

THE PROCLAMATION OF THE BIRTH OF CHRIST

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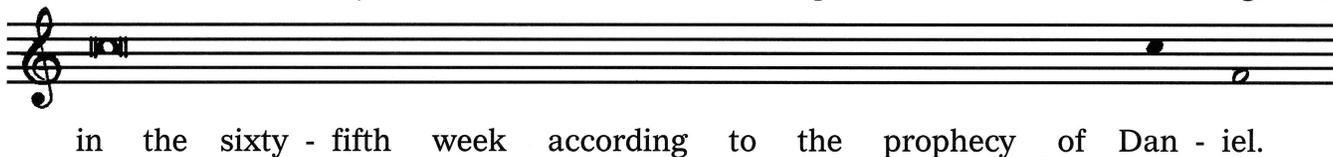
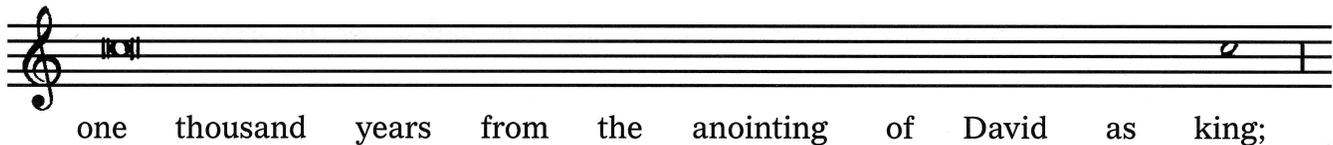
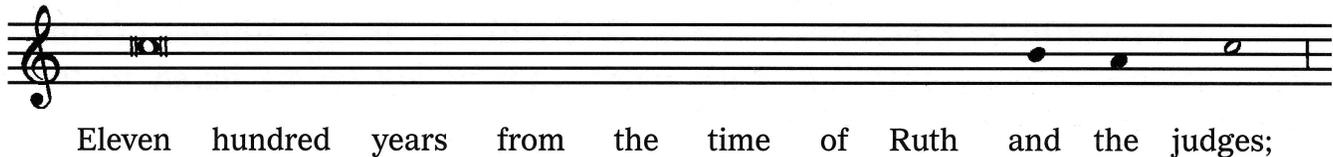
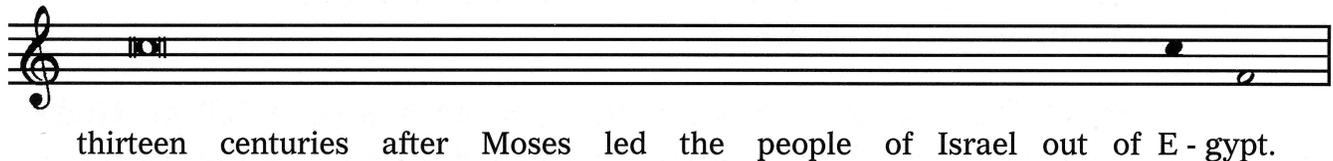
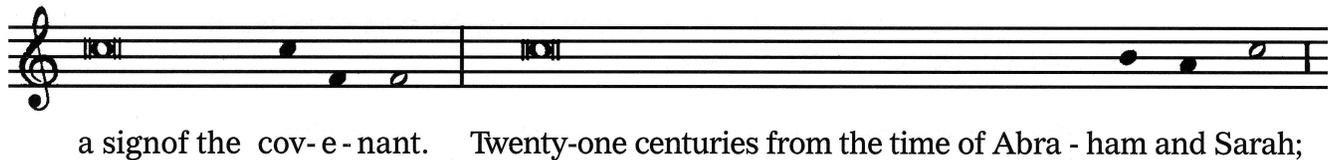
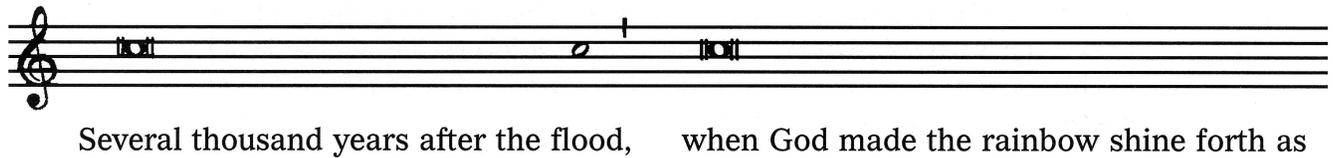
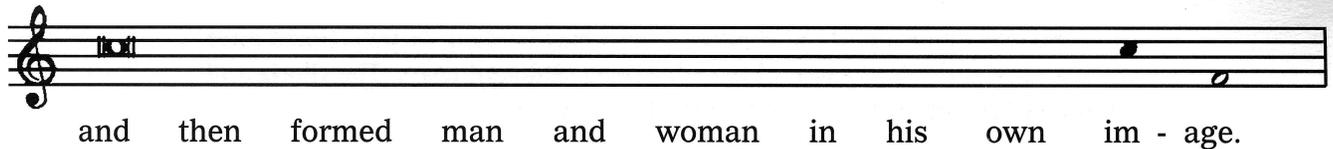
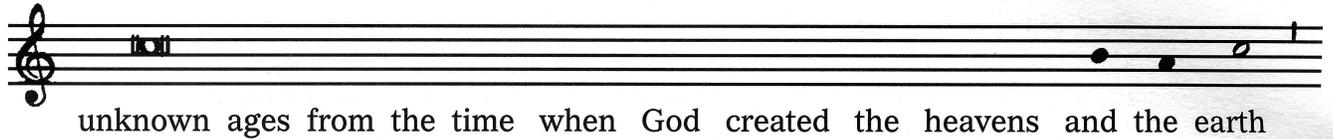
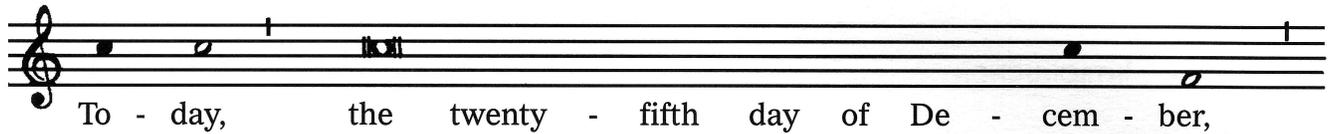
INTRODUCTION

