

THE SARUM RITE
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Proper of Time.
On the Vigil of the Epiphany.
On the Day of the Epiphany.

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HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXVIII.

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¶ On the Vigil of the Epiphany.

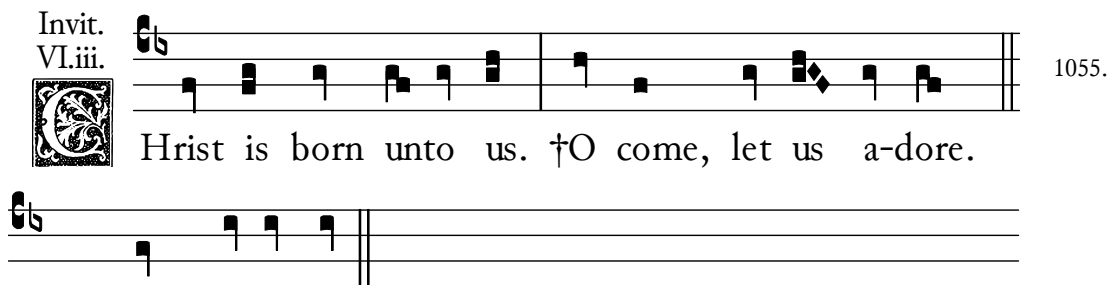
[On the Vigil of the Epiphany if it shall not be a Sunday then let the service be made this way.]¹

[At Matins.]

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

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

Invit.
VI.iii.



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

Ps. Come let us sing. 37*.

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

Ant. The Lord hath said.⁴ 526.

Ps. Why have the Gentiles. (ij.) [18]. and the other Antiphons together with their Psalms as on the day of the Circumcision of the Lord, except for the ninth Antiphon which will be A Virgin by a word. which is found after Vespers of the Innocents.⁵ 363.

Ps. Sing ye to the Lord. ij. (xcvij.) [285].

℟. The Lord hath made known. 539.

[Lesson j.]⁶ According to Matthew ij. [19–20.]



AT that time. When Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying : Arise, and take the child and his mother, and go into the land of Israel. And that which
B-13.

followeth.

Homily taken from divers tracts.

[From Haymo⁷ and others.]

THE death of Herod [the king]⁸ : brings the end of malicious contentions which at this time raged against the church in Judea. Moreover this is indicated in a dream : because angels are present to those

dead to the world. Since then by the death of Herod Jesus returned to the land of Israel : He declared the end of the age, which Enoch and Elijah proclaimed : the insensible Jews presently shall be reluctant to receive through the blaze : the faith of truth. And rightly when he quitteth Judea,

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

R. O King of heaven.⁹ *as on the day of the Circumcision, vij. 540.*

Lesson ij.

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

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

R. Rejoice with me. *vij. 541.*

Lesson iij.

NOW at the doom by Herod Joseph fearing Archelaus passed into Judea in dread : by the warning angel he withdrew into Nazareth in Galilee : finally the time appointed for the church was at hand : when in accordance with the universal

blindness which now exists of that race with which it does not stop persecuting the Christians to a great extent, a more bitter persecution will arise in certain <followers> of Antichrist. Therefore the region of Judea in which Archelaus reigned, which is

claimed to be interpreted leo, about which the Apostle saith, Your adversary the devil, as a roaring lion,

goeth about seeking whom he may devour : showeth forth the perfidious followers of Antichrist. But thou.

R. The Virgin's heart. *vj.* 536.

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

[*Before Lauds.*]¹¹

V. The Word was made flesh. 329.

¶ *At Lauds.*

This single Ant. O wondrous interchange. 543. *Whether it be a Sunday or not Ps.* The Lord hath reigned. (*xcij.*) [52].

Chap. The grace of God. 344.

Hymn. From climes which see. 344.

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

Ant. Blessed is the womb. 364.

Ps. Benedictus. 60*.

Prayer.

MAY the brightness of the approaching festival,¹² we beseech thee, O Lord, enlighten our hearts : that so we may be able to free

ourselves from the darkness of this world, and may come to the land of eternal light. Through [the same]¹³ Lord.

Memorial of Saint Thomas.

Ant. Stretch forth to us. 497. *V.* Pray for us.¹⁴ 494. *Prayer.* O God, for whose Church. 471.

Memorial of Saint Edward.

Ant. Well done. **XX.** *V.* The just shall spring.¹⁵ 392. *Prayer.* O God, who didst manifest. 566.

*Memorial of All Saints.*¹⁶

[*With this*]¹⁷ *Ant.* The saints shall rejoice. [213]. *V.* God is wonderful. [214].
Prayer. We beseech thee, O Lord. [214].

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

¶ *At Prime.*

Ant. O wondrous. 543.

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

Ant. Glória tibi Trínitas. [116].

Ps. Quicumque vult. [116].

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

R. Jesu Christe. [124]. *With the Melody, as on the Vigil of the Nativity of the Lord when it falls outside of Sunday : let it be sung as aforementioned, namely on the first Sunday in the Advent of the Lord : with the rest that pertains to Prime.*

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

¶ *At iij. and at the other Hours : let the festival Melody be sung*¹⁸ *as on Sundays granted that it not be a Sunday : let the Antiphons, Psalms, Chapters, Responsories, Versicles, be said as on the day of the Circumcision : together with this Prayer, May the brightness.*
571.

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

[*Vigil on Sunday.*]

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

At Matins.

*Let the Invitatory be begun by two Rulers of the Choir [in silken Copes]*¹⁹ *at the Choir Step with the same Melody as on the day of the Nativity of the Lord : and let it be sung through by the Choir.*

Invit. Christ is born. 309.

Ps. Come let us praise. 17*.

Let the Hymn, Antiphons and Psalms be sung as on the day of the Circumcision of the Lord except for the ninth Antiphon which will be A Virgin by a word. found after Vespers of the Innocents. 363.

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

℟̃. As a bridegroom. 313.

*And let there be ix. Lessons.*²⁰

*The j. three Lessons from a Sermon of Blessed Maximus, Bishop.*²¹

First Lesson.

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

that prepared such a Judge for the incredulous : in trust sent ahead this Redeemer. in order that mercy running before would precede the severity of the approaching Judge. Therefore Christ is born : but in his nativity our life hath birth of everything : because we which have lost the foremost privilege of birth, by visiting the divine birth of Christ return to life. The virgin Mary bringeth forth : but the same herself hath brought forth the Author. She <hath given forth into the world a man which was not accepted by man. But thou [O Lord].²²

℟̃. In the beginning was the Word. j. 489.

Second Lesson.

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

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

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

likewise asserteth blessed Luke the Evangelist, <that> extraordinary reporter of the begetting of the Lord, saying, The angel Gabriel was sent from God to Mary a virgin espoused to a man whose name was Joseph. And said unto her, Behold thou shalt conceive in thy womb, and shalt bring forth a son : and thou shalt call his name Jesus. Now Jesus, beloved : in Latin speech is called Saviour. But thou [O Lord have mercy upon us].²³

R. Blessed be he that cometh. *ij.* 529.

Lesson iij.

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

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

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

created everything, bathed the earth in light, adorned heaven with stars : and clothed the sun with fiery brightness. Indeed <he> is wrapped in cloth : but these clothes were given a new star shining for the magi, and <were> honoured by exulting angels.

R. Behold the Lamb of God. *ijj.* 531.

Let the three middle Lesson be said [of Saint Thomas]²⁴ together with the Versicles and Responsories of the first Nocturn [of the History]²⁵ of the first day. 478.

Lesson iij.

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

deliberation not a little on account of fear of the wicked, nevertheless protesting the offense to God : had the courage to be supported by the clergy itself. But because of open indications so much terror took possession of the inhabitants, that no one at all or rarely would there be who ventured to hold back from the clergy from a display of justice : or else to deny for the dead due service. The impious also urged this : that his name would be expunged for ever. But thou, [O Lord, have mercy upon us].²⁶

Lesson v.

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

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

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

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

Lesson vj.

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

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

And the three final Lessons from the Exposition of the Gospel The death of Herod. as above 569. together with this V̇. The Lord hath made known. 539. and with these three Responsories namely, 7. O King of heaven. 540. Ṙ. 8. Rejoice with me. 541. Ṙ. 9. The Word was made flesh. 335.

Ps. Te Deum. [48].

[Before Lauds.]

V̇. The Word was made flesh. 341.

¶ *At Lauds.*

This single Ant. O wondrous interchange. 543.

On the Vigil of the Epiphany.

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

Chap. The grace of God.²⁷ 344.

Hymn. From climes which see. 344.

V. Blessed be he that cometh. 347.

Ant. Blessed is the womb. 364.

Ps. Benedictus. 65*.

Prayer. May the brightness. 571.

Memorial of Saint Thomas.

Ant. Stretch forth. 497. *V.* Pray for us. 472. *Prayer.* O God, for whose church. 471.

Memorial of Saint Edward.

Ant. Well done. **XX.** *V.* The just shall spring. 392. *Prayer.* O God, who didst manifest. 566.

[Nevertheless]²⁸ *Let be made no Memorial of All Saints, nor of Saint Mary nor let Matins of the same be said in Quire.*

¶ *At Prime.*

Ant. O wondrous interchange. 543.

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

Ant. Thee they duly praise. [115].

Ps. Quicunque vult. [116].

Chap. Now to the King of ages. [120].

R. Jesu Christe. *with the Melody of the day of the Nativity of the Lord, and the prayers, &c.* [122].

¶ *At iij. and at the other Hours let all be made as is indicated above.* 572.

¶ *At [j.] Vespers.*

Ant. With thee is the principality. 353.

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

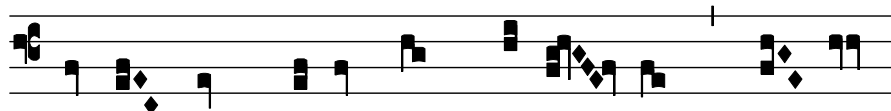
On the Vigil of the Epiphany.

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

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

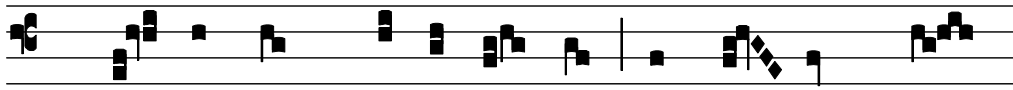
Reges Tharsis. AS:85; 1519:105v; 1531:51v.

7523. Resp. II.



THE kings of Tharsis * and the is- lands shall of-
fer pre- sents. †The kings of the A-ra- bi- ans and Sa-
ba shall come. ‡Bringing gifts to the Lord God.

7523b.

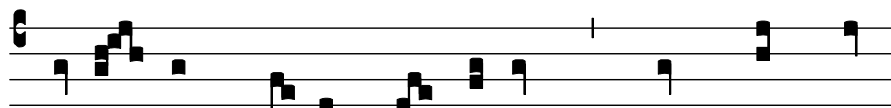


∅. And all kings shall a-dore him : all na- tions shall
serve him. †The kings. ∅. Glo- ry be. **XX.** ‡Bringing.

[Let this Melody be sung on this Hymn at this Vespers and on the day of the Epiphany :
and on the Sunday within the Octave and on the Octave of the same whether at first
Vespers or at second Vespers.]²⁹

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

8248g. Hymn. III.



