

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition.

Volume B.

Part 6.

Pages 219-297.

Proper of Time.

Vigil of the Nativity of the Lord.

Day of the Nativity of the Lord.

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HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXIII.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, 45 Mercer Street, Dundas, Ontario, Canada L9H 2N8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published January 1, 2013.
Revised March, 2013.

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

At Matins.

If this Vigil should fall on Saturday, the Fast of the Ember Days should be observed in the previous week. If however this Vigil should fall on a Sunday, the Invitatory of the Vigil will be This day ye shall know. 220. Then all of the service should be of the Sunday until the Versicle of the Third Nocturn, which will be Be ye steadfast. before the proclamation of the Gospel. From then on, however, let all be of the Vigil : and after the first Prayer, which will be of the Vigil, after the Benedictus. only a Memorial of the Sunday should be made, but no Memorial of Saint Mary. Neither should Matins of the same be said in Convent, nor a Memorial of All Saints.

At Prime the Antiphon will be O Judah and Jerusalem. 225.

The Antiphons, Chapters, V. R. and Collects at all the Hours will be of the Vigil, with the Prayer of the aforesaid Vigil and nothing of the Sunday.


Even so, the Sunday Mass should be said in Chapter after Prime, before Terce and before the Procession. The Mass of the Vigil should be said after Sext, in Choir at the High Altar with Alleluya. V. Tomorrow the iniquity. Sequence. Let us all rejoice.

The Vigil of the Nativity of the Lord.

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

Hodie scietis.

Invit.
IV.i.



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*.

Hymn. To earth descending. 18.

At the Nocturn, Antiphons and Psalms of the feria.

V. Be ye steadfast. *R.* Ye shall see the salvation of the Lord upon you.

Lesson from the Holy Gospel according to Matthew 1. : 18.

AT 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.

Homily of Origen.

WHY 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

The Vigil of the Nativity of the Lord.

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.

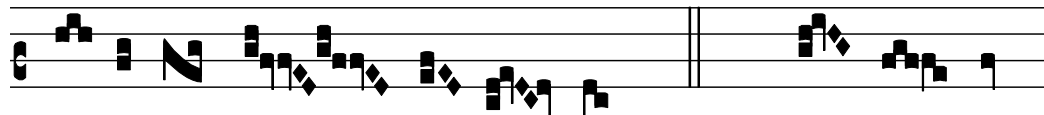
1. Resp.
VII.



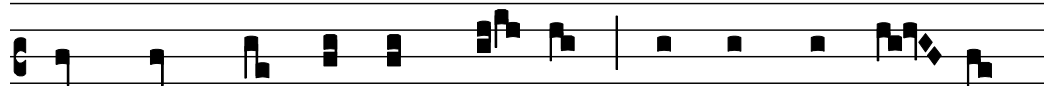
Ancti-fy yourselves * this day, and be ye



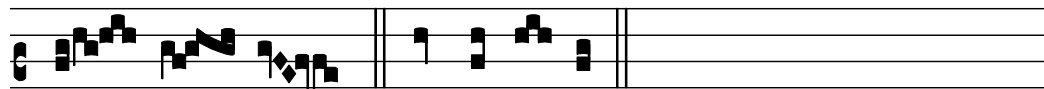
read- y, for tomor- row ye shall be- hold. †The ma-



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.

WHO 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, and that a virgin hath remained 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 : and 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. A Mother hath been made by the Son : and the seal

of chastity hath not perished. Wherefore ? Because it was not only that man which appeared : but the Only Begotten was God who had come in the flesh. Neither unexpectedly was he born in the flesh : 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 wholly with the Father, and wholly within the Virgin. Wholly in nature of the Father, and wholly in human flesh. Not relinquishing the heavenly, he came to seek the earthly. Which in heaven are preserved : and which in earth are saved. 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

The Vigil of the Nativity of the Lord.

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 him-self shall be with you. ✠. Ye that
dwell in the dust, awake and sing : behold, the Lord
shall come with salva- tion. †Tomor- row.

Lesson iij.

IF 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

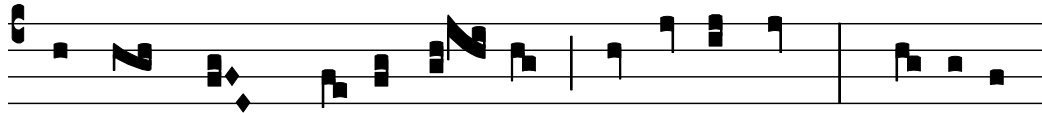
a wife. But Joseph her husband (it is said) was a just man, and was not willing to publicly expose her. He was called her husband, against the depravity of the Jews : that they would not rage against the Virgin. And therefore she was betrothed to the very Joseph, as was said above. If indeed she had not been espoused to Joseph : of all good things the unbelieving and hostile Jews would have slain her with stones. Therefore by this Evangelist he was called her husband. But thou, O Lord, have mercy upon us.

De illa occulta.

3. Resp.
VIII.



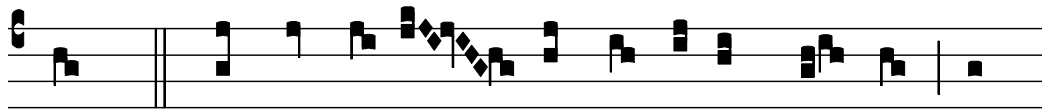
Rom that hid- den ha-bi-ta- tion of his,



is come forth the Son of God : he descendeth. †To vis-it

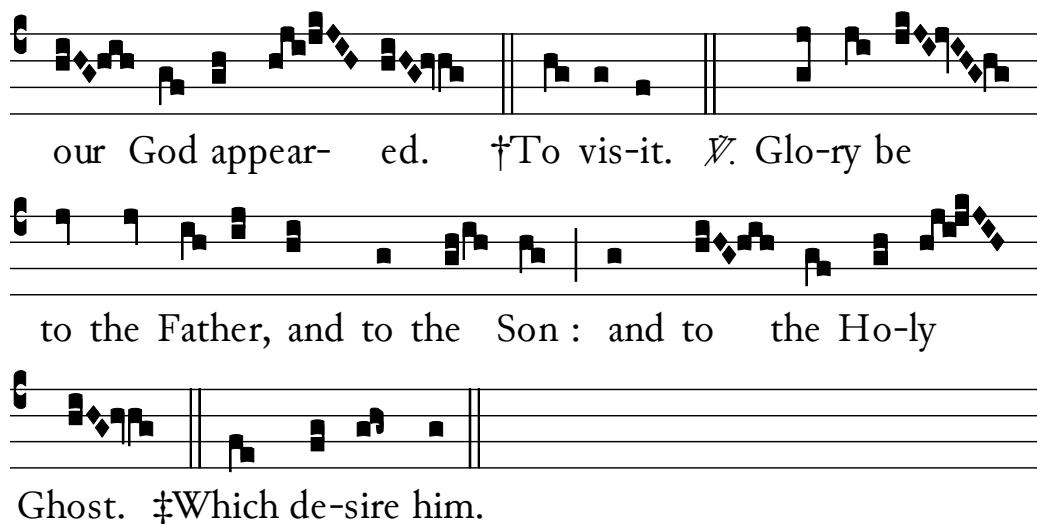


and console all them. ‡Which de-sire him with their whole



heart. ✠. Out of Si- on in his perfect beau-ty : hath

The Vigil of the Nativity of the Lord.



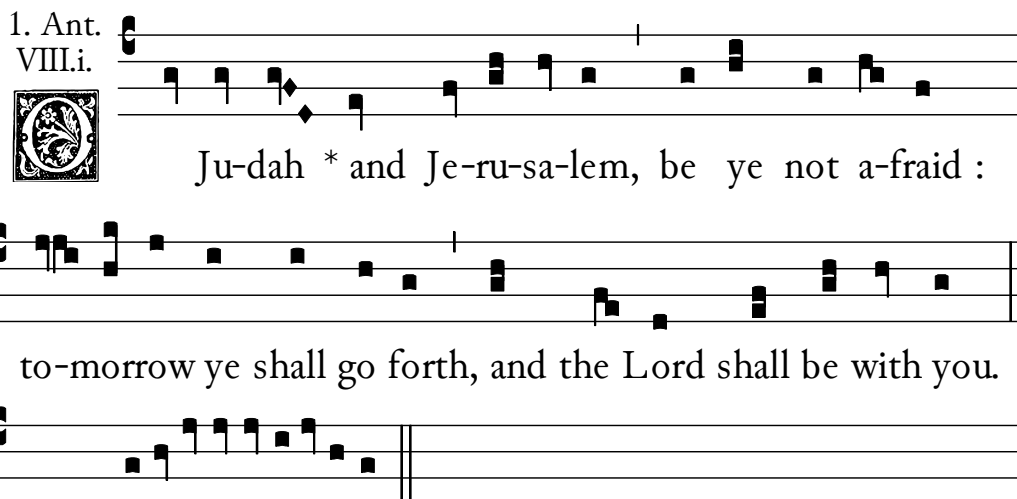
Te Deum. *is not sung.*

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.



Ps. Have mercy upon me. (51./l.) [238]. And the other Psalms of the feria. If it be a Sunday the Ps. The Lord is King. (93./xcij.) [49]. should be sung.

The Vigil of the Nativity of the Lord.

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.

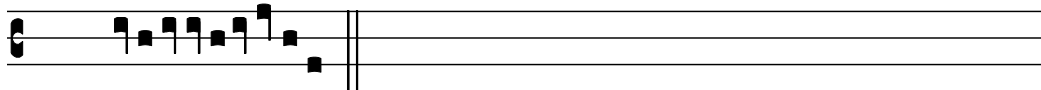
3. Ant.
IV.iv.



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



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



Ps. Amen.

On any feria except Saturday :

Propter Syon.

4. Ant.
IV.viii.



Or Si- on's sake * I will not be si-lent : until his



righteousness shall go forth as splendour. Ps. Amen.

The Vigil of the Nativity of the Lord.

On Saturday :

Expectetur.

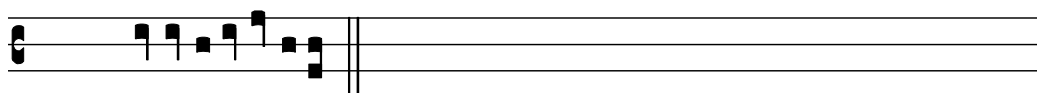
4. Ant.
IV.v.



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



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



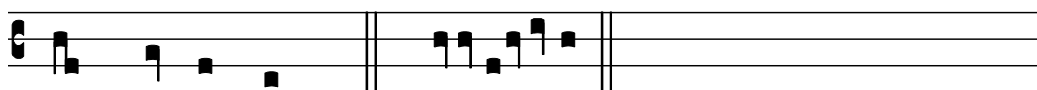
Ps. Give ear, O ye heavens. (*Deut. xxxij.*) [410].

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.) [63].

Chapter. Isaiah 62. : 1.

FOr 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. 48.

V. This day ye shall know that the Lord will come. *R.* And in the morning ye
shall see his glory. *The Response should not be said aloud.*

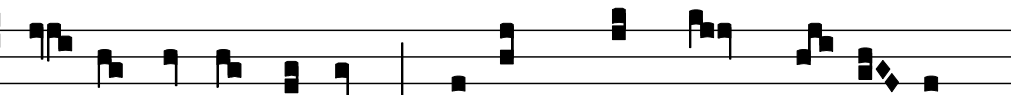
The Vigil of the Nativity of the Lord.

Cum esset desponsata.

Ant.
VIII.i.



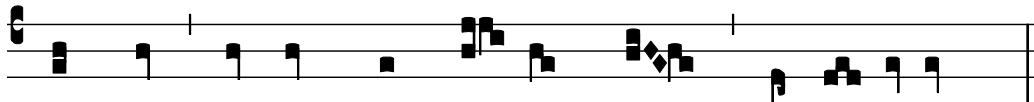
Hen as Ma- ry * the Mother of Je- sus was es-



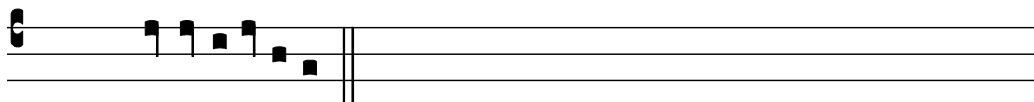
pous-ed unto Jo-seph, be-fore they came to-geth-er,



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 as we joyfully receive thy Only-begotten Son as our Redeemer, so we may with sure confidence behold him when he shall

come to be our judge, even 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.

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

Let the Hebdomadary Boy sing the Benedicamus Domino.

The preceding Prayer should be said at Lauds and at the other Hours of this day and

also at First Vespers of Christmas.

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 from this day 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 cometh. 142. V. Behold, the Lord shall appear. 16. Prayer. Visit, we beseech thee. 16.

The Suffrage for the Peace of the Church is not said after this Lauds, nor from hence until the beginning of the History Domine ne in ira.

¶ *At Prime.*

Ant. O Judah and Jerusalem. 225.

Psalms. Save me, O God. (54./liij.) [124]. Blessed are those. (119. : j./cxviii. : j.) [126]. O do well. (119. : ij./cxviii. : ij.) [127]. Gloria Patri.

Ant. Glory to thee, O Trinity. [130].

Ps. Quicunque vult. [131].

Chap. O Lord, be gracious. [136].

R. Jesu Christ. with Alleluya. [137].

V. 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.

The Preces &c. which pertain to Prime are concluded without prostration. [144].

This ferial Versicle should be sung if it will not be a Sunday, and also on the Vigil of the Epiphany, on the R. Jesu Christ. [140].

If this Vigil falls on a Sunday, Prime will be sung this way.

The Hymn Now that the daylight. will be sung to the same melody that appears on the preceding Sunday. [79].

Ant. O Judah and Jerusalem. 225.

Ps. Save me, O God. (54./liij.) [124]. [Ps. Blessed are those. (119. : j./cxviii. : j.) [126]. Ps. O do well. (119. : ij./cxviii. : ij.) [127].

Ant. Thee all thy creatures. [130].

Ps. Quicunque vult. [131].

Chap. Now unto the King. [136].

R. Jesu Christ. *with* Alleluya. [138].

The remainder as in the Psalter.

¶ *At all the Hours the Hymn should be sung on the ferial melody, unless it be a Sunday.*

¶ *At Terce.*

Let the Antiphon on the Psalms be begun by a Clerk of the Second Form from the Choir Side, and likewise the other Antiphons at the following Hours should continue in order.

Ant. This day ye shall know. 226.

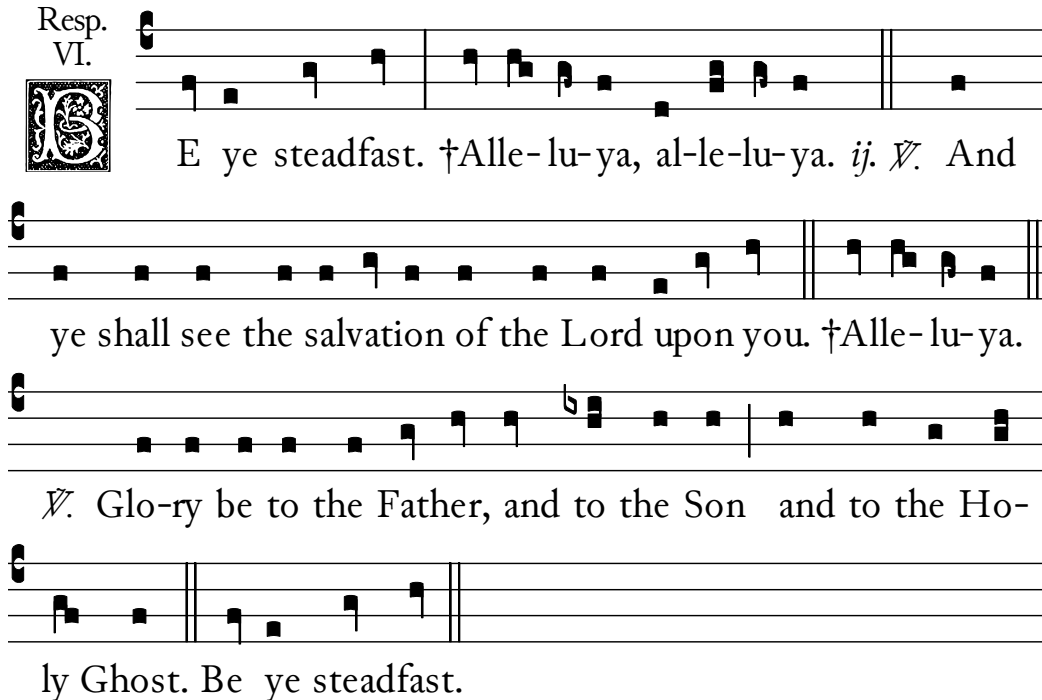
Ps. Teach me, O Lord. (119. : iij./cxviii. : iij.) [173].

Chap. For Sion's sake. 227.

The Responsory should be sung by a Clerk of the Second Form nearest to him that began the Antiphon, and at the other Hours the R. should be sung in the same Form.

