

Exposition of the Blessed Sacrament

O salutaris Hostia
Quae caeli pandis ostium;
Bella premunt hostilla,
Da robur, fer auxillium.

Uni trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

O saving Victim, open wide
The gate of heaven to us below.
Our foes press on from every side;
Your aid supply, your strength bestow.

To your great name be endless praise,
Immortal Godhead, One in Three;
O grant us endless length of days
In our true native land to be. Amen.

Benediction

Tantum ergo Sacramentum
Veneremur cernui,
Et antiquum documentum
Novo cedat ritui;
Praestet fides supplementum
Sensuum defectui.

Genitori Gentioque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio. Amen.

Down in adoration falling,
This great Sacrament we hail;
Over ancient forms of worship
Newer rites of grace prevail;
Faith will tell us Christ is present,
When our human senses fail.

To the everlasting Father,
And the Son who made us free,
And the Spirit, God proceeding
From them Each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

Divine Praises

Blessed be God.
Blessed be his holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be his most Sacred Heart.
Blessed be his most Precious Blood.
Blessed be Jesus in the most holy sacrament of the altar.
Blessed be the Holy Spirit, the Paraclete.
Blessed be the great Mother of God, Mary most holy.
Blessed be her holy and Immaculate Conception.
Blessed be her glorious Assumption.
Blessed be the name of Mary, virgin and Mother.
Blessed be St. Joseph, her most chaste spouse.
Blessed be God in his angels and in his saints.

**O Sacrament Most Holy, O Sacrament Divine, All Praise and
all thanksgiving be every moment Thine!**

10. O come, all ye Faithful

Carol Service



St Dominic's Priory

1. O Come, o come Emmanuel

"Today "the grace of God our Saviour" has truly "appeared to all"!

It appeared! This is what the Church celebrates today. The grace of God, rich in goodness and love, is no longer hidden. It "*appeared*", it was manifested in the flesh, it showed its face... The grace of God has appeared. That is why Christmas is a feast of light. Not like the full daylight which illumines everything, but a glimmer beginning in the night and spreading out from a precise point in the universe: from the stable of Bethlehem, where the divine Child was born. Indeed, he is the light itself, which begins to radiate, as portrayed in so many paintings of the Nativity. He is the light whose appearance breaks through the gloom, dispels the darkness and enables us to understand the meaning and the value of our own lives and of all history. Every Christmas crib is a simple yet eloquent invitation to open our hearts and minds to the mystery of life. It is an encounter with the immortal Life which became mortal in the mystic scene of the Nativity... The grace of God has appeared *to all*. Jesus – the face of the "God who saves", did not show himself only for a certain few, but for everyone. Although it is true that in the simple and lowly dwelling of Bethlehem few persons encountered him, still he came for all: Jews and Gentiles, rich and poor, those near and those far away, believers and non-believers... for everyone. Supernatural grace, by God's will, is meant for every creature. Yet each human person needs to accept that grace, to utter his or her own "yes", like Mary, so that his or her heart can be illumined by a ray of that divine light. *Pope Benedict XVI*

2. Of the Father's love begotten

3. Ding dong merrily on high

Christmas is the feast of man. A human being is born. He is one of the millions and millions of people who have been born, are being born and will be born on earth. A human being, one item in the vast range of statistics. It is not without reason that Jesus came into the world when a census 'was being held, when a Roman emperor wanted to know the number of subjects in his territory. A human being is an object to be counted, something considered under the aspect of quantity, one of many millions. Yet at the same time he is a single being, unique and unrepeatable. If we celebrate with such solemnity the birth of Jesus, it is to bear witness that every human being somebody unique and unrepeatable. If our human statistics, human categories, human political, economic and social systems, and mere human possibilities fail to ensure that man can be born, live and act as one who is unique and unrepeatable, then all this is ensured by God. For God and before God, the human being is always unique and unrepeatable, somebody thought of and chosen from eternity, some called and identified by his own name.

It is as it was with the first man, Adam. It is as it was with the new Adam, born of the Virgin Mary in the cave at Bethlehem: "You shall call his name Jesus"... It is humanity that is elevated in God's earthly birth. Humanity, human "nature" is taken into the unity of the Divine Person of the Son, into the unity of the Word in whom God eternally expresses himself. God expresses this divinity in God, true God in true God, the Father in the Son and both in the Holy Spirit. *Pope John Paul II*

4. In the bleak midwinter

5. On Christmas Night all Christians sing

Blessed be that Child, Who gladdened Bethlehem today! Blessed be the Babe Who made manhood young again today! Blessed be the Fruit, Who lowered Himself to our famished state! Blessed He Whose tender mercies made Him condescend to visit our infirmities! Glory to Him, Who came to us by His first-born! Glory to the Silence, that spoke by His Voice! Glory to the Spiritual, Who was pleased to have a Body! Glory to that Hidden One, Whose Son was made manifest! Glory to that Living One, Whose Son was made to die! Glory to that Great One, Whose Son descended and was small! With eye and mind we have beheld Him, yea with both of them. Glory to that Hidden One, Who even with the mind cannot be felt at all by them that pry into Him; but by His graciousness was felt by the hand of man! The Nature that could not be touched, by His hands was bound and tied, by His feet was pierced and lifted up. Himself of His own will He embodied for them that took Him. Blessed be He Whom free will crucified, because He let it: blessed be He Whom the wood also did bear, because He allowed it. Blessed He Who sealed our soul, and adorned it and espoused it to Himself. Blessed He Who made our Body a tabernacle for His unseen Nature. Glory to Him Who could never be measured by us! Our heart is too small for Him, yea our mind is too feeble. Glory to Him, Who lowered Himself! Thanks to Him Who sent His Heir, that by Him He might draw us to Himself, yea make us heirs with Him! Thanks to that Good One, the cause of all goods! Blessed the Shepherd Who became a Lamb for our reconciliation! *St Ephrem*

6. Once in Royal David's city

7. Hark the Herald Angel sings

He, so great God, equal with the Father, born of the Holy Ghost and of the Virgin Mary, born lowly, that thereby He might heal the proud. Man exalted himself and fell; God humbled Himself and raised him up. Christ's lowliness, what is it? God has stretched out a hand to man laid low. We fell, He descended: we lay low, He stooped. Let us lay hold and rise, that we fall not into punishment. So then His stooping to us is this, Born of the Holy Ghost and of the Virgin Mary. His very Nativity too as man, it is lowly, and it is lofty. Whence lowly? That as man He was born of men. Whence lofty? That He was born of a virgin. A virgin conceived, a virgin bore, and after the birth was a virgin still. As the Son of God, indeed, He was begotten without time, coeternal with the Father, long before all things, not in age, but in eternity... He was born of the Virgin in the fullness of times. In opportunity of time, when He would, when He knew, then was He born: for He was not born without His will. None of us is born because he will, and none of us dies when he will: He, when He would, was born; when He would, He died: how He would, He was born of a Virgin: how He would, He died; on the cross. Whatever He would, He did: because He was in such wise Man that, unseen, He was God; God assuming, Man assumed; One Christ, God and Man. *St Augustine*

8. Joy to the world

9. What child is this?