

THE SARUM RITE  
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Scholarly Edition.

Volume B.

Part II.

Pages 523-548.

Proper of Time.  
On the Day of the  
Circumcision of the Lord.

Edited by William Renwick.

HAMILTON ONTARIO.  
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¶ *On the Vigil of the  
Circumcision of the Lord.*<sup>1</sup>

*At Vespers.*

*Ant.* With thee is the principality. *at ij. Vespers of the Nativity.* 353.

*Ps.* The Lord said. (*cix.*) [354].

*Chap.* The grace of God. 344.

*R̄.* The Word was made flesh. *And this is sung without the Prose.* 335.

*Hymn.* From climes which see. 355.

*V̄.* As a bridegroom.

[*R̄.* The Lord coming out of his bride chamber.]<sup>2</sup>

*Qui de terra est.* AS:75; 1519:91r; 1531:46r.

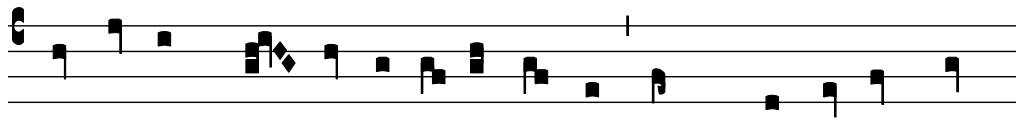
Ant.  
III.i.



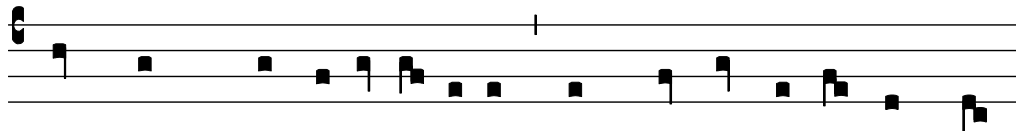
E that is of the earth \* speaketh of the earth : he

4464.

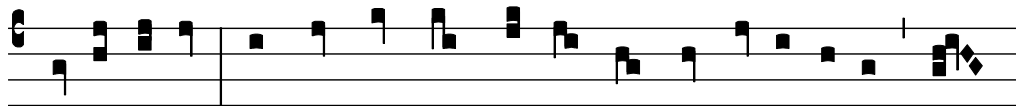
On the Vigil of the Circumcision of the Lord.



that cometh from heaven is a-bove all, and what he hath seen



and heard, that he testi- fi- eth ; and no man re-ceiv-eth his




testimony. But he that hath re-ceiv-ed his testimony hath



set to his seal that God is true. *Ps.* My soul doth magnify. 52\*.

[Let us pray.]<sup>3</sup>

 God, who permittest us to celebrate the Octave of our Saviour's birth : make us, we beseech thee, to be ever defended by his


*Prayer.*

Divinity, by whose coming<sup>4</sup> in the flesh we are restored. Who liveth and reigneth with thee.

*Let no Memorial be made at this Vespers nor at Matins on the morrow.*

 *At Compline.*

*Nato Domino.* AS:76; 1519:91r; SB:227; cclxxxiii.

3854. Ant.  
VIII.i.  




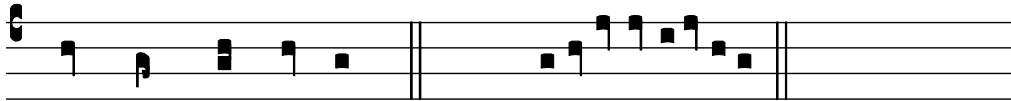
T the Lord's \* na-ti-vi-ty, the choirs of angels chan-

On the Day of the Circumcision of the Lord.

---



ted say-ing : Salvation to our God, seated on the



throne, and to the Lamb. *Ps.* When I called. (4.) [468].

[*This Antiphon is sung daily at Compline until the Vigil of the Epiphany.*]<sup>5</sup>

*Chap.* Thou, O Lord. [471].

*Hymn.* O Saviour. [476].

*℟.* Keep us, O Lord. [474].

*Ant.* Alleluya. The Word was made flesh. [479]. *Ps.* Nunc dimittis. [474].

*Let the Preces &c. which pertain to Compline be completed.* [510].

*This Compline is not changed until the Vigil of the Epiphany.*



[*On the Day of the  
Circumcision of the Lord.*]

¶ *At Matins.*

*Invitatory.* Christ is born unto us. O come, let us adore. 309.

*Ps.* Come let us praise. 17\*.

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

¶ *In the j. Nocturn.*

*Dominus dixit ad me.* AS:76; 1519:91v; 1531:46r.<sup>6</sup>

1. Ant.  
VIII.ii.  
2406.


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


this day have I be- got-ten thee. *Ps.* Why have the Gentiles.

(ij.) [18].

On the Day of the Circumcision of the Lord.

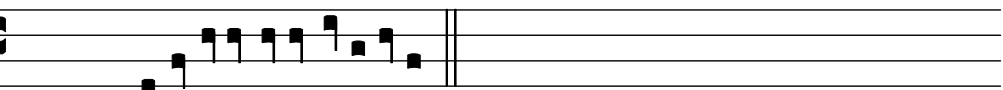
*In sole posuit tabernaculum.* AS:76; 1519:91v; 1531:46r.

2. Ant.  
V.i.  3287.

 E hath set \* his ta-ber-nacle in the sun : and

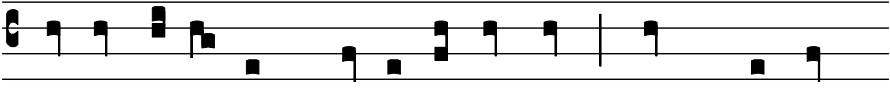
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he, as a bridegroom coming out of his bride chamber.

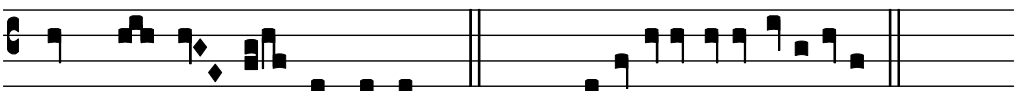
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*Ps.* The heeavens shew forth. (*xviiij.*) [□□].

