

ST TEILO'S CHURCH : ST FAGANS MUSEUM

TEXTS & IMAGES
FOR REFLECTION ON
THE HOLY CROSS &
THE HOLY NAME OF JESUS

TOGETHER WITH
PRAYERS, DEVOTIONS &
SUMMARY ORDERS OF SERVICES

MONDAY 12 SEPTEMBER TO
FRIDAY 16 SEPTEMBER 2011

PATER NOSTER AVE MARIA CREDO

PATER NOSTER, qui es in celis: sanctificetur nomen tuum:
adveniat regnum tuum: fiat voluntas tua, sicut in celo et in terra.
Panem nostrum cotidianum da nobis hodie:
et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
et ne nos inducas in tentationem, sed libera nos a malo.

AVE MARIA, gratia plena: Dominus tecum:
benedícta tu in mulieribus, et benedictus fructus ventris tui Jesus.
Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostre.
Amen.

CREDO IN DEUM

Patrem omnipotentem,
Creatorem celi et terre.
Et in Jesum Christum, Filium eius unicum, Dominum nostrum:
qui conceptus est de Spiritu Sancto,
natus ex Maria Virgine,
passus sub Pontio Pilato,
crucifixus, mortuus, et sepultus;
descendit ad ínferos;
tertia die resurrexit a mortuis;
ascendit ad celos;
sedet ad dexteram Patris omnipotentis:
inde venturus est judicare vivos et mortuos.
Credo in Spiritum Sanctum,
sanctam Ecclesiam catholicam,
Sanctorum communionem,
remissionem peccatorum,
carnis resurrectionem,
✚ vitam eternam.
Amen.

OUR FATHER HAIL MARY CREED

OUR FATHER which art in heaven, hallowed be thy name,
thy kingdom come, thy will be done, in earth as it is in heaven.
Give us this day our daily bread;
And forgive us our trespasses, as we forgive them that trespass against us;
And lead us not into temptation, but deliver us from evil.

HAIL MARY, full of grace, the Lord is with thee.
Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners now and at the hour of our death.
Amen.

I BELIEVE IN GOD
the Father Almighty
Maker of heaven and earth:
and in Jesus Christ his only Son our Lord,
who was conceived by the Holy Ghost,
born of the Virgin Mary,
suffered under Pontius Pilate
was crucified, dead, and buried:
he descended into hell;
the third day he rose again from the dead;
he ascended into heaven,
and sitteth on the right hand of God the Father Almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost;
the holy Catholick Church;
the Communion of Saints;
the forgiveness of sins;
the Resurrection of the body,
✝ and the life everlasting.
Amen.

CRUX FIDELIS

Crux fidelis, inter omnes
Arbor una nobilis:
Nulla talem silva profert,
Flore, fronde, germine:
Dulce lignum, dulci clavos,
Dulce pondus sustinet.

Flecte ramos, arbor alta,
Tensa laxa viscera,
Et rigor lentescat ille,
Quem dedit nativitas:
Et superni membra Regis
Tende miti stipite.

Sola digna tu fuisti
Ferre mundi victimam:
Atque portum preparare
Arca mundo naufrago:
Quam sacer cruor perunxit
Fusus Agni corpore.

Faithful Cross, above all other
One and only noble Tree:
None in foliage, none in blossom,
None in fruit thy peer may be:
Sweetest wood and sweetest iron,
Sweetest Weight is hung on thee.

