

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 13.

Pages 577-624.

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

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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

This document first published July 1, 2018.

Revised August 2024.

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¶ *On the Vigil of the Epiphany.*

[*On the Vigil of the Epiphany if it shall not be a Sunday then let the service be made this way.*]¹

[*At Matins.*]

Let one [Clerk]² alone of the Second Form, changing neither place nor vestment, sing the Invitatory with the ferial melody.³

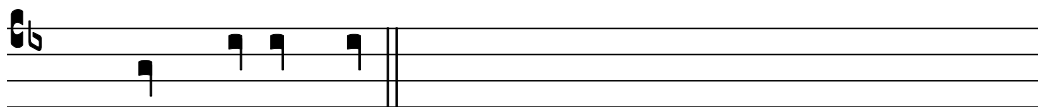
Christus natus est nobis. 1519:103r; 1531:50r.

Invit.
VI.iii.



1055.

Hrist is born unto us. †O come, let us a-dore.



Ps. Come let us praise. 37*.

Hymn. O Christ, Redeemer of the world. 310.

Ant. The Lord hath said.⁴ 534.

Ps. Why have the Gentiles. (ij.) [17]. and the other Antiphons together with their Psalms as on the day of the Circumcision of the Lord, except for the ninth Antiphon which will be A Virgin by a word. which is found after Vespers of the Innocents.⁵ 364.

Ps. Sing ye to the Lord. ij. (xcvij.) [340].

℟. The Lord hath made known. 547.

[*Lesson j.*]⁶ According to Matthew ij. [19-23.]



AT that time, When Herod was dead, behold and angel of the Lord appeared in sleep to Joseph in Egypt, saying : Arise, and take the child and his mother, and go into the land of Israel. And that which

followeth.

A Homily taken from divers tracts.

[*From Haymo⁷ and others.*]

THe death of Herod [the king]⁸ : bringeth the end of malicious contentions which now rage against the Church in Judea. Moreover, this is indicated in a dream : because angels are present to those dead to

the world. Since, then, on the death of Herod, Jesus returneth to the land of Israel : he declarerh the end of the age, when, with Enoch and Elijah proclaiming : the present insensibleness of the Jews on account of the fires of envy : shall receive the faith of the Truth. And rightly, when he quitteth Judea, to flee, and

this is said <to be> in the night : until in truth he is returned, mention is by no means made of flight, but neither of night : without doubt because sinners, <being> formerly persecutors, leave darkness behind, He finally returneth to the light of faith them that seek for Him.

R. O King of heaven.⁹ *as on the day of the Circumcision, vij. 548.*

Lesson ij.

FOr they are dead that sought the life of the child. From this place we understand that not only Herod, but also the pharisees and the scribes of that time had meditated the murder of the Lord. Who arose, and took the child and his mother, and came into the land of Israel. He did not say, take thy son and thy wife : but, the child and his mother : as a nurse, not a spouse. Hearing, however, that Archelaus reigned in

Judea in place of Herod his father : he feared to go thither. Archelaus is recognized to be interpreted lion Herod credited as skin or hide. [50v.] Herod <is> he which afterwards made an alliance with Pilate : this son of Herod is the brother of Archelaus, which is the same that Tyberius Caesar banished to Lyon (which is a city of Gaul) : and his brother Herod was made successor of the king.

R. Rejoice with me. *vij. 549.*

Lesson iij.

Now, at the doom of Herod, Joseph, fearing Archelaus, passed into Judea in dread : by the angel warning, he withdrew into Nazareth in Galilee : finally the time appointed for the Church was at hand : when,

in accordance with the universal blindness which now exists of that race with which it doth not cease persecuting Christians to a great extent, a more bitter persecution will arise in certain <followers> of the

Antichrist. Therefore the region of
Judea in which Archelaus reigned,
which is claimed to be interpreted leo,
about which the Apostle saith, Your

adversary the devil, as a roaring lion,
goeth about seeking whom he may
devour : showeth forth the perfidious
followers of the Antichrist. But thou.

R. The Virgin's heart. *vj.* 544.

Let not the [Ps.]¹⁰ Te Deum. [47]. be sung, except only if it be a Sunday.

[*Before Lauds.*] ¹¹

V. The Word was made flesh. 341.

¶ *At Lauds.*

This single Ant. O wondrous interchange. 551. *Whether it be a Sunday or not, Ps.*
The Lord hath reigned. (*xcij.*) [52].

Chap. The grace of God.¹² 344.

Hymn. From climes which see. 344.

V. Blessed be he that cometh in the Name of the Lord. 347.

Ant. Blessed is the womb. 364.

Ps. Benedictus. 71*.

Prayer.

May the brightness of the ap-
proaching festival,¹³ we beseech
thee, O Lord, enlighten our hearts :
that so we may be able to free

ourselves from the darkness of this
world, and may come to the land of
eternal light. Through¹⁴ our Lord.

Memorial of Saint Thomas.

Ant. For our succour. 501. *V.* Pray for us.¹⁵ 498. *Prayer.* O God, for whose
Church. 475.

Memorial of Saint Edward.

Ant. Well done. [932]. *V.* The just shall spring forth.¹⁶ [932]. *Prayer.* O God,
who didst manifest. 574.

*Memorial of All Saints.*¹⁷

[*With this*]¹⁸ *Ant.* The saints shall rejoice. [235]. *V.* God is wonderful. [235].
Prayer. We beseech thee, O Lord . . . infirmities. [235].

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

¶ *At Prime.*

Ant. O wondrous interchange. 551.

Ps. Save me, O God. (*liij.*) [114].

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

Ps. Quicumque vult. [119].

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

R. Jesu Christe. [125]. *With the melody as on the Vigil of the Nativity of the Lord when it falls outside of Sunday : let it be sung as aforementioned, namely on the first Sunday in the Advent of the Lord : with the rest that pertains to Prime.*

[*At Terce and at the other Hours.*]

¶ *At iij. and at the other Hours : let the festival melody be sung*¹⁹ *as on Sundays granted that it be not a Sunday : let the Antiphons, Psalms, Chapters, Responsories, Versicles, be said as on the day of the Circumcision 554. : together with this Prayer, May the brightness. 579.*

On this day, unless it be a Sunday : Te Deum. [47]. is not sung, neither Gloria in excelsis. nor Ite missa est. because it is kept as a Vigil.

[*Vigil on Sunday.*]

¶ *If this Vigil shall fall on a Sunday : let the service be made this way.*

At Matins.

Let the Invitatory be begun by two Rulers of the Choir [in silken Copes]²⁰ at the Quire Step with the same melody as on the day of the Nativity of the Lord : and let it be sung through by the Choir.

Invit. Christ is born. 309.

Ps. Come let us praise. 19*.

Let the Hymn, Antiphons and Psalms be sung as on the day of the Circumcision of the Lord 534. except for the ninth Antiphon which will be A Virgin by a word. found after Vespers of the Innocents. 364.

Ps. Sing ye to the Lord. *ij.* (xcvij.) [340].

V. As a bridegroom. 313.

*And let there be ix. Lessons.*²¹

*The j. three Lessons from a Sermon of Blessed Maximus, Bishop.*²²

First Lesson.

Rightly, brethren, on the feast of the day at hand the whole world awakeneth in all joy because, promised from the ages, the Judge and Redeemer of the whole world is born. And it is necessary that in common all we, which have accepted the saving faith of the future examination and the promised resurrection, should indeed have fear of the Judge : but joy in the Redeemer. Inasmuch as all faithful souls are corrected by fear : one is gladdened by correction. And in this, dearly beloved, how much is the dispensation of the almighty Father towards the human race, or, if you

please, how much benevolence : that prepared such a Judge for the incredulous : in trust sent ahead this Redeemer. in order that mercy running before would precede the severity of the approaching Judge. Therefore Christ is born : but in his nativity all our lives have birth : because we which have lost the foremost privilege of birth, by visiting the divine birth of Christ, return to life. The Virgin Mary bringeth forth : but the same hath herself brought forth the Author. She <hath given forth into the world a man which was not accepted by man. But thou [O Lord].²³

R. In the beginning was the Word. *j.* 536.

Second Lesson.

What wonder is this, brethren ?
Flesh born of flesh : by no means begotten by flesh. And by a certain secret and incomprehensible

conception, a divine progeny proceedeth from a mortal woman. Neither <is it> truly wonderful if the divine birth arose where there was no

human conception : nor if the birth violated not that mother which intercourse had not bred. Saith that Isaiah, <having> certain knowledge of future, revealing to people and nations a sign of new salvation, Behold a virgin shall be with child, and bring forth a son : and they shall call his name Emmanuel, which being interpreted is, God with us. And in order that we understand the New and the Old Testament to be <of> one agreement and one intention :

likewise asserteth blessed Luke the Evangelist, <that> extraordinary reporter of the begetting of the Lord, saying, The angel Gabriel was sent from God to Mary a virgin espoused to a man whose name was Joseph. And said unto her, Behold thou shalt conceive in thy womb, and shalt bring forth a son : and thou shalt call his name Jesus. Now Jesus, beloved : in Latin speech is called Saviour. But thou [O Lord have mercy upon us].²⁴

R. Blessed be he that cometh. *ij.* 537.

Lesson iij.

BEhold, as one another in turn agree in meaning : the divine testimonies are confirmed. And with proclamation there will be a diversity of times : yet not a diversity of stories. For the begetting by the Virgin which had been foretold : that beareth witness. What then of the nativity of Christ, what impendeth from redemption : and who is both declared God <by> Isaiah : and announced <to be> the Saviour by Gabriel ? Who doubteth the untouched womb to blossom in childbirth : insofar as by a single mouth and as well by the same spirit speaketh out evangelist, angel and prophet ? Where witnesses are so

many and so excellent: truth doth not blush, but the incredulous listener is repressed. But now let us consider what injustices Christ endureth for us : by whom, if you will, on the other hand, those injustices add beauty to mighty works. And first of all he suffered to be conceived by the female sex : which in the beginning of the world, by the all powerful hand, had created the female from the male. But the chastity of the maidenly mother : raiseth up this humility of birth. And although Christ when an infant was fed by woman's milk : yet as the Mighty <One> of things was nourished by the breasts of a Virgin

bride, and also as into this tumult of earthly cares and surging dregs of the world the maternal womb hath brought forth that foremost <One> : <he is> swaddled in mean clothes. In clothes he was covered for us : who when <he> created everything, bathed

the earth in light, adorned heaven with stars : and clothed the sun with fiery brightness. <He> is indeed wrapped in cloths : but these cloths are given a radiant new star for the magi, and <are> honoured by exulting angels.

R. Behold the Lamb of God. *ijj.* 539.

Let the three middle Lesson be said [of Saint Thomas]²⁵ together with the Versicle and Responsories of the first Nocturn [of the History]²⁶ of the first day.²⁷ 481.

Lesson iij.

When the body of blessed Thomas was to be delivered to the grave, and was to be clothed in the pontifical fashion : what very few <of his> household had known : he was found wrapped in a close hair shirt, and that hair cloth was found from his inner thighs all the way to the knees (which previously had been unheard of among our people). Who is able to repeat or to hear what followed without tears? Indeed the church which had been violated or rather consecrated by holy blood : although with much hesitation and

deliberation, not a little on account of fear of the wicked, nevertheless protesting the offense to God : had the courage to be supported by the clergy itself. But because of open indications, so much terror took possession of the inhabitants, that no one at all, or rarely would there be, who ventured to hold back from the clergy from a display of justice : or else to deny for the dead due service. The impious also urged this : that his name would be expunged for ever. But thou, [O Lord, have mercy upon us].²⁸

Lesson v.

IN all this persecution, the furor did not rest : of saying that the body of a traitor <was> not to be buried amongst holy bishops, but to be thrown away in a vile swamp or

suspended on a gibbet. Whence the holy men which were in attendance on him, fearing violence being inflicted : before the accomplices of Satan which had been called to

perpetrate sacrilege were assembled, interred him in a marble sarcophagus in the crypt before the altar of Saint John the Baptist, and Saint Augustine bishop of the English. Had it not been entombed in the high place of honour : excessive hatred of respect

would have incited the criminals to fury : and the gang that were prepared to extend sacrilege to the sacred body were by no means afraid to rage, destroying honour <even> in the grave.

Lesson vj.

Moreover in the place, in which the holy man was buried : to the praise and glory of almighty God through whom many and great miracles are made : come together masses of people in order that <they> see in others and perceive power and clemency in Him who is always wonderful and glorious in his saints. For in the place of his passion and where before the aforesaid high altar he would be buried, and in which at last he was buried : paralytics are healed, the blind see, the deaf hear,

the dumb speak, the lame walk, those with fever are relieved, those [51v.] possessed by demons are liberated, and from various illnesses the sick are cured, blasphemers, are confounded from the devil. And insofar as from the days of our fathers what has by no means been heard, they rise again. These <things> and more which are reported of that place are very lengthy to attend to whereby alone <He> is blessed above all for ever, amen. But thou.

And the three final Lessons from the Exposition of the Gospel The death of Herod. as above 577. together with this V̄. The Lord hath made known. 547. and with these three Responsories namely, 7. O King of heaven. 548. R̄. 8. Rejoice with me. 549. R̄. 9. The Word was made flesh. 334.

Ps. Te Deum. [47].

[*Before Lauds.*]

V̄. The Word was made flesh. 341.

¶ *At Lauds.*

This single Ant. O wondrous interchange. 551.

Ps. The Lord hath reigned. (xcij.) *and the other Psalms.* [52].

Chap. The grace of God.²⁹ 344.

Hymn. From climes which see. 344.

℟̄. Blessed be he that cometh. 347.

Ant. Blessed is the womb. 364.

Ps. Benedictus. 71*.

Prayer. May the brightness. 579.

Memorial of Saint Thomas.

Ant. For our succour. 501. *℟̄.* Pray for us. 389. *Prayer.* O God, for whose Church. 475.

Memorial of Saint Edward.

Ant. Well done. [932]. *℟̄.* The just shall spring forth. [932]. *Prayer.* O God, who didst manifest. 574.

[Nevertheless]³⁰ *Let no Memorial be made of All Saints, nor of Saint Mary nor let Matins of the same be said in Quire.*

¶ *At Prime.*

Ant. O wondrous interchange. 551.

Ps. Save me, O God. (liij.) [114].

Ant. Thee they justly praise. [118].

Ps. Quicumque vult. [119].

Chap. Now to the King of ages. [124].

℟̄. Jesu Christe. *with the melody of the day of the Nativity of the Lord, and the prayers, &c.* [125].

¶ *At iij. and at the other Hours let all be made as is indicated above.* 580.

¶ *At Vespers.*

Ant. With thee is the principality. 354.

On the Vigil of the Epiphany.

Ps. The Lord said. (cix.) [363].

Chapter. *Isaiah. lx.* [I.]

Arise, be enlightened, O Jeru- | the glory of the Lord is risen upon
salem : for thy light is come, and | thee.

