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Scholarly Edition.

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Part 15.
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At the Commemoration of Saint
Thomas, Archbishop of Canterbury.
The Translation and Commemoration of
Saint Chad.
At the Feast of the Image of the Saviour.

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¶ *At the Commemoration of Saint Thomas, Archbishop of Canterbury.*¹

[*At Vespers.*

Ant. This is a holy man. [765].

Chap. Every high priest. [817].


Hymn. Martyr of God. [767].

Versicle. Thou hast crowned him. [775].

Ant. Slaughtered 'mid his dear flock. 472.

Ps. Magnificat. 55*.

Prayer.

 God, for whose Church the
glorious Pontiff Thomas fell by
the swords of impious men : grant,
we beseech thee, that all who implore

his assistance may obtain the
healthful effect of their petition.
Through.

Memorial of any Saint if it may be had.

¶ *At Matins.*

Assunt Thome martyris. Port 1556-C:82v; AS:72; 1519:85r; 1531:40r.²

Invit.

II.



Ow is Tho-mas the Mar-tyr's so- lemni-

ty. †Let the vir- gin mother Church sin joy-ful- ly.

Ps. Come let us praise the Lord. 7*.

Hymn. Martyr of God. [769].

Ant. Supreme priestly dignity. 476.

Ps. Blessed is the man. (j.) [17].

and just as it is indicated in the feast of the same in the Nativity of the Lord : and in the Translation of the same.

℣. Thou hast crowned him.]³ [897].

First Lesson.

When Theobald the archbishop slept with his fathers in good old age and happy memory, Thomas Archdeacon of the Church of Canterbury was solemnly chosen Archbishop and Primate of all England in the name of the Holy Trinity : and was consecrated shortly thereafter. Now <in him> was a pious mind, a firm hope and confidence in the Lord : insofar as the

same man when consecrated was both altered in the character and improved in the customs which he kept. He was most esteemed in that he held that seat to be a seat of holiness, whether to keep holy or make holy what was approved by blessed Thomas the Martyr, or also quickly and readily to cast aside what was unworthy. But thou.

Studens livor. 1519:85v; 1531:40r; 1531-P:59r.⁴

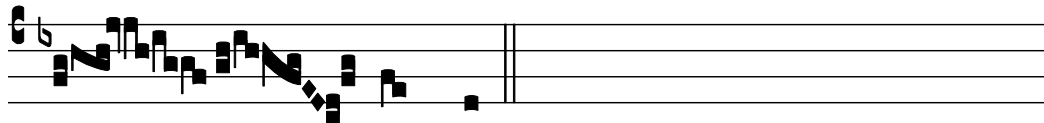
1. Resp. I. 602260.

EN- vy, * seek- ing Tho- mas' harsh

pe- nalty : Damns to ex-ile Tho- mas' whole fa-

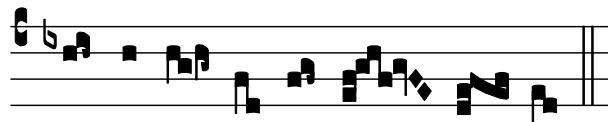
mi-ly. †Drives his house- hold forth simulta-

At the Commemoration of Saint Thomas of Canterbury.

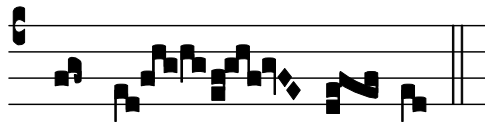


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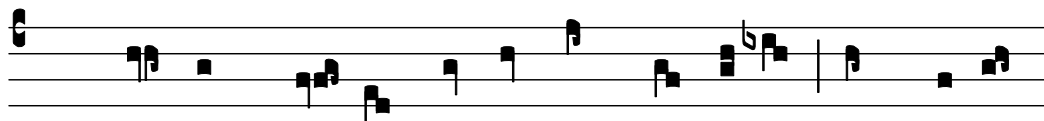
neously.



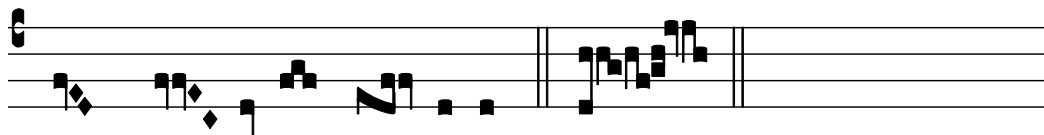
[*In Paschaltide.* Al-le-lu- ya, al-le- lu- ya.



[*or*] Al-le- lu- ya.]⁵



Rank and sta- tion, sex, age and dig-ni-ty : Find no fa-



vour, grace or immu- ni-ty. †Drives.

Second Lesson.


Then the chosen high priest of God, besmeared with the holy unction of sanctification, immediately by this cause obtained holiness : and was filled with manifold gifts of the Holy Ghost. Walking in the newness of life, the new man was changed into another person : in whom all things

were altered for the better. And with so much grace he consecrated the beginning of his high office : that in fact being clothed secretly in the manner of a monk, as a monk he carried out his works and service. But thou.

At the Commemoration of Saint Thomas of Canterbury.

Thomas manum mittit. 1519:85v; 1531:40v.⁶

602324. 2. Resp. II.

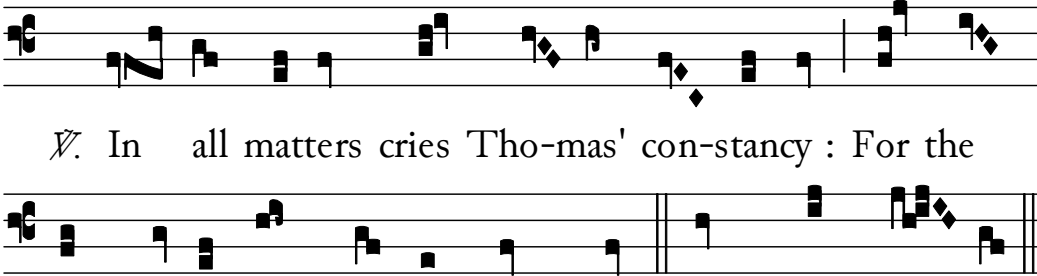


Ho- mas, * steadfast, bat- tles coura-
geously : Scorns re-proach- es, laughs at all in- ju-ry.
†Naught to Tho- mas seem- eth his pea-
nalty.



