THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.
Part 6.
Pages 283–366.

Proper of Time.
Vigil of the Nativity of the Lord.
Day of the Nativity of the Lord.

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HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
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 January 1, 2018.

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On the Vigil of the Nativity of the Lord.

At Matins.

Hodie scietis. AS:42; 1519:47r; 1531:25r.

Invit.
IV.i.

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

†And in the morning you shall see his glory.

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. 40.

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.]

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

Homily of Origen.

Why was it necessary that Mary the mother of Jesus should be espoused to Joseph: except in order that by him this Holy One would be concealed from the Devil, and that the spiteful one by trickery should contrive no vengeance against the betrothed virgin? Or for this reason was she betrothed to Joseph: that Joseph would be seen to bear the care of the newborn child and even of Mary herself: whether going into Egypt or 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.¹

Ancti-fy yourselves * this day, and be ye read-y, for to-mor-row you shall be-hold. †The ma-
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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, and that a virgin hath remained and yet hath given birth? Just as indeed formerly a bush was seen to be burning and the fire did not touch it, and as three boys were kept shut up in the furnace: and yet the fire did not hurt them, nor was the odour of the fumes upon them: or just as when Daniel was shut up within the lion’s den: while the doors were shut a meal was brought to him by Habakkuk: and thus this holy Virgin hath brought forth the Lord: but she hath remained untouched. A mother hath produced: but hath not lost her virginity. She hath given birth to a child: and as it is said she hath remained a virgin. Thus the Virgin brought forth: and hath remained a virgin. A Mother hath been made by the Son: and the seal of chastity hath not perished. Wherefore? Because it was not only that man which appeared: but the Only Begotten was God who had come in the flesh. Neither unexpectedly was he born in the flesh: but perfect divinity came in the flesh. Whole therefore and undivided, God came in human kind or was brought forth in flesh: and both God and Lord took up the form of a servant. Neither indeed did a part of the Only Begotten come in body: nor did he divide himself such that half was with the Father, and half was within the Virgin: but in truth wholly with the
Father, and wholly within the Virgin. Wholly in nature of the Father, and wholly in human flesh. Not relinquishing the heavenly, he came to seek the earthly. Which in heaven are preserved: and which in earth are saved. Everywhere almighty: unbroken, undivided, this is the holy Only Begotten God.

*Constantes estote.* AS:43; 1519:47v; 1531:25v.

2. Resp. VIII.

E ye *steadfast,* and you shall see the salvation of the Lord o-ver you: O Ju-de- a and Je- ru-
sa- lem, be not a-fraid. †To-mor- row you shall go forth, and the Lord shall be with you. V. Ye that are in the dust, a-wake and give praise: behold, the Lord shall come with salva- tion. †To-mor- row.
If 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, one of the One, only of the Only. Neither indeed doth another only begotten come upon the earth: or another virgin bring forth an only begotten. In this which was said to all: it is read that his mother Mary was betrothed. And it saith, She was found with child. To whom was she found, or rather by whom was she found? First by the angel watching over her, protecting her, preserving her: or by his most blessed spirit to the honour of that one who was produced by herself. Next, the finding was not thought to be incongruous by blessed Joseph, himself holy and righteous: who almost permitted the condition of marriage, granted that it did not come to pass: nevertheless everyone believed that she was about to become a wife. But Joseph her husband (it is said) was a just man, and was not willing to publicly expose her. He was called her husband, against the depravity of the Jews: that they would not rage against the Virgin. And therefore she was betrothed to the very Joseph, as was said above. If indeed she had not been espoused to Joseph: of all good things the unbelieving and hostile Jews would have slain her with stones. Therefore by this Evangelist he was called her husband.

3. Resp. VIII.

Rom that hid- den * ha-bi-ta- tion of his,
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is come forth the Son of God: he descendeth. †To visit

and console all them. ‡Who desire him with their whole

heart. V. Out of Sion the loveliness of his beauty:

our God shall come manifestly. †To visit.

V. Glory be. ‡Who desire him.

Te Deum is not sung.

[Before Lauds.]

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

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

At Lauds.

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

Ju-de-a* and Je-ru-sa-lem, be not a-fraid: to-
morrow you shall go forth, and the Lord shall be with you.

Ps. Have mercy on me. (l.) [193]. And the other Psalms of that feria. And if it be a Sunday, then Ps. The Lord is King. (xcij.) [52]. should be sung, as on the other preceding Sundays.

Hodie scietis. AS:43; 1519:48r; 1531:26r.

2. Ant. VIII.ii.

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

and in the morning you shall see his glory. Ps. Amen.

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

3. Ant. IV.iv.

Omorow 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.5

4. Ant.
IV.viii.

Or Sion'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.6

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. xxxii.) [337].

Crastina erit vobis. AS:44; 1519:48v; 1531:26r.7

5. Ant.
VIII.ii.

Omorow * you shall have re-lief, saith the Lord
God of hosts. Ps. Praise ye the Lord. (cxlviij.-cl.) [56].

Chapter. Isaiah 62. [1.]

For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

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.⁸

Ant. VIII.i.

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. 60*. 291
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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.

[V.] The Lord be with you. [R.: And with thy spirit.]

Let the Hebdomadary Boy sing Let us bless the Lord.  Gon–OoolQstyl–G–i""tOolQstyl–G–i""

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] 9 day.

Let Matins of Saint Mary not be said in convent this day: neither from hence until the Octave of Saint Stephen.

No Memorial is made at this Matins if it be [not] 10 a Sunday, except only of All Saints, of course with the Ant. Behold, the Lord shall come.  V. Behold, the Lord shall appear. Prayer. Visit, we beseech thee.  25.

The Ps. Unto thee lift I 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.) [110]. Blessed are the undefiled. (cxvij. j.) [112]. Give bountifully. (cxiv. ij.) [112]. Glory be to the Father.

Ant. Glory to thee, O Trinity. [116].

Ps. Whosoever will be saved. [116].

Chap. O Lord, have mercy. [121].

R. Jesu Christ. with Alleluya. [122] or [124].

V. 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 an R. is said at
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the Hours with Alleluia, R. Jesu Christ. should come first with Alleluia.

The Preces &c. which pertain to Prime: are concluded without prostration. 11  [129].

If it shall not be a Sunday let the ferial Melody be sung, and also on the Vigil of the Epiphany, on the R. Jesu Christ.  [124].

If this Vigil shall fall on Sunday [the Hour of] 12 Prime will be sung this way.

The Hymn Now that the daylight. will be sung to the same Melody that appears on the preceding Sunday. 13  [67].

Ant. Judea and Jerusalem. 288.