*Elevamini porte eternas.* AS:76; 1519:91v; 1531:46r.

3. Ant.  
V.i.  2631.


 E ye lifted up, \* O e-ternal gates : and the King

 ||

of glo- ry shall enter in. *Ps.* The earth is the Lord's. (*xxiiij.*) [108].

℣. As a bridegroom. 313.

*First Lesson.* [Bede on Luke. Book. 1. Chap. 7.]<sup>7</sup>

 HE ritual and religious observance of circumcision originated, dearly beloved brethren, with the blessed patriarch Abraham. When he was still in the state of being uncircumcised, he believed perfectly in God, and it was reputed to him unto justice : he

received the sign of circumcision, a seal of the justice of the faith, which he had, being uncircumcised. Now circumcision hath multiple typological and figurative meanings. For it was a seal, as was said above, of the justice of Abraham's faith, and it was the mark of his line, purifying those

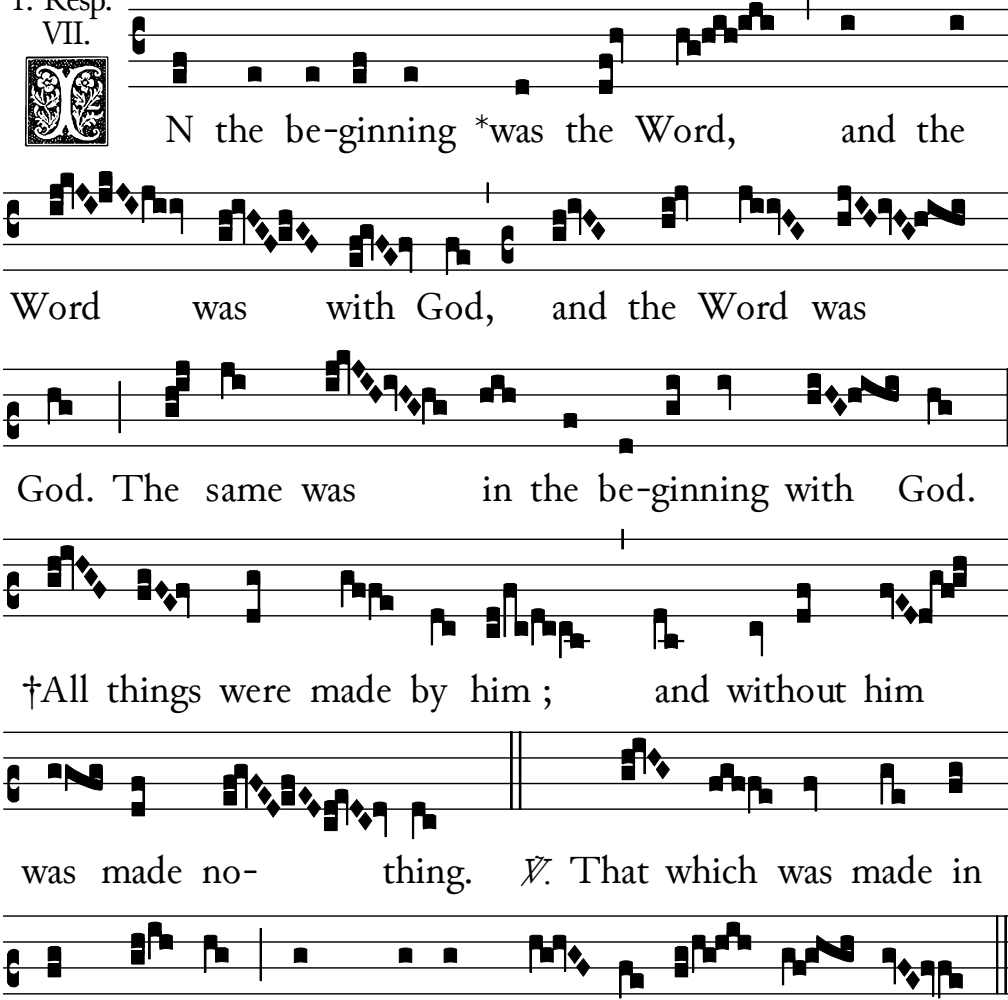
On the Day of the Circumcision of the Lord.

which would belong to that line and that faith, from all defilement of the flesh and of the spirit. It was also a prophecy that from that line would be born a Saviour, who in the present time would cleanse us through

baptism from all the defilement of death-bringing acts, and <who> in the future would free us by <his> resurrection from the universal corruption of death itself.

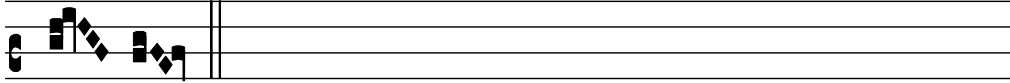
*In principio erat Verbum.* AS:76; 1519:91v; 1531:46r.<sup>8</sup>

1. Resp.  
6927. VII.



**I**N the be-gin-ning \*was the Word, and the  
 Word was with God, and the Word was  
 God. The same was in the be-gin-ning with God.  
 †All things were made by him ; and without him  
 was made no- thing. ∕. That which was made in  
 him was life : and the life was the light of men.





†All things.

*Second Lesson.*

[46v.] **A**ND circumcision signifieth especially the gift of forgiveness which would offer release from the sin of Adam's transgression. It pleased the one who was the giver of grace and of the law to be ministered to at that time by the ceremony of circumcision. For the one who now saith, Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God is the same one which said then, The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people : because he hath broken my covenant. Surely the covenant was not about the question of circumcision, since it was not the infant, who could not yet understand, but rather the adults,

which did know how to observe it, who broke it. The true covenant was that which God entered into with the first man, for everyone who hath lived his life on earth for even one day is guilty of having transgressed, and therefore he is not unaware of needing some saving remedy. Even before the time of circumcision, and also after circumcision was given, there were faithful people from foreign nations, such as Job, the exemplar of patience, and his friends and children which saved themselves and their families from original sin, either by sacrificial offerings, or, more certainly, by their faith alone, because The just man liveth by faith, and Without faith it is impossible to please God.

