

THE SARUM RITE  
Sarum Breviary Noted.  
Scholarly Edition.

Volume B.

Part 6.

Pages 283-368.

Proper of Time.

Vigil of the Nativity of the Lord.

Day of the Nativity of the Lord.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXVIII.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. 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](http://www.sarum-chant.ca)

This document first published January 1, 2018.

Revised August 2024.

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](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2018.



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

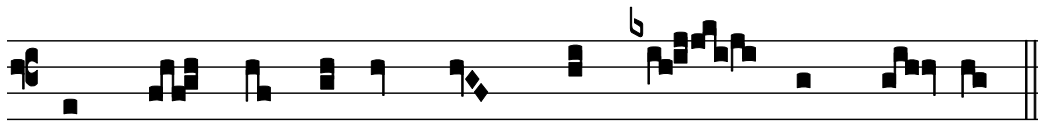
*At Matins.*

*Hodie sciatis. AS:42; 1519:47r; 1531:25r.*

Invit.  
IV.i.



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



1084.

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



*Ps. Come let us praise. 13\*.*

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

*Hymn. Word from the Father. 41.*

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

*℣. Be ye steadfast.*

*℟. You shall see the help of the Lord over you.*

*Lesson of the Holy Gospel according to Matthew 1. [18.]*

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


*A Homily of Origen.*

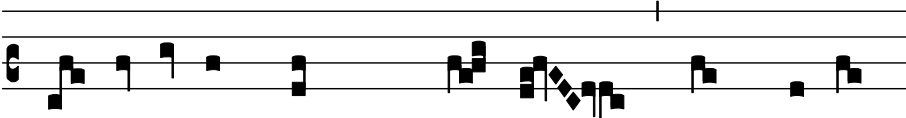
**W**hy was it necessary that Mary the mother of Jesus should be espoused to Joseph : except in order that by him this Holy One would be concealed from the Devil, and that the spiteful one by trickery should contrive no vengeance against the betrothed virgin ? Or for this reason was she betrothed to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

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


*Sanctificamini hodie. AS:42; 1519:47r; SB:clvii.<sup>1</sup>*

1. Resp. VII. |

7594. 

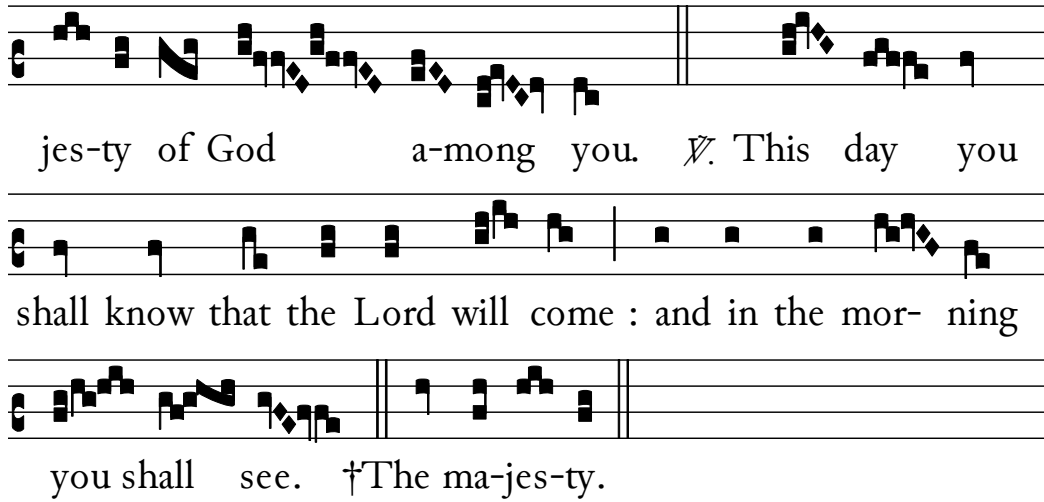


Ancti-fy yourselves \* this day, and be ye



rea- dy, for tomor- row ye shall be- hold. †The ma-

On the Vigil of the Nativity of the Lord.



jes-ty of God a-mong you. ⁊ This day you  
shall know that the Lord will come : and in the mor- ning  
you shall see. †The ma-jes-ty.

7594a.

*Lesson ij.*

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

child : and as it is said, she hath remained a virgin. Thus the Virgin hath brought forth : and hath remained a virgin. She was made the mother of a son : and the seal of chastity hath not perished. Wherefore ? Because it was not only that man which appeared : but he was the Only Begotten God who had come in the flesh. Neither unexpectedly was he born in the flesh : but perfect divinity came in the flesh. Whole therefore and undivided, God came in human kind or was brought forth in flesh : and both God and Lord took up the form of a servant. Neither indeed did a part of the Only Begotten come in body : nor did he divide himself such that half was with the Father, and half was within the Virgin : but in truth he was wholly


On the Vigil of the Nativity of the Lord.

with the Father, and wholly within the Virgin. Wholly in the nature of the Father, and wholly in human flesh. Not relinquishing the heavenly, he came to seek the earthly, which are

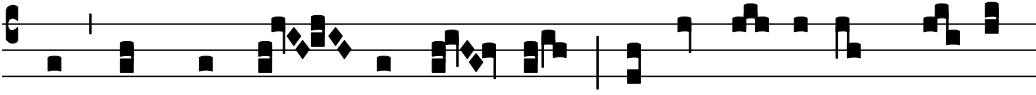
preserved in heaven : and which are saved on earth. Everywhere almighty : unbroken, undivided, this is the holy Only Begotten God.

*Constantes estote.* AS:43; 1519:47v; 1531:25v.<sup>2</sup>


6328. 2. Resp. VIII.



**E** ye \* steadfast, and you shall see the salva-

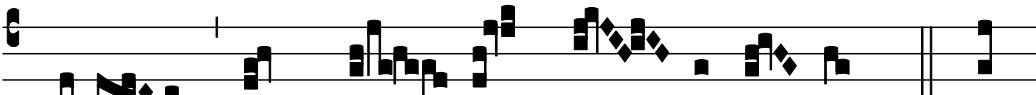


tion of the Lord o-ver you : O Ju-de- a and Je- ru-

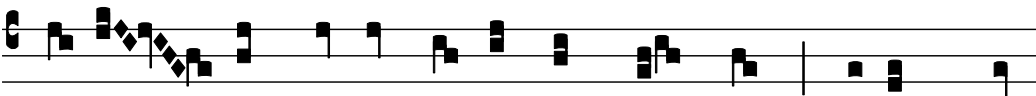


sa- lem, be not a- fraid. †Tomor- row you shall go


6328a.



forth, and the Lord shall be with you. ✎. Ye



that are in the dust, a-wake and give praise : behold, the



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

*Lesson iij.*

**I**F indeed this human and bodily word which has 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,<sup>3</sup> one of the One, only of the Only. Neither indeed doth another only begotten come upon the earth : or another virgin bring forth an only begotten. In this which was said to all : it is read that his mother Mary was betrothed. And it saith, She was found with child. To whom was she

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

*De illa occulta.* AS:43; 1519:47v; 1531:25v.<sup>4</sup>

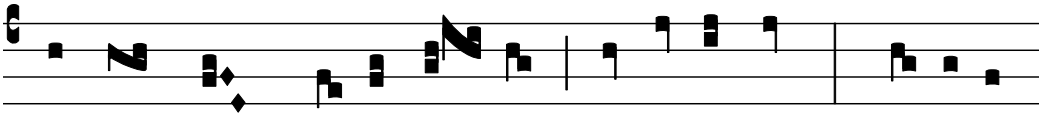

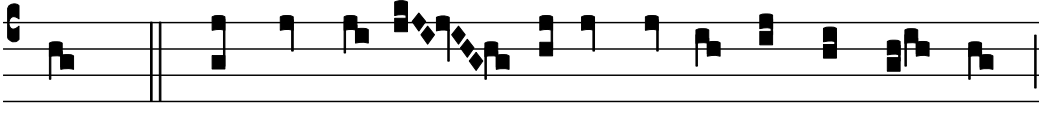
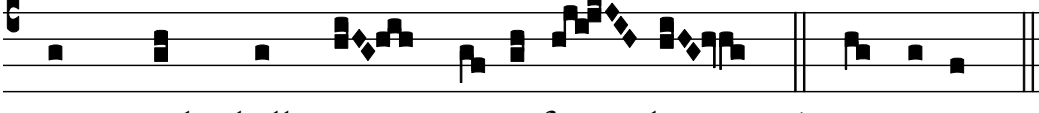
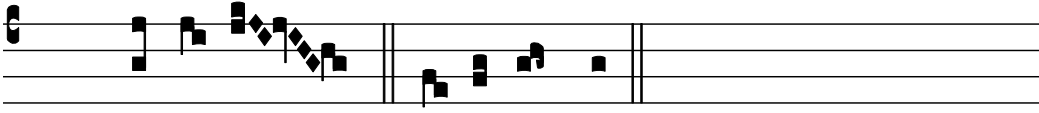
3. Resp.  
VIII.



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

6393.

On the Vigil of the Nativity of the Lord.

6393a.   
is come forth the Son of God : he descendeth. †To vis-it  
  
and console all them. ‡Who de-sire him with their whole  
  
heart. ✠. Out of Si- on the loveli-ness of his beau-ty :  
  
our God shall come ma-ni-fest- ly. †To vis-it.  
  
✠. Glo-ry be. ‡Who de-sire him.

Te Deum. *is not sung.*

[*Before Lauds.*]

*Versicle.* Tomorrow shall the iniquity of the earth be blotted out.

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

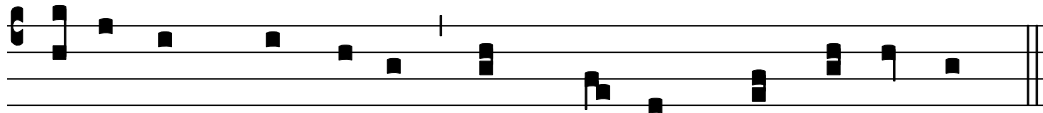
¶ *At Lauds.*

*Judea et Hierusalem.* AS:43; 1519:48r; 1531:26r.

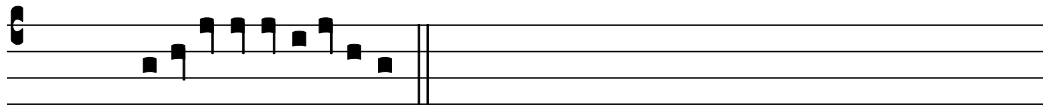
3511. 1. Ant.  
VIII.i.   
 Ju-de- a\* and Je-ru-sa-lem, be not a-fraid : to-



On the Vigil of the Nativity of the Lord.



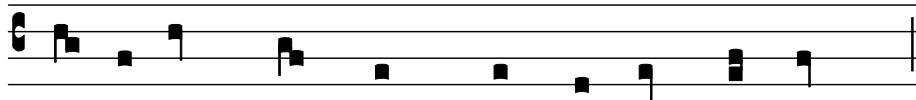
morrow you shall go forth, and the Lord shall be with you.



*Ps.* Have mercy on me. (l.) [215]. *And the other Psalms of that feria.*  
*And if it be a Sunday, then let the Ps. The Lord hath reigned. (xcij.) [52]. be sung, as*  
*on the other preceding Sundays.*

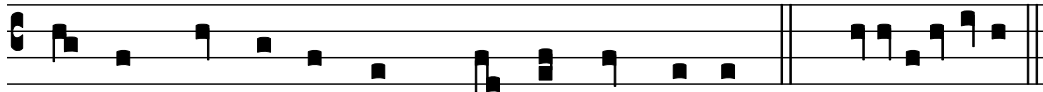
*Hodie sciatis.* AS:43; 1519:48r; 1531:26r.

2. Ant.  
VIII.ii.



3119.

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



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

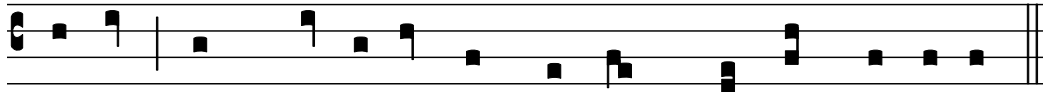
*Crastina die delebitur.* AS:43; 1519:48r; 1531:26r.

3. Ant.  
IV.iv.

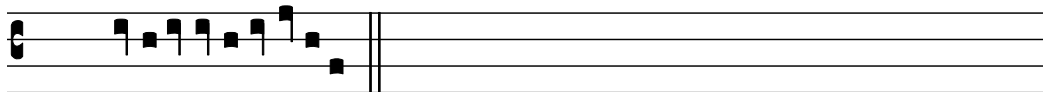


1940.

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 the Vigil of the Nativity of the Lord.

*Propter Syon.* AS:43; 1519:48r; 1531:26r.<sup>5</sup>

4400. 4. Ant.  
IV.viii.




Or Si- on's sake \* I will not be si-lent : till her  
just one come forth as brightness. *Ps.* Amen.

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

*Expectetur.* AS:43, pl. m.; 1519:48v; 1531:26r.<sup>6</sup>


2806. 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.* Hear, O ye heavens. (*Deut. xxxij.*) [357].

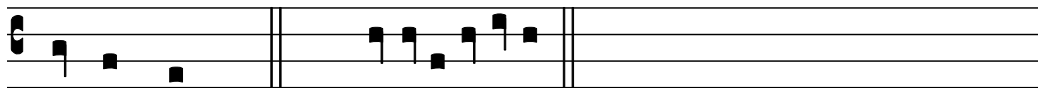
*Crastina erit vobis.* AS:44; 1519:48v; 1531:26r.<sup>7</sup>

1941. 5. Ant.  
VIII.ii.



Omorrow \* you shall have re-lief, saith the Lord

On the Vigil of the Nativity of the Lord.



God of hosts. *Ps.* Prais ye the Lord. (*cxlvij.-cl.*) [56].

*Chapter. Isaiah 62. [I.]*

**F**or Sion's sake will I not hold my  
peace, and for the sake of  
Jerusalem, I will not rest till her just

one come forth as brightness, and her  
saviour be lighted as a lamp.

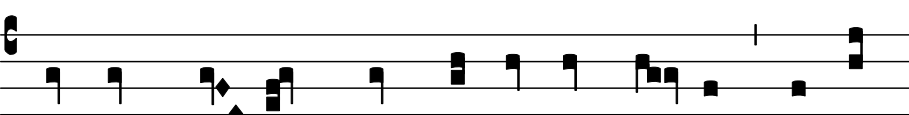
*Hymn.* Hark to the voice. 70.

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

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

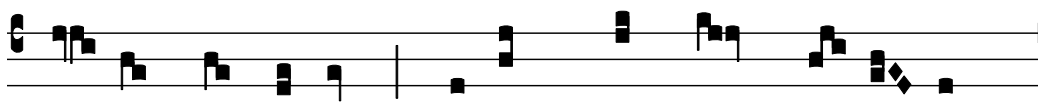
*Cum esset desponsata. AS:44; 1519:48v; 1531:26r.*<sup>8</sup>

Ant.  
VIII.i.



2000.

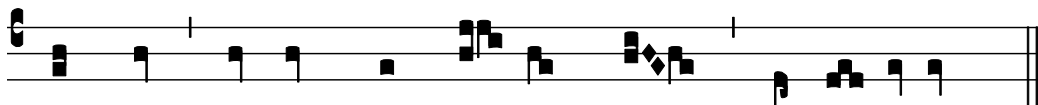
Hen as Ma- ry \* the Mother of Je- sus was es-



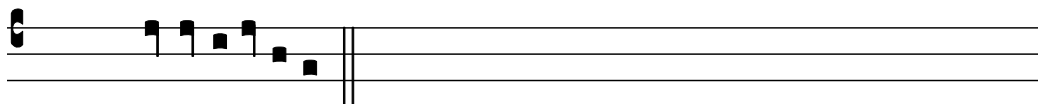
pous-ed to Jo-seph, be-fore they came to-geth-er,



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. 71\*.

*Prayer.*

☩ God, who dost gladden us by the yearly expectation of our redemption : grant that we, who joyfully receive thy only-begotten Son as Redeemer, may also with sure

confidence behold him coming as Judge : the Lord Jesus Christ thy Son. Who liveth and reigneth with thee.

[*℣.*] The Lord be with you. [*℟.* And with thy spirit.]

*Let the Hebdomadary Boy sing Let us bless the Lord. 113\*.*

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

*The Preces should not be said, neither is genuflection made at this Matins nor at the other Hours of [this]<sup>9</sup> day.*

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

*No Memorial is made at this Matins if it be<sup>10</sup> a Sunday, except only of All Saints, of course with the Ant. Behold, the Lord shall come. ℣. Behold, the Lord shall appear. Prayer. Visit, we beseech thee. 25.*

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

☩ *At Prime.*

*Ant. O Judea and Jerusalem. 288.*

*Psalms. Save me, O God. (liij.) [114]. Blessed are the undefiled. (cxviiij. j.) [115]. Give bountifully. (cxviiij. ij.) [115]. Glory be to the Father.*

*Ant. Glory to thee, O Trinity. [119].*

*Ps. Whosoever will be saved. [119].*

*Chap. O Lord, have mercy. [124].*

*℟. Jesu Christ. with Alleluya. [125] or [127].*

*℣. Thou that sittest. And let it be said with Alleluya. daily within the Octave until the Octave of the Epiphany and in that Octave, and that Verse Thou that sittest. is sung only on this day.*

☩ *This, however, is generally observed throughout the year, that whenever a ℟. is said at*

*the Hours with Alleluya, R̄. Jesu Christ. ought to precede with Alleluya.*

*The Preces &c. which pertain to Prime : are concluded without prostration.*<sup>11</sup> [132].

*If it shall not be a Sunday let the ferial Melody be sung, and also on the Vigil of the Epiphany, on the R̄. Jesu Christ. [127].*

*If this Vigil shall fall on Sunday [the Hour of]<sup>12</sup> Prime will be sung this way.*

*Let the Hymn The star of light hath risen. be sung to the same melody that appears on the preceding Sunday.*<sup>13</sup> [67].

*Ant. O Judea and Jerusalem. 288.*

*Ps. Save me, O God. (liij.) [114]. [Ps. Blessed are the undefiled. (cxviiij. j.) [115]. Give bountifully. (cxviiij. ij.) [115].]*<sup>14</sup>

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

*Ps. Whosoever will be saved. [119].*

*Chap. Now to the King. [124].*

*R̄. Jesu Christ. with Alleluya. [125].*

*The remainder as above [in the Psalter].*<sup>15</sup>

¶ *At all the Hours let the Hymn*<sup>16</sup> *be sung on the ferial melody if it is not Sunday.*

¶ *At iij.*

*Let the Antiphon on the Psalms be begun by a Clerk of the ij. Form from the Choir side, and let the other Antiphons at the following Hours likewise continue in order.*

*Ant. This day you shall know. 289.*

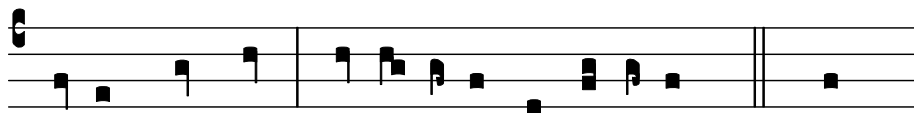
*Ps. Set before me. (cxviiij. iij.) [158].*

*Chap. For Sion's sake. 291.*

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

*Constantes estote. 1519:49r; 1531:26r.*<sup>17</sup>

Resp.  
VI.

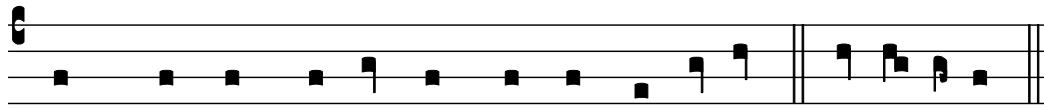


E ye steadfast. †Alle-lu-ya, al-le-lu-ya. ij. R̄. And

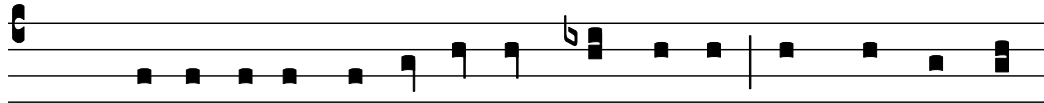
600405.

600405a.

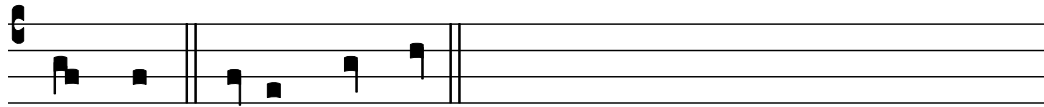
On the Vigil of the Nativity of the Lord.



you shall see the help of the Lord o-ver you. †Alle-lu-ya.



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



ly Ghost. Be ye steadfast.

℣. Tomorrow you shall have relief.<sup>18</sup>

℣. Saith the Lord God<sup>19</sup> of hosts. *without* Alleluya.

¶ It is understood that all the responses to the Versicles<sup>20</sup> should be sung without Alleluya. throughout the whole year outside of Paschaltide, except after the Verse The Word was made flesh. 329. and after the Verse The Lord hath reigned. [62]. [on Sundays].<sup>21</sup>

Prayer. O God, who dost gladden us. 292.

¶ At Sext.

Ant. Tomorrow shall the iniquity. 289.

Ps. My soul hath fainted. (cxviii. vj.) [175].

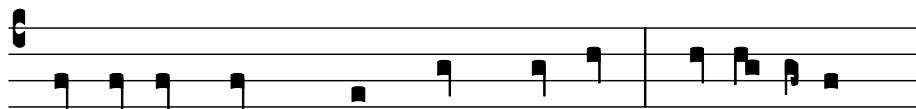
Chapter. Isaiah 62. 2.

<p><b>T</b>He 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.</p>
-------------------------------------------------------------------------------------------------------------------------	--------------------------------------------------------------

*Crastina erit vobis.* AS:44; 1519:49r; 1531:26r.<sup>22</sup>

600428.

Resp.  
VI.



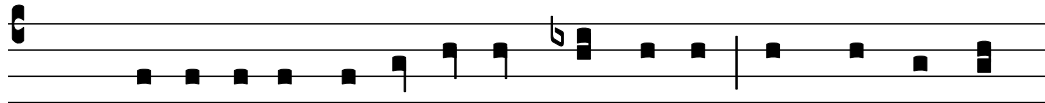
Omorrow you shall have re-lief. †Alle-lu-ya,

On the Vigil of the Nativity of the Lord.

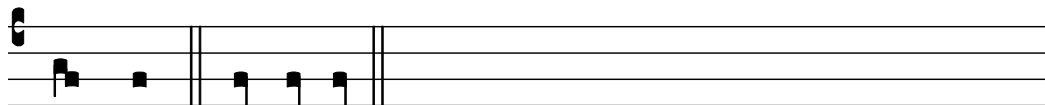


600428c.

al-le-lu-ya. *ij.* *℣.* Saith the Lord God of hosts. †Alle-lu-ya.



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



ly Ghost. Tomorrow.

*℣.* This day you shall know that the Lord will come.

*℞.* And in the morning you shall see his glory.

*Prayer as above. 292.*

¶ *At ix.*

*Ant.* Tomorrow you shall have. 290.

*Ps.* Thy testimonies are wonderful. (*cxviiij. ix.*) [191].

*Chapter. Isaiah 62. [4.]*

**T**Hou shalt no more be called  
Forsaken : and thy land shall no  
more be called Desolate : but thou

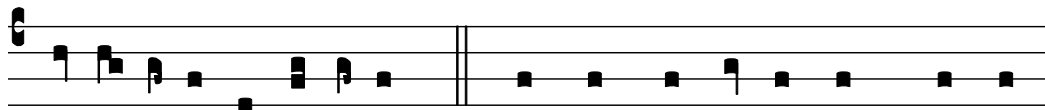
shalt be called My pleasure in her,  
and thy land shall be inhabited. [*℞.*  
Thanks be to God.]<sup>23</sup>

*Hodie scietis. 1519:49v; 1531:26r.*

Resp.  
VI.



His day you shall know that the Lord will come.



6865.

6865a.

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

On the Vigil of the Nativity of the Lord.

---

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

The first line of musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). It contains three measures of music, each with a double bar line at the end. The notes are represented by black squares on the staff lines.

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

V. Be ye steadfast.

R. You shall see the help of the Lord over you.

*If this Vigil of the Nativity of the Lord shall fall on a Saturday, the fast of the Four Seasons shall not be in this week but in the previous week. If however this Vigil shall fall on a Sunday [: the Invitatory of the Vigil will be of course This day you shall know. Thenceforth]<sup>24</sup> let all of the service be of the Sunday until the Versicle of the iij. Nocturn which will be Be ye steadfast. 283. before the proclamation of the Gospel except for the Invitatory which will be of the Vigil, that is This day you shall know. From then on, however, let all be said of the Vigil, and after the first Collect which will be of the Vigil [of course]<sup>25</sup> after the Psalm Benedictus. let only the Memorial of the Sunday be made, but no Memorial of Saint Mary, nor likewise should Matins of the same be said in Convent, neither a Memorial of All Saints. Yet the Invitatory will be of the Vigil, namely This day you shall know. 283.*

¶ *At j. Ant. O Judea and Jerusalem. 288.*

*The Antiphons, Chapters, VV. RR. and Prayers at all the Hours will be of the Vigil, with the Prayer of the aforesaid Vigil and nothing of the Sunday.<sup>26</sup>*

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






¶ *On the Vigil of the Nativity of the Lord.*<sup>27</sup>


*At j. Vespers.*

1. Ant. VIII.i.

*Rex pacificus.* AS:44; 1519:49v; 1531:26v.