[*In Paschaltide.* Al-le- lu- ya.]⁷

602324a.



℣. In all matters cries Tho-mas' con-stancy : For the
brave man all land may homelands be. †Naught to Tho- mas.

Third Lesson.

And thereby, as with the example
of the Baptist in constancy, with
zeal for justice perfectly conceived in
the heart, he too was equally⁸ eager

for the garments of penitence.
Inasmuch as the fine linen of gentle
kings he was accustomed till now to
make use of was rejected : he clothed

over his nakedness in rough hair-cloth. He also added breeches of hair-cloth, that he might more firmly mortify the flesh, and <so> make the spirit live. Now this, just as <in> other spiritual exercises of <his> life, of a truth by covering privly with a few other garments, he hid from the eyes and notice of men : because he sought glory not from men, but from God. Likewise Saint Thomas, the

true husbandman of God, departing from <this> world, was born into heaven on the fourth of the Kalends of January, of the year of the Lord one thousand one hundred and seventy one. To be sure in the fiftieth year of his age : to the praise and glory of God : to whom be honour and glory, through the infinite ages of ages, amen.

Jacet granum. SP:15v; 1519:83v; 1531-P:59r; 1531:39v.⁹

3. Resp.
V.



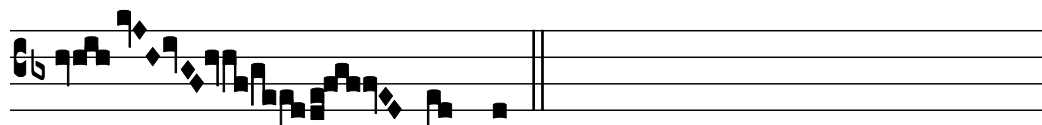
Ros- trate *li- eth the grain, which chaff be-



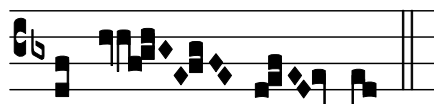
tray : Slain, the right-teous, by sword of wick- ed



sway. †Hea- ven gain- ing for humblest home



of clay.



[In Paschaltide. Alle- lu- ya.]¹⁰

601260.

601260a.

V. Mid the vineyard the vintner fell this day : Priest at
al- tar, captain in camp they slay. †Hea- ven.

V. Glo-ry be to the Father, and to the Son : and to the
Ho-ly Ghost. †Hea- ven.

¶ At Lauds only one Antiphon. All the rest as on the Feast.¹¹ 494.

[At Prime on the Psalm Quicunque. which is Thee they justly praise. [118].

[¶ In Paschaltide.]

Nevertheless in Paschaltide when a Commemoration of this Saint Thomas is made.

At Vespers.

On the Psalms, Ant. Perpetual light. Minor. [696].

Ferial Psalms.

Chapter. Every high priest. [817].

Hymn. Martyr of God. [770].

At the end of the Hymn is said [the V.] We pray thee, King, with glory decked.
[and the V. To thee who dead again dost live.]

V. Your sorrow. [714].

Ant. Slaughtered mid his dear flock. and let it be concluded with Alleluya. 472.

Ps. Magnificat. 55*.

Prayer. O God, for whose Church. [591].

Let Compline of the season not be changed.

At Matins.

Invitatory. Now is¹² Thomas. *and let it be concluded with Alleluya.* [591].

Ps. Venite. 7*.

Hymn. Martyr of God. [770].

On the Psalms is said this single Antiphon Supreme priestly dignity. *and let it be concluded with Alleluya.* 476.

Psalms Blessed is the man. (j.) [17]. Why have the Gentiles. (ij.) [17]. Why, O Lord, are they multiplied. (iij.) [18].

V. Your sorrow. [714].

These aforesaid Psalms with the aforesaid Ant. and V. are said as often as this Commemoration is made in Paschaltide. And no other psalms, nor other antiphons, nor other versicle are said.

Lessons and R. as before. [592].

Before Lauds.

V. The voice of joy. [717].

At Lauds.

This single Ant. Now the kernel. *and let it be concluded with Alleluya.* 494.

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

Chap. Every high priest. [817].

Hymn. Of all thy warrior saints. [806]. *At the end is said the [V.]* We pray thee, King, with glory decked. *and the [V.]* To thee who, dead, again dost live.

V. Rejoice in the Lord. [709].

Ant. For our succour. *and let it be concluded with Alleluya.* 497.

Ps. Benedictus. 66*.

Prayer as above. [591].

*At Prime and at the other hours le all be made as indicated above, except for the R. and V. at Terce, Sext, and None, which are from the Common of One Martyr or Pontiff in Paschaltide : in such a way that all the Antiphons at Prime : and the other hours are concluded with Alleluya.]*¹³

[*The Translation of Saint Chad.*]



¶ *The Translation of Saint Chad, non Sarum,*¹⁴ *is always celebrated on the Sunday next before the Feast of the Ascension of the Lord : and let the service be made this way.*¹⁵

At First Vespers.

Antiphon. Of four brothers. {362}.

Psalms of the feria.

Chapter. Behold a great priest. [889].

R. O shepherd worthy. *without the Prose.*¹⁶ {364}.

Hymn. This the confessor. [890].

V. Your sorrow. [714].

Ant. Thee we pray.¹⁷ {365}.

Ps. Magnificat. 67*.

Prayer.

¶ God, who grantest unto us to celebrate the Translation of blessed Chad thy Confessor and Bishop, we humbly beseech thee :	that by his merits and prayers we may be transported from vices to virtues, and from prison to the kingdom. Through our Lord Jesus Christ.
--	---

¶ *Memorial of the Saint, if there be one, in silence : unless it be a Double Feast. Then of the Sunday.*

At Matins.

Invitatory. This day when thrives. {367}.

Then are sung the three Antiphons with the three Psalms of the First Nocturn. {368}.

First Lesson.

¶ *The Gospel according to John. xv. (1.)*

AT that time, Jesus said unto his disciples, I am the true vine, and my Father is the husbandman. And that which followeth.