*Benedictus qui venit.* AS:76; 1519:92r; 1531:46v.

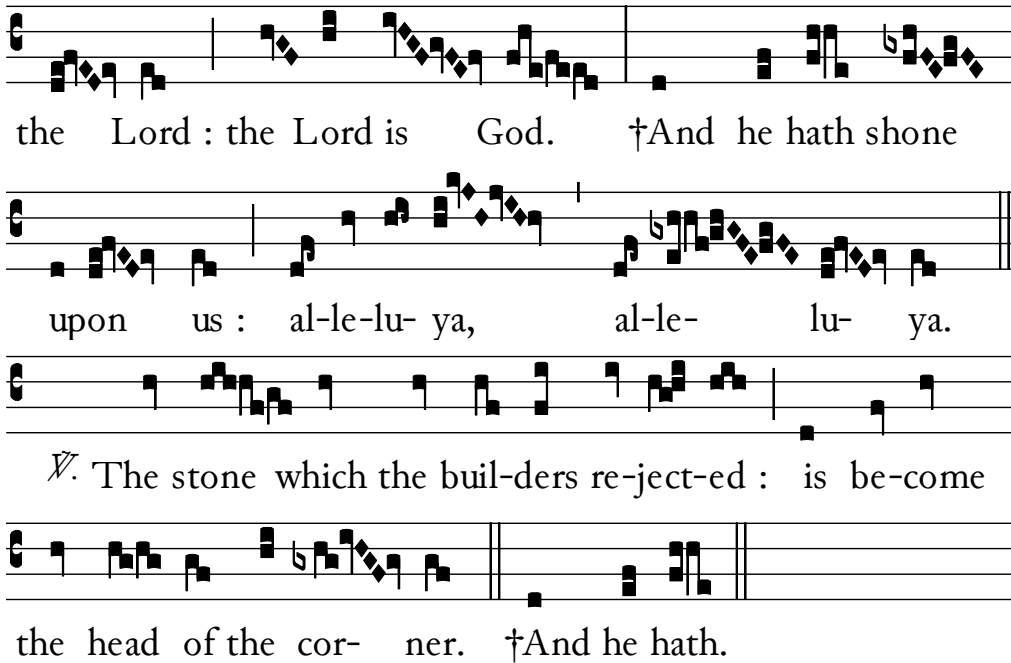
2. Resp.  
V.



Lessed be he \* that com-eth in the name of

6251.

On the Day of the Circumcision of the Lord.



the Lord : the Lord is God. †And he hath shone  
upon us : al-le-lu-ya, al-le- lu- ya.

6251a. *℟.* The stone which the buil-ders re-ject-ed : is be-come  
the head of the cor- ner. †And he hath.

*Lesson iij.*

**T**Ruly those which, since they were engendered from a heritage of sin, are conceived in iniquities, and born in guilt, also need remedies of this sort. Our Redeemer, however, who would take away the sin of the world, came into the world without sin. Just as he obtained remedies for us by his baptism, that is, to cleanse us of our wickedness, he consecrated the waters of baptism into which he descended, so also by the circumcision which he received, he did not wipe away his own offences (since there were none), but he taught us that the former condition of our nature was to be made new in him,

and now indeed the stain of its evil vices was to be wiped away through him, signifying also that in the last<sup>9</sup> day it would be completely restored in many respects from the plague of mortality and death itself. Hence it is fitting that Jesus is declared to have been circumcised on the eighth day, for it is not easy to read this concerning anyone in the Old Testament, although it was very often commanded regarding everyone, except only for the case of Isaac, who as the son of promise is the first one reported to have received circumcision on the eighth day. But thou.

On the Day of the Circumcision of the Lord.

*Ecce Agnus Dei.* AS:77; 1519:92r; 1531:46v.<sup>10</sup>

3 Resp.  
VII.

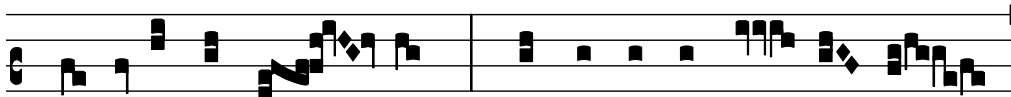


E- hold \* the Lamb of God, who tak- eth away

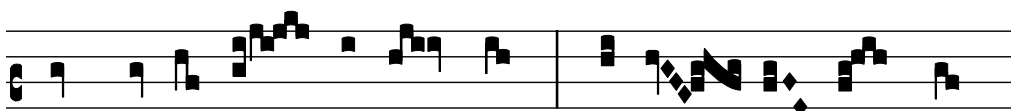
6575.



the sin of the world : be- hold him of



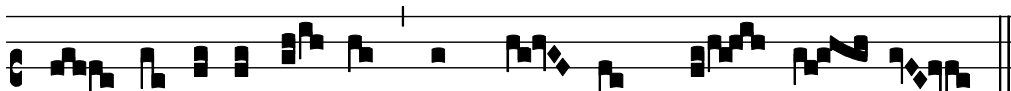
whom I said unto you. †He that cometh af- ter me



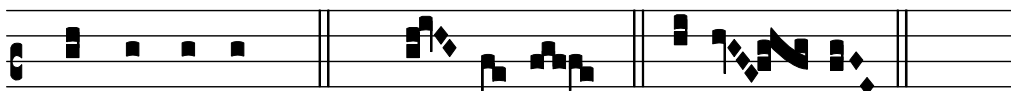
is pre-fer-red be-fore me. ‡The lat- chet of whose



shoe I am not wor- thy to un-loose. ⚡. This



is the testimo- ny to which John bare wit- ness.



†He that cometh. ⚡. Glor- ry be. ‡The lat- chet.

6575a.


¶ *In the ij. Nocturn.*

*Speciosus forma.* AS:77; 1519:93v; 1531:46v.

4989. 4. Ant.  
I.viii.

