

THE SARUM RITE
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Performing Edition.

Volume B.

Part II.

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Proper of Time.
On the Day of the
Circumcision of the Lord.

Edited by William Renwick.

HAMILTON ONTARIO.
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II *The Vigil of the Circumcision of the Lord.*

At Vespers.

Antiphons and Psalms as on Second Vespers of the Nativity. 283.

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.

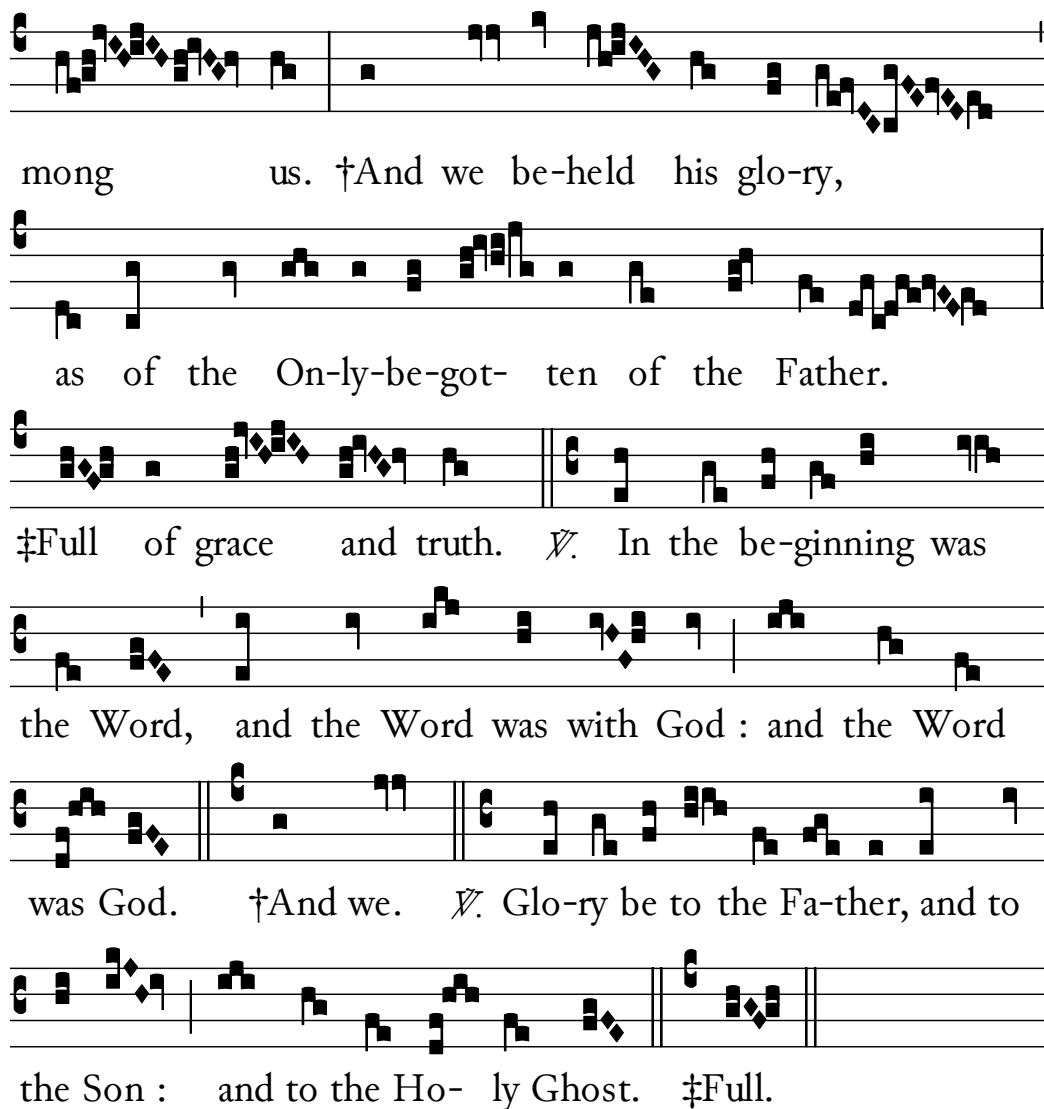
Verbum caro factum.

Resp.
VIII.



He Word * was made flesh, and dwelt a-

On the Vigil of the Circumcision 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.

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

Qui de terra est.

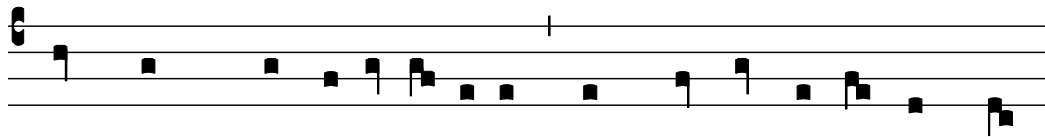
Ant.
III.i.



E that is of the earth * speaketh of the earth : he



that cometh from heaven is a-bove all, and what he hath seen



and heard, that he testi-fi-eth ; and no man re-ceiv-eth his




testimony. But he that hath re-ceiv-ed his testimony hath




set to his seal that God is true. *Ps. My soul doth magnify. 55*.*

Prayer.

 God, who dost permit us to celebrate the octave of our Saviour's birth : grant, we beseech thee, that as we have been renewed by the communion of his flesh, so we

may be defended by his perpetual divinity. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R̃. Amen.*

Let no Memorial be made at this Vespers nor at Lauds on the morrow.

 *Compline as found in the Psalter. [519]. This Compline continues without change until the Vigil of the Epiphany.*

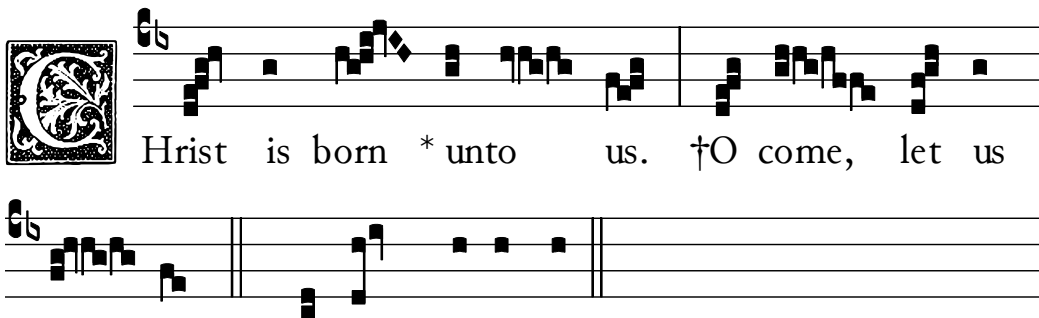


*The Day of the
Circumcision of the Lord.*

¶ *At Matins.*

Invitatory. IV.iii.

Christus natus est.