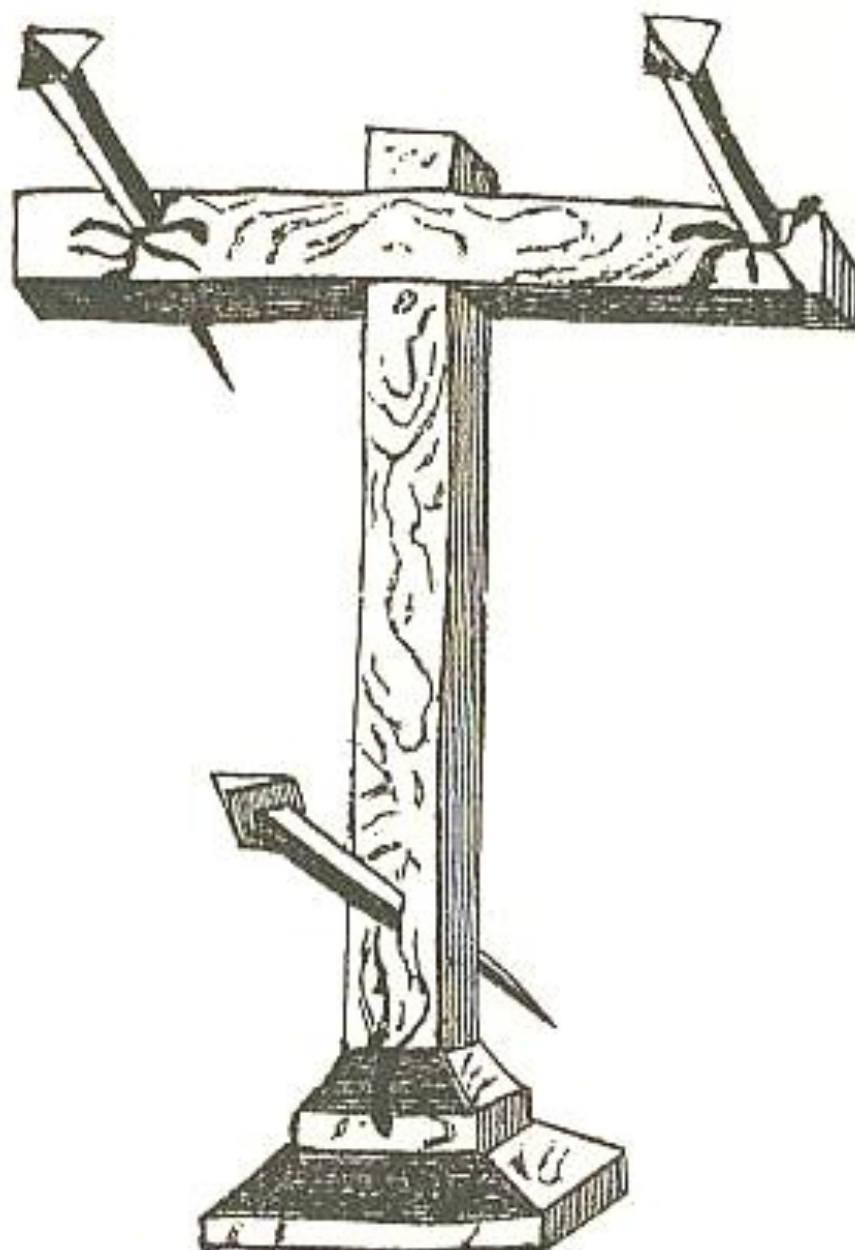
Lofty Tree, bend down thy branches
To embrace thy sacred Load:
O, relax the native tension
Of that all too rigid wood:
Gently, gently bear the members
Of thy dying King and God.

Tree, which solely wast found worthy
The world's Victim to sustain:
Harbour from the raging tempest,
Ark that saved the world again:
Tree with sacred blood anointed
Of the Lamb for sinners slain.

SALVATOR MUNDI

Salvator mundi, salva nos,
qui per crucem et sanguinem redemisti nos:
auxiliare nobis, te deprecamur, Deus noster.

O Saviour of the world,
who by thy cross and precious blood hast redeemed us:
save us and help us, we humbly beseech thee, O Lord.



Hohye Crosse



A PRAYER UPON THE CROSS

John Lydgate (c.1370–c.1451)

Here Christ Jesu saith thus unto man as he hangeth upon the rood tree

Upon the cross nailed I was for thee,
Suffered death to pay thy ransom;
Forsake thy sin for the love of me,
Be repentant, make plain confession,
To contrite hearts I do remission:
Be not despaired, for I am not vengeable;¹
Gain² ghostly enemies think on my passion;
Why art thou froward, since I am mercyable?³

My bloody wounds done railing by this tree,
Look on them well, and have compassion;
The crown of thorn, the spear, the nails three
Pierced hand and feet of Indignation,
Mine heart riven for thy redemption;
Let us twain in this thing be treatable,
Love for love by just convention!
Why art thou froward, since I am mercyable?

