

Solemn Vigil

Office of Readings for Christmas Day

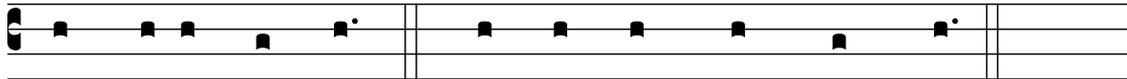
From the Easter Vigil the custom grew in different Churches of beginning certain solemnities with a vigil, especially Christmas and Pentecost. This custom is to be preserved and encouraged according to the special traditions of each Church. (c.f. General Instruction §71)

The altar candles are lit, and a lectern is placed in the centre of the choir. The acolytes prepare and carry candles and incense. The priest celebrant wears a cope.

The acolytes, choir, cantors and celebrant process to the sanctuary and make applicable reverences to the Blessed Sacrament.

Introduction

All remain standing. The celebrant from his place intones the introduction. All make the Sign of the Cross on their lips.


L *ŕ.* Ord, open our lips. *ŕ.* And we shall praise your name.

Invitatory Psalm

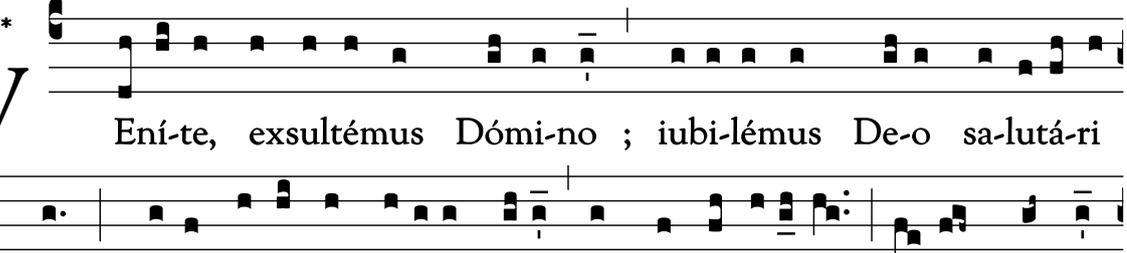
The celebrant or two cantors intone the invitatory antiphon.


C *IV*** Hristus na- tus est no- bis: ve- ní-te, ad-oré- mus.

Christ has been born for us: come, let us adore him.

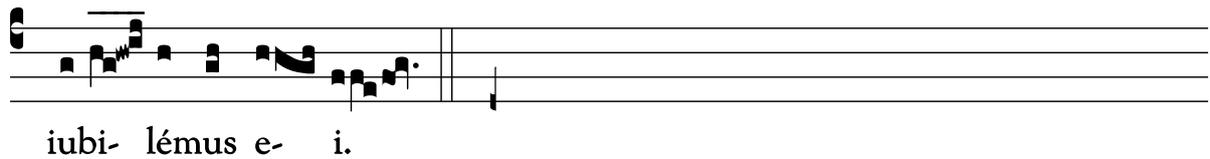
All repeat the antiphon. The cantors then sing the invitatory psalm.

Ps 94 (95)


V *IV*** Ení-te, exsultémus Dómi-no ; iubi-lémus De-o sa-lutá-ri

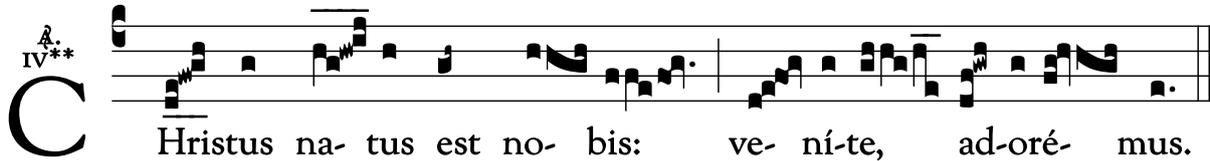
nostro. Præ-occupémus fáci-em eius in confessi-óne, et in psalmis
Come, ring out our joy to the Lord; hail the God who saves us.

Let us come before him, giving thanks, with songs let us hail the Lord.



iubi- lémus e- i.

All repeat antiphon



Christus na- tus est no- bis: ve- ní-te, ad-oré- mus.

The cantors continue



Quó-ni-am De-us magnus Dómi-nus, et rex magnus super om-

nes de-os. Quó-ni-am non repéllit Dómi-nus plebem su-am, qui-a

in manu eius sunt omnes fi-nes terræ, et al-ti-túdi-nes mónti-um

ip-se cónspi- cit.

A mighty God is the Lord, a great king above all gods.

In his hand are the depths of the earth; the heights of the mountains are his.

All repeat antiphon



Quó-ni-am ipsí-us est mare, et ipse fecit illud, et á-ri-dam fun-

davérunt manus eius. Vení-te, adorémus et proci-dámus ante De-um,

plo-rémus coram Dómi-no qui fecit nos, qui-a ipse est Dómi-nus De-us

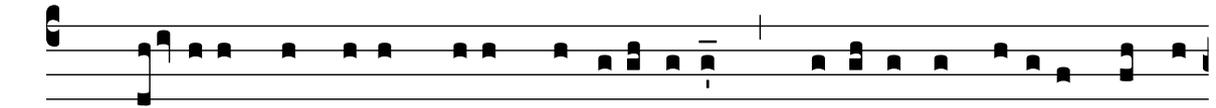
To him belongs the sea, for he made it and the dry land shaped by his hands.