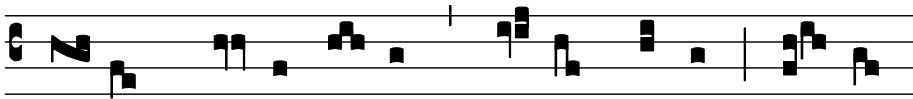
wor- ship. *Ps.* O come, let us sing. 18*.

Hymn. Jesu, the Father's only Son. 241.

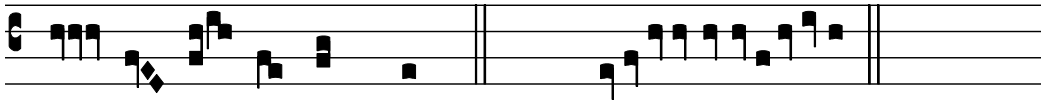
¶ *In the j. Nocturn.*

Dominus dixit ad me.

1. Ant.
VIII.ii.



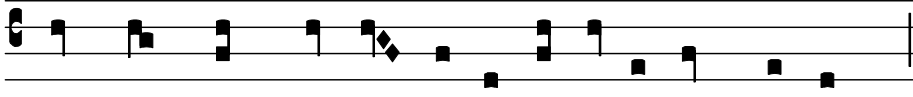
He Lord * said unto me : Thou art my Son, this day



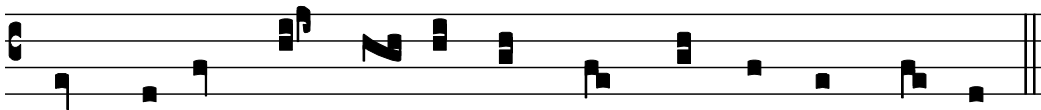
have I be- got-ten thee. *Ps.* Why do the heathen. (2.) [17].

In sole posuit tabernaculum.

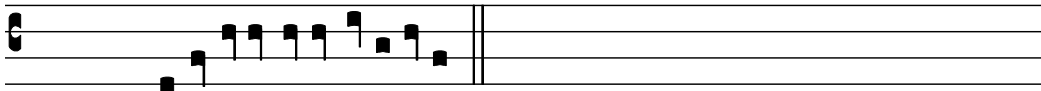
2. Ant.
V.i.



N them hath he set * a ta-bernacle for the sun :



which cometh forth as a bridegroom out of his chamber.



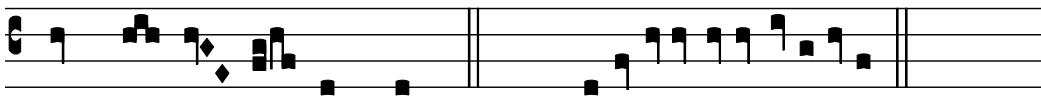
Ps. The heavens declare. (19./xviiij.) [45].

Elevamini porte eternales.

3. Ant.
V.i.



E ye lift up, * ye ev-er lasting doors : and the King



of glo- ry shall come in. *Ps.* The earth is the Lord's.
(24./xxiiij.) [120].

℣. As a bridegroom. ℞. The Lord cometh forth out of his chamber.

Lesson j. The Venerable Bede, on Luke. Book. 1. Chap. 7.

THE ritual and religious observance of circumcision originated, dearly beloved brethren, with the blessed patriarch Abraham. When he was still in the state of being uncircumcised, he believed perfectly in God, and it was counted unto him for righteousness : he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised. Now circumcision hath multiple typological and figurative meanings. For it was a seal, as was said above, of the righteousness of

Abraham's faith, and it was the mark of his line, purifying those which would belong to that line and that faith, from all filthiness of the flesh and spirit. It was also a prophecy that from that line would be born a Saviour, who in the present time would cleanse us through baptism from all the defilement of death-bringing acts, and who in the future would free us by his resurrection from the universal corruption of death itself. But thou, O Lord, have mercy upon us.

In principio erat Verbum.

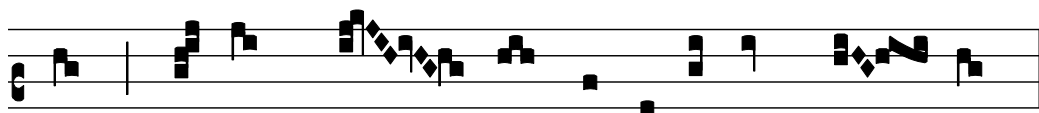
1. Resp.
VII.



I N the be-ginning *was the Word, and the

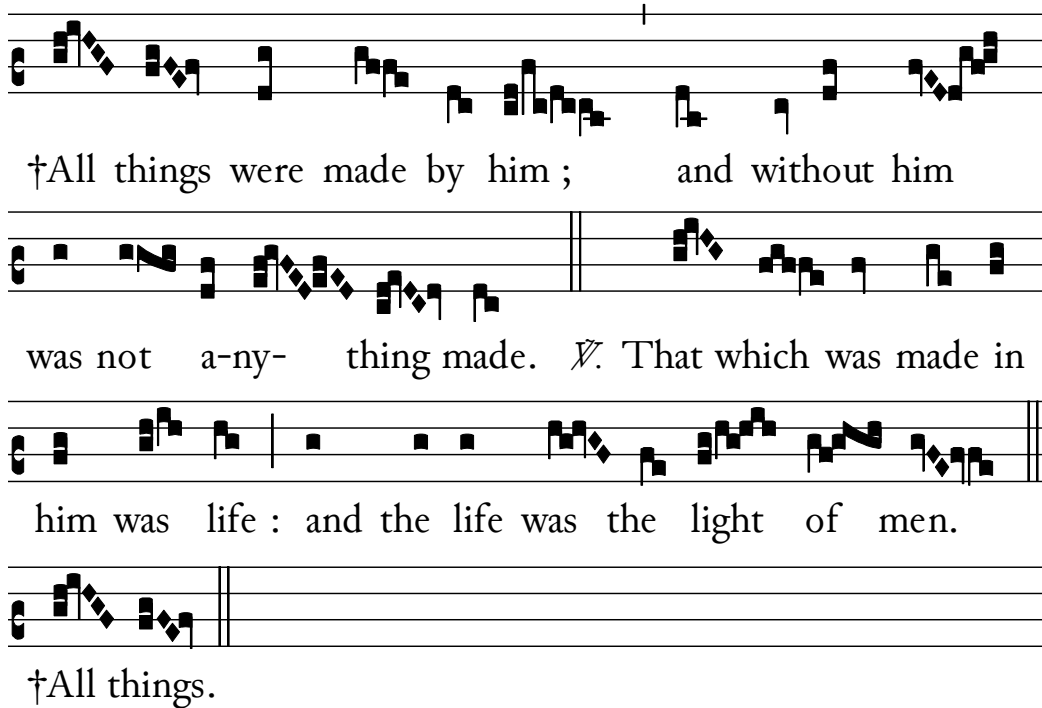


Word was with God, and the Word was



God. The same was in the be-ginning with God.

On the Day of the Circumcision of the Lord.