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

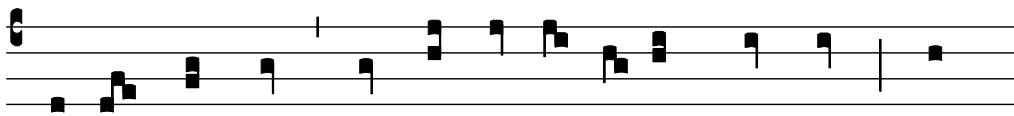
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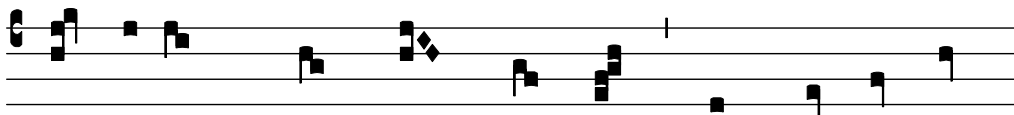
Sav-iour cometh here ? He takes not earthly realms a-way,



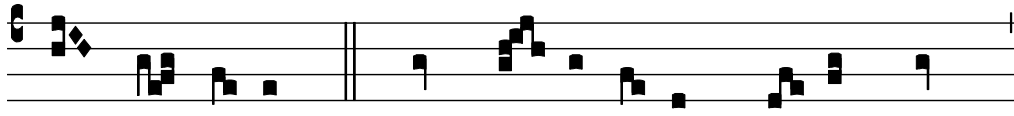
Who gives the crown that lasts for aye. 2. To greet his birth



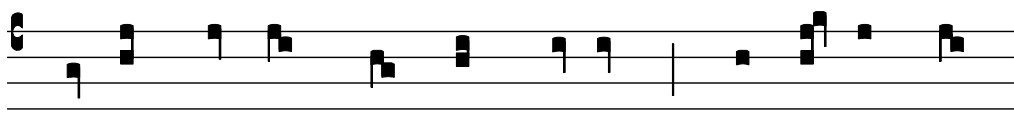
the wise men went, Led by the star be-fore them sent : Called



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



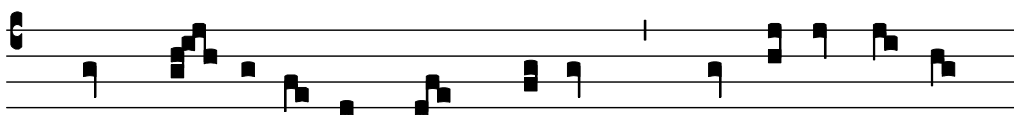
their God confessed. 3. In ho- ly Jordan's pur- est wave,



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




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




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

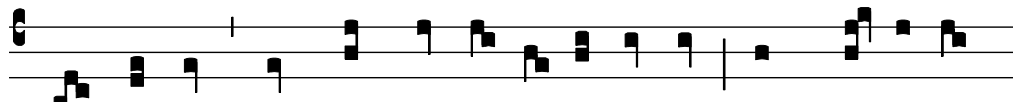
On the Vigil of the Epiphany.



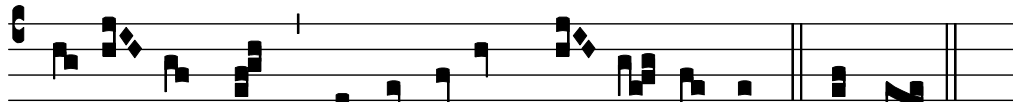
into wine : He spake the word, and poured the wave In



other streams than na- ture gave. 5. All glo- ry, Lord, to



thee we pay, For thine E-pipha-ny to-day : All glo-ry, as



is ev- er meet, To Father and to Pa- ra-clete. Amen.


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


℣. All they from Saba shall come.

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

Magi viderunt stellam. AS:84; 1519:104r; 1531:51v.³⁰

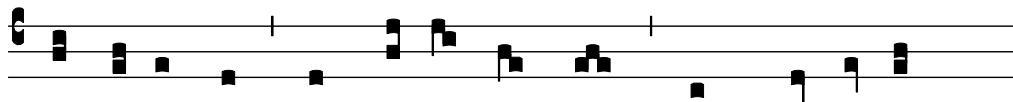
Ant.
VIII.i.

3654.  HE wise men * behold-ing the star said one to an-

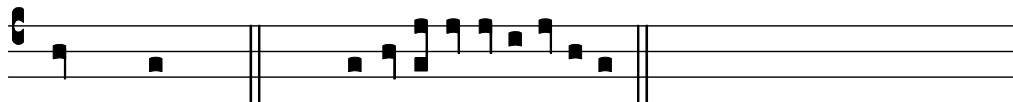


other : This is the sign of a great King : let us go and en-

On the Vigil of the Epiphany.



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



and myrrh. *Ps.* My soul doth magnify. 66*.

Prayer. May the brightness. *as above at Matins.* 571.

¶ *At Compline.*

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

Ant.
VIII.ii.



3649.

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



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



al-le-lu-ya. *Ps.* When I called. (4.) (℣.) [468].

Chap. Thou, O Lord. [408].

Hymn. O Saviour of the world. [413].

℟. Keep us, O Lord. [411].

Alleluya. Omnes de Saba. AS:84; 1519:104r; 1531:51v; 1531-P:44v.³¹

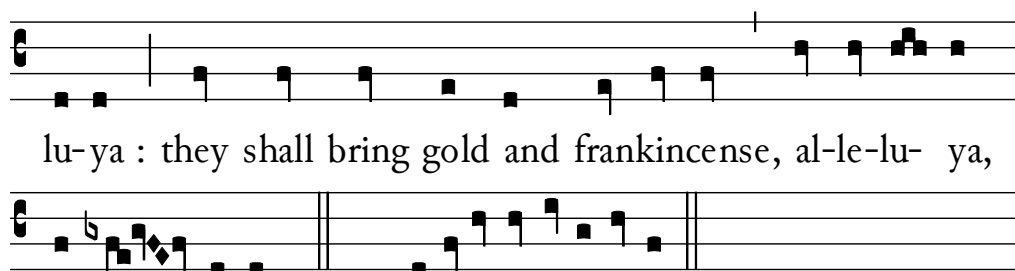
Ant.
V.i.



200213.

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

On the Vigil of the Epiphany.



lu-ya : they shall bring gold and frankincense, al-le-lu- ya,

al-le- lu-ya. Ps. Now thou dost. [474].

Preces &c. as above.

Let this Compline not be altered during the whole Octave.

¶ *On the day of the Epiphany.*

[*At Matins.*]

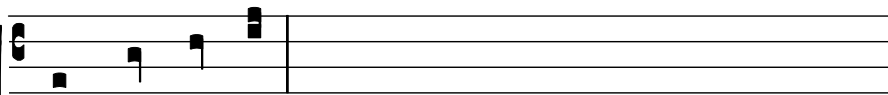


*At Matins is not sung an Invitatory nor a Hymn, but immediately after O Lord, thou wilt open. and O God, come to my assistance. let the Antiphon be introduced [solemnly in the Superior Grade thus].*³²

In the j. Nocturn.

1. Antiphon VII.i.

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

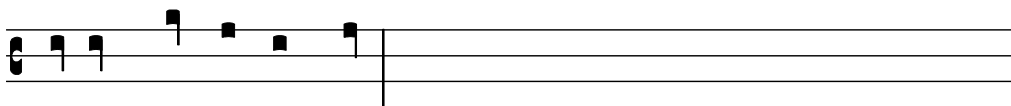


1303.

Ring to the Lord,

[*The Rulers of the Choir sing thus.*]³³

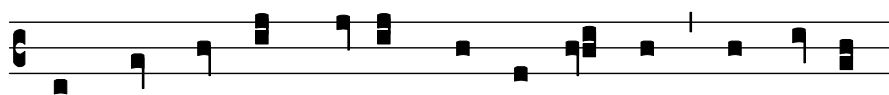
On the Day of the Epiphany.



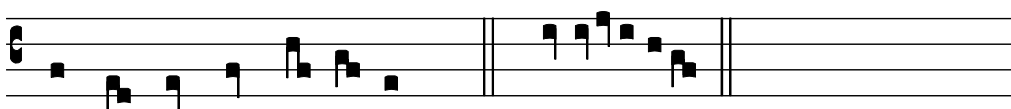
O ye children of God :

[Let the Choir continue the Psalm.]³⁴

Ant.



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



the Lord in his ho-ly court. *Ps. The same.*³⁵ (xxviij.) [181].

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

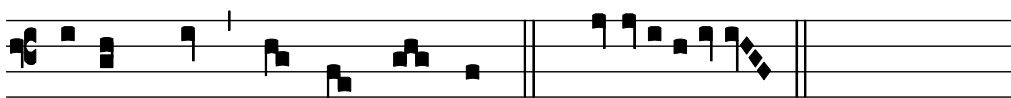
2. Ant.

4406.

I.v.



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



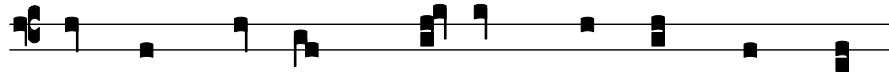
to our King, sing ye wise-ly. *Ps. O clap your hands.* (xlvj.) [231].

Omnis terra adoret te. AS:084; 1519:104v; 1531:51v.³⁶

3. Ant.

4155.

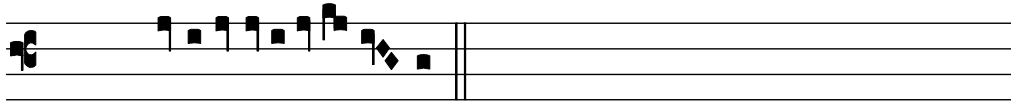
IV.i.



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



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



Ps. Shout with joy to God. (*lxv.*) [256].

1519:104v.³⁷



8159.

V. All they from Sa-ba shall come.

[*R.* Bringing gold and frankincense : and shewing forth praise to the Lord.]³⁸



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

Lesson j.



ALL you that thirst, come to the waters : and you that have no money make haste, buy, and eat : come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labour for that which doth not satisfy

you ? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me : hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the

On the Day of the Epiphany.

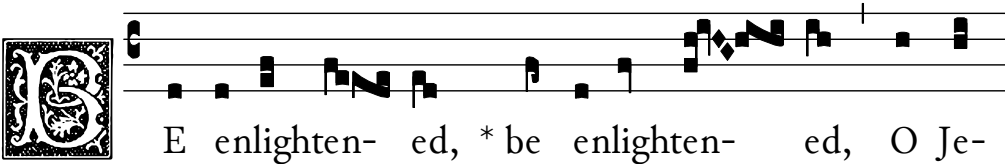
people, for a leader and a master to the Gentiles. Behold thou shalt call a nation, which thou knewest not : and the nations that knew not thee shall run to thee, because of the Lord thy

God, and for the Holy One of Israel, for he hath glorified thee. [*And let it be concluded with this clause.*]³⁹ Thus saith the Lord God, turn unto me, and ye shall be saved.

Qui hodierna die a Johanne. *Ec.* is not sung.⁴⁰

Responsory I. V.

Illuminare illuminare. AS:85; 1519:105r; 1531:52r.⁴¹

6882.  E enlighten- ed, * be enlighten- ed, O Je-
ru- sa- lem, for thy light is come. †And the
glo- ry of the Lord is ris-
6882a. en upon thee. ✠. And the Gen- tiles shall walk in thy
light : and kings in the brightness of thy ris- ing. †And.

Lesson ij. [Isaiah lv. 6–11.]

SEEK ye the Lord, while he may be found : call upon him, while he is near. Let the wicked forsake his

way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him,

and to our God : for he is bountiful to forgive. For my thoughts are not your thoughts : nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the

earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater : so shall my word be, which shall go forth from my mouth : it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it. Thus [saith the Lord].

Omnes de Saba venient. AS:85; 1519:105r; SB:cccxxi.⁴²

2. Resp.
VII.



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

7314.

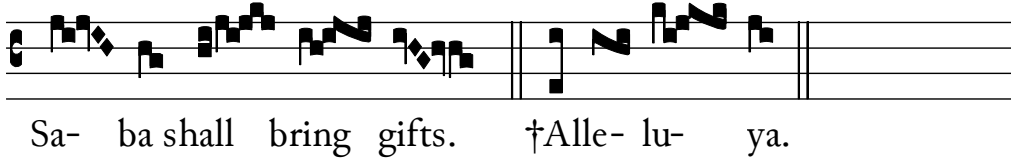
gold and frank-in- cense, and shewing forth praise to

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

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

7314a.

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



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

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

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

3. *R.* The kings of Tharsis. *as above at Vespers.* 578.

¶ *In the second Nocturn.*

Reges Tharsis et insule. AS:85; 1519:105v; 1531:52r.⁴³

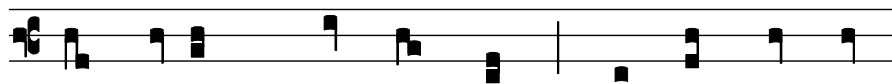
4. Ant.
l.iv.
4594.

T HE kings of Tharsis * and the is-lands shall offer pre-sents to the Lord the King. Ps. Give to the King. (lxxj.) [271].