*Reges Tharsis. AS:85; 1519:105v; 1531:51v.*³¹

7523. Resp.
II.



He kings of Tharsis * and the is- lands shall of-

fer pre- sents. †The kings of the A-ra bi- ans and Sa-

ba shall come. ‡Bringing gifts to the Lord God.

7523b.

∯. And all kings shall a-dore him : all na- tions shall

serve him. †The kings. ∯. Glo- ry be. 103*. ‡Bringing.

[*Let this melody be sung on this Hymn at this Vespers and on the day of the Epiphany : and on the Sunday within the Octave and on the Octave of the same, whether at first Vespers or at second Vespers.*]³²

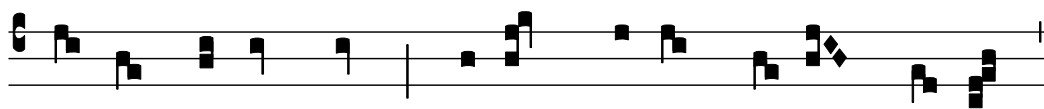
Hostis Herodes impie. AS:84; HS:10v; 1519:103v; 1531:51v.

8248g. Hymn.
III.



Hy, impious He-rod, vain-ly fear, * That Christ the

On the Vigil of the Epiphany.



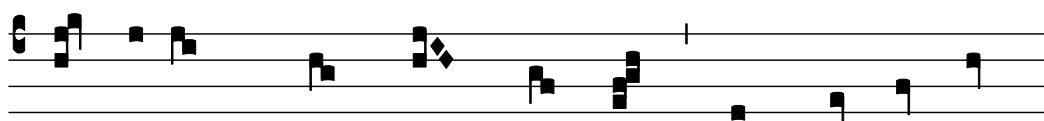
Sav-iour cometh here ? He takes not earthly realms a-way,



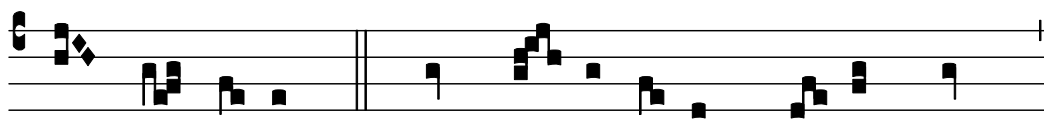
Who gives the crown that lasts for aye. 2. To greet his birth



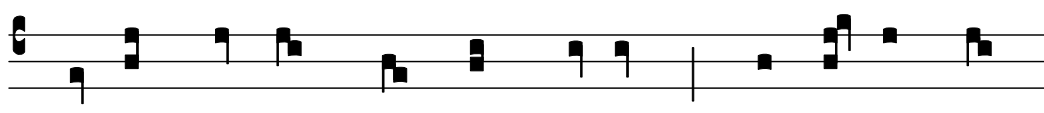
the wise men went, Led by the star be-fore them sent : Called



on by light, t'wards Light they pressed, And by their gifts



their God confessed. 3. In ho- ly Jordan's pur- est wave,



The heav'nly Lamb vouchsafed to lave : That he, to whom

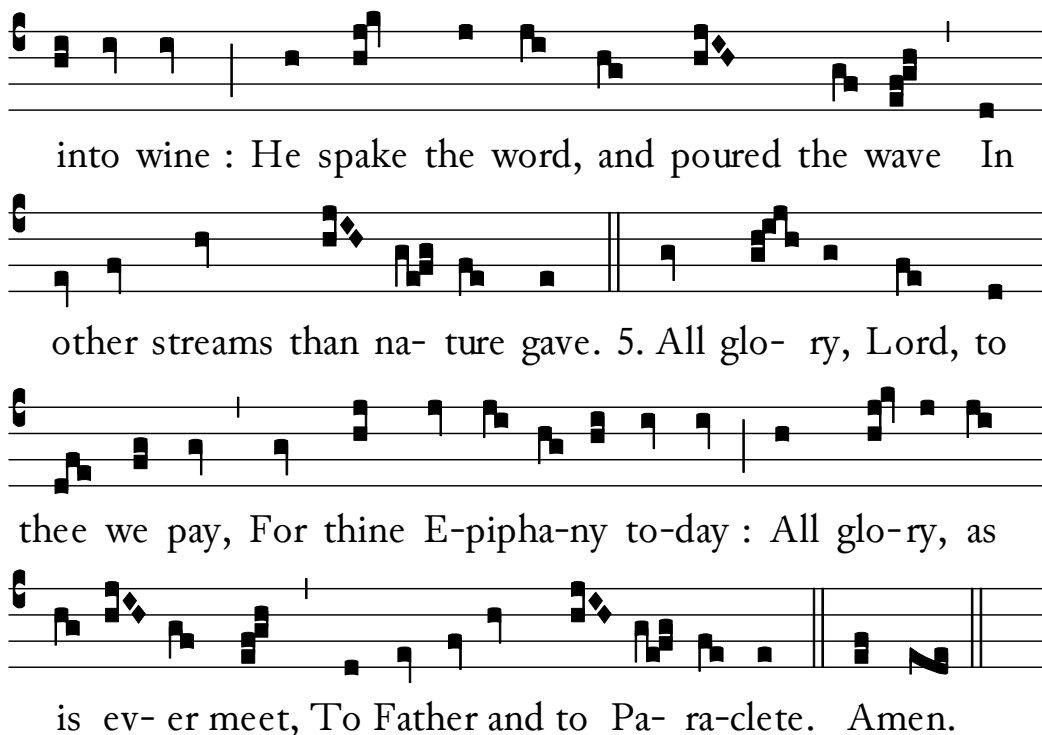


was sin unknown, Might cleanse his people from their own.



4. New mi- racle of Pow'r Di-vine ! The wa-ter reddens

On the Vigil of the Epiphany.



into wine : He spake the word, and poured the wave In
other streams than na- ture gave. 5. All glo- ry, Lord, to
thee we pay, For thine E-pipha-ny to-day : All glo-ry, as
is ev- er meet, To Father and to Pa- ra-clete. Amen.

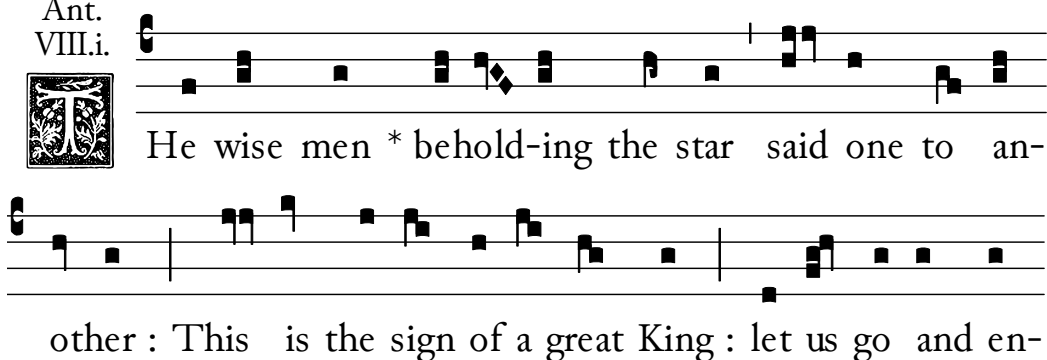

This Verse is sung at the end of all Hymns of the same metre : during the whole Octave and on the Octave.

℣. All they from Saba shall come.

℟. Bringing gold and frankincense : and shewing forth praise to the Lord.


Magi viderunt stellam. AS:84; 1519:104r; 1531:51v.³³

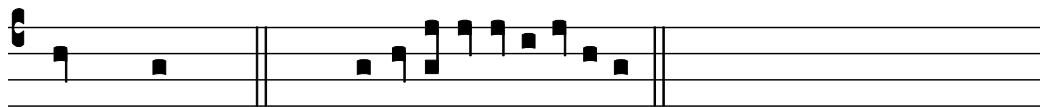
3654. Ant.
VIII.i.



He wise men * behold-ing the star said one to an-
other : This is the sign of a great King : let us go and en-

On the Vigil of the Epiphany.



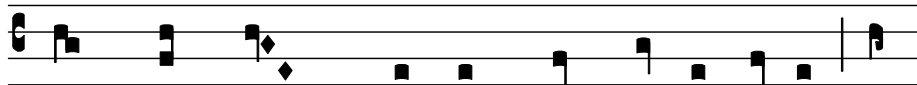
quire after him, and offer him gifts : gold, frankincense,

and myrrh. *Ps.* My soul doth magnify. 72*.

Prayer. May the brightness. *as above at Matins.*³⁴ 579.

¶ *At Compline.*

Lux de luce apparuisti Christe. AS:84; 1519:104r; 1531:51v; 1531-P:44v.

Ant.
VIII.ii.



3649.

Ight from Light, * thou, O Christ, hast appeared : un-



to whom the Sa-ges offer gifts, al-le-lu-ya, al-le-lu-ya,



al-le-lu-ya. *Ps.* When I called. (*iv.*) (*Ec.*) [422].

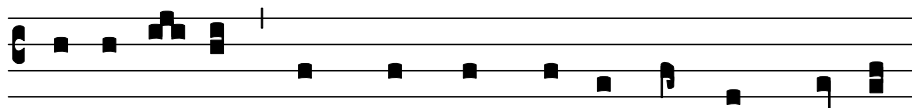
Chap. Thou, O Lord. [424].

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

℟. Keep us, O Lord. [427].

Alleluya. Omnes de Saba. AS:84; 1519:104r; 1531:51v; 1531-P:44v.³⁵

Ant.
V.i.



200213.

L-le-lu- ya. * All they from Sa-ba shall come, al-le-

On the Vigil of the Epiphany.

lu-ya : they shall bring gold and frankincense, al-le-lu- ya,
al-le- lu-ya. Ps. Now thou dost. [427].

Preces &c. as above.

Let this Compline not be altered during the whole Octave.

¶ *On the Day of the Epiphany.*



[*At Matins.*]

*At Matins neither an Invitatory nor a Hymn is sung, but immediately after O Lord, thou wilt open. and O God, come to my assistance. let the Antiphon be introduced [solemnly in the Superior Grade thus].*³⁶

In the j. Nocturn.

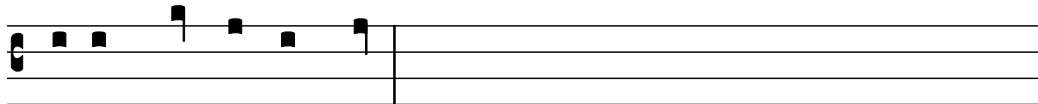
1. Antiphon VII.i.

Afferte Domino. AS:84; 1519:104v; 1531:51v.³⁷



Ring to the Lord,

[*The Rulers of the Choir sing thus.*]³⁸



O ye children of God :

1303.

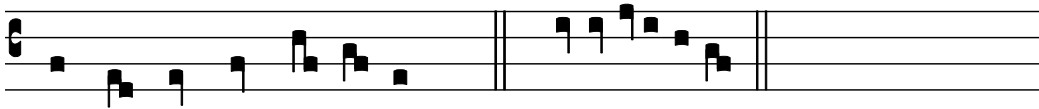
On the Day of the Epiphany.

[Let the Choir continue the Psalm.]³⁹

Ant.



Ring to the Lord, O ye children of God, worship ye



the Lord in his ho-ly court. *Ps. The same.*³⁵ (xxvii.) [203].

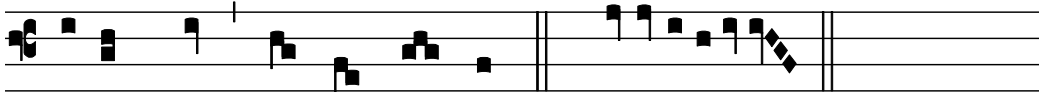
Psallite Deo nostro. AS:84; 1519:104v; 1531:51v.⁴¹

2. Ant.

4406.



ing praises * to our God, sing ye : sing praises



to our King, sing ye wise-ly. *Ps. O clap your hands.* (xlvi.)

[251].

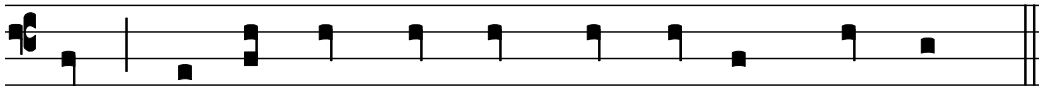
Omnis terra adoret te. AS:084; 1519:104v; 1531:51v.⁴²

3. Ant.

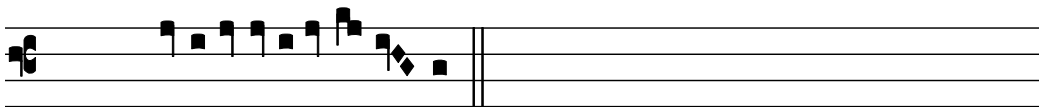
4155.



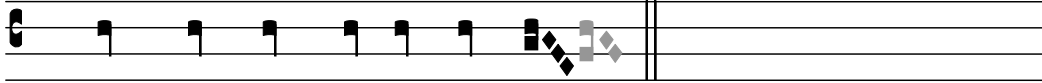
Et all the earth * a-dore thee, and sing to



thee : let it sing a psalm to thy name, O Lord.



Ps. Shout with joy to God. (lxv.) [276].



8159.

℣. All they from Sa-ba shall come.

℞. Bringing gold and frankincense : and shewing forth praise to the Lord.]⁴⁴



Let the j. three Lessons be read from the Prophecy of Isaiah lv. [1-5.]

Lesson j.

ALl you that thirst, come to the waters : and you that have no money make haste, buy, and eat : come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you ? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me : hear and

your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not : and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. [*And let it be concluded with this clause.*]⁴⁵ Thus

[52r.]

On the Day of the Epiphany.

saith the Lord God, turn unto me, | and ye shall be saved.

Who this day deigned to be baptized in the Jordan. *etc. is not said.*⁴⁶

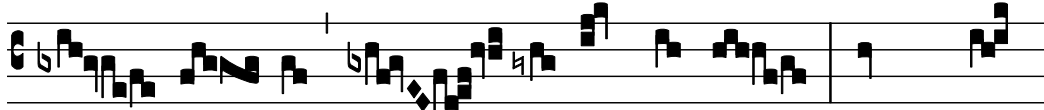
Responsory I. V.

Illuminare illuminare. AS:85; 1519:105r; 1531:52r.⁴⁷

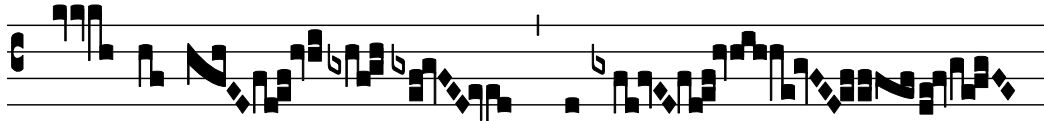
6882.