†All things were made by him ; and without him
was not a-ny- thing made. ✠. That which was made in
him was life : and the life was the light of men.
†All things.

Lesson ij.

AND circumcision signifieth especially the gift of forgiveness which would offer release from the sin of Adam's transgression. It pleased the One who was the giver of grace and of the law to be ministered to at that time by the ceremony of circumcision. For the One who now saith, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God, is the same one which said then, The male, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people : he hath broken my covenant. Surely the covenant was

not about the question of circumcision, since it was not the infant, who could not yet understand, but rather the adults, which did know how to observe it, who broke it. The true covenant was that which God entered into with the first man, for everyone who hath lived his life on earth for even one day is guilty of having transgressed, and therefore he is not unaware of needing some saving remedy. Even before the time of circumcision, and also after circumcision was given, there were faithful people from foreign nations, such as Job, the exemplar of patience,

On the Day of the Circumcision of the Lord.

and his friends and children which saved themselves and their families from original sin, either by sacrificial offerings, or, more certainly, by their faith alone, because The just man

shall liveth by faith, and Without faith it is impossible to please God. But thou, O Lord, have mercy upon us.

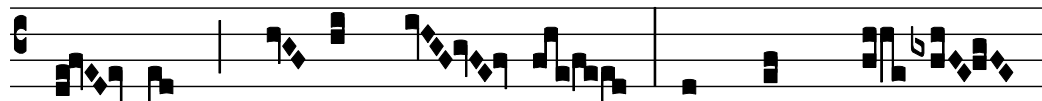
Benedictus qui venit.

2. Resp.

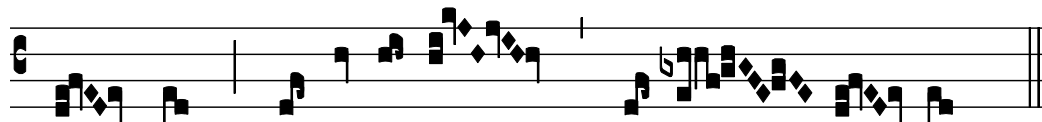
V.



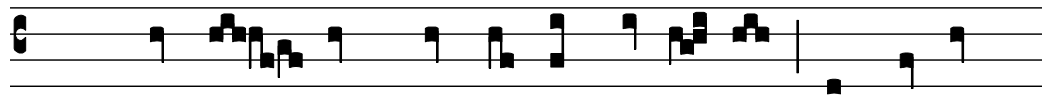
Lessed be he * that com-eth in the name of



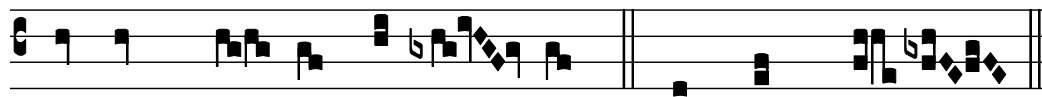
the Lord : God is the Lord. †Which hath shew- ed



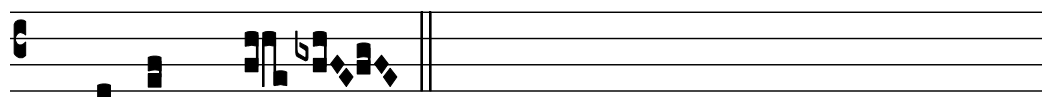
us light : al-le-lu- ya, al-le- lu- ya.



✠. The stone which the buil- ders re- fus- ed : is be- come



the head- stone of the cor- ner. †Which hath shew- ed.



†Who hath shew- ed.

Lesson iij.

TRuly those which, since they were engendered from a

heritage of sin, are conceived in iniquities and born in guilt, also need

remedies of this sort. Our Redeemer, however, who would take away the sin of the world, came into the world without sin. Just as he obtained remedies for us by his baptism, that is, to cleanse us of our wickedness, he consecrated the waters of baptism into which he descended, so also by the circumcision which he received, he did not wipe away his own offences (since there were none), but he taught us that the former condition of our nature was to be made new in him, and now indeed the stain of its evil vices was to be wiped away through him, signifying

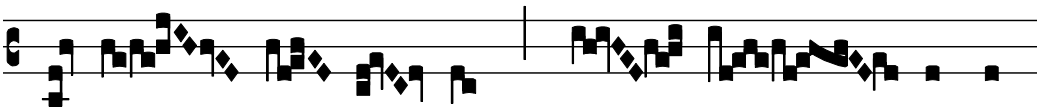
also that in the last day it would be completely restored in many respects from the plague of mortality and death itself. Hence it is fitting that Jesus is declared to have been circumcised on the eighth day, for it is not easy to read this concerning anyone in the Old Testament, although it was very often commanded regarding everyone, except only for the case of Isaac, who as the son of promise is the first one reported to have received circumcision on the eighth day. But thou, O Lord, have mercy upon us.

Ecce Agnus Dei.

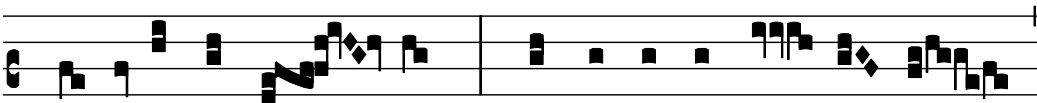
3. Resp.
VII.



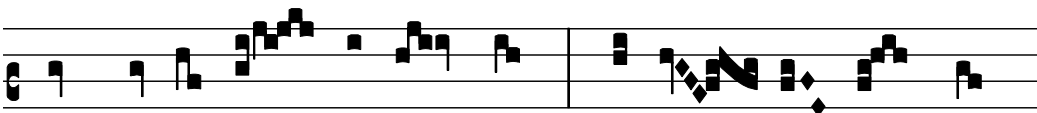
E- hold* the Lamb of God, which tak- eth away