On the Day of the Epiphany.

Omnes gentes quascunque. AS:85; 1519:105v; 1531:52r.

5. Ant.
IV.i.



4125.

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



dore be-fore thee, O Lord. *Ps.* Incline thy ear. (*lxxxv.*) [298].

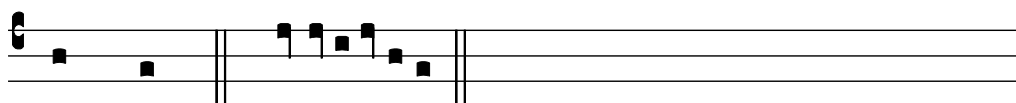
Venite adoremus eum. AS:85; 1519:105v; 1531:52r.⁴⁴

6. Ant.
VIII.i.



5348.

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



our God. *Ps.* *The same.*⁴⁴ (*xciiij.*) [307].

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

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

[Daily within the Octave let be sung this Antiphon.⁴⁶

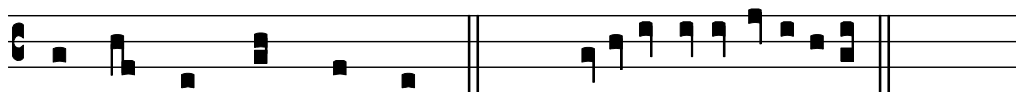
Homo natus est in ea. AS:77, 85; 1519:105v; 1531:52r.

Ant.
VII.iv.



3130.

HE Man * is born in her, and the Highest



himself hath founded her. *Ps.* The foundations. (*lxxxvj.*) [299].]

On the Day of the Epiphany.

*Middle Lessons from a Sermon of Blessed Leo, Pope.*⁴⁷


Lesson iiij.

Having recently celebrated the festival day in which immaculate virginity brought forth the Saviour of the human race : the venerable feast of the Epiphany, dearly beloved, giveth us steadfastness of joy, that in the midst of kindred solemnities and neighbouring mysteries : the vigour of our exultation and the fervour of our faith may not grow cool. For it concerneth the salvation of all men : that the infancy of the Mediator of God and men was

already revealed to the whole world : while hitherto He was <still> detained in the little town. For although he had chosen the nation of the Israelites and of that nation one family, from which he would assume the nature of all human nature : yet he refused to keep the beginnings of his birth hidden within the narrow limits of the maternal home, but wished to be soon recognized by all : who deigned to be born for all. But thou [O Lord].

Magi veniunt ab oriente. AS:86; 1519:105v; SB:cccxxiii.⁴⁸

4. Resp.
VIII.

7112. 

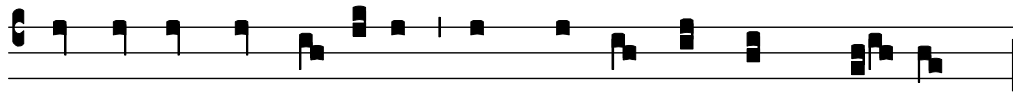
Ise men * came from the East to Je-ru-sa-lem,

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

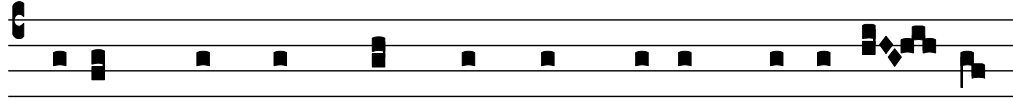
whose star we have seen ? and we are come to

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


On the Day of the Epiphany.



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



behold, there came wise men from the East to Je-ru-sa-



lem, say- ing. †Where is he.

Lesson v.


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

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

On the Day of the Epiphany.

Interrogabat magos Herodes. AS:86; 1519:106r; 1531:52v.⁴⁹

5. Resp.
IV.

6981.  E-rod inquir-ed * of the wise men, What sign

have ye seen concerning him that is born King? A


great star shin-ing forth, whose brightness il-lumi-nat-eth

the world. †And we have re- cogniz- ed, and are

6981z. come to a- dore the Lord. ✠. We have seen his

star in the East. †And we.

Lesson vj.

 blind impiety of foolish jealousy, that thinkest that a divine plan is to be disturbed by thy rage. The Lord of the world, who bestoweth an eternal kingdom : seeketh not a temporal. Why dost thou attempt to overthrow the immutable order of things ordained : and to

endeavour to anticipate the crime of others ? Not to thy time doth the death of Christ belong. First must the Gospel be established : first must the kingdom of God be proclaimed, first must healings be bestowed : first must miracles be performed. Why wouldst thou have for thy crime that

which is to be the work of others :
and not perpetrating this wickedness,
precipitate on thyself alone the charge
of wishing it ? By this design thou
gaineſt nothing : accompliſheſt no-
thing. He who was born by His own
will : ſhall die by the power of His
own will. The magi therefore achieve

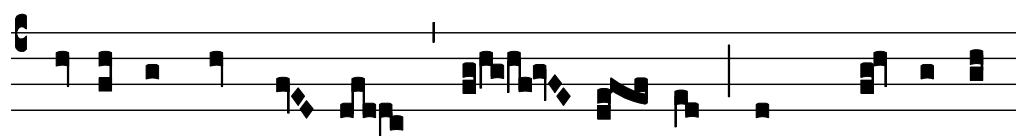
their deſire : and come to the child,
our Lord Jeſus Chriſt, being guided
by the ſame ſtar. In fleſh they adore
the Word, in infancy Wiſdom : in
weakneſs Power : and in the true
nature of man the Lord of majeſty.
But thou [O Lord have mercy].⁵⁰

Tria ſunt munera. AS:86; 1519:106v; 1531:52v.⁵¹

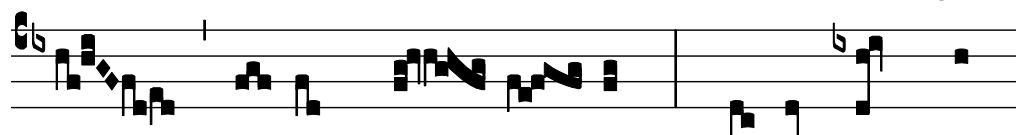
6. Resp.
I.



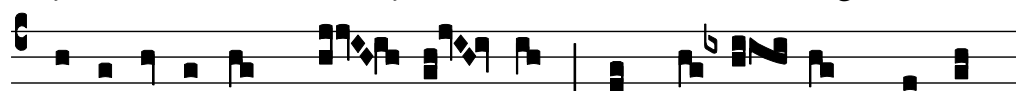
Hree are * the pre-cious gifts, which the wiſe men



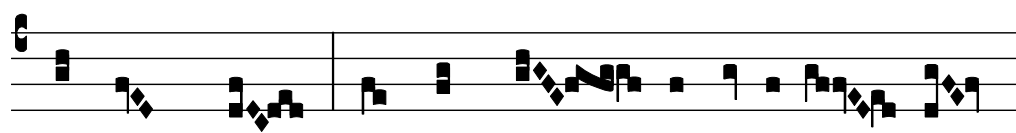
offer-ed to the Lord on this day, and they ſigni-



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



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

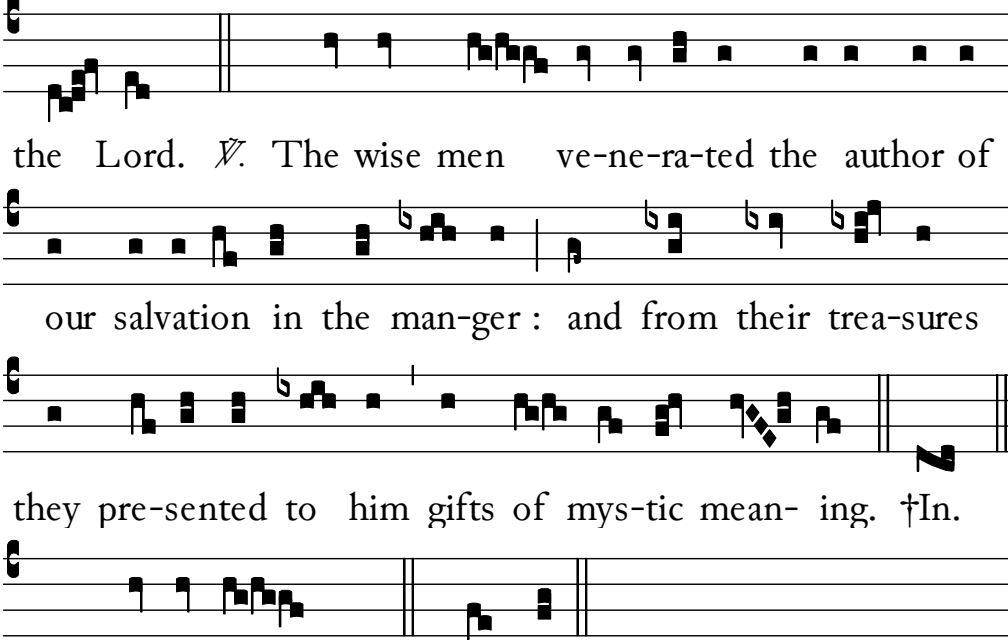


the High Prieſt. ‡And in myrrh, the bu-ri-al of

7777.

On the Day of the Epiphany.

7777b.


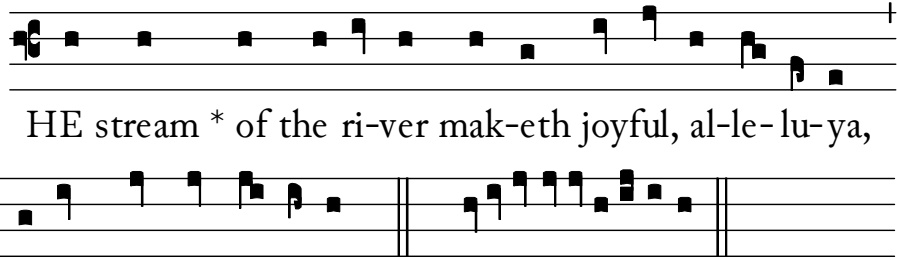


the Lord. ✠. The wise men ve-ne-ra-ted the author of
 our salvation in the man-ger : and from their trea-sures
 they pre-sented to him gifts of mys-tic mean- ing. †In.
 ✠. Glo-ry be. **XX.** ‡And in.

¶ In the third Nocturn.

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

2886. 7. Ant.
 VI.

HE stream * of the ri-ver mak-eth joyful, al-le-lu-ya,
 the ci-ty of God, al-le-lu-ya. *Ps.* Our God is our refuge. (*xlvi.*)
 [230].

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

1288. 8. Ant.
 VI.




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



court, al-le- lu-ya. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [307].

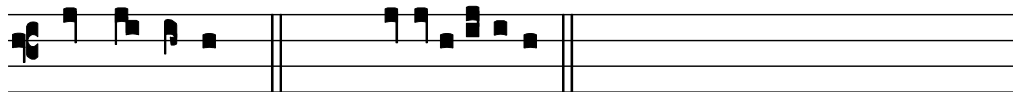
Adorate Deum. AS:87; 1519:107r; 1531:52v.⁵²

9. Ant.
VI.



1289.

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



al-le- lu-ya. *Ps.* The Lord hath reigned. (*xcvj.*) [308].

℣. All the nations thou hast made.

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

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



When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to

Jerusalem saying, Where is he that is born King of the Jews ? And that which followeth.

*Homily of Blessed Gregory, Pope.*⁵³


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

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

On the Day of the Epiphany.

signs to unbelievers, not to believers.

Hodie in Jordane. AS:87; 1519:107r; 1531:52v.⁵⁴

6849. 7. Resp. III.  His day, * when in the Jor-dan the Lord was

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

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

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

6849a. my Son, in whom I am well pleas-ed. ⁊. The

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

the Father was heard. †This.

Eighth Lesson.

