

1 Antiphon: **Hodie Christus natus est**

Hodie Christus natus est;
hodie salvator apparuit;
hodie in terra canunt angeli,
letantur archangeli;
hodie exultant justi dicentes:
Gloria in excelsis deo. Alleluya!

Today Christ is born;
today the savior has appeared;
today the angels sing on earth,
the archangels rejoice;
today good people exult, saying:
Glory to God in the highest. Alleluia!

2 Motet: **O nobilis nativitas / O mira dei /
O decus virgineum / Apparuit**

Quadruplum

O nobilis nativitas
virgo parit hodie
o patris summa pietas
iam spes datur venie
quia dei filius natus
extat in nostra specie
ut mundi delicta tegeteret propere.

Triplum

O mira dei misericordia
natus eius qui creavit omnia
nascitur hodie inter animalia
et Maria tamen extat
in partu virgo similes
et post partum virgo pia.

Duplum

O decus virgineum
casta parit hodie
o laus celestium

gloria canitur venie
et in terra pax
hominibus leticie
iam decantant angeli
o gaudium populi
rite Regis pacifici.

Tenor
Apparuit.

Quadruplum
O celebrated nativity,
the virgin gives birth today,
o highest love of the father,
hope of forgiveness is given now,
because the son of God is born in our form,
that he might speedily blot out
the world's transgressions.

Triplum
O wondrous mercy of God,
who has created everything;
His son is born today among the animals,
and yet Mary in birth is truly a virgin
and is a pious virgin after birth.

Duplum
O virginal splendor,
the chaste lady gives birth today,
o praise of the heavens;
there is singing about
the glory of forgiveness,
and now the angels keep singing,
"Peace on earth to men of gladness";
o joy to the people of the peace-making king.

Tenor
He has appeared.

3 Antiphon: **Lux de luce**

Lux de luce apparuisti Christe,
cui magi munera offerent:
alleluya, alleluya, alleluya.

Light from light has appeared, the Christ,
to whom the Magi offer gifts:
alleluia, alleluia, alleluia.

4 Carol: **Alleluya: A nywe werke**

Alleluya...

A nywe werke is come on honde
Porw my3t & grace of Godys sonde:
To saue þe lost of euery londe,
For now is fre þat erst was bonde;
 We mowe wel synge, alleluya.
Alleluya...

By Gabriel by-gunne hit was;
ry3t as the sunne shone thorwe the glas,
Ihesu Cryst conceyued was
of Mary moder, ful of grace.
 Nowe synge we here, alleluya.
Alleluya...

Nowe is fulfilled the prophecie
of Daudid and of Jeremie
and al-so of Ysaie.
Synge we ther-fore, both laude & hye,
 alleluya, alleluya.
Alleluya...

Alleluya, this swete songe,
oute of a grene branche hit spronge.
God sende vs the lyf þat lasteth longe;
nowe ioye & blysse be hem a-monge
 þat thus cunne synge, alleluya.
Alleluya...

Alleluia...

A new work has come on hand,
through the might of grace of
 God's messenger,
to save the lost of every land.
For he is now free who was once in bondage;
 we may well sing, alleluia!
Alleluia...

By Gabriel it was begun;
just as the sun shone through the glass,
Jesus Christ was conceived
of Mary, mother, full of grace.
 Now let us sing, alleluia!
Alleluia...

Now are fulfilled the prophecies
of David and Jeremiah,
and also of Isaiah.
Let us therefore sing both loud and high,
 alleluia, alleluia!
Alleluia...

Alleluia, this sweet song
has sprung out of a green branch.
God send us long lasting life.
Now joy and bliss be among those
 who thus can sing, alleluia!
Alleluia...

5 Hymn: **Verbum supernum prodiens**

Verbum supernum prodiens,
a patre olim exiens,
qui natus orbi subvenis
cursu declivi temporis,

Illumina nunc pectora

tuoque amore concrema,
audita un praeconia
sint pulsa tandem lubrica;

Iudexque cum post aderis
rimari facta pectoris,
reddens vicem pro abditis
iustisque regnum pro bonis,

non demum artemur malis
pro qualitate criminis,
sed cum beatis compotes
simus perennes caelibes.

Gloria tibi, trinitas,
aequalis una deitas
et ante omne saeculum
et nunc et in perpetuum.