*A Sermon from the Commentary of blessed Augustine, Bishop.*¹⁸

[59v.] **T**His passage of the Gospel, brethren, where the Lord calleth himself the vine, and his disciples the branches : declareth accordingly that he is the head of the Church and that we are members of him who is the Mediator between God and men, the man Christ Jesus. Of course the vine and the branches

are of one nature. Therefore, seeing that he was God, of whose nature we are not : he was made man that he might have in himself this vine of human nature, of whom we, also men, might become the branches. What, then, is, I am the true vine ? By this certainly he distinguisheth himself from that of which it is said, How art thou turned into bitterness, as a strange wine ? For on what ground could that be a true vine : which was expected to bring forth grapes, but brought forth thorns ?

R. Saint Chad, rendered. {370}.

Second Lesson.

SAith he, I am the true vine : and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away : and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Can it be that the husbandman and the vine are one ? According to this, therefore, Christ is

the vine, in that sense where he saith : The Father is greater than I. And according to that which he saith, I and my Father are one, he is also the husbandman. And yet not such a one as those whose whole service is confined to external labor : but such that he also supplieth the increase from within. For neither is he that

planteth anything, neither he that watereth : but God giveth the increase. And Christ is certainly God, for the Word was God : whence he

and the Father are one. And if the Word was made flesh, which before was not : he remaineth what he was.

R. He the legate's order. {371}.

Lesson iij.

Further, after saying of the Father, as of the husbandman, that he taketh away the fruitless branches : and pruneth the fruitful : that they may bring forth more fruit : he straightway pointeth to himself as also the purger of the branches, Now, he saith, ye are clean through the word which I have spoken unto you. Behold he is also the pruner of the branches : which is the office of the husbandman not of the vine. Furthermore, he makes the branches his workmen. For although they give not the increase : they afford some help. But not of themselves : For

without me ye can do nothing. And listen also to their own confession. What is Apollos ? What moreover is Paul ? The ministers by whom ye believed, and even as the Lord gave to every man. I have planted, Apollos watered. And also this, therefore, As the Lord gave to every man. And so not of themselves. In that, however, which followeth, But God giveth the increase : he worketh not by them, but by himself. This work exceedeth the lowliness of man, it exceedeth the loftiness angels, nor doth any attain unto it except the Triune Husbandman.

R. Tender shepherd. : *without the Prose.*¹⁹ {386}.

V. Pray for us. {387}.

At Lauds, Ant. In the cloister. {387}. *and the other Antiphons. Chapter as above.*
Hymn Jesu ! the world's Redeemer, hear. [926]. *V.* Rejoice in the Lord. [709].
Ant. Holy Chad, our kindly bishop. {390}. *All these are found at the Feast of Saint Chad.* {387}. *Ps.* Blessed be the Lord. *Prayer as above.* [598].

Memorial of the Sunday and of the Resurrection in silence. 1450.

At Prime and the other Hours, Antiphons and Chapters as on the other Feast with the R. of the Common in Eastertide and the Prayer. O God, who grantest unto us. (above. {598}.)

At Seconds Vespers, Ant. In the cloister. {387}. Psalms of the feria. Chapter as above. R. Tender shepherd. {386}. Hymn Jesu ! the world's Redeemer, hear. [926]. V. Rejoice in the Lord. [709]. Ant. Thee we pray. {365}. Ps. Magnificat. 67. Prayer. O God, who grantest unto us. as above. {598}.*

¶ *At the Commemoration of Saint Chad.*²⁰

At Vespers.

Ant. Of four brothers. {362}.

Psalms of the feria.

Chapter. Behold a great priest. [889].

Hymn. This the confessor. [890].

℟̃. The Lord loved him. [900].

Ant. Thee we pray. {365}.

Ps. Magnificat. 67*.

Prayer. O God who by the merits of thy saints. {367}.

At Matins.

Invitatory, Hymn, Antiphons and Psalms as on the day. {367}.

Lesson j.



Now in the time of Oswy,
King of Northumbria,
brother of course and
successor to the throne of that most
Christian King Oswald : Chad, the
man of God, took up the monastic

life according to the institution of the
holy fathers in the isle of Lindisfarne
in the place which is called
Lastingham, in the Monastery of
Blessed Mary. But thou.

℟̃. Saint Chad, rendered. {370}.

Lesson ij.

¶ Nasmuch as he had taken up the
cure of this church from his
brother Cedd, the most noble Bishop
of the East Angles and most devoted

rector of the same monastery, who
had passed over from the world in
that place. But thou.

℟̃. He the legate's order. {371}.

Third Lesson.

IN fact there were four actual brothers, Cedd, and Cymbel, Celin, and Chad (which is rarely to be found) : all were illustrious priests of

the Lord : and two of them were likewise called to the highest degree of the priesthood. But thou.

R. This thing God did. {373}.

V. Pray for us. {387}.

At Lauds.

Ant. In the cloister. {387}.

Chapter. Behold a great priest. [889].

Hymn. Jesu ! the world's Redeemer. [921].

V. The just shall spring forth. [932].

Ant. Holy Chad, our kindly bishop. {390}.

Ps. Benedictus. [64].

At Prime and at the other hours as on the day.

These following Antiphons are said at the Memorial on ferial days.

[60r.]

At Vespers.

Sancte Cedda intercede. F-Pn lat. 12044: 38v; F-Pn lat. 15181: 369v, 520r; 1531-P:60r.²¹

Ant.

IV.i.



O- ly Chad, * intercede for us : that we may me-rit



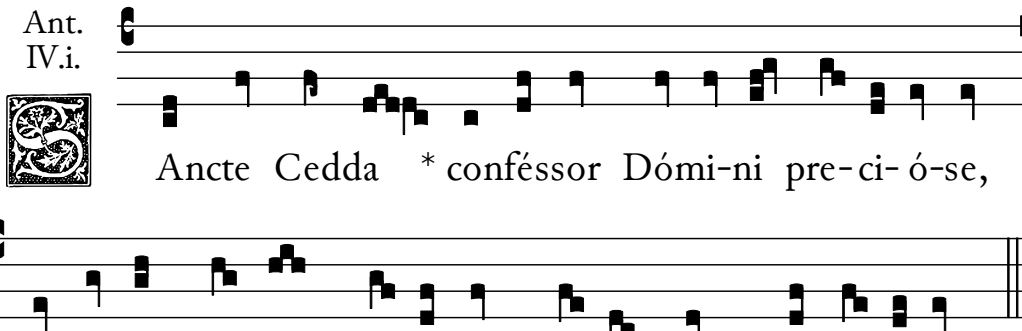
to be made partak- ers with thee in di- vine glo-ry.

