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Proper of Time.

Vigil of the Nativity of the Lord.

Day of the Nativity of the Lord.

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HAMILTON ONTARIO.
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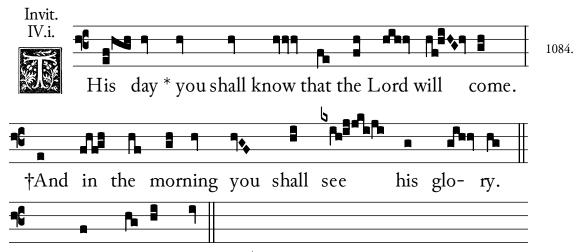
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■ On the Vigil of the Nativity of the Lord. At Matins.

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



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.

 \mathcal{V} . Be ye steadfast.

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

B-6. 283

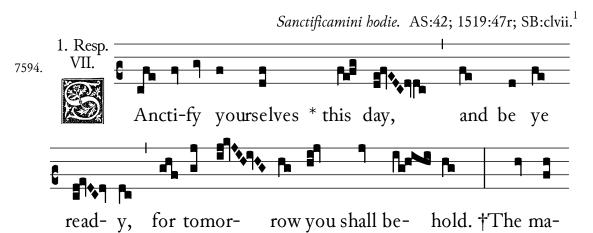
Lesson of the Holy Gospel according to Matthew 1. [18.]

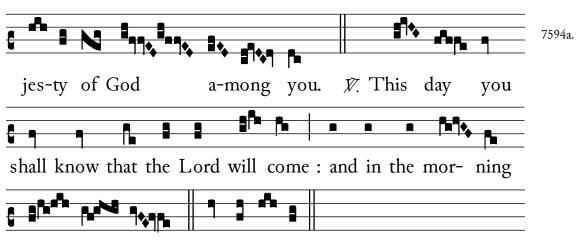
T that time. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. And so forth.

Homily of Origen.

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

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





you shall see. †The ma-jes-ty.

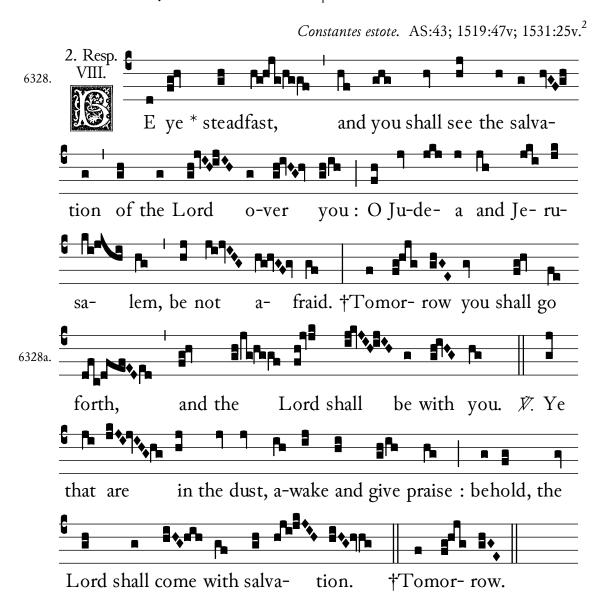
Lesson ij.

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 hath brought forth : and hath remained a virgin. A Mother hath been made by the Son : and the seal 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.

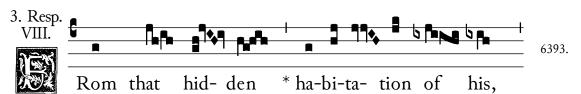


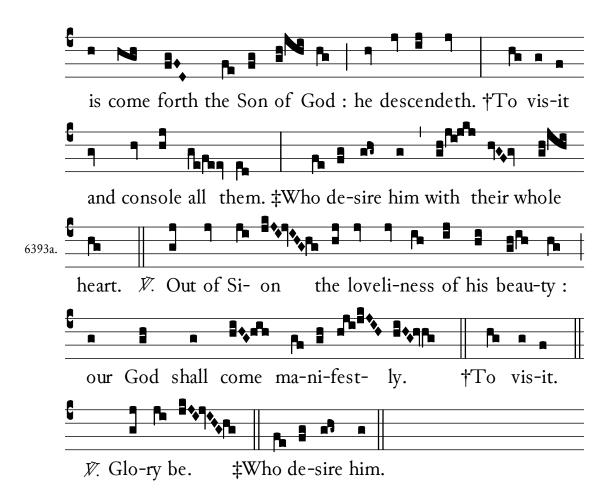
Lesson iij.

T(F indeed this human and bodily word which has been sent into the hearing of very many is not divided into separate parts: such that one part is in one place, and again another part is in another place, but is apprehended by all wholly and fully, such that for each person it is complete: how much the more the only begotten Word of God is wholly everywhere: both in heaven and in earth, both of the Father and in the Virgin. And not divided (as it is said) neither rent, nor made into parts: but all holding all, filling all, illuminating and possessing all. And so of this Only Begotten God this mother is called the Virgin Mary: worthy of merit, immaculate of the Divine,³ 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 bethrothed. 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. 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.

De illa occulta. AS:43; 1519:47v; 1531:25v.4





Te Deum. is not sung.

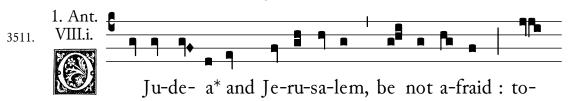
[Before Lauds.]

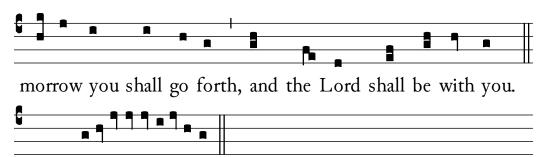
Versicle. Tomorrow shall the iniquity of the earth be blotted out.

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

I At Lauds.

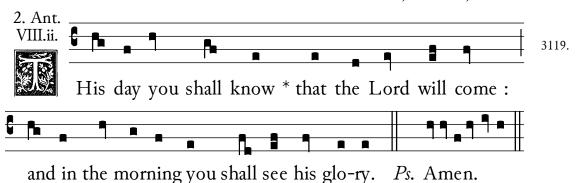
Judea et Hierusalem. AS:43; 1519:48r; 1531:26r.





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.

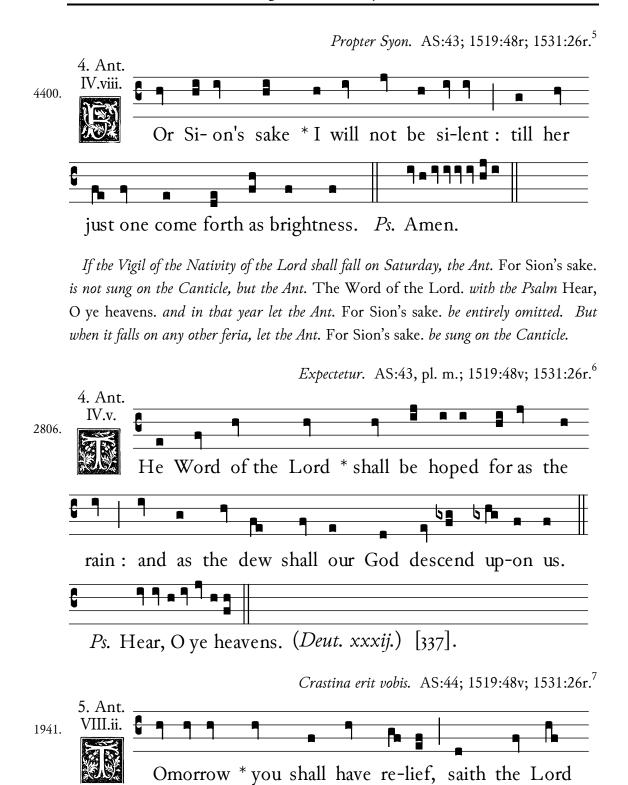


ou shan see ms gio iy. I s. I men.





Ps. Amen.





God of hosts. Ps. Praise ye the Lord. (cxlviij.-cl.) [56].

Chapter. Isaiah 62. [1.]

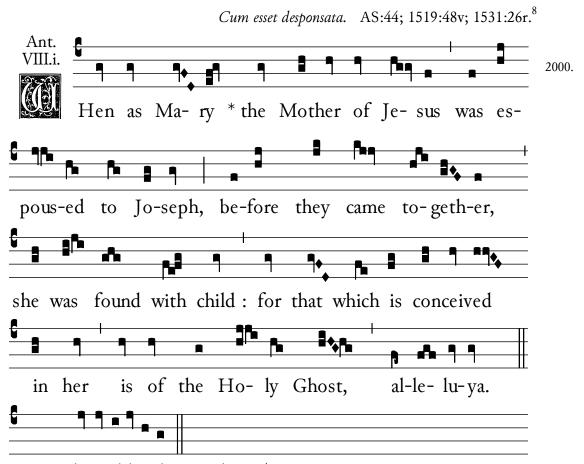
Or Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the

righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Hymn. Hark to the voice. 70.

 $\tilde{\mathcal{V}}$. This day you shall know that the Lord will come.

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



Ps. Blessed be the Lord. 60*.

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.

[N]. The Lord be with you. [N. And with thy spirit.]

Let the Hebdomadary Boy sing Let us bless the Lord. 18.

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. \overline{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.

1 At Prime.

Ant. O Judea and Jerusalem. 288.

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

 \P This, however, is generally observed throughout the year, that whenever an $ot \!\! R$. is said at

the Hours with Alleluya, R. Jesu Christ. should come first with Alleluya.

The Preces &c. which pertain to Prime: are concluded without prostration. [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. (cxviij. j.) [112]. Give bountifully. (cxviij. ij.) [112].

Ant. Thee they duly praise. [115].

Ps. Whosoever will be saved. [116].

Chap. Now to the King. [120].

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

The remainder as above [in the Psalter]. 15

 \P At all the Hours let the Hymn¹⁶ 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 ij. Form from the Choir side, and let the other Antiphons at the following Hours likewise continue in order.

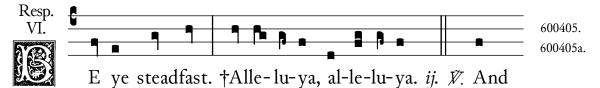
Ant. This day you shall know. 289.

Ps. Set before me. (cxviij. iij.) [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.





ly Ghost. Be ye steadfast.

- $\overline{\mathcal{N}}$. Tomorrow you shall have relief. 17
- R. Saith the Lord God¹⁸ of hosts. without Alleluya.

It is understood that all the responses to the Versicles¹⁹ 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.

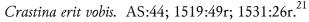
Ant. Tomorrow shall the iniquity. 289.

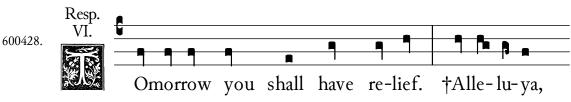
Ps. My soul hath fainted. (cxviij. vj.) [159].

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.







- $\tilde{\mathcal{V}}$. This day you shall know that the Lord will come.
- R. And in the morning you shall see his glory.

Prayer as above. 292.

\blacksquare At ix.

Ant. Tomorrow you shall have. 290.

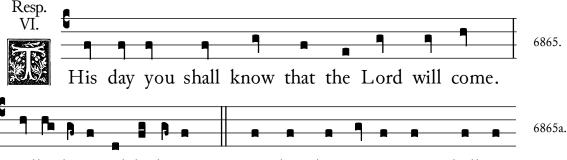
Ps. Thy testimonies are wonderful. (cxviij. ix.) [169].

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. [R7. Thanks be to God.] 22

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



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



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

 \tilde{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, WW. RR. 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.]

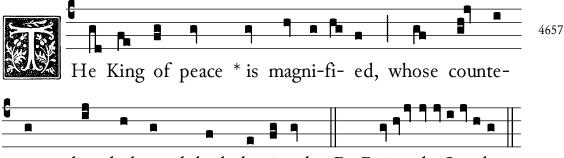


■ On the Vigil of the Nativity of the Lord.²⁶

At j. Vespers.