AND it will be observed that when he was already come to his full adulthood the apostles preached our Redeemer to the same gentiles : but as an infant and not yet capable through the human body of the office of speaking, a star announced <him> to the gentiles. Because without doubt reasonable order demands that when the Lord was already speaking, by spoken proclamations he should become known to us : and when he was not yet speaking the silent elements should proclaim him. But in all <these> signs which were revealed, whether at the begetting of the Lord or at his dying : it is to be considered by us how great was the hardness of heart in some of the Jews

which recognized him neither by the gift of prophecy nor by miracles. To be sure all the elements bore witness that their author had come. Indeed in order to speak something of them in human terms : the heavens knew him to be God : because they immediately sent forth a star. The [53r.] sea knew : because it submitted itself to be walked upon under his feet. The earth knew : because it trembled at his death. The sun knew : because it hid the rays of its light. The stones and walls knew : because at the time of his death they were rent. The infernal region knew : because it gave up the dead that it was holding. But thou [O Lord].⁵⁵

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

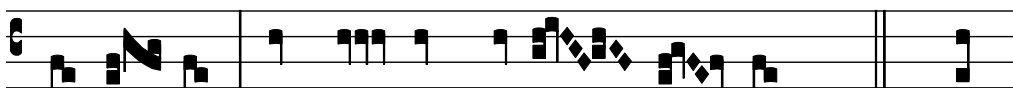
8. Resp.
VIII.



His * bles-sed day is dawning for us ; come, ye



na- tions, and a-dore the Lord : for this day hath he

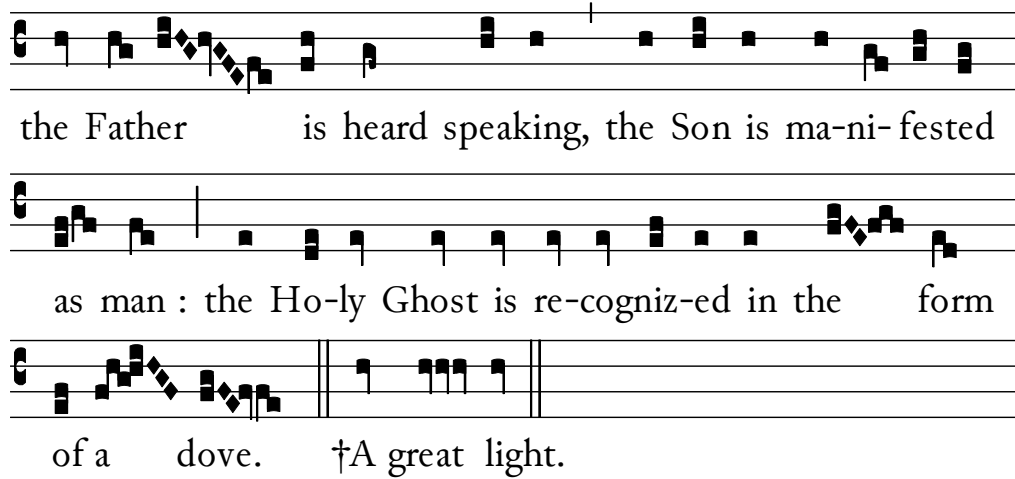


appear- ed. †A great light upon the earth. ✠. For

6444.

6444z.

On the Day of the Epiphany.



Ninth Lesson.

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

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

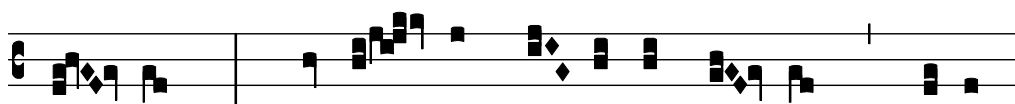
On the Day of the Epiphany.

In columbe specie. AS:87; 1519:107v; 1531:53r.⁵⁶

9. Resp.
II.

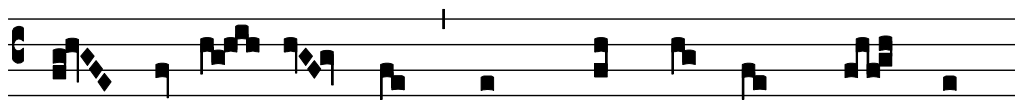


N the form of a dove * the Ho-ly Spi- rit

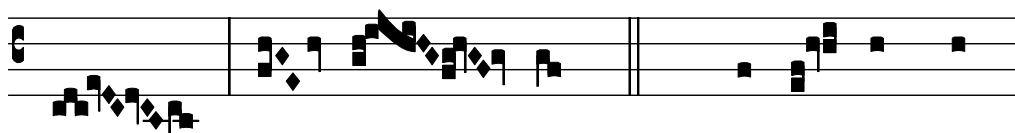


6892.

was seen : †The voice of the Father was heard, This is

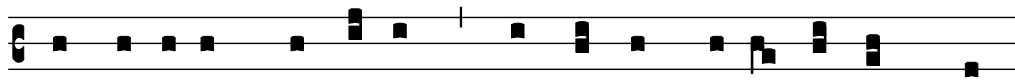


my be-lov- ed Son, in whom I am well pleas-

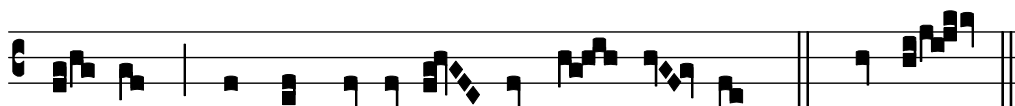


6892b.

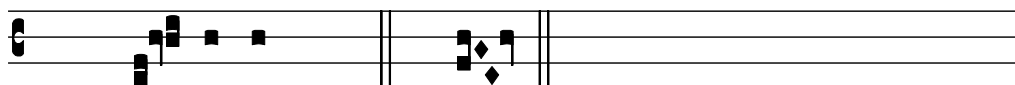
ed. ‡Hear ye him. ✠. The voice of the



Lord is upon the wa-ters ; the God of ma-jes-ty hath thun-



der- ed : the Lord is upon ma-ny wa- ters. †The voice.



✠. Glo- ry be. **XX.** ‡Hear.

While this final Responso with its Verse and with its Gloria Patri. is being sung, the Deacon proceeds together with the Subdeacon and the Thurifer and the Candle Bearer and the Acolyte bearing the Cross, [in the same way as on the night of the Nativity of the Lord]⁵⁷ all clothed in solemn vestments for incensing the Altar, and having received a blessing from the Officiant [they progress through the middle of the Quire to the Pulpit]⁵⁸

On the Day of the Epiphany.

for the singing of the Gospel : let it be begun this way.



AS:88; 1519:108r; 1531:53r.⁵⁹

IV. sar0705.

THE Lord be with you. *R.* And with thy spi- rit.

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

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

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

Factum est autem. AS:88; 1519:108r; 1531:53r.⁶⁰

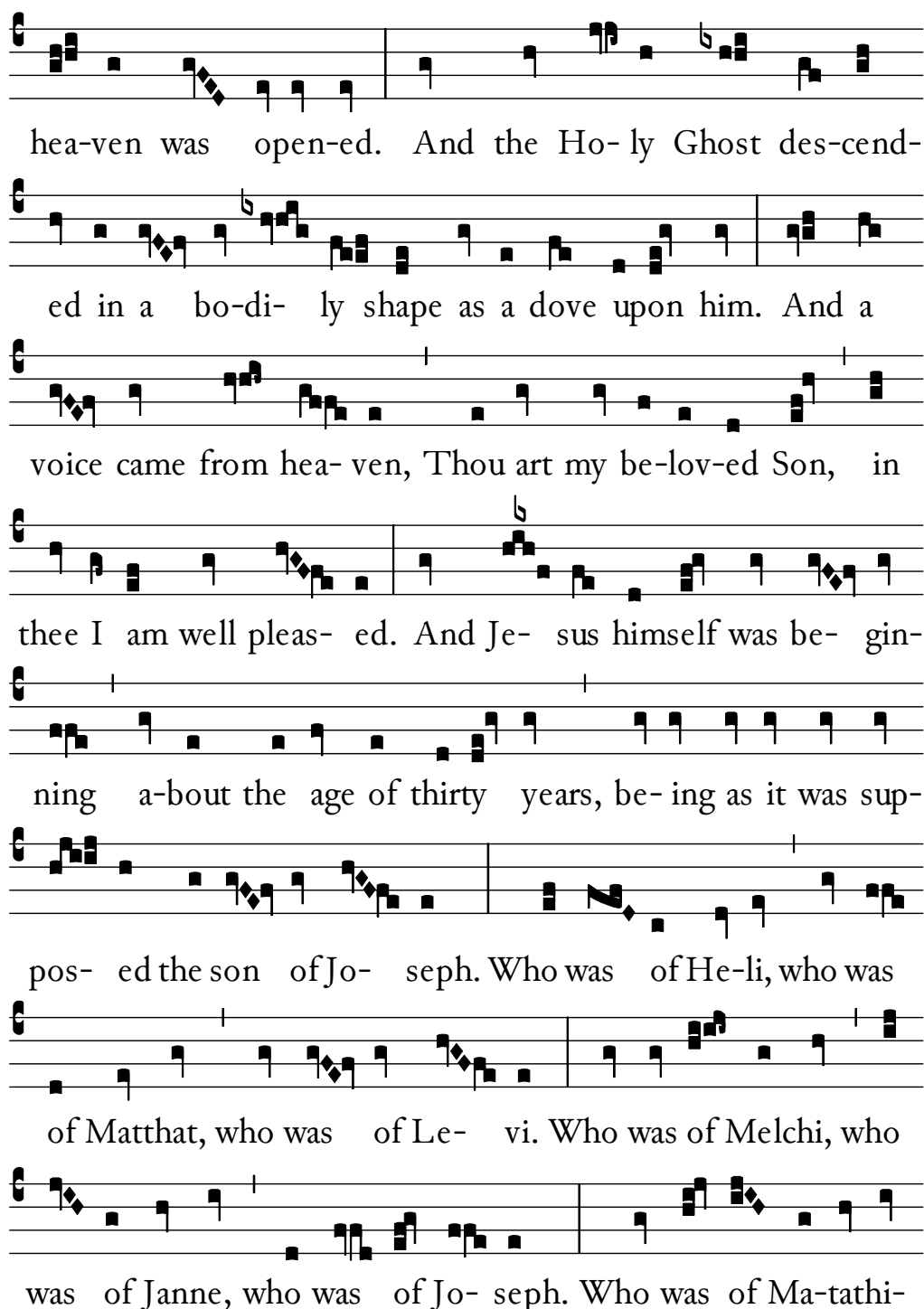
Lect. 850113.

III.

NOW it came to pass, when all the people were bap-

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

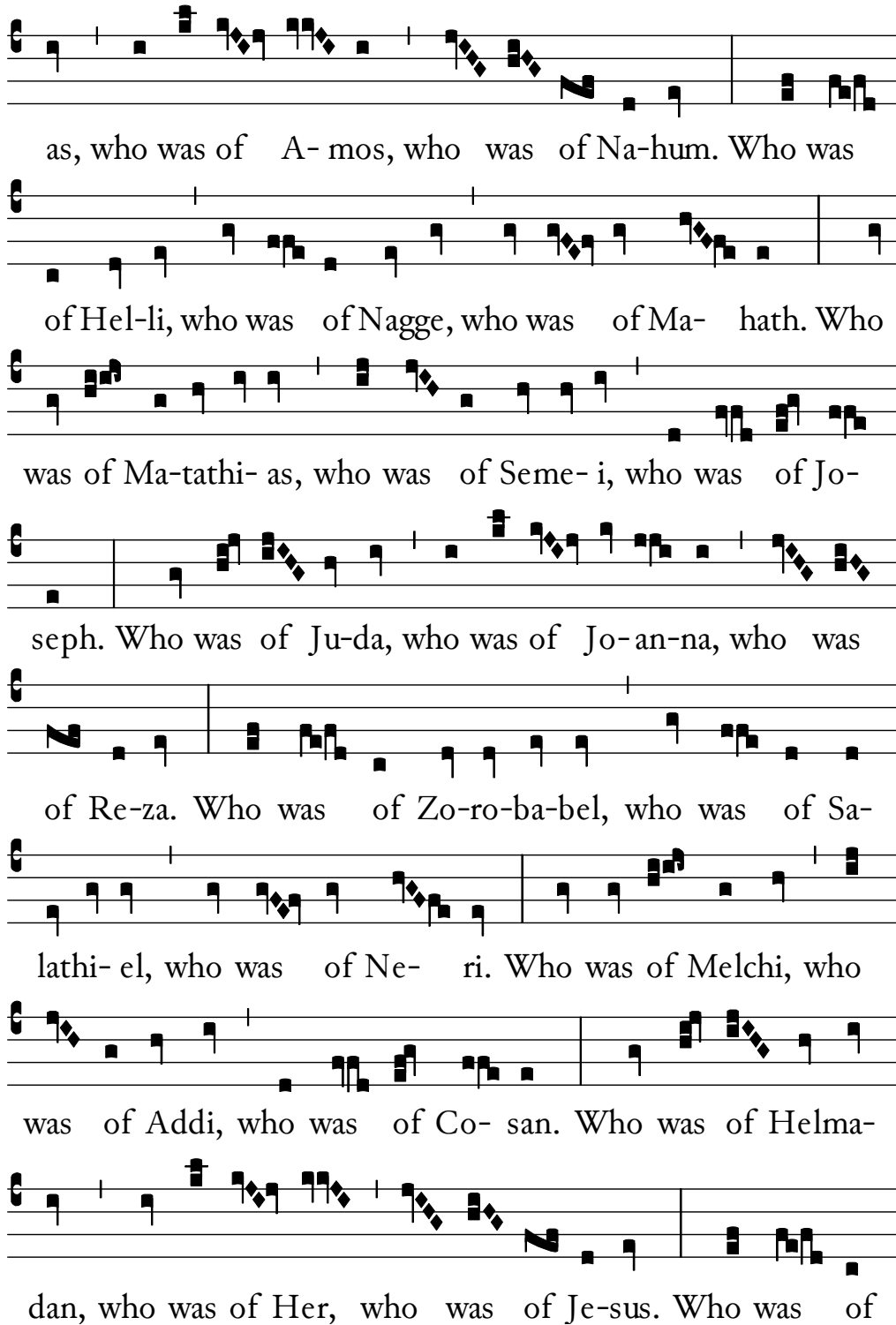
On the Day of the Epiphany.



