

THE SARUM RITE  
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Performing Edition.

Volume B.

Part 6.

Pages 299-388.

Proper of Time.

Vigil of the Nativity of the Lord.

Day of the Nativity of the Lord.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXIII.

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¶ *On the Vigil of the Nativity of the Lord.*

*At Matins.*

*Hodie sciētis.*

Invit.  
IV.i.

**T** His day \* ye shall know that the Lord will come.

† And in the morning ye shall see his glo- ry.

*Ps.* O come, let us sing. 13\*.

¶ *Let this Invitatory be intoned by a single Clerk of the Second Form, unless it be a Sunday.*

*Hymn.* To earth descending. 41.

*At the Nocturn, Antiphons and Psalms of the feria.*

*℣.* Be ye steadfast. *℞.* Ye shall see the salvation of the Lord upon you. *Let the*

The Vigil of the Nativity of the Lord.

---

*Response be made privately.*

*Lesson from the Holy Gospel according to Matthew j. 18.*

**A**T that time, When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so forth.

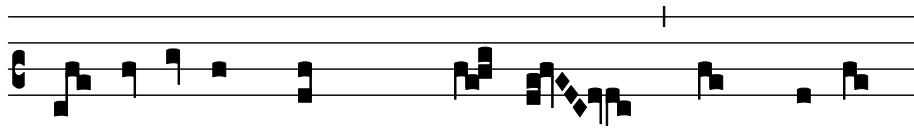
*A Homily of Origen.*

**W**hy was it necessary that Mary the mother of Jesus should be espoused to Joseph : except in order that by him this Holy One would be concealed from the devil, and that the spiteful one by trickery should contrive no vengeance against the betrothed virgin ? Or for this reason was she betrothed to Joseph : that Joseph would be seen to bear the care of the newborn child and even of Mary herself : whether going into Egypt or returning once more from thence. For that reason she was espoused to Joseph : yet not joined in wedlock. Of his mother one saith,

Mother immaculate, mother incorrupt, mother untouched. His mother. Whose is his ? The Mother of God, of the Only Begotten, of the Lord, and of the King of all men : of the Creator and Maker of all things. He which in heaven is without a mother : and in earth is without a father. Of himself which in heaven according to divinity is in the nature of the Father : and in earth according to the assuming of a body is in the nature of the mother. O great grace of admiration, O indescribable sweetness, O ineffable and great sacrament. Herself a virgin, herself likewise mother of the Lord, herself the giver of birth, herself his handmaiden and his fashioner, herself which gave birth. But thou, O Lord, have mercy upon us.

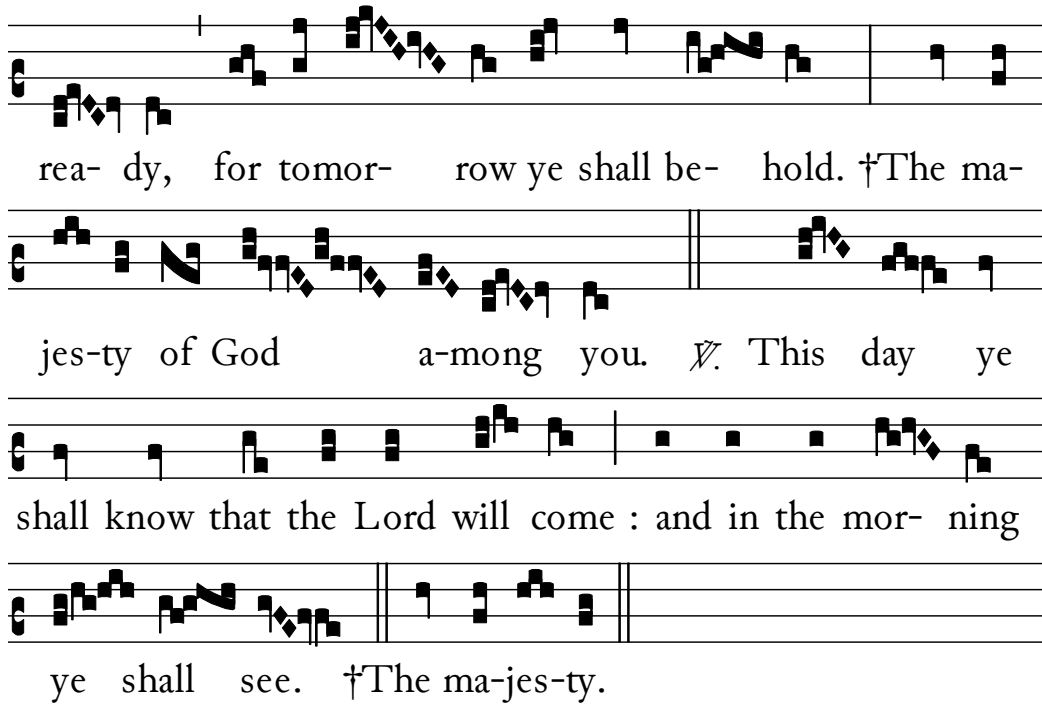
*Sanctificamini hodie.*

1. Resp.  
VII.



Ancti-fy yourselves \* this day, and be ye

The Vigil of the Nativity of the Lord.



rea- dy, for tomor- row ye shall be- hold. †The ma-  
 jes-ty of God a-mong you. ∕. This day ye  
 shall know that the Lord will come : and in the mor- ning  
 ye shall see. †The ma-jes-ty.

*Lesson ij.*

**W**Ho hath ever heard such, who hath seen such greatness ? Who could have thought of this : that a virgin would be a mother, an untouched would beget, which hath remained a virgin and yet hath given birth ? Just as indeed formerly a bush was seen to be burning and the fire did not touch it, and as three boys were kept shut up in the furnace : and yet the fire did not hurt them, nor was the odour of the fumes upon them : or just as when Daniel was shut up within the lion's den : while the doors were shut a meal was brought to him by Habakkuk : also

thus this holy Virgin hath brought forth the Lord : but she hath remained untouched. A mother hath produced : but hath not lost her virginity. She hath given birth to a child : and as it is said, she hath remained a virgin. Thus the Virgin hath brought forth : and hath remained a virgin. She was made the mother of a son : and the seal of chastity hath not perished. Wherefore ? Because it was not only that man which appeared : but he was the Only Begotten God who had come in the flesh. Neither unexpectedly was he born in the flesh :

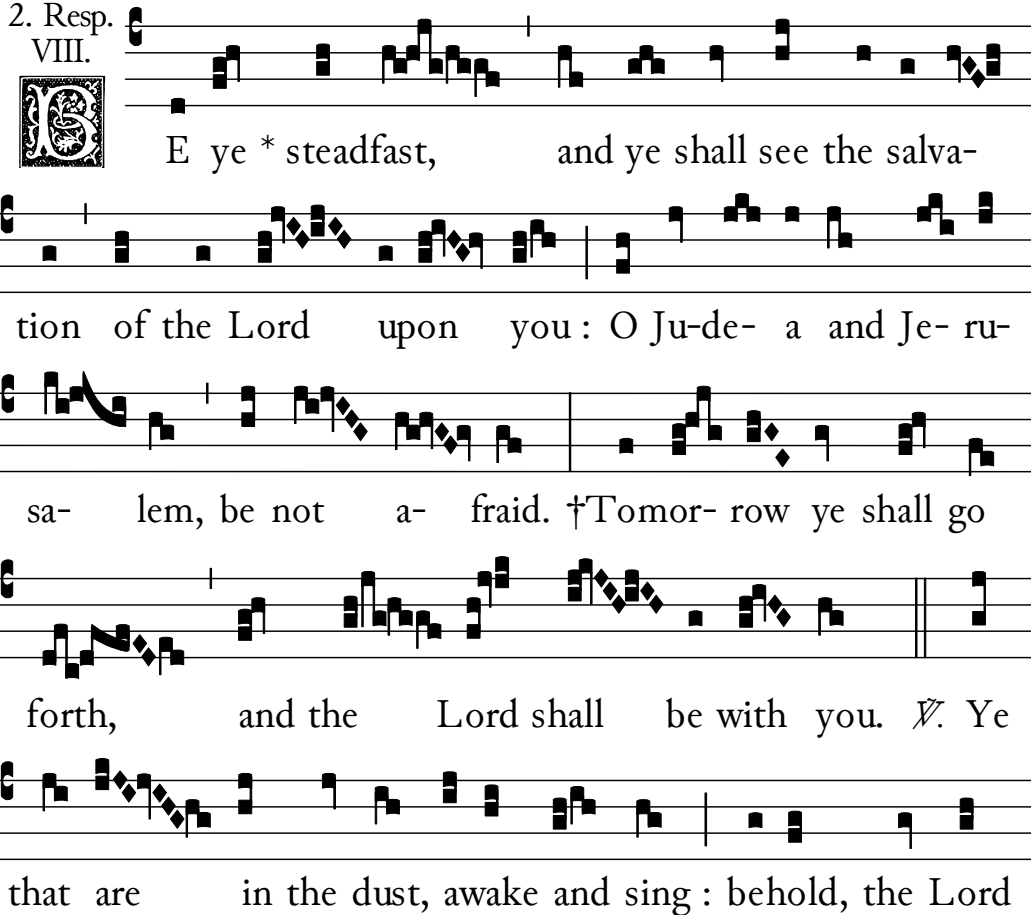
The Vigil of the Nativity of the Lord.

but perfect divinity came in the flesh. Whole therefore and undivided, God came in human kind or was brought forth in flesh : and both God and Lord took up the form of a servant. Neither indeed did a part of the Only Begotten come in body : nor did he divide himself such that half was with the Father, and half was within the Virgin : but in truth he was wholly

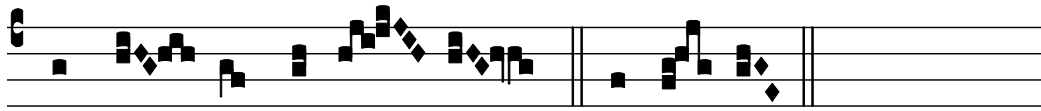
with the Father, and wholly within the Virgin. Wholly in the nature of the Father, and wholly in human flesh. Not relinquishing the heavenly, he came to seek the earthly, which are preserved in heaven : and which are saved on earth. Everywhere almighty : unbroken, undivided, this is the holy Only Begotten God. But thou, O Lord, have mercy upon us.

*Constantes estote.*

2. Resp.  
VIII.



**E** ye \* steadfast, and ye shall see the salva-  
tion of the Lord upon you : O Ju-de- a and Je- ru-  
sa- lem, be not a- fraid. †Tomor- row ye shall go  
forth, and the Lord shall be with you. ✎. Ye  
that are in the dust, awake and sing : behold, the Lord



shall come with salva- tion. †Tomor- row.

*Lesson iij.*

**I**F indeed this human and bodily word which hath been sent into the hearing of very many is not divided into separate parts : such that one part is in one place, and again another part is in another place, but is apprehended by all wholly and fully, such that for each person it is complete : how much the more the only begotten Word of God is wholly everywhere : both in heaven and in earth, both of the Father and in the Virgin. And not divided (as it is said) neither rent, nor made into parts : but all holding all, filling all, illuminating and possessing all. And so of this Only Begotten God this Mother is called the Virgin Mary : worthy of merit, immaculate of the Divine, one of the One, only of the Only. Neither indeed doth another only begotten come upon the earth : or another virgin bring forth an only begotten. In this which was said to all : it is read that his mother Mary was betrothed. And it saith, She was found with child. To whom was she found, or rather by whom was she

found ? First by the angel watching over her, protecting her, preserving her : or by his most blessed spirit to the honour of that one who was produced by herself. Next, the finding was not thought to be incongruous by blessed Joseph, himself holy and righteous : who almost permitted the condition of marriage, granted that it did not come to pass : nevertheless everyone believed that she was about to become a wife. But Joseph her husband (it is said) was a just man, and was not willing to publicly expose her. He was called her husband, against the depravity of the Jews : that they would not rage against the Virgin. And therefore she was betrothed to the very Joseph, as was said above. If indeed she had not been espoused to Joseph : her, of all good things, the unbelieving and hostile Jews would have slain with stones. Therefore by this Evangelist he was called her husband. But thou, O Lord, have mercy upon us.

The Vigil of the Nativity of the Lord.

*De illa occulta.*

3. Resp.  
VIII.



Rom that hid- den \* ha-bi-ta- tion of his,  
is come forth the Son of God : he descendeth. †To vis-it  
and console all them. ‡Which de-sire him with their whole  
heart. ✂ Out of Si- on in perfect beau-ty : shall  
our God ap- pear. †To vis-it. ✂ Glo-ry be.  
to the Father, and to the Son : and to the Ho-ly  
Ghost. ‡Which de-sire him.

*Te Deum. is not sung.*

*Before Lauds.*

✂ Tomorrow shall the iniquity of the earth be blotted out.

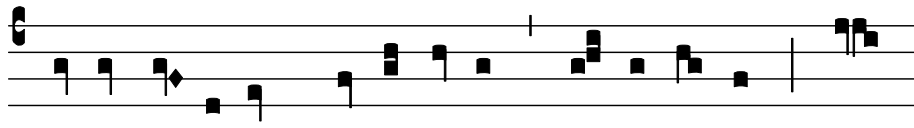


℞. And the Saviour of the world shall reign over us.

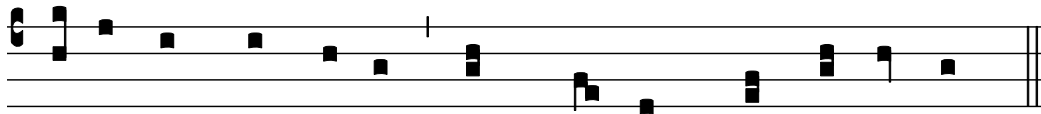
☪ *At Lauds.*

*Judea et Hierusalem.*

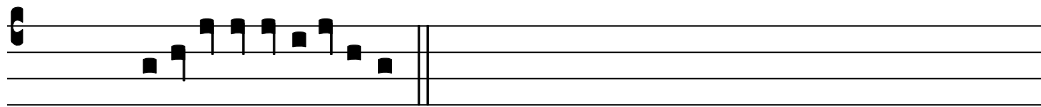
1. Ant.  
VIII.i.



Ju-de- a\* and Je-ru-sa-lem, be not a-fraid : to-



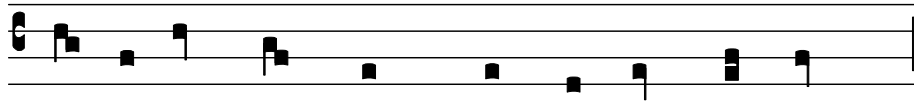
morrow ye shall go forth, and the Lord shall be with you.



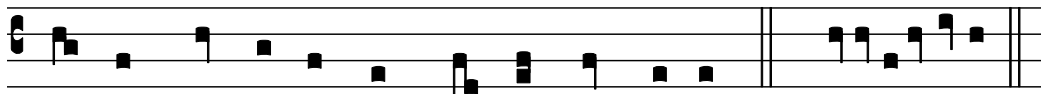
*Ps.* Have mercy upon me. (51./l.) [221]. *And the other Psalms of the feria. And if it be a Sunday, then let the Ps. The Lord is King. (93./xcij.) [53]. be sung, as on the other preceding Sundays.*

*Hodie scietis.*

2. Ant.  
VIII.ii.



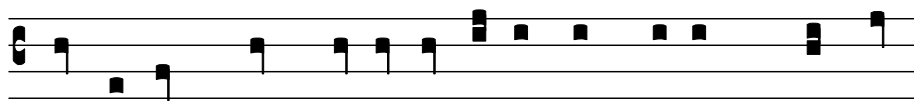
His day ye shall know \* that the Lord will come :



and in the morning ye shall see his glo-ry. *Ps.* Amen.

*Crastina die delebitur.*

3. Ant.  
IV.iv.

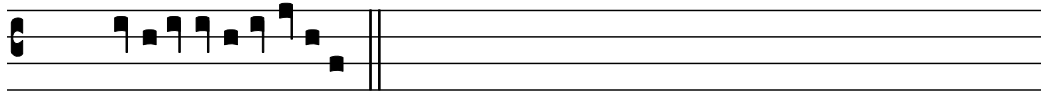


Omorrow shall the i-niqui-ty \* of the earth be blot-

The Vigil of the Nativity of the Lord.



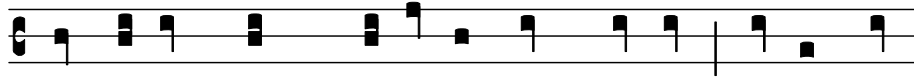
ted out : and the Saviour of the world shall reign ov-er us.



*Ps. Amen.*

*Propter Syon.*

4. Ant.  
IV.viii.



Or Si- on's sake \* will I not hold my peace, until the



righteousness thereof go forth as brightness. *Ps. Amen.*

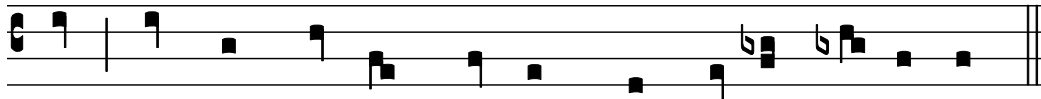
*If the Vigil of the Nativity of the Lord shall fall on Saturday, the Ant. For Sion's sake. is not sung on the Canticle, but the Ant. The Word of the Lord. with the Psalm Give ear, O ye heavens. and in that year let the Ant. For Sion's sake. be entirely omitted. But when it falls on any other feria, let the Ant. For Sion's sake. be sung on the Canticle.*

*Expectetur.*

4. Ant.  
IV.v.

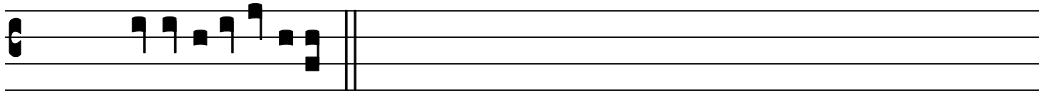


He Word of the Lord \* shall be hoped for as the



rain : and as the dew shall our God descend up-on us.

The Vigil of the Nativity of the Lord.



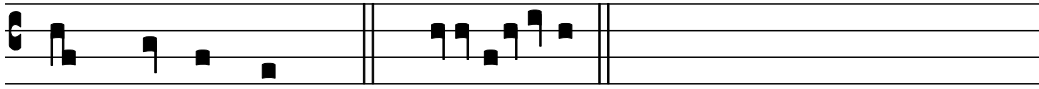
*Ps.* Give ear, O ye heavens. (*Deut. xxxij.*) [367].

*Crastina erit vobis.*

5. Ant.  
VIII.ii.



Omorrow \* ye shall have de-liv-er-ance, saith the



Lord God of hosts. *Ps.* O praise the Lord. (148-150.) [58].

*Chapter. Isaiah lxij. 1.*

**F**Or Zion's sake will I not hold  
my peace, and for Jerusalem's  
sake I will not rest until the  
righteousness thereof go forth as

brightness, and the salvation thereof  
as a lamp that burneth. *R.* Thanks  
be to God.

*Hymn.* Hark to the voice. 71.

*R.* This day ye shall know that the Lord will come.

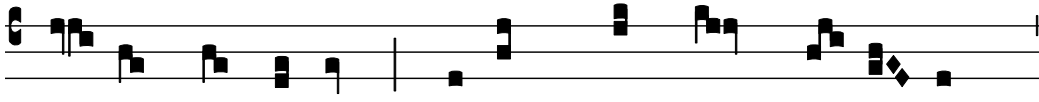
*R.* And in the morning ye shall see his glory. *Let the Response be made privately.*

*Cum esset desponsata.*

Ant.  
VIII.i.




Hen as Ma- ry \* the Mother of Je- sus was es-

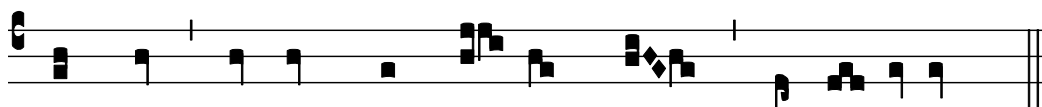


pous-ed to Jo-seph, be-fore they came to-geth-er,

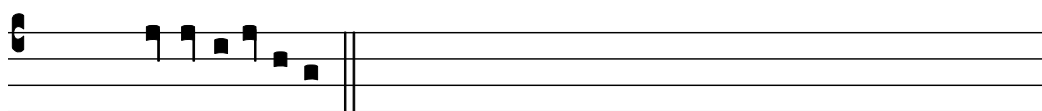
The Vigil of the Nativity of the Lord.



she was found with child : for that which is conceived




in her is of the Ho- ly Ghost, al-le- lu-ya.



Ps. Blessed be the Lord. 68\*.

*Prayer.*

 God, who makest us glad with the yearly expectation of our redemption : grant that we, who joyfully receive thy only-begotten Son as Redeemer, may also with sure confidence behold him coming as

Judge : the Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

*V.* The Lord be with you. *R.* And with thy spirit.

*Let the Hebdomadary Boy sing* Let us bless the Lord. 100\*.

*Let the preceding Prayer be said at Lauds and at the other Hours of this day and also at First Vespers of the Nativity.*

*The Preces should not be said, neither is genuflection made at this Lauds nor at the other Hours of this day.*

*Matins of Saint Mary should not be said in convent this day : nor from hence until the Octave of Saint Stephen.*

*No Memorial is made at this Lauds if it be a Sunday, except only of All Saints, of course with the Ant. Behold, the Lord shall come. 25. V. Behold, the Lord shall appear. 25. Prayer. Purify our consciences. 25.*

*The Ps. Unto thee lift I up. (123./cxxij.) is not said at this Matins nor from hence until the beginning of the History Domine ne in ira.*

¶ *At Prime.*

*Ant.* O Judea and Jerusalem. 305.

*Psalms.* Save me, O God. (54./liij.) [113]. Blessed are those. (119. j./cxviii. j.) [115]. O do well. (119. ij./cxviii. ij.) [115]. Glory be to the Father.

*Ant.* Glory to thee, O Trinity. [118].

*Ps.* Quicumque vult. [119].

*Chap.* O Lord, be gracious. [123].

*R̄.* Jesu Christ. *with Alleluya.* [124]. *or* [126].

*V̄.* Thou that sittest. *And it should be sung with Alleluya. daily within the Octave until to the Octave of the Epiphany and in that Octave, and the Verse Thou that sittest. is sung without Alleluya. on this day.*

¶ *This, however, is generally observed throughout the year, that whenever a R̄. is said at the Hours with Alleluya, R̄. Jesu Christ. ought to precede with Alleluya.*

*The Preces &c. which pertain to Prime are concluded without prostration.* [130].

*If it shall not be a Sunday let the ferial Melody be sung, and also on the Vigil of the Epiphany, on the R̄. Jesu Christ. [126].*

*If this Vigil shall fall on Sunday, Prime will be sung this way.*

*Let the Hymn Now that the daylight. be sung to the same melody that appears on the preceding Sunday.* [67].

*Ant.* O Judea and Jerusalem. 305.

*Ps.* Save me, O God. (54./liij.) [113]. *Ps.* Blessed are those. (119. j./cxviii. j.) [115]. *Ps.* O do well. (119. ij./cxviii. ij.) [115].

*Ant.* Thee they rightly praise. [118].

*Ps.* Quicumque vult. [119].

*Chap.* Now unto the King. [123].

*R̄.* Jesu Christ. *with Alleluya.* [124].

*The remainder as in the Psalter.*

¶ *At all the Hours let the Hymn be sung on the ferial melody if it is not a Sunday.*

¶ *At Terce.*

*Let the Antiphon on the Psalms be begun by a Clerk of the Second Form from the*

The Vigil of the Nativity of the Lord.

*Choir Side, and let the other Antiphons at the following Hours likewise continue in order.*

*Ant.* This day ye shall know. 305.