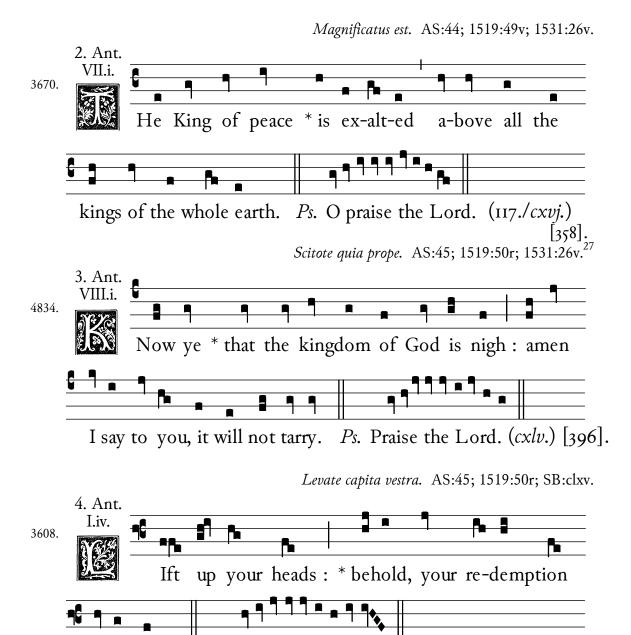
1. Ant. VIII.i.

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

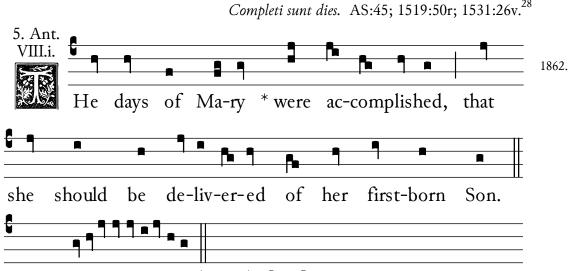


nance the whole earth hath de-sir-ed. *Ps.* Praise the Lord. (cxij.) [346].

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.



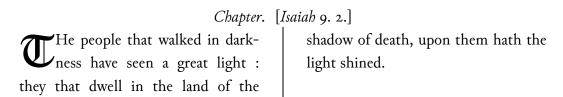
is at hand. Ps. Praise ye the Lord. (cxlvj.) [396].



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

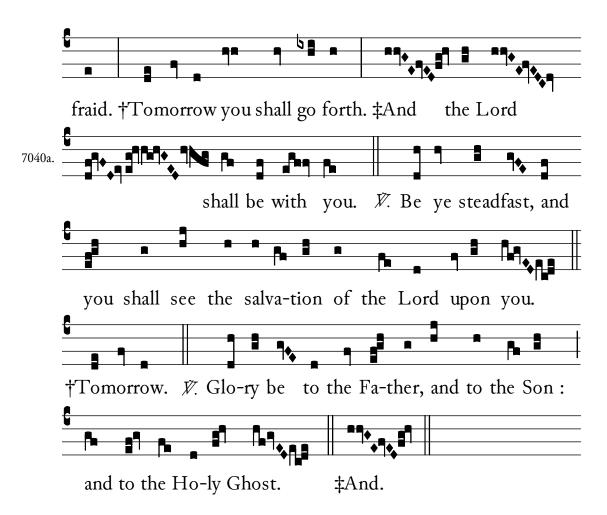
■ And it is understood that whenever five Antiphons are sung on the Psalms on a Double Feast at j. Vespers, these five preceding Psalms should be sung at that Vespers, except on the Circumcision of the Lord, and at the Epiphany, and at the Purification, and on the Feast of Corpus Christi.

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

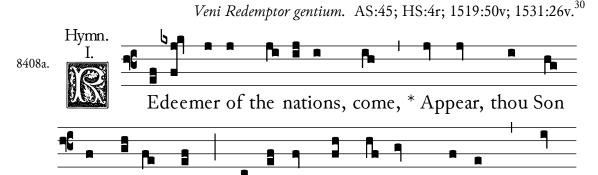


Let the Cantor and two other persons at the discretion of the same Cantor, sing at the Quire Step in silken Copes.

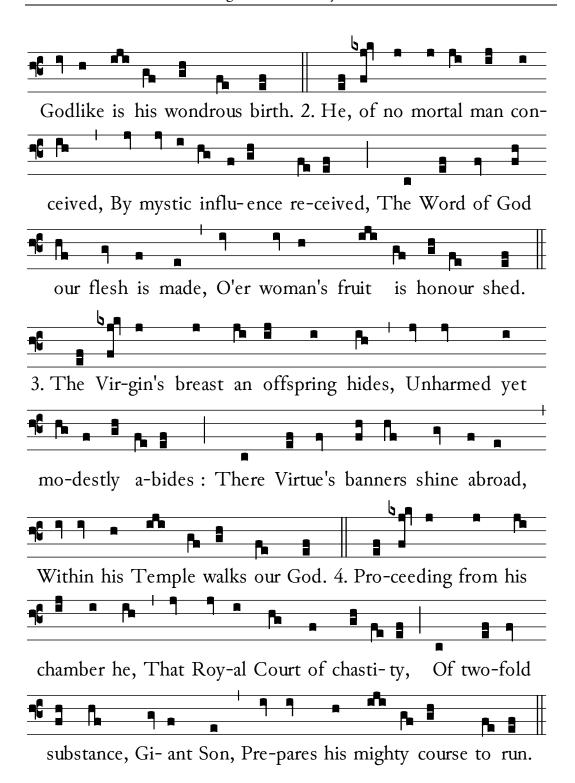


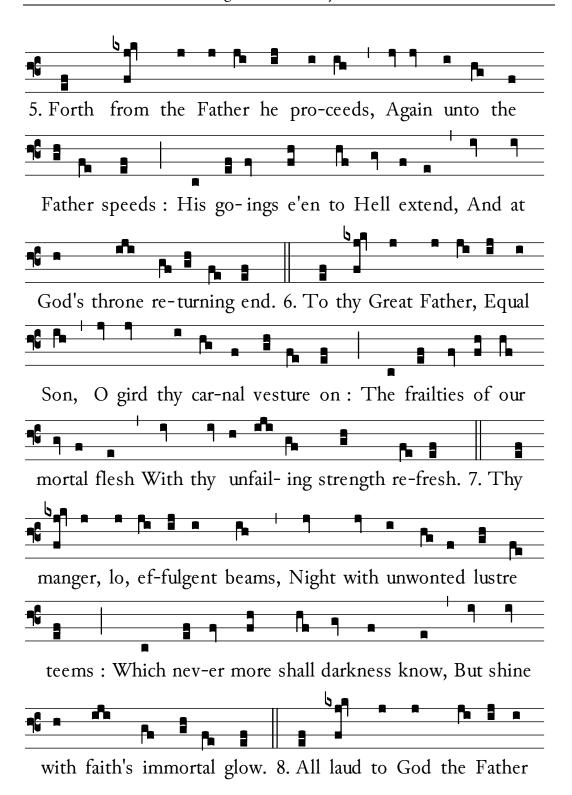


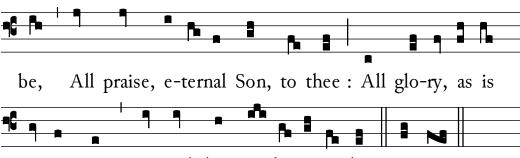
Let two Rulers of the Choir Side begin the Hymn together, having first sought <the intonation> from the Cantor.



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







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.

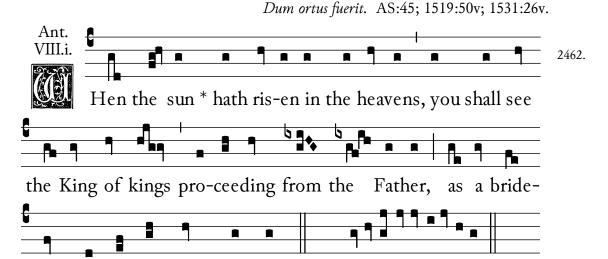
At the end of the preceding Hymn should be sung the Verse All laud to God the Father be. All honour, laud and glory, be O Jesu Virgin-born. is not sung at the end of this Hymn, nor at Compline, but the Verse All laud to God the Father be. is sung.

Let two boys in Surplices at the Choir Step sing.

W. As a bridegroom.

R. 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.



groom out of his bride chamber. Ps. My soul doth magnify. 61*.

 \P Let the whole Antiphon be sung before the Psalm Magnificat. is intoned.

These are the Greater Double Feasts [throughout the year]³¹ 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,³² 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],³³ the Feast of Relics [of the Church],³⁴ 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.

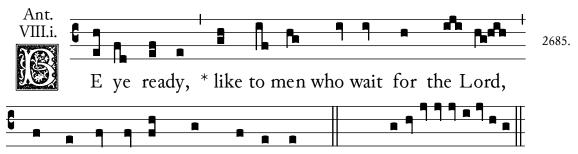
After the introduction of the Antiphon let the Officiant proceed with another most distinguished Priest following after him to cense the Altar with two Thuribles, one of which will be attended to by the hebdomadary boy and the other by another boy as determined by the Sacristan. If the Bishop be present, 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, 35 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]³⁶ 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.³⁷

¶ 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 Apostole]. When however the Feast is deferred, then at the Vigil of the aforementioned Apostles let the Prayer of the Day be said at First Vespers.

■ At Compline.

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

Estote parati. AS:45; 1519:51r; 1531-P:44r; 1531:27r.³⁹

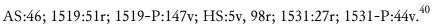


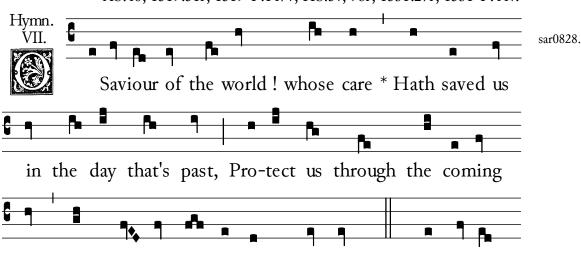
when he shall re-turn from the wedding. Ps. When I called.

and the other Psalms that follow. [406].

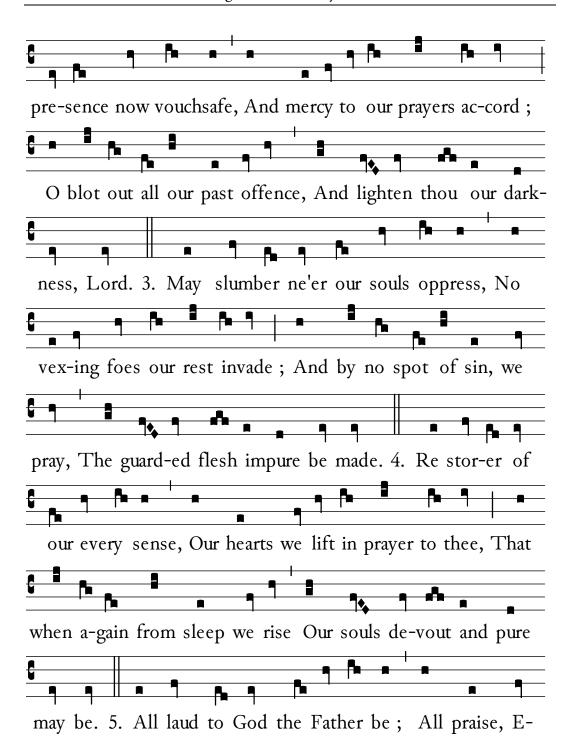
Chapter. Thou, O Lord. [408].

Salvator mundi Domine.





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





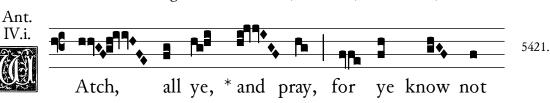
the Ho- ly Pa-raclete. A-men.

¶ If it be asked whether any other Melody is sung in the Choir of Sarum on the Hymn O Saviour of the world. than this Melody that follows, ⁴¹ 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.