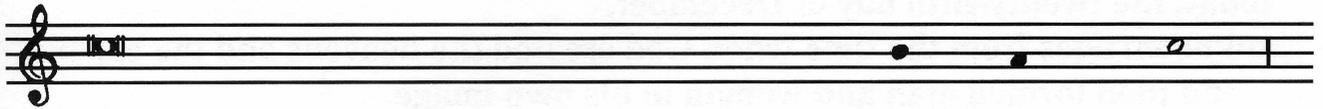
1. *The Roman Martyrology* for Christmas day contains a formal announcement of the birth of Christ in the style of a proclamation. It begins with creation and relates the birth of the Lord to the major events and personages of sacred and secular history. The particular events contained in the proclamation help to situate the birth of Jesus in the context of salvation history.
2. *The Proclamation of the Birth of Christ* may be sung or proclaimed after the greeting and introduction of the Christmas Midnight Mass. The *Gloria* and the opening prayer immediately follow the proclamation.
3. The *Proclamation* may also be sung or proclaimed at the Liturgy of the Hours. If it is used at Morning or Evening Prayer, it follows the introduction of the hour and precedes the hymn. When it is proclaimed during the Office of Readings, it precedes the *Te Deum*.
4. According to circumstances, the proclamation may be sung or recited at the ambo by a deacon, cantor, or reader.
5. After the greeting of the Mass, the celebrant or another minister may briefly introduce the Mass and *The Proclamation of the Birth of Christ* which follows, using these or similar words.

Throughout the season of Advent,
the Church has reflected on God's promises,
so often spoken by the prophets,
to send a savior to the people of Israel
who would be Emmanuel, that is, God with us.
In the fullness of time those promises were fulfilled.
With hearts full of joy
let us listen to the proclamation of our Savior's birth.