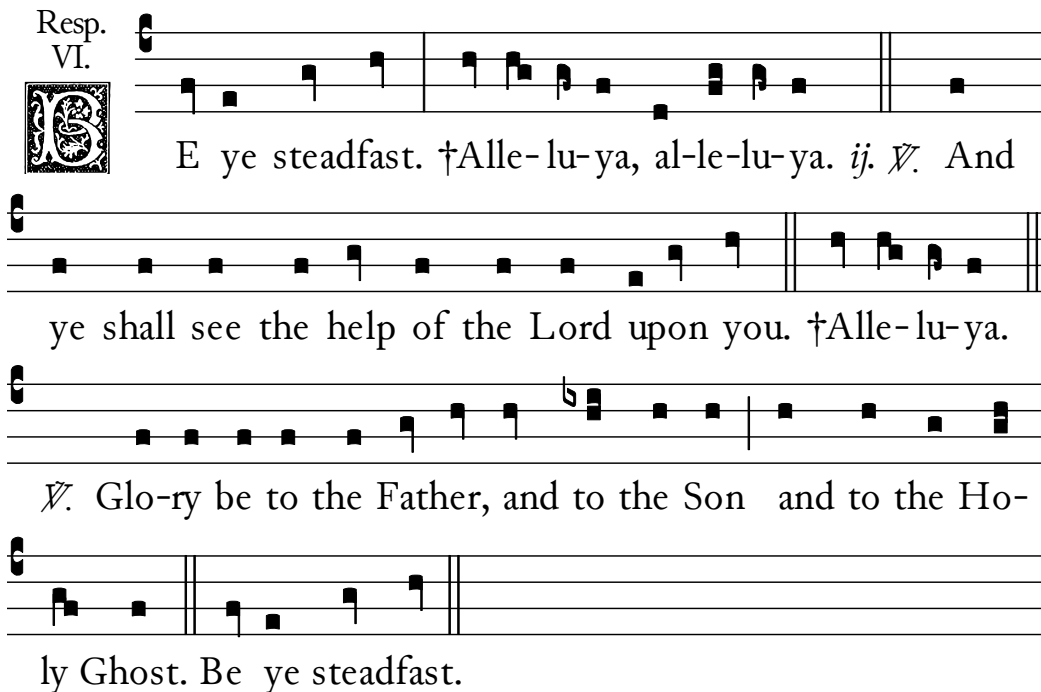
*Ps.* Teach me, O Lord. (119. *ij./cxvii. ij.*) [161].

*Chap.* For Zion's sake. 307.

*Let the Responsory be sung by a Clerk of the Second Form nearest to him that began the Antiphon, and at the other Hours let the R̄. be sung in the same Form.*

*Constantes estote.*

Resp.  
VI.



**E** ye steadfast. †Alle-lu-ya, al-le-lu-ya. *ij.* V̄. And ye shall see the help of the Lord upon you. †Alle-lu-ya. V̄. Glo-ry be to the Father, and to the Son and to the Holy Ghost. Be ye steadfast.

V̄. Tomorrow ye shall have deliverance.

R̄. Saith the Lord God of hosts. *without Alleluya.*

¶ *It is understood that all the responses to the Versicles should be sung without Alleluya. throughout the whole year outside of Eastertide, except after the Verse The Word was made flesh. 348. and after the Verse The Lord is King. [63]. on Sundays.*

*Prayer.* O God, who makest us glad. 308.

¶ *At Sext.*

*Ant.* Tomorrow shall the iniquity. 305.

*Ps.* My soul hath longed. (119. *vj./cxvii. vj.*) [179].

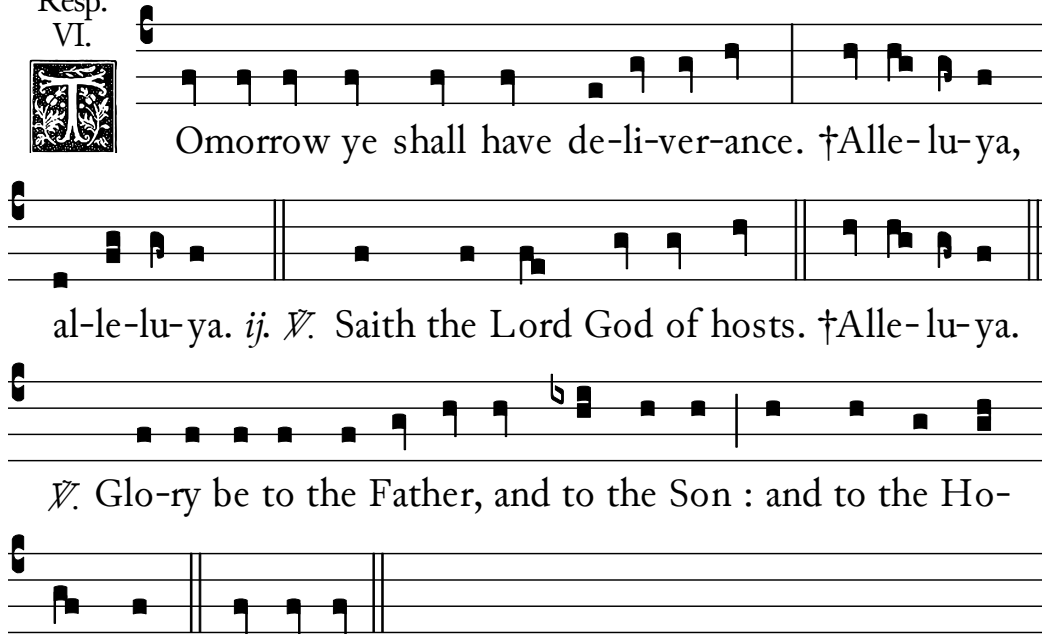
The Vigil of the Nativity of the Lord.

Chapter. *Isaiab lxij. 2.*

**T**He Gentiles shall see thy new name, which the mouth of the  
righteousness, and all kings thy Lord shall name. *R.* thanks be to  
glory : and thou shalt be called by a God.

*Crastina erit vobis.*

Resp.  
VI.



**T** Omorrow ye shall have de-li-ver-ance. †Alle-lu-ya,  
al-le-lu-ya. *ij.* *V.* Saith the Lord God of hosts. †Alle-lu-ya.  
*V.* Glo-ry be to the Father, and to the Son : and to the Ho-  
ly Ghost. Tomorrow.

*V.* This day ye shall know that the Lord will come.

*R.* And in the morning ye shall see his glory.

*Prayer as above.* 308.

**¶** *At None.*

*Ant.* Tomorrow ye shall have. 307.

*Ps.* Thy testimonies are wonderful. (119. ix./cxviii. ix.) [195].


Chapter. *Isaiab lxij. 4.*

**T**Hou shalt no more be termed thou shalt be called My delight, and  
Forsaken, neither shall thy land thy land Inhabited. *R.* Thanks be to  
any more be termed Desolate : but God.

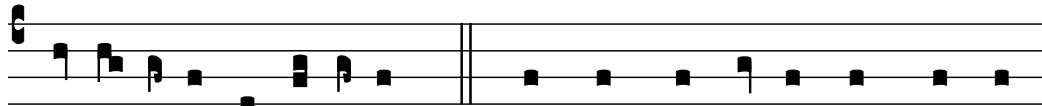
The Vigil of the Nativity of the Lord.

*Hodie sciētis.*

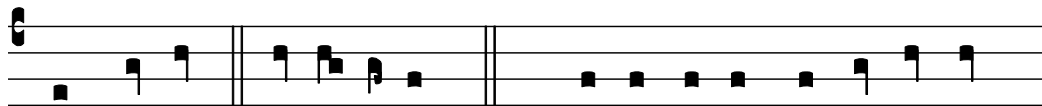
Resp.  
VI.



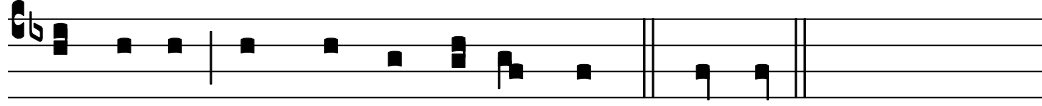
**T** His day ye shall know that the Lord will come.



†Alle-lu-ya, al-le-lu-ya. *ij.* *℣.* And in the morning ye shall see



his glo-ry. †Alle-lu-ya. *℣.* Glo-ry be to the Father, and



to the Son : and to the Ho-ly Ghost. This day.

*℣.* Be ye steadfast. *℞.* Ye shall see the salvation of the Lord upon you.

*Prayer as above.* 308.

*If this Vigil of the Nativity of the Lord shall fall on a Saturday, the fast of the Ember Days shall not be in this week but in the previous week. If however this Vigil shall fall on a Sunday : the Invitatory of the Vigil will be of course This day ye shall know. Thenceforth let all of the service be of the Sunday until the Versicle of the iij. Nocturn which will be Be ye steadfast. before the proclamation of the Gospel except for the Invitatory which will be of the Vigil, that is This day ye shall know. From then on, however, let all be said of the Vigil, and after the first Collect which will be of the Vigil, of course after the Psalm Benedictus. let only the Memorial of the Sunday be made, but no Memorial of Saint Mary, nor likewise should Matins of the same be said in Convent, neither a Memorial of All Saints. Yet the Invitatory will be of the Vigil, namely This day ye shall know.* 299.

**C** *At j. Ant.* O Judea and Jerusalem. 305.

*The Antiphons, Chapters, ℣℣. ℞℞. and Prayers at all the Hours will be of the Vigil, with the Prayer of the aforesaid Vigil and nothing of the Sunday.*



The Vigil of the Nativity of the Lord.

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*Even so, let the Sunday Mass be said in Chapter after Prime, before Terce and before the Procession. And let the Mass of the Vigil be said after Sext in Quire at the Principal Altar with Alleluya. V̇. Tomorrow. [Missal. 86.] Sequence. Celebrate we. [Missal. 75.]*



## II *On the Vigil of the Nativity of the Lord.*

*At First Vespers.*

1. Ant. VIII.i.

*Rex pacificus.*

**T** He King of peace \* is magni-fi- ed, whose counte-

nance the whole earth hath de-sir-ed. *Ps. Praise ye the Lord.*  
(113./cxij.) [378].

*On this day let the Bishop or the Dean begin the Antiphon, followed by the most senior person of the other side of the Choir, by whom the Office of this day will be celebrated. Let the second Antiphon be begun by another senior person, and thus shall they continue each of the Antiphons through the dignity of the persons.*

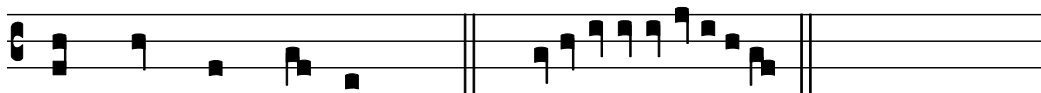
On the Vigil of the Nativity of the Lord.

*Magnificatus est.*

2. Ant.  
VII.i.



He King of peace \* is ex-alt-ed a-bove all the



kings of the whole earth. *Ps.* O praise the Lord. (117./cxvij.)  
[385].

*Scitote quia prope.*

3. Ant.  
VIII.i.



Now ye \* that the kingdom of God is near : ve-ri-ly,



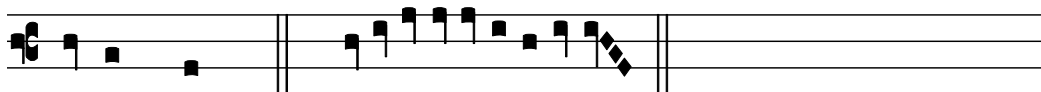
I say unto you, it will not tarry. *Ps.* Praise the Lord.  
(146./cxlv.) [425].

*Levate capita vestra.*

4. Ant.  
I.iv.



Ift up your heads, \* behold, your re-demption



draweth nigh. *Ps.* O praise the Lord. (147./cxlvj.) [426].

*Completi sunt dies.*

5. Ant.  
VIII.i.

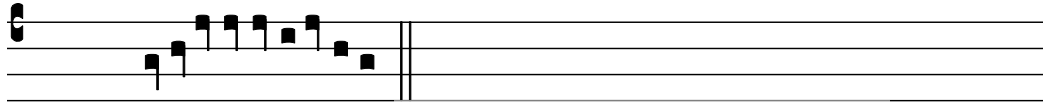


He days of Ma-ry \* were ac-complished, that she

On the Vigil of the Nativity of the Lord.



she should be de-liv-er-ed of her first-born son.



*Ps. Praise the Lord. (147. (cont.)/cxlvij.) [427].*

¶ *And it is understood that whenever five Antiphons are sung on the Psalms on a Double Feast at j. Vespers, these five preceding Psalms should be sung at that Vespers, except on the Circumcision of the Lord, and at the Epiphany, and at the Purification, and on the Feast of Corpus Christi.*

*Let the Bishop, in a silken Cope, say the Chapter, without altering his place. If the Bishop is absent let the Dean or any other taking his place say the Chapter, changing neither place nor vestment.*

*Chapter. Isaiah ix. 2.*

**T**He people that walked in darkness have seen a great light : they that dwell in the land of the

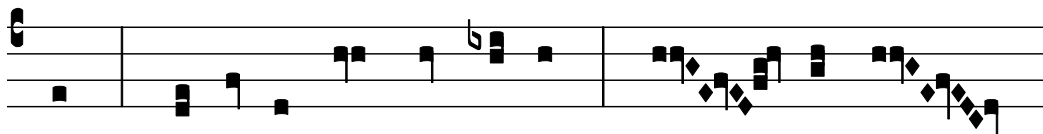
shadow of death, upon them hath the light shined. *R.* Thanks be to God.

*Let the Cantor and two other persons at the discretion of the same Cantor sing at the Quire Step in silken Copes.*

*Judea et Hierusalem.*

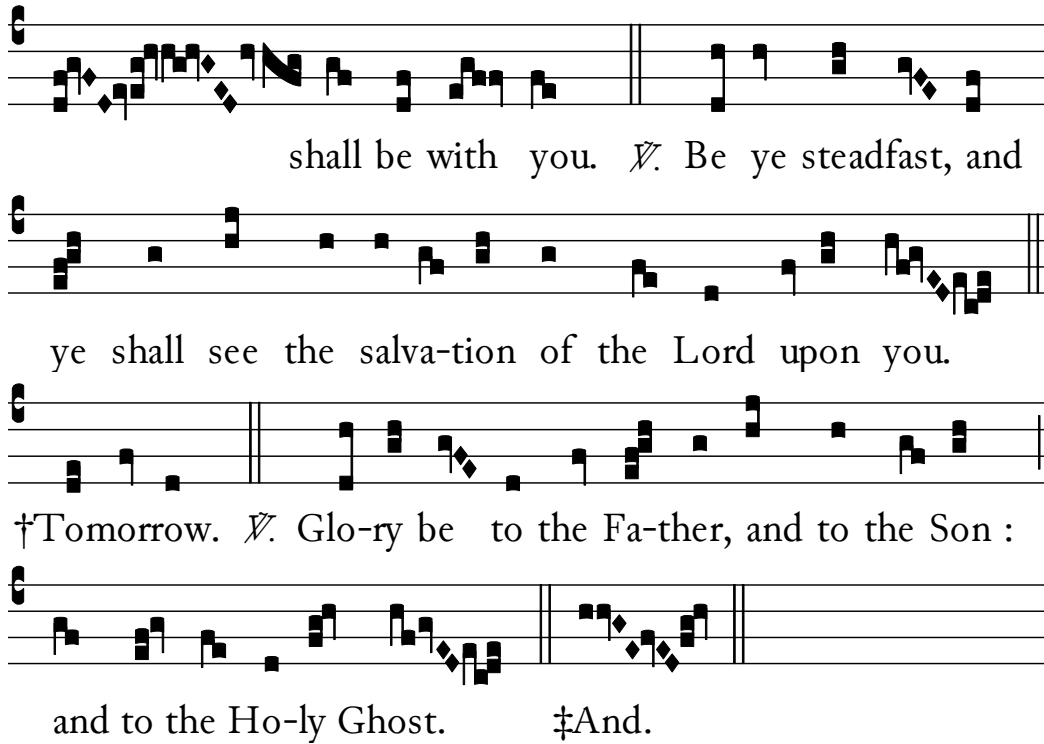
Resp.  
IV.

Ju-de- a \* and Je-ru-sa-lem, be not a-



fraid. †Tomorrow ye shall go forth. ‡And the Lord

On the Vigil of the Nativity of the Lord.



shall be with you. ✠. Be ye steadfast, and  
ye shall see the salva-tion of the Lord upon you.  
†Tomorrow. ✠. Glo-ry be to the Fa-ther, and to the Son :  
and to the Ho-ly Ghost. ‡And.

*Let two Rulers of the Choir Side begin the Hymn together, having first sought the intonation from the Cantor.*

*Veni Redemptor gentium.*

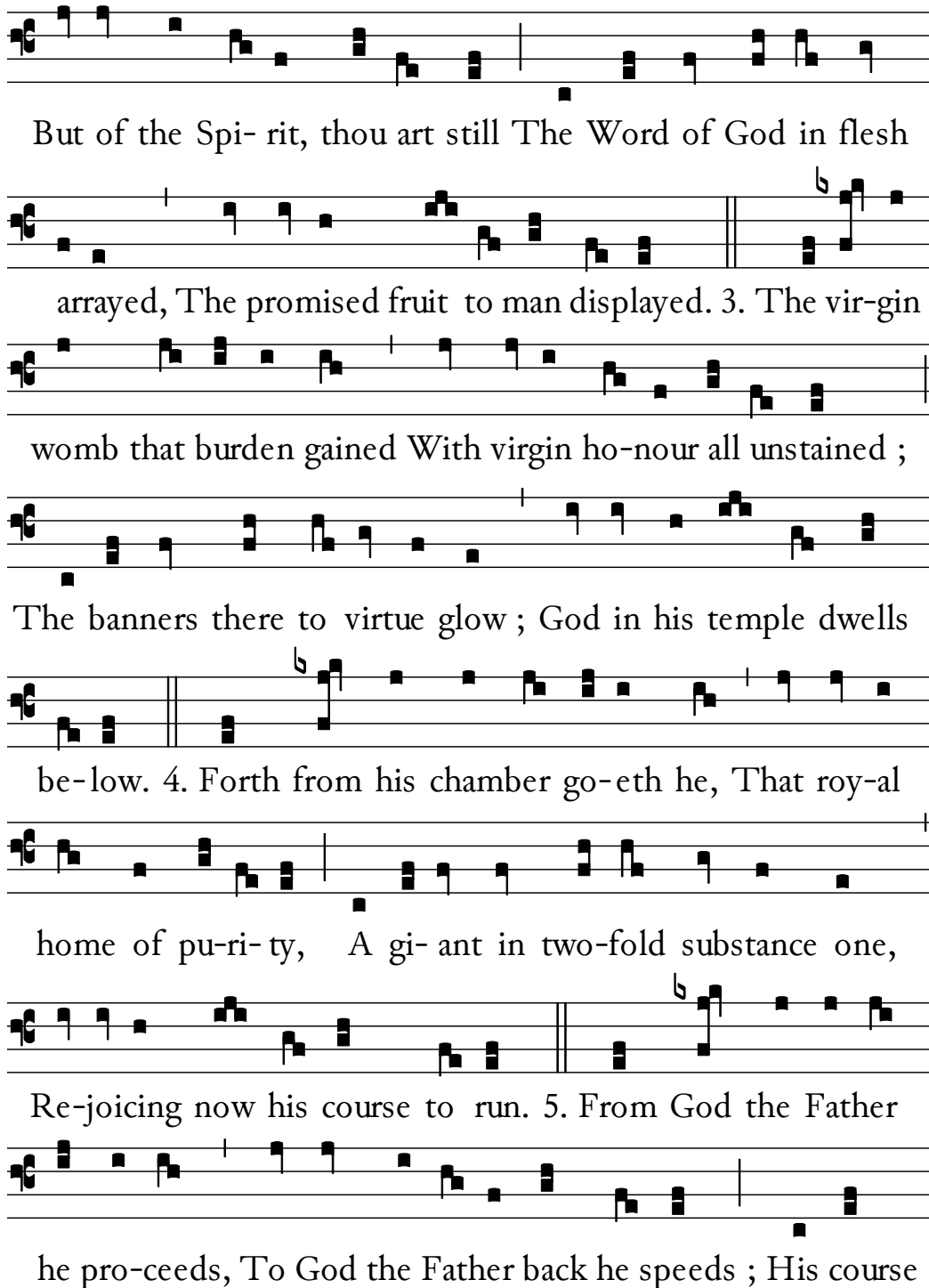
Hymn.

I.



Come, thou Re-deemer of the earth, And ma-ni-fest  
thy virgin-birth : Let every age a-dor-ing fall ; Such birth  
be-fits the God of all. 2. Be-got-ten of no human will,

On the Vigil of the Nativity of the Lord.



But of the Spi- rit, thou art still The Word of God in flesh  
arrayed, The promised fruit to man displayed. 3. The vir- gin  
womb that burden gained With virgin ho- nour all unstained ;  
The banners there to virtue glow ; God in his temple dwells  
be- low. 4. Forth from his chamber go- eth he, That roy- al  
home of pu- ri- ty, A gi- ant in two- fold substance one,  
Re- joicing now his course to run. 5. From God the Father  
he pro- ceeds, To God the Father back he speeds ; His course

On the Vigil of the Nativity of the Lord.



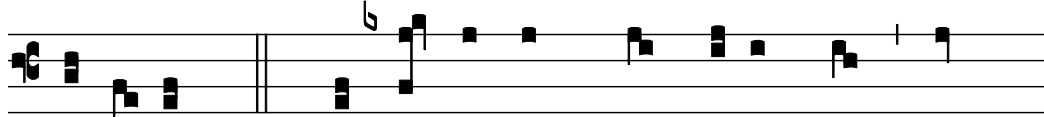
he runs to death and hell, Re-turning on God's throne to dwell.



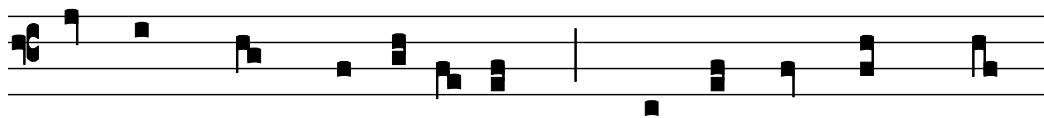
6. O equal to thy Father, thou ! Gird on thy fleshly mantle now ;



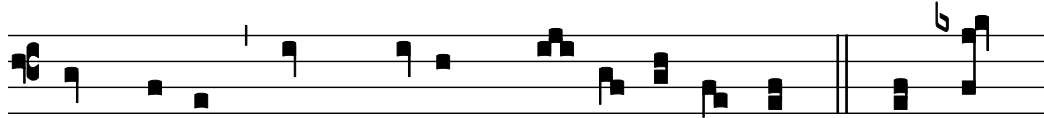
The weakness of our mortal state With deathless might in-



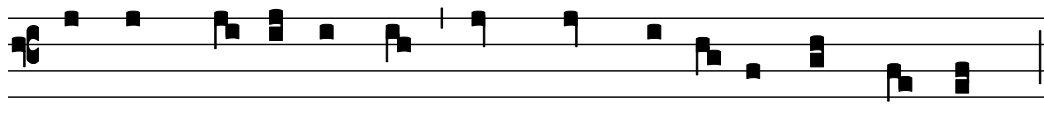
vi-go-rate. 7. Thy cra-dle here shall glitter bright, And



darkness breathe a newer light, Where endless faith shall



shine se-rene, And twi-light nev-er inter-vene. 8. All laud

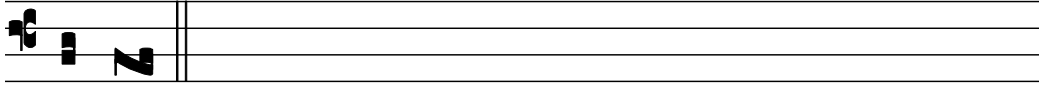


to God the Father be, All praise, e-ternal Son, to thee :



All glo-ry, as is ev-er meet, To God the Ho-ly Pa-ra-clete.

On the Vigil of the Nativity of the Lord.



Amen.

*While the Hymn is being sung let the two boys who attend to the Thuribles offer two silken Copes to the chief Priest who should send one of the Copes across to another Priest, of his choice, for that Priest to cense the Altar.*

*At the end of the preceding Hymn should be sung the Verse All laud to God the Father be. All honour, laud and glory, be O Jesu Virgin-born. is not sung at the end of this Hymn, nor at Compline, but the Verse All laud to God the Father be. is sung.*

*Let two boys in Surplices at the Quire Step should sing.*

*℟̄. As a bridegroom. ℞̄. The Lord cometh forth out of his chamber. without Alleluya. Let the Response be made privately.*

*Let a more senior person from the Choir side begin the Antiphon on the Ps. Magnificat. And if the Bishop is present let the Cantor impart the intonation of the Antiphon to him.*

*Dum ortus fuerit.*

Ant.  
VIII.i.