Ps. Save me, O God. (liij.)  [110].  [Ps. Blessed are the undefiled. (cxviiij. j.)] [112].
Give bountifully. (cxviij. ii.)  [112].] 14

Ant. Thee they duly praise.  [115].

Ps. Whosoever will be saved.  [116].

Chap. Now to the King.  [120].

R. Jesu Christ. with Alleluia.  [122].

The remainder as above [in the Psalter]. 15

At all the Hours let the Hymn 16 be sung on the ferial melody if it is not Sunday.

At iii.

Let the Antiphon on the Psalms be begun by a Clerk of the ii. 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. iii.)  [148].

Chap. For Zion’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 R. be sung in the same Form.

Constantes estote. 1519:49r; 1531:26r.

Resp.  600405.  600405a.

E ye steadfast. †Alle-lu-ya, al-le-lu-ya. ii.  V. And
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you shall see the help of the Lord o-ver you. †Alle-lu-ya.

V. Glo-ry be to the Father, and to the Son and to the Ho-ly Ghost. Be ye steadfast.

V. Tomorrow you shall have relief. 17
R. Saith the Lord God of hosts. without Alleluya.

It is understood that all the responses to the Versicles should be sung without Alleluya. throughout the whole year outside of Eastertide, except after the Verse The Word was made flesh. XX. and after the Verse The Lord hath reigned. [62]. [on Sundays]. 20

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

At Sext.

Ant. Tomorrow shall the iniquity. 289.
Ps. My soul hath fainted. (cxiij. vj.) [159].

Chapter. Isaiah 62. 2.

He Gentiles shall see thy righteousness, and all kings thy glory : and thou shalt be called by a new name, which the mouth of the Lord shall name.

Crastina erit vobis. AS:44; 1519:49r; 1531:26r. 21

Resp. VI.

Omorrow you shall have re-lief. †Alle-lu-ya,
On the Vigil of the Nativity of the Lord.

V. Saith the Lord God of hosts. †Alle-lu-ya.

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

V. This day you shall know that the Lord will come.
R. 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. (cxviii. ix.) [169].

Chapter. Isaiah 62. [4.]

Hou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called My delight, and thy land Inhabited. [R. Thanks be to God.]22

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

Resp. VI. His day you shall know that the Lord will come.

†Alle-lu-ya, al-le-lu-ya. ij. V. And in the morning you shall see
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his glo-ry. †Alle-lu-ya. V. Glo-ry be to the Father, and
to the Son: and to the Ho-ly Ghost. This day.

V. Be ye steadfast.
R. 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 Ember Days 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]23 let all of the service be of the Sunday until the Versicle of the iij. Nocturn which will be Be ye steadfast. 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]24 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. RRR: and Prayers at all the Hours will be of the Vigil, with the Prayer of the aforesaid Vigil and nothing of the Sunday.25

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 Choir at the principal Altar with Alleluya. V. Tomorrow. [Missal. 86.] Sequence. Celebrate we. [Missal. 75.]
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At j. Vespers.

1. Ant. VIII.i.

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

He King of peace * is magni-fi- ed, whose counte-
nance the whole earth hath de-sir-ed. Ps. Praise the Lord.

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.
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2. Ant. VII.i.
Magnificatus est. AS:44; 1519:49v; 1531:26v.

He King of peace * is ex-alt-ed a-bove all the
kings of the whole earth. Ps. O praise the Lord. (117./cxvij.) [358].

Scitote quia prope. AS:45; 1519:50r; 1531:26v.27

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. (cxl.) [396].

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

Ift up your heads : * behold, your re-demption
is at hand. Ps. Praise ye the Lord. (cxl.) [396].
5. Ant. VIII.i.

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

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

Ps. Praise the Lord. (cxlvi.) [397].

And it is understood that whenever five Antiphons are sung on the Psalms on a Double Feast at 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. [Isaiah 9. 2.]

The people that walked in dark-ness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined.

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

Resp. IV.

Judea et Hierusalem. AS:45; 1519:50r; 1531:26v. 29

Ju-de- a * and Je-ru-sa-le-m, be not a-
On the Vigil of the Nativity of the Lord.

†Tomorrow you shall go forth. ‡And the Lord shall be with you. V. Be ye steadfast, and you shall see the salvation of the Lord upon you. †Tomorrow. V. Glory be to the Father, and to the Son:

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.30

Hymn. 1.

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 conceived, By mystic influence received, The Word of God our flesh is made, O'er woman's fruit is honour shed.

3. The Virgin's breast an offspring hides, Unharmed yet modestly abides: There Virtue's banners shine abroad, Within his Temple walks our God. 4. Proceeding from his chamber he, That Royal Court of chastity, Of two-fold substance, Giant Son, Prepares his mighty course to run.
5. Forth from the Father he proceeds, Again unto the
Father speeds: His goings e'en to Hell extend, And at
God's throne returning end.

6. To thy Great Father, Equal Son, O gird thy carnal vesture on:
The frailties of our mortal flesh With thy unfailing strength refresh.

7. Thy manger, lo, efulgent beams, Night with unwonted lustre teems: Which never more shall darkness know, But shine

8. All laud to God the Father

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be, All praise, e-ternal Son, to thee: All glo-ry, as is
ev-er meet, To God the Ho-ly Pa-ra-clete. Amen.

While the Hymn is 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 Choir 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 be present the 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. 61*.
Let the whole Antiphon be sung before the Psalm Magnificat. is intoned.

These are the Greater Double Feasts [throughout the year] 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 a Procession should 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 Easter, 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], the Feast of Relics [of the Church], 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, 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] 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.
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]. 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.

E ye ready, * like to men who wait for the Lord, when he shall re-turn from the wedding. Ps. When I called.

Chapter. Thou, O Lord. [406].

Salvator mundi Domine.

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;

O blot out all our past offence, And lighten thou our dark-

ness, 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-
On the Vigil of the Nativity of the Lord.

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, 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] Saturday, [and during the Octave of Corpus Christi, where the Octave is observed with Rulers of the Choir], 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 Eastertide.

Let one boy from the Choir side, changing neither place nor vestment, sing the V. Keep us, O Lord. [411].

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.

Atch, all ye, * and pray, for ye know not
Ps. Now thou dost. [411].

Let the Preces and the rest that pertains to Compline be completed. [447].

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 Easter 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.46

Hrist is born * unto us. †O come, let us adore. Ps. Come let us praise. 17*. 

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Hymn. I.

Christ, Re-deemer of the world, * Son of the Father, only One: Be-gotten all in-effably, A-lone, ere being 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 ages gone, Born of a Virgin unde-filed, Thou didst our
mor-tal form put on. 4. For in this happy day we own

Re-curr-ing in the circling year, Thy mission from thy

Fa-ther'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.
7. All honour, laud, and glory be, O Jesu, Virgin-born, to thee; All glory as is ever meet, To Father and to Paraclete. 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] 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, [and on Feasts] 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.