Word proceeding from on high,
from the father before time,
who was born to save the world
in the course of time's decline,

now ignite these hearts
and consume them with your love,
so that when you are proclaimed
we may cast off our crimes;

And when you come to judge us
and examine our heart's deeds,
giving punishments for our secret evils
and justice for our goodness,

let us not be punished
according to the depth of our guilt,
but with the blessed
may we live forever pure.

Glory to you, trinity,

one coequal godhead,
before all ages,
now and forever.

6 Motet: **Balaam de quo vaticinans**

Balaam de quo vaticinans:
“Iam de Iacob nova micans,
orbi lumen inchoans,
[rutilans] exhibit stella.”
Huic ut placuit,
tres magi mistica
virtute triplici
portabant munera,
ipsum mirifice
regem dicencia
deum et hominem
mira potencia.

Prophesying him, Balaam said:
“Now a new star shall arise
out of Jacob, flashing and shining,
creating light for the world.”
In order to please him,
the three Magi
be threefold virtue
brought mystic gifts,
which pronounced him
miraculously
king, god, and man
by wondrous power.

7 Carol: **Ave Maria**

Ave Maria, gracia Dei plena.

Hayl, blessid flour of virginite,
þat bare this tyme a child so fre,
þat was & is & euer shal be.

Hail, Mary, full of the Grace of God.

Hail, blessed flower of virginity,
who now has borne a child so noble,
who was and is and ever shall be.

8 Song: **Gabriel, fram heven-king**

Gabriel, fram heven-king
sent to þe maide sweete,
broute hir blisful tiding
and fair he gan hir greete:
‘Heil be þu, ful of grace arigt!
For Godes son, þis heven-liȝt,
for mannes love
wil man bicomē
and take
fles of þee, maide briȝt,
manken free for to make
of sen and devles miȝt.’

Mildelich him gan andswere
þe milde maide þanne:
‘Wichewise sold ich bere
a child withute manne?’
Þangel hir seid, ‘Ne dred tee nout;
þurw þoligast sal been iwrouȝt
þis ilche þing
warof tiding
ich bringe;
al manken wurth ibout
þurw þine sweet childinge
and ut of pine ibrouȝt.’

Wan þe maiden understood
and þangels wordes herde,
mildelich with milde mood
to þangel hie andswerde:
‘Ure lords þewe maid iwis

ich am, þat heer aboven is.
Anentis me
fulfurthed be
þi sawe
þat ich, sith his wil is,
a maid, withute law,
of moder have þe blis.'

Þangel went awei mid þan
al ut of hire sigte;
hire womb arise gan
þurw þoligastes mihte.
in hir wes Crist bilok anon,
sooth God, sooth man in fles and bon,
and of hir fles
ibore wes
at time.

Warþurw us kam good won;
he bout us ut of pine
and let him for us slon.

Maiden-moder makeles,
of milce ful ibunde,
bid for us him þat tee ches,
at wam þu grace funde,
þat he forgive us sen and wrake
and clene of evri gelt us make
and heven-blis,
wan ur time is
to sterve,
us give, for þine sake,
him so heer for to serve
þat he us to him take.

Gabriel, sent from the king of heaven
to the sweet maiden,
brought her happy news
and greeted her courteously:
“Hail be thou, full of grace indeed!
For God’s son, this light of heaven,

for love of man
will become man
and take
flesh from thee, fair maiden,
to free mankind
from sin and the devil's power."

The gentle maiden
then gently answered him:
"In what way should I bear
a child without a husband?"
The angel said to her, "Fear not;
this very thing of which
I bring news
will be done
by the means of the Holy Spirit;
all mankind will be redeemed
by means of thy sweet child-bearing
and brought out of torment."

When the maiden understood
and heard the angel's words,
she answered the angel
gently, with gentle spirit:
"I am indeed the bond-maid
of our Lord, who is above.
Concerning me
may thy saying
be fulfilled,
that I, since it is his will,
may as a maiden, contrary to natural law,
have the bliss of a mother."

The angel went away with that,
altogether out of her sight;
her womb began to swell
through the power of the Holy Spirit.
In her Christ was straightaway enclosed,
true God and true man in flesh and bone,
and was born

of her flesh
in due time.
Whereby good hope came to us;
he redeemed us from torment
and let himself be slain for us.

