

Thursday 25 December 2025

Christmas Day - Midnight Mass

(see also Vigil Mass, Mass at Dawn and
Mass during the Day)

Liturgical Colour: White. Year: A(II).

Mass Today

*These are the readings for the Midnight Mass, celebrated during
the night before Christmas Day.*

The Introductory Rites

*All stand. The Priest approaches the altar with the ministers
and venerates it while the Entrance Antiphon is sung:*

Entrance Antiphon

Ps 2: 7

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

Or:

Let us all rejoice in the Lord, for our Saviour
has been born in the world.
Today true peace has come down to us from
heaven.

Sign of the Cross

All make the Sign of the Cross as the Priest says:

In the name of the Father, and of the Son, and
of the Holy Spirit.

The people reply:

Amen.

Greeting

Either: The grace of our Lord Jesus Christ,
and the love of God,
and the communion of the Holy Spirit
be with you all.

Or: Grace to you and peace
from God our Father
and the Lord Jesus Christ.

Or: The Lord be with you.

The people reply:

And with your spirit.

Penitential Act

Brethren (brothers and sisters),
let us acknowledge our sins,
and so prepare ourselves to celebrate the
sacred mysteries.

All recite together the formula of general confession:

**I confess to almighty God
and to you, my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,**

in what I have done and in what I have failed
to do,

And, striking their breast, they say:

through my fault,
through my fault,
through my most grievous fault;

therefore I ask blessed Mary ever-Virgin,
all the Angels and Saints,
and you, my brothers and sisters,
to pray for me to the Lord our God.

The absolution by the Priest follows:

May almighty God have mercy on us,
forgive us our sins,
and bring us to everlasting life.

Amen.

Either:

V Lord, have mercy.

R. Lord, have mercy.

Or:

V Kyrie, eléison.

R. Kyrie, eléison.

V Christe, eléison.

R. Christe, eléison.

V. Christ, have mercy.

R. Christ, have
mercy.

V. Kyrie, eléison.

R. Kyrie, eléison.

V. Lord, have mercy.

R. Lord, have mercy.

The Gloria

Glory to God in the highest,
and on earth peace to people of good will.

We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.

Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;

you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the
Father,
have mercy on us.

For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.

Collect

Let us pray.

O God, who have made this most sacred night
radiant with the splendour of the true light,
grant, we pray, that we, who have known the
mysteries of his light on earth,
may also delight in his gladness in heaven.

Who lives and reigns with you in the unity of
the Holy Spirit,
God, for ever and ever.
Amen.

The Liturgy of the Word

All sit.

First reading

Isaiah 9:2-7

‘A son is given to us.’

The people who walked in darkness
have seen a great light;
those who dwelt in a land of deep darkness,
on them has light shone.
You have multiplied the nation;
you have increased its joy;
they rejoice before you

as with joy at the harvest,
as they are glad when they divide the spoil.
For the yoke of his burden,
and the staff for his shoulder,
the rod of his oppressor,
you have broken as on the day of Midian.
For every boot of the tramping warrior in
battle tumult
and every garment rolled in blood
will be burned as fuel for the fire.
For to us a child is born,
to us a son is given;
and the government shall be upon his shoulder,
and his name shall be called
Wonderful Counsellor, Mighty God,
Everlasting Father, Prince of Peace.
Of the increase of his government and of
peace,
there will be no end
on the throne of David and over his kingdom,
to establish it and to uphold it
with justice and with righteousness
from this time forth and for evermore.
The zeal of the LORD of hosts will do this.
The word of the Lord.

All reply:

Thanks be to God.

**Responsorial Psalm Ps 96(95):1-2a. 2b-3.
11-12a. 12b-13b. 13cd. R
Luke 2:11**

*Today a Saviour has been born to us;
who is Christ the Lord.*

O sing a new song to the LORD;
sing to the LORD, all the earth.
O sing to the LORD; bless his name.

*Today a Saviour has been born to us;
who is Christ the Lord.*

Proclaim his salvation day by day.
Tell among the nations his glory,
and his wonders among all the peoples.

*Today a Saviour has been born to us;
who is Christ the Lord.*

— — — — —

Let the heavens rejoice and earth be glad;
let the sea and all within it thunder praise.
Let the field and all it bears rejoice.

*Today a Saviour has been born to us;
who is Christ the Lord.*

Then will all the trees of the wood shout for joy
at the presence of the LORD, for he comes,
he comes to judge the earth.

*Today a Saviour has been born to us;
who is Christ the Lord.*

He will judge the world with justice;
and the peoples with faithfulness.

*Today a Saviour has been born to us;
who is Christ the Lord.*

‘The grace of God has appeared for all people.’

Beloved: The grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all lawlessness, and to purify for himself a people for his own possession who are zealous for good works.

The word of the Lord.

Thanks be to God.

The assembly stands to sing the Gospel Acclamation to welcome the Gospel.

They remain standing in honour of the Gospel reading, the high point of the Liturgy of the Word.

Gospel Acclamation

Luke 2:10-11

Alleluia, alleluia.