E enlighten- ed, * be enlighten- ed, O Je-

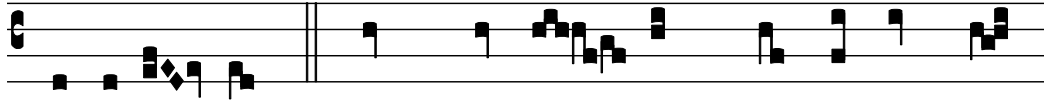


ru- sa- lem, for thy light is come. †And the



glo- ry of the Lord is ris-

6882a.



en upon thee. *℣.* And the Gen- tiles shall walk in thy



light : and kings in the brightness of thy ris- ing. †And.

Lesson ij. [Isaiah lv. 6–11.]

SEEK ye the Lord, while he may
be found : call upon him, while
he is near. Let the wicked forsake his
way, and the unjust man his
thoughts, and let him return to the
Lord, and he will have mercy on him,
and to our God : for he is bountiful

to forgive. For my thoughts are not
your thoughts : nor your ways my
ways, saith the Lord. For as the
heavens are exalted above the earth,
so are my ways exalted above your
ways, and my thoughts above your
thoughts. And as the rain and the

On the Day of the Epiphany.

snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater : so shall my word be, which shall go forth from

my mouth : it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it. Thus [saith the Lord].

Omnes de Saba venient. AS:85; 1519:105r; SB:cccxxi.⁴⁸

2. Resp.
VII.

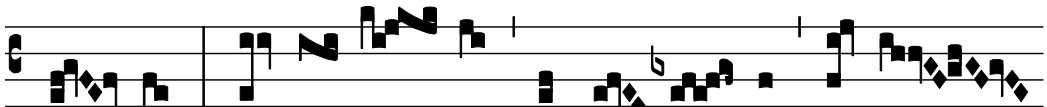


7314.

Ll they * from Sa-ba shall come : bring- ing



gold and frank-in- cense, and shewing forth praise to

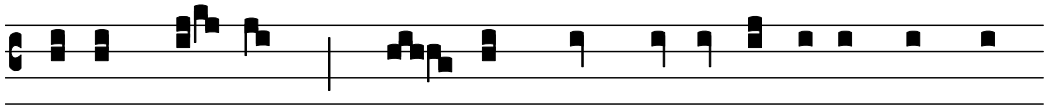


the Lord. †Al-le- lu- ya, al-le- lu- ya, al-le-

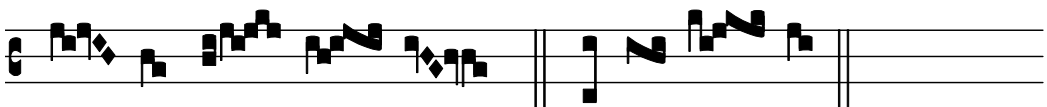


7314a.

lu- ya. ⁊ The Kings of Tharsis and the is-lands shall



offer pres- ents : the kings of the A-ra-bi- ans and of



Sa- ba shall bring gifts. †Alle- lu- ya.

Lesson iij. [Isaiah lx. 1-6.]


ARise be enlightened, O Jerusalem : for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and a mist the people : but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see : all these are gathered together, they are come to thee : thy sons shall come from afar, and thy

daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha : all they from Saba shall come, bringing gold and frankincense : and shewing forth praise to the Lord. Thus [saith the Lord].

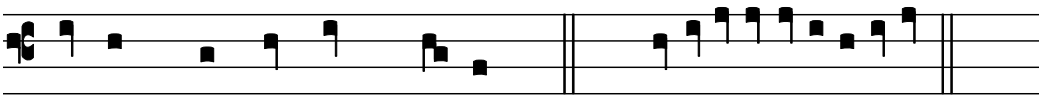
3. *R.* The kings of Tharsis. *as above at Vespers.* 586.

¶ *In the second Nocturn.*

Reges Tharsis et insule. AS:85; 1519:105v; 1531:52r.⁴⁹

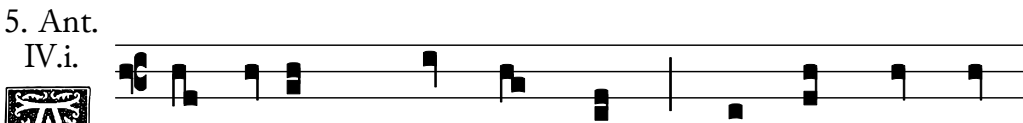
4594. 4. Ant. I.iv. 

T He kings of Tharsis * and the is-lands shall offer



pre-sents to the Lord the King. *Ps. Give to the King. (lxxj.)*

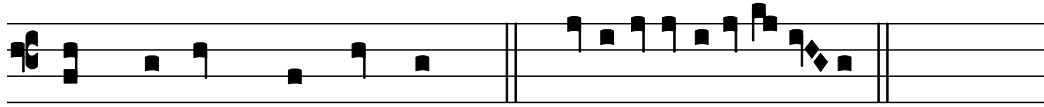
[291].
Omnes gentes quascunque. AS:85; 1519:105v; 1531:52r.⁵⁰

5. Ant. IV.i. 

All nations * thou hast made : shall come and a-

4125.

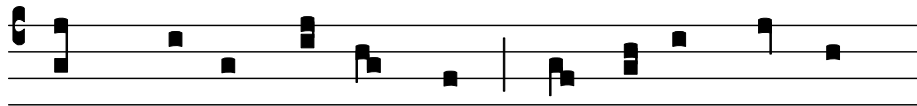
On the Day of the Epiphany.



dore be-fore thee, O Lord. *Ps.* Incline thy ear. (*lxxxv.*) [318].

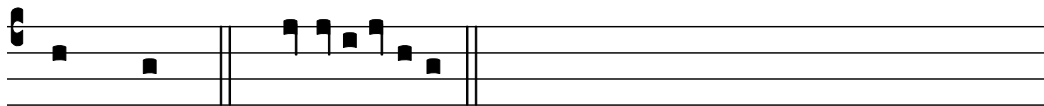
Venite adoremus eum. AS:85; 1519:105v; 1531:52r.⁵¹

6. Ant.
VIII.i.



5348.

ome, let us * a-dore him : for he is the Lord



our God. *Ps.* *The same.*⁴⁴ (*xciiij.*) [327].

℣. The kings of Tharsis and the islands shall offer presents.

℞. The kings of the Arabians [and of Saba shall bring gifts.]

[Daily within the Octave let this Antiphon be sung.⁵³

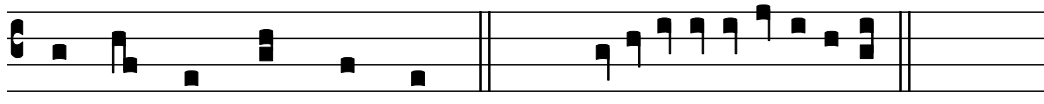
Homo natus est in ea. AS:77, 85; 1519:105v; 1531:52r.⁵⁴

Ant.
VII.iv.



3130.

He Man * is born in her, and the Highest



himself hath founded her. *Ps.* The foundations. (*lxxxvj.*) [319].]

*Middle Lessons from a Sermon of Blessed Leo, Pope.*⁵⁵

Lesson iiij.

Having recently celebrated the festival day in which immaculate Virginity brought forth the Saviour of the human race : the


venerable feast of the Epiphany, dearly beloved, giveth us steadfastness of joy, that in the midst of kindred solemnities and neighbouring mys-

teries : the vigour of our exultation and the fervour of our faith may not grow cool. For it concerneth the salvation of all men : that the infancy of the Mediator of God and men was already revealed to the whole world : while hitherto He was <still> detained in the little town. For although he had chosen the nation of

the Israelites, and of that nation one family, from which he would assume the nature of all human nature : yet he refused to keep the beginnings of his birth hidden within the narrow limits of the maternal home, but wished to be soon recognized by all : who deigned to be born for all. But thou [O Lord].

Magi veniunt ab oriente. AS:86; 1519:105v; SB:cccxxiii.⁵⁶

4. Resp.
VIII.

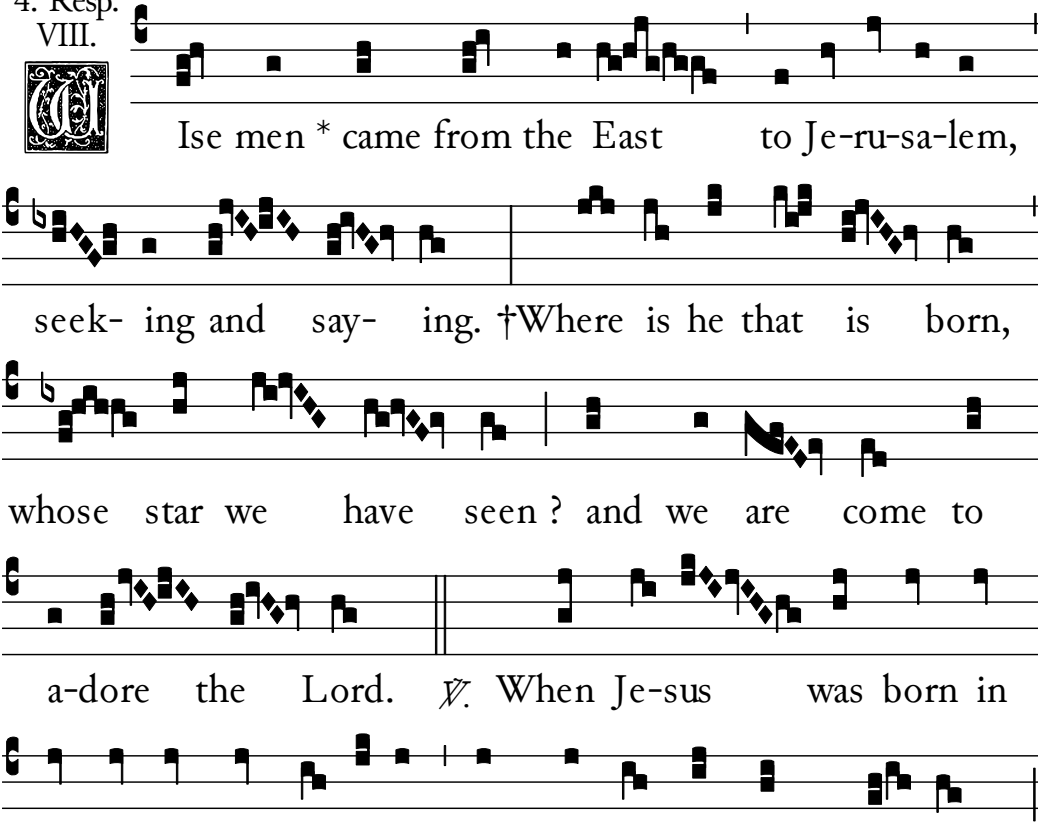
7112.  Ise men * came from the East to Je-ru-sa-lem,

seek- ing and say- ing. †Where is he that is born,

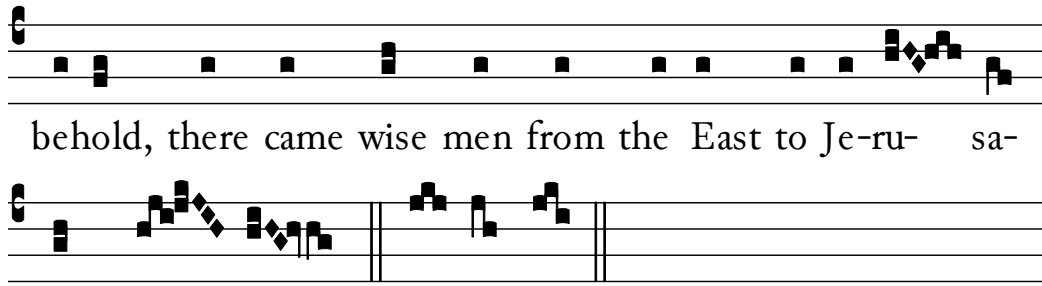
whose star we have seen? and we are come to

7112c. a-dore the Lord. ✎ When Je-sus was born in

Bethle-hem of Ju-de-a in the days of king He- rod :



On the Day of the Epiphany.




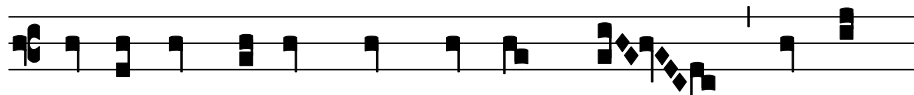
behold, there came wise men from the East to Je-ru- sa-
 lem, say- ing. †Where is he.

Lesson v.

TO three magi, therefore, in the region of the east, a star of new brilliance appeared : which, being brighter and more beautiful than the other stars : would easily direct the eyes and minds of those that looked upon it : that it might immediately be seen not to be idle, which was so unusual in appearance. Therefore, he who gave the sign to the beholders gave understanding to those who saw it, and that which he made them understand he made them seek after : and when sought he presented himself to be found. The three men follow the leading of the heavenly light : and with steadfast gaze following the indication given by <its> guiding brilliance, are led to the

recognition of the truth, who supposed that the birth of a king, which was signified to them by their natural thoughts must be sought in a royal city. But he who had taken the form of a servant and had come not to judge but to be judged : chose Bethlehem for his nativity, Jerusalem for his passion. Herod, to be sure, hearing that a prince of the Jews was born : suspected a successor and became frightened, and, having planned the death of the Author of salvation, falsely pledged to do Him homage. How happy he would have been, had he imitated the faith of the magi : and turned into a religious act what he designed as a fraud. But thou. [52v.]

*Interrogabat magos Herodes. AS:86; 1519:106r; 1531:52v.*⁵⁷


6981. 5. Resp. IV.  

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

On the Day of the Epiphany.

have ye seen concerning him that is born King? A
great star shin-ing forth, whose brightness il-lumi-nat-eth
the world. †And we have re- cogniz- ed, and are
6981z. come to a- dore the Lord. ✎. We have seen his
star in the East. †And we.

Lesson vj.

 blind impiety of foolish jealousy, that thinkest that a divine plan is to be disturbed by thy rage. The Lord of the world, who bestoweth an eternal kingdom : seeketh not a temporal. Why dost thou attempt to overthrow the immutable order of things ordained : and to endeavour to anticipate the crime of others ? Not to thy time doth the death of Christ belong. First must the Gospel be established : first must the kingdom of God be proclaimed,

first must healings be bestowed : first must miracles be performed. Why wouldst thou have for thy crime that which is to be the work of others : and not perpetrating this wickedness, precipitate on thyself alone the charge of wishing it ? By this design thou gainest nothing : thou accomplishest nothing. He who was born by His own will : shall die by the power of His own will. The magi therefore achieve their desire : and come to the child, our Lord Jesus Christ, being

On the Day of the Epiphany.

guided by the same star. In flesh they
adore the Word, in infancy Wisdom :
in weakness Power : and in the true

nature of man the Lord of Majesty.
But thou [O Lord have mercy].⁵⁸

Tria sunt munera. AS:86; 1519:106v; 1531:52v.⁵⁹

6. Resp. I. 

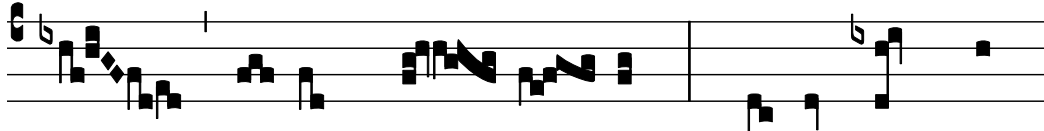
7777.