**W**Hen the sun \* hath ris-en in the heavens, ye shall see  
the King of kings pro-ceeding from the Father, as a bride-

groom out of his chamber. *Ps. My soul doth magnify. 69\*.*

¶ *Let the whole Antiphon be sung before the Psalm Magnificat. is intoned.*

*These are the Greater Double Feasts throughout the year in which at First Vespers the whole Antiphon on the Psalm Magnificat. will be completely sung through before the*



*intonation of the Psalm, and all the Altars of the Church round about the Chancel will be censed while the Ps. Magnificat. is sung : and at each Nocturn at Matins the Principal Altar, and the Choir always at the middle Lesson of the Nocturn : and on the day let a Procession always be made no matter which of these Feasts should occur : namely the First Day of the Nativity of the Lord, the Day of the Epiphany, the Day of the Purification of Blessed Mary, the First Day of Easter, the Day of the Ascension of the Lord, the First Day of Pentecost, the Feast of the Holy Trinity, the Feast of Corpus Christi, the Feast of the Visitation of Blessed Mary, the Feast of the Relics of the Church, the Feasts of the Assumption and of the Nativity of Blessed Mary, the Feast of the Dedication of the Church, the Feast of All Saints, and the Feast of the Place.*

*After the introduction of the Antiphon let the Officiant proceed with another most distinguished Priest following after him to cense the Altar with two Thuribles, one of which will be attended to by the hebdomadary boy and the other by another boy as determined by the Sacristan. If the Bishop be present, let the secondary Priest cense the Bishop in his seat together with the Bishop's Chaplain. Then let them proceed to cense the other Altars round about the Chancel. Let the senior Priest exit by the North Doorway of the Chancel, with one Taperer and one Thurifer, the Sacristan carrying his Staff in his hand and preceding them : first to the Altar of Saint Martin, then to the Altar of Saint Catherine, and afterwards to the Altar of the Apostles, and finally to the Altar of the Holy Trinity, which is called Salve. Let the secondary Priest, together with his attendants, exit in the aforementioned way through the South Doorway of the Chancel : first to the Altar of Saint Nicholas, then to the Altar of Saint Mary Magdalene, and finally to the Altar of Saint Stephen. Which having been censed, let both Priests meet together at the doorway of the Presbytery on the south side, and there let the more senior Priest place Incense in both Thuribles : and thus let them enter and cense the Bishop in his seat. Then the inferior shall cense the superior before the Quire Step : the Bishop alone having appointed the Hebdomadarian for the reading of the Prayer, should not change the Prayer O God, who makest us glad. as given above at Matins, 308. and having been concluded, at that place let be said the V̄. The Lord be with you. The V̄. Let us bless the Lord. should be sung by two Clerks of the Second Form without Alleluia.*

¶ *And it is understood that on all Vigils of Saints, whether of the Temporale or of the Sanctorale, the Prayer of the Vigil is always said at j. Vespers, unless the Feast be deferred, and except on the Vigils of Saint Thomas the Apostle, Saint James, and Saint*

*Bartholomew the Apostle. When however the Feast is deferred, then at the Vigil of the aforementioned Apostles let the Prayer of the Day be said at First Vespers.*

*Prayer.*

**G**od, who makest us glad with the yearly expectation of our redemption : grant that we, who joyfully receive thy only-begotten Son as Redeemer, may also with sure confidence behold him coming as

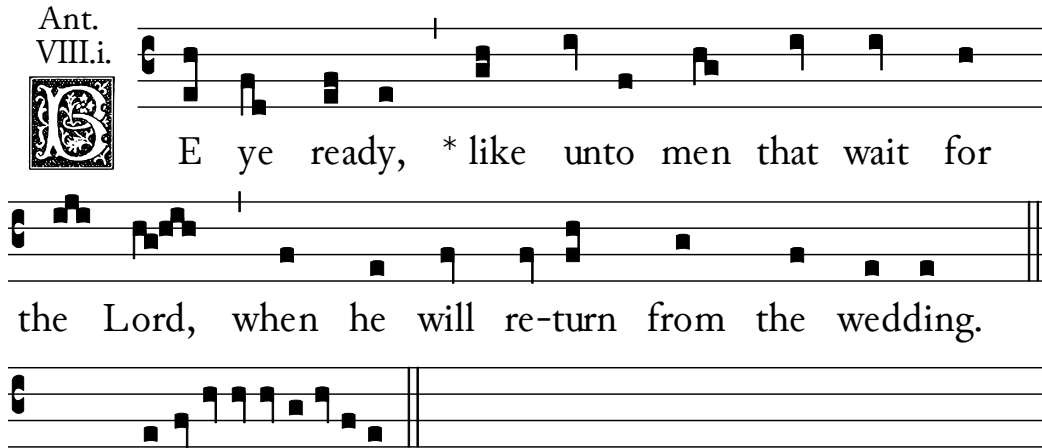
Judge : the Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.*  
Amen.

**C** *At Compline.*

*Let one of the Superior Grade at his place begin the Antiphon.*

*Estote parati.*

Ant.  
VIII.i.



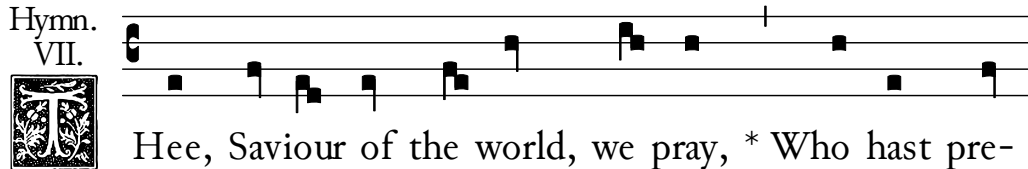
**E** ye ready, \* like unto men that wait for  
the Lord, when he will re-tur[n] from the wedding.

*Ps. Hear me when I call. 4. [436]. and the other Psalms that follow.*

*Chapter. Thou, O Lord. [438].*

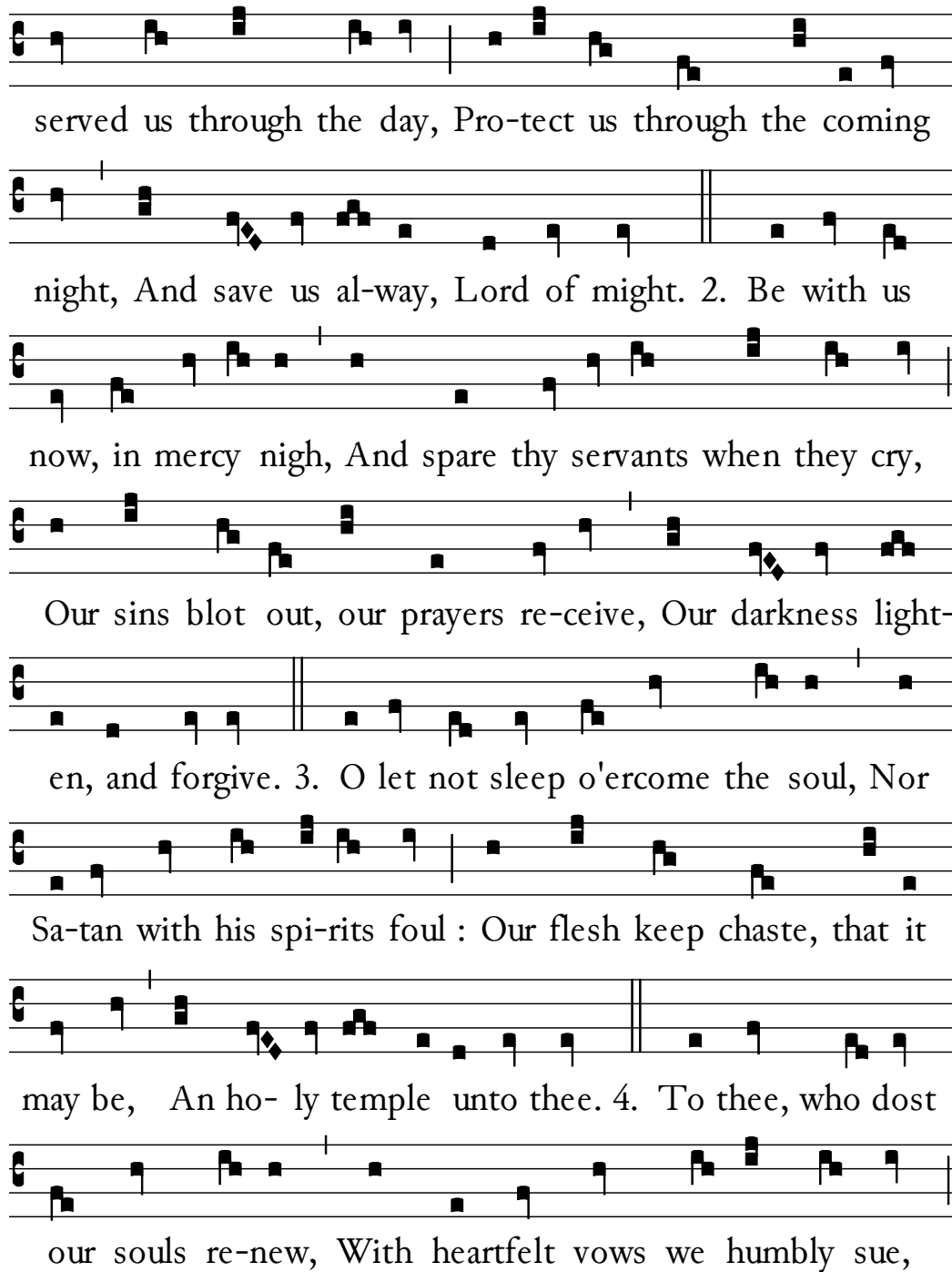
*Salvator mundi Domine.*

Hymn.  
VII.



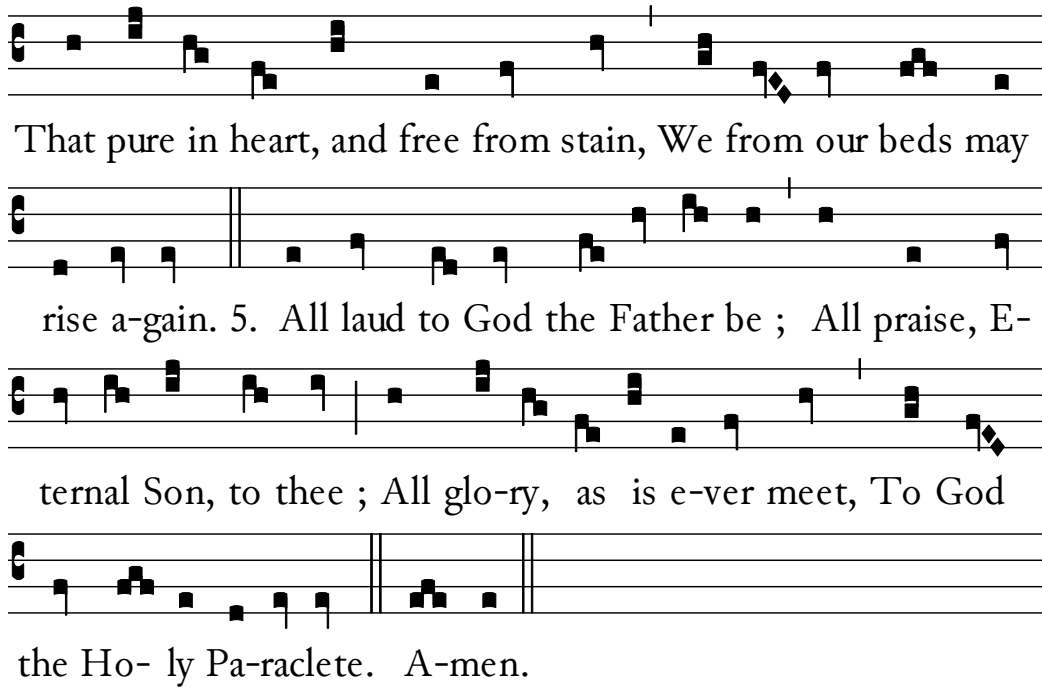
**H**ee, Saviour of the world, we pray, \* Who hast pre-

On the Vigil of the Nativity of the Lord.



served us through the day, Pro-tect us through the coming  
night, And save us al-way, Lord of might. 2. Be with us  
now, in mercy nigh, And spare thy servants when they cry,  
Our sins blot out, our prayers re-ceive, Our darkness light-  
en, and forgive. 3. O let not sleep o'ercome the soul, Nor  
Sa-tan with his spi-rits foul : Our flesh keep chaste, that it  
may be, An ho- ly temple unto thee. 4. To thee, who dost  
our souls re-new, With heartfelt vows we humbly sue,

On the Vigil of the Nativity of the Lord.



That pure in heart, and free from stain, We from our beds may  
rise a-gain. 5. All laud to God the Father be ; All praise, E-  
ternal Son, to thee ; All glo-ry, as is e-ver meet, To God  
the Ho- ly Pa-raclete. A-men.

¶ If it be asked whether any other melody is sung in the Choir of Sarum on the Hymn Thee, Saviour of the world. than this melody that follows, it is answered no, except on three days in the week of the Nativity of the Lord, namely on the days of Saint Stephen, Saint John and the Holy Innocents, which are outside the rule, in which all the melodies of whatsoever Hymns may be varied at the will of those that lead them, because at that very place in these three solemnities they have so celebrated and been permitted from of old : namely Deacons, boys, and Priests.

This Hymn, namely Thee, Saviour of the world. is sung at Compline daily until the Octave of the Epiphany and during the Octaves, and on all Double Feasts from the Octave of the Epiphany until the First Sunday of Lent, and on all Double Feasts from Pentecost until the Vigil of the Nativity of the Lord. It will also be sung on the Vigil of Pentecost and during the same week, namely on Thursday and Friday and on Saturday, and during the Octave of Corpus Christi where the Octave is observed with Rulers of the Choir, and daily during the Octaves and on the Octave Days of the Assumption and of the Nativity of Blessed Mary, and during the Octave of the Dedication of the Church, whether the service is of the Octave or of another Feast of ix. Lessons, unless the Dedication of a particular Church shall fall within Lent or within Eastertide.

Let one boy from the Choir side, changing neither place nor vestment, sing the ✠. Keep

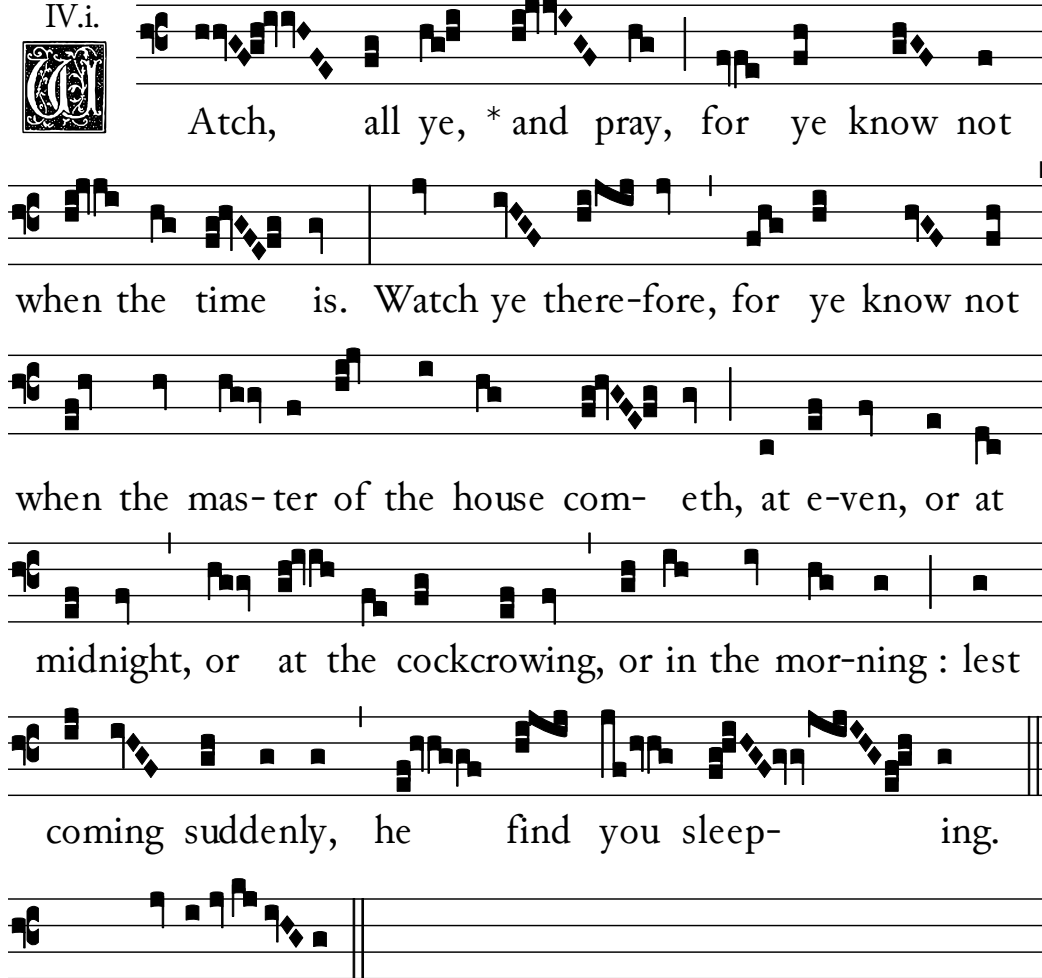
On the Vigil of the Nativity of the Lord.

us, O Lord. [441].

*Let one of the more senior persons from the Choir Side at the discretion of the Ruler begin the Antiphon.*

*Vigilate omnes.*

Ant.  
IV.i.



**A**tch, all ye, \* and pray, for ye know not  
when the time is. Watch ye there-fore, for ye know not  
when the mas-ter of the house com- eth, at e-ven, or at  
midnight, or at the cockcrowing, or in the mor-ning : lest  
coming suddenly, he find you sleep- ing.

*Ps.* Lord, now lettest. [442].

*Let the Preces and the rest that pertains to Compline be completed.* [484].

¶ *It will be noted that all Clerks of the Superior Grade and of the Second Form remain standing continually in Choir at all Principal Vespers throughout the year, except while the Verses of the Responsories are sung, when Responsories are included and are sung at the Quire Step. At Compline all Clerks of whatever status remain standing throughout*

On the Vigil of the Nativity of the Lord.

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*the whole Hour, likewise as at Matins for the whole time except while the Lessons are read and while the Responsories and their Verses are sung. At j. and at the other Hours all remain standing in the same manner.*

*On this day at both Vespers and at Matins let four Rulers be assigned who are of the Superior Grade, namely on the Day of the Nativity of the Lord : and also on the two days following : on the Day of the Epiphany, and on Easter Day and on the Monday, on the Assumption of Blessed Mary, and on the Day of the Dedication. On the remaining days the secondary Rulers will be of the Second Form.*



## ¶ *The Day of the Nativity of the Lord.*

### *At Matins.*

*Let all the Rulers begin the Invitatory together and sing it through before it is repeated by the Choir : and it is generally observed throughout the year that on every Double Feast the Invitatory is first sung through by those who are to sing the Psalm Venite. and then sung through by the whole Choir.*

Invitatory. IV.iii.

*Christus natus est.*

**C** Hrist is born \* unto us. †O come, let us  
wor- ship. Ps. O come, let us sing. 18\*.

On the Day of the Nativity of the Lord.

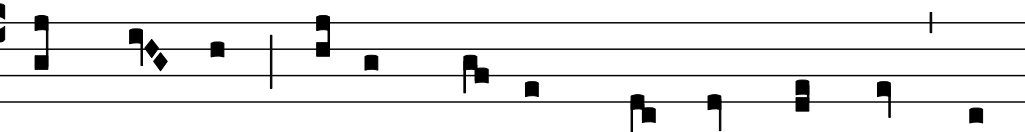
*Christe Redemptor omnium.*

Hymn.

I.



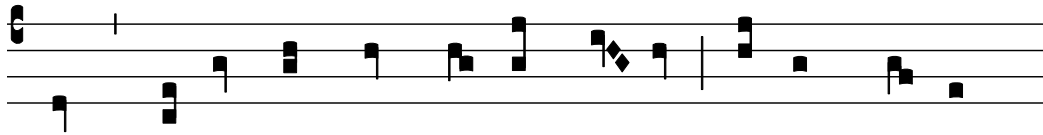
E-su, the Father's only Son, Whose death for all re-



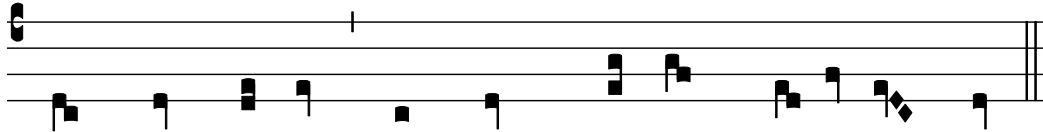
demption won : Be-fore the worlds, of God most high Be-



gotten all in-effab-ly. 2. The Father's light and splendour



thou, Their endless hope to thee that bow ; Accept the prayers



and praise to-day That through the world thy servants pay.



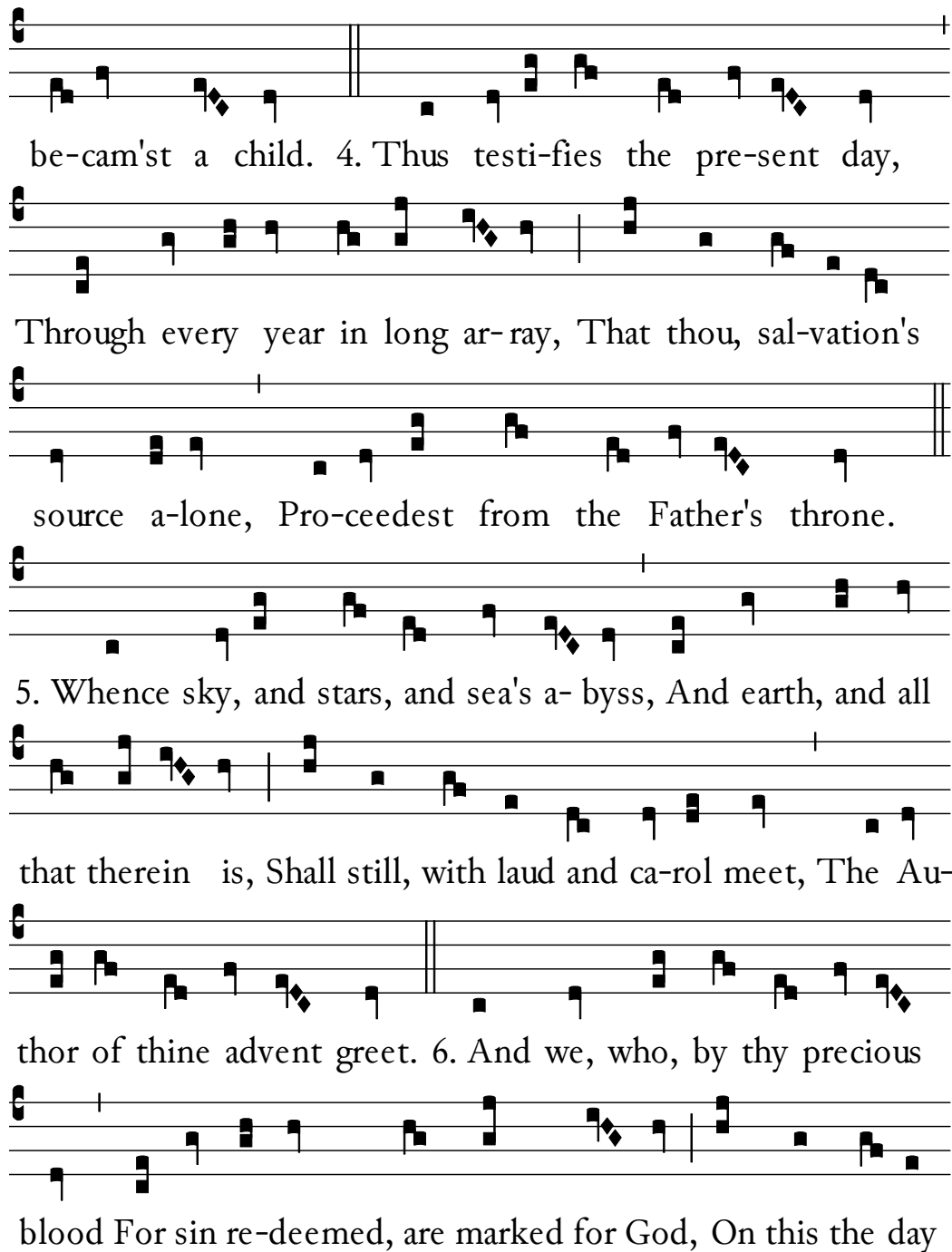
3. Salvation's Author, call to mind How, tak-ing form of hu-



man-kind, Born of a Virgin unde-filed, Thou in man's flesh

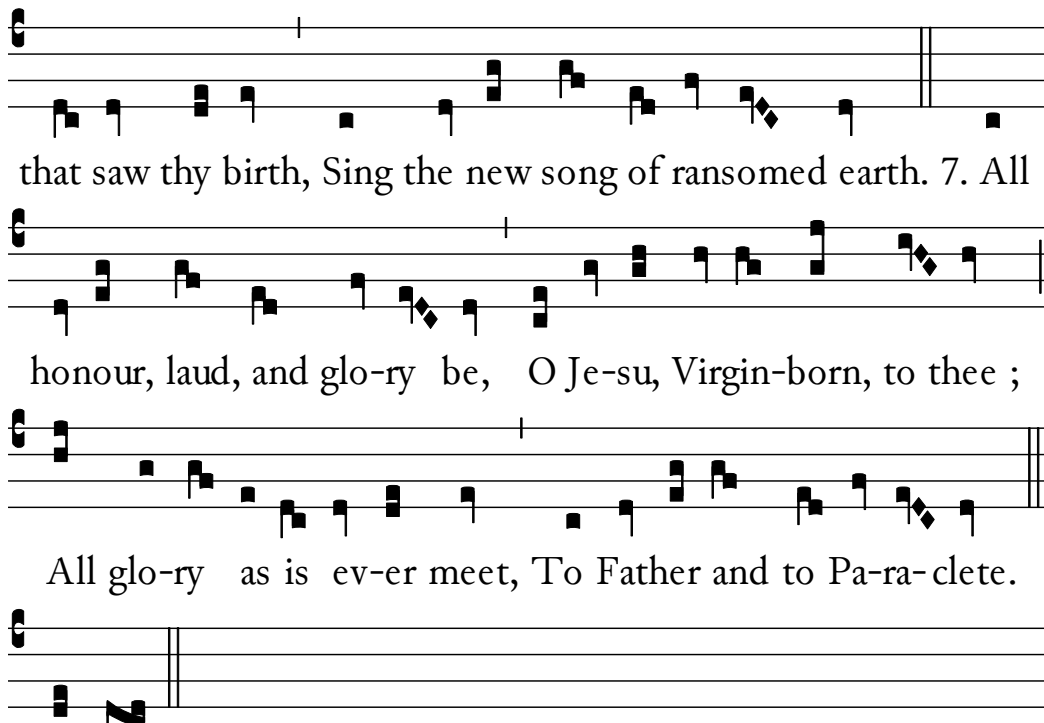


On the Day of the Nativity of the Lord.



be-cam'st a child. 4. Thus testi-fies the pre-sent day,  
Through every year in long ar-ray, That thou, sal-vation's  
source a-lone, Pro-ceedest from the Father's throne.  
5. Whence sky, and stars, and sea's a-byss, And earth, and all  
that therein is, Shall still, with laud and ca-rol meet, The Au-  
thor of thine advent greet. 6. And we, who, by thy precious  
blood For sin re-deemed, are marked for God, On this the day

On the Day of the Nativity of the Lord.



that saw thy birth, Sing the new song of ransomed earth. 7. All  
honour, laud, and glo-ry be, O Je-su, Virgin-born, to thee ;  
All glo-ry as is ev-er meet, To Father and to Pa-ra-clete.  
Amen.