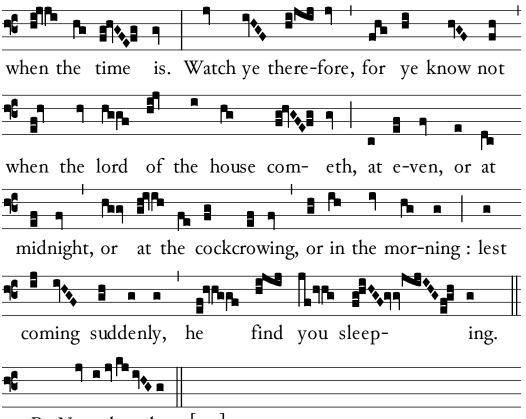
This Hymn, namely O Saviour of the world. is sung at Compline daily until the Octave of the Epiphany and during the Octaves, and on all Double Feasts from the Octave of the Epiphany until the First Sunday of Lent, and on all Double Feasts from Pentecost until the Vigil of the Nativity of the Lord. It will also be sung on the Vigil of Pentecost and during the same week, namely on Thursday and Friday and [on]⁴² Saturday, [and during the Octave of Corpus Christi, where the Octave is observed with Rulers of the Choir], ⁴³ 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. ⁴⁴

Let one boy from the Choir side, changing neither place nor vestment, sing the \mathcal{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. 45



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.



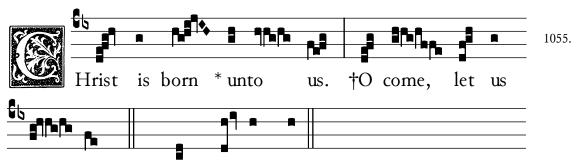
■ The Day of the Nativity of the Lord.

At Matins.

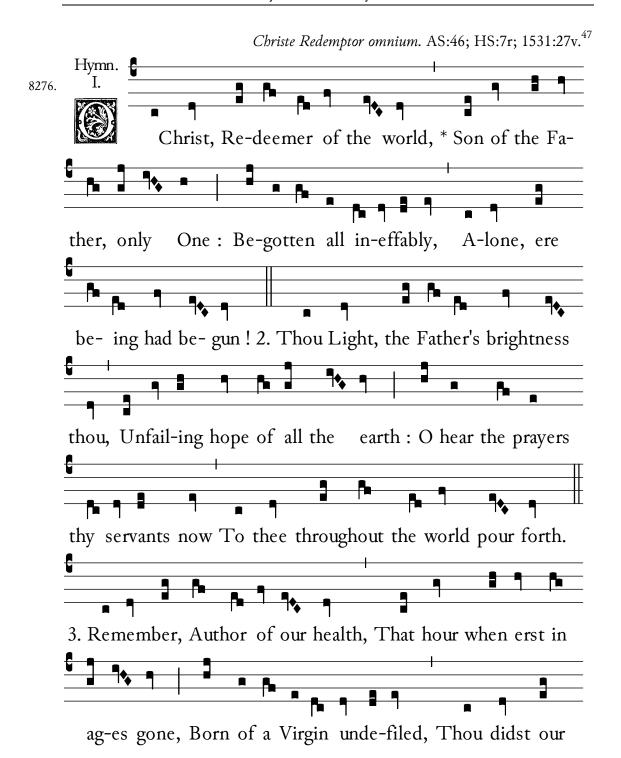
Let all the Rulers begin the Invitatory together and sing it through before it is repeated by the Choir: and it is generally observed throughout the year that on every Double Feast the Invitatory is first sung through by those who are to sing the Psalm Venite. and then sung through by the whole Choir.

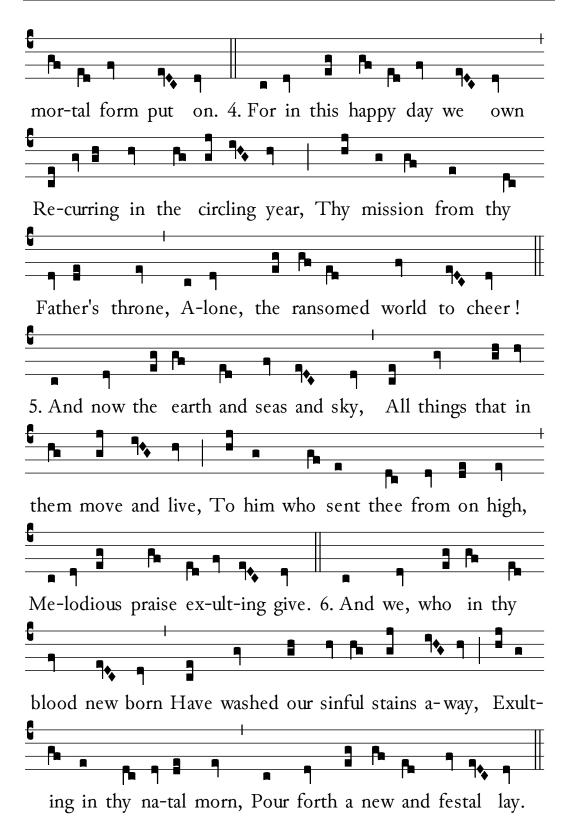
Invitatory. IV.iii.

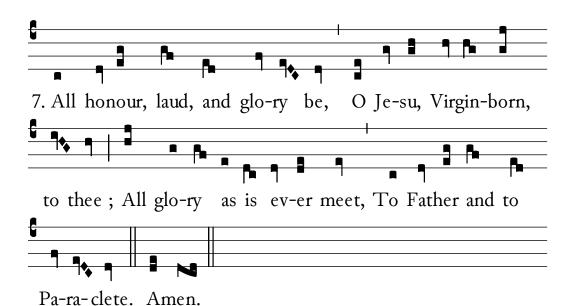
Christus natus est. AS:46; 1519:51v; 1531:27v. 46



a- dore. Ps. Come let us praise. 17*.







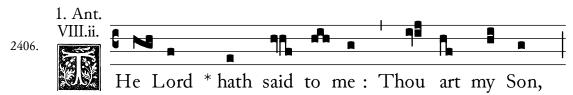
Here for the first time shall be sung All honour, laud, and glory be, O Jesu, Virginborn, to thee. Let this same Verse be sung at the end of all Hymns of the same metre until the morrow of the Purification, except on the Feast of the Epiphany and during the octave [of the same :]⁴⁸ and not in the Hymn Maker of all things. Likewise it will be sung as well at the end of all Hymns of the same metre on all ferias,⁴⁹ [and on Feasts]⁵⁰ 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

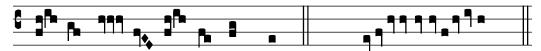
On Double Feasts let the Principal Ruler and his collateral begin and intone the Hymn together. And in the same way let the Secondary <Ruler> with his collateral from his side themselves take the Antiphons on the Psalms, going on in the same way from here: as at j. Vespers.

Octave: except in the Hymn The heavenly Word.

\blacksquare At the j. Nocturn.

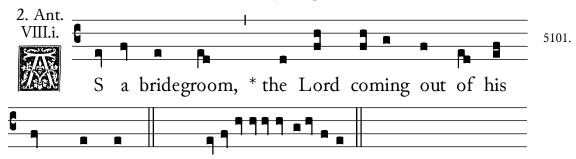
Dominus dixit ad me. AS:46; 1519:52r; 1531:27v. 51





this day have I be- got-ten thee. Ps. Why have the Gentiles. (ij.) [18].

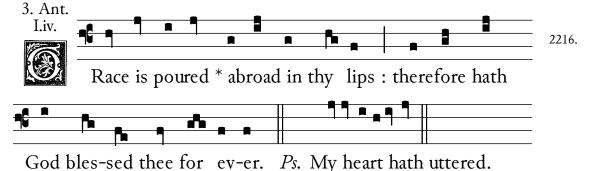
Tanquam sponsus. AS:46; 1519:52r; 1531:27v.



bride chamber. Ps. The heavens shew forth. (xviij.) [41].

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

(xliiij.) |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. be sung by two of the Second Form. The following

Responsories are sung at a more senior level, in such a way that the vj. 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.⁵²

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



first he lightly the afflicted the land of Zebulun and the land of Naphtali,⁵³

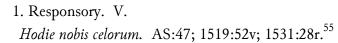
and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and not increased 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 For every battle of the Midian. warrior is with confused noise, and

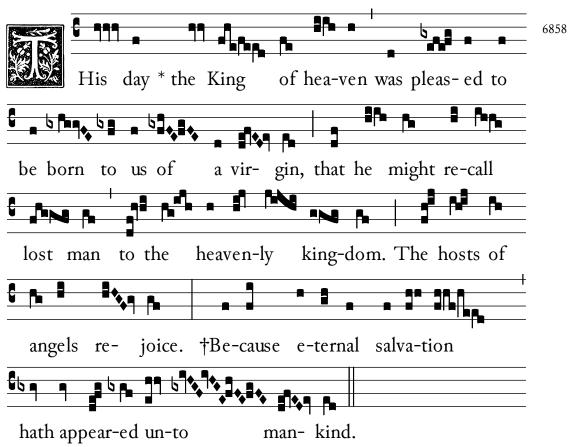
garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase 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 Thus saith the Lord God, Turn unto me : and ye shall be saved.

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

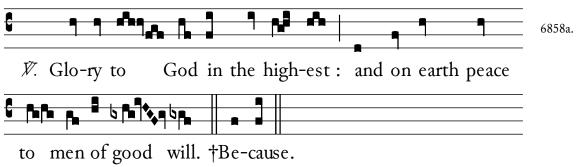
Who this day deigned to born of a virgin. is not said according to the Use of Sarum.⁵⁴

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.





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, ⁵⁶ let them sing together this Verse.



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

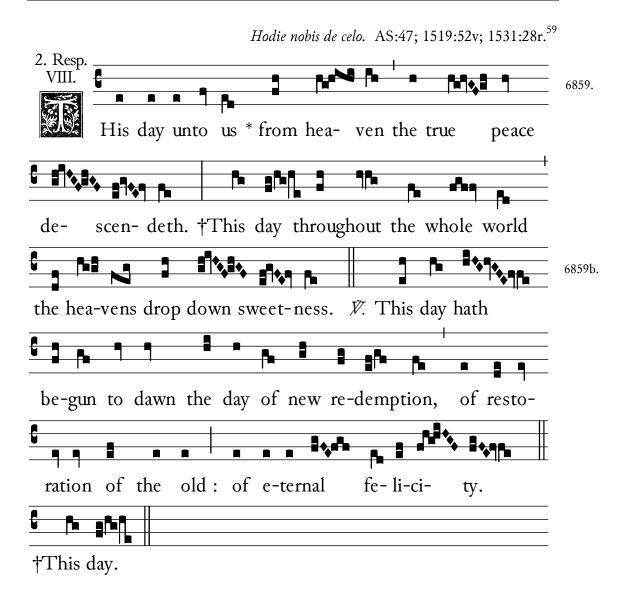
Quire Step in Surplices. Whereas Responsories iij. vj. and ix. [R] should be sung by three in like manner. $]^{57}$

Lesson ij. Isaiah 40. [1-11.]

Omfort 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 it⁵⁸: 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 ij. v. and eighth Lessons the Altar is censed by a Priest in a silken Cope, selected in turn from each side of the Choir. However the Choir should be censed by a single boy.



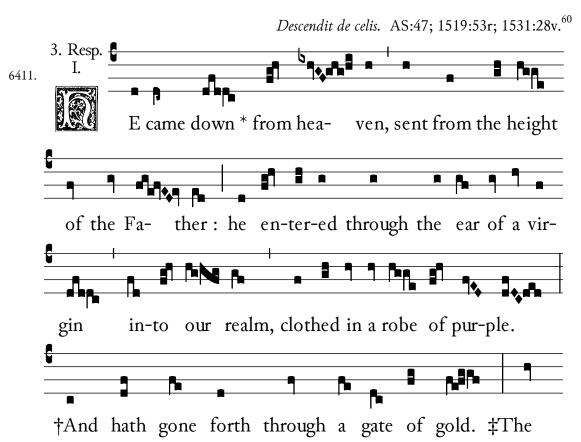
Lesson iij. Isaiah 52. [1-10.]

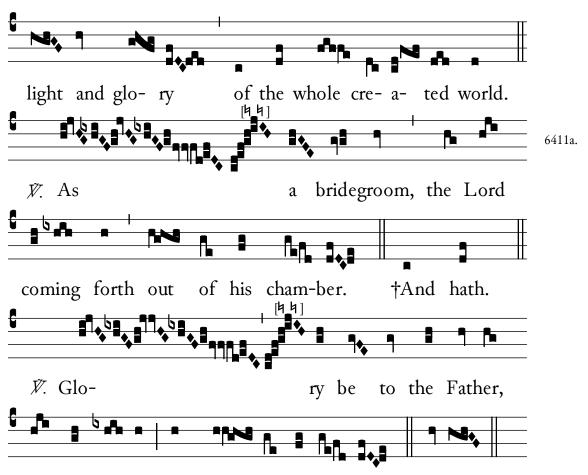
Wake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself

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, that

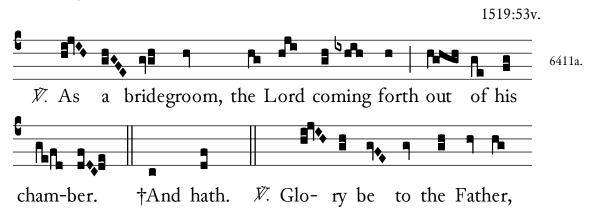
publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted 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.