 4657.

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



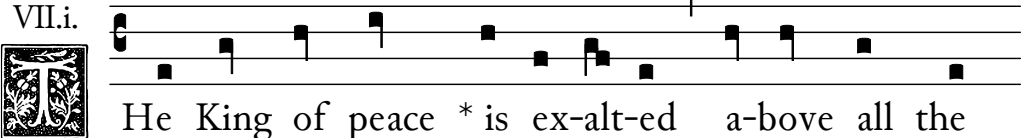
nance the whole earth hath de-sir-ed. *Ps.* Praise the Lord.

(*cxij.*) [366].

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

*Magnificatus est.* AS:44; 1519:49v; 1531:26v.

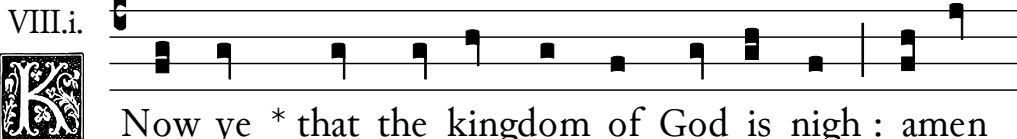
3670. 2. Ant.  
VII.i.



He King of peace \* is ex-alt-ed a-bove all the  
kings of the whole earth. *Ps.* O praise the Lord. (*cxvj.*) [374].

*Scitote quia prope.* AS:45; 1519:50r; 1531:26v.<sup>28</sup>

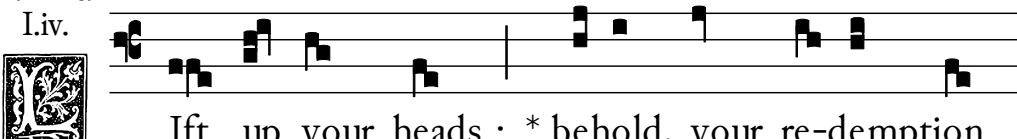
4834. 3. Ant.  
VIII.i.



Now ye \* that the kingdom of God is nigh : amen  
I say to you, it will not tarry. *Ps.* Praise the Lord. (*cxlv.*)  
[413].

*Levate capita vestra.* AS:45; 1519:50r; SB:clxv.


3608. 4. Ant.  
I.iv.



Ift up your heads : \* behold, your re-demption  
is at hand. *Ps.* Praise ye the Lord. (*cxlvj.*) [413].

*Completi sunt dies.* AS:45; 1519:50r; 1531:26v.<sup>29</sup>

1862. 5. Ant.  
VIII.i.

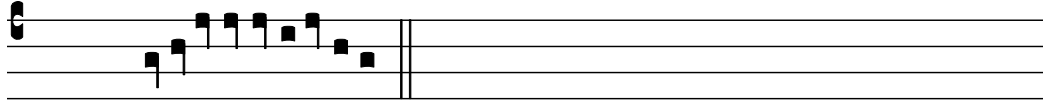


He days of Ma-ry \* were ac-complished, that

On the Vigil of the Nativity of the Lord.



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



Ps. Praise the Lord. (cxlvij.) [414].

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

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

Chapter. [Isaiab 9. 2.]

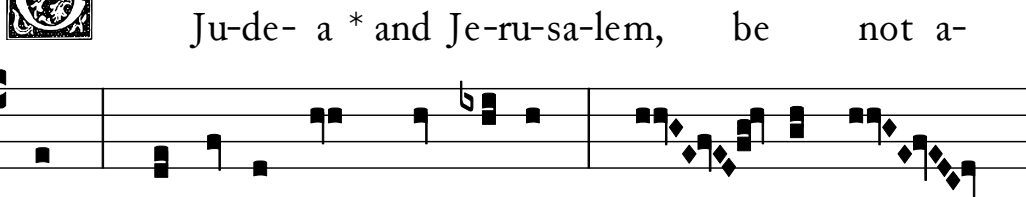
<p><b>T</b>He people that walked in dark- ness, have seen a great light : to</p>		<p>them that dwelt in the region of the shadow of death, light is risen.</p>
--------------------------------------------------------------------------------------	--	----------------------------------------------------------------------------------

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

Judea et Hierusalem. AS:45; 1519:50r; 1531:26v.<sup>30</sup>




7040.




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

On the Vigil of the Nativity of the Lord.

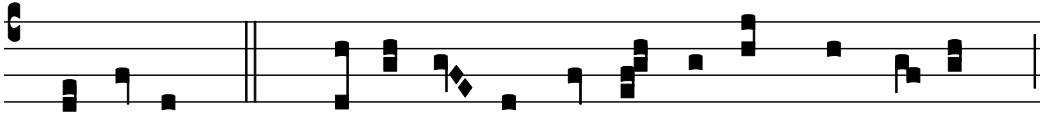
7040a.



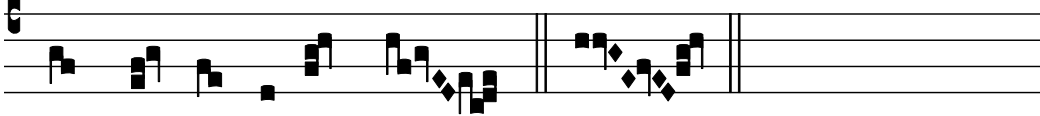
shall be with you. *℣*. Be ye steadfast, and



you shall see the salva-tion of the Lord upon you.



†Tomorrow. *℣*. Glo-ry be to the Fa-ther, and to the Son :



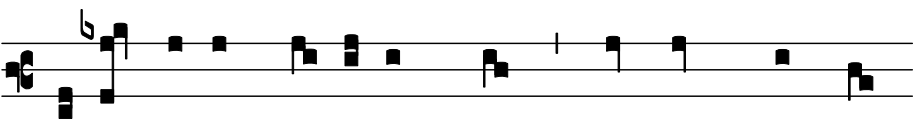

and to the Ho-ly Ghost. ‡And.

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

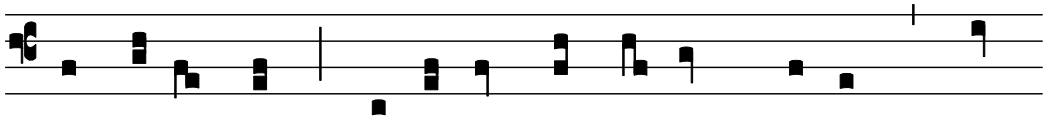
*Veni Redemptor gentium. AS:45; HS:4r; 1519:50v; 1531:26v.<sup>31</sup>*

8408a.

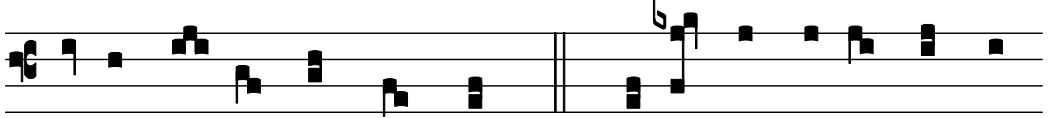
Hymn.  
I.



Edeemer of the nations, come, \* Appear, thou Son



of Virgin womb : Astonied be the realms of earth, For



Godlike is his wondrous birth. 2. He, of no mortal man con-

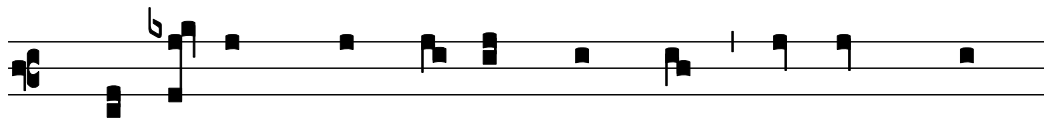
On the Vigil of the Nativity of the Lord.



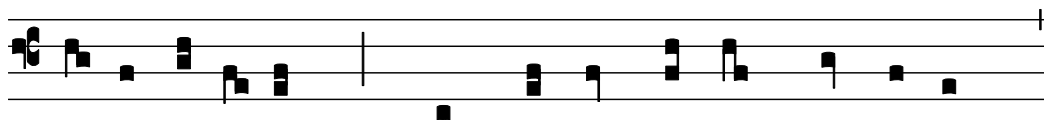
ceived, By mystic influ-ence re-ceived, The Word of God



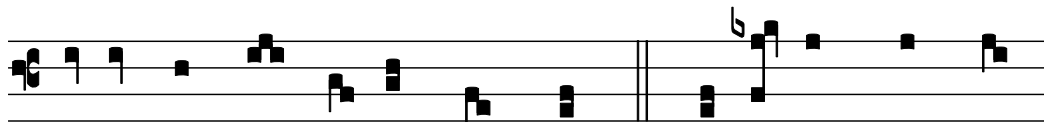
our flesh is made, O'er woman's fruit is honour shed.



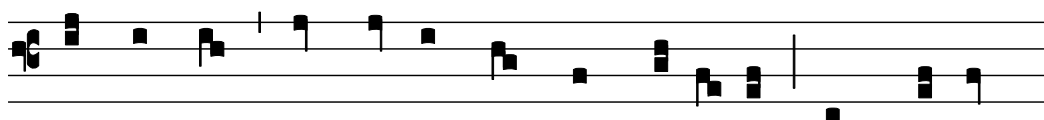
3. The Vir-gin's breast an offspring hides, Unharm'd yet



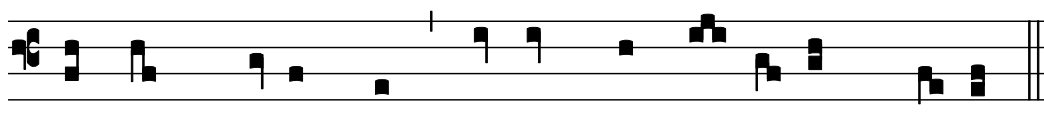
mo-destly a-bides : There Virtue's banners shine abroad,



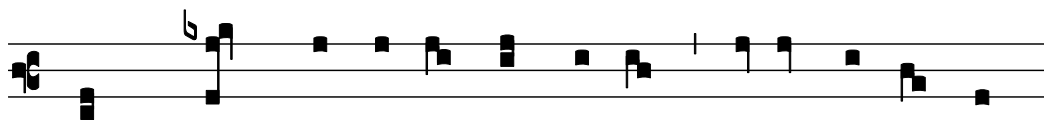
Within his Temple walks our God. 4. Pro-ceeding from his



chamber he, That Roy-al Court of chasti-ty, Of two-fold

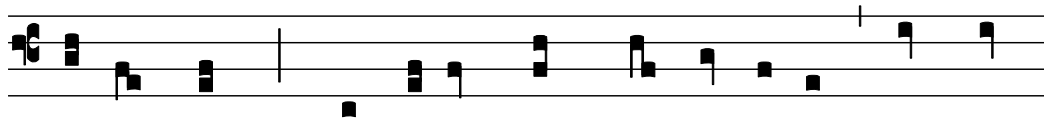


substance, Gi-ant Son, Pre-pares his mighty course to run.

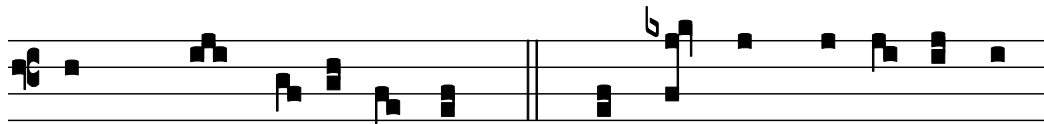


5. Forth from the Father he pro-ceeds, Again unto the

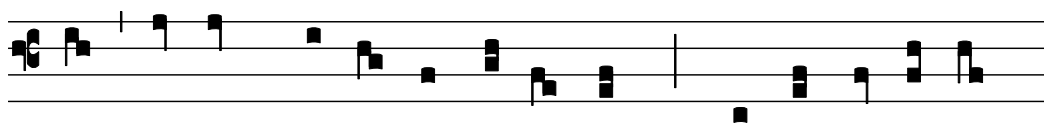
On the Vigil of the Nativity of the Lord.



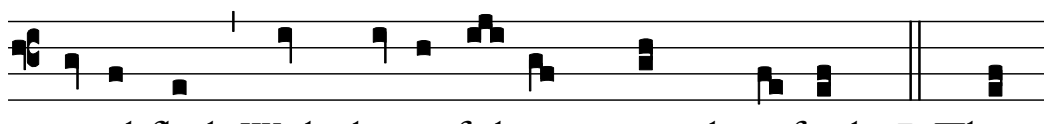
Father speeds : His go-ings e'en to Hell extend, And at



God's throne re-turning end. 6. To thy Great Father, Equal



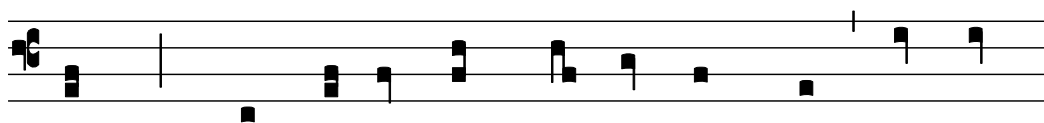
Son, O gird thy car-nal vesture on : The frailties of our



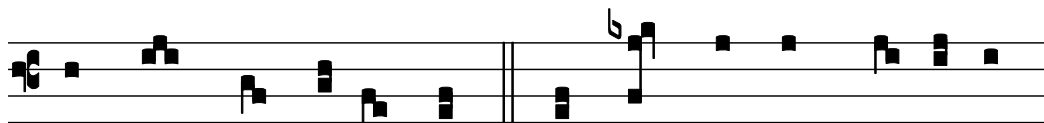
mortal flesh With thy un-fail-ing strength re-fresh. 7. Thy



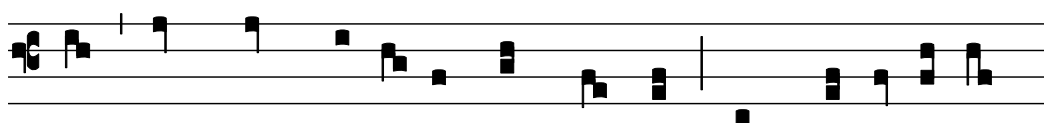
manger, lo, ef-fulgent beams, Night with unwonted lustre



teems : Which nev-er more shall darkness know, But shine

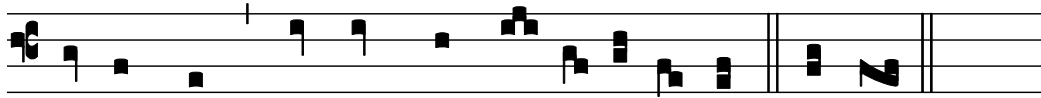


with faith's immortal glow. 8. All laud to God the Father



be, All praise, e-ternal Son, to thee : All glo-ry, as is

On the Vigil of the Nativity of the Lord.



ev-er meet, To God the Ho- ly Pa-ra-clete. Amen.

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

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

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

*℣. As a bridegroom.*

*℟. The Lord coming out of his bride chamber. without Alleluya.*

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

*Dum ortus fuerit. AS:45; 1519:50v; 1531:26v.*

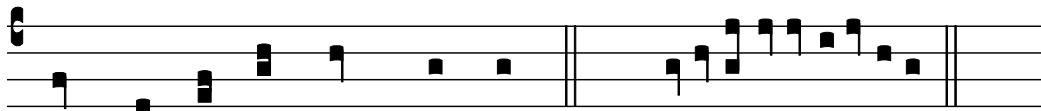
Ant.  
VIII.i.



Hen the sun \* hath ris-en in the heavens, you shall see



the King of kings pro-ceeding from the Father, as a bride-



groom out of his bride chamber. *Ps. My soul doth magnify. 72\*.*

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

*These are the Greater Double Feasts [throughout the year]<sup>32</sup> in which at First Vespers the whole Antiphon on the Psalm Magnificat. will be completely sung through before the*

*intonation of the Psalm, and all the Altars of the Church round about the Chancel will be censed while the Ps. Magnificat. is sung : and at each Nocturn at Matins the Principal Altar, and the Choir always at the middle Lesson of the Nocturn : and on the day let a Procession always be made no matter which of these Feasts should occur : namely the First Day of the Nativity of the Lord, the Day of the Epiphany, the Day of the Purification of Blessed Mary, the First Day of thr Pasch,<sup>33</sup> the Day of the Ascension of the Lord, the First Day of Pentecost, the Feast of the Holy Trinity, the Feast of Corpus Christi, [the Feast of the Visitation of Blessed Mary],<sup>34</sup> the Feast of Relics [of the Church],<sup>35</sup> the Feasts of the Assumption and of the Nativity of Blessed Mary, the Feast of the Dedication of the Church, the Feast of All Saints, and the Feast of the Place.*

*After the introduction of the Antiphon let the Officiant proceed with another most distinguished Priest following after him to cense the Altar with two Thuribles, one of which will be attended to by the hebdomadary boy and the other by another boy as determined by the Sacristan. If the Bishop be present, let the secondary Priest cense the Bishop in his seat together with the Bishop's Chaplain. Then let them proceed to cense the other Altars round about the Chancel. Let the senior Priest exit by the North Doorway of the Chancel, with one Taperer and one Thurifer, the Sacristan carrying his Staff in his hand and preceding them : first to the Altar of Saint Martin, then to the Altar of Saint Catherine, and afterwards to the Altar of the Apostles,<sup>36</sup> and finally to the Altar of the Holy Trinity, which is called Salve. Let the secondary <Priest>, together with his attendants, exit in the aforementioned way through the South Doorway of the Chancel : first to the Altar of Saint Nicholas, then to the Altar of Saint Mary Magdalene, and finally to the Altar of Saint Stephen. Which having been censed, let both <Priests> meet together at the doorway of the Presbytery on the south side, and there let the more senior Priest place Incense in both Thuribles : and thus let them enter and cense the Bishop in his seat. Then [the inferior shall cense]<sup>37</sup> the superior before the Quire Step : the Bishop alone having appointed the Hebdomadarian for the reading of the Prayer, should not change the Prayer O God, who dost gladden us. as given above at Matins, 292. and having been concluded, at that place let be said The Lord be with you. Let us bless the Lord. should be sung by two Clerks of the Second Form without Alleluya.<sup>38</sup>*

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



Bartholomew [the Apostle].<sup>39</sup> When however the Feast is deferred, then at the Vigil of the aforementioned Apostles let the Prayer of the Day be said at First Vespers.

¶ *At Compline.*

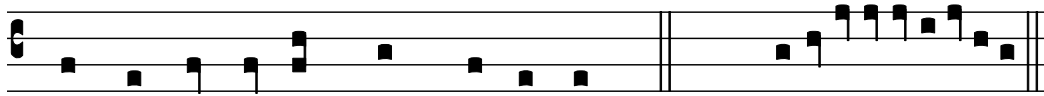
Let one of the Superior Grade at his place begin the Antiphon.

*Estote parati.* AS:45; 1519:51r; 1531-P:44r; 1531:27r.<sup>40</sup>

Ant.  
VIII.i.



E ye ready, \* like to men who wait for the Lord,



when he shall re-tur[n] from the wedding. *Ps.* When I called.  
*and the other Psalms that follow.* [422].

*Chapter.* Thou, O Lord. [424].

*Salvator mundi Domine.*

AS:46; 1519:51r; 1519-P:147v; HS:5v, 98r; 1531:27r; 1531-P:44v.<sup>41</sup>

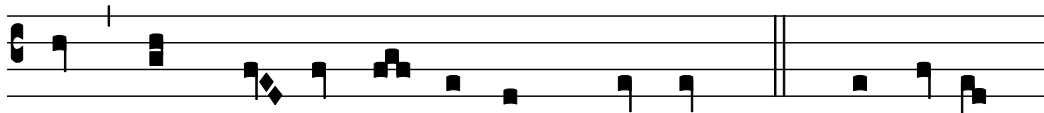
Hymn.  
VII.



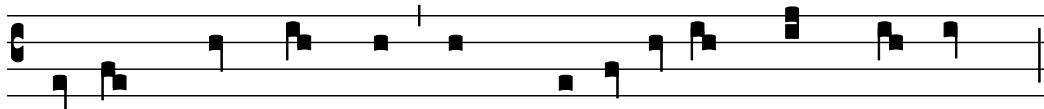
Saviour of the world ! whose care \* Hath saved us



in the day that's past, Pro-tect us through the coming



night, And save us long as time shall last. 2. Thy gracious

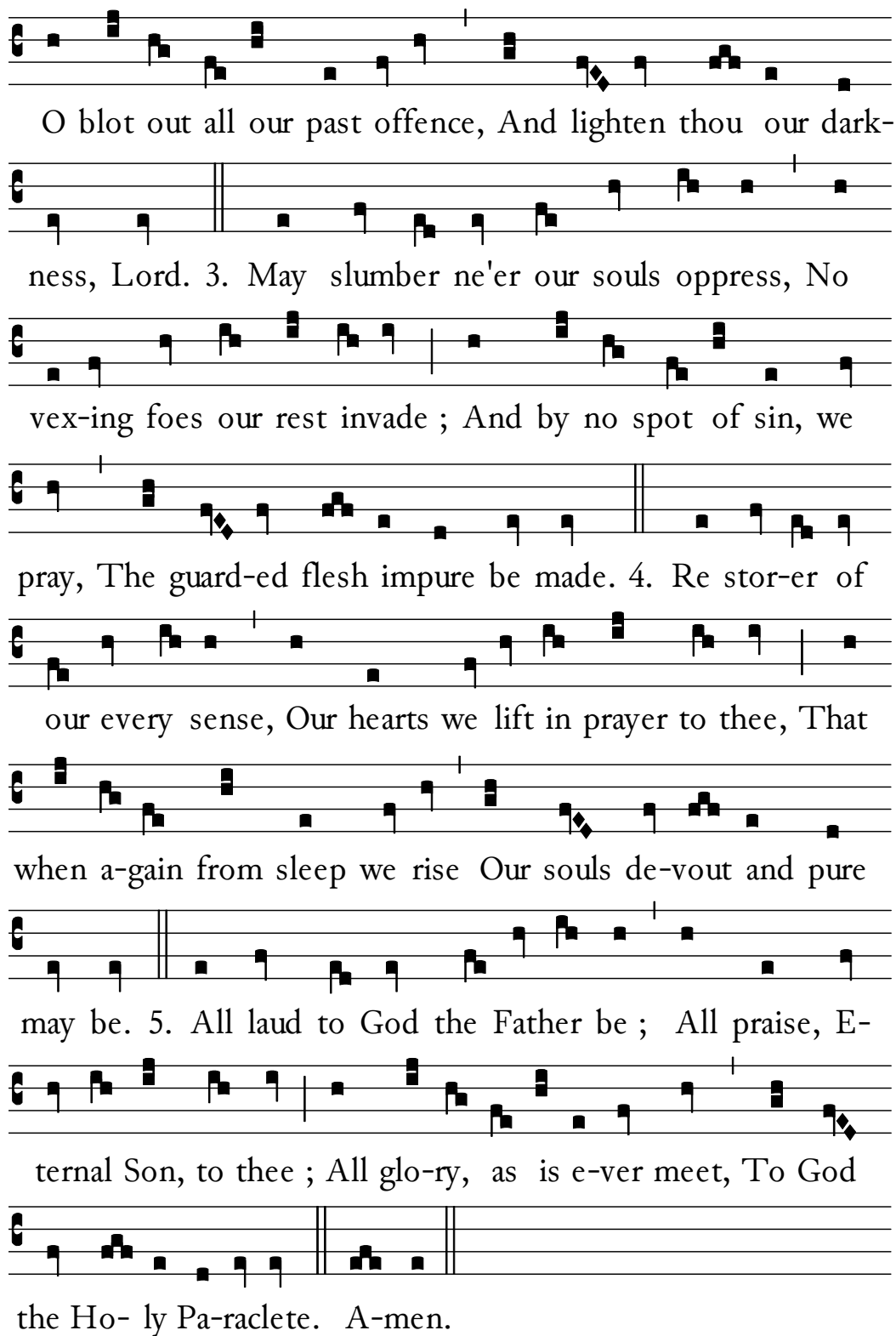


pre-sence now vouchsafe, And mercy to our prayers ac-cord ;

2685.

sar0828.

On the Vigil of the Nativity of the Lord.



O blot out all our past offence, And lighten thou our darkness, Lord. 3. May slumber ne'er our souls oppress, No vex-ing foes our rest invade ; And by no spot of sin, we pray, The guard-ed flesh impure be made. 4. Re stor-er of our every sense, Our hearts we lift in prayer to thee, That when a-gain from sleep we rise Our souls de-vout and pure may be. 5. All laud to God the Father be ; All praise, E-ternal Son, to thee ; All glo-ry, as is e-ver meet, To God the Ho- ly Pa-raclete. A-men.