Come in; let us bow and bend low; let us kneel before the God who made us:

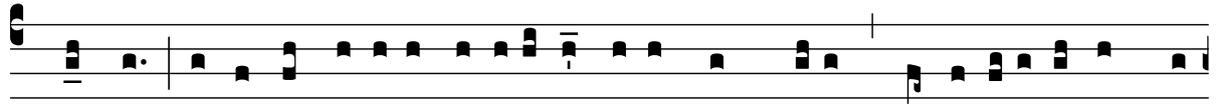


noster, nos au-tem pópulus ei-us et oves pá- scu-æ e- ius.
*for he is our God and we the people who belong to his pasture,
 the flock that is led by his hand.*

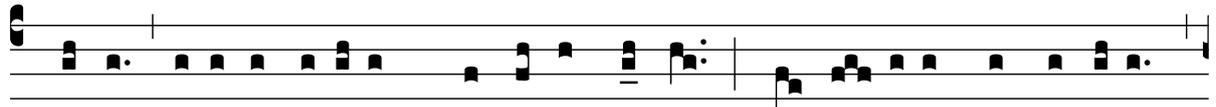
All repeat antiphon



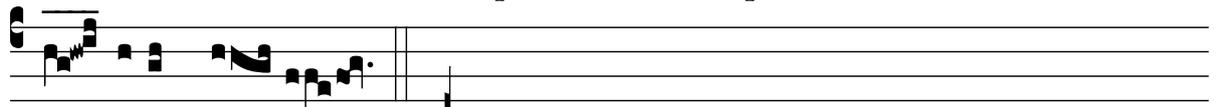
Hó-di-e, si vocem eius audi-é-ri-tis: «No-lí-te obduráre corda



vestra, si-cut in exacerba-ti-óne secúndum di-em tenta-ti-ónis in de-



sérto, ubi tentavérunt me patres vestri: pro-ba- vérunt et vi-dérunt

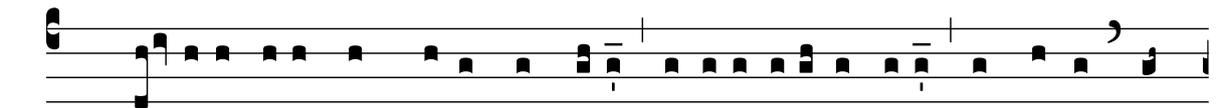


ó- pera me- a.

O that today you would listen to his voice!

*'Harden not your hearts as at Meribah, as on that day at Massah in the desert
 when your fathers put me to the test; when they tried me, though they saw my work.*

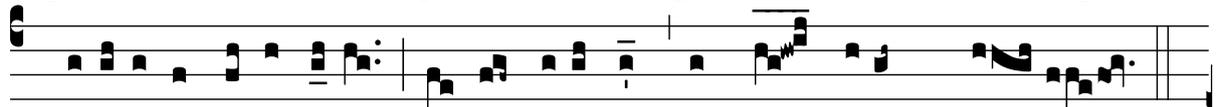
All repeat antiphon



Quadragínta annis próxi-mus fu-i genera-ti-óni hu-ic, et di-xi: Sem-



per hi errant corde. Ipsi-vero non cognovérunt vi-as me-as, qui-bus



iurávi in i-rame- a: Si intro-í-bunt in ré- qui-em me- am. »

*For forty years I was wearied of these people and I said: "Their hearts are astray,
 these people do not know my ways."*

Then I took an oath in my anger: "Never shall they enter my rest."

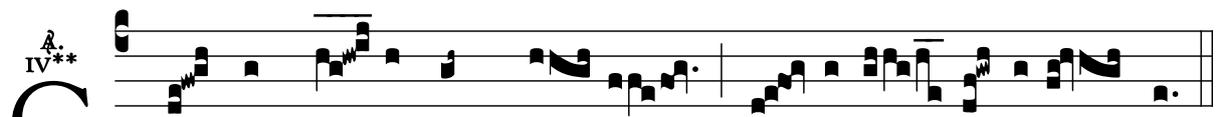
All repeat antiphon



Gló-ri-a Patri, et Fí-li-o, et Spi-rí-tu-i Sancto. Si-cut erat in princi-
 pi-o, et nunc et semper, et in sæcula sæcu-lórum. A- men.

*Glory be to the Father and to the Son and to the Holy Spirit,
 as it was in the beginning, is now, and ever shall be, world without end. Amen.*

All repeat antiphon



C Hristus na-tus est no-bis: ve-ní-te, ad-oré-mus.

Hymn

The celebrant or a cantor intones the hymn. All continue.



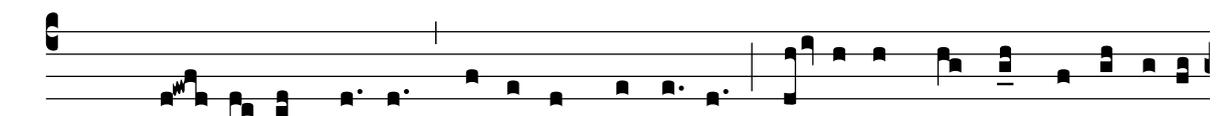
C An-dor ætérnæ De-i-tá-tis alme, Chri-ste, tu lu-men, vénia atque
 vi-ta ádve-nis, mor-bis hó-mi-num me-dé-la, por-ta sa-lú-tis.

*Eternal glory and true Light, Christ Jesus, born into our world,
 You come to heal the wounds of men, salvation's gate and life for all.*



2. In-to-nat terræ chorus ange-ló-rum cæ-li-cum carmen, nova sæcla
 di-cens, gló-ri-am Pa-tri, ge-ne-rí-que nostro gáu-di-a pa-cis.

*The choirs of angels sing to earth a message never heard before:
 All glory be to God on high, and to our race be peace and joy.*



3. Qui ía-ces parvus dó-mi-nans et orbi, Vir-gi-nis fru-ctus si-ne labe
O tender Babe, who rule the world, born of the sinless Virgin pure,

san-ctæ, Chri-ste, iam mundo po-ti-á-ris omni, sem-per amándus.
May you indeed win every heart, most worthy of our ardent love.

