



DOMINICA INFRA OCTAVAM NATIVITATIS

SUNDAY WITHIN THE OCTAVE OF THE NATIVITY

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 Fílio, et Spirítui Sancto. S. Sicut erat in princípío, 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 spírítu tuo. *S. And with thy spirit.*
 P. Orémus. Exáudi nos, Dómine sancte, Pater *P. Let us pray.*
Hear us, O holy Lord, almighty Father, omnipotens, ætérne Deus, et mittere dignéris sanctum Angelum tuum de cælis, qui custódiat, foveat, prótegat, vísitet, atque deféndat omnes habitántes in hoc habitáculo. Per Christum Dóminum nostrum.
everlasting God, and vouchsafe to send Thy holy Angel from heaven, to guard, cherish, protect, visit and defend all that are assembled in this place: Through Christ our Lord.
 S. Amen *S. Amen*

INTROIT *Sap 18:14-15.*

Dum médium siléntium tenérent ómnia, et nox *When a profound stillness compassed everything and the night in its swift course was in suo cursu médium iter háberet, omnipotens Sermo tuus, Dómine, de coelis a regálibus half spent, Your all-powerful Word, O Lord, sédibus venit Ps 92:1 Dóminus regnávít, bounded from heaven's royal throne. Ps 92:1 decórem indútus est: indútus est Dóminus The Lord is King, in splendor robed; robed is fortitúdinem, et præcínxit se. V. Glória Patri. the Lord and girt about with strength. V. Glória Patri. Dum médium siléntium...*
be to the Father. When a profound stillness...

COLLECT

Omnípotens sempitérne Deus, dírige actus *O Almighty and eternal God, direct our actions nostros in beneplácito tuo: ut in nómine dilécti in conformity with Your will, that in the name of Fílii tui mereámur bonis opéribus abundáre: Qui Your beloved Son we may be worthy to do good tecum... works in abundance: Who liveth...*

Pro Octava Nativitatis:

Concéde, quaesumus, omnipotens Deus: ut nos Unigéniti tui nova per carnem Nativitas liberet; quos sub peccáti iugo vetústa sérvitus tenet. Per eundem Dominum nostrum...

EPISTLE Gal 4:1-7

Lectio Epístolæ beati Pauli Apostoli ad Gálatas. Patres: 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 eleméntis mundi erámus serviéntes. At ubi venit plenitúdo témporis, misit Deus Fílium suum, factum ex muliere, factum sub lege, ut eos, qui sub lege erant, redímeret, ut adoptiónem filiórum reciperémus. Quóniam autem estis filii, misit Deus Spíritum Fílii sui in corda vestra, clamántem: Abba, Pater. Itaque jam non est servus, sed fílius: quod si fílius, et heres per Deum. **R.** Deo gratias

Grant, we beseech You, almighty God, that the new birth, in the flesh, of Your only-begotten Son may deliver us whom the bondage of old keeps under the yoke of sin. Through Our Lord...

Lesson from the letter of St Paul the Apostle to the Galatians. Brethren: As long as the heir is a child, he differs in no way from a slave, though he is the master of all; but he is under guardians and stewards until the time set by his father. So we too, when we were children, were enslaved under the elements of the world. But when the fullness of time came, God sent His Son, born of a woman, born under the Law, that He might redeem those who were under the Law, that we might receive the adoption of sons. And because you are sons, God has sent the Spirit of His Son into our hearts, crying, Abba, Father. So that He is no longer a slave, but a son; and if a son, an heir also through God. R. Thanks be to God.

GRADUAL Psalm 44:3; 44:2

Speciósus forma præ filiis hóminum: diffúsa est gratia in lábiis tuis. V. Eructávit cor meum verbum bonum, dico ego ópera mea Regi: lingua mea cálamus scribæ, velóciter scribéntis. Allelúja, allelúja Ps 92:1. Dóminus regnávit, decórem índuit: índuit Dóminus fortitúdinem, et præcínxit se virtúte. Allelúja.

Fairer in beauty are You than the sons of men; grace is poured out upon Your lips. V. My heart overflows with a goodly theme; as I sing my ode to the King, my tongue is nimble as the pen of a skillful scribe. Alleluia, alleluia. V. Ps 92:1 The Lord is King, in splendor robed; robed is the Lord and girt about with strength. Alleluia.

GOSPEL S. Luc 2:33-40

In illo témpore: Erat Joseph et Maria Mater Jesu, mirántes super his quæ dicebántur de illo. Et benedíxit illis Símeon, et dixit ad Mariám Matrem ejus: Ecce, pósitus est hic in ruínam et in resurrecciónem multórum in Israél: et in signum, cui contradicétur: et tuam ipsíus ánimam pertransíbit gládius, ut reveléntur ex multis córdibus cogitatiónes. Et erat Anna prophetíssa, filia Phánuel, de tribu Aser: hæc procésserat in diébus multis, et víxerat cum viro suo annis septem a virginitáte sua. Et hæc vídua usque ad annos octogínta quátuor: quæ non discedébat de templo, jejúniis et obsecratióibus sérvians nocte ac die. Et hæc, ipsa hora supervéniens, confitebátur Dómino, et loquebátur de illo ómnibus, qui exspectábant redemptiónem Israél. Et ut perfecérunt ómnia secúndum legem Dómini, revérsi sunt in

At that time, Joseph and Mary, the mother of Jesus were marvelling at the things spoken concerning Him. And Simeon blessed them, and said to Mary His mother, Behold, this Child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. And your own soul a sword shall pierce, that the thoughts of many hearts may be revealed. There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood, and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. And coming up at that very hour, she began to give praise to the Lord, and spoke of Him to all who were awaiting the redemption of Jerusalem. And when they had fulfilled all things as prescribed in the Law of the Lord, they returned

Galilaeam in civitatem suam Nazareth. Puer autem crescebat, et confortabatur, plenus sapientia: et gratia Dei erat in illo.