I had on Peter and Magdalene pity
For the great constrain of their contrition;
Gain Thomas Indis incredulity,⁴
He put his hand, deep in my side down;
Roll up this matter, grave it in thy reason;
Since I am kind, why art though so unstable?
My blood, best treacle⁵ for thy transgressions;
Be thou not froward, since I am mercyable.

¹ *vengable*: vengeful.

² *geyn*: against (also in v. 2, line 3, and v. 3, lines 3 and 7).

³ *Froward*: perverse; ungovernable; evilly-disposed; *mercyable*: merciful, compassionate.

⁴ Thomas the apostle, 'Doubting Thomas', also known as Thomas of India.

⁵ *treacle*: a herbal compound used as a medicinal salve.

Lenvoye [Christ's exhortation to the sinner]

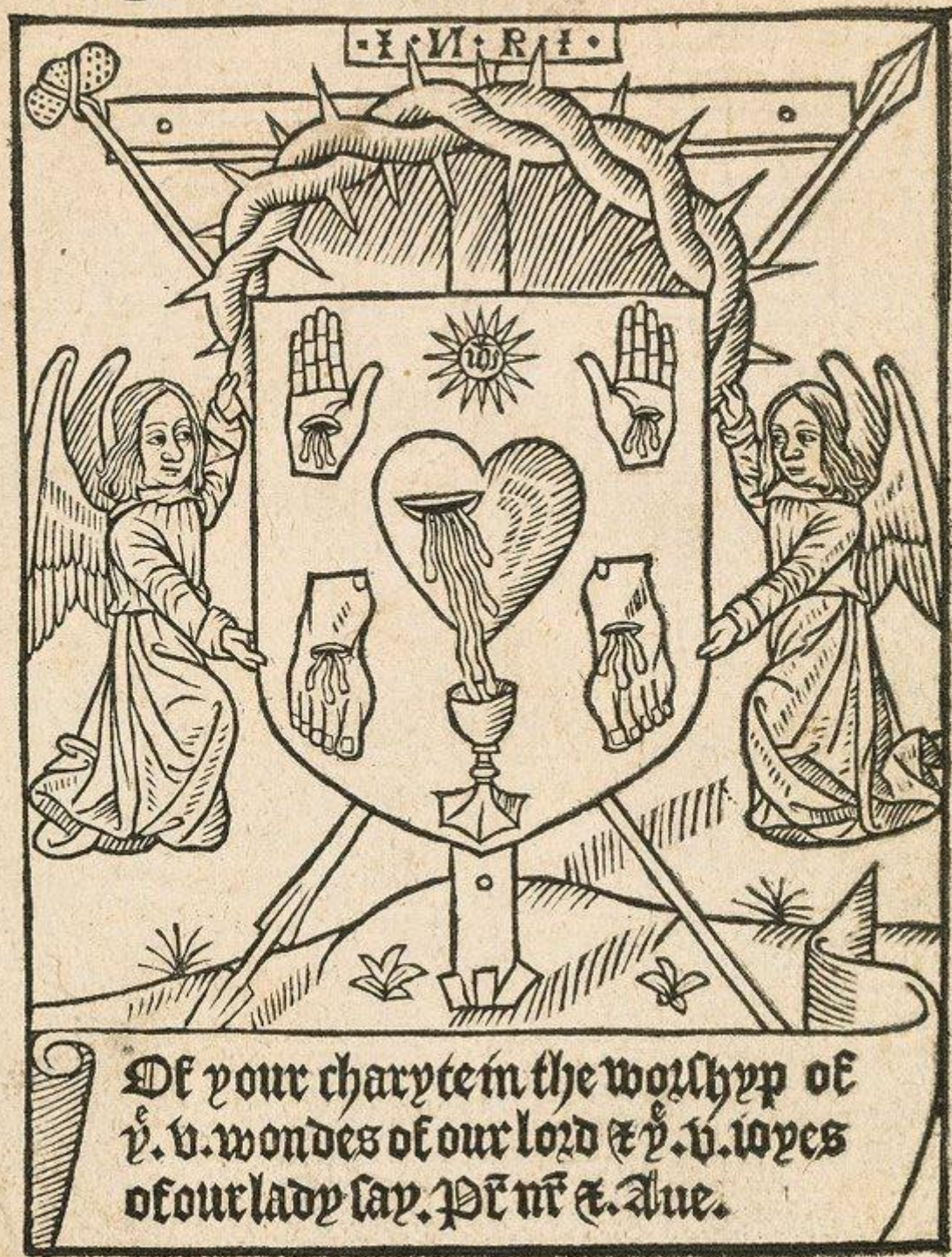
Think again Pride on mine humility;
Come to school, record well this lesson;
Gain false envy, think on my charity.
My blood all spent by distillation;
Why did I this? To save thee from prison;
Afore thy heart hang this little table,
Sweeter than balm gain all ghostly poison –
Be thou not froward, since I am mercyable.