*Here for the first time shall be sung All honour, laud, and glory be, O Jesu, Virgin-born, to thee. Let this same Verse be sung at the end of all Hymns of the same metre until the morrow of the Purification, except on the Feast of the Epiphany and during the octave of the same : and not in the Hymn Maker of all things. Likewise it will be sung as well at the end of all Hymns of the same metre on all ferias, and on Feasts and during the Octaves of the Blessed Virgin Mary and on Commemorations of the Blessed Virgin Mary in the same metre throughout the whole year, and on the Feast of Corpus Christi and during the Octave and on the Octave Day, when the service is of the Octave : except in the Hymn The heavenly Word.*

*On Double Feasts let the Principal Ruler and his collateral begin and intone the Hymn together. And in the same way let the Secondary Ruler with his collateral from his side themselves take the Antiphons on the Psalms, going on in the same way from here : as at j. Vespers.*

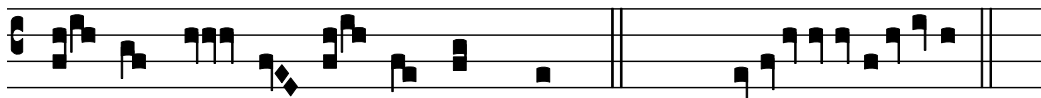
¶ *At the j. Nocturn.*

*Dominus dixit ad me.*

1. Ant.  
VIII.ii.



He Lord \* hath said unto me : Thou art my Son,



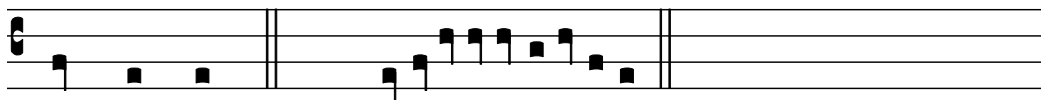
this day have I be- got-ten thee. *Ps.* Why do the heathen.  
(ij.) [18].

*Tanquam sponsus.*

2, Ant.  
VIII.i.



S a bridegroom \* the Lord cometh forth out of



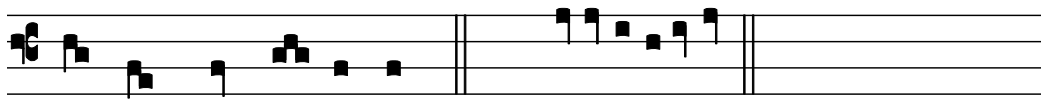
his chamber. *Ps.* The heavens declare. (19./xviiij.) [41].

*Diffusa est gratia.*

3. Ant.  
I.iv.



Ull of grace \* are thy lips : be-cause God hath



bles-sed thee for ev-er. *Ps.* My heart is inditing. (45./xlviij.)  
[259].

*Let the Versicle be sung by two boys in Surplices at the Quire Step.*

*Versicle.* As a bridegroom.

*Response.* The Lord cometh forth out of his chamber. *without Alleluya.* *Let the*

*Response be made privately.*


*Let the first six Lessons be read in Surplices : thus let the first and second Lessons be read by two Canons from the Second Form : the third by a Canon of the Superior Grade : and thus let the Lessons ascend by step through the dignities of the people, so that the most senior person reads the final Lesson.*

*Let the singers for the Responsories likewise be ordered in a similar way so that they too form an ascent of seniority, so that three of the Superior Grade who did not read will sing the final R̄. Let the first and second R̄R̄. be sung by two of the Second Form. The following Responsories are sung at a more senior level, in such a way that the sixth and ninth R̄R̄. are sung by three. Let each R̄. be sung in Surplices at the Quire Step.*

*Let the readers and singers who will read and sing at Vespers and at Matins and at the Mass that follows humble themselves before the Bishop at the Blessing.*

*Let the first three Lessons be read from the Prophet Isaiah.*

*Lesson One. Isaiah ix. 1-8.*

T the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the

warrior is with confused noise, and garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel. Thus saith the Lord God,

On the Day of the Nativity of the Lord.

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Turn unto me : and ye shall be saved.

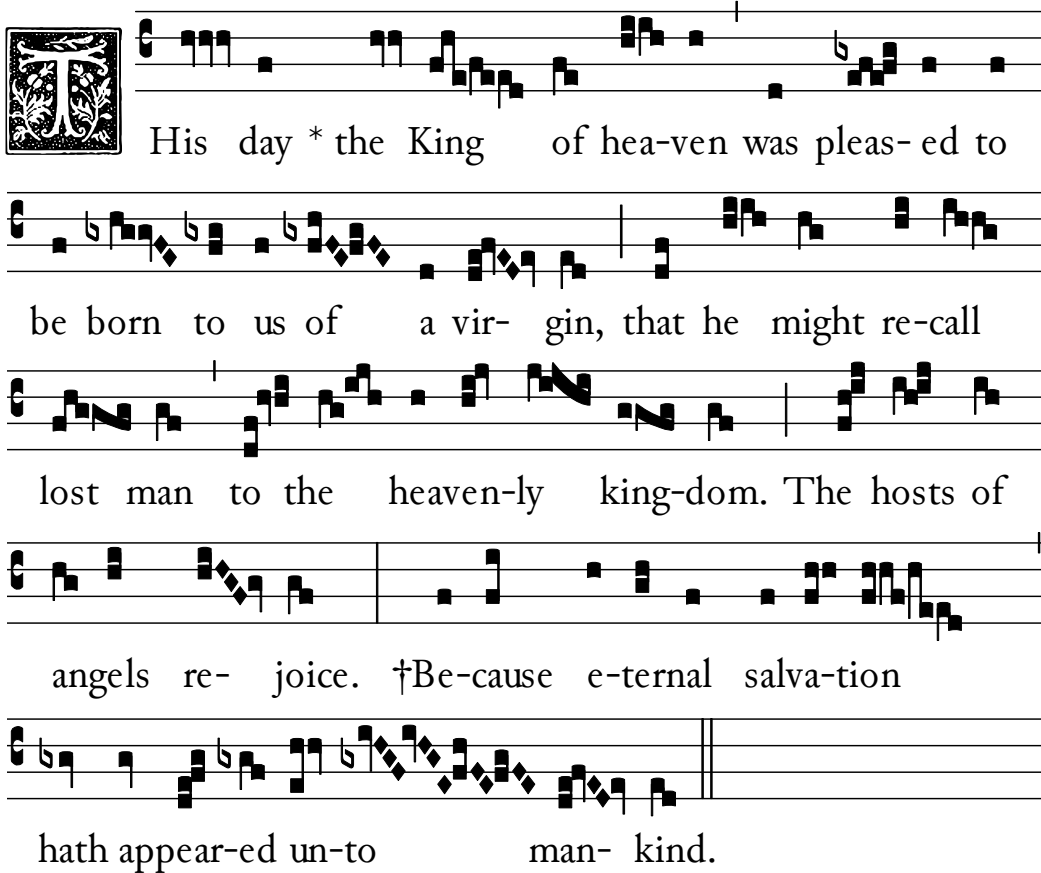
*Let it be said thus at the end of each of these three Lessons.*

Who this day deigned to born of a virgin. *is not said according to the Use of Sarum.*

*Let two Clerks of the Second Form in Surplices standing side by side at the Quire Step begin together this R̄. Then let them at once return from the Step to their Stall.*

1. Responsory. V.

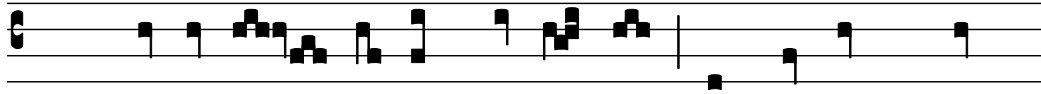
*Hodie nobis celorum.*



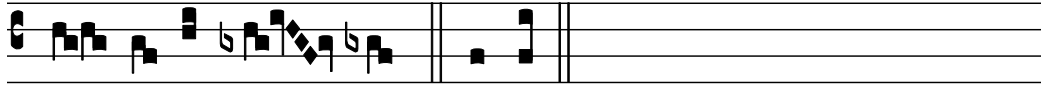
**T** His day \* the King of hea-ven was pleas- ed to  
be born to us of a vir- gin, that he might re-call  
lost man to the hea-ven-ly king-dom. The hosts of  
angels re- joice. †Be-cause e-ternal salva-tion  
hath appear-ed un-to man- kind.

*Let this subsequent Verse be sung by five boys in Surplices and white Amices, with their heads covered, and each carrying a lighted Candle into a lofty place, namely beyond the High Altar. Facing the Choir, let them sing this Verse together.*

On the Day of the Nativity of the Lord.



℣. Glo-ry to God in the high-est : and on earth peace



to men of good will. †Be-cause.

¶ *And it is observed that each Responsory with its Verse should be begun by two at the Quire Step in Surplices. Whereas the iij. vj. and ix. ℞℟℞. should be sung by three in like manner.*

*Lesson ij. Isaiah xl. I-II.*

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned : for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low : and the crooked shall be made straight, and the rough places plain : and the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry ? All flesh is grass, and all the goodliness thereof is as the

flower of the field : the grass withereth, the flower fadeth : because the spirit of the Lord bloweth upon it : surely the people is grass. The grass withereth, the flower fadeth : but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength : lift it up, be not afraid : say unto the cities of Judah, Behold your God ! Behold, the Lord God will come with strong hand, and his arm shall rule for him : behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Thus saith the Lord

On the Day of the Nativity of the Lord.

God, Turn unto me : and ye shall be | saved.

*However, it is understood that at each Nocturn, in the second, fifth, and eighth Lessons the Altar is censured by a Priest in a silken Cope, selected in turn from each side of the Choir. However the Choir should be censured by a single boy.*

*Hodie nobis de celo.*

2. Resp.  
VIII.



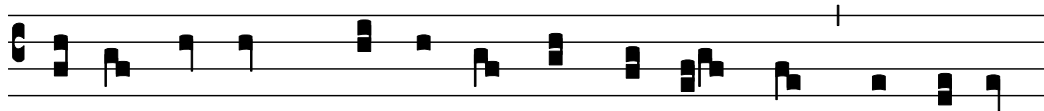
His day unto us \* from hea- ven the true peace



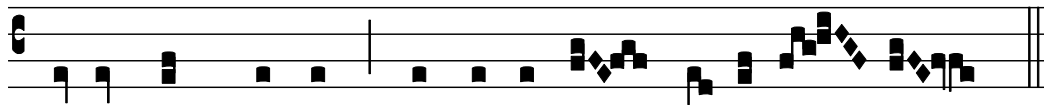
de- scen- deth. †This day throughout the whole world



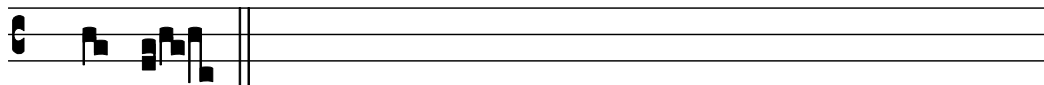
the heavens drop down sweet-ness. ✂. This day hath



be-gun to dawn the day of new re-demption, of resto-



ration of the old : of e-ternal fe-li-ci- ty.



†This day.

*Lesson iij. Isaiah liij. 1-10.*

**A**Wake, awake : put on thy strength, O Zion : put on thy beautiful garments, O Jerusalem, the

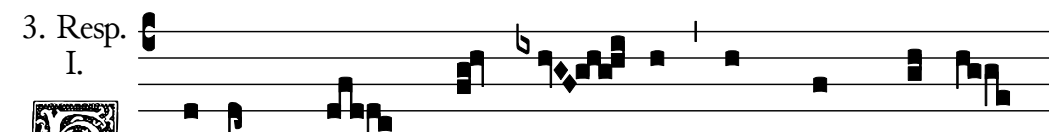
holy city : for henceforth there shall no more come into thee the un-circumcised and the unclean. Shake

thyself from the dust : arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought : and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there : and the Assyrian oppressed them without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought ? they that rule over them make them to howl, saith the Lord : and my name continually every day is blasphemed. Therefore my people shall know my name : therefore they shall know in that day that I am he that doth speak : behold, it is I. How

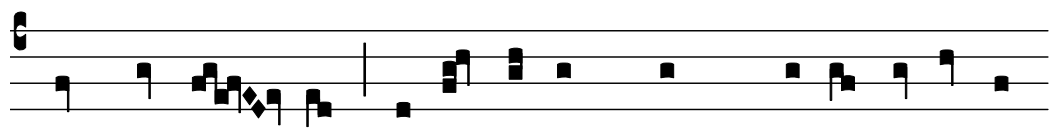
beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace : that bringeth good tidings of good, that publisheth salvation : that saith unto Zion, Thy God reigneth ! Thy watchmen shall lift up the voice : with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations : and all the ends of the earth shall see the salvation of our God. Thus saith the Lord God, Turn unto me : and ye shall be saved.

*Descendit de celis.*

3. Resp.  
I.



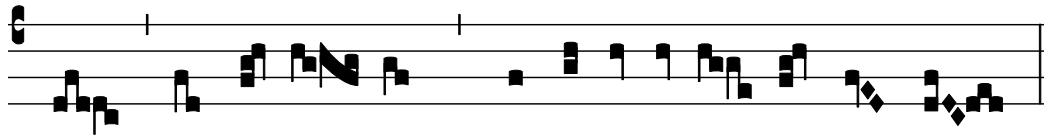
**E** came down \* from hea- ven, sent from the height



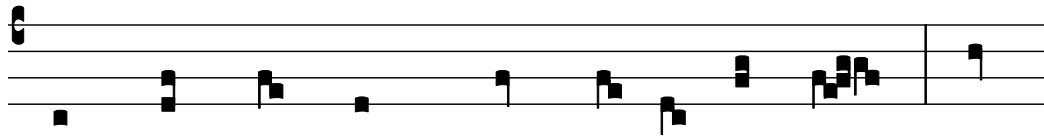
of the Fa- ther : he en-ter-ed through the ear of a Vir-



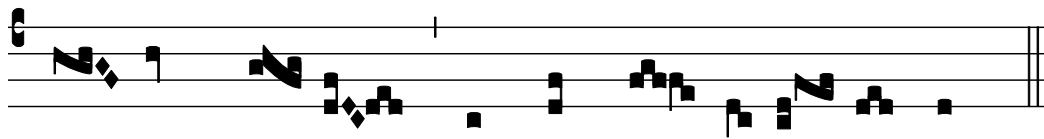
On the Day of the Nativity of the Lord.



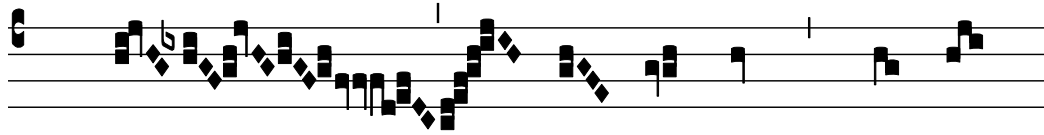
gin in-to our realm, clothed in a robe of pur-ple.



†And hath gone forth through a gate of gold. ‡The



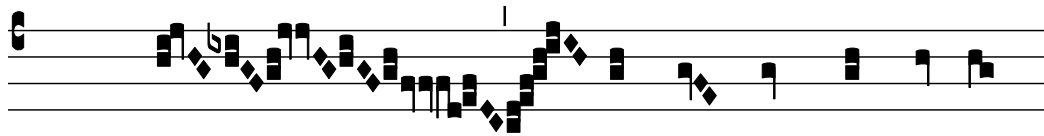
light and glo-ry of the whole cre-a-ted world.



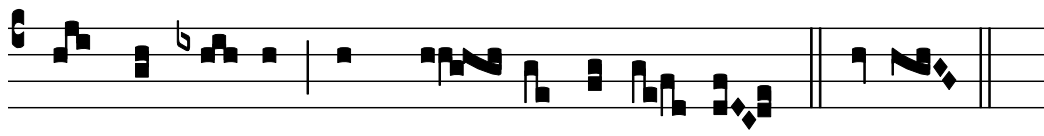
∇. As a bridegroom, the Lord



cometh forth from his cham-ber. †And hath.



∇. Glo-ry be to the Father,



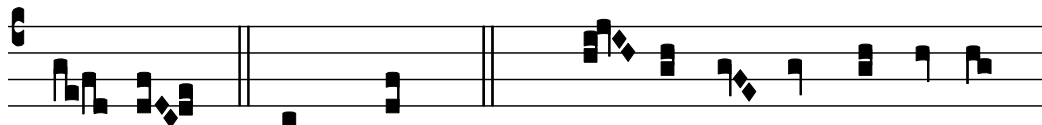
and to the Son : and to the Ho-ly Ghost. ‡The light.

¶ This following melody is sung on this Verse whenever it is sung, except at this Matins only.

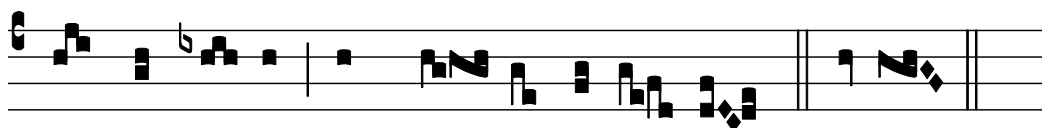
On the Day of the Nativity of the Lord.



∇. As a bridegroom, the Lord cometh forth from his



cham-ber. †And hath. ∇. Glo- ry be to the Father,



and to the Son : and to the Ho-ly Ghost. ‡The light.

*The Prose, namely Blessed Mary. and the two that follow it should not be sung at Matins but at the Procession this day : as is set forth for that Procession.*

¶ And it let it be noted that for whatever Feast a Prose is indicated, for which there is an Altar in the Church of Sarum : the Prose should be sung at the Procession at Vespers and not at Matins on each of those occasions, namely in the week of the Nativity of the Lord, on Saint Andrew's Day at Second Vespers, on the Feast of Saint Nicholas at First Vespers, and at Matins with the ix. R̄. On the Invention of the Holy Cross at Second Vespers. In fact on no occasion throughout the whole year is a Prose sung at Matins but only at Vespers and at the Procession, except on the Day of Saint Stephen, the service of which is at the discretion of the Deacons, and except on the day of Saint John, the service of which is at the discretion of the Priests, and except on the day of the Holy Innocents, the service of which is at the discretion of the boys, and except on the day of Saint Nicholas, when the Prose The infirm are restored to health. is sung at Matins.

¶ In the second Nocturn.

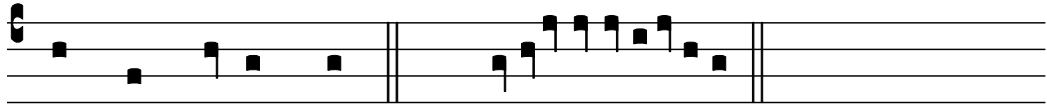
*Suscepimus Deus.*

4. Ant.  
VIII.i.



E wait \* for thy lov-ing-kindness, O God : in the

On the Day of the Nativity of the Lord.



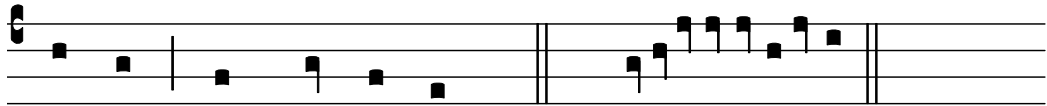
midst of thy temple. *Ps.* Great is the Lord. (48./xlviij.) [262].

*Orietur in diebus.*

5. Ant.  
III.iv.



Here shall a-rise, \* in the days of the Lord, a-bundance



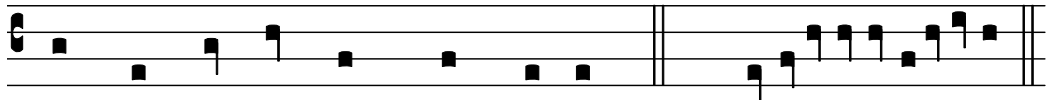
of peace : and he shall reign. *Ps.* Give the King. (72./lxxij.) [301].

*Veritas de terra.*

6. Ant.  
VIII.ii.



Ruth hath a-ris-en \* out of the earth : and righteous-



ness hath looked down from heaven. *Ps.* Lord, thou art. (85./lxxxiiiij.) [327].

℣. He hath called unto me.

