THE SARUM RITE
Sarum Breviary Noted.
Performing Edition.

Volume B.
Part 13.
Pages 559-622.

Proper of Time.
On the Vigil of the Epiphany.
On the Day of the Epiphany.

Edited by William Renwick.

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 July 1, 2013.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L’Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

www.gregorian.ca

© The Gregorian Institute of Canada, 2013.
On the Vigil of the Epiphany.

On the Vigil of the Epiphany whether it be a Sunday or not let the service be made this way.

At Matins.

Let one alone of the Second Form, changing neither place nor vestment, sing the Invitatory with the ferial melody.

Christus natus est nobis.

Invit. VI.iii. Hrist is born unto us. †O come, let us worship.

Ps. O come, let us sing. 34*.

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

Ant. The Lord hath said. 243.

Ps. Why do the heathen. (2.) [17]. and the other Antiphons together with their Psalms as on the day of the Circumcision of the Lord, except for the ninth Antiphon which will be A Virgin by a word. which is found after Vespers of the Innocents. 295.

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

V. The Lord hath made known. R*. His salvation.

Lesson j. According to Matthew ij. : 19–2[].

At that time. When Herod was dead, behold, and angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel. And that which followeth.

Homily extracted from divers writings.

The death of Herod the king brought to an end the malicious contentions which at that time raged against the church in Judea. Moreover this was indicated in a dream:
On the Vigil of the Epiphany.

for angels are present to those dead to

the world. Since then on the death

of Herod Jesus returneth to the land

of Israel: He declareth the end of the

age, when, Enoch and Elijah pro-

claiming: the present insensibleness

of the Jews on account of the fires of

envy: shall receive the true faith.

And rightly when he quitteth Judea,
to flee, and this is said in the night:
until in truth he is returned, mention
is by no means made of flight, but

neither of night: without doubt

because sinners formerly persecutors
leave darkness behind: He finally

returneth to the light of faith them

that seek for Him. But thou, O

Lord, have mercy upon us.

O regem celi.

1. 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. V. He who a-lone rul-eth

heaven and earth through the ages. †He li- eth.
Lesson ij.

For they are dead which sought the life of the child. From this place we understand that not only Herod, but also the Pharisees and scribes at the same time had meditated the murder of the Lord. Who arose, and took the young child and his mother, and came into the land of Israel. He did not say take thy son and thy wife: but the child and his mother: as a nurse, not a spouse. Hearing however that Archelaus reigned in Judea in place of Herod his father: he feared to go thither. Archelaus is understood to be interpreted lion, Herod credited as skin or hide. Herod is he which afterwards made an alliance with Pilate: this son of Herod is the brother of Archelaus, which is the same that Tyberius Caesar banished to Lyon (which is a city of Gaul): and his brother Herod was made successor of the king. But thou, O Lord, have mercy upon us.

Congratulatmini michi.

E-joice with me * all ye who love the Lord: for though being lowly I was found pleasing to the most High. †And from my womb I gave birth to God and man. ‡ All ge-ne-ra-

2. Resp.

VII.
tions shall call me bles-sed: for God hath re-garded

the lowli-ness of his hand-maid- en. †And from.

Lesson iij.

OW at the doom of Herod, Joseph, fearing Archelaus, passed into Judea in dread: by the warning angel he withdrew into Nazareth in Galilee; finally the time appointed for the church was at hand: when in accordance with the universal blindness which now exists in that race, with which it doth not cease persecuting the Christians to a great extent, a more bitter persecution will arise in certain followers of Antichrist. Therefore the region of Judea in which Archelaus reigned, which is claimed to be interpreted leo, about which the Apostle saith, Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: showeth forth the perfidious followers of Antichrist. But thou, O Lord, have mercy upon us.

Confirmatum est.

3. Resp. I.

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

the message of an angel she con-ceived di-vine
mysteries: him that is fairer than the children of men did she conceive in her chaste womb. †And she that is blessed for ever brought forth for us both God and man. Ἡ. The modest home of her breast doth suddenly become the temple of God: untouched and knowing no man, at a word she conceived the Son. †And she that is blessed. Ἡ. Glory be to the Father and to the Son: and to the Holy Ghost.
†And she that is blessed.

The Ps. Te deum. \([53]\). is not sung unless it be a Sunday.

**Before Lauds.**

\(\overline{V}.\) The Word was made flesh. \(\overline{R}.\) And dwelt among us. with Alleluya.

**At Lauds.**

*This single Antiphon.*

\(O\) 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. \((93./\text{xcij.})\) \([57]\). &c. whether it be a Sunday or not.
On the Vigil of the Epiphany.

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.

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. Ps. Benedictus. 69*.

Prayer.

W e beseech Thee, O Lord, that the brightness of the coming festival may enlighten our hearts: that so we may escape from the darkness of this world, and may come to the land of eternal light. Through 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.
On the Vigil of the Epiphany.

Memorial of Saint Thomas.

*Opem nobis o Thoma.*

Ant. VI.i. Tretch forth * to us, O Thomas, thy power,

Guide those who stand, and raise up the fal-len : Correct our hab-its, our deeds, and our life, And di-rec-t our paths in the

way of peace.

V. Pray for us, O blessed Thomas. R: That we may be made worthy of the promises of Christ.

Prayer.

* God, for the sake of whose Church the glorious Bishop Thomas fell by the swords of ungodly men : grant, we beseech thee, that all who implore his aid may obtain the saving fulfilment of their petition. Through Jesus Christ our Lord. R: Amen.*
On the Vigil of the Epiphany.

