



MASS OF CHRISTMASS DAY

THE THIRD MASS OF CHRISTMASS

ASPÉRGES

Aspérges me. Dómine, hyssópo, et mundábor: *Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall become whiter than snow.*

Miserére mei, Deus, secúndum magnam misericórdiam tuam. P. Glória Patri, et Filio, et Spirítui Sancto. S. Sicut erat in princípio, et nunc, et semper; et in sæcula sæculórum. Amen.

Aspérges me. Dómine, hyssópo, et mundábor: *As it was in the beginning, is now, and ever shall be, world without end. Amen.*

P. Osténde nobis, Dómine, misericórdiam tuam. *P. Show us, O Lord, Thy mercy.*

S. Et salutáre tuum da nobis. *S. And grant us Thy salvation.*

P. Dómine, exáudi oratiónem meam. *P. O Lord, hear my prayer.*

S. Et clamor meus ad te véniat. *S. And let my cry come unto Thee.*

P. Dóminus vobíscum. *P. The Lord be with you.*

S. Et cum spíritu tuo. *S. And with thy spirit.*

P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*

omnípotens, ætérne Deus, et míttre dignéris *Hear us, O holy Lord, almighty Father, everlasting God, and vouchsafe to send Thy*
 sanctum Angelum tuum de cælis, qui custódiat, *holy Angel from heaven, to guard, cherish,*
 fóveat, prótegat, vísitet, atque deféndat omnes *protect, visit and defend all that are assembled*
 habitántes in hoc habitáculo. Per Christum *in this place: Through Christ our Lord.*
 Dóminum nostrum.

S. Amen *S. Amen*

INTROIT Isaias 9.6

Puer natus est nobis, et filius datus est nobis: *A Child is born to us, and a Son is given to us:*
 cujus impérium super húmerum ejus: et *whose government is upon His shoulder: and His*
 vocábitur nomen ejus magni consílii Ángelus. *name shall be called, the Angel of Great Counsel.*

Ps. 97. 1 Cantáte Dómino cánticum novum: quia *Ps. 97. 1 Sing ye to the Lord a new canticle:*
 mirabília fecit. V. Glória Patri. Puer natus est. *because He hath done wonderful things. V. Glory be to the Father. A Child is born to us.*

COLLECT

Concéde, quaesumus, omnipotens Deus: ut nos Unigeniti tui nova per carnem natiuitas liberet; quos sub peccati iugo vetusta seruitus tenet. Per eundem Dominum.

EPISTLE Hebrews 1. 1-12

Multifariam, multisque modis olim Deus loquens patribus in prophetis: novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula: qui cum sit splendor gloriae, et figura substantiae ejus, portansque omnia verbo virtutis suae, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis: tanto melior Angelis effectus, quanto differentius praeter illis nomen hereditavit. Cui enim dixit aliquando Angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium? Et cum iterum introducit primogenitum in orbem terrae, dicit: Et adoret eum omnes Angeli Dei. Et ad Angelos quidem dicit: Qui facit Angelos suos spiritus, et ministros suos flammam ignis. Ad Filium autem: Thronus tuus, Deus, in saeculum saeculi: virga aequitatis, virga regni tui. Dilexisti iustitiam, et odisti iniquitatem: propterea unxit te Deus, Deus tuus, oleo exultationis praeter participibus tuis. Et: Tu in principio, Domine, terram fundasti: et opera manuum tuarum sunt caeli. Ipsi peribunt, tu autem permanebis; et omnes ut vestimentum veterascent: et velut amictum mutabis eos, et mutabuntur: tu autem idem ipse es, et anni tui non deficient.

GRADUAL Psalm 97. 3, 4, 2

Viderunt omnes fines terrae salutare Dei nostri: jubilate Deo, omnis terra. V. Notum fecit Dominus salutare suum: ante conspectum gentium revelavit iustitiam suam.

ALLELUIA

Alleluja, alleluja. V. Dies sanctificatus illuxit nobis: venite, gentes, et adorare Dominum: quia hodie descendit lux magna super terram. Alleluja.