Matchless maiden-mother,
fully endowed with compassion,
pray for us to him who chose thee,
in whose sight thou didst find grace,
that he forgive us sin and hostility
and make us innocent of every offence,
and, when it is our time
to die,
give us the bliss of heaven,
and [grant us], for thy sake,
so to serve him here
that he may take us to himself.

9 Carol: **Lullay: I saw a swete semly syght**

*'Lulay, lullow, lully, lullay,
Bewy, bewy, lully, bewy,
Lully, lullow, lully, lullay,
Baw, baw, my barne,
Slepe softly now.'*

I saw a swete semly syght,
A blisful birde, a blossom bright
That murnyng made and mirth of mänge;

A maydin moder, mek and myld,
In credil kep a knaue child
That softly sleep; sche sat and sänge.

*'Lullay, lullow, lully, lullay,
Bewy, bewy, lully, bewy,
Lully, lullow, lully, lullay,
Baw, baw, my child,*

Sleep softly now.'

I saw a sweet, beautiful sight,
a blissful maiden, a blossom bright,
who mourned and rejoiced together.

A maiden mother, meek and mild,
in a cradle kept her boy child,
who softly slept; she sat and sang.

10 Motet: **Prolis eterne genitor /
Psallat mater gracie / [Pes]**

Triplum

Prolis eterne genitor loquens de filio
et prophetis vario vaticinio
consummato temporum iam curriculo
misit unigenitum e celi solio
qui carnem assumeret absque contagio
in beate virginis sacrato utero
ut in carnis vinceret domicilio
hostem cuius vincerat carnis suggestion
et sic digna dieret reconpensation
hominis quam transtulit Ade transgressio
dum pro servo filius offertur domino
homo maior homine dus in filio
sic ablatum cumulat restitution
et offensam diluit amara passio.
Dum pro reis innocens fit immolation
que opertet fieri visitatio
ut relatam fieret satisfactio
incarnati filii iam patet seculo
quam transsumpsit pastorum pura devotio.

Duplum

Psallat mater gracie gaudet ecclesia
per quam nova gaudet prole celi curia
in excelsis canitur deo gloria,
quo testatur resonans vox angelica

pariente genitorem nati filia
vagit in presepio celorum gloria;
o beata que [assident] animalia
pastor petit Bethlehem grandi fiducia,
ut cernant in stabulo regentem omnia.
O quam alta summi regis sunt palacia
cui cedunt ut recumbant animalia
ubi queso milites ubi familia
ubi thronus ubi capax aula regia
talia respondeat virgo paupercula
que diversorii parit angustia
cuius fetum enim locant cubicula
ergo regis glorie mater et filia
nos [de hac] ingloria transfer miseria.

Triplum

When time had run its course, the father of the eternal offspring, speaking about the son and the prophets through diverse prophecies, sent from the heavenly throne his only begotten son, who was to become flesh without any contagion in the blessed virgin's hallowed womb, that in this fleshly abode he might vanquish the devil, whose temptation of the flesh had been victorious, and that thus man's fitting compensation might be accomplished, which Adam's transgression had postponed; since on behalf of the slave the son, a man greater than man – God in the son – is offered to the Lord, the restitution thus augments what was once lost and the bitter passion washes away the offence. Since for the benefit of the culprits the innocent sacrifice takes place, which needs to bring about the visitation so that the report might be written, it is now manifest to this age that the Son, having been made flesh, has accomplished the penance, because the shepherd's pure devotion has spread the news.

Duplum

Let the gracious mother sing praises, the church rejoices; because of her the heavenly assembly rejoices in the new offspring, and glory is sung to God in the highest, wherefore the angels' voices resoundingly bear witness, while the son's daughter gives birth to the father. The glory of the heavens is crying in the manger; o blessed animals sitting there; the shepherd with abounding trust proceeds to Bethlehem that there in the stable he might descry Him who rules over everything. O how great are the palaces of the highest king, from whom the animals move away that they might lie down; pray, where are the soldiers, where is the household, where the throne, where the spacious royal hall? Let the poor virgin answer such questions, who gives birth in the cramped spaces of the inn, whose bedchamber accommodates the babe; therefore, mother and daughter of the glorious king, take us away from this inglorious misery.