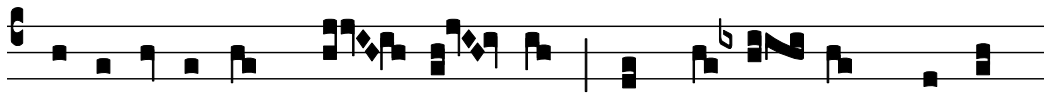
Hree are * the pre-cious gifts, which the wise men



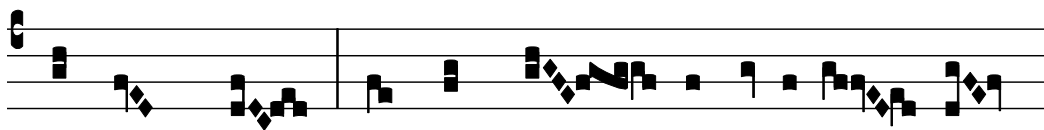
offer-ed to the Lord on this day, and they signi-



fy di- vine mys- te- ries. †That in gold the

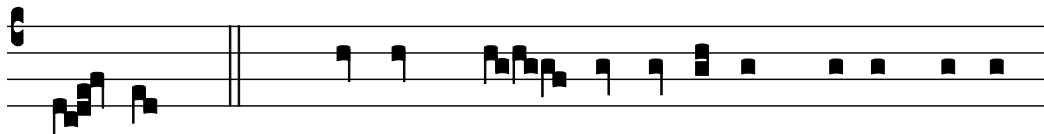


power of a king might be shewn : in frankin- cense re-gard

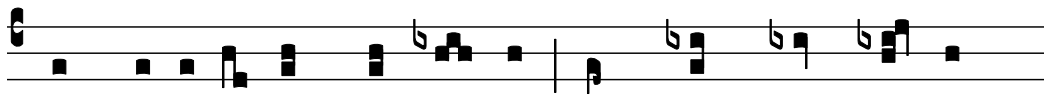


the High Priest. ‡And in myrrh, the bu-ri- al of

7777b.

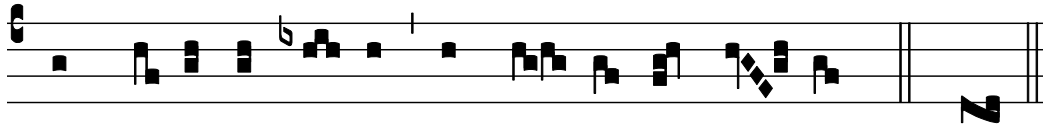


the Lord. §. The wise men ve-ne-ra-ted the author of



our salvation in the man-ger : and from their trea-sures

On the Day of the Epiphany.



they pre-sented to him gifts of mys-tic mean- ing. †That.

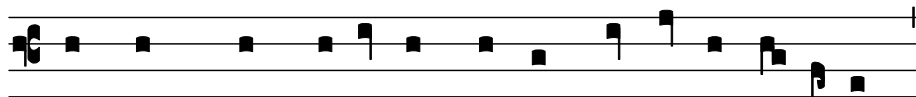


∞. Glo-ry be. 103*. ‡And in.

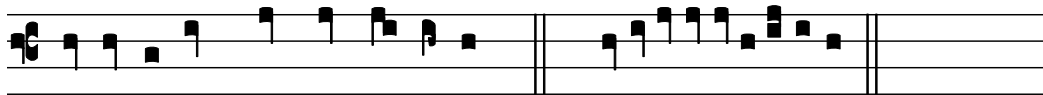
¶ *In the third Nocturn.*

Fluminis impetus letificat. AS:86; 1519:106v; 1531:52v.

2886. 7. Ant.
VI.



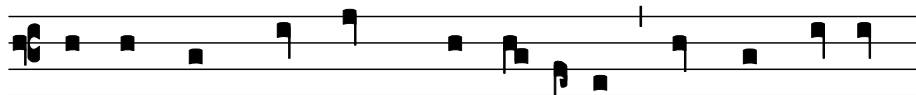
He stream * of the ri-ver mak-eth joyful, al-le-lu-ya,



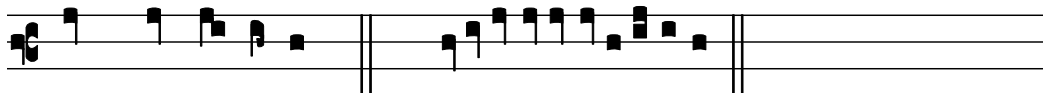
the ci-ty of God, al-le-lu-ya. *Ps.* Our God is our refuge. (*xlv.*)
[250].

Adorate Dominum. AS:86; 1519:106v; 1531:52v.

1288. 8. Ant.
VI.



- dore ye the Lord, * al-le-lu-ya, in his ho-ly



court, al-le-lu-ya. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

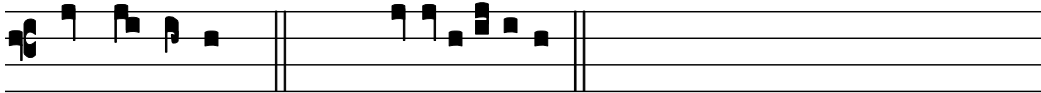
Adorate Deum. AS:87; 1519:107r; 1531:52v.⁶⁰

9. Ant.

VI.



- dore the Lord, * al-le-lu-ya : all you his angels,



1289.

al-le-lu-ya. *Ps.* The Lord hath reigned. (*xcvj.*) [340].

℣. All the nations thou hast made.

℟. Shall come and adore before thee, O Lord.

¶ *Lesson from the Holy Gospel according to Matthew ij.* [1–12].



When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem saying, Where is he that is born King of the Jews? And that which followeth.

*A Homily of Blessed Gregory, Pope.*⁶¹

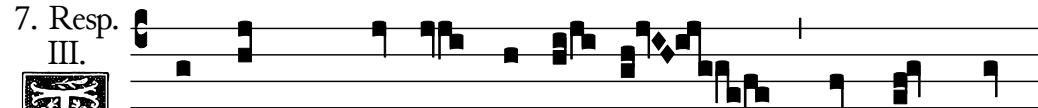
AS you have heard from the reading of the Gospel, brethren, at the birth of the King of Heaven a king on earth was troubled : because without doubt earthly pride is confounded when heavenly loftiness

is revealed. But it must be asked by us how it should be that at the birth of the Redeemer an angel appeared to shepherds in Judea : whereas not an angel but a star guided <the> magi from the orient to worship Him. Evidently because to the Jews, as it were making use of reason, a rational creature, that is an angel, must have proclaimed : but the gentiles, because <they> knew not how to <make> use <of> reason : to become aware of God, are guided not by a voice, but by a sign. Wherefore prophecy was given to the faithful, not to infidels : but signs to infidels, not to the faithful.

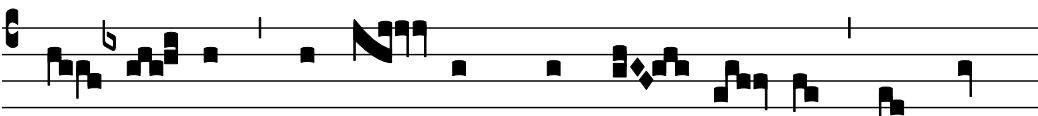
On the Day of the Epiphany.

Hodie in Jordane. AS:87; 1519:107r; 1531:52v.⁶²


6849. 7. Resp. III.



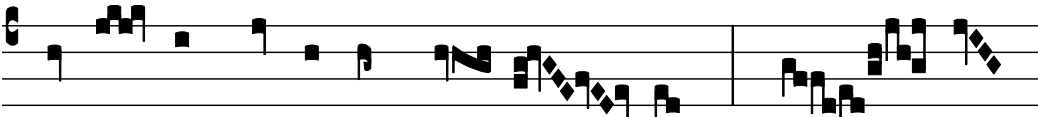
T His day, * when in the Jor-dan the Lord was



bap- tiz- ed, the hea- vens were o- pen- ed, and like

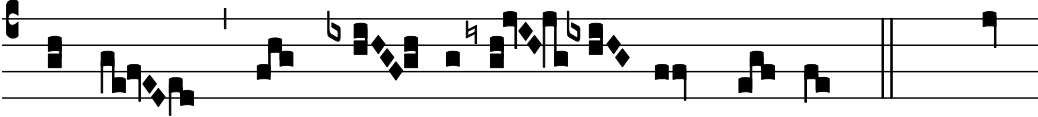


a dove the Spi- rit a-bode o-ver him : and




the voice of the Father thun-der- ed. †This is


6849a.



my Son, in whom I am well pleas-ed. ✠. The



hea- vens were open-ed o-ver him : and the voice of



the Father was heard. †This.

Eighth Lesson.

AND it will be observed that when he was already come to his full adulthood the apostles preached our

Redeemer to the same Gentiles : but as an infant and not yet capable through the human body of the office

of speaking, a star announced <him> to the Gentiles. Because without doubt reasonable order demandeth that when the Lord was already speaking, by spoken proclamations he should become known to us : and when he was not yet speaking the silent elements should proclaim him. But in all <these> signs which were revealed, whether at the begetting of the Lord or at his dying : it is to be considered by us how great was the hardness of heart in some of the Jews, which recognized him neither by the gift of prophecy nor by miracles. To be sure, all the elements bore witness

that their author had come. Indeed in order to speak something of them in human terms : the heavens knew [53r.] him to be God : because they immediately sent forth a star. The sea knew : because it submitted itself to be walked upon under his feet. The earth knew : because it trembled at his death. The sun knew : because it hid the rays of its light. The stones and walls knew : because at the time of his death they were rent. The infernal region knew : because it gave up the dead that it was holding. But thou [O Lord].⁶³

Dies sanctificatus. AS:87; 1519:107r; 1531:53r.⁶⁴

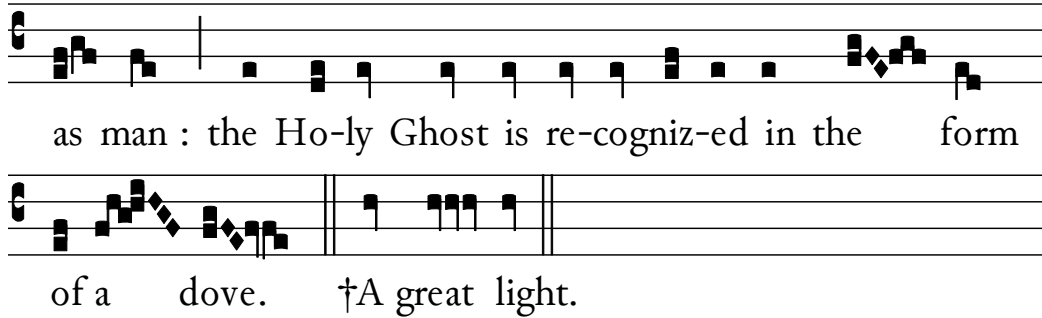
8. Resp.
VIII.



bles-sed * day is dawning for us : come, ye
na- tions, and a-dore the Lord : for this day hath he
appear- ed. †A great light upon the earth. ✎. For
the Father is heard speaking, the Son is ma-ni-fested

6444.

6444z.



as man : the Ho-ly Ghost is re-cogniz-ed in the form
of a dove. †A great light.

Ninth Lesson.

AND Him whom all the insensible elements perceived to be God : as yet the hearts of the unfaithful Jews recognize to be God not at all. And harder than stones, they are unwilling to be rent by penitence, they refuse to confess : whom the elements (as we have said) either by signs or by rending proclaim, to be God. Whereby furthermore, to the increase of their condemnation, they despised him who was born : whom they had known was to be born long before. And they had known not only that he would be born : but also where he would be born. For, being asked by Herod, they pronounced the place of his birth : which they had learned from the authority of scripture, and

they brought forward the testimony that it was revealed that Bethlehem was to be honoured by the birth of a new leader, in order that their double knowledge itself would be for them a testimony to condemnation, and for us an assistance towards belief. Which surely Isaac well indicated when he blessed Jacob his son : who even though his eyes were dim nevertheless prophesied : not seeing his son who was present, he yet foretold many things of him in posterity : because evidently the Jewish people, filled with the spirit of prophecy and <yet> blind to Him of whom he foretold many future things : did not recognize when he was present.

*In columbe specie. AS:87; 1519:107v; 1531:53r.*⁶⁵

9. Resp.
II.



N the form of a dove * the Ho-ly Spi- rit

6892.

On the Day of the Epiphany.

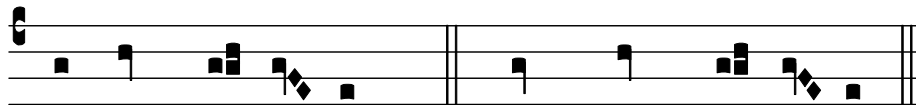

was seen : †The voice of the Father was heard, This is
 my be-lov- ed Son, in whom I am well pleas-
 ed. ‡Hear ye him. ⁊. The voice of the
 Lord is upon the wa-ters ; the God of ma-jes-ty hath thun-
 der- ed : the Lord is upon ma-ny wa- ters. †The voice.
 ⁊. Glo- ry be. 103*. ‡Hear.

6892b.

While this final Responsory with its Verse and with its Gloria Patri. is being sung, let the Deacon proceed, together with the Subdeacon and the Thurifer and the Candle Bearer and the Acolyte bearing the Cross, [in the same way as on the night of the Nativity of the Lord]⁶⁶ all clothed in solemn vestments for incensing the Altar, and having received a blessing from the Officiant, [let them proceed through the midst of the Quire to the Pulpitum]⁶⁷ for the singing of the Gospel : let it be begun this way.

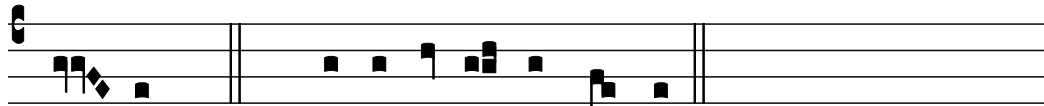


AS:88; 1519:108r; 1531:53r.⁶⁸

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



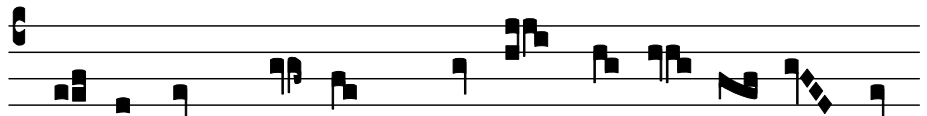

R. The contin-u-a-tion of the Ho-ly Gospel according



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

According to Luke iij. [21-iv. 1].