℟. Thou art my Father. *Let the Response be made privately.*

*A Sermon of Blessed Isidore the Bishop on the Nativity of the Lord.*

*Lesson Four.*

**T**He day of the Lord's birth in its origin hath been instituted by the fathers as a devout solemnity : because on that day Christ willed to be born bodily for the redemption of the world, coming forth from the

womb of the Mother who was in the dignity of the Father. The reason of his taking on flesh is this. Indeed after that first parent had fallen, through the jealousy of the devil, seduced by vain hope : immediately

an exile and lost : he passed on into all his offspring the root of evil and of sin. And all mortal offspring multiplied exceedingly in evil, spread forth wickedness, and what is more wretched, all cults of idols. God therefore wishing to limit sin : provided for us with proverbs, laws, prophets, signs, plagues, portents. But when even thus warned the world did not recognize its own errors : God sent his Son that he might put on flesh, and appear to mankind : and save sinners. Who therefore came among mankind : because in himself he was not able to be recognized by mankind. But that he might be seen, the Word was made flesh : assuming flesh, not changed into flesh. For he hath assumed human nature : he hath not lost divine nature. Thus the same is God and also is man, in divine nature

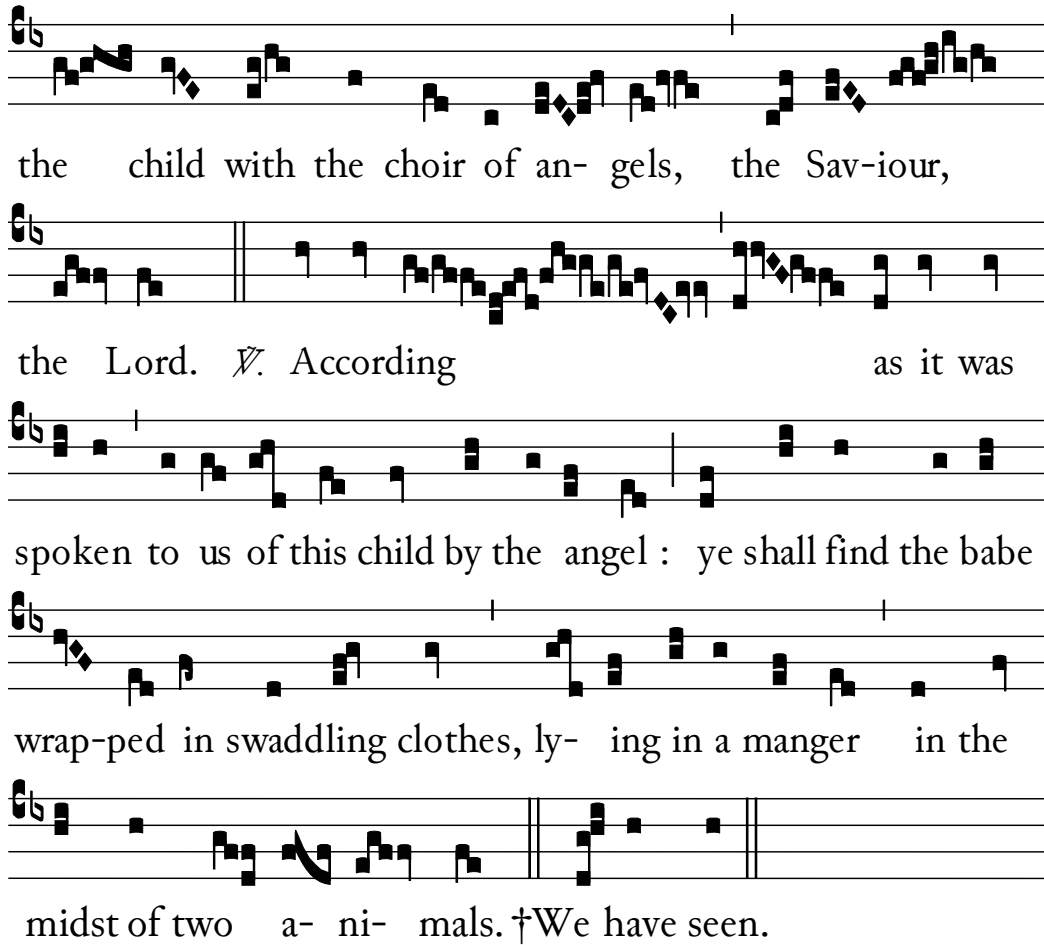
equal to the Father : in human nature made mortal in us : for us : from us : remaining what he was, taking up what he was not : that he might liberate what he had made. This therefore is the great solemnity of the nativity of the Lord : this is the new and glorious festival of this day : the coming unto men of God incarnate. Accordingly this day, for the reason that on it Christ was born : is called the nativity. Which therefore we ought to observe during the yearly cycle as a solemn festival, that it should be recalled into memory that Christ was born : who with God the Father and the Holy Ghost liveth and reigneth God, for ever and ever. Amen. But thou, O Lord, have mercy upon us. *Let this lesson be ended thus, and all the Lessons that follow.*

*Quem vidistis pastores.*

4. Resp. IV.

**G** Hom saw ye, \* O shepherds ? speak : tell us who  
 hath appear- ed up-on the earth. † We have seen

On the Day of the Nativity of the Lord.



the child with the choir of an- gels, the Sav-iour,  
the Lord. *℥*. According as it was  
spoken to us of this child by the angel : ye shall find the babe  
wrap-ped in swaddling clothes, ly- ing in a manger in the  
midst of two a- ni- mals. †We have seen.

*During the week, ℥.*



*℥*. Tell us what then ye have seen : and proclaim  
the na-ti- vi-ty of Christ. †We have seen.

*And let it be sung throughout the week, whether it shall be a Sunday or not.*

*Let Lessons five and six be read from the Sermon of Blessed Leo the Pope on the Nativity of the Lord.*

*Lesson Five.*

**L**et us be glad in the Lord, dearly beloved, and rejoice with spiritual joy that there hath dawned for us the day of new redemption, of restoration of the old, of eternal felicity. For as the year rolleth around, there recurrerth for us the commemoration of our salvation which, promised from the beginning, accomplished in the fulness of time, will endure for ever : on which we are bound with hearts up-lifted to worship the divine mystery : so that what is the effect of God's great gift may be celebrated by the Church's great rejoicings. For God the almighty and merciful, whose nature is goodness, whose will is power, whose work is mercy : as soon as the devil's malignity killed us by the poison of his hatred, foretold at the very beginning of the world the remedy his piety had prepared for the restoration of us mortals : proclaiming to the serpent that the seed of the woman should come to crush the lifting of his baneful head by its power, signifying no doubt that Christ would come in the flesh, God

and man, who, born of a Virgin, should by his uncorrupt birth condemn the despoiler of the human stock. For since the Devil was glorying in the fact that man, deceived by his craft, was bereft of divine gifts, and, being stripped of his endowment of immortality, had come under the grievous sentence of death, and that he himself, amid his miseries, had found a sort of consolation in having a transgressor as his companion, and that God, according to the requirements of the principle of justice, had changed his own resolution in regard to man, whom he had created in so high a position of honour : there was need of a dispensation of secret counsel, in order that the unchangeable God (whose will could not be deprived of its own benignity) should fulfil by a more secret mystery his original plan of loving kindness toward us : and that man, who had been led into fault by the wicked subtlety of the devil, should not perish contrary to God's purpose. But thou, O Lord, have mercy upon us.

On the Day of the Nativity of the Lord.

*O magnum mysterium.*

5. Resp.  
III.



great \* mys-te-ry and wonder-  
ful sa- cra- ment : that the a- nimals should  
see the new-born Lord. †Ly- ing in a man- ger. O  
bles-sed Vir- gin, whose womb was wor- thy to  
bear the Lord Christ. ✎ O Lord, I have heard thy  
report, and was a- fraid : I have consi- de- red thy works  
and been frighten- ed : in the midst of two a- ni- mals.

†Ly- ing.

*Lesson six.*

**T**herefore the Son of God entereth these lower parts of the world : descending from the heavenly seat, and yet not retreating from the glory of the Father, begotten in a new order, by a new nativity. In a new order : because, invisible in his own nature, he became visible in ours. Incomprehensible, he willed to be comprehended : abiding before time, he began to be in time. The Lord of all things, he took on the form of a servant, obscuring the dignity of his majesty. God, that cannot suffer, disdained not to suffer as man : and immortal, to be subject to the laws of death. Moreover by a new nativity he was begotten : because the inviolate Virginity knew not carnal desire : it supplied the substance. From the Mother of the Lord was taken up our nature, not our fault : the form of the servant was created, without the condition of the

servant. And a new man thus was tempered together with the old : so that both the one might assume the truth by birth : and the other might exclude the fault of the old. For the true mercy of God, when it had infinitely many schemes to hand for the restoration of the human race, chose the way which for the destruction of the work of the devil would not make use of the power of force : but the rule of justice. For the pride of the ancient foe not undeservedly claimed its tyrannical rights over all men : and with no unwarranted mastery oppressed those who had been enticed volutarily from the commandments of God into obedience of his will. And therefore not rightly would he lose the original servitude of the human race : unless he were conquered by that which he had subjugated. But thou, O Lord, have mercy upon us.

*Te laudant angeli.*

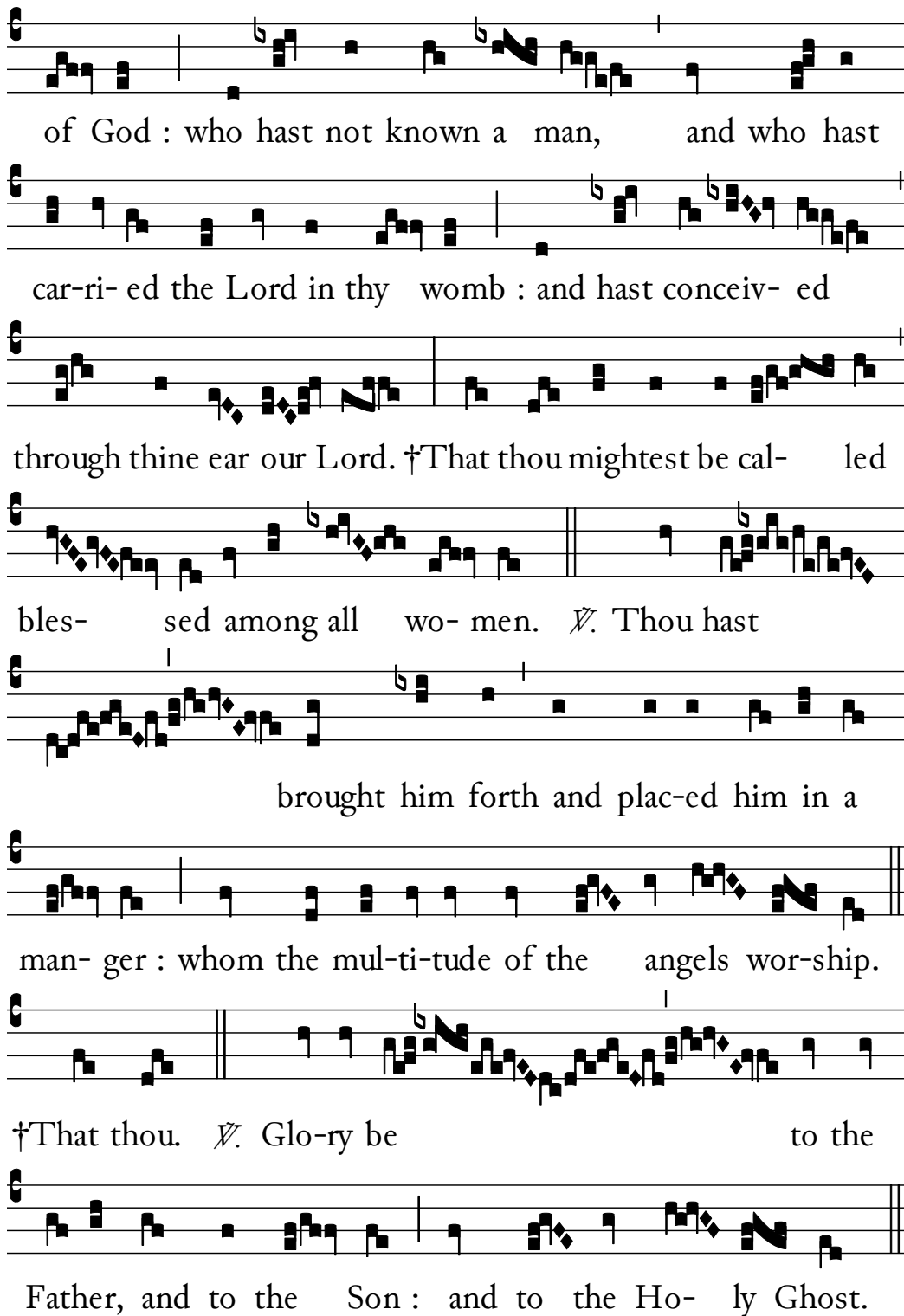
6. Resp.  
IV.



He angels \* praise thee, O ho-ly Mo-ther

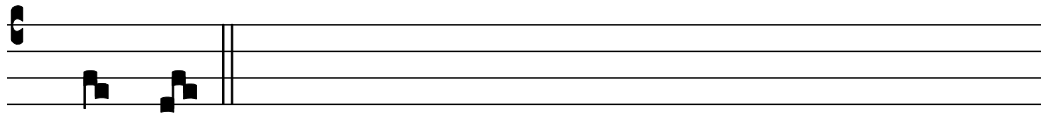


On the Day of the Nativity of the Lord.



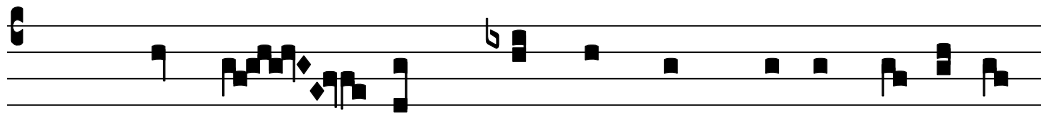
of God : who hast not known a man, and who hast  
car-ri-ed the Lord in thy womb : and hast conceiv-ed  
through thine ear our Lord. †That thou mightest be cal- led  
bles- sed among all wo- men. ∕. Thou hast  
brought him forth and plac-ed him in a  
man- ger : whom the mul-ti-tude of the angels wor-ship.  
†That thou. ∕. Glo-ry be to the  
Father, and to the Son : and to the Ho- ly Ghost.

On the Day of the Nativity of the Lord.



†That thou.

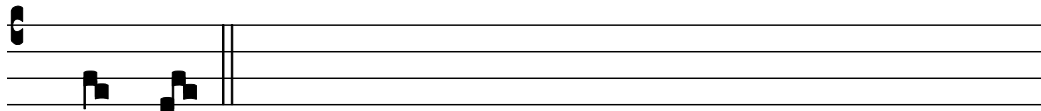
*This Verse is sung on ferial days during the week with the ferial melody : and whenever Thou hast brought him forth. is, sung except only at this Matins, on this Verse Gloria Patri.*



∕. Thou hast brought him forth and plac-ed him in a



man- ger : whom the mul-ti-tude of the angels wor-ship.



†That thou.



∕. Glo-ry be to the Father, and to the Son : and



to the Ho- ly Ghost. †That thou.

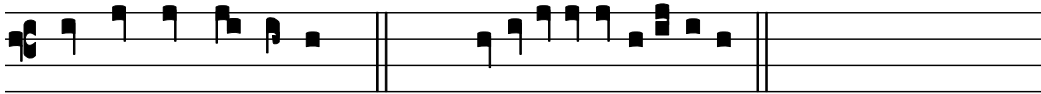
☩ *In the third Nocturn.*

*Ipsē invocavit me.*

7. Ant.  
VI.



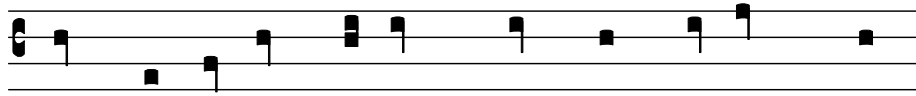
E hath cal-led unto me, \* al-le-lu-ya : Thou art my



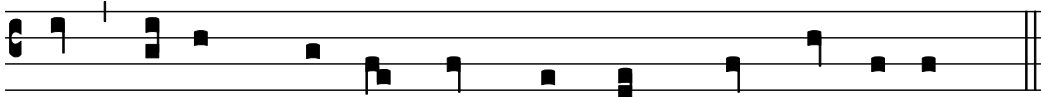
Father, al-le-lu-ya. *Ps.* My song shall be. (89./lxxxviiij.) [331].

*Letentur celi.*

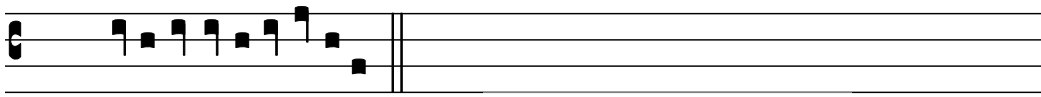
8. Ant.  
IV.iv.



Et the heavens re-joyce, \* and let the earth be



glad be-fore the face of the Lord, for he cometh.



*Ps.* O sing unto the Lord. j. (96./xcv.) [338].

*Notum fecit Dominus.*

9. Ant.  
VI.



He Lord hath declar-ed, \* al-le-lu-ya : his sal-



vation, al-le-lu-ya. *Ps.* O sing unto the Lord. ij. (98./xcviij.)  
[350].

℟. The Word was made flesh.

℞. And dwelt among us, alleluya. *Let the Response be made privately.*

*Let the three final Lessons be read in a silken Cope.*

¶ *These are the Feasts during the year in which the seventh, eighth and ninth lessons are read in a silken Cope, namely the day of the Nativity of the Lord, the Epiphany of the Lord, on the Feast of the Purification of Blessed Mary, on the Feast of the Holy Trinity, and the Feast of Corpus Christi, on the Feasts of the Assumption and of the Nativity of Blessed Mary, on the Feast of Relics, and on the Feast of the Dedication of the Church, and the first three Lessons on the Day of All Saints. Likewise all the Lessons on Easter Day and on Ascension Day and on the Day of Pentecost.*

¶ *Lesson seven. According to Luke. ij. 1-3.*



AT that time, There went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And that which followeth.

*A Homily of Blessed Gregory the Pope.*

BEcause through the generosity of the Lord we shall celebrate the solemnity of the Mass thrice this day : we are not able to speak at length concerning the Gospel lesson. But it compelleth us to say something, however brief, concerning the nativity of our Redeemer. Why is it that the world was enrolled when the Lord was to be born, unless this

was to openly demonstrate that he came in flesh : who would enroll his elect in eternity ? For against the rejected it is said by the Prophet, Let them be wiped out of the book of the living : and not be written among the righteous. Who likewise rightly was born in Bethlehem. Bethlehem of course is interpreted house of bread. For in fact he it is which saith, I am the living bread which came down from heaven. Therefore the place in which the Lord was born earlier was called the house of bread : because certainly it was to happen that he would appear there in the substance of flesh : who would refresh the minds of the elect in eternal fellowship. Who was not born in the house of his parents, but on a journey : surely in order to show that by the

human nature which he had assumed : he was being born as if in a foreign place. A foreigner evidently, I say not according to power : but according to nature. For of his power it is written, He came unto his own. Indeed in his nature was he was born before time : in our nature he came in time. He therefore who enduring eternally appeared in time : truly came down to a foreign place. And because it is written by the Prophet : All flesh is

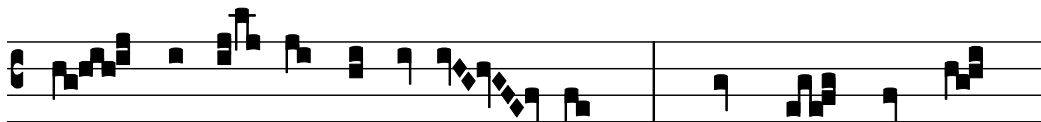
grass : he who was made man changed our grass into wheat, who said of himself, Except a corn of wheat falling into the ground die, it abideth alone. Whence at his birth he was laid in a manger : that he would refresh all the faithful and evidently the holy animals by the grain of his body : lest they would remain starved of the fodder of heavenly knowledge. But thou, O Lord, have mercy upon us.

*Beata Dei Genitrix.*

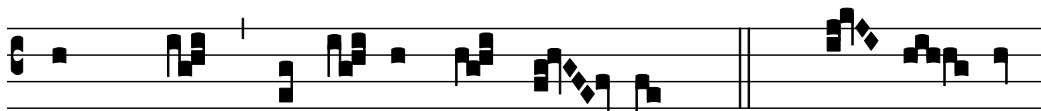
7. Resp.  
VII.



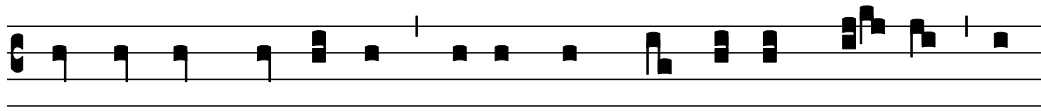
Les- sed \* is Ma-ry the Mother of God, whose



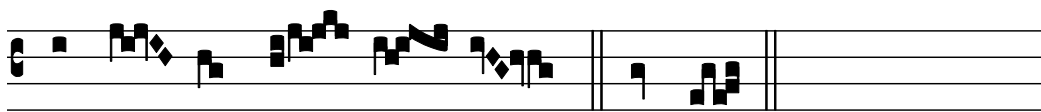
womb remain-ed invi-o- late. †This day she hath



brought forth the Sav-iour of the world. ✂. Bles- sed is



she that hath be-liev-ed : for all hath been accomplish-ed that



was told her by the Lord. †This day.

¶ *Lesson eight. A Reading from the Holy Gospel according to Luke. ij. 15.*



**A**T that time,  
The shepherds  
said to one another,  
Let us now go even  
unto Bethlehem,  
and see this thing  
which is come to pass, which the  
Lord hath made known unto us.  
And that which followeth.

*A Homily of the Venerable Bede, Priest.*

**W**hen the Lord the Saviour was  
born in Bethlehem (as is  
testified by the sacred history of the  
Gospel) to shepherds which were in  
the same country watching and  
keeping the night watches over their  
flock : the angel of the Lord appeared  
with a great light and proclaimed to  
the world the Sun of Righteousness,  
not only by the voice of heavenly  
utterance, but also by the brightness  
of a divine light. Nowhere indeed in  
the whole course of the Old Testa-  
ment have we found that angels,  
which so sedulously appeared to the  
fathers : did appear with light. But  
this was properly reserved for this day :  
when unto the true-hearted ariseth  
up light in darkness : the Lord is  
merciful and loving. To be sure lest  
the authority of one angel should  
appear to be small : after one made  
known the mystery of the new birth :

at once there was a multitude of the  
heavenly host which sang glory to  
God, and likewise proclaimed peace  
among men : plainly demonstrating  
that by this nativity mankind were to  
be converted to the peace of one faith,  
hope, and goodwill : and to the glory  
of divine praise. However, mystically  
the shepherds of these flocks : are the  
teachers and guides of the souls of the  
faithful. The night during the vigil  
of which they kept watch over their  
flocks : indicateth the perils of temp-  
tation, from which all they who  
watch perfectly do not cease from  
guarding their subjects. And it is  
good that at the birth of the Lord the  
shepherds keep watch over their  
flocks. For indeed that One which  
was born is he who said, I am the  
good shepherd. The good shepherd  
giveth his life for his sheep. But the  
time was near when the same Shep-  
herd of highest good, sent into the  
world by shepherds, would recall his  
sheep which wandered, scattered far  
and wide : to the always green  
pastures of heavenly life. Of whom  
the supreme Shepherd commanded, If  
ye love me, (he saith) feed my sheep.  
Clarifying which, he saith, Strengthen  
thy brethren. But thou, O Lord,  
have mercy upon us.

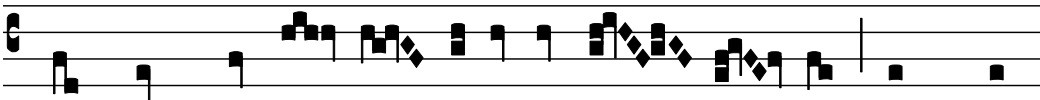
On the Day of the Nativity of the Lord.

*Beata viscera Marie.*

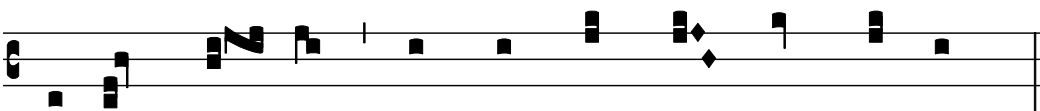
8. Resp.  
VII.



Lessed is \* the womb of the Virgin Ma- ry,



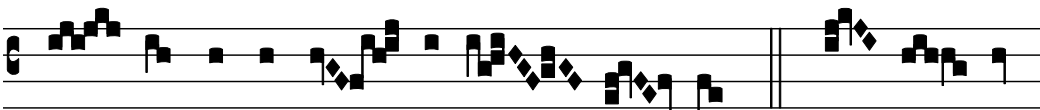
which bare the Son of the e-ternal Fa- ther : and bles-



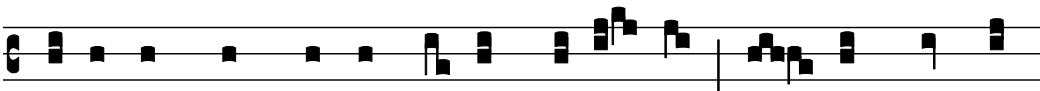
sed are the paps which gave suck to Christ the Lord.



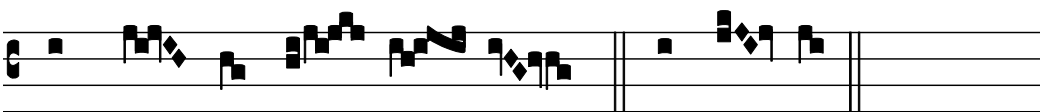
†Who this day for the salvation of the world hath been



pleas- sed to be born of a Vir- gin. ✠. A day of



ho-li-ness hath be-gun to dawn upon us : O come ye na-



tions, and worship the Lord. †Who this day.

