



WELCOME TO THE BRIGHTON ORATORY

LATIN RITE ANTIOCHIAN ORTHODOX

aka Old Roman Catholic

The Brighton Oratory is a faith community of ordinary people diverse in age, background, experience and talents but who are committed to deepening their spirituality in, through and with the love of God expressed in the life and teachings of Jesus Christ. As a community we do not discriminate against individuals regarding such superficial concerns as race, sexuality, income, age, health or physical impairment. We are simply a faith community seeking to encourage, support and develop individually and together our spirituality and understanding of the Divine, that we may experience both in this life and the next, the Kingdom of God in us.

Our Oratory belongs to the Province of Europe of the Old Roman Catholic Church and part of the international communion of canonical Old Roman Catholic Churches. The Province of Europe is a communion of national churches faithful to the principles of Old Roman Catholicism and Western Rite Orthodoxy. The Old Roman Catholic Church (in Great Britain) was received as an autocephalous member of the Holy Synod of the Orthodox Patriarchate of Antioch in 1911 and thus is ultimately under the Patriarchate of Antioch and all the East: St. Peter's Chair, His Holiness John X of Syria presiding. We are in spiritual union with His All Holiness Patriarch Bartholomew of Constantinople the New Rome, with the Moscow Patriarchate and with all the Canonical Sees of the Holy Orthodox Catholic Church.

The Traditional Latin Mass, also known as "*the Mass of the Ages*" is a form of worship that sustained and unites the prayers of Christians from the Apostolic Era through to the present day; through the early days of synagogue expulsions, State persecution and martyrdom through to the establishment of 'Christendom' and the modern world, inspiring Saints and comforting the faithful throughout the centuries. We hope your experience here today of this Mass, noted for its peacefulness, its ancient ceremonial and its sense of deep spiritual mystery, will be meaningful and deeply prayerful and encourage you to return to experience again "*the most beautiful thing this side of heaven*"...

FIRST TIME AT MASS? If you've not attended a Traditional Latin Mass before, please do follow the service in the "*Order of Mass*" booklets provided. There is no need to be able to speak Latin, the priest and the server will do that for you! Instead, why not take the opportunity to "*actively participate*" with your heart and mind in the spiritual offering of "*prayer and praise*". The handout accompanying this Bulletin contains a translation of the "Propers" i.e. the readings etc of the Mass. There is not normally a homily at the Sunday Low Mass so you will find a reflection about today's readings on the reverse of the Proper's Handout.

RECEIVING COMMUNION: Any Trinitarian baptised Christian may receive the Eucharist if they believe that after the Consecration, Christ becomes physically and spiritually present in the bread and in the wine. We respectfully ask that those who do not believe the same as us refrain from receiving the Eucharist, but you are most welcome instead to receive a blessing; to indicate that you would like a blessing, simply come with your arms folded at Communion. Holy Communion is received in one kind only, on the tongue and kneeling.

BECOMING AN ORTHODOX CATHOLIC: If you would like to become an Orthodox Catholic and have already received Trinitarian Baptism, please speak to the priest after Mass about Confirmation. If you are not sure whether you were baptised as a child, you can receive the sacrament as an adult and later receive Confirmation.

MIDNIGHT MASS

THE FIRST MASS OF CHRISTMASS DAY

THE BLESSING OF THE CRIB

Away in a manger,
No crib for His bed
The little Lord Jesus
Laid down His sweet head
The stars in the bright sky
Looked down where He lay
The little Lord Jesus
Asleep on the hay

The cattle are lowing
The poor Baby wakes
But little Lord Jesus
No crying He makes
I love Thee, Lord Jesus
Look down from the sky
And stay by my side,
'Til morning is nigh.

Be near me, Lord Jesus,
I ask Thee to stay
Close by me forever
And love me I pray
Bless all the dear children
In Thy tender care
And take us to heaven
To live with Thee there

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

O God of every nation:

From the very beginning of creation you have made manifest your love: When our need for a Savior was great, you sent your Son to be born of the Virgin Mary. To our lives He brings joy and peace, justice, mercy and love.

(Holy Water is sprinkled on the Crib)

Lord, bless all who look upon this manger; may it remind us of the humble birth of Jesus, and raise up our thought to Him, who is our Emmanuel and Savior of all, Who lives and reigns for ever and ever. Amen.