Constantes estote.

Resp.
VI.



E ye steadfast. †Alle-lu-ya, al-le-lu-ya. ij. R. And
ye shall see the salvation of the Lord upon you. †Alle-lu-ya.
R. Glo-ry be to the Father, and to the Son and to the Ho-
ly Ghost. Be ye steadfast.

R. Tomorrow ye shall have deliverance. R. Saith the Lord God of hosts.

Prayer. O God, who makest us glad. 228.

¶ *At Sext.*

Ant. Tomorrow shall the iniquity. 226.

Ps. My soul hath longed. (119. : *vj./cxviij.* : *vj.*) [190].

Chapter. *Isaiah* 62. : 2.

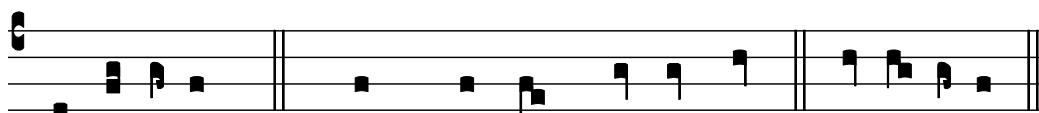
<p>THe Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a</p>	<p>new name, which the mouth of the Lord shall name. <i>R.</i> thanks be to God.</p>
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Crastina erit vobis.

Resp.
VI.



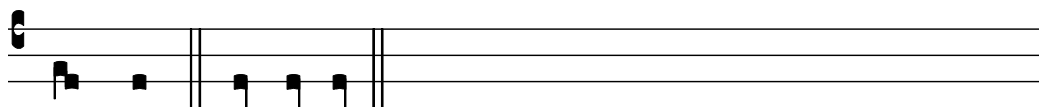
Omorrow ye shall have de-li-ver-ance. †Alle-lu-ya,



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. 228.

¶ *At None.*

Ant. Tomorrow ye shall have. 227.

Ps. Thy testimonies are wonderful. (119. : ix./cxviii. : ix.) [213].

Chapter. *Isaiah* 62. : 4.

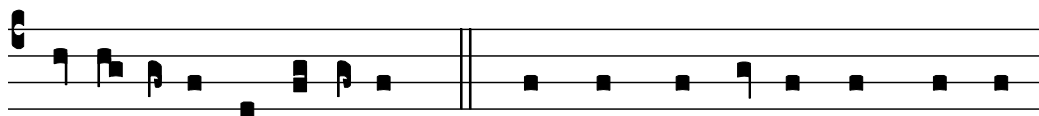
T hou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate : but	thou shalt be called My delight, and thy land Inhabited. <i>R.</i> Thanks be to God.
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Hodie scietis.

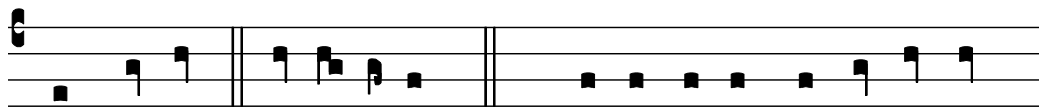
Resp.
VI.



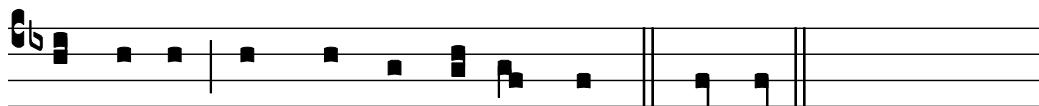
His day ye shall know that the Lord will come.



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



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



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

V. Be ye steadfast. *R.* Ye shall see the salvation of the Lord upon you.

Prayer as above. 228.



¶ On the Vigil of the Nativity of the Lord.

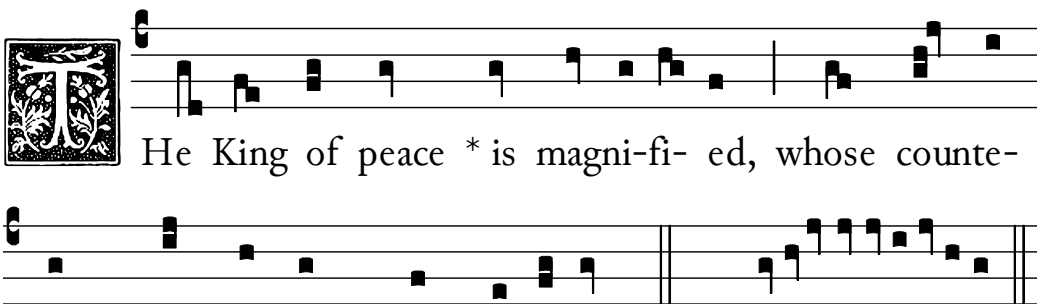
At First Vespers.

This day at both Vespers and at Matins let four Rulers be designated from the Superior Grade.

On this day the Bishop or the Dean should begin the Antiphon, followed by the most senior person of the other side of the Choir, by whom the Mass of this day will be celebrated. The second Antiphon should be begun by another senior person, and so on in order of seniority.

1. Ant. VIII.i.

Rex pacificus.



nance the whole earth hath de-sir-ed. Ps. Praise the Lord.
(113./cxij.) [421].

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./cxvj.)
[48].

Scitote quia prope.

3. Ant.
VIII.i.



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



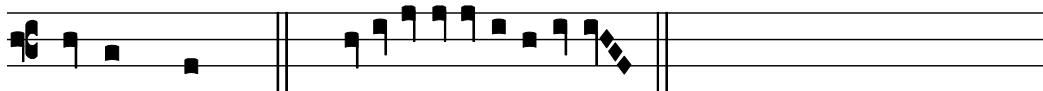
I say unto you, it will not tarry. *Ps.* Praise the Lord.
(146./cxlv.) [496].

Levate capita vestra.

4. Ant.
I.iv.



Ift up your heads, * for behold, your re-demtion



draweth nigh. *Ps.* O praise the Lord. (147./cxlvj.) [498].

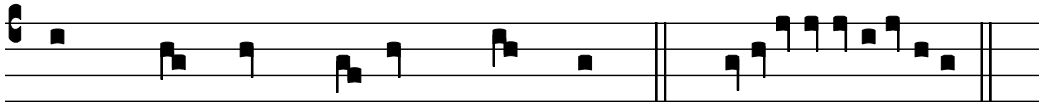
On the Vigil of the Nativity of the Lord.

Completi sunt dies.

5. Ant.
VIII.i.



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



should bring forth her first -born Son. *Ps. O Praise the Lord.*
(148-150.) [63].

The Bishop, in a silken Cope, should say the Chapter, without altering his place. If the Bishop be absent the Dean or any other taking his place should say the Chapter, changing neither place nor vestment.

Chapter. Isaiah 9. : 2.

THe people that walked in dark-
ness 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.

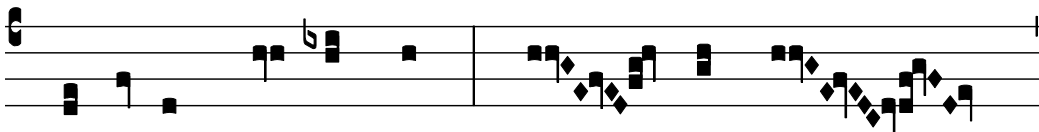
The Cantor and two other persons at the discretion of the same Cantor, should sing at the Choir Step in silken Copes.

Judea et Hierusalem.

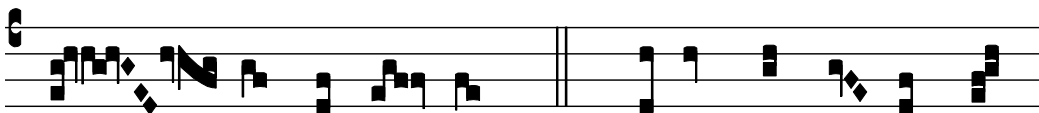
Resp.
IV.



Ju-dah * and Je-ru-sa-lem, be ye not a- fraid.




†Tomorrow go ye forth. ‡And the Lord

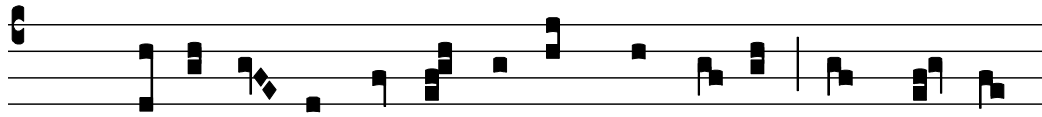


shall be with you. *R.* Be ye steadfast, and ye

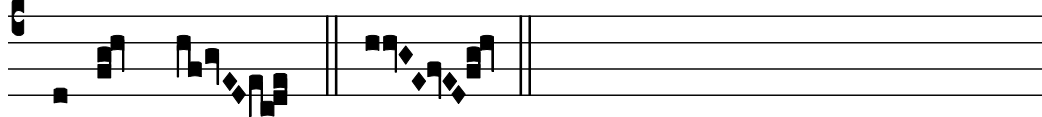
On the Vigil of the Nativity of the Lord.



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.

Two Rulers of the Choir Side begin the Hymn together, having first sought the Intonation from the Cantor.

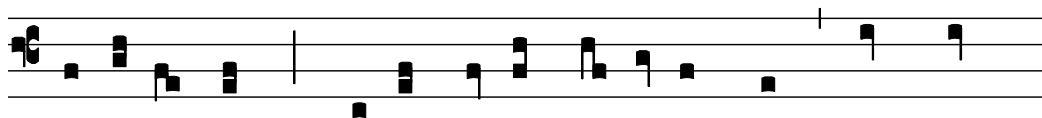
Veni Redemptor gentium.

Hymn.

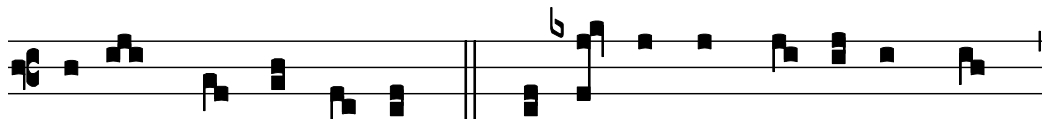
I.



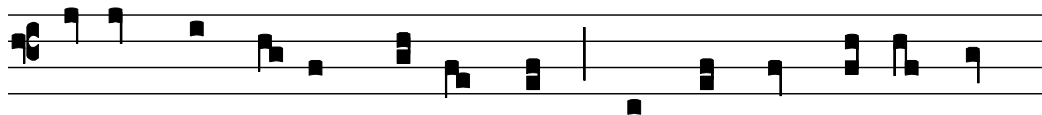
Ome, thou Re-deemer of the earth, And ma-ni-fest



thy virgin-birth : Let every age a-dor-ing fall ; Such birth

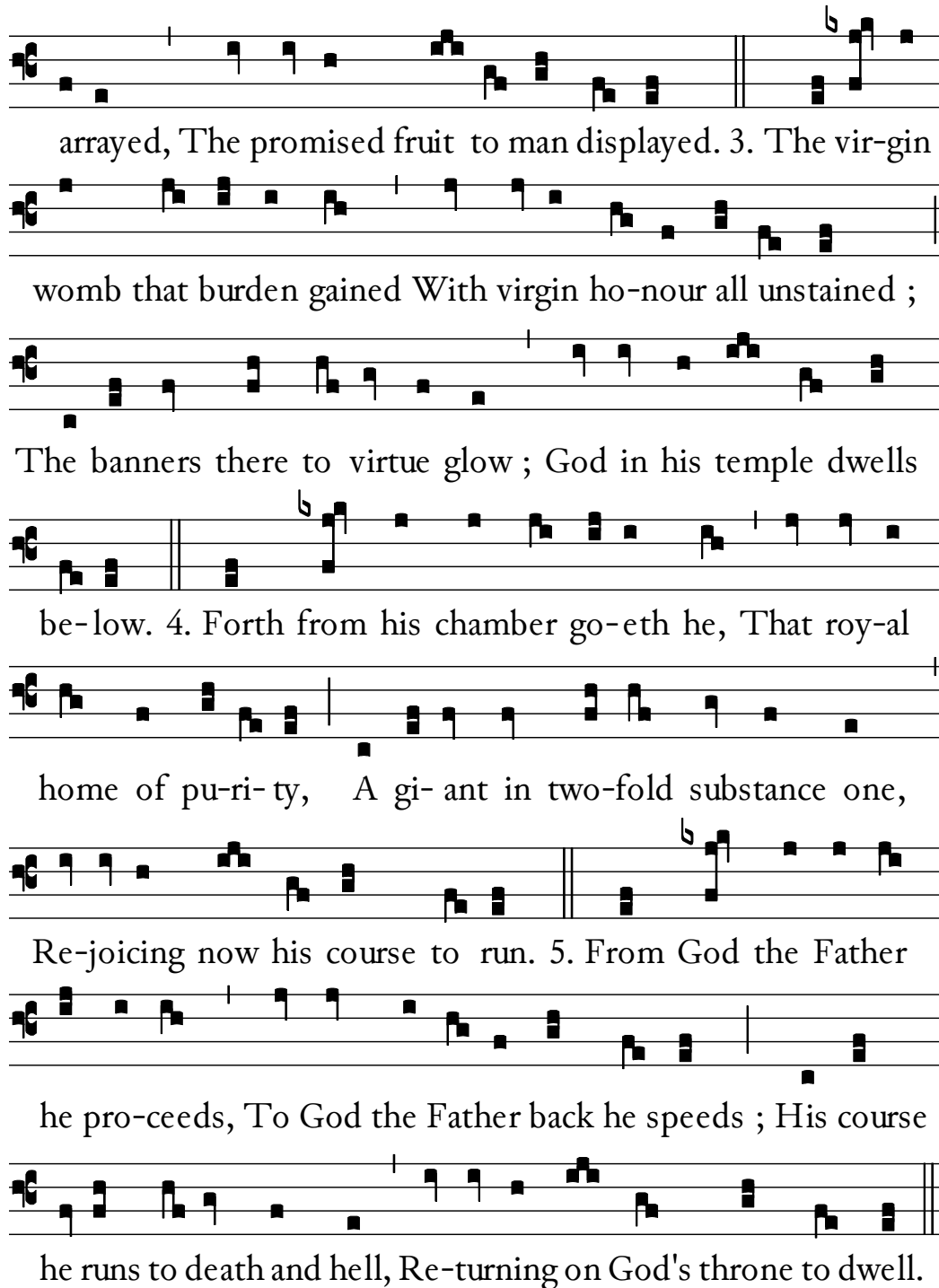


be-fits the God of all. 2. Be-got-ten of no human will,



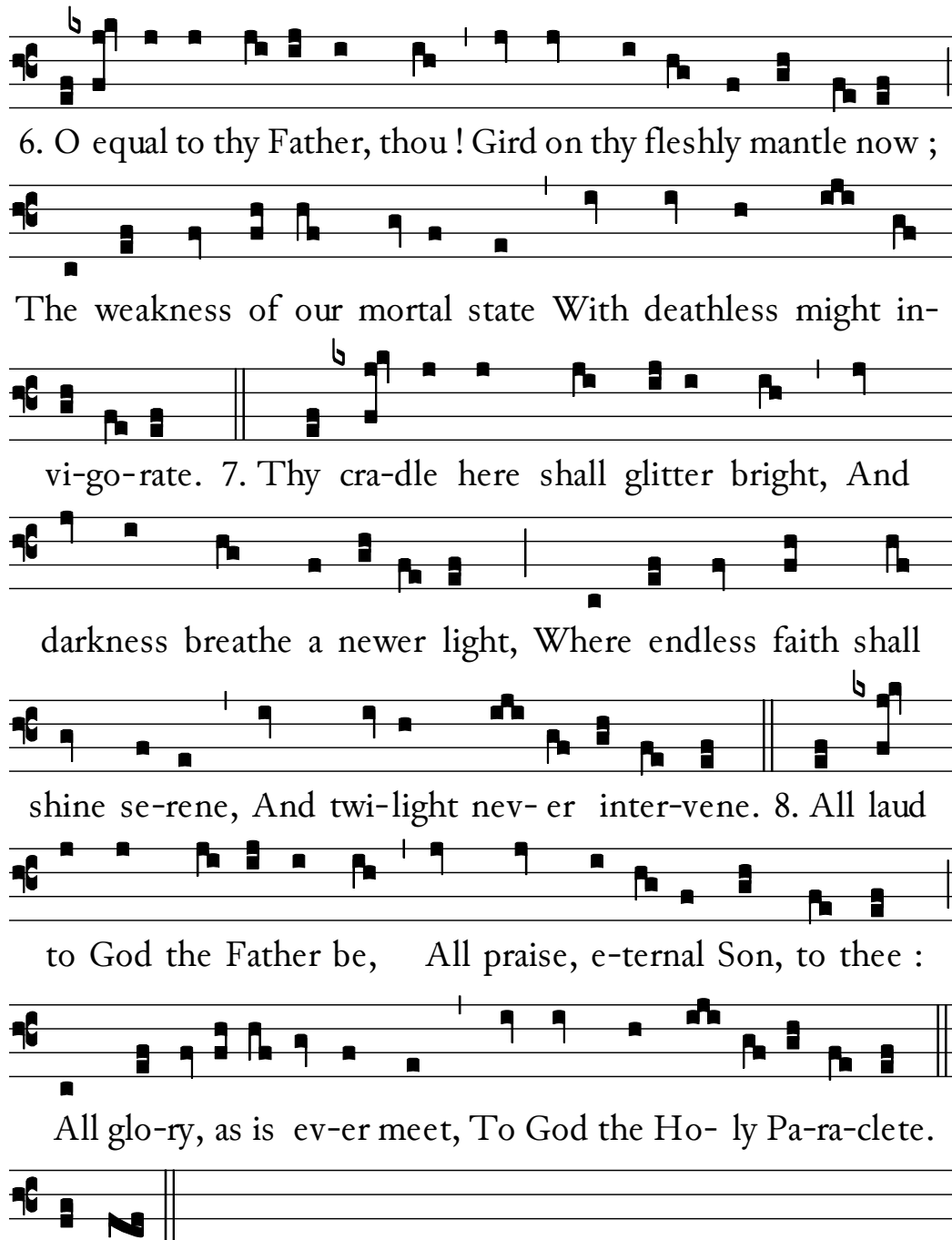
But of the Spi-rit, thou art still The Word of God in flesh

On the Vigil of the Nativity of the Lord.



