




n/c



Digitized by the Internet Archive
in 2011 with funding from
University of Toronto

HENRY BRADSHAW SOCIETY

Founded in the Year of Our Lord 1890

for the editing of Rare Liturgical Texts.



VOL. XXXIX.

ISSUED TO MEMBERS FOR THE YEAR 1910

AND

PRINTED FOR THE SOCIETY

BY

HARRISON AND SONS, ST. MARTIN'S LANE,

PRINTERS IN ORDINARY TO HIS LATE MAJESTY.

THE
PONTIFICAL
OF
MAGDALEN COLLEGE

WITH AN APPENDIX OF EXTRACTS FROM OTHER
ENGLISH MSS. OF THE TWELFTH CENTURY

EDITED BY

H. A. WILSON, M.A.

Fellow of St. Mary Magdalen College, Oxford.

London :

—
1910.



NOV 19 1934

7387

LONDON:
HARRISON AND SONS, PRINTERS IN ORDINARY TO HIS LATE MAJESTY,
ST. MARTIN'S LANE.

CONTENTS.

	PAGE.
PREFACE	vii
Summa articularum	I
Benedictiones episcopales (additae)	2
De officio sacerdotis in missa	3
De praefationibus	3
Benedictiones episcopales per circulum anni	9
Benedictiones episcopales in festivitibus sanctorum	37
Ordo concilii provincialis	54
Ad clericum faciendum	57
De ordinibus faciendis	58
Decretum de electo episcopo	69
Examinatio ordinandi episcopi	70
Ordinatio episcopi	72
Benedictio monachorum	79
Benedictio abbatis	81
Consecratio virginum	84
Benedictio viduae	86
Benedictio abbatissae	87
Consecratio regis	89
Consecratio reginae	95
Litania in ordinatione episcopi	97
Consecratio ecclesiae	98
Consecratio coemeterii	125
Reconciliatio loci sacri	127
Consecratio baptisterii	132
Benedictio umbraculi altaris	133
Benedictio vestimentorum	134
Ad consecrandum offertorium linteamen	135
Benedictio corporalis	136
Ad patenam consecrandam	137
Ad calicem benedicendum	137
Benedictio eucharistialis vasculi	138
Benedictio thuribuli	138
Benedictio thymiamatis	139
Consecratio sanctae crucis	140
Benedictio ad imaginem S. Mariae	144
Ad signum ecclesiae benedicendum	145
Benedictio candelarum	150
Ordo ad dandam poenitentiam	152
Benedictio florum et frondium	155
Reconciliatio poenitentium in Cena Domini	156
Consecratio chrismatis	159
Post mandatum fratrum	168
Benedictio ignis de silice excussi	169
Ordo in Sabbato sancto	169

	PAGE.
Benedictio ferri iudicialis	179
Benedictio aquae frigidae ad iudicium	181
Benedictio panis et casei ad iudicium	185
Benedictio de ornamentis ecclesiae	188
Ad visitandum infirmum	189
De sepultura mortui	194
De sponsalibus	202
Missa pro rege	205
Benedictio baculi	206
Benedictio crucis peregrinationis	207
Benedictio super hominem pugnaturum	207
De consecratione altaris	209

APPENDIX : FORMS AND ORDERS FROM OTHER MSS.

Benedictiones episcopales	217
Confirmatio puerorum	221
De sponsalibus	222
Visitatio infirmorum	227
Reconciliatio post excommunicationem	237
Benedictio peregrinorum	239
Servitium recludendi	243
Iudicium aquae ferventis	245
Inthronizatio archiepiscopi	249
Litania in consecratione regis... ..	252
Benedictio ensis	255
NOTES	257
INDEX OF FORMS	299
INDEX OF SUBJECTS	311

PLATES.

(To follow the Preface.)

- I. Magdalen College, Oxford, MS. 226, fol. 137.
- II. Trinity College, Cambridge, MS. B. 11.10, fol. 63v.
- III. Trinity College, Dublin, MS. B. 3. 6, fol. 23.

PREFACE.

THE manuscript of which the full text is here printed is now in the Library of Magdalen College, Oxford (MS. 226). It is described by the late Dr. Henderson in the introduction to his edition of the Pontifical of Cardinal Bainbridge,¹ and by Dr. W. H. Frere in his *Bibliotheca Musico-Liturgica*.² Both writers, on the authority of a note at the end of a list of the contents of the book, connect it with Hereford. Dr. Henderson states that it "belonged in 1348 to the Cathedral of Hereford," but that the internal evidence as to locality, which is limited to the *Decretum de electo episcopo* and the profession of the bishop elect, does not suffice to fix its *provenance* to any particular see, though pointing to some see within the province of Canterbury. He notes further that "the rubrics of the Prefaces" contained in some inserted leaves near the beginning of the volume "correspond to those of the York Missal, and not to those of the Sarum or Hereford." Dr. Frere, in his description of the book, speaks of it as "from Hereford": elsewhere, in his account of the existing English Pontificals, in the third volume of the Alcuin Club Collections, he gives it the designation of "Hereford Pontifical."

Dr. Henderson's positive statement seems to need some qualification, and his statement as to internal evidence hardly takes full account of the facts. The date at which the book seems to have been denoted by the term *Liber Herford* was apparently not 1348 but 1448. The word *Herford* is perhaps capable of more interpretations than one. Assuming that it indicates a place, it might be argued that the term "*Liber Herfordensis*" would more naturally be employed to distinguish a volume from others in the same collection as being a book which had come from Hereford than for a common mark of the books in the possession of the Cathedral Church of Hereford, and may therefore suggest that the manuscript had left Hereford before 1448. Nor does it seem quite certain that the word may not indicate

¹ Surtees Society, vol. 61 (The York Pontifical) p. xxxii. Dr. Henderson included some extracts from the MS. in the appendix to his edition of the York Manual (Surtees Society, vol. 63).

² Vol. i. p. 152.

13QT
4005
.H5
Vol. 39

the name of the donor from whom the book had been acquired. There is, however, evidence of another kind which points to the neighbourhood of Hereford as the former home of the volume. Among various sixteenth century scribblings on the margins of some of its pages there appear the names of some members of the family of Sparry, who were, it would seem, resident in the parish of Woolhope, a few miles from Hereford. The name of Roger Sparry appears twice, that of Hugh Sparry three times (once with the addition "in the pyshe of Whole hope") and that of "Phillip Sparry of the pyshe of Wolhope" once.¹

Dr. Henderson's statement as to the internal evidence is correct in so far as it implies that there is nothing in the volume which seems to show that the book was written for the use of a bishop of Hereford, or that it was at any time in the possession of a bishop of that see. It is also correct in so far as it assigns the book to the southern province. But he has omitted to notice some points which are not without importance. The profession of a monk is made "in presentia domni N. archiepiscopi," and the abbot elect promises subjection "sanctę dorobernensi ęcclesię eiusque uicariis." Again, such indications of locality as are supplied by the names of saints in the litanies contained in the volume seem to suggest a connection with Canterbury, and give no sign of any other local connection.² It seems most probable that Canterbury was the source either of the book itself or of that from which it was copied.

The evidence as to the later history of the book supplied by the inserted leaves is also of a more positive kind than Dr. Henderson's remark would suggest. It is quite clear that these leaves have been derived from a book of the Dominican rite,³ and their presence seems to indicate that in the fourteenth century, to which they belong, the volume was probably in the possession of some Dominican house. It is thus on the whole most likely that if it was at Hereford when the list of 1448 was written, or at

¹ The Rev. R. A. Lyne, Vicar of Woolhope, has kindly examined the early registers of the parish but has not found any of these names among the entries. The appearance of the name of John Sparry on the cover of an eighteenth century register of marriages suggests that the name was not unknown in Woolhope at a later date. The printed register of the neighbouring parish of Fownhope shows the existence of the name there in the sixteenth century, though most of the entries in which it occurs seem to refer to a single household.

² Among twelve names of confessors in one litany (p. 100 *inf.*) are those of St. Augustine, St. Justus, St. Theodore, St. Dunstan, and St. Romanus. In another the four invocations of particular martyrs include St. Alphege, the four invocations of particular Confessors include St. Augustine and his companions and St. Dunstan (p. 97 *inf.*).

³ The form of the *Confiteor* (p. 3 *infra*) is perhaps in itself a sufficient indication of this. But the rubrics also correspond closely with those of the Dominican books.

an earlier date, it then belonged not to the Cathedral church, but to the church of the Black Friars.

It does not seem possible to ascertain how the manuscript came into the possession of Magdalen College, or the exact date at which it was acquired. In the list of the MSS. of the College contained in Edward Bernard's *Catalogi librorum manuscriptorum Angliae et Hiberniae*¹ the last of the series, described as "Missale pulcherrime delineatum," is numbered 223. This volume is no doubt to be identified with the illuminated Gospel-book of Cardinal Wolsey, which still bears the same number. In a supplementary list of a small number of additional MSS., written in the library copy of Bernard's volume, the number 226 is assigned to another MS., and there is no entry which suggests the Pontifical. This supplementary list seems to have been written in the latter part of the eighteenth century, and it may be fairly inferred that the book was not then numbered. It had, however, already come to the library in 1718, a fact which is clearly shown by the following entry in the diary of Thomas Hearne, under the date of June 13th in that year:—

"About 6 Clock to night I had occasion to call upon Mr. Lydal, Fellow of Magdalen College. He rec^d me wth great Civility. He carried me into the College Library, and shew'd me an old Missal, much such another as that of Bishop Leofrick's, in the Bodlejan Library.² It is written in much the same Hand.³ *Heref.*⁴ is written in a later Hand at the Beginning. Hence I gather that it belong'd to Hereford. For ought I know, it is the Missal of Hereford. It is a Book of good Value. He likewise shew'd me a very curious MS. call'd Cardinal Wolsey's Missal. It is admirably well illuminated. T. W. is frequently in the Book."⁵

Hearne had at this time recently acquired, by the gift of his friend Charles Eyston of East Hendred, a vellum copy of the Hereford Missal printed at Rouen in 1502,⁶ and it may be that the purpose of his visit was to see a manuscript Hereford service-book of which he had just heard. On the other hand Lydall may have taken advantage of Hearne's visit to obtain his opinion of a book which had recently been acquired by the College, and

¹ This was published in 1697.

² The Leofric Missal (MS. Bodl. 579).

³ The latest portion of the Leofric Missal is of the eleventh century.

⁴ Hearne adds the note: "This was written in the 15th century, abt 150 Years since."

⁵ *Hearne's Collections*, vol. vi. (Oxford Historical Society, vol. xliii.) p. 194.

⁶ See p. xxvii. of the Preface to Hearne's edition of Camden's *Annales Elizabethae*, and *Collections*, vol. vi. pp. 55, 146. The book is now in the Bodleian Library.

which he may very well have supposed to be akin to the Hereford Missal which Lord Harley had in vain endeavoured to obtain from Hearne. But though the incident may suggest that in 1718 the manuscript was still a recent acquisition, all that can be certainly inferred is that it had come to the College before June 13th of that year. It probably remained for some time without a mark of number: that which it now bears is the same which is assigned to it in Coxe's Catalogue of the MSS. of the Colleges and Halls, published in 1852.

The external measurement of the volume may be stated in millimetres as 248 × 170. It is bound in oak boards covered with white leather, which has been recently renewed, and now contains 250 numbered leaves. Three leaves are wanting, one between fol. 7 and fol. 8, one between fol. 173 and fol. 174, and one between fol. 242 and fol. 243.¹ The leaves are arranged in 31 gatherings, each of which, with two exceptions, originally consisted of eight leaves. The exceptions are the thirteenth gathering, beginning with fol. 100, which is of ten leaves, and the first, which now includes ff. 1-11. From this gathering some of the original leaves have been removed, and eight later leaves, one of which is now lost, have been inserted in their place. The writing of these leaves is of the fourteenth century. They contain two forms of Episcopal Benediction and a portion of the Ordinary and Canon of the Mass, with proper Prefaces and the varying forms of *Communicantes*. The leaf containing *Te igitur* has been cut away. The portion of the gathering which follows the insertion contains the rest of the Canon (beginning at *Hanc igitur oblationem*) and a part of the concluding prayers of the Mass, without rubrics: the prayers are continued on the *recto* of fol. 12 (the first leaf of the second gathering); the *verso* of this leaf is occupied by the first portion of the list of Episcopal Benedictions. The leaves after the insertion, from fol. 9 to fol. 12, are in the same hand with the body of the MS. It would thus appear probable that the first gathering originally contained the Canon of the Mass, with the prayers which follow, and possibly also the Ordinary and proper Prefaces, and that the purpose of the insertion was to substitute for part of its

¹ It may be well to point out that there is an apparent discrepancy between the foliation of the MS. as indicated in this edition and the references given to its pages by Dr. Frere in his account of its contents. This is due to the fact that the MS. has been re-foliated, and that in this edition the later numbering is followed. Dr. Frere followed an ancient foliation, which began with the second leaf and included the three leaves now lost, but which missed the leaf now numbered 57, and gave to each of those now numbered 144 and 145 the number 143. Dr. Frere's statement that the MS. has 251 leaves is probably due to his having added the first leaf (unnumbered in the old foliation) to the number 250 which belongs to the last leaf in both numberings.

contents matter proper to the Dominican rite,¹ with Benedictions not included in the original series.

The whole of the last gathering is apparently a later addition, and the last pages of that which precedes it also contain added matter. The Marriage order, which begins on the first leaf of the penultimate gathering, and ends on the *verso* of fol. 240, and the mass for the king which occupies the *recto* of fol. 241 are in the same hand as the body of the manuscript. The *verso* of fol. 241 is blank. On the *recto* of fol. 242 a hand closely resembling that of the original scribe has begun the order for the blessing of a pilgrim's staff and scrip, but has broken off at the end of the page, in the middle of a prayer which another hand, somewhat later in style, has completed on the first half of the *verso*. Another and smaller hand has inserted on the second half of the *verso* a *benedictio crucis peregrinationis*, and below this two lines, with a rather wide space between them, are occupied by the 23 letters of the alphabet followed by seven other signs. These characters may have been written by one or other of the two hands which have filled the rest of the page; but they seem rather to resemble the writing of the original scribe. They may be mere scribblings, but it is possible that they were meant to indicate the signatures of the 30 gatherings of the original manuscript.²

The leaf which followed fol. 242 is now lost. From the fifteenth century list of contents, it would appear that it was partly occupied by an order for admitting a person *ad confraternitatem*; and it must also have contained the beginning of the order for blessing a person about to engage in a judicial combat, and the staff and shield to be used in the fight. The latter part of this order which occupies the whole of the *recto* and the upper part of the *verso* of fol. 243 is in a small hand, not the same with any of those on the *verso* of fol. 242. It is probably of the beginning of the thirteenth century.³

The last gathering is of eight leaves, its last leaf being now pasted down on the board which forms the cover of the volume. It contains the order for the consecration of an altar, written in a hand rather larger than that of the body of the book, and different from any of the hands already mentioned. It is distinguished from the original gatherings not only by the style of the writing and by the much smaller number of lines on each

¹ See p. viii, above.

² No signature is visible on the first or last of any of the gatherings. If they were signed, the marks must have been so placed that they have been trimmed away or concealed in the process of binding.

³ No mention is made of this order in the fifteenth century list of contents: but the omission is probably accidental.

page, but also by the absence of green and purple initials, which are frequent in the earlier gatherings. From the fact that reference is made to an earlier page for the *exorcismus aquae* it may be inferred that these leaves were written as a supplement to the original contents of the book: but the style of the writing, though different, does not seem to be much, if at all, later than that of the principal scribe.

The main body of the book is uniform in writing, apparently the work of a single hand, of the second half of the twelfth century. The ornamental initials are rather French than English in style and colouring. The writing is good, and generally free from clerical errors.¹ The spelling has been frequently corrected by later hands, but in its original form suggests that the scribe had before him a manuscript of a date earlier by some years than that at which he wrote. Throughout most of the Episcopal Benedictions the final cadences of the clauses have musical notes added above the line, and similar indications of the musical inflections appear here and there throughout the Pontifical offices, especially in the consecratory prayers preceded by *Vere dignum*.² The anthems, responds, and the like are for the most part noted in neums: in some places an alphabetical notation is also employed.³ As far as fol. 196 the musical notation is completed: in the later gatherings it is sometimes omitted, even where the words of anthems have been spaced with a view to its insertion. The indications of the sign of the cross, except in the Canon, seem to be the work of a later hand; and the same may be said of the variations of gender and number which in many of the prayers are added above the lines to assist in adapting forms to the needs of particular occasions, and also of the cues of the *Officia* for various days which appear in the margins of the Benedictional. These additions are probably, for the most part at least, very little later than the original writing. Other marginal additions in different hands occur not infrequently: some of these are almost contemporary, others as late as the fourteenth century.

The contents of the original portion of the book (apart from the remains of the Canons and the prayers of the Mass) may be said to consist of the following sections:—

¹ One such error, however, is not infrequent. The scribe seems to have had a curious tendency to omit the last letter of the word *ante*; and in more than one place he has written *antare* for *ante altare*.

² Of these musical signs no notice has been taken in printing the text. The presence of musical notation in other cases is marked by asterisks at the beginning and end of the words to which it is attached.

³ This may be seen in the facsimile of a page of the MS. contained in Dr. Frere's *Bibliotheca Musico-Liturgica* (plate 13). The use of the alphabetical notation is not, as Dr. Frere supposed, confined to the office for blessing a bell. It occurs elsewhere in the manuscript, though not frequently.

1. The Benedictional.
2. The order for a Synod.
3. Forms relating to persons : Ordinations ; Benediction of monks, of an abbot, of nuns and widows, and of an abbess ; Coronation of king and queen.
4. Forms relating to places and things : Dedication of church and cemetery, Reconciliation of church, Benediction of various articles for church use.
5. Forms relating to particular days : Candlemas, Ash Wednesday, Holy Week, including the order of Baptism on Easter Even.
6. Forms relating to Ordeals by hot iron, cold water, and bread and cheese.
7. Orders for Visitation of the Sick, Burial, and Marriage.

These are the main divisions of the book : but it is to be remarked that the classification is not rigidly observed, and that some forms appear at points where they seem to have been placed without special regard to their character. It is natural that forms for blessing regal ornaments should be attached to the Coronation orders : but there is no very obvious reason why the litany for use at the consecration of a bishop should be placed at the end of the third section, or the general form for blessing church ornaments at the end of the sixth, or the mass for the king at the end of the seventh. It seems most likely that the litany and the form for benediction of ornaments stand where they are because they occupied the same relative position in an earlier book, being there inserted at points where the arrangement of the pages afforded a convenient space. The mass for the king and the form for blessing the pilgrim's staff and scrip are similarly inserted here.

For purposes of comparison with the Magdalen College MS. (M) use has been made of the manuscripts included in the following list :—

Library.	Press-mark.	Symbol.
Trinity College, Cambridge ...	B. 11. 10	B
University, Cambridge ...	Ll. 2. 10	C
Trinity College, Dublin ...	B. 3. 6	D
University, Cambridge ...	Ee. 2. 3.	E
British Museum ...	Tiberius, B. viii.	T
„ „ ...	Vespasian D. xv.	V
„ „ ...	Claudius A. iii.	Cl

The first of these (B), given to Trinity College by Thomas Nevile, Master of the College from 1593 to 1615, and Dean of Canterbury from 1597 to 1615, is a finely written Pontifical of the twelfth century.¹ The first six leaves contain matter of later date than the rest of the volume, including devotional forms, a statement as to the time and manner of ordinations, and an order for a synod, written by different hands, all of which seem to be of the thirteenth century. Some of these pages are occupied by heraldic drawings of later date, and on one of them appears the name of "Augustinus Styward." The Pontifical, which begins on fol. 7, and extends to fol. 124, is made up of two parts. The first of these, which ends on fol. 103*v.*, is in a hand of about 1150-1175 which shows some trace of the style of Christ Church, Canterbury. The text of this portion agrees, in general, and at most of the particular points which may be said to supply evidence as to locality, with that of M so nearly that such inference as can be drawn from this evidence for M holds good also for this part of B.² The second part, extending from fol. 104 to fol. 124 *v.*, is in a hand perhaps slightly later than that of the first part and showing no sign of Canterbury influence. The names of saints invoked in the litanies for the sick seem clearly to point to Ely as the place for which this part of the book was written, and the name of Augustine Styward, as Dr. James points out, supplies a link with Ely for the volume at a later time.³

The second manuscript in the list (C) is closely related to the first. It is a portion of a twelfth century Pontifical, incomplete at the beginning and the end. The volume contains 92 numbered leaves, but there may be some reason to doubt whether ten of these are really from the same Pontifical as the rest. These leaves, which contain a series of consecratory prefaces, with musical notation, are in a hand somewhat later than the body of the book, probably of the thirteenth century. They are inserted between fol. 3 and fol. 4, just at the point where one section of the Pontifical ends and another begins. It is not impossible that they were written to serve as a supplement to the text, and from the time when they were produced have been placed where they now stand: but they may possibly have been combined with the rest of the contents of the volume by a modern binder. If these leaves are disregarded, it may be said that the Pontifical consists of 82 leaves, arranged in ten gatherings, of which nine are of eight leaves each, and one (the fourth) of ten leaves. The gatherings, except the first, are numbered con-

¹ For a detailed account of the MS. see M. R. James, *Catalogue of Western Manuscripts in Trinity College, Cambridge*, vol. i. p. 348.

² The monk's profession, however, is made *in presentia ... episcopi*.

³ Dr. James notes that Augustine Styward, Mayor of Norwich in 1534 and 1546, was a kinsman of Robert Styward, the last Prior [and first Dean] of Ely.

secutively from 2 to 10, by a hand which seems older than the present binding of the volume, but must be later than the date at which the first portion of the Pontifical was separated from that which still remains.

The writing of the body of the manuscript is of the latter part of the twelfth century, and both the form of the letters and the workmanship of the illuminated initials show signs of French influence. Save for the omission in C of the Coronation orders which appear at the beginning of the second portion of B, the text of C agrees with that of B throughout so exactly that it can hardly be doubted that one of the two manuscripts has been copied from the other: and the internal evidence seems to be in favour of the belief that C is the later of the two. Thus the "Benedictio generalis ad cultum ecclesiae" which has been added by a different hand on the last page of the first part of B. (fol. 103v.) appears in C in the same hand as the rest of the text¹; an initial of unusual form in B has been wrongly written in C; and in a passage where a word in B has been blurred so as not to be easily legible a space seems to have been at first left for the word in C, which has afterwards been incorrectly filled up.² The litanies which seem to indicate that the second part of B was written for Ely occur also in C, and it may be probably inferred that C was written at Ely. The order for the benediction of monks and that for the benediction of an abbot are not included in what remains of C, and it is therefore impossible to say whether the forms of profession were modified: the litanies in the order for the dedication of a church are exactly the same as in B, retaining the names of the group of Canterbury saints which appear also in the corresponding litanies of M; and both in B and in C the archbishop alone is mentioned at the end of the form for blessing the Paschal candle.

The order of the sections included in the first part of B is very nearly the same as in M: the first three sections are the same in both, save that B omits the Coronation orders included in the third section of M: the "Benedictio generalis ad cultum ecclesiae," which in M follows the sixth section, is placed in B at the end of the third, and is followed by one of the forms relating to Ordeals which make up the sixth section of M (that for the ordeal by hot iron). Then follow the orders which make up the fourth⁴ and fifth⁵ sections of M, with the addition of forms

¹ This benediction also appears at an earlier point also both in B and in C.

² See Appendix, p. 230, *infra*.

³ In M only the beginning of the *Exultet* is given: B and C have the full text.

⁴ The form for blessing an image of the Virgin and Child contained in M is omitted in B.

⁵ The order relating to Baptism differs in some respects from that contained in M.

for Pilgrims, and a selection of benedictions for special purposes,¹ ending on the *verso* of fol. 103, where a blank space has been utilised for the addition by another hand of the same "Benedictio generalis ad cultum ecclesiae" which has already been mentioned as appearing at the end of the third section. The second part of the MS. begins with the orders for the Coronation of the king and of his consort, between which is interposed a litany or "laus," apparently intended for use on one or both of these occasions: next follow the form for the Ordeal by hot water (not contained in M) and the orders for Marriage, Visitation and Unction of the sick, and Burial, all of which differ more or less from the corresponding portions of M.

C begins with a fragment of the "Benedictio Virinum"; and from that point onwards (save for the omission of the Coronation orders and the litany, or "laus," attached to them) agrees exactly with B down to the point at which it breaks off, in the order for Burial.

The third manuscript (D) came to the Library of Trinity College, Dublin, as part of the collection of Archbishop Ussher. It contains 155 leaves, the last of which (numbered 157) is occupied by an office apparently intended for use in a particular church at some special time of difficulty. This office, which begins with the words "Clamor in ecclesia sic fiat," is in writing of the fourteenth century: it is not part of the Pontifical, but a later addition upon a leaf originally left blank.

The volume is tightly bound, and it is difficult to ascertain the exact arrangement of the gatherings. Professor Lawlor, who has most kindly examined it for this purpose, gives the following summary as representing the apparent distribution of the leaves.

A⁹ (fol. 9 without conjugate), B⁷ (either fol. 15 or fol. 16 without conjugate), C—H⁸ (H⁶ = fol. 62 cut out), I⁹ (the last leaf, fol. 73, without conjugate), K—M⁸, N⁴, O—S⁸, T⁹ (the last leaf, fol. 151, without conjugate), U⁶.

There is now no leaf numbered 74: and Professor Lawlor notes that the ruling of ff. 72-3 is different from that of the pages preceding.

Taking into account the contents of the various leaves, it appears fairly certain that the first two gatherings were each of eight leaves, fol. 9 having been originally conjugate with fol. 16, and belonging properly to the second gathering, not to that to

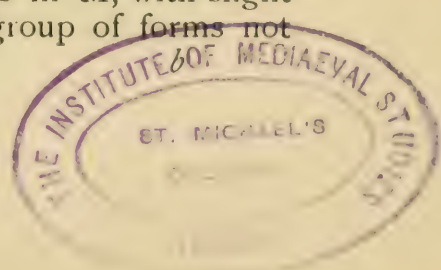
¹ *Benedictio uini noui: Benedictio panis: Benedictio pomorum. Benedictio ad omnia quę uolueris: Benedictiones salis et aque. Oratio post aspersionem aque: Benedictio crucis: Ad dandam crucem:* and (in a later hand without title) the benediction for church ornaments which has already appeared elsewhere.

which it is now attached. The ninth gathering was probably also of eight leaves, having its last pages (ff. 70*v.*-72*v.*) left blank. Fol. 73 has lost its conjugate, fol. 74, and has been affixed to the preceding gathering. Then followed three gatherings of eight leaves each (ff. 75-98), and one of four leaves (ff. 99-102), the pages of this last gathering being at first left blank, with the exception of two lines of writing at the bottom of fol. 102*v.* Next came six gatherings of eight leaves each (ff. 103-150). The last gathering of the volume probably began with fol. 151, and ended with the lost conjugate of that leaf, after fol. 157. There is a defect in the text after fol. 154, which may be the result of the loss of some leaves from the middle of the gathering.

The contents of the volume are distributed as follows. First (ff. 1-51*r.*), stand the forms relating to places and things, as in section 4 of M, but omitting the "Benedictio imaginis beatae Mariae"; then forms for particular days (as in section 5 of M) which begin on fol. 51*r.*, and end on fol. 70*r.* with the order for the blessing of the new fire, not including the matter relating to Easter Even (the blessing of the Paschal candle, the blessing of the font, and the order of Baptism). This section ends rather above the middle of fol. 70*r.*, the lower part of the page being left blank.

The next seven pages (ff. 70*v.*-73*r.*) are now filled by forms relating to the reception of the pall at Canterbury and to the enthronement of the archbishop, and by a form of excommunication. The second of these additions is in a different hand from the first: both hands are distinct from that of the preceding pages, and from that of the pages which follow; their style is a little later than that of the body of the book, and seems to point to a date about 1200. The *verso* of fol. 73 remains blank. It is possible that the blank pages which have been thus filled were left for the insertion of the matter relating to Easter Even: in this case there were probably more blank leaves between fol. 73 and fol. 74, which formed the first and last leaves of a gathering: but the fact that the ruling of ff. 72-73 differs from that of the original scribe suggests that this insertion was not contemplated, and that ff. 73-74 were either added because the space on the blank leaves at the end of the preceding section did not suffice for the insertion of the forms relating to the pall, or were blank leaves attached to the beginning of the next section of the book, which, like the blank leaves at the end of the preceding section, were utilized for the later insertion.

Ff. 75*r.*-116*v.* contain the Benedictional, as in M, with slight variations, and with the addition of a small group of forms not
PONT. MAGD.



contained in M or B.¹ These benedictions are all contained in the four-leaf gathering, beginning on fol. 99*r.* and ending on fol. 101*r.* They are written by a hand similar to, but distinct from, that of the rest of the Benedictional: but it is clear that their insertion was contemplated by the original scribe. Two lines are left blank at the end of the *verso* of fol. 98; the ruling of the four-leaf gathering is uniform with that of the pages which precede and follow it; and the scribe of the Benedictional begins again on the last page of the four-leaf gathering, writing at the bottom of fol. 102*v.* the two lines which he would in the ordinary course have written at the bottom of fol. 98*v.*

The additional forms are for the Feasts of St. Gregory (March 12), St. Alphege (April 19), St. Dunstan (May 19), St. Augustine of Canterbury (May 26), the Translation of St. Alphege (June 8), the Translation of St. Benedict (July 11), and the Ordination of St. Dunstan (October 21). They are placed between the form for the Annunciation and that for the Invention of the Cross, and thus interrupt the order of the other benedictions of the *Sanctorale*: but they stand *inter se* in the order of the dates of the festivals for which they were intended. It would seem that the scribe of the Benedictional, knowing that for the purpose of the book some additional forms, of which he had not the text at hand, would be required, thought it better to leave a space sufficient for the insertion of the whole of these at one point than to leave separate spaces at the places corresponding to their dates. The space thus left has been more than was necessary.

After the Benedictional a space of nine lines is left on fol. 116*v.* before the beginning of the order for a Synod. This order, agreeing with section 2 of M, extends to fol. 120*r.*, and is followed on that page by the section relating to persons, as in section 3 of M. This breaks off at the end of fol. 154*v.*, lacking the last portion of the order for the Coronation of a king and the whole of that for the Coronation of a queen, together with the benedictions of royal ornaments which in M are appended to the Coronation orders. The leaf which now follows (fol. 155) is filled by an order "ad iter agentes" for the blessing of pilgrims,² which ends on fol. 156*r.* and is there followed by a litany "in ordinatione episcopi," differing from that which in M is placed at the end of the Coronation orders. This litany occupies most of both sides of fol. 156, not quite filling the *verso*. The writing of fol. 155 and fol. 156 is apparently not by the same hand as that of fol. 154: it shows close resemblance to

¹ See Appendix, pp. 217-9, *infra*.

² See Appendix, pp. 241-2, *infra*.

that of ff. 70v.-73. Fol. 157, as has been said above, contains matter added in the fourteenth century.

It seems at first sight unlikely that the order for the "Consecratio regis" was left incomplete by the original scribe: and it therefore may be supposed that some leaves intervened between the leaf numbered 154 and that numbered 155. But it is not very easy to estimate exactly how many leaves are lost, or to say precisely what they may have contained. It seems likely that when the book left the hands of the original scribe ff. 155-6, as well as fol. 157 and the leaf which followed it (the conjugate of 151), were still blank. The part of the "Consecratio regis" which is missing occupies in M a little more than three pages, the "Consecratio reginae" and the forms appended about three pages and a half: and as a page of this portion of D contains a little more than a page of M, it may be said that the "Consecratio regis" would have filled, if completed, nearly three pages, while rather more than three would have been required for the "Consecratio reginae" and the forms for blessing ornaments. The whole of this missing matter, therefore, would have required three leaves, or six pages; it would probably not have required four leaves.

If we suppose that only two leaves intervened between fol. 154 and 155, the "Consecratio regis" would have ended on the *recto* of the second of these leaves: but the "Consecratio reginae," if written, would have filled fol. 155. On the other hand, if four leaves intervened, the fourth leaf would probably have been blank, unless a Coronation litany was added (as in B), to the Coronation orders, in which case the fourth of the missing leaves would also have been filled. But if fol. 155 and the leaves which follow it were available this arrangement would seem to have involved a waste of space for which it which it is not easy to account.

The state of the gathering and its contents may perhaps be best explained if we suppose that the original scribe did not complete the writing of the Coronation orders, and that the pages intended to contain the remainder of the section were used for other purposes. If we suppose that he did not carry out his work beyond the point at which the "Consecratio regis" breaks off, and that the gathering was of eight leaves only, ff. 155-7, which would, if his work had been completed, have sufficed for the completion of the Coronation orders, would be left blank, and would have been available for the addition of the forms which they now contain. If, again, he completed the writing of the "Consecratio regis" but left space for the insertion of the "Consecratio reginae," he would probably leave, as in the case of the addition to the Benedictional, rather more space than

was actually required, and there might be a reason for making a large gathering.

If the gathering was of twelve leaves, having four leaves between fol. 154 and fol. 155, the remainder of the "Consecratio regis" would occupy three pages of the two leaves preceding the middle of the gathering: the writer of ff. 155-6, on the other hand, knowing that the "Consecratio reginae" had to be inserted, would not begin where the scribe of the "Consecratio regis" left off, but would leave space for the insertion. Thus it would be natural enough that the two leaves following the middle of the gathering should have been left blank, and have shared the fate which frequently befel blank leaves. Their removal would explain the loss of their conjugates, and therefore of the missing portion of the "Consecratio regis."

It may be added that it is by no means unlikely that the "Consecratio reginae" should not have been written, but that a space should have been left for it. There were two forms of this order current in England about the end of the twelfth century. One of these appears in M and B, the other in Tiberius B. viii.¹ The scribe of the "Consecratio regis" may very well have been in doubt which to follow, if he had both before him: or he may have been instructed not to transcribe that contained in the book which he used for the "Consecratio regis," but to leave space for another, as to the exact length of which he was uncertain.

The writing of the manuscript seems to have been carried out by several persons: but the general character of the script is the same throughout, and the writing of the rubrics, though not absolutely uniform, varies less than that of different portions of the text. All the hands (with the exception of that of the writer of the marginalia, which are almost all of late date, apparently of the sixteenth century) are such as may be placed within the latter half of the twelfth century: but in some portions the style suggests a date close to 1200, while others might well have been written at a date nearer to the middle of the century than to its end. In the portion which extends from fol. 1 to fol. 70r., two hands seem to have been at work, the first leaves showing a style rather earlier than that of the last. The main body of the Benedictional is by another hand, similar to that of the first leaves, but rather later in style: the portion which follows the Benedictional seems nearly contemporary with the hand of the last part of the first portion of the manuscript, and not far removed in date from the hand of the additions on ff. 70v.-73, and ff. 155-6v. The differences, however, are not such as to be incon-

¹ The order of Tiberius B. viii. was probably introduced to England later than the other, which differs less from the order of the eleventh century Pontificals.

sistent with the probability that the whole was written at one time, if allowance be made for variations of style due to differences of age among the writers employed.

Such internal evidence of locality as may be gathered from the forms of profession and the names of saints which appear in the litanies is practically the same as in M and in the first division of B. In the order for the consecration of a church the first of the two litanies adds the name of St. Alphege to those of the martyrs invoked in the corresponding litany of M; the second omits the name of St. Benedict, but adds those of St. Augustine and St. Dunstan, in the group of confessors.¹ Thus the Canterbury indications are slightly more strongly marked than in M.

The indications which are furnished by the additions seem also to point to the neighbourhood of Canterbury as the locality in which the book was intended to be used. Five of the seven feasts for which additional benedictions are provided are feasts of Archbishops of Canterbury: the additions relating to the reception of the pall seem also to point to Canterbury, though, as Dr. Henderson has observed, similar forms appear in the Pontifical of Roger de Martivall, Bishop of Salisbury. The "clamor in ecclesia" on fol. 157 is considerably later, but the fact that in the long prayer which occupies most of fol. 157*r.* mention is made, among other saints, of St. Augustine and St. Laurence, confessors, certainly suggests a connection with Canterbury at the time when this form was added to the contents of the volume.

From what has been said above, it will be seen that D does not include as part of its original contents any matter which is not common to M and B. It covers the same ground with the first five sections of M, save that it omits from its first section (answering to the fourth section of M) the "Benedictio imaginis S. Mariae," which B also omits, and from its second section (answering to the fifth section of M) the order for Easter Even in which M and B do not agree; while its last section (answering to the third section of M) does not now include the "Consecratio reginae," and possibly never did contain it. It does not include any of the forms relating to Ordeals, which are diversely represented in M and B: it does not include the collection of miscellaneous benedictions which occupies the last pages of the first division of B, but is absent from M: nor does it include any matter about Marriage, the Visitation of the Sick,

¹ Dr. Henderson, in his account of the manuscript (Surtees Society, vol. 61, p. xxxiii.) says "the only English Saint named in this book is Saint Alphege." This statement may best be explained by the supposition that the writer had misinterpreted some note which he had made as to the presence of the name of this saint in one of the litanies.

or Burial, for which purposes both M and B provide, but for which their orders are not identical. In the arrangement of its contents it differs from both M and B, placing first the sections corresponding to the fourth and fifth sections of M, and after these the sections which correspond to the first, second, and third.

When M and B differ in particular readings D is sometimes in agreement with one, sometimes with the other: in variations affecting the text of prayers and rubrics it agrees perhaps more often with B than with M: and its agreement with B is still more frequent in the abbreviation or expansion of cues, and of the indications of the endings of prayers, and in the omission or insertion of titles such as *Oratio*, *Ps.*, *Ant.*

The agreements and differences in respect of contents and arrangement which may be observed in M, B, and D seem to be best explained by the supposition that the Pontifical which lies behind the three manuscripts was arranged in two parts which may be conveniently indicated by the symbols X and Y. Of these, X contained (1) a Benedictional arranged for general use, and not including any large number of forms for saint's days, or special forms for local festivals; (2) the Order for a Synod; (3) Orders for the blessing of persons:—Ordinations, Blessing of monks and nuns, abbot and abbess, and coronation of king and queen: while Y contained: (1) Orders for the blessing of places and things:—Dedication and Reconciliation of church and churchyard, Blessing of ornaments for church use; (2) Orders for particular days:—Candlemas, Ash Wednesday, Palm Sunday, Maundy Thursday, and perhaps Easter Even.

Practically the whole of X and Y is common to the three manuscripts M, B, and D: they differ in the order in which they place X and Y, in the amount of matter which they add from other sources, and in the way in which they distribute the additional matter.

Thus D places Y before X, having no order for Easter Even at the end of Y, and possibly omitting the "Consecratio reginae" from X (3): the original scribe made provision for adding special benedictions for local use in X (1), but this seems to have been the only addition intended. Later hands have added the matter relating to the Pall at the end of Y, and the order relating to Pilgrims and the Litany at the end of X.

M places X before Y, and adds after the end of Y (where it places an order for Easter Even) forms for ordeals, and orders for Marriage, Visitation of the Sick, and Burial. Later additions follow these:—the mass for the Consecration of an altar, the forms relating to pilgrims, the blessing of staff and shield, and

other matter now lost. M also differs from B and D in prefixing to the contents of X and Y the Ordinary and Canon of the Mass.

The first division of B also places X before Y ; it omits from X (3) the orders for the Coronation of the king and queen. At the end of X it adds the form for the Ordeal by hot iron : after the end of Y (where it places an order for Easter Even, not identical with that of M) it adds a collection of miscellaneous benedictions including a form for the blessing of pilgrims. The second division of B makes good the omission of the Coronation orders, and adds the form for the Ordeal by hot water, which is not contained in M, and orders for Marriage, Visitation of the Sick, and Burial, differing from those contained in M.

C follows exactly, so far as it goes, the same order as B, on which it appears to be entirely dependent, save that it omits the matter relating to the Coronations.

It may be doubted whether the order for Easter Even did or did not form part of Y (2) : but it seems on the whole most likely that it would do so, and that the difference which the three manuscripts show at this point is due to the discarding in D of an order which conflicted with local use, and to the substitution for it in M or in B, or possibly in both, of a local order. The offices for Marriage, Visitation of the Sick, and Burial, are not strictly part of the Pontifical ; and the same may be said of the forms concerning Ordeals ; though these are found in earlier English Pontificals, they are not always included. It seems probable that M and B did not derive these additions to X and Y from the earlier Pontifical, but from some other source or sources. If the Ordeal forms were contained in the same book with X and Y, it is unlikely that M and B would not have been in closer agreement in their treatment of them : while the forms which at a later date would have been included in the Manual most likely represent the local use of the churches to which M and B belonged.

The other four manuscripts which have been examined for the purposes of this edition are less important than M, B, and D ; two of them, which appear to be slightly later than those already described, are incomplete and seem to belong to a different recension : one is a selection from a Pontifical, rather than a complete book : and one is a fragment.

The fourth Pontifical in the list (E) is cited by Mr. William Maskell, who made much use of its contents in his *Monumenta Ritualia Ecclesiae Anglicanae*, as the "Winchester" Pontifical. Dr. Frere also assigns it to Winchester, but there does not seem to be any sufficient ground for supposing it to have belonged to

any bishop of that see. It is evident that it was in the possession of St. Swithun's at Winchester shortly before the dissolution of the Priory, but as Dr. Frere says "its previous history is not clear."¹

Its presence at Winchester in the sixteenth century is attested by an inscription on the first leaf: "Prior et conuentus Sci. Swithuni Winton W^{mo} Powlett Militi."² Sir William Powlett (or Paulet) had an official connection with the Priory, of which he became the High Steward in 1535. The gift of the book cannot have been earlier than 1525, if the inscription was written at the time: for he received knighthood about the end of that year. Nor can it have been later than the spring of 1539, when he became Baron St. John of Basing.³

The volume was apparently already mutilated when it came into Sir William Powlett's possession: the leaf which bears the inscription was probably then, as now, the first: and it is clear that it was not originally so. The gatherings which remain (except the last, which has lost its last leaf) are signed; and the signatures show that the first two leaves are all that have survived of the first five gatherings of the original volume. These were the first and last leaves of the fourth gathering: a faint trace of the signature still remains. All the gatherings which are still intact are of eight leaves each, and the last was apparently also of eight leaves. In a numeration of the leaves, made in pencil by a modern hand, probably that of Mr. Maskell, allowance is made for the leaves which have been lost. Thus the first three leaves bear the numbers 25, 32, 41: the last numbered leaf is 143; a leaf without number which follows it is part of another book.