¶ If it be asked whether any other melody is sung in the Choir of Sarum on the Hymn O Saviour of the world. than this melody that follows,<sup>42</sup> it is answered no, except on three days in the week of the Nativity of the Lord, namely on the days of Saint Stephen, Saint John and the Holy Innocents, which are outside the rule, in which all the melodies of whatsoever Hymns may be varied at the will of those that lead them, because at that very place in these three solemnities they have so celebrated and been permitted from of old : namely Deacons, boys, and Priests.

This Hymn, namely O Saviour of the world. is sung at Compline daily until the Octave of the Epiphany and during the Octaves, and on all Double Feasts from the Octave of the Epiphany until the First Sunday of Lent, and on all Double Feasts from Pentecost until the Vigil of the Nativity of the Lord. It will also be sung on the Vigil of Pentecost and during the same week, namely on Thursday and Friday and [on]<sup>43</sup> Saturday, [and during the Octave of Corpus Christi where the Octave is observed with Rulers of the Choir],<sup>44</sup> and daily during the Octaves and on the Octave Days of the Assumption and of the Nativity of Blessed Mary, and during the Octave of the Dedication of the Church, whether the service is of the Octave or of another Feast of ix. Lessons, unless the Dedication of a particular Church shall fall within Lent or within Paschaltide.<sup>45</sup>

Let one boy from the Choir side, changing neither place nor vestment, sing the V̄. Keep us, O Lord. [427].

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

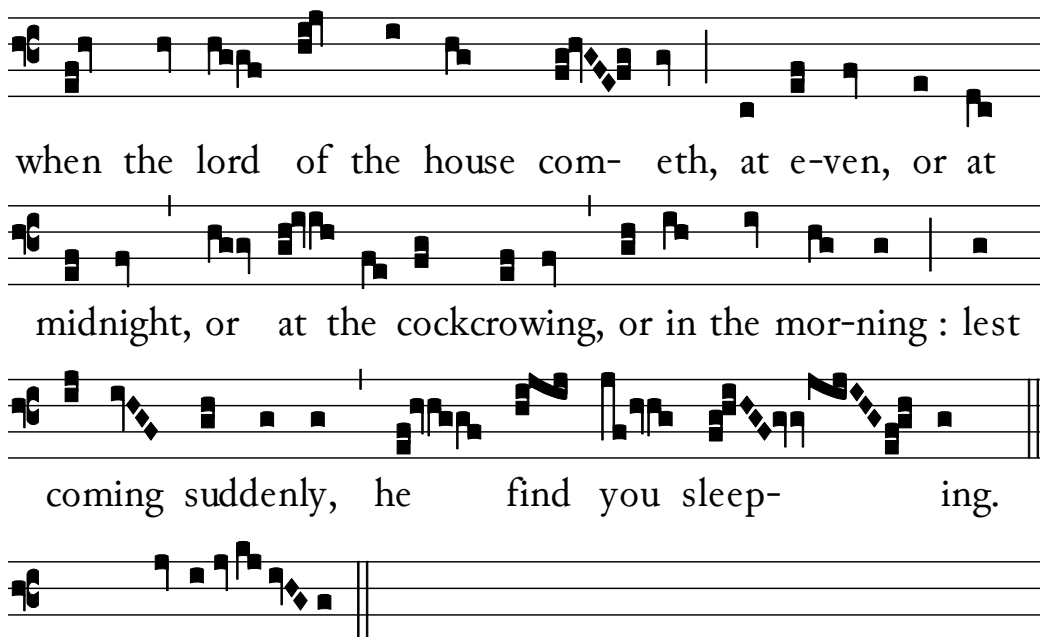
Vigilate omnes. AS:46; 1519:51r; 1531-P:44v; 1531:27r.<sup>46</sup>

Ant.  
IV.i.

Atch, all ye, \* and pray, for ye know not  
when the time is. Watch ye there-fore, for ye know not

5421.

On the Vigil of the Nativity of the Lord.



when the lord of the house com- eth, at e-ven, or at  
midnight, or at the cockcrowing, or in the mor-ning : lest  
coming suddenly, he find you sleep- ing.

*Ps.* Now thou dost. [427].

*Let the Preces and the rest that pertains to Compline be completed.* [464].

¶ *It will be noted that all Clerks of the Superior Grade and of the Second Form remain standing continually in Choir at all Principal Vespers throughout the year, except while the Verses of the Responsories are sung, when Responsories are included and are sung at the Quire Step. At Compline all Clerks of whatever status remain standing throughout the whole Hour, likewise as at Matins for the whole time except while the Lessons are read and while the Responsories and their Verses are sung. At j. and at the other Hours all remain standing in the same manner.*

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



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

### *At Matins.*

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

Invitatory. IV. iii.

*Christus natus est.* AS:46; 1519:51v; 1531:27v.<sup>47</sup>

1055.

Hrist is born \* unto us. †O come, let us

a- dore. *Ps.* Come let us praise. 19\*.

On the Day of the Nativity of the Lord.

*Christe Redemptor omnium.* AS:46; HS:7r; 1531:27v.<sup>48</sup>

8276.  
Hymn.  
I.



Christ, Re-deemer of the world, \* Son of the Fa-  
ther, only One : Be-gotten all in-effably, A-lone, ere  
be- ing had be- gun ! 2. Thou Light, the Father's brightness  
thou, Unfail-ing hope of all the earth : O hear the prayers  
thy servants now To thee throughout the world pour forth.  
3. Remember, Author of our health, That hour when erst in  
ag-es gone, Born of a Virgin unde-filed, Thou didst our

On the Day of the Nativity of the Lord.

mor-tal form put on. 4. For in this happy day we own  
Re-curring in the circling year, Thy mission from thy  
Father's throne, A-lone, the ransomed world to cheer!  
5. And now the earth and seas and sky, All things that in  
them move and live, To him who sent thee from on high,  
Me-lodious praise ex-ult-ing give. 6. And we, who in thy  
blood new born Have washed our sinful stains a-way, Exult-  
ing in thy na-tal morn, Pour forth a new and festal lay.

On the Day of the Nativity of the Lord.

7. All honour, laud, and glo-ry be, O Je-su, Virgin-born,  
to thee ; All glo-ry as is ev-er meet, To Father and to  
Pa-ra-clete. Amen.

*Here for the first time shall be sung All honour, laud, and glory be, O Jesu, Virgin-born, to thee. Let this same Verse be sung at the end of all Hymns of the same metre until the morrow of the Purification, except on the Feast of the Epiphany and during the octave [of the same :]<sup>49</sup> and not in the Hymn Maker of all things. Likewise it will be sung as well at the end of all Hymns of the same metre on all ferias,<sup>50</sup> [and on Feasts]<sup>51</sup> and during the Octaves of the Blessed Virgin Mary and on Commemorations of the Blessed Virgin Mary in the same metre throughout the whole year, and on the Feast of Corpus Christi and during the Octave and on the Octave Day, when the service is of the Octave : except in the Hymn The heavenly Word.*

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

¶ *At the j. Nocturn.*

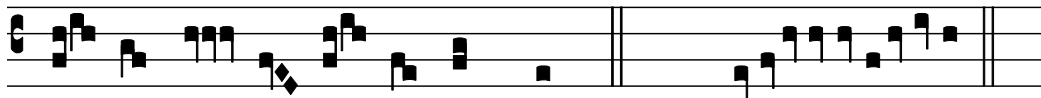
*Dominus dixit ad me. AS:46; 1519:52r; 1531:27v.<sup>52</sup>*

2406. 1. Ant.  
VIII.ii.

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



On the Day of the Nativity of the Lord.



this day have I be- got-ten thee. *Ps.* Why have the Gentiles.  
(*ij.*) [17].

*Tanquam sponsus.* AS:46; 1519:52r; 1531:27v.

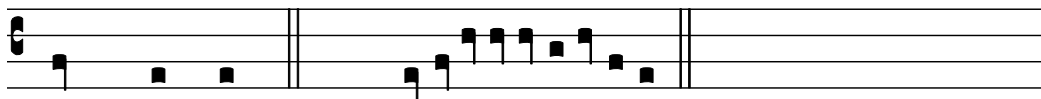
2. Ant.

VIII.i.



S a bridegroom, \* the Lord coming out of his

5101.



bride chamber. *Ps.* The heavens shew forth. (*xviiij.*) [40].

*Diffusa est gratia.* AS:46; 1519:52r; 1531:27v.<sup>53</sup>

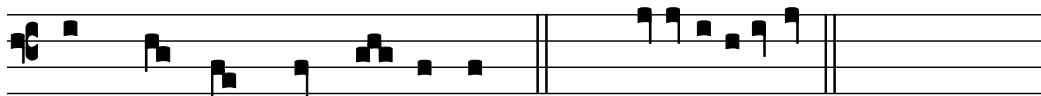
3. Ant.

I.iv.



Race is poured \* abroad in thy lips : therefore hath

2216.



God bles-sed thee for ev-er. *Ps.* My heart hath uttered.  
(*xlviij.*) [249].

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

*Versicle.* As a bridegroom.

*Response.* The Lord coming out of his bride chamber. *without Alleluya.*

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

*Let the singers for the Responsories likewise be ordered in a similar way so that they too form an ascent, so that three of the Superior Grade who did not read will sing the final R̄. Let the first and second R̄R̄. be sung by two of the Second Form. The following*

On the Day of the Nativity of the Lord.


---

*Responsories are sung at a more senior level, in such a way that the vi. R̄. and the ninth are sung by three. Let each R̄. be sung in Surplices at the Quire Step.*

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

*Let the first three Lessons be read from the Prophet Isaiah.<sup>54</sup>*

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

T the first time the land of Zabulon, and the land of Nephtali<sup>55</sup> was lightly touched : and at last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in darkness, have seen a great light : to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou hast overcome, as in the day of Median. For every violent taking of spoils,

with tumult, and garments mingled with blood, shall be burnt, and be fuel for the fire. For a child is born to us, and a son is given to us, and the government is upon his shoulder : and his name shall be called, Wonderful, Counseller, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace : he shall sit upon the throne of David, and upon his kingdom : to establish and strengthen it with judgment and with justice, from henceforth and 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.

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

*Who this day deigned to born of a virgin. is not said according to the Use of Sarum.<sup>56</sup>*

*Let two Clerks of the Second Form in Surplices standing side by side at the Quire Step begin together this R̄. This day the King of heaven. Then let them at once return from*

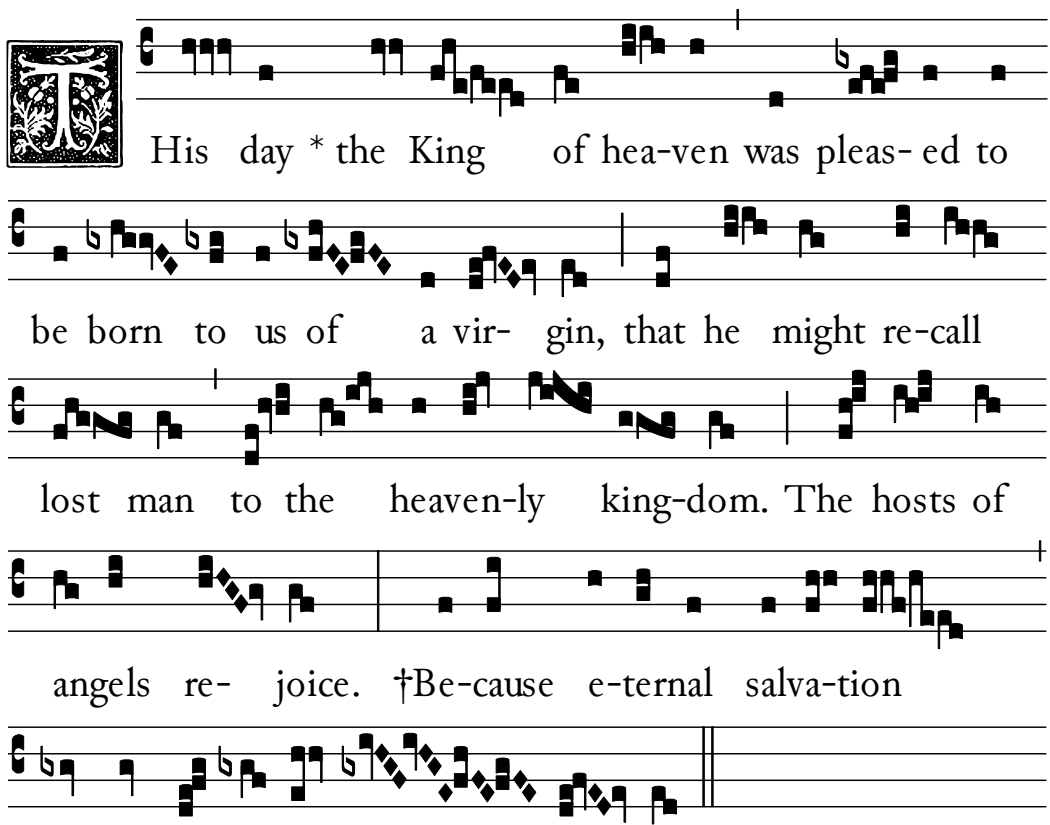
On the Day of the Nativity of the Lord.

*the Step to their Stall.*

1. Responsory. V.

*Hodie nobis celorum.* AS:47; 1519:52v; 1531:28r.<sup>57</sup>

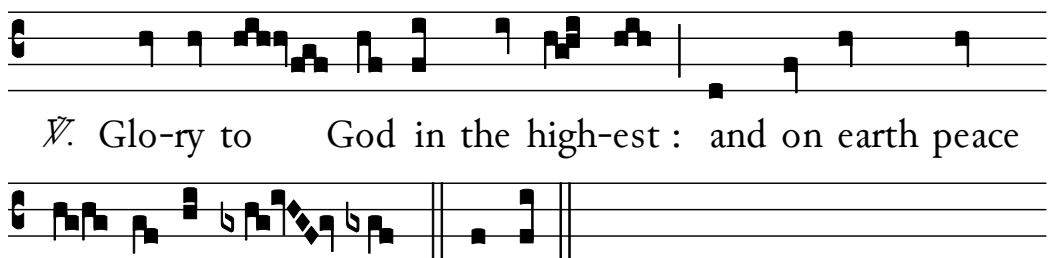
6858.



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

*Let this subsequent Verse be sung by five boys in Surplices and white Amices, with their heads covered, and each carrying a lighted Candle into a lofty place, namely beyond the great Altar. Facing the Choir,<sup>58</sup> let them sing this Verse together.*

6858a.



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

[ **C** And it is observed that each Responsory with its Verse should be begun by two at the

*Quire Step in Surplices. Whereas the ij. vj. and ix. R̄. should be sung by three in like manner.]*<sup>59</sup>

*Lesson ij. Isaiah 40. [I-II.]*

**B**E comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her : for her evil is come to an end, her iniquity is forgiven : she hath received of the hand of the Lord double for all her sins. The voice of one crying in the desert : Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken. The voice of one, saying : Cry. And I said : What shall I cry ? All flesh is grass, and all the glory thereof as the flower of the field. The grass is withered, and the flower

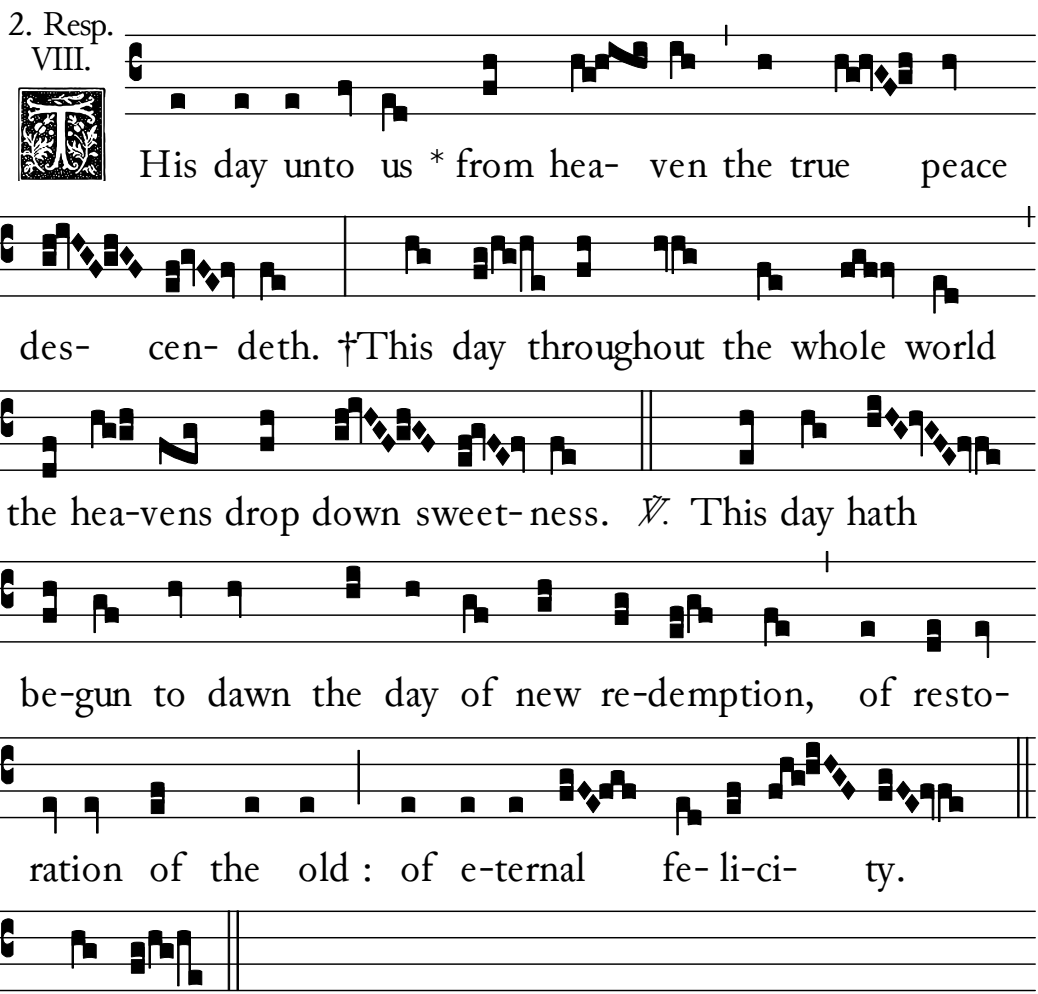
is fallen, because the spirit of the Lord hath blown upon it.<sup>60</sup> Indeed the people is grass : The grass is withered, and the flower is fallen : but the word of our Lord endureth for ever. Get thee up upon a high mountain, thou that bringest good tidings to Sion : lift up thy voice with strength, thou that bringest good tidings to Jerusalem : lift it up, fear not. Say to the cities of Juda : Behold your God : Behold, the Lord God shall come with strength, and his arm shall rule : Behold his reward is with him and his work is before him. He shall feed his flock like a shepherd : he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young. Thus.

*However, it is understood that at each Nocturn in the ij. v. 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.*

On the Day of the Nativity of the Lord.

*Hodie nobis de celo.* AS:47; 1519:52v; 1531:28r.<sup>61</sup>

2. Resp.  
VIII.



His day unto us \* from hea- ven the true peace  
des- cen- deth. †This day throughout the whole world  
the hea-vens drop down sweet-ness. ✠ This day hath  
be-gun to dawn the day of new re-demption, of resto-  
ration of the old : of e-ternal fe- li- ci- ty.

†This day.

6859.  
6859b.

*Lesson iij. Isaiah 52.* [1-10.]

**A**Rise, arise, put on thy strength,  
O Sion, put on the garments of  
thy glory, O Jerusalem, the city of the  
Holy One : for henceforth the un-  
circumcised, and unclean shall no  
more pass through thee. Shake  
thyself from the dust, arise, sit up, O  
Jerusalem : loose the bonds from off


thy neck, O captive daughter of Sion.  
For thus saith the Lord : You were  
sold gratis, and you shall be redeemed  
without money. For thus saith the  
Lord God : My people went down  
into Egypt at the beginning to sojourn  
there : and the Assyrian hath  
oppressed them without any cause at

all. And now what have I here, saith the Lord : for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long. Therefore my people shall know my name in that day : for I myself that spoke, behold, I am here. How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace : of him that sheweth forth good, that preacheth salvation, that saith to


Sion, Thy God shall reign ! The voice of thy watchmen : they have lifted up their voice, they shall praise together : for they shall see eye to eye when the Lord shall convert Sion. Rejoice, and give praise together, O ye deserts of Jerusalem : for the Lord hath comforted his people : he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the Gentiles : and all the ends of the earth shall see the salvation of our God.

*Descendit de celis. AS:47; 1519:53r; 1531:28v.*<sup>62</sup>

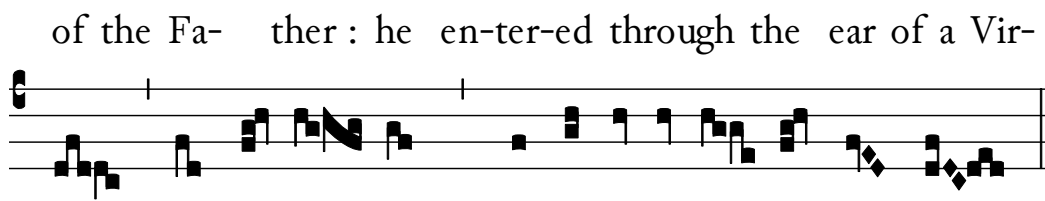
6411. 3. Resp. I.



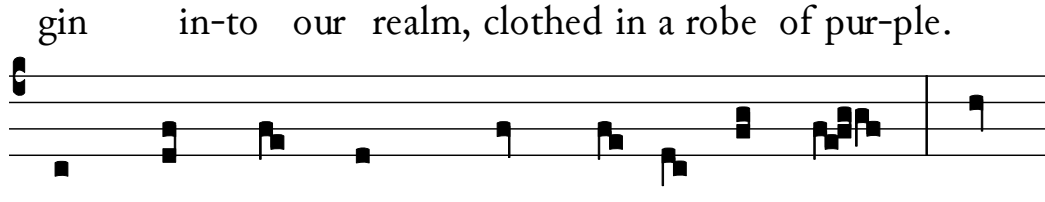
**D**E came down \* from heaven, sent from the height



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

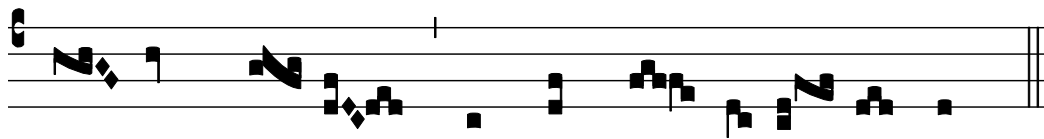


gin in-to our realm, clothed in a robe of pur-ple.

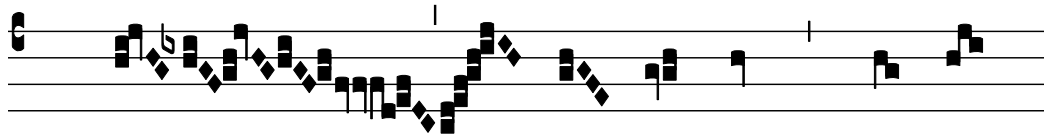


†And hath gone forth through a gate of gold. ‡The

On the Day of the Nativity of the Lord.



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

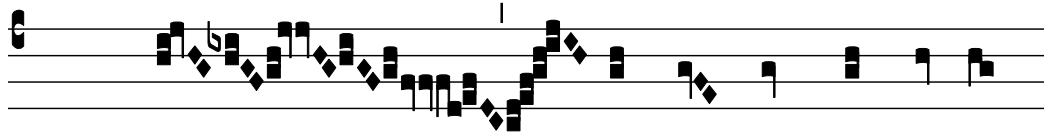


6411a.

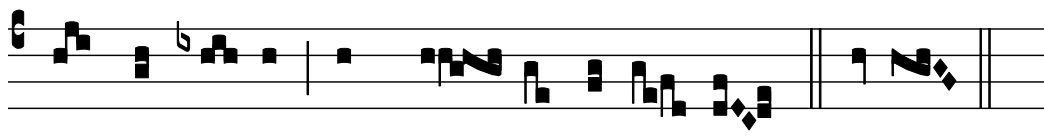
∇. As a bridegroom, the Lord




coming forth out of his cham-ber. †And hath.



∇. Glo- ry be to the Father,



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

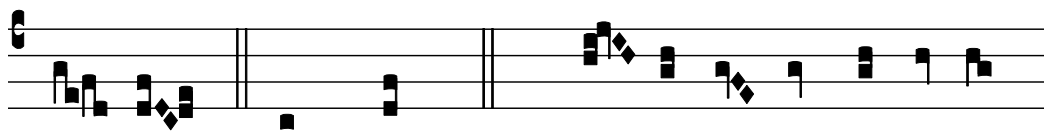
[  This following melody is sung on this Verse whenever it is sung, except at this Matins only.]<sup>63</sup>

1519:53v.



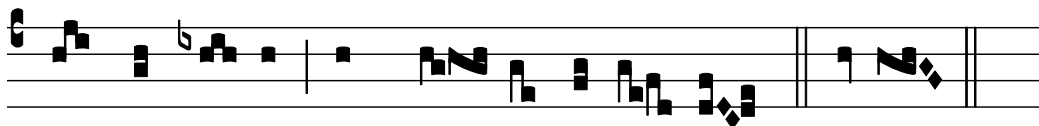
6411a.