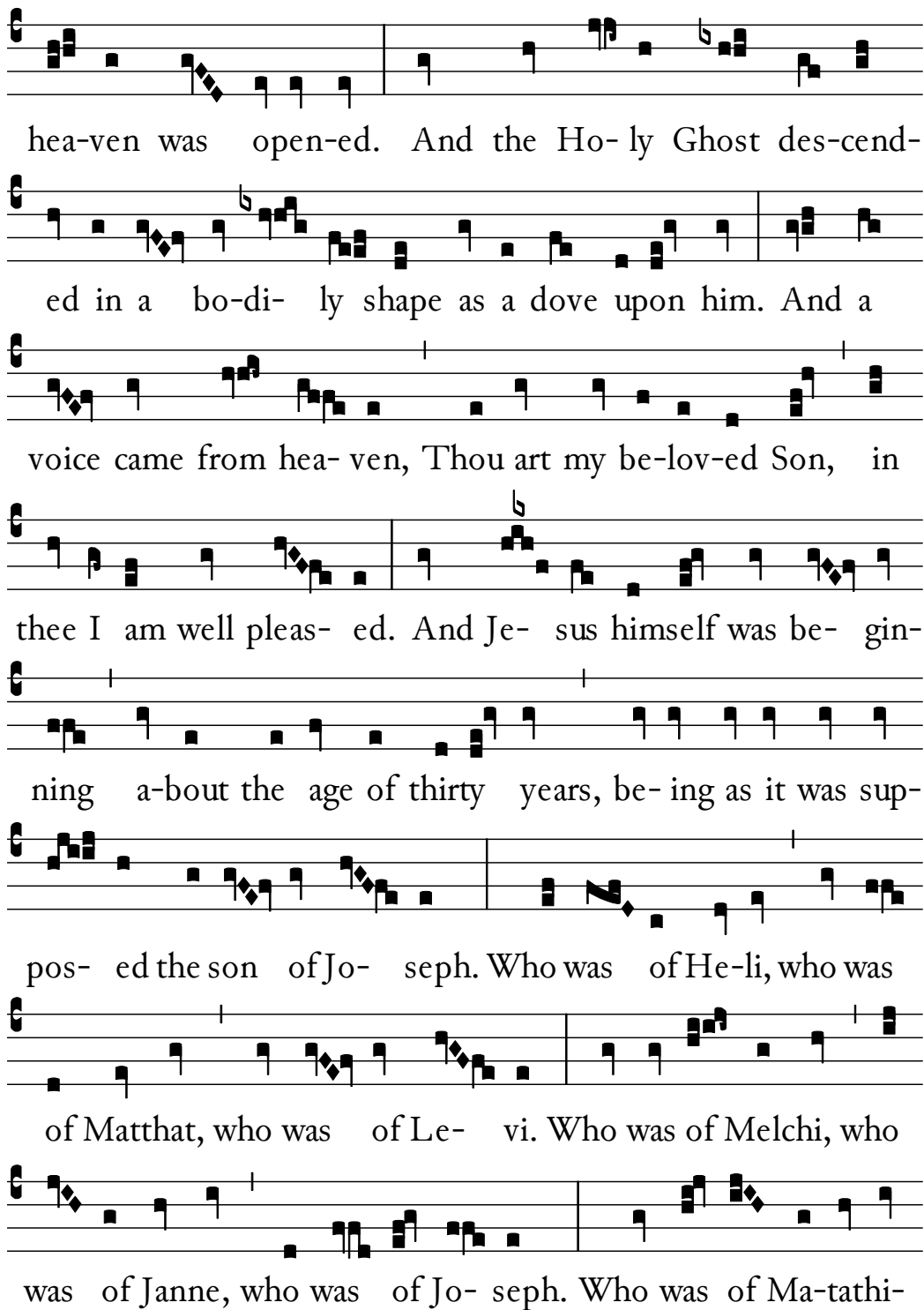
Factum est autem. AS:88; 1519:108r; 1531:53r.⁶⁹

Lect. 
III.  Ow it came to pass, when all the people were bap-



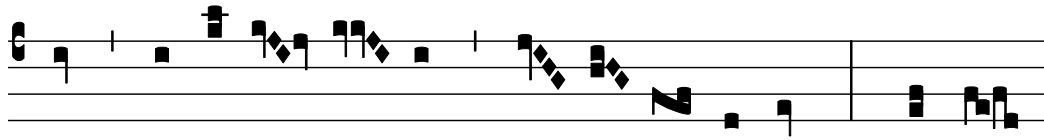
tiz- ed, that Je-sus also be-ing baptiz- ed and pray-ing,

On the Day of the Epiphany.

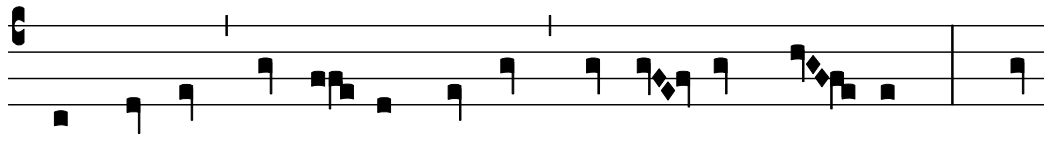


hea-ven was open-ed. And the Ho-ly Ghost des-cend-
ed in a bo-di-ly shape as a dove upon him. And a
voice came from hea-ven, Thou art my be-lov-ed Son, in
thee I am well pleas- ed. And Je- sus himself was be- gin-
ning a-bout the age of thirty years, be- ing as it was sup-
pos- ed the son of Jo- seph. Who was of He-li, who was
of Matthat, who was of Le- vi. Who was of Melchi, who
was of Janne, who was of Jo- seph. Who was of Ma-tathi-

On the Day of the Epiphany.



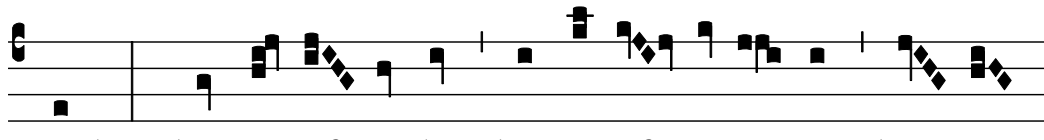
as, who was of A- mos, who was of Na- hum. Who was



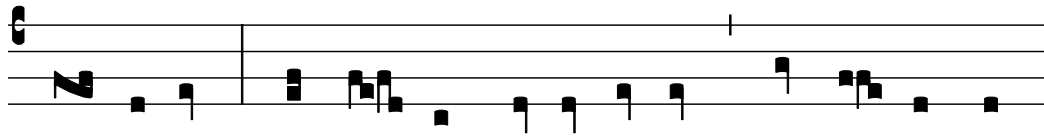
of Hel- li, who was of Nagge, who was of Ma- hath. Who



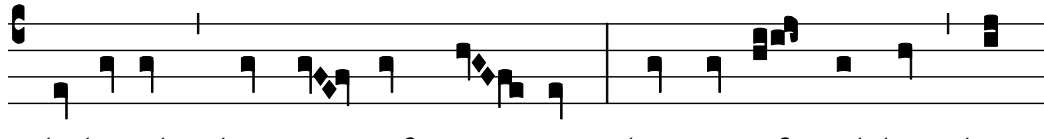
was of Ma- tathi- as, who was of Seme- i, who was of Jo-



seph. Who was of Ju- da, who was of Jo- an- na, who was



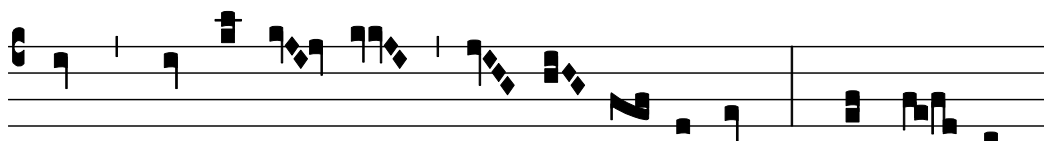
of Re- za. Who was of Zo- ro- ba- bel, who was of Sa-



lathi- el, who was of Ne- ri. Who was of Melchi, who

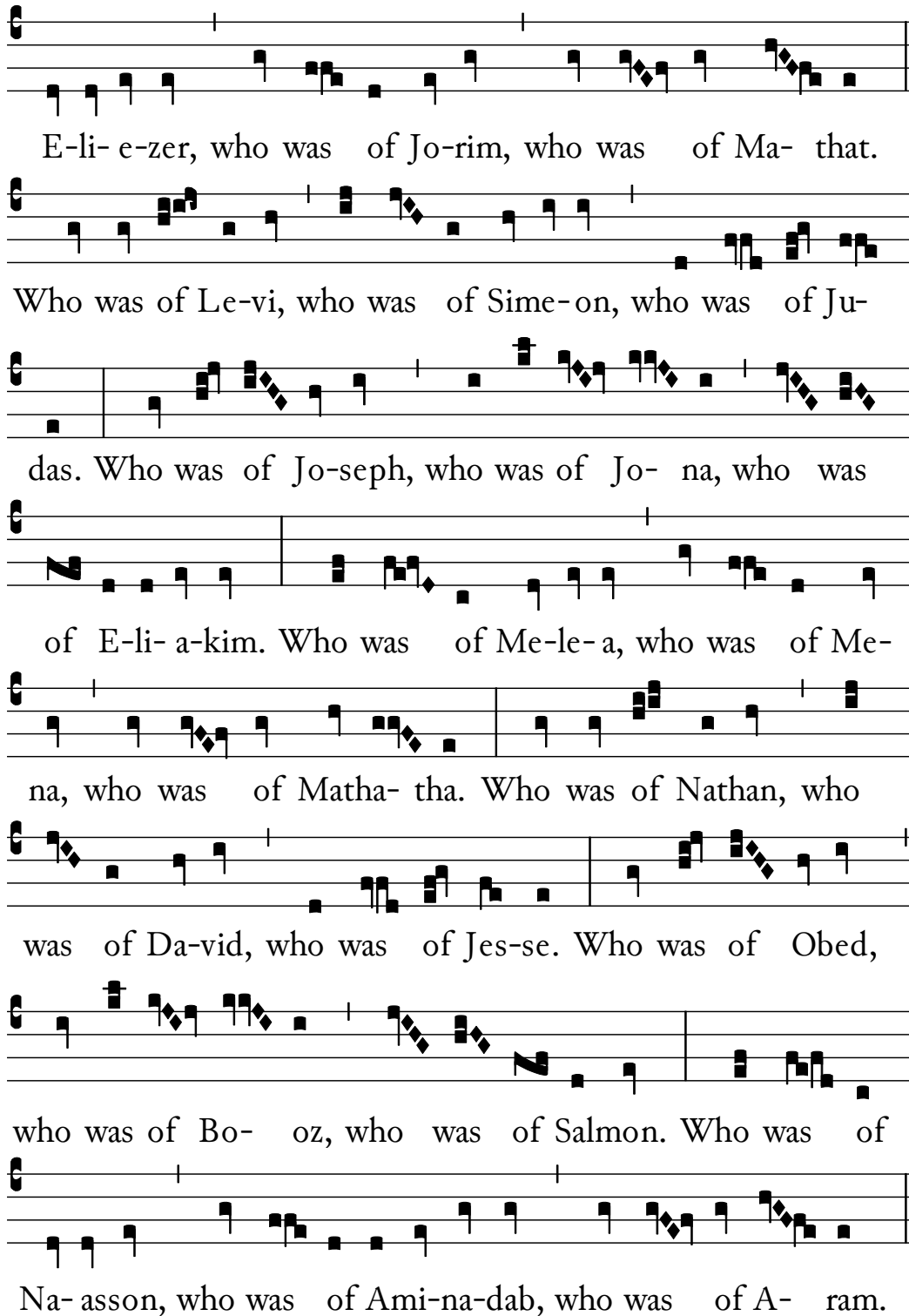


was of Addi, who was of Co- san. Who was of Helma-



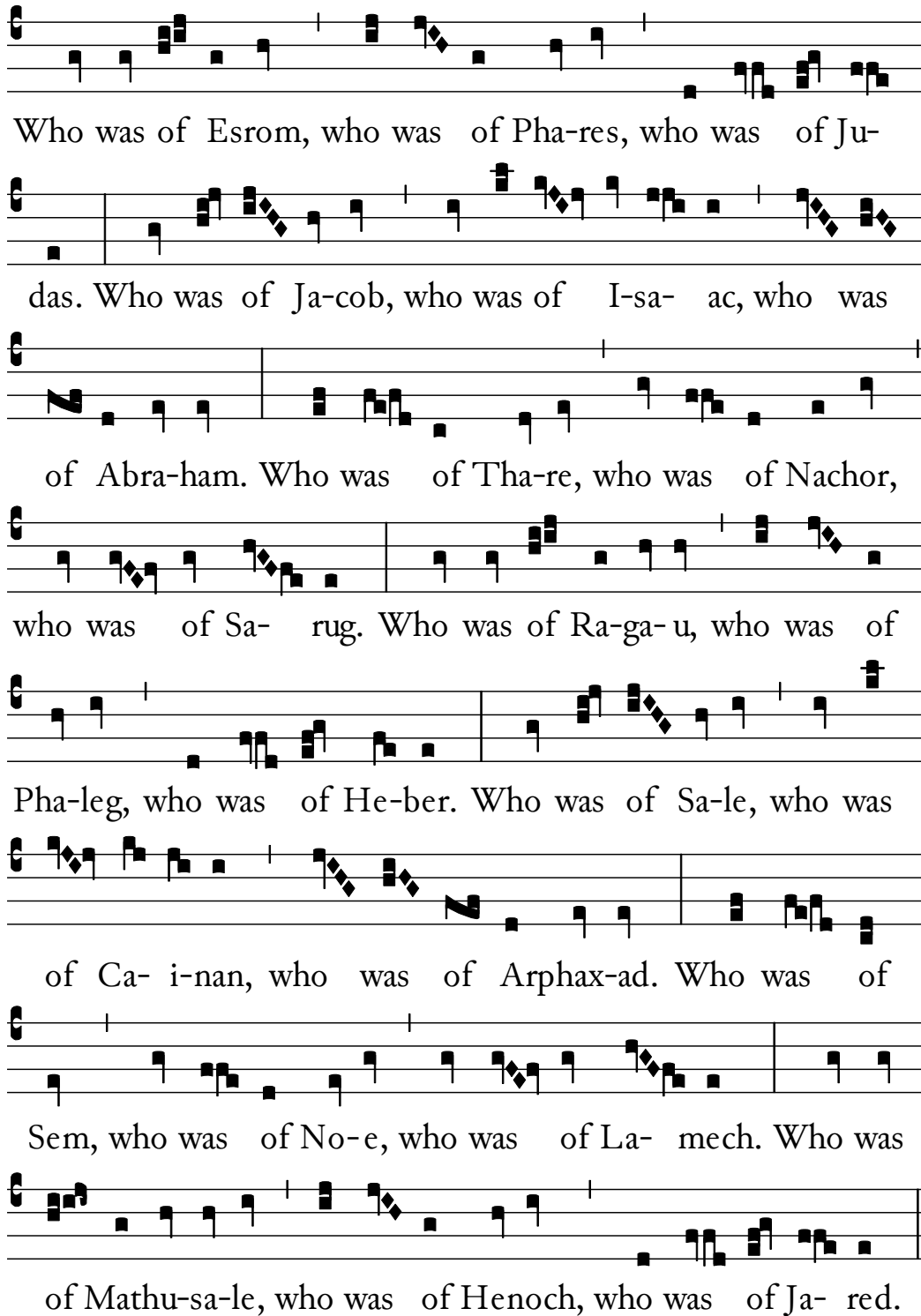
dan, who was of Her, who was of Je- sus. Who was of

On the Day of the Epiphany.