The writing of the manuscript is of a date about 1200; the treatment and colouring of the ornamental initials show signs of a strong French influence, if not of a French hand; and some unusual features in the text may perhaps be due to the scribe's having followed a book of French origin for certain portions of his work. The absence of marginal additions and alterations such as occur frequently in M, C, and D, and occasionally also in B, suggests the probability that the book was not at any time subject to much actual use, and that it may, before the time when it came into the possession of the Prior and Convent of St. Swithun's, have been the property not of any bishop, but of some other religious house.

The contents of the book do not afford any clear indication

¹ Alcuin Club Collections, vol. iii. p. 98.

² A clerical error or a slip of the printer in Dr. Frere's account of the MS. makes it the gift of Sir William Powlett to the Priory.

³ He was made Earl of Wiltshire in 1550, and Marquis of Winchester in 1551.

of the place where it was written, or of that in which it was intended to be used. They do not include any litany. The profession of the bishop elect is made to the see of Canterbury, and it may therefore be assumed that the book was meant for use in the southern province. The abbot elect is asked to make profession of obedience to the Roman see: but the form of his profession is "*Ecclesiae illi.*" The rubrics of the orders for the days of Holy Week include directions as to the observance of the Maundy and the recitation of the hours of Good Friday by the "Canonici," which would certainly not be applicable at Winchester, and suggest that this part of the contents of the book has been derived from a manuscript adapted to the use of a chapter which was not monastic.

As has been indicated above, E is incomplete both at the beginning and at the end. The first eight leaves contain parts of a Benedictional. Most of the forms which remain are to be found in the corresponding sections of M, B, and D, but there are a few which are not included in the collection common to these manuscripts.¹ The series of E seems, moreover, to have been arranged on a different principle from that of M, B, and D. The forms which are contained in fol. 25 seem to be the last of those belonging to the *Temporale*: at the bottom of the *verso* of that leaf, separated by a blank space from the last of the preceding forms, there appears the title of the benediction for the Vigil of St. Andrew. It would seem, therefore, that the *Sanctorale* began, not with the Annunciation (as in M, B, and D) or with the festivals falling in the octave of Christmas (as in the Benedictional of Archbishop Robert) but with St. Andrew's Eve: and probably the *Temporale* began, not with Christmas Eve, but with the first Sunday of Advent.²

The section which immediately follows the Benedictional is that relating to particular days; M, B, and D agree in placing this not after the Benedictional, but after the section relating to the blessing of places and things. It is also to be noticed that the orders included in this section differ for the most part considerably from those of M, B, and D, where these three agree. Those for Candlemas and Palm Sunday differ slightly, those relating to the exclusion and restoration of the Penitents differ much, from the parallel matter in the three books, while the orders for Maundy Thursday and Good Friday include details

¹ See Appendix, pp. 219, 220, *infra*.

² Most of the leaves of the MS. are marked with numerals, written by an early hand, which seem to have no direct reference to the order of the leaves, but to refer to the numbers assigned to the different portions of the contents of the book in some list originally contained in the volume, but now lost. The leaves containing the remains of the Benedictional are marked "ij." But it is not clear what the first item in the list was: it may have been a list of the Benedictions.

which are not to be found in M, B, and D. The blessing of the new fire, which in these manuscripts is assigned to Good Friday or Easter Even, is here placed on Maundy Thursday.

In the order for Easter Even, including the blessing of the Font and the order of Baptism, in which M and B do not agree, while D omits the whole, E agrees closely with M. It omits, however, the form of Confirmation, which in M is appended to the Baptismal order. It is likely that this was contained in the latter part of the manuscript, now lost.

The order for a Synod agrees with that in M, B, and D; and as in those manuscripts it is followed by the forms for the blessing of persons. In the Ordination forms, the prayers agree for the most part with those in M, B, and D: the order for the Consecration of a bishop agrees very closely also in the rubrics¹: but the rubrics of the other forms show a marked difference, and E contains a series of exhortations to be addressed by the bishop to those about to be ordained, which is not found in any other English Pontifical. The Coronation orders, which in M, B, and D are placed at the end of the section, are in E placed immediately after the matter relating to the consecration of the bishop: the Benediction of an abbot is placed before the order for the Benediction of a monk, that for the Benediction of an abbess before the forms relating to nuns. The order for the Coronation of the queen agrees with that of M and B. In the order for the Coronation of the king there are more differences, one of which is concerned with the use of chrism in the anointing. The Benediction of nuns differs considerably from the order prescribed in M, B, and D, and is derived apparently from a later recension. It is followed by an order for the profession of a nun who has already been blessed. This is incomplete, and with it the volume now ends.

With E is allied the next manuscript in the list (T) which is now included in the same volume with the Coronation Book of Charles V. of France, edited for the Henry Bradshaw Society in 1899, by the Rev. E. S. Dewick. It is described in the Introduction of Mr. Dewick's work, and facsimiles of two of its pages will be found also in that volume.² Its date is apparently nearly the same as that of E, about the end of the twelfth or the beginning of the thirteenth century. The profession of the bishop elect shows that it was written for the province of

¹ The examination of the bishop elect includes questions and answers on the doctrine of the Eucharist which are found in some French Pontificals, but not in the earlier English books. A mass to be said by the bishop on the day of his consecration is added after the directions as to his enthronement.

² H.B.S. vol. xvi. p. xii., and Plates 40 and 41.

Canterbury: that of the abbot elect has been altered at a later time, when it was apparently in the possession of a bishop of Glasgow.¹

The first item of the contents of T is the order for the Consecration of a bishop: this is followed, as in E, by the bishop's mass, and then by the orders for Coronations, and for the Benediction of abbot, monks, abbess, and nuns, including the additional form for nuns of which a part is contained in E. The relation of these forms to those of M is much the same as that of the parallel offices in E, save that the order for the Coronation of the queen is different from that in M, B, and E.

T also contains matter which may very probably have been included in E, but is not now to be found in that manuscript. This consists of the *Benedictio vestis viduae*, in a recension later than that of M; an order for Confirmation, not quite the same as that appended in M to the Order of Baptism²; a Benediction before a judicial combat, of which the latter part agrees with M³; a *Benedictio ensis*, not found in any of the other twelfth century manuscripts⁴: and forms relating to Ordeals, which show some variation from the parallel orders in M and B.

The sixth manuscript in the list (V) is also of the twelfth century: it is not a complete Pontifical, but rather a selection of Pontifical offices. The volume in which it is now included contains also a collection of earlier matter from Anglo-Saxon Penitentials. The Pontifical is thus described by the Rev. E. S. Dewick, to whose kindness I am indebted for the transcription of the portions of its contents included in the Appendix of this volume.

"The Pontifical portion consists of 70 leaves of vellum, measuring $7\frac{3}{4} \times 5$ inches, with 12 lines to the page. At the beginning are four added leaves, two conjugate and two separate. The quiring is irregular.

1—5⁸ 6⁶ 7¹² 8⁸

Some five or six hands have been employed on the MS., but the whole are of twelfth century character, and the few corrections seem to be nearly contemporary with the original hands. On blank leaves at the end have been written some formulae for *Benedictio aque*, apparently to be used in connexion with the Consecration of a cemetery. The MS.

¹ The changes are to be seen in the facsimiles already mentioned. One is made in close imitation of the original hand, over an erasure; the other is a marginal addition, probably of the fourteenth century.

² See Appendix, p. 221, *infra*.

³ The first part of this form is wanting in M, and the text has been supplied from T (p. 207, *infra*).

⁴ See Appendix, p. 255, *infra*.

seems to be perfect as far as it goes, but the pontifical offices are few in number, and are such as may well have been entrusted to a suffragan bishop.

The present numbering of the leaves takes no account of the first leaf, which is blank, nor of two blank leaves between ff. 47 and 48."

In some parts of the MS. (sections 10, 11 below) the rubrics are written in black ink, but distinguished from the text of the prayers by being written over a green line. This method of distinction, however, is not uniformly employed.

The contents of the book are as follows:—

1. Form for Confirmation¹, followed by formulae for use before and after Mass, and by a form of Excommunication, written in small script on leaves added at the beginning.
2. Forms for hallowing vestments, altar linen, paten, chalice, and church ornaments in general.²
3. The Benediction of an abbot.
4. The Episcopal benediction for the second Sunday in Advent.
5. Order *ad dandam penitentiam* (for Ash Wednesday).
6. *Ad linteamen*.³
7. Forms relating to pilgrims (blessing of staff, scrip, &c.)
8. Consecration of a cemetery.⁴
9. Order for a synod.⁵
10. Reconciliation of persons excommunicate.⁶ This and the two following sections are in smaller script.
11. Order for enclosing an anchorite.⁶
12. *Exorcismus aquae*.⁷

Most of these offices, as Mr. Dewick remarks, are concerned with matters which might have been committed to an "assistant" bishop: but it seems not impossible that the book may have been meant for the use of a bishop in journeying through his diocese. The presence of the single form of Episcopal benediction for a particular Sunday is a curious feature for which it seems difficult to account, on either supposition.

¹ These are on leaves added at the beginning. The Confirmation order, differing slightly from that in M, is printed in the Appendix (p. 221, *infra*).

² These are to be found in M (see pp. 134-8, 188, *infra*).

³ See the two forms for blessing *linteamina* in the order of the Consecration of a Church (pp. 118-9, *infra*).

⁴ Including the forms for hallowing the water.

⁵ Containing only the forms for the use of the bishop.

⁶ These orders are included in the Appendix (pp. 237-8, 243-4, *infra*).

⁷ Added on blank leaves at the end.

PREFACE.

The only evidence of the locality in which the book was used is in the profession made by the abbot-elect. As the text now stands, his promise of obedience is to the see of Exeter; but the original reading was not "Exoniensi" but "Dorobernensi." So far as the common matter is concerned, the offices are generally in agreement with the parallel portions of M, but the arrangement differs; that of V seems rather arbitrary and unsystematic; it may be said that the forms which were likely to be most frequently required are placed together at the beginning of the volume, but no other principle seems to be observed in the grouping of its contents. Its importance for the purpose of this edition lies not so much in its agreement with M in respect of the matter common to both (though this is sufficient to show that V belongs rather to the same group as M, than to that of E and T), as in the fact that it contains some offices which do not appear in any other of the English Pontificals of the twelfth century.

The composite volume Claudius A. iii. contains portions of different Pontificals. One of these is of the twelfth century, and consists of the orders for the Coronation of the king and queen. It is distinguished in the volume in which it is now placed by the title "Coronatio Hen. primi Regis," added by a late hand, probably after it was joined with the other fragments with which it is now bound up. The order for the king's coronation agrees with that of M, B, and D with some slight variations; and this is true also of the order for the queen. Thus, so far as it is possible to assign the fragment to any group, it would seem that it ought to be classed with M, B, C, and D, rather than with E and T.

Thus E and T, which are apparently the latest in date, stand by themselves. From what has been said above, it will be seen that their contents cover to some extent the same ground: each contains matter which is not in the other, but both contain orders for the examination and consecration of a bishop, the coronation of king and queen, the blessing of abbot, monk, abbess and nun. In the order for the queen's coronation they do not agree, E following the same form as M and its companions; but in the rest of the common matter they agree with each other and differ from the books of the larger group in the order in which they place the various offices, in the structure of certain offices, and in the wording of particular prayers and rubrics in offices which are common to all. In the portion of E which precedes, and in the portion of T which follows, the common matter, the differences from the books of the larger group are frequent and strongly marked.

So far as their common matter is concerned, it seems probable that T and E represent the same recension of the Pontifical, and that this recension is different from and later than that which lies behind M, B, and D. In the portion of its contents which precedes the common matter E shows some rather notable affinities with usages which existed at Rouen. The exhortations at Ordination, the orders for Ash Wednesday and for the absolutions on Maundy Thursday, are all unusual and apparently, so far as English books are concerned, unique: but they all find parallels in books belonging to Rouen. It cannot, of course, be regarded as certain that these portions of the contents of E come from the same source which furnished the offices common to E and T. But even in this common matter there is a notable symptom of Norman influence. The order for the examination of the bishop elect includes questions which appear in the form used in the Province of Rouen, and which are framed in close accordance with the terms of a definition of a council of that Province. These questions find place in some of the later English Pontificals, but do not appear in any earlier in date than E and T.¹ It seems that there is ground for the belief that the recension of the Pontifical on which E and T depend was more affected by Norman influences than that which is represented by M, B, and D.

The late Dr. Henderson, in the account of "Pontificals of English and Scotch use" prefixed to his edition of the Pontifical of Archbishop Bainbridge,² has stated his belief that the five manuscripts M, B, C, D, and E (which he groups together) "so far at least as they have the same offices, represent the arrangement of Bishop Osmund." He observes that E (which, like Mr. Maskell, he calls "the Winchester Pontifical") shows some variation from the other four: but he does not seem to have taken full account either of the differences between E and the four manuscripts which he classes with it, or of the close agreement between E and T. He does not include T in the same group, perhaps because of its connection with Scotland; but he seems to have thought that its differences from the "Hereford and Dublin books" (*i.e.*, from M and D) are more important than those of E: in this view, if he entertained it, he seems to have been mistaken. The forms relating to the blessing of nuns, to which he specially refers as distinguishing T from M and D, are essentially the same in T and E.

¹ They occur in the Benedictional of Archbishop Robert, but are not part of the original contents of that book; the order in which they there appear is part of the matter added in Normandy, and the profession of the bishop elect is made to the See of Rouen.

² Surtees Society, vol. 61, p. xxi.

In ascribing the arrangement of the Pontifical represented by the twelfth century books to St. Osmund he was probably influenced by the traditional representation of St. Osmund as a liturgical reformer, rather than by any idea that the books in question, or any of them, had a special connection with St. Osmund's own see. Of such connection, indeed, there seems to be no evidence at all. Neither E nor T can be said to supply any clear indication of the particular diocese for which they were intended to serve or of the source of the recension on which they depend¹: while M, B, and D appear to be derived from a recension proceeding from Canterbury, and possibly intended for general use throughout the southern province. The differences between the manuscripts which follow it, and the orthography of the original scribe of M, may suggest that this Canterbury recension was made at a date a good deal earlier than that at which any of the twelfth century group of manuscripts was written, perhaps early enough for St. Osmund to have taken part in the work of its preparation: but it does not seem possible to fix its date with certainty, or to determine the persons by whose authority it was undertaken, or by whose labours it was carried out.

The choice of M as the manuscript which should furnish the text of this volume was due in the main to the fact that its presence in the library of my own College gave special facilities for its use: and in editing its text I have included in the foot-notes all the details of the later additions and corrections which it contains, reserving for the notes which follow the appendix the record of such variations of the other manuscripts as seemed to be worth mention, and of the relation of the contents of the twelfth century books to those English Pontificals of earlier date of which an account will be found in the edition of the *Benedictional of Archbishop Robert*, issued by the Society as one of its volumes for the year 1902 (H.B.S. vol. xxiv.) In the appendix are included various forms and offices from the other manuscripts of the twelfth century, which it seemed worth while to print in full.

For the loan of manuscripts sent from Cambridge to the Bodleian Library for my use I desire to record my thanks to the authorities of the University Library, and to the Master and Fellows of Trinity College. To the Rev. H. J. Lawlor,

¹ If we assume that the orders for the days of Holy Week contained in E represent the actual use of any English cathedral church, it would seem that that church was one of those which were served by secular canons: but the assumption cannot be made with confidence.

Professor of Ecclesiastical History in the University of Dublin, my gratitude is due, not only for the loan of his own most careful transcript of the manuscript cited as D, but for much time and pains given to answering questions on points of detail with regard to script, gatherings, and readings. To Mr. Falconer Madan, Sub-librarian of the Bodleian Library, I have again to express my thanks for help in determining questions of the dates of handwriting. To Dr. Wickham Legg, and to the Rev. E. S. Dewick, my thanks are due for help of various kinds: to the latter I owe a special acknowledgment of his kindness in examining and collating manuscripts in the British Museum, and in supplying information necessary for the progress of my work, but which the demands made upon my time by other work in Oxford prevented me from obtaining by personal inspection of the manuscripts. Without his help the production of this volume would certainly have been long delayed.

H. A. WILSON.

MAGDALEN COLLEGE, OXFORD.
June 18th, 1910.



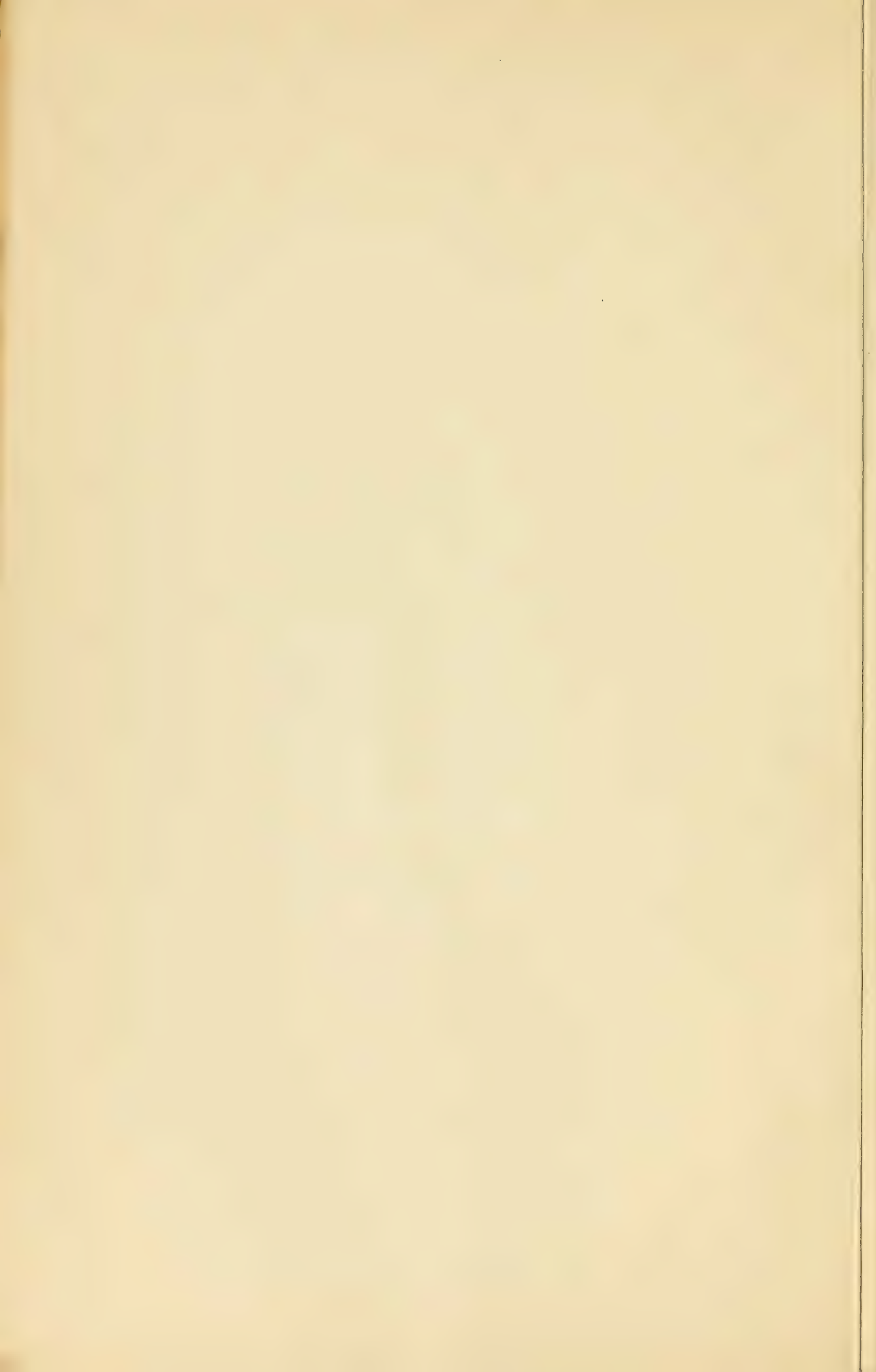
talis tuę thronum digneris suscipere. qua
 nus iugi misericordię tuę intuitu hic ingre-
 dientes & orantes tuę & gubernare dig-
 neris. qui unus in trinitate perfecta ui-
 uis & gloriis dñs p̄ omnia sc̄la sc̄loꝝ. amen. Benedictio dei patris om̄ipoten-
tis & fili & spiritus sc̄i ma-
neat sup̄ domū istam & sup̄
om̄s adorantes in ea. qui om̄i-
ni unitate. & unus in trini-
tate uiuit & gloriatur deus.
p̄ infinita sc̄la sc̄loꝝ. Amen.
 pontifex cum ministris. & exuat se uesti-
 mentis sordidis quibus prius fuerat indut-
 tus; & rursus uestiat se pretio-
 sioribus; & mundioribus; indumentis. ministris

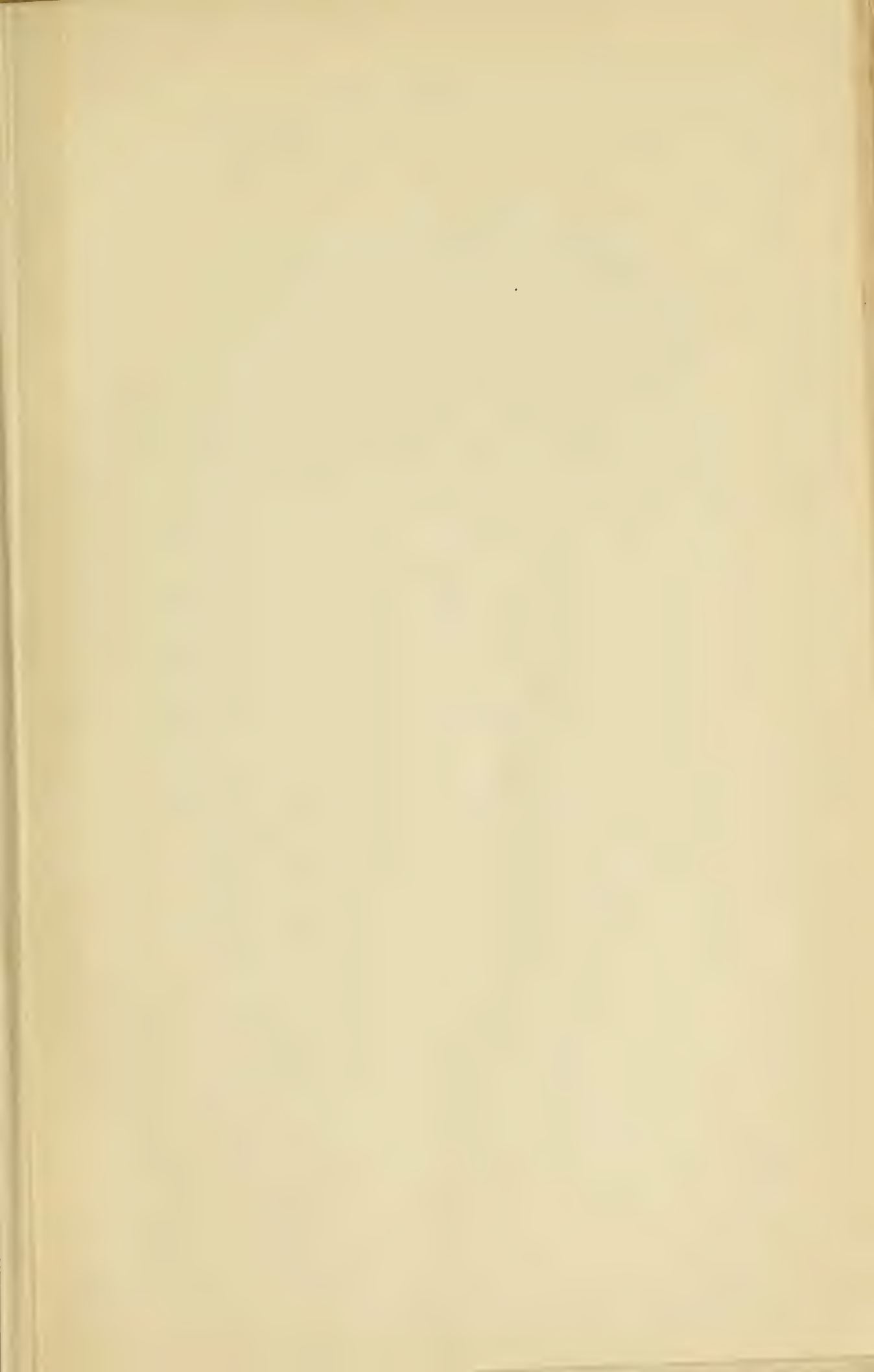
ueneratione sc̄al̄ cruceſ ⁊ textuſ ſc̄i euan-
gelii reliquaſq; reliquiarū thecaſ nec non
⁊ luminaria manib; ḡſtando. p̄cedat ep̄ſ
cum omni cleto ad eccliam quam conſe-
crauit. hanc ſonora uoce anḡph̄ capendo.

S̄c̄m̄ eſt aerū lumen ⁊ admirabile miniſtrant̄ lucem hiſ q̄
9 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
p̄manſerunt in agone certaminis recipiunt ab ipſo ſplen-
dorem ſepterium in quo aſſidue felices letantur. evoque.

p̄seueres. inimici humani generis tēptamentis
 seutum diuinę p̄tectionis tuę opponas. ne p̄cum
 scārū & uotoꝝ hic fidelium maliciosus infector efficiat̄.
 Sed tē scā trinitas cui hanc curā cōmendam̄ p̄tegente
 clipeo tui diuini tutaminis a lesione corporis & anime
 p̄tecti. om̄s hic orantes gaudiantur. Odorānta quoq;
 orationū plebis xp̄ianę libatorio uasis aurei ad sumū
 maiestatis tuę tronum digneris suscipe. quatin̄ iugi
 miscdię tuę incantu hic ingredientes & orantes tueri
 & gubernare digneris. qui unus in trinitate p̄fecta
 unus & glāris d̄s. p̄ om̄ia sc̄la sc̄loꝝ am̄. Finita autē dedi
 catione ecclē. egrediat̄ p̄:ntifex cū ministris. & exuat se
 uestim̄tis sordidis quib; p̄ri fuerat indutus. lotisq; manib;
 suis rursus uestiat se p̄ciosiorib; & mundiorib; indumtis.
 ministri quoq; necessarii induantur. & cū om̄i uenera
 tione sc̄as cruces & textas sc̄i euanglii reliquiasq; reliq̄arū

cū om̄i clero ad gēchiam quā consecrauit. hanc sēntentia uoce
cantando
antiph. *Sanctum est uerum lumen & admirabile ministrans lucem his
qui p̄manderunt in agone certaminis recipiunt a xp̄sto splendorē sempiternū
in quo assidue felices letantur. evocac. Ingrediat̄ dicat ep̄s hanc
S qui in om̄i loco tuę dominationis de / orationē.
dicator assistis. gauchi nos q̄s. & concede ut inuo
labilis huius ecclēię p̄maneat consecratio. & beneficia
tui muneris que supplicam⁹ obtinere mereamur. p̄d.
¶ Sequitur hęc antiph*





trinitate perfecta uiuus & gloriarius deus
 per omnia secula seculorum. Amen. Finita
 autē dedicatione ecclē egrediāt pontifex
 cū ministris. & exuat se uestimētos sordidis
 quib' prius fuerat induc' locisq; manib'
 suis rursus uestiat se p̄tiosiorib' & mundiorib'
 indumētis. ministri q̄q; necessarij induant'.
 & cū omni ueneratione scā cruceſ & text' scī
 euangēlij reliquiasq; reliquiarū thecas necn'
 & luminaria manib' gestando. p̄cedat ep̄s
 cū omni clero ad ecclē tam quā consecrauit.



hanc lonora uoce antiphona canenq.

AS *ad-icciam. est uerum lumen. & admirabile minister lucem
his qui permanserunt in agone certaminis recipiunt ab ipso
splendorem sempiternum in quo assidue felices letantur.*

FINITA HAC ANTIPH PRIUSQUA INGREDIAT DICAT

Deus qui in omni loco eps hanc oratione.
tue dominationis dedicatoz assistat.
exaudi nos quesumus. & concede ut in uo
labulis huius ecclesie permaneat conse
cratio. & beneficia tua muneris quz

[PONTIFICAL OF MAGDALEN COLLEGE.]

/Benediccion ¹ in commemoracione sancti pauli	...	...	1 [fol. 1.
De officio sacerdotis in missa	...	...	2
De prefacionibus missarum	...	...	3
De secretis misse	...	...	7
Benedicciones episcopales per annum	...	...	12
Benedicciones sanctorum	...	...	40
De synodo sancta tenenda	...	...	57
De clerico faciendo	...	...	61
De ordinibus faciendis	...	...	63
De consecracione episcopi	...	...	75
De Benediccion ¹ monachorum	...	...	87
De Benediccion ¹ abbatis	...	...	90
De consecracione virginis	...	...	93
De Benediccion ¹ abbatisse	...	...	97
De coronacione Regis	...	...	99
De consecracione Regine	...	...	108
De consecracione ecclesie	...	...	110
De consecracione cimiterii	...	...	140
De reconciliacione altaris vel sacri loci violati	...	...	143
De missa in reconciliacione ecclesie	...	...	146
De consecracione Baptisterii cum missa	...	...	148
De benediccion ¹ vmbraculi altaris	...	...	149
De benediccion ¹ vestimentorum sacerdotalium	...	...	150
De benediccion ¹ linthiaminum	...	...	152
De Benediccion ¹ corporalis...	...	...	153
De Benediccion ¹ patene	...	...	154
De Benediccion ¹ vasculi eukaristie...	...	...	155
De Benediccion ¹ incensi	...	...	156
De consecracione crucis	...	...	158
De Benediccion ¹ ymaginis sancte marie	...	...	162
De ² Benediccion ¹ tintinabuli ecclesie	...	...	164
De Benediccion ¹ scrinii	...	...	167
De Benediccion ¹ candelarum	...	...	170
De penitencia danda penitentibus	...	...	172

¹ This list of the contents of the volume refers by its numerals to the old foliation. The list is in a late hand, with a good many abbreviations. The date at the end was read by Mr. Coxe as 1348: the second figure is partly erased: but it seems to be really 1448.

² In the inner margin opposite this heading is written "Campanae benediccion¹."

De Benediccionē florum et frondium	...	...	175
De Reconciliacione penitentium in die cene	...	...	177
De crismate consecrando	...	...	182
De sabbato sancto	...	...	195
De modo baptizandi	...	...	196
De Benediccionē fontis	...	...	202
De Benediccionē ferri iudicialis	...	...	208
De Benediccionē aque iudicialis	...	...	211
De Benediccionē panis et casei	...	...	216
De visitacione infirmi	...	...	221
De sepultura mortui	...	...	225
De sponsalibus	...	...	236
De Benediccionē baculi peregrini	...	..	241
De alphabeto	...	...	242 ¹
De modo recipiendi ad fraternitatem	...	...	242 ²
De consecracione altaris	...	...	244

Summa libri herford' 1448.

Summa articulorum quinquaginta unus.³

*[Benediccionē in commemoracione sancti Pauli apostoli.]*⁴ [fol. 2.]

Gloriosa sancti pauli apostoli merita diuina uobis conferant carismata . et a uobis oblectamenta expellant illicita . ut mereamini ditari benediccionē. *Amen.*

Quique magister gentium sacra nobis excellenter intonat eloquia . uos sua muniat per suffragia . quatinus doctrinis eius instituti salutaribus christo placeatis attentius. *Amen.*

Et qui petro celorum clauēs contulit et paulo legem tradidit . uos faciat tenere que iste docuit et illuc peruenire ubi ille solet celos aperire . quatinus cum illo et cum sanctis omnibus inperpetuum regnare ualeatis. *Amen.*

Quod ipse r. d. †

Benediccionē pro defunctis.

Deus uita uiuentium spes morientium impleat in bonis desiderium uestrum . humilitatis uestre preces exaudiat . et quod pie agitis [fol. 2v.] benigne suscipiat. *Amen.*

¹ The alphabet to which this heading refers is on the *verso* of the leaf numbered 241 in the old foliation.

² This leaf is now lost. It no doubt contained, besides the form for admission to confraternity, the beginning of the office for blessing a staff and shield.

³ The *verso* of fol. 1 is blank, save for a few lines near the top, where a hand, perhaps not that of the writer of the body of the MS., but closely resembling it, has written in red:—

Et ideo cum angelis et archangelis! cum thronis et dominationibus! cumque omni militia cęlestis exercitus . ymnum glorię tuę canimus! sine fine dicentes. Sanctus . sanctus . sanctus.

⁴ The writing of ff. 2-8 v. (which are inserted leaves) is in a fourteenth century hand.

Et qui hodie fidelium defunctorum memoriam misericorditer frequentatis . cum ipsis ad eternam misericordiam securi peruenire possitis. *Amen.*

Quod ipse.

De officio sacerdotis in missa. sacerdos quando celebraturus accesserit ad altare dicat V. Confitemini domino quoniam bonus et R. Quoniam in seculum misericordia eius. inclinatus dicat.

Confiteor deo et beate marie et beato dominico . et omnibus sanctis . et uobis fratres quia peccauim nimis cogitatione locutione . opere et omissione mea culpa precor uos orate pro me.

Item sacerdos.

Misereatur uestri omnipotens deus . et dimittat uobis omnia peccata uestra liberet uos ab omni malo . saluet et confirmet in omni opere bono et perducatur uos ad uitam eternam. *R. Amen.* [fol. 3.

Item sacerdos.

Absolucionem et remissionem omnium peccatorum uestrorum tribuat uobis omnipotens et misericors dominus. *R. Amen.*

Confessione facta et absolutione se erigat sacerdos et dicat V. Adiutorium nostrum in nomine domini. R. Qui fecit celum et terram. Et appropians ad altare. rursus† inclinatus dicat oracionem.

Aufer a nobis domine cunctas iniquitates nostras . ut ad sancta sanctorum puris mereamur metibus† introire . per christum dominum nostrum.

hac oracione dicta . osculetur altare et erectus munit se signo crucis et tunc incipiat missam post offertorium sacerdos accipiens calicem dicat. V. Calicem salutaris accipiam et nomen domini inuocabo. Et tenes† cum duabus manibus aliquantulum eleuatum dicat hanc oracionem.

Suscipe sancta trinitas hanc oblacionem quam tibi offero in memoriam passi/onis domini nostri ihesu christi et presta ut in [fol. 3v. conspectu† tuo tibi placens ascendat . et meam et omnium fidelium salutem opetum†¹ eternam . per. *Post ablucionem digitorum iunctis manibus aspectus†² ad medium altaris ueniens . inclinet profunde dicendo oracionem.*

In spiritu humilitatis et animo contrito suscipiamur domine a te et sic fiat sacrificium nostrum ut a te suscipiatur hodie et placeat tibi domine deus *deinde se erigens ut³ ad populum uertens dicat.*

Orate fratres ut meum ac uestrum pariter in conspectu domini sit acceptum sacrificium. *Amen.*

De officio misse et primo de ordine prephacionum quibus temporibus uarietur.

In natali domini.

Eterne deus. Quia per incarnati uerbi misterium noua mentis nostre oculis lux tue caritatis infulsit . ut dum uisibiliter /deum cognoscimus [fol. 4. per hunc in uisibilium⁴ amorem rapiamur. Et ideo.

¹ Read *operetur.*

³ Read *et.*

² Probably for *ante pectus.*

⁴ Read *in inuisibilium.*

Infra canonem.

Communicantes et diem *uel* noctem sacratissimam celebrantes. qua beate marie intemerata uirginitas. huic mundo condidit¹ saluatorem. set et memoriam uenerantes. In primis eiusdem gloriose semper uirginis marie genitricis eiusdem dei et domini nostri ihesu christi. Set et beatorum apostolorum.

In die epiphaniae et cotidie per octauas et in missis de octauis prefacio.

Eterne deus: Quia cum unigenitus tuus in substantia nostre carnis mortalitatis apparuit in noua nos immortalitatis sue luce reparauit. Et ideo.

Infra canonem.

Communicantes et diem sacratissimum celebrantes quo unigenitus tuus in tua tecum gloria coeternus in mortalitate carnis nostre uisibiliter /corporalis apparuit. Set et memoriam uenerantes. In primis [fol. 4v. gloriose semper uirginis marie genitricis eiusdem dei et domini nostri ihesu christi. set et beatorum apostolorum.

In capite ieiunii usque ad dominicam de passione exclusiue in profestis diebus prefacio.

Eterne deus: Qui corporali ieiunio uicia comprimis mentem eleuas uirtutem largiris et premia. per christum dominum nostrum.

In dominica de passione [usque ad cenam domini in ferialibus diebus]² et de ramis et in cena domini et in utroque festo sancte crucis. prefacio.

Eterne deus. Qui salutem humani generis in ligno crucis constituisti. ut unde mors oriebatur. inde uita resurgeret. Et qui per lignum uincebat per lignum quoque uinceret³. per christum dominum nostrum. per quem.

A dominica de passione usque ad cenam domini in ferialibus diebus [in missis de tempore. prefacio. [fol. 5.

Eterne deus: Quia† salutem humani generis in ligno crucis constituisti. ut unde mors oriebatur inde uita resurgeret. Et qui per lignum uincebat. per lignum quoque uincebatur³. per christum dominum nostrum.

In sabbato sancto pasche et in die. cotidie per octauas et in octauis. prefacio.

Eterne deus: equum et salutare. Et te quidem omni tempore. set in hac potissimum die *uel* nocte gloriosius predicare cum pascha nostrum immolatus est christus. Ipse enim uerus est agnus qui abstulit peccata mundi Qui mortem nostram moriendo destruxit et uita⁴ resurgendo reparauit. Et ideo.

Infra canonem.

Communicantes et diem *uel* noctem sacratissimam celebrantes resurrectionis domini nostri ihesu christi secundum carnem. Set et memoriam uenerantes. /In primis gloriose semper uirginis marie [fol. 5v. genitricis eiusdem dei et domini nostri ihesu christi. Set et beatorum apostolorum.

¹ Probably a slip for *edidit*.

² The words in brackets are struck through by a strong blue line.

³ Read *uinceretur*.

⁴ Read *uitam*.

Hanc igitur oblacionem seruitutis nostre .set et cuncte familie tue quam tibi offerimus pro hiis quoque quos regnare¹ dignatus es ex aqua et spiritu sancto tribuens eis remissionem² peccatorum Quesumus domine ut placatus accipias.

In die ascensionis et ipse octauas³ et in octauis prephacio.†

Eterne deus: per christum dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit . et ipsis cernentibus est eleuatus in celum . ut nos diuinitatis sue tribueret esse participes. Et ideo.

Infra canonem.

Communicantes et diem sacratissimum celebrantes . quo dominus /noster unigenitus filius tuus unicum⁴ sibi fragilitatis nostre [fol. 6. substanciam in gloria tue dextere collocauit . set⁵ memoriam uenerantes. In primis gloriose semper uirginis marie genitricis eiusdem dei et domini nostri ihesu christi. Set et beatorum apostolorum.

In uigilia pentecostes et in die et cotidie per ebdomadam . prefacio.

Eterne deus: per christum dominum nostrum. Qui ascendens super omnes celos sedensque ad dexteram tuam promissum spiritum sanctum hodierna die in filios adopcionis effudit. Quapropter profusis gaudiis totus in orbe terrarum mundus exultat. Set et superne uirtutes atque angelice potestates . ymnum glorie tue concinunt sine fine dicentes.

Infra canonem.

Communicantes et diem sacratissimum pentecostes /cele- [fol. 6v. brantes . quo spiritus sanctus apostolis in igneis linguis apparuit. Set et memoriam.

Hanc igitur oblacionem seruitutis nostre .set et cuncte familie tue quam tibi offerimus pro hiis quoque quos regnare⁶ dignatus es ex aqua et spiritu sancto tribuens eis remissionem omnium peccatorum. Quesumus domine ut.

In festo sancte trinitatis et cotidie per ebdomadam et in missis de trinitate . prephacio.

Eterne deus. Quod† cum unigenito filio tuo et spiritu sancto unus es deus unus es dominus . non in unius singularitate persone . set in unius trinitate substancie. Quod enim de tua gloria reuelante te credimus . hoc de filio tuo . hoc de spiritu sancto sine differencia discrecionis sentimus. Vt in confessione uere sempiternae deitatis /et in personis [fol. 7. proprietates et in essentia unitas et in maiestate adoretur equalitas . quam laudant angeli atque archangeli cherubyn quoque ac seraphyn qui non cessant clamare iugiter una uoce dicentes.

De beata uirgine prefacio.

Eterne deus. Et te in assumptione . annunciatione . natiuitate . ueneratione beate marie semper uirginis⁷ animis laudare benedicere et predicare. Que et unigenitum tuum sancti spiritus obumbratione concepit . et uirginitatis gloria permanente huic mundo lumen eternum effudit ihesum christum dominum nostrum . per quem.

¹ Read *regenerare*.

² *Omnium* omitted.

³ The MS. has *ipe octl*. Probably the right reading is *per octauas*.

⁴ Read *unitam*.

⁵ *Et* omitted.

⁶ Read *regenerare*.

⁷ *Exultantibus* omitted.

Prefacio de apostolis.

Vere dignum et iustum est equum et salutare. Et te domine suppliciter exorare. ut gregem tuum pastor eterne non deseras. set /per beatos apostolos tuos continua proteccionem custodias. ut eisdem [fol. 7v. rectoribus gubernetur quos operi¹ tui uicarios eidem contulisti preesse pastores. Et ideo cum angelis et archangelis. cum thronis et dominacionibus. cumque omni militia celestis exercitus hymnum glorie tue canimus sine fine dicentes. sanctus. sanctus. sanctus. dominus deus.