I bring you good news of great joy:
for unto us is born this day a Saviour, Christ
the Lord.

Alleluia.

At the ambo the Deacon, or the Priest, says:

The Lord be with you.

The people reply:

And with your spirit.

The Deacon, or the Priest:

A reading from the holy Gospel according to
N.

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Glory to you, O Lord.

Gospel

Luke 2:1-14

‘Unto you is born this day a Saviour.’

In those days a decree went out from Caesar Augustus that all the world should be registered. This was the first registration when Quirinius was governor of Syria. And all went to be registered, each to his own town. And Joseph also went up from Galilee, from the town of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed, who was with child. And while they were there, the time came for her to give birth. And she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a manger, because there was no place for them in the inn.

And in the same region there were shepherds out in the field, keeping watch over their flock by night. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear. And the angel said to them, 'Fear not, for behold, I bring you good news of great joy that will be for all the people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger.' And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

'Glory to God in the highest,
and on earth peace among those with whom he
is pleased!'

The Gospel of the Lord.

All reply:

Praise to you, Lord Jesus Christ.

After the proclamation of the Gospel the congregation is seated.

The Homily

At the end of the Homily it is appropriate for there to be a brief silence for recollection.

The congregation then stands.

The Creed

SPECIAL NOTE: Today, where “all bow” is shown in the Creed below, all kneel instead, in honour of the Incarnation.

The Nicene ("Niceno-Constantinopolitan") Creed

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**

**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God,
Light from Light,
true God from true God,**

1 1 1 1 1

begotten, not made, consubstantial with the
Father;

through him all things were made.

For us men and for our salvation he came
down from heaven,

*At the words that follow, up to and including 'and became man',
all bow.*

and by the Holy Spirit was incarnate of the
Virgin Mary,
and became man.

For our sake he was crucified under Pontius
Pilate,

he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.

He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.

I believe in the Holy Spirit, the Lord, the
giver of life,
who proceeds from the Father and the Son,

who with the Father and the Son is adored

who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.

I believe in one, holy, catholic and apostolic
Church.

I confess one Baptism for the forgiveness of
sins
and I look forward to the resurrection of the
dead
and the life of the world to come. Amen.

The Prayer of the Faithful (Bidding Prayers)

The Priest concludes the Prayer of the Faithful with a collect.

When the Liturgy of the Word has been completed, the people sit.

The Liturgy of the Eucharist

The Offertory

Blessed are you, Lord God of all creation,

for through your goodness we have received

for through your goodness we have received
the bread we offer you:
fruit of the earth and work of human hands,
it will become for us the bread of life.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Blessed are you, Lord God of all creation,
for through your goodness we have received
the wine we offer you:
fruit of the vine and work of human hands,
it will become our spiritual drink.

If the Priest says the prayers aloud the assembly's acclamation is:

Blessed be God for ever.

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people reply:

**May the Lord accept the sacrifice at your
hands**

for the praise and glory of his name

for the praise and glory of his name,
for our good
and the good of all his holy Church.

Prayer over the Offerings

May the oblation of this day's feast
be pleasing to you, O Lord, we pray,
that through this most holy exchange
we may be found in the likeness of Christ,
in whom our nature is united to you.
Who lives and reigns for ever and ever.
Amen.

THE EUCHARISTIC PRAYER

Extending his hands, the Priest says:

The Lord be with you.

The people reply:

And with your spirit.

The Priest raising his hands continues:

The Priest, raising his hands, continues.

Lift up your hearts.

The people:

We lift them up to the Lord.

The Priest, with hands extended, adds:

Let us give thanks to the Lord our God.

The people:

It is right and just.

The Priest continues with the Preface.

Preface

Christ the Light

It is truly right and just, our duty and our
salvation,
always and everywhere to give you thanks,
Lord, holy Father, almighty and eternal God.

For in the mystery of the Word made flesh

For in the mystery of the word made flesh
a new light of your glory has shone upon the
eyes of our mind,
so that, as we recognize in him God made
visible,
we may be caught up through him in love of
things invisible.

And so, with Angels and Archangels,
with Thrones and Dominions,
and with all the hosts and Powers of heaven,
we sing the hymn of your glory,
as without end we acclaim:

*The Priest concludes the Preface with the people singing or
saying aloud:*

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the
Lord.
Hosanna in the highest.**

*After this the congregation kneels for the remainder of the
Eucharistic Prayer.*

Eucharistic Prayer II

The Priest alone recites:

You are indeed Holy, O Lord,
the fount of all holiness.

Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them like
the dewfall,
so that they may become for us
the Body and ✠ Blood of our Lord Jesus
Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS ALL OF YOU AND DRINK FROM IT

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL
COVENANT,
WHICH WILL BE POURED OUT FOR YOU AND
FOR MANY
FOR THE FORGIVENESS OF SINS.
DO THIS IN MEMORY OF ME.

After the words of Consecration the priest says:

The mystery of faith.

The people continue, acclaiming:

Either:

We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.