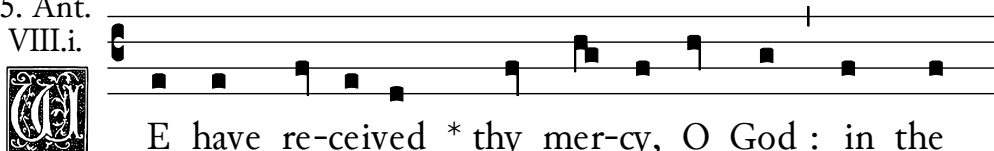


Hou art beau-ti-ful \* a bove the sons of men : grace

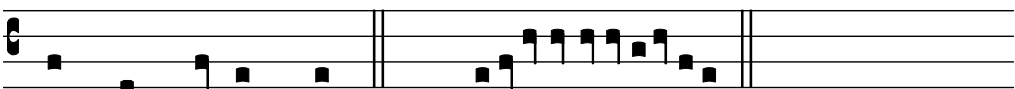


is poured abroad in thy lips. *Ps.* My heart hath uttered.  
(*xliiij.*) [229].  
*Suscepimus Deus.* AS:48, 77; 1519:53v, 93v; 1531:46v.<sup>11</sup>

5084. 5. Ant.  
VIII.i.



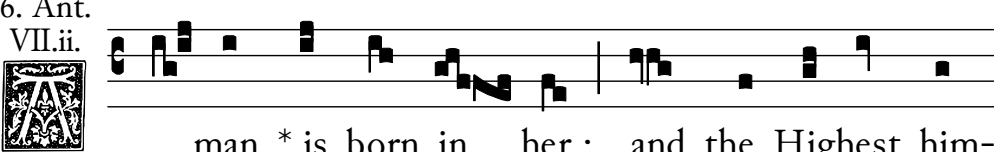
E have re-ceived \* thy mer-cy, O God : in the




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

*Homo natus est.* AS:77, 85; 1519:93v, 111v; 1531:46v.<sup>12</sup>

3130. 6. Ant.  
VII.ii.



man \* is born in her : and the Highest him-



self hath founded her. *Ps.* The foundations. (*lxxxviij.*) [299].

℣. He hath cried out to me. 321.

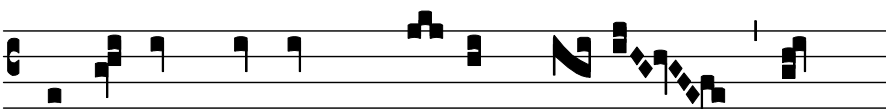
*Lesson iiij.*

**I**T is good, I say, that Jesus was circumcised on the eighth day, for clearly what we have said above hath two senses—it is a renewal which is of the present time and one which is in the future, and it is a renewal which is of the spirit and one which is of the body—and both were prefigured in his resurrection and someday will be completed in ours. Indeed, concerning our first resurrection, which for now is celebrated by amendment of life and faith, the Apostle saith : All we who are baptized in Christ Jesus are baptized in his death : as Christ is risen<sup>13</sup> from the dead by the glory of the Father, so we also may walk in newness of life. Concerning the second <resurrection>, which is hoped for at the end, he saith : For if we believe that Jesus died, and rose again : even so them who have slept through Jesus will God bring with him. It is clear to nearly everyone that the number eight is appropriate to the glory of the

resurrection. For the Lord rose on the eighth day, the day after the seventh day, which is the sabbath, and we ourselves will also rise, as it were in an eighth period of time, after the six ages of this world, and after the seventh age, which will be a sabbath of souls who for the time being are living in another life. Then <will we be> truly circumcised, that is, perfected from every vice of corruption and fleshly concupiscence, among which lust rules : then truly the cutting of our foreskin will be accomplished. For the Lord hath said : The children of this world marry, and are given in marriage : but they that shall be accounted worthy of that world and, of the resurrection from the dead, shall be neither married, nor take wives. Neither can they die any more : for they are equal to the angels, and are the children of God, being the children of the resurrection.

*Nesciens mater.* AS:77; 1519:93r; 1531:46v.<sup>14</sup>

4. Resp.  
VII.



HE vir-gin Mother, \* know-ing no man, brought

7212.

On the Day of the Circumcision of the Lord.

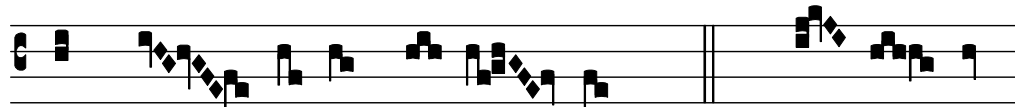


forth with-out pain the Sav-iour of the world.



†Him, the King of the An- gels, the Vir- gin a- lone fed

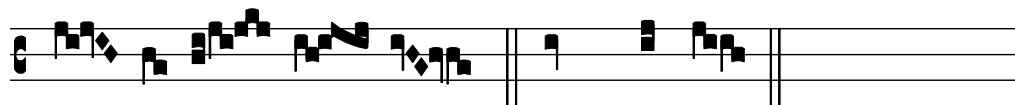
7212b.



[47r.] from her heaven -fil- led breasts. ∕. Bles- sed is



the womb of the Virgin Ma- ry, which bore the Son of the



e- ternal Fa- ther. †Him, the King.

*Lesson v.*

**H**owever, because this is a homily about circumcision, I wish to inquire why Moses so often refereth to the law of circumcision as both given by God to the patriarchs and impressed upon himself, but he himself, during the whole time that he was in charge, wanted no one to be circumcised, except only for the case of his own son, whose mother took up a very sharp rock and circumcised him, so that he would not be slain by the Lord. But he left

all those who were born in the desert to be circumcised by Joshua, thus interrupting for a period of forty years a divinely ordained practice which had been observed for four hundred and six years, but contradicted by the course which he followed in his own life. Without detracting from the understanding of my predecessors, I will briefly say what I myself think concerning this : Moses preacheth circumcision, but Joshua carrieth it out, for the law was given by Moses ;

On the Day of the Circumcision of the Lord.

grace and truth, however, came by | things produceth nothing unless  
 Jesus Christ. And the letter ordering | grace be there to bring it forth.