the sin of the world : be- hold him of

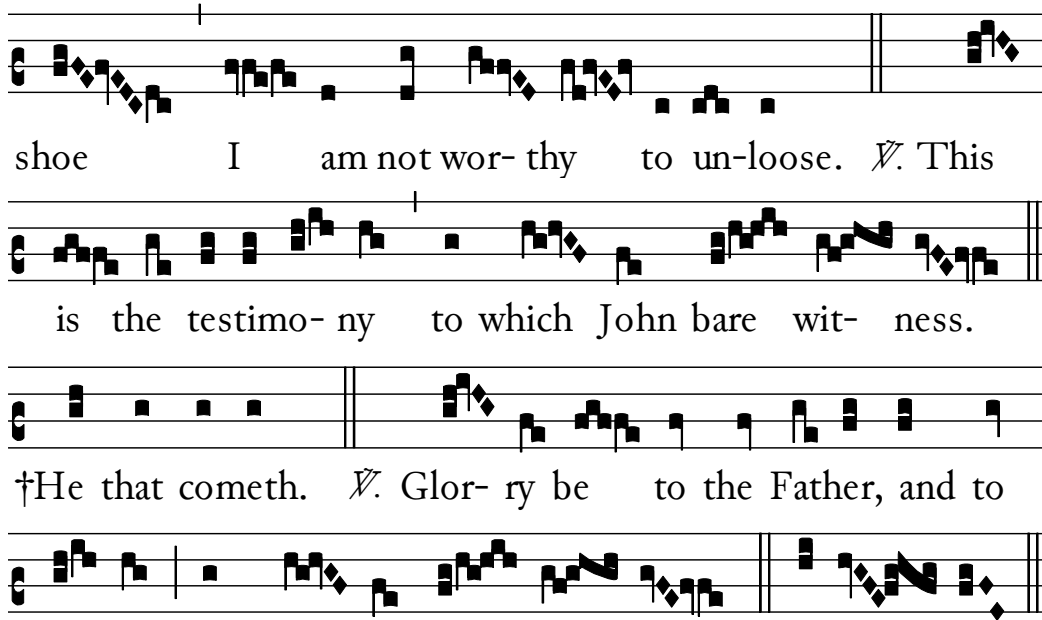


whom I said unto you. †He that cometh af- ter me



is pre-fer-red be-fore me. ‡The lat- chet of whose

On the Day of the Circumcision of the Lord.



shoe I am not wor- thy to un-loose. ⁊. This
is the testimo- ny to which John bare wit- ness.
†He that cometh. ⁊. Glor- ry be to the Father, and to
the Son : and to the Ho- ly Ghost. ‡The lat- chet.

¶ *In the ij. Nocturn.*

Speciosus forma..

4. Ant.
I.viii.



Hou art fair- er * than the children of men : full of



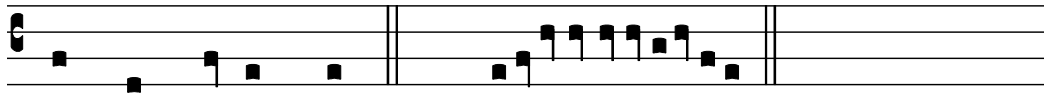
grace are thy lips. Ps. My heart is inditing. (45./xluij.) [274].

Suscepimus Deus.

5. Ant.
VIII.i.



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

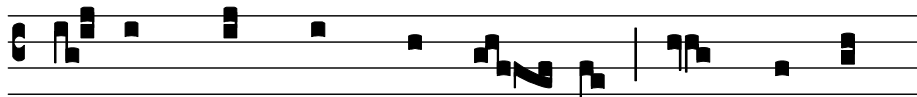


midst of thy temple. *Ps.* Great is the Lord. (48./xlvi.) [278].

Homo natus est.

6. Ant.

VII.ii.



man * hath been born in her : and the most



high hath founded her. *Ps.* Her foundations. (87./lxxxvj.) [361].

℣. He hath called upon me. ℟. Thou art my Father.

Lesson iv.

IT is good, I say, that Jesus was circumcised on the eighth day, for clearly what we have said above hath two senses—it is a renewal which is of the present time and one which is in the future, and it is a renewal which is of the spirit and one which is of the body—and both were prefigured in his resurrection and someday will be completed in ours. Indeed, concerning our first resurrection, which for now is celebrated by amendment of life and faith, the Apostle saith : So many of us as were baptized into Jesus Christ were baptized in his death : like as Christ was raised up from the dead by the

glory of the Father, even so we also should walk in newness of life. Concerning the second resurrection, which is hoped for at the end, he saith : For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. It is clear to nearly everyone that the number eight is appropriate to the glory of the resurrection. For the Lord rose on the eighth day, the day after the seventh day, which is the sabbath, and we ourselves will also rise, as it were in an eighth period of time, after the six ages of this world, and after the seventh age, which will be a

sabbath of souls who for the time being are living in another life. Then we will be truly circumcised, that is, perfected from every vice of corruption and fleshly concupiscence, among which lust ruleth : then truly the cutting of our foreskin will be accomplished. For the Lord hath said : The children of this world marry, and are given in marriage : but

they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage : neither can they die any more : for they are equal unto the angels : and are the children of God, being the children of the resurrection. But thou, O Lord, have mercy upon us.

Nesciens mater.

4. Resp.
VII.



HE vir-gin Mother, * know-ing no man, brought

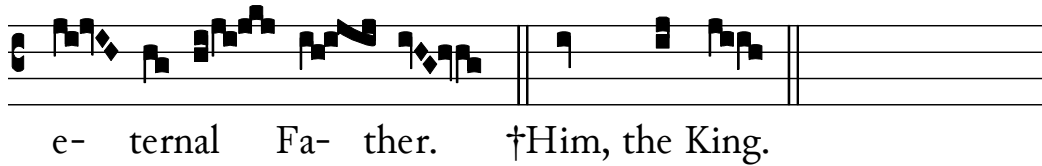
forth with-out pain the Sav-iour of the world.

†Him, the King of the An- gels, the Vir-gin a- lone fed

from her heaven -fil- led breasts. ♪. Bles- sed is

the womb of the Virgin Ma- ry, which bore the Son of the

On the Day of the Circumcision of the Lord.



Lesson v.

However, because this is a homily about circumcision, I wish to explore why Moses so often refereth to the law of circumcision as both given by God to the patriarchs and impressed upon himself, but he himself, during the whole time that he was in charge, wanted no one to be circumcised, except only for the case of his own son, whose mother took up a very sharp rock and circumcised him, so that he would not be slain by the Lord. But he left all those who were born in the desert to be circumcised by Joshua, thus interrupting for a period of forty years

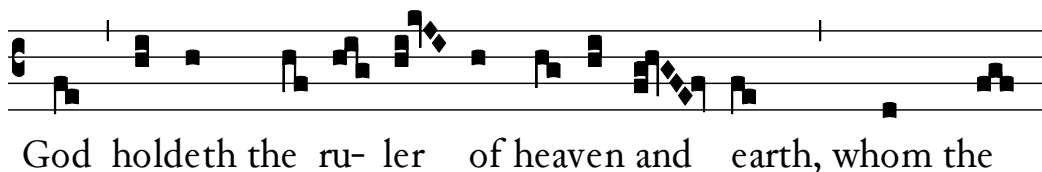
a divinely ordained practice which had been observed for four hundred and six years, but contradicted by the course which he followed in his own life. Without detracting from the understanding of my predecessors, I will briefly say what I myself think concerning this : Moses preacheth circumcision, but Joshua carrieth it out, for the law was given by Moses, but grace and truth came by Jesus Christ. And the letter ordering things produceth nothing unless grace be there to bring it forth. But thou, O Lord, have mercy upon us.

Continet in gremio.

5. Resp.
VIII.



N her lap * the Vir-gin Mo- ther of





whole world cannot con- tain. †In whom the joyful world
gaineth strength under a noble lea- der. ⁊. Heaven-
ly grace hath enter-ed the womb of a chaste mo-ther,
and a maiden's body beareth secrets unknown to
her. †In whom.