¶ Lesson nine. *The beginning of the Holy Gospel according to John. j. 1-3.*



IN the beginning  
was the Word,  
and the Word was  
with God, and the

Word was God. The same was in the  
beginning with God. All things were  
made by him : and without him was  
not any thing made that was made.

And that which followeth.

*A Homily of the Venerable Bede, Priest.*

**S**eeing that we have treated of the birth in time of the Mediator of God and mankind, of Jesus Christ the man, which this day hath come to pass : which hath been revealed by the words of the holy evangelists Matthew and Luke : it is agreeable also that the words recorded by blessed John the Evangelist, that is, of the eternity of his divinity, in which he remaineth always equal with the Father, be examined, who alone as a privilege of chastity hath merited to grasp more deeply the mystery of his divinity : and likewise to reveal it to others. And not indeed was it indicated without reason that at supper he reclined on the breast of the Lord Jesus : but by this figuratively we are taught that he drank the draught of heavenly wisdom more excellently than the others from the font of the very same most holy breast. And hence among the figures of the four animals he is rightly compared with the flying eagle. Of course it among all the birds is wont to fly higher, and among all living things it is accustomed to fix its gaze more directly toward the rays of the sun. While the other evangelists, as

though walking upon the earth with the Lord : which explained sufficiently his temporal generation along with his temporal deeds : said little concerning his divinity, this one, however, as if flying to heaven with the Lord : dwelling upon very few of his temporal acts : came to know the eternal power of his divinity by which all things were made : flying more sublimely in mind, and likewise more clearly observing : and he delivered this also in writing for us to understand. While the other evangelists describe Christ born in time, John beareth witness that the same was in the beginning : saying, In the beginning was the Word. The others relate his sudden appearance among men : that one declareth that He was always with God, saying, And the Word was with God. The others, that he is truly of men : that one confirmeth that He is God, saying, And the Word was God. The others, that he was a man dwelling for a time with men : that one showeth that He was God abiding with God from the beginning, saying, The same was in the beginning with God. The others present the wonders which He did as a man : that one teacheth that through Him God the Father made all creatures, visible and invisible :



On the Day of the Nativity of the Lord.

saying, All things were made by him :  
and without him was not anything

made. But thou, O Lord, have mercy  
upon us.

*Verbum caro factum.*

9. Resp.  
VIII.

**H**e Word \* was made flesh, and dwelt a-  
mong us. †And we be-held his glo-ry,  
as of the On-ly-be-got-ten of the Father.  
‡Full of grace and truth. ⁊. In the be-ginning was  
the Word, and the Word was with God : and the Word  
was God. †And we. ⁊. Glo-ry be to the Fa-ther, and to  
the Son : and to the Ho-ly Ghost. ‡Full.

*While this final ⁊. together with its ⁊. and Gloria Patri. are sung, let the Deacon*

On the Day of the Nativity of the Lord.

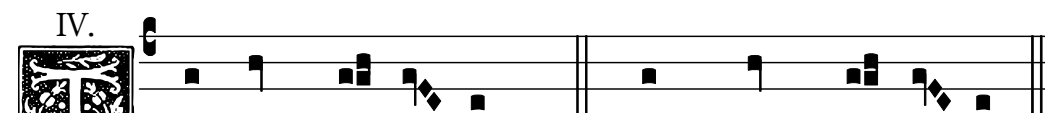
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*proceed with the Subdeacon and the Thurifer and the Taperer and the Acolyte bearing the Cross, all solemnly vested in preparation to cense the Altar. And, having received a Blessing from the Officiant in the midst of the Quire, let him approach the Pulpitum for the singing of the following Gospel.*


*According to Matthew 1. 1-16.*

*Liber generationis.*


IV.



**T** He Lord be with you. *R.* And with thy spi- rit.



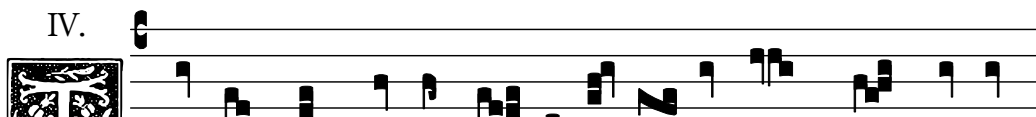
*R.* The be-gin-ning of the Ho-ly Gospel : according to



Matthew. 1. 1-16. *R.* Glo-ry be to thee, O Lord.



IV.

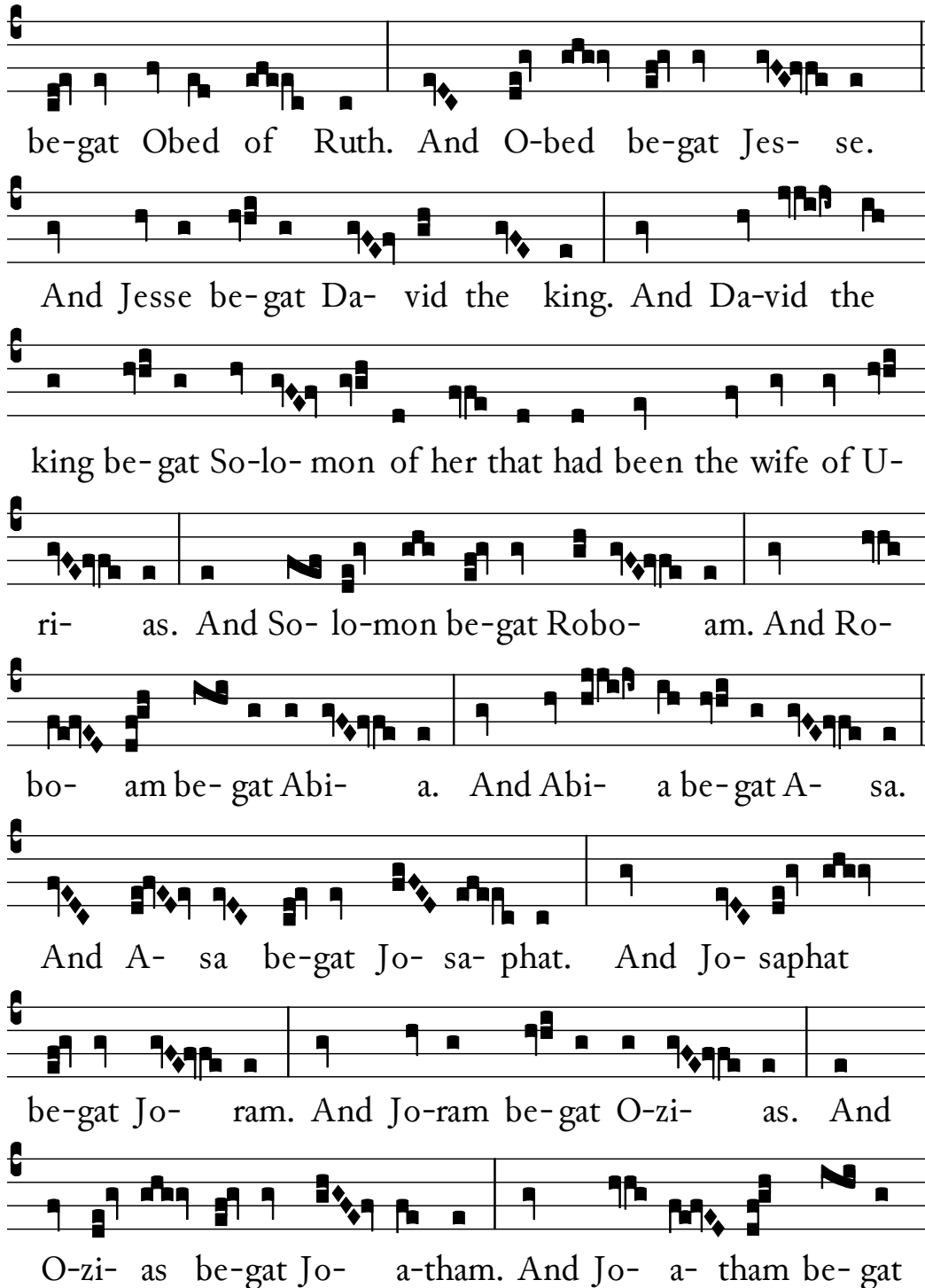


**T** He book of the ge-ne- ration of Je-sus Christ the son

On the Day of the Nativity of the Lord.

of Da- vid : the son of Abra- ham. Abra-ham be-  
gat Is- aac. And Is-aac be-gat Ja- cob. And Ja-  
cob be- gat Ju-das and his brethren. And Ju- das be-gat  
Pha-res and Za-ra of Tha- mar. And Pha- res  
be-gat Es- rom. And Es-rom be-gat A- ram. And  
A-ram be-gat Ami-na- dab. And Ami- na-dab be-gat  
Na-as- son. And Na-as- son be-gat Sal- mon. And  
Sal- mon be-gat Bo-oz of Ra- ab. And Bo- oz

On the Day of the Nativity of the Lord.



be-gat Obed of Ruth. And O-bed be-gat Jes- se.  
And Jesse be-gat Da- vid the king. And Da-vid the  
king be-gat So-lo- mon of her that had been the wife of U-  
ri- as. And So- lo-mon be-gat Robo- am. And Ro-  
bo- am be-gat Abi- a. And Abi- a be-gat A- sa.  
And A- sa be-gat Jo- sa- phat. And Jo- saphat  
be-gat Jo- ram. And Jo-ram be-gat O-zi- as. And  
O-zi- as be-gat Jo- a-tham. And Jo- a- tham be-gat

On the Day of the Nativity of the Lord.

A- chaz. And A- chaz be- gat E- ze- ki- as. And E-  
ze- ki- as be- gat Ma- nas- ses. And Ma- nas- ses  
be- gat A- mon. And Amon be- gat Jo- si- as. And  
Jo- si- as be- gat Jecho- ni- as and his brethren, at the time  
they were ta- ken to Ba- by- lon. And af- ter they were ta- ken  
to Ba- by- lon : Jecho- ni- as be- gat Sa- lathi- el.  
And Sa- la- thi- el be- gat Zo- ro- ba- bel. And  
Zo- ro- ba- bel be- gat A- bi- ud. And A- bi- ud be- gat

On the Day of the Nativity of the Lord.

E-li- a- kim. And E-li- a-kim be-gat A- zor. And A-  
zor be-gat Sa- doc. And Sa- doc be-gat A- chim.  
And A- chim be-gat E-li- ud. And E- li- ud be-gat  
E-le- a- zar. And E-le- a-zar be-gat Mat- than.  
And Mat- than be-gat Ja- cob. And Ja- cob be-gat  
Jo-seph the husband of Ma- ry. Of whom was born  
Je-sus, who is cal-led Christ.

*With the Gospel being finished, let the Priest who is the Officiant, in a silken Cope in his Stall, not altering his place, intone the Te Deum. [48]. in a loud voice. Afterwards, with his Secondary Priest as Thurifer, having himself placed the Incense in the Thurible at the Quire Step, let him cense the aforesaid Altar. But the other Altars should not be censed.*

¶ It is to be understood that whenever the Bishop is present a blessing should be made by him over the Incense placed by the Priest or the Deacon in the Thurible : without changing his place.

¶ It is to be observed that Te Deum. is sung throughout the whole year at Matins, outside of Advent and from Septuagesima until to Easter, except on ferias when the feria is observed, and except on Feasts of Three Lessons which are observed on Vigils, and on the Ember Days, and except on certain Feasts of Three Lessons, namely these : in May, Saint Petronilla, Virgin, when it falls after the Octaves of the Holy Trinity and Corpus Christi. In the month of September, Saint Bertin, Abbot. In the same month Saint Tecla, Virgin. In the month of October : Saint Romanus, Bishop and Confessor, whence the Verse

*Romanus, Tecla, Bertin and Petronilla :*

*These give their feasts to worship 'cum nocturno'.*

*Which being finished, let four Rulers of the Choir, namely two of the Superior Grade, and two of the Second Form, begin the Mass this way.*

*Officium. The Lord said. [Missal 94.]*

### *Before Lauds.*

*Immediately after the Mass let the principal Priest say this Versicle before the Atar.*

*℣. The Word was made flesh. ℟. And dwelt among us. with Alleluya.*

*Likewise let the same Priest say ℣. O God, make speed. 3\*. before he withdraws from the Altar.*

*If however the Officiant hath not celebrated the Mass, and the Bishop is not present, then let him say all the foregoing in Quire, that is, in his Stall.*

*If the Bishop be present, let him say all the foregoing in his Seat.*

*At Lauds let the Antiphons be distributed among the Superior Grade in order, in regard to which these that remain are at the beginning intoned but not completed.*

¶ *At Lauds.*

*Quem vidistis pastores.*

1. Ant.

II.i.



Hom saw ye, \* O shepherds ? speak : tell us who hath

appeared upon the earth. We have seen the child with the

choir of Angels, the Saviour, the Lord, al-le-lu-ya, al-le-

lu-ya. *Ps.* The Lord is King. (93./xcij.) [53].

*Genuit puerpera.*

2. Ant.

II.i.



He hath giv-en birth \* to the King, whose name is ev-

erlast-ing : hav-ing the joy of a mother, with the ho-

nour of virgi-ni-ty : be-fore her the like ne-ver was seen,



On the Day of the Nativity of the Lord.

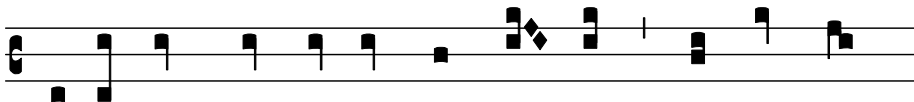


nor shall be seen after, al-le-lu-ya. *Ps.* O be joyful.  
(100./xcix.) [54].

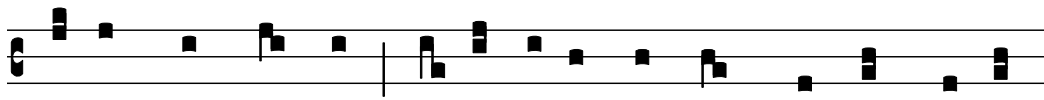
*Angelus ad pastores.*

3. Ant.

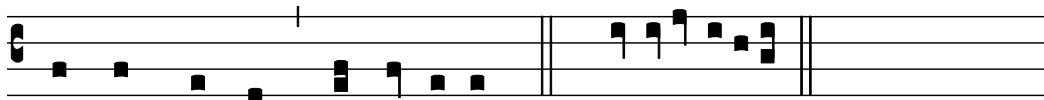
VII.iv.



He angel \* said unto the shep-herds : I bring you



tid-ings of great joy : for unto you is born this day the Sav-



our of the world, al-le-lu-ya. *Ps.* O God, thou art. (63. & 67./  
lxij. & lxvj.) [55].

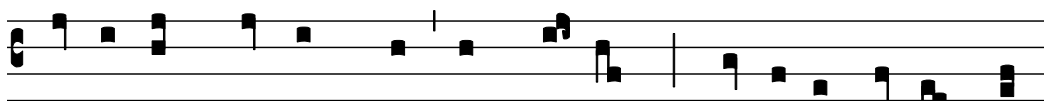
*Facta est cum angelo.*

4. Ant.

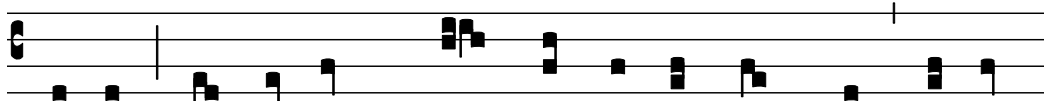
VII.iv.



Here was \* with the angel a mul-ti-tude of the heav-

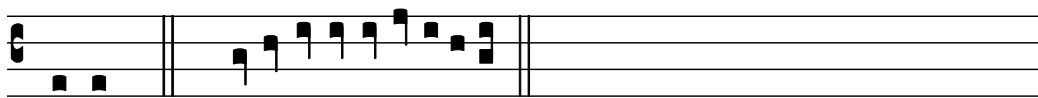


enly host prais-ing God and say-ing : Glo-ry to God in the



highest : and in earth peace to men of good will, al-le-

On the Day of the Nativity of the Lord.

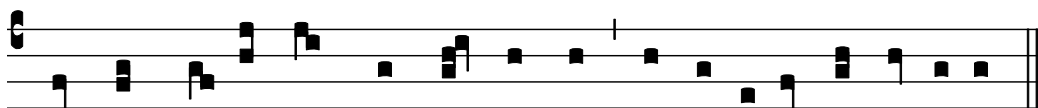


lu-ya. *Ps.* O all ye works. (*Daniel iij.*) [56].

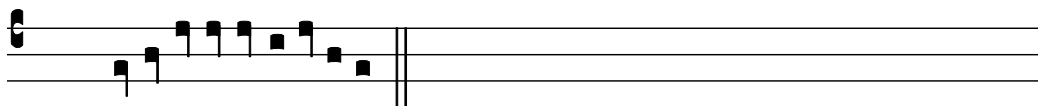
*Parvulus filius hodie.*



little child \* this day is born unto us : and



he shall be cal-led the Mighty God, al-le-lu-ya, al-le-lu-ya.



*Ps.* O Praise the Lord. (148-150.) [58].

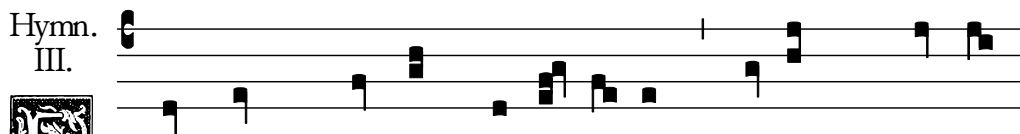
*Let the Chapter and all the rest that pertains to Lauds be completed in the same way as at Vespers, except that at Lauds nothing should be censured except the Principal Altar.*

*Chapter. Titus ij. 11, 12.*

**T**He grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and wordly lust, we

should live soberly, righteously, and godly, in this present world. *R.*  
Thanks be to God.

*A solis ortus cardine.*

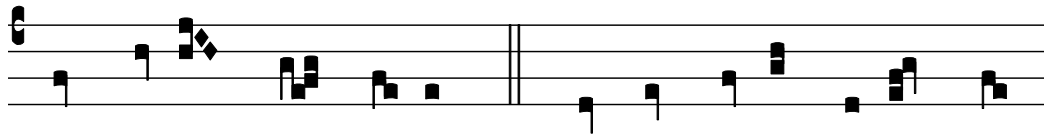


Rom lands that see the sun a- rise, To earth's remot-

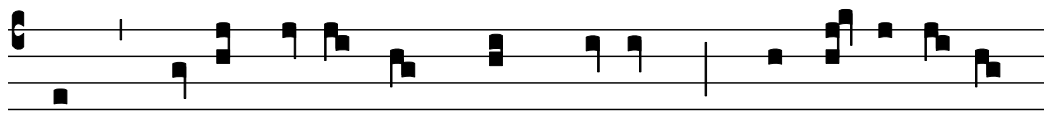
On the Day of the Nativity of the Lord.



est boundaries, The Vir-gin-born to-day we sing, The Son



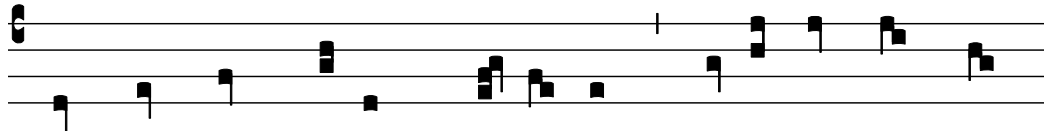
of Ma-ry, Christ the King. 2. Blest Author of this earthly



frame, To take a ser-vant's form he came, That, li-be-ra-ting



flesh by flesh, Whom he had made might live a-fresh.



3. In that chaste pa-rent's ho-ly womb Ce-lestial grace hath



found a home : And she, as earthly bride unknown, Yet

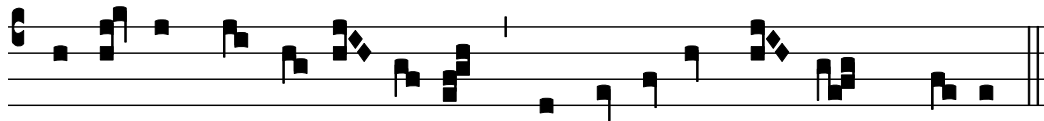


calls that Offspring blest her own. 4. The mansion of the

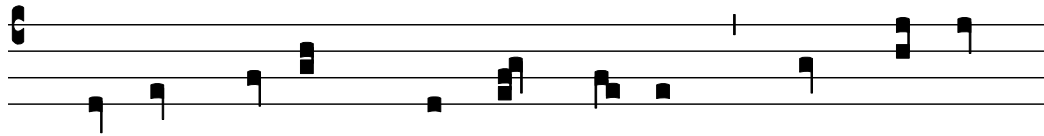


mo-dest breast Be-comes a shrine where God shall rest :

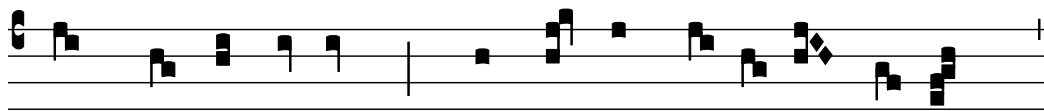
On the Day of the Nativity of the Lord.



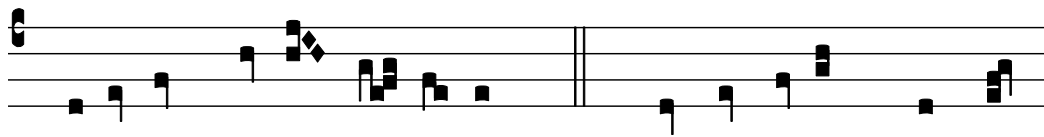
the pure and unde-fi- led one Conceived in her womb the Son.



5. Her time ful-fill'd, that Son she bore, Whom Gabriel's



voice had told a-fore : Whom, in his mother yet conceal'd,



The infant Baptist had re-veal'd. 6. The manger and the straw



he bore, The cradle did he not abhor : By milk the in-fant



por-tions fed, Who gives e'en fowls their dai-ly bread.

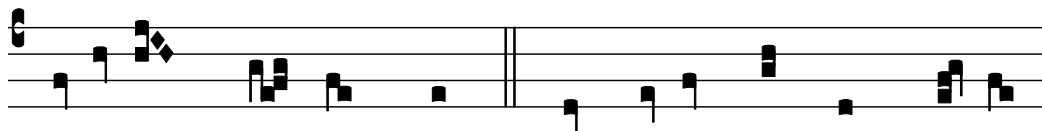




7. The heav'nly cho-rus fill'd the sky, The Angels sang to God



on high, What time to shepherds, watching lone, They made

On the Day of the Nativity of the Lord.

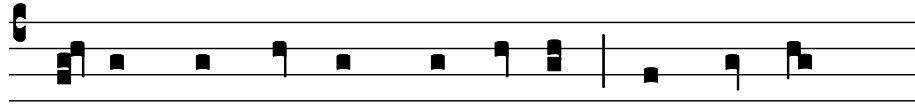



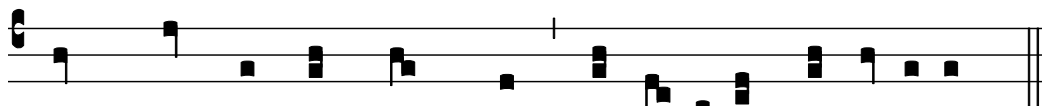
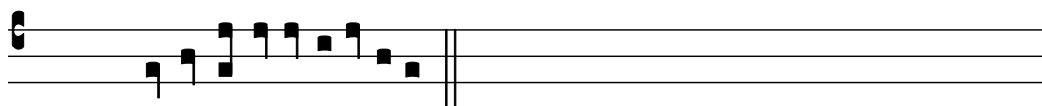
cre-ation's Shep-herd known. 8. All honour, laud, and glo-ry  
  
be, O Je-su, Vir-gin-born, to thee ; All glo-ry, as is ev-er  
  
meet, to Father and to Pa- ra-clete. Amen.

℣. Blessed be he that cometh in the Name of the Lord. ℟. God is the Lord, who hath shewed us light. *Let the Response be made privately.*

*Gloria in excelsis.*

Ant.  
VIII.i.



Lo-ry \* to God in the highest : and in earth  
  
peace to men of good will, al-le-lu-ya, al-le-lu-ya.  


*Ps.* Blessed be the Lord. 68\*.

*This Antiphon is not sung through before the intonation of the Psalm as at Vespers, nor are any Altars censured except the Principal Altar only, nor on any day throughout the year at Matins or at Second Vespers.*

On the Day of the Nativity of the Lord.