GOSPEL St. John 1. 1-14

In principio erat Verbum, et Verbum erat apud Deum, et Deus erat Verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: et sine ipso factum est nihil quod factum

Grant, we beseech Thee, almighty God, that the new birth of Thine only-begotten Son in the flesh may set us free, who are held by the old bondage under the yoke of sin. Through the same our Lord.

God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days hath spoken to us by His Son, Whom He hath appointed heir of all things, by Whom also He made the world: Who being the brightness of His glory and the figure of His substance, and upholding all things by the word of His power, making purgation of sins, sitteth on the right hand of the Majesty on high: being made so much better than the angels, as He hath inherited a more excellent name than they. For to which of the angels hath He said at any time: Thou art My Son, today have I begotten Thee? And again: I will be to Him a Father, and He shall be to Me a Son? And again, when He bringeth in the first begotten into the world, He saith: And let all the angels of God adore Him. And to the angels indeed He saith: He that maketh His angels spirits, and His ministers a flame of fire. But to the Son: Thy throne, O God, is for ever and ever: a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And: Thou in the beginning, O Lord, didst found the earth: and the works of Thy hands are the heavens. They shall perish, but Thou shalt continue: and they shall all grow old as a garment: and as a vesture shalt Thou change them, and they shall be changed: but Thou art the selfsame, and Thy years shall not fail.

All the ends of the earth have seen the salvation of our God: sing joyfully to God, all the earth. V. The Lord hath made known His salvation: He hath revealed His justice in the sight of the Gentiles.

Alleluia, alleluia. V. A sanctified day hath shone upon us: come ye Gentiles and adore the Lord: for this day a great light hath descended upon the earth. Alleluia.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that

est: in ipso vita erat, et vita erat lux hóminum: et lux in ténebris lucet, et ténebræ eam non comprehendérunt. Fuit homo missus a Deo, cui nomen erat Joánnes. Hic venit in testimónium, ut testimónium perhibéret de lúmíne, ut omnes créderent per illum. Non erat ille lux, sed ut testimónium perhibéret de lúmíne. Erat lux vera, quæ illúminat omnem hóminem veniéntem in hunc mundum. In mundo erat, et mundus per ipsum factus est, et mundus eum non cognóvit. In própria venit, et sui eum non recepérunt. Quotquot autem recepérunt eum, dedit eis potestátem filios Dei fieri, his qui credunt in nómine ejus: qui non ex sanguínibus, neque ex voluntáte carnis, neque ex voluntáte viri, sed ex Deo nati sunt. *(Here all kneel)* ET VERBUM CARO FACTUM EST, et habitávit in nobis: et vídimus glóriam ejus, glóriam quasi Unigéniti a Patre, plenum grátia et veritátis.

OFFERTORY *Psalm 88. 12, 15*

Tui sunt cæli, et tua est terra: orbem terrárum et plenitúdinem ejus tu fundásti: justítia et judícium præparátio sedis tuæ.

SECRET

Obláta, Dómine, múnera, nova Unigéniti tui nativítate sanctífica: nosque a peccatórum nostrórum máculis emúnda. Per eúndem Dóminum.

PREFACE *Of The Most Holy Nativity*

Vere dignum et justum est, aéquum et salutáre, nos tibi semper, et ubíque grátias ágere: Dómine sancte, Pater omnípotens, ætérne Deus: Quia per incarnate Verbi mystérium, nova mentis nostræ óculis lux tuæ claritátis infúlsit: ut dum visibíliter Deum cognóscimus, per hunc in invisibílium amórem rapíamur. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominationibus, cumque omni militia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

PROPER COMMUNICANTES

Communicántes, et noctem sacratíssimam celebrántes, qua beátæ Maríæ intemeráta virgínitas huic mundo édidit Salvatórem: sed et memóriam venerántes, in primis ejúsdem gloriósæ semper Vírginis Maríæ, Genitrícis ejúsdem Dei et Dómini nostri Jesu Christi: sed et...

was made: in Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to testify concerning the light, that all might believe through Him. He was not the light, but he was to testify concerning the light. That was the true light, which enlighteneth every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become sons of God, to them that believe in His Name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. (Here all kneel) AND THE WORD WAS MADE FLESH, and dwelt among us: and we saw His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Thine are the heavens, and Thine is the earth, the world and the fulness thereof Thou hast founded: justice and judgment are the preparation of Thy throne.