THE SOLEMN PROCLAMATION OF CHRISTMASS

Octavo Kalendas Januarii

Anno a creatione mundi, quando in principio Deus creavit caelum et terram, quinquies millesimo centesimo nonagesimo nono; a diluvio vero, anno bis millesimo nongentesimo quinquagesimo septimo; a nativitate Abrahae, anno bis millesimo quintodecimo; a Moyse et egressu populi Israel de Aegypto, anno millesimo quingentesimo decimo; ab unctione David in regem, anno millesimo trigesimo secundo; Hebdomada sexagesima quinta, juxta Danielis prophetiam; Olympiade centesima nonagesima quarta; ab urbe Roma condita, anno septingentesimo quinquagesimo secundo; anno Imperii Octaviani Augusti quadragesimo secundo; toto Orbe in pace composito, sexta mundi aetate, Jesus Christus, aeternus Deus aeternique Patris Filius, mundum volens

The eighth of the calends of january.

The year from the creation of the world, when in the beginning God created heaven and earth, five thousand one hundred and ninety-nine: from the deluge, the year two thousand nine hundred and fifty-seven: from the birth of Abraham, the year two thousand and fifteen: from Moses and the going out of the people of Israel from Egypt, the year one thousand five hundred and ten: from David's being anointed King, the year one thousand and thirty-two: in the sixty-fifth week according to the prophecy of Daniel: in the one hundred and ninety-fourth Olympiad: from the building of the city of Rome, the year seven hundred and fifty-two: in the forty-second year of the reign of Octavian Augustus: the whole world being in peace: in the sixth age of the world: Jesus Christ, the eternal God, and Son of the eternal Father, wishing to consecrate this world

adventu suo piissimo consecrare, de Spiritu Sancto conceptus, novemque post conceptionem decursis mensibus, in Bethlehem Judae nascitur ex Maria Virgine factus homo: NATIVITAS DOMINI NOSTRI JESU CHRISTI SECUNDUM CARNEM!

by his most merciful coming, being conceived of the Holy Ghost, and nine months since his conception having passed, in Bethlehem of Juda is born of the Virgin Mary, being made man: THE NATIVITY OF OUR LORD JESUS CHRIST ACCORDING TO THE FLESH.

PROCESSIONAL HYMN

**1) Once in royal Davids city,
Stood a lowly cattle shed,
Where a mother laid her Baby,
In a manger for His bed:
Mary was that mother mild,
Jesus Christ, her little Child.**

**4) For He is our childhood's pattern;
Day by day, like us, He grew;
He was little, weak, and helpless,
Tears and smiles, like us He knew;
And He feeleth in our sadness,
And he shareth in our gladness.**

**2) He came down to earth from heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall:
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.**

**5) And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle,
Is our Lord in heaven above:
And He leads His children on,
To the place where He is gone.**

**3) And through all His wondrous childhood
He would honour and obey
Love and watch the lowly maiden
In whose gentle arms He lay
Christian children all must be
Mild and obedient good as He.**

**6) Not in that poor lowly stable
With the ox and ass standing by
We shall see Him but in heaven
Set at God's right hand on high
Where like stars His children crowned
All in white shall wait around.**

INTROIT *Psalm 2.7*

Dóminus dixit ad me: Fílius meus es tu, ego hódie génuí te. Ps. 2.1 Quare fremuérunt gentes: et pópuli meditáti sunt inánia? V. Glória Patri. Dóminus dixit ad me.

The Lord hath said to me: Thou art My Son, this day have I begotten Thee. Ps. 2. 1 Why have the Gentiles raged, and the people devised vain things? V. Glory be to the Father. The Lord hath said to me.

Dominus Vobiscum
Et cum spiritu tuo

*The Lord be with you
And with thy spirit*

COLLECT

Deus, qui hanc sacratíssimam noctem veri lúminis fecísti illustratióne claréscere: da, quaésumus; ut, cujus lucis mystéria in terra cognóvimus, ejus quoque gáudiis in cælo perfruámur: Qui tecum.

O God, Who hast made this most holy night to shine forth with the splendor of the true Light: grant, we beseech Thee, that we, who have known the mysteries of His light on earth, may enjoy also His happiness in heaven. Who with Thee liveth.