Memorial of Saint Edward.

Euge serve.

Ant.
I.v.

Ell done, * thou good and faithful servant;

be-cause thou hast been faithful o-ver a few things,

I will set thee o-ver ma-ny things, saith the Lord.

V. The righteous shall flourish like a palm tree. R*. He shall spread abroad like a cedar in Lebanon.

Prayer.

God, who didst manifest thy only begotten our Lord Son Jesus Christ in visible form to the most glorious King Edward, grant, we beseech thee, that by his merits and prayers we may be found worthy to attain to the eternal vision of our Lord Jesus Christ himself. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R*. Amen.

Memorial of All Saints.

Exultabunt sancti.

Ant.
IV.i.

ET the saints * be joyful with glory: let them re-
joice in their beds.

℣. Wonderful is God in his Saints. ᥲ. And glorious in his majesty.

Prayer.

We beseech thee, O Lord, mercifully to look upon our infirmities: and, at the intercession of all thy Saints, turn from us all those evils that we most rightly have deserved. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ᥲ. Amen.

Let no Memorial be made of Saint Mary: nor is Matins of the same said in convent.

At Prime.

Ant. O wondrous interchange. 564.
Ps. Save me, O God. (54./liij.) [124].
Ant. Glory to thee, O Trinity. [131].
Ps. Quicunque vult. [131].
Chap. O Lord, be gracious. [137].
�. Jesu Christ. [140]. With the Melody as on the Vigil of the Nativity of the Lord when it falls outside of Sunday: and with the rest that pertains to Prime.

At Terce and at the other Hours.

At Terce and at the other Hours: let the festival Melody be sung on the Hymns as on Sundays granted that it not be a Sunday: let the Antiphons, Psalms, Chapters, Responsories, Versicles, be said as on the day of the Circumcision: together with this Prayer, We beseech thee, O Lord. 568.

On this day, unless it be a Sunday: Te Deum. [53]. is not sung, neither Gloria in excelsis. nor Ite missa est. because it is kept as a Vigil.
Vigil on Sunday.

If this Vigil falls on a Sunday: let the service be made this way.

At Matins.

Let the Invitatory be begun by two Rulers of the Choir in silken Copes at the Choir Step with the same Melody as on the day of the Nativity of the Lord: and let it be sung through by the Choir.

*Invit.* Christ is born. 240.

*Ps.* Venite. 17*.

Let the Hymn, Antiphons and Psalms be sung as on the day of the Circumcision of the Lord except for the ninth Antiphon which will be A Virgin by a word. found after Vespers of the Innocents. 408.

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

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

And let there be ix. Lessons.

The first three Lessons from a Sermon of Blessed Maximus, Bishop.

Lesson j.

Lightly, brethren, on the feast of the day at hand the whole world awakeneth in all joy because, promised from the ages, the Judge and Redeemer of the whole world is born. And it is necessary that in common we all, which have accepted the future test of the resurrection and the salutary promised faith, indeed have fear of the Judge: but joy in the Redeemer. Inasmuch as all faithful souls are corrected by fear: one is gladdened by correction. And in this, dearly beloved, how much is the dispensation of the almighty Father towards the human race, or if you please how much benevolence: that he which prepared such a Judge for the incredulous: in trust sent ahead this Redeemer in order that mercy running before would precede the severity of the approaching Judge.

Therefore Christ is born: but in his nativity all our lives have birth: because we which have lost the foremost privilege of birth, by visiting the divine birth of Christ return to life. The Virgin Mary bringeth forth: but the same herself hath brought forth the Author. She hath given forth into the world a man which was
not accepted by man. But thou, O Lord, have mercy upon us.

_In principio erat Verbum._

1. Resp. VII.

N 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 anything made. ¶That which was made in him was life: and the life was the light of men. ¶All things.

_Hat wonder is this, brethren? Flesh born of flesh: by no means begotten by flesh. And by a certain secret and incomprehensible_
conception, a divine progeny proceeded from a mortal woman. Neither is it truly wonderful if the divine birth arose where there was no human conception: nor if the birth violated not that mother which intercourse had not bred. Saith that Isaiah, having certain knowledge of the future, revealing to people and nations a sign of new salvation, Behold a virgin shall conceive in the womb and bring forth a son: and they shall call his name Emmanuel, which being interpreted is, God with us. And in order that we understand the New and the Old Testament to be of one agreement and one intention: likewise asserteth blessed Luke the Evangelist, that extraordinary reporter of the begetting of the Lord, saying, The angel Gabriel was sent from God to Mary a virgin espoused to a man whose name was Joseph. And said unto her, Behold thou shalt conceive in thy womb, and bring forth a son: and shalt call his name Jesus. Now Jesus, beloved: in Latin speech is called Saviour. 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


♂. The stone which the buil-ders re-fus-ed: is be-come
Lesson iii.