4. Ná- sce-ris cæ-los pá-tri-am datú-rus, u-nus e no-bis, caro nostra fa-
 ctus; ínno-va mentes, tra-he ca-ri-tá-tis péc-to-ra vinclis.
*You came to open heaven's gate, as one of us and truly Man,
 Renew and draw our hearts to you and bind them fast with bonds of love.*

5. Cœ-tus exsúltans canit ecce no-ster, ánge-lis læ-to soci-átus o-re,
 et Pa-tri te-cum pa-ri-líque Amó-ri cán-ti-ca laudis. A-men.
*Uniting with the angels' hymn, in joy we gather here to raise,
 To Father, Son and Spirit blest, our loving hymns of thanks and praise. Amen.*

First Nocturn

Psalmody

The celebrant or a cantor intones the first antiphon. All join following the ‘’.*

Do = Ab; Final = Eb

^{viii}
D O-mi-nus * dix-it ad me: Fí-li-us me-us es tu, e-go
 hó-di-e gé-nu-i te.

The Lord said to me: ‘You are my son. It is I who have begotten you this day.’

All except the choir are seated. The choir continues with the psalm.

Ps 2:1-12



Why this tumult | among | nations,
 among peoples this | useless | murmur- | ing?
 They arise, the | kings of · the | earth,
 princes plot against the | Lord and | his A- | nointed.

‘Come, let us | break their | fetters,
 come, let us | cast | off their | yoke.’
 He who sits in the | heavens | laughs;
 the Lord is | laughing | them to | scorn.

Then he will | speak in · his | anger,
 his | rage will | strike them · with | terror.
 ‘It is I who have | set up · my | king
 on | Zion, · my | holy | mountain.’

I | will an- | nounce
 the de- | cree | of the | Lord:
 The Lord said to me: ‘You | are my | Son.
 It is I who have be- | gotten | you this | day.

Ask and I shall be- | queath you · the | nations,
 put the ends of the | earth in | your pos- | session.
 With a rod of iron | you will | break them,
 shatter them | like a | potter’s | jar.’

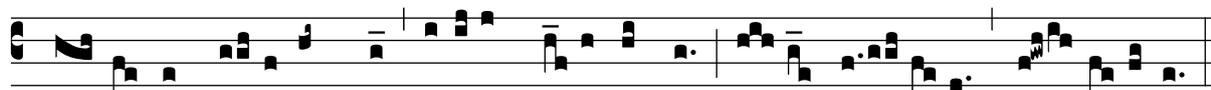
Now, O kings, | under- | stand,
 take warning, | rulers | of the | earth;
 serve the | Lord with | awe
 and trembling, | pay | him your | homage

Second half of chant

lest he be angry and you perish;
 for suddenly his | anger · will | blaze.
 Blessed are they who | put their | trust in | God.

Glory | be · to the | Father
 and to the Son and | to the | Holy | Spirit,
 as it was in the beginning, is now, and | ever | shall be,
 world without | end. A- | -- | men.

All repeat the antiphon.



Do- mi-nus dix-it ad me: Fí-li-us me-us es tu, e- go hó- di- e gé- nu- i te.

A cantor intones the second antiphon. All join following the ‘’.*

Do = A^b; Final = E^b

Amquam sponsus * Dómi-nus procédens de thá-lamo su-o.

The Lord comes forth like a bridegroom coming from his tent.

The choir continues with the psalm.

Ps 18:2-7

Gregorian Eighth Tone (1st ending)

The heavens proclaim the | glory of | God,
and the firmament shows | forth the | work of · his | hands.

Day unto day takes | up the | story
and night unto | night makes | known the | message.

No speech, no word, no | voice is | heard
yet their span extends through all the earth,
their words to the | utmost | bounds of · the | world.

There he has placed a | tent for · the | sun;
it comes forth like a bridegroom coming from his tent,
rejoices like a | champion · to | run its | course.

At the end of the sky is the rising | of the | sun;
to the furthest end of the sky is its course.
There is nothing concealed | from its | burning | heat.

Glory be to the Father and | to the | Son
and | to the | Holy | Spirit,

as it was in the beginning is now, and | ever | shall be,
world without | end. A- | -- | men.

All repeat the antiphon.

Tamquam sponsus Dómi-nus procédens de thá-lamo su-o.

A cantor intones the third antiphon. All join following the ‘’*

Do = B \flat ; Final = C

D Iffúsa est grá-ti-a * in lábi-is tu-is, proptére-a benedíx-it te
De-us in æ-térnum.

Graciousness is poured upon your lips, because God has blessed you for evermore.

The choir continues with the psalm.

Ps 44:2-18

Robert Cooke

My heart overflows with noble words.

To the king I must speak the song | I have | made,
my tongue as nimble | as the | pen of a | scribe.

You are the fairest of the children of men
and graciousness is poured u- | pon your | lips:
because God has | blessed you · for | ever- | more.

O mighty one, gird your sword u- | pon your | thigh;
in splendour and state, ride on in triumph
for the cause of | truth and | goodness · and | right.

Take aim with your bow in your dread right hand.
Your arrows are sharp, peoples | fall be- | neath you.
The foes of the | king fall | down and · lose | heart.

Your throne, O God, shall endure for ever.
A sceptre of justice is the sceptre | of your | kingdom.
Your love is for | justice; · your | hatred · for | evil.

Therefore God, your God, has anointed you
with the oil of gladness above | other | kings:
your robes are | fragrant · with | aloes · and | myrrh.

From the ivory palace you are greeted with music.
The daughters of kings are a- | mong your | loved ones.
On your right stands the | queen in | gold of · O- | phir.



Listen, O daughter, give ear | to my | words:
 forget your own people | and your | father's | house.
 So will the king de- | sire your | beauty:
 He is your | lord, pay | homage · to | him.

And the people of Tyre shall | come with | gifts,
 the richest of the | people · shall | seek your | favour.
 The daughter of the king is | clothed with | splendour,
 her robes embroidered with | pearls | set in | gold.