EPISTLE *Titus 2. 11-15*

Caríssime: Appáruit grátia Dei Salvatóris nostri ómnibus homínibus, erúdiens nos, ut abnegántes impietátem, et sæculária desidéria, sóbrie, et juste, et pie vivámus in hoc saéculo,

Dearly beloved: The grace of God our Savior hath appeared to all men, instructing us, that, denying ungodliness and worldly desires, we should live soberly and justly and godly in this

exspectantes beatam spem, et adventum gloriæ magni Dei et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis: ut nos redimeret ab omni iniquitate, et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Hæc loquere, et exhortare: in Christo Jesu Domino nostro.

GRADUAL Psalm 109. 3, 1

Tecum principium in die virtutis tuæ: in splendoribus sanctorum, ex utero ante luciferum genui te. V. Dixit Dominus Domino meo: Sede a dextris meis: donec ponam inimicos tuos, scabellum pedum tuorum.

ALLELUIA

Allelúja, allelúja. V. Psalm 2. 7 Dominus dixit ad me: Filius meus es tu, ego hodie genui te. Allelúja.

Dominus Vobiscum

Et cum spiritu tuo

+Sequentia sancti Evangelii secundum Lucam

V. Gloria tibi, Domine

GOSPEL St. Luke 2. 1-14

In illo tempore: Exiit edictum a Caesare Augusto, ut describeretur universus orbis. Hæc descriptio prima facta est a praeside Syriæ Cyrino: et ibant omnes ut profiterentur singuli in suam civitatem. Ascendit autem et Joseph a Galilaëa de civitate Nazareth, in Judæam in civitatem David, quæ vocatur Bethlehem: eo quod esset de domo et familia David, ut profiteretur cum Maria desponsata sibi uxore prægnante. Factum est autem, cum essent ibi, implenti sunt dies ut pareret. Et peperit filium suum primogenitum, et pannis eum involvit, et reclinavit eum in præsepio: quia non erat eis locus in diversorio. Et pastores erant in regione eadem vigilantes, et custodièntes vigilias noctis super gregem suum. Et ecce Angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timuerunt timore magno. Et dixit illis Angelus: Nolite timere: ecce enim evangelizo vobis gaudium magnum, quod erit omni populo: quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David. Et hoc vobis signum: Invenietis infantem pannis involutum, et positum in præsepio. Et subito facta est cum Angelo multitudo militiæ cælestis, laudantium Deum et dicentium: Glória in

world, looking for the blessed hope and coming of the glory of the great God and our Savior Jesus Christ: Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works. These things speak and exhort: in Christ Jesus our Lord.

With Thee is the principality in the day of Thy strength: in the brightness of the saints, from the womb before the day star I begot Thee. V. The Lord said to my Lord: Sit Thou at My right hand, until I make Thine enemies Thy footstool.

Alleluia, alleluia. V. Psalm 2. 7 The Lord hath said to Me: Thou art My Son, this day have I begotten Thee. Alleluia.

The Lord be with you

And with thy spirit

+The continuation of the holy Gospel according to Luke R. Glory be to Thee, O Lord.

At that time there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee out of the city of Nazareth, into Judea to the city of David, which is called Bethlehem: because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished that she should be delivered. And she brought forth her firstborn Son and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn. And there were in the same country shepherds watching and keeping the night watches over their flock. And behold an Angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with a great fear. And the Angel said to them: Fear not; for behold I bring you good tidings of great joy, that shall be to all the people: for this day is born to you a Savior, who is Christ the Lord, in the city of David. And this shall be a sign unto you: you shall find the Infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the Angel a multitude of the heavenly

altíssimis Deo, et in terra pax homínibus bonæ voluntátis.

army, praising God and saying: Glory to God in the highest, and on earth peace to men of good will.

Laus tibi Christi

Praise be to Thee, O Christ.

Credo in unum Deum, Patrem omnipotentem, factorem caeli et terrae, visibilium omnium, et invisibilium.