Behold, as one another in turn agree in meaning: the divine testimonies are confirmed. And with proclamation will be a diversity of times: yet not a diversity of stories. For the begetting by the Virgin which had been foretold: that beareth witness. What then of the nativity of Christ, what impendeth from redemption: and who is both declared God by Isaiah: and announced the Saviour by Gabriel? Who doubteth the untouched womb to blossom in childbirth: of which by a single mouth and as well by the same spirit speaketh out the evangelist, the angel and the prophet? Where witnesses are so many and so excellent: truth doth not blush, but the incredulous listener is repressed. But now let us consider what injustices Christ endureth for us: to whom, if you will, on the other hand those injustices add beauty to mighty works. And first of all he suffered to be conceived by the female sex: which in the beginning of the world by the all-powerful hand had created the female from the male. But the chastity of the maidenly mother: raiseth up this humility of birth. And although Christ when an infant was fed by woman's milk: yet that the Mighty One of all things was nourished by the breasts of a Virgin bride, and also that into this tumult of earthly cares and surging dregs of the world the maternal womb had brought forth that foremost one: he is swaddled in lowly clothes. In clothes was he covered for us: who, when he created everything, bathed the earth in light, adorned heaven with stars: and clothed the sun with fiery brightness. Indeed he was wrapped in cloth: but these clothes were given a new star shining for the magi, and were honoured by exulting angels. 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-reed be- fore me. ‡The lat- chet of whose
shoe I am not wor- thy to un- loose. V. This
is the testimo- ny to which John bare wit- ness.

†He that cometh. V. Glor- ry be. to the Father, and to
the Son: and to the Ho- ly Ghost. ‡The lat- chet.
On the Vigil of the Epiphany.

Let the three Middle Lessons be said of St. Thomas together with the Versicles and Responsories of the first Nocturn of the History of the first day.

Lesson iv.

When the body of blessed Thomas was delivered to be buried, and was to be dressed in the pontifical robes: which very few of his household had known: he was found wrapped in a close hair shirt, and that hair cloth was found from his inner thighs all the way to the knees (which previously had been unheard of in our country). Who is able to repeat or to hear what followed without tears? Indeed the church which had been violated or rather consecrated by holy blood: although with much hesitation and deliberation, not a little on account of fear of the wicked, nevertheless protesting the offense to God: had the courage to be supported by the clergy itself. But because of open indications, so much terror took possession of the inhabitants, that no one at all, or rarely would there be, who ventured to hold back from the clergy a display of justice: or else to deny for the dead due service. The impious also urged this: that his name would be expunged for ever. But thou, O Lord, have mercy upon us.

Students livor.

4. Resp. 1.

N- vy,* striv- ing hard to pun- ish

Thomas, Con- demned into ex- ile his fa- mi- ly.

†All his kins- folk had to leave

574
On the Vigil of the Epiphany.

In all this persecution the furor did not rest: of saying that the body of a traitor was not to be buried amongst holy bishops but to be thrown away in a vile swamp, or suspended on a gibbet. Whence the holy men which were in attendance on him, fearing violence being inflicted: before the accomplices of Satan which had been called to perpetrate sacrilege were assembled, interred him in a marble sarcophagus in the crypt before the altar of Saint John the Baptist and Saint Augustine, Bishop of the English. Had it not been entombed in a high place of honour: excessive hatred of respect would have incited the criminals to fury: and the gang that were prepared to extend sacrilege to the sacred body: were by no means afraid to rage, destroying honour even in the grave. But thou, O Lord, have mercy upon us.

Thomæ manum mittit.

5. Resp. II.

Ho- mas * pled-ged him- self to be
On the Vigil of the Epiphany.

Courageous: He spurned the judgement, despised the reproach. None of this injustice broke his spirit. V. Thomas's constancy cried out to all: For the courageous every land is home. None of this.

Lesson vi.

Moreover in the place in which the holy man was buried: to the praise and glory of almighty God through whom many and great miracles are made: come together masses of people in order that they may see in others and perceive power and clemency in Him who is always wonderful and glorious in his saints. For in the place of his passion and where before the aforesaid high altar he would be buried, and in which at last he was buried: paralytics are healed, the blind see, the deaf hear, the dumb speak, the lame walk, those with fever are relieved, those possessed by demons are liberated, and from various illnessed the sick are cured, blasphemers are confounded from the Devil. And insofar as from the days of our fathers what has by no means been heard, they rise again. These things and more which are reported of that place are very long to
attend to, whereby alone He is blessed above all for ever. Amen. But thou, O Lord, have mercy upon us.

6. Resp. V.

**Jacet granum.**

HE grain * of wheat li-eth smother-ed by the chaff: the just man slain by the sword of sinners.

†Exchang-ing his house of clay for hea-ven. V. The vinekeeper fall-eth in the vineyard: The leader in his camp, the husbandman in the field. †Exchang-ing. V. Glo-ry be to the Father, and to the Son: and to the Ho-ly Ghost. †Exchang-ing.

*And the three Final Lessons from the Exposition of the Gospel When Herod was dead.*
On the Vigil of the Epiphany.

as above 559. together with this \( V \). The Lord hath made known. \( R \). His salvation.

498. and with these three Responsories:

\( R \). 7. O King of heaven. 560.

\( R \). 8. Rejoice with me. 561.

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. \( V \). In the be-ginning was

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

was God. †And we. \( V \). Glo-ry be to the Fa-ther, and to

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

578
Ps. Te Deum. [53].

Before Lauds.

Vers. The Word was made flesh. R. And dwelt among us. with Alleluia.

At Lauds.

This single Antiphon.

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]. and the other Psalms.

Chapter. Titus 2. : 11, 12.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world. R.

Thanks be to God.
On the Vigil of the Epiphany.

_Hymn._ From lands that see. 274.