1. She is led to the king with her | maiden · com- | panions.
 4. They are escorted amid gladness and joy;
 they pass within the | palace | of the | king.

Sons shall be yours in | place of · your | fathers:
 you will make them princes | over | all the | earth.
 May this song make your name for | ever re- | membered.
 May the peoples | praise you · from | age to | age.

Glory | be to the | Father
 and to the Son and | to the | Holy | Spirit,
 as it was in the beginning, is now, and | ever | shall be,
 world without | end. A- | -- | men.

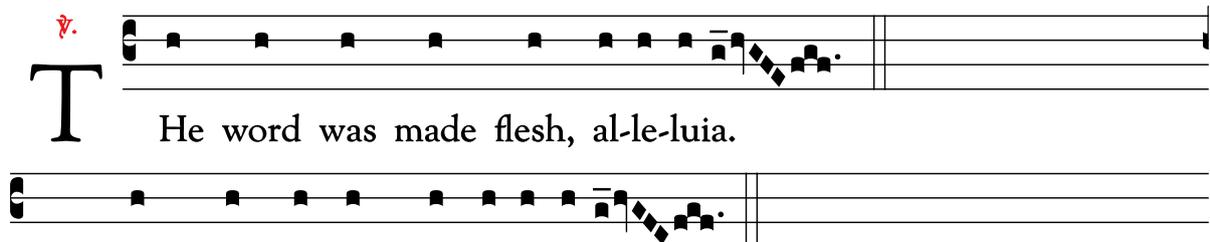
All repeat the antiphon.



Diffúsa est grá-ti-a in lábi-is tu-is, proptére-a benedíx-it te De-us in æ-térnum.

Versicle

All stand. The versicle is intoned by a cantor. All sing the response.



T He word was made flesh, al-le-luia.

R. And dwelt among us, al-le-luia.

Readings

All are seated. The readings are proclaimed from the ambo by lectors.

First Reading

Isaiah 11:1-10

A shoot springs from the stock of Jesse,
a scion thrusts from his roots:
on him the spirit of the Lord rests,
a spirit of wisdom and insight,
a spirit of counsel and power,
a spirit of knowledge and of the fear of the Lord.
(The fear of the Lord is his breath.)
He does not judge by appearances,
he gives no verdict on hearsay,
but judges the wretched with integrity,
and with equity gives a verdict for the poor of the land.
His word is a rod that strikes the ruthless,
his sentences bring death to the wicked.

Integrity is the loincloth round his waist,
faithfulness the belt about his hips.

The wolf lives with the lamb,
the panther lies down with the kid,
calf and lion feed together,
with a little boy to lead them.
The cow and the bear make friends,
their young lie down together.
The lion eats straw like the ox.
The infant plays over the cobra's hole;
into the viper's lair
the young child puts his hand.
They do no hurt, no harm,
on all my holy mountain,
for the country is filled with the knowledge of the Lord
as the waters swell the sea.

That day, the root of Jesse
shall stand as a signal to the peoples.
It will be sought out by the nations
and its home will be glorious.

Responsory

All except the cantors remain seated during the responsory.

H O-di- e * nó- bis cæ- lórum Rex de Vír- gi- ne
ná- sci di- gnátus est, ut hómi- nem pér- di- tum ad
re- gna cæ- lésti- a re- vo- cá- ret: Gáu- det ex- ér- ci- tus
ange- ló- rum: * Qui- a sá- lus ætér- na humá- no géne-
ri ap- páru- it. ♯. Gló- ri- a in excélsis Dé- o,
et in térra pax homí- ni- bus bó- næ vo- luntá- tis. * Qui- a.

R. *Today the king of heaven has deigned to be born of a virgin for us, to recall fallen man to his heavenly kingdom. Hosts of angels rejoice, * for eternal salvation has come to the human race.*

V. *Glory to God in the highest, and on earth peace among men with whom he is well pleased. **

R. *For eternal salvation has come to the human race.*

Responsory:

Hodie nobis de caelo

Bernardino Nanino (1560 – 1623)

Soprano
Ho - di - e no - bis cae - lo - rum Rex de Vir - gi - ne

Alto
Ho - di - e no - bis cae - lo - rum Rex de Vir - gi - ne

Tenor
Ho - di - e no - bis cae - lo - rum Rex de Vir - gi - ne

Bass
Ho - di - e no - bis cae - lo - rum Rex de Vir - gi - ne

6
S
na - sci di - gna - tus est, ut ho - mi - nem

A.
na - sci di - gna - tus est, ut ho - mi - nem

T.
na - sci di - gna - tus est, ut ho - mi - nem per -

B.
na - sci di - gna - tus est, ut ho - mi - nem

11
S
per - di - tum ad cae - le - sti - a re - gna re - vo - ca -

A.
per - di - tum ad cae - le - sti - a re - gna, ad cae - le - sti - a

T.
- di - tum ad cae - le - sti - a re - gna, ad cae - le - sti - a re - gna

B.
per - di - tum ad cae - le - sti - a re -

16

S. *ret. Gau - det ex - er - ci - tus*

A. *re - gna re - vo - ca - ret. Gau - det ex - er - ci - tus*

T. *re - vo - ca - ret. Gau - det ex - er - ci - tus*

B. *gna re - vo - ca - ret. Gau - det ex - er - ci - tus*

21

S. *An - ge - lo - rum: qui - a sa - lus ae - ter -*

A. *An - ge - lo - rum: qui - a sa - lus ae - ter -*

T. *An - ge - lo - rum: qui - a sa - lus ae - ter -*

B. *An - ge - lo - rum: qui - a sa - lus ae - ter -*

26

S. *na hu - ma - no ge - ne - ri ap - pa - ru - it.*

A. *na hu - ma - no ge - ne - ri ap - pa - ru - it.*

T. *na hu - ma - no ge - ne - ri ap - pa - ru - it. Verse Glo - ri - a ...*

B. *na hu - ma - no ge - ne - ri ap - pa - ru - it. Glo - ri - a ...*

G  Lóri-a in excélsis Dé-o, et in térra pax
 homí-ni-bus bó-næ vo-luntá-tis.