Sanctify, O Lord, the gifts offered to Thee, by the new birth of Thine only-begotten Son: and cleanse us from the stains of our sins. Through the same our Lord.

It is truly meet and just, right and for our salvation, that we should at all times and in all places, give thanks unto Thee, O holy Lord, Father almighty, everlasting God, for through the mystery of the Word made flesh, the new light of Thy glory hath shone upon the eyes of our mind, so that while we acknowledge God in visible form, we may through Him be drawn to the love of things invisible. And therefore with Angels and Archangels, with Thrones and Dominations, and with all the hosts of the heavenly army, we sing the hymn of Thy glory, ever more saying:

Having communion in, and keeping this most holy night, on which the spotless virginity of blessed Mary brought forth a Savior to this world; and also reverencing the memory first of the same glorious Mary, ever Virgin, Mother of the same our God and Lord Jesus Christ: as also...

COMMUNION ANTIPHON Psalm 97. 3

Vidérunt omnes fines terræ salutáre Dei nostri.

All the ends of the earth have seen the salvation of our God.

POSTCOMMUNION COLLECT

Præsta, quaésumus, omnípotens Deus: ut natus hódie Salvátor mundi, sicut divínæ nobis generatiónis est auctor; ita et immortalitátis sit ipse largítor. Qui tecum.

Grant, we beseech Thee, almighty God, that as the Savior of the world, born on this day, is the Author of our heavenly birth, so He may also be to us the Giver of immortality. Who liveth.

TODAY'S REFLECTIONS

THE EPISTLE: The greatness of Christ Jesus, the dignity of His divinity and humanity, the love and goodness of His Heavenly Father, who has given Him to us as our teacher, could not be more gloriously described than in this epistle. Learn from it how much you are obliged, because of this, to serve God, to be grateful to Him, and to follow Christ who governs heaven and earth; and whom the angels serve.

THE GOSPEL: *What does St. John mean by the Word?* That the Son of God, who was begotten and brought forth like a word of the mouth from the Father, but in a manner incomprehensible and inscrutable to us, is one with the Father in the divine nature, but different from Him in person; He is also called the Word of the Father, because through Him the Father has spoken and made known the divine will (Heb. 1:2; Mt. 17:5).

What is meant by- In the beginning was the Word, and the Word was with God? When all things had their beginning the Son of God already was, not made or created, but born of the Father from eternity, with whom and in whom He therefore existed from all eternity. St. John here teaches the divinity, the eternity, and the equality of Christ with the Father.

What is meant by: All things were made by Him? That the Son of God, Himself true God, with the Father and the Holy Ghost, has made all things, visible and invisible.

What is meant by: In Him was the life? It means: The Son of God is the origin and fountain of the spiritual life of our souls upon earth, and of the glorious life in eternity. To give this true life to us, He became man, whereby we are born again, newly created, as it were, from the death of sin to the life of grace and righteousness.

Why is this life the light of men? Because this true life of the soul which Christ has obtained for us, consists in the ever increasing knowledge of God and his salvation, which knowledge also comes from Christ, either externally through holy words and examples, or inwardly by divine inspiration.

How did the light shine in darkness? The Son of God has given the necessary grace to find the true faith to mankind. He still imparts to all men the necessary light, especially by His holy Word which is preached to them, but the hardened sinners reject it, because they wish not to hear of faith and repentance.

How did St. John the Baptist bear witness of the light? By announcing the Savior to the world, and even pointing Him out when He appeared.

Who receive Christ? Those who walk in the light of His grace, co-operate with it, and so become the children of God.

How are we to understand: The Word was made flesh? We are to understand by it that the Word was not changed into human nature, but that He became incarnate by the Holy Ghost of the Virgin Mary, and was made man, thus uniting in Himself two natures, the divine and the human. So Christ is true God, and at the same time true man, therefore God-Man; consequently there are in Christ two wills, the divine and the human. In His humanity He is less than the Father (Jn. 14:28), in His divinity He is equal to the Father (On. 10:30); His humanity filled Him with a natural terror of His sufferings, but His divinity was perfectly united with the will of His Heavenly Father, and could pray: Not my will, but thine be done.