\(\text{V. Blessed be he that cometh in the Name of the Lord. R. God is the Lord, who hath shewed us light. The Response should not be said aloud.}\)

**Beatus venter.**

\[\text{Ant. VIII.ii.}\]

\[\text{Less-ed * is the womb that bare thee, O Christ: and} \]

\[\text{blessed are the paps that gave suck to thee, O Lord and} \]

\[\text{Saviour of the world, al-le-lu-ya. Ps. Benedictus. 69*.}\]

**Prayer.**

\[\text{We beseech Thee, O Lord, that the brightness of the coming} \]

\[\text{festival may enlighten our hearts: that so we may escape from the} \]

\[\text{darkness of this world, and may come} \]

\[\text{to the land of eternal light. Through Jesus Christ thy Son our Lord, who} \]

\[\text{liveth and reigneth with thee in the unity of the Holy Ghost, one God,} \]

\[\text{world without end. R. Amen.}\]

_Then let Memorials be said of Saint Thomas and of Saint Edward as above. 566._

_Let no Memorial be made of All Saints, nor of Saint Mary, nor let Matins of the same be said in Choir._

**At Prime.**

\[\text{Ant. O wondrous interchange. 579.}\]

\[\text{Ps. Save me, O God. (54./liij.) [124].}\]

\[\text{Ant. Thee all thy creatures. [130].}\]
Ps. Quicunque vult. [131].
Chap. Now unto the King eternal. [136].
R'. Jesu Christe. with the melody of the day of the Nativity of the Lord, and the prayers, &c. [138].

At Terce and at the other Hours let all be made as is indicated above. 568.

At j. Vespers.

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

Chapter. Isaiah. lx. : 1.

Rise, shine, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. R': Thanks be to God.

Reges Tharsis.

Resp. II.

HE kings of Tharsis * and of the Isles shall give presents. †The kings of Arabia and Saba shall come. ‡Bringing gifts unto the Lord God.

V. And all kings shall fall down before him: all nations shall do him service. †The kings. V. Glory be to
the Father, and to the Son: and to the Holy Ghost.

‡Bringing.

Let this Melody be sung on this Hymn at this Vespers and on the day of the Epiphany: and on the Sunday within the Octave and on the Octave of the same whether at first Vespers or at second Vespers.

Hostis Herodes impie.

HY, impious He-rod, should'st thou fear * Be-cause the Christ is come so near ? He who doth heav'nly kingdoms grant Thine earthly realm can nev- er want. 2. Lo, sag- es from the East are gone To where the star hath newly shone:

Led on by light to Light they press, And by their gifts their
On the Vigil of the Epiphany.

God confess. 3. The Lamb of God is mani-fest Again in Jordan's wa-ter blest, And he who sin had nev-er known

By washing hath our sins undone. 4. Yet he that rul-eth every-

thing Can change the na-ture of the spring, And gives at Ca-na this for sign— The wa-ter reddens in-to wine.

5. All glo-ry, Lord, to thee we pay, For thine E-pipha-ny to-day : All glo-ry, as is ev-er meet, To Father and to Pa-ra-clete. Amen.

The above Verse is sung at the end of all Hymns of the same metre during the whole
On the Vigil of the Epiphany.

Octave of the Epiphany and on the Octave.

V. All they from Saba shall come. R. They shall bring gold and incense: and shall shew forth the praises of the Lord. The Response should not be said aloud.

Magi viderunt stellam.

Ant. VIII.i.

HE wise men * behold-ing the star said one to an-

other: This is the sign of a great King: let us go and en-

quire after him, and offer him gifts: gold, frankincense,

and myrrh. Ps. My soul doth magnify. 59*.

Prayer.

W e beseech Thee, O Lord, that the brightness of the coming festival may enlighten our hearts: that so we may escape from the darkness of this world, and may come to the land of eternal light. Through 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.

Compline from the Vigil of the Epiphany through the Octave of the Epiphany is found in the Psalter. [520].

584
On the Day of the Epiphany.

At Matins.

At Matins neither the Invitatory nor Hymn is sung, but immediately after O Lord, open thou. and O God, come to my assistance. let the Antiphon be introduced solemnly by one of the Superior Grade thus.

In the j. Nocturn.

1. Antiphon VII.i.

Afferte Domino.

Ring unto the Lord,

The Rulers of the Choir sing thus.

O ye mighty, bring young rams unto the Lord :
Let the Choir continue the Psalm.

ascrībe unūtō the Lord worship and strength. (29./xxviii.) [220].

Ant.

Ring unūtō the Lord, O yē mighty, worship

the Lord with ho-ly worship.

Psallite Deo nostro.

2. Ant.

sing praises * unūtō our God, sing praises : sing

praises unūtō our King, sing praises with understand-ing.

Ps. O clap your hands. (47./xlvi.) [277].

Omnis terra adoret te.

3. Ant.

LL the world * shall worship thee, sing of thee :

586
and praise thy name, O Lord. Ps. O be joyful. (66./lxv.) [304].

V. All they from Sa-ba shall come. R. They shall bring gold and incense, and shall shew forth the praises of the Lord.

Let the first three Lessons be read from the Prophecy of Isaiah lv. : 1–5.

Lesson j.

O, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your
ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. And let it be concluded with this clause. Thus saith the Lord God, turn unto me, and ye shall be saved.

Responsory I. V.

_Illuminare illuminare._

Hine, * shine, O Je-ru- sa- lem,

for thy light is come. †And the glory of the Lord is risen upon thee.  And the Gentiles shall come to thy light:

and kings to the brightness of thy ris- ing. †And.

Lesson ii. _Isaiah_ lv. : 6–12.

EEK ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous
man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Thus saith the Lord God, turn unto me, and ye shall be saved.

Omnes de Saba venient.