Per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gracias agamus domino deo nostro. Dignum et iustum est. Vere dignum et iustum est equum et salutare. nos tibi semper et ubique gracias agere. domine sancte². /sacrificia illibata. In primis que tibi offerimus pro ecclesia [fol. 8. tua sancta catholica quam pacificare custodire adiuuare† et regere digneris toto³ terrarum una cum famulo tuo papa nostro N. et antistite nostro N. et rege nostro N. et omnibus orthodoxis atque catholice et apostolice fidei cultoribus. Memento domine famulorum famularumque tuarum N. et N. et omnium circumstancium quorum tibi fides cognita est et nota deuocio pro quibus tibi offerimus. uel qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus pro redempcione animarum suarum pro spe salutis et incolumitatis sue tibi reddunt uota sua eterno deo uiuo et uero. /Communicantes et memoriam [fol. 8v. uenerantes. in primis gloriose semper⁴ uirginis marie genitricis dei et domini nostri iesu christi. Set et beatorum apostolorum ac martirum tuorum Petri Pauli Andree Iacobi Iohannis Thome Iacobi Philippi Bartholomei Mathei Symonis et Taddei Lini Cleti Clementis Sixti Cornelii Cipriani Laurencii Grisogoni Iohannis et Pauli Cosme et Damiani et omnium sanctorum tuorum quorum meritis precibusque concedas. ut in omnibus proteccionis tue muniamur auxilio. Per eundem christum dominum nostrum. Amen.⁵

/Hanc igitur oblationem seruitutis nostre. sed et [fol. 9. cunctę familię tuę quęsumus domine ut placatus accipias. Diesque nostros in tua pace disponas. atque ab ęterna dampnatione nos eripi. et in electorum tuorum iubeas grege numerari. Per christum.⁶

Quam oblationem tu deus in omnibus quesumus Bene✠dic-
tam. Ascrip✠tam. Ra✠tam rationabilem. accepta-
bilemque facere digneris. ut nobis. Cor✠pus. et San✠guis
fiat dilectissimi filii tui domini dei nostri iesu christi.

¹ Read *operis*.

² A leaf is wanting here.

³ *Orbe* omitted.

⁴ *Marie* originally written here, but struck through with a red line.

⁵ The inserted portion ends here.

Amen added in margin, probably by another hand.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas.¹ eleuatis oculis in cęlum ad te deum patrem suum omnipotentem . tibi gratias agens . Bene✠ dixit . fregit . dedit discipulis suis dicens . Accipite et manducate ex hoc omnes . Hoc est enim corpus meum . Simili modo postea quam cęnatum est . accipiens et hunc preclarum calicem in sanctas ac venerabiles manus suas . item tibi gratias agens / Bene✠ dixit . dedit discipulis suis dicens . Accipite et [fol. 9v. bibite ex eo omnes . Hic est enim calis† sanguinis mei noui et ęterni testamenti misterium fidei . qui pro uobis et pro multis effundetur in remissionem peccatorum . Hec quotienscumque feceritis :² in mei memoriam facietis . Unde et memores domine nos tui serui . sed et plebs tua sancta ²christi filii tui domini dei nostri tam beatę passionis . necnon et ab inferis resurrectionis . sed et in cęlos gloriose ascensionis . offerimus preclare maiestati tuę de tuis donis ac datis . Hostiam✠ puram . Hostiam✠ sanctam . Hostiam✠ immaculatam . Pa✠nem sanctum uite ęternę . et Ca✠licem salutis perpetuę . Supra quę propitio ac sereno uultu respicere digneris . et accepta habere sicuti accepta habere dignatus es munera pueri / tui iusti abel . et [fol. 10. sacrificium patriarchę nostri abrahę . et quod tibi optulit summus sacerdos tuus melchisedech sanctum sacrificium immaculatam hostiam .

Supplices te rogamus omnipotens deus . iube hęc perferri per manus sancti angeli tui in sublime altare tuum in conspectu diuine maiestatis tuę . ut quotquot ex hac altaris participatione sacrosanctum filii tui . Corpus³ . et . Sanguinem³ sumpserimus . omni Benedictione³ cęlesti . et gratia repleamur . Per eundem christum .⁴ Memento etiam domine famulorum famularumque tuarum . ill . qui nos precesserunt cum signo fidei et dormiunt in somno pacis . ipsis domine et omnibus in christo quiescentibus locum refrigerii lucis et pacis ut indulgeas deprecamur . Per eundem christum .⁴

Nobis quoque peccatoribus famulis tuis de multitudine miserationum / tuarum sperantibus partem [fol. 10v. aliquam et societatem donare digneris cum tuis sanctis apostolis et martiribus . Cum Iohanne . Stephano . Mathia . Barnaba . Ignatio . Alexandro . Marcellino . Petro . Felicitate . Perpetua . Agatha . Lucia . Agnete⁵ . Cecilia . Anastasia . Et cum omnibus sanctis tuis :² intra quorum nos consortium non estimator meriti .

¹ An erasure here, apparently of two letters.

² *Eiusdem* written here but erased.

³ Small crosses in red above these words seem to have been added by a later hand.

⁴ *Amen* added by later hand.

⁵ The last two letters of this word have been erased.

sed uenire quesumus largitor admitte: Per christum dominum nostrum. Per quem hec omnia domine semper bona creas. Sancti✠ficas . Viui✠ficas . Bene✠dicas Et prestas nobis. Per✠ipsum . Et cum✠ipso . Et in✠ipso . est tibi deo patri omnipotenti in unitate spiritus sancti omnis honor et gloria. Per omnia secula seculorum. Amen. Oremus.

PReceptis salutaribus moniti. et diuina institutione formati audemus dicere. Pater noster qui es in celis. Sanctificetur nomen tuum. Adueniat regnum tuum. /Fiat [fol. II. uoluntas 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 temptationem. Sed libera nos a malo.

Libera nos quesumus domine ab omnibus malis. preteritis. presentibus et futuris. et intercedente beata et gloriosa semperque uirgine maria dei genitrice¹. et beatis apostolis tuis Petro et paulo. atque Andrea cum omnibus sanctis. Da propitius pacem in diebus nostris. ut ope misericordie tue adiuti. et a peccato simus semper liberi. et ab omni perturbatione securi. Per eundem dominum nostrum ihesum christum filium tuum. qui tecum uiuit et regnat in unitate spiritus sancti deus. Per omnia secula seculorum. Amen. Pax domini sit semper uobiscum. Et cum spiritu tuo. Agnus dei.

HEc sacrosancta commixtio corporis et sanguinis domini nostri ihesu christi fiat omnibus sumentibus salus /mentis et corporis. et ad uitam eternam promerendam [fol. I IV. preparatio salutaris. Per eundem christum dominum nostrum.

Domine sancte pater omnipotens eterne deus. da mihi hoc corpus et sanguinem ihesu christi filii tui domini nostri ita sumere. ut per hoc merear remissionem omnium peccatorum accipere. et tuo sancto spiritu repleri. quia tu es deus et preter te non est alius. qui uiuis et regnas per omnia secula seculorum. amen.

Domine ihesu christe fili dei uiui. qui ex uoluntate patris. cooperante spiritu sancto. per mortem tuam mundum uiuificasti. libera me queso per hoc sacrosanctum corpus et sanguinem tuum a cunctis iniquitatibus meis. et ab uniuersis malis. et fac me semper tuis obedire preceptis. et a te nunquam in perpetuum permittas separari. qui uiuis.

PReceptio corporis et sanguinis tui domine ihesu christe. quam ego indignus et peccator sumere presumpsi. oro. ut

¹ Some words have been erased at this point, the greater part of the rasure being also struck through with two blue lines. Probably the words in question had been accidentally repeated.

non mihi proueniat ad iudicium . neque ad condemnationem .
/sed sit michi pro tua pietate ad percipiendam uitam [fol. 12.
ęternam in preparationem salutis : te donante . qui cum patre
et spiritu sancto uiuis.

COrpus domini nostri ihesu christi . sit animę meę remedium
in uitam ęternam . Amen . Sanguis domini nostri ihesu
christi . conseruet animam meam in uitam eternam . Amen .

PLaceat tibi sancta trinitas deus obsequium seruitutis meę .
et presta . ut sacrificium quod oculis tuę maiestatis indignus
obtuli . sit tibi acceptabile . michique et omnibus pro quibus
illud obtuli . sit te miserante propitiabile . qui uiuis et regnas.¹

*/Incipiunt capitula super benedictiones episcopales. Per [fol. 12v.
anni circulum.*

Benedictio in uigilia natalis domini.

Benedictio in gallicantu.

Benedictio in mane primo.

Benedictio in die natalis domini.

Benedictio in natale sancti stephani protomartyris.

Benedictio in natali sancti iohannis apostoli et euangeliste.

Benedictio in natale innocentium.

Benedictio in octauis² domini.

Benedictio post octauas.

Benedictio in theophania.

Benedictio in purificatione sanctę marie.

Benedictio in dominica i. post epiphaniam.

Benedictio in dominica ii^a.

Benedictio in dominica iii.

Benedictio in dominica iiii.

Benedictio in dominica v^{ta}.

Benedictio in dominica vi^{ta}.

Benedictio in dominica . in lxx^{ta}.†

/Benedictio in dominica . in lx^{ta}.†

[fol. 13.

Benedictio in dominica in l^{ta}.†

Benedictio in iiii^{ta} feria . id est . capite ieiunii.

Benedictio in initio quadragesimę.

Benedictio in dominica ii. quadragesimę.

Benedictio in dominica iii. quadragesimę.

Benedictio in dominica iiii. quadragesimę.

Benedictio in dominica v^{ta}. quadragesimę.

Benedictio in ramis palmarum.

Benedictio in passione.

Benedictio in cena domini post mandatum.

¹ The rest of the page is blank.

² *vel in circumcisione* inserted between the lines in a slightly later hand.

- Benedictio in sabbato sancto.
 Benedictio in die sancto pasche.
 Benedictio in secunda feria.
 Benedictio in iii^a. feria.
 Benedictio in iiia^a. feria.
 Benedictio in v^a. feria.
 Benedictio in vi. feria.
 Benedictio in sabbato.
 Benedictio in dominica octauarum pasche.
 /Benedictio in dominica i. post octauas. [fol. 13v.
 Benedictio in dominica ii^a. post octauas.
 Benedictio in dominica iii^a. post octauas.
 Benedictio in dominica iiia^a. post octauas.
 Benedictio in dominica v^a. post octauas.
 Benedictio in letania maiore.
 Benedictio in uigilia ascensionis domini.
 Benedictio in ascensione domini.
 Benedictio in dominica post ascensionem domini.
 Benedictio in uigilia pentecosten.†
 Benedictio in die pentecostes.
 Benedictio per totam ebdomadam.
 Benedictio in octauis pentecostes.
 Benedictio in dominica i. post pentecosten.
 Benedictio in dominica ii. post pentecosten.
 Benedictio in dominica iii. post pentecosten.
 Benedictio in dominica iiia^a. post pentecosten.
 Benedictio in dominica v^a. post pentecosten.
 Benedictio in dominica vi^a. post pentecosten.
 Benedictio in dominica vii. post pentecosten.
 /Benedictio in dominica viii. post pentecosten. [fol. 14.
 Benedictio in dominica viiii. post pentecosten.
 Benedictio in dominica x. post pentecosten.
 Benedictio in dominica xi. post pentecosten.
 Benedictio in dominica xii. post pentecosten.
 Benedictio in dominica xiii. post pentecosten.
 Benedictio in dominica xiiii. post pentecosten.
 Benedictio in dominica xv. post pentecosten.
 Benedictio in dominica xvi. post pentecosten.
 Benedictio in dominica xvii. post pentecosten.
 Benedictio in dominica xviii. post pentecosten.
 Benedictio in dominica xviiii. post pentecosten.
 Benedictio in dominica xx. post pentecosten.
 Benedictio in dominica xxi. post pentecosten.
 Benedictio in dominica xxii. post pentecosten.
 Benedictio in dominica xxiii. post pentecosten.
 Benedictio in dominica xxiiii.† ante natale domini.

Benedictio in dominica iii. ante natale domini.

Benedictio in dominica ii. ante natale domini.

Benedictio in dominica i. ante natale domini.

/Benedictio in iiii. feria ante natale domini.

[fol. 14.

Benedictio in vi. feria ante natale domini.

Benedictio in sabbato ante natale domini.

Benedictio in secunda feria.

Benedictio in tertia feria.

Benedictio in quarta feria.

Benedictio in quinta feria.

Benedictio in sexta feria.

Benedictio in sabbato.

INCIPIUNT BENEDICTIONES EPISCOPALES. PER ANNI CIRCULUM. IN PRIMIS IN VIGILIA NATALIS DOMINI.¹

OMnipotens deus qui incarnatione unigeniti sui mundi tenebras effugauit . et eius gloriosa natiuitate uenturam sacratissimam noctem irradiauit . effuget a uobis tenebras uitiorum . et irradiet corda uestra luce uirtutum. *Amen.*

Quique eius sacratissimę natiuitatis gaudium magnum pastoribus ab angelo uoluit nuntiari . ipse super uos benedictionis suę gratissimum imbrem infundat . atque ipso pastore /uos [fol. 15. ad ęternorum gaudiorum pascua ęterna perducatur. *Amen.*

Et qui per eius incarnationem terrena cęlestibus sociauit . interne pacis et bonę uoluntatis uos nectare repleat . et cęlestis militię consortes efficiat. *Amen.*

Quod ipse prestare dignetur : cuius regnum et imperium . sine fine permanet in secula seculorum. *Amen.*

Benedictio dei omnipotentis . patris et filii et spiritus sancti . super uos descendat.² *Amen.*

Et pax eius sit semper uobiscum. ³Et cum spiritu tuo.³

BENEDICTIO IN GALLICANTU.

POpulum tuum quesumus domine pio fauore proseguere . pro quo dignatus es in hac sacratissima nocte tuam mundo presentiam exhibere. *Amen.*

A cunctis eum aduersitatibus paterna pietate custodi . pro quo in mundo hoc in tempore dignatus es ex uirgine nasci. *Amen.*

Ut te redemptorem suum semper intelligat . et tuam ueraciter gratiam comprehendat. *Amen.*

Quod ipse prestare digneris.

¹ Musical notes are written at the end of each clause of most of the following series of benedictions.

² *Et maneat semper* added above line by a later hand, probably of the fourteenth century.

³—³ Apparently added by the rubricator.

BENEDICTIO IN MANE PRIMO.

DEus qui non solum genus humanum /condere . sed [fol. 15v. etiam te nascente uoluisti hominem de terris ad astra transire . preces supplicum respice . ut qui te post longas tenebras hodie natum lumen agnoscunt . eterna uisione perfrui mereantur. *Amen.*

Sit hec plebs singulariter obediens tuis preceptis . sicut est partus sacratissime uirginis a mundi origine singularis. *Amen.*

Ut cum dies tui fulgoris effulserit . inuenias in illis quos recondas in horreo . pro quibus dignatus es in carnem uenire de celo. *Amen.*

Quod ipse prestare digneris . cuius regnum et.

BENEDICTIO IN DIE NATALIS DOMINI.

Benedicat uos omnipotens deus . uestramque ad superna excitet intentionem . qui hunc sacratissimum diem natiuitate filii sui fecit esse sollempnem. *Amen.*

Et qui eum qui panis est angelorum . in presepi ecclesie cybum fecit esse fidelium animalium . ipse uos in presenti seculo degustare faciat eternorum dulcedinem gaudiorum . et in futuro perducatur ad societatem celestium premiorum. *Amen.*

/Quique eius infantiam uilibus uoluit indui pannis . [fol. 16. ipse uos preciosis perhennium uestimentorum induat ornamentis. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN NATALI SANCTI STEPHANI PROTOMARTYRIS.¹

DEus qui beatum stephanum protomartirem et confessione fidei . et agone coronauit martyrii . mentes uestras circumdet² in presenti seculo corona iusticie . et in futuro uos perducatur ad coronam glorie sempiternę. *Amen.*

Illius obtentu tribuat uobis dei et proximi caritate semper feruere . qui hanc studuit etiam inter lapidantium impetus feliciter obtinere. *Amen.*

Quo³ eius et exemplo roborati . et intercessione muniti . ab eo quem ille a dextris dei uidit stantem mereamini benedici. *Amen.*

Quod ipse.

¹ In margin is added, by a slightly later hand, *Etenim sederunt. Off.*

² Apparently originally written *circumdet.*

³ Originally written *Quod*, but the *d* is erased.

BENEDICTIO IN NATALI SANCTI IOHANNIS APOSTOLI ET
EUANGELISTE.

OMnipotens deus dignetur uobis per intercessionem beati iohannis apostoli et euangeliste benedicere . qui per eum archana uerbi sui uoluit ecclesie reuelare. *Amen.*

Concedat uobis ut quod /ille spiritus sancti munere [fol. 16v. afflatus uestris auribus excellenter infudit . eiusdem spiritus dono sincera mente capere ualeatis. *Amen.*

Quo eius documento de diuinitate uestri redemptoris edocti . et amando quod tradidit . et predicando quod docuit . et exequendo quod iussit . ad dona peruenire mereamini . que idem ihesus christus deus et dominus repromisit. *Amen.*

Quod ipse prestare.

BENEDICTIO IN NATALI SANCTORUM INNOCENTIIUM.¹

OMnipotens deus pro cuius unigeniti ueneranda infantia . infantium innocentium cateruas herodes funesta peremit seuitia . sue uobis benedictionis tribuat dona gratissima. *Amen.*

Et qui eis concessit ut unicum filium eius dominum nostrum non loquendo sed moriendo confiterentur . concedat uobis ut fidem ueram quam lingua uestra fatetur . etiam mores probi et uita inculpabilis fateatur. *Amen.*

Quique eos primitium fructum sancte sue suscepit ecclesie . cum fructu bonorum operum uos faciat peruenire ad gaudia patrie sempiternae. *Amen.*

Quod ipse prestare dignetur.

/BENEDICTIO IN OCTAUIS ET IN CIRCUMCISIONE [fol. 17.
DOMINI.²

OMnipotens deus cuius unigenitus hodierna die ne legem solueret quam adimplere uenerat . corporalem suscepit circumcisionem³ . mentes uestras contra omnia uitiorum incentiua sua gratia muniat . et suam in uos benedictionem clementer infundat. *Amen.*

Et qui legem per moysen dedit . ut per⁴ mediatorem nostrum benedictionem daret . exuat uos uetustate uitiorum . et faciat perseuerare in nouitate uirtutum. *Amen.*

Quo sic in senarii numeri perfectione in hoc seculo uiuatis . et in septenario inter beatorum spirituum agmina requiescatis .

¹ In margin is added *Ex ore infantium. Off.*

² In margin, *Puer natus est.*

³ Altered by erasure from *circumcisionem.*

⁴ This word is added in another hand above the line.

quatinus in octauo resurrectione renouati. iubelei remissione ditati. ad gaudia sine fine permansura perueniatis sinceri. *Amen.*

Quod ipse prestare.

BENEDICTIO POST UEL INFRA OCTAUAS.¹

DEUS qui unigenitum suum misit in mundum ut eum saluaret. eiusdem salutis uos participes efficiat. et in ea perseuerabiles reddat. *Amen.*

Iram quę super infideles /manet a uobis amoueat. et [fol. 17v. ab ea uos in perpetuum liberos clementer efficiat. *Amen.*

Spiritum sanctum uobis attribuat. eiusque donis uos affatim exuberare concedat. *Amen.*

Quod ipse.

BENEDICTIO IN THEOPHANYA.²

DEUS lumen uerum. qui unigenitum suum hodierna die stella duce gentibus uoluit reuelare. sua uos dignetur benedictione ditare. *Amen.*

Quo exemplo magorum mystica domino ihesu christo munera offerentes. spreto antiquo hoste. spretisque contagiis uitiorum. ad æternam patriam redire ualeatis per uiam uirtutum. *Amen.*

Detque uobis ueram mentis innocentiam. qui super unigenitum suum spiritum sanctum demonstrari uoluit per columbam. eaque uirtute mentes uestre exerceantur ad intelligenda diuine legis archana. qua in chana galileę limpha est in uinum conuersa. *Amen.*

Quod ipse prestare.

BENEDICTIO IN PURIFICATIONE SANCTE MARIE.³

OMnipotens deus qui unigenitum suum hodierna die in [fol. 18. assumpta carne in templo uoluit presentari. benedictionis sue uos munere fultos bonis operibus faciat exornari. *Amen.*

Et qui cum ut legem adimpleret ministrum uoluit effici legis. mentes uestras instruat legis sue spiritualibus documentis. *Amen.*

Quo ei et pro turturibus castitatis seu caritatis munera offerre ualeatis. et pro pullis columbarum spiritualibus donis exuberetis. *Amen.*

Quod ipse prestare.

¹ In margin, *Dum medium. Lux fulgebit.*

² In margin, *Ecce aduenit.*

³ In margin (fol. 18) is added *Suscepimus deus.*

BENEDICTIO IN DOMINICA I. POST EPHYPHANYAM.¹

DEus cuius ineffabili dispositione actum est. ut temporalem filii sui puericiam christiana plebs ubique miretur. spiritu prudentię corda uestra illustrare ac docere dignetur. *Amen.*

Quique illum parentibus uoluit subdi. ipse uos uelit humilitatis et pietatis muneribus misericorditer informari. *Amen.*

Et qui eum sapientia etate et gratia tribuit proficere. spiritualium uobis profectuum incrementa /dignetur propitius [fol 18v. impertire. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA II.^a POST THEOPHANIAM.²

DEus qui sua mirabili potestate in uinum conuertit aquam. ipse uos a uetustate subtractos in uitam transferat³ nouam atque beatam. *Amen.*

Et qui nuptiis interesse uoluit. ut earum sua presentia comprobaret bonum. ipse uobis castitatis et sobrietatis perpetuę conferat donum. *Amen.*

Ipse etiam uobis sanctarum scripturarum intelligentiam tribuat. qui aquas in uina uertendo. hoc ipsum mystice designabat *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA III.^a POST THEOPHANIAM.⁴

OMnipotens deus uos ab omnium peccatorum maculis mundando dignetur absoluere. qui leprosum supplicem tactu proprio dignatus est emundare. *Amen.*

Quique centurionis seruum non aspernatus est uisitare. ipse cordium uestrorum hospitium dignetur misericorditer introire. *Amen.*

/Sicque uos fidei suę plenitudine repleat. ut cum [fol. 19. sanctis suis in celorum regno accubare concedat. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN DOMINICA IIII.^a

Temptationum omnium a uobis dominus pericula remoueat. et perturbationum procellas miseratus excludat. *Amen.*

Temptatoris fraudes atque molimina dissoluat. et uos aduersus eum cautos atque inuincibiles faciat. *Amen.*

¹ In margin, *In excelso trono.*

² In margin, *Omnis terra.*

³ The *s* of this word has been added above the line.

⁴ In margin, *Adorate deum.*

Continua pacis uobis munera tribuat, et uos in portum tranquillitatis ac securitatis propitiatus constituat. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA V.

DEus qui bonum semen in sua ecclesia serere nunquam¹ cessat, in uobis illud conseruare atque multiplicare nunquam¹ desistat. *Amen.*

Zyzaniorum superseminatorem a uobis procul repellat, et sui uerbi pabulo² indesinenter reficiat. *Amen.*

Ut cum dies iudicii aduenerit, a reprobis separati, ad dexteram iudicis sisti, et in beatissimo mereamini regno collocari. *Amen.*

Quod ipse prestare dignetur.

/BENEDICTIO IN DOMINICA VI. [fol. 19v.

DEus qui mare suis pedibus fecit esse calcabile, uobis quicquid est noxium sua misericordia dignetur substernere. *Amen.*

Contrarios immundorum spirituum motus compescat, et uos in sua pace confirmatos semper esse concedat. *Amen.*

Crucis sue nauim inter mundi fluctus regat, et in litus beatę perhennitatis perducatur. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO DOMINICA IN SEPTUAGESIMA.³

OMnipotens deus ita stadium uestri cursus dignetur dirigere ut brauium uos eterne uite faciat comprehendere. *Amen.*

Et ita uos abstinentię armis circundet⁴, ut nullis huius uite oneribus a peruentione retardet. *Amen.*

Quique uos uineam suam uocare, uobisque sanctos operarios dignatus est mittere, ipse uos sua gratia semper excolat, ut denario uite perhennis remunerari non abnuat. *Amen.*

Quod ipse prestare dignetur, cuius regnum.

/BENEDICTIO IN SEXAGESIMA.⁵ [fol. 20.

DEt uobis dominus nosse mysteria regni sui, qui iam dare dignatus est auditum uerbi sui. *Amen.*

¹ Altered by erasure from *numquam*.

² *uos* omitted in MS.

³ In margin, *Circumdederunt me*.

⁴ Altered by erasure from *circundet*.

⁵ In margin, *Exurge quare*.

Sicque mentes uestras seminis sui copia repleat. ut in uobis illud sibi placitum fructificare concedat. *Amen.*

Et ita uos ab omni temptatione muniat. quatinus triceni sexageni. atque centeni fructus pro sue gratie distributione munificentiam tribuat. *Amen.*

Quod ipse.

BENEDICTIO IN QUINQUAGESIMA.¹

OMnipotens deus sua uos benedictione confirmare. et imminenti quadragesimali abstinentie aptos dignetur efficere. *Amen.*

Quique ceco supplicanti per diuinitatis potentiam lumen restituit. cecitatem uestri cordis clementissimus illuminator abstergat. et lucis sue radiis mentes uestras benignus illustrari concedat. *Amen.*

Quatinus uitiorum sordibus emundati. et caritatis ardore solidati. celestem hereditatem percipere ualeatis illesi. *Amen.*

Quod ipse prestare dignetur.

/BENEDICTIO FERIAE QUARTAE QUE EST CAPUT [fol. 20v. IEIUNII.²

REspice pastor bone super hunc gregem. et tribue ut qui se a terrenis abstinent cybis. spiritualibus pascantur alimoniis. et quos diuinis refici tribuis sacramentis. ab omnibus propitius absolue peccatis. *Amen.*

Da eis sic in diebus ieiuniorum suam componere uitam. ut non inueniantur uoluntates eorum a tua uoluntate dissimiles. sed sint semper in omnibus tuis preceptis obtemperantes. *Amen.*

Et ita omnem hanc familiam tua benedictione sanctifica. ut eorum ieiunia oculis tue pietatis sint semper accepta. *Amen.*

Quod ipse.

BENEDICTIO DOMINICAE. IN INITIO QUADRAGESIME.³

Benedicat uos omnipotens deus. qui quadragenarium numerum in moysi et helie necnon et mediatoris nostri ieiunio consecrauit. et nobis ieiunandi doctrinam tanto exemplo monstrauit. *Amen.*

Concedatque uobis ita transigere presentis uite /dis- [fol. 21. pensationem. ut accepto a patrefamilias remunerationis denario. perueniatis ad peccatorum omnium remissionem. et ad gloriosam cum omnibus sanctis resurrectionem. *Amen.*

¹ In margin, *Esto mihi in deum.*

² In margin, *Misereris omnium.*

PONT. MAGD.

³ In margin, *Inuocantur*



Detque uobis spiritualium uirtutum uictricia arma . quibus exemplo domini deuincere ualeatis antiqui hostis sagacissima temptamenta. *Amen.*

Quod ipse.

BENEDICTIO IN QUARTA FERIA.¹

PRecum uestrarum uota deus benigna miseratione acceptare .
ac uos dignetur benedicere . et qui generationi prauę signa querenti signum ionę prophetę dixit sufficere . uobis diuina gratia fauente in ipso cum uenia peccatorum faciat signo fidei proficere. *Amen.*

Et sicut illum in uentre cęti tribus diebus et tribus noctibus seruauit illesum . ita uos inter amaros inundantis seculi fluctus deuotum sibi conseruet populum . et in utero sanctę ꝛcclesie constitutis trinam summę deitatis unitatem agnoscendi prebeat intellectum. *Amen.*

/Sicque orationes uestrę ieiunii et elemosinę geminis [fol. 21v. alis subuectę perueniant ad aures domini . ut facientes uoluntatem patris qui in cęlis est altissimi . secundum uerbum ipsius fratres et sorores ihesu christi effici mereamini. *Amen.*

Quod ipse.

BENEDICTIO IN VITA. FERIA.²

DEus largifluę miserationis largitor . uos propicia dignatione benedicere dignetur . et secundum magnitudinem suarum miserationum . uobis omnium concedat ueniam peccatorum. *Amen.*

Et qui languido triginta et octo annis infirmitate preuento subuenit . ipsumque uectorem suum portare precepit . uos animarum et corporum faciat infirmitatibus carere . et perpetuę saluationis incolumitate gaudere. *Amen.*

Quatinus presenti mundo morientes . ita per ieiunium deo uiuatis . ut in futuro iure hereditario cęlica regna possideatis . ubi cum sanctorum exultatione possitis maiestati domini astare . ac consona /confessione sanctę trinitati gloriam personare. [fol. 22. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN SABBATO.³

Benedicat uos omnipotens deus sua misericordia . mentesque uestras ad superna propitius excitet desideria . sicut assumptis discipulis montem cum eis dignatus est petere . seque

¹ In margin, *Reminiscere.*

² In margin, *De necessitatibus meis.*

³ In margin, *Intret oratio.*

illis in solis claritate et niuis candore uoluit demonstrare.
Amen.

Uota ieiuniorum uestrorum dignanter suscipiat . qui hoc in moysi et helie immo et in suo ieiunio sanctificauerat . atque ornamentis sanctorum meritorum corda uestra exuberare concedat . ut dilecti eius fiatis filii . in quibus deo patri bene complaceat. *Amen.*

Quique paterna uoce de nube est uocatus . uos a peccatorum nexibus absoluat miseratus . et cum electis dei habitatores efficiat paradysi . ubi transfigurationis domini æternam uisionem contemplari mereamini. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA SECUNDA QUADRAGESIMÆ.¹

OMnipotens deus ieiunii ceterarumque uirtutum [fol. 22v.]
dicator atque amator . animarum uestrarum ac corporum
semper sit custos atque sanctificator. *Amen.*

Accendat in uobis pię deuotionis affectum . et prebeat supplicanti-
bus suum benignus auditum. *Amen.*

Quatinus mentes uestrę sinceris purgatę ieiuniis . bonorum
omnium exuberent incrementis. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA III^a. XL^{me}.²

OMnipotens deus ieiuniorum uestrorum uictimas clementer
accipiat . et sua uos benedictione dignos efficiat. *Amen.*

Mentes uestras ita parsimonię bono contra uitia muniat .
preceptorum suorum doctrinis erudiat . caritatis dono repleat . ut
uos in omnibus sibi placere concedat. *Amen.*

Quatinus presentes quadragesimę dies deuotissime celebretis .
et ad paschalia festa purificatis cordibus accedere ualeatis
Amen.

Quod ipse prestare dignetur.

BENEDICTIO IN DOMINICA IIII^a. XL.³

DEus qui uos ad presentium quadragesimalium [fol. 23.]
dierum obseruantiam dignatus est perducere . ipse uos
sua miseratione dignetur benedicere. *Amen.*

¹ In margin (fol. 22v) *Reminiscere.*

² In margin, *Oculi mei semper ad dominum.*

In margin (fol. 23) *Letare iherusalem.*

Abstinentiam uestram preteritam acceptet. futuram ita sibi placitam reddat. ut sicut abstinetis a licitis cybis. ita uos etiam a uitiiis omnibus abstinere concedat. *Amen.*

Quo de preteritis et de futuris spiritualium carismatum frugibus ei grates persoluentes. ad sanctum pascha peruenire possitis indemnes.¹ *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA V. XL.²

Accendat in uobis dominus uim sui amoris. et per ieiuniorum obseruantiam infundat in uos donum sue benedictionis. *Amen.*

Sic ei parsimonię uictimas offeratis. ut contriti ei cordis et humiliati pectoris sacrificio placeatis. *Amen.*

Quatinus oratio uestra ieiunii et elemosinę alis subuecta. ita ad aures uestri conditoris ascendat. ut uos eterne beatitudinis heredes. et supernorum ciuium consortes efficiat. [fol. 23v. *Amen.*

Quod ipse.

BENEDICTIO IN RAMIS PALMARUM.³

Benedicat uos omnipotens deus. cui ieiuniorum maceratione et presentium dierum obseruatione placere studetis. quatinus ad eterne suauitatis refectionem ipso donante peruenire possitis. *Amen.*

Concedatque uobis. ut sicut ei cum ramis palmarum ceterarumue frondium presentari studuistis. ita cum palma uictorię et fructu bonorum operum ei post obitum apparere ualeatis. *Amen.*

Quique unigeniti filii eius passionem puro corde creditis. mente deuota uenerari studetis. ad resurrectionis eius festa. et uestre remunerationis prēmia. illius fulti munimine ueniatis. *Amen.*

Quod ipse.

BENEDICTIO IN PASSIONE DOMINI.

Omnipotens deus qui unigeniti sui passione tribuit uobis humilitatis exemplum. concedat uobis per eandem humilitatem /percipere sue benedictionis ineffabile [fol. 24. donum. *Amen.*

Ipsius resurrectionis percipiatis consortia. cuius patientię ueneramini documenta. *Amen.*

Quo ab eo sempiternę uite munus percipiatis. per cuius temporalem mortem eternam uos euadere creditis. *Amen.*

Quod ipse prestare.

¹ Corrected to *indemnes* by later hand.

² In margin, *Iudica me deus.*

³ In margin, *Domine ne longe.*

BENEDICTIO IN CENA DOMINI.

Benedicat uos deus. qui per unigeniti sui passionem uetus pascha in nouum uoluit conuerti. concedatque uobis ut expurgato ueteris fermenti contagio. noua in uobis perseueret conspersio. *Amen.*

Et qui ad celebrandam redemptoris nostri cenam mente deuota conuenistis. eternarum dapium uobiscum epulas reportetis. *Amen.*

Ipsius quoque opitulante clementia mundemini a sordibus peccatorum. qui ad insinuandum humilitatis exemplum pedes uoluit lauare discipulorum. *Amen.*

Quod.

BENEDICTIO IN SABBATO SANCTO.

Deus qui de ecclesie sue intemerato utero nouos /populos producens eam uirginitate manente [fol. 24v. noua semper prole fecundat. fidei spei et caritatis uos munere repleat. et sue uobis benedictionis dona infundat. *Amen.*

Et qui hanc sacratissimam noctem redemptoris nostri resurrectione uoluit illustrare. mentes uestras a peccatorum tenebris mundatas. uirtutum copiis faciat choruscare. *Amen.*

Quo eorum qui modo renati sunt innocentiam imitari certetis. et uascula mentium uestrarum exemplo presentium luminum illustretis. ut cum bonorum operum lampadibus ad huius sponsi thalamum cuius resurrectionem celebratis. cum prudentibus uirginibus intrare possitis. *Amen.*

Quod ipse.

BENEDICTIO IN DIE SANCTO PASCHÆ.¹

Benedicat uos omnipotens deus hodierna interueniente paschali sollempnitate. et ab omni miseratus dignetur defendere prauitate. *Amen.*

Et qui ad eternam uitam in unigeniti sui re/surrectione [fol. 25. uos reparat. in ipsius aduentu immortalitatis uos gaudiis uestiat. *Amen.*

Et qui expletis ieiuniorum siue passionis dominicę diebus paschalis festi gaudia celebratis. ad ea festa que non sunt annua sed continua. ipso opitulante exultantibus animis ueniatis. *Amen.*

Quod ipse prestare.

¹ In margin (noted), *Resurrexi et adhuc tecum.*

BENEDICTIO FERIAE II.

DEus qui pro uobis suscepit iniuriam crucis. leticia uos innouet suę resurrectionis. *Amen.*

Et qui pendenti secum in cruce latroni remisit delictum. uos soluat a cunctis nexibus peccatorum. *Amen.*

Quo redemptionis uestre mysterium et digna conuertatis in opera. et locupletius perfruamini remuneratione ęterna. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO FERIAE III.

DEus qui uos lauit aquis sui lateris. et redemit proprii effusione cruoris. ipse in uobis confirmet gratiam adeptę redemptionis. *Amen.*

/Per quem renati estis ex aqua et spiritu sancto. [fol. 25v. ipse uos ęlesti consociet regno. *Amen.*

Quique dedit uobis initia sanctę fidei. ipse conferat et perfectionem operis. et plenitudinem caritatis. *Amen.*

Quod ipse prestare

BENEDICTIO FERIAE IIII.¹

Dominus deus noster uos perducatur ad arborem uitę. qui eruit de lacu miserię. *Amen.*

Ipse uobis aperiat ianuam paradisi. qui confregit portas inferni. *Amen.*

Ipse uos eruat a flagello. et in regnum suum perducatur confidentes. qui pati dignatus est pro impiis innocens. *Amen.*

Quod ipse prestare.

BENEDICTIO FERIAE V.²

Omnipotentis dei et domini nostri benedictionibus repleamini. cuius estis sanguine pretioso redempti. *Amen.*

Ipse uos indeficiente repleat gratia. cuius ineffabilis plasmauit potentia. *Amen.*

Et qui uobis in hoc mundo prestitit conditionem nascendi. ipse in regno ęterno tribuat mansionem /sine fine [fol. 26. uiuendi. *Amen.*

Quod ipse prestare.

¹ In margin, *Venedictiſ benedicti.*

² In margin, *Uictricem manum tuam*

BENEDICTIO FERIAE VIA.^{†1}

Benedicat uos omnipotens deus de cęlis . qui per crucem et sanguinem passionis suę uos dignatus est redimere in terris. *Amen.*

Ipse uos renouet a uetustate peccati . qui pro uobis dignatus est crucifigi. *Amen.*

Vitam suam misericorditer uobis tribuere uelit . qui mortem uestram suscepit et perdidit. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO SABBATI.²

Deus qui calcatis inferni legibus . captiuitatem nostram resoluta catenarum compage dignatus est ad libertatis prēmia uocare . ipse uobis prestat ita hanc uitam transigere . ut in illam perpetuam ipso duce possitis intrare. *Amen.*

Et ita prebeat uobis feruorem catholicę fidei . ut sancti aduentus illius sitis expectatione securi. *Amen.*

Et quicumque³ meruerunt⁴ hic⁴ purgari unda/ bap- [fol. 26v. tismi . ibi presentari ualeant pio iudici candidati. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO . DOMINICA IN OCTAUIS.⁵

Deus cuius unigenitus hodierna die discipulis suis ianuis clausis dignatus est apparere . suę uos benedictionis dono locupletare . et cęlestis uobis regni ianuas dignetur aperire. *Amen.*

Et qui ab eorum pectoribus ad sui tactum corporis uulnus amputauit dubietatis . concedat ut per fidem qua eum resurrexisse creditis . omnium delictorum maculis careatis. *Amen.*

Et qui eum cum thoma deum et dominum creditis . et cernuis uocibus inuocatis . ab eo et in hoc seculo a malis omnibus tueri . et in futuro in sanctorum ualeatis cętibus numerari. *Amen.*

Quod ipse prestare.

BENEDICTIO . DOMINICA I. POST OCTAUIAS.⁶

Benedicat uos omnipotens deus . qui uos gratuita miseratione creauit . et in resurrectione unigeniti sui [fol. 27. spem uobis resurgendi concessit. *Amen.*

¹ In margin, *Eduxit eos dominus.*

² In margin, *Eduxit dominus.*

³ Altered by erasure from *quicumque.*

⁴ These words are marked for transposition.

⁵ In margin, *Quasi modo geniti.*

⁶ In margin, *Misericordia domini.*

Resuscitet uos per gratiam suam de uitiorum sepulchris . qui diuina potentia eum resuscitauit a mortuis. *Amen.*

Vt cum eo sine fine feliciter uiuatis . quem resurrexisse a mortuis ueraciter creditis. *Amen.*

Quod ipse.

BENEDICTIO . DOMINICA II. POST OCTAUAS.¹

DEus qui per resurrectionem unigeniti sui uobis contulit et bonum redemptionis et decus adoptionis . suę uobis conferat præmia benedictionis. *Amen.*

Et quo redimente percepistis donum perpetuę libertatis . eo largiente consortes efficiamini ęternę hereditatis. *Amen.*

Et cui consurrexistis in baptisate credendo . adiungi mereamini in cęlesti regione bene uiuendo. *Amen.*

Quod ipse prestare.

BENEDICTIO . DOMINICA III. POST OCTAUAS.²

DEus qui dignatione misericordię tuę mundum [fol. 27v. redemisti . nosque in ęterna uita tecum resurgendo uiui[fi]casti³. benedictionum cęlestium huic populo tuo concede gratiam . ac pacis et geminę dilectionis abundantiam. *Amen.*

Mitte ei quem discipulis tuis promisisti paraclitum . qui mansuetudine misericordię hunc tuum arguat populum . ut de peccato mortalitatis mereatur liberari . de iusticia clementię tuę consolari . atque in aduentus tui iudicio te saluante saluari. *Amen.*

Sicque spiritus ueritatis illustratione clarificetur . ut dignus tibi in sanctorum electione representetur . ubi per tuam uiuat et gaudeat redemptionem . ac tecum gloriatur in beatę immortalitatis resurrectione. *Amen.*

Quod ipse prestare dignetur . cuius regnum.

BENEDICTIO . DOMINICA IIII. POST OCTAUAS.⁴

DEus humilium salus et consolatio . qui in ultimo [fol. 28. suę proditiõnis articulo discipulis optionem petendi concessit quę uoluissent a patre . ipse uos sanctificando sua beatificet benedictione. *Amen.*

Quique fauos eloquentię distillabat in prouerbiis . et discipulis dixit in nomine meo petite et accipietis . ipse in omni optione iusta petitiones uestras accipiat . et gaudium uestrum plenum in ipso perficiat. *Amen.*

¹ In margin, *Iubilate deo omnis.*

² In margin (fol. 27v), *Cantate domino.*

³ The syllable in brackets is added above the line by a correcting hand.

⁴ In margin (fol. 28), *Uocem iocunditatis.*

Sicque a patre spiritualiter amari promereamini . et dilectionis ihesu christi gratiam adipiscamini . ut eum uestre redemptionis causa a deo exire credatis . et credendo eiusdem in celis efficiamini consortes immortalitatis. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN LETANYA MAIORE.¹

OMnipotens deus deuotionem uestram dignanter intendat . et sue uobis benedictionis dona concedat. *Amen.*

Indulgeat uobis mala omnia que gessistis . /et tribuat [fol. 28v. ueniam quam ab eo deposcitis. *Amen.*

Sicque ieiunii uestri et precum uota suscipiat . ut a uobis aduersa omnia que peccatorum retributione meremini² auertat . et donum in uos spiritus paracliti clementer infundat. [*Amen.*³]

Quod ipse.