I believe in one God, the Father almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God. And born of the Father, before all ages. God of God: Light of Light: true God of true God. Begotten, not made, consubstantial with the Father, by whom all things were made. Who, for us men, and for our salvation, came down from heaven. Here kneel down. And became incarnate by the Holy Ghost of the Virgin Mary: and was made man. He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again according to the Scriptures. And ascended into heaven, and sitteth at the right hand of the Father. And He shall come again with glory to judge both the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father. Who together, with the Father and the Son, is adored and glorified: Who spoke by the prophets. And in one, holy, Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I look for the resurrection of the dead. † And the life of the world to come. Amen.

Et in unum Dominum Iesum Christum, Filium Dei unigenitum. Et ex Patre natum ante omnia saecula.

Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum, non factum, consubstantialem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salutem descendit de coelis. Et incarnatus est de Spiritu Sancto ex Maria Virgine: et homo factus est. Crucifixus etiam pro nobis: sub Pontio Pilato passus et sepultus est. Et resurrexit tertia die, secundum Scripturas. Et ascendit in coelum: sedet ad dexteram Patris. Et iterum venturus est cum gloria iudicare vivos, et mortuos: cuius regni non erit finis. Et in Spiritum Sanctum Dominum et vivificantem: qui ex Patre procedit. Qui cum Patre et Filio simul adoratur, et conglorificatur: qui locutus est per prophetas. Et unam sanctam catholicam et apostolicam Ecclesiam. Confiteor unum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. † Et vitam venturi saeculi. Amen.

**Dominus Vobiscum
Et cum spiritu tuo**

*The Lord be with you
And with thy spirit*

OFFERTORY Psalm 95. 11, 13

Læténtur cæli, et exsúltet terra ante fáciem Dómini: quóniam venit.

Let the heavens rejoice, and let the earth be glad before the face of the Lord: because He cometh.

**1) O Come All Ye Faithful
Joyful and triumphant,
O come ye, O come ye to Bethlehem.
Come and behold Him,
Born the King of Angels;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord!**

**2) God of God,
Light of light,
Lo He abhors not the Virgin's womb
Very God begotten not created
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord!**

**3) Sing, choirs of angels,
Sing in exultation,
Sing all that hear in heaven God's holy word.
Give to our Father glory in the Highest;
O come, let us adore Him,
O come, let us adore Him,
O come, let us adore Him,
Christ the Lord!**

SECRET

Accépta tibi sit, Dómine, quaésumus, hodiérnæ festivitátis oblátio: ut, tua grátia largiénte, per hæc sacrosáncta commércia, in illíus inveniámur forma, in quo tecum est nostra substántia: Qui tecum. *May our offering on this day's feast be acceptable to Thee, O Lord, we beseech Thee: that by Thy bounteous grace, though this sacred interchange, we may be found like unto Him, in whom our nature is united to Thee. Who with Thee liveth.*

Dominus vobiscum *The Lord be with you*
Et cum spiritu tuo *And with thy spirit*

Sursum Corda *Lift up your hearts*
Habemus ad Dominum *We lift them up unto the Lord*

Gratias agamus Domino Deo nostro *Let us give thanks unto the Lord our God*
Dignum et justum est *It is meet and right so to do*

PREFACE Of The Most Holy Nativity *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:*

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 rapiámur. Et ídeo cum Ángelis et Archángelis, cum Thronis et Dominatió nibus, cumque omni militia cæléstis exércitus, hymnum glóriæ tuæ cánimus, sine fine dicéntes:

*The Choir sings: Holy Holy Holy Lord God of hosts
heaven and earth are full of Thy glory, hosanna in the highest!
+Blessed is He that cometh in the name of the Lord, hosanna in the highest!*

PROPER COMMUNICANTES

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

The following sung after the Consecration

**4) Yea! Lord, we greet Thee,
Born this happy morning,
Jesus, to Thee be all glory giv'n**

Word of the Father, now in flesh appearing;

O come, let us adore Him,

O come, let us adore Him,

O come, let us adore Him,

Christ the Lord!