Oracio [The response of the sinner in prayer]

Lord on all sinful, here kneeling on their knee,
Thy death remembering of humble affections.
O Jesu, grant of thy benignity,
That thy five wells plenteous of foison⁶
Called thy five wounds by computation,
May wash in us all surfeits reprievable.
Now, for thy mother's meek mediation,
At her request, be to us mercyable.

⁶ *Foison*: abundance, of great quantity.

¶ Ex domo Ihesu de Bethleem.



O BONE IESU

O bone Iesu.⁷

O dulcis Iesu.

O Iesu, fili Marie virginis, plenus misericordia et veritate.

O dulcis Iesu, miserere mei secundum magnam misericordiam tuam.

O benigne Iesu, te deprecor per illum sanguinem preciosum:

quem pro nobis miseris peccatoribus, effundere dignatus es in ara cruces,
ut abijcias omnes iniquitates meas:

et ne despicias humiliter te petentem,

et hoc nomen tuum sanctissimum Iesum invocantem.

Hoc nomen Iesus nomen dulce est.

Hoc nomen Iesus: nomen salutare est.

Quid enim est Iesus, nisi Salvator?

O bone Iesu: qui me creasti et redemisti tuo precioso sanguine

ne permittas me, damnari quem tu ex nichilo creasti.

O bone Iesu, ne perdat me iniquitas mea

quem fecit et creavit omnipotens bonitas tua.

O bone Iesu recognosce quod tuum est in me:

et absterge quod alienum est a me.

O bone Iesu miserere mei dum tempus est miserendi:

nec perdas me in tempore tui tremendi iudicij.

O bone Iesu, si merui miser peccator

de vera tua iustitia penam eternam pro peccatis meis gravissimis:

adhuc appello confisus de tua iustitia vera

ad tuam misericordiam ineffabilem utique misereberis mei,

ut pius Pater et misericors Dominus.

⁷ Traditionally ascribed to the Franciscan friar, St Bernard of Siena (1380–1444). In Byrckman's *Hore* of 1521 the English text is preceded by the following explanation: 'This most devout prayer said the Holy Father St Bernadine daily kneeling in the worship of the most Holy Name Jesus. And it is well to believe that through the invocation of that most excellent Name of Jesu, St Bernard obtained a singular reward of perpetual consolation of our Lord Jesu Christ. And this prayer is written in a table that hangeth at Rome in St Peter's Church near to the high altar there, as our Holy Father the Pope dully is wont to say the Office of the Mass, and who that devoutly with a contrite heart daily say this orison, if he be that day in the state of eternal damnation, then this eternal pain shall be changed into temporal pain of Purgatory; then if he hath deserved the pain of Purgatory, then it shall be forgotten and forgiven through the infinite mercy of God.'

O BOUNTIFUL JESU

O bountiful Jesu.

O sweet Jesu.

O Jesu, the son of the pure Virgin Mary: full of mercy and truth.

O sweet Jesu, after thy great mercy have pity upon me.

O benign Jesu, I pray ye by the same precious blood:

which for us miserable sinners, thou wast content to shed in the altar of the cross,

that you vouchsafe clean to avoid all my wickedness,

and not to despise me humbly this requiring,

and upon thy most holy name Jesus calling.

This name Jesus is the name of health.

What is Jesus, but a saviour?

O good Jesu that hast me created: and with thy precious blood redeemed;

suffer me not to be damned, whom of nought thou hast made.

O good Jesu, let not my wickedness destroy me,

that thy almighty goodness made and formed.

