

PROPER COMMUNICANTES FOR CHRISTMAS
 primis ejusdem gloriósæ sem-
 per Virginis Mariæ, Genitricis
 ejusdem Dei et Dómini nostri
 Jesu Christi: sed et...

memory of the same glorious
 ever Virgin Mary, Mother of
 the same Jesus Christ, our Lord
 and God; also of...

COMMUNION: PS. 97. 3
 Vidérunt omnes fines terræ
 salutáre Dei nostri.

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

POSTCOMMUNION
 Præsta, quæsumus, omni-
 potens Deus: ut natus hódie
 Salvátor mundi, sicut divínæ
 nobis generatiónis est auctor;
 ita et immortalitátis sit ipse
 largitor. Qui tecum vivit.

Grant, we beseech Thee, al-
 mighty God, that as the Saviour
 of the world born on this day is
 the author of our divine genera-
 tion, so He may Himself also be
 to us the giver of immortality.
 Who with Thee liveth.

GOSPEL: LUKE. 2. 1-14
 Cum natus esset Jesus in
 Béthlehem Juda in diébus
 Heródis regis, ecce Magi ab
 Oriénte venérunt Jerosóly-
 mam, dicétes: Ubi est qui
 natus est rex Judæórum?
 Vidimus enim stellam ejus in
 Oriénte, et vénimus adoráre
 eum. Audiens autem Heródes
 rex, turbátus est, et omnis
 Jerosólyma cum illo. Et cón-
 gregans omnes príncipes sa-
 cerdótum et scribas pópuli,
 sciscitabátur ab eis, ubi Chri-
 stus nascerétur. At illi dixé-
 runt ei: In Béthlehem Judæ.
 Sic enim scriptum est per
 Prophétam: Et tu Béthlehem
 terra Juda, nequáquam míni-
 ma es in princípibus Juda: ex
 te cairn éxiet dux, qui regat
 pópulum meum Israël. Tunc
 Heródes, clam vocátis Magis,
 diligénter dídicit ab eis tem-
 pus stellæ, quæ apparuít eis:
 et mittens illos in Béthlehem,

When Jesus was born in Beth-
 lehem of Juda in the days of
 King Herod, behold there came
 wise men from the East to Jeru-
 salem, saying: Where is He that
 is born King of the Jews? For
 we have seen His star in the
 East, and are come to adore Him.
 And king Herod hearing this
 was troubled, and all Jerusalem
 with him. And assembling to-
 gether all the chief priests and
 the scribes of the people, he in-
 quired of them where Christ
 should be born. But they said to
 him: In Bethlehem of Juda. For
 so it is written by the Prophet:
 And thou Bethlehem, the land
 of Juda, art not the least among
 the princes of Juda: for out of
 thee shall come forth the Cap-
 tam that shall rule My people
 Israel. Then Herod, privately
 calling the wise men, learned
 diligently of them the time of
 the star which appeared to them:

dixit: Ite, et interrogáte dili-
 génter de púero: et cum
 invenéritis, renuntiáte mihi,
 ut et ego véniens adórem
 eum. Qui cum audissent re-
 gem, abiérunt. Et ecce stella,
 quam viderunt in Oriénte, an-
 tecedébat eos, usque dum vé-
 niens staret supra, ubi erat
 puer. Vidéntes autem stellam,
 gavísi sunt gáudio magno
 valde. Et intrátes domum,
 invenérunt púrum cum Ma-
 ria matre ejus, (*here genuflect*)
 et procidétes adoravérunt
 eum. Et apértis thesáuris suis
 obtulérunt ei múnera, aurum,
 thus et myrrham. Et respón-
 so accépto in somnis ne re-
 dírent ad Heródem, per áliam
 viain revérsi sunt in regiónem
 suam.

CREDO

and sending them into Bethlehem
 said: Go and diligently inquire
 after the Child, and when you
 have found Him, bring me word
 again, that I also may come and
 adore Him. Who having heard the
 king went their way. And behold
 the star, which they had seen in
 the East, went before them until it
 came and stood over where the
 Child was. And seeing the star,
 they rejoiced with exceeding great
 joy. And entering into the house,
 they found the Child with Mary
 His mother, (*here genuflect*) and
 falling down they adored Him.
 And opening their treasures, they
 offered Him gifts, gold, frankin-
 cense, and myrrh. And having
 received an answer in sleep that
 they should not return to Herod,
 they went back another way into
 their country.

CREED

COMMENTARY ON THE MASS DURING THE DAY STATION AT ST. MARY MAJOR

It will have been made obvious by this time that the Christmas liturgy gives far greater emphasis to the majesty of the Child Jesus than to the lowly state of His birth. The Mass of the day does not differ in this respect from that at midnight or at dawn. The beginning of the *Intróit* "Puer natus est" may seem to sound a different note, but it goes on at once to mention universal royalty and the "government" which "is upon His shoulders." The same idea recurs in the *Epistle* taken from St Paul who piles up quotations from the Scriptures to emphasize the divine transcendence of Him whom he calls "the brightness of his glory and the figure of his substance" who is "for ever and ever", unchanging, whereas the heavens and earth, the works of His hands, shall come to an end. The *Gospel* is that read daily at the end of Mass, that solemn introduction to St John's Gospel which, on Christmas day, takes on an even greater solemnity: "In the beginning was the Word, and the Word was with God and the Word was God." It seems as if the Church would give special emphasis to the divinity of Christ at the time when she manifests Him coming down to us, to our human nature, to make it his own and to save us. As we contemplate the crib, it is indeed well that we should be able to acknowledge there the Word, the very Son of God who, in the wake of all the prophets, came Himself to bring us tidings from the Father and who, having made "purgation of sins, sitteth on the right hand of the Majesty on High" (*Epistle*). These lofty considerations are admirably fitted to show the place of the mystery of Christmas in the scheme of salvation and to help us to understand how far it affects us: "Grant we beseech Thee, almighty God, that as the Saviour of the world born on this day is the author of our divine generation, so He may Himself also be to us the giver of immortality" (*Post-communion*).

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The Word was made flesh and dwelt among us.