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

[\blacksquare This following Melody is sung on this Verse whenever it is sung, except at this Matins only.]⁶¹





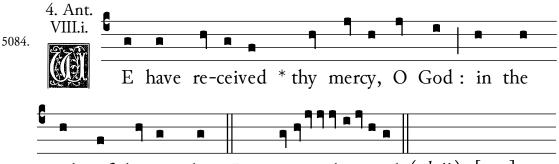
and to the Son: and to the Ho-ly Ghost. ‡The light.

The Prose, namely Blessed Mary. and the two that follow it 62 should not be sung at Matins but at the Procession this day: as is set forth for that Procession.

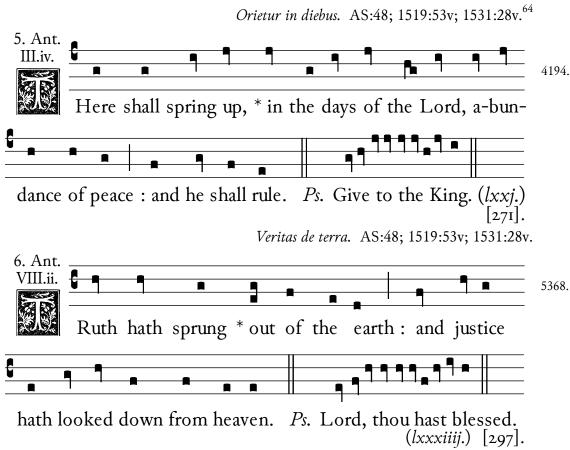
And it let it be noted that for whatever Feast a Prose is indicated, for which there is an Altar in the Church of Sarum: the Prose should be sung at the Procession at Vespers and not at Matins on each of those occasions, namely in the week of the Nativity of the Lord, on Saint Andrew's Day at Second 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.

\blacksquare In the ij. Nocturn.

Suscepimus Deus. AS:48, 77; 1519:53v, 92r; 1531:28v. 63



midst of thy temple. Ps. Great is the Lord. (xlvij.) [232].



- $\tilde{\mathcal{N}}$. 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.

HE day of the Lord's birth in its origin hath been instituted by the fathers as a devout solemnity: because on that <day> Christ willed to be born bodily for the redemption of the world, coming forth from the womb of the Mother who was in the dignity of the Father. The reason of his taking on flesh is this. Indeed after that first parent had fallen,

through the jealousy of the Devil, seduced by vain hope: immediately an exile and lost: he passed on into all his offspring the root of evil and of sin. And all mortal offspring multiplied exceedingly in evil, spread forth wickedness, and what is more wretched, all⁶⁶ cults of idols. God therefore wishing to limit sin: provided for us with proverbs, laws, prophets, signs,

But when even plagues, portents. 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

[The Responsory this way, thus.]⁶⁸

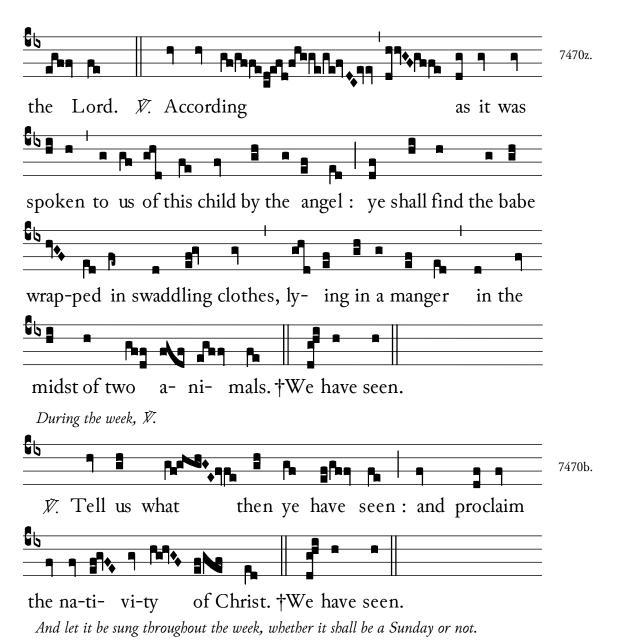
liberate what he had made. This therefore is the great solemnity of the nativity of the Lord: this the new and glorious festival of this day: the coming unto men of God incarnate. Accordingly this day, for the reason that on it Christ was born: is called the nativity. Which therefore we ought to observe 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 ever⁶⁷ and ever. But thou, [O Lord, have mercy upon us]. This lesson should be ended thus, and all the Lessons that follow.

A. Resp.

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,



I at large and at large defending the Commence of Direction of Direction of N

Let lessons v. and vj. 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

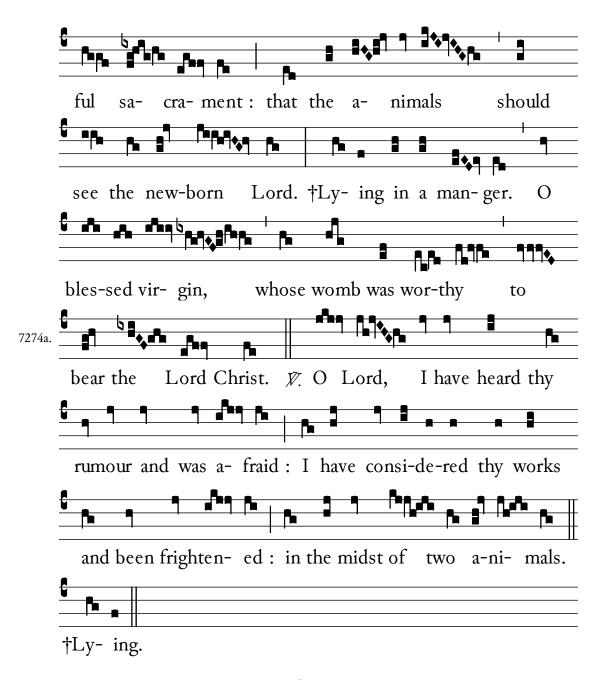
for us the day of new redemption, of restoration of the old, of eternal felicity. For as the year rolls round,

for there recurs us the commemoration of our salvation, which promised from the beginning, accomplished in the fulness of time will endure for ever; on which we are bound with hearts up-lifted to adore the divine mystery: so that what is the effect of God's great gift may be celebrated by the Church's great rejoicings. For God the almighty and merciful, Whose nature is goodness, Whose will is power, Whose work is mercy: as soon as the devil's malignity killed us by the poison of his hatred, foretold at the very beginning of the world the remedy His piety had prepared for the restoration of us mortals: proclaiming to the serpent that the seed of the woman should come to crush the lifting of his baneful head by its power, signifying no doubt that Christ would come in the flesh, God and man, Who born of a Virgin should by His uncorrupt birth condemn the despoiler of the human stock. 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 had found a sort miseries, consolation in having a transgressor as companion, and that God, his 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.⁷³





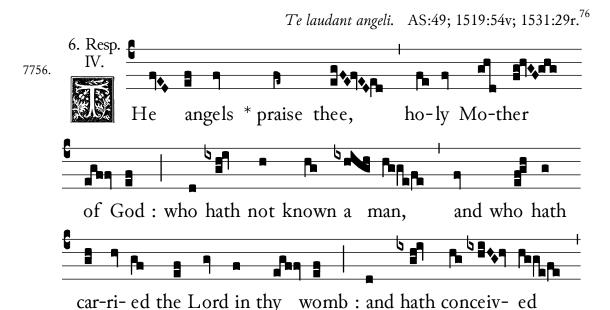
Lesson vj.

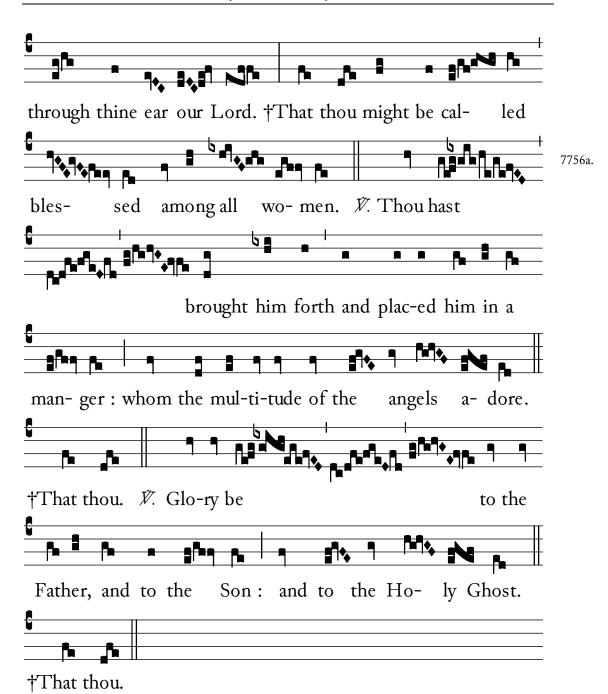
Herefore the Son of God enters these lower parts of the world: descending from the heavenly seat, and yet not retreating from the glory

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.

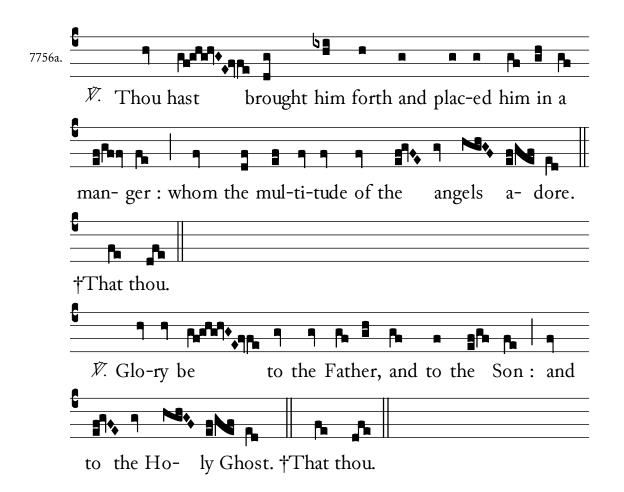
Incomprehensible, he willed to be comprehended : abiding before time, ⁷⁴ he began to be in time. The Lord of all things, he took on the form of a servant, obscuring the dignity of his majesty. God, that cannot suffer, disdained not to suffer as man: and immortal, to be subject to the laws of death. Moreover 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 destruction of the work of the Devil would not make use of the power of force: but the rule of justice. For the pride of the ancient foe not undeservedly claimed its tyrannical rights over all men: and with no unwarranted mastery oppressed those who had been enticed volutarily from the commandments of God into obedience of his will.⁷⁵ 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.



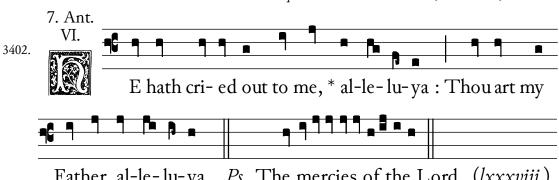


This Verse is sung on ferial days during the week, with the ferial melody: and whenever Thou hast brought him forth. is sung except only at this Matins on this Verse, Gloria Patri.⁷⁷



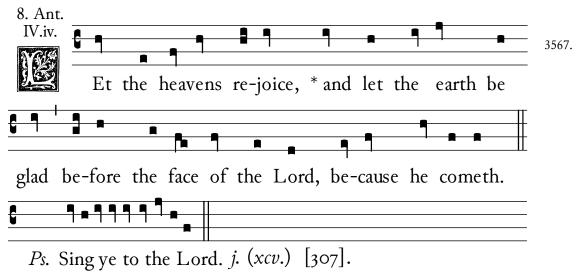
■ At the iij. Nocturn.