S  qui - a sa - lus ae - ter -

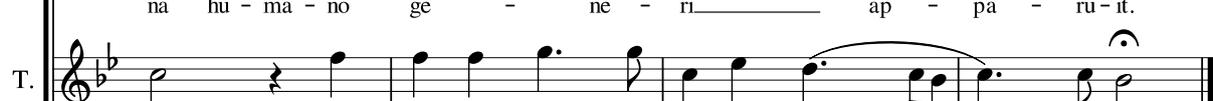
A.  qui - a sa - lus ae - ter -

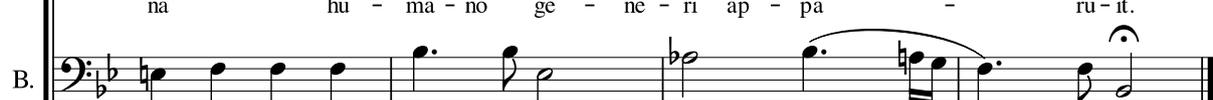
T.  ...vo - lun - ta - tis. qui - a sa - lus ae - ter -

B.  ...vo - lun - ta - tis. qui - a sa - lus ae - ter -

33
 S  na hu - ma - no ge - ne - ri ap - pa - ru - it.

A.  na hu - ma - no ge - ne - ri ap - pa - ru - it.

T.  na hu - ma - no ge - ne - ri ap - pa - ru - it.

B.  na hu - ma - no ge - ne - ri ap - pa - ru - it.

Second Reading

A sermon of Pope St Leo the Great

Dearly beloved, today our Saviour is born; let us rejoice. Sadness should have no place on the birthday of life. The fear of death has been swallowed up; life brings us joy with the promise of eternal happiness.

No one is shut out from this joy; all share the same reason for rejoicing. Our Lord, victor over sin and death, finding no man free from sin, came to free us all. Let the saint rejoice as he sees the palm of victory at hand. Let the sinner be glad as he receives the offer of forgiveness. Let the pagan take courage as he is summoned to life.

In the fullness of time, chosen in the unfathomable depths of God's wisdom, the Son of God took for himself our common humanity in order to reconcile it with its creator. He came to overthrow the devil, the origin of death, in that very nature by which he had overthrown mankind.

And so at the birth of our Lord the angels sing in joy: Glory to God in the highest, and they proclaim peace to men of good will as they see the heavenly Jerusalem being built from all the nations of the world. When the angels on high are so exultant at this marvellous work of God's goodness, what joy should it not bring to the lowly hearts of men?

Beloved, let us give thanks to God the Father, through his Son, in the Holy Spirit, because in his great love for us he took pity on us, and when we were dead in our sins he brought us to life with Christ, so that in him we might be a new creation. Let us throw off our old nature and all its ways and, as we have come to birth in Christ, let us renounce the works of the flesh.

Christian, remember your dignity, and now that you share in God's own nature, do not return by sin to your former base condition. Bear in mind who is your head and of whose body you are a member. Do not forget that you have been rescued from the power of darkness and brought into the light of God's kingdom.

Through the sacrament of baptism you have become a temple of the Holy Spirit. Do not drive away so great a guest by evil conduct and become again a slave to the devil, for your liberty was bought by the blood of Christ.

Responsory

^{R.}
viii

H Odi-e nóbis * de cæ- lo pax vé- ra de- scén-
dit: * Hó-di- e per tó- tum mún- dum mel- lí- flu- i fá- cti
sunt cæ- li. Ψ . Hódi- e illúx- it nóbis dí- es redempti-
ónis nó- væ, repara- ti- ónis anti- quæ, fe- li- ci- tá- tis ætér- næ.

* Hó-di- e

- \bar{R} . *Today true peace has come down to us from heaven; * the skies rain down sweetness all over the world.*
- Ψ . *A day of new redemption has dawned, a day of eternal bliss, prepared from of old: **
- \bar{R} . *The skies rain down sweetness all over the world.*

Responsory:

Hodie nobis de caelo

Pedro de Cristo (ca.1550 – 1618)

Cantus
 Altus
 Tenor
 Bassus

Ho - di - e no - bis de cae - lo pax ve - ra des - cen -

7
 C.
 A.
 T.
 B.

dit: Ho - di e per to-tum mun - dum me - li - flu - i fa - cti sunt

11
 C.
 A.
 T.
 B.

cae - li, me - li - flu - i fa - ctisunt cae - li, me - li - flu - i fa - cti sunt cae - li.

17

C. Ho - di - e il - lu - xit no - bis di - es re - dem - pti - o - nis no -

A. Ho - di - e il - lu - xit no - bis di - es re - dem - pti - o - nis no -

T. Ho - di - e il - lu - xit no - bis di - es re - dem - pti - o - nis no -

B. Ho - di - e il - lu - xit no - bis di - es re - dem - pti - o - nis no -

23

C. - vae, re - pa - ra - ti - o - nes an - ti - quae, fe -

A. vae, re - pa - ra - ti - o - nes an - ti - quae,

T. - vae, re - pa - ra - ti - o - nes an - ti -

B. - vae, re - pa - ra - ti - o - nes an - ti -

28

C. li - ci - ta - tis ae - ter - nae.

A. fe - li - ci - ta - tis ae - ter - nae, ae - ter - nae.

T. quae, fe - li - ci - ta - tis ae - ter - nae.

B. quae, fe - li - ci - ta - tis ae - ter - nae.

33

C. Ho - di e per to-tum mun - dum me-li - flu-i fa - cti sunt cae - li, me -

A. Ho - di-e per to-tum mun - dum me-li - flu - i fa - cti sunt

T. Ho - di-e per to-tum mun - dum me - li - flu - i fa -

B. Ho - di-e per to-tum mun - dum me-li - flu-i fa - cti, me - li - flu - i

37

C. li - flu-i fa - ctisunt cae-li, me - li - flu-i fa - cti - sunt cae - li.

A. cae - li, me - li - flu - i ca - cti sunt cae - li.

T. ctisunt cae - li, me - li - flu - i fa - cti sunt cae - li.

B. fa - ctisunt cae - li, me - li - flu - i fa - cti sunt cae - li.

Second Nocturn

In the Roman Rite, out of consideration especially for those engaged in apostolic work, the Office of Readings is always of the same length. Those who wish to adhere to the tradition of marking the Vigil of a Sunday, solemnity or feast with a more extended celebration should proceed in the following way.