∇. As a bridegroom, the Lord coming forth out of his



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

On the Day of the Nativity of the Lord.



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

*The Prose, namely Blessed Mary. and the two that follow it<sup>64</sup> should not be sung at Matins but at the Procession this day : as is set forth for that Procession.*

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

¶ *In the ij. Nocturn.*

*Suscepimus Deus. AS:48, 77; 1519:53v, 92r; 1531:28v.<sup>65</sup>*

5084. 4. Ant.  
VIII.i.

**W**E have re-ceived \* thy mercy, O God : in the

midst of thy temple. *Ps. Great is the Lord. (xlviij.) [252].*



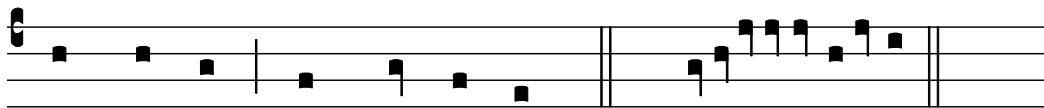
On the Day of the Nativity of the Lord.

*Orietur in diebus.* AS:48; 1519:53v; 1531:28v.<sup>66</sup>

5. Ant.  
III.iv.



Here shall spring up, \* in the days of the Lord, a-bun-



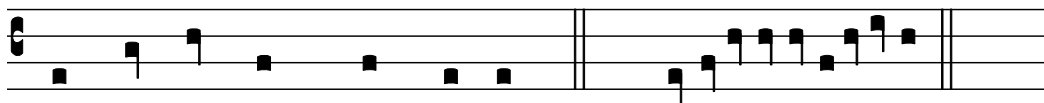
dance of peace : and he shall rule. *Ps.* Give to the King. (*lxxj.*)  
[291].

*Veritas de terra.* AS:48; 1519:53v; 1531:28v.

6. Ant.  
VIII.ii.



Ruth hath sprung \* out of the earth : and justice



hath looked down from heaven. *Ps.* Lord, thou hast blessed.  
(*lxxxiiij.*) [317].

℣. He hath cried out to me.

℟. Thou art my Father. *without Alleluya.*

*A Sermon of Blessed Isidore [the Bishop]<sup>67</sup> on the Nativity of the Lord.*

*Lesson Four.*

**T**He day of the Lord's birth in its origin hath been instituted by the fathers as a devout solemnity : because on that <day> Christ willed to be born bodily for the redemption of the world, coming forth from the womb of the Mother who was in the dignity of the Father. The reason of his taking on flesh is this. Indeed after that first parent had fallen,

through the jealousy of the devil, seduced by vain hope : immediately an exile and lost : he passed on into all his offspring the root of evil and of sin. And all mortal offspring multiplied exceedingly in evil, spread forth wickedness, and what is more wretched, all<sup>68</sup> cults of idols. God therefore wishing to limit sin : provided for us with proverbs, laws, prophets, signs,

plagues, portents. But when even thus warned the world did not recognize its own errors : God sent his Son that he might put on flesh, and appear to mankind : and save sinners. Who therefore came among mankind : because in himself he was not able to be recognized by mankind. But that he might be seen, the Word was made flesh : assuming flesh, not changed into flesh. For he hath assumed human nature : he hath not lost divine nature. Thus the same is God and also is man, in divine nature equal to the Father : in human nature made mortal in us : for us : from us : remaining what he was, taking up what he was not : that he might

liberate what he had made. This therefore is the great solemnity of the nativity of the Lord : this is the new and glorious festival of this day : the coming unto men of God incarnate. Accordingly this day, for the reason that on it Christ was born : is called the nativity. Which therefore we ought to observe during the yearly cycle as a solemn festival, that it should be recalled into memory that Christ was born : who with God the Father and the Holy Ghost liveth and reigneth God, for ever<sup>69</sup> and ever. Amen. But thou, [O Lord, have mercy upon us]. *Let this lesson be ended thus, and all the Lessons that follow.*

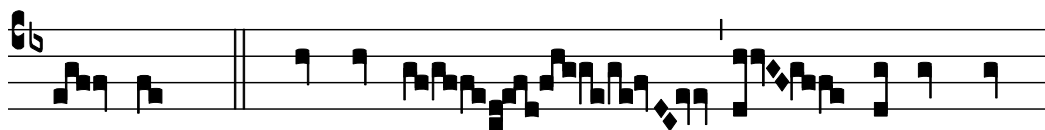
[The Responsory this way, thus.]<sup>70</sup>

*Quem vidistis pastores.* AS:48; 1519:54r; 1531:29r.<sup>71</sup>

7470. 4. Resp. IV.

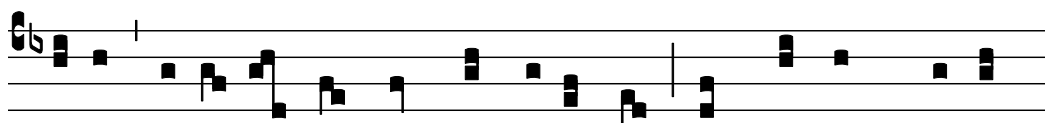
**W** Hom saw ye, \* O shepherds ? speak : tell us who  
hath appear- ed up-on the earth. † We have seen  
the child with the choir of an- gels, the Sav-iour,

On the Day of the Nativity of the Lord.

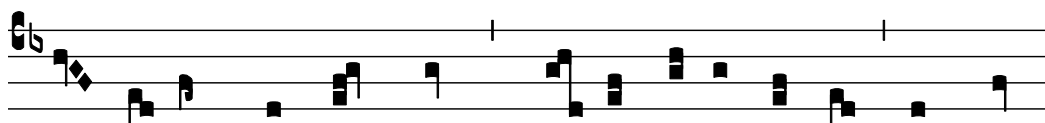


7470z.

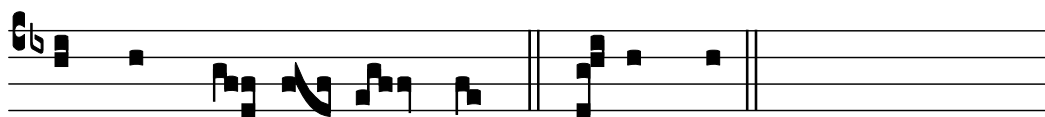
the Lord. *℣.* According as it was



spoken to us of this child by the angel : ye shall find the babe



wrap-ped in swaddling clothes, ly- ing in a manger in the



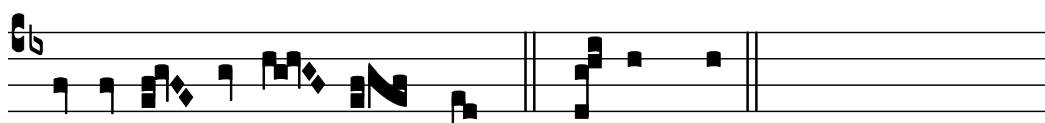
midst of two a- ni- mals. †We have seen.

*During the week, ℣.*



7470b.

*℣.* Tell us what then you have seen : and proclaim



the na-ti- vi-ty of Christ. †We have seen.

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

*Let lessons v. and vj. be read from the Sermon of Blessed Leo the Pope on the Nativity of the Lord.<sup>72</sup>*

[Lesson Five.]<sup>73</sup>

**L**et us be glad in the Lord,  
dearly-beloved, and rejoice with  
spiritual joy that there hath dawned

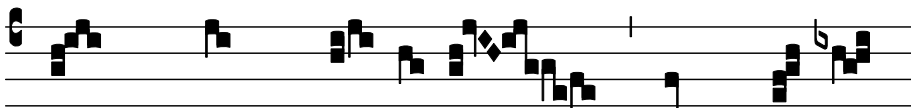
for us the day of new redemption, of  
restoration of the old, of eternal  
felicity. For as the year rolleth

around, there recurrcth 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. <sup>74</sup> 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.* AS:49; 1519:54r; 1531:29r. <sup>75</sup>

5. Resp.  
III.



great \* mys-te-ry and wonder-

7274.

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  
rumour 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.

7274a.

*Lesson vj.*

**T**herefore the Son of God  
entereth these lower parts of  
the world : descending from the  
heavenly seat, and yet not retreating

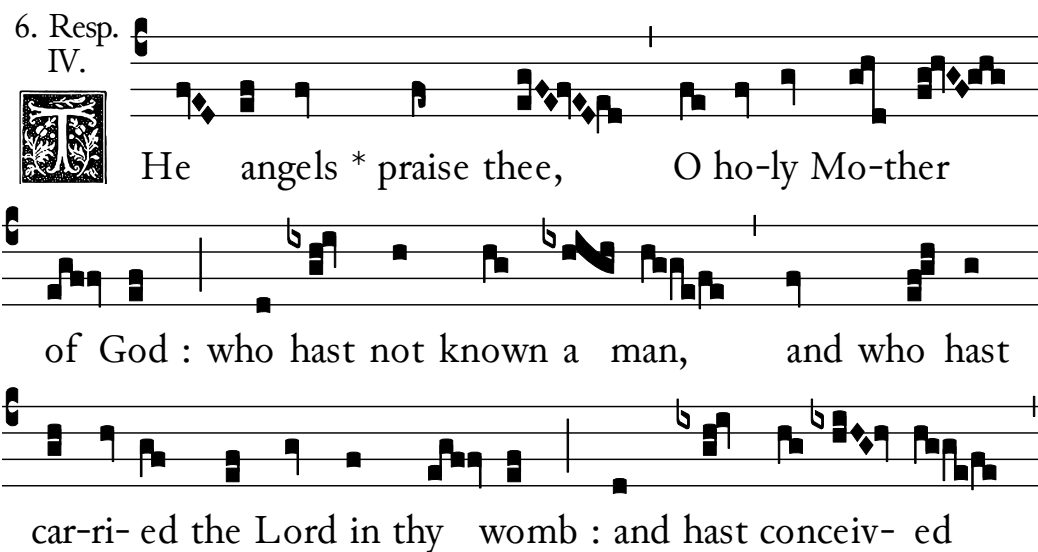
from the glory of the Father,  
begotten in a new order, by a new  
nativity. In a new order : because,  
invisible in his own nature, he became

visible in ours. Incomprehensible, he willed to be comprehended : abiding before time,<sup>76</sup> he began to be in time. The Lord of all things, he took on the form of a servant, obscuring the dignity of his majesty. God, that cannot suffer, disdained not to suffer as man : and immortal, to be subject to the laws of death. Moreover by a new nativity he was begotten : because the inviolate Virginity knew not carnal desire : it supplied the substance. From the Mother of the Lord was taken up our nature, not our fault : the form of the servant was created, without the condition of the servant. And a new man thus was tempered together with the old : so that both <the one> might assume the truth by birth : and <the other>

might exclude the fault of the old. For the true mercy of God, when it had infinitely many schemes to hand for the restoration of the human race, chose the way which for the destruction of the work of the devil would not make use of the power of force : but the rule of justice. For the pride of the ancient foe not undeservedly claimed its tyrannical rights over all men : and with no unwarranted mastery oppressed those who had been enticed volutarily from the commandments of God into obedience of his will.<sup>77</sup> And therefore not justly would he lose the original servitude of the human race : unless he were conquered by that which he had subjugated. But thou.

*Te laudant angeli.* AS:49; 1519:54v; 1531:29r.<sup>78</sup>

7756. 6. Resp. IV.



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

On the Day of the Nativity of the Lord.

through thine ear our Lord. †That thou mightest be cal- led  
bles- sed among all wo- men. ✎. Thou hast  
brought him forth and plac-ed him in a  
man- ger : whom the mul-ti-tude of the angels a- dore.  
†That thou. ✎. Glo-ry be to the  
Father, and to the Son : and to the Ho- ly Ghost.

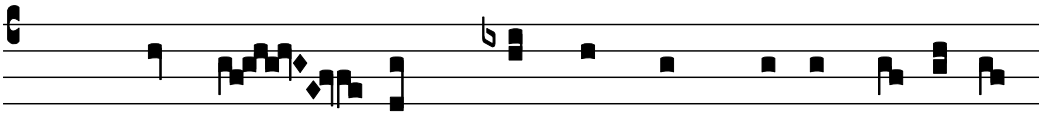
7756a.

†That thou.


*This Verse is sung on ferial days during the week with the ferial melody : and whenever Thou hast brought him forth. is sung, except only at this Matins, on this Verse, Gloria Patri.<sup>79</sup>*

On the Day of the Nativity of the Lord.

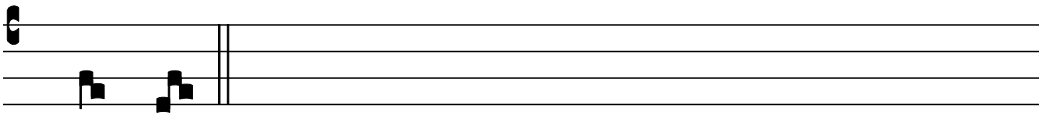
7756a.




♩. 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.

☪ *In the iij. Nocturn.*

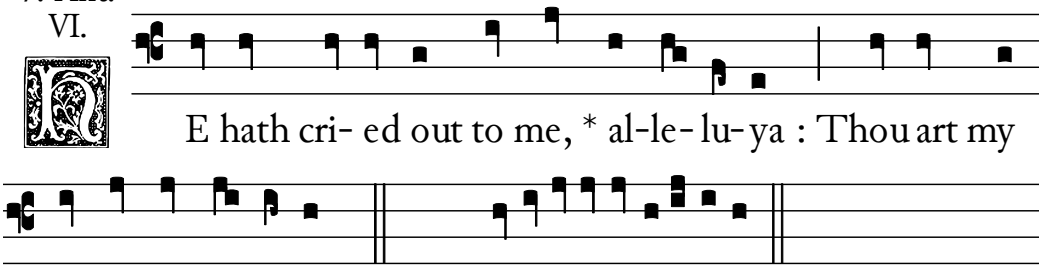
*Ipsē invocavit me. AS:49; 1519:55r; 1531:29r.*

7. Ant.  
VI.

3402.



E hath cri- ed out to me, \* al-le- lu- ya : Thou art my



Father, al-le- lu- ya. *Ps. The mercies of the Lord. (lxxxviiij.)*  
[320].



On the Day of the Nativity of the Lord.

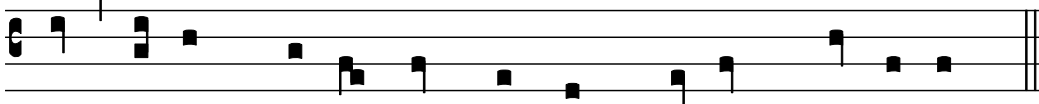
*Letentur celi.* AS:49; 1519:55r; 1531:29v.

8. Ant.

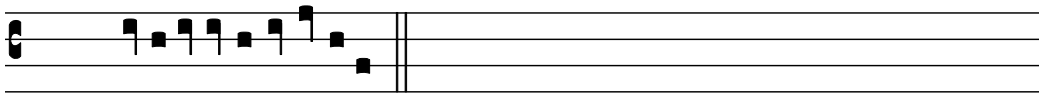
IV.iv.



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



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



*Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

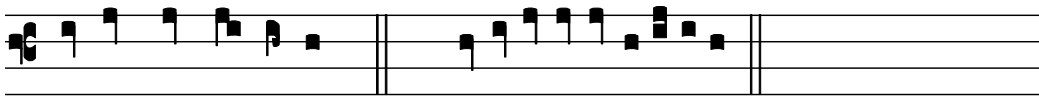
*Notum fecit Dominus.* AS:49; 1519:55v; SB:clxxxi.<sup>80</sup>

9. Ant.

VI.



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



vation, al-le-lu-ya. *Ps.* Sing ye to the Lord. *ij.* (*xcviij.*) [340].

℣. The Word was made flesh.

℟. And dwelt among us, alleluya.

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

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

*day of the Pasch and on Ascension Day and on the Day of Pentecost.*

¶ [Lesson vij.]<sup>81</sup> *According to Luke. ij. [1-3.]*



**A**T that time, There went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinius, the governor of Syria. And all went to be enrolled, every one into his own city. And that which followeth.

*A Homily of Blessed Gregory the Pope.*<sup>82</sup>

**B**Ecause 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.<sup>83</sup> Who was not born in the house of his parents, but on a journey : surely in order to show that by the human nature which he had assumed : he was being born as if in a foreign place. A foreigner evidently, I say not according to power : but according to nature. For of his power it is written, He came unto his own. Indeed in his nature was he was born before time : in our nature he came in time. He, therefore, who enduring eternally appeared in time : truly came down to a foreign place. And because it is written by the Prophet : All flesh is grass : he who was made man changed our grass into wheat, who said of himself, 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

On the Day of the Nativity of the Lord.

grain of his body : lest they would  
remain starved of the fodder of

heavenly knowledge. But thou.

*Beata Dei Genitrix.* AS:50; 1519:55v; 1531:29v.<sup>84</sup>

7. Resp.  
VII.

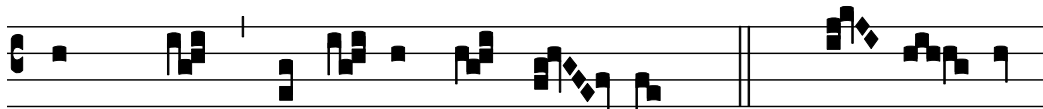


Les- sed \* is Ma-ry the Mother of God, whose



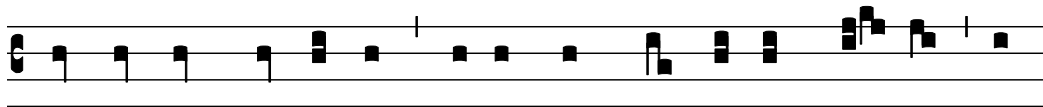
6162.

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

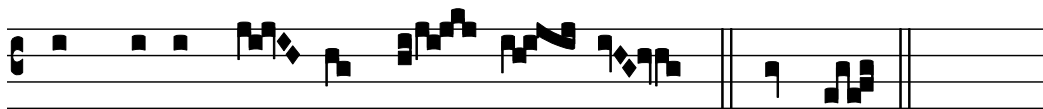


6162b.

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



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



was spoken to her by the Lord. †This day.

¶ [Lesson viij.]<sup>85</sup> *A Reading from the Holy Gospel according to Luke. ij. [15.]*



AT that time,  
The shepherds  
said to one another,  
Let us go over to  
Bethlehem, and let  
us see this word that  
is come to pass, which the Lord hath  
shewed to us. And that which

followeth.

*A Homily of the Venerable Bede,  
Priest.*<sup>86</sup>


WHen the Lord and Saviour was  
born in Bethlehem (as the  
sacred history of the Gospel beareth  
witness) the angel of the Lord  
appeared with a great light to

shepherds who were watching and keeping the night watches over their flock in the same country, and declared to the world that the Sun of justice had arisen, not only by their voice in heavenly utterance, but also by the brightness of a divine light. Nowhere in the whole course of the Old Testament do we find that angels appeared with light, though they frequently appeared to the fathers, but this privilege was properly kept for this day, when a light arose in the darkness for the just, the merciful and compassionate Lord. But lest the authority of a single angel should seem small, after one angel taught the mystery of the new birth, at once there was present a multitude of the heavenly army, who sang, Glory to God, even as they proclaimed peace to men, clearly demonstrating that through this nativity men were to be directed toward the peace of one faith, hope and love, and to the glory

of divine praise. Mystically, however, these shepherds represent teachers of flocks, and also directors of the souls of the faithful. The night in which they kept watch over their flocks indicateth the dangers of temptations, from which all those who watch perfectly do not stop guarding themselves and their subjects. And it is good that when our Lord was born, shepherds were watching over their flocks, for indeed the One born was he who said, I am the good shepherd. The good shepherd giveth his life for his sheep. But the time was drawing near when the same supremely good Shepherd would, by shepherds sent into the world, recall his sheep which wandered, scattered far and wide : to the always green pastures of heavenly life. Of whom the supreme Shepherd commanded, If you love me, (he saith) feed my sheep. Clarifying which, he saith, Confirm thy brethren. But thou.

*Beata viscera Marie.* AS:50; 1519:55v; 1531:30r.<sup>87</sup>

6171. 8. Resp. VII.



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

On the Day of the Nativity of the Lord.

which bore 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.

6171b.

¶ [Lesson ix.]<sup>88</sup> *The beginning of the Holy Gospel according to John. j. [1-3.]*



**I**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 made nothing that was made.

And that which followeth.

*A Homily of the Venerable Bede,  
 Priest.*<sup>89</sup>

**S**Eeing that we have treated of the birth in time of the Mediator of God and mankind, of Jesus Christ the man, which this day hath come to pass, which hath been revealed by the words of the holy

evangelists Matthew and Luke : it is agreeable also that the words recorded by blessed John the Evangelist, that is, of the eternity of his divinity, in which he remaineth always equal with the Father, be examined, who alone as a privilege of chastity hath merited to grasp more deeply the mystery of his divinity : and likewise to reveal it to others. And hence among the figures of the four animals he is rightly compared with the flying eagle. Of course it among all the birds is wont to fly higher, and among all living things it is accustomed to fix its gaze more directly toward the rays of the sun. While the other evangelists, as though walking upon the earth with the Lord : which explained sufficiently his temporal generation along with his temporal deeds : said little concerning his divinity, this one, however, as if flying to heaven with the Lord : dwelling upon very few of his temporal acts : came to know the eternal power of his divinity by which all things were made : flying more

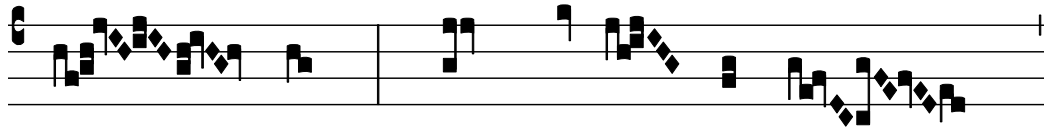
sublimely in mind, and likewise more clearly observing : and he delivered this also in writing for us to understand. While the other evangelists describe Christ born in time, John beareth witness that the same was in the beginning : saying, In the beginning was the Word. The others relate his sudden appearance among men : that one declareth that He was always with God, saying, And the Word was with God. The others, that he is truly of men : that one confirmeth that He is God, saying, And the Word was God. The others, that he was a man dwelling for a time with men : that one showeth that He was God abiding with God from the beginning, saying, The same was in the beginning with God. The others present the wonders which He did as a man : that one teacheth that through Him God the Father made all creatures, visible and invisible : saying, All things were made by him : and without him was made nothing. But thou.

*Verbum caro factum.* AS:50; 1519:56r; 1531:30r.<sup>90</sup>

7840. 9. Resp. VIII. 

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

On the Day of the Nativity of the Lord.



mong us. †Whose glo-ry we saw,



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

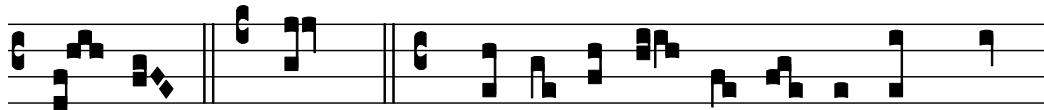


7840a.

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



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



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



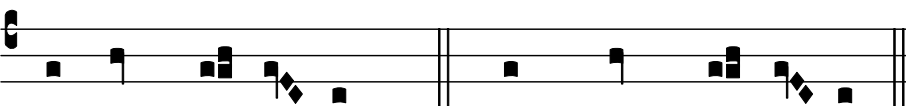

the Son : and to the Ho- ly Ghost. ‡Full.


*While [however]<sup>91</sup> this final ⁊. together with its Verse and Gloria Patri. are sung, let the Deacon proceed with the Subdeacon and the Thurifer and the Taperer and the Acolyte bearing<sup>92</sup> the Cross, all solemnly vested in preparation to cense the Altar. And, having received a Blessing from the Officiant in the midst of the Quire, let him approach the Pulpitum for the singing of the following Gospel.*


On the Day of the Nativity of the Lord.

[According to Matthew 1.]<sup>93</sup>

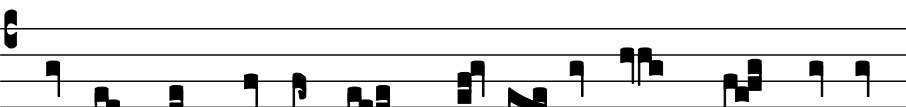

*Liber generationis.* AS:51; 1519:56v; 1531:30v.<sup>94</sup>

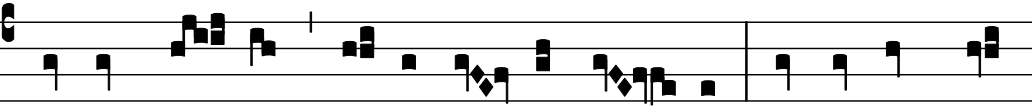
IV.  sar0705.  He Lord be with you. *R.* And with thy spi- rit.