heaven was opened. And the Holy Ghost descended
in a bodily shape as a dove upon him. And a
voice came from heaven, Thou art my beloved Son, in
thee I am well pleased. And Jesus himself was begin-
ning about the age of thirty years, being as it was sup-
posed the son of Joseph. Who was of Heli, who was
of Matthat, who was of Levi. Who was of Melchi, who
was of Janne, who was of Joseph. Who was of Ma-tathi-

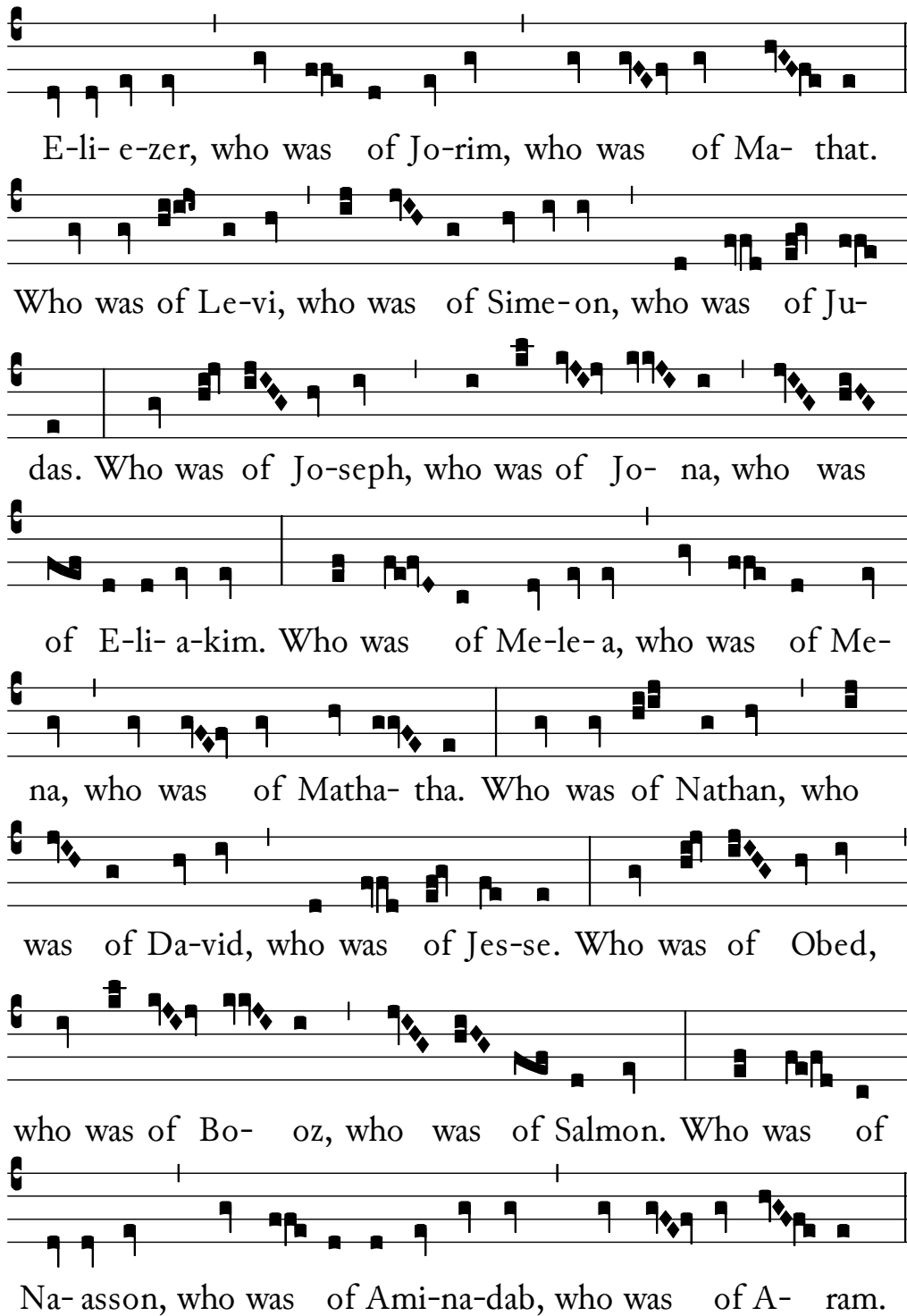
The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a key signature of one flat (B-flat). The lyrics are written below the staves, aligned with the notes. The text is a Latin translation of the Gospel of Matthew, chapter 3, verses 13-17, describing the baptism of Jesus. The music is written in a simple, square-note style, typical of early printed hymnals. The lyrics are: "heaven was opened. And the Holy Ghost descended in a bodily shape as a dove upon him. And a voice came from heaven, Thou art my beloved Son, in thee I am well pleased. And Jesus himself was beginning about the age of thirty years, being as it was supposed the son of Joseph. Who was of Heli, who was of Matthat, who was of Levi. Who was of Melchi, who was of Janne, who was of Joseph. Who was of Ma-tathi-".

On the Day of the Epiphany.



as, who was of A- mos, who was of Na- hum. Who was
of Hel- li, who was of Nagge, who was of Ma- hath. Who
was of Ma- tathi- as, who was of Seme- i, who was of Jo-
seph. Who was of Ju- da, who was of Jo- an- na, who was
of Re- za. Who was of Zo- ro- ba- bel, who was of Sa-
lathi- el, who was of Ne- ri. Who was of Melchi, who
was of Addi, who was of Co- san. Who was of Helma-
dan, who was of Her, who was of Je- sus. Who was of

On the Day of the Epiphany.



E-li- e-zer, who was of Jo-rim, who was of Ma- that.

Who was of Le-vi, who was of Sime-on, who was of Ju-

das. Who was of Jo-seph, who was of Jo- na, who was

of E-li- a-kim. Who was of Me-le-a, who was of Me-

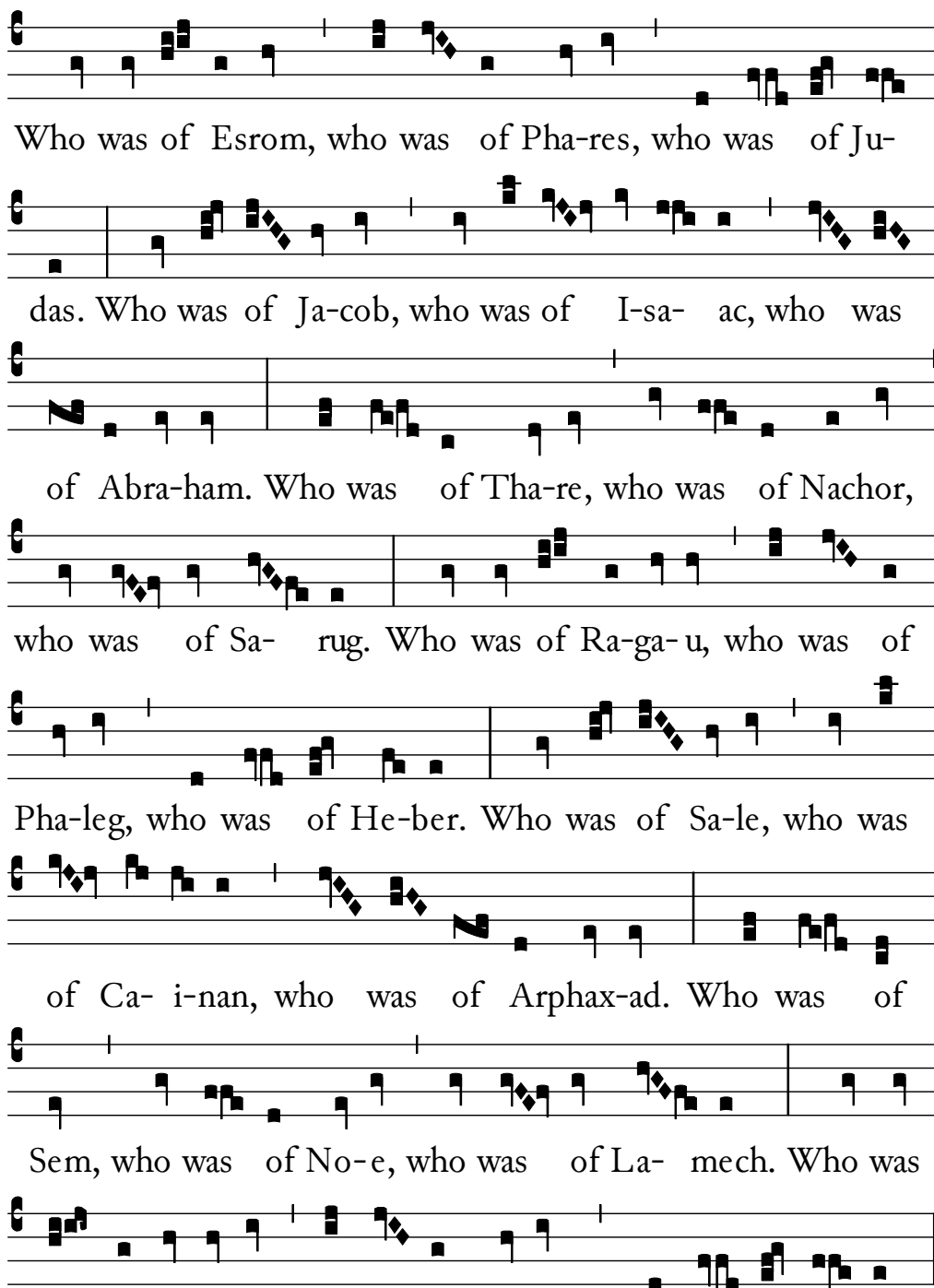
na, who was of Matha- tha. Who was of Nathan, who

was of Da-vid, who was of Jes-se. Who was of Obed,

who was of Bo- oz, who was of Salmon. Who was of

Na- asson, who was of Ami-na-dab, who was of A- ram.