*Continet in gremio. AS:77; 1519:93r; 1531:47r.<sup>15</sup>*

5. Resp.  
 VIII.



N her lap the vir-gin mo- ther of

God holdeth the ru- ler of heaven and earth, whom the

whole world cannot con- tain. †In whom the joyful world

gains strength under a noble lea- der. ∕. Heaven-

ly grace hath enter-ed the womb of a chaste mo-ther,

and a maiden's body beareth secrets unknown to

her. †In whom.

her. †In whom.

her. †In whom.

her. †In whom.

her. †In whom.

her. †In whom.

*Sixth Lesson.*

**W**hile Moses was preaching, the  
 state of being uncircumcised

increased, for, as the Apostle saith, By  
 the works of the law no flesh shall be

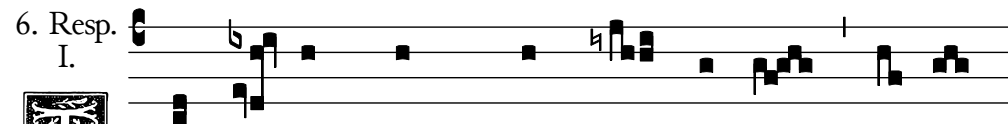
On the Day of the Circumcision of the Lord.

justified before him. For by the law is the knowledge of sin. And in another place he saith, For until the law sin was not<sup>16</sup> in the world, but sin was not imputed, when the law was not. And again, Now the law entered in that sin might abound. For I had not known concupiscence,<sup>17</sup> if the law did not say : Thou shalt not covet. But sin taking occasion by the commandment, wrought in me all manner of concupiscence. When the people were led into the promised land by Joshua, he cut by knives made of rocks the uncircumcised state which had increased while Moses was


living, for where sin abounded, grace did more abound. Now why did Joshua use knives made of rock for circumcising ? You will understand when you read that the rock was Christ, and upon this rock I will build my church. What the law could not do, in that it was weak through the flesh ; God sending his own Son, in the likeness of sinful flesh and of sin, hath condemned sin in the flesh ; that the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit. But thou [O Lord].

*Confirmatum est.* AS:78; 1519:93v; 1531:47r.<sup>18</sup>

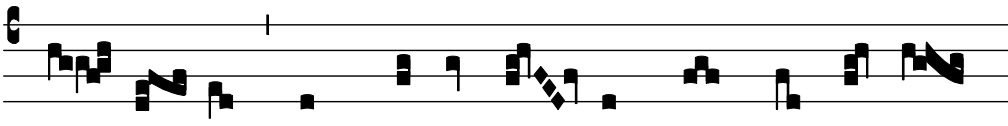
6314. 6. Resp. I.



**T**HE Vir- gin's heart \* was strengthen-ed when at



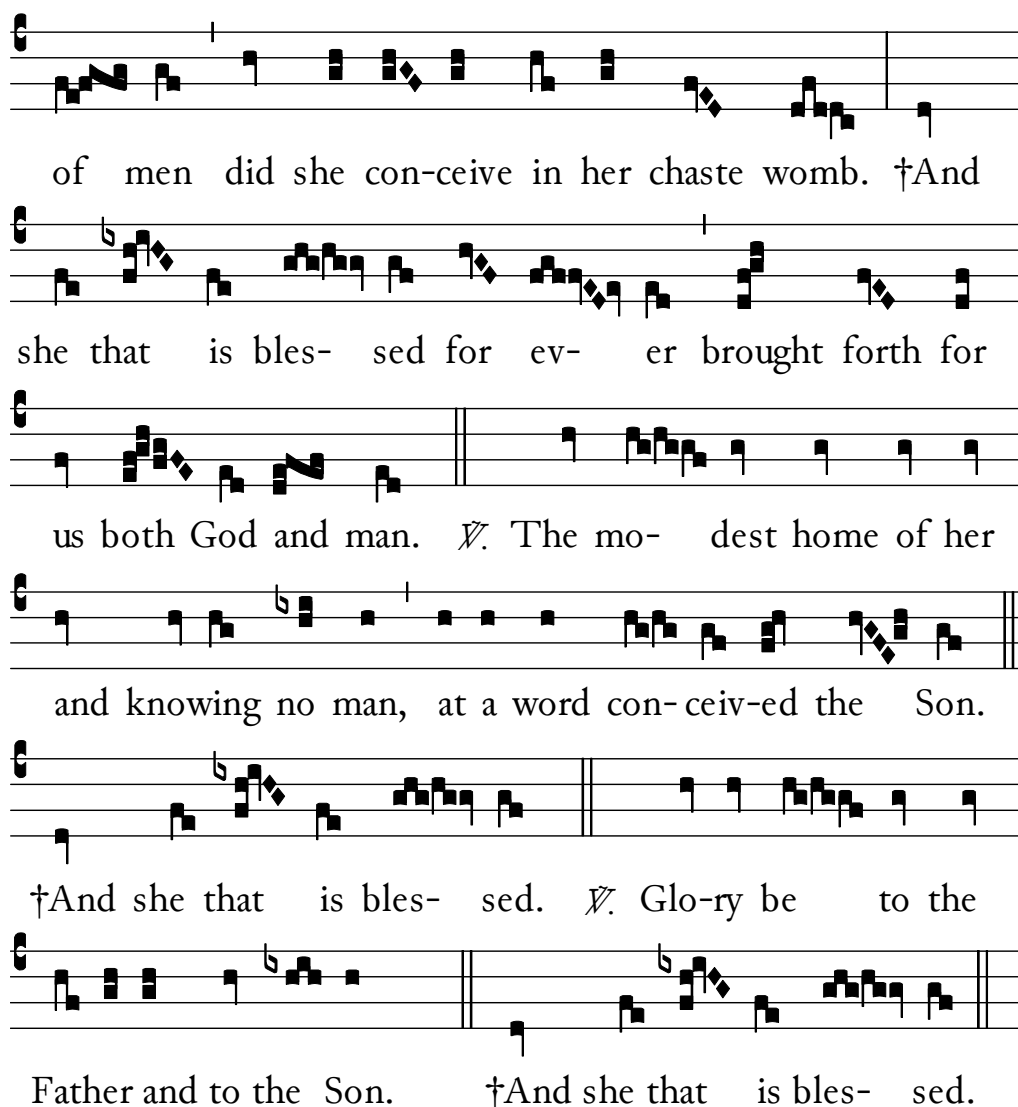
the message of an angel she con-ceived di-vine



mys- te- ries : him that is fair- er than the children



On the Day of the Circumcision of the Lord.



of men did she con-ceive in her chaste womb. †And  
she that is bles- sed for ev- er brought forth for  
us both God and man. √. The mo- dest home of her  
and knowing no man, at a word con- ceiv- ed the Son.  
†And she that is bles- sed. √. Glo-ry be to the  
Father and to the Son. †And she that is bles- sed.