O good Jesu, reknowledge that is thine in me:

and wipe clean away, that eloineth me from thee.⁸

O good Jesu: when time of mercy is, have mercy upon me:

nor destroy me not in time of thy terrible judgement.

O good Jesu if I a wretched sinner,

for my most grievous offences, have by thy very justice: deserved eternal pain,

yet I appeal from thy very righteousness,

and steadfastly trust in thine ineffable mercy:

so as a mild father and merciful lord ought, take pity upon me.

continued overleaf

⁸ 'O good Jesu, acknowledge what is thine in me: and wipe clean away that which removes me to a distance from thee.'

O bone Iesu, que enim utilitas in sanguine meo:
dum descendero in corruptionem eternam?
Non enim mortui laudabunt te: neque omnes qui descendunt in infernum.
O misericordissime Iesu, miserere mei.
O dulcissime Iesu: libera me.
O pijssime Iesu, propitius esto michi peccatori.
O Iesu admitte me miserum peccatorem inter numerum electorum tuorum.
O Iesu salus in te sperantium.
O Iesu salus in te credentium, miserere mei.
O Iesu dulcis remissio omnium peccatorum meorum.
O Iesu fili virginis Marie:
infunde in me gratiam tuam, sapientiam, charitatem, castitatem ac humilitatem
ac etiam in omnibus adversitatibus meis patientiam sanctam
ut possim te perfecte diligere,
et in te gloriari ac delectari
in secula seculorum.
Amen.

ANTIPHONA DE DULCISSIMO NOMINE IESU

O Rex gloriose,
inter sanctos tuos semper es laudabilis et tamen ineffabilis
tu in nobis es domine et nomen sanctum tuum invocatum est super nos
ne derelinquas nos Domine Deus noster:
ut in die iudicii nos collocare digneris inter electos tuos
rex benedicte.

O good Jesu, what profit is in my blood,
since that I must descend into eternal corruption?
Certainly, they that be dead shall not magnify thee nor likewise all they that go to hell.
O most merciful Jesu, have mercy upon me.
O most sweet Jesu, deliver me.
O most meek Jesu, be unto me favourable.
O Jesu, accept me a wretched sinner, into the number of them that shall be saved.
O Jesu, the health of them that believe in thee,
have mercy upon me.
O Jesu, the sweet forgiveness of all my sins.
O Jesu, the son of the pure Virgin Mary,
endue me with thy grace, wisdom, charity, chastity, and humility;
yea and in all mine adversities, steadfast patience:
so that I may perfectly love thee,
and in thee to be glorified, and have my only delight in thee,
world without end.
So be it.

OF THE MOST HOLY NAME OF JESUS

O glorious King,
which amongst thy saints art praised, and nevertheless incomparable,
Thou art in us Lord, and thy Name hath been called upon by us.
Therefore do not forsake us O Lord God,
and in the day of judgement vouchsafe to bestow us amongst thy saints and elect,
O blessed King.
Amen.

DULCIS IESUS NAZARENUS

Dulcis Iesus Nazarenus,
Iudeorum rex amenus:
pius, pulcher, floridus.

Sweet Jesus of Nazareth,
The gracious, handsome,
dutiful king of the Jews,

Pro salute sue gentis
subit mortem cum tormentis:
factus pallens, lividus.

for the salvation of his people
in life's fair bloom was made pallid and bruised
and suffered a tormented death.

Dulce nomen et cognomen,
hoc transcendens est prenomen:
omnibus nominibus.

Sweet name and surname,
this first name surpasses
all others;

Mulcet reos, sanat eos,
fovet reos, munit eos:
servat ab insultibus.

it soothes sinners and heals them,
it consoles sinners and strengthens them,
protecting them from assaults.

Huius regis sub vexillo
statu degis in tranquillo:
hostes victim rugiunt.

Under the banner of this king,
you lead a tranquil existence
and your enemies flee before you;

Nomen eius meditatum,
belli fugat apparatus:
hostes victim rugiunt.

when you meditate on his name,
the accoutrements of war are put to flight
and the conquered enemy cries aloud.

Hoc est nomen recolendum
quod sic semper est tremendum:
malignis spiritibus.