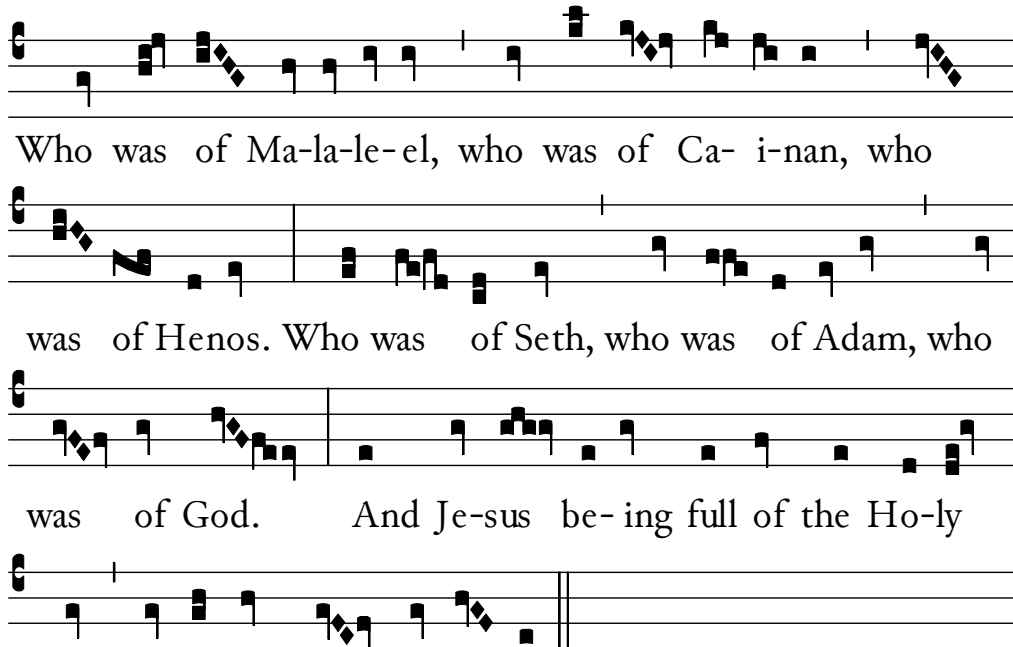
On the Day of the Epiphany.



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

The image shows a musical score for a hymn. It consists of ten staves of music, each with a treble clef and a key signature of one sharp (F#). The notes are represented by black squares on the staves. The lyrics are written below the staves, aligned with the music. The text is a genealogy of Jesus Christ, starting from Esrom and ending with Jared. The music is a simple, rhythmic melody.

On the Day of the Epiphany.



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

[53v.]

At the end of the Gospel, let the Priest in his stall in a silken Cope in a loud voice immediately begin the Psalm Te Deum. [48].

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

[Before Lauds.]

℣. All they from Saba [shall come.

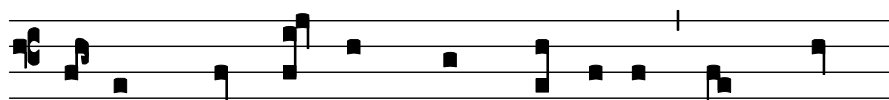
℟. Bringing gold and frankincense, and shewing forth praise to the Lord].⁶¹

¶ At Lauds.

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

1. Ant.

II.i.




1434.

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


On the Day of the Epiphany.

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

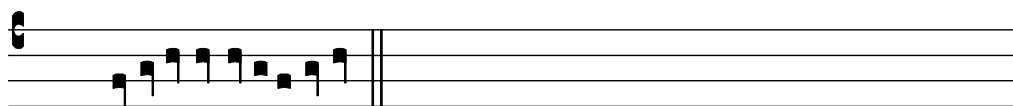
Venit lumen tuum. AS:89; 1519:109v; 1531:53v.

5344. 2. Ant. I.iii.  HY light * is come, O Je- ru-sa- lem, and the glo-
ry of the Lord is ris-en up-on thee : and the Gen-tiles
shall walk in thy light, al-le- lu-ya. *Ps.* Sing joyfully to God.
(*xcix.*) [53].

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

1447. 3. Ant. I.iv.  - pen-ing their trea-sures, the wise men pre-sented
to the Lord gold, frankincense, and myrrh, al-le- lu-ya.

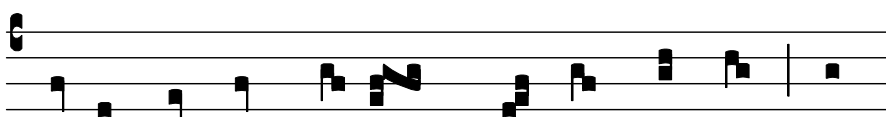
On the Day of the Epiphany.



Ps. O God, my God. (*lxij.*) [54].

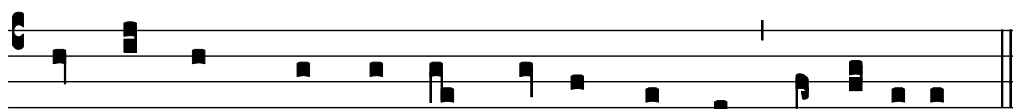
Maria et flumina. AS:89; 1519:110r; 1531:53v.

4. Ant.
IV.i.

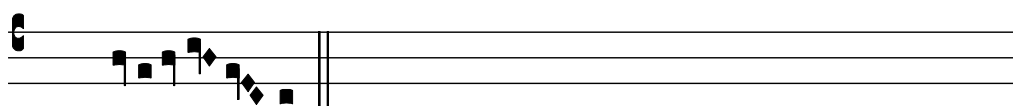


3700.

ye seas and ri-vers, * bless ye the Lord : O



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



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

Tria sunt munera. AS:89; 1519:110r; 1531:53v.⁶²

5. Ant.
IV.i.

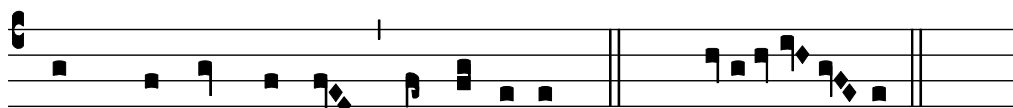


5181.

Hree are * the gifts which the wise men offer-ed un-



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




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

Chap. Arise be enlightened. 578.

On the Day of the Epiphany.

[Let the following Melody be sung on this Hymn this day at Lauds, and on Sunday within the Octave : and also on the Octave Day.]⁶³

A Patre Unigenitus. AS:89; 1519:110r; HS:12r; 1531:53v.⁶⁴

830001. Hymn. III.  Rom God, to vi- sit earth forlorn * Descends the

Son, the Virgin-born : He hal- lows Bap- tism by his Cross,

Of life to all his Church the source. 2. From high- est heav'n

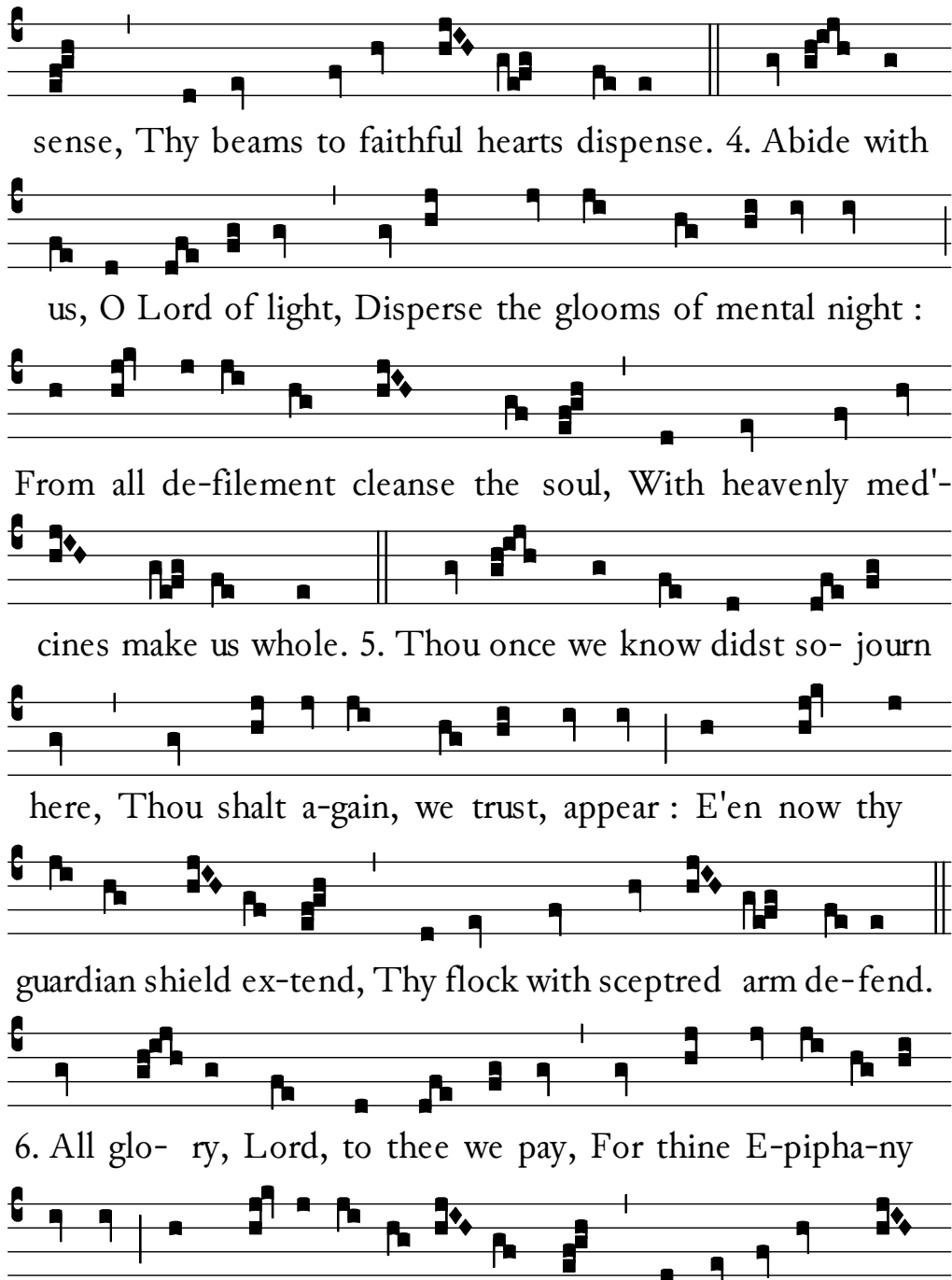
his path be- gan, He took the form of mortal man : Cre- a-

tion by his death re- stored, And shed the joys of life

abroad. 3. Saviour, to thee in prayer we bend, With all thy

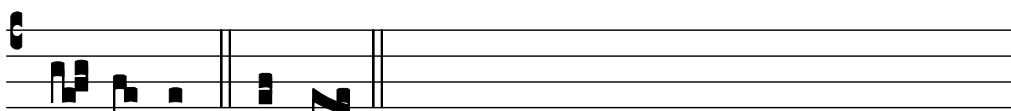
pard'ning grace descend : And ra- diant o'er our every

On the Day of the Epiphany.



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

On the Day of the Epiphany.



Pa- ra-clete. Amen.

[Let this following Melody be sung during the Octave except on Sunday and on the Octave day, then indeed let the Hymn be sung as on the first day.]⁶⁵

1519:110r; HS:13v; 1531:53v.⁶⁶

830001.

Hymn.
VIII.