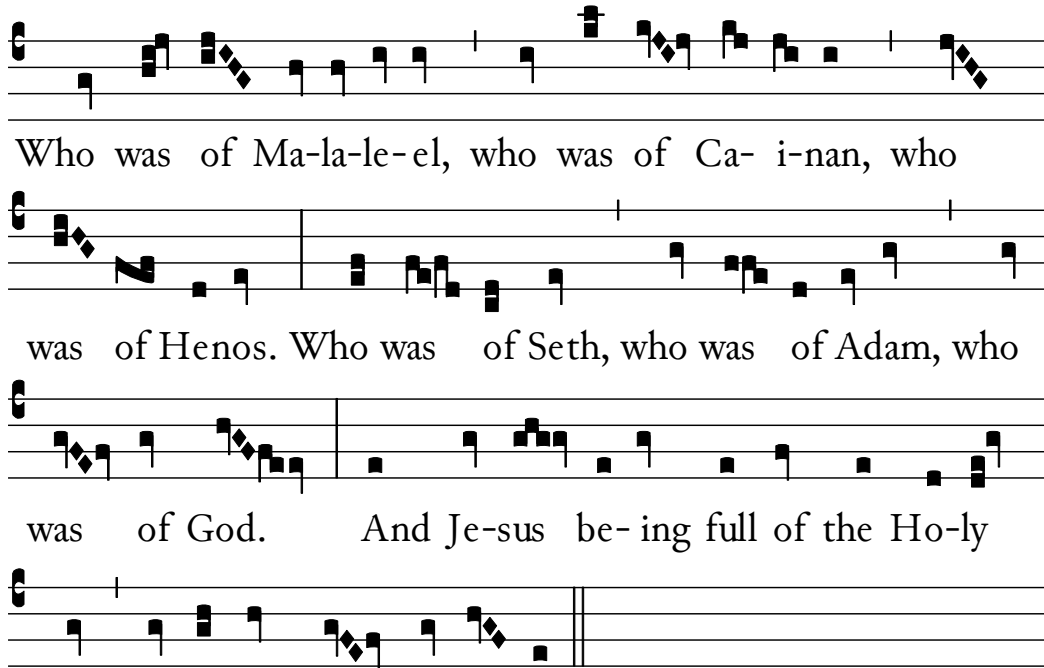
E-li- e-zer, who was of Jo-rim, who was of Ma- that.
Who was of Le-vi, who was of Sime-on, who was of Ju-
das. Who was of Jo-seph, who was of Jo- na, who was
of E-li- a-kim. Who was of Me-le- a, who was of Me-
na, who was of Matha- tha. Who was of Nathan, who
was of Da-vid, who was of Jes-se. Who was of Obed,
who was of Bo- oz, who was of Salmon. Who was of
Na- asson, who was of Ami-na-dab, who was of A- ram.

On the Day of the Epiphany.



Who was of Esrom, who was of Pha-res, who was of Ju-
das. Who was of Ja-cob, who was of I-sa- ac, who was
of Abra-ham. Who was of Tha-re, who was of Nachor,
who was of Sa- rug. Who was of Ra-ga- u, who was of
Pha-leg, who was of He-ber. Who was of Sa-le, who was
of Ca- i-nan, who was of Arphax-ad. Who was of
Sem, who was of No-e, who was of La- mech. Who was
of Mathu-sa-le, who was of Heno-ch, who was of Ja- red.

On the Day of the Epiphany.



Who was of Ma-la-le-el, who was of Ca- i-nan, who
was of Henos. Who was of Seth, who was of Adam, who
was of God. And Je-sus be-ing full of the Ho-ly

Ghost, re-turned from the Jor-dan.

[53v.]

At the end of the Gospel, let the Priest in his stall in a silken Cope in a loud voice immediately begin the Psalm Te Deum. [47].

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

[Before Lauds.]

℣. All they from Saba [shall come].

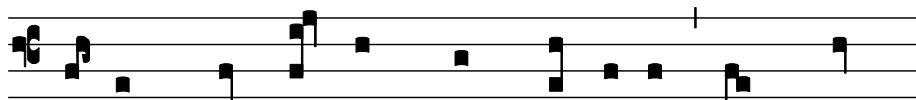
℟. Bringing gold and frankincense, and shewing forth praise to the Lord].⁷⁰

¶ At Lauds.

Ante luciferum genitus. AS:89; 1519:109v; 1531:53v.

1. Ant.

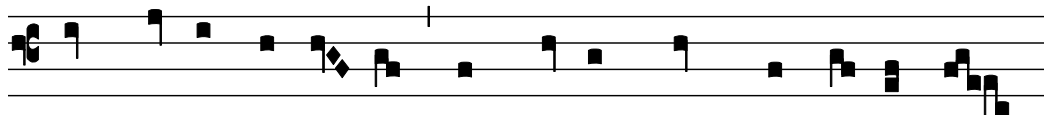
II.i.



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

1434.

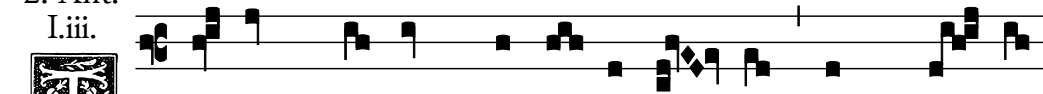

On the Day of the Epiphany.



from be-fore all a- ges, our Saviour hath this day appear-
ed unto the world. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Venit lumen tuum. AS:89; 1519:109v; 1531:53v.

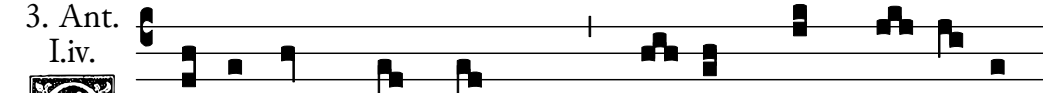

5344. 2. Ant.
I.iii.



Hy light * is come, O Je- ru-sa- lem, and the glo-
ry of the Lord is ris-en up-on thee : and the Gen-tiles
shall walk in thy light, al-le- lu-ya. *Ps.* Sing joyfully to God.
(*xcix.*) [53].

Apertis thesauris suis. AS:89; 1519:110r; 1531:53v.⁷¹

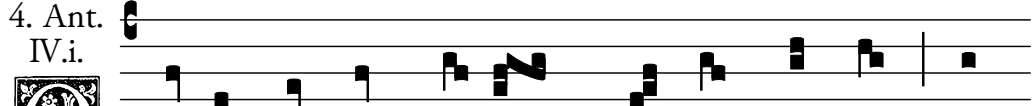


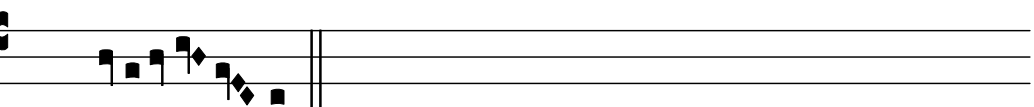
1447. 3. Ant.
I.iv.



- pen-ing their trea-sures, the wise men pre- sented
to the Lord gold, frankincense, and myrrh, al-le- lu-ya.
Ps. O God, my God. (*lxij.*) [54].

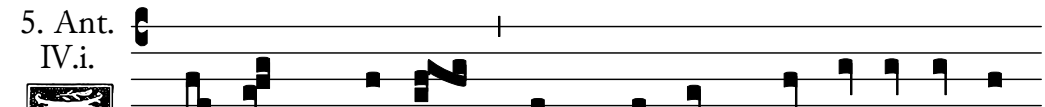



On the Day of the Epiphany.

Maria et flumina. AS:89; 1519:110r; 1531:53v.

4. Ant.  3700.
IV.i.  ye seas and ri-vers, * bless ye the Lord : O

ye fountains, sing a hymn unto the Lord, al-le-lu-ya.


Ps. O all ye works of the Lord. (*Daniel iij.*) [55].

Tria sunt munera. AS:89; 1519:110r; 1531:53v.⁷²

5. Ant.  5181.
IV.i.  Hree are * the gifts which the wise men offer-ed un-

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


God, the mighty King, al-le-lu-ya. *Ps.* Praise ye the Lord.
(*cxlviij.-cl.*) [56].

Chap. Arise, be enlightened. 586.

On the Day of the Epiphany.

[Let the following melody be sung on this Hymn this day at Lauds, and on Sunday within the Octave : and also on the Octave Day.]⁷³

A Patre Unigenitus. AS:89; 1519:110r; HS:12r; 1531:53v.⁷⁴

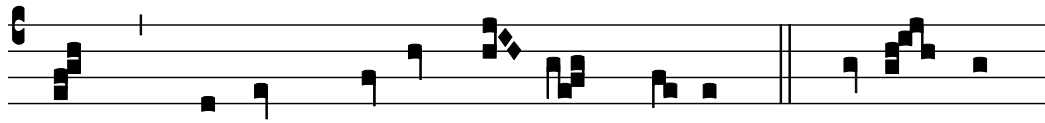
830001.

Hymn.
III.

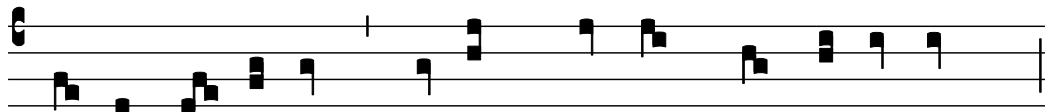


Rom God, to vi- sit earth forlorn * Descends the
Son, the Virgin-born : He hal- lows Bap- tism by his Cross,
Of life to all his Church the source. 2. From high- est heav'n
his path be- gan, He took the form of mortal man : Cre- a-
tion by his death re- stored, And shed the joys of life
abroad. 3. Saviour, to thee in prayer we bend, With all thy
pard'ning grace descend : And ra- diant o'er our every

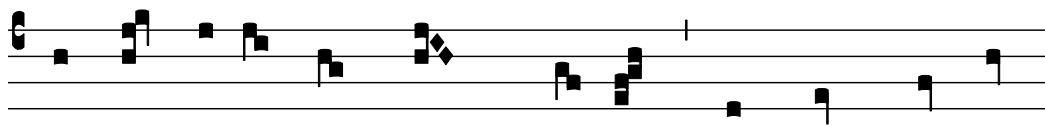
On the Day of the Epiphany.



sense, Thy beams to faithful hearts dispense. 4. Abide with



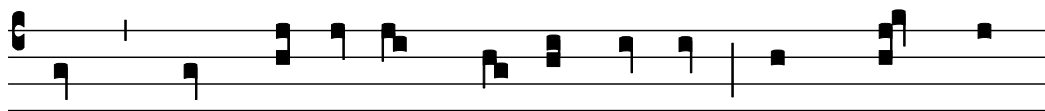
us, O Lord of light, Disperse the glooms of mental night :



From all de-filement cleanse the soul, With heavenly med'



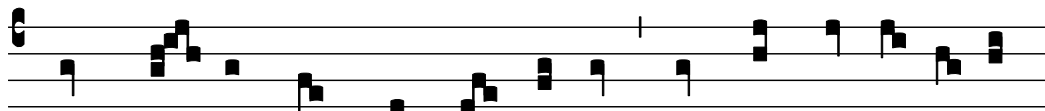
cines make us whole. 5. Thou once we know didst so- journ



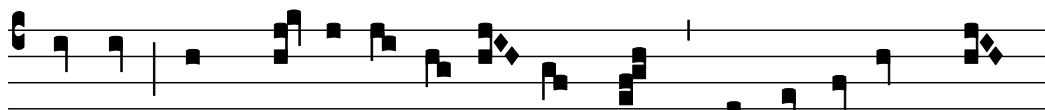
here, Thou shalt a-gain, we trust, appear : E'en now thy



guardian shield ex-tend, Thy flock with sceptred arm de-fend.

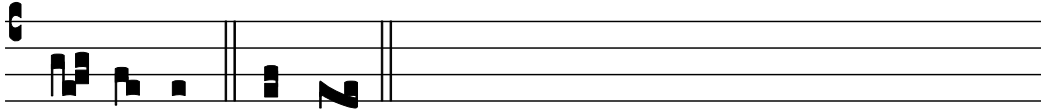


6. All glo- ry, Lord, to thee we pay, For thine E-pipha-ny



to-day : All glo-ry, as is ev- er meet, To Father and to

On the Day of the Epiphany.



Pa- ra-clete. Amen.

[Let this following melody be sung during the Octave except on Sunday and on the Octave day, then indeed let the Hymn be sung as on the first day.]⁷⁵

1519:110r; HS:13v; 1531:53v.⁷⁶

830001.

Hymn.
VIII.