Lesson vj.

While Moses was preaching, the state of being uncircumcised increased, for, as the Apostle saith, By the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin. And in another place he saith, For until the law sin was not in the world : but sin is not imputed when there is no law. And again, Moreover the law entered, that the offense might abound. For I had not known the sin of lust except the law had said, Thou shalt not covet. But sin, taking

occasion by the commandment, wrought in me all manner of concupiscence. When the people were led into the promised land by Joshua, he cut by knives made of rocks the uncircumcised state which had increased while Moses was living, for where sin abounded, grace did much more abound. Now why did Joshua use knives made of rock for circumcising ? You will understand when you read that the rock was Christ, and upon this rock I will build my church. What the law could not

do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh : that the

righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. But thou, O Lord, have mercy upon us.

Confirmatum est.

6. Resp.

I.



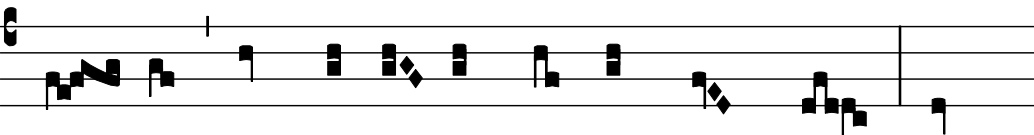
HE Vir- gin's heart * was strengthen-ed when at



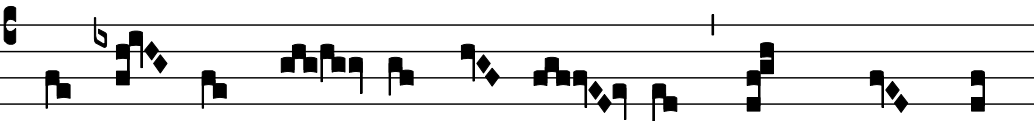
the message of an angel she con-ceived di-vine



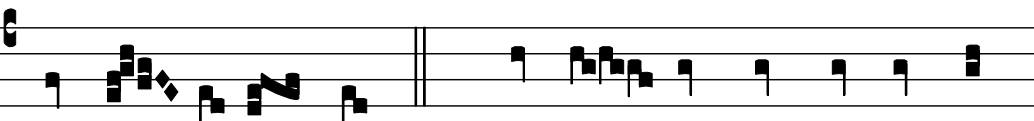
mys- te- ries : him that is fair- er than the children



of men did she con-ceive in her chaste womb. †And



she that is bles- sed for ev- er brought forth for

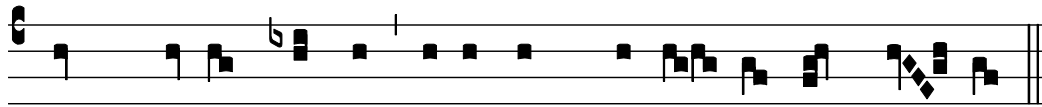


us both God and man. ✠ The mo- dest home of her breast



doth suddenly be-come the temple of God : untouched

On the Day of the Circumcision of the Lord.



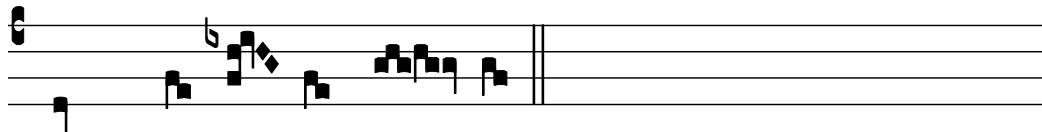
and knowing no man, at a word she con- ceiv-ed the Son.



†And she that is bles- sed. ⁊. Glo-ry be to the



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



†And she that is bles- sed.

¶ *In the iij. Nocturn.*

Exultabunt omnia ligna.

7. Ant.

V.i.



Hen shall all the trees * of the wood re-joyce be-fore



the face of the Lord, for he cometh. Ps. O Sing unto the
Lord. j. (96./xcv.) [370].

In principio et ante secula.

8. Ant.

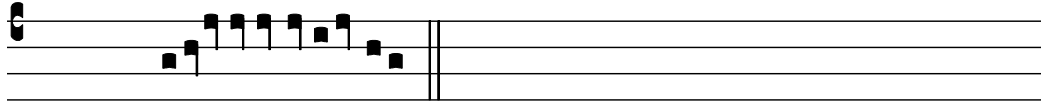
VIII.i.



N the be-ginning * and be-fore all a-ges the Word



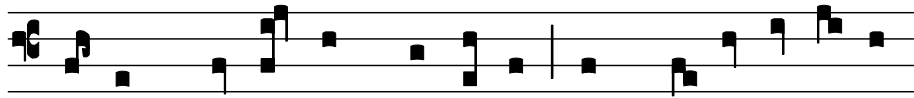
was God : and he is born for us the Sav-iour of the world.



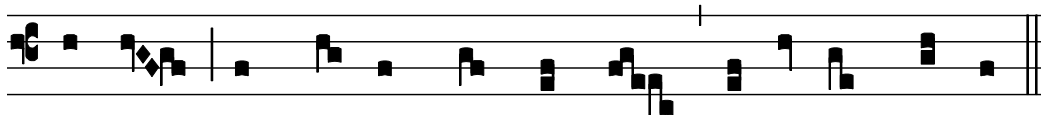
Ps. The Lord is King. (97./xcvj.) [371].

Ante luciferum genitus.

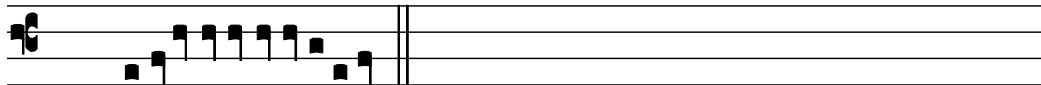
9. Ant.
II.i.



E-fore the daystar * be-gotten : and be-foreall a-ges



the Lord : our Sav-iour hath deigned to be born this day.



Ps. O Sing unto the Lord. ij. (98./xcvij.) [384].

℣. The Lord hath made known. ℟. His salvation.

The Gospel according to Luke ij. : 21. Lesson vij.



called Jesus. And so forth.

Homily of the Venerable Bede, Priest.

AT that time.
When eight
days were accom-
plished for the cir-
cumcising of the
child, his name was

THE evangelist expresseth the
holy and venerable memory of
this present day indeed in few words :
but he leaveth it laden with no small
power of heavenly mystery. For soon
after it was related that at the Lord's
nativity, of whose joys angels raised
up worthy praise, shepherds
celebrated by devoutly visiting, all

which then heard were marvelling :
and we likewise according to our
ability recently (by the Lord's bounty)
have performed with suitable
solemnities of masses and hymns : he
hath subjoined and also hath said,
And when eight days were ac-
complished for the circumcision of
the child, his name was called JESUS,
which was so named of the angel,
before he was conceived in the womb.
These are the joys of today's feast
which are to be venerated. This is

the solemnity of a sacred day : these
are the most holy gifts of heavenly
benevolence of which, commending
to the hearts of the faithful, the
Apostle saith, Because when the
fulness of the time was come, God
sent forth his Son, made of a woman,
made under the law. To redeem
them that were under the law : that
we might receive the adoption of
sons. But thou, O Lord, have mercy
upon us.