Reflect upon this name,
for it always strikes fear
in evil spirits;

Hoc est nomen salutare,
et solamen singular:
quod succurrit tristibus.

this is the name that brings salvation
and the only comfort
that comes to the aid of the dejected.

Hoc nos decet honorare,
archa cordis inserare,
cogitare, peramare:
Amore sed heroico.

This we are bound to venerate,
To place in the casket of our heart
and ponder fondly,
but with love of the Lord.

Ignatius hoc docuit,
illud passus insonuit:
cor eius scissum patuit
inscriptum Iesu celico.

[The martyr] Ignatius taught this lesson:
after he had suffered he called out this name:
and when his heart was rent asunder
it was clearly inscribed with the words
'heavenly Jesus'.

IESU DULCIS MEMORIA

Iesu dulcis memoria,
Dans vera cordis gaudia,
Et super mel et omnia,
Eius dulcis presentia.

Jesu! the very thought is sweet!
In that dear name all heart-joys meet;
But sweeter than the honey far
The glimpses of his presence are.

Nil canitur suavius,
Nil auditur iucundius,
Nil cogitatur dulcius,
Quam Iesus Dei Filius.

No word is sung more sweet than this:
No name is heard more full of bliss:
No thought brings sweeter comfort nigh,
Than Jesus, Son of God most high.

Iesu, spes penitentibus,
Quam pius es petentibus,
Quam bonus te querentibus,
Sed quid invenientibus!

Jesu! the hope of souls forlorn!
How good to them for sin that mourn!
To them that seek thee, O how kind!
But what are thou to them that find?

Iesu, dulcedo cordium,
Fons vere, lumen mentium,
Excedis omne gaudium,
Et omne desiderium.

Jesu, thou sweetness, pure and blest,
Truth's fountain, Light of souls distress,
Surpassing all that heart requires,
Exceeding all that soul desires!

Nec lingua potest dicere,
Nec littere exprimere,
Expertus novit tenere,
Quid sit Iesum diligere.

Iesum queram in lectulo,
Cluso cordis cubiculo,
Privatim et in publico
Queram amore sedulo.

Cum Maria diluculo,
Iesum queram in tumulo,
Cordis clamore querulo
Mente queram non oculo.

Iesus ad Patrem rediit,
Regnum celeste subiit,
Cor meum a me transit,
Post Iesum simul abiit.

Iam prosequamur laudibus,
Hymnis Iesum et precibus,
Ut nos donet celestibus
Cum iustis frui sedibus.

No tongue of mortal can express,
No letters write its blessedness:
Alone who hath thee in his heart
Knows, love of Jesus! what thou art.

I seek for Jesus in repose,
When round my heart its chambers close;
Abroad, and when I shut the door,
I long for Jesus evermore.

With Mary in the morning gloom
I seek for Jesus at the tomb;
For him, with love's most earnest cry,
I seek with heart and not with eye.

Jesus, to God the Father gone,
Is seated on the heavenly throne;
My heart hath also passed from me,
That where he is there it may be.

We follow Jesus now, and raise
The voice of prayer, the hymn of praise,
That he at last may make us meet
With him to gain the heavenly seat.

FROM A HOMILY ON THE NAME OF JESUS

Contemplating the joys of this festival, let us look deeply into the description of the most blessed name of Jesus. I judge it not superfluous, both for our consolation and instruction, to observe what was done under the figure of the past law, and what is graciously done with us in substance, which shall abide for ever. For we read that among the Hebrews, the four-lettered name of God was held worthy of highest reverence and honour, standing out on the forehead of the high priest, and engraven on a golden plate. This name, written in four Hebrew letters, the Holy Fathers have declared to be a great mystery. For the four-lettered name, in our language, means: 'This is the beginning of life.' Nor does this other venerable name, Jesus, designate other than the beginning of life – that Christ Jesus is Saviour.

Rightly then is that designated under the name of Jesus, which was promised in figure in that other name. O name, wonderful to all, terrible to sinners, exceeding lovely to the just! This was not unknown in the dream of Jacob who, when he saw the ladder touching heaven and earth, said, 'How terrible is this place!' He hinted at that sacred mystery, that he should be terrible to the evil, whom he should slay with the breath of his mouth, who to the good, had come as the angel of good counsel; that Christ Jesus who was born there, where Jacob saw the ladder, might be the father of the world to come. Jesus then is the ladder of heaven, for Jesus leadeth the way to heaven. Let him be marked on the forehead of the devout mind, as the soul of the righteous is rightly named.