2. Resp. VII.  
LL they * from Sa-ba shall come: they shall bring gold and frank-in- cense, and they shall shew forth the prais-es of the Lord. †Al-le- lu- ya, al-le- lu- ya, al-le- lu- ya. ℓ The kings of Tharsis and of the Isles shall give pres- ents: the kings of A-ra-bi- a and
On the Day of the Epiphany.

Saba shall bring gifts. †Alleluia.


A Rise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. Thus saith the Lord God, turn unto me, and ye shall be saved.

Reges Tharsis.

3. Resp. II. HE kings of Tharsis *and of the Isles shall give presents. †The kings of Arabia and Saba shall come. ‡Bringing gifts unto the Lord God.
V. And all kings shall fall down before him: all nations shall do-him service. †The kings. V. Glory be to the Father, and to the Son: and to the Holy Ghost. ‡Bringing.

In the Second Nocturn.

Reges Tharsis et insule.

4. Ant. I.iv. HE kings of Tharsis * and of the Isles shall give presents to the Lord the King. Ps. Give the King. (72./lxxj.) [324].

Omnes gentes quascunque.

5. Ant. IV.i. LL nations * whom thou hast made: shall come and
On the Day of the Epiphany.

worship be-fore thee, O Lord. Ps. Bow down thine ear.

Venite adoremus eum.

6. Ant. VIII.i.

come, * let us worship him: for he is the Lord our God. Ps. The same. (95./xciii.) [369].

V. The kings of Tharsis and of the Isles shall give presents. R. The kings of Arabia and Saba shall bring gifts.

Daily within the Octave let this Antiphon be sung.

Homo natus est in ea.

HE Man * is born in her, and the Most High himself hath established her. Ps. Her foundations. (87./lxxxvii.) [361].

Middle Lessons from a Sermon of Blessed Leo, Pope.

Lesson iiiij.

Aving recently celebrated the festival day in which immaculate Virginity brought forth the Saviour of the human race: the venerable feast of the Epiphany, dearly beloved, giveth us steadfastness of joy, that in the midst of kindred solemnities and neighbouring mys-
On the Day of the Epiphany.

teries: the vigour of our exultation and the fervour of our faith may not grow cool. For it concerneth the salvation of all men: that the infancy of the Mediator of God and men was already revealed to the whole world: while hitherto he was still detained in the little town. For although he had chosen the nation of the Israelites and of that nation one family, from which he would assume the nature of all human nature: yet he refused to keep the beginnings of his birth hidden within the narrow limits of the maternal home, but wished to be soon recognized by all: who deigned to be born for all. But thou, O Lord, have mercy upon us.

Magi veniunt ab oriente.

4. Resp. VIII.

Ise men * came from the East to Je-ru-sa-lem,

seek-ing and say-ing. †Where is he that is born, whose star we have seen? and we are come to worship the Lord.  ‡ When Je-sus was born in Beth-le-hem of Ju-de-a in the days of He-rod the
On the Day of the Epiphany.

king: behold, there came wise men from the East to Jeru-
ru- sa- lem, say- ing. †Where is he.

Lesson v.

O the three magi, therefore, in the region of the east a star of new brilliance appeared: which being brighter and more beautiful than the other stars: would easily direct the eyes and minds of those that looked upon it: that it might immediately be seen not to be idle, which was so unusual in appearance. Therefore he who gave to the beholders the sign gave understanding to those who saw it, and that which he made them understand he made them seek after: and he when sought presented himself to be found. The three men follow the leading of the heavenly light: and with steadfast gaze following the indication given by its guiding brilliance, are led to the recognition of the truth, who supposed that the birth of a king, which was signified to them by their natural thoughts, must be sought in a royal city. But he who had taken the form of a servant and had come not to judge but to be judged: chose Bethlehem for his nativity, Jerusalem for his passion. Herod to be sure hearing that a prince of the Jews was born: suspected a successor and became frightened, and having planned the death of the Author of salvation, falsely pledged to do him homage. How happy would he have been if he had imitated the faith of the magi: and turned into a religious act what he designed as a fraud. But thou, O Lord, have mercy upon us.
5. Resp.

IV.

Interrogabat magos Herodes.

E-rod inquir-ed * of the wise men, What sign

have ye seen concerning him that is born King? A

great star shin-ing forth, whose brightness il-lumi-nat-eth

the world. †And we have re-cogniz-ed, and are

come to wor-ship the Lord. V. We have seen his

star in the East. †And we.

Lesson vj.

blind impiety of foolish jealousy, that thinkes that a
divine plan is to be disturbed by thy rage. The Lord of the world, who
bestoweth an eternal kingdom: seeketh not a temporal. Why dost thou attempt to overthrow the

immutable order of things ordained: and to endeavour to anticipate the crime of others? Not to thy time
doth the death of Christ belong. First must the Gospel be established: first must the kingdom of God be
proclaimed, first must healings be
On the Day of the Epiphany.

bestowed: first must miracles be performed. Why wouldst thou have for thy crime that which is to be the work of others: and not perpetrating this wickedness, precipitate on thyself alone the charge of wishing it? By this design thou gainest nothing: accomplishest nothing. He who was born by His own will: shall die by the power of His own will. The magi therefore achieve their desire: and come to the child, our Lord Jesus Christ, being guided by the same star. In flesh they adore the Word, in infancy Wisdom: in weakness Power: and in the true nature of man the Lord of majesty. But thou, O Lord, have mercy upon us.