COMMUNION ANTIPHON *Psalm 109. 3*

In splendóribus sanctorum, ex útero ante lucíferum genui te. *In the brightness of the saints, from the womb before the day star I begot thee.*

Dominus vobiscum

The Lord be with you

Et cum spiritu tuo

And with thy spirit

POSTCOMMUNION COLLECT

Da nobis, quaesumus, Domine Deus noster: ut, qui Nativitatem Domini nostri Jesu Christi mysteriis nos frequentare gaudemus; dignis conversationibus ad ejus mereamur pervenire consortium: Qui tecum. *Grant to us, we beseech Thee, O Lord, that we, who rejoice in celebrating by these Mysteries, the Birth of our Lord Jesus Christ, may by worthy lives, deserve to attain unto fellowship with Him. Who with Thee liveth.*

V. Dominus Vobiscum

The Lord be with you

R. Et cum spiritu tuo

And with thy spirit

V. Ite missa est

The Mass is ended

R. Deo Gratias

Thanks be to God

Recessional Hymn as the Bambino is processed to the Crib

**Hark the herald angels sing
"Glory to the newborn King!
Peace on earth and mercy mild
God and sinners reconciled"
Joyful, all ye nations rise
Join the triumph of the skies
With the angelic host proclaim:
"Christ is born in Bethlehem"
Hark! The herald angels sing
"Glory to the newborn King!"**

**Christ by highest heav'n adored
Christ the everlasting Lord!
Late in time behold Him come
Offspring of a Virgin's womb
Veiled in flesh the Godhead see
Hail the incarnate Deity
Pleased as man with man to dwell
Jesus, our Emmanuel
Hark! The herald angels sing
"Glory to the newborn King!"**

Hail the heav'n-born Prince of Peace!

Hail the Son of Righteousness!

Light and life to all He brings

Ris'n with healing in His wings

Mild He lays His glory by

Born that man no more may die

Born to raise the sons of earth

Born to give them second birth

Hark! The herald angels sing

"Glory to the newborn King!"

TODAY'S REFLECTIONS

"Let us therefore make him a little chamber, and put a little bed in it for him and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there" (IV Kings 4:13). Such was the Sunamite woman's regard for the prophet Eliseus, that she would make such preparations for his entertainment! Will we do as much for Christ who is ready to come to us? Take pains, O Christian, to occupy this night in pious thoughts, and aspirations, for the love of God and for the good of your own soul, making yourself worthy to receive the graces which He is ready when He comes, to give you. Think how Mary, who was near her time, and Joseph her spouse obedient to the Imperial command, and perfectly submissive to the will of God, journeyed with the greatest inconvenience to Bethlehem, and when, because of the multitude of people, they found no place to receive them they took refuge, as God willed it, in a most miserable stable, at the extreme end of the town. What love does not the Savior deserve, who for love of us so humbled Himself!

CHRISTMAS DAY

What is Christmas Day? It is the day on which Christ Jesus, our Redeemer, was born of the Blessed Virgin in a stable at Bethlehem.

Why is this festival called "the Holy Night"? Because this night has been especially blessed and sanctified by the holy, mysterious birth of the Redeemer of the world.

Why do priests say three Masses on this day? In commemoration of the threefold birth of the Redeemer: of His birth from all eternity in the bosom of His Heavenly Father; of His birth in the fullness of time; and of His spiritual birth in the hearts of the faithful who, by lively faith in Him, receive the power to become children of God (Jn. 1:12).

Why is the first Mass said at midnight? Because Christ, the true light which came into the world to enlighten those who sat in darkness and the shadow of death, that is, of unbelief and of sin (Lk. 1:79), was born at night, and because the divine birth is incomprehensible to us.

Why is the next Mass said at daybreak, and the third after sunrise? To signify that the birth of Christ, expelling the darkness of ignorance and infidelity, brought us the clear daylight of the knowledge of God, and that the spiritual birth of Christ can take place at any time in the pure soul.

When does this spiritual birth take place? It takes place when the soul, having been cleansed from all sin, makes the firm, unalterable resolution to die to the world and all carnal desires, and arouses in itself the ardent desire henceforth to live only for Christ, and, by His grace, to practice all virtues.

THE EPISTLE: ***In what special manner has the grace and goodness of God been manifested to us?*** In the incarnation and birth of Christ, His Son, whom, in His infinite love, He has made like unto us, our brother and our teacher, by whom we have become children of God, and co-heirs of His kingdom.

What does Christ by His incarnation desire to teach us especially? That we should put aside all unrighteousness, all infidelity and injustice, and endeavor to become like unto Him, who, except in sin, has become altogether like unto us. But especially that we repress the desires of lust, wealth, and honor, and not rest until we have rooted them from our hearts.