BENEDICTIO IN UIGILIA ASCENSIONIS DOMINI.⁴

Benedictionum suarum super uos dominus gratiam infundat . ac celestes sempiternę diuinitatis thesauros uobis aperiat . semperque uobiscum et in uobis manens . nunquam uos orphanos relinquat. *Amen.*

Sulleuatisque cordis in celum oculis dei dona capescite . mentisque intentione carnis uestre gloriam intendite . et post christum ad alta celorum mentibus anhelate. *Amen.*

Vbi clarificati claritate splendoris iusticie . patrem solum deum uerum et quem misit ihesum christum mereamini cognoscere . et cognoscendo uitam eternam cum amborum miseri- / [fol. 29. cordia possidere. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN ASCENSIONE DOMINI.⁵

Benedicat uos omnipotens deus . cuius hodierna die unigenitus celorum alta penetrauit . et uobis ubi ille est ascendendi aditum patefecit. *Amen.*

Concedat propitius ut sicut post resurrectionem suam uisus est discipulis⁶ manifestus . ita uobis in iudicium ueniens uideatur placatus. *Amen.*

¹ In margin, *Exaudiuit de templo.*

² Written as *mereamini*, but the *a* is expunged.

³ The *Amen* has been omitted, the space at the end of the line being used for part of the heading of the next benediction.

⁴ In margin, *Omnes gentes.*

⁵ In margin, *Uiri galilei quid.*

⁶ Marks of transference indicate that *discipulis* should precede *uisus est*.

Et qui eum conseruare patri in sua maiestate creditis . uobiscum manere usque in finem seculi secundum suam promissionem sentiatis. *Amen.*

Quod.

BENEDICTIO IN DOMINICA POST ASCENSIONEM DOMINI.¹

Benedictionum suarum super uos dominus imbrem infundat . et claritatis sue thesauros celestes uobis aperiat. *Amen.*

Faciatque uos dominus uite eterne participes . et regni celestis cum sanctis omnibus coheredes. *Amen.*

Dignam in uobis habitationem spiritus sanctus inueniat . et eius gloriosa / maiestas placide in uestris cordibus [fol. 29v. requiescat. *Amen.*

Quod ipse.

BENEDICTIO IN UIGILIA PENTECOSTEN.†

Benedicat uos omnipotens deus . ob cuius paracliti spiritus aduentum mentes uestras ieiunii obseruantia preparatis . et presentem diem congruis laudibus honoratis. *Amen.*

Instar modo renatorum infantium talem innocentiam habeatis . ut templum sancti spiritus ipso tribuente esse possitis. *Amen.*

Atque idem spiritus sanctus ita uos hodie sua habitatione dignos efficiat . ut cras se uestris mentibus uobiscum perpetim habitaturus infundat . et peracto presentis uite curriculo uos ad celestia regna perducatur. *Amen.*

Quod ipse.

BENEDICTIO IN DIE PENTECOSTES.¹

Deus qui hodierna die discipulorum mentes spiritus paracliti infusione dignatus est illustrare . uos quoque dignetur sua benedictione replere . et donorum eiusdem spiritus / uobis [fol. 30. copiam ministrare. *Amen.*

Ille ignis qui super discipulos apparuit . peccatorum uestrorum sordes expurget . et sui luminis infusione corda uestra perlustret. *Amen.*

Quique dignatus est diuersitatem linguarum in unius fidei confessione adunare . in eadem uos faciat fide perseuerare . et per hanc ab spe ad spetiem peruenire. *Amen.*

Quod ipse.

¹ In margin, *Exaudi domine.*

² In margin, *Spiritus domini.*

BENEDICTIO PER TOTAM EBDOMADAM.

Benedicat uos omnipotens deus qui cuncta ex nichilo creauit .
et uos in baptismo per spiritum sanctum remissione
omnium peccatorum donauit. *Amen.*

Quique eundem spiritum sanctum in igneis linguis discipulis
suis dedit . ipsius illustratione corda uestra ambiat . atque in
suum amorem incessanter accendat. *Amen.*

Quatinus eius dono a cunctis uitiiis emundati . ipsius opitula-
tione ab omnibus aduersitatibus defensi . templum ipsius effici
semper mereamini. *Amen.*

Quod ipse.

/BENEDICTIO IN OCTAUIS PENTECOSTES.¹ [fol. 30v.

Omnipotens trinitas unus et uerus deus pater et filius et
spiritus sanctus . det uobis eum desiderare feliciter .
agnoscere ueraciter . diligere sinceriter. *Amen.*

Æqualitatem atque incommutabilitatem suę essentię ita uestris
mentibus infigat . ut ab eo nunquam² uos quibuscunque³
fantasiis aberrare permittat. *Amen.*

Sicque uos in sua fide et caritate perseuerare concedat . ut
per ea postmodum ad sui manifestationem uisionemque
interminabilem introducat. *Amen.*

Quod ipse.

DOMINICA I^{ma}. POST OCTAUAS PENTECOSTES.⁴

Benedicat uobis dominus nostri oris alloquio . et cor uestrum
sinceri amoris copulet nexu perpetuo. *Amen.*

Floreatis rerum presentium copiis iusticia acquisitis . gaudeatis
perhenniter fructibus sincerissimę caritatis. *Amen.*

Tribuat uobis dominus dona perhennia . ut post /tem- [fol. 31.
pora feliciter dilatata . percipiatis gaudia sempiterna. *Amen.*

Quod ipse prestare.

BENEDICTIO IN III^{ta}. FERIA.⁵

Deus qui esurientes turbas de quinque panibus et duobus
piscibus dignatus est saturare . cęlesti uos pane et spirituali
doctrina faciat abundare. *Amen.*

¹ In margin, *Benedicta sit sancta.*

² Altered by erasure from *numquam.*

³ Altered by erasure from *quibuscumque.*

⁴ In margin, *Domine in tua.*

⁵ In margin, *Deus dum egredereris.*

Mentes uestras dilectione dei et proximi repleat. et in deserto huius uitę ab omni noxia ariditate defendat. *Amen.*

Sanctificet corpora uestra et animas uestras. cuius pietas sanctificare dignata est corporales turbis esurientibus escas. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN VI^{ta}. FERIA.¹

Dominus ihesus christus qui mulierem fluxu sanguinis laborantem. tactu uestimenti sui dignatus est curare. uos quoque dignetur ab omni peccatorum sorde propitius emundare. *Amen.*

Et qui domum iairi precibus eius motus. corporaliter intrauit. filiamque eius potentia /diuinitatis suę a morte corporis [fol. 31v. suscitauit. penetralia cordis uestri spiritualiter intret. et uos a morte animę ad amorem suum miseratus exuscitet. *Amen.*

Quatinus ieiuniis congruentibus expiati. sic in eius conspectu placeatis. ut contra corporales ac spirituales hostes semper fortes existere ualeatis. *Amen.*

Quod ipse.

BENEDICTIO IN SABBATO.²

Deus qui cecos iuxta uiam sedentes et lumen corporale petentes misertus audiuit. lumen restituit. orantes uos misericorditer audiat. mentibus uestris lucem spiritualem infundat. *Amen.*

Oculos cordis uestri sic illuminatos per eius gratiam habeatis. ut spretis terrenis omnibus semper animum ad cęlestia intendatis. *Amen.*

Sic uos ieiunare et ieiunando carnem affligere concedat. ut laborando spiritum† uitia omnia a uobis procul expellat. *Amen.*

Quod ipse prestare dignetur.

/BENEDICTIO³ DOMINICAE II^{dae}. POST OCTAUIAS [fol. 32. PENTECOSTES.⁴

Omnipotens³ deus uos suę miserationis dono locupletet. ac ęterne benedictionis clementer ubertate fecundet. *Amen.*

Brachio quoque diuinę fortitudinis uos ubique defendat. qui in se sperantes sempiternę felicitatis iocunditate letificat. *Amen.*

¹ In margin, *Repleatur.*

² In margin, *Caritas dei.*

³ These words have been mutilated by the removal of illuminated initials from the leaf; the *O* of *Omnipotens* being one of the letters so removed.

⁴ In margin, *Factus est dominus.*

Prospera pacis et salutis in hoc seculo uobis tribuat . et coronam uitę cum sanctis omnibus in futuro concedat. *Amen.*
 Quod ipse.

BENEDICTIO IN DOMINICA III^a. POST OCTAUAS PENTECOSTES.¹

EMundet dominus conscientias uestras ab omni malitia . et repleat sanctificatione perpetua. *Amen.*

Uota uestra clementer intendat . et peccata omnia propitiatus indulgeat. *Amen.*

Quę pie optatis miseratus² attribuat . et quę pauescitis pius propugnator² procul repellat. *Amen.*

Quod ipse.²

/BENEDICTIO IN DOMINICA IIII^{ta}. POST OCTAUAS [fol. 32v. [PENTECOSTES]].³

OMnipotens [deus sua uos³] clementia benedicat [et sensum uo³]bis sapientię salutaris [infundat. *Amen.*³]

Catholicę fidei uos documentis enutriat . et in sanctis operibus perseuerabiles reddat. *Amen.*

Gressus uestros ab errore conuertat . et uiam uobis pacis et caritatis ostendat. *Amen.*

Quod.

BENEDICTIO IN DOMINICA V^{ta}. POST OCTAUAS PENTECOSTES.⁴

AMoueat a uobis . deus totius maculas simultatis . et imbuat uos muneribus purę dilectionis. *Amen.*

Subiuguet in uobis reluctance[m] carnis et sanguinis . et opem conferat perpetuę castitatis. *Amen.*

Idque uos in presenti seculo diligere faciat . quod a cęlestis paradisi hereditate non diuidat. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA VI^{ta}.⁵

Inclinet⁶ dominus aurem suam ad preces uestre[m] humilitatis . et det uobis gratiam suę benedictionis . et p[re]mium /sempiternę salutis. *Amen.* [fol. 33.]

¹ In margin, *Respice in me.*

² These words have been mutilated by the removal of illuminated initials from the leaf.

³ In margin, *Dominus illuminatio mea.* The words and syllables in brackets have been cut away in removing an illuminated initial letter from the *recto.*

⁴ In margin, *Exaudi domine.*

⁵ In margin, *Dominus fortitudo.*

⁶ The initial letter of this word has been cut out.

Semper et ubique dominum propitium habeatis .et in eius laudibus exultetis. *Amen.*

Omniū peccatorū uestrorū uincula soluat .et ad gloriam sempiternam peruenire uos faciat. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA VII^{ma}.¹

Sanctificet uos domini gratia .et ab omni malo sua dignetur tueri custodia. *Amen.*

Arceat a uobis omne quod sibi displicet .et spiritus uestros corporaque sanctificet. *Amen.*

Alliget uos sibi uinculo caritatis .et pax eius abundet in cordibus uestris. *Amen.*

Quod.

BENEDICTIO IN DOMINICA VIII^{ua}.²

Multiplicet in uobis dominus copiam suę benedictionis .et confirmet uos in spe regni cęlestis. *Amen.*

Actus uestros corrigit .uitam emendet .mores componat .et uos ad cęlestis paradisi hereditatem perducatur. *Amen.*

Talique intentione repleti ualeatis .quo ei in perpetuum placeatis. *Amen.*

/Quod ipse [prestare] dignetur.

[fol. 33v.

BENEDICTIO IN DOMINICA IX^{na}. POST OCTAUAS
PENTECOSTES.³

Deus qui est uita mortalium .salusque peccatorum .auferat a uobis omnes maculas delictorum. *Amen.*

Induat uos decore uirtutum .sanctificet mentes .purificet uoluntates .et det uobis sanctorum consortium angelorum. *Amen.*

Ut probabiles fide .et opere immaculati .ad ęternam gaudiorum⁴ cęlestium hereditatem peruenire mereamini. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA DECIMA.⁵

De uotionem uestram dominus dignanter intendat .et suę uobis benedictionis dona concedat. *Amen.*

¹ In margin, *Omnes gentes.*

² In margin, *Suscepimus deus.*

³ In margin, *Ecce deus.*

⁴ *gaudium* has been first written, but expunged, and *gaudiorum* written after it.

⁵ In margin, *Dum clamarem ad dominum.*

Talique uos in presenti seculo subsidio muniat. ut paradisi uos in futuro habitatores effitiat. *Amen.*

Sicque corda uestra sanctificando benedicat. et benedicendo sanctificet. ut uobiscum immo in uobis eum iugiter habitare delectet. *Amen.* [fol. 34.

Quod ipse.

BENEDICTIO IN DOMINICA XI^{ma}.¹

GRatia domini uos locupletet. et cęlesti benedictione multiplicet. *Amen.*

Ab omni uos aduersitate defendat. et pia semper miseratione custodiat. *Amen.*

Petitiones uestras placatus intendat. et culparum omnium uobis ueniam clementer attribuat. *Amen.*

Quod.

BENEDICTIO IN DOMINICA XII^{ma}.²

DEt uobis dominus munus sue benedictionis. et repleat uos spiritu ueritatis et pacis. *Amen.*

Quatinus sic per uiam salutis deuota mente curratis. ut surripientium delictorum laqueos salubriter euadatis. *Amen.*

Sicque effitiamini in eius supplicatione deuoti. et in mutua dilectione sinceri. ut ad cęleste regnum peruenire possitis securi. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA XIII^{ma}.³

Benedictio uos domini comitetur ubique. /sibique uos [fol. 34v. semper faciat adherere. *Amen.*

Ipse sua benedictione saluificet. qui dignatus est plasmare potenter. *Amen.*

Atque ita uos feliciter uiuere prestat. ut cęlestis beatitudinis efficiat coheredes. *Amen.*

Quod.

BENEDICTIO IN DOMINICA XIII^{ma}.⁴

Concedat uobis omnipotens deus munus sue benedictionis. qui uestrę est conscius infirmitatis. *Amen.*

Et qui uobis tribuit supplicandi affectum. tribuat consolationis auxilium. *Amen.*

¹ In margin, *Deus in loco sancto suo.*

In margin, *Deus in adiutorium meum.*

In margin, *Respice domine.*

⁴ In margin, *Protector noster.*

Vt ab eo et presentis et futurę subsidium uite capiat. cuius uos bonitate creatos esse ueraciter creditis. *Amen.*

Quod.

BENEDICTIO IN DOMINICA XV.¹

OMnipotens dominus peccatorum uestrorum maculas purget. et sua uos benedictione illustret. *Amen.*

Repleat uos spiritualium donis uirtutum. et perseuerare faciat in bonis propositum uestrum. *Amen.*

Sicque humilitatem uestram benignus acceptet. ut sue uos pietatis remuneratione locupletet. *Amen.* [fol. 35.

Quod ipse prestare.

BENEDICTIO IN DOMINICA XVI.²

OMnipotens deus celesti uos protectione circundet. et sue uos benedictionis dono locupletet. *Amen.*

Concedatque uobis ut qui in sola spe gratię celestis innitimini. celesti etiam protectione muniamini. *Amen.*

Quatinus et in presenti seculo mortalis uite solatia capiat. et in futuro sempiterna gaudia comprehendere ualeatis. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA XVII.³

OMnipotens deus dexterę sue perpetuo uos circundet⁴ auxilio. et benedictionum suarum repleat dono. *Amen.*

Ab omni uos prauitate defendat. et donis celestibus exuberare concedat. *Amen.*

Quo corpore mundati ac mente. talem ei exhibeatis seruitutem. per quam suam consequi ualeatis propitiationem. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA XVIII.⁵

Purificet omnipotens deus uestrorum cordium archana. qui benedictionis sue uobis tribuat incrementa. *Amen.*

/Ab omnibus uite presentis periculis exuamini. et [fol. 35v. uirtutum spiritualium ornamentis induamini. *Amen.*

Quo illius adiutorio fulti. sic ei seruiatis in terris. ut ei coniungi ualeatis in celis. *Amen.*

Quod ipse.

¹ In margin, *Inclina domine.*

² In margin, *Miserere mihi domine.*

⁴ Altered by erasure from *circumdet.*

³ In margin, *Iustus es domine.*

⁵ In margin, *Da bacem domine.*

BENEDICTIO IN DOMINICA X^{ma}VIII.¹

OMnipotens deus uniuersa a uobis aduersa excludat .et suę super uos benedictionis dona propitiatus infundat. *Amen.*

Concordia uestra efficiat sacris intenta doctrinis .quę possint repleri beneficiis sempiternis. *Amen.*

Quatinus et exequenda intelligentes .et intellecta exequentes . et inter aduersa mundi inueniamini indempnes .et beatorum spirituum efficiamini coheredes. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA XX^{ma}.²

OMnipotens deus dies uestros in sua pace disponat .et suę uobis benedictionis dona concedat. *Amen.*

Ab omnibus uos perturbationibus liberet .et mentes uestras in suę pacis tranquillitate consolidet. *Amen.*

Quatinus spei .fidei .et caritatis .gemmis ornati . /et [fol. 36. presentem uitam transigatis illęsi .et ad ęternam perueniatis securi. *Amen.*

Quod ipse.

BENEDICTIO IN DOMINICA XXI.³

Benedictionis domini gratia uos semper protegat .et ab omni malo defendat. *Amen.*

Mundet uos ab omni crimine peccatorum .et sibimet placere faciat in ęternum. *Amen.*

Ubique uobis dominus placatus occurrat .et suę benedictionis opem dignanter attribuat. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA XXII.⁴

OMnipotens dominus adaperiat cor uestrum in lege sua .et humiliet animas uestras ad capienda mandata cęlestia. *Amen.*

Quicquid uobis pro salute animarum uestrarum os mortalitatis nostrę enarrat⁵ . acceptum uobis pietas diuina efficiat. *Amen.*

¹ In margin, *Salus populi.*

² In margin, *Omnia quecumque.*

³ In margin, *In uoluntate tua.*

⁴ In margin, *Si iniquitates.*

⁵ Originally written *ennarrat*, but the first *n* has been erased.

Vt diuinis sermonibus animati . cum eis qui pro uobis inuigilant . ad æternam beatitudinem mereamini peruenire illesi.
Amen.

Quod ipse prestare dignetur.

BENEDICTIO IN DOMINICA XXIII.¹

COncedat uobis dominus præmium sincerissimę ueritatis . ut cum omnibus sanctis semper in pace uiuatis. *Amen.*

Inimicorum omnium insidias superetis . et presentem uitam sincerissime peragatis. *Amen.*

Sitis etiam a reatu conscientię liberati . ut nichil metuatis in die iudicii post futuri. *Amen.*

Quod ipse prestare.

BENEDICTIO IN DOMINICA I^{ma}. DE ADUENTU DOMINI.²

OMnipotens deus cuius unigeniti aduentum et preteritum creditis . et futurum expectatis . eiusdem aduentus uos illustratione sanctificet . et sua benedictione locupletet. *Amen.*³

In præsentis uitę stadio uos ab omni aduersitate defendat . et se uobis in iudicio placabilem ostendat. *Amen.*

Quo a cunctis peccatorum contagiis liberati . in præsentis uitę curriculo cum sanctis animalibus tanto sessore inueniamini digni . et illius tremendi examinis diem expectetis interriti. *Amen.*

Quod ipse prestare.

/BENEDICTIO DOMINICAE II^{de}. DE ADUENTU DOMINI.⁴ [fol. 37.

DEus cuius aduentus incarnationis preteritus creditur . et iudicii uenturus expectatur . uos antequam ueniat . ab omni contagione delicti purgatos efficiat. *Amen.*

Prius in uobis misericorditer relaxet omne quod in illa futura examinatione terribiliter puniet . ut cum iustus aduenerit iudex . non in uobis inueniat quod condempnet. *Amen.*

Quo ueniente non incurratis supplicium æternum . sed potius ipso donante suscipiatis præmium sempiternum. *Amen.*

Quod ipse prestare.

BENEDICTIO DOMINICAE III^e. DE ADUENTU DOMINI.⁵

OMnipotens deus uos placido uultu respiciat . et in uos suę benedictionis donum infundat. *Amen.*

¹ In margin, (fol. 36v), *Dicit dominus.*

² In margin, *Ad te leuauit.*

³ *Amen* is written twice, once in abbreviated form at the end of a line, and again in full at the beginning of the next.

⁴ In margin, *Populus syon.*

⁵ In margin, *Gaudete in domino.*

Et qui hos dies incarnationis unigeniti sui fecit sollempnes. a cunctis presentis et future uite aduersitatibus uos reddat indempnes. *Amen.*

Ut qui de aduentu redemptoris nostri secundum carnem deuota mente letamini. in secundo cum /in maiestate sua [fol. 37v. uenerit. premissis eterne uite ditimini. *Amen.*

Quod ipse prestare.

BENEDICTIO IN IIII^{ta}. FERIA IEIUNII ANTE NATALE DOMINI.¹

DEus qui per suum angelum nuntiauit christum uenturum in seculo. concedat uobis ut uenienti occurrere mereamini cum gaudio. *Amen.*

Idem uos benedicat ante natiuitatem. qui suos benedixit apostolos post passionem. *Amen.*

Tribuatque ipse uobis ueniam peccatorum qui pro salute humana fudit in cruce sanguinem proprium. *Amen.*

Quod ipse.

BENEDICTIO IN VI^{ta}. FERIA.²

DEus qui custos animarum et corporum dignar[is]³ existere. hanc familiam tuam dignare brachii tui defensione protegere. *Amen.*

Ut nullis antiqui hostis insidiis corpora nostra fraude sua patiaris illudi. sed semper cum domino nostro ihesu christo filio tuo maneamus illesi. *Amen.*

Da huic familie tue fidei calorem. continentie rigorem. fraternitatis amorem. abstinentie uirtutem. *Amen.* [fol. 38.

Quod ipse prestare.

BENEDICTIO IN SABBATO.⁴

OMnipotens deus uos benedicat. et ad omnem recte obseruantie plenitudinem auctor totius honestatis instituat. *Amen.*

Sit in uobis castitatis studium. modestia morum. fidei augmentum. continentia uirtutum. proborum benignitas affectuum. *Amen.*

Ut consequamini cum sanctis premia. et ante deum appareatis cum iusticie palma. et cum illo permaneat in gloria sempiterna. *Amen.*

Quod ipse prestare.

¹ In margin, *Rorare.*†

² In margin, *Prope esto domine.*

³ The letters in brackets have been added by a later hand at the end of the line.

⁴ In margin, *Ueni[te erased] et ostende.*

BENEDICTIO IN DOMINICA III^{ta}. DE ADUENTU.¹

DEus qui uos et prioris aduentus gratia reparauit. et in secundo daturum se uobis regnum cum sanctis angelis repromisit. aduentus sui uos illustratione sanctificet. quatinus post huius uitę cursum promissi regni uos diuitiis locupletet. *Amen.*

Uincula uestra dissoluat antequam ueniat. ut liberati a uinculis /peccatorum. interriti tremendum eius expectetis [fol. 38v. aduentum. *Amen.*

Et quem uenisse in terris pro uestra salute creditis. uenturumque in iudicium sustinetis. eius aduentus gloriam impauidi cernere ualeatis. *Amen.*

Quod ipse.

BENEDICTIO FERIAE II.

OMnipotens deus sua uos clementia benedicat. et sensum uobis sapientię salutaris infundat. [*Amen.*]²

Catholicę uos fidei documentis enutriat. et in sanctis operibus perseuerabiles reddat. *Amen.*

Gressus uestros ab errore³ conuertat. et uiam uobis pacis et caritatis ostendat. *Amen.*

Quod ipse.

BENEDICTIO FERIAE III.

INclinet dominus aurem suam ad preces uestrę humilitatis. et det uobis gratiam suę benedictionis. et præmium sempiternę salutis. *Amen.*

Uestrorumque peccatorum uincula soluat. et ad gloriam sempiternam peruenire uos faciat. *Amen.*

Multiplicet in uobis dominus copiam suę benedictionis. et confirmet uos in /spe regni cęlestis. *Amen.* [fol. 39.

Quod ipse prestare.

BENEDICTIO FERIAE IIII.

DEvotionem uestram dominus dignanter intendat. et suę uobis benedictionis dona concedat. *Amen.*

Talique uos in presenti seculo subsidio muniat. ut paradisi uos in futuro habitatores efficiat. *Amen.*

¹ In margin, *Memento nostri.*

² *Amen* omitted in MS.

³ Written *herrore*, but the *h* is expunged.

Sicque corda uestra sanctificando benedicat et benedicendo sanctificet. ut uobiscum immo in uobis eum iugiter habitare delectet. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO FERIAE V.

DEt uobis dominus munus suę benedictionis. et repleat uos spiritu ueritatis et pacis. *Amen.*

Quatinus sic per uiam salutis deuota mente curratis. ut surripiendum delictorum laqueos salubriter euadatis. *Amen.*

Sicque effitiamini in eius supplicatione deuoti. et in mutua dilectione sinceri. ut ad cęleste regnum peruenire possitis securi. *Amen.*

Quod ipse.

/BENEDICTIO FERIAE VI.

[fol. 39v.]

DA quesumus omnipotens deus benedictionum tuarum populo tuo ubertatem. et qui unigeniti filii tui sanguine sunt redempti. eiusdem defensione ab emulorum insidiis sint defensi. *Amen.*

Quatinus antiqui faucibus leonis erepti. superni sanguine moderatoris emundati. sic uiuant in terris. ut gaudia percipere mereantur in cęlis. *Amen.*

Castis tibi christe moribus castum cordis exornent habitaculum. ut per hoc in cęlesti contubernio† contineri mereantur in eum. *Amen.*

Quod ipse prestare.

BENEDICTIO IN SABBATO.

DEus qui sex diebus opera. et in septimo requiem insinuas. huic familię benedicere digneris. et post cursum huius uite ęternam requiem tua miseratione largiaris. *Amen.*

Quique post tua ualde bona opera sabbatum fieri uoluisti. hanc familiam tuam bene operari. /et ad requiem post [fol. 40. labores seculi facias peruenire. *Amen.*

Nec quod bene operari precipis. hic a bonis operibus sabbatizare uel hiemare sustineas. sed tales exire iubeas. quales in ęternum benedicas. *Amen.*

Quod ipse.

Finiunt benedictiones episcopales per anni circulum siue feriales ab episcopo dicendę. Incipiuntque capitula in benedictionibus festiuitatum sanctorum.

Benedictio de sancta trinitate.

Benedictio de annuntiatione sanctę marię.

Benedictio de inuentione sanctę crucis.
 Benedictio in uigilia sancti iohannis baptistę.
 Benedictio in natiuitate [sancti]¹ iohannis baptistę.
 Benedictio in uigilia apostolorum petri et pauli.
 [Benedictio in natali apostolorum petri et pauli.]¹
 Benedictio in uigilia laurentii archidiaconi.
 [Benedictio in natali sancti laurentii archydiaconi.]¹
 Benedictio in uigilia assumptionis sanctę marię.
 Benedictio in die assumptionis sanctę marię.
 Benedictio in passione [sancti]¹ iohannis baptistę.
 Benedictio in natiuitate sanctę marię.
 /Benedictio in exaltatione sanctę crucis. [fol. 40v.
 Benedictio in festiuitate sancti michaelis.
 Benedictio in festiuitate omnium sanctorum.
 Benedictio in natali sancti martini episcopi.
 Benedictio in uigilia sancti andree.
 Benedictio in natali sancti andree.
 Benedictio in uigilia apostolorum.
 Benedictio in natali apostolorum.
 Benedictio in natali unius martyris.
 Benedictio in natali plurimorum martyrum.
 Benedictio in natali unius confessoris.
 Benedictio in natali plurimorum confessorum.
 Benedictio in natali unius uirginis martyris.
 Benedictio in natali cuiuscunque² uirginis.
 Benedictio in natali plurimarum uirginum.
 Benedictio de rege cotidiana.
 Benedictio sponsi et sponse.
 Benedictio in dissolutione sinodi.
 Benedictio post confirmationem.
 Benedictio in ordinatione episcopi.
 /Benedictio in ordinatione presbiteri. [fol. 41.
 Benedictio in tempore belli.

Incipiunt benedictiones in festiuitatibus sanctorum dicendę ab episcopo.

³ **O**Mnipotens trinitas unus et uerus deus. pater et filius et spiritus sanctus. det uobis ueritatem desiderare feliciter. agnoscere ueraciter. diligere sinceriter. *Amen.*

Aequalitatem atque incommutabilitatem suę essentię ita uestris mentibus infigat. ut ab eo nunquam⁴ uos quibuscunque⁵ fantasiis oberrare† permittat. *Amen.*

¹ The words and titles in brackets are interlined by a somewhat later hand, perhaps the same which has supplied the cues of the *Officia* in the margins.

² Altered by erasure from *cuiuscunque*. ³ In margin, *Benedicta sit sancta*.

⁴ Altered by erasure from *numquam*. ⁵ Altered by erasure from *quibuscunque*.

Sicque uos in sua fide et caritate perseuerare concedat . ut per ea postmodum ad sui manifestationem uisionemque interminabilem introducat. *Amen.*

Quod ipse prestare.

BENEDICTIO IN ANNUNTIATIONE SANCTE MARIÆ.

DEus qui cum te non capiunt celi . dignatus es in templo uteri uirginalis includi . ut mater integra haberet . et fructum de spiritu . et incorruptionem de partu . da ecclesie /tuę custodem angelum . qui te filium beatę marię pre- [fol. 41v. dixit esse futurum. *Amen.*

Sanctificetque gregem tuum illa benedictio . quę sine semine humano . redemptorem uirginis formauit in utero. *Amen.*

Et te protegente exultet ecclesia de congregato populo . sicut beata uirgo meruit gloriari de fructu pretioso. *Amen.*

Quod ipse.

BENEDICTIO INUENTIONE SANCTE CRUCIS.

Benedicat uos omnipotens deus . qui per unigeniti sui ihesu christi domini nostri passionem et crucis patibulum . a captiuitate demonica genus redemit humanum. *Amen.*

Concedatque uobis ut cum omnibus sanctis . quę sit eiusdem crucis longitudo . latitudo . sublimitas et profundum . mente deuota comprehendere ualeatis. *Amen.*

Quatinus uosmetipsos abnegando crucemque gestando ita in presentis uite /stadio redemptorem nostrum possitis [fol. 42. sequi . ut ei inter choros angelorum post obitum mereamini semper ascisci. *Amen.*

Quod ipse.

BENEDICTIO. IN UIGILIA SANCTI IOHANNIS BAPTISTE.

DEus qui beatum iohannem baptistam magnum nunciasti per angelum . [maximum] declarasti per uerbum qui clausus in utero reddidit obsequium domino . matrem repleuit gaudio . natus patris linguam soluit a uinculo . cerne placato uultu frequentantem¹ hodie populum ad tanti preconis occursum. *Amen.*

Ascendat uox illius ad aures altissimi . qui maternis uisceribus ante mundi dominum nouit confiteri quam nasci. *Amen.*

Et eo intercedente purgetur hęc plebs a crimine . cuius auctorem lauacri sacra dextera tinxit in fonte. *Amen.*

Quod.

¹ The latter part of this word is written (perhaps by a different hand) over an erasure.

BENEDICTIO. IN DIE NATIUITATIS EIUSDEM PRECURSORIS.

Benedicat uos omnipotens deus . beati /iohannis [fol. 42v. baptistę intercessionem cuius hodie natalitia celebratis . concedatque ut cuius sollempnia colitis . patrocinia sentiat. *Amen.*

Illius obtentu ab omnibus aduersis tueamini . et bonis omnibus perfruamini . qui aduentum redemptoris mundi necdum natus cognouit . matris sterilitatem nascendo abstulit . patris linguam natus absoluit. *Amen.*

Quatinus ipsius agni quem ille digito ostendit . ita uirtutum lanis uestiri et innocentiam ualeatis imitari . ut ei in ęternę patrię felicitate possitis adiungi. *Amen.*

Quod ipse.

BENEDICTIO. IN UIGILIA BEATI LAURENTII LEUITE ET MARTYRIS.¹

Corroborata christe gregem tuum turris fortitudinis . qui beatum laurentium prius armasti pectore . post sermone . ante decorasti professione quam funere. *Amen.*

Infunde circumstantibus² credulitatis spi/ritum . qui [fol. 43. confitenti aderas ne facerent plagę trepidum . pena fessum³ . flamma deuictum. *Amen.*

Et ipso interueniente ac te remunerante illa luce plebs radiet . qua leuita fulsit in carcere . illa fide micet qua ęelos uictor meruit introire. *Amen.*

Quod ipse prestare digneris.

BENEDICTIO. IN UIGILIA SANCTORUM PETRI ET PAULI APOSTOLORUM.

Deus qui in membris ęclesię uelut geminatum lumen quo caueantur tenebrę fecisti petri lacrimas . pauli litteras choruscare . concede huic familię tuę felicia dona suis indefessis petitionibus obtinere. *Amen.*

Atque eam de supernis sedibus placatus inspice . qui ęelos fecisti aperire . petrum in claue . paulum in dogmate. *Amen.*

Et preuiantibus ducibus illuc grex possit accedere . quo peruenerunt ipsi pariter . tam ille pastor per suspendium . quam iste doctor per gladium. *Amen.*

Quod ipse prestare.

¹ This benediction is misplaced, and is marked by a cross in the margin, answering to another on fol. 43v.

² Altered by erasure from *circumstantibus*.

³ First written *festum* : but the word is expunged.

/BENEDICTIO. IN NATALI SANCTORUM APOSTOLORUM PETRI ET PAULI. [fol. 43v.]

Benedicat uos deus qui nos beati petri saluberrima confessione in ecclesiasticę fidei fundauit soliditate. *Amen.*

Et quos beati pauli sanctissima instruxit predicacione .sua tueatur gratissima defensione. *Amen.*

Quatinus petrus clauē .paulus sermone .utrique intercessionē .ad illam uos certent patriam introducere .ad quam illi alter cruce .alter gladio hodierna die peruenere. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO IN DIE.¹

Sanctę trinitatis super uos benedictio descendat gratissima . qui beati leuitę laurentii martyrisque gloriosi festum mente celebratis deuotissima. *Amen.*

Illius mereamini suffragiis fulciri exemploque roborari .qui nec seuitia torquentium frangi .nec immanissima tormentorum /crudelitate a gloriosissima christi confessione potuit [fol. 44. labi. *Amen.*

Et qui eum superato diuerso tormentorum genere cęlestem gloriam feliciter cum triumpho dedit scandere .ipse uobis concedat uigore fidei uitiorum pellere contagia .et cum electis omnibus superindui immarcescibilis glorię corona. *Amen.*

Quod ipse prestare.

BENEDICTIO. IN UIGILIA SANCTĘ MARIE.

Misericordiam uobis et indulgentiam dominus cum diuina tribuat benedictione .simul animę et corporis diurnam prosperitatem beatę marię uirginis intercessionē .cuius assumptionem uos congruo pręuenitis honore. *Amen.*

Cęlesti quoque gaudio uos una cum angelis sancta letificet dei genitrix .uobisque in omnibus succurrat piissima assistens pro salute uestra interuentrix. *Amen.*

Operetur hanc etiam in uobis salutem .quę uirgineo mater /honore dominum genuit angelorum .ut mortis nexibus [fol. 44v. absolutos ad gaudia ęterna uos perducatur in regnum cęlorum. *Amen.*

Quod ipse prestare.

¹ *I.e., in die S. Laurentii.* A cross in the margin refers to fol. 42v for the benediction of the vigil.

BENEDICTIO IN ASSUMPTIONE SANCTE MARIE.

DEus qui per beatę marię uirginis partum genus humanum dignatus est redimere .sua uos dignetur benedictione locupletare. *Amen.*

Eiusque semper et ubique patrocina sentiatis .ex cuius intermerato utero auctorem uitę suscepisse uos fideliter creditis. *Amen.*

Et qui ad eius celebrandam festiuitatem hodierna die deuotimentibus conuenistis .spiritualium gaudiorum et ęternorum premiorum uobiscum munera reportetis. *Amen.*

Quod ipse prestare.

BENEDICTIO. IN PASSIONE SANCTI IOHANNIS BAPTISTE.

DEus qui uos sancti iohannis baptistę concedit¹ sollempnia frequentare .tribuat uobis et eadem deuo/tis [fol. 45. mentibus celebrare . et suę benedictionis dona percipere. *Amen.*

Et qui pro legis eius pęconio carceralibus est retrusus in tenebris .intercessione sua a tenebrosorum operum uos liberet incentiuis. *Amen.*

Et qui pro ueritate quę deus est .caput non est cunctatus amittere .suo interuentu ad caput omnium quod christus est uos faciat peruenire. *Amen.*

Quod ipse prestare.

BENEDICTIO. IN NATIUITATE SANCTE MARIE.

OMnipotens deus sua uos dignetur protectione benedicere . qui hunc diem per natiuitatem beatę marię fecit clarescere. *Amen.*

Et qui per eam filium suum uoluit nasci .eius intercessione ab omni uos faciat aduersitate defendi. *Amen.*

Quo in pęsenti ęuo eius meritis et precibus adiuti .sempiterna ualeatis granter felicitate perfrui. *Amen.*

/Quod ipse.

[fol. 45v.

BENEDICTIO. IN EXALTATIONE SANCTE CRUCIS.

DEus qui redemisti genus humanum per beatę crucis patibulum .ut quod prius erat scelestis ad pęnam .sit conuersis redemptio ad uitam .concede plebi tuę eius saluari presidio .cuius est armata uexillo. *Amen.*

¹ The last two letters of this word are written over an erasure. The space before the next word is rather longer than usual.

Sit ei crux fidei fundamentum . spei suffragium . in aduersis defensio . in prosperis adiumentum. *Amen.*

Perseueretque in hoste uictoria . in ciuitate concordia . in campo custodia . in domo fultura . ut gregem in futuro conseruet incolumem . que nobis agno uincente uersa est in salutem. *Amen.*

Quod ipse prestare.

BENEDICTIO IN III^{ta}. FERIA IEIUNII AUTUMPNALIS.

DEus qui sub antique legis cerimoniis hoc ieiunium ad remedium sanxerat animarum . exaudiat uota ora tionum uestrarum et propter multitudinem miserationum [fol. 46. suarum . indulgentiam uobis cunctarum concedat culparum. *Amen.*

Et qui sub euangelii gratia puerum spiritum mutum ab infantia habentem dignatus est curare . uos ab omni ualitudine spiritualium morborum dignetur sanare. *Amen.*

Et qui hoc genus infirmitatis in nullo dixit posse exire nisi in oratione et ieiunio . ipse reficiat uos sui amoris desiderio . letificetque premiorum eternorum gaudio. *Amen.*

Quod ipse prestare.

BENEDICTIO IN VI^{ta}. FERIA.

DEus qui domum pharisei ingressus mulierem pedes suos lacrimis rigantem et crine capitis tergentem multiplici demone uoluit mundare . corpus et animam uestram atque omnes sensus ab omni impetu diaboli dignetur liberare. *Amen.*

Faciat uos cotidie agere spiritualiter . quod / mulier illa [fol. 46v. tunc semel egit corporaliter . et clementia[†] quam eius prestitit desiderio . uestro prestare dignetur obsequio. *Amen.*

Annuatque uos se multum diligere . ut uelit uobis multa dimittere . qui marie multum dimisit . quia multum illum dilexit. *Amen.*

Quod ipse prestare dignetur.

BENEDICTIO. IN SABBATO.

DEus qui parabolicę loquens arborem fici in uinea retulit plantatam . eique fossuram et stercora utilia a cultore exhibita . sterilitati uestrę penitentię medicamenta . et uirtutum dignetur adhibere nutrimenta. *Amen.*

[Concedatque ut in domo sua floreatis tanquam arbor fructifera . sanetque omnia que in corde sustinetis uulnera . uobisque tempora non deneget prospera. *Amen.*]¹

¹ This clause has been omitted by the original scribe, and is added in the margin by another hand.

Et qui curare dignatus est mulierem quę diuturni temporis spatio inclinata omnino non poterat sursum respicere, quę sursum sunt uos faciat aspicere, et quę deorsum despiciere, illucque adiuuet¹ uos¹ cotidie tendere, unde ipse pro uobis /dignatus fuit descendere. *Amen.* [fol. 47.

Quod.

BENEDICTIO. IN FESTIUITATE SANCTI MICHAELIS
ARCHANGELI.

Multiplici uos dominus benedictione locupletet, qui sollempnitate principis angelorum mundo gaudia infert. *Amen.*

Et qui deuicto hoste antiquo triumphat, suo interuentu molimina eiusdem draconis superare uos faciat. *Amen.*

Quatinus de animabus uestris celestia lucra reportet, et himnidicis angelorum choris perpetua uos exultatione consociet. *Amen.*

Quod ipse.

BENEDICTIO IN VIGILIA OMNIUM SANCTORUM.

Benedicat uobis deus per gloriosam omnium sanctorum intercessionem, dignoque uos ieiunio reuerentię eorum sacram annuat preuenire celebrationem. *Amen.*

Et quorum sub una deuotione festiuam recolitis sollempnitatem, eorum pia conside/ratione uos deus promereri [fol. 47v, faciat suę gratię largitatem. *Amen.*

Sic et continua ipsorum uos in hac uita a peccatis et periculis redimant suffragia, ut etiam in futuro†, cęlestium uirtutum obtineant a deo uos perfrui contubernia.† *Amen.*

Quod ipse.

BENEDICTIO. IN FESTIUITATE OMNIUM SANCTORUM.

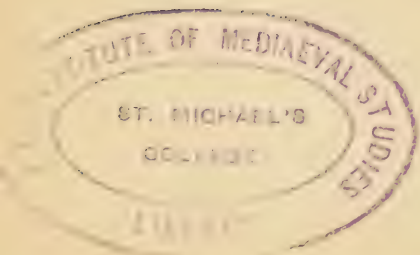
Benedicat uos omnipotens deus per omnium sanctorum gloriosissimam intercessionem, et uestram placidissime dignetur suscipere humillimam deuotionem. *Amen.*

Et quorum in terris corde sincero felicissimum celebratis triumphum, ipsis opitulantis ad eorum in cęlis perduci mereamini desiderabile consortium. *Amen.*

Quatinus terreni contagii maculis emundati, ac uirtutum omnium radiantibus lampadibus exornati, et cęlestibus coniungi decenter agminibus, et ueniente sponso ua/leatis occurrere [fol. 48, cum bonorum operum fulgentibus luminaribus. *Amen.*

Quod ipse.

¹ These words are marked for transposition.



BENEDICTIO. IN FESTIUITATE SANCTI MARTINI.

DEus qui beatum martinum p̄sulem tuum ita p̄destinasti . ut eum tuę gratię perhenniter iuberis astringi . erige uota populi . qui p̄tulisti gloriosa merita confessori. *Amen.*

Proficiat his ad fructum boni operis . quicquid in sacerdote amplectitur pro laude tui nominis. *Amen.*

Et eius intercessione hic populus consequatur ueniam . qui te remunerante felici seruitio peruenit ad palmam. *Amen.*

Quod ipse.

BENEDICTIO. IN VIGILIA . SANCTI ANDREĒ APOSTOLI.