Or:

When we eat this Bread and drink this Cup,
we proclaim your Death, O Lord,
until you come again.

Or:

Save us, Saviour of the world,

for by your Cross and Resurrection

...by your Cross and Resurrection
you have set us free.

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of
Christ,
we may be gathered into one by the Holy
Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with **N.** our Pope and **N.** our Bishop
and all the clergy.

In Masses for the Dead, the following may be added:

Remember your servant **N.**,
whom you have called **(today)**
from this world to yourself.

Grant that he (she) who was united with your
Son in a death like his,
may also be one with him in his Resurrection.

Remember also our brothers and sisters
who have fallen asleep in the hope of the
resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of
God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be co-heirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

*At the conclusion of the Eucharistic Prayer the Priest takes the
chalice and the paten with the host and, raising both, he alone
says:*

Through him. and with him. and in him.

O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

Amen.

The Communion Rite

The Lord's Prayer

The congregation stands and the Priest says:

At the Saviour's command
and formed by divine teaching, we dare to say:

Together with the people, he continues:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;**

and lead us not into temptation,
but deliver us from evil.

The Priest alone continues, saying:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.

The people conclude the prayer, acclaiming:

For the kingdom,
the power and the glory are yours
now and for ever.

Then the Priest alone says aloud:

Lord Jesus Christ,
who said to your Apostles:
Peace I leave you, my peace I give you,
look not on our sins,
but on the faith of your Church,

and graciously grant her peace and unity

in accordance with your will.

Who live and reign for ever and ever.

The people reply:

Amen.

The Priest adds:

The peace of the Lord be with you always.

The people reply:

And with your spirit.

The Deacon, or the Priest, adds:

Let us offer each other the sign of peace.

And all offer one another the customary sign of peace: a handclasp or handshake, which is an expression of peace, communion, and charity.

Breaking of the Bread

During the breaking of the host the following is sung or said:

Lamb of God, you take away the sins of the

world,
have mercy on us.
Lamb of God, you take away the sins of the
world,
have mercy on us.
Lamb of God, you take away the sins of the
world,
grant us peace.

After the Lamb of God, the people kneel.

Invitation to Communion

After his private prayers of preparation the Priest genuflects, takes the host and, holding it slightly raised above the paten or above the chalice says aloud:

Behold the Lamb of God,
behold him who takes away the sins of the
world.
Blessed are those called to the supper of the
Lamb.

And together with the people he adds once:

Lord, I am not worthy

that you should enter under my roof,
but only say the word and my soul shall be
healed.

While the Priest is consuming the Sacrament, the Communion song begins. Its purpose is to express the communicants' spiritual unity through the unity of their voices, to show their joy, and to highlight more clearly the communal nature of their procession towards the Sacrament. In cases where nothing is sung, the Communion Antiphon may be recited, by some or all of the faithful, or by a lector, or even by the Priest himself after he has received Communion and before he distributes Communion to the faithful.

Communion Antiphon

Jn 1: 14

The Word became flesh, and we have seen his
glory.

After the priest has reverently consumed the Body and Blood of Christ the communicants come forward in reverent procession, and make a profound bow or some other suitable act of reverence

in honour of Christ's presence in the Sacrament. They receive Holy Communion either kneeling or standing, according to local custom. The Priest says:

The Body of Christ.

The communicant replies:

Amen.

When Communion is ministered under both kinds the minister of the Chalice raises it slightly and shows it to each of the communicants, saying:

The Blood of Christ.

The communicant replies:

Amen.

If circumstances make the bodily reception of Communion impossible, one may wish to make use of a prayer of Spiritual Communion at this time.

After the distribution of Communion, if appropriate, a sacred

silence may be observed for a while, or a psalm or other canticle of praise or a hymn may be sung.

Prayer after Communion

Let us pray.

Grant us, we pray, O Lord our God,
that we, who are gladdened by participation
in the feast of our Redeemer's Nativity,
may through an honourable way of life become
worthy of union with him.
Who lives and reigns for ever and ever.
Amen.

The Concluding Rites

Any brief announcements to the people may be made here.

Solemn Blessing

A simpler form of blessing may also be used.

The Lord be with you.

And with your spirit.

Bow down for the blessing.

May the God of infinite goodness,
who by the Incarnation of his Son has driven
darkness from the world
and by that glorious Birth has illumined this
most holy night,
drive far from you the darkness of vice
and illumine your hearts with the light of
virtue.

Amen.

May God, who willed that the great joy
of his Son's saving Birth
be announced to shepherds by the Angel,
fill your minds with the gladness he gives
and make you heralds of his Gospel.

Amen.

And may God, who by the Incarnation
brought together the earthly and heavenly
realm,
fill you with the gift of his peace and favour

and make you sharers with the Church in

heaven.

Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you for
ever.

Amen.

Dismissal

Then the Deacon, or the Priest himself, says:

Either: Go forth, the Mass is ended.

Or: Go and announce the Gospel of the Lord.

Or: Go in peace, glorifying the Lord by your
life.

Or: Go in peace.

The people reply:

Thanks be to God.

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