At the Commemoration of Daint Chad.

At Matins.

Sancte Cedda confessor. WOR:294; 1531-P:60r.²²

4717. Ant. IV.i.



Ancte Cedda * confessor Dómi-ni pre-ci-ó-se,
a-désto nostris pré-ci-bus pi- us ac pro-pí-ci- us.

℣. Pray for us, O blessed Chad.

[℟̃.] That we may be made worthy [of the promises of Christ].

Prayer.

God, who hast revealed to
blessed Chad thy Confessor and
Bishop the day of his passing by the
sound of angels : grant unto us we

beseech thee, by his merits and
prayers, consolation in this present
time : and fellowship in the future.
Through Our Lord Jesus Christ.

¶ *On the Feast of the Image of
the Lord the Saviour.*²³

At Vespers.

Dedicationem Salvatoris. hodie. 1531-P:60r.

[1.] *Ant.* The dedication of the Saviour

this day we celebrate : who ruleth, protecteth, and reviveth all.

Ps. The Lord said. (*cix.*) [363]. *and the rest : at the end* O praise the Lord, all ye nations. (*cxvj.*) [374].

Dulcisono carmine personemus. 1531-P:60r.

[2.] *Ant.* Let us sing out loud with harmonious songs :

praising him who reigneth for ever.

Multa post supplicia. 1531-P:60r.

[3.] *Ant.* After many sufferings he rose again

on the third day very early on a bright Sunday.

Synagogam reprobam Judaicamque. 1531-P:60r.

[4.] *Ant.* From the lying Synagogue and from the

perfidious Jews he hath adopted children of both peoples.

Fructus ligni perdidit. 1531-P:60r.

[5.] *Ant.* The fruit of the tree destroyed by the offspring of
this world :

indeed through it hath the Lord recovered the lost.

Chapter. Rom. xj. (33.)



the depth of the riches both
of the wisdom and knowledge
of God ! how unsearchable are his

judgements, and his ways past finding
out ! [℞.] Thanks be to God.

Nos ymago Trinitatis. 1531-P:60r.

Hymn. Of the Triune God the image, God the Son let us

adore,—Very image of the Father Which the pangs of passion

bore, Whereby lossed, from sins expulsion We escape to

heaven's shore. 2. Save us, Christ, our mighty Saviour, By thy

wonder-working hand, Author of the world, thy creatures

Thou hast fashioned, here to stand In thy law and love,

abiding Riches none can understand. 3. Thine we are, thine

image moulded ; mend our ev'ry broken part, For thou see'st

our deep affections, All the secrets of the heart : In the realms

of heaven hidden, Our reward we own thou art, 4. Goodly

Jesus, whose forever Is the pow'r to save by grace : Thou art

pleased this pow'r salvific In an earthly frame to place :

If thou save us not we perish Nor of favour find a trace.

5. Laud and honour to the Father. [. . .

... Amen.]

℣. This sign of the cross shall be in heaven.

℟. When the Lord shall come to judge.

At the Magnificat.

Salvatoris acta celebramus. 1531-P:60r.

Ant. The deeds of the Saviour we celebrate today,

brethren : with great joy let us adore him,

the King of kings, the Lord. [*Ps.* My soul doth magnify.

[419].]

Prayer.

Thy majesty, O merciful and
almighty God, we entreat with
effusive prayers : that as this day with
all devotion we faithfully recall the

passion of the image of the Lord the
Saviour : so may it please thee that we
shall ever prevail from all adversities
of the devil. Through the same.

At Matins.

Salvatoris majestas mundum. 1531-P:60r.

Invit. The Majesty of the Saviour sanctifieth all the world.

O come, let us adore. *Ps.* Come let us praise. [4].

Pange lingua gloriosi . . . innovatum. HS:43; 1520:10r; 1531:111r; 1531-P:60r.

Hymn. Sing, my tongue, the glorious battle, * Sing the

warfare waged anew, In the figure fairly sculpted Of the

Saviour's Image true, As of old, to cross affixed By the malice

of a Jew. 2. From that figure flowed a torrent, Blood to all

men manifest, Yet to Jewish eyes unmeaning, By the

Synagogue oppressed, To the virtue wholly blinded Of that

semblance heaven-blest. 3. Lo, how is our faith confirmed

Through a sign of such acclaim, And the Jews, for their

offenses, How confounded, filled with shame ! How increased

the hope of Christians By this oracle of fame ! 4. Laud and

honour to the Father. [Laud and honour to the Spirit, Ever

Three and ever One : Consubstantial, Coeternal, While

unending ages run. Amen.].

¶ *In the First Nocturn.*

Acta Salvatoris reverenter. 1531-P:60r.

[I.] *Ant.* The deeds of the Saviour reverently this day

let us recall anew, and <his> healing with great joy. *Ps.* Why

have the Gentiles. (*ij.*) [I7].

Innumeris immensisque modis. 1531-P:60r.

[2.] *Ant.* Countless and immesurable ways to save hath the

compassion of the Author provided for the human race.

Ps. The heavens shew forth. (*xviiij.*) [40].

Quidam Christianus in Hierico civitate. 1531-P:60r.

[3.] *Ant.* A certain Christian in the city of Jericho took a

small dwelling from a certain Jew : in which dwelling an

image of the holy Saviour he set up in the sight of the bed.

Ps. My heart hath uttered. (*xluiij.*) [249].

✠. This sign. [609].

First Lesson.

Lift up the eyes of your understanding, and see this new wonder and also boundless miracle of God which hath now been made : and give glory unto him. Witness the ineffable humanity and also the greatness of his

ordinance : and take up lamentations with joy. In God indeed nothing is impossible : because our God can do all things. These things were accomplished in our days and among us : <that> every heart that heareth shall be astounded.

Majestas Salvatoris. 1531-P:60r.

i. *R.* The majesty of the Saviour governeth all created

<things>at once. †Wherefore let us praise together saying :

Blessed be <he> everywhere in the world through the ages.

R. This day a thing insensible : he visiteth an honour upon

the Gentiles. †Wherefore let us praise together saying.

Second Lesson.

[60v.] **T**Here is a city which is called Beirut, adjacent to the borders of Tyre and Sidon : and presenting tribute to Antioch. In this city, therefore, many of the common people were Jews. Indeed near their synagogue, which was very large : a

certain Christian received a small house from someone in payment, in which the inhabitant fastened in the sight of his bed an image of our Lord Jesus Christ : which was very small but had a full image of our Lord Jesus Christ.