OMnipotens deus sua uos benedictione locupletet . qui beatum andream apostolicę dignitatis p̄conio sullimauit. *Amen.*

Concedatque uobis /ipsum habere intercessorem in [fol. 48v. cęlis . cuius deuote preuenitis diem sollempnitatis in terris. *Amen.*

Ipsius quoque interuentu queatis scandere alta cęlorum . quo processit idem per crucis passionem sequendo dominum magistrum. *Amen.*

Quod ipse.

BENEDICTIO. IN DIE SANCTI ANDREĒ APOSTOLI.

DEus qui beatum andream apostolum per passionem crucis ad sedes euexit ęthereas . ipse uobis tribuat bonorum operum eundem sequi uestigiis. *Amen.*

Et quem peculiarem obtinere meruistis patronum . ad cęleste ipso intercedente ualeatis feliciter pertingere regnum. *Amen.*

Eundemque mereamini uidere in cęlis regnantem . cuius gratulanter celebratis sollempnissimum diem. *Amen.*

Quod.

BENEDICTIO. IN VIGILIA VNIUS APOSTOLI UEL PLURIMORUM.

OMnipotens deus per beati¹ apostoli¹ sui¹ N. inter/ces- [fol. 49. sionem uos benedicat . et uestrorum uota ieiuniorum sibi acceptabilia reddat. *Amen.*

Precibus uestris effectum boni operis adiungat . cunctorum remissionem peccatorum attribuat . et uos fideliter ad sempiterna gaudia peruenire concedat. *Amen.*

¹ Plural terminations for these words are added above the line.

Et quem¹ hodie ieiuniis et elemosinis precibusque intercessorem¹ conuenientes aduocatis . hunc¹ pium¹ auxiliatorem¹ cum omni apostolico agmine in perpetuum habeatis. *Amen.*

Quod ipse.

BENEDICTIO. IN NATALI VNIUS APOSTOLI. UEL
PLURIMORUM.

DEus qui uos in apostolicis tribuit consistere fundamentis . benedicere uos dignetur beati¹ apostoli¹ sui¹ N. intercedentibus meritis. *Amen.*

Defendatque uos a cunctis aduersis apostolicis presidiis . qui uos illius¹ uoluit ornari et muniri exemplis et documentis. *Amen.*

Quo per eius¹ intercessionem perueniatis ad eterne patrię /hereditatem . per cuius¹ doctrinam tenetis fidei integri- [fol. 49v. tatem. *Amen.*

Quod ipse prestare.

BENEDICTIO IN NATALI VNIUS EUANGELISTE.

PRecibus beati N. euangeliste super uos dominus copiam sue benedictionis infundat . et cuncta saluti uestre aduersantia a uobis propitiatus excludat. *Amen.*

Et qui illi concessit predicandi officium . concedat uobis eius in celo semper habere consortium. *Amen.*

Quatinus illius salutaris doctrina eruditi . sic uiuatis in terris ut post hanc uitam creatorem uestrum sine fine laudetis in celis. *Amen.*

Quod.

BENEDICTIO IN NATALI VNIUS MARTYRIS.

BEati martyris sui N. intercessione uos dominus benedicat . et ab omni malo semper defendat. *Amen.*

Extendat in uos dexteram sue propitiationis . qui eum suscepit per supplicia passio/nis. *Amen.* [fol. 50.

Quo eius in celo mereamini habere consortium . cuius deuotis mentibus in terra celebratis triumphum. [*Amen*].²

Quod ipse.

BENEDICTIO IN NATALI PLURIMORUM MARTYRUM.

Benedicat uos dominus beatorum martyrum suorum suffragiis . et liberet ab aduersitatibus cunctis. *Amen.*

¹ Plural terminations for these words are added above the line.

² *Amen* omitted at end of line.

Commendet uos eorum intercessio gloriosa . quorum in conspectu eius est mors pretiosa. *Amen.*

Et sicut illi per diuersa tormentorum genera cęlestis regni sunt sortiti hereditatem . ita uos eorum mereamini consortium per bonorum operum exhibitionem. *Amen.*

Quod.

BENEDICTIO IN NATALI VNIUS CONFESSORIS.

OMnipotens deus det uobis copiam suę benedictionis . qui beatum N. asciuit sibi uirtute confessionis. *Amen.*

Et qui illum fecit coruscare¹ miraculis . uos /exornet [fol. 50v. bonorum operum incrementis. *Amen.*

Quo eius et² exemplis eruditi et intercessione muniti . cuius depositionis³ diem cęlebratis illi possitis in celesti regione adiungi. *Amen.*

Quod ipse.

BENEDICTIO IN NATALI PLURIMORUM CONFESSORUM.

Sanctorum confessorum suorum N. meritis uos dominus annuat benedici . et contra aduersa omnia eorum intercessione muniri. *Amen.*

Eorum uos efficiat suffragio felices . quorum festiuitatis diem celebratis ouantes. *Amen.*

Et qui eorum imitamini exempla . horum interuentu ad cęlestia peruenire possitis promissa. *Amen.*

Quod ipse prestare.

BENEDICTIO IN NATALI VNIVS VIRGINIS.

Benedicat uos dominus qui beatę uirgini N. concessit et decorem uirginitatis et gloriam passionis. *Amen.*

Et cuius opitulatione illa me/ruit et sexus fragilitatem [fol. 51. et persequentium rabiem deuincere . uos possitis et uestrorum corporum illecebras . et antiqui hostis machinamenta superare. *Amen.*

Quo sicut illa sexu fragili uirile nisa est certamen adire . et post certamen de hostibus triumphare . ita uos in hac mortalitate uiuentes ualeatis et antiquum hostem deuincere . et ad regna cęlestia peruenire. *Amen.*

Quod ipse prestare.

¹ The sign of a "rough breathing" is added above the second *e* of *coruscare*.

² *Et* inserted above the line.

³ A later hand has written *translationis* above the line.

BENEDICTIO IN NATALI SANCTARUM VIRGINUM.

DEus qui sacris uirginibus centesimi fructus cęlestia confert premia . uobis meritis sanctę uirginis N. cum superna benedictione diuina conferat gaudia. *Amen.*

Et sicut hęc uirgo domini in pace ęcclesię uirginitatis decore meruit pollere . sic uos in odorem suauitatis deo iugiter /castitatis uigore mereamini redolere. [*Amen.*]¹ [fol. 51v.]

Quatinus et uos salutis ac leticię uestimento dominus induat . simulque cum hac beata uirgine ad cęlestis conuiuii nuptias introducat. *Amen.*

Quod ipse.

BENEDICTIO VNIVS VIRGINIS.

Benedicat uos omnipotens dominus . sanctęque N. interuentu sacris repleat uirtutibus. *Amen.*

Annuatque ut sicut hęc sancta sine sanguinis effusione supernam intrauit patriam . sic uos absque peccatorum lesionę ęternę felicitatis intretis in gloriam. *Amen.*

Ubi et uos agnum ęterni patris contingat intueri filium . cum quo perpes uobis sit beatę uitę requies et gaudium. *Amen.*

Quod ipse.

BENEDICTIO IN NATALI PLURIMARUM VIRGINUM.

Omnipotens dominus intercedentibus sanctis uirginibus suis uos dignetur /benedicere . qui de antiquo hoste [fol. 52.] non solum per uiros . uerum etiam per feminas uoluit triumphare. *Amen.*

Et qui illis uoluit centesimi fructus donum decoremque uirginitatis et agonem martyrii conferre . uos dignetur et uitiorum squaloribus expurgare . et uirtutum lampadibus exornare. *Amen.*

Quatinus uirtutum oleo ita pectorum uestrorum lampades possint repleti . ut cum eis cęlestis sponsi thalamum ualeatis ingredi. *Amen.*

Quod.

BENEDICTIO DE SANCTA TRINITATE.

Omnipotens deus . pater et filius et spiritus sanctus . quem in substantię unitate trinum . et in personarum trinitate unum ueneramini . uos ab omni aduersitate protegat . et sua benedictione perfundat. *Amen.*

¹ *Amen* omitted at end of line.

Ita uos in presentis uite curri/culo in sua fide [fol. 52v. catholica perseuerare concedat. ut celestis regni heredes sibi acceptos effitiat. *Amen.*

Et qui ei coram omnibus uiuentibus fideliter confitemini. cum eo in illa eterna patria sine fine letemini. *Amen.*

Quod ipse.

BENEDICTIO DE SANCTA CRUCE.

DEus qui per crucem passionis sue mundum uoluit redimere. eiusdem sancte crucis munimine mala omnia uobis dignetur expellere. *Amen.*

Sit uobis sancte crucis gloria contra omnes emulos uictoria. et per eius sacram uenerationem. uobis dominus mentis et corporis conferat saluationem. *Amen.*

Mentes uestras ad celestia dignetur subleuare. qui per crucem suam uos uoluit de inferno liberare. et ibi uos faciat post mortem regnare. ubi omnes sancti laudantes deum /non cessant [fol. 53. exultare. *Amen.*

Quod ipse.

BENEDICTIO DE SANCTA MARIA.

Meritis et intercessionibus beate marie uos dominus dignetur benedicere. et ab omni malo defendere. taliterque iuuet uiuere. ut mortem eternam prestat euadere. *Amen.*

Fatiet uos que bona sunt toto corde diligere. et que mala sunt despiciere. et intercedente beata¹ maria nunquam diabolum permittat uos uincere. *Amen.*

Sit uobis gloriose uirginis marie sepius celebrata ueneratio. assidua protectio. et culparum remissio. et ipsa pro uobis dignetur exorare. que sempiternum regem dominum nostrum meruit generare. *Amen.*

Quod ipse.

BENEDICTIO DE REGE.

Omnipotens sempiterne deus. qui omnium iura regum immobiliter /gubernas. benedic² et protege regem [fol. 53v. nostrum. et custodi eum ab omni impedimento emulorum. *Amen.*

Ab omni eum perturbatione libera. et in uere pacis fundamento consolida. *Amen.*

¹ This word is expunged and *sancta* written above the line, perhaps by the original scribe.

² A cross has been added above the line by another hand.

Talique eum benedictione sanctifica . ut post temporalem gloriam te duce ad gaudia perueniat sempiterna. *Amen.*

Quod ipse.

BENEDICTIO SPONSI ET SPONSE.

OMnipotens dominus qui primos parentes nostros adam et eam sua uirtute creauit . suaque benedictione sanctificauit . et in sua societate copulauit . ipse corda et corpora uestra sanctificet et benedicat . atque in¹ societatem uerę dilectionis coniungat. *Amen.*

Quique ad preparandas tobię et sarę nuptias raphaelem angelum misit . ipse a supernis sedibus /angelum suum [fol. 54. sanctum mittat . qui uos in suo sancto seruitio confortet . uiamque iusticię ostendat . et perpetuo ab omni malo defendat. *Amen.*

Et qui unigenitum filium suum dominum nostrum ihesum christum redemptorem mundi uoluit de uirgine nasci . qui sua p̄sentia suoque miraculo nuptias consecrauit . quando aquam in uinum conuertit . ipse nuptiis uestris interesse . uosque dignetur benedicere et sanctificare. *Amen.*

Quod ipse.

BENEDICTIO IN DISSOLUTIONE SINODI.

CHristus dei filius qui est initium et finis . complementum uobis tribuat caritatis. *Amen.*

Et qui nos ad expletionem huius fecit peruenirę concilii . absolutos uos effitiat ab omni contagione delicti. *Amen.*²

Ut ab omni reatu liberiores effecti . absoluti etiam per donum spiritus sancti . felici /reditu uestrarum sedium cubilia [fol. 54v. repetatis illęsi. *Amen.*

× Quod ipse prestare dignetur.

BENEDICTIO POST CONFIRMATIONEM.

Benedicat uobis omnipotens dominus qui cuncta ex nichilo creauit . et uobis in baptismo remissionem omnium peccatorum tribuit. *Amen.*

Quique eundem spiritum sanctum in igneis linguis discipulis suis dedit . ipsius illustratione corda uestra perlustret . atque in suum amorem iugiter accendat. *Amen.*

¹ This word has been inserted above the line by a later hand.

² This *Amen* is written at the end of the line above that in which the clause ends, probably in order to avoid dividing the word *effitiat*.

Quatinus eius dono a cunctis uitiiis emundati . ipsiusque opitulatione ab omnibus aduersitatibus defensi . templum illius effici mereamini. *Amen.*

Quod ipse.

BENEDICTIO IN ORDINATIONE EPISCOPI.

DEus benedictionum omnium largus infusor . conuentui famulorum tuorum benignus adesto . et hunc famulum tuum cui sacramenta pontificatus indidimus /benignus [fol. 55. respice . et respiciendo eum quod nominatur meritis esse perface. *Amen.*

Et quem per manus nostrę impositionem in episcopalis dignitatem ordinis consecramus et ordinamus . hunc fluentia diuini fontis fideliter haurire . et aliis cum multiplici fenore facias ministrare. *Amen.*

Sic ei regendi curam gregis te preueniente et subsequente ministrare et dispensare concedas . quatinus gregem diuini uerbi tutamine ab antiqui hostis defendat formidine . et lupi rabiem diuino deterreat predicamine. *Amen.*

Quod ipse prestare digneris.

BENEDICTIO IN TEMPORE BELLII.

DEus triumphantium uictoria . quem numerosa non uincunt uexilla . populo tuo largire triumphum . quibus sacrum donasti lauacrum . et quem fide ditasti catholica . hunc non /premat iniquitas aliena. *Amen.* [fol. 55v.

Et qui per angelorum preidia israelis protexisti agmina . angelicam plebi tuę opem tribuas . hostiumque illi terga prebeas . nec fidum tibi frangat exercitum ferocitas impudica¹ gentilium. *Amen.*

Et sicut dudum dauid in golia persoluisti triumphanti spolia . et bellicosum mucrone proprio transfigi fecisti a tuo famulo . ita nunc ferocitas gentilium per turbam conteratur humilium. *Amen.*

Quod ipse prestare digneris.

BENEDICTIO PRO ITER AGENTIBUS.

OMnipotens dominus angelum suum de cęlis dirigat . qui uiam famulorum suorum in salutis suę prosperitate disponat. *Amen.*

¹ Apparently originally written as *impudica*.

Iter eorum præcedat et subsequatur. et ab omni eos hostili incursione potentię suę dextera tueatur. *Amen.*

Iusta ipsorum desideria /compleat. uotique compotes [fol. 56. cum alacritate mentis et corporis remeare concedat. *Amen.*

Quod ipse prestare.

BENEDICTIO VNIVS DEFVNCTI.

Benedictionis suę dominus super uos gratissimum infundat ymbrem. uestrarumque precum deuotionem. et peccatorum suscipiat clementer confessionem. *Amen.*

Quatinus miserationis ipsius promerentes absolutionem. anime famuli sui pro cuius excessibus orationum et hostiarum impenditis iuuamen. eterne felicitatis impetretis portionem. *Amen.*

Ut cum dies extremi examinis terribili turbine uniuersum concusserit orbem. ipsum pro quo nunc deuote interuenitis. cęlestis cernatis cateruę participem. et cum sanctis omnibus deum uidentes facie ad faciem. promissam immarcessibilis glorię feliciter /percipiatis hereditatem. *Amen.* [fol. 56v.

Quod ipse.

BENEDICTIO PRO DEFUNCTA FEMINA.

Aurem suam precibus uestris uiuorum simul et mortuorum dominator deus propitiatus accommodet. et quas deuote illi pro defuncta famula sua N. preces effunditis. sibi acceptabiles placatus efficiat. *Amen.*

Uobis uniuersa antequam de seculo migretis debita miseratus indulgeat. animamque famulę suę iam rebus humanis exemptam de infernalibus tartari cruciatibus clementer eripiat. et suorum consortio sanctorum in cęlis coronandam adiungi præcipiat. *Amen.*

Indignationem suam a uobis procul remoueat. clementiam suam uobis ineffabilem exhibeat. ut et digni apud eum intercessores inueniamini. et in omni petitione uestra ab eo libenter exaudiri mereamini. [*Amen.*]¹

/Quod ipse.

[fol. 57.

BENEDICTIO PRO OMNIBUS FIDELIBUS DEFUNCTIS.

Deus apud quem electorum animę absoluto corporis onere summa felicitate lætantur. ipse gratuitam uobis gratiam suam dignanter infundat. ut pro defunctis quorum deuote

¹ *Amen* omitted at end of line.

memoriam agitis. fideles ante eum interuentores esse ualeatis.
Amen.

Dona clementię suę uobis augmentando multiplicet. ut et pro uestris fiducialiter illi supplicare delictis. et pro fidelibus in illa ęterna uita iam constitutis. efficaciter interuenire possitis.
Amen.

Quo ipso opitulante. et fidelium omnium atque uestrorum pariter indulgentiam peccatorum ab eo feliciter impetretis. et in tremendo illo futuri examinis iudicio. cum electis portionem in celo sine fine possideatis. *Amen.*

Quod ipse.

BENEDICTIO QUANDO DEDICATUR ęCCLESIA.

Benedicat et custodiat uos omnipotens deus. [fol. 57v. domumque hanc suę diuinitatis p̄sentia illustrare atque suę pietatis oculos super eam die ac nocte dignetur aperire.
Amen.

Concedatque propitius ut omnes qui ad dedicationem huius basilicę deuota mente conuenistis. intercedentibus sanctis in quorum honore¹ eam dedicamus. uobiscum hinc ueniam peccatorum uestrorum reportare ualeatis. *Amen.*

Quatinus eorum interuentu. ipsi templum sancti spiritus in quo sancta deus trinitas iugiter habitare dignetur efficiamini. et post huius uite labentis excursus. ad gaudia ęterna feliciter peruenire mereamini. *Amen.*

Quod ipse prestare.

BENEDICTIO IN ANNIUERSARIA ęCCLESIE DEDICATIONE.

Deus fons et origo benedictionis. uos in hac domo congregatos /pro anniuersario festo suę dedicationis. omni [fol. 58. repleat intellectu sacre eruditionis. *Amen.*

Custodiat in uobis fidei integritatem. spei longanimitatem. perseuerantem usque in finem cum sancta patientia caritatem.
Amen.

Preces uestras hic et ubique exaudiat. delicta deleat hostes amoueat². et per hęc festa anniuersaria ad continua supernę ęcclesię perducatur sollempnia. *Amen.*

Quod ipse prestare.

¹ Apparently first written *honorem*, but the last letter has been erased.

² Written *ammoueat*, but the first *m* is expunged.

QUALITER CONCILIUM AGATUR PROUINCIALE PRIMA SECUNDA
ET TERCIA DIE.

SAncta sinodus bis in anno decreuit habere concilia . unum estate . aliud tempore autumnii . Quisquis autem clericorum ad hæc non uenerit absque necessitatis causa . anno integro non presumat missam celebrare . Prima die et secunda et tertia hora conuenienti . quando /episcopo uel eius uicario uisum [fol. 58v. fuerit . omnes sequantur cruces cum letania . et ingrediantur synodum eiectis omnibus ab ecclesia . obseratisque foribus cunctis . Tunc ad unam ianuam per quam sacerdotes ingredi debeant . hostiarii stent . et sella ponatur in medio . et supra eam sacrę reliquię et plenarium cum stola ponatur . Deinde conuenientes omnes presbiteri intersint . et secundum ordinationis suę tempus re[si]deant.¹ Post hos ingrediuntur diaconi probabiles quos ordo poposcerit interesse . Exinde introducantur laici bonę conuersationis uel qui electione coniugali interesse meruerint . Tunc ingrediatur episcopus si uoluerit uel necessitas exegerit . Et si non aderit episcopus . eius uicarius eadem faciat . *Tunc dicat diaconus *Orate* Deinde *Erigite uos.* Tunc episcopus uersus ad /orientem . mediocri uoce dicat [Dominus uobiscum.]² [fol. 59.*

Oratio.

DEus humilium uisitor . qui nos fraterna dilectione consolaris . prętende societati nostrę gratiam tuam : ut per eos in quibus habitas . tuum in nobis sentiamus aduentum . Per dominum .

Tunc procedens diaconus cum subdiacono . thuribulo et ceroferariis duobus . episcopo benedicente legat euangelium . Secundum lucam . In illo tempore . Designauit ihesus et alios septuaginta duos . usque dignus est enim operarius mercede sua .

Hymnus. Veni creator .

Oratio.

Assumus sancte spiritus assumus . peccati quidem immanitate detenti . sed in nomine tuo specialiter congregati . Veni ad nos : et dignare illabi cordibus nostris . doce nos quid agamus . quo gradiamur ; Ostende qualiter tibi in omnibus³ placeamus : quidque efficere /ualeamus . Esto solus et suggestor . et [fol. 59v. effector iudiciorum nostrorum . qui solus cum deo patre et eius filio nomen possides gloriosum . Non nos patiaris perturbatores esse iusticię . qui summę ueritatis diligis equitatem . ut in sinistrum nos non ignorantia trahat . non fauor inflectat . non acceptio

¹ The syllable in brackets is added above the line.

² Later hand.

³ A word has been erased here, the erasure being covered with a series of curved lines.

muneris uel personę corrumpat . sed iunge nos tibi solius gratię tuę dono . ut simus in te unum . et in nullo deuiemus a uero . quatinus in nomine tuo collecti sic in cunctis teneamus cum moderatione pietatis iustitiam . ut et hic in nullo a te nostra dissentiat sententia . et in futuro pro bene¹ gestis¹ consequamur præmia sempiterna . prestante te qui solus cum deo patre eiusque filio uiuis et regnas et dominaris deus . Per omnia secula seculorum. *Amen.*

Deinde cunctis in /ordine cum silentio sedentibus . episcopus [fol. 60. uel si uoluerit diaconus alloquatur concilium cum exortatione huiusmodi.

Exortatio.

ECce sanctissimi sacerdotes et² fratres premissis deo precibus fraternitatem uestram cum pia exortatione conuenio . et per diuinum nomen obtestor . ut ea quę a nobis de deo et sacris ordinibus uel sanctis moribus uobis fuerint dicta cum summa reuerentia suscipiatis . et cum omni pietate intendatis . Quod si forsitan aliquis nostrum aliter quam dicta fuerint senserit . sine aliquo scrupulo contentionis in nostrum omnium collationem ea de quibus ipse dubitauerit conferenda reducat . qualiter deo mediante aut doceri possit³ aut doceat . Deinde simili uos obtestatione coniuro . ut nullus uestrum in iudicando . aut personam accipiat . aut /quolibet fauore uel munere [fol. 60v. pulsatus a ueritate discedat . sed cum tanta pietate quicquid cętui nostro se iudicandum intulerit retractate⁴ ut nec discordans contentio ad subuersionem iusticię inter nos locum inueniat . nec item in requirenda equitate uigor nostri ordinis uel sollicitudo tepescat .

Post hanc exortationem quisquis clericorum uelit . conferat querelam . Et admonendi sunt ut nullus ad synodum ueniat nisi ieiunus . uel inde secedat antequam generalis secessio adueniat . Et sic synodus primę diei soluator . Secunda die similiter ut prima ingrediantur synodum cum plena processione . Et dum steterit in loco suo episcopus uel eius uicarius . dicat diaconus . Orate . Deinde . Erigite uos . Tunc episcopus uersus ad orientem . mediocri uoce dicat . Dominus uobiscum . R̄ . Et cum spiritutuo . Oremus ?

/Oratio.

[fol. 61.

DEus qui nobis famulis tuis presentię tuę signa manifestas . mitte super nos spiritum caritatis : ut in aduentu fratrum conseruorumque nostrorum . gratia nobis tuę largitatis augeatur . Per.

¹ These two words have been connected by a later hand.

² This word is added above the line.

³ Originally *possint*, but the *n* is expunged.

⁴ The last two letters are written over an erasure.

Postea legatur euangelium secundum lucam.

In illo. Conuocatis ihesus duodecim apostolis. Usque euangelizantes et curantes ubique.

Tunc omnes laici egrediantur et legatur a diacono omelia sancti gregorii a uersu. Messis quidem multa. usque patres minime esse recognoscunt. Deinde si clerici non habeant querelam. laici intromittantur. illis etiam audientibus lectio recitetur niceni concilii. iudici¹ non nisi ieiuni leges et iudicia discernant. Quisquis ex laicis habet querelam. iudicibus proferat. Et synodus secunde diei sic soluatur. De tertia die. Tercia die similiter ut prima ingrediantur synodum cum plena processione. Et dum steterit in loco suo episcopus uel uicarius. diaconus dicat. Orate. Deinde. Erigite uos. /Tunc episcopus² ad orientem mediocri uoce dicat. [fol. 6iv. Dominus uobiscum. Et cum spiritu tuo.

Oratio.

Protege domine quesumus nos famulos tuos subsidiis mentis et corporis: et spiritualibus enutriens alimentis. propitius redde securos ab hostibus uniuersis. Per dominum.

Post hoc legatur euangelium. secundum matheum.

IN illo. Misit ihesus duodecim discipulos. precipiens eis et dicens. In uiam gentium ne abieritis. Usque et simplices sicut columbe.

Deinde si que sint questiones uel querele conferantur. Postea uero episcopus moneat clerum et doceat populum. atque in fine predicationis remissionem peccatorum faciat. Deinde diaconus alta uoce imponat. Te deum laudamus. Interim canente populo Kyrie eleison. Finita ea laude dicat diaconus hanc antiphonam. In uiam pacis. cum psalmo. Benedictus dominus deus israel. Finita antiphona³ diaconus alta uoce. Humiliate uos /ad [fol. 62. benedictionem. R. Deo gratias.

Benedictio.

Christus filius dei qui est initium et finis. complementum uobis tribuat caritatis. Amen.

Et qui nos ad expletionem huius fecit peruenire concilii. absolutos uos efficiat ab omni contagione delicti. Amen.

Ut ab omni reatu liberiores effecti. absoluti etiam per donum spiritus sancti. felici reditu uestrarum cubilia sedium repetatis illesi. Amen.

Quod ipse prestare dignetur. Benedictio dei.

Tunc dicat diaconus. Ite in pace. Et respondent omnes. In nomine domini. Et synodus tertia die sic soluatur.

¹ Corrected by adding *ces* above line, in black. But the last syllable of the word is not expunged.

² *Uersus* added (in black) above line.

³ *dicat* added (in black) above line.

[DE CLERICO FACIENDO.]

Prefatio ad clericum faciendum.

O Remus dilectissimi fratres dominum nostrum ihesum christum pro hoc¹ famulo¹ suo¹ N. qui ad deponendam¹ comam¹ capitis¹ sui¹ pro eius amore et /exemplo beati petri [fol. 62v. apostoli festinat¹. ut donet ei¹ spiritum sanctum .qui habitum religionis in eo¹ perpetue conseruet .et a mundi impedimento uel seculari desiderio cor¹ eius¹ defendat . ut sicut imutatur¹ in uultu¹. ita manu dextera sua ei¹ uirtutem perfectionis et boni operis tribuat incrementum .et abiecta omni cecitate humana spirituales illi¹ oculos aperiat . et lumen ei¹ eterne gratie concedat. Qui cum patre et eodem spiritu sancto uiuit et regnat deus. Per omnia.

Benedictio.²

A Desto domine supplicationibus nostris .et hunc¹ famulum¹ tuum¹ N. benedicere dignare .cui¹ in sancto nomine tuo signum sacre religionis imponimus . ut te largiente et deuotus¹ in ecclesia tua persistere .et uitam percipere mereatur¹ eternam. Per dominum.

³*Dum tondes eum: dices antiphonam.* Tu es domine qui restitues hereditatem meam michi. | *Psalmus.* Conserua [fol. 63. me domine. *Ant.* Hic accipiet benedictionem a domino et misericordiam a deo salutari suo. *Ps.* Domini est terra.

Psalmus cum gloria .et repetatur antiphona. Sequitur oratio.

O Mnipotens sempiterne deus ihesu christe propitiare peccatis nostris . ut ab omni seruitute secularis habitus hunc¹ famulum¹ tuum¹ N. dum ignominiam huius deponit¹ mundi⁴ eruere et seruare digneris . ut tua semper gratia perfruatur¹ . et sicut similitudinem coronę tuę eum¹ gestare facimus in capite: sic tuam uirtutem et hereditatem subsequi mereatur¹ in corde. Qui cum deo patre.

Alia.

PResta quesumus omnipotens deus: ut famulus¹ tuus¹ cuius¹ hodie capitis¹ comam¹ pro diuino amore deponimus . in tua dilectione perpetuo maneat¹ . et cum¹ sine macula in sempiternum custodias. Per.

¹ Plural forms indicated above these words.

² In margin, by a later hand: *Dominus uobiscum. Oremus.*

³ In margin, by a later hand: *Accipe personam sancti petri.*

⁴ Transposition marks indicate that *mundi* should precede *deponit*.

Oratio ad barbam tundendam.^{†1}

DEus cuius prouidentia omnis creatura incrementis adulta congaudet. respice propitius super hunc² famulum² [fol. 63v. tuum² N. iuuenilis etatis decore letantem². et florem primi temporis attendendo clemens adesto. ut in omnibus tue protectionis munitus² auxilio. et quo longiore prouectus². celestem benedictionem percipiat². et presentis uite subsidiis gaudeat² et eterne. Per.

Dum tondes eum dices antiphonam. Sicut ros hermon qui descendit in syon sic descendat super te dei benedictio. *Ps.* Ecce quam bonum. *Sequitur oratio.*

OMnipotens sempiterne deus benedic hunc² famulum² tuum² N. qui tibi primitias sue offert² iuuentutis. Effunde domine super eum² benedictionem tuam. ut in caput² barbamque² eius² transeat. sicut unguentum quod descendit in barbam aaron. ut in eadem benedictione in uia mandatorum tuorum ambulet². et cum eadem ad supremam senectutem perueniat.² Per dominum.

/QUALITER ORDINANDI SUNT PSALMISTE. HOSTIARI. [fol. 64. LECTORES. EXORCISTE. ACCOLITI. SUBDIACONI. DIACONI. SACERDOTES.

Mensis primi. quarti. septimi³. et decimi. sabbatorum die. in xii. lectionibus in ecclesia ubi tunc episcopus missam celebrat. Postquam antiphonam ad introitum dixerint⁴. archidiaconus sine casula procedens et nomina eorum qui ordinandi sunt pre manibus habens humiliter respicit in episcopum. et eum his uerbis alloquitur.

Postulat hec sancta ecclesia reuerende pater hos uiros ordinibus aptos consecrari sibi a uestra paternitate.

Responsio episcopi. Uide ut natura. scientia et moribus tales per te introducantur. immo tales per nos in domo domini ordinentur persone. per quas diabolus procul pellatur. /et [fol. 64v. clerus deo nostro multiplicetur.

Archidiaconus. Quantum ad humanum spectat examen. natura. scientia et moribus digni habentur. et probi cooperatores effici in his deo uolente possunt.

¹ In margin, by a later hand: *Dominus uobiscum. Oremus dilectissimi.*

² Plural forms indicated above these words.

³ *Et septimi* written after *septimi*, but expunged.

⁴ An erasure of one entire line and part of two other lines occurs here. A mark at the beginning of the erasure refers to the upper margin, where a later hand has written *Dictis orationibus usque dum benedicite cantatur missa celebrata.* On the outer margin, opposite the end of the erasure, another hand, perhaps a little later than the last, has written *post kyrieleyson. et Gloria in excelsis quando ibi dicitur.*

Tunc annuntiet pontifex uel cui ipse preceperit in ecclesia publice dicens.

AUxiliante domino¹ et saluatore nostro ihesu christo presentes fratres nostri in sacrum ordinem electi sunt a nobis et clericis huic sanctę sedi famulantibus . alii ad officium presbiterii . alii ad officium diaconii . uel subdiaconii . quidam uero ad cęteros ecclesiasticos gradus. Proinde admonemus et postulamus tam uos clericos quam cęterum populum ut pro nobis et pro illis puro corde et sincera mente apud diuinam clementiam intercedere dignemini . quatinus nos dignos /faciat pro illis exaudiri . [fol. 65. et eos unumquenque in suo ordine eligere et consecrare per manus nostras dignetur. Si quis autem habet aliquid contra hos uiros . pro deo et propter deum cum fidutia exeat et dicat. Ueruntamen memor sit communionis suę.

Deinde uero pontifex super tapetia et qui sacrandi sunt super pauimentum prosternantur. At tunc agatur letania et inter alia dicatur.

Ut fratres nostros ad sacrum ordinem electos in uera religione conseruare digneris . te rogamus audi nos.

*Hac expleta electi ascendant ad sedem pontificis per nomina uocati ab archidiacono et benedicat eos ad quod uocati sunt.*²

Psalmistę id est cantores possunt absque presentia episcopi . sola iussione presbiteri officium suscipere cantandi . dante illis presbitero uel potius episcopo an/tiphonarium in manus . ac dicente. [fol. 65v.

UIdete³ ut quod ore cantatis³ corde credatis³ . et quod corde creditis³ operibus probetis.³

⁴*Ordinatio hostiariorum.*⁵ *Cum ordinantur postquam ab archidiacono instructi fuerint qualiter in dono dei debeant conuersari . ad suggestionem archidiaconi tradat eis episcopus clauis ecclesie de altari dicens.*

Sic agite³ . quasi reddituri³ deo rationem pro his rebus quę istis⁶ clauibus includuntur.

¹ Altered by later hand to *deo*.

² An erasure of about half a line occurs here. In the margin is written *Sicut in sequentibus ordinatum est*.

³ Singular terminations are indicated above these words.

⁴ In margin, by later hand: *Finito igitur ymno! dicat episcopus Oremus! et diaconus. Flectamus genua. Dictaque oratione! statim legatur lectio prima et cantetur gradale. Dicta autem secunda oratione cum genuflexione ut supra! ante lectionem pronunciet archidiaconus uel cui iniunctum fuerit. Accedant qui ordinandi sunt ostiarii . uocans singulos nominatim ad titulos suos. Sicque de singulis ordinibus per singulas orationes.*

⁵ The *h* has been erased.

⁶ There is an erasure of about half a line between *quę* and *clauibus* . *istis* being written, by another hand, over the last portion of it.

Et tradat eis archidiaconus hostium¹ ecclesie.²

Prefatio hostiariorum.¹

DEum patrem omnipotentem fratres karissimi suppliciter deprecemur. ut hos³ famulos³ suos³ quorum³ nomina³ hic recitantur³ N. benedicere dignetur. quos³ in officium hostiariorum¹ eligere/ dignatus est. ut sit eis³ fidelissima cura⁴ [fol. 66. diebus ac noctibus ad distinctionem horarum certarum. ad inuocandum nomen domini. Qui uiuit et regnat.

Benedictio eorundem. Oremus. *Et diaconus.* Flectamus genua. *Sequitur.* Leuate.

Domine sancte pater omnipotens eterne deus benedicere⁵ dignare hos³ famulos³ tuos³ in officium hostiariorum. ut inter ianitores ecclesie¹ pareant³ tuo obsequio. et inter electos tuos partem tue mereantur³ habere mercedis. Per.

⁶*Ordinatio lectorum.* *Lectores cum ordinantur faciat de illis uerbum episcopus ad plebem. indicans eorum fidem ac uitam atque ingenium. Postea tradat eis lectionarium in quo lecturi sunt dicens.*

Accipite³ et estote³ uerbi dei relatores³. habituri³ si fideliter et utiliter /impleueritis³ officium uestrum³ partem cum [fol. 66v. his qui uerbum dei ministrauerunt.

Prefatio lectorum.

Oremus dilectissimi deum omnipotentem ut super hos³ famulos suos³ quorum³ nomina³ hic recitantur³ N. quos³ in ordinem lectorum dignatur assumere. benedictionem suam clementer effundat. quatinus distincte legant³ que in ecclesia legenda sunt. et eadem operibus impleant³. Prestante domino nostro ihesu christo qui uiuit.

Benedictio eorum. Oremus. *Et diaconus.* Flectamus genua. *Sequitur.* Leuate.

Oratio.

Domine sancte pater omnipotens eterne deus benedicere⁵ dignare hos³ famulos³ tuos³ in officium lectorum. ut assi-

¹ The *h* has been erased.

² In margin, by later hand: *Per hoc ostium traditur tibi ministerium ut sis ianitor templi habeasque potestatem recipiendi bonos et abiciendi indignos. per christum dominum nostrum.* (Plural forms are given above the line.)

³ Singular forms indicated above these words.

⁴ *In domo dei* added at end of line by later hand.

⁵ A cross added above line by later hand.

⁶ In margin, by later hand: *Legatur secunda lectio et cantetur gradale. Sequitur tertia oratio ut supra. et uocantur lectores.*

duitate lectionum distincti³ atque ornat³ earum¹ modulis spirituali deuotione gratiam resonent³ ecclesie. Per dominum nostrum.²

/Ordinatio exorcistarum. Exorcistę cum ordinantur [fol. 67. accipiant de manu episcopi libellum id est officialem in quo scripti sunt exorcismi. dicente episcopo.

Accipite³ et comendate³ memorię. et habete³ potestatem imponendi manus super inerguminos. siue baptizatos. siue catecuminos.

Prefatio exorcistarum.

DEum patrem omnipotentem fratres karissimi suppliciter deprecemur. ut hos³ famulos³ suos³ quorum³ nomina³ hic recitantur³ N. benedicere⁴ dignetur in officium exorcistarum. ut sint³ spirituales³ medici³ ad abitiendos demones de corporibus ob[s]essis⁵ cum omni nequitia eorum multiformi. Prestante domino nostro.

Benedictio eorum. Oremus. Et diaconus. Flectamus genua. Sequitur. Leuate.

Domine sancte pater omnipotens eterne /deus [fol. 67v. benedicere⁴ dignare hos³ famulos³ tuos³ in officium exorcistarum. ut per impositionem manuum et oris officium eos³ eligere digneris. ut potestatem et imperium habeant³ spirituum immundorum ad coercendum et probabiles³ sint³ medici³ ecclesie. gratia curationum et uirtute confirmati.³ Per.

⁶Ordinatio acolitorum. Accoliti cum ordinantur primum ab episcopo doceantur qualiter in officio suo agere debeant. et accipiant ceroferarium cum cereo dicente episcopo.

Accipite³ ceroferarium cum cereo. ut sciatis³ uos³ ad incendenda luminaria ecclesie mancipari.

Deinde accipiant urceolum uacuum ab episcopo dicente.

Accipite³ urceolum ad suggerendum uinum et aquam in eucaristiam sanguinis christi.

¹ An erasure of about three letters at the beginning of a line.

² In margin, by later hand: *Sequitur lectio iii. cum gradali. Deinde oratio iiii. ut supra. et vocantur exorcistę.*

³ Singular forms indicated above these words.

⁴ A cross added above the line by later hand.

⁵ The first s inserted above the line.

⁶ In margin, by later hand: *Sequitur lectio iiii^a. cum gradali. Deinde oratio v^a ut supra. et vocantur acoliti.*

/Prefatio accolitorum.¹

[fol. 68.

DEum patrem omnipotentem fratres karissimi suppliciter deprecemur . ut hos² famulos² suos² benedicere dignetur in officium accolitorum². quorum² nomina² hic recitantur² N. quatinus lumen uisibile manibus præferentes². lumen quoque spirituale moribus prebeant². adiuuante domino nostro ihesu christo . qui cum.

Benedictio eorundem. Oremus. *Et diaconus.* Flectamus genua. *Sequitur.* Leuate.

Oratio.

Domine sancte pater omnipotens eterne deus . qui ad moysen et aaron locutus es ut accenderentur lucernę in tabernaculo testimonii . benedicere³ et sanctificare³ dignare hos² famulos² tuos² N. ut sint² accoliti². in ecclesia tua. Per.

Alia oratio.

Omnipotens sempiternus deus fons lucis et /origo [fol. 68v. ueritatis⁴. qui per ihesum christum filium tuum lumen uerum mundum illuminasti. eiusque passionis mysterio redemisti . benedicere³ dignare hos² famulos² tuos² quos² in officium accolitorum consecramus . poscentes clementiam⁵ tuam ut eorum² mentes² et lumine scientię illustres . et pietatis tuę rore irriges :¹ ut ita perceptum ministerium te auxiliante peragant². quatinus ad eternam remunerationem peruenire mereantur.² Per eundem.

Alia.

Domine sancte pater omnipotens eterne deus . qui per christum ihesum filium tuum in hunc mundum lumen claritatis misisti . quemque ut mortis nostrę antiquum aboleres cyrographum . gloriosissimo crucis uexillo affigi uoluisti et pati . et per apostolos in hoc seculo lumen gratię spiritualis misisti . benedicere³ hos² famulos² /tuos² dignare in officium [fol. 69. accolitorum . ut ad accendendum ecclesię tuę lumen . et ad suggerendum uinum et aquam ad conficiendum sanguinem filii tui in offerendo eucharistiam sanctis altaribus tuis fideliter subministrent.² Accende domine mentes² eorum² et corda² ad amorem gratię tuę . ut illuminati² uultu splendoris tui fideliter tibi in ecclesia deseruiant.² Per eundem.

¹ This heading is written also at the bottom of the previous page, but is there expunged.

² Singular forms indicated above these words.

³ A cross added above the line.

⁴ In margin, by later hand : *uel bonitatis*.

⁵ An erasure here of about six letters.

¹*Ordinatio subdiaconorum. Subdiaconi cum ordinantur quia manus impositionem non accipiunt. patenam de manu episcopi accipiant uacuum. et calicem uacuum² dicente episcopo.*

U Idete cuius mynisterium uobis³ traditur. et ideo si usque nunc fuistis³ tardi³ ad ecclesiam. amodo debetis³ esse assidui.³ Si usque nunc somnolenti³ / amodo uigiles.³ Si usque nunc ebriosi³ / amodo sobrii.³ Si usque / nunc fuistis aliquo [fol. 69v. uitio polluti³. amodo puri³ debetis³ esse et casti.³ Ideo uos³ moneo. ut uos³ ita exhibeatis³. ut deo placere possitis.³

⁴*Postea uero accipiant ab archidiacono urceolum cum aqua manili⁵ ac manutergio.⁶*

Prefatio eorum.

O Remus deum ac dominum nostrum fratres karissimi. ut super hos³ famulos³ suos³ quorum³ nomina³ hic recitantur³ N. quos³ ad subdiaconatus officium uocare dignatus est. infundat benedictionem suam et gratiam suam. ut in conspectu suo fideliter seruientes³. predestinata sanctis suis premia consequantur³ Prestante domino nostro.

Benedictio eorundem. Oremus. Et diaconus. Flectamus genua. Sequitur. Leuate.