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

On the Vigil of the Nativity of the Lord.



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.

Amen.

While the Hymn is sung let the two boys who attend to the Thuribles offer two silken Copes to the chief Priest, who sends one of the Copes across to another Priest, of his choice,

for that Priest to cense the Altar.

Two boys in Surplices at the Choir Step should sing.

V. As a bridegroom. R. The Lord cometh forth out of his chamber. The Response should not be said aloud.

A more senior person from the Choir side should begin the Antiphon on the Magnificat. If the Bishop be present the Cantor should impart the intonation of the Antiphon to him.

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

Dum ortus fuerit.

Ant.
VIII.i.



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 from his chamber. *Ps. My soul doth magnify. 70*.*

Prayer.

God, who makest us glad with the yearly expectation of our redemption : grant that as we joyfully receive thy Only-begotten Son as our Redeemer, so we may with sure confidence behold him when he shall

come to be our judge, even 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.*

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

V. Benedicamus Domino. should be sung by two Clerks of the Second Form without Alleluya.

C *Compline is sung as in the Psalter. [513.]*



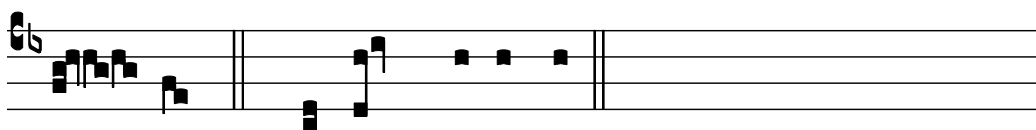
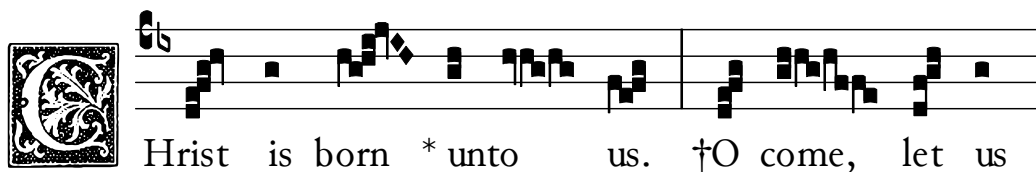
¶ *The Day of the Nativity of the Lord.*

At Matins.

Let all the Rulers begin the Invitatory together and sing it through before it is repeated by the Choir. The Rulers sing the Psalm Venite. together.

Invitatory. IV.iii.

Christus natus est.



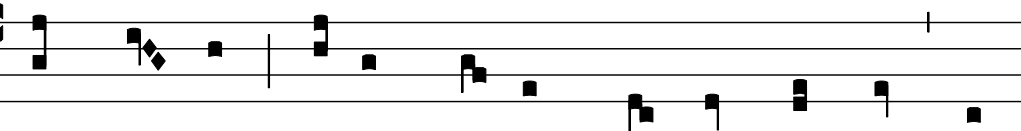
On the Day of the Nativity of the Lord.

Christe Redemptor omnium.

Hymn.
I.



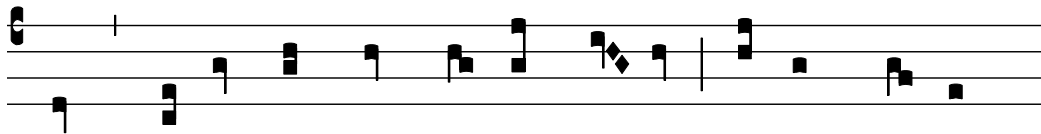
E-su, the Father's only Son, Whose death for all re-



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



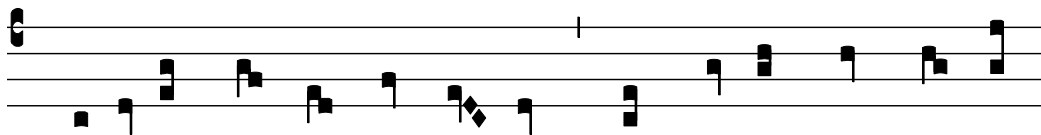
gotten all in-effab-ly. 2. The Father's light and splendour



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-

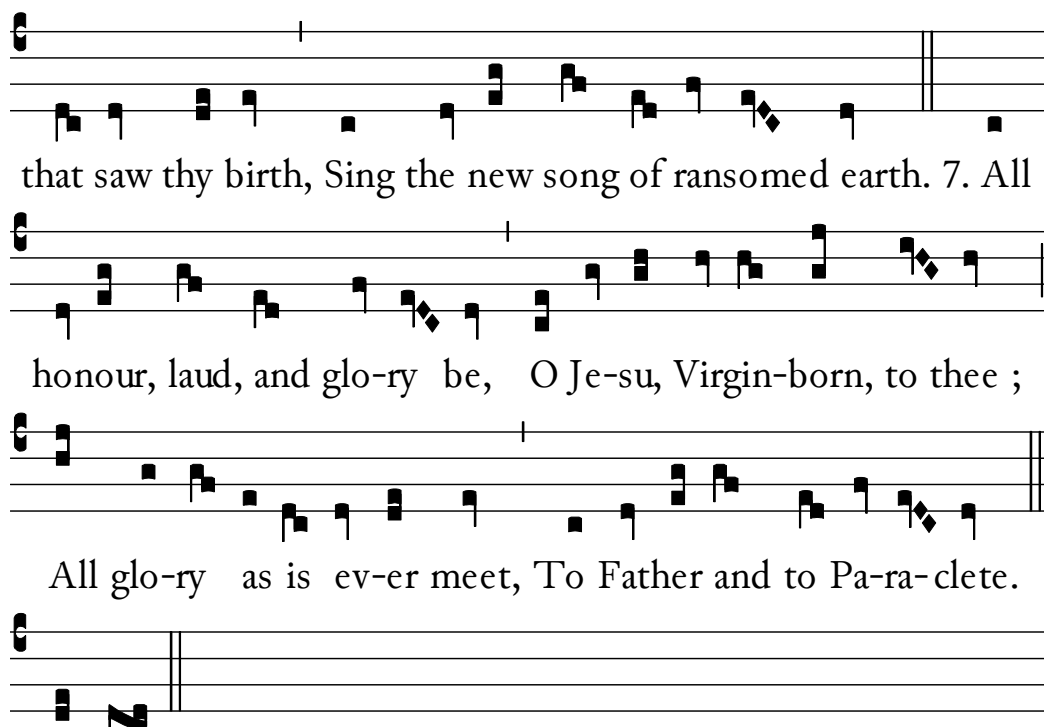


man-kind, Born of a Virgin unde-filed, Thou in man's flesh

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.

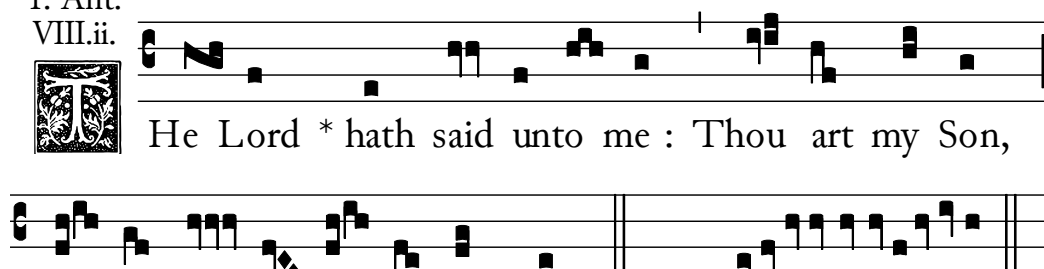


that saw thy birth, Sing the new song of ransomed earth. 7. All
honour, laud, and glo-ry be, O Je-su, Virgin-born, to thee ;
All glo-ry as is ev-er meet, To Father and to Pa-ra-clete.
Amen.

¶ *At the j. Nocturn.*

Dominus dixit ad me.

1. Ant.
VIII.ii.

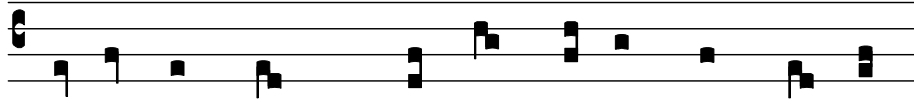


He Lord * hath said unto me : Thou art my Son,
this day have I be- got-ten thee. Ps. Why do the heathen.
(ij.) [17].

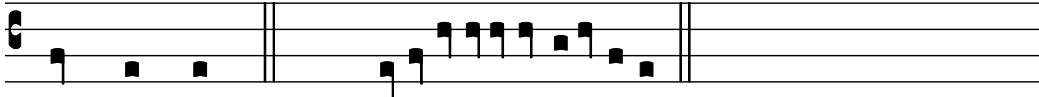
On the Day of the Nativity of the Lord.

Tanquam sponsus.

2, Ant.
VIII.i.



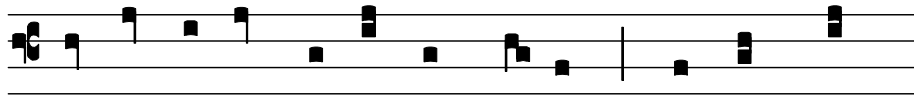
S a bridegroom * the Lord cometh forth out of



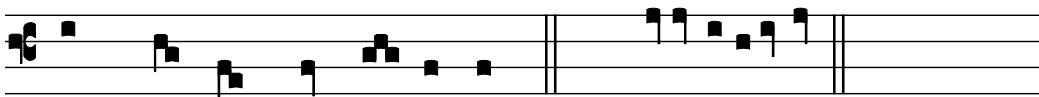
his chamber. *Ps.* The heavens declare. (19./xviiij.) [45].

Diffusa est gratia.

3. Ant.
I.iv.



Race is poured * abroad in thy lips : therefore God



hath bles-sed thee for ev-er. *Ps.* My heart is inditing.
(45./xliiij.) [274].

Each Versicle should be sung by two boys in Surplices at the Choir Step.

V. As a bridegroom. *R.* The Lord cometh forth out of his chamber.

The first six Lessons should be read in Surplices. Let the first and second Lessons be read by two Canons from the Second Form, and 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.

The singers for the Responsories should 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 R. The first and second R. should 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 R. are sung by three. Each R. should be sung in Surplices at the Choir 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.

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

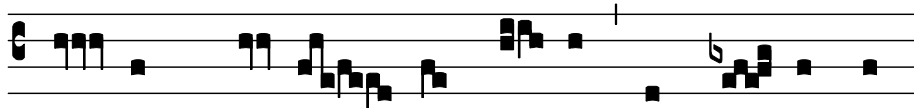
garments rolled in blood ; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase 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, Turn unto me : and ye shall be saved.

Two Clerks of the Second Form in Surplices standing side by side at the Choir Step together should begin this R̃. Then they should at once return from the Step to their Stall.

¶ *Each Responsory with its Verse should be begun by two at the Choir Step in Surplices, but the third, sixth, and ninth Responsories should be sung by three in like manner.*

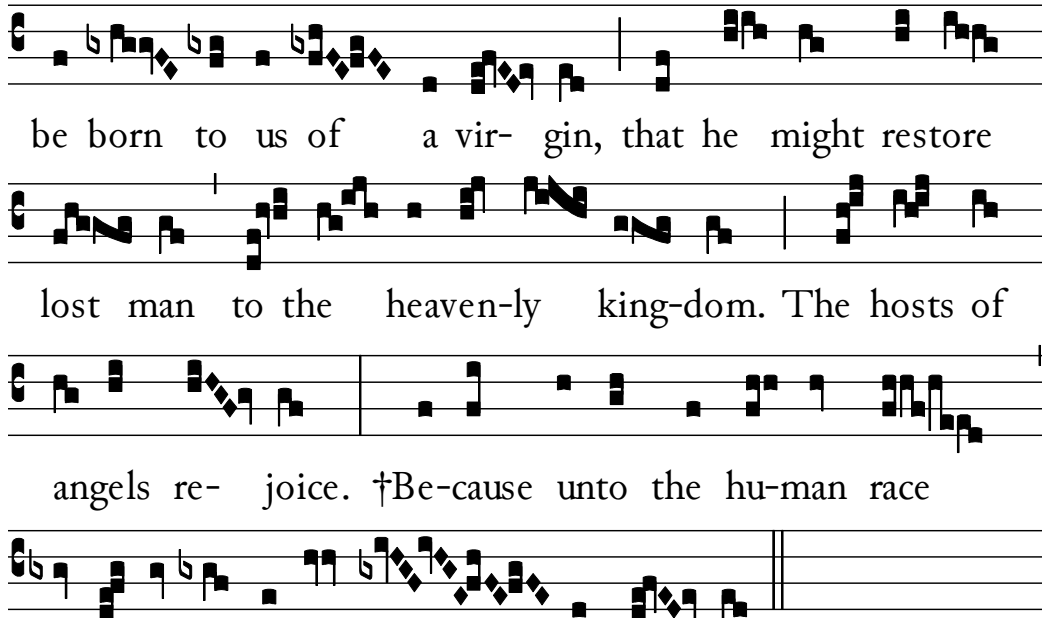
1. Responsory. V.

Hodie nobis celorum.



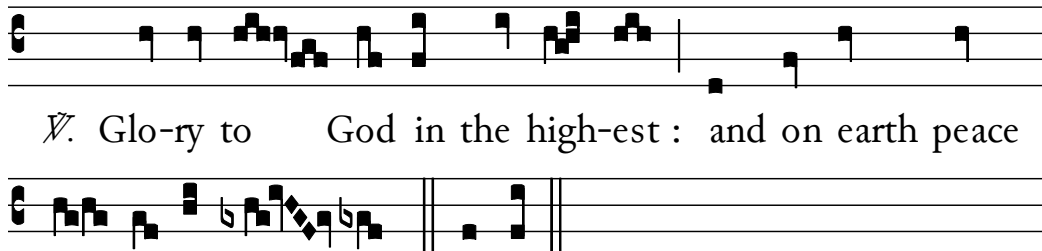
His day * the King of Hea-ven was pleas- ed to

On the Day of the Nativity of the Lord.



be born to us of a vir- gin, that he might restore
lost man to the heaven-ly king-dom. The hosts of
angels re- joice. †Be-cause unto the hu-man race
e-ternal sal-vation hath appear- ed.

This Verse should be sung by five boys in Surplices and white Amices, with their heads covered, and each carrying a lighted Candle into the place of honour, beyond the High Altar. Facing the Choir, let them sing this Verse together.



℣. Glo-ry to God in the high-est : and on earth peace
to men of good will. †Be-cause.

Lesson ij. *Isaiah* 40. : 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

On the Day of the Nativity of the Lord.

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

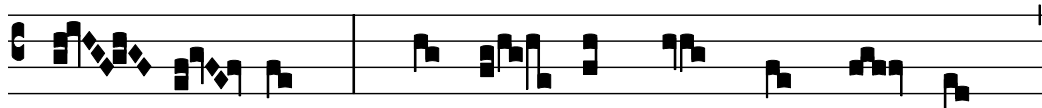
At each Nocturn, in the second, fifth, and eighth Lessons the Altar is censed by a Priest in a silken Cope, selected in turn from each side of the Choir. However the Choir should be censed by a single boy.

Hodie nobis de celo.