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

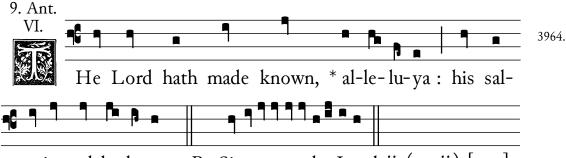


Father, al-le-lu-ya. Ps. The mercies of the Lord. (lxxxviij.) [300].

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



Notum fecit Dominus. AS:49; 1519:55v; SB:clxxxi.⁷⁸



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

- $\dot{\mathcal{V}}$. The Word was made flesh.
- R. And dwelt among us, alleluya.

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

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

 \blacksquare [Lesson vij.]⁷⁹ According to Luke. ij. [1-3.]



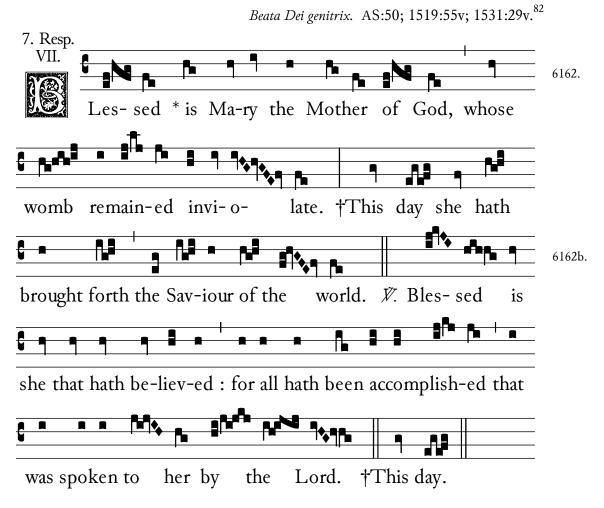
T that time.
There went out
a decree from Cæsar
Augustus, that all
the world should be
taxed. And this

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.⁸⁰

Ecause through the generosity of the Lord we shall celebrate the solemnity of the Mass thrice this day: we are not able to speak at length concerning the Gospel Lesson. But it compelleth us to say something however brief concerning the nativity of our Redeemer. Why is it that the world was enrolled when the Lord was to be born, unless this was to openly demonstrate that he came in flesh: who would enroll his elect in eternity? For against the rejected it is said by the prophet, Let them be blotted out of the book of the living; and with the just let them not be Who likewise rightly was written. born in Bethlehem. Bethlehem of course is interpreted house of bread. For in fact he it is which saith, I am the living bread which came down from heaven. Therefore the place in

which the Lord was born, earlier was called the house of bread: because certainly it was to happen that he would appear there in the substance of flesh: who would refresh the minds of the elect in eternal fellowship.⁸¹ 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.



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



T that time.
The shepherds said to one another,
Let us now go even utno Bethlehem,
and see this thing

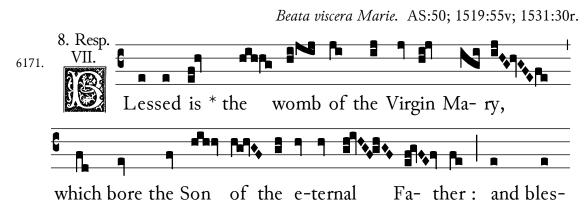
which is come to pass, which the Lord hath made known unto us. And so forth.

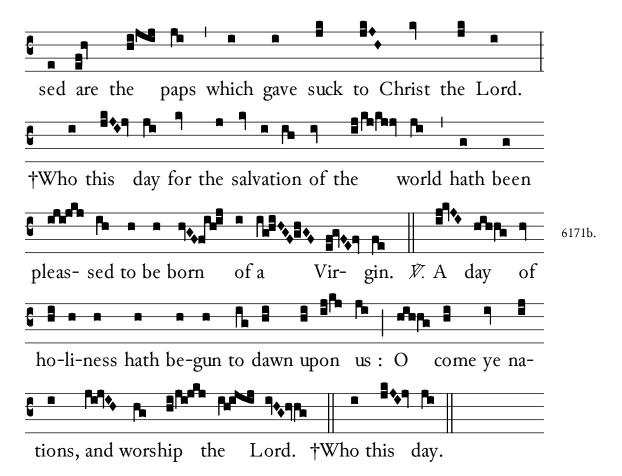
Homily of the Venerable Bede, Priest.⁸⁴

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

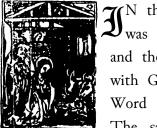
by the brightness of a divine light. Nowhere in the whole course of the Old Testament do we find that angels appeared with light, though they frequently appeared to the fathers, but this privilege was properly kept for this day, when a light arose in the darkness for the righteous, the merciful and compassionate Lord. 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 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 alwaysgreen 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.





¶ [Lesson ix.] ⁸⁵ The beginning of the Holy Gospel according to John. j. [1-3.]



N the beginning was the Word, and the Word was with God, and the Word was God.

The same was in

the beginning with God. All things were made by him; and without him was not any thing made that was made. And so forth.

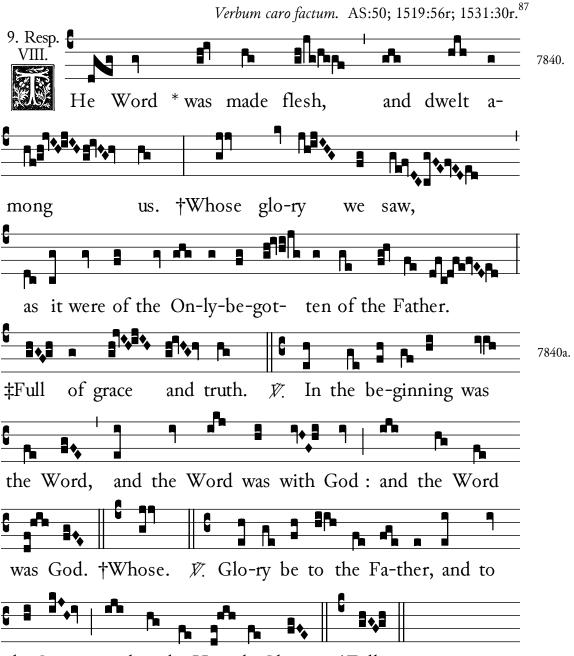
Homily of the Venerable Bede, Priest.86

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

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. 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.

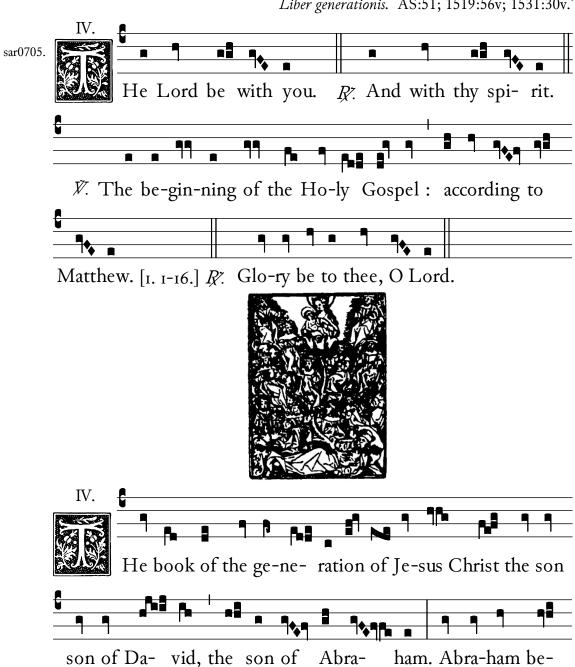


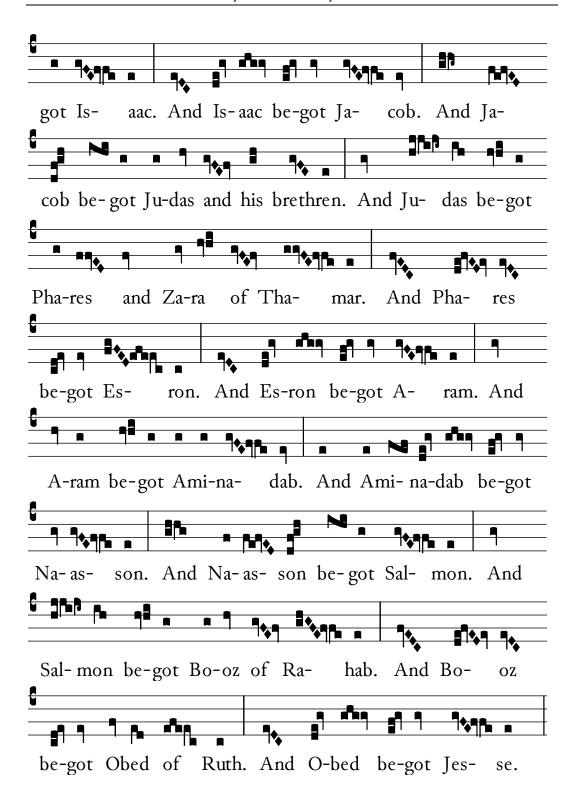
the Son: and to the Ho-ly Ghost. ‡Full.

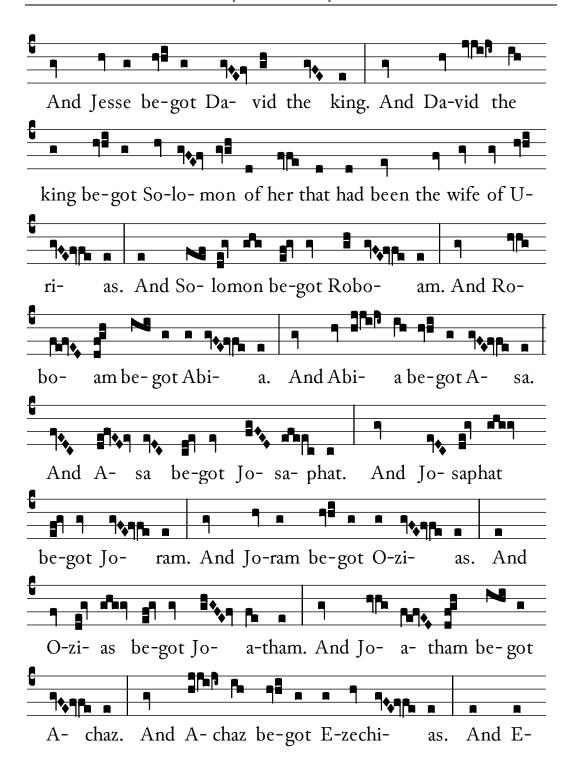
While [however]⁸⁸ this final R. together with its Verse and Gloria Patri. are sung, let the Deacon proceed with the Subdeacon and the Thurifer and the Taperer and the Acolyte bearing⁸⁹ the Cross, all solemnly vested in preparation to cense the Altar. And, having received a Blessing from the Officiant in the midst of the Choir, let him approach

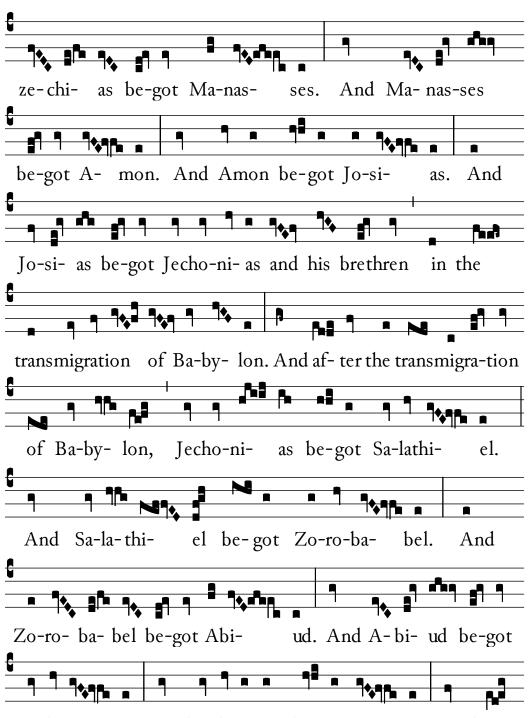
the Pulpitum for the singing of the following Gospel.