Rejoice then with great joy, O shield-bearer of Jesus Christ: for when thou art immersed in the sacred stream, anointed with holy oil, and signed with the sign of the cross on the forehead, entirely in thee is represented Jesus. Upon thy soul is imprinted an indelible character, which bears the name of the beloved Jesus. Hence it is written in the Apocalypse, 'They shall see his face, and his name is written on their foreheads.' What the high priest bore typically on a plate of gold on his forehead, each of the righteous now bears eternally in his soul under that name. O holy nation, chosen generation, royal priesthood, purchased people; to you who believe, be honour and power, that ye may show forth the power of Jesus from day to day, while the moon endureth, because he called us out of darkness into the marvellous light of his name and glory.

A PRAYER OF THE HOLY NAME

O Cryste Ihesu, mekely I pray to the,
To lete thy name, wedyr y ryde or gone,
In euery parell & in euery aduersite,
Be my defence a-genste my mortall fone
To make them stonde styll as eny stone;
And that castene me falsly to werray,
Make thow here malyce to-to obey.

To thi name, & make hem stond a-backe,
Or thay haue poure to yoy here cruel myght;
And wicked spretus so oryble & blake
That besy bene to wayte me day & nyghte,
Let thi name dryue hem owte of syghte
And, in my fored when I 'Ihesu' empresse,
Make me of grace theyre malyce to oppresse.

Ffor to thi name hoolly y me commende,
Myn lyf, deth, my body, herte & all,
My sowle al-so when I hense wende,
O cryste Ihesu, o lorde ynmortall!
Praying to the, whene thow me deme schall,
That thow me saue from eternall schame,
That haue full feght & hole truste in thi name.

A PRAYER OF THE HOLY NAME

O Christ Jesu, humbly I pray thee,
Let thy name – wherever I ride or go,
Through all perils and adversities –
Be my defence against my mortal enemies,
To make them stand as still as any stone;
And make those that cast me falsely as being intent on war
In their malice thee to obey.

At the sound of thy name, make them stand back,
Lest they have power to use their cruel might;
And the wicked spirits so horrible and black
That busily prey on me day and night
Let thy name drive out of sight;
And, when I mark 'Jesus' on my forehead,
Make me, by grace, overcome their wickedness.

For to thy name wholly I commend myself –
My life, my death, my body, heart and all,
My soul also when from this life I depart,
O Christ Jesu, O Lord immortal;
I pray to thee, when thou shalt come to judge me,
That thou wilt save me from eternal shame,
For I have full faith and wholehearted trust in thy name.

ORDER OF THE MASS AS HEARD

Introit

Kyrie eleison

Collect(s)

Epistle

Gradual

Alleluya

Sequence

Gospel

Offertory antiphon

Invitation to the people to pray for the priest (silent)

Sursum Corda

Preface

Sanctus and Benedictus

Canon of the Mass (silent)

Elevation of the Host (signalled by the bell)

Conclusion of the Canon (silent, except the last phrase)

The Lord's Prayer

Pax Domini

Agnus Dei

(Sharing of the Pax among clergy and people)

Communion antiphon

Post-Communion prayers

Benedicamus Domino

The Last Gospel (all kiss the floor at 'Et verbum caro factum est')

The indented items are recited by the priest or his assistant

Additionally, the priest recites prayers constantly throughout the Mass

ORDER OF THE PROCESSION BEFORE THE MASS

The procession assembles in the chancel.

The prose *Salve festa dies* is begun, in the form for the Feast of the Holy Name of Jesus (refrain and verses).

During the prose, the procession leaves the chancel, moves through the nave to the south aisle, and then turns back up the nave.

It halts for the Station at the Rood, where the prose is concluded.

The procession enters the chancel with the singing of an antiphon of the saint of the church, St Teilo, followed by versicle and collect.

ORDER OF COMPLINE & ANTIPHON

Tuesday and Wednesday: in honour of the Holy Cross

Thursday: in honour of the Holy Name of Jesus.