\section*{At the j. Nocturn.}

\textit{Dominus dixit ad me.} AS:46; 1519:52r; 1531:27v.

1. Ant. VIII.ii.

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.) [18].

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

2. Ant.

VIII.i.  

S a bridegroom, * the Lord coming out of his bride chamber. Ps. The heavens shew forth. (xvijj.) [41].

Diffusa est gratia. AS:46; 1519:52r; 1531:27v.

3. Ant.

I.iv.  

Race is poured * abroad in thy lips : therefore hath God bles-sed thee for ev-er. Ps. My heart hath uttered. (xliiiij.) [229].

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 R. Let the first and second R R. 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 vii. $R$. and the ninth are sung by three. Let each $R$. 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.\textsuperscript{52}

\textit{Lesson One. Isaiah ix. [1-8].}

\begin{quote}
The first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. The Lord sent a word into Jacob, and it hath lighted upon Israel. Thus saith the Lord God, Turn unto me: and ye shall be saved.
\end{quote}

\textit{Let it be said thus at the end of each of these three Lessons.}

Who this day deigned to born of a virgin. \textit{is not said according to the Use of Sarum.}\textsuperscript{54}

\textit{Let two Clerks of the Second Form in Surplices standing side by side at the Quire Step begin together this $R$. This day the King of heaven. Then let them at once return from the Step to their Stall.}
On the Day of the Nativity of the Lord.

1. Responsory. V.

_Hodie nobis celorum._ AS:47; 1519:52v; 1531:28r.\(^5^5\)

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 heaven-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,\(^5^6\) let them sing together this Verse._

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

\[ And it is observed that each Responsory with its Verse should be begun by two at the \]
On the Day of the Nativity of the Lord.

Quire Step in Surplices. Whereas Responsories iiij. vij. and ix. [R:] should be sung by three in like manner.] 57

Lesson iij. Isaias 40. [1-11.]

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Thus.

However, it is understood that at each Nocturn in the iiij. vij. 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. 59

2. Resp.

VIII.

His day unto us * from heaven the true peace
descen-deth. †This day throughout the whole world
the heavens drop down sweetness. V. This day hath
be-gun to dawn the day of new re-demption, of resto-
ration of the old: of e-ternal fe-li-cy.

†This day.

Lesson iii. Isaiah 52. [1-10.]

Wake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money. For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them
without cause. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice: with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

Descendit de celis. AS:47; 1519:53r; 1531:28v. 60

E came down * from heaven, sent from the height of the Father: he entered through the ear of a virgin into our realm, clothed in a robe of purple.

†And hath gone forth through a gate of gold. ‡The
light and glory of the whole created world.

V. As a bridegroom, the Lord coming forth out of his chamber. †And hath.

V. Glory be to the Father, and to the Son: and to the Holy Ghost. ‡The light.

[This following Melody is sung on this Verse whenever it is sung, except at this Matins only.]
On the Day of the Nativity of the Lord.

and to the Son: and to the Holy Ghost. ¶ The light.

The Prose, namely Blessed Mary, and the two that follow it 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 ix. RR. 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.


4. Ant. VIII.i.

E have re-ceived * thy mercy, O God: in the midst of thy temple. Ps. Great is the Lord. (xlvii.) [232].
On the Day of the Nativity of the Lord.

Orietur in diebus. AS:48; 1519:53v; 1531:28v.⁶⁴

5. Ant. III.iv. ⁴¹⁹⁴.
Here shall spring up, * in the days of the Lord, a-bun-
dance of peace : and he shall rule.  Ps. Give to the King. (lxxixj.) [271].

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

6. Ant. VIII.ii. ⁵³⁶⁸.
Ruth hath sprung * out of the earth : and justice
hath looked down from heaven.  Ps. Lord, thou hast blessed.

V. He hath cried out to me.
R. Thou art my Father. without Alleluya.

Sermon of Blessed Isidore [the Bishop]⁶⁵ on the Nativity of the Lord.
Lesson Four.

The day of the Lord’s birth in its origin hath been instituted by the fathers as a devout solemnity: because on that <day> Christ willed to be born bodily for the redemption of the world, coming forth from the womb of the Mother who was in the dignity of the Father. The reason of his taking on flesh is this. Indeed after that first parent had fallen, through the jealousy of the Devil, seduced by vain hope : immediately an exile and lost : he passed on into all his offspring the root of evil and of sin. And all mortal offspring multiplied exceedingly in evil, spread forth wickedness, and what is more wretched, all cults of idols. God therefore wishing to limit sin : provided for us with proverbs, laws, prophets, signs,
On the Day of the Nativity of the Lord.

plagues, portents. But when even thus warned the world did not recognize its own errors: God sent his Son that he might put on flesh, and appear to mankind: and save sinners. Who therefore came among mankind: because in himself he was not able to be recognized by mankind. But that he might be seen, the Word was made flesh: assuming flesh, not changed into flesh. For he hath assumed human nature: he hath not lost divine nature. Thus the same is God and also is man, in divine nature equal to the Father: in human nature made mortal in us: for us: from us: remaining what he was, taking up what he was not: that he might liberate what he had made. This therefore is the great solemnity of the nativity of the Lord: this the new and glorious festival of this day: the coming unto men of God incarnate. Accordingly this day, for the reason that on it Christ was born: is called the nativity. Which therefore we ought to observe during the yearly cycle as a solemn festival, that it should be recalled into memory that Christ was born: who with God the Father and the Holy Ghost liveth and reigneth God, for ever and ever. Amen. But thou, [O Lord, have mercy upon us]. This lesson should be ended thus, and all the Lessons that follow.

[The Responsory this way, thus.] 68

4. Resp. IV.

Quem vidistis pastores. AS:48; 1519:54r; 1531:29r. 69

Hom saw ye, * O shepherds? speak: tell us who hath appear-ed up-on the earth. †We have seen

the child with the choir of An-gels, the Sav-iour,
On the Day of the Nativity of the Lord.

the Lord. V. 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, V.

V. Tell us what then ye 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 vi. be read from the Sermon of Blessed Leo the Pope on the Nativity of the Lord. 70

[Lesson Five.] 71

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 rolls round,
On the Day of the Nativity of the Lord.

there recurs for us the commemoration of our salvation, which promised from the beginning, accomplished in the fulness of time will endure for ever; on which we are bound with hearts uplifted 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. 72 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.*

5. Resp. III. 7274.
ful sacrament: that the animals should see the new-born Lord. †Ly-ing in a manger.  O bles-sed vir-gin, whose womb was wor-thy to bear the Lord Christ.  V. 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.

Lesson vi.