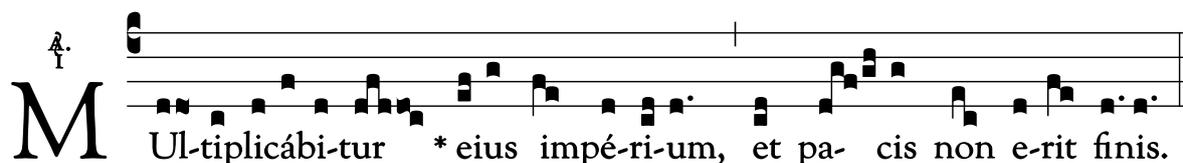
Firstly, the Office of Readings should be celebrated as in The Divine Office as far as the readings inclusively. After both readings and before the Te Deum, canticles may be added, selected from the appropriate appendix. A Gospel passage is then read, followed if desired by a homily; afterwards the Te Deum is sung and the concluding prayer said.

The Gospel on solemnities and feasts is taken from the Lectionary of the Mass; on Sundays it is taken from the series on the paschal mystery found in the Appendix of the book. (General Instruction §73)

Canticles

The choir stands. A cantor intones the antiphon. All join following the ‘’.*

Do = C; Final = D



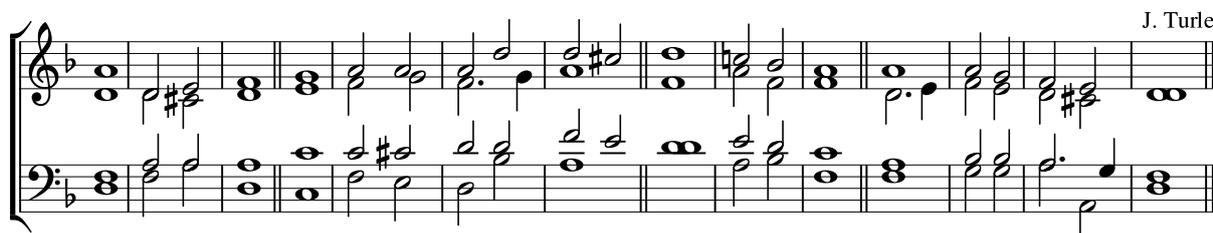
M Ul-tiplicábi-tur * eius impé-ri-um, et pa- cis non e-rit finis.

Great will be his reign, and peace will be everlasting.

The choir continues with the canticles.

Is 26:1-4,7-9,12

Hymn after victory over the enemy



J. Turle

We have a strong city; he sets up salvation as | walls and | bulwarks.

Open the gates that the righteous nation which keeps | faith may | enter | in.
You keep him in perfect peace, whose mind is | stayed on | you,
be- | cause he | trusts in | you.

Trust in the | Lord for | ever,

for the Lord God is an | ever- | lasting | rock.

The way of the righteous is level; you make smooth the | path of · the | righteous.
In the path of your judgements, O | Lord, we | wait for | you.



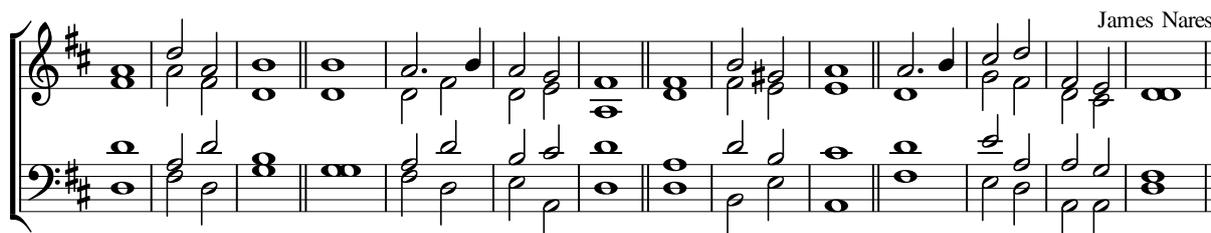
My soul yearns for you | in the | night,
 my spirit with- | in me | earnest-ly | seeks you;
 for when your judgements are | in the | earth,
 the inhabitants of the | world learn | righteous- | ness.

1. O Lord, you will ordain | peace for | us;
4. you have | wrought for · us | all our | works.

Glory be | to the | Father
 and to the Son and | to the | Holy | Spirit,
 as it was in the beginning,
 is now, and | ever · shall | be,
 world without | end. A- | -- | men.

Is 40:1-8

The coming of the Lord



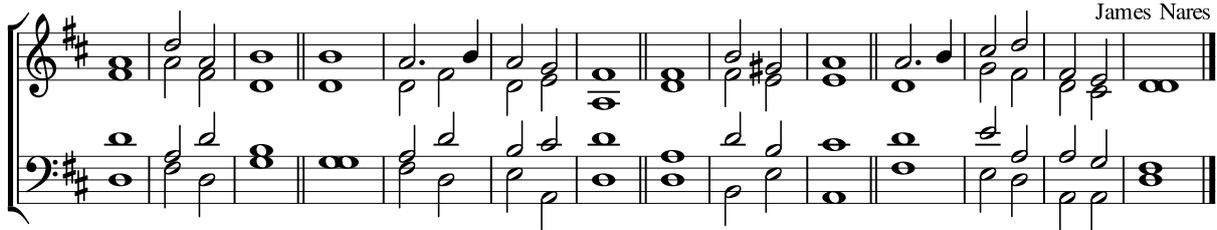
Comfort, comfort my people, | says your | God.
 Speak tenderly to Jerusa- | lem, and | cry to | her
 that her warfare is ended, that her iniqui- | ty is | pardoned,
 that she has received from the Lord's hand | double · for | all her | sins.