[According to Matthew 1.] 90
Liber generationis. AS:51; 1519:56v; 1531:30v. 91

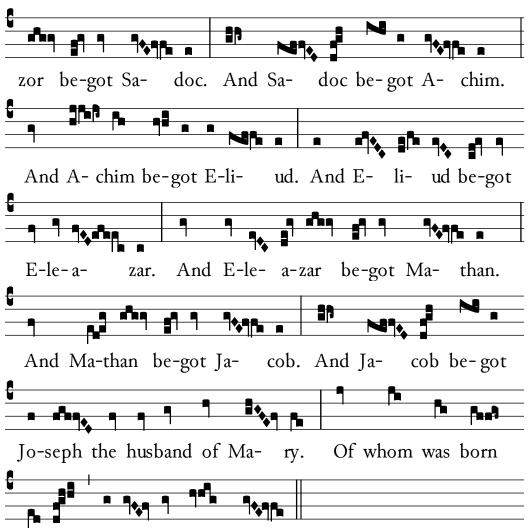








E-li- a- cim. And E-li- a-cim be-got A- zor. And A-



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 voice⁹²: 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 over⁹³ 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] ⁹⁴ 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 iiij. 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. 95 [Missal 94.]

[Before Lauds.]

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

R. And dwelt among us. with Alleluya. 96

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

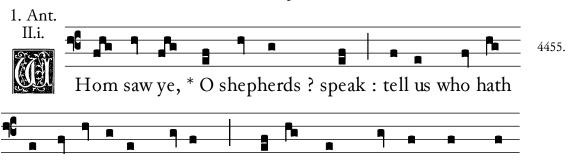
If however the Officiant has not celebrated [the Mass, and the Bishop is not present]⁹⁷: then let him say all the foregoing in Quire, that is, in his Stall.

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

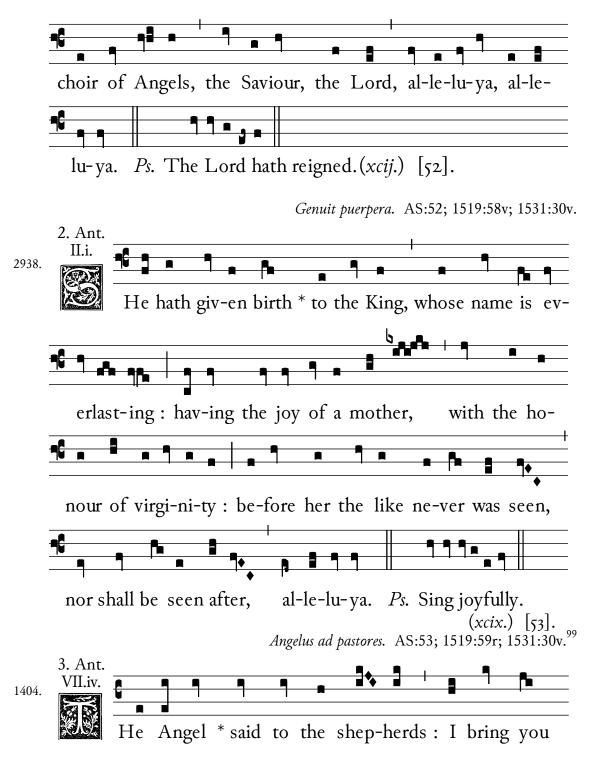
At Lauds let the Antiphons be distributed among the Superior Grade in order, in regard to which these that remain are at the beginning intoned but not completed.

¶ At Lauds.

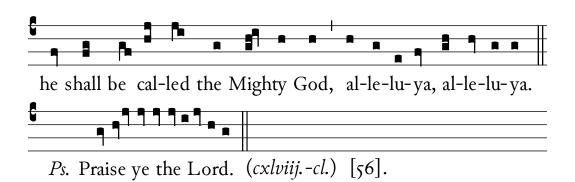
Quem vidistis pastores. AS:52; 1519:58v; 1531:30v. 98



appeared upon the earth. We have seen the child with the







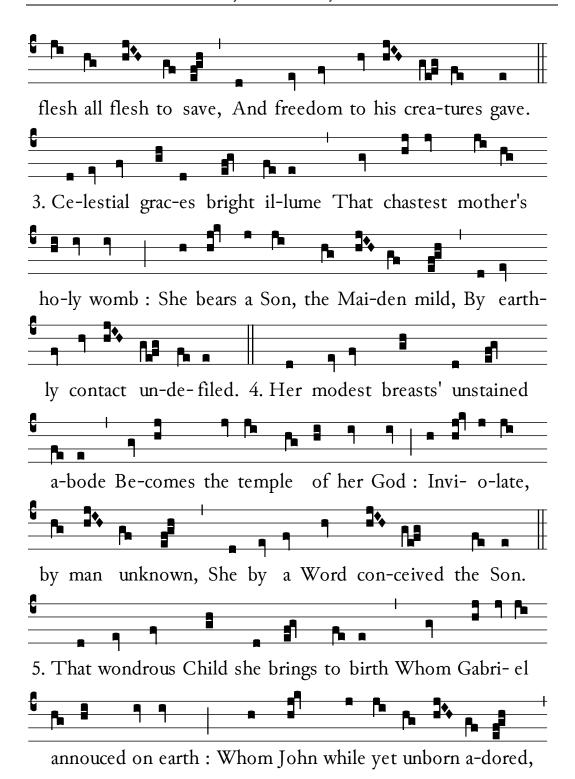
Let the Chapter and all the rest that pertain to Matins be completed in the same way as at Vespers, except that at Lauds nothing should be censed except the Principal Altar.

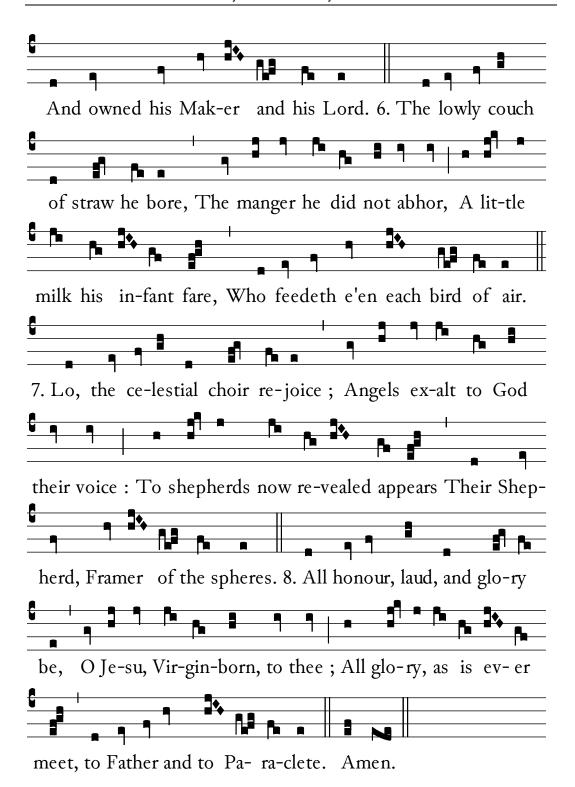
Chapter. Titus 2. [11, 12.]

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

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

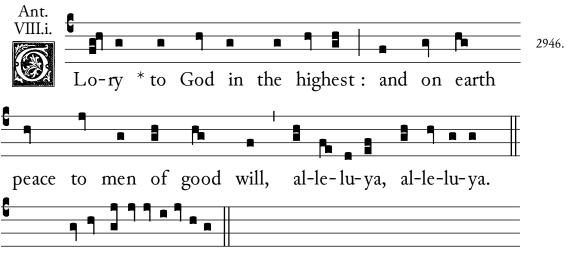
worlds! he came Clad in a lowly servant's frame: By his own





- \mathcal{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.



Ps. Blessed be the Lord. 60*.

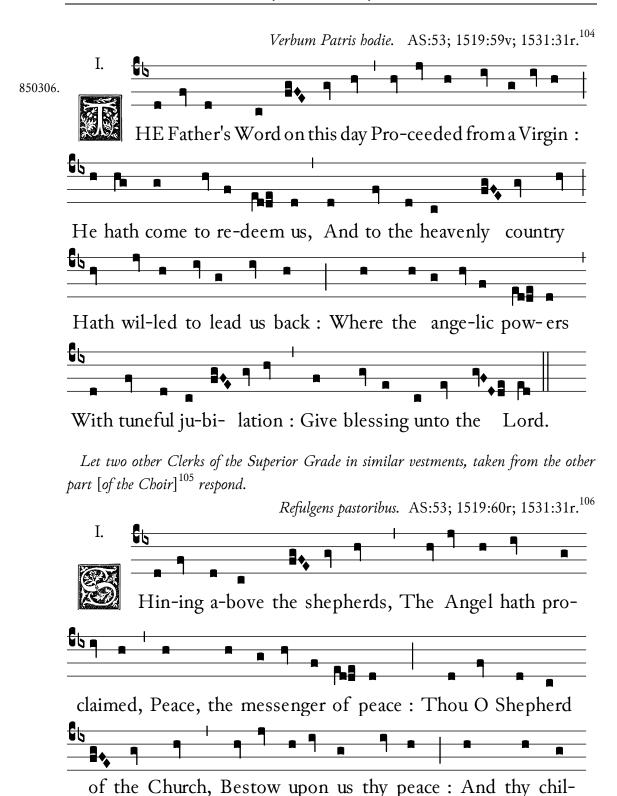
[This Antiphon is not sung through before the intonation of the Psalm as at Vespers, nor are any Altars censed except the Principal <Altar> only, nor on any day throughout the year at Matins or at Second Vespers.] 100

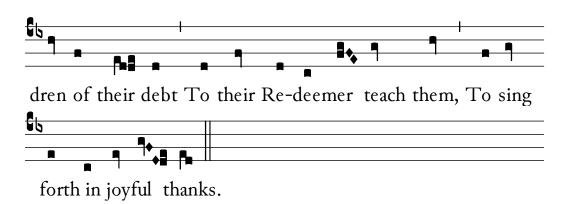
Prayer.

Rant, we beseech thee, almighty 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.

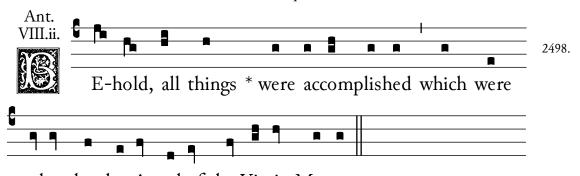




Then let a Memorial be made of Saint Mary to fully complete the mystery of the Incarnation.

[Memorial of Saint Mary.]

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



spoken by the Angel of the Virgin Ma-ry.

 $\tilde{\mathcal{V}}$. After childbirth, O Virgin, thou remainedst inviolate. [187].

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

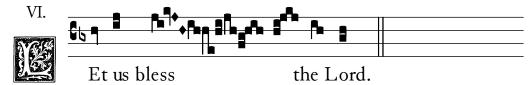
her to intercede for us, through whom we have merited to receive the author of life, our Lord Jesus Christ thy Son. Who liveth and reigneth with thee.

 \overline{V} . The Lord be with you. R. And with thy spirit.

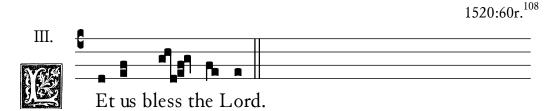
■ Let two boys in Surplices sing [standing together behind the Priest, or at the Quire

Step.] 107

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



without Alleluya. [or]



■ And it is noted that never throughout the whole year is Benedicamus Domino. sung with Alleluya. except in Eastertide. 109

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

Officium. Light shall shine. [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. (cxviij. j.) [112]. Give bountifully. (cxviij. ij.) [112].

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

Ant. Thanks, O God. [115].

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.

 \mathcal{R} . Jesu Christ. with Alleluya. $\tilde{\mathcal{V}}$. Thou that deignedst. †Have mercy upon us.

[N]. Gloria Patri. Jesu Christ. [122].

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

₩. O Lord, arise. [128].

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

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

I At iij.

Hymn. Come, Holy Ghost. [143].

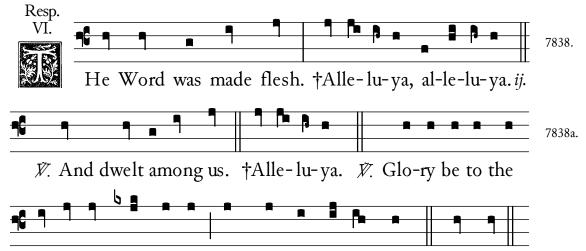
Let the Antiphon on the Psalms be begun in the Superior Grade. She hath given birth. 342.