Therefore the Son of God enters 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.
On the Day of the Nativity of the Lord.

Incomprehensible, he willed to be comprehended: abiding before time, 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 voluntarily from the commandments of God into obedience of his will. 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.
that thou might be called blessed among all women. V. Thou hast brought him forth and placed him in a manger: whom the multitude of the angels adore. V. Glory be to the Father, and to the Son: and to the Holy Ghost. V. 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.
On the Day of the Nativity of the Lord.

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Thou hast brought him forth and placed him in a manger: whom the multitude of the angels adore.

†That thou.

Glory be to the Father, and to the Son: and to the Holy Ghost. †That thou.

At the iij. Nocturn.

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

Ps. The mercies of the Lord. (lxxxviiij.)
On the Day of the Nativity of the Lord.

8. Ant.
IV.iv.

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

Et the heavens re-joice, * 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.) [307].

Notum fecit Dominus. AS:49; 1519:55v; SB:clxxi.

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

vation, al-le-lu-ya. Ps. Sing ye to the Lord. ij. (xcvij.) [320].

V. The Word was made flesh.
R. And dwelt among us, alleluja.

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 Easter Day and on Ascension Day and on the Day of Pentecost.

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At that time. There went out a decree from Cæsar Augustus, that all the world should be taxed. And this taxing was first made when Cyrenius was governor of Syria. And all went to be taxed, every one into his own city. And so forth.

Homily of Blessed Gregory the Pope.

Because through the generosity of the Lord we shall celebrate the solemnity of the Mass thrice this day: we are not able to speak at length concerning the Gospel Lesson. But it compelleth us to say something however brief concerning the nativity of our Redeemer. Why is it that the world was enrolled when the Lord was to be born, unless this was to openly demonstrate that he came in flesh: who would enroll his elect in eternity? For against the rejected it is said by the prophet, Let them be blotted out of the book of the living; and with the just let them not be written. Who likewise rightly was born in Bethlehem. Bethlehem of course is interpreted house of bread. For in fact he it is which saith, I am the living bread which came down from heaven. Therefore the place in which the Lord was born, earlier was called the house of bread: because certainly it was to happen that he would appear there in the substance of flesh: who would refresh the minds of the elect in eternal felicitation. Who was not born in the house of his parents, but on a journey: surely in order to show, that by the human nature which he had assumed: he was being born as if in a foreign place. A foreigner evidently, I say not according to power: but according to nature. For of his power it is written, He came unto his own. Indeed in his nature before time was he was born: in our nature he came in time. He therefore who enduring eternally appeared in time: truly came down to a foreign place. And because it is written by the prophet: All flesh is grass: he who was made man changed our grass into wheat, who said of himself, Unless the grain of wheat falling into the ground die, itself remaineth alone. Whence at his birth he was laid in a manger: that he would refresh all the faithful and evidently the holy animals by the grain of his body: lest they would remain starved of the fodder of heavenly knowledge. But thou.
On the Day of the Nativity of the Lord.

Beata Dei genitrix. AS:50; 1519:55v; 1531:29v. 82

7. Resp.
VII.

Les- sed * is Ma-ry the Mother of God, whose
womb remain- ed invi- o- late. †This day she hath
brought forth the Saviour 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.

[Homily of the Venerable Bede, Priest. 84]

Lesson viii.] 83 A Reading from the Holy Gospel according to Luke. ij. [15.]

AT that time. The shepherds said to one another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And so forth.

Hen the Lord and Saviour was born in Bethlehem, as the sacred history of the Gospel bears witness, the angel of the Lord appeared with a great light to shepherds who were watching and keeping watch by night over their flocks in the same region, 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 righteous, 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 host, who sang, Glory to God, even as they proclaimed peace to human beings, clearly demonstrating that through this nativity human beings 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 indicates 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; a good shepherd gives 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 to the always-green pastures of heavenly life his sheep who were wandering, scattered far and wide. Of these sheep he commanded the supreme shepherd, If you love me, feed my lambs. Making this clear he said, Strengthen your brothers. But thou.

Beata viscera Marie. AS:50; 1519:55v; 1531:30r.

8. Resp. VII.

Lessed is * the womb of the Virgin Mary,

which bore the Son of the eternal Father: and bles-
On the Day of the Nativity of the Lord.

†Who this day for the salvation of the world hath been pleased to be born of a Virgin. A day of holiness hath begun to dawn upon us: O come ye nations, and worship the Lord. †Who this day.

[Lesson ix.] The beginning of the Holy Gospel according to John. [1-3.]

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And so forth.

Homily of the Venerable Bede, Priest.

Ow that we have acknowledged the birth in time of the Mediator of God and human beings, the man Jesus Christ, which occurred today, as put before us by the words of the holy evangelists Matthew and Luke, we can also examine the words of the blessed evangelist John concerning the eternity of the Word, that is, concerning the eternity of his divinity, in which he remained always equal to the Father. As a privilege of his singular chastity John the evangelist deserved to grasp the hidden mysteries of Christ’s divinity.
On the Day of the Nativity of the Lord.

at a more profound level and at the same time to disclose these to others. For it was not mentioned without reason that at supper he leaned upon the breast of the Lord Jesus, but through this we are taught typologically that he drank the draught of heavenly wisdom from the most holy font of Jesus's breast in a more outstanding way than the other evangelists. Hence, in the symbolic representation of the four animals, John is rightly matched with the flying eagle. The eagle, indeed, is wont to fly higher than all other birds, and to direct its sight toward the rays of the sun more piercingly than all other living things. The other evangelists, as though they were walking with the Lord on the earth, explained sufficiently his temporal generation, along with his temporal deeds, but they said little concerning his divinity; John, however, as though he were flying to heaven with the Lord, expounded very few things concerning Christ’s temporal acts, but by flying more sublimely in mind and watching more sharply, he recognized the eternal power of Christ’s divinity, through which all things come into being, and he handed this on in writing for us to learn. The other evangelists describe Christ born in time; John bears witness that this same Christ was in the beginning, saying, In the beginning was the Word. The others record his sudden appearance among human beings; John declares that he was always with God, saying, and the Word was with God. The others confirm that he is a true human being; John confirms that he is true God, saying, and the Word was God. The others show that Christ was a human being keeping company for a time with human beings; John shows that he was God abiding with God in the beginning, saying, He was in the beginning with God. The others testify to the wonders which Christ did as as human being; John teaches that God the Father made every creature, visible and invisible, through him, saying, All things were made through him, and without him nothing was made. But thou.
9. Resp. VIII.

He Word * was made flesh, and dwelt among us. †Whose glory we saw,

as it were of the On-ly-be-gotten of the Father.