11 Hymn: **Vox clara, ecce, intonat**

Vox clara, ecce, intonat,
obscura quaeque increpat;
pellantur eminus somnia,
ab aethre Christus promicat.

Mens iam resurgat torpida,
quae sorde exstat saucia;
sidus refulget iam nomum,
ut tollat omne noxium.

E sursum agnus mittitur
laxare gratis debitum;
omnes pro indulgentia
vocem demus cum lacrimis.

Secundo ut cum fulserit,
mundumque horror cinxerit,
non pro reatu puniat,
sed pius nos tunc protegat.

Gloria tibi, trinitas,
aequalis una deitas
et ante omne saeculum
et nunc et in perpetuum.

Behold a clear voice resounds
and cries out against the dark;
let dreams be driven away:
from eternal heaven Christ comes down.

Let the sluggish mind be revived
that was smitten by vileness;
now a new star shine
that will take away all evil.

From high the lamb is sent,
freely to absolve our debts;
let us all for the kindness

cry out with tears.

So that he might shine forth
and subdue the world's horror,
may he not punish us for our guilt
but for pity's sake protect us.

Glory to you, trinity,
one coequal godhead,
before all ages,
now and forever.

12 Rondellus: **De supernis sedibus**

De supernis sedibus
fortitudo mittitur
ad salutem virginis
ex qua Christus oritur.

Salve virgo domini
tui nati filia
per te datur homini
sempiterna gloria
nati cuius nomini
fit magnificencia.

From the celestial realm
strength is sent
for the health of the virgin
of whom Christ is born.

Hail, virgin of the Lord,
Thy Son's daughter, through Thee
man is given the everlasting glory
of thy Son, whose name
is praised with all magnificence.

13 Antiphon: **Omnes de Saba**

Omnes de Saba venient aurum et thus

deferentes et laude domino annunciantes:
Alleluya.

They all came from Saba,
bearing gold and frankincense,
praising the lord, saying:
Alleluia.

14 Motet: **Puellare gremium /**
Purissima mater / [Pes]

Triplum

puellare gremium
mundo fudit gaudium
et celo leticiam
dum filium
summi regis genuit
et tenuit pudicitiam.
O privilegium
virginis Marie.
Venter est triclinium
trinitatis divine.
Istud puerperium
magnum habet
misterium dum duum
animalium in medio
rex regnorum omnium
versa vice mortalium
vagit in presepio.
O virgo plena gaudio.

Duplum

Purissima
mater domini Maria
fit Gabrielis
nuncii fidelis
premissi de celis
pia per colloquia.
O gremium
purissimum.

O premium.
O privilegium
virginis Marie.
Venter est triclinium
trinitatis divine
dum virgo filium
regem omnium
lacte fovet proprio
reclinat in presepio
duum animalium
in medio.
O virgo gaude
plena gaudio.

Triplum

The maidenly lap
pored forth joy
for the world and delight for heaven,
while it gave birth
to the son of the highest king
and yet retained chastity.
O privilege
of the virgin Mary:
her womb is the dining-hall
of the divine trinity.
The childbirth
has great mystery,
since the king of all kingdoms
cries in the manger
right between two animals
and the condition of all mortals
is transformed.
O virgin full of joy.

Duplum

Mary becomes the purest
mother of the Lord
through gracious speech
of the faithful messenger Gabriel,
sent beforehand

from heaven.
O purest lap,
o reward.
O privilege
of the virgin Mary:
her womb is the dining-hall
of the divine Trinity,
while the virgin
nourishes her son,
the king of all,
with her own milk,
he rests in the manger
right between two animals.
O rejoice,
virgin full of glory.

15 Carol: **Lullay, lullay:**
Als I lay on Yoolis night

Lullay, lullay, lay lay, lullay:
mi deere moder, sing lullay.

Als I lay on 3oolis ni3t
alone in my longing
me þou3t I saw a well fair si3t,
a may hiar child rokking.

Þe maiden wold wiþouten song
hir child o sleep to bring;
þe child him þou3t sche ded him wrong
and bad his moder sing.

‘Sing nou, moder,’ said þe child,
‘wat schal to me befall
heerafter wan I cum til eld,
for so doon modres all.