2. Resp.
VIII.



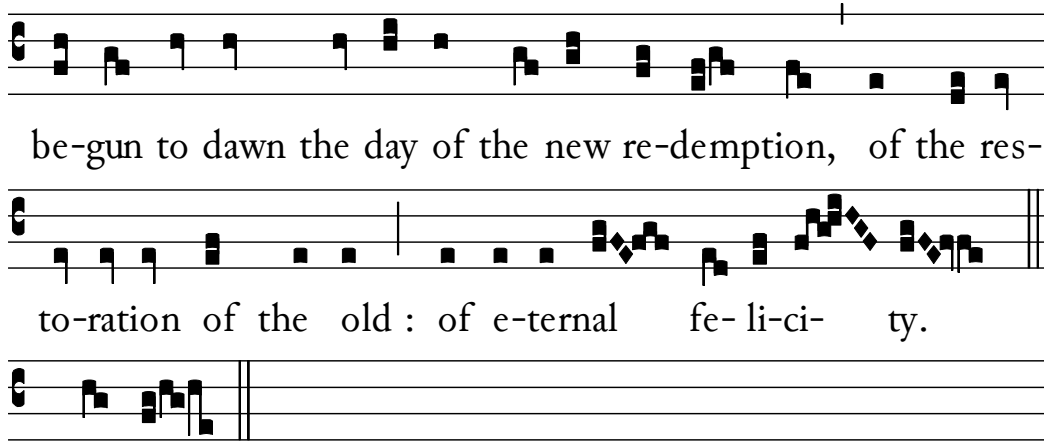
His day unto us * from hea- ven the true peace



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



the hea-vens drop down sweet-ness. ✠. This day hath



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

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

†This day.

Lesson iij. Isaiah 52. : 1-10.

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 uncircumcised 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

On the Day of the Nativity of the Lord.

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-

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.

On the Day of the Nativity of the Lord.



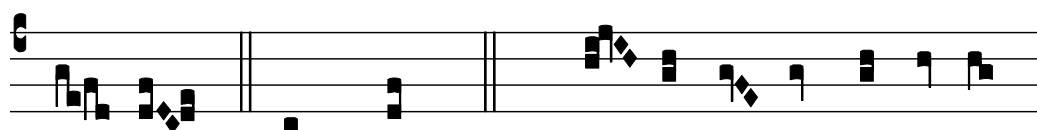
∞. Glo- ry be to the Father,

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

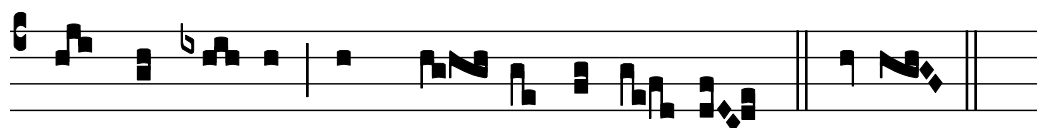
¶ This following melody is sung on this Verse whenever it is sung, except at this Matins only.



∞. 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.

¶ In the second Nocturn.

Suscepimus Deus.

4. Ant.
VIII.i.



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



midst of thy temple. Ps. Great is the Lord. (48./xlviij.) [278].

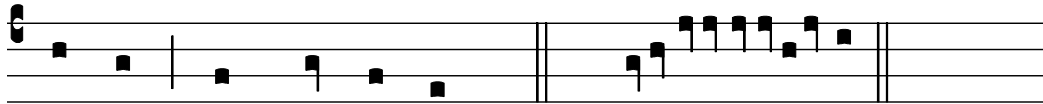
On the Day of the Nativity of the Lord.

Orietur in diebus.

5. Ant.
III.iv.



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



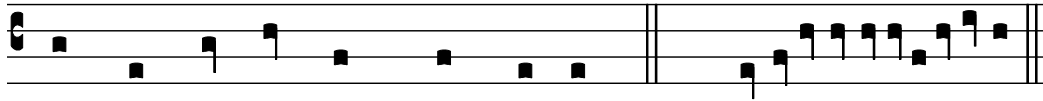
of peace : and he shall reign. *Ps.* Give the King. (73./lxxj.) [324].

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./lxxxiiij.) [359].

V. He hath called upon me. *R.* Thou art my Father.

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

Lesson Four.

THE 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 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.

Quem vidistis pastores.

4. Resp.
IV.



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

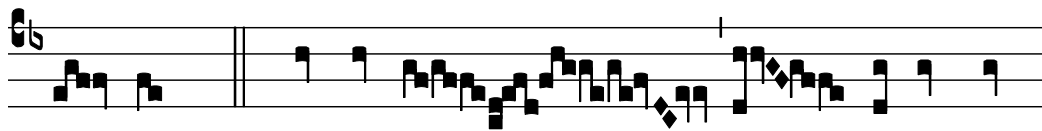


hath appear- ed up-on the earth. † We have seen



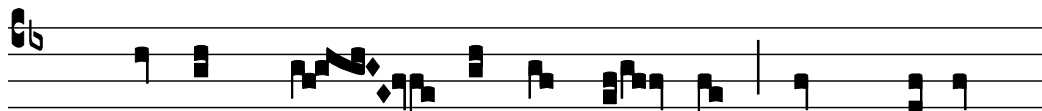
the child with the choir of An- gels, the Sav-iour,

On the Day of the Nativity of the Lord.



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-
between 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 it should be sung throughout the week, whether a Sunday occurs or not.

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

Lesson Five.

Et us be glad in the Lord, dearly
beloved, and rejoice with
spiritual joy that there has dawned for

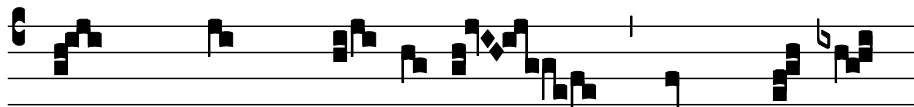
us the day of ever-new redemption, of
ancient preparation, of eternal bliss.
For as the year rolls around, there

recurs 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 adore 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.

O magnum mysterium.

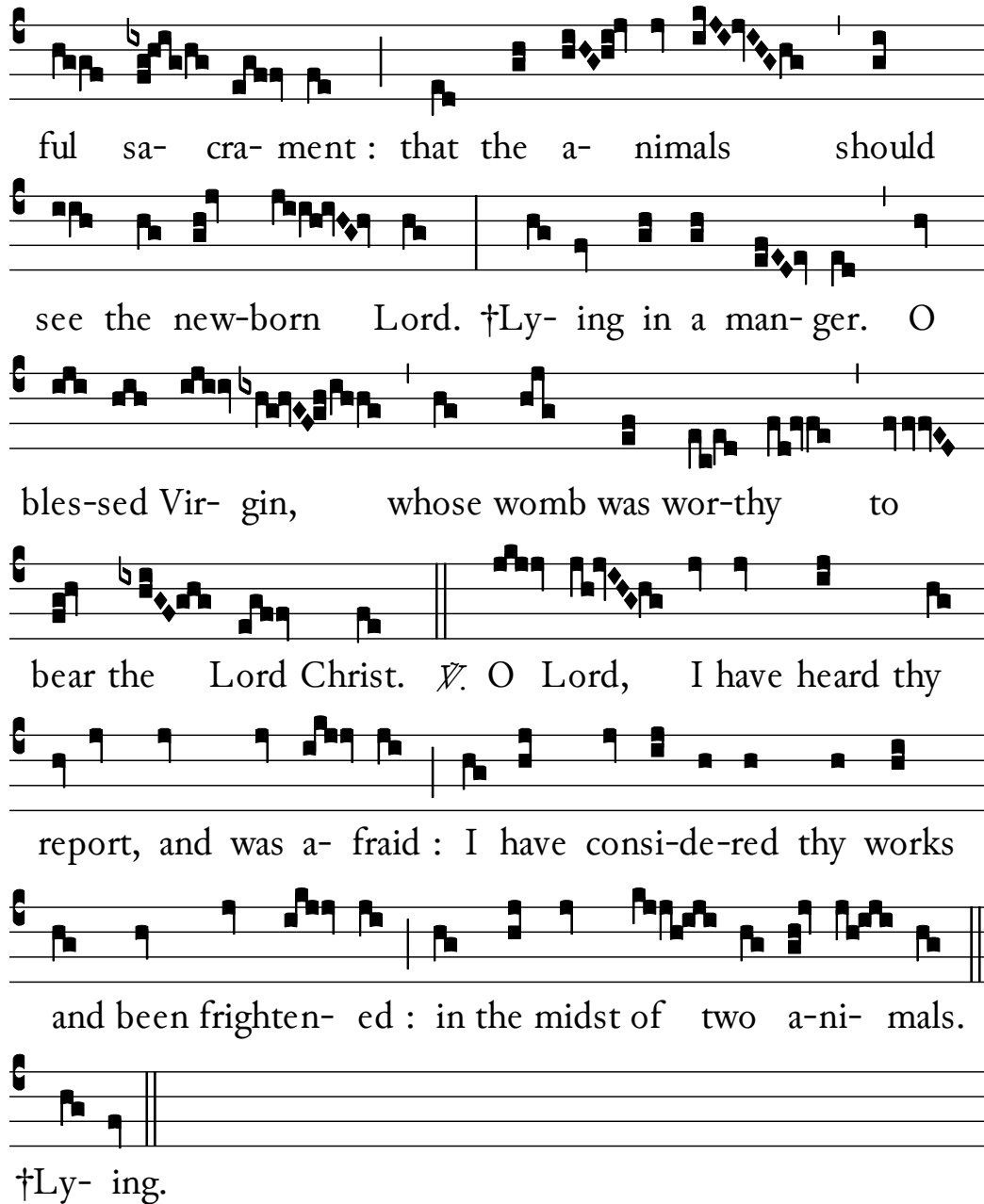
5. Resp.
III.



great * mys-te-ry

and wonder-

On the Day of the Nativity of the Lord.



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.

Therefore there entereth these
lower parts of the world the Son
of God : descending from his
heavenly throne and yet not quitting

his Father's glory, begotten in a new
order, by a new nativity. In a new
order : because being invisible in his
own nature, he became visible in ours,

and he whom nothing could contain, was content to be contained : abiding before all time he began to be in time. The Lord of all things, he obscured his immeasurable majesty and took on him the form of a servant : being God, that cannot suffer, he did not disdain to be man that can, and immortal as he is, subject himself to the laws of death. And by a new nativity he was begotten, because the inviolate virginity knew not carnal desire : while it possessed in itself the nature of human substance. The Lord took from his Mother our nature, not our fault. The form of the servant is created without the slave's estate. And the New Man is so commingled with the old, as both to assume the reality of our race and to

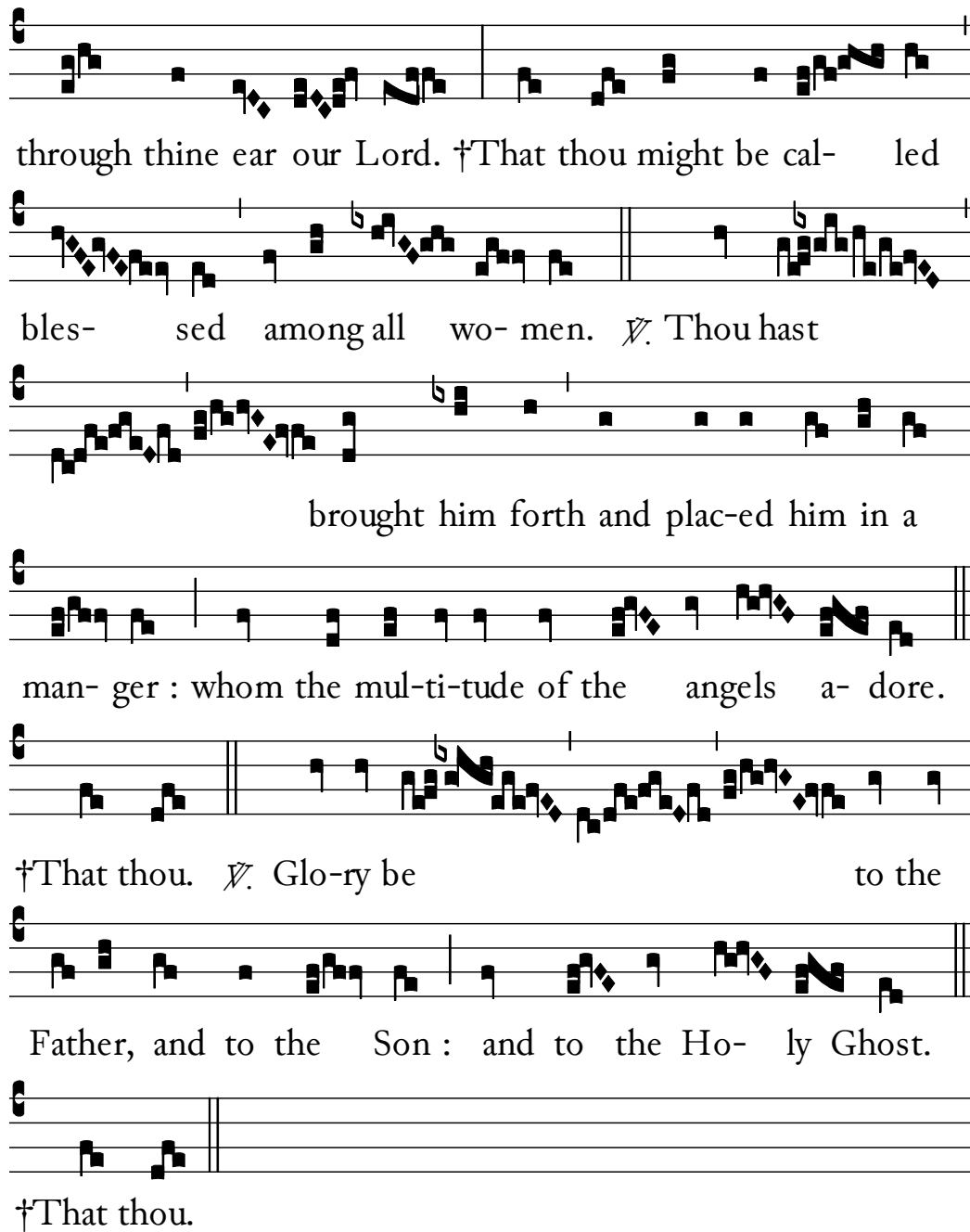
remove its ancient flaw. For though the true mercy of God had infinitely many schemes to hand for the restoration of mankind, it chose that particular design which put in force for destroying the Devil's work not the efficacy of might but the dictates of justice. For the pride of the Ancient Foe not undeservedly made good its despotic rights over all men, and with no unwarrantable supremacy tyrannized over those who had been of their own accord lured away from God's commands to be the slaves of his will. And so there would be no justice in his losing the immemorial slavery of the human race, were he not conquered by that which he had subjugated. But thou, O Lord, have mercy upon us.

Te laudant angeli.

6. Resp.
IV.

T He angels * praise thee, ho-ly Mo-ther
of God : who hath not known a man, and who hath
car-ri- ed the Lord in thy womb : and hath conceiv- ed


On the Day of the Nativity of the Lord.




through thine ear our Lord. †That thou might 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 a- dore.
†That thou. ⁊ Glo-ry be to the
Father, and to the Son : and to the Ho- ly Ghost.
†That thou.

The following Verse should be 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.

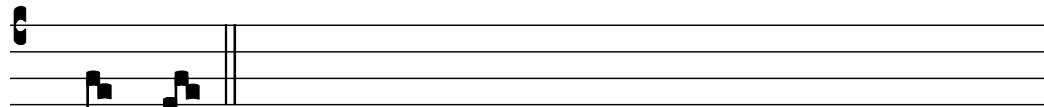
On the Day of the Nativity of the Lord.




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




man- ger : whom the mul-ti-tude of the angels a- dore.



†That thou.



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



to the Ho- ly Ghost. †That thou.

¶ *At the third Nocturn.*

Ipse invocavit me.

7. Ant.

VI.



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



Father, al-le-lu-ya. *Ps.* My song shall be. (89./lxxxvii.) [363].

Letentur celi.

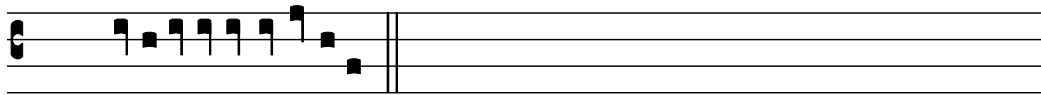
8. Ant.
IV.iv.



Et the heavens be glad, * and let the earth re-



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



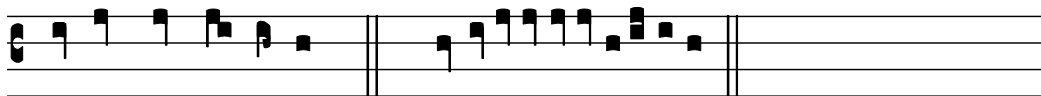
Ps. O sing unto the Lord. *j.* (96./xcv.) [370].

Notum fecit Dominus.

9. Ant.
VI.



He Lord hath made known, * al-le-lu-ya : his sal-



vation, al-le-lu-ya. *Ps.* O sing unto the Lord. *ij.* (98./xcvij.) [384].

℣. The Word was made flesh. ℟. And dwelt among us, alleluya.

The three final Lessons should be read in a silken Cope.

¶ Lesson seven. According to Luke. *ij.* : 1-□.



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 so forth.