*Tria sunt munera.*

6. Resp. I.

Hree are * the pre-cious gifts, which the wise men offer-ed to the Lord on this day, and they signi-

fy di- vine mys- te- ries. †That in gold the power of a king might be shewn; in frankin-

cense re-gard

the High Priest. ††And in myrrh, the bu-ri-al of
On the Day of the Epiphany.

V. The wise men v-e-n-e-r-a-ted the author of our salvation in the man-g-er: and from their trea-sures they pre-sented to him gifts of mys-tic mean-ing. †In.

V. Glo-ry be to the Father and to the Son: and to the Ho-ly Ghost. ‡And in.

In the Third Nocturn.

Fluminis impetus letificat.

7. Ant.

VI.

HE riv-ers * of the flood ther-of shall make glad, al-le-

lu-ya, the ci-ty of God, al-le-lu-ya. Ps. God is our hope. (46./xlv.) [276].

597
On the Day of the Epiphany.

Adorate Dominum.

8. Ant. VI.

worship the Lord, * al-le-lu-ya, in the beauty


Adorate Deum.

9. Ant. VI.

worship the Lord, * al-le-lu-ya: all ye angels

of his, le-lu-ya. Ps. The Lord is King. (96./xcv.) [371].

V. All nations whom thou hast made. R. Shall come and worship before thee, O Lord.


Hen Jesus was born in Beth-lehem of Judæa in the days of Herod the king, behold, thee came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? And that which followeth.

Homily of Blessed Gregory, Pope.
the orient to worship him. Evidently because, the Jews as it were making use of reason, a rational creature, that is an angel, must have proclaimed: but the Gentiles because they knew not how to make use of reason: to become aware of God are guided not by a voice, but by a sign. Wherefore prophecy was given to those that believe, not to them that believe not; but signs to those that believe not, not to those which believe. But thou, O Lord, have mercy upon us.

Hodie in Jordane.

7. Resp. III. His day, * when in the Jor-dan the Lord was bap-tiz-ed, the hea-vens were o-pen-ed, and like a dove the Spi-rit a-bode o-ver him: and the voice of the Father thun-der-ed. †This is my Son, in whom I am well pleas-ed. ‡ The hea-vens were open-ed o-ver him: and the voice of
On the Day of the Epiphany.

Lesson viij.

AND it will be observed that when he was already come to his full adulthood the apostles preached our Redeemer to the same Gentiles: but as an infant and not yet capable through the human body of the office of speaking, a star announced him to the Gentiles. Because without doubt reasonable order demandeth that when the Lord was already speaking, by spoken proclamations he should become known to us: and when he was not yet speaking the silent elements should proclaim him. But in all these signs which were revealed, whether at the begetting of the Lord or at his dying: it is to be considered by us how great was the hardness of heart in some of the Jews which recognized him neither by the gift of prophecy nor by miracles. To be sure all the elements bore witness that their Author had come. Indeed in order to speak something of them in human terms: the heavens knew him to be God: because they immediately sent forth a star. The sea knew: because it submitted itself to be walked upon under his feet. The earth knew: because it trembled at his death. The sun knew: because it hid the rays of its light. The stones and walls knew: because at the time of his death they were rent. The infernal region knew: because it gave up the dead that it was holding. But thou, O Lord, have mercy upon us.

Dies sanctificatus.

8. Resp. VIII.

His * bles-sed day is dawning for us; come, ye
On the Day of the Epiphany.

And him whom all the insensible elements perceived to be God: still the hearts of the unfaithful Jews very little recognize to be God. And harder than stones, they are unwilling to be rent by penitence, they refuse to confess: whom the elements (as we have said) either by signs or by rending proclaim to be God. Whereby also to the increase of their condemnation they despised him who was born: that they had known long before was to be born. And they had known not only that he would be born: but also where he would be born. For being asked by Herod they pronounced the place of his birth: which they had learned from the authority of Scripture, and they brought forward the testimony that it was revealed that Bethlehem was to be honoured by the birth of a new leader, in order that their double knowledge itself would be for them a testimony to condemnation, and for us an assistance towards belief.
Which surely was well indicated when Isaac blessed Jacob his son: who even though his eyes were blind nevertheless prophesied: not seeing his son who was present, but foretold of him many things in the future: because evidently the Jewish people were filled with the spirit of prophecy and yet blind, for Him of whom many future things were foretold: they did not recognize when he was present. But thou, O Lord, have mercy upon us.

In columbe specie.

9. Resp. II. N the form of a dove * the Ho-ly Spi-rit was seen: †The voice of the Father was heard, This is my be-lov-ed Son, in whom I am well pleas-ed. ‡Hear ye him. V. The voice of the Lord commandeth the wa-ters; the glorious God mak-eth the thun-der: the Lord rul-eth the sea. †The voice.
On the Day of the Epiphany.

V. Glory be to the Father, and to the Son: and to the Holy Ghost. ¶Hear.

While this final Responsory with its Verse and with its Gloria Patri. is being sung, the Deacon proceeds together with the Subdeacon and the Thurifer and the Candle Bearer and the Acolyte bearing the Cross, in the same way as on the night of the Nativity of the Lord, all clothed in solemn vestments for incensing the Altar, and having received a blessing from the Officiant they process through the middle of the Quire to the Pulpit for the singing of the Gospel: let it be begun this way.

IV. HE Lord be with you. ¶R. And with thy spirit.

¶. The continuation of the Holy Gospel according
On the Day of the Epiphany.

to Luke. Ἡ. Glo-ry be to thee, O Lord.