How do we live soberly, justly, and godly? We live soberly, when we fulfill all duties towards ourselves; justly, when we fulfill all duties towards our neighbor; and godly, when we fulfill all duties to God.

THE GOSPEL: *Why, at the time of Augustus, were all the Roman subjects enrolled?* This happened by a special ordinance of God, that by this enrolment Mary and Joseph should be obliged to go to Bethlehem, that it might be made known to the world that Christ was really born at Bethlehem, of the tribe of Juda, and the house of David, and that He was the Messiah who had been foretold by the prophets (Mich. 5:2).

Let us learn from this how the providence of God directs all things according to His will, and consider the obedience which Mary rendered to the command of a heathen emperor, or rather to God who caused the command.

Why is Christ called the "first-born" of Mary? Because she gave birth to no child before Him; she bore none after Him, He was the only son of Mary, as He was the only-begotten Son of the Heavenly Father.

Why was Christ born in such poverty? To teach us not by words but by example that which He afterwards so often preached and forcibly taught, namely: the love of poverty, the practice of humility and patience with contempt of the world, and also to confound by His humble birth the foolish wisdom of the world which seeks only honours, pleasures and riches.

Why was the birth of Christ announced to poor shepherds, and not to King Herod and the chief priests? That it might be known that God loves to dwell with poor, simple, pious, faithful people, such as the shepherds were, and reveals Himself to those who are little in their own eyes (Mt. 11:25), while He despises the proud and leaves them over to their own spiritual blindness.

Let us learn from this to acquire simplicity and humility, and despise pride and cunning, that God may reveal Himself to us by His interior inspirations.

What is meant by the angelic song of praise: "Glory be to God on high"? By this song of praise which the priests usually say in the Mass is meant that the greatest praise and the most heartfelt thanks are due to God for having sent His Son into the world; and that those who have the good will to glorify God by all their actions, will receive peace, that is, all happiness, blessings, and salvation.

Rejoice with the angels over the birth of the Saviour, return thanks to God, and honour Him alone in all things, that you may have that peace: peace with God, peace with yourself and peace with all men.

Learn also from the angels, who rejoiced in the graces which man would receive from the birth of Christ, to rejoice, and thank God for the favours which He gives your neighbour, and by rejoicing participate in them.

***The Clergy and Faithful of the
Orthodox Latin Rite, wish you a***

HAPPY AND HOLY CHRISTMASS!

"We do not condemn what we do not condone, but seek only to manifest in all that we do... within all that we are and within all that we can be... the love of God, through His Son, Jesus Christ, for ALL people." cf Romans 14: 10-12

As a church, we seek to serve those people who, for a variety of reasons, circumstances and issues, feel unable to find a spiritual home in and are uncomfortable with, the larger mainstream churches. Though firmly rooted in Traditional Catholicism, we endeavour to portray the Catholic Faith in its most charitable i.e. loving and embracing expression and re-present it in an accessible way to demonstrate the love of God in Christ for all people, whoever they are and in whatever circumstances of life they find themselves in. The parable of the Prodigal Son [Luke 15: 11-32] and the example of the Good Shepherd [John 10: 1-21] and the canonical principle *"the salvation of souls is the highest law"* strongly underly our ethos and approach to pastoral and evangelical ministry.

Through the observance of traditional Catholic practices, culture and spirituality, we endeavor to make our lives holy and bless the lives of those around us; frequent examination of conscience, reception of Holy Communion, regular prayer, teaching and occasions of fellowship characterise our life.

OUR FAITH

After the example of the Good Shepherd, *any* person, however much they feel "lost" or distant from God, will be ministered to by the Clergy and members of this Parish Mission, *if* they truly desire to live their life in union with God and His Church.

It is our intention and purpose to encourage people to find and develop a relationship with God, through His Son, that will enable them to realise their full potential as children of God. To encourage individuals, however difficult it may at first appear, to begin this journey of faith and develop a relationship with God in a loving, caring and supportive environment we endeavor to be open and approachable as possible.