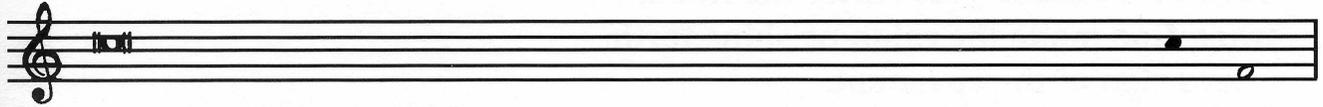
6. The deacon (or other minister) then proclaims the birth of our Lord Jesus Christ.

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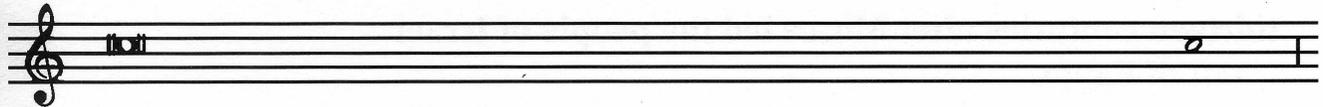




In the one hundred and ninety - fourth O - lympiad;



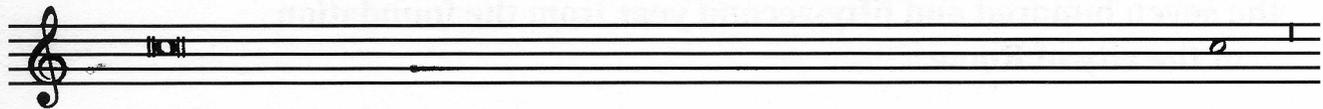
the seven hundred and fifty-second year from the foundation of the city of Rome.



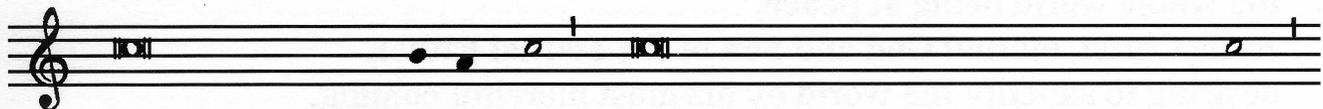
The forty - second year of the reign of Octavian Augustus;



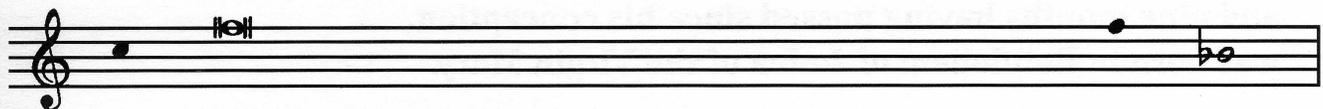
the whole world be-ing at peace, Jesus Christ, eternal God and Son of the eternal Father,



desiring to sanctify the world by his most merciful coming,



being conceived by the Ho-ly Spirit, and nine months having passed since his conception,



was born in Bethlehem of Judea of the Virgin Ma - ry.



Today is the nativity of our Lord Je - sus Christ according to the flesh.

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Today, the twenty-fifth day of December,
unknown ages from the time when God created the heavens and the earth
and then formed man and woman in his own image.

Several thousand years after the flood,
when God made the rainbow shine forth
as a sign of the covenant.

Twenty-one centuries from the time of Abraham and Sarah;
thirteen centuries after Moses led the people of Israel
out of Egypt.

Eleven hundred years from the time of Ruth and the Judges;
one thousand years from the anointing of David as king;
in the sixty-fifth week according to the prophecy of Daniel.

In the one hundred and ninety-fourth Olympiad;
the seven hundred and fifty-second year from the foundation
of the city of Rome.

The forty-second year of the reign of Octavian Augustus;
the whole world being at peace,
Jesus Christ, eternal God and Son of the eternal Father,
desiring to sanctify the world by his most merciful coming,
being conceived by the Holy Spirit,
and nine months having passed since his conception,
was born in Bethlehem of Judea of the Virgin Mary.

Today is the nativity of our Lord Jesus Christ according to the flesh.