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 blotted out of the book of the living ; and with the just let them not be written. 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

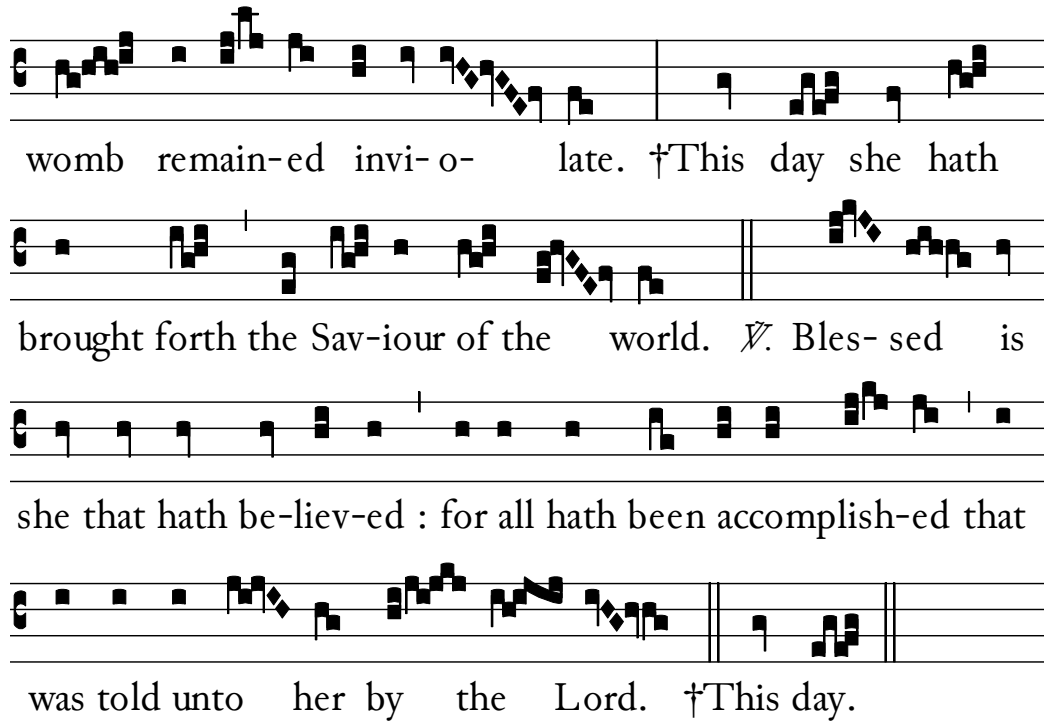
fellowship. Who was not born in the house of his parents, but on a journey : surely in order to show, that by the human nature which he had assumed : he was being born as if in a foreign place. A foreigner evidently, I say not according to power : but according to nature. For of his power it is written, He came unto his own. Indeed in his nature before time was he was born : 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, Unless the grain of wheat falling into the ground die, itself remaineth 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



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



AT 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 so forth.

Homily of the Venerable Bede, Priest.

When 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 that found 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 is 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 temptation, 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 Shepherd of highest good, sent into the world by shepherds, would recall his sheep which wandered here and there 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.

Beata viscera Marie.

8. Resp.

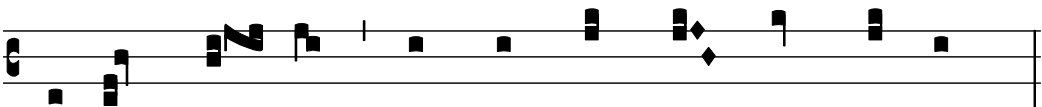
VII.



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-.*



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 so forth.

Homily of the Venerable Bede, Priest.

Seeing 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 re-

vealed 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 evan-

gelists 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 : saying, All things were made by him : and without him was not anything made that was made. But thou, O Lord, have mercy upon us.

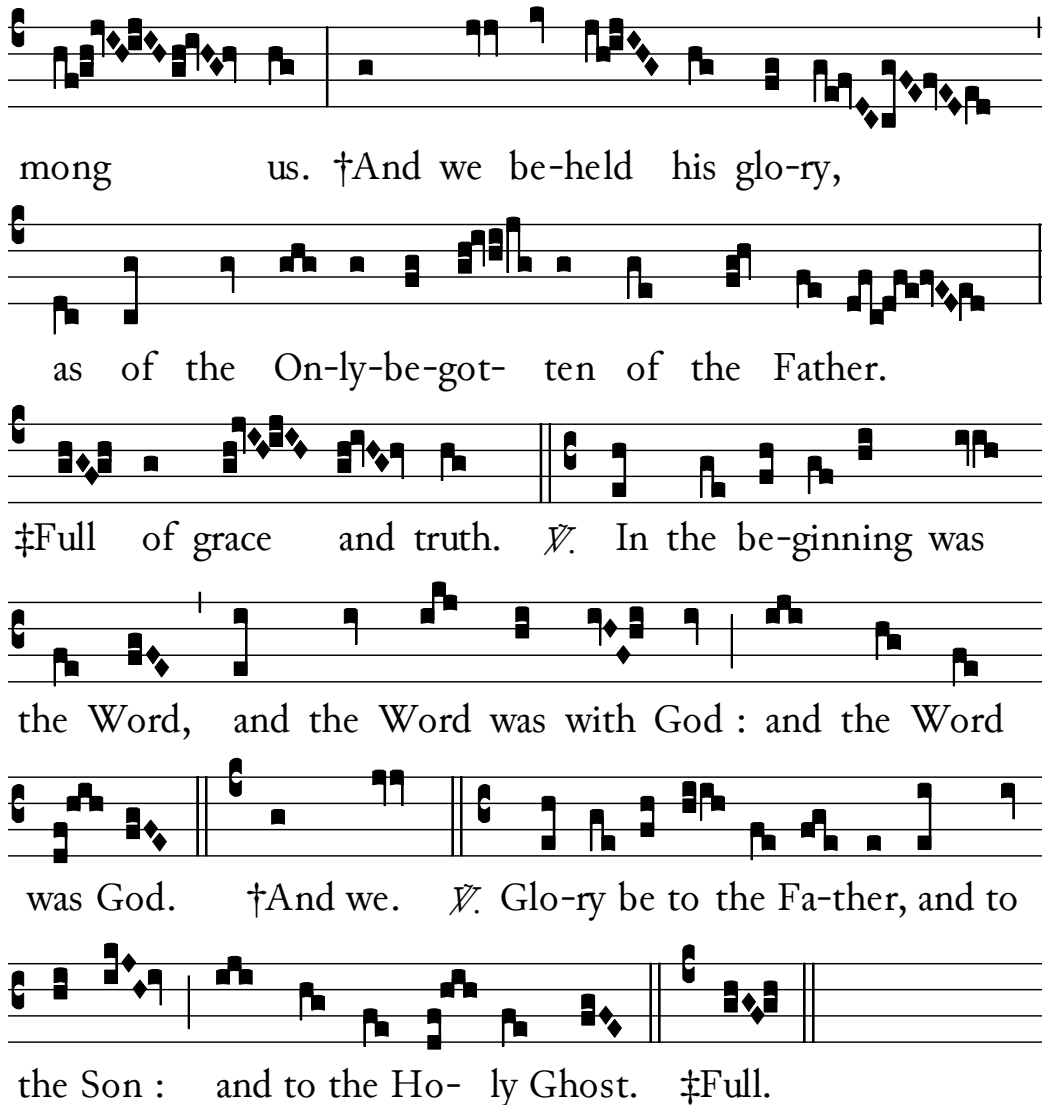
Verbum caro factum.

9. Resp.
VIII.



He Word * was made flesh, and dwelt a-

On the Day of the Nativity of the Lord.



The musical notation is written on a single staff with a treble clef and a key signature of one flat (B-flat). The notes are represented by black squares, and the lyrics are written below the staff. The text is as follows:

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.

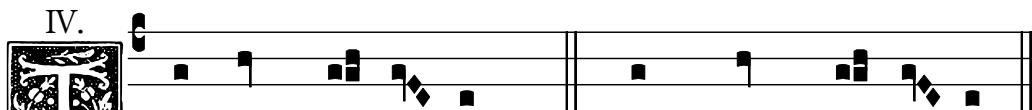
While this final Ṙ. together with its ✠. and Gloria Patri. are sung, let the Deacon proceed with the Subdeacon and the Thurifer and the Taperer and the Acolyte bearing the Cross, all solemnly vested in preparation to cense the Altar. And, having received a Blessing from the Officiant in the midst of the Choir, let him approach the Pulpit for the singing of the following Gospel.

On the Day of the Nativity of the Lord.


According to Matthew 1. : 1-16.

Liber generationis.


IV.



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



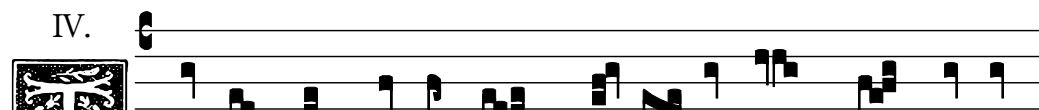
R. The be-gin-ning of the Ho-ly Gospel : according to



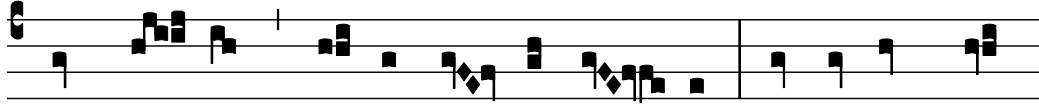
Matthew. *R.* Glo-ry be to thee, O Lord.



IV.

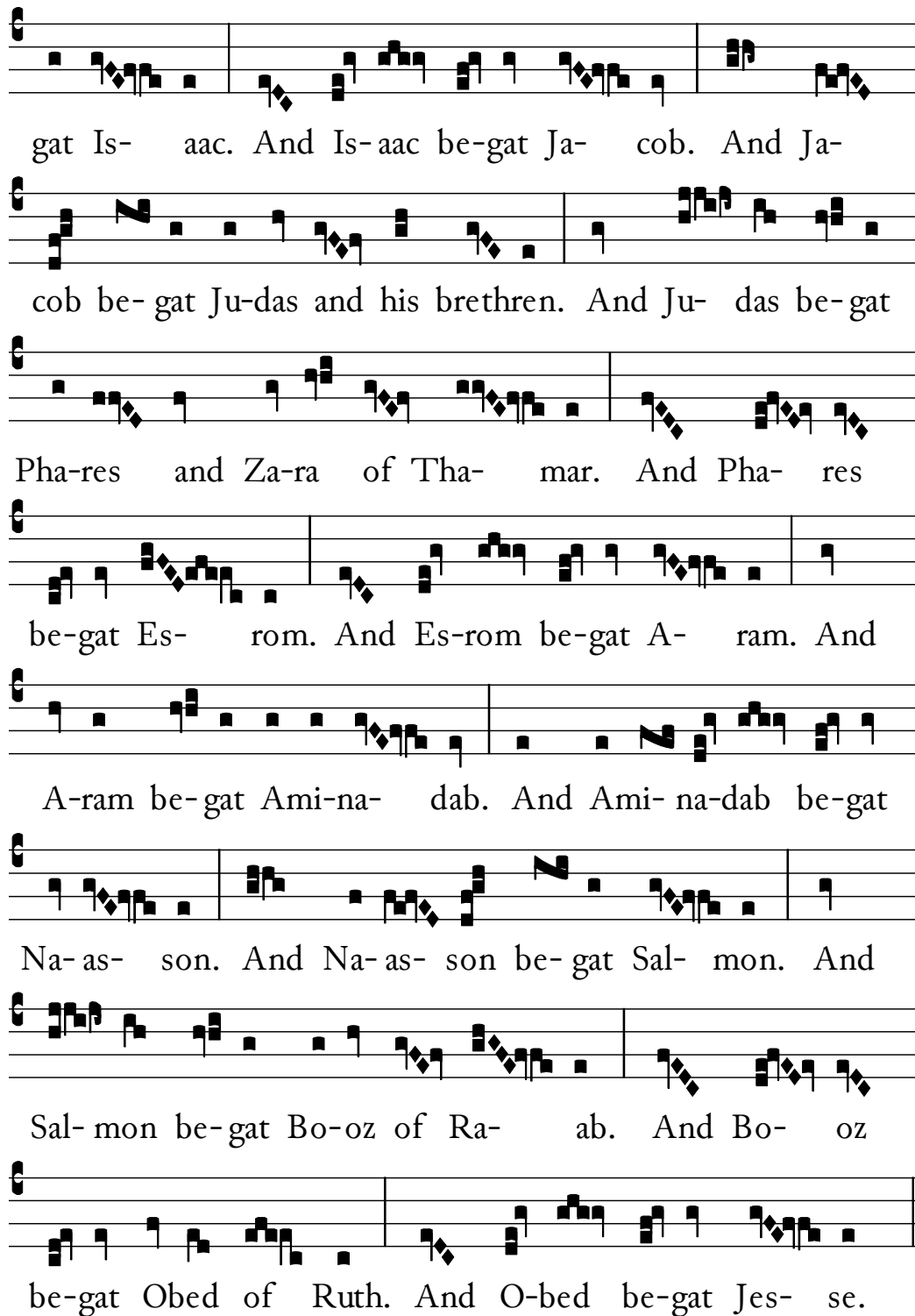


The book of the ge-ne- ration of Je-sus Christ the son



of Da- vid : the son of Abra- ham. Abra-ham be-


On the Day of the Nativity of the Lord.



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
be-gat Obed of Ruth. And O-bed be-gat Jes- se.

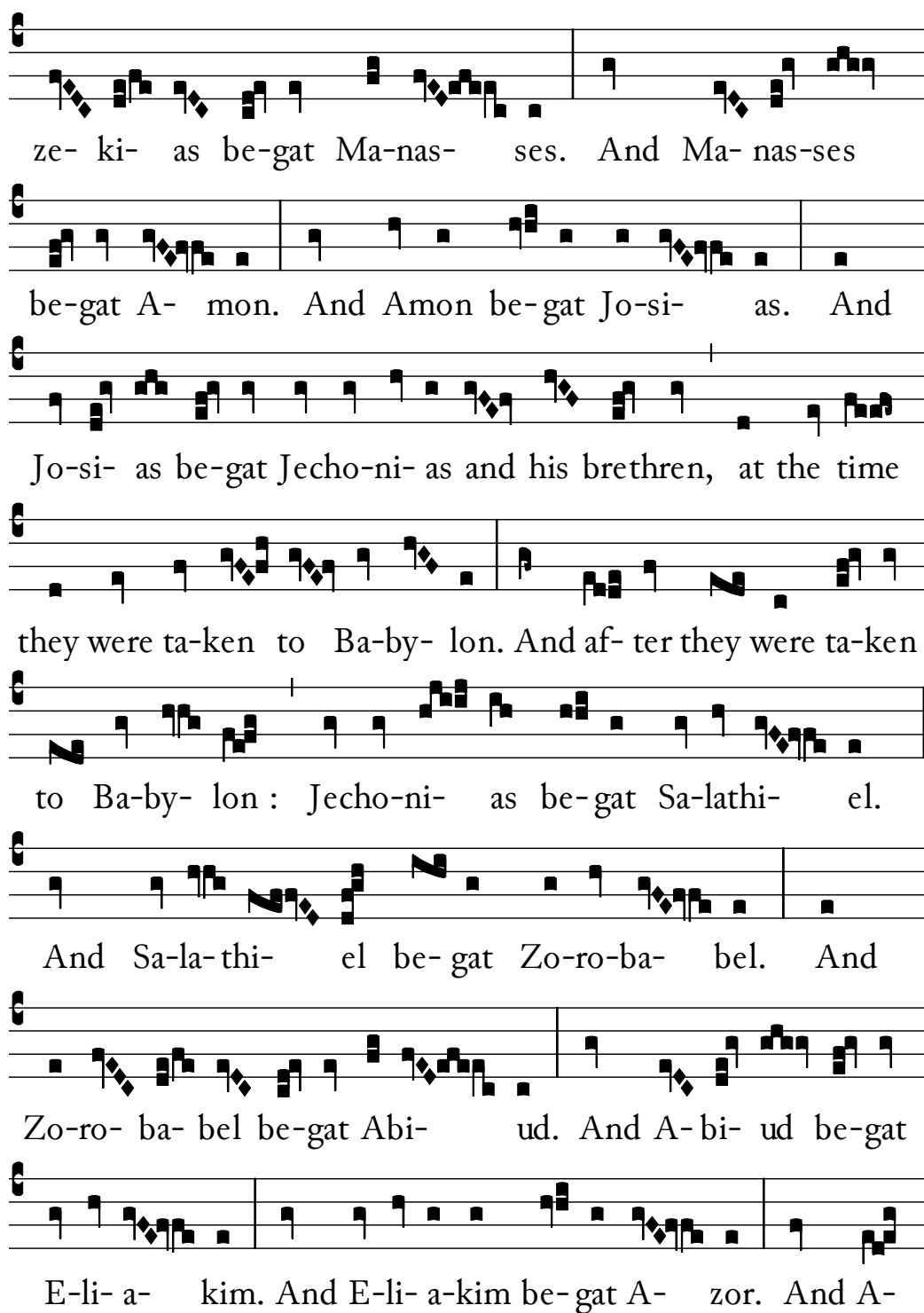
The image displays a musical score for a liturgical text. It consists of eight staves of music, each with a single melodic line. The notation is a form of square neumes on a four-line staff, typical of early printed music. The text is written in a Gothic-style font below each staff, with hyphens indicating syllables that span across musical notes. The text describes the genealogy of Jesus Christ, starting from Isaac and ending with Jesse.