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



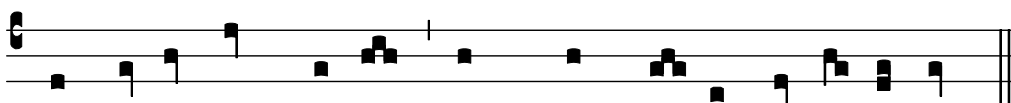
Son, the Virgin-born : He hal-lows Baptism by his Cross, Of



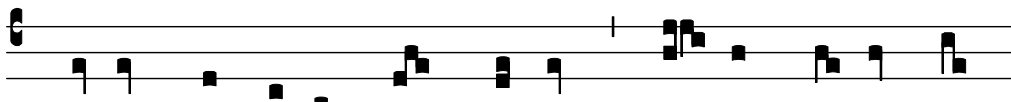
life to all his Church the source. 2. From highest heav'n



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

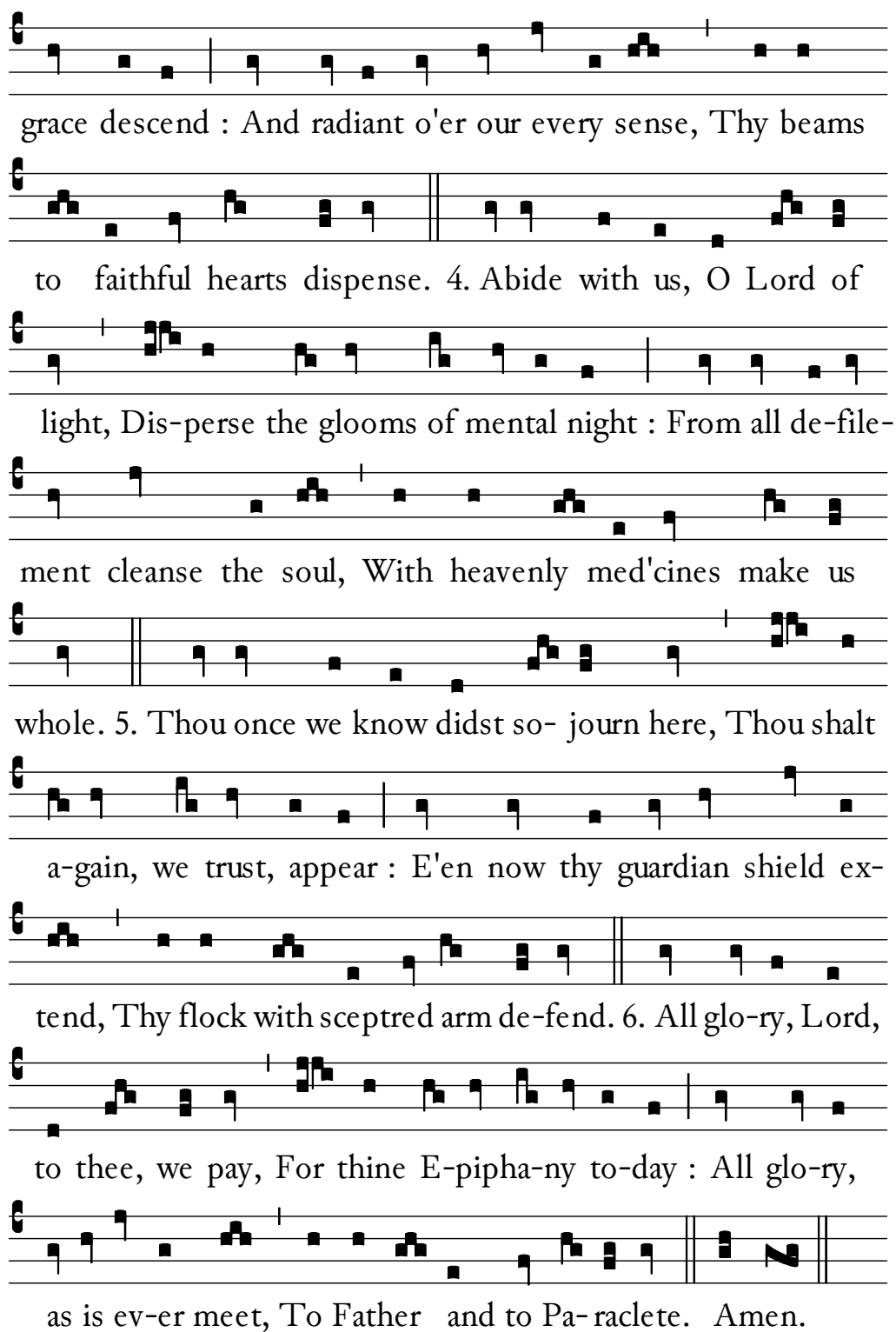


tion by his death restored, And shed the joys of life abroad.



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

On the Day of the Epiphany.



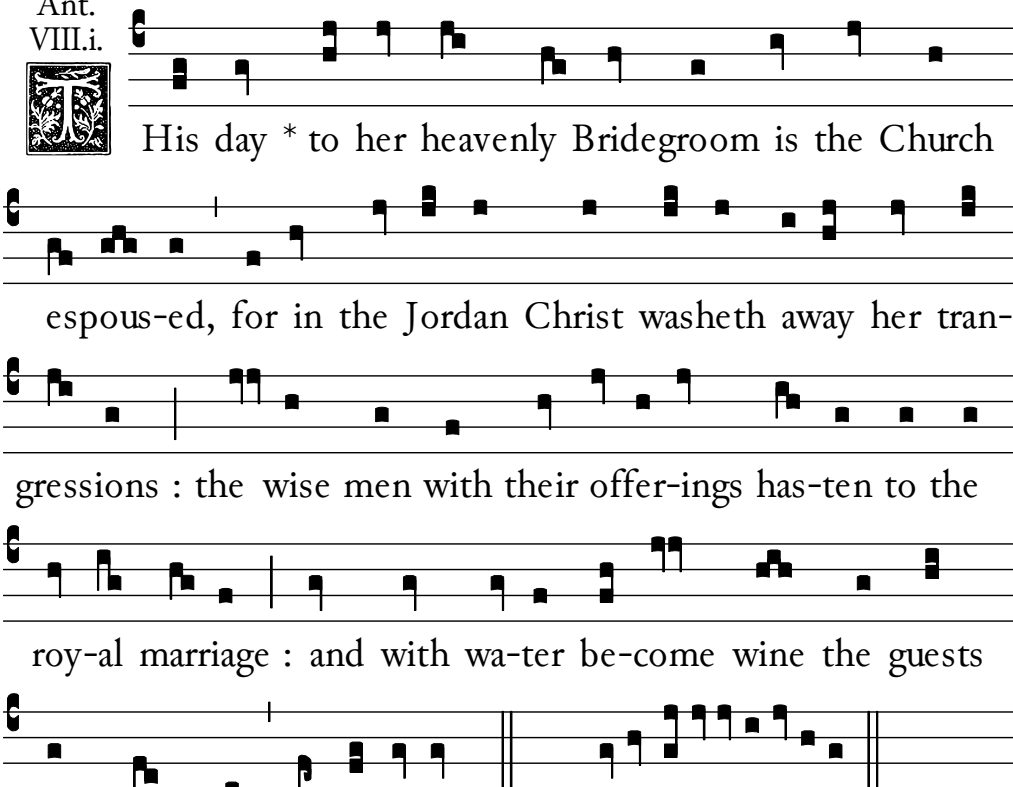
grace descend : And radiant o'er our every sense, Thy beams
to faithful hearts dispense. 4. Abide with us, O Lord of
light, Dis-perse the glooms of mental night : From all de-file-
ment cleanse the soul, With heavenly med'cines make us
whole. 5. Thou once we know didst so- journ here, Thou shalt
a-gain,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

℣. The voice of the Lord is upon the waters.⁶⁷

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

Hodie celesti sponso. AS:90; 1519:110v; 1531:53v.⁶⁸

3095. Ant.
VIII.i.



His day * to her heavenly Bridegroom is the Church
espous-ed, for in the Jordan Christ washeth away her tran-
gressions : the wise men with their offer-ings has-ten to the
roy-al marriage : and with wa-ter be-come wine the guests
are made glad, al-le-lu-ya. Ps. Blessed be the Lord. 60*.

Prayer.

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

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

¶ *At j.*

Ant. Before the morning star. 605.

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

On the Day of the Epiphany.

Ant. Thanks, O God. [115].

Ps. Quicunque vult. [116].

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

V. Thou who appearedst. [*as in the Psalter.*]⁶⁹

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

¶ *At iij.*

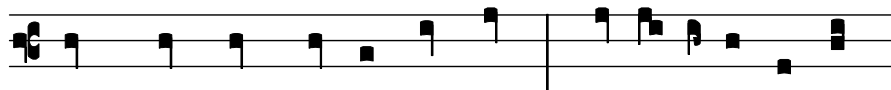
Ant. Thy light is come. 606.

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

Chap. Arise be enlightend. 578.

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

Resp.
VI.



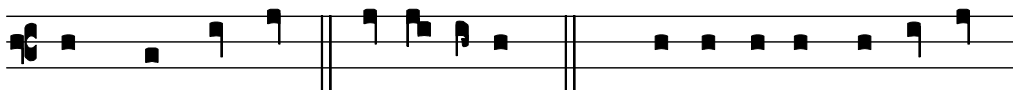
601687.

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

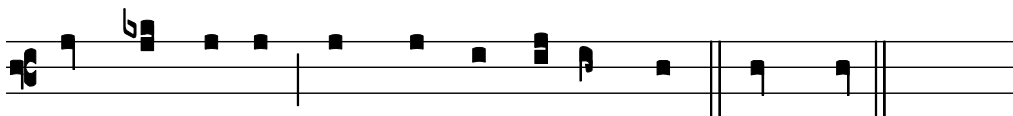


601687a.

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



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



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

V. The kings of Tharsis. 589.

R. [The kings of the Arabians.]⁷⁰ *without* Alleluya.

Prayer. O God, who on this day. 612.

¶ *At vj.*

Ant. Opening their treasures. 606.


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

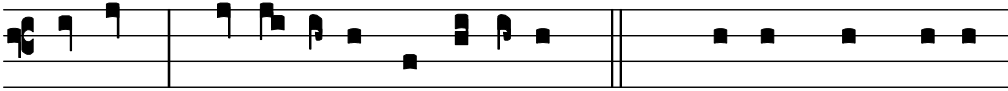
Chapter. Isaiah lx. [2.]

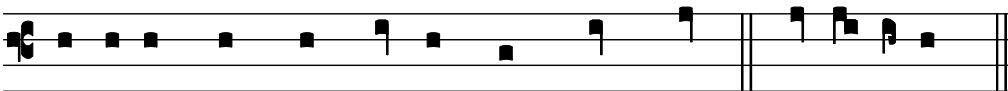
B UT ⁷¹ the the Lord shall arise upon thee, O Jerusalem, and his glory shall be seen upon thee. And	the Gentiles shall walk in thy light, and kings in the brightness of thy rising.
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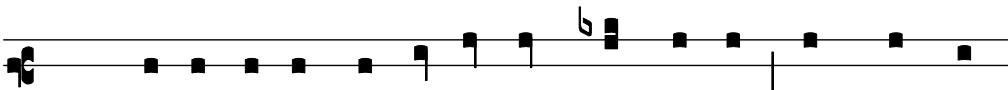
Reges Tharsis et insule. 1519:111r; 1531:53v.

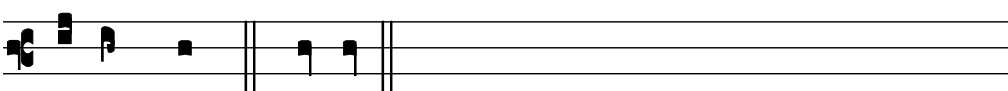
Resp.
VI.

7522.  HE kings of Tharsis and the is-lands shall offer

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


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


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


Ho-ly Ghost. The kings.

∞. Adore ye the Lord.

R∞. In his holy court.

Prayer as above. 612.

¶ *At ix.*

Ant. Three are the gifts. 607.

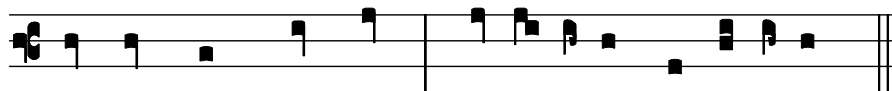
Ps. Thy testimonies. (*cxviiij. ix.*) [169].

Chapter. Isaiah lx. [6.]

A LL they from Saba shall come : bringing gold and frankincense,	and shewing forth praise to the Lord. [<i>R.</i> Thanks be to God.] ⁷²
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Adorate Dominum. 1519:111r; 1531:53v.

Resp.
VI.



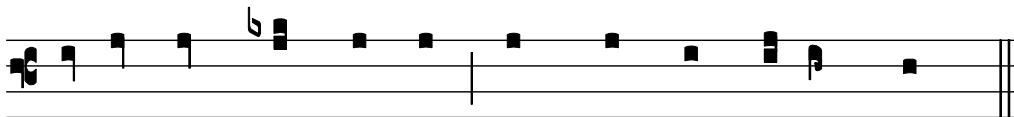
6047.

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

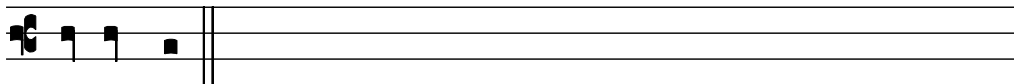


6047a.

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



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



Adore ye.

℣. Adore God.

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

Prayer as above. 612.