Mira valde Salvatoris. 1531-P:60v.

2. *R.* The most wonderful acts of the Saviour it is pleasant

reverently to remember. *†*New indeed, and also healing.

R. Likewise the countless ways of heavenly compassion he

hath provided to redeem the the human race. *†*New.

Third Lesson.

Now the Christian searched the house thoroughly : and, taking all of his belongings, through forgetfulness left behind the image of

the Lord. Now a certain Jew received that house in payment : not taking notice of the image of our Lord Jesus Christ. Now one day this one called

<some> Jews to dinner : and while they were dining one of them, lifting his eyes, saw the wondrous image. Who, going to the high priests : made it known that a Jew had in his house an image of the Lord. Which,

being angry, drove the Jew out of the synagogue : and spit on the image and struck it. And as much as their fathers had done to the Lord : so much did they to that image.

Mane autem facto. 1531-P:60v.

3. *R*. Now in the morning, of the chief priests and elders of

the people a tumult was made, and also of the Jews.

†Going before, led by the Jew which had reported to them,

they came into the house where was the image of our Lord

Jesus Christ, alleluya. *V*. Very angry against the Hebrew

which dwelt in that place they cast him out out of the

synagogue. †Going before. [℟.] Glory be. †Going.

¶ *In the ij. Nocturn.*

Illius autem viri. 1531-P:60v.

[4.] *Ant.* Now the substance of that man thereupon

increased greatly : whence he began to look for another house

in which he might dwell. *Ps.* Great is the Lord. (*xlviij.*) [252].

Quam cum acquisisset. 1531-P:60v.

[5.] *Ant.* Who, when he had taken all of his substance

from the aforementioned cell : and all of his property,

forgetful, left behind only the image. *Ps.* Give to the King.

(*lxxj.*) [291].

Rursus alius Judeis. 1531-P:60v.

[6.] *Ant.* Again another Jew took in payment the same house

where the image of our Lord Jesus Christ had been left

Ps. Lord, thou hast blessed. (*lxxxiiij.*) [317].

℣. We adore thee, O Christ, and we bless thee, alleluya.

℟. Because by thy cross thou hast redeemed the world, alleluya.

Fourth Lesson.

Now they ordered one of them to strike the side of the image of our Lord Jesus Christ : and immediately blood and water flowed out. And they said, Glory be to thee, O Christ : irreproachable glory.

Then the chief priests and the elders <said> : Let us take his blood and water, and, assembling all of the people having ills : they said, Let us anoint them, and let us see if the truths have been spoken.. But thou.

Deponentes autem sanctam ymaginem. 1531-P:60v.

4. *R*. Now laying aside the holy image of Christ the Jews

said, Seeing as we have heard our fathers to have once mocked

this one : †As much as they did unto him : let us do as much

also. *V*. Then they grasped it to spit in his face : and they

struck him and said. †As much as they did.

Fifth Lesson.

Then they brought forth a flask of glass at the place of the wound whence flowed blood and water : and all the infirm gathered together, and in the first place a paralytic from birth. This one they anointed, and immediately he leapt

up sound, by reason of being made whole. Thus the blind were anointed and they saw : and those possessed by devils were set free. Now a great tumult was made throughout the whole city : and all the multitude of the Jews were stirred up. But thou.

5. *R.* Now when all the things were finished which are read
in the passion of our Lord. †Just as with a spear they opened
his side : thus in such a way we pierced him. *V.* And when
the side of the image of our Lord Jesus Christ was pierced :
at once before all the people there came forth blood and water.
†Just as with a spear.

Sixth Lesson.

Ndeed, all the chief priests and
elders and the whole crowd of
Jews, children and women, believed
in our Lord Jesus Christ : crying,

Glory to thee, O Christ : glory to the
Son of God : unto thee do we believe,
be thou gracious unto us and receive
us. This they cried out weeping. For

the voices were sent forth : and
miracles were performed. Moreover
the chief priests were anointed : and

all were cured and brought back to
life. But thou.

Principes vero dixerunt. 1531-P:60v.

6. *R̃*. To be sure the chiefs said, Because the proof was

made known throughout all the earth : let us recover the

blood from his side. †That the powers of Christ might be

discovered. *R̃*. And placing a vessel of glass under

the place of the wound they received blood and water from

his side. †That the powers. [*R̃*.] Glory be to the

Father. †That the powers.

¶ *In the Third Nocturn.*

Die autem quadam. 1531-P:60v.

[7.] *Ant.* Now on a certain day that very Jew invited

another of the Jews to dinner, who raising <his> eyes saw

the image of the Lord. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [328].

Invitatus postea inquit. 1531-P:60v.

[61r.] [8.] *Ant.* Afterwards the guest asked : Thou who art a Jew,

wherefore dost thou have an image of the crucified ? and he

satisfied him who had invited him. *Ps.* The Lord hath
reigned. (*xcvi.*) [328].
Surgens autem ille. 1531-P:61r.

[9.] *Ant.* Now arising, with indignation he departed to the

chief priests : understanding what had happened, they said,

Are you able to shew us ? *Ps.* Sing ye to the Lord. *ij.* (*xcvij.*)
[340].

V. Say ye among the nations.

R. The Lord hath reigned from the Tree.

Lesson. vij.

After all had been cured,
immediately the multitude of
them ran to the bishop of the city :
and boldly showing and reporting to
the bishop what had taken place : all

were humbly beseeching to be made
worthy by holy baptism. Which the
bishop together with his clerks
undertaking : all were baptized in the
course of many days. But thou.

7. *R.* Save us, O Saviour of the world, whom thou hast

redeemed with <thy> precious blood. †And by the sign of

the holy Cross be thou pleased to free <us> from the snares of

<our> enemies. *V.* O Lord, Good Shepherd, look down

favourably upon thy flock :and the sheep which with the

precious blood of thy Son thou hast redeemed : <that we> be

not tormented by assaults of the devil. †And by the sign.

Lesson viij.

Some of them of the synagogue
consecrated a church in honour
of the Saviour our Lord Jesus Christ.
However, others of their synagogues
were consecrated in honour of all the
martyrs. And so, great rejoicing came

to pass in that city : not only for the
bodies which were healed : but
because so many souls were returned
from death to eternal life. But thou,
O Lord.