‘Ich a moder, trewely,
þat kan hir credel keep,

is wun to lullen luvly
and sing hir child o sleep.

‘Sweet moder, fair and free,
be cause þat it is so,
I pray þee þat þou lulle me
and sing sumwat þerto.’

‘Sweete sune,’ saide sche,
‘weroffe schuld I sing?
ne wist I nere yet more of þee
but Gabriels greeting.

‘He grett me goodli on his knee
and saide, “Hail, marie!
Hail, full of grace, God is wiþ þee;
þou beren schalt Messie.”

‘I wundred michil in my þougt,
for man wold I riht none.
“Marie,” he saide, “dred þee nougt:
let God of heven alone.

‘“Þe Holi Gost schal doon al þis,”
he said wiþouten wun,
þat I schuld beren mannis blis
and Godis owne sun.

‘He saide, “Þou schalt bere a king
in king Davitis see;”
in al Jacobes wuniing
þer loverd schuld he be.

‘He saide þat Elizabeth,
þat barain was before,
“a knave child conceyved hath –
to me leeve þou þe more.”

‘I answered bleþely,
for þat his word me paid,

“Lo, Godis servant heer am I;
be et as þou me said.”

‘Þer, als he saide, I þee bare
on midewenter nigȝt
in maidenhede wiþouten kare
be grace of God almiȝt.

‘Þer schepperds waked inþe wold
þei her a wunder mirþ
of angles þer, as þeim þei told
þe tiding of þi birþ.

‘Sweete sune, sikirly,
no more kan I say,
and if I coude, fawn wold I,
to doon al at þi pay.’

Serteynly þis siȝt I say,
þis song I herde sing,
als I me lay þis 3oolis day
alon in my longing.

*Lullay, lullay, lay, lay, lullay:
my dear mother, sing lullay.*

As I lay on Christmas night,
alone in my desire, it seemed to me
I saw a very lovely sight,
a girl rocking her child.

The maiden wanted to put her child
to sleep without singing;
to the child it seemed she wronged him,
and he told his mother to sing.

“Sing now, mother,” said the child,
“what is to befall me
in the future when I am grown up,
for all mothers do that.

“Every mother, truly,
 who knows how to watch over her cradle,
is accustomed to lull lovingly
 and sing her child to sleep.

“Sweet mother, fair and gracious,
 since that is so,
I pray you to lull me
 and to sing something as well.

“Sweet son,” said she,
 “of what should I sing?
I never new anything more about you
 than Gabriel’s greeting.

“He greeted me courteously on his knee
 and said ‘Hail, Mary!
Hail, full of grace, God is with thee;
 thou shalt bear the Messiah.’

“I wondered greatly in my mind,
 for I by no means desired a husband.
‘Mary,’ he said, ‘do not fear;
 leave the God of heaven to his ways.

“‘The Holy Ghost is to do all this,’
 he said without delay,
that I should bear man’s bliss
 and God’s own son.

“He said, ‘Thou shalt bear a king
 in king David’s seat;’
in all the house of Jacob
 he should be the lord.

“He said that Elizabeth,
 who until then had been barren,
‘has conceived a male child –
 give me the more credence.’

“I answered gladly,
for his words pleased me,
‘Lo, I am here, God’s servant;
be it as thou hast said to me.’

“There, as he said, I bore you
on Midwinter Night,
in virginity without pain,
by the grace of almighty God.

“Where shepherds were watching in the
uplands they heard a wondrous song
of angels there, as they told them
the tidings of your birth.

“Sweet son, assuredly
I can say no more,
and if I could, I would gladly,
to do everything as you wish.”

Certainly I saw this sight,
I heard this song sung,
as I lay this Christmas Day
alone in my desire.

16 Responsory: **Tria sunt munera**

Respond

Tria sunt munera preciosa
que optulerunt magi domino in die ista;
et habent in se divina mysteria.
In auro ut ostendatur regi potentia;
in thure sacerdotem magnum considera;
et in myrra dominicam sepulturam.

Verse

Salutis nostrae auctorem

magi venerati sunt in cunabulis,
et de thesauris suis
misticas ei munerum species obtulerunt.
In auro...