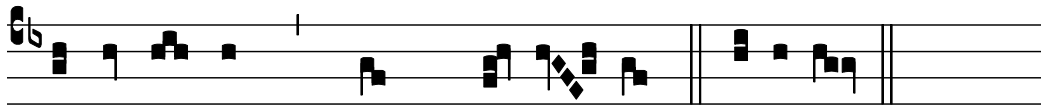
O regem celi.

7. Resp.
I.



King * of hea- ven, such a re-tinue at-
tend- deth thee : plac- ed in a sta- ble is he who con-tain-
eth the world. †He li- eth in a man-ger, and in
the clouds he thun- der- eth. ✠. He who a-lone rul-eth

On the Day of the Circumcision of the Lord.



heaven and earth through the ag- es. †He li- eth.

Lesson viij.

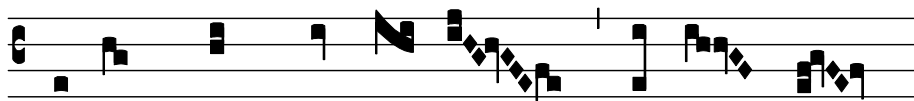
FOR by a great dispensation of benevolence for the redemption of the human race God the Father deigned to send not an angel, nor an archangel, but his Only Begotten Son. Because we were unable to see him in the splendour of his divinity : instead hath he provided by a great act of love that he should bring him forth born of a woman, that is conceived from the substance of maternal flesh without paternal admixture, a true man in appearance to mankind : who in divine power and substance remaining throughout what he was : would put on the true infirmity of mortal nature which he did not have.

And in order to commend to us the necessity of the virtue of obedience by a particular example : God sent forth his Son into the world created under the law. Not that he should be under any obligation to the law, for One is our Master, One is Lawgiver and Judge : but that he might by his compassion help those which put under the law had been unable to carry the burden, and that from the servile condition which under the law had been snatched away : he might restore by his bounty into the adoption of sons which is through grace. But thou, O Lord, have mercy upon us.

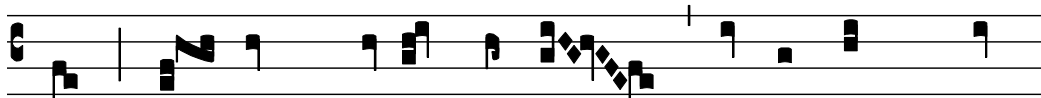
Congratulamini michi.

8. Resp.

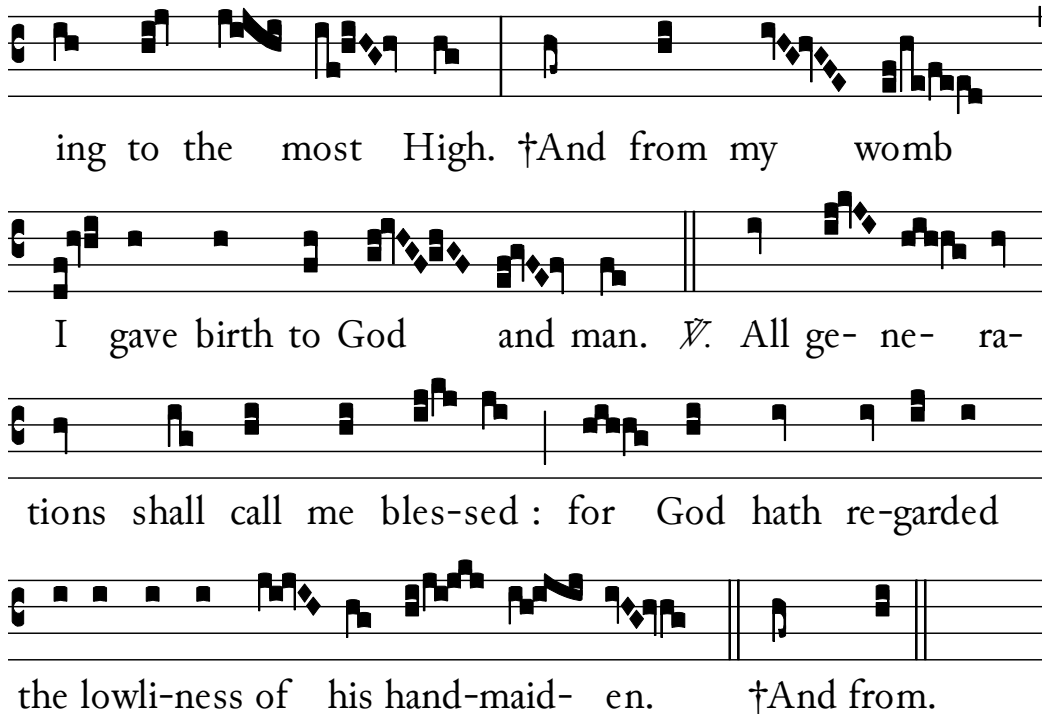
VII.



E-joyce with me * all ye who love the



Lord : for though be- ing lowly I was found pleas-



ing to the most High. †And from my womb
I gave birth to God and man. ✠. All ge- ne- ra-
tions shall call me bles-sed : for God hath re-garded
the lowli-ness of his hand-maid- en. †And from.

Lesson ix.

Therefore he received in the flesh the circumcision decreed by the law : who appeared in the flesh entirely without blemish of corruption. And he who came in the likeness of sinful flesh, but not in sinful flesh : did not reject the remedy by which customarily sinful flesh is made clean, just as he himself also underwent the flowing water of baptism by which he wished the people of the new grace to be washed from the filth of sins : not of necessity, but for the sake of example. And indeed your brotherhood ought to know, because in the law

circumcision provided the same help of a salutary treatment against the wound of original sin : that now baptism is accustomed to provide in the time of revealed grace : except that they were not yet able to enter the gate of the kingdom of heaven, until by coming he who gave the law would give his blessing : that the God of gods might be seen in Sion. Thus far in the bosom of Abraham after death consoled by blessed rest they awaited with blessed hope the entry into heavenly peace. Indeed he who now through his Gospel terribly and beneficially declareth, Except a man

On the Day of the Circumcision of the Lord.

be born of water and of the Holy Spirit, he cannot enter into the kingdom of God : himself formerly through his law proclaimed, The male whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people : because he hath broken my covenant, that is because

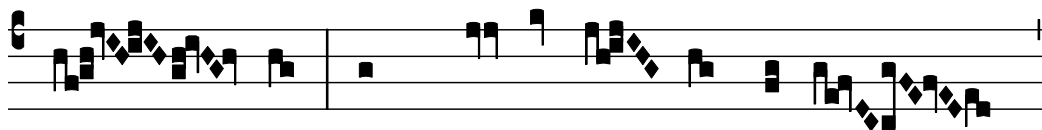
by sinning Adam transgressed the pact of life entrusted to mankind in paradise in which all sinned. He will pass away from the company of the saints : if he hath not been assisted by the bath of salvation. But thou, O Lord, have mercy upon us.