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

the Word, and the Word was with God: and the Word was God. †Whose. ‡ Glory be to the Fa-ther, and to

the Son: and to the Ho-ly Ghost. ‡ Full.
On the Day of the Nativity of the Lord.

the Pulpitum for the singing of the following Gospel.

[According to Matthew 1.]

*Liber generationis.* AS:51; 1519:56v; 1531:30v.

IV. He Lord be with you. *R.* And with thy spirit.


IV. He book of the gene-ra-tion of Je-sus Christ the son

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

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On the Day of the Nativity of the Lord.

got Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot
Phares and Zara of Tamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Ami
Naas son. And Naas son begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse.
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-sa-phat 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.

zechias begot Manasses. And Manasses begot Ammon. And Ammon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel.

And Salathiel begot Zoroabel. And Zoroabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot

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On the Day of the Nativity of the Lord.

zor be-got Sa-doc. And Sa-doc be-got A-chim.


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.

Having finished the Gospel let the Priest who is the Officiant, in a silken Cope in his Stall, not altering his place, intone the Ps. Te Deum. [48]. in a loud voice: 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 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,
outside of Advent and from lxx. until to Easter, except on ferias when the feria is observed, and except on Feasts of Three Lessons which are observed on Vigils, and on the Ember Days, and except on certain Feasts of Three Lessons, namely these : in May, Saint Petronilla, Virgin, when it falls after the Octaves of the [Holy] 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.

Which being finished, let iiiij. 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. [Missal 94.]

[Before Lauds.]

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

\[V.\] The Word was made flesh.

\[R.\] And dwelt among us. with Alleluia.\[96\]

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

If however the Officiant has not celebrated [the Mass, and the Bishop is not present]\[97\] : 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.\[98\]

1. Ant.

\[II.i.\]

Hom saw ye, * O shepherds ? speak : tell us who hath appeared upon the earth. We have seen the child with the
choir of Angels, the Saviour, the Lord, al-le-lu-ya, al-le-

lu-ya. Ps. The Lord hath reigned. (xcij.) [52].

Genuit puerpera. AS:52; 1519:58v; 1531:30v.

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 vir-gi-ni-ty: be-fore her the like ne-ver was seen,
nor shall be seen after, al-le-lu-ya. Ps. Sing joyfully.

Angelus ad pastores. AS:53; 1519:59r; 1531:30v. 99

He Angel * said to the shep-herds: I bring you
tid-ings of great joy: for this day is born to you the Saviour of the world, al-le-lu-ya. Ps. O God, my God. [54].

Facta est cum angelo. AS:53; 1519:59r; 1531:30v.

4. Ant.

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 iiij.) [55].

Parvulus filius hodie. AS:53; 1519:59r; 1531:30v.

5. Ant.

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. [11, 12.]

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

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

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

5. That wondrous Child she brings to birth Whom Gabri-
   el
   annouced on earth: Whom John while yet un-born 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-joice; Angels ex-alt to God
their voice: To shepherds now re-vealed appears Their Shep-
herd, Framer of the spheres. 8. All honour, laud, and glo-ry
be, O Je-su, Vir-gin-born, to thee; All glo-ry, as is ev-er
meet, to Father and to Pa-ra-clete. Amen.
On the Day of the Nativity of the Lord.

V. Blessed be he that cometh in the Name of the Lord.
R. 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 peace to men of good will, al-le-lu-ya, al-le-lu-ya.

_Ps._ Blessed be the Lord. 60*.

_[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.]^{100}_

Prayer.

God: that the new birth in the flesh of thy Only Begotten may deliver us, whom the ancient bondage holds under yoke of sin.

_Which ends thus_ Through the same Jesus Christ thy Son, Our Lord, [who liveth and reigneth with thee in the unity of the Holy Spirit, one God, for ever and ever].^{101}

_Let two Clerks of the Superior Grade in surplices [standing together near to the Principal Rulers and the Secondaries]^{102} sing together this^{103} Benedicamus Domino. at this Matins only, thus._
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] respond.

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

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

of the Church, Bestow upon us thy peace: And thy chil-
On the Day of the Nativity of the Lord.

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.

E-hold, all things * were accomplished which were spoken by the Angel of the Virgin Mary.

Prayer.

O God, who by the fruitful virginity of blessed Mary hast given to the human race the rewards of eternal salvation: grant, we beseech thee, that we may perceive her to intercede for us, through whom we have merited to receive the author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee.

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

Let two boys in Surplices sing standing together behind the Priest, or at the Quire.
On the Day of the Nativity of the Lord.

Step.]°7

VI. 

Et us bless the Lord.

without Alleluya. [or]

III. 

Et us bless the Lord.

And it is noted that never throughout the whole year is Benedicamus Domino sung with Alleluya except in Eastertide.°9

This completed, in the early morning let two Rulers of the Second Form begin the Mass.

Officium. Light shall shine.°110 [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.) 110. Blessed are the undefiled. (cxviii. j.) 112.

Give bountifully. (cxviii. iij.) 112.

Let the Antiphon on the Psalm Whosoever be begun by a second distinguished [person].

Ant. Thanks, O God. 113.

Ps. Whosoever will be. 116.

Chapter. Now unto the King. 120.

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

R. Jesu Christ. with Alleluya. V. Thou that deignedst. †Have mercy upon us.
On the Day of the Nativity of the Lord.

["] Gloria Patri. Jesu Christ.\textsuperscript{111} [122].

This Verse Thou that deignedst.\textit{ 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.}

\textit{V. O Lord, arise. [128].}

Let the Preces and the rest that pertain to Prime be completed. [129].

\textit{I This rule shall generally be observed, that the \textit{R.} Jesu Christ. should always be sung by one single boy or Clerk, changing neither place nor vestment.}

\textit{II At iiij.}

\textit{Hymn. Come, Holy Ghost. [143].}

\textit{Let the Antiphon on the Psalms be begun in the Superior Grade. She hath given birth. 342.}

\textit{Ps. Set before me. (cxvii. iiij.) [148].}

\textit{Chap. The grace of God. 344.}

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

\textit{Verbum caro factum. AS:54; 1519:60v; 1531:31r.}\textsuperscript{112}

\begin{verbatim}
Resp.
\end{verbatim}

\textit{VI.}

\begin{verbatim}
He Word was made flesh. †Alle-lu-ya, al-le-lu-ya.ij.
\end{verbatim}

\begin{verbatim}
\textit{V. And dwelt among us. †Alle-lu-ya. \textit{V.} Glo-ry be to the
\end{verbatim}

\begin{verbatim}
Father, and to the Son: and to the Ho-ly Ghost. The Word.
\end{verbatim}
On the Day of the Nativity of the Lord.

\[\text{\textit{\textit{V}}}\text{. He hath cried out to me.}\
\textit{Let the Choir respond} Thou art my Father. \textit{without Alleluya.}\
\textit{Which is observed through the whole year outside of Eastertide except previously after this Verse} The Word was made flesh. \textit{as given above.}\
\textit{Prayer.} Grant, we beseech thee. 349.

\[\text{\textbf{\textit{At vj.}}}\]

\textit{Hymn.} Thou mighty Ruler! \[155\].
\textit{Ant.} The Angel said. 342.
\textit{Ps.} My soul hath fainted. (cxviiij. vj.) \[159\].

\[\text{\textit{Chapter.} Titus 3. [5.]}\]

\textit{He kindness and love of God our Saviour toward man hath appeared, not by works of righteousness which we have done, but according to his mercy he saved us.} \[R\] Thanks be to God.