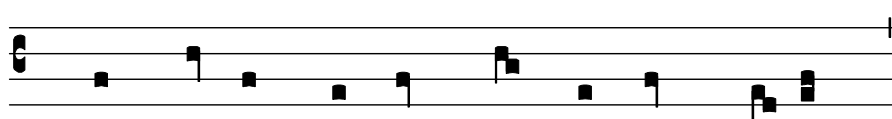
6314a.

¶ *In the iij. Nocturn.*

*Exultabunt omnia ligna. AS:78; 1519:93v; 1531:47r.*

7. Ant.

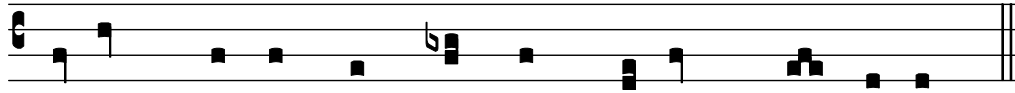
V.i.



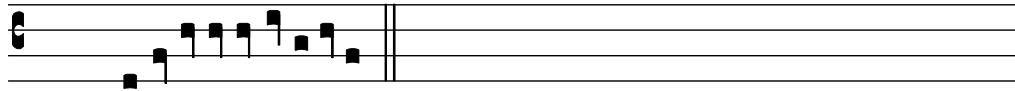
Hen shall all the trees \* of the woods re-joyce

2811.

On the Day of the Circumcision of the Lord.



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



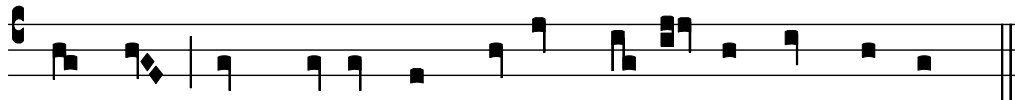
*Ps.* Sing ye to the Lord. *j.* (*xcv.*) [307].

*In principio et ante secula.* AS:78; 1519:94r; 1531:47r.<sup>19</sup>

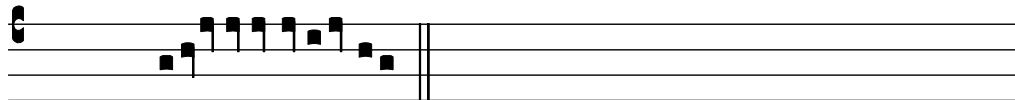
3273. 8. Ant.  
VIII.i.



N the be-ginning \* and be-fore all a-ges the Word



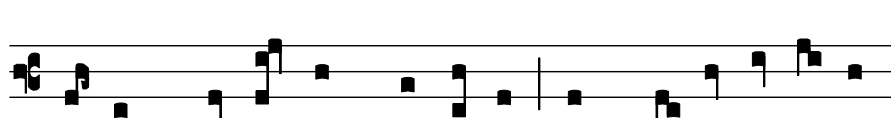
was God : and he is born for us the Sav-iour of the world.



*Ps.* The Lord hath reigned. (*xcvj.*) [308].

*Ante luciferum genitus.* AS:78; 1519:94r; 1531:47r.<sup>20</sup>

1434. 9. Ant.  
II.i.

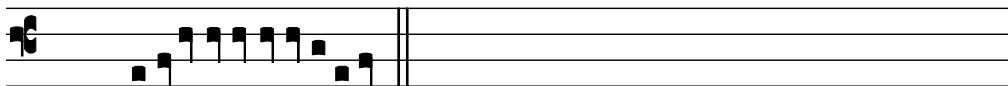


E-fore the daystar \* be-gotten : and be-foreall a-ges



the Lord : our Sav-iour hath deigned to be born this day.

On the Day of the Circumcision of the Lord.



Ps. Sing ye to the Lord. ij. (xcvij.) [320].

℣. The Lord hath made known.

[℟. His salvation.]<sup>21</sup>

*The Gospel according to Luke ij. [21.]*



**A**T that time. After eight days were accomplished that the child should be circumcised, his name

was called Jesus. And so forth.

*Homily of the Venerable Bede, Priest.*<sup>22</sup>


**T**HE evangelist expresseth the holy and venerable memory of this present day indeed in few words : but he leaveth it laden with no small power of heavenly mystery. For soon after it was related that at the Lord's nativity, of whose joys angels raised up worthy praise, shepherds celebrated by devoutly visiting, all which then heard were marvelling : <and> we likewise according to our ability recently (by the Lord's bounty) have

performed with suitable solemnities of masses and hymns : he hath subjoined and also hath said, And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb. These are the joys of today's feast which are to be venerated. This is the solemnity of a sacred<sup>23</sup> day : these are the most holy gifts of heavenly benevolence of which, commending to the hearts of the faithful, the Apostle saith, Because when the fulness of the time was come, God sent his Son, made of a woman, made under the law : that he might redeem them who were under the law : that we might receive the adoption of sons.

[47v.]

On the Day of the Circumcision of the Lord.

*O regem celi.* AS:78; 1519:94r; 1531:47v.<sup>24</sup>

7297. 7. Resp. I.  King \* of hea- ven, such a re-tinue at-  
tend- deth thee : plac-ed in a sta- ble is he who con-tain-  
eth the world. †He li- eth in a-man-ger, and in  
7297d. the clouds he thun- der- eth. ✠. He who a-lone rul- eth  
heaven and earth through the ag- es. †He li- eth.