R. Laus tibi, Christe!

to Galilee, into their own town of Nazareth. And the Child grew and became strong. He was full of wisdom and the grace of God was upon Him.

R. Praise be to Thee, O Christ.

OFFERTORY Psalm 92:1-2

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

God has made the world firm, not to be moved. Your throne, O God, stands firm from of old; from everlasting You are.

SECRET

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

Grant, we beseech You, almighty God, that the gift offered in the sight of Your majesty may obtain for us the grace of reverent devotion and secure us eternal happiness. Through our Lord.

Pro Octava Nativitatis:

Oblata, Domine, munera, nova Unigeniti tui Nativitate sanctifica: nosque a peccatorum nostrorum maculis emunda. Per eundem Dominum nostrum...

Make holy the sacrificial gifts we offer, O Lord, and by the new birth of Your only-begotten Son cleanse us from the stains of our sins. Through Our Lord...

PREFACE Of The Nativity

Vere dignum et justum est, aequum et salutare, nos tibi semper, et ubique gratias agere: Domine sancte, Pater omnipotens, aeterno 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:

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:

PROPER COMMUNICANTES

Communicantes, et noctem sacratissimam celebrantes, qua beatae Mariae intemerata virginitas huic mundo edidit Salvatorem: sed et memoriam venerantes, in primis ejusdem gloriosae semper Virginis Mariae, Genitricis ejusdem Dei et Domini nostri Jesu Christi: sed et...

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 Matt 2:20

Tolle Puerum et Matrem ejus, et vade in terram Israel: defuncti sunt enim, qui quaerebant animam Pueri.

Take the Child and His mother, and go into the land of Israel, for those who sought the Child's life are dead.

POSTCOMMUNION COLLECT

Per hujus, Domine, operationem mysterii, et vitia nostra purgantur, et justa desideria compleantur. Per eundem Dominum...

By the working of this sacrament, O Lord, may our sins be erased and our just desires fulfilled. Through the same...

Pro Octava Nativitatis.

Præsta, quaesumus, omnipotens Deus: ut natus *Grant, we beseech You, almighty God, that the*
hódie Salvátor mundi, sicut divínæ nobis *Savior of the world, born this day, Who is the*
generatiónis est auctor; ita et immortalitátis sit *author of our birth in godliness, may bestow on*
ipse largítor: Qui tecum vivit et regnat... *us immortal life. Who livest and reignest...*

TODAY'S REFLECTIONS

THE EPISTLE: St. Paul desired to instruct the Galatians, many of whom still clung to the Mosaic law, that this was no longer necessary, because Christ had freed them from its hard bondage, which contained merely the rudiments, so to speak, of the one only saving faith, and had made them children and heirs of God, for which they should rejoice.

Ours is a far greater happiness than that which the Jews received, because we, through our ancestors, were converted by apostolic messengers of the faith from heathenism to the true, saving Catholic faith, and by this holy religion were changed from vassals of Satan, into children and heirs of God. What a great advantage is this! Must it not be dearer to us than all the kingdoms of the world? Let us thank the Lord for it, and be careful not to lose this prerogative of being a child of God, an heir to heaven, let us not by sin give ourselves anew, as voluntary slaves to Satan.

THE GOSPEL: *Why did Mary and Joseph wonder at the things which were spoken of the child Jesus?* They wondered, not because that which was said of the child Jesus by Simeon was new to them, for they already knew why He was sent from God, but because of the marvellous ways in which God revealed the mysteries of the new-born Savior to Simeon, the shepherds, and to other pious people. *How is Christ set for the fall of many?* Christ is set for the fall, that is, for the eternal damnation, of all those who either reject His doctrine, or live not according to its teachings. They themselves, not Christ, are the cause of their damnation on account of their perversity and hard-heartedness. "If I had not come and spoken to them," says Christ, "they would not have sin: but now they have no excuse for their sin" (Jn. 15:22). *For whom is Christ the resurrection?* For those who believe in Him, and live in accordance with the teachings of His doctrine. These, if they persevere will at the Last Day rise to eternal life. *Why is Christ a sign that shall be contradicted?* Because, by His birth from a virgin, by His life and death, and especially by His heavenly doctrine, which is entirely opposed to the carnal spirit of this world, Christ became an object of mockery and blasphemy. Even now, according to the saying of St. Bernard, Christ is a sign of contradiction for many Christians who contradict His humility by their pride, His poverty by their avarice, His fasting by their gluttony, His purity by their impurity, His zeal by their indolence, etc., thus denying by their actions that which they confess with their lips, proving thereby that they are Christians but in name, of whom it is written: "Thou hast the name of being alive, but thou art dead" (Apoc. 3:1). *What is meant by these words: Thy own soul a sword shall pierce?* It means that the greatest grief should cut like a sword through the inmost parts of the soul, which came to pass, when Mary heard the calumnies and blasphemies of the Jews against her Son, and when she saw Him die on the cross between two thieves. Meditating on this grief of the most loving mother Mary, St. Bonaventure exclaims: "Never was there grief so great, for never was there a Son so loved!" *What else do we learn from this gospel?* The widows should learn from Anna, who spent nearly all her life in the temple, to serve God by prayer and fasting; for a widow who prays not, but lives in pleasures, is dead, while she is living (I Tim. 5:6). Parents should learn from it, to be careful that their children not only increase in knowledge, but that they by a pious life advance in grace before God and man.