Respond

There were three precious gifts
that the magi brought to the lord on that day,
bearing in themselves divine mysteries.
In gold is seen the power of a king;
in frankincense a great priesthood;
and in myrrh a Sabbath burial.

Verse

It was the author of our salvation
whom the Magi adored in the cradle,
and from their treasuries
they brought forth gifts
of mystical meaning. In gold...

17 Motet: **Orto sole serene / Origo viri /
Virga Iesse / [Tenor]**

Quadruplum

Orto sole serene novitatis
fugit foras formator falsitatis;
virgo parit virtute maiestatis!
Ave Maria, mater gracie,
que genuisti fontem bonitatis;
custodi nos a fece feditatis,
a vinculo mundane vanitatis,
ne polluat auctor nequicie.
Iam caritas in exilio,
veritas in consilio
cum silencio queritur.
Nam equitas in iudicio,
puritas in eloquio
cum tristitia primitur.
Nunc fides procul a patria;
falsitasque iniuria

residet in dominio.
Cupiditas et invidia
permanet in perfidia;
caret eger auxilio.
Copula maligna manet,
undique noverca nocet
iugiter in periculo.
Sed sacra disciplina
docet, resecare corda
iubet a malicie iaculo.
Viriliter relinque viam
colubri; vanam gloriam
fraus heretica deperit.
Per vere virginis gratiam
celi gloria patuit.

Triplum

Origo viri iam propalatus
quando verbum incarnatus
quod a prophetis iam prefatus
palam patet non celatus
quando virginem sit affatus
Gabriel, qui destinatus:
“Ave virgo plena gracia.”
Ad quem humiliter sic refert illa:
“Parvula Ihesu Christi sum ancilla.”
Iam vena venie in hoc federe premitur.
A vinculo iam tristicie
genus Ade redimitur
per Christum, qui iam nascitur.
Fons Golie iam frangitur
petra David, dum cutitur
limpida diffunditur.
Pharao iam fallitur
Egyptusque submergitur;
livor ledens iam leditur,
mersis in profundo.
Iam Israel ab Egypciis
liber ludet in gaudiis;
qui diu dudum coluit

Abraham iam promissio
optinetur in gaudio.
Lacte, melle gusta fluit,
manna de celo pluit;
quod diu non latuit
figurarum velamine,
ut celi regi placuit,
cunctis oculis patuit,
ex matre pura virgine.

Duplum

Virga Iesse, que stas insignum clemencie,
tu rosa rubicunda, matrona mundicie,
virgo fecunda, salutis nuncius.
Secreti conscius salutat virginem
dicendo: "Paries Deum et hominem."
O res miranda, quod virgo pura
permanet et peperit.
Iam corona de synagoga ruit;
laudari fides catholica meruit;
sic antiqui serpentis capud
conteritur cum miseria.
iubilando promat ecclesia sacra
gaudia de virgine melliflua Maria.

Quadruplum

With the sun of serene newness arising,
the fashioner of falsehood flees forth;
the virgin gives birth by virtue of
divine majesty. hail Mary, mother of
grace, who bore the font of goodness.
Defend us from the dregs of foulness,
from the bond of worldly vanity;
let not the author of evil defile.
Now charity is in exile,
and truth laments silently
in the council.
For equity in judgment,
purity in elocution
is oppressed with sadness.

Now faith is far from the homeland;
falseness and injustice
reside in the dominion.
Cupidity and envy
abide in the treachery;
the one in need lacks aid.
The malignant bond remains,
everywhere the stepmother does injury,
perpetually in danger.
But the sacred discipline reaches
and commands hearts to cut loose
from the dart of malice.
Boldly relinquish the way
of the snake; heretical fraud
deeply loves vain glory.
By the grace of the true virgin
the glory of heaven lies open.

Triplum

Source of man now made public
when the incarnate word, which was
already predicted by the prophets,
is publicly revealed, not kept secret,
when Gabriel, who was chosen,
addressed the virgin:
“Hail virgin full of grace.”
To which she humbly thus replied:
“I am the unworthy handmaiden of Jesus Christ.”
Now the vein kindness in this covenant
is brought to the fore.
From fetters of sadness
Adam’s race is now redeemed
by Christ, who is now born.
The forehead of Goliath is smashed
when it is struck by David’s
smooth rock; it is poured forth.
Pharaoh is now tricked,
and Egypt is submerged;
injurious ill-will is now afflicted,
immersed in the depths.