---

*Prayer.*

**G**Rant, we beseech thee, almighty God : that the new birth in the flesh of thy Only Begotten may deliver us, whom the ancient bondage holdeth under the yoke of sin.

Through the same Jesus Christ thy Son Our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

**C** Let two Clerks of the Superior Grade in Surplices, standing together near the Principal Rulers and the Secondaries, sing together this *Benedicamus Domino*. at this Matins only, thus.

*Verbum Patris hodie.*

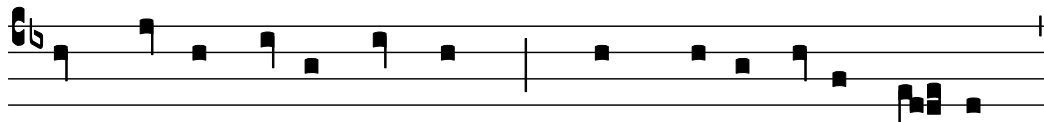
I.



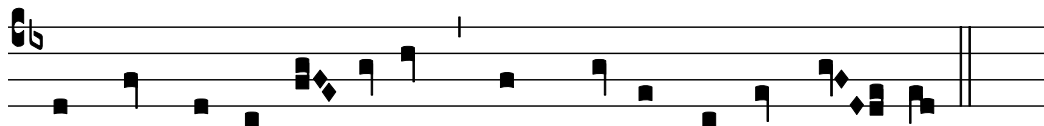
He Father's Word on this day Pro-ceeded from a Virgin :



He hath come to re-deem us, And to the heavenly country



Hath wil-led to lead us back : Where the ange-lic pow-ers



With tuneful ju-bi- lation : Give blessing unto the Lord.

*Let two other Clerks of the Superior Grade in similar vestments, taken from the other side of the Choir respond.*

On the Day of the Nativity of the Lord.

*Refulgens pastoribus.*

I.



Hin-ing a-bove the shepherds, The Angel hath pro-  
claimed, Peace, the messenger of peace : Thou O Shepherd  
of the Church, Bestow upon us thy peace : And thy chil-  
dren of their debt To their Re-deemer teach them, To sing  
forth in joyful thanks.

*Then a let a Memorial be made of Saint Mary to fully complete the mystery of the Incarnation.*

*Memorial of Saint Mary.*

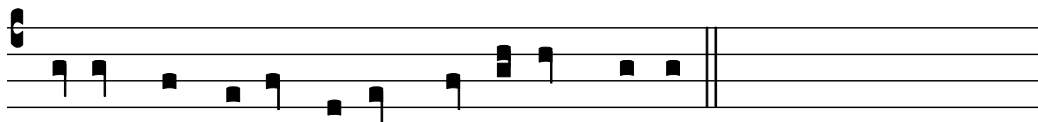
*Ecce completa sunt.*

Ant.  
VIII.ii.



E-hold, all things \* were ful-fil-led which were

On the Day of the Nativity of the Lord.



spoken by the Angel of the Virgin Ma-ry.

℣. After child-bearing, O Virgin, thou remainedst inviolate.

℟. O Mother of God, intercede for us.

*Prayer.*

**G**od, who through the fruitful virginity of blessed Mary hast bestowed upon mankind the rewards of eternal salvation : grant, we beseech thee, that we may perceive the benefit of her intercessions for us,

through whom we have been counted worthy to receive the Author of life, our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℟. Amen.

℣. The Lord be with you. ℟. And with thy spirit.

**¶** *Let two boys in Surplices, standing together behind the Priest or at the Quire Step, sing.*

*Benedicamus Domino.*

VI.

Et us bless the Lord.

*without Alleluya. or*

III.

Et us bless the Lord.

**¶** *And it is noted that never throughout the whole year is Benedicamus Domino. sung with Alleluya. except in Eastertide.*

*With this being completed, in the early morning let two Rulers of the Second Form begin the Mass.*



*Officium.* Light shall shine. [Missal 108.]

### ¶ *At Prime.*

*Hymn.* Now that the daylight. [71].

*Let the Antiphon on the Psalms be begun in the Superior Grade.*

*Ant.* Whom saw ye. 360.

*Psalms.* Save me, O God. (54./liij.) [113]. Blessed are those. (119. j./cxviii. j.) [115]. O do well. (119. ij./cxviiij. ij.) [115].

*Let the Antiphon on the Psalm Quicumque vult. be begun by a second distinguished person.*

*Ant.* Thanks, O God. [118].

*Ps.* Quicumque vult. [119].

*Chapter.* Now unto the King. [123].

*By another Clerk of the Second Form, at the discretion of the Second Ruler, changing neither place nor vestment, let be sung.*

*℟.* Jesu Christ. *with Alleluya.* [124].

*℣.* Thou that deignedst. †Have mercy upon us. *℣.* Glory be. Jesu Christ.

*This Verse Thou that deignedst. is also said daily until the morrow of the Purification of Blessed Mary, except on the Day of the Epiphany and during the Octave of the same, and likewise on the Octave Day. The same Verse will likewise be sung on all Feasts and during the Octaves of Blessed Mary, and on Commemorations of the same throughout the whole year, and on the Feast of Corpus Christi, and during the Octave, and on the Octave Day, when the service is of the Octave.*

*℣.* Arise, O Lord. [130].

*Let the Preces and the rest that pertain to Prime be completed.* [130].

¶ *This rule shall generally be observed, that the ℟. Jesu Christ. should always be sung by one single boy or Clerk, changing neither place nor vestment.*

### ¶ *At Terce.*

*Hymn.* Come, Holy Ghost. [147].

*Let the Antiphon on the Psalms be begun in the Superior Grade.* She hath given birth. 360.

*Ps.* Teach me, O Lord. (119. iij./cxviiij. iij.) [161].

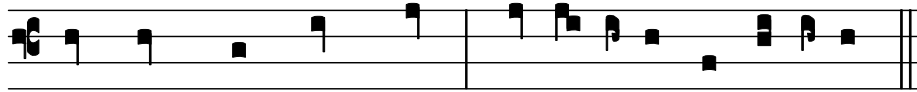
On the Day of the Nativity of the Lord.

Chap. The grace of God. 362.

The Responsory is sung in the Second Form. Let the same order serve for the other Hours.

*Verbum caro factum.*

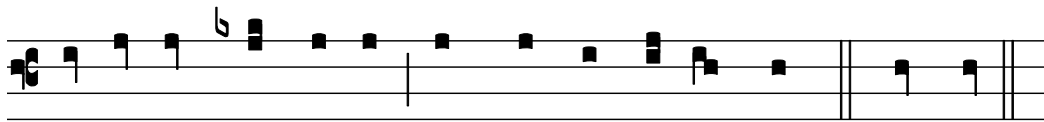
Resp.  
VI.



He Word was made flesh. †Alle-lu-ya, al-le-lu-ya. ij.



℣. And dwelt among us. †Alle-lu-ya. ℣. Glo-ry be to the



Father, and to the Son : and to the Ho-ly Ghost. The Word.

℣. He hath called me. ℞. Thou art my Father.

Prayer. Grant, we beseech thee. 366.

¶ *At Sext.*

Hymn. O God of truth. [168].

Ant. The angel said. 361.

Ps. My soul hath longed. (119. vj./cxviiij. vj.) [179].

Chapter. Titus iij. 4, 5.

**T**He kindness and love of God  
our Saviour toward man  
appeared : not by works of righteous-

ness which we have done : but ac-  
cording to his mercy he saved us. ℞.  
Thanks be to God.

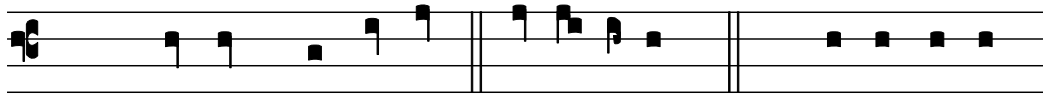
*Ipse invocavit me*

Resp.  
VI.

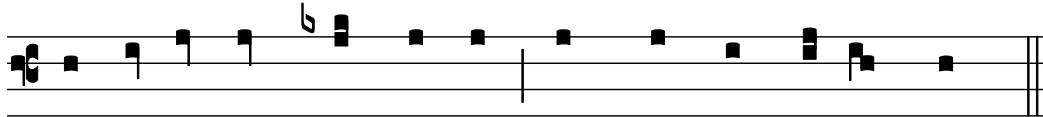


E hath cal-led me. †Alle-lu-ya, al-le-lu-ya. ij.

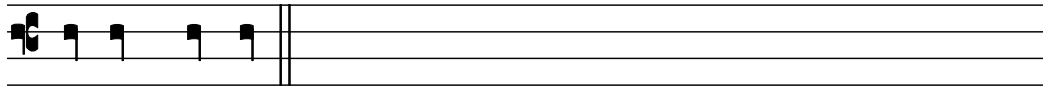
On the Day of the Nativity of the Lord.



∞. Thou art my Father. †Alle-lu-ya. ∞. Glo-ry be to



the Father, and to the Son: and to the Ho-ly Ghost.



He hath cal-led.

∞. The Lord hath made known. ∞. His salvation.

Prayer as above. 366.

¶ At None.

Hymn. O God, creation's secret force. [185].

Ant. A little child. 362.

Ps. Thy testimonies are wonderful. (119. ix./cxvii. ix.) [195].

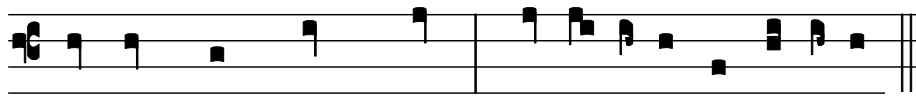
Chapter. Hebrews j. 1, 2.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

hath in these last days spoken unto us by his Son.

Notum fecit Dominus.

Resp.  
VI.

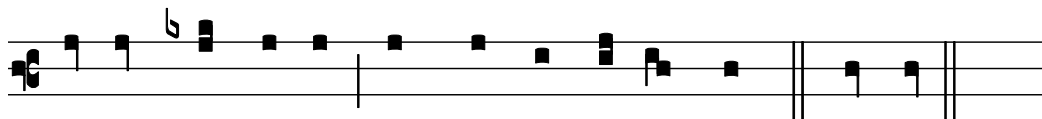


He Lord hath made known. †Alle-lu-ya, al-le-lu-ya ij.



∞. His salvation. †Alle-lu-ya. ∞. Glo-ry be to the Fa-

On the Day of the Nativity of the Lord.



ther, and to the Son : and to the Ho-ly Ghost. The Lord.

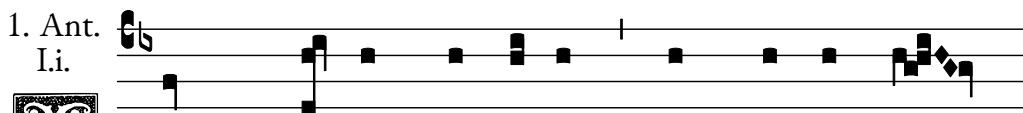
℣. Blessed be he that cometh in the Name of the Lord.

℟. God is the Lord, who hath shewed us light.

Prayer as above. 366.

¶ *At Second Vespers.*

*Tecum principium.*



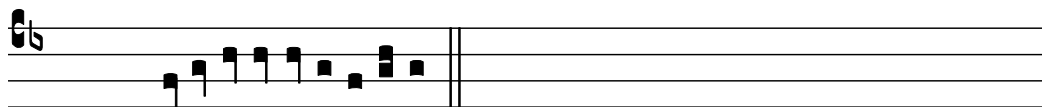
N the day of thy power \* shall the people



offer thee free-will offer-ings with an ho-ly worship :

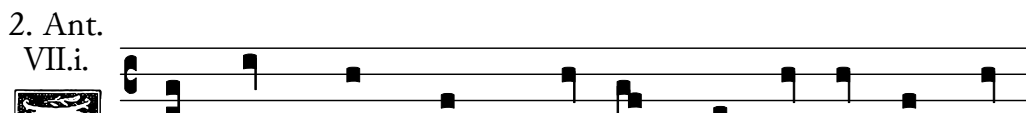


the dew of thy birth is of the womb of the morning.



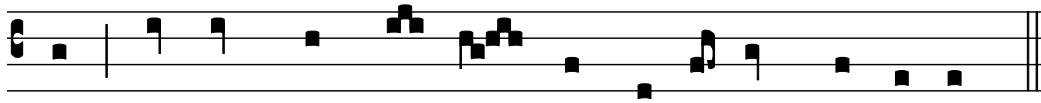
Ps. The Lord said. (110./cix.) [375].

*Redemptionem misit Dominus.*

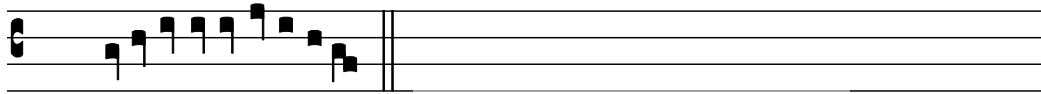


He Lord hath sent \* re-demption unto his peo-

On the Day of the Nativity of the Lord.



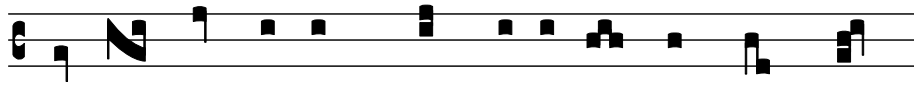
ple : he hath comman-ded his co-ve-nant for ev-er.



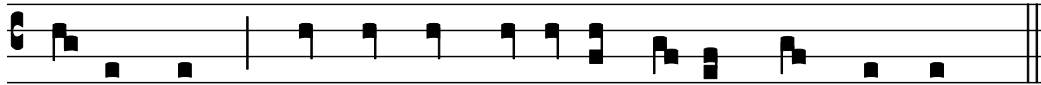
*Ps.* I will give thanks. *ij.* (III./cx.) [376].

*Exortum est.*

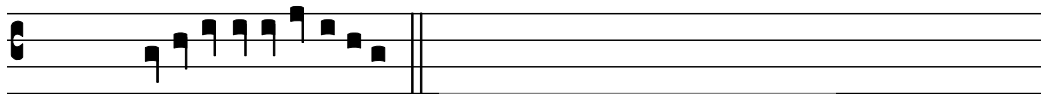
3. Ant.  
VII.iii.



N-to the godly \* there a-ris-eth up light in



the darkness : the Lord is merci-ful, lov-ing, and righteous.



*Ps.* Blessed is the man. (II2./cxj.) [377].

*Apud Dominum.*

4. Ant.  
IV.v.



Ith the Lord \* there is mercy : and with him is



plente-ous re-demption. *Ps.* Out of the deep. (I30./cxxix.) [400].

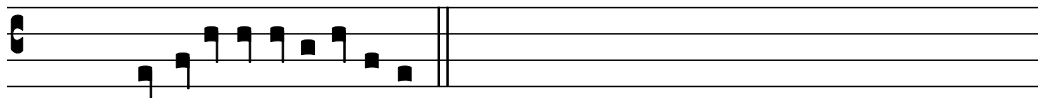
On the Day of the Nativity of the Lord.

*De fructu ventris.*

5. Ant.  
VIII.i.



F the fruit \* of thy bo-dy shall I set upon thy seat.



Ps. Lord, remember David. (132./cxxxj.) [405].

*The preceding Antiphons together with their Psalms are sung daily at Vespers until the Octave of the Epiphany, and on their Octaves.*

*In such a way that at this Vespers the first Antiphon shall be begun by the most senior person after the one who is the Officiant of this day, and then the second Antiphon should be begun by the most senior person from the other side of the Choir, and in this manner let each Antiphon be assigned according to dignity of the persons.*

¶ *And it is to be understood that on all Double Feasts until the Octave of the Epiphany the preceding five Antiphons should be distributed among the Superior Grade, but on the other Double Feasts, in the Second Form.*

*Let the Bishop or the Dean read the Chapter, altering neither place nor vestment.*

*Chapter. Hebrews j. 1, 2.*

**G**od, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

hath in these last days spoken unto us by his Son.

*The R̄. The Word was made flesh. should be sung without the Prose by three distinguished persons in silken Copes at the discretion of the Cantor.*

*Verbum caro factum.*

Resp.  
VIII.

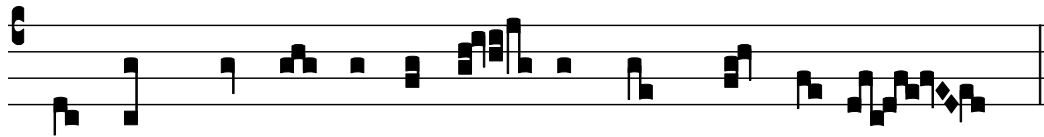


He Word \* was made flesh, and dwelt a-

On the Day of the Nativity of the Lord.



mong us. †And we be-held his glo-ry,



as of the On-ly-be-got-ten of the Father.



‡Full of grace and truth. ⁊. In the be-gin-ning was



the Word, and the Word was with God : and the Word



was God. †And we. ⁊. Glo-ry be to the Fa-ther, and to



the Son : and to the Ho-ly Ghost. ‡Full.

*Hymn.* From lands that see. 362.

⁊. Blessed be he that cometh in the Name of the Lord. ⁊. God is the Lord, who hath shewed us light. *Let the Response be made privately.*

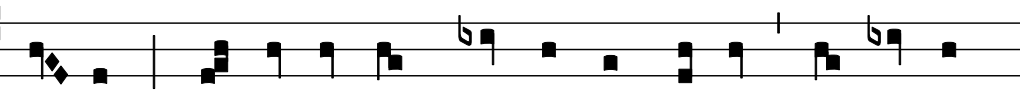
*The Antiphon on Magnificat. should be begun by a distinguished person from the Choir side : and if the Bishop be present, let the same intone and sing the Antiphon.*

*Hodie Christus natus est.*

Ant.  
I.iv.



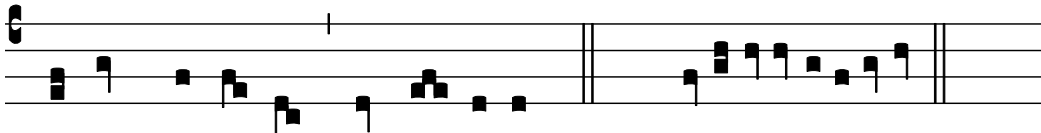
His day \* Christ was born, this day hath a Saviour ap-



pear-ed : this day on earth Angels are singing, Archangels



re-joicing : this day the righteous ex-ult and say : Glo-ry to



God in the highest, al-le- lu-ya. *Ps.* My soul doth magnify. 53\*.

*Prayer.*

**G**rant, we beseech thee, almighty God : that the new birth in the flesh of thy Only Begotten may deliver us, whom the ancient bondage holdeth under the yoke of sin.

Through the same Jesus Christ thy Son, Our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever. *R.* Amen.

*After this Prayer hath been said and the Let us bless the Lord. without Alleluya. hath been concluded by two Clerks of the Second Form in Surplices sung at the Quire Step :*

*Procession of St. Stephen.*

**C** Let all the Clerks gather in silken Copes carrying lighted Candles in their hands : and thus walk in procession through the midst of the Quire to the Altar of Saint Stephen while singing this *R.* begun by some Deacon.



On the Day of the Nativity of the Lord.

*Sancte Dei preciose.*

Resp.  
I.



Aint of God, \* e-lect and pre- cious, Pro-

to-martyr Stephen, bright With thy love of amplest

mea- sure, Shin-ing round thee like a light ; Who to

God commendest, dy- ing, Them that did thee all des-pite.

† Glit-ters now the crown a-bove thee, Fi-gur-ed in thy

sa-cred name.

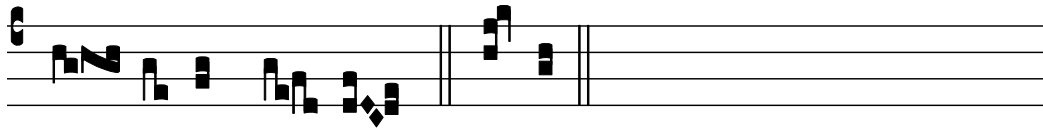
*Let three Deacons sing the Verse.*

℣. O that we who tru-ly love thee, May have portion in

On the Day of the Nativity of the Lord.



the same : In the dreadful day of judgement Fearing



nei- ther sin nor shame. †Glit-ters.

*Let all the Deacons together sing the Prose, as follows.*

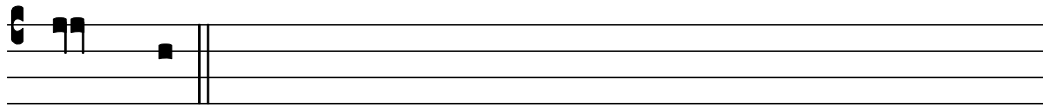
*Te mundi climata.*

Prosa.

I.

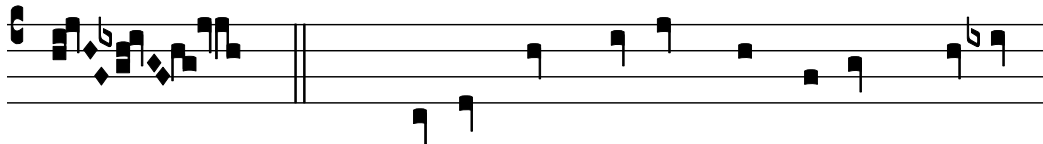


LL the corners of the world, O pro-tomartyr,



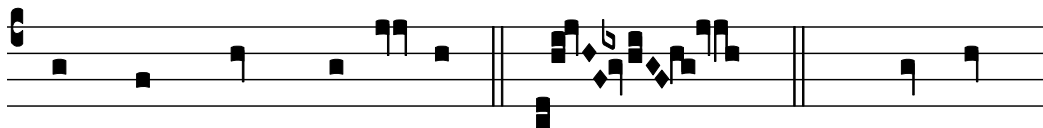
praise thee.

*Let the Choir or the Organ respond to the singing of the Prose in the melody of the preceding Verse on the letter C. after each Verse.*



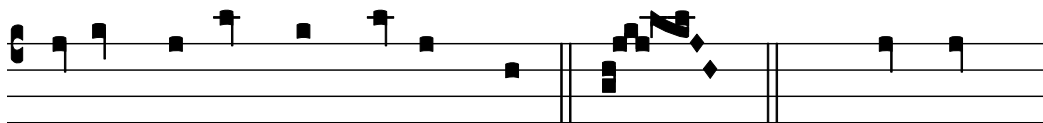
C.

Who first in the race to glorious martyr-



dom didst gain the re-ward. C.

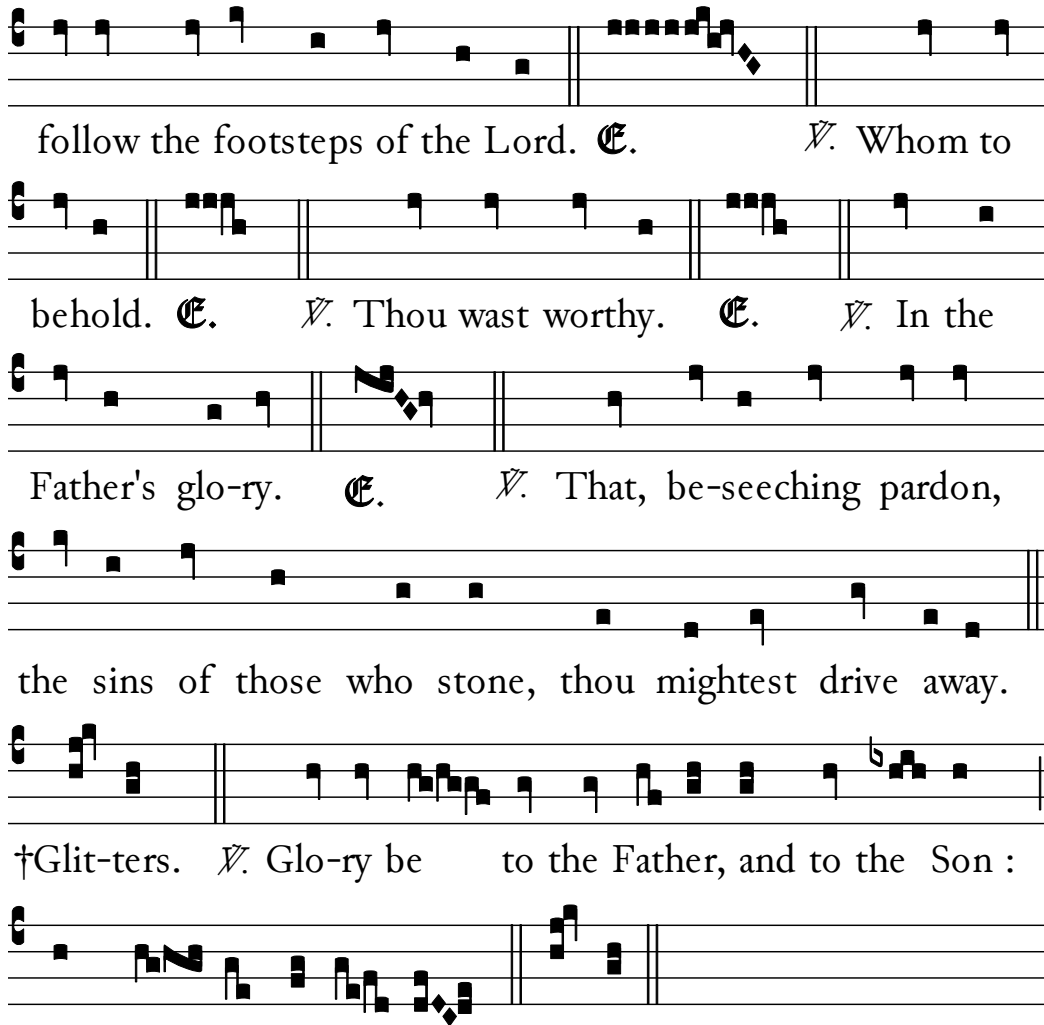
Who. This day,



be-ing fil-led with sacred grace. C.