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

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

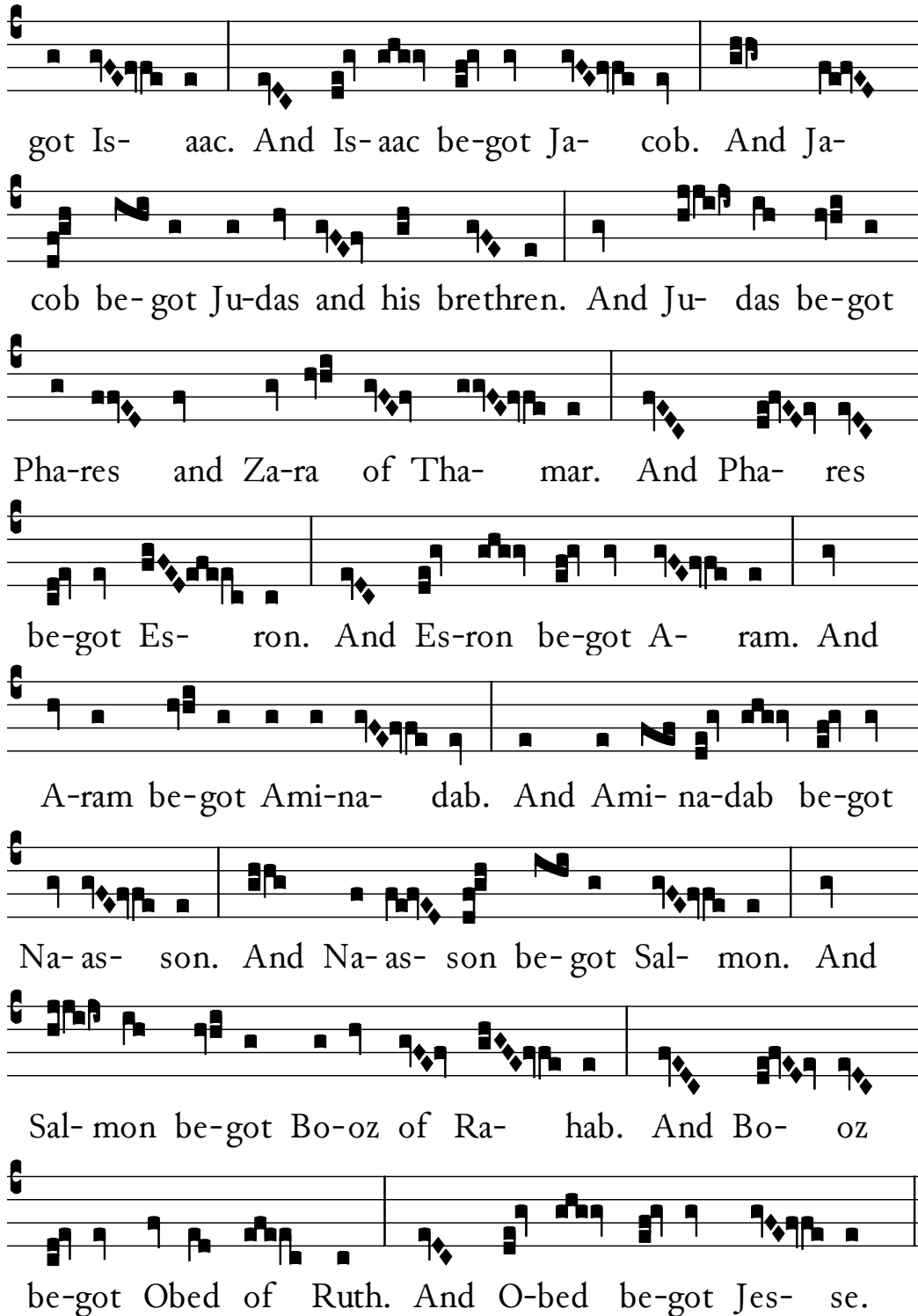


IV.   He book of the ge-ne- ration of Je-sus Christ the son

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

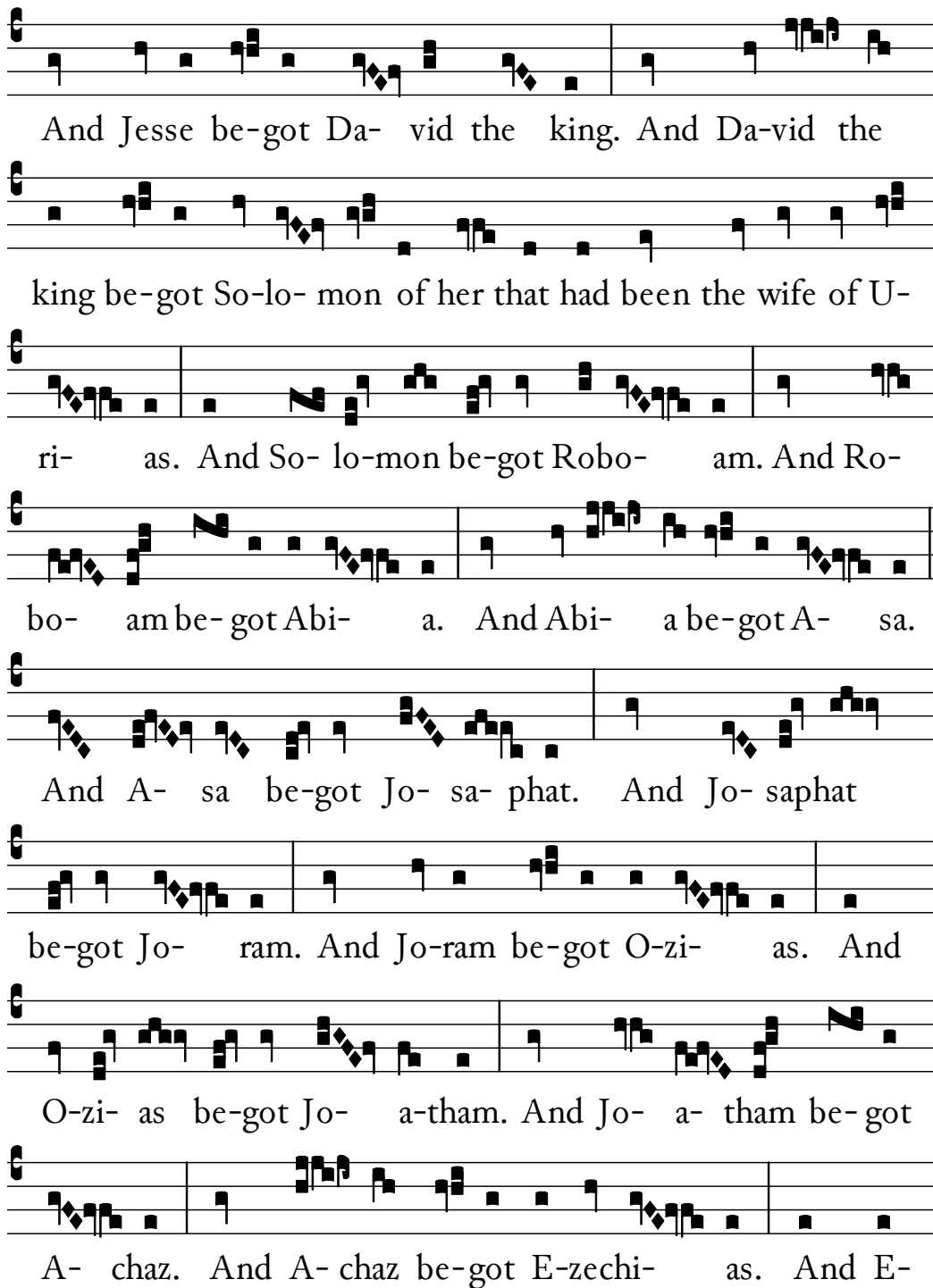


On the Day of the Nativity of the Lord.



got Is- aac. And Is- aac be- got Ja- cob. And Ja-  
cob be- got Ju- das and his brethren. And Ju- das be- got  
Pha- res and Za- ra of Tha- mar. And Pha- res  
be- got Es- ron. And Es- ron be- got A- ram. And  
A- ram be- got Ami- na- dab. And Ami- na- dab be- got  
Na- as- son. And Na- as- son be- got Sal- mon. And  
Sal- mon be- got Bo- oz of Ra- hab. And Bo- oz  
be- got Obed of Ruth. And O- bed be- got Jes- se.

On the Day of the Nativity of the Lord.



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

On the Day of the Nativity of the Lord.

ze-chi- as be-got Ma-nas- ses. And Ma- nas-ses  
be-got A- mon. And Amon be-got Jo-si- as. And  
Jo-si- as be-got Jecho-ni- as and his brethren in the  
transmigration of Ba-by- lon. And af- ter the transmigra-tion  
of Ba-by- lon, Jecho-ni- as be-got Sa-lathi- el.  
And Sa-la-thi- el be-got Zo-ro-ba- bel. And  
Zo-ro- ba- bel be-got Abi- ud. And A-bi- ud be-got  
E-li- a- cim. And E-li- a-cim be-got A- zor. And A-

On the Day of the Nativity of the Lord.



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

*With the Gospel being finished, let the Priest who is the Officiant, in a silken Cope in his Stall, not altering his place, intone the Ps. Te Deum. [47]. in a loud voice<sup>95</sup> : and afterwards with his Secondary Priest as Thurifer, having himself placed the Incense in the Thurible at the Quire Step, let him cense the aforesaid Altar. But the other altars should not be censed.*

☩ *It is to be understood that whenever the Bishop is present, a blessing should be made by him over<sup>96</sup> the Incense placed by the Priest or the Deacon in the Thurible : without changing his place.*

☩ *It is to be observed that Te Deum. is sung throughout the whole year at Matins,*

On the Day of the Nativity of the Lord.

---

outside of Advent and from lxx. until the Pasch, except on ferias when the feria is observed, and except on Feasts of Three Lessons which are observed on Vigils, and in the Four Seasons, and except on certain Feasts of Three Lessons, namely these : in May, Saint Petronilla, Virgin, when it falls after the Octaves of the [Holy]<sup>97</sup> Trinity and Corpus Christi. In the month of September, Saint Bertin, Abbot. In the same month Saint Tecla, Virgin. In the month of October : Saint Romanus, Bishop and Confessor, [whence the Verse

Romanus, Tecla, Bertin and Petronilla :

These give their feasts to worship 'cum nocturno']<sup>98</sup>

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

Officium. The Lord hath said.<sup>99</sup> [Missal 94.]

[Before Lauds.]

And immediately after the Mass let the principal Priest say before Lauds this Versicle before the Atar.

℣. The Word was made flesh.

℟. And dwelt among us. with Alleluya.<sup>100</sup>

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

If however the Officiant hath not celebrated [the Mass, and the Bishop is not present]<sup>101</sup> : then let him say all the foregoing in Quire, that is, in his Stall.

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

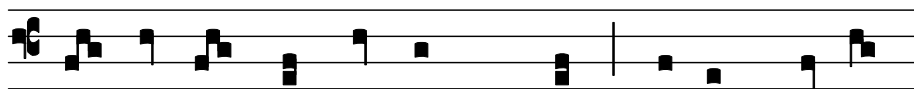
At Lauds let the Antiphons be distributed among the Superior Grade in order, in regard to which these that remain are at the beginning intoned but not completed.

¶ At Lauds.

Quem vidistis pastores. AS:52; 1519:58v; 1531:30v.<sup>102</sup>

1. Ant.

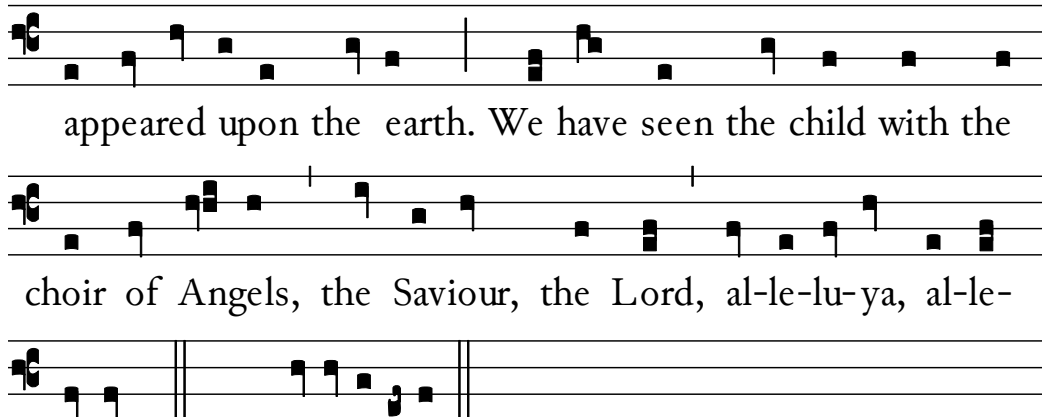
II.i.



4455.

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

On the Day of the Nativity of the Lord.



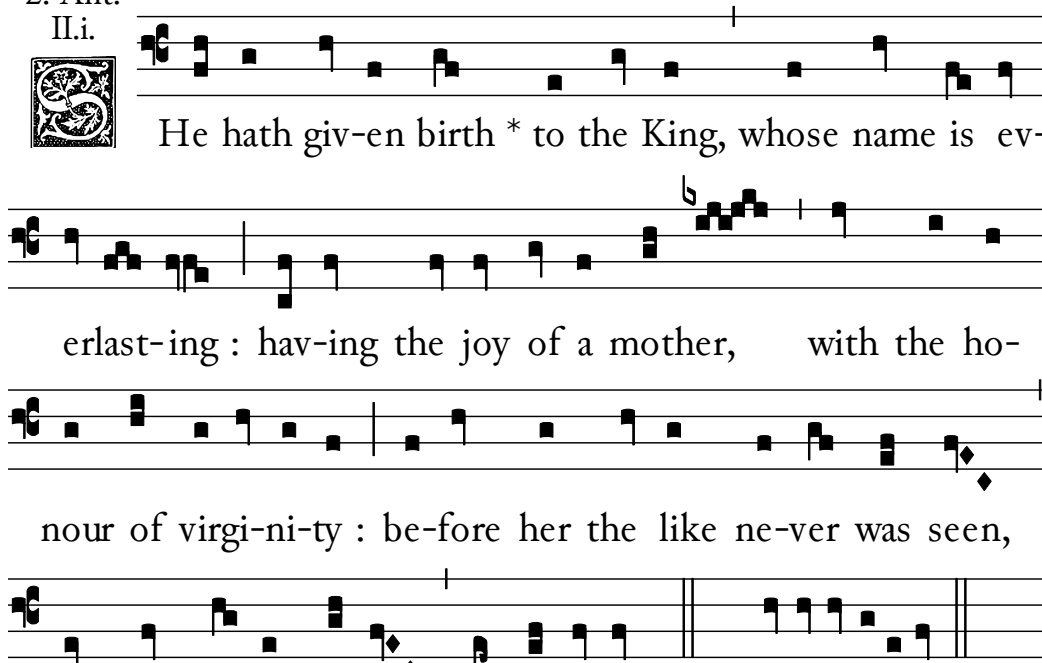
appeared upon the earth. We have seen the child with the  
choir of Angels, the Saviour, the Lord, al-le-lu-ya, al-le-  
lu-ya. *Ps.* The Lord hath reigned. (*xcij.*) [52].

*Genuit puerpera.* AS:52; 1519:58v; 1531:30v.<sup>103</sup>

2. Ant.

II.i.

2938.



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.* Sing joyfully.  
(*xcix.*) [53].

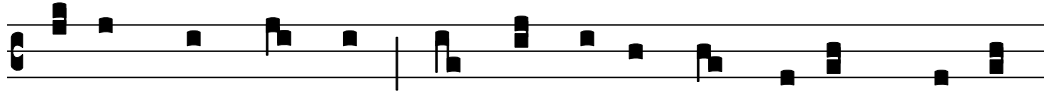
On the Day of the Nativity of the Lord.

*Angelus ad pastores.* AS:53; 1519:59r; 1531:30v.<sup>104</sup>

3. Ant.  
VII.iv.



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



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



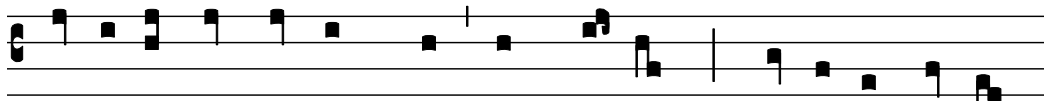
our of the world, al-le-lu-ya. *Ps.* O God, my God. (*lxij.*) [54].

*Facta est cum angelo.* AS:53; 1519:59r; 1531:30v.<sup>105</sup>

4. Ant.  
VII.iv.



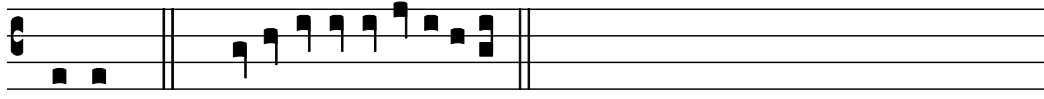
Here was \* with the angel a mul-ti-tude of the heav-



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



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



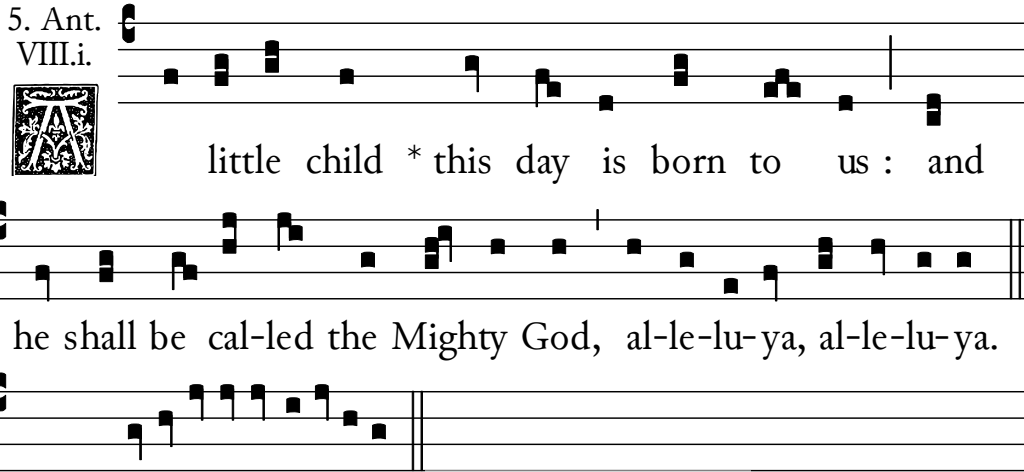
lu-ya. *Ps.* O all ye works. (*Daniel iij.*) [55].

1404.

On the Day of the Nativity of the Lord.

*Parvulus filius hodie.* AS:53; 1519:59r; 1531:30v.<sup>106</sup>

5. Ant.  
VIII.i.



little child \* this day is born to us : and  
he shall be called the Mighty God, al-le-lu-ya, al-le-lu-ya.

*Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

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

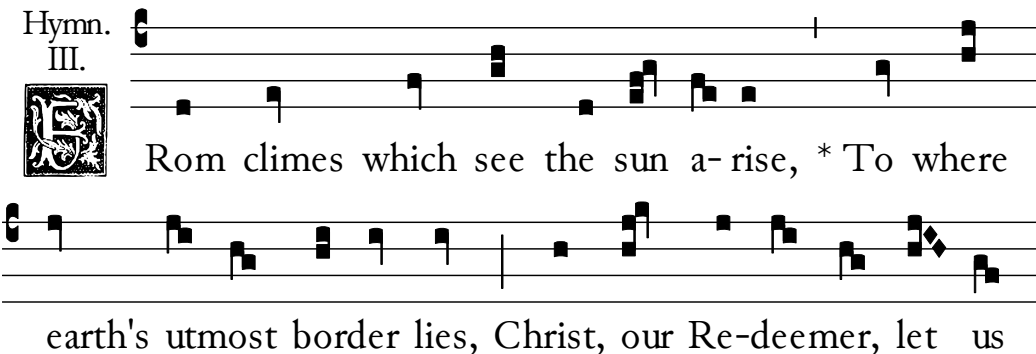
*Chapter.* Titus 2. [II, 12.]

**T**he grace of God our Saviour hath appeared to all men : instructing us, that, denying ungodliness and wordly desires, we

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

*A solus ortus cardine.* AS:53; HS:8r; 1531:31r.

8248. Hymn.  
III.



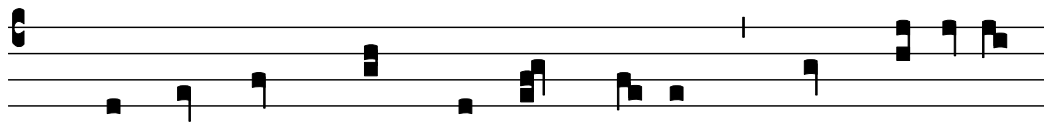
Rom climes which see the sun a-rise, \* To where  
earth's utmost border lies, Christ, our Re-deemer, let us



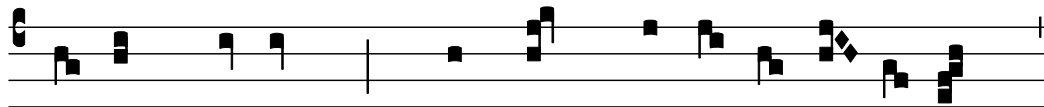
On the Day of the Nativity of the Lord.

sing, Of Ma-ry Virgin born a King. 2. Blest Mak-er of all  
worlds ! he came Clad in a lowly servant's frame : By his own  
flesh all flesh to save, And freedom to his crea-tures gave.  
3. Ce-lestial grac-es bright il-lume That chastest mother's  
ho-ly womb : She bears a Son, the Mai-den mild, By earth-  
ly contact un-de-filed. 4. Her modest breasts' unstained  
a-bode Be-comes the temple of her God : Invi- o-late,  
by man unknown, She by a Word con-ceived the Son.

On the Day of the Nativity of the Lord.



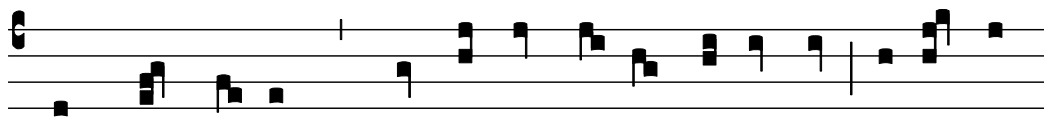
5. That wondrous Child she brings to birth Whom Gabri-el



announced on earth : Whom John while yet unborn a-dored,



And owned his Mak-er and his Lord. 6. The lowly couch



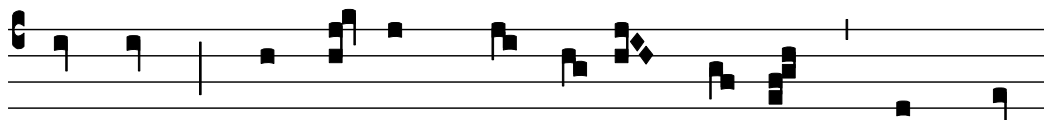
of straw he bore, The manger he did not abhor, A lit-tle



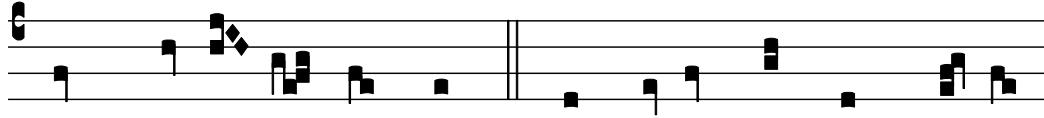
milk his in-fant fare, Who feedeth e'en each bird of air.



7. Lo, the ce-lestial choir re-joyce ; Angels ex-alt to God



their voice : To shepherds now re-vealed appears Their Shep-

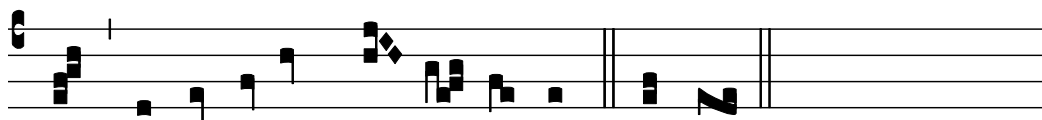


herd, Fram-er of the spheres. 8. All honour, laud, and glo-ry

On the Day of the Nativity of the Lord.



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.

℟. The Lord is God, and he hath shone upon us.

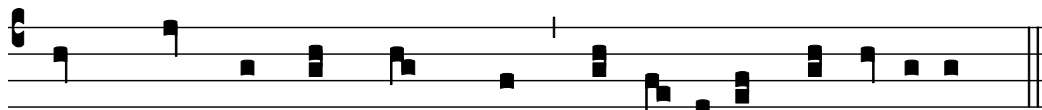
*Gloria in excelsis.* AS:53; 1519:59v; 1531:31r.

Ant.  
VIII.i.

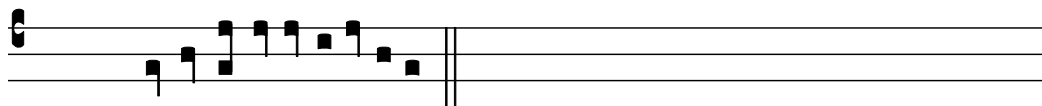


Lo-ry \* to God in the highest : and on earth

2946.



peace to men of good will, al-le-lu-ya, al-le-lu-ya.



Ps. Blessed be the Lord. 71\*.