¶ *At [ij.] Vespers.*

Ant. With thee is the principality. 353.

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

Chap. Arise be enlightened, O Jerusalem. 578.

R. Three are. 593.

Hymn. Why, impious Herod. 578.

V. All they from Saba shall come. 605.

Ab oriente venerunt. AS:90; 1519:111r; 1531:53v.⁷³

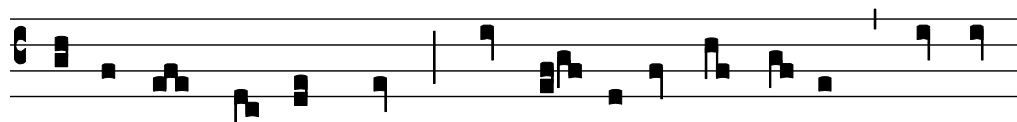
1205. Ant.
VIII.i.



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



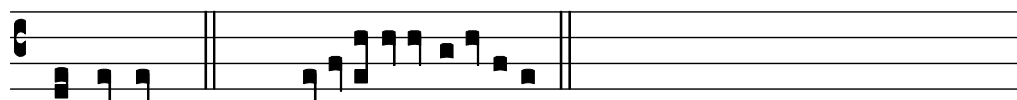
to a-dore the Lord : and open-ing their treasures they



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



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



le-lu-ya. *Ps.* My soul doth magnify. 66*.

Prayer. O God, who on this day. 612.

[*Let no Memorial be made this day.*]⁷⁴

Notes.

Notes, pages 569-616.

- ¹ 1519:103r.
² 1519:103r.
³ AS:82. gives no indication of a ferial melody here.
⁴ 1531:50r. indicates 'Dixit Dóminus.'
⁵ *Post Secundas Vesperas Nativitatis Domini*, p. cxcvii. [SB:cccix.]
⁶ 1519:103r.
⁷ Cf. Haymonis Halberstat. episcopi *Homil. de Tempore xii., de SS. Innocentibus*. Migne, *Patrol.* CXVIII. pp. 81, 82. [SB:cccix.]
⁸ 1519:103r.
⁹ 1531:50r. has 'O regem celórum.'
¹⁰ 1519:103r.
¹¹ 1519:103r.
¹² 1519:103r. 'festivitátis.'
¹³ 1519:103r.
¹⁴ 1519:103r. 'Justus germinábit.' **XX**.
¹⁵ 1519:103r. 'Justus ut palma.' **XX**.
¹⁶ 1519:103r. prints the full text and music of the memory here.
¹⁷ 1519:103r.
¹⁸ 'on the hymns', 1519:103r.
¹⁹ 1519:103v.
²⁰ 1519:103v. 'unde iij. prime lectiones de sermone beati Maximi episcopi de nativitate Domini : vel lectiones que sequuntur.'
²¹ B. Maximi, *Homilie Hyemales*. In *Natali Domini*. Hom. ii. p. 195. [SB:cccxi.]
²² SB:cccxi.
²³ SB:cccxi.
²⁴ 1519:103v.
²⁵ 1519:103v.
²⁶ SB:cccxi.
²⁷ 'In Vigilia Epiphaniae in Laudibus semper dicitur capitulum Apparuit benignitas, secundum Ecclesiam Sarum.' Defensorium Directorii 1488, 1495, sed omittit ed. 1497. Cf. Crede Michi 1495 'De Capitulo in Laudibus in Vigilia Epiphaniae. In Vigilia Epiphaniae in Laudibus multi libri habent Cap. Apparuit gratia Dei. Et sic scribitur in quodam Ordinali. Alii affirmant quod in illa Vigilia, Cap. Apparuit benignitas dicitur in Laudibus tantum ; et hoc videtur mirabile, quia Capitulum quod habetur in Laudibus solet dici ad Terciam. Responsio :—Apparuit benignitas dicitur in Laudibus in Vigilia Epiphaniae secundum Ordinale Sarum.' [SB:cccxi.]
²⁸ 1519:103v.
²⁹ 1519:103v.
³⁰ 1531:51v. has 'aurum, et thus'.

32 1519:104v.

34 1519:104v.

³⁶ 1531:51v. has 'adóret te Deus et'. In 1519:51v. 'adóret' is set EF.G.F.

38 1531:51v.

⁴⁰ In the *Portiforium* (1556):30v. the rubric is 'Non dicatur *Qui hodierna die a Jor[dáne].*' It would appear that this is a reminder *not* to sing the *R̃*. [*Qui*] *Hódie in Jordáne*, which is the most commonly found first *R̃*. of Epiphany in continental sources. In the Sarum use it is *R̃*. 7 of Epiphany.

[illegible]

⁴² In 1519:105r. the first 'Saba' is set F.FEFEC. In AS:85. 'deferéntes,' is set thus:

The final 'allelúya' is set ADE.DCCBABCBA.GACAB.AG.

⁴⁴ 1531:52r. has 'adorámus Dóminum.' AS:85. has 'adorámus Deum.' 1519:105v. has 'adorémus eum.'

⁴⁶ AS:85. (The third antiphon of matins.) This rubric does not appear in 1531.

⁴⁸ In AS:86. the first 'est' is set CDA. AS:86. has no flat at 'cujus'.

50 SB:cccxxiv.

Notes.

⁵¹ AS:86. has 'optulérunt.' In 1519:106v. 'se' and 'auro' have no flat; 'considera' is set A.GA.FED.DFDDC; 'Domínicam' is set F.G.F.GFFEDD; 'magi' is set GA.G.

⁵² 1531:52v. has 'Adoráte Dóminum.'

⁵³ Gregorii M. in Evangelia, Lib. I. Hom. x. *Op.* Tom. I. 1468. [SB:cccxxv.]

⁵⁴ AS:87. has 'complácut'. 1519:107r. shows no flat at 'complácut'. In 1519:107r. 'Jordáne' is set A.ACCB.GACBABC GGEFE.

⁵⁵ SB:cccxxvi.

⁵⁶ In 1519:107v. 'audíte' is set BCDECDCB.ABCBC.BA. In 1519:107v. the bar-line after 'Spiritus' that indicates the entry point for the choir seems inappropriately late.

⁵⁷ 1519:107v.

⁵⁸ 1519:107v.

⁵⁹ In AS:88. 'vobíscum' is set G.GAGFE. In 1519:108r. 'sancti' is set GGfGFE; 'Dómine' is set G.GF.E.

⁶⁰ The 'Qui fuit' section cycles through nine small phrases. Each third phrase comes to rest on the finalis. In AS:88-89. bar lines group the 'Qui fuit *N.*' phrases in threes. This is followed in the edition. 1519:108r. groups the phrases in threes but with an irregular grouping of two near the beginning (Matathie, Amos) and with a group of four at the end (Enos, Seth, Adam, Dei).

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

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

(1) In 1519:108r. 'baptizarétur' is set A.CC.AG.AAG.FEF. In AS:88. 'omnis' is set GFED.E.

(2) In BL-52359:64v. 'baptizáto' is set D.EG.GGF.E.

(3) In BL-52359:64v. 'descéndit' is set A.BBCb.A. In PEN:34v. no flat appears; 'corporáli' is set G.GFEG.AABG. The flat appears only in AS:88.

(4) In AS:88. 'ipsum' is set DE.G. In 1508:36v. and 1519:108r. 'ipsum' is set EFG.G. The flat appears only in AS:88.

(5) In 1508:36v. 'celo' is set GFE.F. In PEN:34v. 'celo' is set GFE.F. In BL-52359:64v. 'facta' is set

AABA.GFEFFE.

(6) In 1519:108r. 'ipse' is set ABA.FFE.

(7) In 1519:108r. 'triginta' is set D.EFG.G.

(8) In AS:88. 'fuit Mathat' is set G.FFE E.E.G. In BL-52359:64v. 'filius' is set AAB.G.GFEF.

(10) In 1519:108v. 'Mathathie' is set G.A.A.B. In 1508:36v. the first 'fuit' is set FF.EFG; the second 'fuit' is set ABC.BCBAG.

(11) In BL-52359:64v. 'Qui fuit Helsi' is set to the melody of the following phrase: G FFE.D E.G.

(13) In 1508:36v. and 1519:108r. 'Mathathie' is set G.A.A.B. In PEN:34v. the first 'fuit' is set C.BAG. In BL-52359:64v. 'Sémei' is set A.B.B.

(14) In 1508:36v. the first 'fuit' is set DEDCB.C.

(15) In BL-52359:64v. 'Zoróbabel' is set C.D.E.E. In PEN:34v. 'Neri' is set AGF.FEE.

(16) 1519:108v. has 'Thosan.' In BL-52359:64v. the three phrases use the music of the following line.

(17) 1519:108v. has 'Helmádan.' In 1508:36v. the second 'fuit' is set DEDCB.C. In BL-52359:64v. 'Qui fuit Her' is set to the phrase BC.CBAG.A.B; 'Qui fuit Jesu' is set to the phrase D.FFD.FEG.FE.E.

(18) 1519:108v. has 'Heliéser.' In BL-52359: the first 'fuit' is set FEEFD.C.

(19) 1531:53r. has 'Matath.' In 1519:108v. 'Sýmeon' is set A.A.B. In 1508:36v. 'Mathat' is set AGF.FEE. In 1508:36v, 1519:108r. and PEN:34v. 'Sýmeon' is set A.A.B.

(21) 1519:108v. has 'Eliachim.' Some Sarum sources have 'Melcha' F.GG.

(22) In 1519:108v. 'Máthata' is set A.GFFE.E. In AS:88. 'Mathátha' is set G.GGFE.E; the third 'fuit' is set GAB.BC. In 1508:36v. 'Mathátha' appears to be set A.GF.FE.E. In BL-52359. 'Mathátha' is set GAF.FE.E.

(24) In 1508:36v. the second 'fuit' is set DEDCB.C. In AS:88. 'Booz' is set D.DCB.

(25) In 1508:36v. 'Naáson' is set C.D.E; the third 'fuit' is set FEF.G. In BL-52359. 'fuit Naáson' is set FED.C D.E.E.

(28) In PEN:34v. the second 'Qui' is set FE.

(29) In AS:89. 'fuit Ragau' is set GABBC.G A.A.

(29) In 1508:36v. and PEN:34v. 'Ragau' is set as two syllables, G.AA.

(30) In 1519:109r. 'fuit Heber' is set FED.EFG FE.E.

(31) In 1519:109r. 'fuit Cáynan' is set DE.DCBCD C.CB.B; 'fuit Sem' is set FEEFDC.D E. In AS:88. 'Cháynan' is set DC.CB.B; the third 'fuit' is set FEFD.CD.

(33) In 1519:109v. 'Mathúsale' is set G.G.A.B. In 1508:36v. the second 'fuit' is set FF.EFG. In AS:88. 'Mathúsale' is set G.A.A.B.

(34) In 1519:109v. 'fuit Malaléel' is set ABC.BCBA G.A.B.B; 'Chaynan' is set C.BBA.A. In AS:88. 'Malaléel' is set G.A.B.B; 'Cháynam' is set DC.CB.B.

(35) In AS:88. the second 'fuit' is set FEFD.CD.

(36) In AS:89. 'fuit Dei' is set AGFEF.G AGFFE.E. In 1508:36v. 'Dei' is set AGF.FEE. The conclusion, beginning at 'Spíritu', appears in GS:pl. j.

Notes.

⁶¹ 1519:109v.

⁶² In AS:89. 'magno' is set F.FD.

⁶³ 1519:110r.

⁶⁴ In stanza 2 1531:53v. begins 'E celo.' In stanza 5 SB:cccxxx. has 'íterum'. 1531:53v. shows simply 'item'.

⁶⁵ 1519:110r.

⁶⁶ HS-1541:13v. and HS-1555:13v. indicate B₂ at 'per' and 'cónsecrans' in stanza 1, and similarly in the following stanzas.

⁶⁷ 1519:110v. has 'super aquas multas.'

⁶⁸ In 1519:110v. 'ecclésia' is set GF.GA.A.G.

⁶⁹ 1519:110v.

⁷⁰ 1519:111r.

⁷¹ 1519:111r. omits 'autem'.

⁷² 1519:111r.

⁷³ 1531:53v. omits 'suis'.

⁷⁴ 1519:111v.