A voice cries:

'In the wilderness prepare the | way of · the | Lord,
 make straight in the desert a | highway | for our | God.
 Every valley shall be | lifted | up,
 and every mountain and | hill be | made | low;
 the uneven ground | shall be·come | level,
 and the | rough pla- | ces a | plain.
 And the glory of the Lord shall be revealed, and all flesh shall | see it · to- | gether,
 for the | mouth of · the | Lord has | spoken.'

A | voice says, | 'Cry!'

And I | said, 'What | shall I | cry ?'
 All | flesh is | grass,
 and all its beauty is like the | flower | of the | field.

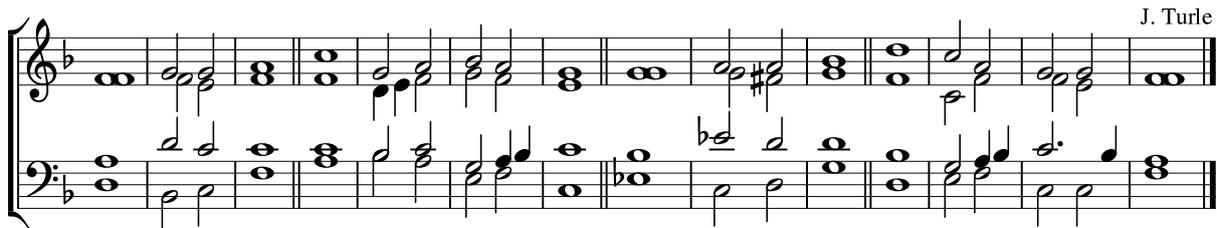


The grass withers, the flower fades,
 when the breath of the Lord | blows u- | pon it;
 surely the | peo- | ple is | grass.
 The grass withers, the | flower | fades;
 but the word of our | God will | stand for | ever.

Glory be to the Father and | to the | Son
 and | to the | Holy | Spirit,
 as it was in the beginning,
 is now, and | ever | shall be,
 world without | end. A- | -- | men.

cf. Is 66:10-14b

Consolation and joy in the holy city

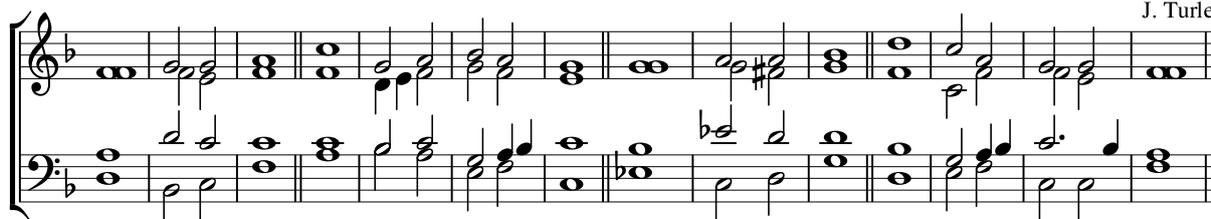


Rejoice with Jerusalem, and be glad for her,
 all | you who | love her;
 rejoice with her in joy,
 all you who | mourn | over | her;

That you may suck and be satisfied
 with her con- | soling | breasts;
 that you may drink deeply with delight
 from the a- | bundance | of her | glory.

For thus | says the | Lord:
 Behold, I will extend prosperity to her like a river,
 and the wealth of the nations like an | over- | flowing | stream;
 and you shall suck, you shall be carried u- | pon her | hip,
 and | dandled · u- | pon her | knees.

As one whom his mother comforts,
 so I will | comfort | you;
 you shall be comforted | in Je- | rusa- | lem.
 You shall see, and your heart | shall re- | joice;
 your bones shall | flourish | like the | grass.



Glory be to the Father and | to the | Son
 and | to the | Holy | Spirit,
 as it was in the beginning,
 is now, and | ever | shall be,
 world without | end. A- | -- | men.

All repeat the antiphon.



Gospel

All stand. The celebrant goes to the ambo accompanied by acolytes with candles and incense. He incenses the Lectionary, and reads the gospel in the usual way.

Matthew 1:1-25

A genealogy of Jesus Christ, son of David, son of Abraham:

Abraham was the father of Isaac,
 Isaac the father of Jacob,
 Jacob the father of Judah and his brothers,
 Judah was the father of Perez and Zerah, Tamar being their mother,
 Perez was the father of Hezron,
 Hezron the father of Ram,
 Ram was the father of Amminadab,
 Amminadab the father of Nahshon,
 Nahshon the father of Salmon,
 Salmon was the father of Boaz, Rahab being his mother,
 Boaz was the father of Obed, Ruth being his mother,
 Obed was the father of Jesse;
 and Jesse was the father of King David.

David was the father of Solomon, whose mother had been Uriah's wife,
 Solomon was the father of Rehoboam,
 Rehoboam the father of Abijah, Abijah the father of Asa,
 Asa was the father of Jehoshaphat,
 Jehoshaphat the father of Joram,
 Joram the father of Azariah,
 Azariah was the father of Jotham,
 Jotham the father of Ahaz,
 Ahaz the father of Hezekiah,
 Hezekiah was the father of Manasseh,

Manasseh the father of Amon,
Amon the father of Josiah;
and Josiah was the father of Jechoniah and his brothers.
Then the deportation to Babylon took place.