[*This Antiphon is not sung through before the intonation of the Psalm as at Vespers, nor are any Altars censed except the Principal <Altar> only, nor on any day throughout the year at Matins or at Second Vespers.*]<sup>107</sup>

*Prayer.*

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

holdeth under the yoke of sin.

*Which endeth thus* Through the same Jesus Christ thy Son, Our Lord, [who liveth and reigneth with thee in

On the Day of the Nativity of the Lord.

the unity of the Holy Ghost, God, for | ever and ever].<sup>108</sup>

¶ Let two Clerks of the Superior Grade in surplices [standing together near to the Principal Rulers and the Secondaries]<sup>109</sup> sing together this<sup>110</sup> Benedicamus Domino. at this Matins only, thus.

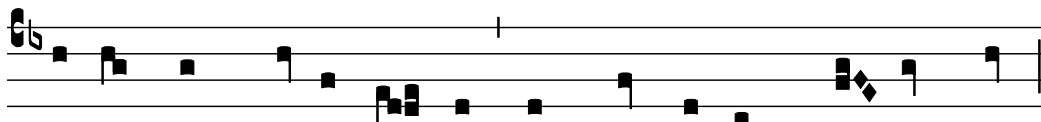
*Verbum Patris hodie.* AS:53; 1519:59v; 1531:31r.<sup>111</sup>

850306.

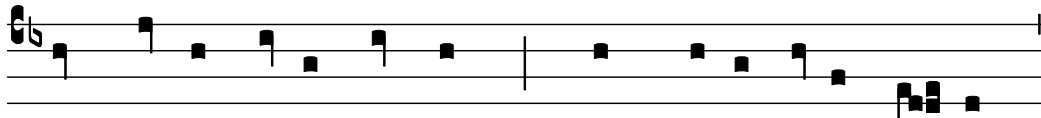
I.



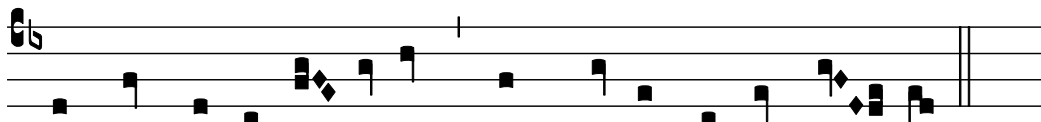
He Father's Word on this day Pro-ceeded from a Virgin :



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



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



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

*Let two other Clerks of the Superior Grade in similar vestments, taken from the other part [of the Choir]<sup>112</sup> respond.*

*Refulgens pastoribus.* AS:53; 1519:60r; 1531:31r.<sup>113</sup>

I.




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

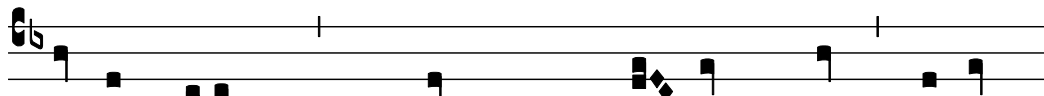


claimed, Peace, the messenger of peace : Thou O Shepherd

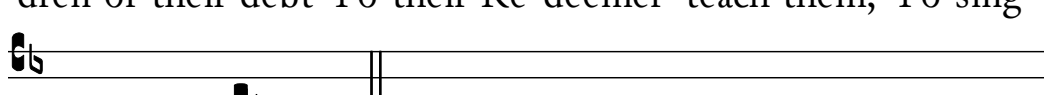
On the Day of the Nativity of the Lord.



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

[*Memorial of Saint Mary.*]

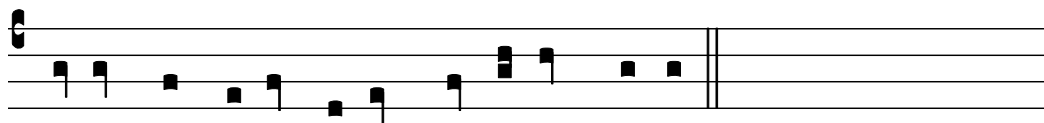
*Ecce completa sunt. AS:54; 1519:60r; 1531:31r.*

Ant.  
VIII.ii.



E-hold, all things \* were accomplished which were


2498.



spoken by the Angel of the Virgin Ma-ry.

℣. After child-bearing, O Virgin, thou remaindst inviolate. [232].

*Prayer.*

 God, who by the fruitful  
virginity of blessed Mary hast  
bestowed upon the human race the

rewards of eternal salvation : grant,  
we beseech thee, that we may perceive  
her to intercede for us : through

On the Day of the Nativity of the Lord.

---

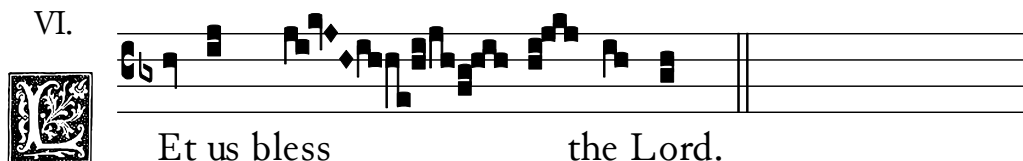
whom we have merited to receive the Author of life, our Lord Jesus Christ | thy Son. Who liveth and reigneth with thee.

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

¶ Let two boys in Surplices sing [standing together behind the Priest, or at the Quire Step.]<sup>114</sup>

*Benedicamus Domino.* AS:54; 1531:31r.

VI.



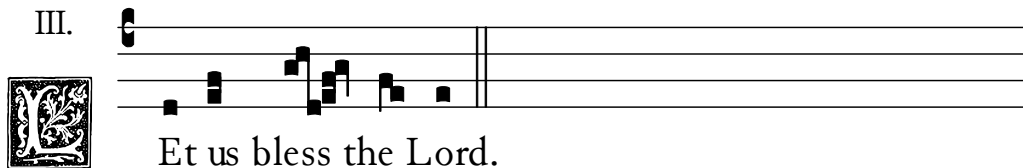
Et us bless the Lord.

The musical notation for VI. consists of a square decorated initial 'E' followed by a single line of square neumes on a four-line staff. The text 'Et us bless the Lord.' is written below the staff.

without Alleluya. [or]

1520:60r.<sup>115</sup>

III.



Et us bless the Lord.

The musical notation for III. consists of a square decorated initial 'E' followed by a single line of square neumes on a four-line staff. The text 'Et us bless the Lord.' is written below the staff.

¶ And it is noted that never throughout the whole year is *Benedicamus Domino.* sung with Alleluya. except in paschaltide.<sup>116</sup>

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

*Officium.* Light shall shine.<sup>117</sup> [Missal 108.]

¶ *At Prime.*

*Hymn.* The star of light hath risen. [71].

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

*Ant.* Whom saw ye. 341.

*Psalms.* Save me, O God. (liij.) [114]. Blessed are the undefiled. (cxviiij. j.) [115]. Give bountifully. (cxviiij. ij.) [115].

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

*Ant.* Thanks, O God. [119].

*Ps.* Quicumque vult. [119].

*Chapter.* Now to the King. [124].

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

*R̄.* Jesu Christ. *with Alleluya.* *V̄.* Thou that deignedst. †Have mercy upon us. [*V̄.*] Glory be. Jesu Christ.<sup>118</sup> [125].

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

*V̄.* Arise, O Lord. [131].

*Let the Preces and the rest that pertain to Prime be completed.* [132].

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

### ¶ *At iij.*

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

*Let the Antiphon on the Psalms be begun in the Superior Grade. She hath given birth.* 342.

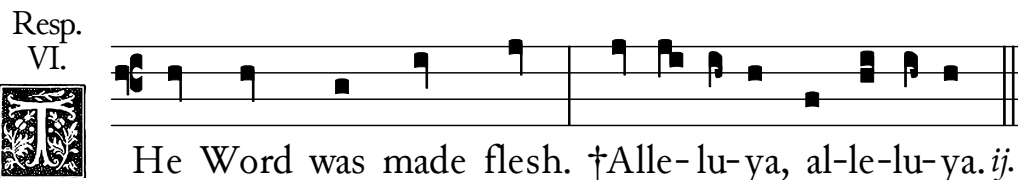
*Ps.* Set before me. (cxviii. iij.) [158].


*Chap.* The grace of God. 344.

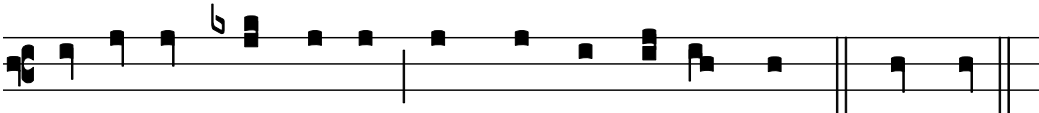
*The Responsory is sung in the Second Form. Let the same order serve for the other Hours.*

On the Day of the Nativity of the Lord.

*Verbum caro factum.* AS:54; 1519:60v; 1531:31r.<sup>119</sup>

7838. Resp. VI.  He Word was made flesh. †Alle-lu-ya, al-le-lu-ya. *ij.*

7838a. 

∞. 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 cried out to me.

*Let the Choir respond* Thou art my Father. *without Alleluya.*

*Which is obserued through the whole year outside of Paschaltide except previously after this Verse* The Word was made flesh. *as given above.*

*Prayer.* Grant, we beseech thee. 347.

¶ *At vj.*

*Hymn.* Thou mighty Ruler ! [165].

*Ant.* The Angel said. 343.

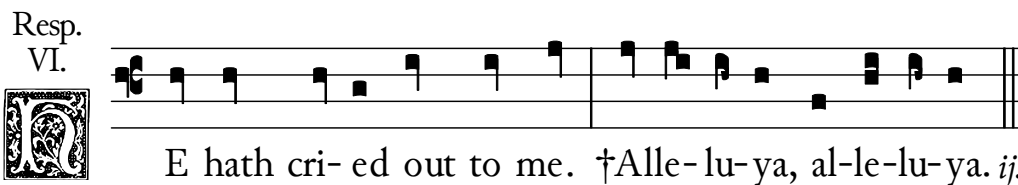
*Ps.* My soul hath fainted. (*cxviii. vj.*) [175].

*Chapter.* Titus 3. [4-5.]

**T**He goodness and kindness of God our Saviour appeared : not by the works of justice, which we

have done, but according to his<sup>120</sup> mercy, he saved us. [*R.*] Thanks be to God.

*Ipse invocavit me.* 1519:60v; 1531:31v.

6988. Resp. VI.  E hath cri-ed out to me. †Alle-lu-ya, al-le-lu-ya. *ij.*





6988a.

℣. Thou art my Father. †Alle-lu-ya.  
[℣. Glory be. 352. He hath cried out to me.]<sup>121</sup>

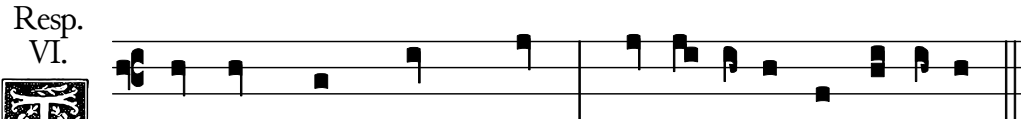
℣. The Lord hath made known.  
℞. His salvation. *without* Alleluya.  
*Prayer as above.* 347.

¶ *At ix.*

*Hymn.* O God ! of all the strength. [181].  
*Ant.* A little child. 344.  
*Ps.* Thy testimonies are wonderful. (*cxviii. ix.*) [191].  
*Chapter.* *Hebrews* 1. [1, 2.]

<b>G</b> od, who, at sundry times and in divers manners, spoke in times past to the fathers by the prophets,	last of all, in these days hath spoken to us by his Son.
--------------------------------------------------------------------------------------------------------------------	-------------------------------------------------------------

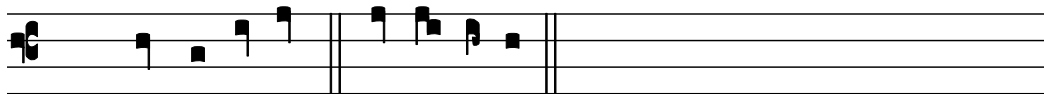
*Notum fecit Dominus.* 1519:60v; 1531:31v.



7241.



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



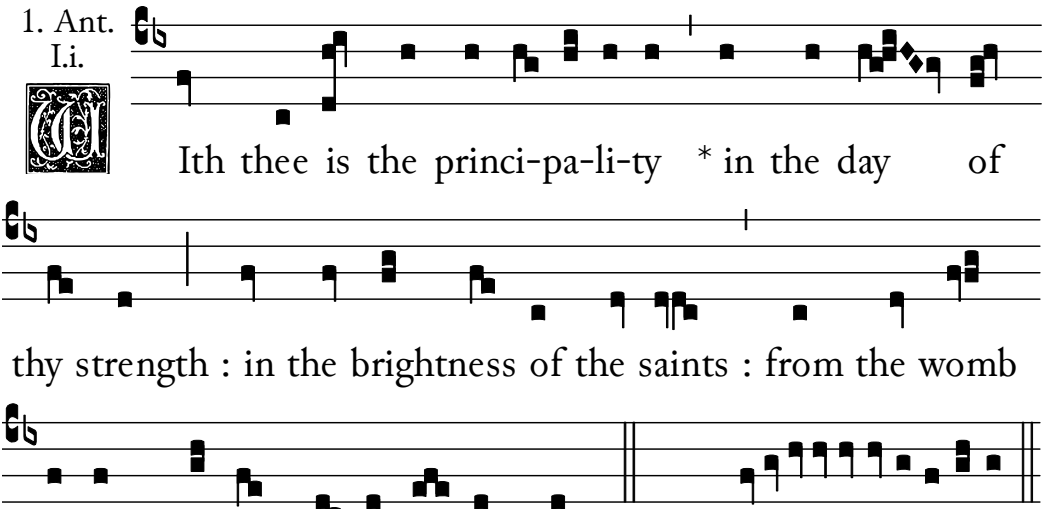
7241a.

℣. His salvation. †Alle-lu-ya.  
℣. Glory be. 352. The Lord hath made known.  
℣. Blessed be he that cometh in the Name of the Lord.  
℞. The Lord is God, and he hath shone upon us. *without* Alleluya.  
*Prayer as above.* 347.

¶ *At Second Vespers.*

*Tecum principium.* AS:54; 1519:60v; 1531:31v.

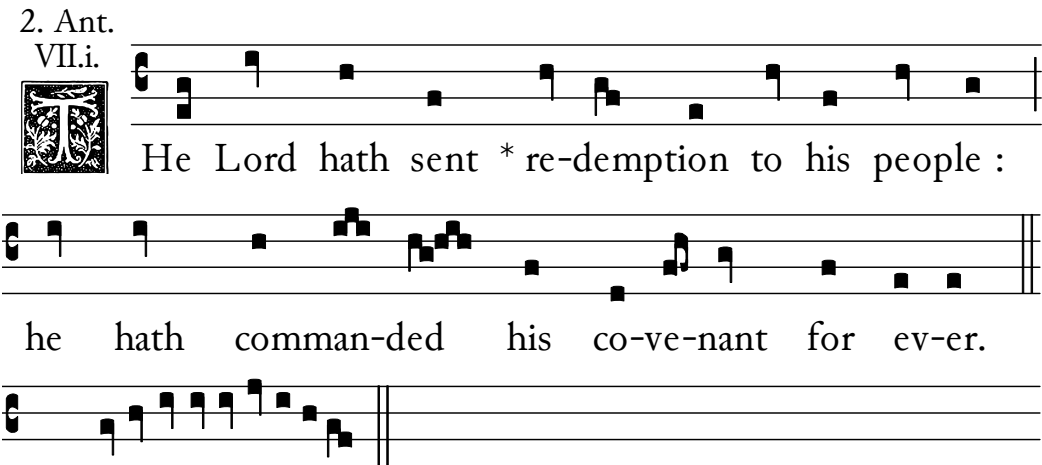
5127. 1. Ant.  
I.i.



**I**th thee is the princi-pa-li-ty \* in the day of  
thy strength : in the brightness of the saints : from the womb  
be-fore the day-star I be-got thee. *Ps.* The Lord said. (*cix.*)  
[363].

*Redemptionem misit Dominus.* AS:54; 1519:61r; 1531:31v.

4587. 2. Ant.  
VII.i.

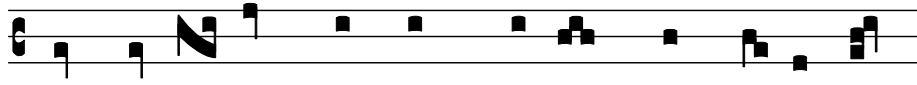


**H**e Lord hath sent \* re-demption to his people :  
he hath comman-ded his co-ve-nant for ev-er.  
*Ps.* I will praise thee. *ij.* (*cx.*) [364].

On the Day of the Nativity of the Lord.

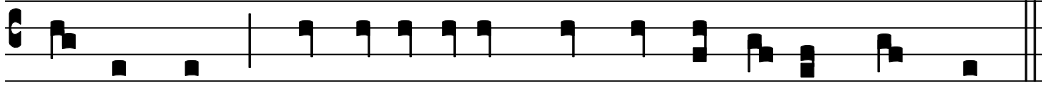
*Exortum est.* AS:54; 1519:61r; 1531:31v.

3. Ant.  
VII.iii.

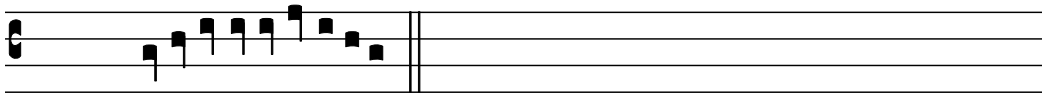


2794.

O the righteous of heart \* a light hath ris-en up



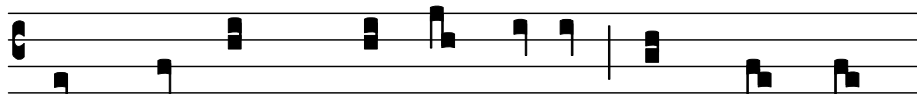
in darkness : the merci-ful and compassion-ate and just Lord.



*Ps.* Blessed is the man. (*cxj.*) [365].

*Apud Dominum.* AS:54; 1519:61r; 1531:31v.

4. Ant.  
IV.v.



1466.

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



plente-ful re-demption. *Ps.* Out of the depths. (*cxxix.*) [388].

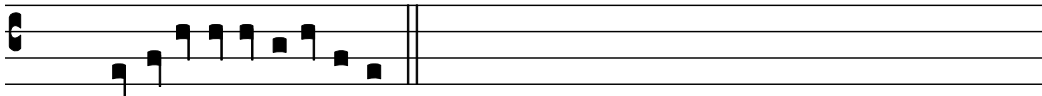
*De fructu ventris.* AS:54; 1519:61r; 1531:31v.

5. Ant.  
VIII.i.



2106.

F the fruit thy womb I will set upon thy throne.



*Ps.* O Lord, remember David. (*cxxxj.*) [393].

*The preceding Antiphons together with their Psalms are sung daily at Vespers until the*

*Octave of the Epiphany, and on their Octaves.*

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

¶ And it is to be understood that on all Double Feasts until the Octave of the Epiphany the preceding five Antiphons should be distributed among the Superior Grade, but on the other Double Feasts, in the Second Form.]<sup>122</sup>

[Let the Bishop or the Dean say] the Chapter [altering neither place nor vestment].<sup>123</sup>

God, who, at sundry times. 353.

℞. The Word was made flesh. [and it should be sung without the Prose by three distinguished persons in silken Copes at the discretion of the Cantor].<sup>124</sup> 335.

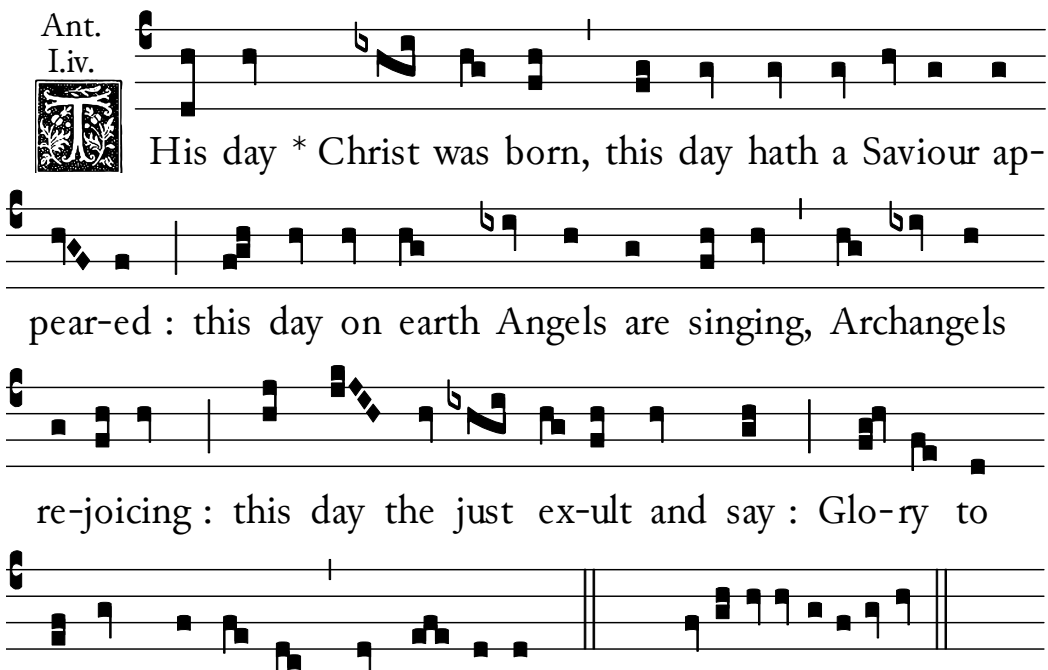
Hymn. From climes which see. 344.

℣. Blessed be he that cometh. 347.

[Let the Antiphon on the Magnificat. be begun by a distinguished person from the Choir side : and if the Bishop be present, let the same intone and sing the Antiphon.]<sup>125</sup>

*Hodie Christus natus est. AS:54; 1519:61r; 1531:31v.*<sup>126</sup>

3093. Ant.  
I.iv.



His day \* Christ was born, this day hath a Saviour ap-  
pear-ed : this day on earth Angels are singing, Archangels  
re-joicing : this day the just ex-ult and say : Glo-ry to  
God in the highest, al-le- lu-ya. Ps. My soul doth magnify. 55\*.

On the Day of the Nativity of the Lord.

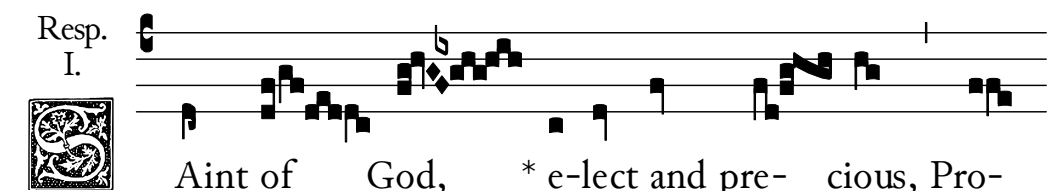
*Prayer.* Grant, we beseech thee. 347.

*After this Prayer hath been said and the Let us bless the Lord. [without Alleluia.]*<sup>127</sup>  
*hath been concluded by two Clerks of the Second Form in Surplices*<sup>128</sup> *[sung at the Quire*  
*Step]*<sup>129</sup> :

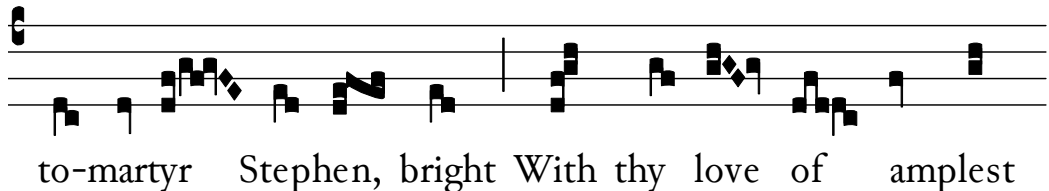
¶ *Let all the Clerks gather in silken Copes carrying lighted Candles in their hands : and thus walk in procession through the midst of the Quire to the Altar of Saint Stephen while singing this R̄. begun by some Deacon.*

*Sancte Dei preciose. AS:60; 1519:61v; 1531:31v.*<sup>130</sup>

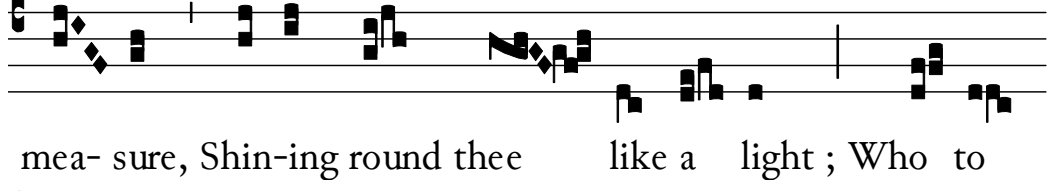
Resp.  
I.