On the Day of the Nativity of the Lord.



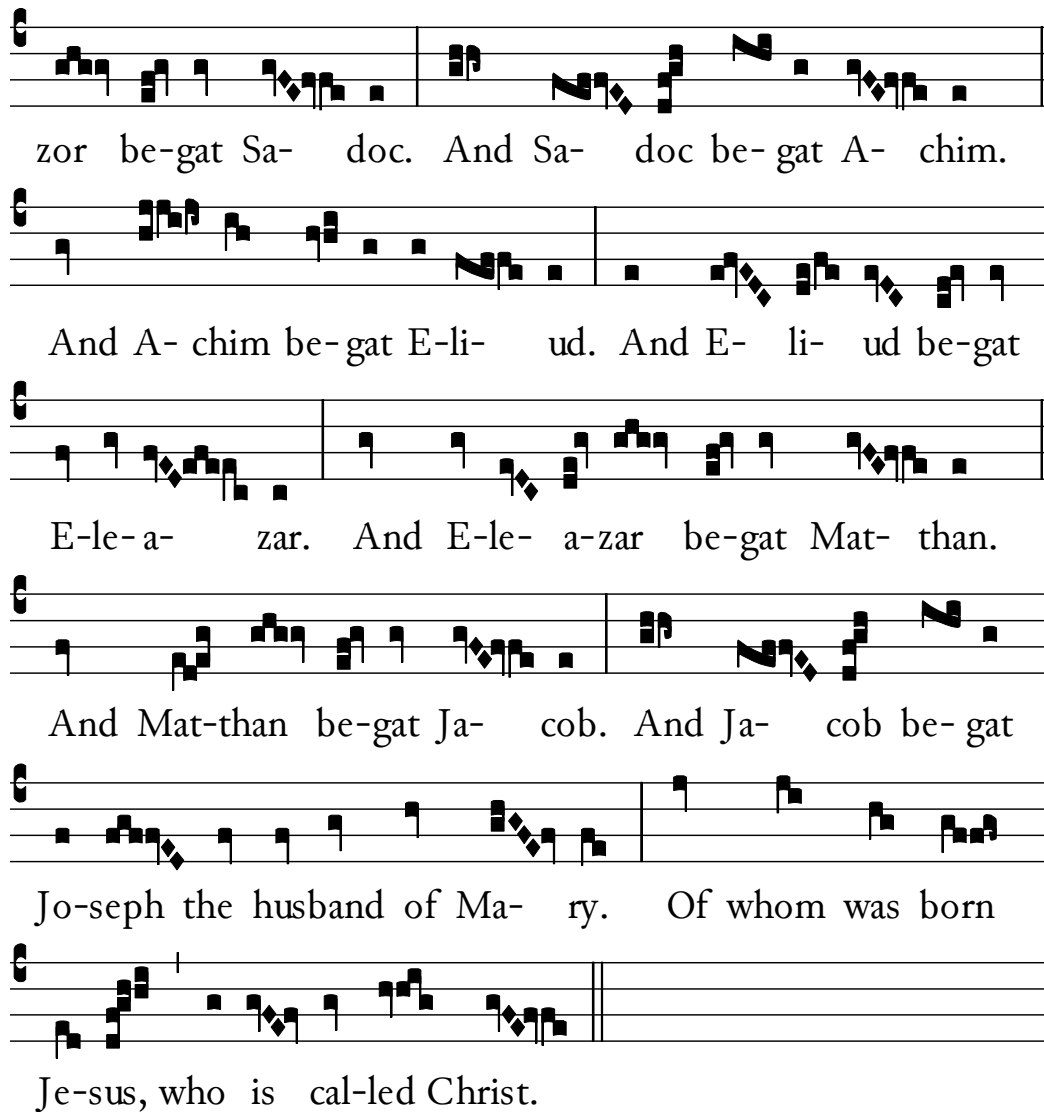
And Jesse be-gat Da- vid the king. And Da-vid the
king be-gat So-lo- mon of her that had been the wife of U-
ri- as. And So- lomom be-gat Robo- am. And Ro-
bo- am be- gat Abi- a. And Abi- a be- gat A- sa.
And A- sa be-gat Jo- sa- phat. And Jo- saphat
be-gat Jo- ram. And Jo-ram be- gat O-zi- as. And
O-zi- as be-gat Jo- a-tham. And Jo- a- tham be- gat
A- chaz. And A- chaz be-gat E-ze-ki- as. And E-

On the Day of the Nativity of the Lord.



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 Abi- ud. And A-bi- ud be-gat
E-li- a- kim. And E-li- a-kim be-gat A- zor. And A-

On the Day of the Nativity of the Lord.



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.

The Gospel being finished, let the Priest who performs the Office, in a silken Cope in his Stall, not altering his place, intone the Te Deum. [44]. in a loud voice. Afterwards, with his Secondary Priest as Thurifer, having himself placed the Incense in the Thurible at the Choir Step, let him cense the aforesaid Altar. But the other Altars should not be censed.

¶ *The Mass The Lord said. is celebrated after Matins and before Lauds.*

Before Lauds.

Immediately after the Mass the principal Priest should say this Versicle while facing the Altar.

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

Likewise the same Priest should say ℟. O God, make speed. before he withdraws from the Altar.

If however the Officiant has not celebrated the Mass, and the Bishop be not present, then he should say all the foregoing in Choir, in his Stall. If the Bishop be present, he should say all the foregoing in his seat.

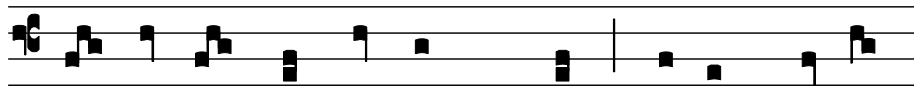
At Lauds the Antiphons should be distributed through the Superior Grade in order.

¶ *At Lauds.*

Quem vidistis pastores.

1. Ant.

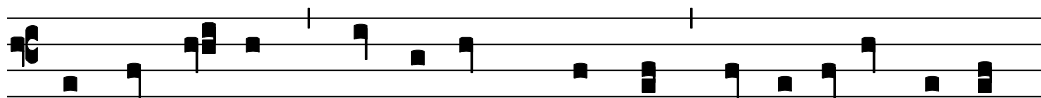
II.i.



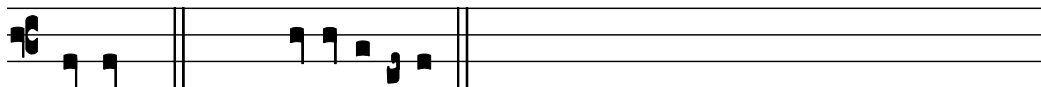
Hom saw ye, * O shepherds ? speak : tell us who hath



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.) [57].

On the Day of the Nativity of the Lord.

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,

nor shall be seen after, al-le-lu-ya. *Ps.* O be joyful.

(100./xcix.) [58].

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-

iour of the world, al-le-lu-ya. *Ps.* O God, thou art. (63./lxij.) [59].

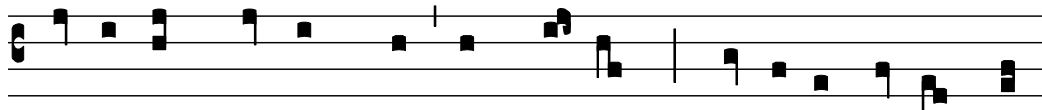
On the Day of the Nativity of the Lord.

Facta est cum angelo.

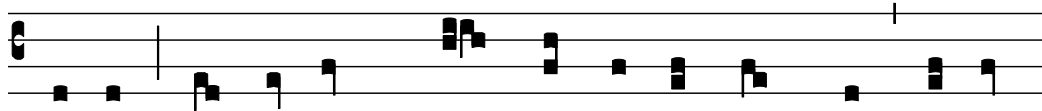
4. Ant.
VII.iv.



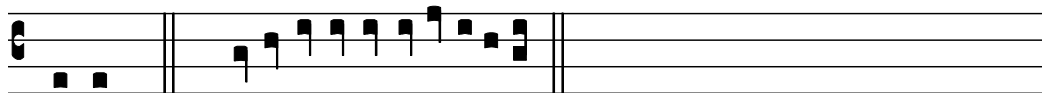
Here was * with the Angel a mul-ti-tude of the heav-



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-



lu-ya. *Ps.* O all ye works. (*Daniel iij.*) [61].

Parvulus filius hodie.

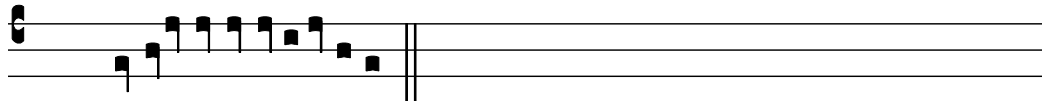
5. Ant.
VIII.i.



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. (*cxlviiij.-cl.*) [63].

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 censed except the Principal Altar.

Chapter. Titus 2. : 11, 12.

The 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 solus ortus cardine.

Hymn.
III.



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

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

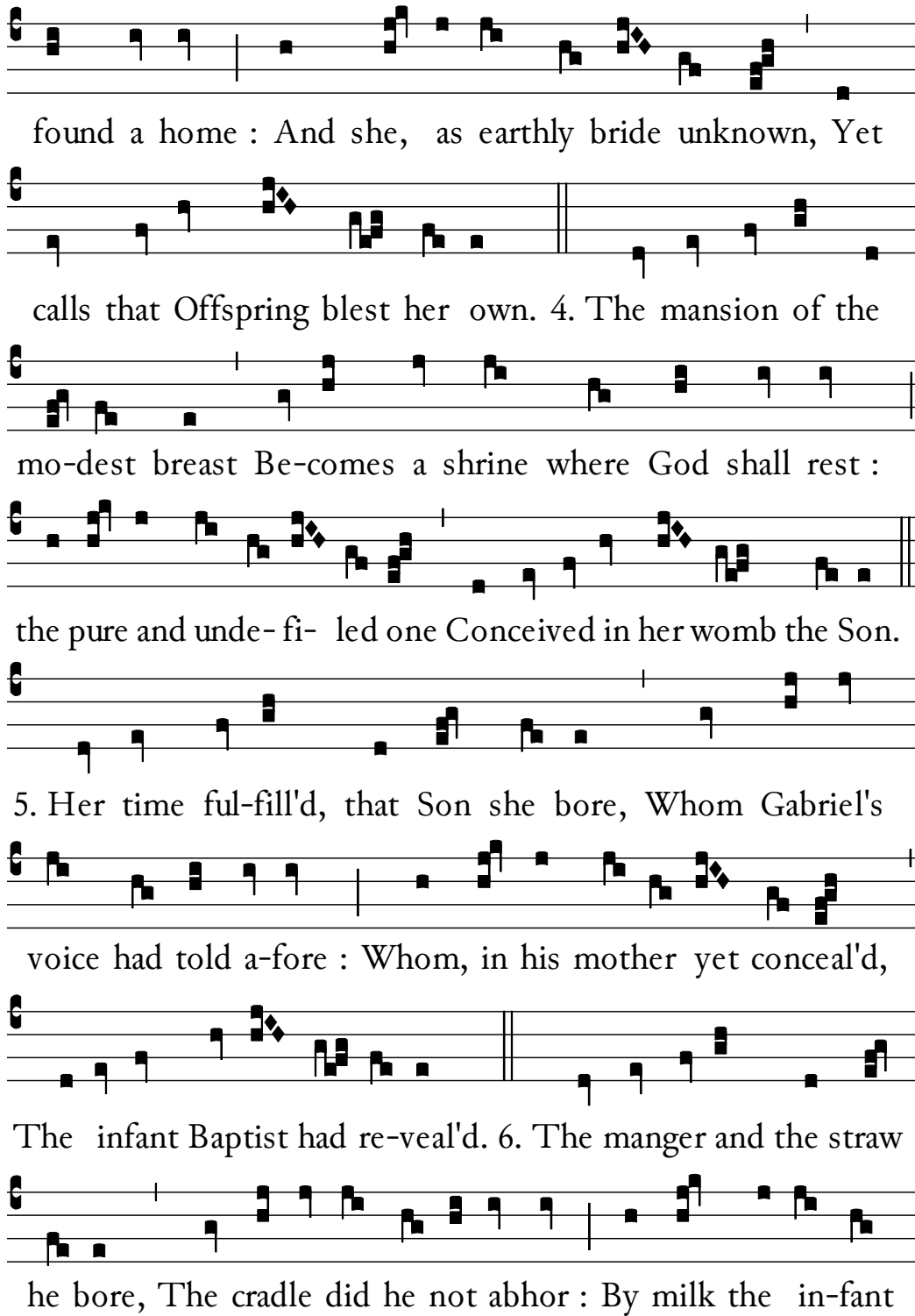
of Ma-ry, Christ the King. 2. Blest author of this earthly

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.

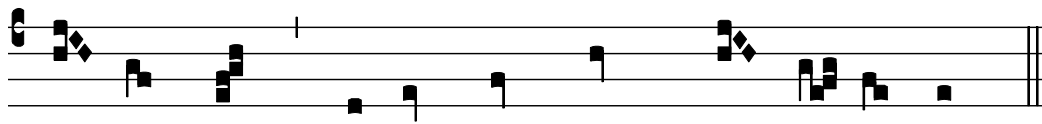
3. In that chaste pa-rent's ho-ly womb Ce-lestial grace hath

On the Day of the Nativity of the Lord.

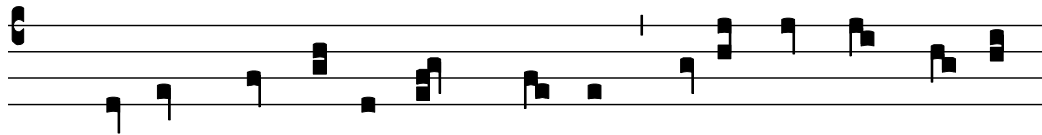


found a home : And she, as earthly bride unknown, Yet
calls that Offspring blest her own. 4. The mansion of the
mo-dest breast Be-comes a shrine where God shall rest :
the pure and unde-fi- led one Conceived in her womb the Son.
5. Her time ful-fill'd, that Son she bore, Whom Gabriel's
voice had told 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

On the Day of the Nativity of the Lord.



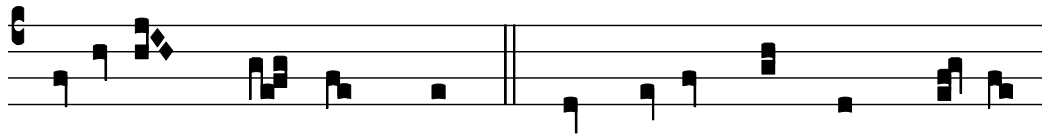
por-tions fed, Who gives e'en fowls their dai-ly bread.



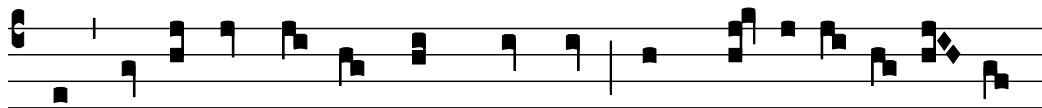
7. The heav'nly cho-rus fill'd the sky, The Angels sang to God



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



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

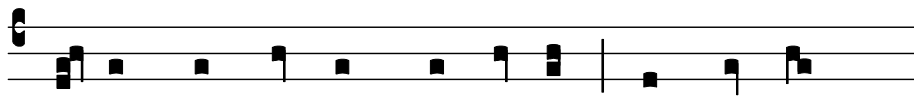


meet, to Father and to Pa- ra-clete. Amen.

℣. Blessed be he that cometh in the Name of the Lord. ℟. God is the Lord,
who hath shewed us light. *The Response should not be said aloud.*

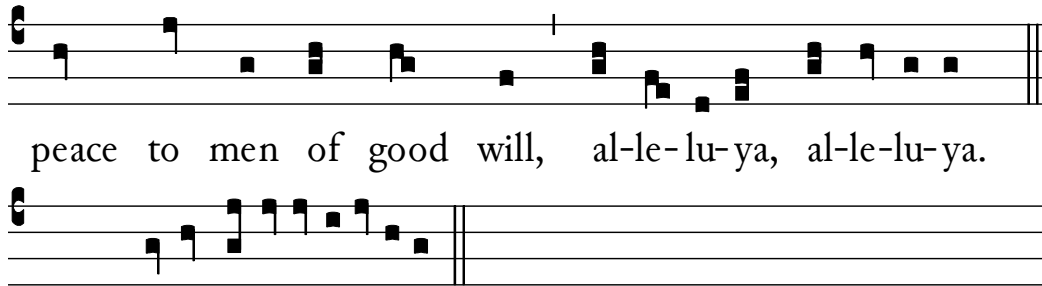
Gloria in excelsis.