*Eighth Lesson.*

**F**OR by a great dispensation of benevolence for the redemption of the human race God the Father deigned to send not an angel, nor an archangel, but his only begotten Son. Because we were unable to see him in the splendour of his divinity : instead hand he provided by a great act of love that he should bring him forth born of a woman, that is conceived from the substance of maternal flesh

without paternal admixture, a true man in appearance to mankind : who in divine power and substance remaining throughout what he was : would put on the true infirmity of mortal nature which he did not<sup>25</sup> have. And in order to commend to us the necessity of the virtue of obedience by a particular example : God sent his Son into the world created under the law. Not that he

On the Day of the Circumcision of the Lord.

should be under any obligation to the law, for One is our Master, One is Lawgiver and Judge : but that he might by his compassion help those which put under the law had been unable to carry the burden, and that

from the servile condition which under the law had been snatched away : he might restore by his bounty into the adoption of sons which is through grace.

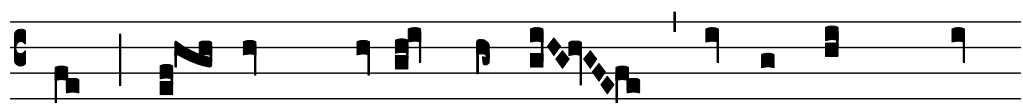
*Congratulatmini michi.* AS:78; 1519:94r; 1531:47v.<sup>26</sup>

8. Resp.  
VII.



6322.

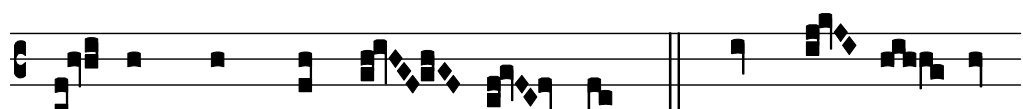
E-joyce with me \* all ye who love the



Lord : for though be-ing lowly I was found pleas-



ing to the most High. †And from my womb

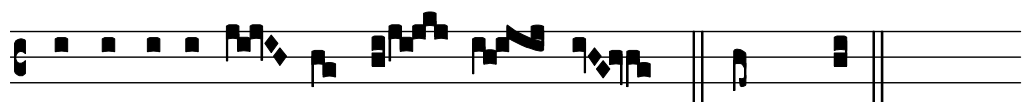


6322b.

I gave birth to God and man. ⁊. All ge- ne- ra-



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



the humi-li-ty of his hand-maid. †And from.

*Ninth Lesson.*

**T**herefore<sup>27</sup> he received in the flesh the circumcision decreed by the law : who appeared in the flesh entirely without blemish of corruption. And he who came in the likeness of sinful flesh, but not in sinful flesh : did not reject the remedy by which customarily sinful flesh is made clean, just as he himself also underwent the flowing water of baptism by which he wished the people of the new grace to be washed from the filth of sins : not of necessity, but for the sake of example. And indeed thou of your brotherhood ought to know, because in the law circumcision provided the same help of a salutary treatment against the wound of original sin : that now baptism is accustomed to provide in the time of revealed grace : except that they were not yet able to enter the gate of the kingdom of heaven,

until by coming he who gave the law would give his blessing: that the God of gods might be seen in Sion. Thus far in the bosom of Abraham after death consoled by blessed rest they awaited with blessed hope the entry into heavenly peace. Indeed he who now through his Gospel terribly and beneficially declares, Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God : himself formerly through his law proclaimed, The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people : because he hath broken by covenant, that is because by sinning Adam transgressed the pact of life entrusted to mankind in paradise in which all sinned. He will pass away from the company of the saints : if he has not been assisted by bath of salvation.

*R.* The Word was made flesh. *as above on the Day of the Nativity of the Lord, ix. 335. And let it be sung without the Prose : whether it be a Sunday or not.*<sup>28</sup>

*Psalm. Te Deum. [48].*

[*Before Lauds.*]

*V.* The Word was made flesh. *as above on the Day of the Nativity. 341.*

¶ *At Lauds.*

*O admirabile commercium.* AS:79; 1519:94v; 1531:47v.<sup>29</sup>

1. Ant.  
VI.



3985.

wondrous \* interchange, the Cre-a-tor of hu-  
man-kind, tak-ing upon him a liv-ing body, hath deigned  
to be born of a Vir-gin : and as a man, coming forth  
without seed, hath bestowed upon us his di-vi-ni-ty.

*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Quando natus es.* AS:79; 1519:94v; 1531:47v.

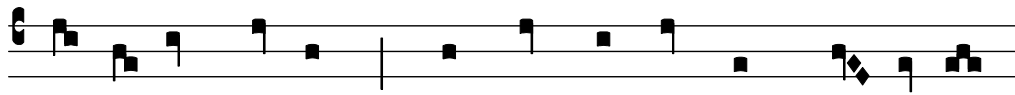
2. Ant.  
III.i.



4441.

Hen thou wast born \* in-effably of a Vir-gin, then  
were the scriptures ful-fill-ed : Thou didst come down like

On the Day of the Circumcision of the Lord.



rain up-on the fleece : that thou mightest save the human

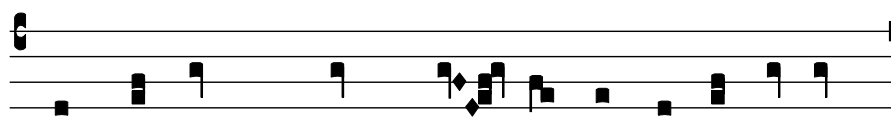


race, we praise thee, O our God. *Ps.* Sing joyfully to God.  
(*xcix.*) [53].

*Rubum quem viderat.* AS:79; 1519:95r; 1531:47v.<sup>30</sup>

3. Ant.  
IV.iii.

4669.



N the bush \* which Mo- ses saw unconsumed,



we acknowledge the pre-servation of thy glo-ri-ous virgi-



ni-ty, Mother of God, intercede for us. *Ps.* O God, my God.  
(*lxi.*) [54].

*Germinavit radix Jesse.* AS:79; 1519:95r; 1531:47v.

4. Ant.  
I.v.

2941.