D Omine sancte pater omnipotens eterne deus. benedicere⁷ dignare hos³ famulos³ tuos³ quos³ ad subdiaconatus officium / eligere dignatus es. ut eos³ in sacrario tuo sancto strenuos³ [fol. 70. sollicitosque³ celestis militie instituas ministros³. ut sanctis altaribus fideliter subministrent³. et requiescat super eos³ spiritus sapientie et intellectus. spiritus consilii et fortitudinis. spiritus scientie et pietatis. et reple eos³ spiritu timoris tui. ut eos³ ministerio diuino conformes⁸. ut obediētes³ facto atque dicto parentes³. tuam gratiam consequantur.³ Per.

¹ In margin, by later hand: *Sequitur lectio v^a. cum benedicite. Deinde oratio vi^a. sine Flectamus. et vocantur subdiaconi.*

² Erasures here, at the end of one line and the beginning of the next, each of about four letters.

³ Singular forms are indicated above these words.

⁴ In margin, by a fourteenth century hand: *Accipe manipulum per quam^t intelligitur fructus bonorum operum et implete ministerium uestrum. potens est enim deus ut augeat uobis gratiam.* A still later hand adds: *In nomine patris et filii et spiritus sancti. amen. et cetera.*

⁵ The *a* of *manili* is written above the space left by an erasure.

⁶ In margin, by a later hand: *Et detur eis manipulus.*

⁷ A cross added above the line.

⁸ A later hand has inserted *in* before *ministerio*, and altered *conformes* to *confirmes*.

¹*Ordinatio diaconorum. Cum ordinantur. solus episcopus qui eos benedicit. manum super capita eorum ponat². quia non ad sacerdotium sed ad ministerium consecrantur.³*

Prefatio eorum.

O Remus dilectissimi deum patrem omnipotentem. ut super hos⁴ famulos⁴ suos⁴ quorum⁴ nomina⁴ hic recitantur⁴ N. quos⁴ in sacrum ordinem dignatur assumere. benedictionis suę gratiam clementer /effundat. eisque⁴ donum consecrationis [fol. 70v. indulgeat. per quod eos⁴ ad præmia æterna perducatur. Qui uiuit.

Benedictio. Oremus. Et diaconus. Flectamus genua. Sequitur. Leuate.

EXaudi domine preces nostras. et super hos⁴ famulos⁴ tuos⁴ spiritum tuę benedictionis⁵ emitte. ut celesti munere ditati⁴. et tuę gratiam maiestatis possint⁴ acquirere. et bene uiuendi aliis exemplum prebere. Per dominum nostrum ihesum christum filium tuum qui tecum uiuit et regnat deus in unitate eiusdem spiritus sancti. Per omnia secula seculorum. Amen.

Dominus uobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gratias agamus domino deo nostro.

Dignum et iustum est.

Prefatio.

Usque æterne deus. Honorum dator. ordinumque distributor et officiorum dispositor. qui in te manens /innouas [fol. 71. omnia. et cuncta disponis. per uerbum. uirtutem. sapientiamque tuam ihesum christum filium tuum dominum nostrum sempiterna prouidentia preparans. et in singulis⁶ quibusque temporibus aptanda dispensans.⁷ Cuius corpus. ecclesiam uidelicet tuam celestium gratiarum uarietate distinctam⁸ suorumque conexam distinctione membrorum. per legem mirabilem totius compaginis unitam. in augmentum templi tui crescere dilatarique largiris. sacri muneris seruitutem trinis gradibus ministrorum nomini tuo militare constituens. electis ab initio leui filiis. qui in

¹ In margin, by a later hand: *Sequitur epistola cum gradali. et vocantur diaconi.*

² In margin, by a fourteenth century hand, is added *dicens. Accipe spiritum sanctum.*

³ In margin (by the same hand as the last addition?), is added *Hic fiet letania secundum aliquos et cetera.*

⁴ Singular forms indicated above these words.

⁵ A cross added above the line.

⁶ The *n* of *singulis* is added above the line: the *in* before it is under-scored, possibly for omission.

⁷ The second *n* of *dispensans* is added above the line.

⁸ The *n* of *distinctam* is added above the line.

mysticis operationibus domus tuę fidelibus excubiis permanentes. hereditatem benedictionis¹ eterne. sorte perpetua possiderent. Super hos² quoque famulos² tuos² quesumus domine³ placatus intende: quos² tuis sacrariis seruituros² in [fol. 71v. officium diaconii suppliciter dedicamus. Et nos quidem tanquam homines diuini sensus et summe rationis ignari: horum² uitam quantum possumus estimamus. Te autem domine ea que nobis sunt ignota non transeunt: et occulta non fallunt. Tu cognitor es secretorum. tu scrutator es cordium. tu illorum² uitam celesti poteris examinare iudicio: qui semper preuales et commissa purgare. et ea que sunt agenda concedere. Emitte in eos² quesumus domine spiritum sanctum: quo in opus ministerii fideliter exequendi. septiformis tuę gratię munere roborentur.² Abundet in eis² totius forma uirtutis: auctoritas modesta: pudor constans: innocentie puritas: et spiritualis obseruatio discipline. In moribus eorum² precepta tua fulgeant: ut in illorum² castitatis / exemplo imitationem sancta plebs adquirat: et bonum [fol. 72. conscientię testimonium proferentes². in christo firmi² et stabiles² perseuerent²: dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur.² Per.⁴

Quando episcopus diacono stolam imponit. dicat.

ACcipe stolam tuam. imple ministerium tuum: potens est enim deus ut augeat tibi gratiam. qui uiuit.

Tunc stola leue eius circumdata det euangelium dicens.

ACcipe⁵ potestatem legendi euangelium in ecclesia dei: tam pro uiuis quam pro defunctis in nomine domini. Amen.

Commune uotum. communis oratio prosequatur. ut hi² totius ecclesię prece qui in diaconatus ministerium preparantur² leuitica benedictione et spirituali conuersatione prefulgentes². gratia sanctificationis eluceant.² Per eum qui uiuit.⁶

/Benedictio. Oremus.

[fol. 72v.

Domine sancte pater. spei. fidei. gratię. profectuumque munerator. qui celestibus et terrenis mysteriis ubique dispositis. per omnia elementa uirtutis tuę diffundis effectum. hos² quoque famulos² tuos² propitius digneris aspicere: ut tuis obsequiis coadunati². sanctis altaribus ministri² puri² accrescant².

¹ A cross added above the line.

² Singular forms indicated above these words.

³ *Ut* has been written here. but expunged, apparently by the original scribe.

⁴ Musical notation indicating inflections appears at various points in this preface.

⁵ Plural form indicated above this word.

⁶ The last two words are written over an erasure, which extends beyond them. The words erased seem to have occupied about half a line.



et indulgentia puriores¹. eorum gradu quos apostoli tui in septenario numero beato stephano duce atque preiuro sanctoque spiritu auctore elegerunt. digni¹ existant¹: et uirtutibus uniuersis quibus tibi seruire oportet. instructi complaceant.¹ Per.²

Ordinatio presbiterorum. Parati autem electi sint qui presbiteri ordinandi sunt. more diaconi cum orario. et sic presen[ten]tur³ episcopo. Ille uero coram se inclinatis imponat manum super capita singulorum. et omnes presbiteri qui [assunt pariter [fol. 73. cum eo⁴. et ille dicat orationem super eos.

Prefatio.

OREMUS dilectissimi fratres deum patrem omnipotentem. ut super hos¹ famulos¹ suos¹ quorum¹ nomina¹ hic recitantur¹ N̄. quos¹ ad presbiterii munus elegit. dona celestia multiplicet. Per dominum nostrum ihesum christum filium suum qui cum eo uiuit et regnat. in unitate spiritus sancti deus per omnia secula seculorum.

Oremus. *Et diaconus.* Flectamus genua. *Sequitur.* Leuate.

Consecratio.

EXAUDI nos quesumus domine deus noster: et super hos¹ famulos¹ tuos¹ benedictionem⁵ sancti spiritus et gratie sacerdotalis effunde uirtutem. ut quos¹ tue pietatis aspectibus offerimus consecrandos¹. perpetuam tui muneris largitatem consequantur.¹ Per dominum. Per omnia secula seculorum. Amen.

Dominus uobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gratias agamus /domino deo nostro.

[fol. 73v.

Dignum et iustum est.

¹ Singular forms indicated above these words.

² In the margin, by a later hand, is added:—

Missa in consecratione diaconi.

Ad preces nostras. Oratio.

Suscipe quesumus domine. Secreta.

Hanc igitur oblationem. Infra.

Benedicat te deus. Benedictio.

Presta quesumus domine. Post communionem.

And (perhaps by another hand):—*Post euangelium ante dominus uobiscum et oblationem¹ uocantur qui ordinandi sunt presbiteri.*

³ The letters in brackets are added above the line, in black.

⁴ In margin, by a fourteenth century hand: *Accipe spiritum sanctum et cetera. Veni creator spiritus et cetera.*

⁵ A cross added above the line.

*Prefatio.*¹

Quæternæ deus. Honorum auctor. et distributor omnium dignitatum: per quem cuncta proficiunt: per quem uniuersa firmantur: amplificatis semper in melius naturæ rationalis incrementis. per ordinem congrua ratione dispositum. Vnde et sacerdotales gradus atque officia leuitarum sacramentis mysticis instituta creuerunt: ut cum pontifices summos regendis populis præfecisses: ad eorum societatis et operis adiumentum. sequentis ordinis uiros et secundæ dignitatis eligeres. Sic in heremo per septuaginta uirorum prudentium mentes. moysi spiritum propagasti: quibus ille usus adiutoribus in populo. innumerabiles multitudines facile gubernabat. Sic in eleazarum et ythamar filios aaron. paternæ plenitudinis abundantiam transfu/disti: ut ad hostias salutare et frequentioris [fol. 74. officii sacramenta. ministerium sufficeret sacerdotum. Hac prouidentia domine apostolis filii tui doctores fidei comites addidisti: quibus illi orbem totum secundis predicationibus impleuerunt. Quapropter infirmitati nostræ domine quesumus hæc adiumenta largire: qui quanto fragiliores sumus. tanto his pluribus indigemus. Da quesumus omnipotens pater in hos² famulos² tuos² presbiterii dignitatem: et innoua in uisceribus eorum² spiritum ueritatis et sanctitatis: ut acceptum a te deus secundi meriti munus obtineant²: censuramque morum exemplo suæ conuersationis insinuent.² Sint² probi² cooperatores² ordinis nostri: et eluceat in eis² totius forma iusticiæ: ut bonam rationem dispensationis sibi creditæ reddaturi². æternæ beatitudinis præmia consequantur.² Per eundem. In unitate eiusdem.

]Hic reflectat orarium super humerum dextrum dicens [fol. 74v. ad eum.

Accipe iugum domini. Iugum enim domini suaue est: et onus eius leue.

Quando casulam illi imponit.

Accipe uestem sacerdotalem: per quam caritas intelligitur. Potens est enim deus ut augeat tibi caritatem: et opus perfectum. Qui uiuit.

Prefatio ad consummandum presbiterum.

Sit nobis fratres communis oratio: ut hi² qui in adiutorium et utilitatem uestre salutis eliguntur². presbiterii benedictionem diuini muneris indulgentia consequantur². et gratia

¹ The inflections of the preface are marked by musical notation.

² Singular forms indicated above these words.

sancti spiritus sacerdotalia dona priuilegio uirtutum ne impares¹ loco honoris deprehendantur¹ obtineant.¹ Per eum qui uiuit.

Benedictio. Oremus:'

DEus sanctificationum omnium auctor: cuius uera consecratio . cuius plena benedictio est: tu domine super hos¹ famulos¹ tuos¹ quos¹ /presbiterii honore dedicamus. [fol. 75. munus tuę benedictionis infunde: ut grauitate actuum et censura uiuendi semper probent¹ se esse seniores¹. his instituti¹ disciplinis quas tyto et timotheo paulus exposuit: ut in lege tua die ac nocte omnipotens² meditantes¹. quod legerint¹ credant¹. quod crediderint¹ doceant¹. quod docuerint¹ imitentur.¹ Iusticiam . constantiam . misericordiam . fortitudinem . in se ostendant¹ . et quod exemplo prębuerint¹ admonitione confirment: ¹ ut purum et immaculatum ministerii sui donum custodiant¹ . et per obsequium plebis tuę panem et uinum in corpus et sanguinem filii tui immaculata benedictione transforment¹: et inuiolabili karitate in uirum perfectum . in mensuram ętatis plenitudinis christi . in die iusti et ęterni iudicii . conscientia pura . fide non ficta . spiritu sancto pleni appareant.¹ Per eundem.³

/Expletis benedictionibus faciat episcopus crucem in [fol. 75v. manus singulorum de oleo et crismate dicens⁴ orationem.

Consecrare⁵ et sanctificare⁵ digneris quesumus domine manus istas . per istam⁶ unctionem . et nostram benedictionem . ut quecu[m]que⁷ consecrauerint consecrentur . et quecumque benedixerint benedicantur et sanctificentur . Per christum dominum nostrum.

Deinde patenam cum oblatis et calicem cum uino det singulis dicens ad eos lenta uoce.

Accipite¹ potestatem offerre sacrificium deo . missamque celebrare: tam pro uiuis . quam et pro defunctis . in nomine domini.⁸

Sequitur ultima benedictio.

Benedictio⁵ dei patris et⁵ filii et⁵ spiritus sancti descendat super uos¹ . ut sitis¹ benedicti¹ in ordinem sacerdotalem . offerentes¹ placabiles hostias pro peccatis atque offensionibus populi . omnipotenti deo . cui est honor et /gloria in secula [fol. 76. seculorum. Amen.

¹ Singular forms are indicated above these words.

² *deus* added here above line.

³ In margin (later hand), *Bened.*

⁴ In margin, by a fourteenth century hand, is added *tunc sedendo.*

⁵ Crosses are added above the line.

⁶ *Sanctam* added in margin by a later hand.

⁷ *m* is added above the line by a later hand.

⁸ A later hand has added *nostrī ihesu christi . amen.*

Pax domini sit semper uobiscum.¹

*Et osculetur singulos . et omnes qui ordinati sunt oblationes deferant ad manus episcopi.*²

[DE CONSECRATIONE EPISCOPI.]

Decretum quod clerus et populus firmare debet de electo episcopo.

UENERANDO sanctę cantuariensis ecclesie metropolitano N. clerus et populus ecclesie . ill . debitam subiectionem . Vestre paternitati est cognitum quantum temporis est ex quo accedentibus uariis euentibus ecclesia . ill . suo sit uiduata pastore ac destituta rectore . quod non solum ad nostrum uerum et ad uestrum ac omnis huius dioceseos detrimentum pertinere dinoscitur³ . cum totius prouincię sollicitudinem metropolitano constet esse commissam . Propterea elegimus illius ecclesię presbiterum nomine . ill . nobis sufficientissime cognitum . natalibus et moribus nobilem . apostolica et ecclesiastica disciplina imbutum . fide catho/licum . natura prudentem . docilem . [fol. 76v. patientem . moribus temperatum . uita castum . sobrium . humilem . affabilem . misericordem . litteratum . in lege dei instructum . in scripturarum sensibus cautum . in dogmatibus ecclesiasticis⁴ exercitatum . et secundum scripturarum tramitem traditionemque orthodoxorum et canonum ac decretorum sedis apostolicę presulum constitutiones . sano sensu ecclesiasticas regulas intelligentem . sanoque sermone docentem atque seruantem . amplectentem eum qui secundum doctrinam est fidelem sermonem . et cum modestia corripientem eos qui resistunt . et qui sanę doctrine aduersantur eis resistere et redarguere preualentem . hospitablem . modestum . suę domui bene prepositum . non neophitum . habentem testimonium bonum . in gradibus singulis secundum traditionem ecclesiasticam ministrantem . ad omne opus / bonum et ad satisfactionem omni poscenti [fol. 77.

¹ At this point a mark refers to the lower margin of the preceding page, where a fourteenth century hand has written :—*Hoc facto dicat singulis Pax tecum et respondeant singuli Et cum spiritu tuo et osculetur singulis† dicendo Ora pro me frater quo facto per singulos . episcopus conuersus ad populum dicat Dominus uobiscum cantando . chorus respondeat et cum spiritu tuo et episcopus conuersus ad altare dicat Oremus et cantetur offerenda . Qua cantata et oblatis a singulis hostiis . peragatur missa usque ad orationem post communionem et tunc episcopus manum super capita singulorum ponat demittendo eis casulus dicens Accipe spiritum sanctum . quorum remiseras peccata . remittuntur eis . Et quorum retinueris . retenta sunt . et post finita missa . abscedant . et lotis manibus in sacrario . uestibus sacris se exuant .*

² In margin, later hand: *Missa in consecratione presbiteri . Exaudi quesumus domine . Benedictio . Benedictionum omnium .*

³ A letter erased between the *i* and *n* of this word.

⁴ *in* written here, but expunged.

rationem de ea quę in illo est spe paratum. Quem nobis quantocius petimus ordinari pontificem . quatinus auctore domino regulariter nobis preesse ualeat et prodesse . et nos sub eius regimine salubriter militare possimus . quia integritas presidentium salus est subditorum. Et ubi est incolumitas obediētię : ibi sana est forma doctrine. Ut autem omnium nostrum uota in hanc electionem conuenire noscatis : huic decreto canonico promptissima uoluntate . singuli manibus propriis roborantes subscripsimus.

Incipit examinatio ordinandi episcopi quę est agenda die dominica antequam missa celebretur.

ANtiqua sanctorum patrum institutio docet et precipit . ut is qui ad ordinem episcopatus eligitur . maxime ut legimus in canone cartaginiensi . antea /dili- [fol. 77v. gentissime examinetur cum omni caritate de fide sanctę trinitatis . et interrogetur de diuersis causis uel moribus quę huic regimini congruunt . et necessaria sunt retinere . secundum apostoli dictum . manus nemini cito imposueris . et ut etiam his qui ordinandus est¹ antea erudiatur qualiter sub hoc regimine constitutum oporteat conuersari in ecclesia dei . ut irreprehensibiles sint etiam qui ordinationis ei manus imponunt. Eadem auctoritate et precepto interrogamus te² dilectissime² frater² caritate sincera . si omnem prudentiam tuam² quantum tua² capax est natura . diuinę scripturę sensibus accommodare uolueris.²

Respondeat. Ita toto corde uolo in omnibus obedire et consentire.

Interrogatio. Vis² ea quę ex diuinis scripturis intelligis² . plebem² cui² ordinandus² es² et uerbis docere /et exem- [fol. 78. plis ?

Respondeat. Uolo.

Interrogatio. Vis² mores tuos² ab omni malo temperare . et quantum potueris² domino adiuuante ad omne bonum commutare ?

Responsio. Uolo.

Interrogatio. Vis² castitatem et sobrietatem cum dei auxilio custodire et docere ?

Responsio. Uolo.

Interrogatio. Vis² semper diuinis negotiis esse mancipatus² . et a terrenis negotiis uel lucris turpibus esse alienus² . quantum humana fragilitas te² consenserit posse ?

Responsio. Uolo.

¹ This word seems to be written over an erasure.

² Plural forms are indicated above these words.

Interrogatio. Vis¹ humilitatem et patientiam in temetipso¹ custodire . et alios similiter docere ?

Responsio. Volo.

Interrogatio. Vis¹ traditiones² orthodoxorum patrum ac decretales sanctę et apostolicę sedis constitutiones ueneranter suscipere . docere atque seruare ?

Responsio. Uolo.

Interrogatio. Vis¹ sanctę dorobernensi ęcclesię fidem et subiectionem per omnia /exhibere ? [fol. 78v.

Responsio. Uolo. *Hic exigatur professio.*

Interrogatio. Vis¹ pauperibus et peregrinis omnibusque indigentibus esse propter nomen domini affabilis¹ et misericors¹ ?

Responsio. Uolo.

Tunc dicatur ei. Hęc omnia et cetera bona tribuat tibi dominus . et custodiat te atque corroboret in omni bono.

Et respondeant omnes. Amen.

Interrogatio. Credis¹ secundum intelligentiam tuam¹ et capacitatem sensus tui¹ . sanctam trinitatem . patrem et filium et spiritum sanctum unum deum omnipotentem . totamque in trinitate deitatem coessentialem et consubstantialem . coeternam et coomnipotentem . unius uoluntatis . potestatis . et maiestatis . creatorem omnium creaturarum . a quo omnia . per quem omnia . in quo omnia quę sunt in cęlo et in terra uisibilia et inuisibilia et spiritualia ?

Responsio. Assentio et ita credo.

Credis singu/lam quamque in sancta trinitate personam . [fol. 79. unum uerum deum . plenum et perfectum ?

Responsio. Credo.

Interrogatio. Credis ipsum filium dei . uerbum dei ęternaliter natum de patre . consubstantialem . coomnipotentem . et coęqualem per omnia patri in diuinitate . temporaliter natum de spiritu sancto et maria semper uirgine cum anima rationali . duas habentem natiuitates . unam ex patre ęternam . alteram ex matre temporalem . deum uerum et hominem uerum . proprium in utraque natura . atque perfectum . non adoptiuum . nec phantasticum . unicum et unum filium dei in duabus naturis sed unius personę singularitate . impassibilem et immortalem in diuinitate . sed in humanitate pro nobis et pro salute nostra passum uera carnis passione et sepultum . ac resurgentem a mortuis tercia die uera carnis resurrectione . die quadragesimo post resurrectionem . carne qua resurrexit et anima ascendisse in cęlum . /et [fol. 79v. sedere ad dexteram dei patris inde uenturum iudicare uiuos et mortuos . et redditurum unicuique secundum opera sua siue bona fuerint siue mala ?

¹ Plural forms indicated above these words.

² An erasure of two or three letters before this word.

Responsio. Assentio et per omnia credo.

Interrogatio. Credis etiam spiritum sanctum plenum et perfectum uerumque deum a patre et filio procedentem. coęqualem et coessentialem. coomnipotentem et coęternum per omnia patri et filio?

Responsio. Credo.

Interrogatio. Credis hanc sanctam trinitatem non tres deos sed unum deum omnipotentem. ęternum. inuisibilem. et incommutabilem?

Responsio. Credo.

Interrogatio. Credis sanctam catholicam et apostolicam unam esse ueram ęcclesiam. in qua unum datur baptisma et uera omnium remissio peccatorum?

Responsio. Credo.

Interrogatio. Anathematizas /etiam omnem heresim. [fol. 80. extollentem se aduersus hanc sanctam ęcclesiam catholicam?

Responsio. Anathematizo.

Interrogatio. Credis etiam ueram resurrectionem eiusdem carnis quam nunc gestas. et uitam ęternam?

Responsio. Credo.

Interrogatio. Credis etiam noui et ueteris testamenti. legis et prophetarum et apostolorum unum esse auctorem deum ac dominum omnipotentem?

Responsio. Credo.

Et dicatur ei. Hec tibi¹ fides augeatur a domino et² ueram et ęternam beatitudinem dilectissime frater¹ in christo.

Respondeant omnes amen.

Ita examinatus¹ et pleniter instructus¹. cum consensu clericorum. laicorum. ac conuentu totius prouincię episcoporum maximeque metropolitani auctoritate aut presentia ordinetur³ in nomine domini.

Qualiter ordinetur. Episcopus cum ordinatur. primo progreditur /domnus metropolitanus cum cuncto clero. ad ęcclesiam ubi [fol. 80v. ipsam uult fieri ordinationem. Veniens autem ante altare mox ut uoluerit indicat primo cantorum. et statim cantor leuat antiphonam ad introitum.

Ant. Benedixit te hodie deus. *Ps.* Deus deorum dominus. *Cumque finierint introitum non dicant kyrriel. sed dominus metropolitanus incipiat.* Gloria in excelsis deo. hoc finito dicat. Pax uobis. *Deinde orationem hanc.*

¹ Plural forms indicated above these words.

² The *et* has been expunged, and *ad* written above it.

³ MS. originally *ordinetur*: but the first *e* is expunged. The plural form is indicated above the line.

Oremus.

A Desto supplicationibus nostris omnipotens deus: ut quod humilitatis nostrę gerendum est mysterio .tuę uirtutis impleatur effectu. Per.

Post hæc legitur lectio epistole beati pauli apostoli ad titum. Karissime!

Si quis episcopatum desiderat: bonum opus desiderat. *Post autem gradale. Immola deo sacrificium. Interim autem innuit dominus metropolitanus archidiacono .et ipse descendens uadit extra chorum [ubi e[x]pectat¹ qui ordinandus est et accipiens [fol. 81. uestimentum induit eum. Et finito gradali dominus metropolitanus ascendit ad altare. Et archidiaconus adducit electum ad altare ubi dominus metropolitanus stat. Et inclinat se ipse electus ad terram. Et dicit dominus metropolitanus.*

Clerus et plebs de ciuitate illa cum adiacentibus parrochiis suis rogat sibi episcopum consecrari. Nunc autem a piissimo domino nostro N. anglorum rege consentiente clero et populo electus est uenerabilis frater noster N. in hoc opus. Oremus itaque pro eo . ut deus et dominus noster ihesus christus tribuat ei cathedram episcopalem ad regendam ecclesiam suam et plebem uniuersam.

Et tunc scola incipiat letaniam² et inter alia dicat.

UT fratrem³ nostrum³ N. electum³ pontificem³ in uera religione conseruare digneris . te rogamus audi nos.

[Episcopi uero interim prosternant se super stramenta [fol. 81v. coram altare. Et ordinandus humilius post pontifices usque dum dicatur . Agnus dei. Finita⁴ autem letania eleuat eum dominus metropolitanus . et ponit caput⁵ eius super altare. Et duo episcopi ponant et teneant euangelium super uerticem eius. Reliqui ergo omnes qui assunt episcopi manus super caput⁵ eius ponant. Et dominus metropolitanus infundens benedictionem super eum dicit lenta uoce.

Oremus dilectissimi nobis ut huic³ uiro³ N. ad utilitatem ecclesię prouehendo . benignitas omnipotentis dei gratię suę tribuat largitatem. Per dominum nostrum ihesum christum filium suum qui cum eo et spiritu sancto uiuit et regnat deus . per omnia secula seculorum amen.

¹ The *x* is added above the line, in black.

² A litany for the consecration of a bishop is placed later, fol. 110.

³ Plural forms indicated above these words.

⁴ In margin, by a somewhat later hand, is the addition (noted): *Veni creator spiritus.*

⁵ The last letter is written in black over an erasure.

Oremus. *Et diaconus.* Flectamus genua. *Idem.* Leuate. *Sequitur benedictio.*

Propitiare domine supplicationibus nostris: /et inclinato [fol. 82. super hunc¹ famulum¹ tuum¹ N. cornu gratiæ sacerdotalis. benedictionis tuę in eum¹ infunde² uirtutem. Per dominum nostrum. Per omnia secula seculorum. Amen.

Dominus uobiscum.

Et cum.

Sursum corda.

Gratias agamus domino.

*Prefatio.*³

Uere dignum et iustum est. equum et salutare. Nos tibi semper et ubique gratias agere. domine sancte. pater omnipotens. eterne deus honorum omnium. deus omnium dignitatum que glorię tuę sacris famulantur ordinibus. Deus qui moysen famulum suum⁴ secreti familiaris affatu. inter cętera cęlestis documenta culturę. de habitu quoque indumenti sacerdotalis instituens. electum aaron mystico amictu uestiri inter sacra iussisti: ut intelligentię sensum de exemplis priorum caperet secutura posteritas: ne eruditio doctrine tuę ulli deesset cętati: cum et apud ueteres reuerentiam /ipsa significa- [fol. 82v. tionum species obtineret. et apud nos certiora essent experimenta rerum quam enigmata figurarum. Illius namque sacerdotii anterioris habitus nostrę mentis ornatus est: et pontificalem gloriam non iam nobis honor commendat uestium: sed splendor animarum: quia et illa que tunc carnalibus blandiebantur obtutibus ea potius que in ipsis erant intelligenda poscebat.† Proinde huic¹ famulo¹ tuo¹ N. quem ad summi sacerdotii ministerium elegisti. hanc quesumus domine gratiam largiaris: ut quicquid illa uelamina in fulgore auri. in nitore gemmarum. in multimodi operis uarietate signabant. hoc in eius moribus actibusque clarescat. Comple domine in sacerdote tuo misterii tui summam: et ornamentis totius glorificationis instructum. eum cęlestis unguenti rore sanctifica. *Hic effundatur oleum super caput eius in modum crucis.*

/Hoc domine copiose in eius¹ caput¹ influat. hoc in oris [fol. 83. eius¹ subiecta decurrat. hoc in totius corporis extrema descendat. ut tui spiritus uirtus et interiora eius¹ repleat. et exteriora eius¹ circumtegat.⁵ Abundet in eo¹ constantia fidei. puritas dilectionis.

¹ Plural forms are indicated above these words.

² Corrected by another hand to *effunde*.

³ Musical notation occurs at some points of this preface.

⁴ Corrected by another hand to *tuum*.

⁵ Altered by erasure from *circumtegat*.

sinceritas pacis. Sint speciosi munere tuo pedes eius¹ ad euangelizandum pacem. ad euangelizandum bona tua. Da ei¹ domine ministerium reconciliationis in uerbis. in factis et uirtutibus et signis et prodigiis. Sit sermo eius¹ et prædicatio non in persuasibilibus humanę sapientię uerbis. sed in ostensione spiritus et uirtutis. Da ei¹ domine clauces regni cęlorum. utatur¹ nec glorietur¹ potestate quam tribuis in edificationem et non in destructionem. Quodcumque ligauerit¹ super terram sit ligatum et in cęlis. et quodcumque soluerit¹ super terram sit solutum et in cęlis. Quorum detinuerit¹ pec/cata [fol. 83v. detenta sint. et quorum dimiserit tu dimittas. Qui benedixerit ei sit benedictus. et qui maledixerit ei maledictionibus repleatur. Sit fidelis seruus et prudens. quem constituas domine super familiam tuam. ut det illi cibum² in tempore necessario. et exhibeat omnem hominem perfectum. Sit sollicitudine impiger. sit spiritu feruens. Oderit superbiam. diligat ueritatem. nec eam unquam deserat aut lassitudine aut timore superatus. Non ponat lucem tenebras. nec tenebras lucem. Non dicat bonum malum. nec malum bonum. Tribuas ei domine cathedram pontificalem. ad regendam ecclesiam tuam et plebem uniuersam. Sis ei auctoritas. sis ei firmitas. sis ei potestas. Multiplices super eum benedictionem et gratiam tuam. ut ad exorandam misericordiam tuam. /tuo [fol. 84. semper munere idoneus¹. tua gratia possit esse deuotus.¹ Per dominum nostrum.

Item alia.

PAter sancte omnipotens deus. qui per dominum nostrum ihesum christum ab initio cuncta creasti. et postmodum in fine temporum secundum pollicitationem quam abraham patriarcha noster acceperat. ecclesiam quoque sanctorum congregatione fundasti. ordinatis rebus per quas legibus a te datis disciplinę religio regeretur. presta ut hic³ famulus¹ tuus¹ sit¹ ministeriis cunctisque fideliter gerendis officiis dignus¹. ut antiquitus instituta sacramentorum possit¹ mysteria celebrare. Per te in summum ad quod assumitur¹ sacerdotium consecretur.¹ Sit super eundem¹ benedictio tua. licet manu nostra sit porrecta. Precipe domine huic¹ pascere oues tuas. ac tribue ut in commisso gregis custodiam sollicitus¹ pastor¹ inuigilet.¹ Spiritus huic¹ sanctus /tuus cęlestium karismatum diuisor [fol. 84v. assistat. ut sicut ille electus gentium doctor instituit. sit¹ iusticia non indigens¹. benignitate pollens¹. hospitalitate diffusus.¹ Seruet¹ in exortationibus alacritatem. in persecutionibus fidem.

¹ Plural forms indicated above these words.

² The *i* is written over an erasure.

³ The *c*, omitted by the original scribe, is added by a later hand above the line, the plural form also being written above the word.

in caritate patientiam . in ueritate constantiam . in heresibus ac uiciis omnibus odium sciat¹ . in emulationibus nesciat.¹ in iudiciis gratiosum¹ esse sinas . et gratum¹ esse concedas . Postremo omnia a te largiter discat¹ . quę salubriter tuos doceat.¹ Sacerdotium ipsum opus esse existimet¹ . non dignitatem . Proficiant ei¹ honoris augmenta . etiam ad incrementa meritorum . ut per hęc sicut apud nos nunc asciscitur¹ in sacerdotium . ita apud te postea asciscatur¹ in regnum . Per dominum .

Benedictio de septiformi spiritu.

Spiritus sanctus septiformis ueniat /super te¹ et uirtus [fol. 85. altissimi sine peccato custodiat te¹ . et omnis benedictio quę in scripturis sanctis scripta est super te¹ ueniat . Confirmet te deus pater . et filius et spiritus sanctus . ut habeas uitam ęternam et uiuas in secula seculorum . Amen .

Consecratio manuum episcopi ab archiepiscopo . oleo sancto et crismate.

Unguuntur manus istę et sanctificentur . et in te deo deorum ordinentur . Unguo has manus oleo sanctificato et crismate unctionis purificato . sicut unxit moyses uerbo oris sui manus sancti aaron germani sui . et sicut unxit spiritus sanctus per suos flatus manus sanctorum apostolorum . ita unguuntur manus istę et sanctificentur et consecrentur . ut in omnibus sint perfectę . in nomine tuo pater . filiique tui . atque ęterni spiritus sancti . qui es unus ac summus deus omnium uiuorum et mortuorum manens in secula seculorum .

/Hic mittatur crisma super caput eius. [fol. 85v.

Vnguatur¹ et consecretur¹ caput¹ tuum¹ cęlesti benedictione² in ordinem pontificalem . in nomine patris² et filii² et spiritus² sancti . Amen . Pax tibi . *Responsio.* Et cum spiritu . *Hic imponatur capiti¹ eius¹ mitra.¹*

Benedictio anuli.¹

Sanctifica² quesumus domine anulum¹ istum¹ . ut famulus¹ tuus¹ N. gestator¹ illius¹ quem¹ in ordinem episcopalem electum¹ sacrauimus . fide sit¹ plenus¹ . operatione sincerus¹ . in reuelandis atque claudendis sacris mysteriis salubri semper consideratione discretus.¹ Per dominum .

¹ Plural forms are indicated above these words.

² A cross added above the line.

Cum datur¹ anulus.¹

A Ccipe¹ anulum¹ discretionis et honoris . fidei signum . ut que signanda sunt signes¹ . et que aperienda sunt prodas¹ . que liganda sunt liges¹ . que soluenda sunt soluas¹ . atque credentibus per fidem baptismatis . lapsis et penitentibus per ministerium /reconciliationis ianuas regni celestis aperias¹ . cunctis [fol. 86. uero de thesauro dominico noua et uetera proferas¹ . ad eternam salutem omnibus consolatio factus¹ gratia domini nostri ihesu christi . qui cum patre et spiritu sancto uiuit et regnat deus per omnia secula seculorum. Amen.

Benedictio baculi.¹

SUstentator humane inbecillitatis² deus benedic³ baculum¹ istum¹ . et quod in eo¹ exterius designatur . interius in moribus famuli¹ tui¹ N. tue propitiationis clementia operetur. Per.

Cum datur baculus.

A Ccipe¹ baculum¹ pastoralis officii . et sis¹ in corrigendis uitiiis pie seuiens¹ . iudicium sine ira tenens¹ . cum iratus¹ fueris¹ misericordie reminiscens.¹

Postea dominus metropolitanus ut incepit missam peragat. Electus autem iuxta prescriptum ordinem /consecra- [fol. 86v. tus¹ : inclin¹ se ad pedes eius gratias referendo. Quem duo ex [co]episcopis⁴ per manus adducentes† in locum ubi uoluerit¹ missam celebret.¹ Cum ad sedem episcopii sui consecratus¹ episcopus¹ uenerit¹ . priusquam in cathedra ponatur¹ . ab aliquo episcopo cui a metropolitano iniunctum fuerit . hec oratio ante ipsam cathedram dicatur.

DEus honorum omnium . deus omnium dignitatum que glorie tue sacris famulantur ordinibus huic famulo tuo N. quem apostolice sedis presulem et primatem sacerdotum ecclesie tue doctorem dedisti . et ad summi sacerdotii ministerium elegisti . hanc quesumus domine gratiam largiaris . ut cathedram pontificalem ad regendam ecclesiam tuam et plebem uniuersam ascendat. Per.

Hic mittatur in cathedram episcopalem . et hec oratio dicatur.

¹ Plural forms indicated above these words.

² Altered to *inbecillitatis*.

³ A cross added above the line.

⁴ The letters in brackets are written above the line, but apparently by the original hand.

/Omnipotens pater sancte . deus eterne . tu omnem [fol. 87. ordinem dignatus es in celestibus sedibus ordinare . in celo domine in eternum permanet uerbum tuum . ubi angelos et archangelos suo tibi ordine mancipasti . et in ueteris testamenti priuilegio moysen et aaron in sacerdotibus tuis . et samuel inter eos qui inuocant nomen tuum . patriarchas et prophetas ad consulendum populo tuo ordinasti . in nouo per filium tuum ihesum christum apostolos sanctos et precipue apostolum petrum in cathedram honoris uniuerse ecclesie preposuisti . et mathiam eiusdem consortem in apostolatum atque cathedram honoris enumerasti . et in numerum sanctorum omnium apostolorum euocasti . quesumus pro tua immensa¹ misericordia in nostris temporibus da tuam gratiam fratri nostro N. ad instar sanctorum apostolorum tuorum . sedentium in cathedra honoris et dignitatis . ut in conspectu maiestatis tue dignus /honore [fol. 87v. appareat. Per dominum.

Oratio.

Domine ihesu christe tu prelegisti apostolos tuos ut doctrina sua nobis preessent . tu etiam uice apostolorum hunc episcopum doctrinam docere et benedicere et erudire digneris . ut immaculatam ui[t]am² et illesam conseruet . qui cum patre et spiritu sancto uiuis³ et regnas deus . per omnia seculorum⁴ secula . Amen.

Benedictio eiusdem episcopi.

Populus te honoret . adiuuet te deus . quicquid petieris prestat tibi dominus cum honore . cum castitate . cum scientia . cum largitate . cum caritate . cum humilitate . Dignus sis . iustus sis . humilis sis . Sincerus sis . apostolus christi sis . Accipe benedictionem et apostolatum qui permaneant in die ista et in die futura . Angeli sint ad dexteram tuam et ad sinistram tuam . ecclesia sit mater tua . Sit deus pater tuus . sint angeli amici tui . Sint apostoli fratres tui . et apostolatus tui gradum custodiant . /Confirmet te deus in iusticia . in sanctitate . in ecclesia [fol. 88. sancta . Angeli recipiant te . et pax tecum inseparabilis . per redemptorem dominum nostrum iesum christum . qui cum patre et spiritu sancto uiuit et regnat in secula seculorum Amen.

¹ Altered to *immensa*.

² The *t* is added above the line, perhaps by a later hand.

³ Originally written *uiuit*, but corrected, apparently by the original scribe.

⁴ These words are marked for transposition, apparently by the rubricator.

INCIPIIT BENEDICTIO MONACHORUM.

Ducto in ecclesiam conuerso dicatur ab omnibus Psalmus. Miserere mei deus. Quo dicto faciat professionem diu desideratam.

EGo frater N. presbyter. uel diaconus. promitto stabilitatem meam et conuersionem morum meorum ad obedientiam secundum regulam sancti benedicti coram deo et sanctis eius. in hoc monasterio quod est constructum in honorem sancti N. in presentia domni N. archiepiscopi.

Postea dicat tercio. Suscipe me domine secundum eloquium. Quod repetatur ab omnibus. Kyrie eleyson. Pater noster. Et ne nos inducas. Ps. De profundis. Saluum fac seruum tuum. Mitte ei domine auxilium. Nichil proficiat inimicus in eo. Esto ei domine turris fortitudinis. Domine exaudi orationem. Dominus uobiscum.

Oratio.

DEus indulgentiæ pater qui seueritatem tuę distric- [fol. 88v. tionis temperans indulsisti. ne filius portaret iniquitatem patris. et qui mira dispensatione etiam malis bene utens tuę dilectionis gratiam per eos frequenter operaris. quesumus clementiam tuam: ut huic¹ famulo¹ tuo¹ N. non obsistat quod habitum religionis per nos tanta ac tali re indignos accipit¹. sed ministerium quod exterius per nos exhibetur. interius per donum sancti spiritus exsequaris. Per dominum. eiusdem.

Alia.

DEus qui per coæternum filium tuum cuncta creasti. quique mundum peccatis inueteratum per mysterium sanctę incarnationis eius renouare dignatus es: te suppliciter exoramus. ut eiusdem domini nostri gratia super hunc¹ famulum¹ tuum¹ N. abrenuntiationem seculi profitentem¹ clementer respicere dignetur. per quam in spiritu suę mentis renouatus¹. ueterem cum suis actibus hominem exuat¹. et nouum qui /secundum [fol. 89. deum creatus est induere mereatur. Per eundem.

Alia.

Domine ihesu christe que es uia sine qua nemo uenit ad patrem. quesumus clementiam tuam: ut hunc¹ famulum¹ tuum¹ N. a carnalibus desideriis abstractum¹ per iter discipline regularis deducas. et qui uocare dignatus es dicens. uenite ad me omnes qui laboratis et onerati estis. et ego uos reficiam: presta

¹ Plural forms are indicated above these words.

ut hæc uox inuitationis tuę ita in eo¹ conualescat. quatinus peccatorum onera deponens. et quam dulcis es gustans¹ tua refectione sustentari mereatur.² Et sicut attestari³ de tuis ouibus dignatus es. agnosce eum¹ inter oues tuas. et ipse¹ te agnoscat¹ / ut alienum non sequatur⁴ sed te. neque audiat¹ uocem alienorum sed tuam. qua dicis qui michi ministrat me sequatur. qui cum deo patre et spiritu sancto uiuis et regnas deus. per omnia secula seculorum. Amen.

Ymnus. Ueni creator spiritus.

Oratio.