\textit{Ipse invocavit me.} 1519:60v; 1531:31v.

\[\text{\textbf{\textit{At ix.}}}\]

\textit{Hymn.} O God! of all the strength. \[165\].
\textit{Ant.} A little child. 343.
On the Day of the Nativity of the Lord.

Ps. Thy testimonies are wonderful. (cxivij. ix.) [169].

Chapter. Hebrews 1. [i, 2.]

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

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

Resp. VI.

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

V. His salvation. †Alle-lu-ya.

V. Gloria Patri. 351. The Lord hath made known.

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

R. The Lord is God, and he hath shone upon us. without Alleluya.

Prayer as above. 349.

At Second Vespers.

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

Ith thee is the princi-pa-li-ty * in the day of thy strength : in the brightness of the saints : from the womb
On the Day of the Nativity of the Lord.

be-fore the day-star I be-got thee. Ps. The Lord said. (cix.) [343].

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

2. Ant.

VII.i.

He Lord hath sent * re-demption to his people:

he hath com-man-ded his co-ve-nant for ev-er.

Ps. I will praise thee. iij. (cx.) [344].

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

3. Ant.

VII.iii.

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

in darkness: the mer-ci-ful and com-passion-ate and just Lord.

Ps. Blessed is the man. (cxj.) [345].
On the Day of the Nativity of the Lord.

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

4. Ant. IV.v.

Ith the Lord * there is mercy: and with him plente-ful re-demption. Ps. Out of the depths. (cxxix.) [372].

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

5. Ant. VIII.i.

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

Ps. O Lord, remember David. (cxxxj.) [376].

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

[Let the Bishop or the Dean say] the Chapter [altering neither place nor vestment].

God, who at sundry times. 353.

R. 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].

Hymn. From climes which see. 344.
V. 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.]

Hodie Christus natus est. AS:54; 1519:61r; 1531:31v.

Ant. I.iv. His day * Christ was born, this day hath a Saviour appeared: this day on earth Angels are singing, Archangels rejoicing: this day the just exult and say: Glory to God in the highest, al-le- lu-ya. Ps. My soul doth magnify. 46*.

Prayer. Grant, we beseech thee. 349.

After this Prayer has been said and the Let us bless the Lord. [without Alleluya.] has been concluded by two Clerks of the Second Form in Surplices [sung at the Quire Step]:

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 Ἡ. begun by some Deacon.
Aint of God, * e-lect and pre- cious, Pro- to-martyr Stephen, bright With thy love of am- plest mea- sure, Shin-ing round thee like a light; Who to God commendest, dy- ing, Them that did thee all des-pite.

†Glit-ters now the crown a-bove thee, Fi-gured in thy sa-cred name.

Let three Deacons sing the Verse.

暴雨 O that we who tru-ly love thee, May have portion in
On the Day of the Nativity of the Lord.

the same: In the dreadful day of judgement Fearing nei- ther sin nor shame. †Glit-ters.

Let all the Deacons together sing the Prose, as follows.

Te mundi climata. AS:60; 1519:62r; 1531:31v. 123

Let the Choir [or the Organ] 124 respond to the singing of the Prose in the Melody of the preceding Verse on the letter E. after each Verse. 125

Who first in the race to glorious martyr-
dom didst gain the re-ward. E. This day,

being filled with sacred grace. E. Thou didst
follow the footsteps of the Lord. E.  V. Whom to
behold. E.  V. Thou wast worthy. E  V. In the
Father's glo-ry. E.  V. That, be-see-ching pardon,
the sins of those who stone, thou might-est drive away.
†Glit-ter.  V. Glo-ry be to the Father, and to the Son:
and to the Ho-ly Ghost. †Glit-ter.

Gloria Patri. will not be sung at this Procession, but during the singing of the Prose a Priest censes the Altar and then the Image of Saint Stephen. And afterwards let the Priest says in a moderate voice,  V. Thou hast crowned him. XX.
[V. Let us pray.] \textsuperscript{126}

Prayer.

Rant to us, we be-seech 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] is returning, let there be sung a R. of Saint Mary: namely Sun of Justice. XX or The Rod of Jesse. XX or At the will. XX or an Antiphon of Saint Mary: together with this Verse.

V. Thou art beautiful above the sons of men.

R. Grace is poured abroad in thy lips.

Nothing farther should be said.

Prayer. O God, who by the fruitful virginity. [210].

From this day until the Purification [of Blessed Mary] always at Matins at the Memorial of Blessed Mary [when a Memorial is made of the same] let there be said the V. After child-bearing. [210]. and at Vespers the V. Thou art beautiful. [210]. only, [as above,] except when a Memorial is made of a Commemoration of the same at Vespers of any Saint, with this Ant. Under thy protection. 4. Then, however, will be said the V. Holy Mother of God. [216]. and always with the Prayer O God, who by. [210].

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

Tu principatum tenes. AS:55; 1519:62v; 1531:31v.

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

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

that stoned thee: O bles-sed Stephen, intercede for us to
In die nativitatis Domini.

the Lord.

V. Thou hast crowned him. XX.

Prayer. Grant to us, we beseech thee, O Lord. as above. 359.

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 bodie fidelis. AS:55; 1519:62v; 1531:31v. 135

Ant. VI.  
His day a faithful Virgin * brought forth the Word in-carnate: and remained a virgin after child- ing, in whose praise we all do sing, Blessed art thou a-mong women.

Amen.

Lux orta est. AS:62; 1519:70r; 1531:31v, 34v. 136

Ant. II.i.  
Ight hath ris-en * upon us, for on this day is
In die nativitatis Domini.

born a Saviour, alleluia. Amen.

Hodie intacta virgo. AS:55; 1519:63r; 1531:31v. 137

Ant. VI. 3104. (3.)

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

the Godhead, tenderly cloth-ing his body, whom she meetly

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

Amen.

Gaudeamus omnes fideles. AS:55; 1519:63r; SB:cxvii. 138

Ant. VI. 2926. (4.)