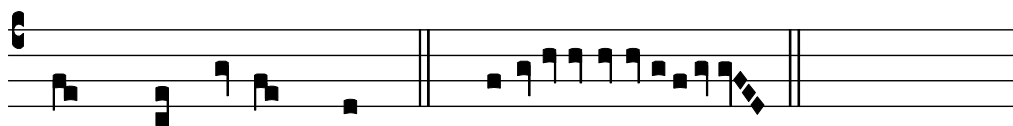
root hath sprung \* from Jesse, a star hath a-



ris-en from Ja-cob : a Virgin hath born the Sav-iour, we



On the Day of the Circumcision of the Lord.



praise thee, O our God. *Ps.* O All ye works of the Lord.  
(*Daniel iij.*) [55].

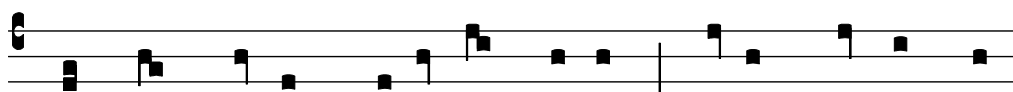
*Ecce Maria geunit.* AS:79; 1519:95r; 1531:47v.

5. Ant.

V.i.



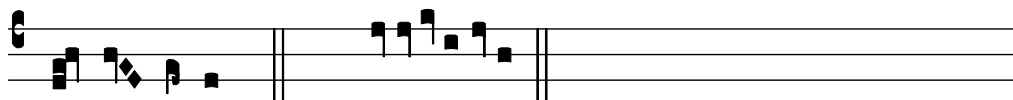
Ehold, Ma-ry \* hath brought forth for us a Saviour :



whom John, see-ing, cri-ed out, say-ing : Behold the Lamb of



God : behold him who tak-eth away the sins of the world,



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

*Chap.* The grace of God. 344.

*Hymn.* From climes which see. 344.

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

*Mirabile mysterium.* AS:79; 1519:95v; 1531:47v.<sup>31</sup>

Ant.

VIII.i.



wondrous \* myste-ry is made known, this day na-

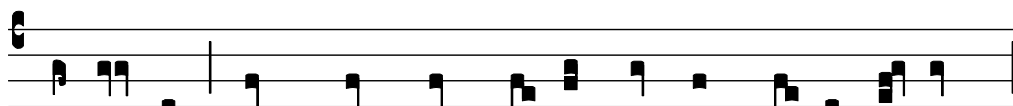
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3763.

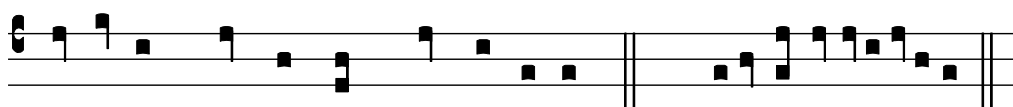
On the Day of the Circumcision of the Lord.



tures are alter-ed, God is made man : that which he was he



remain-eth : and that which he was not hath he ta-ken up :



suffer-ing no mingling nor di-vision. *Ps.* Blessed be the Lord.  
65\*.

*Prayer.* O God, who permittest us. 524.

¶ *At j.*

*Ant.* O wondrous interchange. *j. of Lauds.* 543.

*Ps.* Save me, O God. (*liij.*) [110].

[48r.] *Ant.* Thanks, O God. [115].

*Ps.* Quicumque. [116].

¶ *At iij.*

*Ant.* When thou wast born. *ij. of Lauds.* 543.

*Ps.* Set before me. (*cxviiij. iij.*) [148].

*The Chapter, R̄. and V̄. are said as on the Day of the Nativity of the Lord at all the Hours, with the Prayer of this day.*

¶ *At vj.*

*Ant.* In the bush. *ij. of Lauds.* 544.

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

¶ *At ix.*

*Ant.* A root hath sprung. [*iiij. of Lauds.*] 544.

*Ps.* Thy testimonies. (*cxviiij. ix.*) [169].

¶ *At Vespers.*

*Ant.* With thee is the principality. *at ij. Vespers of the Nativity.* 353.

*Ps.* The Lord said. (*cix.*) [343].

*Chap.* The grace of God. 344.


*R̄.* The virgin's heart. *vj.* 536.

*Hymn.* From climes which see. 344.

*℟̄.* Blessed be he that cometh. 347.

*Magnum hereditatis mysterium.* AS:79; 1519:95v; 1531:48r.<sup>32</sup>

Ant.  
II.i.



great \* myste-ry of in he- ri-tance : the womb  
of one who knew not a man is made the temple of God,  
he, tak-ing flesh from her, is not de-fil-ed, all nations  
shall come, say- ing : Glorry be to thee, O Lord.

3677.

*Ps.* My soul doth magnify. 54\*.

*Prayer.* O God, who permittest us. 524.

*Memorial of Saint Stephen only.*

*Ant.* Thou art the foremost. 360.

*℟̄.* Thou hast crowned him. **XX.**

On the Day of the Circumcision of the Lord.

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*Prayer.* Grant to us, we beseech thee. 359.



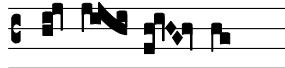
## Notes.

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<sup>24</sup> In 1519:94r. 'núbibus' begins FGFD.

<sup>25</sup> nunc, in *Breviario*, non, in *Beda*. [SB:ccxci.]

<sup>26</sup> In AS:78. 'diligitis' is set G.GCD.DCCBA.CABCBA. In AS:78. 'altíssimo' is set thus:



al-tís- si- mo.

'viscéribus' ends GACGGF.

<sup>27</sup> 'ergo', SB:ccxci.

<sup>28</sup> The Prosa referred to is 'Quem éthera et terra.' It appears in the Processionale.

<sup>29</sup> In 1519:94v. this antiphon appears a fifth lower and uses B<sub>♭</sub>.

<sup>30</sup> In 1519:94v. 'agnóvimus' ends on G; the psalm-tone appears as IV.iii.

<sup>31</sup> 1531:47v. has 'id quod'. In AS:79. the final word, 'divisiónem' appears a third lower.

<sup>32</sup> In AS:79. 'carnem' is set Ca.G. In 1519:95v. this antiphon appears a fifth lower in the F-clef.