Videntes autem principes sacerdotum. 1531-P:61r.

8. *R.* Now the chief priests, seeing the signs that were made :

with the women and the children, beliving. †They cried

out to God the Father. *V.* God the Father is One : Jesus

Christ his Son is one : The Holy Ghost proceeding from

both is one. †They cried out to God.

Ninth Lesson.

That ye should know this,
beloved brethren, I have
hastened to declare it to you, to the
encouragement of your souls : and
that recognizing in this the power of
God : ye may be greatly confirmed in
the power of the same : and ye may

be glad of the wondrous works which
were made. Give ye him glory with
joy in compunction of heart, rejoicing
and giving thanks to his majesty :
who with the Father and the Holy
Ghost liveth and reigneth, world
without end, amen.²⁴

[*At Lauds.*]

*At Lauds and during the hours, Antiphons as at First Vespers, the customary Psalms.
Chapter. O the depth. [606].*

In passione Domine. 1531-P:61r.

Hymn. The passion of the Lord of heavn'n Whereby is man

salvation giv'n, Be all our consolation now, With longing love

our hearts endow. 2. Let us in memory retain The

punishments and proud disdain, The crown of thorns that

Christ must bear, The cross, the nails the soldier's spear. 3.

His holiest wounds be now our stay, Most worthy of all praise

for ay :The reed, the vinegar, the gall, The bitterness of death

withal. 4. May these our passions satisfy, O'erwhelm us with

their sweetness high And fill our soul and each pursuit With

sacred virtues, glorious fruit. 5. O Crucified we thee adore,

With all our heart we thee implore, In heaven with the sainted

bands To join at last our longing hands. 6. To Christ all

praise and honour be, Betrayed into captivity, Who, on the

bitter tree secured, For all the people death endured. Amen.

V. By the sign of the holy Cross.

R. Deliver us [from our enemies, O God].

At the Benedictus.

Videntes autem principes. 1531-P:61r.

Ant. Now the chief priests, seeing the signs that were made :

With the women and the children, proclaimed Christ to be

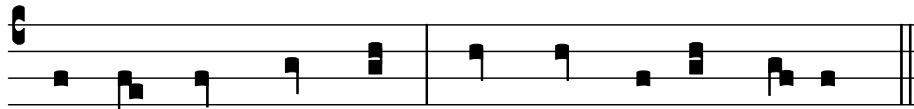
the Son of God. *Ps.* Blessed be the Lord. [64].

¶ *At iij.*

Chapter. O the depth of the riches. [606].

Hoc signum crucis. 1531-P:61r.²⁵

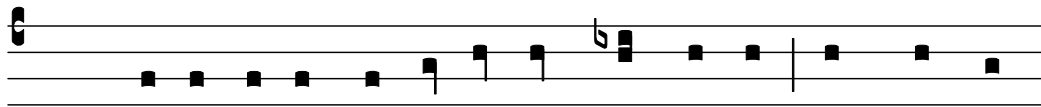
Resp.
VI.



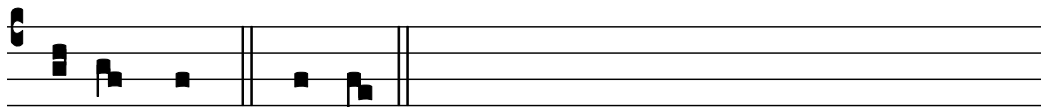
His sign of the Cross. †It shall be in heaven.



℣. When the Lord shall come to judge. †It shall be.



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



Ho-ly Ghost. This sign.

℣. We adore thee, O Christ, and we bless thee.

℟. Because by thy cross thou hast redeemed the world.

¶ *At vj.*

Chapter. (Rom. xj. 34.)

FOr who hath known the mind
of the Lord ? or who hath been
his counsellor ? Or who hath first

given to him, and it shall be
recompensed unto him again ? [℟.]
Thanks be to God.

On the Feast of the Image of the Lord the Saviour.

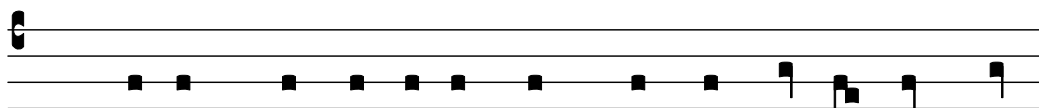
Short Responsory.

Adoramus te Christe. 1531-P:61r.²⁶

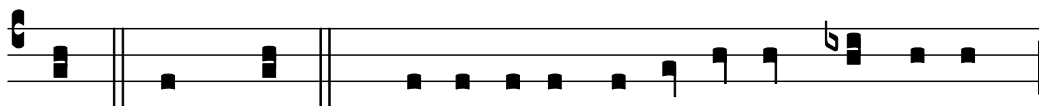
Resp.
VI.



E a-dore thee, * O Christ. †And we bless thee.



℣. Be-cause by thy ho-ly Cross thou hast re-deemed the



world. †And we. ℣. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. We a-dore.

℣. Say ye among the nations.

℞. The Lord hath reigned from the Tree.

¶ *At ix.*

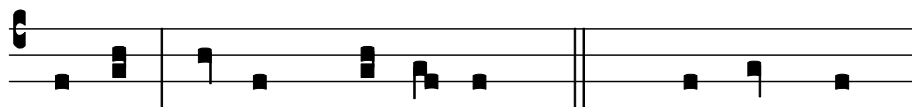
Chapter. (Rom. xj. 36.)

FOr of him, and through him,
and to him, are all things : to

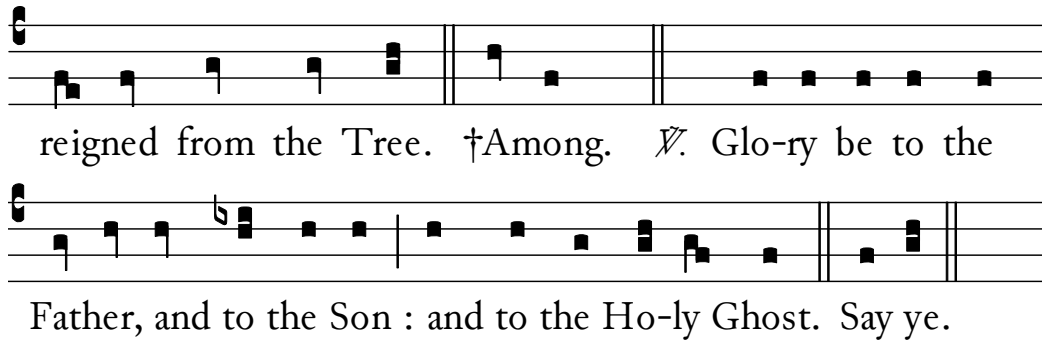
whom be glory for ever, amen. [℞.]
Thanks be to God.