Ps. Set before me. (cxviij. iij.) [148].

Chap. The grace of God. 344.

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

Verbum caro factum. AS:54; 1519:60v; 1531:31r. 112



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

 \mathcal{V} . He hath cried out to me.

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

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

Prayer. Grant, we beseech thee. 349.

$\blacksquare At vj.$

Hymn. Thou mighty Ruler! [155].

Ant. The Angel said. 342.

Ps. My soul hath fainted. (cxviij. vj.) [159].

Chapter. Titus 3. [5.]

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 113 mercy he saved us. [R.] Thanks be to God.

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







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



₩. Thou art my Father. †Alle-lu-ya.

 $[\begin{subarray}{ll} \begin{subarray}{ll} \begin$

R. His salvation. without Alleluya.

Prayer as above. 349.

$\blacksquare At ix.$

Hymn. O God! of all the strength. [165]. Ant. A little child. 343.

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

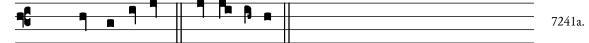
Chapter. Hebrews 1. [1, 2.]

Od, 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.

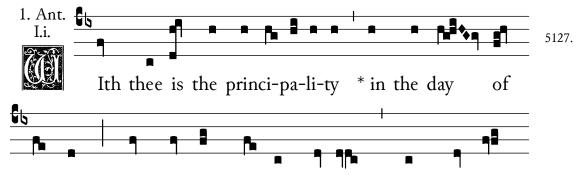




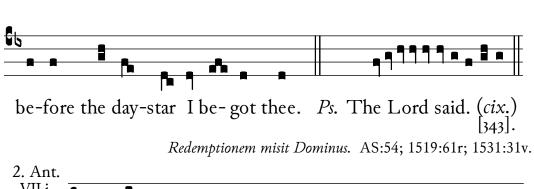
- ₩. His salvation. †Alle-lu-ya.
- $\overline{\mathcal{V}}$. Gloria Patri. 351. The Lord hath made known.
- V. Blessed be he that cometh in the Name of the Lord.
- R. The Lord is God, and he hath shone upon us. without Alleluya. Prayer as above. 349.

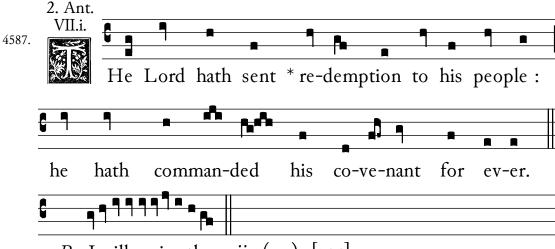
I At Second Vespers.

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



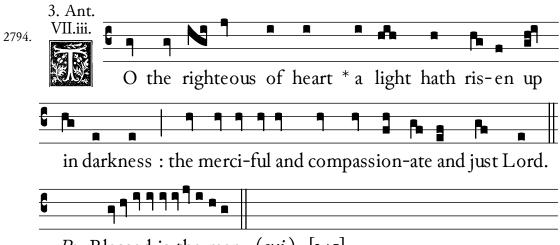
thy strength: in the brightness of the saints: from the womb



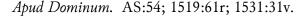


Ps. I will praise thee. ij. (cx.) [344].

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



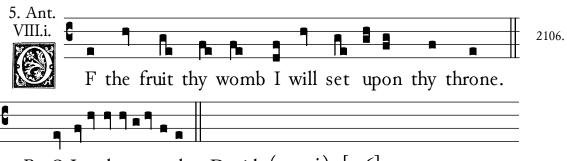
Ps. Blessed is the man. (cxj.) [345].





plente-ful re-demption. Ps. Out of the depths. (cxxix) [372].

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



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.] 115

[Let the Bishop or the Dean say] the Chapter [altering neither place nor vestment]. 116 God, who at sundry times. 353.

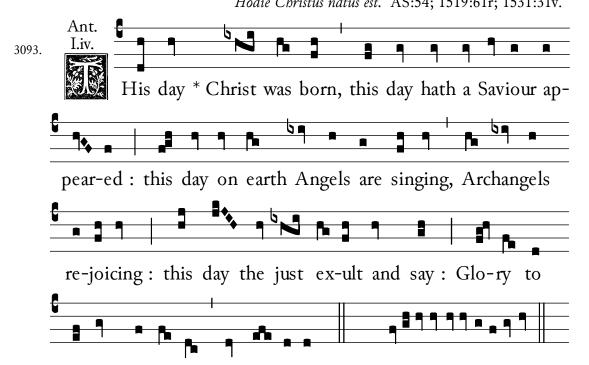
R. The Word was made flesh. [and it should be sung without the Prose by three distinguished persons in silken Copes at the discretion of the Cantor]. 335.

Hymn. From climes which see. 344.

$\vec{\mathcal{V}}$. 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.]¹¹⁸

Hodie Christus natus est. AS:54; 1519:61r; 1531:31v.¹¹⁹

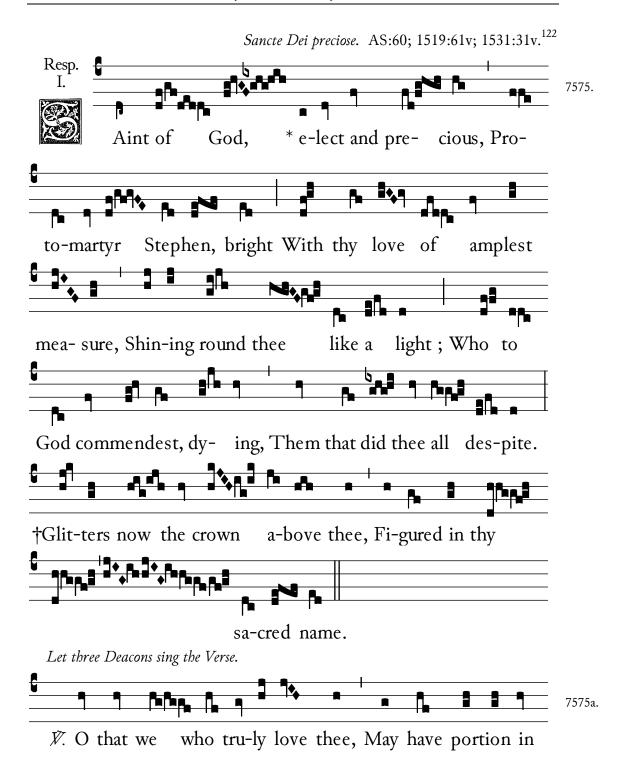


God in the highest, al-le- lu-ya. Ps. My soul doth magnify. 46^* .

Prayer. Grant, we beseech thee. 349.

After this Prayer has been said and the Let us bless the Lord. [without Alleluya.] ¹²⁰ has been concluded by two Clerks of the Second Form in Surplices [sung at the Quire Step] ¹²¹:

¶ 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 R. begun by some Deacon.



357

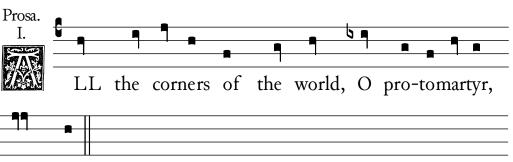


nei- ther sin nor shame. †Glit-ters.

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

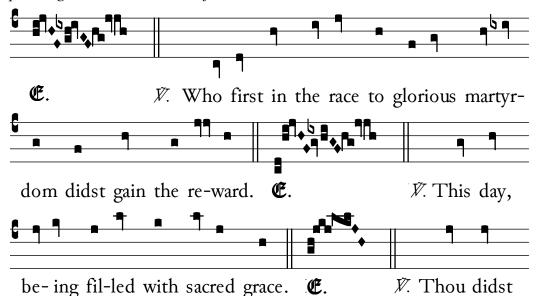
Te mundi climata. AS:60; 1519:62r; 1531:31v. 123

602083Pa.



praise thee.

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





and to the Ho-ly Ghost. †Glit-ters.

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.

Prayer.

 $[\bar{\mathcal{X}}$. Let us pray.] 126

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

the nativity of him who knew how to pray even for <his> persecutors to our Lord Jesus Christ thy Son. Who liveth and reigneth with thee. [While the Cantor of the Deacons chosen from among them by their agreement] ¹²⁷ is returning, let there be sung a R. of Saint Mary: namely Sun of Justice. XX or The Rod of Jesse. ¹²⁸ XX or At the will. XX or an Antiphon of Saint Mary: together with this Verse.

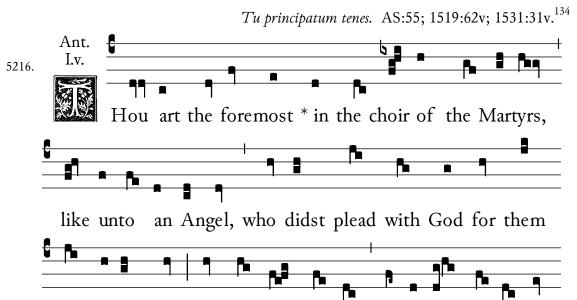
- \mathcal{V} . Thou art beautiful above the sons of men.
- R. Grace is poured abroad in thy lips.

Nothing further should be said.

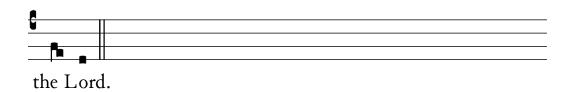
Prayer. O God, who by the fruitful virginity. [210].

From this day until the Purification [of Blessed Mary]¹²⁹ always at Matins at the Memorial of Blessed Mary [when a Memorial is made of the same]¹³⁰ let there be said the \mathcal{V} . After child-bearing. [210]. and at Vespers the \mathcal{V} . Thou art beautiful. [210]. only, [as above,]¹³¹ except when a Memorial is made of a Commemoration of the same at Vespers of any Saint, with this Ant. Under thy protection. 1 [4. Then, however, will be said the \mathcal{V} . Holy Mother of God. [216]. and always with the Prayer O God, who by. [210].

Where a Procession of Saint Stephen is not¹³² made, a Memorial of the same shall be said. ¹³³



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



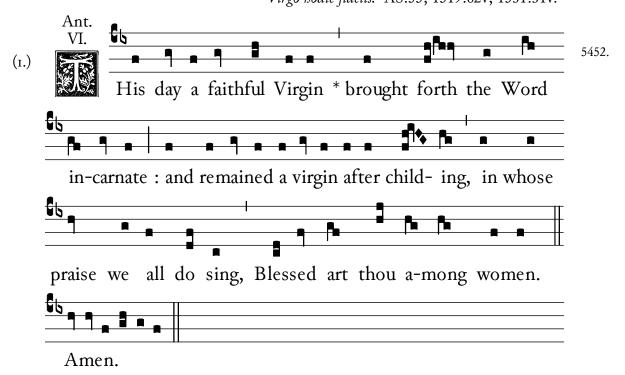
 \mathcal{V} . Thou hast crowned him. XX.

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.

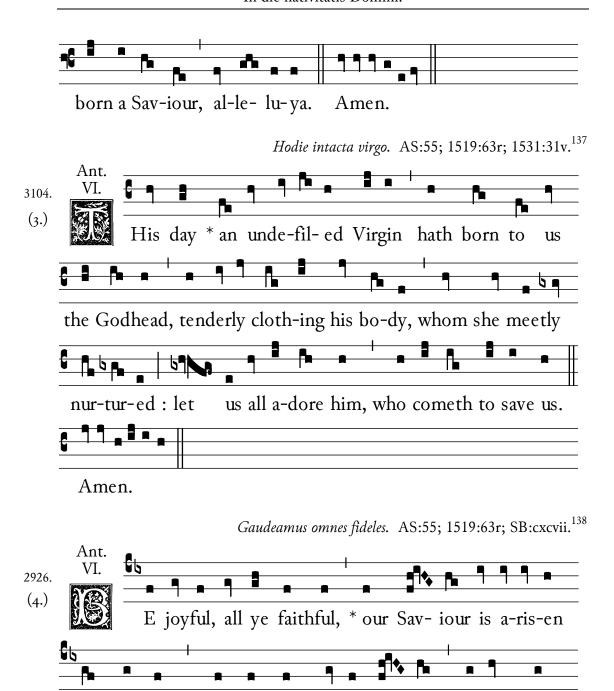
■ Let the following Antiphons be sung daily at the Memorial of the Nativity of the Lord at Vespers and at Matins in order during the whole Octave, with repetition of the same.