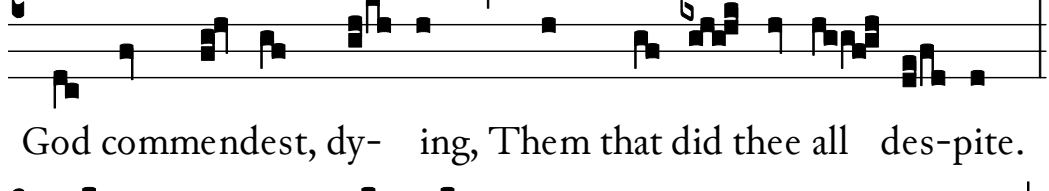
Aint of God, \* e-lect and pre- cious, Pro-



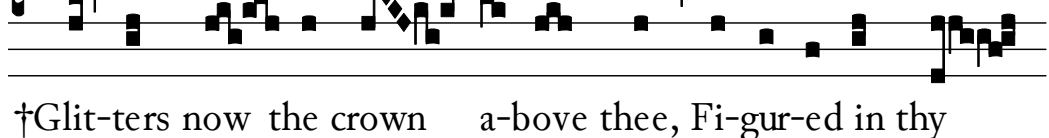
to-martyr Stephen, bright With thy love of amplest



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



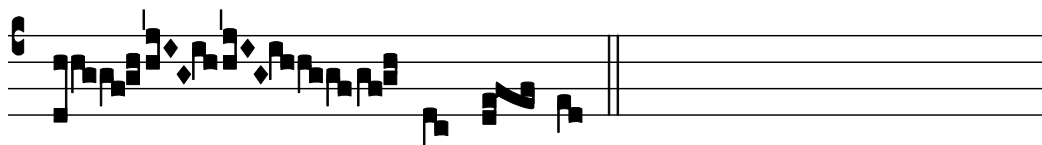
God commendest, dy- ing, Them that did thee all des-pite.



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

7575.

On the Day of the Nativity of the Lord.



sa-cred name.

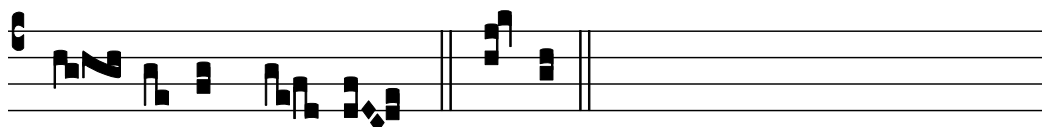
*Let three Deacons sing the Verse.*



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



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. AS:60; 1519:62r; 1531:31v.<sup>131</sup>*

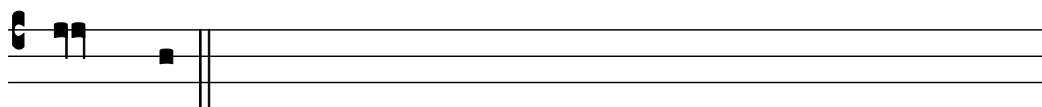
Prosa.

I.

602083Pa.



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



praise thee.

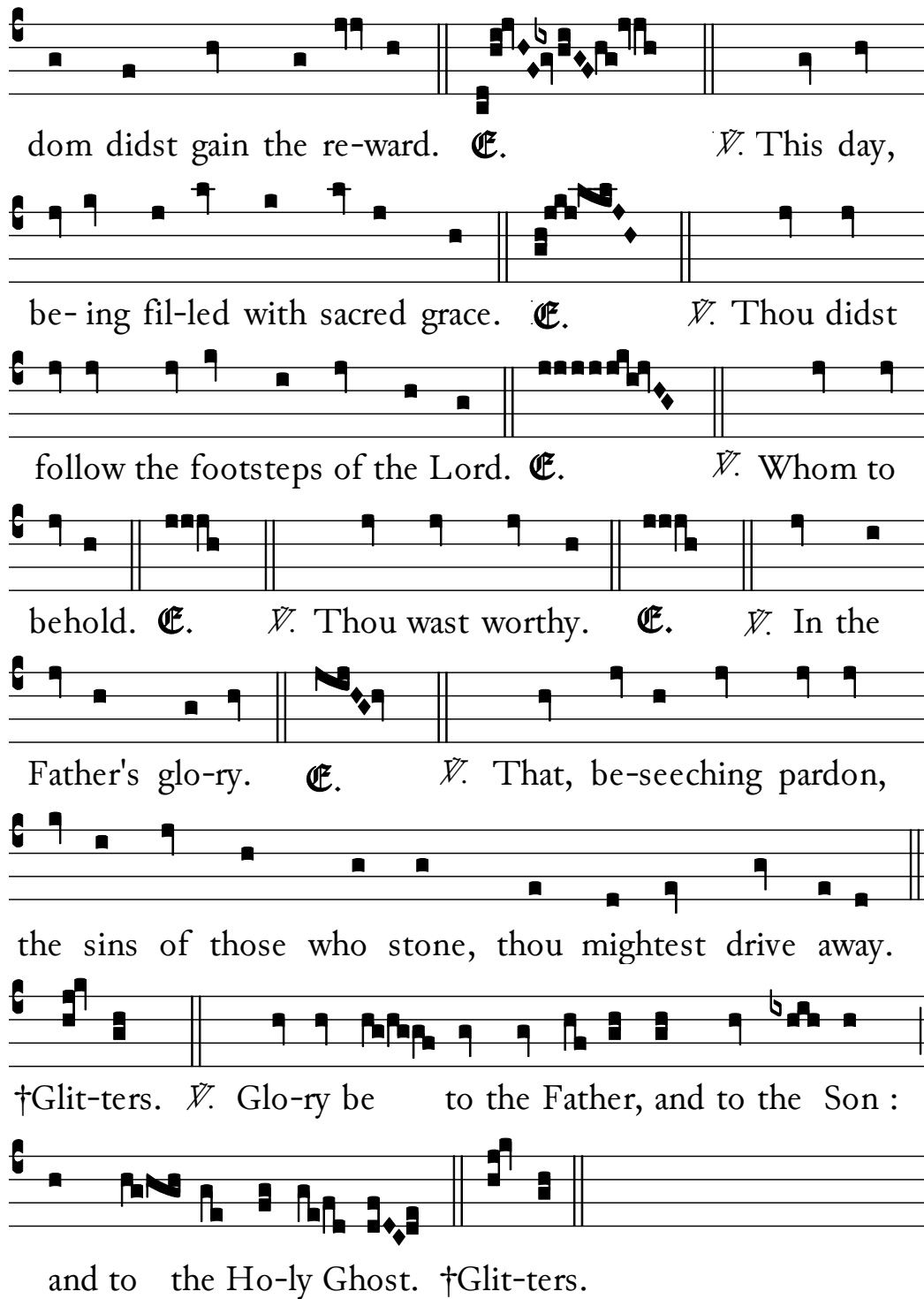
*Let the Choir [or the Organ]<sup>132</sup> respond to the singing of the Prose in the melody of the preceding Verse on the letter C. after each Verse.<sup>133</sup>*



C.

℣. Who first in the race to glorious martyr-

On the Day of the Nativity of the Lord.



dom didst gain the re-ward. ☩. ✠. This day,  
be-ing fil-led with sacred grace. ☩. ✠. Thou didst  
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. ✠. Glo-ry be to the Father, and to the Son :  
and to the Ho-ly Ghost. †Glit-ters.

*Gloria Patri. should not be sung at this Procession, but during the singing of the Prose let a Priest cense the Altar and then the Image of Saint Stephen. And afterwards let the*

On the Day of the Nativity of the Lord.

Priest say in a moderate voice, *℣*. Thou hast crowned him. [775].

[*℣*. Let us pray.]<sup>134</sup>

*Prayer.*

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

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

[While the Cantor of the Deacons chosen from among them by their agreement]<sup>135</sup> is returning, let there be sung a *R̄*. of Saint Mary : namely That she might bring forth. {99}. or The stock of Jesse.<sup>136</sup> {88}. or At the will. {93}. or an Antiphon of Saint Mary : together with this Verse.

*℣*. Thou art beautiful above the sons of men. *R̄*. Grace is poured abroad in thy lips. *Let nothing further be said.*

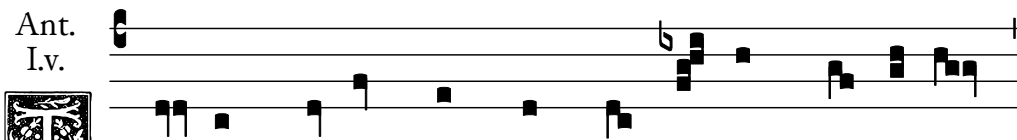
*Prayer.* O God, who by the fruitful virginity. [232].

From this day until the Purification [of Blessed Mary]<sup>137</sup> always at Matins at the Memorial of Blessed Mary [when a Memorial is made of the same]<sup>138</sup> let there be said the *℣*. After child-bearing. [232]. and at Vespers the *℣*. Thou art beautiful. [232]. only, [as above,]<sup>139</sup> except when a Memorial is made of a Commemoration of the same at Vespers of any Saint, with this Ant. Under thy protection. 134. Then, however, will be said the *℣*. Holy Mother of God. [237]. and always with the Prayer O God, who by. [232].

Where a Procession of Saint Stephen is not<sup>140</sup> made, a Memorial of the same shall be said.<sup>141</sup>

*Tu principatum tenes.* AS:55; 1519:62v; 1531:31v.<sup>142</sup>

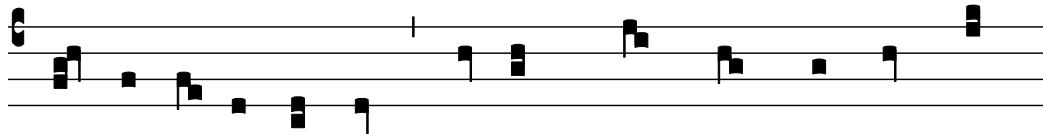
5216. Ant. I.v.




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



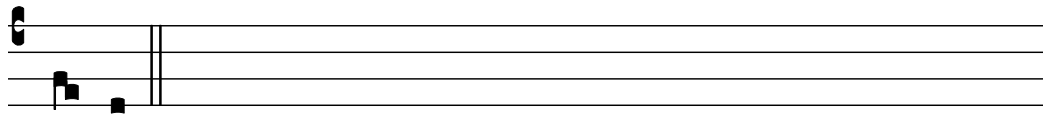
On the Day of the Nativity of the Lord.



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



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



the Lord.


℣. Thou hast crowned him. [775].

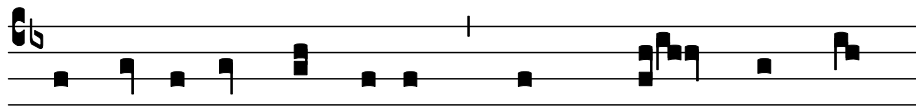
*Prayer.* Grant to us, we beseech thee, O Lord. *as above.* 360.

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


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

*Virgo hodie fidelis.* AS:55; 1519:62v; 1531:31v.<sup>143</sup>


(i.) Ant. VI.  5452.



His day a faithful Virgin \* brought forth the Word

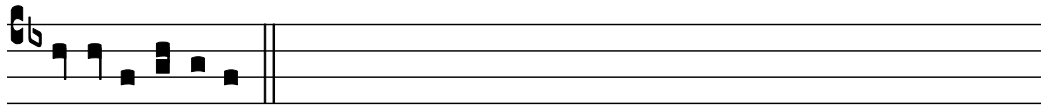


in-carnate : and remained a virgin after child- ing, in whose



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

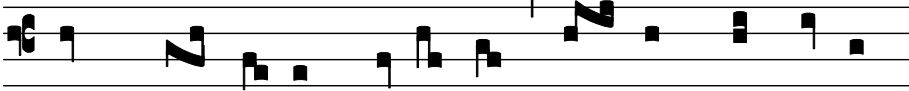

On the Day of the Nativity of the Lord.




Amen.

*Lux orta est.* AS:62; 1519:70r; 1531:31v, 34v.<sup>144</sup>

(2.) Ant.  
II.i.



Ight hath ris-en \* upon us, for on this day is



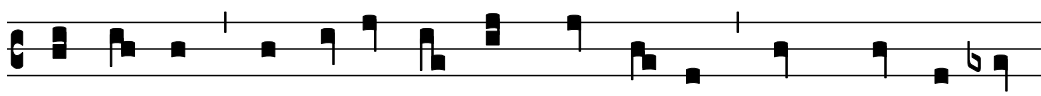
born a Sav-iour, al-le- lu-ya. Amen.

*Hodie intacta Virgo.* AS:55; 1519:63r; 1531:31v.<sup>145</sup>

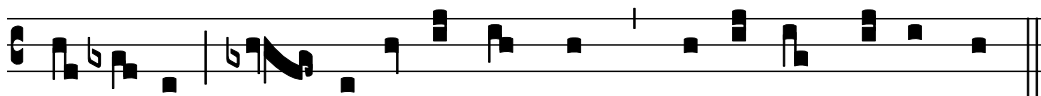
3104. (3.) Ant.  
VI.



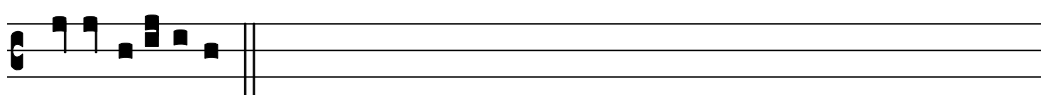
His day \* an unde-fil-ed Virgin hath born to us



the Godhead, tenderly cloth-ing his bo-dy, whom she meetly



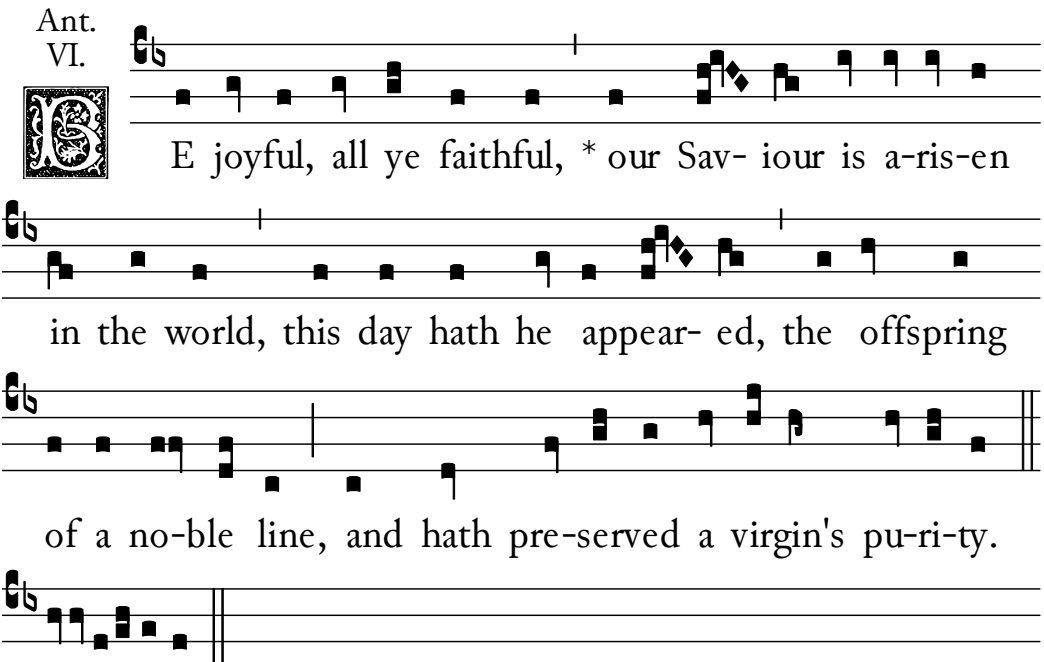
nur-tur-ed : let us all a-dore him, who cometh to save us.



Amen.

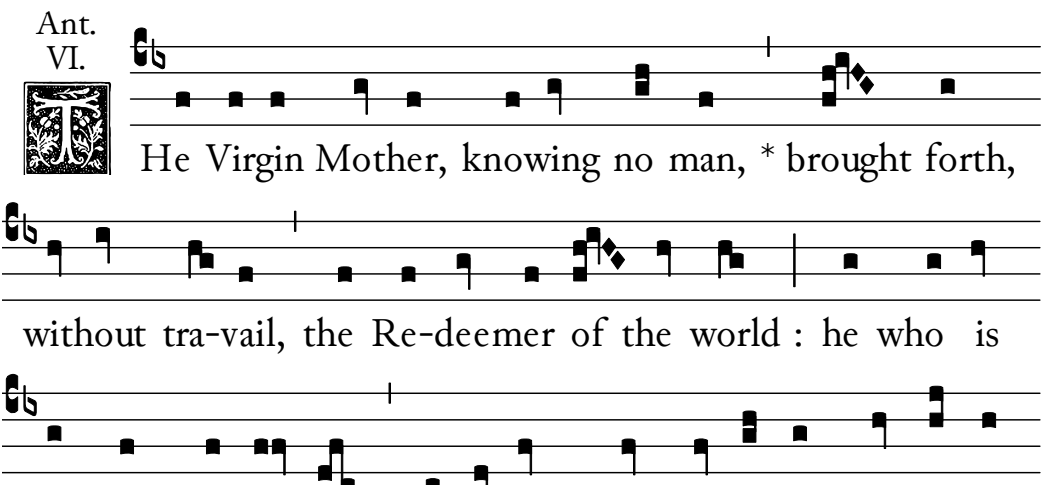
On the Day of the Nativity of the Lord.

*Gaudeamus omnes fideles.* AS:55; 1519:63r; SB:cxcvii.<sup>146</sup>

(4.) Ant. VI.  2926.

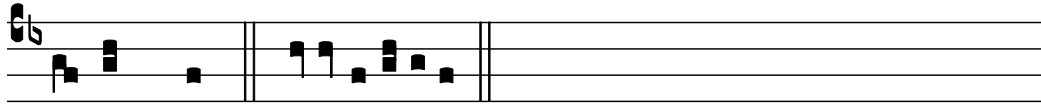
**B**E joyful, all ye faithful, \* our Sav- iour is a-ris-en  
in the world, this day hath he appear- ed, the offspring  
of a no-ble line, and hath pre-served a virgin's pu-ri-ty.  
Amen.

*Nesciens Mater Virgo.* AS: 55; 1519:63r, 97v; 1531:31v.<sup>147</sup>

(5.) Ant. VI.  3877.


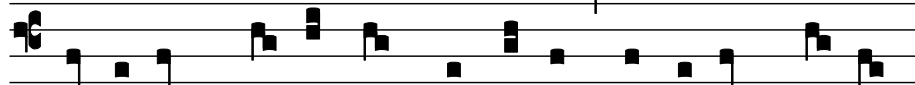
**M**He Virgin Mother, knowing no man, \* brought forth,  
without tra-vail, the Re-deemer of the world : he who is  
King of the Angels, he a-lone was nourished by heaven-

On the Day of the Nativity of the Lord.

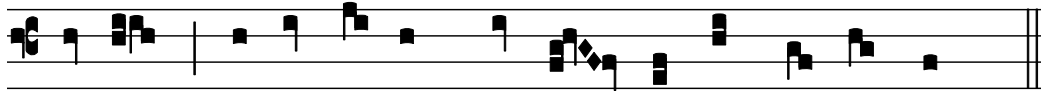


-fil-led breasts. Amen.

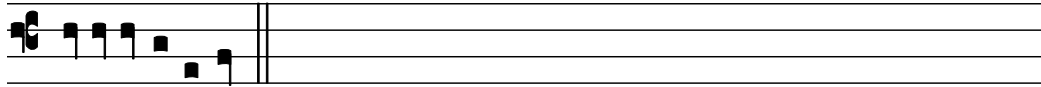
*Virgo verbo concepit.* AS:55; 1519:63r; 1531:32r.<sup>148</sup>

Ant.  
II.i.  
5456.  

(6.) Virgin \* by a word conceived, a Virgin she re-


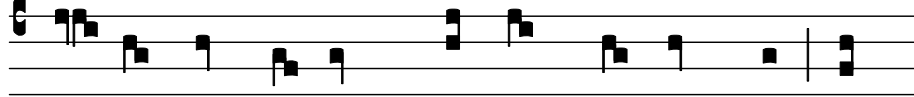


mained : as a Vir-gin she bare the King of all kings.



Amen.

*Beatus venter.* AS:55; 1519:63v, 99v; 1531:32r.<sup>149</sup>

Ant.  
VIII.ii.  
1668.  

(7.) 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.

On the Day of the Nativity of the Lord.

*Virgo Dei Genitrix.* AS:55; 1519:63v; 1531:32r.<sup>150</sup>

(8.) Ant.  
I.v.

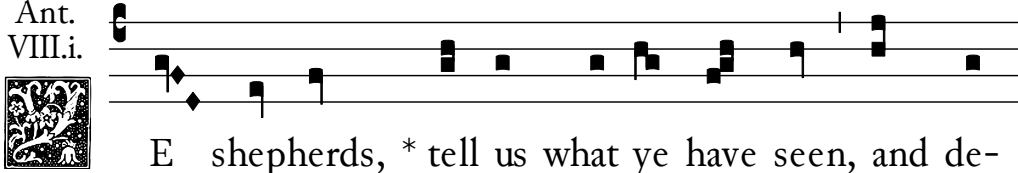


5448.

Virgin Mother of God, \* he whom the whole world  
containeth not, enshrin-ed himself in thy womb and was  
made man : true faith in thine Offspring hath freed the world  
from transgres-sion, and thy virgi-ni- ty re-maineth  
in-vi- o-late. Amen.

*Pastores dicite.* AS:56; 1519:63v; 1531:32r.<sup>151</sup>

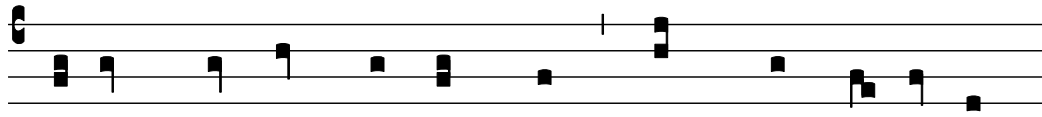
(9.) Ant.  
VIII.i.



4224.

E shepherds, \* tell us what ye have seen, and de-  
clare the ti-dings of the birth of Christ : We have seen the

On the Day of the Nativity of the Lord.

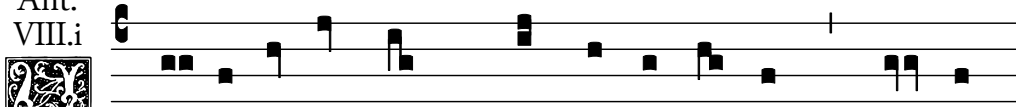


infant wrapt in swaddling clothes, and choirs of angels  
prais-ing the Saviour. Amen.

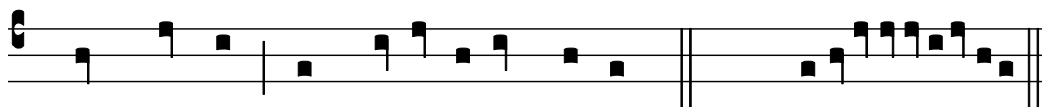
¶ *At Compline.*

*Natus est nobis.* AS:56; 1519:63v; 1531-P:44v; 1531:32r.

3857. Ant.  
VIII.i



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



Christ the Lord : in the ci-ty of Da-vid. *Ps.* When I called. [422].

*and the Psalms that follow.*

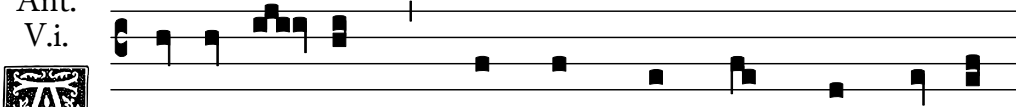
*Chapter.* Thou, O Lord. [424].

*Hymn.* O Saviour of the world ! [429].


℥. Keep us, O Lord. [427].

*Alleluya. Verbum caro.* AS:56; 1519:64r; 1531-P:44v; 1531:32r.<sup>152</sup>

200221. Ant.  
V.i



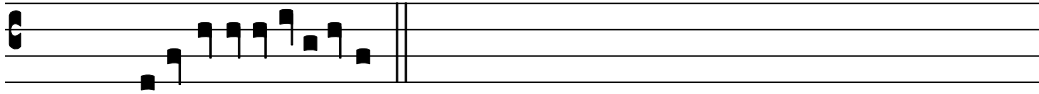
L-le-lu- ya. \* The Word was made flesh, al-le-



lú-ya : and dwelt among us, al-le-lu- ya, al-le- lu- ya.

On the Day of the Nativity of the Lord.

---



*Ps. Now thou dost.* [427].

*Preces and Prayer as above.* [464].

*This Compline is not changed until the Circumcision of the Lord, but the Antiphon on the Psalm Nunc Dimittis. is said until to the Vigil of the Epiphany. And from the first day of the Nativity of the Lord the Choir is to be ruled in silken Copes until To renew the old man.<sup>153</sup> 657. except for the Vigil of the Epiphany when it shall fall on a day other than Sunday.*

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

[¶ *Note that from this day the Choir is as it were irregular until the Procession which is made to the Altar of Saint Thomas the Martyr on the Feast of the Holy Innocents.]<sup>154</sup>*

## In die natiuitatis dñi,

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

Scōz math. i.