After the deportation to Babylon:
Jechoniah was the father of Shealtiel,
Shealtiel the father of Zerubbabel,
Zerubbabel was the father of Abiud,
Abiud the father of Eliakim,
Eliakim the father of Azor,
Azor was the father of Zadok,
Zadok the father of Achim,
Achim the father of Eliud,
Eliud was the father of Eleazar,
Eleazar the father of Matthan,
Matthan the father of Jacob;
and Jacob was the father of Joseph the husband of Mary;
of her was born Jesus who is called Christ.

The sum of generations is therefore: fourteen from Abraham to David; fourteen from David to the Babylonian deportation; and fourteen from the Babylonian deportation to Christ.

This is how Jesus Christ came to be born. His mother Mary was betrothed to Joseph; but before they came to live together she was found to be with child through the Holy Spirit. Her husband Joseph; being a man of honour and wanting to spare her publicity, decided to divorce her informally. He had made up his mind to do this when the angel of the Lord appeared to him in a dream and said, 'Joseph son of David, do not be afraid to take Mary home as your wife, because she has conceived what is in her by the Holy Spirit. She will give birth to a son and you must name him Jesus, because he is the one who is to save his people from their sins.' Now all this took place to fulfil the words spoken by the Lord through the prophet:

The virgin will conceive and give birth to a son
and they will call him Emmanuel,

a name which means 'God-is-with-us.' When Joseph woke up he did what the angel of the Lord had told him to do: he took his wife to his home and, though he had not had intercourse with her, she gave birth to a son; and he named him Jesus.

The Gospel of the Lord.

Homily

If a homily is to follow, all are seated. Otherwise all remain standing for the Te Deum.

Te Deum

All stand in their places. The Te Deum is intoned by the celebrant or a cantor, and all continue.

H.

TE De-um laudá-mus: te Dómi-num confi-té-mur. Te ætérnum
Patrem omnis terra venerá-tur. Ti-bi omnes Ange-li, ti-bi cæ-li et u-
ni-vérsæ potestá-tes: ti-bi chérubim et séraphim incessá-bi-li voce pro-
clá-mant: « Sanctus, Sanctus, San-ctus Dómi-nus De-us Sába-oth.
Pleni sunt cæ-li et terra ma-iestá-tis gló-ri-æ tu-æ. » Te glo-ri-ósus
Apostolórum cho-rus, te prophetárum laudá-bi-lis nú-merus, te már-
tyrum candi-dátus laudat exérci-tus. Te per orbem terrárum sancta
confi-tétur Ecclé-si-a, Pa-trem imménsæ ma-iestá-tis, venerándum tu-

We praise you, O God: we acclaim you as the Lord. Everlasting Father, all the world bows down before you. All the angels sing your praise, the hosts of heaven and all the angelic powers, all the cherubim and seraphim call out to you in unending song: "Holy, Holy, Holy, is the Lord God of angel hosts! The heavens and the earth are filled with your majesty and glory." The glorious band of apostles, the noble company of prophets, the white-robed army who shed their blood for Christ, all sing your praise. And to the ends of the earth your holy Church proclaims her faith in you: Father, whose majesty is boundless,

um verum, et únium Fí-li-um; Sanctum quoque Parácli-tum Spí-ri-tum. Tu rex gló-ri-æ, Chri-ste. Tu Patris sempitérnus es Fí-li-us. Tu, ad liberándum susceptúrus hómi-nem, non horru-ísti Vírgi-nis úterum. Tu, deví-cto mortis acú-le-o, aperu-ísti credéti-bus regna cæló-rum. Tu ad dexteram De-i sedes, in gló-ri-a Pa-tris. Iudex cré-
All kneel while this verse is sung.
de-ris esse ventú-rus. Te ergo quæsumus, tu-is fámu-lis súbveni,
Stand
quos pre-ti-óso sán-gui-ne redemí-sti. Ætérna fac cum Sanctis tu-is in gló-ri-a numerá-ri. Salvum fac pópulum tu-um Dómi-ne, et bédic he-re-di-tá-ti tu-æ. Et re-ge e-os et extólle illos usque

your true and only Son, who is to be adored, the Holy Spirit sent to be our Advocate. You, Christ, are the king of glory, Son of the eternal Father. When you took our nature to save mankind you did not shrink from birth in the Virgin's womb. You overcame the power of death opening the Father's kingdom to all who believe in you. Enthroned at God's right hand in the glory of the Father, you will come in judgement according to your promise. You redeemed your people by your precious blood. Come, we implore you, to our aid. Grant us with the saints a place in eternal glory. Lord, save your people and bless your inheritance. Rule them and uphold them for ever and ever.



in ætér-num. Per síngulos di- es, benedí-ci-mus te. Et laudámus no-
men tu-um in sæculum et in sæculum sæcu-li. Di-gnáre, Dómi-ne,
di-e i-sto si-ne peccáto nos custodí-re. Mi-serére nostri, Dómi-ne,
mi-serére no-stri. Fi-at mi-se-ri-córdi-a tu-a, Dómi-ne, super nos,
quemádmódum sperávi-mus in te. In te Dó-mi-ne spe-rá- vi: non
confúndar in æ-tér- num.

Day by day we praise you: we acclaim you now and to all eternity. In your goodness, Lord, keep us free from sin. Have mercy on us, Lord, have mercy. May your mercy always be with us, Lord, for we have hoped in you. In you, Lord, we put our trust: we shall not be put to shame.

Collect

The celebrant sings or says the collect and dismissal.

Let us pray.

God our Father,

our human nature is the wonderful work of your hands,
made still more wonderful by your work of redemption.

Your Son took to himself our manhood:

grant us a share in the godhead of Jesus Christ,
who lives and reigns with you in the unity of the Holy Spirit,
one God, for ever and ever.

Amen.