Verbum caro factum.

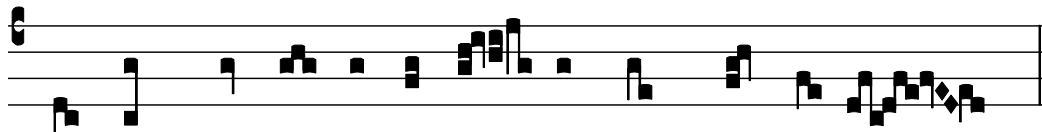
9. Resp.
VIII.



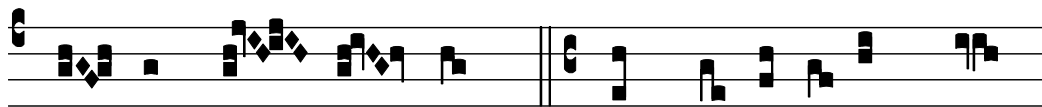
He Word * was made flesh, and dwelt a-



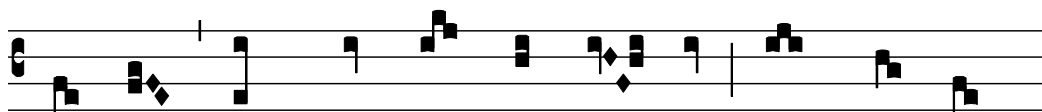
mong us. †And we be-held his glo-ry,



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



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



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



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



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

Psalm. Te Deum. [53].

Before Lauds.

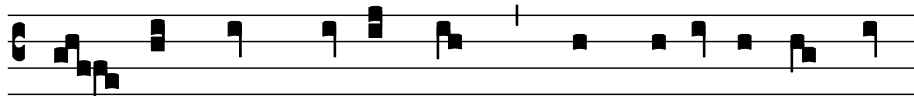
℣. The Word was made flesh. ℞. And dwelt among us. *with Alleluya.*

¶ *At Lauds.*

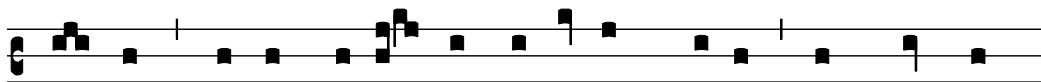
O admirabile commercium.

1. Ant.

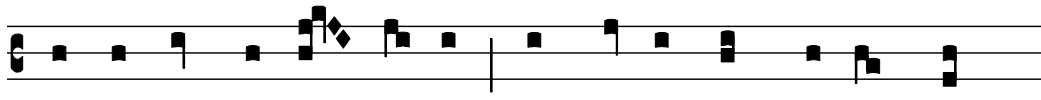
VI.



wondrous * interchange, the Cre-a-tor of hu-



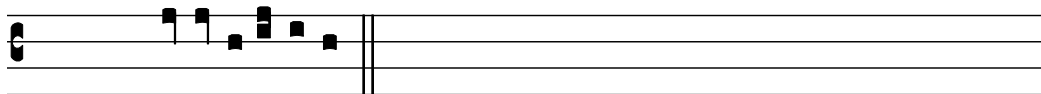
man-kind, tak-ing upon him a liv-ing body, hath deigned



to be born of a Vir-gin : and as a man, coming forth



without seed, hath bestowed upon us his di-vi-ni-ty.



Ps. The Lord is King. (93./xcij.) [57].

Quando natus es.

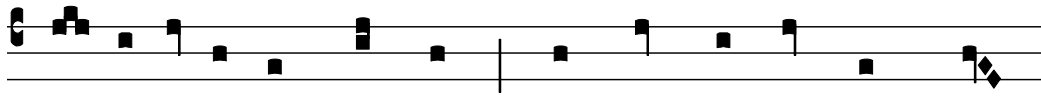
2. Ant.
III.i.



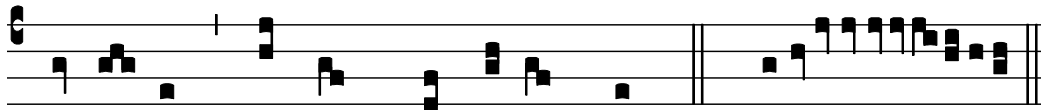
Hen thou wast born * in-effably of a Vir- gin, then



were the scriptures ful- fil- ed : Thou didst come down like



rain into a fleece of wool : that thou mightest save the



human race, we praise thee, O our God. *Ps.* O be joyful.

(100./xcix.) [58].

Rubum quem viderat.

3. Ant.
IV.iii.



N the bush * which Mo- ses saw unconsumed,



we acknowledge the pre-servation of thy glo-ri-ous virgi-



ni-ty, Mother of God, intercede for us. *Ps.* O God, thou
art my God. (63. & 67./lxij. & lxvj.) [59].

On the Day of the Circumcision of the Lord.

Germinavit radix Jesse.

4. Ant.
I.v.



root hath sprung * from Jesse, a star hath a-

ris-en from Ja-cob : a Virgin hath born the Sav-iour, we

praise thee, O our God. *Ps.* O All ye works of the Lord.

(*Daniel iij.*) [61].

Ecce Maria geunit.

5. Ant.
V.i.



Ehold, Ma-ry * hath borne for us a Saviour ; when

John saw him, he cri-ed out, say-ing, Behold the Lamb of

God : behold him which tak-eth away the sin of the world,

al-le- lu-ya. *Ps.* O praise the Lord. (148-150./*cxlvij-cl.*) [6□].

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.

Hymn. From lands that see. 274.

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

Mirabile mysterium.

Ant.
VIII.i.



wondrous * myste-ry is made known, this day na-
tures are alter-ed, God is made man : that which he was he
remain-eth : and that which he was not hath he ta-ken up :
suffer-ing no mingling nor di-vision. *Ps. Blessed be the Lord. 69*.*

Prayer.

God, who dost permit us to
celebrate the octave of our
Saviour's birth : grant we beseech
thee that as we have been renewed by
the communion of his flesh, so we

may be defended by his perpetual
divinity. Who liveth and reigneth
with thee in the unity of the Holy
Ghost, one God, world without end.
R. Amen.

¶ *At j.*

Ant. O wondrous interchange. *j. of Lauds.* 510.

Ps. Save me, O God. (54./liij.) [124].

Ant. Thanks, O God. [131].

Ps. Quicunque vult. [131].

¶ *At iiij.*

Ant. When thou wast born. *iiij. of Lauds.* 511.