Factum est autem.

OW it came to pass, when all the people were bap-
tiz- ed, that Je-sus also be-ing baptiz- ed and pray-ing,
the hea-vens were open-ed. And the Ho-ly Ghost des-cend-
ed in a bo-di-ly shape like a dove upon him. And a
voice came from hea- ven, Thou art my be-lov-ed Son, in
thee I am well pleas- ed. And Je-
sus himself be-gan to
On the Day of the Epiphany.

be about thirty years of age, being (as was supposed) the son of Joseph. Who was of He-li, who was of Matthat, who was of Le- vi. Who was of Melchi, who was of Janna, who was of Josep. Who was of Matthias, who was of A-mos, who was of Na-um. Who was of Esli, who was of Nagge, who was of Mat- ath. Who was of Matthias, who was of Séme-i, who was of Jos- seph. Who was of Ju-da, who was of Jo-an-na, who was
of Rhe-sa. Who was of Zo-ro-ba-bel, who was of Sa-lathi-el, who was of Ne-ri. Who was of Melchi, who was of Addi, who was of Cho-sam. Who was of Elmo-dam, who was of Er, who was of Jo-se. Who was of E-li-ezer, who was of Jo-rim, who was of Ma-that. Who was of Le-vid, who was of Sime-on, who was of Ju-da. Who was of Jo-seph, who was of Jo-nan, who was of E-li-achim. Who was of Me-le-a, who was of Me-
On the Day of the Epiphany.

nan, who was of Ma-ta-tha. Who was of Nathan, who

was of Da-vid, who was of Jes-se. Who was of Obed,

who was of Bo-oz, who was of Salmon. Who was of

Na-asson, who was of Ami-na-dab, who was of A-

ram.

Who was of Esrom, who was of Pha-res, who was of Ju-

da. Who was of Ja-cob, who was of I-sa-ac, who was

of Abra-ham. Who was of Tha-ra, who was of Nachor,

who was of Sa-ruch. Who was of Ra-ga-u, who was of
Pha-lec, who was of He-ber. Who was of Sa-la, who was
of Ca-i-nan, who was of Arphax-ad. Who was of
Sem, who was of No-ah, who was of La-mech. Who was
of Mathu-sa-la, who was of Enoch, who was of Ja-red.
Who was of Ma-le-le-el, who was of Ca-i-nan, who
was of Enos. Who was of Seth, who was of Adam, who
was of God. And Je-sus be-ing full of the Ho-ly
Ghost, re-turned from the Jor-dan.
On the Day of the Epiphany.

At the end of the Gospel, let the Priest in his stall in a Silken Cope in a loud voice immediately begin the Psalm Te Deum. [53].

While the Psalm is being sung let the Priest cense the Altar.

Before Lauds.

V. All they from Saba shall come. R. They shall bring gold and frankincense, and they shall shew forth the praises of the Lord.

At Lauds.

Ante luciferum genitus.

1. Ant. II.i.

E-fore the mor-ning star * be-gotten, and Lord

from be-fore all a- ges, our Saviour hath this day appear-

ed unto the world. Ps. The Lord is King. (93./xcij.) [57].

Venit lumen tuum.

2. Ant. I.iii.

HY light * is come, O Je- ru-sa- lem, and the glo-

ry of the Lord is ris-en up- on thee: and the Gen-tiles
shall come to thy light, al-le-lu-ya. Ps. O be joyful. (100./xcix.) [58].

Apertis thesauris suis.


pen-ing their trea-sures, the wise men pre-sented to the Lord gold, frankincense, and myrrh, al-le-lu-ya.

Ps. O God, thou art. (63./lxii.) [59].

Maria et flumina.

4. Ant. IV.i.

ye seas and ri-vers, * bless ye the Lord: O ye fountains, sing a hymn unto the Lord, al-le-lu-ya.

Ps. O all ye works of the Lord. (Daniel iij.) [61].
On the Day of the Epiphany.

_Tria sunt munera._

5. Ant. IV.i. Hree are * the gifts which the wise men offer-ed un-

to the Lord : gold, frankincense, and myrrh, for the Son of

God, the mighty King, al-le-lu-ya. Ps. O praise the Lord.

**Chapter. Isaiah. lx.**

_A_ Rise, shine, O Jerusalem ; for thy light is come, and the glory of the Lord is risen upon thee. **R_**

Thanks be to God.

_Let the following Melody be sung on this Hymn this day at Lauds, and on Sunday within the Octave: and also on the Octave Day._

_A Patre Unigenitus._

_Hymn. III._

Ent down by God to this world's frame, * The only

Son through Ma-ry came: And hal-lowed by his Cross the

wave, To give new life, and man to save. 2. From high-est
heav'n he came on earth; He took the form of man at birth:

Re-deemed by death the world he made, And gives us joys

that cannot fade. 3. Glide on, thou glorious Sun, and bring

The gift of healing on thy wing: The clearness of thy light

dispense To all thy people's every sense. 4. Abide with us,

O Lord, to-day, Chase night and all its shades away: The

stains of every sin remove, And give us healing of thy love.

5. We, knowing thou didst come of yore, Be-lieve thou shalt
On the Day of the Epiphany.

re-turn once more: Thy glo-rious reign on earth ex-tend,

And with thy cov’ring shield de-fend. 6. All glo-ry, Lord,

to thee we pay, For thine E-pipha-ny to-day: All glo-ry, as

is ev-er meet, To Father and to Pa-ra-clete. Amen.