Teaching the received Catholic Faith from Scripture and Tradition and applying always the maxim *"salus animarum suprema lex"* (*"the salvation of souls is the highest law"*), any person truly desirous to develop a relationship with God through Jesus Christ, will be afforded every assistance from the Clergy and members of this Parish Mission. Any spiritual or Sacramental assistance that may be afforded an individual, consonant with Catholic Faith and praxis, will be; no-one will be rejected who sincerely seeks God and desires to live their life in union with Him and His Church.

OUR WORKS

Fundamental to our understanding of the Christian life is that what we have learnt and are inwardly developing spiritually, must be expressed outwardly to others, to benefit the lives of those whom we love and who live around us. God's love is for everyone and we are called to express His love in our lives.

As much as possible, we try to get involved with active ministries that will impact positively on the life of the community we live in. This includes supporting local projects aimed to provide the homeless with shelter, food and clothing; the sick with comfort and assistance; the lost with help and support to find their way; to stand with the discriminated.

To this end, members of our Parish Mission are actively involved in various ecumenical projects like the "Homeless Drop-in" with the Salvation Army; "Peace of Mind" a citywide Christian led Mental Health project; an interfaith forum for LGBT people with Brighton Pride and soon, we hope, a mentoring system for ex-offenders and prison leavers working with the Probation Service. Together with our bereavement, hospice and hospital visiting ministries, we aim to make a difference to people's lives by demonstrating God's love through our own.

OUR WORSHIP

There is a Latin maxim that addresses the centrality of worship in the life, identity and mission of the Church; “Lex Orandi, Lex Credendi”. The phrase in Latin literally means the law of prayer (“the way we worship”), and the law of belief (“what we believe”). It is sometimes written as, “lex orandi, lex credendi, lex vivendi”, further deepening the implications of this truth - how we worship reflects what we believe and determines how we will live. The law of prayer or worship is the law of life. Or, even more popularly rendered, as we worship, so will we live...and as we worship, so will we become!

The Church has long understood that part of her role as mother and teacher is to watch over worship, for the sake of the faithful and in obedience to the God whom she serves. How we worship not only reveals and guards what we believe but guides us in how we live our Christian faith and fulfill our Christian mission in the world.

Worship is not an “add on” for a Catholic Christian. It is the foundation of Catholic identity; expressing our highest purpose. Worship reveals what we truly believe and how we view ourselves in relationship to God, one another and the world into which we are sent to carry forward the redemptive mission of Jesus Christ. How the Church worships is a prophetic witness to the truth of what it professes. Good worship becomes a dynamic means of drawing the entire human community into the fullness of life in Jesus Christ. It attracts - through beauty to Beauty. Worship informs and transforms both the person and the faith community which participates in it. There is reciprocity between worship and life.

To express our adherence and praxis to the Catholic Faith received by us from the Apostles, we offer the holy sacrifice of the Mass in the Traditional Latin Rite i.e. in Latin language and according to the Rite of St Pius V, sometimes called the “Tridentine”, “Gregorian” or “Extraordinary Form”. Other services are sometimes conducted in Sacral English (traditional language) for pastoral necessity. However, Mass booklets in English/Latin are available and many of our parishioners comment how easy it is to become accustomed to the Latin responses... both young and old!

OUR HOPE

As a church, we have many hopes... we hope that you will find us to be a friendly community that you enjoy attending, we hope you find our faith to be well-reasoned and authentic, we hope you find a great passion for each other and the journey that is life. The Bible is clear that lasting and satisfying ‘hope’ is available. It’s not the hope of wealth, romance or fame; things that will ultimately disappoint us, but it’s hope that’s found in one person; Jesus Christ.

We are told that “in his name the nations will put their hope” (Matthew 12: 21). We’re also told that “in this hope we are saved” (Romans 8: 24) and that this hope “does not disappoint” (Romans 5: 5). Our message is that Jesus - who gave the promise of eternal and abundant life, healed the sick, helped the poor and comforted the broken – is alive today. He is our hope and we are committed to sharing this with YOU.

OUR INVITATION

“Come and see” John 1:9 We invite you to explore with us the hope we have in the love, mercy, and grace of God given in Jesus Christ. This is more than just an idea it is a reality that for two thousand years has transformed the lives of countless people and could transform your life and give you hope that lasts beyond this lifetime. Like the Apostles two thousand years ago, we meet daily to “break bread” and enjoy fellowship with each other, supporting each other in thought and prayer, facing each day together as God’s family. Why not join us?