E joyful, all ye faithful, * our Saviour is a-risen

in the world, this day hath he appear-ed, the offspring

of a noble line, and hath pre-served a virgin's pu-ri-ty.
In die nativitatis Domini.

Amen.

Nesciens mater virgo. AS: 55; 1519:63r, 97v; 1531:31v.

Ant. VI. He Virgin Mother, knowing no man, * brought forth, without travail, the Redeemer of the world: he who is King of the Angels, he alone was nourished by heaven-filled breasts. Amen.

Virgo verbo concepit. AS:55; 1519:63r; 1531:32r. 139

Ant. II.i. Virgin by a word * conceived, a Virgin she re-

mained: a Virgin she bare the King of all kings. Amen.
Less-ed * is the womb that bare thee, O Christ: and
bles-sed are the paps that gave suck to thee, O Lord and

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 die nativitatis Domini.

in-vi-o-late. Amen.

Pastores dicite. AS:56; 1519:63v; 1531:32r.

E shepherds, * tell us what ye have seen, and declare the tidings of the birth of Christ: We have seen the infant wrapt in swaddling clothes, and choirs of angels praising the Saviour. Amen.

At Compline.

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

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. [406].

and the Psalms that follow.

Chapter. Thou, O Lord. [408].

365
Hymn. O Saviour of the world! [413].
V. Keep us, O Lord. [411].

Alleluia. Verbum caro. AS:56; 1519:64r; 1531-P:44v; 1531:32r.\(^{140}\)

Ant. V.i.

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

Ps. Now thou dost. [411].

Preces and Prayer as above. [447].

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.\(^{141}\) except for the Vigil of the Epiphany when it falls 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 the Tablet should be written as on other Double Feasts. In the same way let the Priests make the Feast of Saint John the Apostle, 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 from the Altar of Saint Thomas the Martyr on the Feast of the Holy Innocents.]\(^{142}\)
Notes, pages 28–66.

1. In AS:42, 'paráti' is set CB.GAB.AG; 'Majestátem' is set C.AC.CDC.AC. In 1519:47v, 'Dei' is set DBD.DECCBADEDCCBA.
2. In AS:43, 'vos' is set AG.
3. This passage can be found in other sources as 'digna Dei . . . immaculata sancti immaculati'. See for example Romualdo Gentilucci, *Life of the Most Blessed Virgin Mary*. (New York, 1860.) 98. and L'Abbé Barbier, *La sainte vierge s'après les pères*. (Lyon, 1867.) 286.
5. In AS:43, 'Propter' is set GA; the psalm tone is IV.iv. USkII:xxviii. agrees with 1519:48r.
6. 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*, USkII:xxvij.
7. 1531:26r. has 'Crástina die erit'.
8. In 1519:48v, 'desponsáta' is set G.GA.AAG.F; 'convenírent' is set DC.C.ACBGAGF.F.
9. 1519:49r.
10. 1519:49r. 'expleantur', 1519:49r.
11. 1519:49r.
12. 'dominiciis precedentibus', 1519:49r.
13. 1519:49r.
14. 1519:49r.
15. 1519:49r. 'hymnos', 1519:49r.
16. 1519:49r. omits 'die'.
17. 1519:49r. omits 'Deus'.
18. 'omnes Responsiones Versiculorum,' Portif. 1525–6. [SB:clxiii.]
19. 1519:49r.
20. 1531:26r. has 'Crástina die erit'.
21. 1519:49v.
22. 1519:49v.
23. 1519:49v.
24. 1519:49v.
25. At Prime and at the other Hours let all be made of the Vigil, and nothing of the Sunday. 1519:49v.
26. 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.
27. In 1519:50r. 'vobis' is set C.A.
28. In 1519:50r. 'Marie' is set G.A.G.
29. In AS:45. 'Hierúsalem' ends EGADFFE; 'super' is set F.GG. No flat appears at 'egrediémini', but the F-clef of 1519:50r. would imply B♭.
30. US-II:28. has 'Veni redemptor ómnium'. In stanza four 1531:26v. has 'Procédens e thálamo suo'.
Notes.

31 1519:50v.
32 1519:51r. omits 'primus dies pasche'.
33 1519:51r.
34 1519:51r.
35 Peter and Paul (TUS:xv. indicates this altar as S. Peter only).
36 Risby:12v. The text in 1531:27r, 'Deinde thurificent' appears to be deficient.
37 'Let the Rulers of the Choir sing Benedicamus solemnly.' [US-II:29.]
38 1519:51r.
39 1531:27r. has 'Dóminum suum quando'. In AS:45. 'revertátur' appears a third lower.
40 1531:27r. begins stanza three 'De méntium'. In HS:5v. the 'Amen' is set GA.GFG. Some
sources, including HS, add B♭ in the final phrase of each verse, thus.

\[
\begin{align*}
&\text{And save us al-way, Lord of might.} \\
&\text{et o-rá-te.}
\end{align*}
\]

41 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.
42 1519:51r.
43 1519:51r.
44 '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.
45 1519:51r. begins 'invéniat' CDE. 1519:51r. sets 'et oráte' thus:

\[
\begin{align*}
&\text{et o-rá-te.}
\end{align*}
\]

46 In AS:46. 'natus' is set AG.AB♭CB♭A. 1519:51v. agrees with Penpont:1r. and Lon52359:30v.
47 In HS:7r. 'Solus' is set AC.F; 'Amen' is set DED.CD.
48 1519:52r.
49 'et in omnibus feriis' does not appear in 1519:52r.
50 1519:52r.
51 AS:46. has the wrong clef (F instead of C) for the first two lines.
52 'and let it be concluded thus, 'Thus saith the Lord God, Turn to me and you shall be saved.'
1519:52r.
53 'Neptalim', SB:clxxiii. It appears thus in the Vulgate at Matthew 4:15.
54 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.
55 1531:28r. has 'celéstia regna'. In AS:47. the final syllable and note of 'nasci' is missing;
'hóminem' is set C.CDDD.CB. 1519:52v. indicates B♭ at 'regna' and at 'exércitus angelórum'.

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Notes.