Let this following Melody be sung during the Octave except on Sunday and on the Octave day, then indeed let the Hymn be sung as on the first day.

Hymn. VIII.

Ent down to God by this world’s frame,* The only

Son through Ma-ry came: And hal-lowed by his Cross the

wave, To give new life, and man to save. 2. From highest
heav'n he came on earth; He took the form of man at birth: Re-deemed by death the world he made, And gives us joys that cannot fade. 3. Glide on, thou glorious Sun, and bring The gift of healing on thy wing: The clearness of thy light dispense To all thy people's every sense. 4. Abide with us, O Lord, to-day, Chase night and all its shades away: The stains of every sin remove, And give us healing of thy love. 5. We, knowing thou didst come of yore, Be-lieve thou
On the Day of the Epiphany.

V. The voice of Lord commandeth the waters.  R. The glorious God maketh the thunder, the Lord ruleth the sea.  The Response should not be said aloud.

Hodie celesti sponso.

Ant.  VIII.i.

His day * to her heavenly Bridegroom is the Church espous-ed, for in the Jordan Christ washeth away her transgressions: the wise men with their offer-ings has-ten to the
On the Day of the Epiphany.

roy-al marriage: and with wa-ter be-come wine the guests

are made glad, al-le-lu-ya. Ps. Blessed be the Lord. 69*

God, who on this day by the leading of a star didst manifest thy only begotten Son to the Gentiles: mercifully grant that we, which know thee now by faith, may be led even to contemplate the beauty of thy majesty. Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R: Amen.

At j.

Ant. Before the morning star. 609.
Ps. Save me, O God. (54./liii.) [124].
Ant. Thanks, O God. [130].
Ps. Quicunque vult. [131].
R: Jesu Christ. with Alleluya. [138].
V: Thou who appearethst. as in the Psalter. [139].

This Versicle is also sung daily during the Octave and on the Octave.

At iij.

Ant. Thy light is come. 609.
Ps. Teach me, O Lord. (119./cxvii. iij.) [173].
Chapter. Arise, shine. 611.
Omnes de Saba.

Resp. VI. LL they from Sa-ba shall come. †Alle-lu-ya, al-le-
lu-ya. V. They shall bring gold and frankincense: and they shall shew forth the praises of the Lord. †Alle-lu-ya.

V. Glo-ry be to the Father, and to the Son: and to the Ho-ly Ghost. All they.

V. The kings of Tharsis and of the Isles shall give presents. R. The kings of Arabia and Saba shall bring gifts.

Prayer. O God, who on this day. 616.

At vj.

Ant. Opening their treasures. 610.
Ps. My soul hath longed. (119./cxviii. vj.) [190].

Chapter. Isaiah lx. : 2.

THE Lord shall arise upon thee, O Jerusalem, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. R: Thanks be to God.
On the Day of the Epiphany.

Reges Tharsis et insule.

Resp. VI.

HE kings of Tharsis and of the Isles shall give presents. †Alle-lu-ya, al-le-lu-ya. V. The kings of Ara-bi-a and Sa-ba shall bring gifts. †Alle-lu-ya. V. Glory be to the Father, and to the Son: and to the Holy Ghost.

The kings.

V. O worship the Lord. R'. In the beauty of holiness.

Prayer. O God, who on this day. 616.

At ix.

Ant. Three are the gifts. 611.
Ps. Thy testimonies. (119./cxvii. ix.) [207].


All they from Saba shall come: they shall bring gold and frankincense, and they shall shew forth the praises of the Lord. R': Thanks be to God.
On the Day of the Epiphany.

Adorate Dominum.

Resp. VI.

worship the Lord. †Alle-lu-ya, al-le-lu-ya.

V. In the beauty of ho-li-ness. †Alle-lu-ya. V. Glo-ry be
to the Father, and to the Son: and Spi-to the Ho-ly Ghost.

O worship.

V. Worship God. R. All ye angels of his. without Alleluya.

Prayer. O God, who on this day. 616.

At ij. Vespers.

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

Chapter. Isaiah lx. : 1.

Rise, shine, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. R. Thanks be to God.

Tria sunt munera.

Resp. I.

Hree are * the pre-cious gifts, which the wise men
On the Day of the Epiphany.

offer-ed to the Lord on this day, and they signi-
fy di- vine mys- te- ries. †That in gold the
power of a king might be shewn; in frankincense regard
the High Priest. ‡And in myrrh, the bu-ri- al of
the Lord. V. The wise men ve-ne-ra-ted the author of
our salvation in the man-ger: and from their treas-ures
they pre- sented to him gifts of mys- tic mean- ing. †In.
V. Glo-ry be to the Father and to the Son: and
On the Day of the Epiphany.

Hymn. Why, impious Herod. 582.

V. All they from Saba shall come. R. They shall bring gold and frankincense, and they shall shew forth the praises of the Lord. The Response should not be said aloud.

Ab oriente venerunt.

Rom the East* there came wise men to Bethle-hem
to worship the Lord: and open-ing their treasures they
pre-sented pre-cious gifts: gold as for a mighty king, frankin-
cense as for the true God, and myrrh for his bur-i-al, al-
le-lu-ya. Ps. My soul doth magnify. 71*.
On the Day of the Epiphany.

Prayer.

God, who on this day by the leading of a star didst manifest thy only begotten Son to the Gentiles: mercifully grant that we, which know thee now by faith, may be led even to contemplate the beauty of thy majesty. Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. R. Amen.

Let no Memorial be made this day.