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



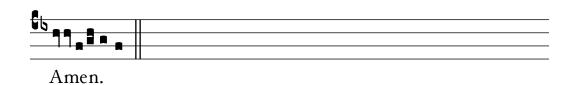
Lux orta est. AS:62; 1519:70r; 1531:31v, 34v. 136



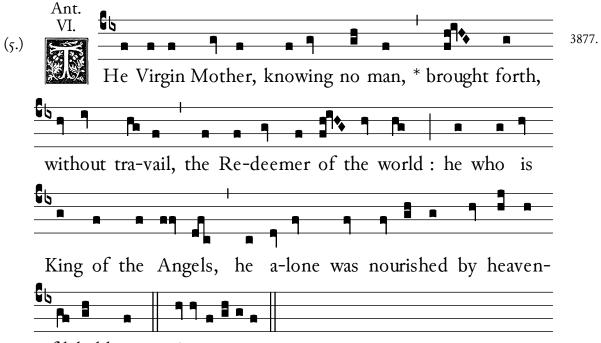


of a no-ble line, and hath pre-served a virgin's pu-ri-ty.

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

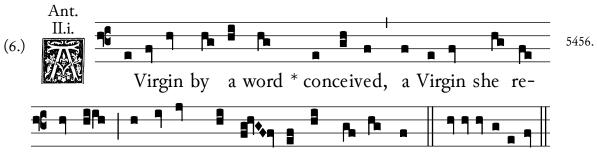


Nesciens mater virgo. AS: 55; 1519:63r, 97v; 1531:31v.

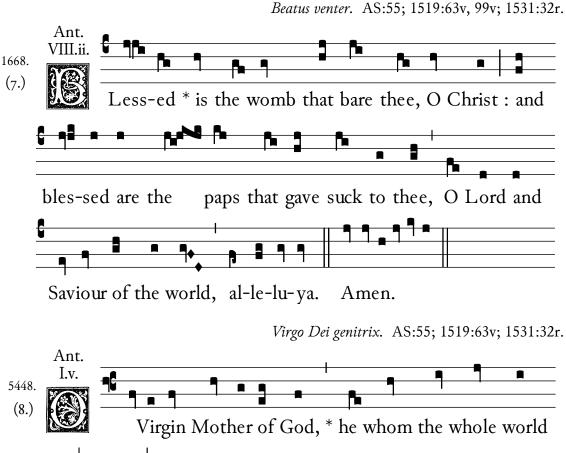


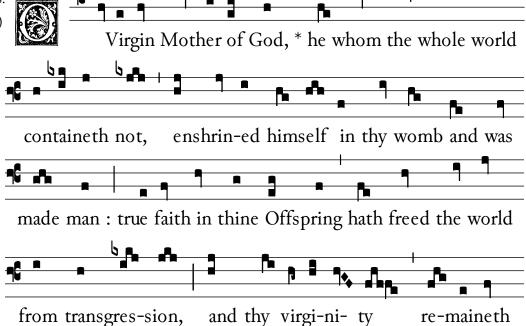
-fil-led breasts. Amen.

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



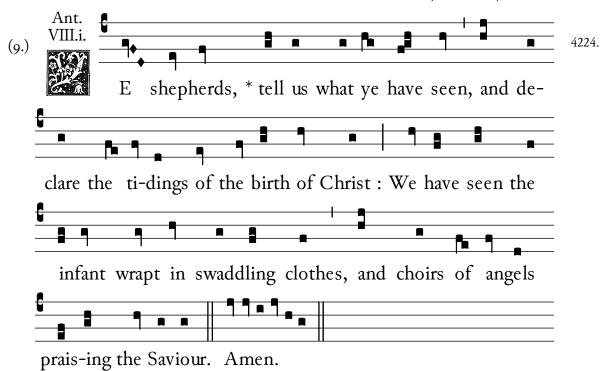
mained: a Virgin she bare the King of all kings. Amen.





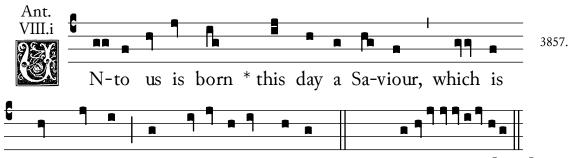


Pastores dicite. AS:56; 1519:63v; 1531:32r.



■ At Compline.

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

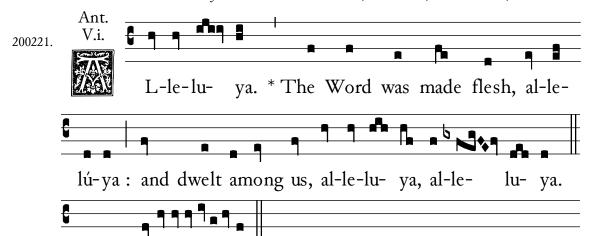


Christ the Lord: in the ci-ty of Da-vid. Ps. When I called. [406]. and the Psalms that follow.

Chapter. Thou, O Lord. [408].

Hymn. O Saviour of the world! [413]. \overline{V} . Keep us, O Lord. [411].

Alleluya. Verbum caro. AS:56; 1519:64r; 1531-P:44v; 1531:32r. 140



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 Apostole, and the boys the Feast of the Innocents.

■ Note that from this day the Choir is as it were irregular until the Procession which is made 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 Blesse Virgin Mary*. (New York, 1860.) 98. and L'Abbé Barbier, *La sainte vierge s'après les pères*. (Lyon, 1867.) 286.
- ⁴ In AS:43. 'illa' is set C.BA; 'est' is set FG. AS:43. and 1519:47v. have 'descéndet'. 'Decóris' does not appear in 1531:25v.
- ⁵ In AS:43. 'Propter' is set G A; the psalm tone is IV.iv. US-II: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*, US-II:xxviii.
- 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.
- 11 'expleantur', 1519:49r.
- ¹² 1519:49r.
- ¹³ 'dominicis precedentibus', 1519:49r.
- ¹⁴ 1519:49r.
- ¹⁵ 1519:49r.
- ¹⁶ 'bymnos', 1519:49r.
- ¹⁷ 1519:49r. omits 'die'.
- ¹⁸ 1519:49r. omits 'Deus'.
- 19 'omnes Responsiones Versiculorum.' Portif. 1525-6. [SB:clxiii.]
- ²⁰ 1519:49r.
- ²¹ 1531:26r has 'Crástina die erit'.
- ²² 1519:49v.
- ²³ 1519:49v.
- ²⁴ 1519:49v.
- \blacksquare 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. 'Maríe' is set G.A.G.
- ²⁹ In AS:45. 'Hierúsalem' ends EGADFFE; 'super' is set F.FG. No flat appears at 'egrediémini', but the F-clef of 1519:50r. would imply B_{\flat} .
- ³⁰ US-II:28. has 'Veni redémptor ómnium'. In stanza four 1531:26v. has 'Procédens e thálamo suo'.

- 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_b in the final phrase of each verse, thus.



And save us al-way, Lord of might.

- 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 Paschal-tide 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:



- 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.
- 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.CDDC.B. 1519:52v. indicates B_b at 'regna' and at 'exércitus angelórum'.

- 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 \(\mathbb{Y} \mathbb{Y} \). except at 'Dóminus' in \(\mathbb{Y} \). 1 and at 'Patri et' in \(\mathbb{Y} \). 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.
- ⁷⁰ Serm. II. xxi. Op. p. 13. [SB:clxxviii.]
- 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 referred to as the Tome to Flavian.
- ⁷³ 1531:29r. has 'Dóminum Jesum Christum'. In AS:49. 'sacraméntum' ends EF; AS:49. has Bb throughout 'beáta virgo'. 1519:54v. has Bb at the end of 'virgo' and nowhere else.
- ⁷⁴ 'tempopora', 1531:29r.
- ⁷⁵ Sic legimus in Operibus Leonis Magni editis Parisiis A.D. 1671. In Breviario tamen scribitur, '-quos ad mandata Dei spontaneos in obsequium sue voluntatis illuxerat'. [SB:clxxix.]
- 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.AB\(\rightarrow\)AGA.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.
- 80 In Evangelia, Lib. I. Homilia VIII. Op. Tom. I. col. 1460, 1461. [SB:clxxxii.] Stanbrook, 344.
- 81 'intérna 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.C.DBC.
- 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.

- ⁸⁶ Ad summam missam in die Natalis Domini. Op. Tom. VII. col. 305. [SB:clxxxiv.] 1519:56r. has the text incipit 'Quia tempóris'. Bede the Venerable: Homilies on the Gospels, trans Martin and Hurst, Vol 1., 1.8.
- ⁸⁷ In AS:51. 'unigéniti' is set G.FG.GA.G.G.
- ⁸⁸ 1519:56v.
- 89 'deferente', 1519:56v.
- ⁹⁰ 1519:56v.
- ⁹¹ In this note parenthetical numbers indicate the line of music to which the note refers.
 - (1) In AS:51. 'Dóminus' is set G.G.A.
 - (5) In AS:51. '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 'Esron'.
 - (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 'Abía' 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. 'Ozíam' is set G.FEFFE.E.
 - (21) In 1519:57r. 'Jóatham' is set GA.GFEFFE.E.
 - (23) In 1519:57r. 'autem' is set DE.FEDEEDC.
 - (25) In 1519:57r. 'Josíam' is set G.FEFFE.E; 'autem' is set DEG.GG.
 - (26) In AS:52. 'Jechonias' is set G.G.ACBBC.A.
 - (29) In 1519:58r. 'autem' is set DE.FEDEEDC.
 - (33) In 1519:58r. 'Eliud autem' is set E.E.FEDC DE.FEDEEDC.
 - (34) In 1519:58r. the first 'Eléazar' is set F.GFED.EFEEC.C.
- ⁹² 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.'
- ⁹³ 'super', SB:clxxxvii.
- ⁹⁴ 1519:58v.
- 95 Missa in gallicantu.
- ⁹⁶ '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.]
- ⁹⁷ 1519:58v.
- ⁹⁸ In 1519:58v. the final 'Alleluya' is set E.C.Ed.D. In 1531:30v. a marginal indication appears to be 'Isaie.'
- 99 AS:53 has. 'natus est nobis'.

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<sup>100</sup> US-II:32.
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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 ∇ . Balaam, which is the seventh verse of the Sequence of that day. *Crede Michi*, 1495. [SB:cxci.]

^{101 1519:59}v. has only 'Qui tecum vivit et regnat.'

¹⁰² 1519:59v.

this Prose in place of, 1519:59v.

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 &#}x27;after the Principal Rulers.' 1519:60r.

^{106 1531:31}r. has 'ínstrue'. 1531:31r. indicates 'egrégie' as an alternate for 'ecclésie'. In AS:53. 'grátias' is set E.GFDDE.D; in place of 'ínstrue' 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'.

¹¹⁰ Miss at daybreak.

^{111 1531:31}r. adds '\(\mathbb{N} \). O Lord, arise.' but this is redundant in view of the indication that follows.

 $^{^{112}}$ AS:54. does not include the $rac{V}{}$. Glória.

^{113 1531:31}v. 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.

AS:54. shows the simple psalm-tone. AS:54. has a Bb-clef throughout.

¹²⁰ 1519:61v.

¹²¹ 1519:61v.

¹²² In 1519:61v. 'prothomártyr' ends DFGFG; 'Dóminum' is set DFFG.DDCD.D; a Bβ-clef indicates Bβ at 'caritátis'; 'exorásti' is set GF.GAG.ABβ.A; 'cívibus' ends EF.

AS:60. has B_b from 'Te mundi' through 'brávia'. In 1519:62r. 'vénia' is set G.E.C.

^{1519:62}r. 'organa', literally 'organs'.

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:cxcvi.]

- 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.]
- AS:55. has no note for 'in'.
- ¹³⁵ In 1519:62v. 'partum' is set FAB_bAA.AG; 'in muliéribus' is set AC AG.AG.F.F.F.
- 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 'gérminis' for 'géneris'.
- ¹³⁹ In 1519:63r. 'permánsit' is set D.F.FGGF.
- 140 No B_{\flat} 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.
- Octave of Epiphany, Lauds, Ant. 1.
- ¹⁴² 1519:64r.