**D**ominus vo bi scum. Et cum spiritu  
tu o. Ini tium sancti euan ge lij: secun-  
dum ma the um. **G**loria tibi domine. **I**ber ge-  
ne ra ti o nis ihesu chri sti filij da uid fi li j a-  
bza ham. **A**bzaham autem genu it ysa ac. **I**saac  
au tem genuit ia cob. **J**acob au tem genuit iu-  
dam et fratres eius. **J**udas au tem genuit phares  
et zaram de tha mar. **P**hares autem ge-

[Antiphonale-1519:56v.]



## Notes, pages 283-368.

<sup>1</sup> In AS:42. 'paráti' is set CB.GAB.AG ; 'Majestátem' is set C.AC.CDC.AC. In 1519:47v. 'Dei' is set DBD.DECCBADEDCCBA. In BL-52359:28r. 'vidébitis' is set EFG.G.FDEFEF.FE; 'Dei in' is set DBDDECCBA.BCDCBABCBA.

<sup>2</sup> In AS:43. 'vos' is set AG.

<sup>3</sup> This passage can be found in other sources as 'digna Dei . . . immaculata sancti immaculati'. See for example Romualdo Gentilucci, *Life of the Most Blesse Virgin Mary*. (New York, 1860.) 98. and L'Abbé Barbier, *La sainte vierge s'après les pères*. (Lyon, 1867.) 286.

<sup>4</sup> In AS:43. 'illa' is set C.BA ; 'est' is set FG. AS:43. and 1519:47v. have 'descéndet'. 'Decóris' does not appear in 1531:25v. In aS:43. 'habitatióne' is set A.GF.G.AC.CCBA.CD; In AS:43. 'Qui' is set FE in both places. In BL-52359:28r. 'Fílius' is set F.E.F.

<sup>5</sup> In AS:43. 'Propter' is set G A; the psalm tone is IV.iv. US-II:xxviii. agrees with 1519:48r.

<sup>6</sup> 1531:26r. has 'super nos sicut ros'. AS:44. has no flat. AS:44. shows the psalm-tone as VIII.ii. Walter Frere gives the correct ending, IV.v., in accordance with the *Sarum Tonary*, US-II:xxvii.

<sup>7</sup> 1531:26r and BL-52359:28v. have 'Crástina die erit'. [cantus 001941.1] In BL-52359:28v. 'erit' is set C.C.

<sup>8</sup> In 1519:48v. 'desponsáta' is set G.GA.AAG.F; 'convenírent' is set DC.C.ACBGAGF.F; 'allelúya' is set Fe.FG.G.G. In BL-52359:28v. 'convenírent' is set DCC.AC.GAGF.F; 'enim' is set GFD.DFE. In AS:44. 'ea' is set GA.A; 'allelúya' is set FE.FGF.G.G.

<sup>9</sup> 1519:49r.

<sup>10</sup> 'non fuerit', Brev-1525:20r, Antiphonale-1519:49r.

<sup>11</sup> 'expleantur', 1519:49r.

<sup>12</sup> 1519:49r.

<sup>13</sup> 'dominicis precedentibus', 1519:49r.

<sup>14</sup> 1519:49r.

<sup>15</sup> 1519:49r.

<sup>16</sup> 'hymnos', 1519:49r.

<sup>17</sup> In BL-52359:29r. 'vidébitis auxiliium' is set F.G.F.F. F.F.F.F.

<sup>18</sup> 1519:49r. omits 'die'.

<sup>19</sup> 1519:49r. omits 'Deus'.

<sup>20</sup> 'omnes Responiones Versiculorum.' Portif. 1525-6. [SB:clxiii.]

<sup>21</sup> 1519:49r.

<sup>22</sup> 1531:26r has 'Crástina die erit'.

<sup>23</sup> 1519:49v.

<sup>24</sup> 1519:49v.

<sup>25</sup> 1519:49v.

<sup>26</sup> ¶ At Prime and at the other Hours let all be made of the Vigil, and nothing of the Sunday. 1519:49v.

## Notes.

---

<sup>27</sup> Here 1531:26v. repeats the woodcut from the vigil of the nativity. In its place we provide the woodcut from matins of the nativity found in 1519:51v.

<sup>28</sup> In 1519:50r. 'vobis' is set C.A.

<sup>29</sup> In 1519:50r. 'Marie' is set G.A.G.

<sup>30</sup> In AS:45. 'Hierúsalem' ends EGADFFE; 'super' is set F.FG. No flat appears at 'egrediémini', but the F-clef of 1519:50r. would imply B $\flat$ .

<sup>31</sup> US-II:28. has 'Veni redemptor ómnium'. In stanza four 1531:26v. has 'Procédens e thálamó suo'.

<sup>32</sup> 1519:50v.

<sup>33</sup> 1519:51r. omits 'primus dies pasche'.

<sup>34</sup> 1519:51r.

<sup>35</sup> 1519:51r.

<sup>36</sup> Peter and Paul (TUS:xv. indicates this altar as S. Peter only).

<sup>37</sup> Risby:12v. The text in 1531:27r, '*Deinde thurificent*' appears to be deficient.

<sup>38</sup> '*Let the Rulers of the Choir sing Benedicamus solemnly.*' [US-II:29.]

<sup>39</sup> 1519:51r.

<sup>40</sup> 1531:27r. has 'dóminum suum'. In AS:45. 'revertátur' appears a third lower. IN PEN:01r. 'a' is set B.

<sup>41</sup> 1531:27r. begins stanza three 'De méntium'. In HS:5v. the 'Amen' is set GA.GFG. Some sources, including HS, add B $\flat$  in the final phrase of each verse, thus.



And save us al-way, Lord of might.

In PEN:01r. 'prótege' is set G.AC.C.

<sup>42</sup> In 1531 of course the melody does not appear at all. In 1519:51r. the melodic incipit does in fact appear below, as part of a cue at the end of the current paragraph.

<sup>43</sup> 1519:51r.

<sup>44</sup> 1519:51r.

<sup>45</sup> 'and the Dedication of the Church : and during all Octaves which are made with Rulers of the Choir outside of Paschaltide whether a service is made of the Octave or of another saint of nine lessons.' 1519:51r.

<sup>46</sup> In 1519:51r. and PEN:01r. 'invéniat' begins CDE. In PEN:01r. 'Dóminus' is set FEED.D.FGA; 'véniet' is set DEFED.CDE.E.

<sup>47</sup> In AS:46. 'natus' is set AG.AB $\flat$ CB $\flat$ A. 1519:51v. agrees with Penpont:1r. and Lon52359:30v.

<sup>48</sup> In HS:7r. 'Solus' is set AC.F; 'Amen' is set DED.CD.

<sup>49</sup> 1519:52r.

<sup>50</sup> 'et in omnibus feriis' does not appear in 1519:52r.

<sup>51</sup> 1519:52r.

<sup>52</sup> AS:46. has the wrong clef (F instead of C) for the first two lines. In BL-52359:30v. 'tu' is set C.

<sup>53</sup> In BL-522359:30v. 'benedíxit' is set GA.G.FG.FE. In PEN:1v. 'Deus' is set D.EFE.

- <sup>54</sup> 'and let it be concluded thus, Thus saith the Lord God, Turn to me and you shall be saved.' 1519:52r.
- <sup>55</sup> 'Neptalim', SB:clxxxiii. It appears thus in the *Vulgate* at Matthew 4:15.
- <sup>56</sup> This rubric refers to the addition of a clause to the closing sentence of this Lesson: 'Hec dicit Dominus Deus, Qui . . . dignatus est : convertimini ad me et salvi eritis.' which is found in the Use of York. This clause does appear in BL-52359:31r.
- <sup>57</sup> 1531:28r. has 'celéstia regna'. In AS:47. the final syllable and note of 'nasci' is missing; 'hóminem' is set C.CDDC.B. AS:47. has no flat at 'regna' or at 'revocáret' or at 'angelórum'. In BL-52359:31r. 'nasci' is set CAAGAB<sub>2</sub>A; 'hóminem pérditum' is set C.CD.DCC Cb.CD.DCC; 'exércitus' is set Dc.DE.D.C. In PEN:1v. 'revocáret' is set CDE.ECD CD.B<sub>2</sub>B<sub>2</sub>AB<sub>2</sub>.B<sub>2</sub>A; 'exércitus' is set D.DCDE.D.C.
- <sup>58</sup> 'clerum'. 1519:52v.
- <sup>59</sup> 1519:52v.
- <sup>60</sup> SB:clxxv. omits this sentence.
- <sup>61</sup> In AS:47. 'facti' is set ACD.AC. In 1519:53r. 'illúxit' is set AC.C.CB. In BL-52359:31r. the second 'hódie' is set CB.CB.ABCBG; melliflui' is set FAC.C.AGB.B.
- <sup>62</sup> AS:47. has 'Descéndit de celo'. In 1519:53r. and BL-52359:31v. 'arce' is set AGG.FG. AS:47. has B. throughout the  $\mathfrak{V}\mathfrak{V}$ . except at 'Dóminus' in  $\mathfrak{V}$ . 1 and at 'Patri et' in  $\mathfrak{V}$ . 2. In BL-52359: 'fábrica' is set FGFFE.DC.DFEF. BL-52359:31v. has no flat in the verses. PEN:2r. has no flat at 'celis'; 'purpúrea' is set G.FGA.FE.DFDCDED. In AS:47 and PEN:2r. B-flat appears at the beginning of each verse. Here the edition follows 1519:53r. and PEN:2v.
- <sup>63</sup> 1519:53v. (See the sixth day after the Nativity of the Lord.)
- <sup>64</sup> 'Famíliam custódi Christe tua' and 'Te laudant alme'.
- <sup>65</sup> In AS:48. 'médio' is set G.A.A.
- <sup>66</sup> In 1519:53v. 'in' is set G. In BL-52359:32r. 'in' and its note are missing.
- <sup>67</sup> 1519:53v.
- <sup>68</sup> 'ómnibus', SB:clxxvii.
- <sup>69</sup> 'sícula', 1531:28v.
- <sup>70</sup> 1519:54r.
- <sup>71</sup> In AS:48. 'et pósito in presépio' appears a third higher in the C-clef. This appears to be a scribal error. In BL-52359:32r. 'appáruit' ends FE. BL-52359:32r. has no flat at 'nobis'. In AS:48. 'médio' is ste AB<sub>2</sub>.A.G.
- <sup>72</sup> *Serm. II. xxi. Op. p. 13.* [SB:clxxviii.]
- <sup>73</sup> 1519:54r.
- <sup>74</sup> The text switches at this point from S. Leo's Sermon 22, On the feast of the Nativity II, to his letter to the Emperor Flavian, usually refereed to as the Tome to Flavian.
- <sup>75</sup> 1531:29r. has 'Dóminum Jesum Christum'. In AS:49. 'sacraméntum' ends EF; AS:49. has B<sub>2</sub> throughout 'beáta virgo'. 1519:54v. has B<sub>2</sub> at the end of 'virgo' and nowhere else.
- <sup>76</sup> 'tempopora', 1531:29r.

- <sup>77</sup> *Sic legimus in Operibus Leonis Magni editis Parisiis A.D. 1671. In Breviario tamen scribitur, '-quos ad mandata Dei spontaneos in obsequium sue voluntatis illuxerat'. [SB:clxxix.]*
- <sup>78</sup> AS:49. has no flat at 'virum', 'aurem', 'Ipsum', 'genuísti', or 'Glória'. 1519:54v. has flats only at 'virum' and 'cognovísti'. In AS:49: and BL-52359:32v. 'cognovísti' is set A.AG.AB,GA.GAAEFE. In BL-52359:32v.'aurem' is set AB,GA.GAAEFE; 'nostrum' is set DEF.EDFFE. BL-52359:32v. has no flat at 'virum' or at 'mulíeres' or in the verses.
- <sup>79</sup> 'Let this following melody be sung on this Verse whenever it is sung, except at this Matins only.' 1519:55r.
- <sup>80</sup> In AS:49. this antiphon appears a fifth higher, in the C-clef.
- <sup>81</sup> 1519:55v.
- <sup>82</sup> *In Evangelia, Lib. I. Homilia VIII. Op. Tom. I. col. 146o, 146i. [SB:clxxxii.] Stanbrook, 344.*
- <sup>83</sup> 'intérna satietáte': SB:clxxxii.
- <sup>84</sup> In 1519:55v. 'Dei' is set A.CB. In AS:50. 'génuit' has been altered and appears to be set CBCD.C.DBC. In BL-52359:33r. 'María' has been added later, with no music; 'intácta' is set D.DEGEFE.ED.
- <sup>85</sup> 1519:55v.
- <sup>86</sup> *In Aurora Natalis Domini, Op. Tom. VII. col. 303. [SB:clxxxiii.] Bede the Venerable : Homilies on the Gospels, trans Martin and Hurst, Vol 1., 1.7.*
- <sup>87</sup> In BL-52359:33r. 'portavérunt' is set G.AC.CBCDCD.DC; 'et' is set GA; 'quia hódie' is set C.F.FEFEDE.ED. In PEN:3r. the second 'beáta' is set G.GAC.C.
- <sup>88</sup> 1519:56r.
- <sup>89</sup> *Ad summam missam in die Natalis Domini. Op. Tom. VII. col. 305. [SB:clxxxiv.] 1519:56r. has the text incipit 'Quia tempóris'. Bede the Venerable : Homilies on the Gospels, trans Martin and Hurst, Vol 1., 1.8.*
- <sup>90</sup> In AS:51. 'unigéniti' is set G.FG.GA.G.G. In BL-52359:33v. 'Verbum' is set DGDg.G; 'Patre' is set ABCG.G.
- <sup>91</sup> 1519:56v.
- <sup>92</sup> 'deferente', 1519:56v.
- <sup>93</sup> 1519:56v.
- <sup>94</sup> In this note parenthetical numbers indicate the line of music to which the note refers.
- (1) In AS:51. 'Dóminus' is set G.G.A.
- (5) In AS:51. PEN:3v. and BL-52359:34r. 'David' is set ACBBC A. In AS:51. the first 'Abraham' is set GA.GFEFFE.E. 1531:30v. has 'Abraham génuit'.
- (6) In PEN:4r. 'autem' is ste DEG.
- (7) In In AS:51. 'Judam' is set A.G; 'autem' is set ACCAC.BA.
- (8) In BL-52359:34r. 'de' is set G.
- (9) In 1519:56v. 'autem' is set DE.FEDEEDC. In PEN:4r. 'autem' is set DEFEDC.EDC. In AS:51. the first 'Esrom' is set FGFEDFEC C. 1531:30v has 'Esron'.

- (13) In BL-52359:34r. the first 'Booz' is set G.GA. In AS:51. the second 'Booz' is set EF.EDC. In 1519:57r. 'autem' is set DE.FEDEEDC.
- (15) In AS:51. the first 'David' is set GFEF.GAGF. In BL-52359:34r. the first 'David' is set GFEF.GAGAGF.
- (17) In 1531:30v. has 'Róboam autem génuit'.
- (18) 1531:30v. has Abía AS:51. and 1519:57r. have Asam.
- (19) In 1519:57r. the first 'autem' is set DE.FEDEEDC. In AS:51. Jósaphat is set FGFED.EFEEC.C. In PEN:4r. the second 'autem' is set DEG.GG.
- (20) 1531:30v. has 'Joram autem'. In 1519:57r. and PEN:4v. 'Ozám' is set G.FEFFE.E.
- (21) In PEN:4v. the first 'autem' is set DEG.GG. In AS:52. 'Jóatham' is set GAGFE.FFE.E. In BL-52359:34v. 'Jóatham' is set G.GFEFFE.E. 1531:30v. has 'Jóatham autem'.
- (22) In BL-52359:34v. Ezechíam' is set G.G.GFEFFE.E.
- (23) In AS:52. and PEN:4v. 'autem' is set DEFE.EDC.
- (24) In PEN:4v. the first 'autem' is set DEG.G.
- (25) In 1519:57r. 'Josám' is set G.FEFFE.E ; 'autem' is set DEG.GG.
- (26) In PEN:4v. 'autem' is set DEG.G.
- (27) In PEN:4v. 'transmigratione' is set FEEFe.D.E.F.GFE.FAGFEF. In BL-52359:34v. 'Babilónis' is set G.AA.G.FEF.G. In AS:52. 'Jechónias' is set G.G.ACBBC.A.
- (29) In 1519:58r. 'autem' is set DE.FEDEEDC.
- (33) In BL-52359:34v. the first 'Eliud' is set G.GFEFFE.E. In AS:52. 'autem' is set DE.FE.
- (34) In 1519:58r. the first 'Eléazar' is set F.GFED.EFEEC.C. BL-52359:34v. has:



E-li- ud au-tem gé-nu- it E-lí- a- zar.

In PEN:4v. 'autem' is set DEG.G.

(35) In PEN:4v. 'génuit' is set DEG.G.GAB.

(36) In BL-52359:34v. 'Joseph' is set G.FFED. In PEN:5r. 'Marie' is set A.GAGFE.E.

(37) In PEN:5r. 'Jesus' is set ED.DFGA.

<sup>95</sup> 1519:58v. has 'The Gospel being finished, let the Priest begin in a high voice in a silken Cope in <his> stall thus *We praise thee.* and the rest as in the Psalter, which is to be observed on all Double Feasts, but otherwise let it be begun by the Priest that is the Executor of that Office.'

<sup>96</sup> 'super', SB:clxxxvii.

<sup>97</sup> 1519:58v.

<sup>98</sup> TUS-2:31.

<sup>99</sup> Missa in gallicantu.

<sup>100</sup> 'In Responses . . . of Versicles whensoever outside of Paschaltide is not said *Alleluya.* except at *The Word was made flesh.* and except at *The Lord hath reigned.* on Sundays.' (Cf. [49].) *Crede Michi.* [SB:clxxxviii.]

<sup>101</sup> 1519:58v.

<sup>102</sup> In 1519:58v. the final 'Alleluya' is set E.C.Ed.D. In 1531:30v. a marginal indication appears to be 'Isaie.'

<sup>103</sup> In 1519:58v. 'etérnum' is set F.DED.DDC.

<sup>104</sup> AS:53 has. 'natus est nobis'.

<sup>105</sup> At 'laudántium et' AS:53. 1519:59r. have CE.E.D.C C. The edition follows BL-52359:35r. here. In BL-52359:35r. 'dicéntium' is set C.DE.D.CBA.

<sup>106</sup> In BL-52359:35r. 'Deus' is set AC.BA.

<sup>107</sup> US-II:32.

<sup>108</sup> 1519:59v. has only 'Qui tecum vivit et regnat.'

<sup>109</sup> 1519:59v.

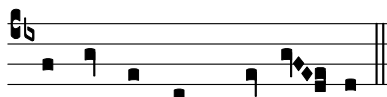
<sup>110</sup> 'this Prose in place of', 1519:59v.

<sup>111</sup> In 1519:59v. 'venit' is set A.A. 1531:31r. has 'reducere' instead of 'reddere'. 1519:60r. and BL-52359:35v. conclude 'laudes réddant Dómino.' In 1531:31r. the last line is 'grates réddant Dómino'. A variety of endings are to be found: AS:53:



Be-ne-dí-cant Dómi- no.

BL-52359:35v:



Laudes reddant Dómi- no.

PEN:6:



Be-ne-dí-cant Dómi- no.

<sup>112</sup> 'after the Principal Rulers.' 1519:60r.

<sup>113</sup> 1531:31r. indicates 'egrégie' as an alternate for 'ecclésie'. In AS:53. 'grátias' is set E.GFDDE.D; in place of 'instrue' is 'instruere', set F.ED.DE.D. The various alternate endings are: AS:54:



Ju-bi-lándo grá-ti- as.

BL-52359:35v:



PEN:6:



1519:60r:



The edition repeats the ending from the previous verse.

<sup>114</sup> 1519:60r.

<sup>115</sup> The melody is the first phrase of the Hymn tune 'A solus ortus cárdine'.

<sup>116</sup> In Double Feasts, and when the Invitatory is triple, then one *Let us bless the Lord.* only. And on the three days of the Nativity of the Lord, which are outside of the rule. And also on the day of the Epiphany, then is said *Let us bless the Lord.* [with *Alleluia.* at both Vespers and at Matins (*Graduale*)] with the melody  $\checkmark$ . Balaam, which is the seventh verse of the Sequence of that day. *Crede Michi*, 1495. [SB:cxci.]

<sup>117</sup> Mass at daybreak.

<sup>118</sup> 1531:31r. adds ' $\checkmark$ . O Lord, arise.' but this is redundant in view of the indication that follows.

<sup>119</sup> AS:54. does not include the  $\checkmark$ . Glória. In BL-52359:36r. 'caro' is set E.D.

<sup>120</sup> 1531:31v. adds 'great.' which is not in the *Vulgate* or in 1519:60v.

<sup>121</sup> 1519:60v.

<sup>122</sup> 1519:61r.

<sup>123</sup> 1519:61r.

<sup>124</sup> 1519:61r.

<sup>125</sup> 1519:61r.

<sup>126</sup> AS:54. shows the simple psalm-tone. AS:54. has a B $\flat$ -clef throughout.

<sup>127</sup> 1519:61v.

<sup>128</sup> '*superpellicis*', 1519:61v.

<sup>129</sup> 1519:61v.

<sup>130</sup> In 1519:61v. 'prothomártyr' ends DFGFG ; 'Dóminum' is set DFFG.DDCD.D ; a B $\flat$ -clef indicates B $\flat$  at 'caritátis' ; 'exorásti' is set GF.GAG.AB $\flat$ .A ; 'cívibus' ends EF. In BL-52359:36v. 'matyr' is set D.DFGEFE; 'úndique' is set Dc.DEFD.ED; 'Dóminum' is set DFFG.DDC.D; 'orásti' has no flat; 'pópulo' is set AGGFGA.DEFD.ED. BL-52359:36v. has a flat signature at 'collégio'; the melisma at 'collégio' omits the repetition GF near the end. BL-52359:36v. has B $\flat$  throughout the

verse; 'purgátos' is set GB<sub>b</sub>.AFC.AGF. In PEN:11v. 'circunfúltus' is set AC.BC.GBCA.AGAGFGA; 'purgátos' is set GA.AB-flatC.GGF.

<sup>131</sup> AS:60. has B<sub>b</sub> from 'Te mundi' through 'brávia'. In 1519:62r. 'vénia' is set G.E.C.

<sup>132</sup> 1519:62r. 'organa', literally 'organs'.

<sup>133</sup> While the rubric instructs the choir to sing on the vowel 'A' after each versicle, it may rather be appropriate to sing on the final vowel of each versicle in turn. I am grateful to John Hackney for this ingenious interpretation of the rubrics. BL-52359:36v. omits the vocalized passages, suggesting that in some places the prose may have been sung without those melismas. BL-52359:36v. has no flat at 'gloriósa' PEN:11v. has a flat at 'ad'. In AS:60. 'vénia' is set G.E.D.

<sup>134</sup> 1519:62v.

<sup>135</sup> 1519:62v.

<sup>136</sup> *In exemplari in bibliotheca Coll. Exoniensis Oxon. delentur verba 'Stirps Jesse.'* [SB:cxcvi.]

<sup>137</sup> 1519:62v.

<sup>138</sup> 1519:62v.

<sup>139</sup> 1519:62v.

<sup>140</sup> 1519:62v. omits "non."

<sup>141</sup> *'Where however there is no Altar of Blessed Stephen let no Procession be made, but then let be said in Quire of him a Memorial. Ant. With thee is the principality. with the preceding Versicle and Prayer. And then shall no Memorial be made of Saint Mary nor from thence until the morrow of the Circumcision except where a Procession shall have been made.'* [US-II:33.]

<sup>142</sup> AS:55. has no note for 'in'.

<sup>143</sup> In 1519:62v. 'partum' is set FAB<sub>b</sub>AA.AG; 'in muliéribus' is set AC AG.AG.F.F.F.

<sup>144</sup> The music for this antiphon does not appear at this location in 1519.

<sup>145</sup> 1519:63r. indicates psalm-tone VIII.i. In BL-52359:37r. 'virgo' is set DEd.C. BL-52359:37r. has no flats. The flats appear in PEN:8.

<sup>146</sup> 1519:63r. has 'gérminis' for 'géneris'. In BL-52359:37r. this antiphon appears a fifth higher. 'omnes' is set Dc.C; 'géneris' is set C.C.ACG.

<sup>147</sup> In BL-52359:37v. 'angelórum' is set F.F.DFC.D; 'celo' is set GA.G.

<sup>148</sup> In 1519:63r. 'permánsit' is set D.F.FGGF. In BL-52359:37v. 'concépit' is set Dc.EF.D.

<sup>149</sup> In BL-52359:37v. the first 'qui te' is set G F.

<sup>150</sup> In BL-52359:37v. this antiphon ends as follows, with a Mode II psalm-tone:



<sup>151</sup> In BL-52359:37v. 'dícite' is set GA.AG.G.

<sup>152</sup> No B<sub>b</sub> appears in AS:56. AS:56. sets the last syllable of the third 'allelúya' as A, and the penultimate syllable of the fourth 'allelúya' as FF.

<sup>153</sup> Octave of Epiphany, Lauds, Ant. 1.

<sup>154</sup> 1519:64r.