Dicite in nationibus. 1531-P61r.²⁷

Resp.
VI.



Ay ye. †Among the na-tions. ℣. The Lord hath



✠. By the sign of the holy Cross. [628].

¶ *At Second Vespers.*

Antiphons and Psalms as at First Vespers and Chapter and Hymn. [605].

✠. By the sign of the holy Cross. [628].

At the Magnificat. Antiphon.

Salva nos Christe 1531-P:61r.

Ant.
III.iv.

Ave us * O Christ our Saviour, by the virtue of the

Cross : thou who didst save Pe-ter in the deep sea, have mer-
cy up-on us. Ps. My soul doth magnify. 60*.

*[At the Commemoration of Saint
Etheldreda, Virgin not a Martyr,
Diocese of Ely.]*

Prayer.

God, who by the excellent privilege of chastity hast honoured the most holy virgin Etheldreda in many ways : grant unto us thy servants : that as her

commemoration is kept by us on earth : so may the remembrance of us be always kept before thee by her intervention in heaven. Through our Lord Jesus Christ thy Son.

The rest of One Virgin not at Martyr. [1022].

First Lesson.

Amid the present life and fluctuating world which hath been caused by shipwreck : we flee to the protection of thy harbour, O most pious virgin and most renowned Etheldreda : that we may feel thy goodness round about our inmost parts, for which in thy presence let us continually give thanks. Look then, O compassionate mother and lady, with pious regard : upon the meagreness (but devotion) of our obedient service. And whatsoever of

human frailty the immensity overwhlemeth : of thy virginity (which hath pleased the Spouse of virgins) let revered sublimity relieve and sustain. We do believe and trust thee, through the same thy Spouse : which hast desired thy beauty, to obtain whatsoever thou might entreat : who, having been placed in the chamber of the everlasting King with the choirs of virgins, art certain to be exulted with the palm of virginity.

Second Lesson.

Come to the aid, O lady, come to the aid, O most merciful mother Etheldreda, of our distress. By the

suffrages of thy prayers : wipe away the stains of our misdeeds. And cause thy servants to accomplish so

much unto thee : that they may be made worthy of devotion to thy pure chastity. May the defense of thy care and protection be always present with thy flock : that as we continually rejoice in the incorruptibility of thy most sacred body present at hand :

likewise let us continually rejoice in thy assistance. Thus protect, O mother, the children, O lady, thy servants, which, as in thy memorials and veneration are professed obedient : are thankful to have obtained the benefits of thy bounty and goodness.

Third Lesson.

Look, most kindly virgin Etheldreda, upon our distresses which by our merits we sustain : and, by thy holy merits and intercessions, placate the anger of the Judge to whom we give offense : and obtain the pardon which we have not merited.

Incline thy prayers to the merciful justice of rigorous (yet just) examination : for wherever goeth the

footsteps of the Lamb which is the Spouse of virgins, the virgin followeth. Represent to the heavenly [82v.] Clemency, we beseech thee, our groans and sighs : that through thee we may receive increases of divine compassion. Wherein let us merit to rejoice with thee in eternity : thee entreating, by that bounty of integrity which hath crowned thee : through all the ages of ages, amen.

*The rest from the Common of One Virgin not a Martyr. [1022].]*²⁸

In festo yconie saluatoris.

Jo. lx.

catur ad memoriam in festalibus diebus.
Ab vespe. an. Sancte credidi miserere pro nobis: ut confortes glorie sanctorum tecum effici mereremur. **Ad matu. an.** Sancte credens confessor domini precioso adedo nostris precibus pius ac propitius. **Vltus.** Oya pro nobis deinde cedon. qd digni efficiamur.

Oratio.
Deus qui beato credde confessor tuo atq; pontifici transitus sui diem angelorum voce reuelasti: da nobis quesumus / meritis eius et precibus ipsoz in presenti consolatione: et in futuro societate. Per dominum. **In festo yconie dñi saluatoris. Ad ves. an.** Oratio. **O**rationem saluatoris hodie credebamus: etiam qui gubernat. ptegit et refouet. **ps.** Dixit dñs. fo. xxxvi. cū reliquis. in fine Laudate dominum omnes gen. fo. xxxix. an. **O** uelito: no carmine per sonemus: canticum ipsum tollentes: qui regnat in secula. an. **M**ulta post supposita resurrexerit: tertia valde mane laetitia die in dominica. an. **S**ynagoga reproba iudaicisq; perfidis plebis sibi gemini adopeauit filios. an. **E**uenus legem perdidit genus huius seculi: per ipsum vero dñs recuperauit perditos. **Casim.**

O Altitudo diuinarum sapientie et scientie dei: q incomprehensibilia sunt iudicia eius: et inuestigabiles vires eius. Deo gratias.

Hymnus.
Nos ymago trinitatis / behere mur filii: qui ymago dei patris mortis tulit redium: qua redempti prauitatis fugimus exilium.

Salua nos christe saluator: virtute merita quos creasti oibis auctor: ut lege politica conuoluamus expectantes iudicia magnifica.

Tui sumus tuum plasma tu reforma perdetis renes nostros qui scrutaris et cordis abscondita: premium te nostrum sumus intra celi addita.

Tuum esto iesu bone saluare per gratiam: qui salutis renes nomen per munnam machinam: si non saluas nos peritimus nec speramus ventiam.

Gloria et honoz deo bñs quo altissimo. **V** hoc signu crucis erit in celo. **R.** Cū dñs ad iudicandū dñerit. **Ad magni. an.** **S**aluatoris archa relictus emus hodie fratres: magna cū leticia ipsum dñm regem regni domini. **Oratio.**
Say.