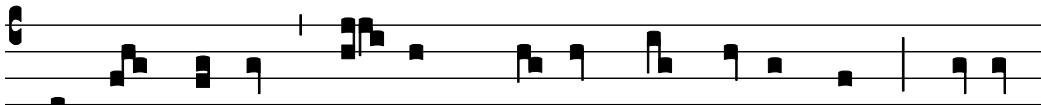
Rom God, to vi-sit earth forlorn * Des-cends the



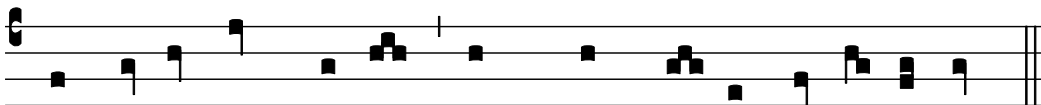
Son, the Virgin-born : He hal-lows Baptism by his Cross, Of



life to all his Church the source. 2. From highest heav'n



his path be-gan, He took the form of mortal man : Cre-a-

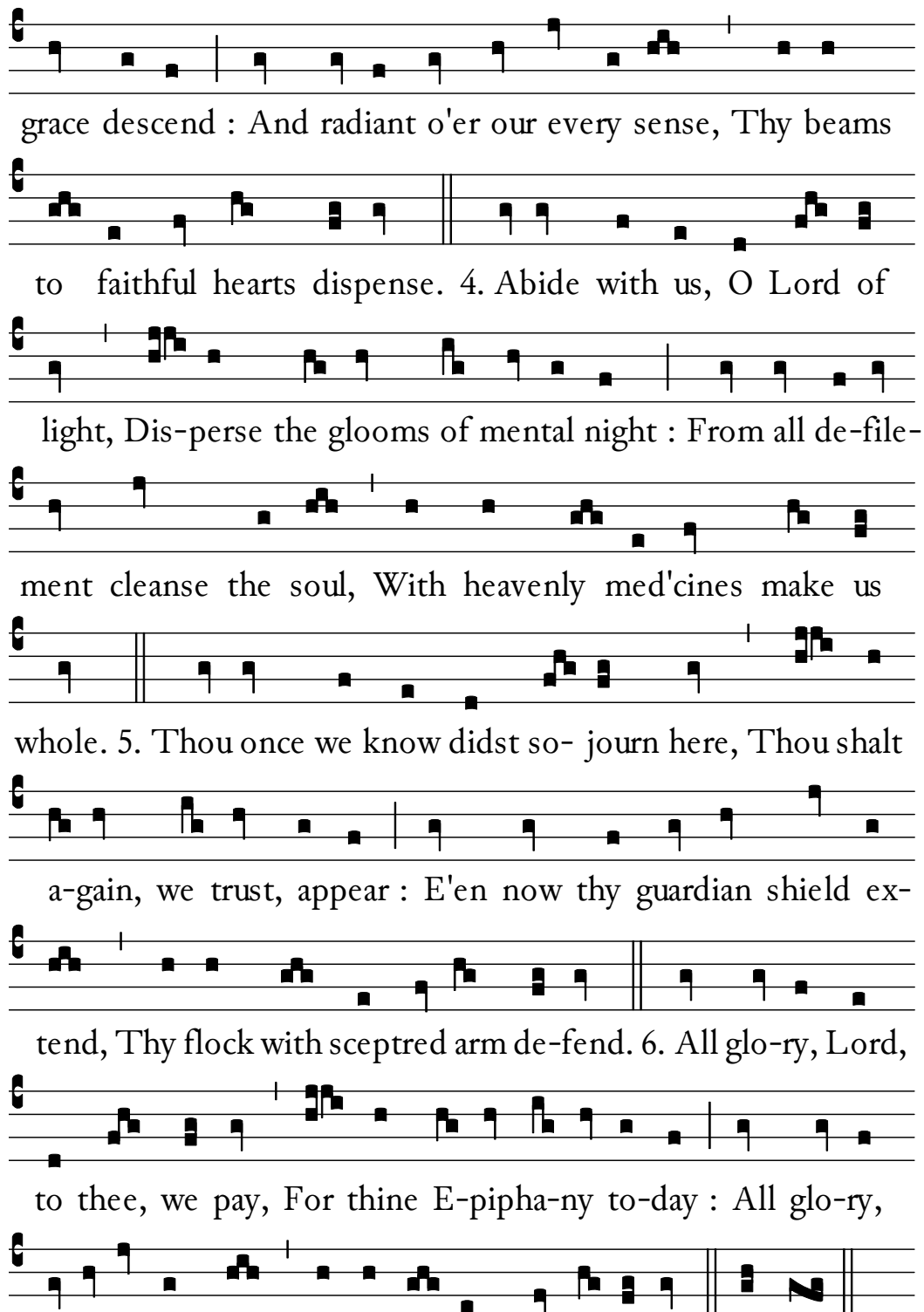


tion by his death restored, And shed the joys of life abroad.



3. Saviour, to thee in prayer we bend, With all thy pard'ning

On the Day of the Epiphany.



grace descend : And radiant o'er our every sense, Thy beams
to faithful hearts dispense. 4. Abide with us, O Lord of
light, Dis-purse the glooms of mental night : From all de-file-
ment cleanse the soul, With heavenly med'cines make us
whole. 5. Thou once we know didst so- journ here, Thou shalt
a-gain, we trust, appear : E'en now thy guardian shield ex-
tend, Thy flock with sceptred arm de-fend. 6. All glo-ry, Lord,
to thee, we pay, For thine E-pipha-ny to-day : All glo-ry,
as is ev-er meet, To Father and to Pa-raclete. Amen.

On the Day of the Epiphany.

℣. The voice of the Lord is upon the waters.⁷⁷

℟. The God of majesty hath thundered, the Lord is upon many waters.

Hodie celesti sponso. AS:90; 1519:110v; 1531:53v.⁷⁸

3095. Ant.
VIII.i.

His day * to her heavenly Bridegroom is the Church
espous-ed, for in the Jordan Christ washeth away her tran-
gressions : the wise men with their offer-ings has-ten to the
roy-al marriage : and with wa-ter be-come wine the guests
are made glad, al-le-lu-ya. *Ps.* Blessed be the Lord. 71*.

Prayer.

Ⓞ God, who on this day didst
manifest thine only-begotten
Son to the Gentiles by the guidance
of a star : graciously grant, that we,

who know thee now by faith, may be
led even to contemplate the beauty of
thy Majesty. Through the same.

¶ *At j.*

Ant. Before the morning star. 613.

Ps. Save me, O God. (*lij.*) [114].

Ant. Thanks be unto thee. [119].

On the Day of the Epiphany.

Ps. Quicumque vult. [119].

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

V. Thou who appearedst. [*as in the Psalter.*] ⁷⁹

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

¶ *At iij.*

Ant. Thy light is come. 614.

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

Chap. Arise, be enlightend. 586.

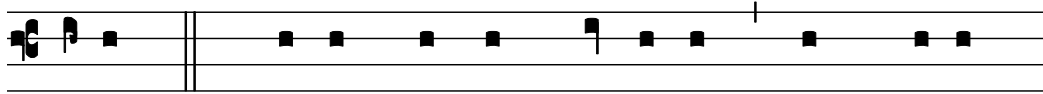
Omnes de Saba. AS:90; 1519:110v; 1531:53v.

Resp.
VI.



601687.

Ll they from Sa-ba shall come. †Alle-lu-ya, al-le-

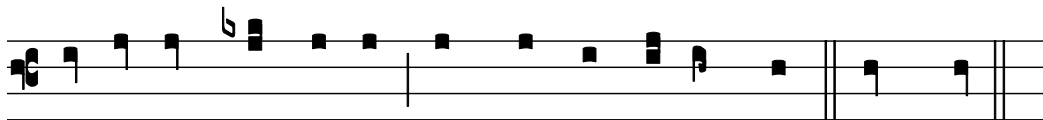


601687a.

lu-ya. *V.* Bringing gold and frankincense : and shewing



forth praise to the Lord. †Alle-lu-ya. *V.* Glo-ry be to the



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

V. The kings of Tharsis. 597.

R. [The kings of the Arabians.] ⁸⁰ *without* Alleluya.

Prayer. O God, who on this day. 620.

¶ *At vj.*

Ant. Opening their treasures. 614.

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

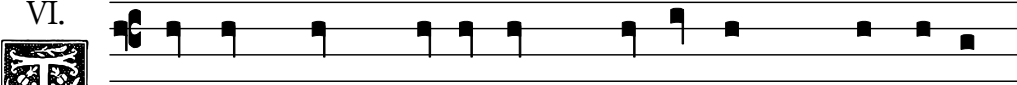
On the Day of the Epiphany.

Chapter. *Isaiah lx.* [2.]

Ut⁸¹ the the Lord shall arise upon thee, O Jerusalem, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

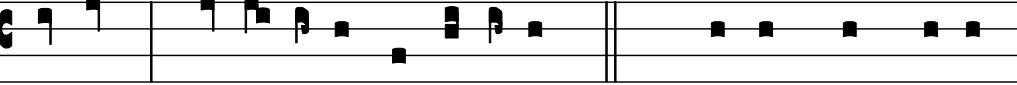
Reges Tharsis et insule. 1519:111r; 1531:53v.⁸²

7522. Resp. VI.

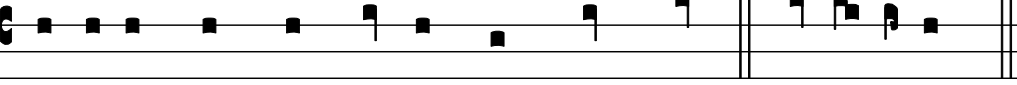


T He kings of Tharsis and the is-lands shall offer

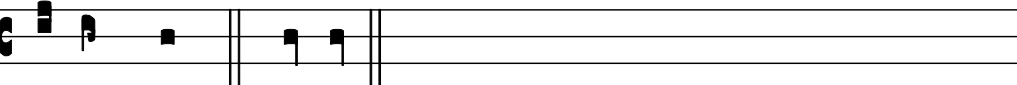
7522a. pre-sents. †Alle-lu-ya, al-le-lu-ya. ⁊. The kings of the A-



ra-bi-ans and of Sa-ba shall bring gifts. †Alle-lu-ya.



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



Ho-ly Ghost. The kings.

⁊. Adore ye the Lord.

℞. In his holy court.

Prayer as above. 620.

¶ *At ix.*

Ant. Three are the gifts. 615.

Ps. Thy testimonies. (*cxvii. ix.*) [191].

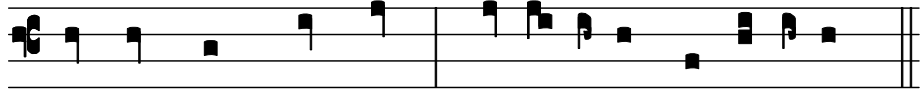
On the Day of the Epiphany.

Chapter. *Isaiah lx.* [6.]

All they from Saba shall come : | and shewing forth praise to the Lord.
bringing gold and frankincense, | [*R.* Thanks be to God.]⁸³


Adorate Dominum. 1519:111r; 1531:53v.

Resp.
VI.



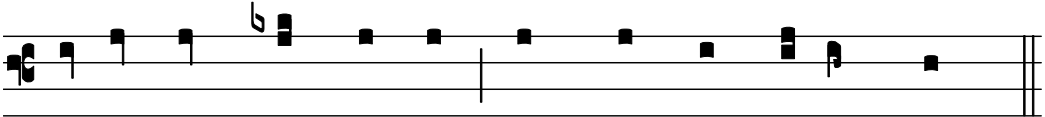
6047.

A - dore ye the Lord. †Alle-lu-ya, al-le-lu-ya.

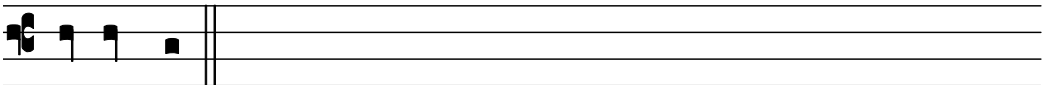


6047a.

∅. In his ho-ly court. †Alle-lu-ya. ∅. Glo-ry be to the



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



Adore ye.

∅. Adore God.

R. All you his angels. *without alleluya.*

Prayer as above. 620.

¶ *At [ij.] Vespers.*

Ant. With thee is the principality. 354.

Ps. The Lord said. (*cix.*) [363].

Chap. Arise, be enlightened, O Jerusalem. 586.

R. Three are. 601.

Hymn. Why, impious Herod. 586.

∅. All they from Saba shall come. 613.

In die Epyphanie.

Ab oriente venerunt. AS:90; 1519:111r; 1531:53v.⁸⁴

1205.

Ant.
VIII.i.



Rom the East * there came wise men to Bethle-hem

to a-dore the Lord : and open-ing their treasures they

pre-sented pre-cious gifts : gold as for a mighty king, frankin-

cense as for the true God, and myrrh for his bur-i- al, al-

le-lu-ya. *Ps.* My soul doth magnify. 72*.

Prayer. O God, who on this day. 620.

[*Let no Memorial be made this day.*]⁸⁵

Notes, pages 577-624.

- ¹ 1519:103r.
- ² 1519:103r.
- ³ AS:82. gives no indication of a ferial melody here.
- ⁴ 1531:50r. indicates 'Dixit Dóminus.'
- ⁵ *Post Secundas Vesperas Nativitatis Domini*, p. cxcvii. [SB:cccix.]
- ⁶ 1519:103r.
- ⁷ Cf. Haymonis Halberstat. episcopi *Homil. de Tempore xii., de SS. Innocentibus*. Migne, *Patrol.* CXVIII. pp. 81, 82. [SB:cccx.]
- ⁸ 1519:103r.
- ⁹ 1531:50r. has 'O regem celórum.'
- ¹⁰ 1519:103r.
- ¹¹ 1519:103r.
- ¹² 'In vigilia epiphannie in laudibus, multi libri habent capitulum *Appáruit grátia Dei* et scribitur in quodam ordinali . . . *Apparuit benígnitas* dicitur in laudibus . . . secundum ordinale Sarum.', *Crede michi*.
- ¹³ 1519:103r. 'festivitátis.'
- ¹⁴ 'per eúndem', 1519:103r.
- ¹⁵ 1519:103r. 'Justus germinábit.'
- ¹⁶ 1519:103r. 'Justus ut palma.'
- ¹⁷ 1519:103r. prints the full text and music of the memory here.
- ¹⁸ 1519:103r.
- ¹⁹ 'on the hymns', 1519:103r.
- ²⁰ 1519:103v.
- ²¹ 1519:103v. 'unde iij. prime lectiones de sermone beati Maximi episcopi de nativitate Domini : vel lectiones que sequuntur.'
- ²² B. Maximi, Homilie Hyemales. In Natali Domini. Hom. ii. p. 195. [SB:cccxiii.]
- ²³ SB:cccxiv.
- ²⁴ SB:cccxv.
- ²⁵ 1519:103v.
- ²⁶ 1519:103v.
- ²⁷ PEN:31r. provides the texts of three responsories for the octave of St. Thomas. They appear in the appendix.
- ²⁸ SB:cccxvi.
- ²⁹ 'In Vigilia Epiphannie in Laudibus semper dicitur capitulum *Apparuit benignitas, secundum Ecclesiam Sarum.*' Defensorium Directorii 1488, 1495, sed omittit ed. 1497. Cf. *Crede Michi* 1495 'De Capitulo in Laudibus in Vigilia Epiphannie. In Vigilia Epiphannie in Laudibus multi libri habent Cap. Apparuit gratia Dei. Et sic scribitur in quodam Ordinali. Alii affirmant quod in illa Vigilia, Cap. Apparuit benignitas dicitur in Laudibus tantum ; et hoc videtur mirabile, quia Capitulum quod habetur in

Laudibus solet dici ad Terciam. Responsio :—*Apparuit benignitas dicitur in Laudibus in Vigilia Epiphaniae secundum Ordinale Sarum.* [SB:cccvii.]