/SAncte spiritus qui te deum ac dominum reuelare [fol. 89v. dignatus es mortalibus. immensam⁵ tuę pietatis gratiam postulamus. ut sicut ubi uis spiras. sic et huic¹ famulo¹ tuo¹ N. affectum deuotionis indulgeas. et quoniam tua sapientia est¹ conditus¹. tua quoque prouidentia gubernetur¹. Quem iuxta tibi consuetam gratiam unctio tua de omnibus doceat. et per intercessionem beatissimi benedicti quem precipuum huius sanctę institutionis legislatorem dedisti. necnon et aliorum sanctorum ad quorum nomina petitionem facit¹. eum¹ a uanitate seculi ueraciter conuerte. Et sicut es omnium peccatorum remissio / deprimentes impietatis obligationes in eo¹ dissolue. et ad seruandam sancti huius propositi normam fac eum¹ certatim feruere. in tribulationibus. in angustiis. ut tua indeficienti consolatione ualeat¹ respirare. et iuste et pie per ueram / humilitatem atque obedientiam [fol. 90. in fraterna caritate fundatus.¹ quod te donante promittit¹ felici perseuerantia compleat¹. Quod ipse prestare digneris. qui cum deo patre sanctoque unigenito filio eius domino nostro ihesu christo uiuis et gloriaris deus per omnia secula seculorum. Amen.

Ad habitum benedicendum.

DOrdine ihesu christe qui tegmen nostrę mortalitatis induere dignatus es / obsecramus immensam tuę largitatis abundantiam in hoc genus uestimenti. quod sancti patres nostri ad innocentię uel humilitatis indicium abrenuntiantibus seculo ferre sanxerunt. ut ita benedicere⁶ digneris / ut hic¹ famulus¹ tuus¹ qui hoc usus¹ fuerit¹ te induere mereatur¹. qui cum deo patre.

Ad exuendum habitum secularem. Exuat te dominus ueterem hominem cum actibus suis. Amen.

¹ Plural forms indicated above these words.

² Originally written *mereantur*, but the *n* has been expunged. The plural form is indicated above the line.

³ The first *t* is written above the line, perhaps by the original hand.

⁴ Originally written *sequitur*, but corrected, perhaps by the original hand. The plural form is indicated above the line.

⁵ Corrected to *immensam*, perhaps by the original scribe.

⁶ A cross added above the line.

Ad induendum habitum monachicum. Induat te dominus nouum hominem . qui secundum /deum creatus est in [fol. 90v. iusticia et sanctitate ueritatis. Amen.

Subsequatur hec oratio. Sicque dato pacis osculo omnibus permaneat cum summo silentio in albis usque in diem tertium.

DEus misericors . deus clemens . deus cui omnia bona placent . sine quo nichil sanctum inchoatur . nichilque bonum perficitur . assint nostris humillimis precibus tuę pietatis aures . et hunc¹ famulum¹ tuum¹ N. cui¹ in tuo sancto nomine sacre religionis imposuimus habitum a mundi impedimento uel seculari desiderio defende . et concede ei¹ ut in hoc sancto proposito deuotus¹ persistere . et remissione peccatorum percepta ad electorum tuorum peruenire ualeat¹ consortium. Per dominum.

Ad Puerum sacro habitu induendum.

ADesto domine supplicationibus nostris . et hunc¹ famulum¹ tuum¹ N. benedicere² dignare cui¹ in tuo sancto nomine habitum sacre re/ligionis imponimus . ut te largiente et [fol. 91. deuotus¹ in ecclesia persistere . et uitam percipere mereatur¹ eternam. Per dominum.

[DE BENEDICTIONE ABBATIS.]

In abbatis ordinatione episcopus ipse missam complere et eum benedicere humiliato corpore debet . cum duobus uel tribus de fratribus suis. Post alleluia . antequam incipiat euangelium . annuntiat episcopus in populo dicens.

Eccliesie N. pater electus fratres karissimi adest ad suum ordinem suscipiendum. Unde sanctorum patrum prius eum censem auctoritate examinandum . de his que ad sacram religionem et monachi[c]am³ professionem pertinent.

Interrogatio. Vis tuum propositum et sancti benedicti [regulam ipse]⁴ obseruare . tibi que subiectos ut idipsum faciant diligenter instruere ?

Responsio. Uolo.

Interrogatio. Res quoque ecclesie hactenus dispersas iniuste . uis quantum preuales congregare . easque in usus ecclesie . fratrum . pauperum etiam et peregrinorum conseruare ?

Responsio. Volo.

¹ Plural forms indicated above these words.

² A cross added above the line.

³ The bracketed letter is added in the margin.

⁴ The bracketed words are added above the line by a somewhat later hand.

Interrogatio. Uis humilitatem et patientiam /in temet- [fol. 91v. ipso custodire . et alios similiter docere ?

Responsio. Uolo.

Interrogatio. Uis sanctę matri ęcclesię dorobernensi canonicam per omnia subiectionem exhibere ?

Responsio. Volo.

Interrogatio.† *Et dicat episcopus.* Profitere. *Et abbas.* Ego N. ęcclesię ill. electus abbas profiteor sanctę dorobernensi ęcclesię eiusque uicariis canonicam subiectionem.

Episcopus. Omnipotens dominus et in his et in cęteris bonis sit cooperador tuus.

Tunc prosternat se episcopus ante altare . et abbas sacris uestibus indutus . fiantque letanię . usque omnes sancti orate pro nobis. *Sequitur.* Pater noster. Et ne nos inducas. Saluum fac seruum tuum. Dominus custodiat. introitum tuum . et exitum tuum. Dominus custodiat te ab omni malo. Mittat tibi dominus auxilium de sancto. Exurge domine. Dominus uobiscum.

Oratio.

COncede quesumus omnipotens deus : ut famulum tuum quem ad regimen animarum eligimus . gratię tuę dono prosequaris . ut te largiente cum ipsa tibi nostra electione placeamus. Per.

/Det ei regulam dicens.

[fol. 92.

ACcipe regulam a sanctis patribus nobis traditam ad regendum et custodiendum gregem tibi a deo creditum . quantum te deus ipse confortauerit ac fragilitas humana permiserit.

Tradat ei et baculum dicens.

ACcipe baculum pastoralis officii quem 'preferas cateruę tibi commissę ad exemplum iustę seueritatis et correctionis.

Sequitur consecratio. Dominus uobiscum. Et cum.

Oratio.

CUnctorum bonorum institutor deus . qui per moysen famulum tuum ad gubernandas ęcclesias prepositos instituisti . tibi supplices preces fundimus . teque deuotis mentibus exoramus . ut hunc famulum tuum N. quem coniuentia et electio famulorum tuorum abbatem hodie ouium tuarum esse instituit . protectionis tuę gratia munire digneris . sicque regere subditos concedas . ut cum omnibus illis regna cęlorum adipiscatur . /quatinus [fol. 92v. te opitulante domine apostolicis iugiter fuitus doctrinis cum centesimo fructu letus introeat portas paradisi . atque te domine collaudante audire mereatur . Euge serue bone et fidelis . quia in pauca fuisti fidelis . supra multa te constituam . intra in gaudium domini tui . quod ipse prestare digneris qui cum patre

et spiritu sancto uiuis et regnas deus. Per omnia secula seculorum. Amen.

Dominus uobiscum.

Sursum corda.

Gratias agamus domino deo nostro.

Tunc imponat ei manum super caput dicens prefationem hanc.

Uere dignum et iustum est equum et salutare. Nos tibi semper et ubique gratias agere. domine sancte. pater omnipotens. eterne deus. Affluentem spiritum tuę benedictionis¹ super hunc famulum tuum N. nobis orantibus propitiatus infunde. ut qui per manus nostrę impositionem hodie abbas constituitur: sanctificatione tua /digne a te electus [fol. 93. permaneat. ut numquam² postmodum de tua gratia separetur indignus. Suscipiat te largiente hodie domine in bono opere perseuerantiam . in aduersis constantiam . in tribulationibus tolerantiam . in ieiuniis desiderium . circa peccantes misericordiam . in humilitatibus principatum . in superbia odium . in fide dilectionem . in doctrina peruigilantiam . in castitate³ continentiam . in luxuria abstinenciam . in uarietatibus moderationem⁴ . in moribus doctrinam. Te tribuente domine talis in hoc ministerio perseueret . qualis leuita electus ab⁵ apostolis sanctis stephanus meruit perdurare. Totam ab hodie diabolicam conuersationem despiciat . tua domine benedictione largiente contempnat presentia . diligat celestia . desideret sempiterna. Sit exemplum et forma iusticię ad gubernandam regendamque ecclesiam tuam /fideliter: ut speculator idoneus inter [fol. 93v. suos collegas semper efficiatur. Sit magni consilii . industrię . censurę . efficacię . disciplinę: ita te domine tribuente ut⁵ in omnibus mandatis tuis sine reprehensione mundo corde tibi deseruiens . ad brauium superne uocationis multiplicato fenore cum centesimo fructu coronaque iusticię . ad celestium thesaurorum donatiua perueniat. Prestante domino nostro ihesu christo.

Post adeptam dignitatem. Oratio.

DEus cui omnis potestas et dignitas famulatur . da famulo tuo prosperum suę dignitatis effectum . in qua te semper timeat . tibi que iugiter placere contendat. Per.

Et peragatur missa ordine suo.

¹ A cross added above the line.

² Altered by erasure to *nunquam*.

³ An erasure here, apparently of some wrongly written form of *continentiam*.

⁴ The word *moderantiam* has been written before *moderationem*, but has been expunged.

⁵ This word is written above the line, perhaps by the original scribe.

[DE CONSECRATIONE VIRGINIS.]

Consecratio uirginis. quę in diebus sollempnibus facienda est. Uirgo deo dicanda post introitum et collectam priusquam legatur epistola ante altare ueniat habitum religionis pro|priis [fol. 94. manibus gestans. quem ibi positum episcopus benedicat.

Oratio.

DEus eternorum bonorum fidelissime promissor. certissime persolutor. qui uestimentum salutare et indumentum eterne iocunditatis tuis fidelibus promisisti. clementiam tuam suppliciter exoramus. ut hæc indumenta humilitatem cordis et contemptum mundi significantia. quibus famula¹ tua¹ sancto uisibiliter est¹ informanda¹ proposito propitius benedicas. ut beatę castitatis habitum quem te aspirante suscepit¹. te protegente custodiat.¹ Per.

Oratio.

Domine deus bonarum uirtutum dator. et omnium benedictionum largus infusor. te obnixis precibus deprecamur. ut has uestes benedicere² et sanctificare digneris. quas famula¹ tua¹ N. pro inditio cognoscendę religionis uult¹ induere. ut inter reliquas feminas tibi cognoscatur¹ dicata.¹ Per.

Tunc det ei episcopus [uirginitatis uestimentum. et [fol. 94v. tantum uelamen apud se faciat retineri dicens.

Accipe puella pallium quod perferas sine macula ante tribunal domini nostri ihesu christi. cui flectitur omne genu cęlestium terrestrium. et inferorum. qui cum patre et spiritu sancto uiuit.

Tunc ipsa uirgo uadat ad sacrarium et induat se ipso uestimento benedicto. accipiensque unum cereum in manus suas ardentem. ueniat ante altare. Post euangelium autem ymno dicto. ueni creator spiritus. mittat uelamen super caput³ eius dicens.

Accipe uirgo christi uelamen uirginitatis et continentię indicium. per quod spiritus sanctus superueniat in te. et uirtus altissimi sit tibi umbraculum contra estum malarum temptationum. Prestante eodem domino nostro ihesu christo. qui uiuit et regnat cum patre in unitate eiusdem spiritus sancti deus. Per omnia secula seculorum.

Et canatur antiphona. Induit me dominus ciclade.

Respice domine propitius super hanc¹ famulam¹ [fol. 95. tuam¹. ut uirginitatis sanctę propositum quod inspirante te suscepit¹. te gubernante custodiat.¹ Per.

¹ Plural forms indicated above these words.

² A cross added above the line.

³ The last letter is written in part over an erasure.

Oratio.

DEus castorum corporum benignus habitator . et incorruptarum amator animarum . deus qui humanam substantiam in primis hominibus diabolica fraude uitiatam . ita in uerbo tuo per quod omnia facta sunt reparas . ut eam non solum ad primę originis innocentiam reuoces . sed etiam ad experientiam quorundam bonorum quę in nouo seculo sunt habenda perducas . et obstrictos adhuc conditione mortalium iam ad similitudinem proueas¹ angelorum . respice propitius super hanc² famulam² tuam² quę in manu tua continentię suę propositum collocans² . tibi deuotionem suam offert² . a quo et ipsa idem uotum assumpsit.² Quando enim animus mortali carne circumdatus . legem naturę . libertatem licentię . uim /con- [fol. 95v. suetudinis . et stimulos ętatis euinceret . nisi tu per liberum arbitrium hunc amorem uirginitatis clementer accenderes . tu hanc cupiditatem in eius² corde² benignus aleres . tu fortitudinem ministrares? Effusa namque³ in omnes gentes gratia tua ex omni natione quę est sub cęlo in stellarum innumerabilem numerum noui testamenti heredibus adoptatis . inter cęteras uirtutes quas filiis tuis non ex sanguinibus neque ex uoluntate carnis sed de tuo spiritu genitis indidisti . etiam hoc donum in quasdam mentes de largitatis tuę fonte defluxit . ut cum honorem nuptiarum nulla interdicta minuissent . ac super sanctum coniugium tua benedictio permaneret . existerent tamen sullimiores anime quę in uiri ac mulieris copula fastidirent conubium . concupiscerent sacramentum . non hoc concupiscerent quod habet mortale conubium . /sed hoc eligerent quod [fol. 96. promittit diuinum christi ęcclesięque sacramentum . nec imitarentur quod nuptiis agitur . sed diligerent quod nuptiis prenotatur. Agnouit auctorem suum beata uirginitas . et emula integritatis angelicę . illius thalamo . illius cubiculo se deuouit . qui sic perpetuę uirginitatis sponsus est . quemadmodum perpetuę uirginitatis est filius. Imploranti² ergo auxilium tuum domine et confirmari se benedictionis tuę consecratione cupienti² . da protectionis tuę munimen et regimen . ne hostis antiquus qui excellentiora studia subtilioribus infestat insidiis . ad obscurandam perfectę continentię palmam per aliquam mentis serpat incuriam . et rapiat de proposito uirginum quod etiam moribus decet inesse nuptiarum. Sit in ea² domine per donum sancti spiritus tui prudens modestia . sapiens benignitas . grauis lenitas . casta libertas . in caritate [/ferueat . et nichil [fol. 96v.

¹ A rough breathing indicated above the last syllables of this word.

² Plural forms indicated above these words.

³ The last stroke of the *m* has been expunged.

extra te diligit. Laudabiliter uiuat: ¹ laudarique non appetat. Te in sanctita¹]te corporis. te in anime sue puritate glorificet². amore te timeat². amore tibi seruiat.² Tu ei² honor sis. tu gaudium. tu uoluntas†. tu in merore solatium. tu in ambiguitate consilium. tu in³ iniuria defensio. in tribulatione patientia. in paupertate abundantia. in ieiunio cybus. in infirmitate medicina. In te habeat² omnia quem diligere appetit² super omnia. et quod est² professa² custodiat². scrutatori pectorum non corpore placitura² sed mente. Transeat² in numerum sapientium puellarum. et celestem sponsum accensis lampadibus cum oleo preparationis expectet.² Nec turbata² de inprouiso⁴ regis aduentu sed secura² cum lumine et precedentium uirginum choro iocanter occurrat². et ne excludatur cum stultis regalem ianuam cum sapientibus uirginibus licenter introeat². et in agni tui perpetuo comitatu /probabilis² mansura castitate [fol. 97. permaneat.² Per.

Oratio.

TE inuocamus domine sancte pater omnipotens eterne deus. super hanc² famulam² tuam² que tibi uouit² seruire pura mente mundoque corde. ut eam sociare digneris inter illa centum quadraginta quatuor milia. qui uirgines permanserunt. et se cum mulieribus non coinquinauerunt. in quorum ore dolus inuentus non est. et ita hanc² famulam² tuam² facias peruenire⁵ immaculatam² usque in finem. per immaculatum dominum nostrum ihesum christum cum quo uiuis et regnas deus in unitate spiritus sancti per omnia secula seculorum. Amen.

Post hec relinquens puella cereum offerat oblationem. iterumque accipiens cereum stet inclinata usque dum communicet et missa finiatur ordine suo.

Benedictio uestimentorum uidue que fuerit castitatem professa.

Visibilium et inuisibilium creator deus adesto propitius. ut hec indumenta sanctitatis /effigiem ostendentia. de- [fol. 97v. super gratia tua irrigante benedicere⁶ et sanctificare digneris. Per.

Alia.

Aperi quesumus domine oculos tue maiestatis ad benedicendam² hanc² uiduitatis uestem². ut que inordinatis uestibus

¹ The words in brackets are written in a different hand from the rest of the page: they occupy two lines at the top of the page, of which the first is an extra line, but both lines seem to be written over an erasure.

² Plural forms indicated above these words.

³ Added above line, perhaps by the original hand. ⁴ Altered to *improuiso*.

⁵ *permanere* written above this word by the same hand which has added the plural forms. ⁶ A cross added above the line.

uiri¹ sui¹ usibus placuit¹ . sacris induta¹ benedictionis tuę gratiam mereatur.¹ Per.

Tunc sumat ipsa uelamen et inponat² capiti suo.

Benedictio post assumptum uelamen.

Consolare domine hanc¹ famulam¹ tuam¹ uiduitatis laboribus constrictam¹ . sicut consolari dignatus es sareptenam uiduam per heliam prophetam . concede ei¹ pudicie fructum . ut antiquarum non meminerit¹ uoluptatum . nesciat etiam incentiua uitiorum desideria . ut soli tibi subdat¹ propria colla . quo possit¹ pro laboribus tantis sexagesimo gradu percipere munus delectabile sanctitatis. Per.³

[DE BENEDICTIONE ABBATISSAE.]

Incipit benedictio abbatissę.

Post euan|gelium prosternat se electa ante altare⁴ . cum [fol. 98. duabus uel tribus de sororibus suis. Fiantque ibi letanie . quibus expletis benedicat eam episcopus inclinato capite suo dicens. Dominus uobiscum.

EXaudi domine preces nostras . et super hanc famulam tuam N. spiritum tue benedictionis emitte . ut cęlesti munere ditata . et tuę maiestatis dona possit acquirere . et bene uiuendi aliis exemplum prebere. Per.

Omnipotentiam tuam domine humiliter imploramus . ut super hanc famulam tuam N. quam ad sacrum ordinem assumere dignatus es . benedictionis tuę donum dignanter infundas . eique gratiam consecrationis tribuas ut quod percepit te protegente illesum custodiat. Per dominum. Per omnia secula seculorum. Amen.

Dominus uobiscum.

Sursum corda.

Gratias agamus.

Dignum.

¹ Plural forms indicated above these words. ² Altered by later hand to *inponat*.

³ The following form of delivery of the habit and benediction is added in the margin by another hand, perhaps the same which has added the plural forms. The initial letters are in some cases omitted, spaces being left for them.

[A]ccipe uidua pallium . uel uestimentum . quod perferas sine macula ante tribunal domini nostri ihesu christi . cui flectitur omne genu . celestium terrestrium et infernorum. Qui cum patre.

Consolare domine.

[D]a quesumus omnipotens deus . ut hec famula tua N. que pro spe retributionis promissi muneris se tibi domino desiderat consecrari . plena fide animoque permaneat . tribue ei pro opibus gloriam . pro pudore reuerentiam . pro pudicitia sanctitatem . ut ad meritum possit glorię peruenire. Per dominum.

[F]amulam tuam domine tuę custodia munit pietatis . ut uiduitatis sancte propositum quod te inspirante suscepit . te protegente illesum semper custodiat . Per.

⁴ The scribe has written *n* for the *l* of this word, but corrected his error.

Prefatio.

⊕¹ eterne deus. Adesto precibus nostris . adesto uotis . adesto famulantibus . ad/esto consecrationibus qui omnia [fol. 98v. per uerbum uirtutis tuę mirabiliter dispensas . et dispensanda ministras : qui diuersis floribus tuam semper exornas ecclesiam . dum eam et uirtutum exemplis et illustrium feminarum irradias institutis : qui etiam de inferiori sexu hanc famulam tuam seruitutis tuę applicari dignatus es famulatui . Effunde super hanc famulam N. quam in officium diuinum fideliter dedicamus gratiam spiritus sancti : ut tibi omni tempore eius seruitus dignanter complacet . eamque dextera potentię tuę benedicere et sanctificare digneris in opus ministerii tui condignum : quatinus actum ministracionis sibi credite fideliter exequatur . et eiusdem sancti spiritus septiformis gratię uirtute corroboretur . Requiescat ergo super eam precamur domine spiritus sapientię et intellectus . spiritus consilii et fortitudinis . spiritus scientię /et pieta- [fol. 99. tis . ac repleas eam spiritu timoris tui . Concede ei quoque grauitatem actuum . censuramque uiuendi : ut in lege tua die ac nocte meditetur . mandata tua custodiat : dictis tuis obędiat . sacris lectionibus insistat : terrena et transitoria despiciat . atque omni tempore bonis operibus inseruiat : omnem libidinem prauę uoluptatis superet . amorem honeste castitatis teneat : ut tibi sponso uenienti cum lampadibus suis inextinguibilibus possit occurrere . et pre[ce]dentium² uirginum choro iungi . et ne cum stultis excludatur . regalem ianuam cum sapientibus uirginibus licenter introeat . Abundet in ea totius forma uirtutis : auctoritas modesta . pudor constans : innocentię puritas . et spiritualis obseruantia disciplinę . In moribus eius precepta tua fulgeant : ut suę castitatis exemplo . cunctis sibi subditis imitationem prebeat puram : et bonum /conscientię testimonium ostendens . [fol. 99v. in christo ihesu firma et stabilis perseueret : atque ita perceptum ministerium te auxiliante peragat . quatinus ad eternam remunerationem te donante peruenire mereatur . Per.

Tunc det ei regulam dicens.

Accipe regulam sanctę conuersationis simulque gratiam diuinę benedictionis . et ut per hanc cum grege tibi credito in districti die iudicii domino incontaminata representari ualeas . ipse te adiuuare dignetur . qui cum deo patre in unitate spiritus sancti.³

Sequitur.

Domine deus omnipotens qui sororem moysi mariam preeuntem cum cęteris uirginibus inter equoreas undas cum

¹ The letter *U* appears here, instead of the symbol for *Vere dignum*.

² The syllable in brackets is added above the line.

³ *Per* has been added here, but erased.

tympanis et choris lætam ad litus maris uenire fecisti. te supplices deprecamur pro fideli famula tua N. quę hodie in cathedra materna super uniuersas subditas sibi abbatissa constituitur. ut ita canonica norma tueatur cunctas famulas tuas. quatinus ad æternam gloriam te auxiliante cum omnibus illis introeat [fol. 100. læta. ibique exultans cum angelis. canens cantica noua. sequatur agnum quocumque ierit. christum ihesum dominum nostrum.

Famulam tuam N. quesumus domine tua semper gratia benedicat. et inculpabilem ad uitam perducatur æternam.

[DE CONSECRATIONE REGIS.]

Incipit consecratio regis.

Consecrandum regem de conuentu seniorum duo episcopi per manus perducant ad ecclesiam et chorus decantet antiphonam.

Firmetur manus tua et exaltetur dextera tua iusticia et iudicium præparatio sedis tuę. misericordia et ueritas præcedant faciem tuam. Alleluia. Gloria patri et filio et spiritui sancto.

Perueniens ad ecclesiam prosternat se super pauimentum ante altare. Pauimentum autem stratum sit tapetibus et palliis. Finita antiphona fiat letania. et episcopi prosternant se supra pauimentum hinc et inde circa electum regem. Expleta autem letania erigant se. Erectus autem ab episcopis electus rex. hec tria seruaturum se esse promittat dicens.

IN christi nomine promitto hæc tria populo christiano michi subdito. In primis me præcepturum et opem pro uiribus impensurum. ut ecclesia dei et omnis populus christianus ueram pacem nostro arbitrio in omni tempore seruet. Aliud ut rapacitates et omnes iniquitates omnibus gradibus interdiciam. Tercium ut in omnibus iudiciis equitatem et misericordiam precipiam. ut mihi et uobis indulgeat suam misericordiam clemens et misericors deus.

Et respondeant omnes amen. His expletis unus episcoporum alloquatur populum. si tali principi ac rectori se subicere ac iussionibus eius obtemperare uelint. Tunc a circumstante clero et populo respondeatur. uolumus et concedimus. Postea uero eo deuote inclinata¹ dicantur a metropolitano sequentes orationes.

Dominus uobiscum. Oremus.

OMnipotens æterne deus. creator omnium. imperator [fol. 101. angelorum. rex regnantium. dominusque dominantium. qui abraham fidelem famulum tuum de hostibus triumphare fecisti. moysi et iosue populo prælatis multiplicem uictoriam

¹ Corrected by another hand to *inclinato*.

tribuisti. humilemque dauid puerum tuum regni fastigio sullimasti. et salomonem sapientię pacisque ineffabili munere ditasti. respice quesumus ad preces humilitatis nostrę. et super hunc famulum tuum quem supplici deuotione in regem eligimus. benedictionum tuarum dona multiplica. eumque dexterę tuę potentia semper et ubique circumda¹. quatinus predicti abrahę fidelitate firmatus. moysi mansuetudine fretus. iosue fortitudine munitus. dauid humilitate exaltatus. salomonis sapientia decoratus. tibi in omnibus placeat. et per tramitem iusticię inoffenso gressu semper incedat. ecclesiamque tuam deinceps cum plebibus sibi annexis ita enutriat ac /doceat. muniat [fol. 101v. et instruat. contraque omnes uisibiles et inuisibiles hostes eidem potenter regaliterque tuę uirtutis regimen administret. et ad uerę fidei pacisque concordiam eorum animos te opitulante reformet. ut horum populorum debita subiiectione fultus. cum digno amore glorificatus. ad paternum decenter solium tua miseratione conscendere mereatur. tuę quoque protectionis galea munitus. et scuto insuperabili iugiter protectus. armisque cęlestibus circumdatus. optabilis uictorię triumphum feliciter capiat. terror-emque suę potentię infidelibus inferat. et pacem tibi militantibus letanter reportet. per dominum nostrum qui uirtute crucis tartara destruxit. regnoque diaboli superato ad cęlos uictor ascendit. in quo potestas omnis. regnum consistit et uictoria. qui est gloria humilium. et uita salusque populorum. qui tecum uiuit.

Benedic² domine hunc regem nostrum N. qui /regna [fol. 102. omnium moderaris³ a seculo. et tali eum benedictione glorifica. ut dau[ti]cę⁴ teneat sullimitatis sceptrum. et glorificatus in eius te propitio reperiatur merito. Da ei tuo inspiramine cum mansuetudine ita regere populum. sicut salomonem fecisti regnum obtinere pacificum. Tibi cum timore semper sit subditus. tibi que militet cum quiete. sit tuo clipeo protectus cum proceribus et ubique tua gratia uictor existat. honorifica eum prę cunctis regibus gentium. felix populis dominetur. et feliciter eum nationes adorent. Uiuat inter gentium cateruas magnanimis⁵. sit in iudiciis equitatis singularis. locupletet eum tua prediues dextera. frugiferam obtineat patriam. et eius liberis tribuas profutura. Presta ei prolixitatem uite per tempora. ut in diebus eius oriatur iusticia. A te robustum teneat regiminis solium et cum iocunditate et iusti[ti]a⁴ eterno gloriatur in regno. Per.

Deus ineffabilis auctor mundi. conditor generis [fol. 102v. humani. gubernator imperii. confirmator regni. qui ex utero

¹ Altered by expunction to *circunda*.

² Originally written *benedicat*, but the last syllable is erased.

³ Originally written *moderearis*, but the superfluous *e* is expunged.

⁴ The bracketed letters are added above the line.

⁵ Altered to *magnanimus*.

fidelis amici tui patriarchę nostri abrahe prelegistiſ regem seculis profuturum . tu presentem regem hunc cum exercitu suo per intercessionem omnium sanctorum uberi benedictione locupleta . et in solium¹ regni firma stabilitate conecte. Uisita eum sicut moysen in rubo . ihesum naue in prelio . Gedeon in agro . samuelem in templo . et illa eum benedictione sydereā ac sapientię tuę rore perfunde . quam beatus dauid in psalterio . salomon filius eius te remunerante percepit e celo. Sis ei contra acies inimicorum lorica . in aduersis galea . in prosperis patientia . in protectione clypeus sempiternus . et presta ut gentes illi teneant fidem . proceres sui habeant pacem . diligant caritatem . abstineant se a cupiditate . loquantur iusticiam . custodiant /ueri- [fol. 103. tatem . et ita populus iste pullulet coalitus benedictione eternitatis . ut semper maneant tripudiantes in pace uictores. Per.

Tunc demum ab ipso metropolitano unguantur sibi manus de oleo sanctificato.

UNguantur manus istę de oleo sanctificato unde uncti fuerunt reges et prophete . sicut unxit samuel dauid in regem . ut sis² benedictus et constitutus rex in regno isto super populum istum . quem dominus deus tuus dedit tibi ad regendum ac gubernandum. Quod ipse prestare dignerisſ . qui cum patre et spiritu.

PROspice omnipotens deus serenis obtutibus hunc gloriosum regem N. et sicut benedixisti abraham . ysaac et iacob . sic illum largis benedictionibus spiritualis gratię cum omni plenitudine tuaſ potentiaſ irrigare atque perfundere dignare. Tribue ei de rore cęli et de pinguedine terre abundantiam . frumenti . uini . et /olei . et omnium frugum opulentiam [fol. 103v. ex largitate diuini muneris longa per tempora . ut illo regnante sit sanitas corporum in patria . et pax inuiolata sit in regno . et dignitas gloriosa regalis palatii maximo splendore regię potestatis oculis omnium fulgeat . luce clarissima coruscare . atque splendere quasi splendidissima fulgura maximo perfusa lumine uideatur. Tribue ei omnipotens deus ut sit fortissimus protector patrię . et consolator ecclesiarum atque cenobiorum sanctorum maxima cum pietate regalis munificentię . atque ut sit fortissimus regum . triumphator hostium . ad opprimendas rebelles et paganas nationes. Sitque suis inimicis satis terribilis . pre maxima fortitudine regalis potentię . Obtinatis quoque atque precelsis proceribus ac fidelibus sui regni munificus et amabilis et pius . ut ab /omnibus timeatur atque diligatur. Reges quoque [fol. 104.

¹ The *i* of this word is added above the line, perhaps by the original hand.

² Originally written *sicut*, but corrected, perhaps by the original hand.

de lumbis eius per successiones temporum futurorum egrediantur . regnum hoc regere totum . et post gloriosa tempora atque felicia presentis uite . gaudia sempiterna in perpetua beatitudine habere mereatur. Per.

Postea uero pectus et scapule ambeque compages brachiorum ipsius unguantur de supradicto oleo . et de [eo]dem¹ crux fiat super caput² eius . et postea de crismate . et dicantur sequentes orationes.

DEus dei filius ihesus christus dominus noster . qui a patre oleo exultationis unctus est pre participibus suis : ipse per presentem sacri unguinis infusionem . spiritus paracliti super caput tuum infundat benedictionem . eandemque usque ad interiora cordis tui penetrare faciat . quatinus hoc uisibili et tractabili dono inuisibilia percipere et temporali regno iustis moderaminibus executo . eternaliter cum eo regnare /merearis . qui solus sine peccato rex regum uiuit et [fol. 104v. gloriatur cum deo patre.

DEus qui es iustorum gloria . et misericordia peccatorum . qui misisti filium tuum precioso sanguine suo genus humanum redimere . qui conteris bella et propugnator es in te sperantium . et sub cuius arbitrio omnium regnorum continetur potestas . te³ humiliter deprecamur . ut presentem famulum tuum N. in tua misericordia confidentem . in presenti sede regali benedicas . eique propitius adesse digneris . ut qui tua expetit protectione defendi . omnibus sit hostibus fortior . Fac eum domine beatum esse et uictorem de inimicis suis . Corona eum corona iusticie et pietatis . ut ex toto corde et tota mente in te credens tibi deseruiat . sanctam tuam ecclesiam defendat et sullimet . populumque a te sibi commissum iuste regat . nullus insidiantibus malis eum in iniusticiam conuertat . /Accende domine cor eius ad [fol. 105. amorem tue gratie per hoc unctionis oleum . unde unxisti sacerdotes . reges et prophetas . quatinus diligens iusticiam per tramitem similiter iusticie populum ducens . post peracta a te disposita in regali excellentia annorum curricula peruenire ad eterna gaudia mereatur. Per.

Postea ab episcopis ense accipiat. Et cum ense totum regnum sibi fideliter ad gerendum⁴ secundum supradicta uerba sciat esse comendatum dicente metropolitano.

ACcipe gladium per manus episcoporum licet indignas . uice tamen et auctoritate sanctorum apostolorum consecratas . tibi regaliter impositum . nostreque benedictionis officio in defensionem sancte dei ecclesie diuinitus ordinatum . et esto

¹ The letters in brackets have been added by another hand at the end of a line

² The last letter is partly by another hand, over an erasure.

³ Originally written *ut*, but corrected, perhaps by the original scribe.

⁴ Altered by later hand to *regendum*.

memor de quo psalmista prophetauit dicens. Accingere gladio tuo super femur tuum potentissime . ut per eundem uim equitatis exerceas . molem iniquitatis potenter destruas . et sanctam dei /ecclesiam eiusque fideles propugnando protegas . nec [fol. 105v. minus sub fide falsos quam christiani nominis hostes exergeris¹ ac destruas . uiduas et pupillos clementer adiuues ac defendas . desolata restaures . restaurata conserues . ulciscaris iniusta . confirmes bene disposita . quatinus hæc in agendo uirtutum triumpho gloriosus iusticieque cultor egregius . cum mundi saluatore cuius typum geris in nomine sine fine merearis regnare . qui cum patre et spiritu sancto uiuit et regnat.

Accinctus autem ense similiter armillas accipiat . dicente metropolitano.

ACcipe armillas sinceritatis et sapientie diuineque circundationis indicium . quibus intelligas omnes operationes tuas contra hostes uisibiles et inuisibiles posse esse munitas.

Cum datur pallium.

ACcipe pallium quatuor initiis formatum . per quod intelligas quatuor mundi partes diuine potestati esse subiectas . nec /quenquam posse feliciter regnare² in terris . nisi cui [fol. 106. potestas regnandi fuerit collata de celis.

Cum capiti corona imponitur.

COronet te deus corona glorie atque iusticie . honore et opere fortitudinis . ut per officium nostre benedictionis cum fide recta et multiplici bonorum operum fructu ad coronam peruenias regni perpetui . ipso largiente cuius regnum permanet in secula seculorum.

Oratio post coronam.

DEus perpetuitatis . dux uirtutum . cunctorum hostium uictor . benedic hunc famulum tuum tibi caput suum inclinantem . et proluxa sanitate et prospera felicitate eum conserua . et ubicumque auxilium tuum inuocauerit . cito adsis³ et protegas ac defendas . Tribue ei quesumus domine diuitias gratie tue . comple in bonis desiderium eius . corona eum in misericordia tua . tibi que domino pia deuotione iugiter famuletur . Per.

Cum datur anulus.

ACcipe regie dignitatis anulum . et per hunc /in te [fol. 106v. catholicæ fidei signaculum . quatinus ut hodie ornaris caput et princeps regni ac populi . ita perseueres auctor ac stabilitor .

¹ Corrected by later hand to *exergeris*.

² The first five letters of *feliciter* repeated here, but expunged.

³ Altered by later hand to *assis*.

christianitatis et christianę fidei . ut felix in opere . locuples in fide . cum rege regum glorięris . cui est honor et gloria per ęterna secula seculorum . Amen.

Cum datur sceptrum.

ACcipe sceptrum regię potestatis insigne . uirgam scilicet regni rectam . uirgam uirtutis . qua te ipsum bene regas . sanctam ęcclesiam populumque uidelicet christianum tibi a deo commissum regia uirtute ab improbis defendas . prauos corrigas . rectos pacifices . et ut uiam rectam tenere possint . tuo iuuamine dirigas . quatinus de temporali regno ad ęternum regnum peruenias . ipso adiuuante cuius regnum permanet in secula seculorum .

Oratio post sceptrum.

OMnium domine fons bonorum . cunctorumque deus institutor profectuum . /tribue quesumus famulo tuo N. [fol. 107. adeptam bene regere dignitatem . et a te sibi prestitum honorem dignare corroborare . Honorifica eum pre cunctis regibus . uberi eum benedictione locupleta . et in solio regni firma stabilitate consolida . Uisita eum in sobole . presta ei prolixitatem uite . In diebus eius semper oriatur iusti[ci]a¹ ut cum iocunditate et leticia ęterno glorietur in regno . Per.

Tuntur² ei uirga.

ACcipe uirgam uirtutis atque ęquitatis . qua intelligas te mulcere pios et terrere reprobos . errantes uiam doce . lapsisque manum porrige . dispersasque³ superbos et releues humiles . ut aperiat tibi hostium ihesus christus dominus noster qui de se ipso ait . ego sum ostium . per me si quis introierit saluabitur . et ipse qui est clauis dauid et sceptrum domus israel : / qui aperit et nemo claudit . claudit et nemo aperit . sit tibi adiutor qui educit uinctum de domo carceris . sedentem in tenebris et umbra /mortis : / ut in omnibus sequi [fol. 107v. merearis eum de quo propheta dauid cecinit . sedes tua deus in seculum seculi . uirga recta est uirga regni tui . Et imitare ipsum qui dicit . diligas iusticiam et odio habeas iniquitatem . propterea unxit te deus deus tuus oleo leticię ad exemplum illius quem ante secula unxerat pre participibus suis ihesum christum dominum nostrum .

¹ The bracketed letters are added above the line.

² Corrected by another hand to *Tunc detur.*

³ Corrected by another hand to *disperdasque.*

Tunc dicatur super eum benedictio.

Benedicat tibi dominus custodiatque te .et sicut te uoluit super populum suum esse regem .ita in presenti seculo felicem .et eterne felicitatis tribuat esse consortem. *Amen.*

Clerum ac populum quem sua uoluit opitulatione tua sanctione congregari .sua dispensatione et tua administratione per diuturna tempora faciat feliciter gubernari. *Amen.*

Quatinus diuinis monitis parentes .aduersitatibus omnibus carentes .bonis omnibus exuberantes .tuo imperio fideli amore obsequentes .et in presenti /seculo pacis tranquillitate [fol. 108. fruantur .et tecum eternorum ciuium consortio potiri mereantur. *Amen.*

Quod ipse prestare dignetur.

Coronatus autem osculetur episcopus .a quibus post ducatur honorifice ad regale solium .choro cantante hymnum. Te deum laudamus .quo ad finem perducto dicat metropolitanus.

STa et retine amodo locum quem hucusque paterna successione tenuisti hereditario iudicio tibi delegatum .per auctoritatem dei omnipotentis et presentem traditionem nostram .et omnium episcoporum ceterorumque dei seruorum .et quanto clerum sacris altaribus propinquiorem prospicis .tanto ei potiore in locis congruis honorem impendere memineris .quatinus mediator dei et hominum te mediatorem cleri et plebis in hoc regni solio confirmet .et in regnum eternum regnare faciat ihesus christus dominus noster rex regum et dominus dominantium qui cum /patre et spiritu sancto uiuit et regnat in secula seculorum. *Amen.*

Incipit consecratio regine. Que propter honorificentiam regis ab episcopo sacro oleo super uerticem perfundenda est .et in ecclesia coram obtimatibus ante altare benedicenda.¹

DEus qui solus habes immortalitatem lucemque habitas inaccessibleem .cuius prouidentia in sua dispositione non fallitur .qui fecisti que futura sunt .et uocas ea que non sunt tanquam ea que sunt .qui superbos equo moderamine de principatu deicis atque humiles dignanter in sublime prouehis .ineffabilem misericordiam tuam supplices exoramus .ut sicut reginam hester causa iudaice salutis de captiuitatis sue compede solutam ad regis assueri thalamum regnique sui consortium transire fecisti .ita hanc famulam tuam N. humilitatis nostre benedictione christianę plebis gratia salutis .ad dignam .sublimemque regis nostri /copulam misericorditer [fol. 109.

¹ The last word is written in black over an erasure, by a rather later hand.

transire concedas. ut in regalis federe coniugii semper manens pudica proximam uirginitati palmam continere queat. tibi que deo uiuo¹ et uero in omnibus et super omnia iugiter placere desideret. et te inspirante que tibi placita sunt toto corde perficiat. Per.

Hic unguatur oleo sancto.

IN nomine patris et filii et spiritus sancti prosit tibi hec unctio olei in honorem et confirmationem eternam in secula seculorum.

Oratio.

OMnipotens sempiternus deus. affluentem spiritum tue benedictionis super famulam tuam nobis orantibus propitius infunde. ut que per manus nostre impositionem hodie regina instituitur. sanctificatione tua digna et electa permaneat. ut nunquam postmodum de tua gratia separetur indigna.

Hic detur anulus.

ACcipe anulum fidei. signaculum² sinceritatis. quo possis omnes hereticas prauitates /deuitare. et barbaras [fol. 109v. gentes uirtute dei premere et ad agnitionem ueritatis aduocare.

Sequatur oratio.

DEus cuius est omnis potestas et dignitas. da famule tue N. signo tue fidei prosperum sue dignitatis effectum. in qua tibi semper firma maneat. tibi que iugiter placere contendat. Per.

Hic coronetur.

ACcipe coronam glorie. honorem iocunditatis. ut splendida fulgeas. et eterna exultatione coroneris.

Sequatur oratio.

OMnium domine fons bonorum. et cunctorum dator profectuum. tribue famule tue N. adeptam bene regere dignitatem. et a te sibi prestatam bonis operibus corroborare gloriam. Per.

Benedictio corone regie.

DEus tuorum corona fidelium. qui in capitibus eorum ponis coronam de lapide pretioso: benedic et sanctifica coronam istam. quatinus sicut ipsa diuersis preciosisque lapidibus adornatur. sic famulus³ /tuus³ gestator³ ipsius [fol. 110. multiplici pretiosarum uirtutum munere tua largiente gratia repleatur. Per dominum.

¹ Corrected (perhaps by the original hand) from *uiro*.

² Corrected by expunction from *signaculum*.

³ Feminine forms indicated above these words.

Benedictio cuiuscunque regalis ornamenti.

DEus rex regum et dominus dominantium per quem reges regnant et legum conditores iura decernunt: dignare propitius benedicere hoc regale ornamentum . et presta ut famulus tuus rex noster qui illud portaturus est ornamento bonorum morum et sanctarum actionum in conspectu tuo fulgeat . et post temporalem uitam eternam gloriam que tempus non habet sine fine possideat. Per dominum nostrum.