Miserationem tuam clemens et omnipotens deus iustis precibus rogamus: ut sicut passionē ymaginis dñi saluatoris cuncta deuotione hodierna die fideliter recolimus: ita a cunctis ercepti demonū aduersitatibus semper tibi placere valeamus. Per eundem. **Ad matu. an.** **S**aluatoris matris mandum omni sanctificat: Venite adoremus. **ps.** Cernite exultemus. folio primo. **Hymnus.**

Pange lingua gloriosi / petiti terminis: in nouatū in figura iam sculpe ymaginis quam afflicte hic tu deus turpis auctor criminis.

Sanguis fluxit de figura: cunctis cruoz claruit: nec subeo est cultura: virtutis et numinis: quem cecarat synagoga: de testanda singulis.

Hides nostra roboratur: pro tanto miraculo: et iudea est confusa prauitatis merito: spes augetur christiana pro tanto opaculo. **G**loria et honoz deo.

In primo noct. an. **A**en saluatoris reuerentia hodie magna cum leticia noua recolamus atq; salustera. **ps.** Quare fremuerit. fol. ij. an. **I**nnumeris immensisque modis saluare pietas auctor humanum despoluit genus. **ps.** Cui enarrant. fo. v. an. **Q**uidam christi stionugis hierico ciuitate accepit cellulam a quodam iudeo: in qua habitans ymaginem sancti saluatoris in conspectu lre sui fixit. **ps.** Eructauit. fol. ix. b. hoc signum. **Lectio prima.**

Euate oculos sensus vestri: et habete hanc nouam admirationē que facta est nūc ac infinita miracula dei: et date ei gloriam. **C**ōspicite ineffabilem humanitatem ac magnitudinē ordinis eius: et lamentationes cū leticia assumite. **I**n deo quidem nichil certe inum est: quia deus noster omnia potest: hec in diebus nostris et circa nos facta sunt: obstupescet omne cor audientium.

R. **D**eus saluatoris cuncta gubernat cetera simul. **Q**uam laudamus pariter diuines: bene dicta sit vobis fructi per tempora. **ps.** **H**odie res infinitis gratibus subministrat hominibus. **Q**uam laudamus pariter dicentes. **Lectio secunda.**

Et cunctas que vocatur beatitas aduocens inter terminos tyri et

¶

Notes, pages [591]-[634].

¹ This office is for the votive commemoration of S. Thomas, as indicated in the pica. 'La rubrique qui assigne cet office au mardi est une addition postérieure, mais on sait que ce jour a été consacré à saint Thomas d'une façon toute spéciale.' Paléographie Musicale XII (Worcester F.160):52.

² PEN:21r. has no flat. Port-1556-C:82v. has 'Adest Thome'.

³ Port-1556-C:82v.

⁴ The flats at "supplicio" and "simul" are editorial. The first flat at "cognácio" is editorial.

⁵ Port-1556-C:82v.

⁶ In the V. SB:ccl. has "Thomas"; 1531:39v. has "Thome". The final line, 'Every land is a homeland for the courageous man', is a quotation from Ovid's *Fasti*, I : 493}

⁷ Port-1556-C:82v.

⁸ 'pacificári', *Legend*-1518:26r.

⁹ 1531:40r. has 'assúmpite' for 'assúmpsit' and appears to have 'donátum' for 'donátus'. SP:16r. has 'rósea' for 'rúbea' and 'Martir in te' for 'Martir vite'.

¹⁰ Port-1556-C:82v. No suitable 'Allelúya' melody for responsories appears in the Sarum sources. This one has been borrowed from Holger Peter Sandhofe, 'Communio Sanctorum et Sanctarum' (pdf) [O.P.]: [150], referencing 'PT3161'. (The Responsory 'Regnum mundi', *Processional*:399. includes an 'Alleluya', but this appears to derive motivically from that responsory, and is not suitable for general use.)

¹¹ 'Cetera prout in festo ejusdem natalis Domini, et translationis ejusdem sunt notata preter antiphonam.', Port-1556-C:83r.

¹² 'Adest', Port. Port.-1556-C:83r.

¹³ Port.-1556-C:83r.

¹⁴ Portiforium 1555-P:81r. and Portiforium 1507-P:87r. omit 'non Sarum'.

¹⁵ 'lectiones cum regimine chori non Sarum sed syno.' Sarum Portiforium 1555:Kalendar.

¹⁶ No prose appears in Sarum sources for this responsory.

¹⁷ This may be the same as pen0345 (Saint Leonard).

¹⁸ [In Joannis Evangelium, Tract. LXXX. Op. III. 2288, ed. Para, 1838.] SB-P:317.

¹⁹ No prose appears in Sarum sources for this responsory.

²⁰ Thus far no Sarum source for this feast has been found. Blank staves are provided in most cases; occasionally music has been supplied from elsewhere.

²¹ The F-Pn lat. 12044 source (St. Maur-des-Fosses, early 12th c.) is for S. Maure; the F-Pn lat. 15181 source (Notre Dame Cathedral, Paris, ca. 1300) is for Saints Nicholas and Marcellus.

²² The WOR source is an antiphon for S. Cuthbert, based on cao4717 which is most commonly used for S. Nicholas.

²³ 'Passio sancte et gloriose Imaginis Domini Salvatoris, 9 Nov. in Syria, civitate Beritho.' [SB-S: Index: xxxii.] There is no indication (so far) in the Sarum documents of a fixed day for this feast. The *Martyrologium Romanum*. (1584) gives for November 9: 'Beryti in Syria commemoraio imaginis Salvatoris, quae a Judaeis crucifixa, tam copiosum emisit sanguinem, ut Orientales & Occidentales

ecclesiae ex eo ubertim acceperint.' 'At Beirut in Syria, the commemoration of the image of the Saviour which, being nailed to a cross by some Jews, poured forth blood so abundantly that the Churches of the East and West both received an ample share of it.'

²⁴ No ninth responsory appears here. The final *R̃*. from the feast of the Invention of the Cross or of the Exaltation of the Holy Cross could be used. The Aberdeen Breviary indicates the Responsory *Cogitantes filii impij*, a Responsory that does not appear in CANTUS.

²⁵ The music is conjectural, based on the ferial tone for Terce [135].

²⁶ The music is conjectural, based on the ferial tone.

²⁷ The music is conjectural, based on the ferial tone.

²⁸ Portiforium 1555-P:82r; Portiforium 1507-P:87r.