³⁰ 1519:103v.

³¹ In BL-52359:62v. 'dona' is set DFEDCD.DC.

³² 1519:103v.

³³ 1531:51v. has 'aurum, et thus'.

³⁴ 'In die Epiphaniae dicitur (*Benedicamus Dómino*) cum cantur \mathfrak{V} . *Bálaam* qui est septimus versus Sequentie illius diei secundum ordinale expresse.', *Defensorium directorii.* 118*.

³⁵ No B_♭ appears in AS:84.

³⁶ 1519:104v.

³⁷ In 1519:40v. 'filii Dei' is set F.E.E D.E; other sources do not indicate the continuation 'filii Dei' with the Psalm-tone. In BL-52359:62r. 'filii' is set CB.A.C; 'Dóminum in' is set A.G.AG.F.

³⁸ 1519:104v. Only 1519:104v. indicates the special performance practice for this psalm-opening.

³⁹ 1519:104v.

⁴⁰ 'Psalmus, Ipsum.' (ita sæpe legitur), *hoc est, Psalmus ille cujus primus versus idem est cum Antiphona mox ante citata.* [SB:cccix.]

⁴¹ In BL-52359:62r. the second 'nostro, psállite' is set E.F G.FE.DC.

⁴² 1531:51v. has 'adóret te Deus et'. In 1519:51v. 'adóret' is set EF.G.F.

⁴³ Presumably the final four notes, omitted in the source, given in grey in the edition, ought to be included.

⁴⁴ 1531:51v.

⁴⁵ 1519:104v.

⁴⁶ This is a reminder *not* to say the troped conclusion 'Hec dicit Dóminus Deus qui hódie in Jordáne baptizári dignátus est : convertimini ad me et salvi éritis.' as found in the York Breviary (Surtees ed., I:162. Hereford follows Sarum in this regard, with a note, '*Non dicitur Qui hódie in Jordáne baptizátus est secundum usum Herefordensis ecclesie.*', HBS ed., I:194.

⁴⁷ In AS:85. B_♭ is indicated as an accidental at 'Hierúsalem' and from there through to 'orta est' as a clef. 1531:52r. has 'quia venit'. In AS:85. 'venit' is set CAB_♭GFAFGACCD.CB. In BL-52359:62r. the third syllable of 'Hierúsalem' appears one note earlier. At 'te' BL-52359:62r. omits the porrectus (AGA).

⁴⁸ In AS:85. the first 'Saba' is set F.FEFDC. In AS:85. 'deferéntes' is set thus:



de- fe- rén- tes

In 1519:105r the final 'allelúya' is set ADE.DCCBABCBA.GACAB.AG. In BL-52359:62v. 'deferéntes' is set DC.CBA.DCCBACGAC.GAGGF; 'annunciántes' is set G.CBCDE.CB.GAB.AGAG. BL-52359:62v. has no flat.

⁴⁹ 1519:105v. has no indication of B_♭. In BL-52359:62v. 'ófferent' is set G.FE.F.

⁵⁰ In PEN:33r. 'adorábunt' is set F.F.DF.F.

- ⁵¹ 1531:52r. has 'adorámus Dóminum.' AS:85. has 'adorámus Deum.' Brev-1525:41r. 1519:105v. PEN:33r. and BL-52359:62v. have 'adorémus eum.' Some non-Sarum sources, such as F-Pnm lat. 15181:164r. and I-Rvat 115. 8738:19r. indicate '*Ps. Veníte exultémus*' rather than '*Ps. Ipsum*'.
- ⁵² While the invitatory is omitted at Epiphany, the psalm appears here. The Roman practice for this psalm (BR:233 and NR:238) includes the full antiphon before and after as well as before the words 'Quóniam Deus', 'Quóniam ipsíus', 'Et nos pópulus', 'Quadragínta', and 'Glória Patri', a practice similar to but not the same as that of the invitatory psalm.
- ⁵³ This rubric does not appear in 1531. In AS:85. the Psalm-tone is given as VII.iv.
- ⁵⁴ This antiphon appears in PEN:37r. with blank music staves. In BL-52359:55v. 'et ipse fundávit' is set A C.B A.BCD.B.
- ⁵⁵ B. Leonis in Epiph. Serm. I. *Op.* p. 25. [SB:cccxxii.] Sermon XXXI. on the Feast of the Epiphany, I. www.ccel.org/ccel/schaff/npnf212.ii.v.vii.html (public domain).
- ⁵⁶ In AS:86. the first 'est' is set CDA. AS:86. PEN:33v. and BL-52359:63r. have no flat at 'cujus'. BL-52359:63r. has no natural at 'dicéntes'.
- ⁵⁷ In AS:86. 'Heródes' is set F.FE.EGFEFEDCDC. In 1519:106r. 'adoráre' is set C.DF.EFED. FGFGAB[_b]GAG. BL-52359:63r. has no flat at 'magnum'; 'mundum' is set FDEFEE.ED; 'vénimus' is set GGFG.DFGDD.C.
- ⁵⁸ SB:cccxxiv.
- ⁵⁹ AS:86. has 'optulérunt'; 'considera' is set A.GA.FED.DFDCDED. In 1519:106v. 'se' and 'auro' have no flat; 'Domínica' is set F.G.F.GFFEDD; 'magi' is set GA.G. In BL-52359:63v. 'se' and 'thure' have no flat. In PEN:33v. 'preciósa' is set A.G.ACBBAB.BA.
- ⁶⁰ 1531:52v. has 'Adoráte Dóminum.'
- ⁶¹ Gregorii M. in Evangelia, Lib. I. Hom. x. *Op.* Tom. I. 1468. [SB:cccxxv.]
- ⁶² AS:87. has 'complácuít'. 1519:107r. shows no flat at 'complácuí'. In 1519:107r. 'Jordáne' is set A.ACCB.GACBABC GGEFE. PEN:34r. has a natural but no flat at 'complácuí'. BL-52359:64r. has no accidentals at 'complácuí'.
- ⁶³ SB:cccxxvi.
- ⁶⁴ In BL-52359:64r. 'nobis' is set GAB.AGAAG.
- ⁶⁵ In 1519:107v. 'audíte' is set BCDEDCB.ABCBC.BA. In 1519:107v. the bar-line after 'Spiritus' that indicates the entry point for the choir seems inappropriately late.
- ⁶⁶ 1519:107v.
- ⁶⁷ 1519:107v.
- ⁶⁸ In AS:88. 'vobíscum' is set G.GAGFE.E; 'sancti' is set GGf.FE. In PEN:34v. 'Evangélii' is set F.ED.DE.DEG.G. In BL-52359:64v. 'Lucam' is set GGAGFE.E. The crosses are found in 1508:36v.
- ⁶⁹ The 'Qui fuit' section cycles through nine small phrases. Each third phrase comes to rest on the finalis. In AS:88-89. bar lines group the 'Qui fuit *N.*' phrases in threes. This is followed in the edition. 1519:108r. groups the phrases in threes but with an irregular grouping of two near the beginning (Matathie, Amos) and with a group of four at the end (Enos, Seth, Adam, Dei).

The Sarum sources include considerable variants in the spelling of the Hebrew names, as the following list indicates : Joseph, Hely/Heli, Mathat, Levi, Melchi, Janne, Joseph, Matathie/Mathathie, Amos, Nahum/Naim/Naum, Heli/Helsi/Ely/Hesli, Nagge, Maath/Mathat/Mahath/Maht, Matathie/Mathathie, Semei, Joseph, Juda, Johanna/Joanna, Resa, Zorobabel, Salathiel/Salachiel, Neri, Melchi, Addi, Thosan/Cosan/Cosam, Elmadan/Helmadan/Helmadam, Her, Jesu/Jhesu, Elieser/Eliezer/Eliazar/Helieser/Heliazar, Jorym/Jorim, Matath/Mathat, Levi, Symeon/Simeon, Juda, Joseph, Jona, Eliachim/Elyachim/Elyachym/Eliakim, Melea/Melca/Melcha, Menna, Matatha/ Mathatha, Nathan/Natham, David, Jesse, Obeth/Obed, Booz/Boz, Salmon, Naason/Naasson, Aminadab, Aram, Esrom/Esron, Phares, Jude, Jacob, Isaac/Ysaac, Abrahe, Thate, Nachor, Seruch/Sarug/Saruch/Seruth, Ragau, Phaleg/Phalech, Heber, Sale, Chaynam/Cainan/Chainam/Caynan, Arphaxat/Arphaxad, Sem, Noe, lamech/Lameth, Mathusale/Methusale/Matusale, Enoch/Henoch, Jareth/Jard, Melalehel/Malaleel, Chaynam/Cainan/Chainam/Caynan, Enos/Henos, Seth, Adam.

In the following notes numbers in parentheses refer to lines of the music.

- (1) In 1519:108r. 'baptizarétur' is set A.CC.AG.AAG.FEF. In AS:88. 'omnis' is set GFED.E.
- (2) In BL-52359:64v. 'baptizáto' is set D.EG.GGF.E.
- (3) In BL-52359:64v. 'descéndit' is set A.BBCb.A. In PEN:34v. no flat appears; 'corporáli' is set G.GFEG.AABG. The flat appears only in AS:88.
- (4) In AS:88. 'ipsum' is set DE.G. In 1508:36v. and 1519:108r. 'ipsum' is set EFG.G. The flat appears only in AS:88.
- (5) In 1508:36v. 'celo' is set GFE.F. In PEN:34v. 'celo' is set GFE.F. In BL-52359:64v. 'facta' is set AABA.GFEFFE.
- (6) In 1519:108r. 'ipse' is set ABA.FFE.
- (7) In 1519:108r. 'trigínta' is set D.EFG.G.
- (8) In AS:88. 'fuit Mathat' is set G.FFE E.E.G. In BL-52359:64v. 'filius' is set AAB.G.GFEE.
- (10) In 1519:108v. 'Mathathíe' is set G.A.A.B. In 1508:36v. the first 'fuit' is set FF.EFG; the second 'fuit' is set ABC.BCBAG.
- (11) In BL-52359:64v. 'Qui fuit Helsi' is set to the melody of the following phrase: G FFE.D E.G.
- (13) In 1508:36v. and 1519:108r. 'Matháthie' is set G.A.A.B. In PEN:34v. the first 'fuit' is set C.BAG. In BL-52359:64v. 'Sémei' is set A.B.B.
- (14) In 1508:36v. the first 'fuit' is set DEDCB.C.
- (15) In BL-52359:64v. 'Zoróbabel' is set C.D.E.E. In PEN:34v. 'Neri' is set AGF.FEE.
- (16) 1519:108v. has 'Thosan.' In BL-52359:64v. the three phrases use the music of the following line.
- (17) 1519:108v. has 'Helmádan.' In 1508:36v. the second 'fuit' is set DEDCB.C. In BL-52359:64v. 'Qui fuit Her' is set to the phrase BC.CBAG.A.B; 'Qui fuit Jesu' is set to the phrase D.FFD.FEG.FE.E.
- (18) 1519:108v. has 'Heliéser.' In BL-52359: the first 'fuit' is set FEEFD.C.

- (19) 1531:53r. has 'Matath.' In 1519:108v. 'Sýmeon' is set A.A.B. In 1508:36v. 'Mathat' is set AGF.FEE. In 1508:36v, 1519:108r. and PEN:34v. 'Sýmeon' is set A.A.B.
- (21) 1519:108v. has 'Elíachim.' Some Sarum sources have 'Melcha' F.GG.
- (22) In 1519:108v. 'Máthata' is set A.GFFE.E. In AS:88. 'Mathátha' is set G.GGFE.E; the third 'fuit' is set GAB.BC. In 1508:36v. 'Mathátha' appears to be set A.GF.FE.E. In BL-52359. 'Mathátha' is set GAF.FE.E.
- (24) In 1508:36v. the second 'fuit' is set DEDCB.C. In AS:88. 'Booz' is set D.DCB.
- (25) In 1508:36v. 'Naáson' is set C.D.E; the third 'fuit' is set FEF.G. In BL-52359. 'fuit Naáson' is set FED.C D.E.E.
- (28) In PEN:34v. the second 'Qui' is set FE.
- (29) In AS:89. 'fuit Ragau' is set GABBC.G A.A.
- (29) In 1508:36v. and PEN:34v. 'Ragau' is set as two syllables, G.AA.
- (30) In 1519:109r. 'fuit Heber' is set FED.EFG FE.E.
- (31) In 1519:109r. 'fuit Cáynan' is set DE.DCBCD C.CB.B; 'fuit Sem' is set FEEFDC.D E. In AS:88. 'Cháynan' is set DC.CB.B; the third 'fuit' is set FEFD.CD.
- (33) In 1519:109v. 'Mathúsale' is set G.G.A.B. In 1508:36v. the second 'fuit' is set FF.EFG. In AS:88. 'Mathúsale' is set G.A.A.B.
- (34) In 1519:109v. 'fuit Malaléel' is set ABC.BCBA G.A.B.B; 'Chaynan' is set C.BBA.A. In AS:88. 'Malaléel' is set G.A.B.B; 'Cháynam' is set DC.CB.B.
- (35) In AS:88. the second 'fuit' is set FEFD.CD.
- (36) In AS:89. 'fuit Dei' is set AGFEF.G AGFFE.E. In 1508:36v. 'Dei' is set AGF.FEE. The conclusion, beginning at 'Spíritu', appears in GS:pl. j.
- ⁷⁰ 1519:109v.
- ⁷¹ In BL-52359:65v. 'Dómino' is set BC.B.A.
- ⁷² In 1519:110r. 'magno' is set F.FED. In BL-52359:65v. 'magno' is set Fe.Dc.
- ⁷³ 1519:110r.
- ⁷⁴ In stanza 2. 1531:53v. begins 'E celo.' In stanza 5. SB:ccccxx. has 'íterum'. 1531:53v. shows simply 'item'. In stanza 2. 1519:110r. has 'Excépit' in place of 'Suscépit'.
- ⁷⁵ 1519:110r.
- ⁷⁶ HS-1541:13v. and HS-1555:13v. indicate B₂ at 'per' and 'cónsecrans' in stanza 1. and similarly in the following stanzas. In stanza 2. 1519:110r. has 'Excépit' in place of 'Suscépit'.
- ⁷⁷ 1519:110v. has 'super aquas multas.'
- ⁷⁸ In 1519:110v. 'ecclésia' is set GF.GA.A.G.
- ⁷⁹ 1519:110v.
- ⁸⁰ 1519:111r.
- ⁸¹ 1519:111r. omits 'autem'.
- ⁸² In BL-52359:66v. 'Tharsis et ínsule' is set G.F F F.F.F; 'Arabum et Saba' is set G.F.F F F.F.
- ⁸³ 1519:111r.
- ⁸⁴ 1531:53v. omits 'suis'.

Notes.

⁸⁵ 1519:111v.