Versicles and responses

Psalms 4, 30 (vv.1-6), 90 and 133, sung with one antiphon

Chapter

Hymn

Versicle and response

Nunc dimittis with antiphon

Kyrie, Pater noster, Credo

Preces

Confession and absolution

Preces

Collect

Benedicamus Domino

Procession to the Rood for the Antiphon Ceremony

(comprising Antiphon, Versicle and Collect)

SOURCES

‘Crux fidelis’, stanzas from the hymn *Pange lingua gloriosi*, sung at the Good Friday liturgy, written by Venantius Fortunatus (530–609) for a procession that brought part of the True Cross to Queen Radagunda in 570, translated by Edward Caswall (1814–78).

‘Salvator mundi’, antiphon sung at the Good Friday liturgy.

Image of the Cross from British Library, Add. MS 22029 (vellum roll: poems and images of the passion) reproduced in *Legends of the Holy Rood: Symbols of the Passion and Cross-Poems in Old English of the Eleventh, Fourteenth and Fifteenth Centuries*, ed. Richard Morris, EETS OS, 46 (London, 1871), p. [vi].

Image of the Crucifixion, from *Hore beate Marie ad ritu[m] Sarisburie[n]sis*, printed for Francis Byrckman (London, 1521). *STC* (2nd ed.), 15930, f. 39v; EEBO image 40.

John Lydgate (c.1370–c.1451), ‘A Prayer upon the Cross’, Oxford, Bodleian, MS Laud 683, leaves 14, 15; *The Minor Poems of John Lydgate*, ed. H. N. McCracken, EETS Extra Series 107 (London, 1910), pp. 252–4. Spelling and obscure word-forms here modernised.

Image of the Arms of Christ, woodcut ([Carthusian Priory], Sheen, 1495). Oxford, Bodleian, Arch. G f.14; see <http://digital.bodleian.ox.ac.uk/static/records/XYL-32.html>

The antiphon ‘O bone Iesu’ survives in several versions. This text, headed ‘Oratio sancti Bernardi de senis ordinis minor[ibus]’, also taken from *Hore beate Marie*, Byrckman (London, 1521), ff. 101v–102r; EEBO images 103–4.

‘O bountifull Iesu’, a near direct translation of ‘O bone Iesu’ from the Sarum Primer text printed by Nicholas le Roux for Francis Regnault (Rouen, 1538). *STC* (2nd ed.), 16004, n.p.; EEBO images 130–131.

The antiphon ‘O Rex gloriose’ and its translation ‘O glorious King’ follow on directly after ‘O bone Iesu’ and ‘O bountifull Iesu’ in the two sources cited above. ‘O Rex’ appears in several liturgical contexts, including as antiphon to the Nunc Dimittis at Compline on the Feast of the Holy Name (7 August).

‘Dulcis Iesus Nazareus’, the first part of one of the alternative Sequence texts at Mass on the Feast of the Holy Name and the votive Mass of the Holy Name usually celebrated on Friday. This version from *Graduale Sarisburiense*, printed by Nikolaus Prevost and Francis Regnault (Paris, 1532). Translation adapted from *The Gyffard Partbooks, II*, ed. David Mateer, EECM, 51 (London, 2009), p. 4.

‘Iesu dulcis memoria’, another Sequence for the Holy Name, also from *Graduale Sarisburiense* (Paris, 1532). Attributed to St Bernard of Clairvaux (1090–1153), translation by J. M. Neale (1818–66).

Extract from a Homily on the Holy Name, part of the first two lessons at Matins on the fifth day of the Octave of the Feast of the Holy Name, headed ‘De Descriptione Nominis Iesu’. Translation adapted from *The Breviary of the Renowned Church of Salisbury, Translated into English According to the Use of the Society of the Holy Trinity* (Devonport, 1889).

[Anon], ‘A Prayer of the Holy Name’, Findern Manuscript. Cambridge, University Library, MS Ff.1.6, f. 146v, in *Religious Lyrics of the Fifteenth Century*, ed. Carleton Brown (Oxford, 1939), pp. 191–2. Modernised version by Judith Aveling.

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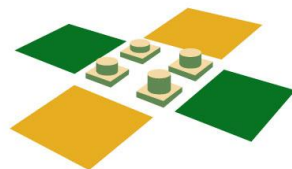
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