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

The Chapter, R̃. and Ṽ. are said as on the Day of the Nativity of the Lord at all the Hours, with the Collect of this day.

¶ *At vj.*

Ant. In the bush. *iiij. of Lauds.* 511.

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

¶ *At ix.*

Ant. A root hath sprung. *iiij. of Lauds.* 512.

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

¶ *At Vespers.*

Antiphons and Psalms as on Second Vespers of the Nativity. 283.

Chapter. Titus 2. : 11, 12.

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

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

Confirmatum est.

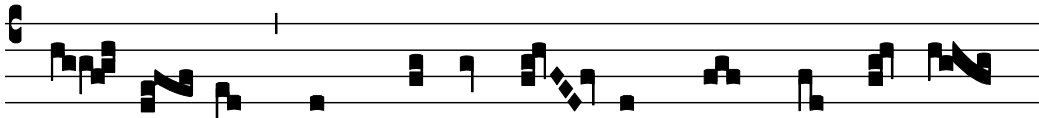
Resp.
I.



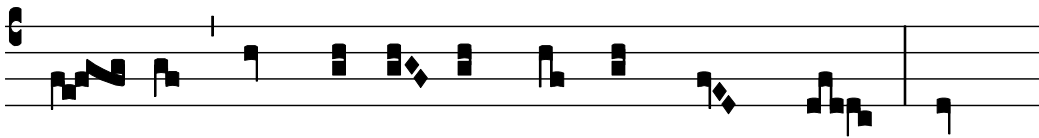
HE Vir- gin's heart * was strengthen-ed when at



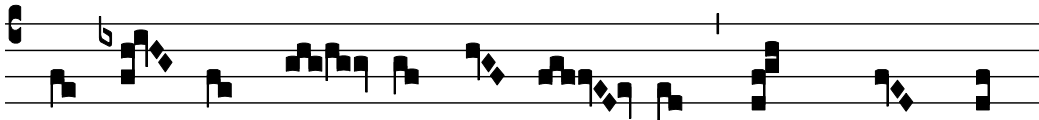
the message of an angel she con-ceived di-vine



mys- te- ries : him that is fair- er than the children



of men did she con-ceive in her chaste womb. †And



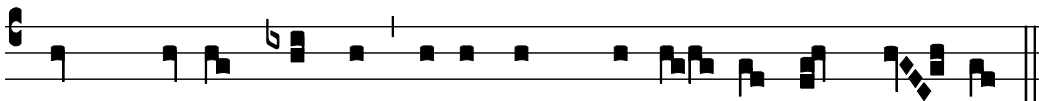
she that is bles- sed for ev- er brought forth for



us both God and man. ✠. The mo- dest home of her breast

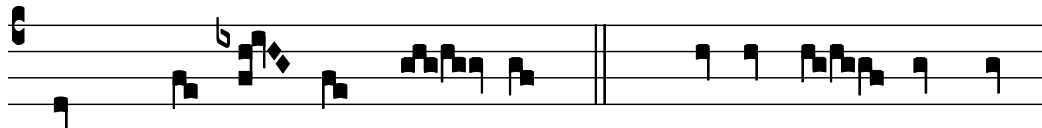


doth suddenly be-come the temple of of God : untouched

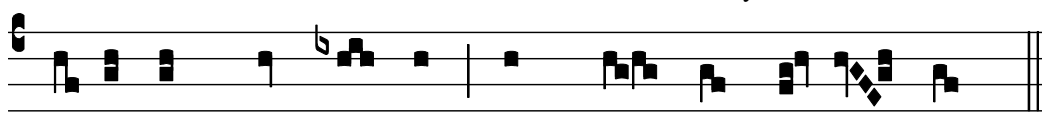


and knowing no man, at a word she con- ceiv-ed the Son.

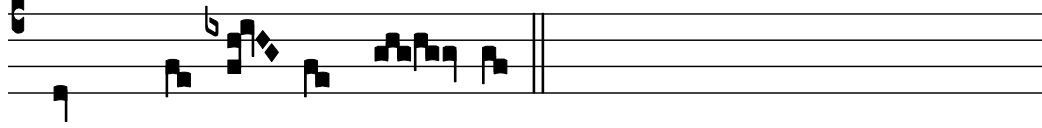
On the Day of the Circumcision of the Lord.



†And she that is bles- sed. ⁊. Glo-ry be to the



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





†And she that is bles- sed.

Hymn. From lands that see. 274.

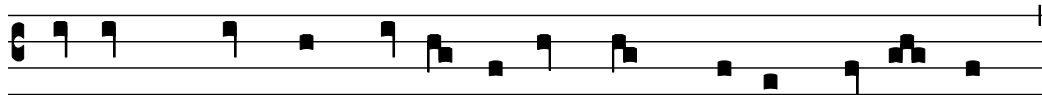
⁊. Blessed be he that cometh in the Name of the Lord. ⁊. God is the Lord,
who hath shewed us light. *The Response should not be said aloud.*

Magnum hereditatis mysterium.


Ant.
II.i.




great * myste-ry of in he- ri-tance : the womb



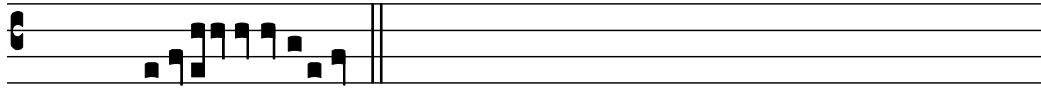
of one who knew not a man is made the temple of God,



he, tak-ing flesh from her, is not de-fil-ed, all nations



shall come, say- ing : Glo-ry be to thee, O Lord.



Ps. My soul doth magnify. 52*.

Prayer.



God, who dost permit us to celebrate the octave of our Saviour's birth : grant we beseech thee that as we have been renewed by the communion of his flesh, so we

may be defended by his perpetual divinity. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.
R. Amen.

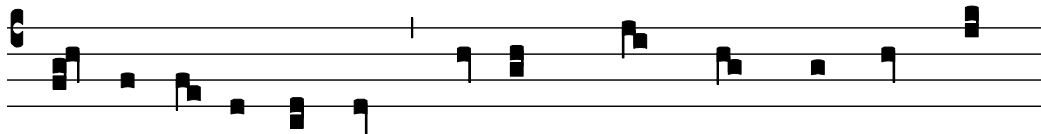
Memorial of Saint Stephen only.

Tu principatum tenes.

Ant.
I.v.



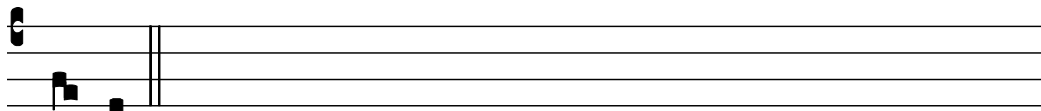
Hou art the foremost * in the choir of the Martyrs,



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, O Lord, with glory and honour. *℟.* 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. *R.* Amen.