Ant.
VIII.i.



Lo-ry * to God in the highest : and in earth

On the Day of the Nativity of the Lord.



Ps. Blessed be the Lord. 68.*

Prayer.

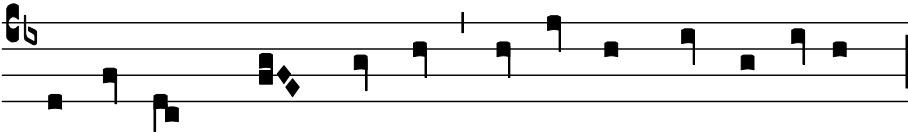
GRant, we beseech thee, almighty God, that the new birth of thine only-begotten Son in the flesh may deliver us : who are held by the ancient bondage under the yoke of

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.

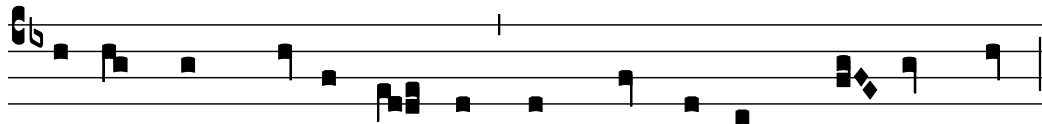
C *Let two Clerks of the Superior Grade in Surplices, standing together near the Principal Rulers and the Secondaries, sing together.*

Verbum Patris hodie.

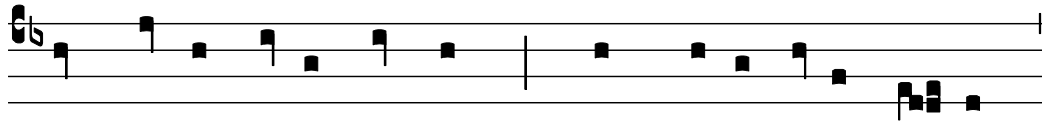
I.



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

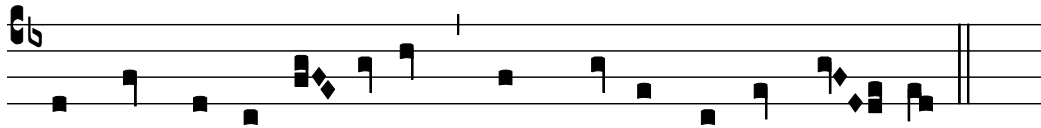


He hath come to re-deem us, And to the heavenly country



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

On the Day of the Nativity of the Lord.



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.

Refulgens pastoribus.

I.



Hin-ing a-bove the shepherds, The Angel hath pro-



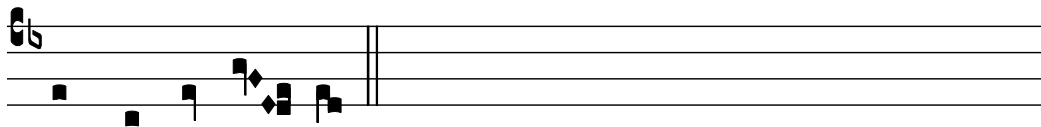
claimed, Peace, the messenger of peace : Thou O Shepherd



of the Church, Bestow upon us thy peace : And thy chil-



dren of their debt To their Re-deemer teach them, To sing



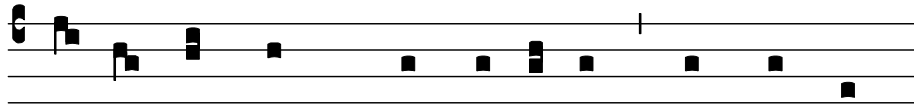
forth in joyful thanks.

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

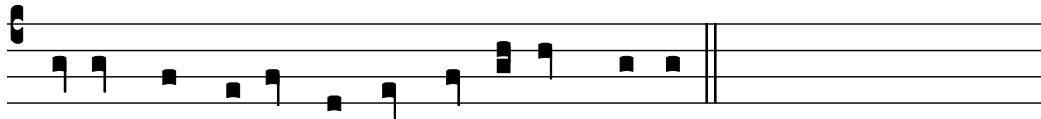
Memorial of Saint Mary.

Ecce completa sunt.

Ant.
VIII.ii.



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



spoken by the Angel to the Virgin Ma-ry.

℣. After child-bearing, thou remainedst ever a spotless Virgin. ℟. Mother of God, intercede for us.

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 intercessions for us,

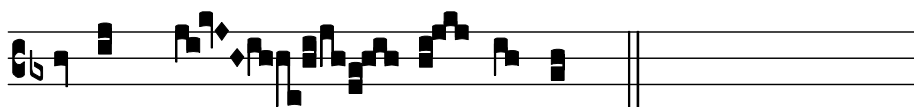
through whom we have been counted worthy to receive the Author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℟. Amen.

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

¶ Two boys in Surplices, standing together behind the Priest or at the Choir Step, should sing.

Benedicamus Domino.

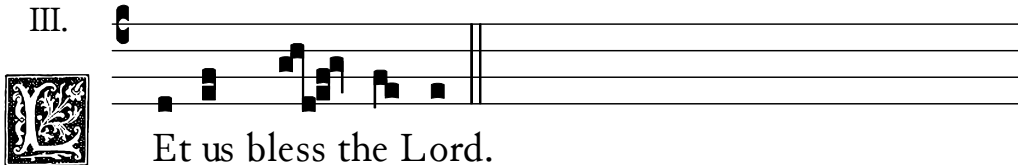
VI.



Et us bless

the Lord.

or



¶ *After Lauds, in the early morning, let the Mass Light shall shine. be celebrated.*

¶ *At Prime.*

Hymn. Now that the daylight. [82].

The Antiphon on the Psalms should be begun in the Superior Grade.

Ant. Whom saw ye. 271.

Psalms. Save me, O God. (54./liij.) [124]. Blessed are those. (119. : j./cxviii. : j.) [126]. O do well. (119. : ij./cxviiij. : ij.) [127].

The Antiphon on Quicunque vult. should be begun by a second distinguished person.

Ant. Thanks, O God. [130].

Ps. Quicunque vult. [131].

Chapter. Now unto the King. [136].

The R̃. should be sung by another Clerk of the Second Form, or by a boy, at the discretion of the Second Ruler, changing neither place nor vestment.

R̃. Jesu Christ. *with Alleluya.* [138].

℟̃. Thou that deignedst. †Have mercy upon us. *℟̃.* Gloria Patri. Jesu Christ.

This Verse Thou that deignedst. is sung 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.

℟̃. O Lord, arise. [143].

Let the Preces and the rest that pertain to Prime be completed.

¶ *At Terce.*

Hymn. Come, Holy Ghost. [161].

The Antiphon on the Psalms should be begun in the Superior Grade. She hath given birth. 258.

Ps. Teach me, O Lord. (119. : iij./cxviiij. : iij.) [170].

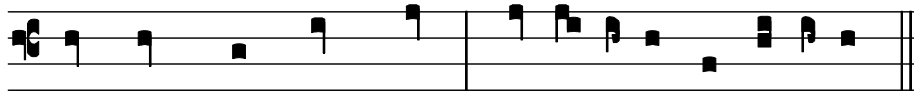
Chap. The grace of God. 272.

On the Day of the Nativity of the Lord.

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

Verbum caro factum.

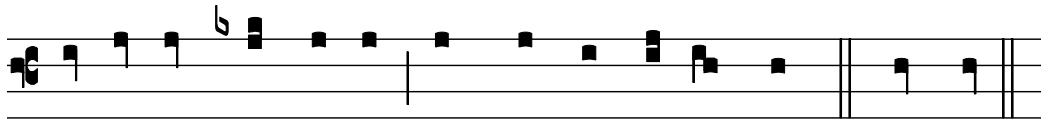
Resp.
VI.



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



∞. 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 upon me. R. Thou art my father.

Prayer. Grant we beseech thee. 277.

¶ *At Sext.*

Hymn. O God of truth. [180].

Ant. The Angel said. 272.

Ps. My soul hath longed. (119. : vj./cxviij. : vj.) [190].

Chapter. Titus □. : 4, 5.

THe kindness and love of God
our Saviour toward man hath
appeared, not by works of righteous-

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


Ipse invocavit me

Resp.
VI.

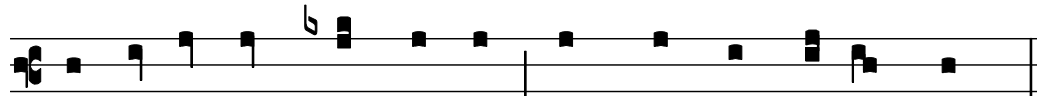


E hath cal-led upon me. †Alle-lu-ya, al-le-lu-ya.

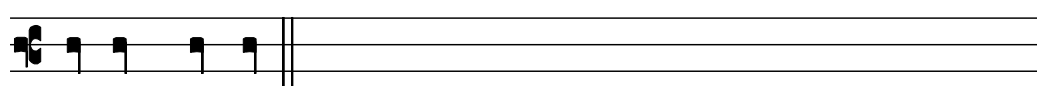
On the Day of the Nativity of the Lord.



℣. 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 declared. ℣. His salvation.

Prayer as above. 277.


¶ *At None.*

Hymn. O God, creation's secret force. [197].

Ant. A little child. 273.


Ps. Thy testimonies are wonderful. (119. : ix./cxviii. : ix.) [207].


Chapter. *Hebrews* I. : I, 2.

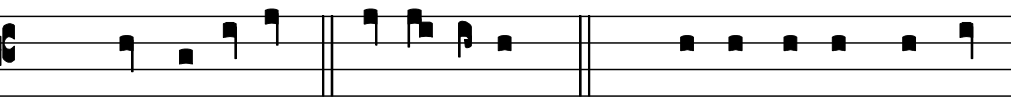
 Od, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,	hath in these last days spoken unto us by his Son.
--	---

Notum fecit Dominus.

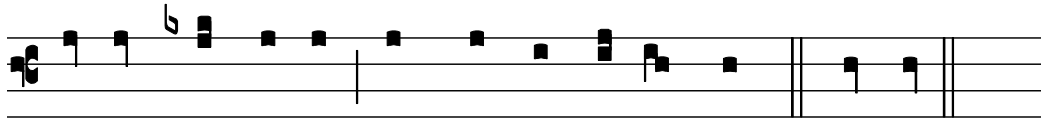
Resp.
VI.



He Lord hath declar-ed. †Alle-lu-ya, al-le-lu-ya.



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



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

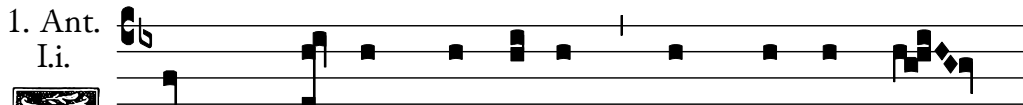
℣. Blessed be he that cometh in the Name of the Lord. ℟. God is the Lord,
who hath shewed us light.

Prayer as above. 277.

¶ At Second Vespers.

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 each Antiphon should be assigned according to dignity of the persons.

Tecum principium.



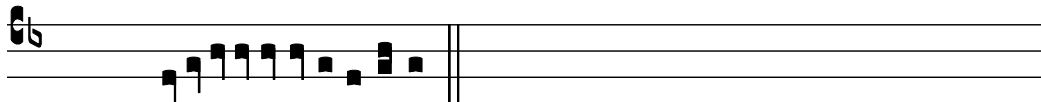
N the day of thy power * shall the people



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.) [416].

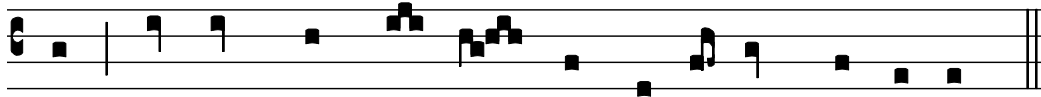
On the Day of the Nativity of the Lord.

Redemptionem misit Dominus.

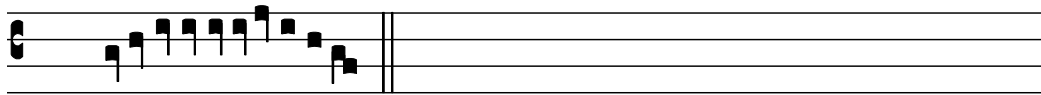
2. Ant.
VII.i.



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



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



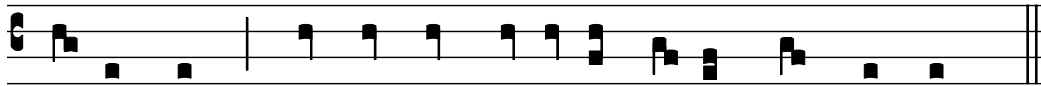
Ps. I will give thanks. *ij.* (III./cx.) [418].

Exortum est.

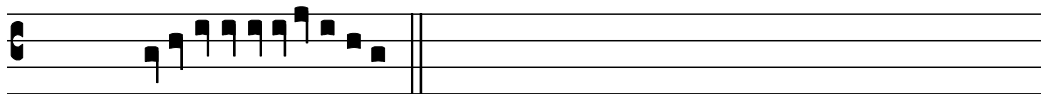
3. Ant.
VII.iii.



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.) [419].

Apud Dominum.

4. Ant.
IV.v.



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



On the Day of the Nativity of the Lord.



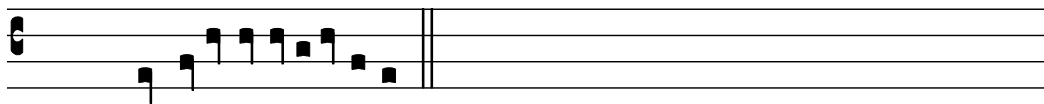
plente-ous re-demption. *Ps.* Out of the deep. (130./*cxix.*) [467].

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./*cxixj.*) [472].

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

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

Chapter. Hebrews 1. : 1, 2.



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

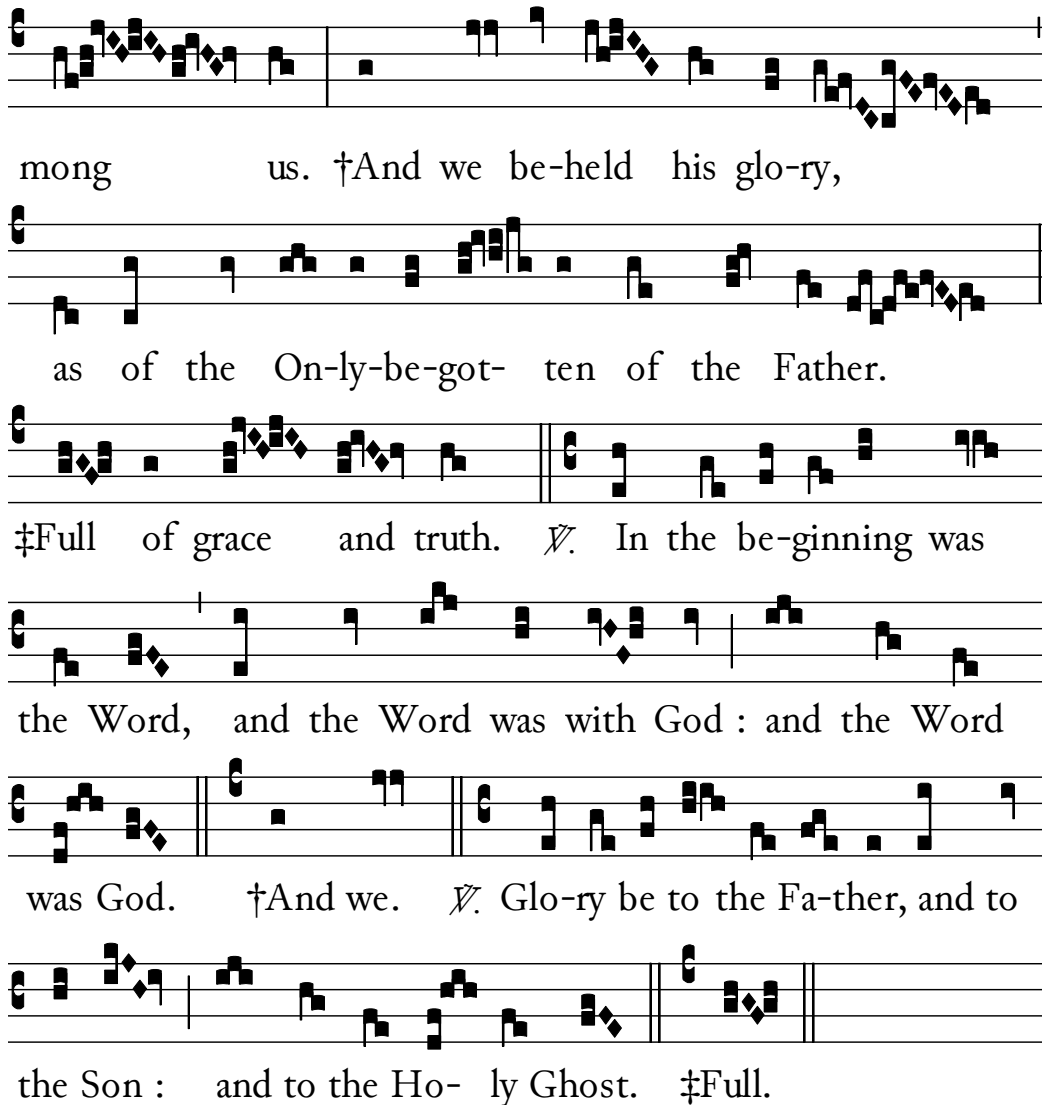
Verbum caro factum.