Who. Thou didst

On the Day of the Nativity of the Lord.



follow the footsteps of the Lord. C. V. Whom to  
 behold. C. V. Thou wast worthy. C. V. In the  
 Father's glo-ry. C. V. That, be-seeching pardon,  
 the sins of those who stone, thou mightest drive away.  
 †Glit-ters. V. Glo-ry be to the Father, and to the Son :

and to the Ho-ly Ghost. †Glit-ters.

*Gloria Patri. should not be sung at this Procession, but during the singing of the Prose let a Priest cense the Altar and then the Image of Saint Stephen. And afterwards let the Priest say in a moderate voice, V. Thou hast crowned him with glory and worship, O Lord. R. And hast made him to have dominion over the works of thy hands.*

V. Let us pray.

*Prayer.*

**G**Rant unto us, we beseech thee,  
 O Lord, to imitate what we  
 revere, that we may learn to love even  
 our enemies : forasmuch as we

celebrate the nativity of him who  
 knew how to pray even for his  
 persecutors to our Lord Jesus Christ  
 thy Son. Who liveth and reigneth


with thee in the unity of the Holy  
Ghost, one God, world without end.

℞. Amen.

*While the Cantor of the Deacons chosen from among them by their agreement is returning, let there be sung a ℞. of Saint Mary : namely That she might bring forth. {99} or The stock of Jesse. {88} or At the will. {93} or an Antiphon of Saint Mary : together with this Versicle.*

℣. Thou art fairer than the children of men. ℞. Full of grace are they lips. *Let nothing further be said.*

*Prayer.*

 God, who through the fruitful  
virginity of blessed Mary hast  
bestowed upon mankind the rewards  
of eternal salvation : grant, we  
beseech thee, that we may perceive  
the benefit of her intercession for us,

through whom we have been counted  
worthy to receive the Author of life,  
our Lord Jesus Christ thy Son, who  
liveth and reigneth with thee in the  
unity of the Holy Ghost, one God,  
world without end. ℞. Amen.

*From this day until the Purification of Blessed Mary always at Lauds, at the Memorial of Blessed Mary, when a Memorial is made of the same, let there be said the ℣. After child-bearing. [240]. and at Vespers the ℣. Thou art fairer. [240]. only, as above, except when a Memorial is made of a Commemoration of the same at Vespers of any Saint, with this Ant. Under thy protection. 141. Then, however, will be said the ℣. Holy Mother of God. [246]. and always with the Prayer O God, who through.*

### *Memorial of St. Stephen.*

*Where a Procession of Saint Stephen is not made a Memorial of the same shall be said.*

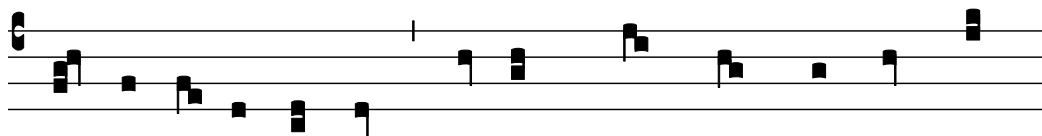
*Tu principatum tenes.*

Ant.  
I.v.



Hou art the foremost \* in the choir of the martyrs,

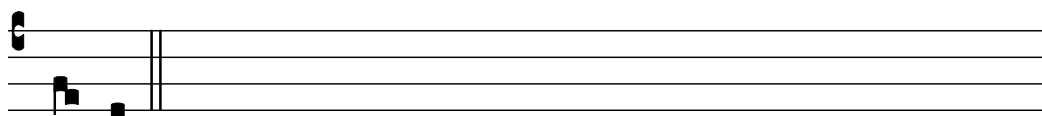
On the Day of the Nativity of the Lord.



like unto an Angel, who didst plead with God for them



that stoned thee : O bles-sed Stephen, intercede for us to



the Lord.

℞. Thou hast crowned him with glory and honour, O Lord.

℞. And hast set him over the works of thy hands.

*Prayer.*

**G**rant unto us, we beseech thee,  
O Lord, to imitate what we  
revere, that we may learn to love even  
our enemies : forasmuch as we  
celebrate the nativity of him who  
knew how to pray even for his

persecutors to our Lord Jesus Christ  
thy Son. Who liveth and reigneth  
with thee in the unity of the Holy  
Ghost, one God, world without end.  
℞. Amen.

*And then let no Memorial be made of Saint Mary at Lauds until the morrow of the Circumcision, nor indeed at Vespers, except where a Procession is made.*

**¶** *Let the following Antiphons be sung daily at the Memorial of the Nativity of the Lord at Vespers and at Matins in order during the whole Octave, with repetition of the same.*

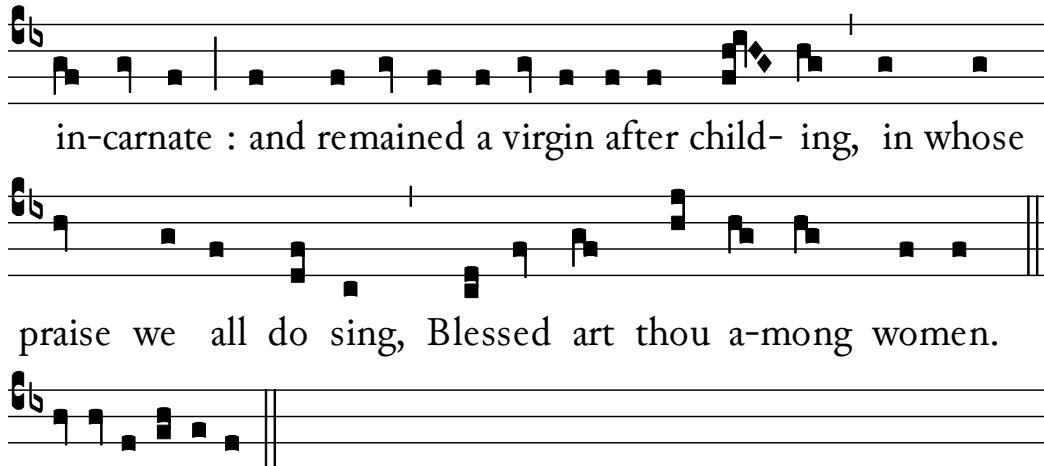
*Virgo hodie fidelis.*

(I.) Ant.  
VI.



His day a faithful Virgin \* brought forth the Word

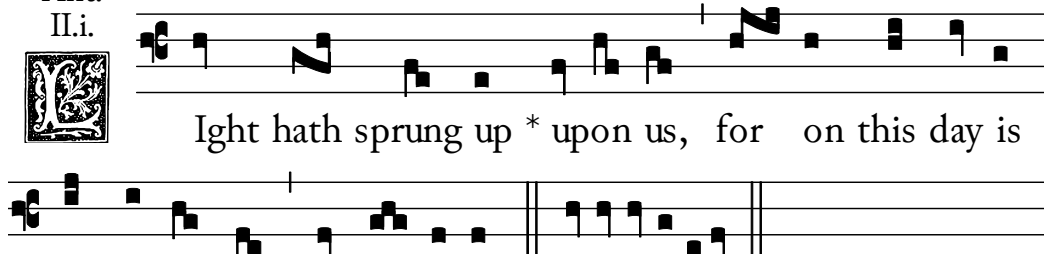

On the Day of the Nativity of the Lord.



in-carnate : and remained a virgin after child- ing, in whose  
praise we all do sing, Blessed art thou a-mong women.  
Amen.

*Lux orta est.*

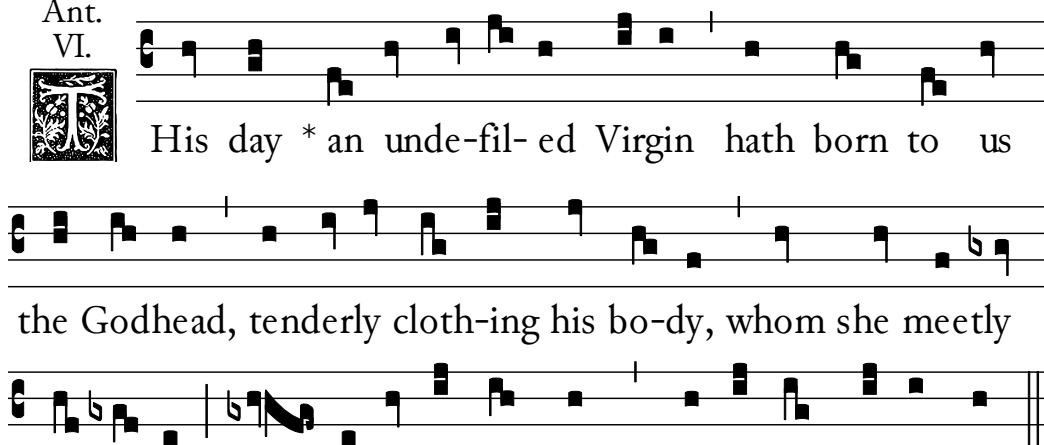

(2.) Ant.  
II.i.



Ight hath sprung up \* upon us, for on this day is  
born a Sav-iour, al-le- lu-ya. Amen.

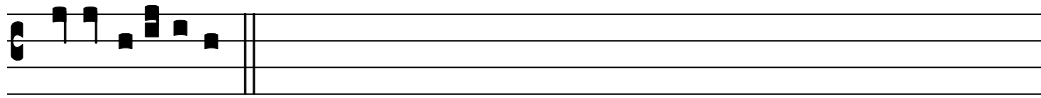
*Hodie intacta Virgo.*

(3.) Ant.  
VI.






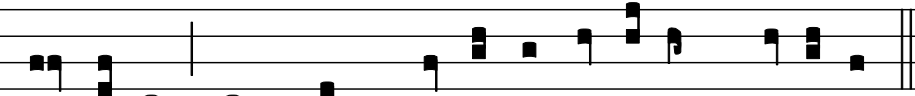
His day \* an unde-fil- ed Virgin hath born to us  
the Godhead, tenderly cloth- ing his bo- dy, whom she meetly  
nur-tur- ed : let us all a-dore him, who cometh to save us.

On the Day of the Nativity of the Lord.





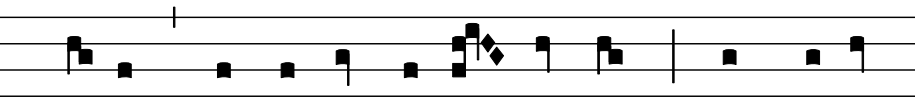
Amen.

*Gaudeamus omnes fideles.*

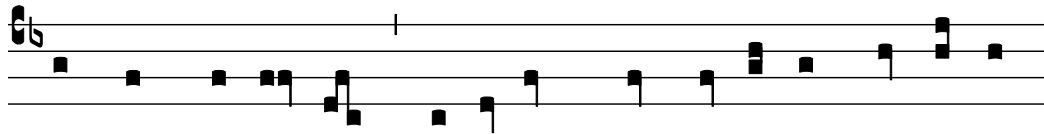
(4.) Ant. VI.  E joyful, all ye faithful, \* our Sav- iour is a-ris-en  
  
in the world, this day hath he appear- ed, the offspring  
  
of a no-ble line, and hath pre-served a virgin's pu-ri-ty.  


Amen.

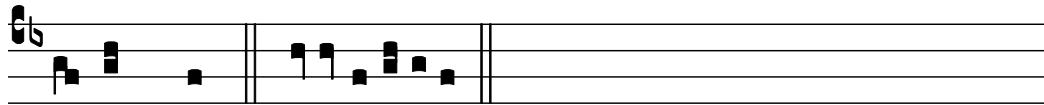
*Nesciens Mater Virgo.*

(5.) Ant. VI.  He Virgin Mother, knowing no man, \* brought forth,  
  
without tra-vail, the Re-deemer of the world : he who is  


On the Day of the Nativity of the Lord.



King of the Angels, he a-lone was nourished by heaven-



-fil-led breasts. Amen.

*Virgo verbo concepit.*

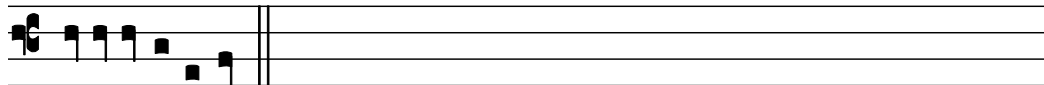
(6.)  
Ant.  
II.i.



Virgin \* by a word conceived, a Virgin she re-



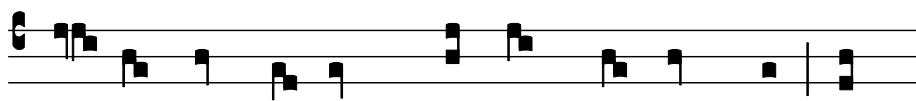
mained : as a Vir-gin she bare the King of all kings.



Amen.

*Beatus venter.*

(7.)  
Ant.  
VIII.ii.



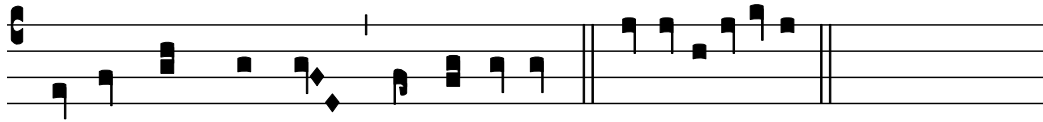
Less-ed \* is the womb that bare thee, O Christ : and



bles-sed are the paps that gave suck to thee, O Lord and



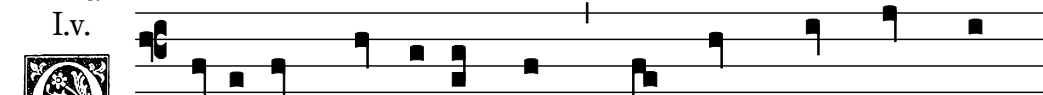

On the Day of the Nativity of the Lord.



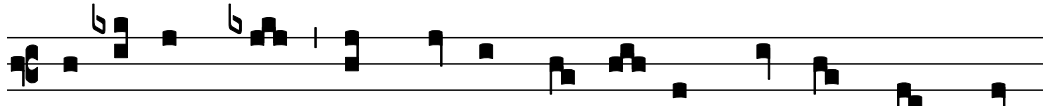
Saviour of the world, al-le-lu-ya. Amen.

*Virgo Dei Genitrix.*


(8.) Ant.  
I.v.



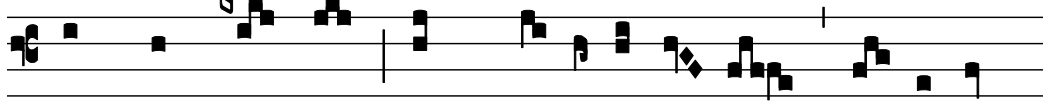
Virgin Mother of God, \* he whom the whole world



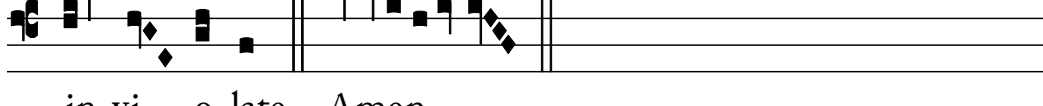
containeth not, enshrin-ed himself in thy womb and was



made man : true faith in thine Offspring hath freed the world





from transgres-sion, and thy virgi-ni-ty re-maineth



in-vi- o-late. Amen.

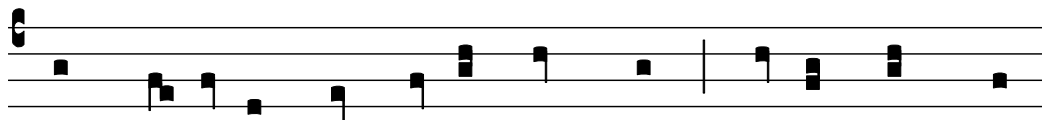
*Pastores dicite.*

(9.) Ant.  
VIII.i.




E shepherds, \* tell us what ye have seen, and de-

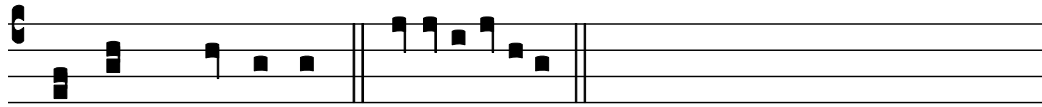
On the Day of the Nativity of the Lord.



clare the ti-dings of the birth of Christ : We have seen the



infant wrapt in swaddling clothes, and choirs of angels





prais-ing the Saviour. Amen.


¶ *At Compline.*

*Natus est nobis.*

Ant.  
VIII.i



N-to us is born \* this day a Sa-viour, which is



Christ the Lord : in the ci-ty of Da-vid. *Ps.* Hear me when  
*and the Psalms that follow.* I call. (4.) [436].


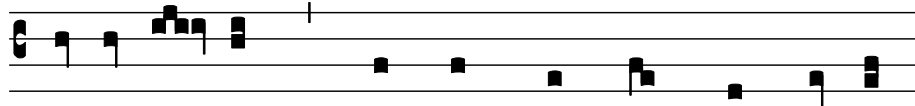
*Chapter.* Thou, O Lord. [438].

*Hymn.* Thee, Saviour of the World. [443].

∅. Keep us, O Lord. [441].

*Alleluya. Verbum caro.*

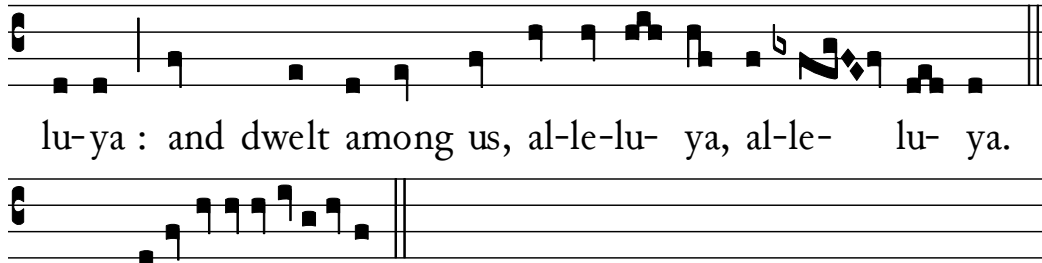
Ant.  
V.i



L-le-lu- ya. \* The Word was made flesh, al-le-

On the Day of the Nativity of the Lord.

---



Ps. Lord, now lettest. [442].

*The Preces &c. as indicated.* [484].

*This Compline is not changed until the Circumcision of the Lord, but the Antiphon on the Psalm Nunc Dimittis. is said until to the Vigil of the Epiphany. And from the first day of the Nativity of the Lord the Choir is to be ruled in silken Copes until To renew the old man. (Octave of the Epiphany, Lauds, Ant. 1.) except for the Vigil of the Epiphany when it shall fall on a day other than Sunday.*

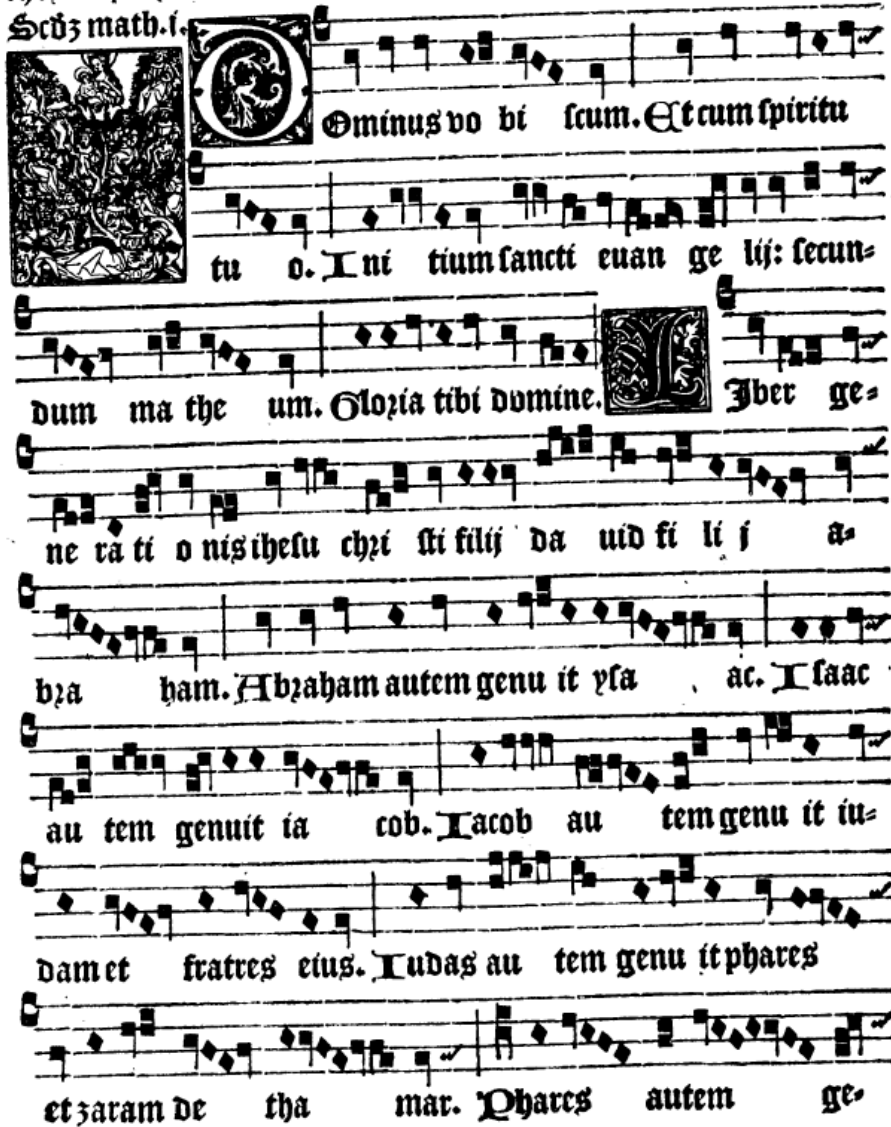
¶ *On this day, of course of Saint Stephen, all of the Office at Compline, at Matins, at Mass and at all the Hours of this day, the Deacons themselves celebrate in the Hymns and Antiphons, in the reading of the Lessons, and in singing the Responsories. All should be according to the will of the those Deacons, yet let the Tablet be written as on other Double Feasts. In the same way let the Priests make the Feast of Saint John the Apostole, and the boys the Feast of the Innocents.*

¶ *Note that from this day the Choir is as it were irregular until the Procession which is made to the Altar of Saint Thomas the Martyr on the Feast of the Holy Innocents.*

## In die natiuitatis dñi.

et spi ri tu i sancto. Plenum gra tie. **Dum vero vltimum is. cum suo vsu et Glo ria patri. canit**  
procedat diaconus cum subdiacono et thuribul. et cerofet. ⁊ accolito  
cruce deferente omnibus solejni apparatu indutis ad thurifican  
dum altare et accepta benedictione ab executore officij per medium  
chozi in pulpito accedant ad cantandum istud euangelium.

Scđz math. i.



**D**ominus vo bi scum. Et cum spiritu  
tu o. In i tium sancti euan ge lij: secun  
dum ma the um. Glozia tibi domine. **I**ber ge  
ne ra ti o nis ihesu chri sti filij da uid fi li j a  
bza ham. Abzaham autem genu it ysa ac. Isaac  
au tem genuit ia cob. Iacob au tem genu it iu  
dam et fratres eius. Iudas au tem genu it phares  
et zaram de tha mar. Phares autem ge

[Antiphonale-1519:56v.]