56 'clerum'. 1519:52v.
57 1519:52v.
58 SB:clxxv. omits this clause.
59 In AS:47. 'facti' is set ACD.AC. In 1519:53r. 'illúxit' is set AC.C.CB.
60 AS:47. has 'Descéndit de celo'. In 1519:53r. 'arce' is set AGG.FG. AS:47. has B. throughout the
VV. except at 'Dóminus' in V. 1 and at 'Patri et' in V. 2.
61 1519:53v. (See the sixth day after the Nativity of the Lord.)
62 'Famíliam custódi Christe tua' and 'Te laudant alme'.
63 In AS:48. 'médio' is set G.A.A.
64 In 1519:53v. 'in' is set G.
65 1519:53v.
66 'ómnibus', SB:clxxvii.
67 'sícula', 1531:28v.
68 1519:54r.
69 In AS:48. 'et pósitum in presépio' appears a third higher in the C-clef. This appears to be a
scribal error.
71 1519:54r.
72 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.
73 1531:29r. has 'Dóminum Jesum Christum'. In AS:49. 'sacraméntum' ends EF; AS:49. has B,
throughout 'beáta virgo'. 1519:54v. has B, at the end of 'virgo' and nowhere else.
74 'tempopora', 1531:29r.
75 Sic legimus in Operibus Leonis Magni editis Parisiis A.D. Gon–OolQstyl–GsixOolQstyl–Gs–v–nOolQstyl–Gon–OolQstyl–. In Breviario tamen scribitur
, '–quos ad mandata Dei spontaneos in obsequium sue voluntatis illuxerat'. [SB:clxxix.]
76 AS:49. has no flat at 'virum', 'aurem', 'Ipsum', 'genuísti', or 'Glória'. 1519:54v. has flats only at
'virum' and 'cognovísti'. In 1519:54v. 'cognovísti' is set A.AG.ABAGA.GAAEFE.
77 'Let this following Melody be sung on this Verse whenever it is sung, except at this Matins only.'
1519:55r.
78 In AS:49. this antiphon appears a fifth higher, in the C-clef.
79 1519:55v.
81 'íntéra satietáte': SB:clxxxii.
82 In 1519:55v. 'Dei' is set A.CB. In AS:50. 'génuit' has been altered and appears to be set
CBCD.CDBC.
83 1519:55v.
84 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.
85 1519:56r.

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In AS:51. 'unigéniti' is set G.F.G.G.

1519:56v. 'deferenté', 1519:56v.

1519:56v. 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.
(3) In AS:51. 'David' is set ACBBC A. In 1519:56v 'Abraham' is set G.AGFEFFE.E. 1531:30v. has 'Abraham génuit'.
(7) In 1519:56v. 'Judam' is set A.G. In AS:51 'autem' is set ACCAC.BA.
(9) In 1519:56v. 'autem' is set DE FEDEEDC; the first 'Esrom' is set FEDEFEEC.C. 1531:30v has 'Eson'.
(13) In AS:51. the second 'Booz' is set EF.EDC. In 1519:57r 'autem' is set ACCAC.BA.
(15) In 1519:57r. the first 'David' is set GFEF.GAGAF.
(18) 1531:30v. has 'Abia' AS:51. and 1519:57r. have 'Asam'.
(19) In 1519:57r. 'autem' is set DE.FEDEEDC; 'Jósaphat' is set FG.FEDEFEEC.C.
(20) 1531:30v. has 'Joram autem'. In 1519:57r. 'Oziam' is set G.FEFE.E.
(21) In 1519:57r. 'Jóatham' is set GA.GFEFE.E.
(23) In 1519:57r. 'autem' is set DE.FEDEEDC.
(25) In 1519:57r. 'Josiam' is set G.FEFE.E; 'autem' is set DEG.GG.
(26) In AS:52. 'Jechonias' is set G.G.ACBB.CA.
(29) In 1519:58r. 'autem' is set DE.FEDEEDC.
(33) In 1519:58r. 'Elíud autem' is set E.E.FEDC.DE.FEDEEDC.
(34) In 1519:58r. the first 'Eléazar' is set F.GFED.EFEEC.C.

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.'

In Responsories . . . of Versicles whensoever outside of Paschal-tide 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:clxxxvii.]

Missa in gallicantu.

'In Responsoes . . . of Versicles whensoever outside of Paschal-tide 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.]

1519:58v.

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

AS:53 has. 'natus est nobis'.
Notes.

100 USkII:32.
101 1519:59v. has only 'Qui recum vivit et regnat.'
102 1519:59v.
103 'this Prose in place of', 1519:59v.
104 In 1519:59v. 'venit' is set A.A; in place of 'redúcere' is 'réddere', G.B,A. In AS:53. 'Dómino' is set E.GFDDE.D. 1519:60r. the last line is 'laudes réddant Dómino.' In 1531:31r. the last line is 'Grates réddant Dómino'.
105 'after the Principal Rulers.' 1519:60r.
106 1531:31r. has 'instrue'. 1531:31r. indicates 'egrégie' as an alternate for 'ecclésie'. In AS:53. 'grátias' is set E.GFDDE.D; in place of 'instrue' is 'instrúere', set F.ED.DE.D.
107 1519:60r.
108 The melody is the first phrase of the Hymn tune 'A solus ortus cárdine'.
109 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 Alleluya. at both Vespers and at Matins (Graduale)] with the melody V. Balaam, which is the seventh verse of the Sequence of that day. Crede Michi, 1495. [SB:ccxi.]
110 Miss at daybreak.
111 1531:31r. adds 'V. O Lord, arise.' but this is redundant in view of the indication that follows.
112 AS:54. does not include the V. Glória.
113 1531:31v. adds 'great.' which is not in the Vulgate or in 1519:60v.
114 1519:60v.
115 1519:61r.
116 1519:61r.
117 1519:61r.
118 1519:61r.
119 AS:54. shows the simple psalm-tone. AS:54. has a B♭-clef throughout.
120 1519:61v.
121 1519:61v.
122 In 1519:61v. 'prothomártyr' ends DFGFG; 'Dóminum' is set DFFG.DDCD.D; a B♭-clef indicates B♭ at 'caritátis'; 'exorásti' is set GF.GAG.AB.A; 'civibus' ends EF.
123 AS:60. has B♭ from 'Te mundi' through 'brávia'. In 1519:62r. 'vénia' is set G.E.C.
124 1519:62r. 'organum, literally 'organs'.
125 While the rubic 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.
126 1519:62v.
127 1519:62v.
128 In exemplari in bibliotheca Coll. Exoniensis Oxon. delentur verba 'Stirps Jesse.' [SB:ccxvi.]
Notes.

129 1519:62v.
130 1519:62v.
131 1519:62v.
132 1519:62v. omits “non.”
133 '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.]
134 AS:55. has no note for 'in'.
135 In 1519:62v. 'partum' is set FAB,AA,AG; 'in multiéribus' is set AC,AG,FF.
136 The music for this antiphon does not appear at this location in 1519.
137 1519:63r. indicates psalm-tone VIII.i.
138 1519:63r. has 'gérmínis' for 'géneris'.
139 In 1519:63r. 'permánsit' is set D,FF,GGF.
140 No B♭ 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.
141 Octave of Epiphany, Lauds, Ant. 1.
142 1519:64r.

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