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-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.

Hymn. From lands that see. 274.

⁊. Blessed be he that cometh in the Name of the Lord. ⁊. God is the Lord,
who hath shewed us light. *The Response should not be said aloud.*

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

Hodie Christus natus est.

Ant.
Liv.



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. 49*.

Prayer.

GRant, we beseech thee, almighty God, that the new birth of thine only-begotten Son in the flesh may deliver us : who are held by the ancient bondage 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.

This Prayer is concluded with Benedicamus. sung by two Clerks of the Second Form in Surplices at the Choir Step.

Procession of S. Stephen.

The same by two Clerks of the Second Form in Surplices should sing at the Choir Step the following R. Meanwhile let all the Clerks gather in silken Copes carrying lighted Candles in their hands, and thus walk in procession through the midst of the Choir to the Altar of S. Stephen while singing this R. which is begun by a 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-gured in thy

sa-cred name.

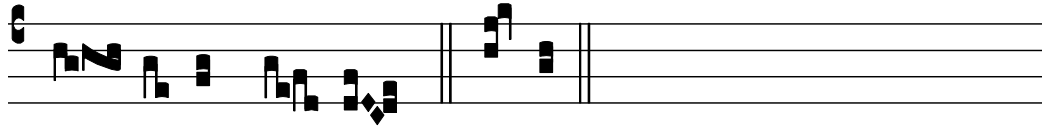
Three Deacons should sing the Verse.

℟. 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.

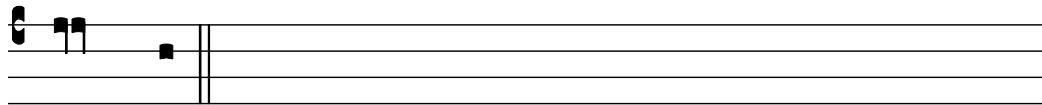
Te mundi climata.

Prosa.

I.

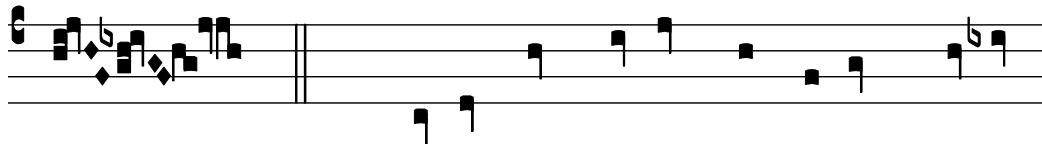


LL the corners of the world, O pro-tomartyr,



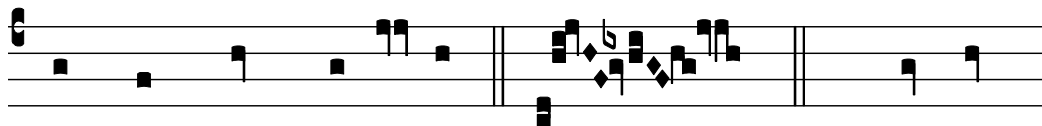
praise thee.

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.



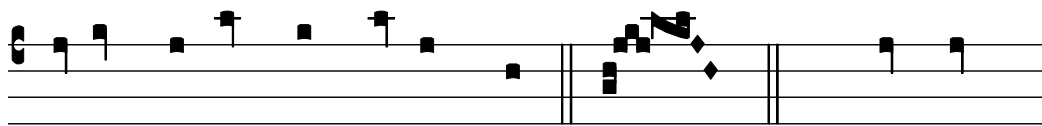
C.

Who first in the race to glorious martyr-



dom didst gain the re-ward. C.

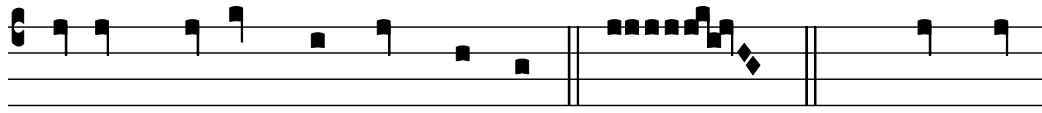
Who first in the race to glorious martyr-


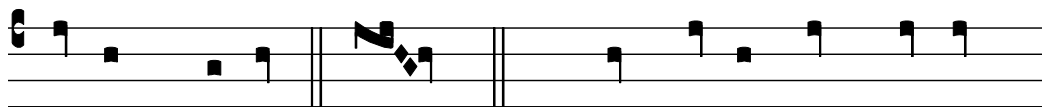
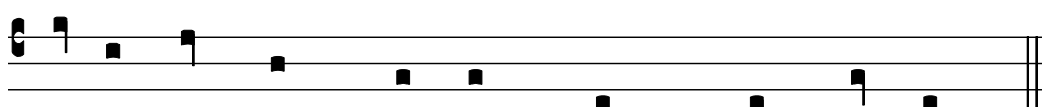
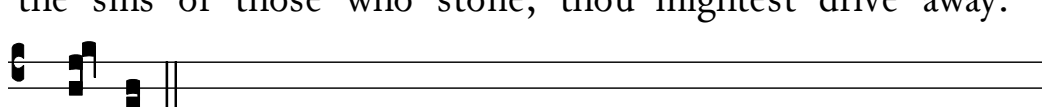


be-ing fil-led with sacred grace. C.


Who first in the race to glorious martyr-

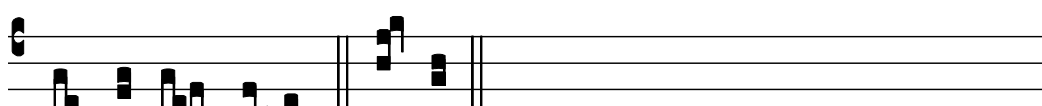
On the Day of the Nativity of the Lord.



follow the footsteps of the Lord. *℥*. *℣*. Whom to

behold. *℥*. *℣*. Thou wast worthy. *℥*. *℣*. In the

Father's glo-ry. *℥*. *℣*. That, be-seeching pardon,

the sins of those who stone, thou mightest drive away.

†Glit-ters.

Gloria Patri. is not be sung at this Procession, but is sung at Matins.



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

the Ho-ly Ghost. †Glit-ters.

During the singing of the Prose, a Priest censens the Altar and then the Image of S. Stephen. Afterwards the Priest says in a moderate voice ℣. Thou hast crowned him with glory and honour, O Lord. ℣. And hast set him over the works of thy hands. ℣. Let us pray.

Prayer.

Grant us, O Lord, we beseech thee, so to imitate that which we hold in honour, that we may learn to love our enemies, as we celebrate the birthday of him who prayed even

for his murderers to thy Son, Jesus Christ our Lord. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

*While the Cantor of the Deacons chosen from among them by their agreement is returning there should be sung a *R.* of Saint Mary : namely **Solem justicie. XX** or **Stirps Jesse. XX** or **Ad nutum. XX** or an Antiphon of Saint Mary : followed by this Versicle.*

V. Thou art fairer than the children of men. *R.* Full of grace are they lips.

Prayer.

O 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, since

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

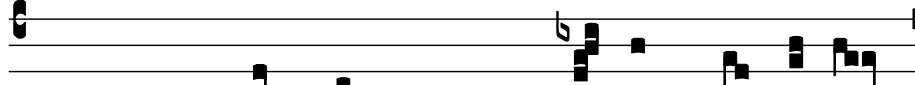
*From this day until the Purification of Blessed Mary always at Lauds, at the Memorial of Blessed Mary, when a Memorial is made of the same, should be said the *V.* After child-bearing. [256]. and at Vespers the *V.* Thou art fairer. only, as above, except when a Memorial is made of a Commemoration of the same at Vespers of any Saint, with this Ant. Under thy protection. **XX**. Then however will be said the *V.* Holy Mother of God. [447]. and always with the Prayer O God, who through. [75].*


Memorial of S. Stephen.

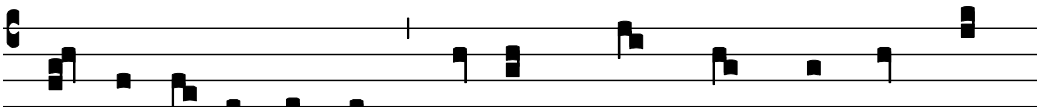
Where a Procession of Saint Stephen is not made a Memorial of the same should be said.

Tu principatum tenes.


Ant.
I.v.



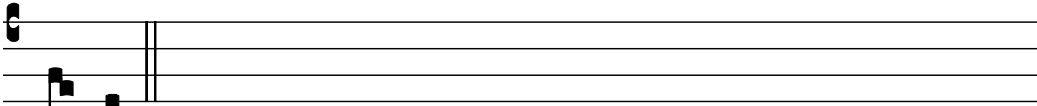
 Hou art the foremost * in the choir of the Martyrs,



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.

GRant us, O Lord, we beseech thee, so to imitate that which we hold in honour, that we may learn to love our enemies, as we celebrate the birthday of him who prayed even

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

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

On the Day of the Nativity of the Lord.

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

Virgo hodie fidelis.

Ant.
VI.



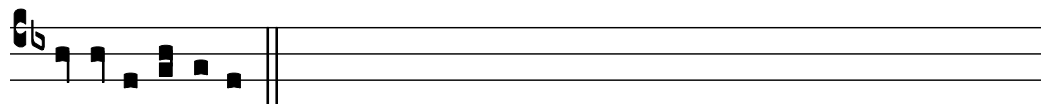
His day a faithful Virgin * brought forth the Word



in-carnate : and remained a virgin after child- ing, in whose



praise we all do sing, Blessed art thou a-mong women.



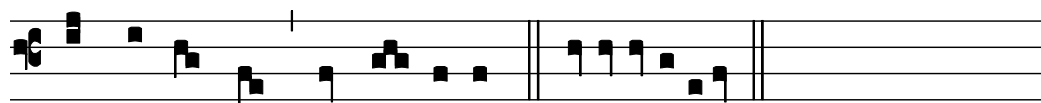
Amen.

Lux orta est.

Ant.
II.i.



Ight hath shin-ed * upon us, for on this day is



born a Sav-iour, al-le- lu-ya. Amen.

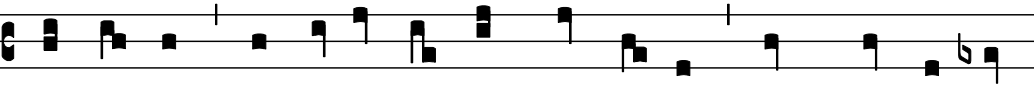
On the Day of the Nativity of the Lord.

Hodie intacta virgo.

Ant.
VI.



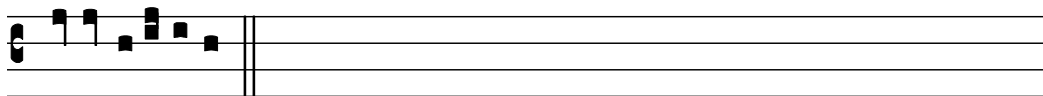
His day * an unde-fil-ed Virgin hath born to us



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.



Amen.

Gaudeamus omnes fideles.

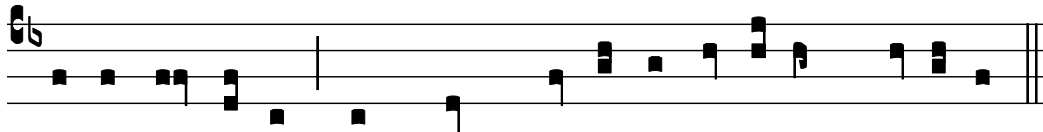
Ant.
VI.



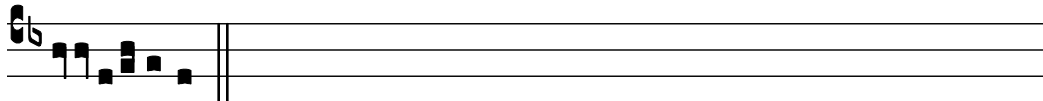
E joyful, all ye faithful, * our Sav- iour is a-ris-en



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.

On the Day of the Nativity of the Lord.

Nesciens mater virgo.

Ant.
VI.



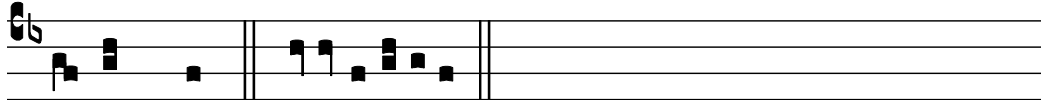
He Virgin Mother, knowing no man, * brought forth,



without tra-vail, the Re-deemer of the world : he who is



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



-fil-led breasts. Amen.

Virgo verbo concepit.

Ant.
II.i.



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



mained : a Virgin she bare the King of all kings. Amen.

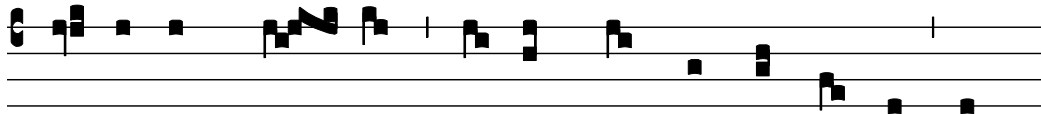
On the Day of the Nativity of the Lord.

Beatus venter.

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



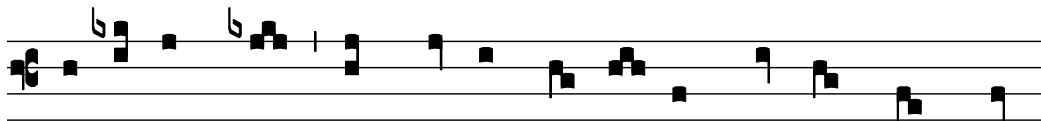
Saviour of the world, al-le-lu-ya. Amen.

Virgo Dei genitrix.

Ant.
I.v.



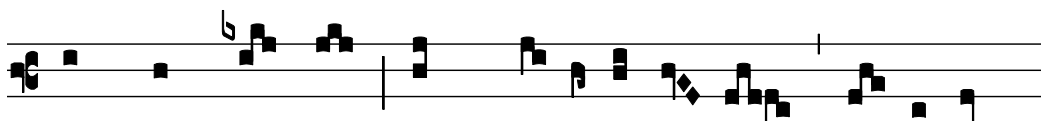
Virgin Mother of God, * he whom the whole world



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

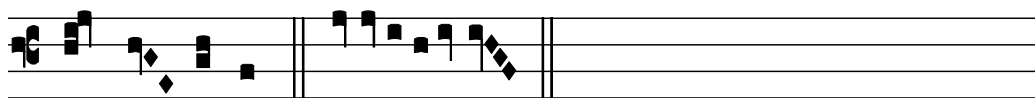


made man : true faith in thine Offspring hath freed the world



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

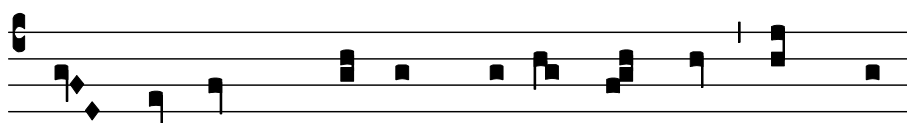
On the Day of the Nativity of the Lord.



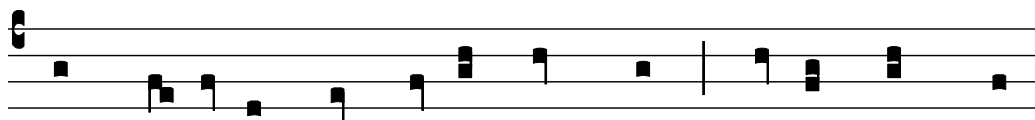
in-vi- o-late. Amen.

Pastores dicite.

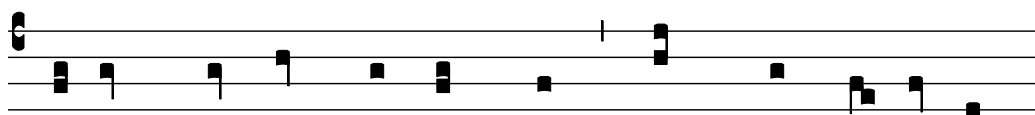
Ant.
VIII.i.



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



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.

¶ *Compline of the Nativity.* [518].

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