Now Israel, free from Egypt,
celebrates in joy;
to Abraham, who long ago farmed,
a promise is now
redeemed in joy.
A flagon flows with milk and honey,
manna now falls from heaven;
what daily was not hidden
by the veil of the figures,
as it pleased the king of heaven,
was opened to all eyes
from the mother, pure virgin.

Duplum

O rod of Jesse, you who remain
the emblem of clemency,
you red rose,
virtuous woman of moral purity,
fecund virgin,
bearer of the news of salvation.
The bearer of the secret
greet the virgin,
saying "You bear
God and man."
O miraculous event,
that a virgin gave birth
and remains pure.
At once the crowd
of the synagogue tumbled down;
the catholic faith
deserved to be praised;
thus the head
of the ancient serpent is pounded
to pieces with misery.
Let the holy church
pour out with jubilation
its joy about the mellifluous
virgin Mary.

18 Song: **Peperit virgo**

Peperit virgo, virgo regia,
mater orphanorum, mater orphanorum.
Peperit virgo, virgo regia,
mater orphanorum, plena gracia.

Præbuit honorem vox angelica
regi angelorum, regi angelorum.
Præbuit honorem vox angelica
regi angelorum cantando gloria.

Puero feruntur tria munera
obsequio magorum, obsequio magorum.
Puero feruntur tria munera
obsequio magorum cum stella prævia.

Tribuat salutem virgo cælica,
sola spes lapsorum, sola spes lapsorum.
Tribuat salutem virgo calica,
sola spes lapsorum in hac miseria.

Angelo docente nati magnalia,
vigilia pastorum, vigilia pastorum –
angelo docente nati magnalia,
vigilia pastorum, laus et læticia.

Virgo, prece pia per tua munera,
regina supernorum, regina supernorum –
virgo, prece pia per tua munera,
regina supernorum, duc nos ad supera.

A maiden gave birth, a royal maiden,
the mother of orphans.
A maiden gave birth, a royal maiden,
the mother of orphans, full of grace.

The angelic voice paid honor
to the king of the angels.
The angelic voice paid honor

to the king of the angels by singing “Glory.”

Three gifts are borne to the child as the
homage of the magi. Three gifts are borne
to the child as the homage of the magi,
with the star leading the way.

She grants salvation, the heavenly maiden,
the only hope of the fallen.
She grants salvation, the heavenly maiden,
the only hope of the fallen in this misery.

To the angel who tells of the mighty works
of her son, of the vigils of the shepherds –
to the angel who tells of the mighty works of
her son, [let there be] glory and joy.

Maiden, by devout prayer relying on
thy offices, O queen of heaven –
maiden, by devout prayer relying on
thy offices, O queen of heaven,
bring us to the realms above.

19 Carol: **Ecce quod natura**

*Ecce quod natura
mutat sua jura:
virgo parit pura
dei filium.*

Ecce, novum gaudium,
ecce novum mirum:
virgo parit filium,
que non novit virum;
que non novit virum,
sed ut pirus pirus,
gleba fert sphirum,
rosa lilium.

Mundum dū flebilem
videns in ruina,
florem delectabilem
produxit de spina;
produxit de spina
virgo que regina,
mundi medicina,
salus gencium.

Nequivit divinitas
plus humiliari,
nec nostra fragilitas
magis exaltari;
magis exaltari
quam celo locari,
deo coequari
per conjugium.

*Behold, nature
changes her law:
a pure virgin
bears God's son.*

Behold, a new joy,
behold, new wonder:
a virgin bears a son
without knowing man;
without knowing man,
but as the pear tree bears a pear,
the earth creates a sapphire
and the rose a lily.

This doleful world
God saw in ruins,
so a delectable rose
he produced from the thorn;
he produced from the thorn
a virgin queen,
a healing for the world
and the salvation of its people.

Divinity could not be
more humbled,
nor could our fragility
be more exalted;
more exalted
than to be placed in heaven,
equal with God,
through this union.

20 Hymn: **A solis ortus cardine**

A solis ortus cardine
adusque terrae limitem
Christum canamus principem,
natum Maria virgine.

Beatus auctor saeculi
servile corpus induit
ut carne carnem liberans
non perderet, quod condidit.

Clausae parentis viscera
caelestis intrat gratia,
venter puellae baiulat
secra, quae non noverat.

Domus pudici pectoris
templum repente fit Dei,
intacta nesciens virum
verbo creavit filium.

Enixa est puerpera
quem Gabriel praedixerat,
quem matris alvo gestiens
clausus Iohannes senserat.

Feno iacere pertulit,
praesaepe non abhorruit

parvoque lacte pastus est,
perquem nec ales esurit.

Gaudet chorus caelestium,
et angeli canunt Deum,
palamque fit pastoribus
pastor creator omnium.

From where the sun rises
to the very end of earth,
let us sing of Christ our prince
born of the virgin Mary.

The blessed creator of eternity
put on the body of a slave,
that by the flesh freeing the flesh
he might not lose what he had made.

Into the virgin body of a girl
the grace of heaven entered;
the womb of the virgin carried
mysteries she did not understand.

The home of this modest breast
suddenly became the temple of God;
untouched and not knowing man,
by a word alone she bore a son.

The woman brought forth a child
as Gabriel had foretold;
and leaping in his mother's womb
John the Baptist knew his lord.

Brought to lie in the hay,
he did not shrink from the manger,
and with a little milk he was fed,
he who would not let birds go hungry.

The heavenly chorus rejoices
and angels proclaim God's birth,

and to the shepherds is shown
the shepherd and creator of all.

21 Carol: **Ther is no rose of swych vertu**

*Ther is no rose of swych vertu
As is the rose that bare Jhesu;
Alleluya.*

For in this rose conteynynd was
Heuen and erthe in lytyl space,
Res miranda.

Be that rose we may weel see
That hs is God in personys thre,
Pari forma.

The aungelys sungyn the shperdes to:
'Gloria in excelcis Deo.'
Gaudeamus.

Leue we al this worldly merthe,
And folw we this joyful berthe;
Transeamus.

*There is no rose of such virtue
as is the rose that bore Jesus,
alleluia.*

For in this rose was contained
both heaven and earth in a little space,
a thing to wonder at.

By that rose we may well see
that he is God in persons three,
but of equal form.

The angels sang to the shepherds,
"Glory in the highest to God."

Let us rejoice!

Let us leave this worldly mirth
and follow this joyful birth.

Let us go.

22 Antiphon: **Videntes stellam**

Videntes stellam magi
gavisi sunt gaudio magno
et intrantes domum
optulerunt domino
aurum, thus et mirram.

Seeing the star the Magi
rejoiced with great joy;
and going into the house
they offered the lord
gold, frankincense, and myrrh.

23 Carol: **Nowel: Owt of your slepe aryse**

*Nowel, nowel, nowel,
Nowel, nowel, nowel.*

Owt of 3our slepe aryse & wake
for God manynd nowe hath ytake
al of a maide without eny make;
of al women she bereth the belle.

Nowel.

And, þorwe a maide faire & wys,
now man is made of ful gret pris;
now angelys knelen to mannys seruys;
& al þis tyme al þis byfel.

Nowel.

Now man is brigter þan þe sonne;
now man in heuen an hye shal wonne;

blessyd God þis game is begonne;
& his moder emperesse of helle.

Nowel.

That euer was thralle, now ys he fre,
þat euer was smalle, now gret is she;
now shal God deme bothe the & me
unto his blysse, yf we do wel.

Nowel.

Now man may to heuen wende;
now heuen & erthe to hym they bende,
he þat was foo, now is oure frende;
this is no nay þat Y 3owe telle.

Nowel.

Now, blessyd brother, graunte vs grace
a domes day to se thy face,
and in thy courte to haue a place,
þat we mow there synge nowel,

Nowel.

*Nowell, nowell, nowell,
Nowell, nowell, nowell.*

Out of your sleep arise and awaken,
for God has taken human form
from a maid without any equal:
of all women she is best.

Nowell!

And through a fair and wise maiden
humankind is now brought to its full worth;
now the angels kneel in the service of humanity;
and at Christmas time, all this took place.

Nowell!

Now man is brighter than the sun;
man shall now dwell on high;
blessed be God that this game is begun,

and his mother the empress of hell.
Nowell!