[LITANIA.]

¹Kyrieleyson.
 Christe eleyson.
 Christe audi nos.
 Sancta Maria ora pro nobis.
 Sancta dei genetrix ora.
 Sancta uirgo uirginum ora.
 Sancte michael ora pro nobis.
 Sancte gabriel ora pro nobis.
 Sancte Raphael ora pro nobis.
 Omnes sancti angeli et archangeli orate.
 /Sancte iohannes baptista ora. [fol. 110v.
 Omnes sancti patriarche et prophete orate pro nobis.
 Sancte Petre ora.
 Sancte Paule ora.
 Sancte Andrea ora.
 Sancte Iohannes ora.
 Omnes sancti apostoli et euangeliste orate pro nobis.
 Omnes sancti innocentes orate pro nobis.
 Sancte Stephane ora.
 Sancte Clemens ora.
 Sancte Sixte ora.
 Sancte Ælfege ora.
 Omnes sancti martyres orate.
 Sancte Silvester ora.
 Sancte Martine ora.
 Sancte Agustine cum sociis tuis ora.
 Sancte Dunstane ora.
 Omnes Sancti confessores orate.
 Sancta Maria magdalene ora.
 Sancta felicitas ora.
 Sancta perpetua ora.
 Sancta agatha ora.

¹ This litany is apparently intended for use at the consecration of a bishop.
 PONT. MAGD.

Omnes sanctę uirgines orate pro nobis.

Omnes sancti orate pro nobis.

Omnes Sancti orate pro nobis.

Propitius esto parce nobis domine.

Propitius esto libera nos domine.

Ab omni malo libera nos domine.

In die iudicii libera nos domine.

Peccatores te rogamus audi nos.

Vt pacem nobis dones te rogamus.

Ut ecclesiam tuam regere et defensare digneris te rogamus.

Vt archiepiscopum nostrum et omnes gradus ecclesię in sancta religione conseruare digneris te rogamus.

Ut regi nostro et principibus nostris pacem et ueram concordiam /atque uictoriam donare digneris . te rogamus. [fol. III.]

Ut presentem fratrem nostrum electum antistitem benedicere et consecrare digneris . te rogamus.

Ut nos exaudire digneris . te rogamus.

Fili dei . te rogamus.

Fili dei . te rogamus.

Agnus dei qui tollis peccata mundi miserere nobis.

Christe audi nos.

Kirrieleyson. Christe eleyson. Kyrie eleyson.

[DE CONSECRATIONE ECCLESIAE.]

Incipit ordo qualiter domus domini consecranda est . primitus enim conuenit ut presul et ceteri¹ ministri ecclesię induant se uestimentis sacris cum quibus diuinum ministerium adimplere debent . et dum se induunt dictis consuetis psalmis et precibus . Id est Iudica me deus. Quam dilecta. Inclina domine. Memento domine. Kyrieleyson. Pater noster. Et ne nos. Ostende nobis. Esto nobis domine. Non nobis domine. Saluos fac seruos. Domine exaudi. Dominus uobiscum.

DEus qui paterna maiestate ignea claustra dirupisti infernorum . et sanguine tuo populum tibi adquisisti sempiternum . indue nos armis spiritualibus uirtutum . et inuicta sanctę crucis potentia ! ut contra diabolum pugna/turi [fol. IIIV. te auxilio habeamus . quatinus tibi hereditatem de iniquo diaboli spolio adquiramus . et qui in domum zachei quondam miseratus descendisti . ad domum quoque hanc quam sanctificaturi sumus uenire dignare . et populos qui ad eius dedicationem conuenerunt spirituali gaudio remunera . saluator mundi domine ihesu christe qui cum patre et spiritu sancto uiuis et regnas deus per omnia secula seculorum.

¹ Corrected by another hand to *ceteri*.

Post ueniat ante¹ hostium ecclesie². que dedicanda est. cantando sonoriter hanc antiphonam.

*Ant. *Zachee festinans descende quia hodie in domo tua oportet me manere at ille festinans descendit et suscepit illum gaudens in domo sua. hodie huic domui salus a domino facta est alleluia.**

Qua finita dicatur a presule. Dominus uobiscum. Et.

ACtiones nostras quesumus domine et aspirando preueni et adiuuando proseguere. /ut interueniente beata et [fol. 112. gloriosa semperque uirgine dei genitrice maria cum omnibus sanctis. cuncta nostra operatio et a te semper incipiat. et per te cepta finiatur. Per eundem.

DEus qui nos pastores in populo uocari uoluisti. presta quesumus: ut hoc quod humano ore dicimur. in tuis oculis esse ualeamus. Per.

Et illuminentur xii. candelæ³. et ponantur deforis per circuitum ecclesie que dedicanda est. et ter circumeat ipsam ecclesiam cum sancta cruce. et sanctorum reliquiis. canendo letaniam que hoc modo inchoanda est.

Kyrie eleyson. Christe eleyson. Christe audi nos.

Sancta maria ora.

Sancta dei genitrix ora.

Sancta uirgo uirginum ora.

Sancte Michael ora.

Sancte Gabriel ora.

Sancte Raphael ora.

Sancte Raphael⁴ ora.

Omnes sancti angeli et archangeli orate.

Omnes sancti beatorum spirituum ordines orate.

Sancte iohannes baptista ora.

Omnes sancti patriarche et prophete orate.

Sancte Petre ora.

Sancte Paule ora.

/Sancte Andrea ora.

[fol. 112v.

Sancte Iohannes ora.

Sancte Iacobe ora.

Sancte Philippe ora.

Sancte Bartholomee ora.

Sancte Mathee ora.

Sancte Thoma ora.

¹ The *e* is added above the line by another hand.

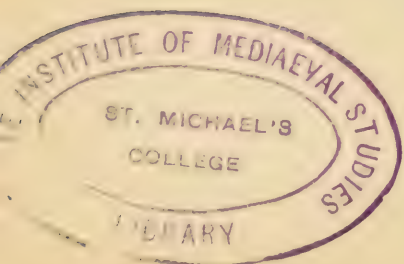
² Corrected by another hand to *ecclesie*.

³ Corrected by another hand to *candelæ*.

⁴ The name of S. Raphael is written once at the end of one column and once at the beginning of another.

Sancte Iacobe ora.
 Sancte Symon ora.
 Sancte Thaddee ora.
 Sancte Mathia ora.
 Sancte Barnaba ora.
 Sancte Luca ora.
 Sancte Marce ora.
 Omnes sancti apostoli et euangelistę orate.
 Omnes sancti discipuli domini orate pro nobis.
 Omnes sancti innocentes . orate pro nobis.
 Sancte Stephane ora.
 Sancte Clemens ora.
 Sancte alexander ora pro nobis.
 Sancte Laurenti ora pro nobis.
 Sancte Vincenti ora pro nobis.
 Sancte Dionisi cum sociis tuis [ora pro nobis].¹
 Sancte Maurici cum sociis tuis . ora.
 Sancte Nicasii cum sociis tuis ora.
 Sancte Luciane cum sociis tuis ora.
 Sancte Eustachi cum sociis tuis ora.
 Sancte Geruasi ora pro nobis.
 Sancte Protasi ora pro nobis.
 Sancti Marcelline et petre orate pro nobis.
 Omnes sancti martyres orate pro nobis.
 Sancte Silvester ora pro nobis.
 Sancte Martyne ora pro nobis.
 Sancte Agustine² ora pro nobis.
 Sancte Leo ora pro nobis.
 Sancte Gregori ora pro nobis.
 Sancte Agustine² ora pro nobis.
 Sancte Iuste ora pro nobis.
 /Sancte Theodore ora.
 Sancte Dunstane ora.
 Sancte Romane ora.
 Sancte Nicholae ora.
 Sancte Ieronime ora.
 Sancte Benedicte ora.
 Omnes sancti confessores orate.
 Omnes sancti monachi et heremite orate.
 Sancta Maria magdalene ora.
 Sancta Felicitas ora.
 Sancta Perpetua ora.
 Sancta Agatha ora.

[fol. 113.]

¹ The words in brackets are added by another hand.² Altered to *Augustine* by another hand.

Sancta Agnes ora.
 Sancta Petronilla ora.
 Sancta Lucia ora.
 Sancta Cecilia ora.
 Sancta Scolastica ora.
 Sancta Radegundis ora.
 Sancta baltillidis† ora.
 Sancta Eufemia ora pro nobis.
 Omnes sanctę uirgines orate pro nobis.
 Omnes sancti orate pro nobis.
 Omnes sancti orate pro nobis.
 Propitius esto parce nobis domine.
 Propitius esto libera nos domine.
 Ab omni malo libera nos domine.
 Ab insidiis diaboli libera.
 A dampnatione perpetua libera nos.
 Ab imminentibus peccatorum nostrorum periculis libera nos
 domine.
 Ab infestationibus demonum libera.
 A spiritu fornicationis . libera.
 Ab appetitu inanis glorię . libera.
 Ab omni immunditia mentis et corporis . libera.
 Ab ira et odio et omni mala uoluntate . libera.
 Ab inmundis¹ cogitationibus libera.
 A cecitate cordis . libera.
 A fulgure et tempestate . libera.
 A morte subitanea libera nos.
 /Per misterium sanctę incarnationis tuę libera. [fol. 113v.
 Per passionem et crucem tuam . libera.
 Per gloriosam resurrectionem tuam . libera.
 Per admirabilem ascensionem tuam . libera.
 Per gratiam sancti spiritus paracliti . libera.
 In hora mortis succurre nobis . domine.
 In die iudicii . libera.
 Peccatores te roga[mus audi nos].²
 Vt pacem nobis dones . te rogamus.
 Vt misericordia et pietas tua nos custodiat . te rogamus.
 Vt ꝛcclesiam tuam regere et defensare digneris . te.
 Vt domnum apostolicum et omnes gradus ꝛcclesię in sancta
 religione conseruare digneris . te rogamus.
 Vt regi nostro et principibus nostris pacem et ueram concor-
 diam atque uictoriam donare digneris . te rogamus.
 Ut istam ꝛcclesiam immaculatam custodire et conseruare
 digneris . te rogamus.

¹ Altered to *immundis*.

² The portion in brackets is added by another hand.

Vt episcopos et abbates nostros et omnes congregationes illis commissas in sancta religione conseruare digneris . te rogamus.

Vt congregationes omnium sanctorum in tuo sancto seruitio conseruare digneris . te rogamus.

Vt cunctum populum christianum pretioso sanguine tuo redemptum conseruare digneris . te rogamus.

Ut omnibus benefactoribus nostris sempiterna bona retribuas . te rogamus.

Vt animas nostras et parentum nostrorum ab æterna dampnatione /eripias . te rogamus. [fol. 114.

Ut fructus terrę dare et conseruare digneris . te rogamus audi nos.

Vt oculos misericordię tuę super nos reducere digneris . te rogamus.

Ut obsequium seruitutis nostrę rationabile facias . te rogamus.

Vt mentes nostras ad cęlestia desideria erigas . te rogamus audi.

Ut miseras pauperum et captiuorum intueri et releuare digneris . te rogamus.

Vt regularibus disciplinis nos instruere digneris . te rogamus.

Ut omnibus fidelibus defunctis requiem æternam dones . te rogamus.

Vt nos exaudire digneris te rogamus audi nos.

Fili dei te rogamus audi nos.

Fili dei te rogamus audi nos.

Agnus dei qui tollis peccata mundi . miserere nobis.

Agnus dei qui tollis peccata mundi . parce nobis domine.

Agnus dei qui tollis peccata mundi . exaudi nos domine.

Agnus dei qui tollis peccata mundi . miserere nobis.

Christe audi nos.

Kyrrie eleyson. Christe eleyson. Kyrrie eleyson.

*Finita hac uero letania . dicantur ab episcopo he¹ orationes.
Dominus uobiscum.*

PReueniat² quesumus nos domine misericordia tua : et intercedentibus omnibus sanctis tuis . uoces nostras clementia tuę propitiationis /anticipet. Per dominum. [fol. 114v.

Alia.

AScendant ad te quesumus domine preces nostrę et ab ecclesia tua cunctam repelle nequitiam. Per.

Et ingrediatur unus ex diaconibus infra ecclesiam et claudens

¹ Altered by another hand to *he*.

² MS. originally *Preueniant* ; but the second *n* is expunged.

hostium stet ante¹ ipsum . ceteri omnes pro foribus remaneant. Tunc pontifex accedens ad hostium ecclesie . incipiat antiphonam.

*Ant. *Tollite portas principes uestras et eleuamini porte eternales et introibit rex glorie . evovae.**

*Et circumbeat ecclesiam uersificando psalmum. Domini est terra . usquequo ueniat ad hostium . percutiensque in primis ter cum uirga ipsum hostium dicat directe totum uersum. Tollite portas. Respondeat minister infra stans. *Quis est iste rex glorie.* Episcopus secundo circumbeat ecclesiam . psallendo uersus eiusdem psalmi . qui supersunt cum antiphona supradicta . quoadusque ueniat ad hostium quod prius . percutiensque iterum ipsum hostium dicat directe Tollite portas . ut supra . Sic et tercio circumbeat episcopus . ecclesiam psallendo |quod superest eiusdem [fol. 115. psalmi cum antiphona supradicta . quo psalmo expleto cum antiphona :¹ stans ante¹ hostium percutiat tercio dicatque. Tollite portas. Ut supra. Et diaconus respondeat. *Quis est iste rex glorie.* Tunc omnis clerus cum episcopo respondeat. *Dominus uirtutum ipse est rex glorie.* Statimque diaconus² aperiat hostium . et hec oratio ante hostium dicatur ab episcopo.*

Dominus uobiscum. Et.

DOmum hanc quesumus domine clementer ingredi . et in tuorum tibi cordibus fidelium perpetuam constitue mansionem :¹ ut cuius edificatione subsistit . huius fiat habitatione preclara. Per. *Hac oratione finita. ingrediantur omnes ecclesiam crucem episcopo in manu gestante . sacerdotibus feretrum cum reliquiis ante hostium tenentibus. Incipiatque hanc antiphonam. *Pax huic domui et omnibus habitantibus in ea . pax . * iiii . *ingredientibus et regredientibus . alleluia . evovae.* iiii . *Benedic domine domum istam quam edificaui nomini /tuo uenientium in loco isto exaudi preces in excelso [fol. 115v. solio glorie tue. Fundamenta.**

Et sic canendo ad medium ecclesie solum deueniant . qua finita dicat episcopus oremus. Et diaconus flectamus genus . et post paululum. Leuate. Et presul dicat.

DEus qui inuisibiliter omnia continet . et tamen pro salute generis humani signa tue potentie uisibiliter ostendis . templum hoc potentie tue inhabitatione illustra :¹ ut omnes qui huc deprecaturi conueniunt . ex quacumque tribulatione ad te clamauerint . consolationis tue beneficia consequantur. Per dominum.

¹ e added above line by another hand.

² Last syllable added by another hand

Item dicat episcopus . Orenus . Et diaconus ut supra . Flectamus genua . Et post paululum dicat . Leuate . Deinde dicatur .

Oratio .

TAbernaculum hoc ingrediere quesumus omnipotens sempiternus deus: et famulos tuos hic congregatos ad honorem et laudem nominis tui atque beatę marię sacrę uirginis [fol. 116. benedicto . et sicut benedicere dignatus es domos patriarcharum abrahe . isaac . et iacob . pusillos cum magnis . ita benedicere¹ et sanctificare dignare hoc templum et omnes in eo habitantes . qui uiuis et regnas deus . per omnia .

Deinde incipiat clerus letaniam subitus prenotatam . Et cum uenerint ante² altare: pontifex et sacerdos siue leuita prosternant se . secretim inter se orationem facientes usquedum dicatur agnus dei .

Kirrie eleyson. Christe eleyson. Christe audi nos.

Sancta Maria ora.

Sancte Michael ora.

Sancte Gabriel ora.

Sancte Raphael ora.

Omnes sancti angeli et archangeli orate.

Sancte Petre ora.

Sancte Paule ora.

Sancte Andrea ora.

Omnes sancti apostoli et euangelistę orate.

Sancte Stephane ora pro nobis.

Sancte Laurenti ora pro nobis.

Sancti Uincenti ora pro nobis.

Omnes sancti martyres orate pro nobis.

Sancte Siluester ora pro nobis.

Sancte Gregori ora pro nobis.

Sancte Benedicte ora pro nobis.

Omnes sancti confessores orate pro nobis.

Sancta Maria magdalene ora.

/Sancta Agatha ora.

[fol. 116v.

Sancta Agnes ora.

Omnes sancte uirgines orate.

Omnes sancti orate pro nobis.

Propitius esto parce nobis domine.

Ab omni malo libera nos domine.

Per mysterium sanctę incarnationis tuę libera nos domine.

In die iudicii libera nos domine.

Peccatores te rogamus audi nos.

Ut ecclesiam tuam regere et defensare digneris. Te rogamus.

¹ A cross added above line, in red.

² The *e* added by another hand.

Ut nos exaudire digneris. Te rogamus.

Fili dei. Te rogamus.

Fili dei. Te rogamus.

Agnus dei qui tollis peccata mundi miserere nobis.

Christe audi nos. Kyrieleyson. Christeleyson. Kyrieleyson.

Ut autem surrexerint ab oratione, non dicat pontifex dominus nobiscum. Sed tantum inchoet et dicat. Oremus. Et diaconus. Flectamus genua. et post paululum. Leuate.

Magnificare domine deus noster in sanctis tuis. et hoc in templo humane ædificationis præsentia spirituali benignus appare. ut qui omnia in filiis adoptionis operaris. ipse semper in tua hereditate lauderis. Per.

*Deinde incipiat pontifex de sinistro angulo ab oriente scribens per pavementum cum baculo suo abcdarium¹ usque in dextrum angulum occidentalem. et cantet antiphonam.² *Fundamentum aliud nemo potest ponere preter illud denique quod positum est a christo domino. Fundamenta.**

Et a dextro angulo orientali scribat similiter abcdarium usque in sinistrum angulum occidentalem basilicę canendo antiphonam.

Hęc aula accipiat a deo gratiam benedictionis et misericordiam a christo iesu. Magnus dominus.

Post ueniat in medium ecclesię et dicat orationem hanc.

DEus qui sanctum moysen pre cunctis milibus israeliticis tam familiarem tibi esse fecisti. ut ei diceres inuenisti enim gratiam coram me. et te ipsum noui ex nomine. quem et in montis sinay cacumen induxisti. ubi ei in præfigurationem sanctę ecclesię fabricandi tabernaculi sacramenta ostendisti. cui etiam duas tabulas lapideas digito tuo scriptas tradidisti. quarum una tria præcepta quę ad fidem sanctę trinitatis. altera /septemque ad custodiam constituendę legis pertinebant [fol. 117v. habebat: beatis apostolis tuis intercedentibus exaudi uota orantium super hoc pavementum. in quo ad instrumentum fidei illorum. diuinarum characteres litterarum. a duobus angulis huius domus usque in alios duos depinximus angulos. et uerba legis tuę in tabulis cordium eorum misericordię tuę digito ascribe. presta quoque ut quicquid ex ore humilitatis nostrę faciendum didicerint. hoc facere cupiant. Sicque uiuant ut illo peruenire ualeant. ubi nomina sua in libro uite eterne scripta esse gratulentur per secula. per te christe ihesu cui cum eterno patre sanctoque spiritu manet honor et perpetuitas in seculorum secula. amen.

¹ On the lower margin of this and the next page are written the Greek and Latin alphabets.

² Corrected from *antiphonat* by another hand.

Deinde ueniens ante altare¹ dicat ter. Deus in adiutorium meum intende. cum gloria absque alleluia . flectens genua. Deinde benedicens salem dicat.

EXorcizo te creatura salis per deum uiuum . per deum [fol. 118. uerum . per deum sanctum . per deum qui te per heliseum prophetam in aquam mitti iussit ut sanaretur sterilitas aque . ut efficiaris sal exorcizatus in salutem credentium . et sis omnibus te sumentibus salus mentis et corporis . et effugiat atque discedat ab eo loco quo aspersus fueris omnis phantasia et nequitia uel uersutia diabolicę fraudis . omnisque spiritus immundus² adiuratus per eum qui uenturus est.

Benedictio salis.

IMmensam clementiam tuam omnipotens eterne deus . humiliter imploramus :¹ ut hanc creaturam salis . quam in usum generi humano tribuisti . benedicere³ et sanctificare tua pietate digneris :¹ ut sit omnibus sumentibus salus mentis et corporis . et quicquid eo tactum uel aspersum fuerit . careat omni immundicia . omnique impugnatione spiritualis nequitie . per uirtutem [fol. 118v. domini nostri ihesu christi qui uenturus est.

Benedictio cinerum.

OMnipotens sempiternę deus . parce metuentibus :¹ propitiare supplicibus . et mittere dignare sanctum angelum tuum de celis . qui benedicat³ et sanctificet cineres istos :¹ ut sint remedium salubre omnibus nomen tuum humiliter implorantibus . ac semetipsos pro constientia⁴ delictorum suorum accusantibus atque in conspectu diuinę clementię tuę facinora sua deplorantibus . uel serenissimam pietatem tuam suppliciter obnixequę flagitantibus . presta quesumus domine per inuocationem sanctissimi nominis tui . ut quicumque⁵ eos super se aspserint pro redemptione peccatorum . corporis sanitatem et anime tutelam percipiant. Per.

Exorcismus aque.

EXorcizo te creatura aque in nomine dei patris³ omnipotentis . et in nomine³ ihesu christi filii eius . [fol. 119. et³ spiritus sancti . ut omnis uirtus aduersarii . omnis incursio diaboli . omne phantasma . omnesque inimici potestates eradicen-

¹ MS. originally *antare* : this has been corrected by the original hand to *altare*, *ante* being added above the line by a hand slightly later.

² Apparently first written *immundus*, an *i* being added at the beginning of the line and *in* converted into *m* by another hand.

³ A cross added above the line.

⁴ MS. originally *contientia* : the *s* is added above line, the *t* remaining.

⁵ Corrected by expunction to *quicumque*.

tur et effugentur ab hac creatura aque. Unde exorcizo¹ te creatura aque. per² deum uiuum. per² deum uerum. per² deum sanctum. et per² dominum nostrum ihesum christum. ut efficiaris aqua sancta. aqua benedicta. ut ubicumque effusa fueris uel aspersa siue in domo. siue in agro. effuges omnem phantasiam. et omnem potestatem inimici. quatinus³ consecrata² sis aqua sancta. ac proficias ad dedicationem huius ecclesie uel altaris. ut per te et benedictionem diuinam auxiliante domino. siue per os. et per manus atque officium nostrum. hec domus dei nostri diuinitus. per gratiam spiritus sancti consecretur. et perpetualiter ad inuocandum nomen domini consecrata permaneat. et spiritus sanctus habitet in domo hac. per eum qui uenturus est.

/Benedictio aque.

[fol. 119v.

DEus qui ad salutem humani generis maxima queque sacramenta. in aquarum substantia condidisti. adesto propitius inuocationibus nostris: et elemento huic multimodis purificationibus preparato. uirtutem tue benedictionis² infunde: ut creatura misteriis tuis seruiens. ad abitiendos demones. morbosque pellendos diuine gratie sumat effectum. ut quicquid uel in domibus. uel in locis. fidelium hec unda resperserit. careat omni immundicia. liberetur a noxa: non illic resideat spiritus pestilens. non aura corrumpens: discedant omnes insidie latentis inimici. et si quid est quod aut incolumitati habitantium inuidet. aut quieti. aspersione huius aque effugiat: ut salubritas per inuocationem tui nominis expetita. ab omnibus sit /impugnationibus defensa. Per dominum nostrum. [fol. 120.

Post hoc misceatur sal et cinis. faciatque ex eis crucem episcopus super ipsam aquam et dicat.

Hec commixtio. salis. et cineris. cum aqua. benedicta sit. sanctificata sit. ad consecrationem huius ecclesie. et altaris in nomine domini.

Oremus.

DEus inuicte uirtutis auctor. et inseparabilis⁴ imperii rex. ac semper magnificus triumphator. qui aduersę dominationis uires reprimis. qui inimici rugientis seuitiam superas. qui hostiles nequitias potens expugnas. te domine trementes et supplices deprecamur ac petimus: ut hanc creaturam salis ac cinerum et aque dignanter accipias. benignus illustres²: pietatis tue more²

¹ This word is written over an erasure.

² A cross added above the line.

³ A red mark has been added before this word. In the margin a later hand has written *Quatinus &c.*, preceded by a similar mark, and surrounded by a line.

⁴ Corrected by later hand to *insuperabilis*.

sanctifices . ut ubicumque¹ fuerit aspersa . per inuocationem sancti tui nominis . omnis infestatio inmundi spiritus abitiatur :² terrorque uene/nosi serpentis procul pellatur . et presentia [fol. 120v. sancti spiritus nobis misericordiam tuam poscentibus ubique adesse dignetur. Per dominum . eiusdem.

Deinde misceatur uinum cum ipsa aqua et dicat.

Fiat hæc commixtio aque . et uini . ad consecrationem huius ecclesie uel altaris . in christo ihesu domino nostro.

Sequitur oratio.

DEus creator et conseruator humani generis . dator gratie spiritualis . largitor eterne salutis . tu domine emitte spiritum sanctum tuum super commixtionem huius uini et aque . ut armata uirtute celestis defensionis . ad consecrationem huius ecclesie uel altaris proficiat. Per

Item alia oratio.

Domine deus rex uniuersarum celestium et terrestrium creaturarum . qui de celo descendisti . et per misteriorum tuorum archana . ecclesie tue iter ad celos ascendendi prebuisti . qui que inter cetera celesti/um terribilia misteriorum miracula . [fol. 121. etiam ex proprio latere undam sanguinis et aque ob animarum nostrarum medelam profluxisse permisisti . concede quesumus :³ ut hac sacrosancta sanguinis tui mixtura in uino cum unda baptismatis . celesti benedictione ecclesia tua et altare² consecrentur et ad nostre operationis confirmationem consecrata permaneant . per te ihesu christe qui cum patre.

Tunc mittat in aquam benedictam sanctum chrisma . deinde accedens ad altare faciat crucem cum pollice suo ex ipsa aqua in medio et per iiii^{or} cornua altaris dicens.

Sanctificetur hoc altare in nomine patris et filii et spiritus sancti . amen.

Inde ueniens ante altare cum ysopo aspergat illud altare in circuitu septem uicibus canendo hanc antiphonam.

Asperges me ysopo et mundabor lauabis me et super /niuem dealabor. Ps. Miserere mei deus. [fol. 121v.

Oratio.

PAteant ad hoc² altare² aures misericordie tue quesumus domine precibus supplicantium . et gratiam diuinitatis tue per presentiam sancti spiritus super istum² clementer³ asperge . ac intercedente² beato² N. in cuius² ueneratione hoc² consecramus .

¹ Altered by erasure to *ubicunque*.

² Plural forms are indicated above these words.

³ An erasure occurs at this point, extending to about a quarter of a line.

annue ut uiui lapides per te erigamur in cęlis. sacris tecum permansuri ędificiis. atque ut petentibus hic desiderata concedas. paracliti tui inspirante clementia corda nostra diuinę sapientię condimento clementer expurga. ut tibi placita postulare. et petita dignanter a te obtinere mereamur. qui uiuis et regnas deus. per omnia secula seculorum. amen.

Et deinde circumeat intus ęcclesiam semel spargendo per parietes. incipiens in sinistro angulo ab orientali parte. [cum anti- [fol. 122. phona hac.

Sanctificauit dominus tabernaculum suum hęc est domus dei in qua inuocetur nomen eius de qua scriptum est erit nomen meum ibi dicit dominus. Deus noster refugium nostrum.

Quo peracto sequatur oratio hęc.

Oremus.

Hic benedictionem tuam quesumus domine populus fidelis ad honorem et laudem nominis tui ueniens accipiat. qua corpore saluatus ac mente. hic gratam tibi semper exhibeat seruitutem. et propitiationis tuę beneficia iugiter inueniat. Per.

Spargat secundo desuper in circuitu ęcclesię deintus cum antiphona.

In dedicatione huius templi laudate deum omnis militia cęlorum et omnis terra laudent nomen domini quia exaltatum est nomen eius solius. Laudate dominum de cęlis.

Sequitur oratio.

Solus et ineffabilis supernorum rex domine deus. auxiliare quesumus ęcclesię /tuę: ut quicumque¹ hic ad [fol. 122v. laudem et exaltationem nominis tui conueniunt. sacre deuotionis proficiant incrementis: et tuo semper munere gubernentur. et ad redemptionis ęternę pertineant te ducente consortium. Per.

Tercio pontifex spargat superius in circuitu ęcclesie per parietes canens hanc antiphonam.

Qui habitat in adiutorio altissimi in protectione dei cęli commorabitur. Dicet domino.

Sequitur oratio.

Adiutor altissime deus. et protector celestis. preces nostras quesumus clementer exaudi: nobisque misericordiam tuam poscentibus concede. ut quicumque intra parietes huius ęcclesię ad te clamauerint: omnium ueniam peccatorum. et gaudia mereantur eterna percipere.² Per.

¹ Altered by erasure to *quicumque*.

² Marks added above the line indicate that this word should be read before *mereantur*.

Deinde pergat episcopus extra ecclesiam cum omni scola spargendo parietes in circircuitu† et desuper. canendo antiphonam.

Fundamenta templi huius /sapientia sua fundauit [fol. 123. deus in quo dominum celi collaudant angeli si irruant uenti et fluant flumina non possunt eam mouere unquam fundata enim erat super petram. Ps. Fundamenta eius.

Sequitur oratio.

OMnipotens sempiternę glorię deus. qui sanctas portas syon super omnia tabernacula iacob diligis. da huic quesumus domine domui benedictionem tuam. et presta ut nostrę fidei fundamenta. nulla spiritualium nequitiarum impedimenta. nulla uentorum flamina aut dira temptationum flumina unquam ualeant deicere. Per.

Spargat secundo desuper in circuitu ecclesię deforis cum antiphona.

Exurgat deus ad nostri famulatus obsequium et in loco sancto eius fiat benedictionis augmentum. Exurgat deus.

Quam sequatur oratio.

Domine deus redemptor seculorum. te humiliter petimus: ut nostri famulatus /obsequium suscipias. et hunc [fol. 123v. locum benedicas. quatinus hinc omne malum repellas. et tuę benedictionis semper augmentum hic prebeas. per dominum nostrum ihesum [christum]¹ filium tuum. cui est honor et gloria tecum in unitate spiritus sancti per cuncta secula seculorum. amen.

Tertio episcopus spargat superius in circuitu per parietes et culmen ecclesię canens antiphonam.

Qui regis israel intende super domum istam qui deducis uelut ouem ioseph auge in ea benedictionem tuam qui sedes super cherubin exaudi preces supplicum in ea tibi confitentium. Excita domine.

Sequatur oratio antequam ingrediantur ecclesiam.

DEus qui iacob famulo tuo preelecto ascendentes et descendentes in prefiguratione sanctorum predicatorum angelos ostendisti. concede quesumus omnes ad hanc dedicationem ecclesię uenientes. apostolorum /tuorum tueri presidio. [fol. 124. quatinus qui sursum sanctum caput ecclesię uidelicet dominum contemplantur. pro his intercedere non desistant qui in imis uersantur. Per.

Finita oratione ingrediatur pontifex in ecclesiam cum omni scola² et incipiat hanc antiphonam.

¹ Added above line by a slightly later hand.

² Originally written *sclola*, but the first *l* is expunged.

Benedic domine domum istam quam edificauit nomini tuo ut sint oculi tui aperti super eam die ac nocte. Magnus dominus.

Et uadat episcopus de ipso altari spargendo per medium ecclesie in longum et in latum faciendo crucem super omne pavementum canendo antiphonam.

Benedictus es in templo sancto glorię tuę quod edificatum est ad laudem et gloriam nominis tui domine. Benedicite.

Et ueniens in medium ecclesię dicat episcopus. Oremus. Et diaconus. Flectamus genua. Postea. Leuate.

DEUS qui loca nomini tuo dicata sanctificas. effunde super hanc orationis domum gratiam tuam: ut ab [fol. 124v. omnibus hic inuocantibus nomen tuum. auxilium misericordię tuę sentiat. Per dominum.

Iterum pontifex dicat. Oremus. Et diaconus. Flectamus. genua. ut supra.

Oratio.

DEUS sanctificationum omnipotens dominator. cuius pietas sine fine sentitur. deus qui cęlestia simul et terrestria moderaris. seruans misericordiam tuam populo tuo ambulanti ante conspectum glorię tuę. exaudi preces seruorum tuorum: et presta ut sint oculi tui aperti super domum istam die ac nocte. hancque basilicam in honore sancti N. sacris mysteriis institutam. clementissimus dedica. miseratus illustra. perpetuo splendore clarifica et benedicto¹. omnemque hominem uenientem adorare in loco hoc placatus admitte. propitius dignare respicere. et /propter nomen tuum magnum et manum fortem et [fol. 125. brachium excelsum in habitaculo hoc supplicantes libens protege. dignanter exaudi. et ęterna protectione conserua: ut semper felices. semperque in tua religione letantes. constanter in sanctę trinitatis fide catholica perseuerent. Per dominum nostrum.

Prefatio in medio ecclesię.

Per omnia secula seculorum. amen.

Dominus uobiscum.

Sursum corda.

Gratias agamus.

⊕ Aeterne deus: adesto precibus nostris. adesto sacramentis: adesto etiam piis famulorum tuorum laboribus. nobisque misericordiam tuam poscentibus. Descendat quoque in hanc ecclesiam tuam quam sub inuocatione sancti nominis tui in honore sancti N. indigni consecramus. spiritus sanctus tuus septi-

¹ A cross added above the line.

formis gratię ubertate redundans. ut quotienscumque¹ in hac domo tua sanctum tuum nomen fuerit inuocatum. eorum /qui [fol. 125v. te inuocauerint a te pio domine preces exaudiantur. O beata et sancta trinitas quę omnia purificas: omnia mundas. omnia exornas. O beata maiestas dei quę cuncta imples: cuncta contines: cunctaque disponis. O beata et sancta manus domini. quę omnia sanctificas: omnia benedicas: omnia locupletas. O sancte sanctorum deus. tuam clementiam humillima deuotione deposcimus: ut hanc ecclesiam per nostrę humilitatis famulatum in honorem sancti tui N. purificare.² benedicere.² consecrareque² perpetua sanctificationis tuę ubertate digneris. Hic quoque sacerdotes sacrificium tibi laudis offerant: hic fideles populi uota persoluant: hic peccatorum onera soluantur: fideliumque lapsa reparentur. In hac ergo quesumus domine domo tua spiritus sancti gratia egroti sanentur: infirmi restituantur: claudi curentur: leprosi [fol. 126. mundentur: cęci illuminentur: demonia eitiantur. Cunctorum hic debilium egrotationes te domine annuente pellantur: omnium etiam uincula peccatorum absoluantur: ut omnes qui hoc templum beneficia iusta deprecaturi ingrediuntur. cuncta se impetrasse letentur: ut concessa misericordia quam precantur. perpetuo miserationis tuę munere glorientur. Per.

Ipsa expleta ingrediendum est ad altare canendo antiphonam hanc [iii.³]

*Ant. *Introibo ad altare dei mei ad deum qui letificat iuuentutem meam. Ps. Iudica me deus.**

Veniens⁴ uero ante altare faciat maltam de calce et tegula uel sabulo cum aqua benedicta ad recondendas⁵ suo loco reliquias. Postea uero effundat quod remansit de ipsa aqua ad basim altaris. Deinde benedicat tabulam |altaris. que tamen tabula [fol. 126v. prius lota esse debet aqua sacrata.

Oratio.

Domine sancte pater omnipotens eterne deus. misericordiam tuam uocibus exultantibus deprecamur: ut qui per omnem mundum fidem sparsisti. ecclesiam congregasti. quique lapidem abscisum de monte sine manibus angulari compage solidasti. hoc⁶ quoque altare⁶ serenus illustra. hocque⁶ eterno lumine irriga. et ita diuersis undique charismatibus locupleta. ut super illud⁶ admirandam filii tui hostiam ipse benedicas impositam. ipse suscipias consecratam. Per eundem.

¹ Altered by expunction to *quotienscumque*.

² A cross added above the line.

³ Apparently a later addition.

⁴ The whole of this rubric is scored through with lines drawn with a dry point.

⁵ Apparently first written as *recolendas*, and corrected by another hand.

⁶ Plural forms are indicated above these words.

Et extergatur altare de lintheo . cantando antiphonam hanc.

Ant. *Ecce tabernaculum dei cum hominibus et spiritus dei habitat in uobis templum enim dei sanctum est quod estis uos pro cuius amore celebratis hodie gaudia templi tempore festi. Laudate dominum omnes gentes.*

/Quam sequatur oratio hæc.

[fol. 127.

Domine sancte pater omnipotens eterne deus . creator celi et terre maris et omnium elementorum . supplices maiestatem tuam exoramus et petimus : ut benedicere¹ . et sanctificare¹ digneris altare² hoc² ex lapidea creatura tua manu hominis adquadrata . sicut benedicere dignatus es altare illud quod noe post transactum cataclisma per uerbum sanctum tuum in nomine dei patris omnipotentis edificauit . super quod diuersa animantia terre oblata sunt munda et immunda³ . sed immunda in figura gentilium que a spiritu sancto mundata et in odorem suauitatis accepta scriptura commemorante cognouimus . Suscipiatur quesumus domine apud te hic superpositum sacrificium . quodcumque⁴ per manus sacerdotum tibi /fuerit [fol. 127v. oblatum . et proficiat offerentibus et communicantibus in uitam eternam. Per.

Postea mitat† oleum super altare in medio crucem faciens . et super iiii^{or} angulos cantando antiphonam.

Ant. vii. *Erexit iacob lapidem in titulum fundens oleum desuper. Quam dilecta.*

Deum uniuersitatis artificem et immense molis admirabilem conditorem fratres karissimi uotis exultantibus deprecemur . ut qui per totum mundum fidem aspersit et ecclesiam congregauit quam lapis excisus sine manibus angulari compage solidauit . ut attolleret caput in celum qui de celo accepit fundamentum . altare² hoc² ad conficiendum in eo² uite sacramenta compositum² . ita crismate diuine sanctificationis perfundat¹ . ut super illud² adorandam filii sui hostiam ipse benedicat imposi/tam . [fol. 128. ipse suscipiat consecratam. Sit hic uictima unitati substantie et personarum trinitati grata et acceptabilis . ut hoc² altare² quod² per inuocationem nominis sui pio dedicamus offitio . presentia sue uisitationis illustret . et sanctificatione benedicat¹ . et perpetua inhabitat[ione⁵] possideat . qui unus in trinitate perfecta uiuit et regnat deus . per omnia secula seculorum . amen.

Finita oratione mittat iterum oleum similiter sicut prius canendo hanc antiphonam.

¹ A cross added above the line.

² Plural forms are indicated above these words.

³ Altered to *immunda* by a later hand.

⁴ Altered by erasure to *quodcumque*.

⁵ Added at end of line by a slightly later hand.

Ant. iiii. *Mane surgens iacob erigebat lapidem in titulum fundens oleum desuper uotum uouit domino uere locus iste sanctus est et ego nesciebam. *Ps.* Deus noster refugium et uirtus.*

Oremus.

DEus qui ad sacrificandum¹ primogenitum tibi populum tabernaculi exemplar in monte syna moysi famulo tuo mysticis significationibus demonstrasti. /secundum [fol. 128v. celestium formam terris sanctum disponens. ut ad te ipsum que nostra uidentur attraheres. et supernis terrena socias. quatinus eminentię spiritualis illuc tenderet te uocante fastigium. unde te ordinante sumpsit exordium. hoc² quoque altare² salutaribus celebrandę redemptionis mysteriis preparatum³. rore celestis unguenti asperge. et aromatibus diuinę sanctificationis³ perfunde. ac munus gratię consecrantis super illud² placatus impone. dignumque² sit² supra quod² electas ad sacrificium creaturas in corpus et sanguinem redemptoris uirtus secreta conuertat. et in sacras agni hostias inuisibili mutatione transcribat. ut sicut uerbum caro factum est. ita in uerbi substantiam benedicta oblationis natura proficiat. et quod prius uictui fuerat alimonia. uita hic /efficiatur ęterna. Per eundem. [fol. 129

Deinde mittat chrisma similiter canendo antiphonam hanc.

Ant. * Vidit iacob scalam summitas eius cęlos tangebatur et descendentes angelos et dixit uere locus iste sanctus est. *Ps.* Fundamenta eius in montibus.*

Sequitur oratio.

Singulare illud repropitiatorium quod se in ara crucis nobis redimendis obtulit immolandum. cuius prefiguratione patriarcha iacob lapidem crexit in titulum quo fieret sacrificium. et porta cęli desuper aperiretur exauditionis oraculum. suppliciter tibi domine preces fundimus ut huius² altaris² expolitam² materiem² supernis sacrificiis imbuendam². ipse tuę dotari sanctificationis³ ubertate precipias. qui quondam lapideis legem scripsisti in tabulis. Qui cum patre.

Alia.

DEus omnipotens uniuersarum rerum rationabilis artifex. qui inter cęteras /creaturas formam lapidei metalli ad [fol. 129v. obsequium tui sacrificii condidisti. ut legis libatorium tuo prepararetur altari. annue dignanter huius institutor mysterii. ut

¹ Perhaps for *sanctificandum*.

² Plural forms are indicated above these words.

³ A cross added above the line.

quicquid hic oblatum sacratumue fuerit nomini tuo . assurgat religioni . proficiat spei . innitatur fidei . sit præcipue dignum honore. Per.

Deinde circumbeat intus ecclesiam . per parietes incipiens a sinistro angulo orientis faciens crucem cum pollice de ipso chrismate in xii^{cim} locis . dicensque.

Sanctificetur hoc templum per istam unctionem et nostram benedictionem in nomine patris et filii et spiritus sancti. Amen.

Et cantetur hæc antiphona.

*Ant. *O quam metuendus est locus iste uere non est hic aliud nisi domus dei et porta cæli. Ps. Magnus dominus.**

Oratio.

OMnipotens sempiterne deus . effunde super locum hunc gratiam tuam . et omnibus in te sperantibus [fol. 130. auxilium tui muneris ostende . ut hic et sacramentorum tuorum uirtus et uotorum hic obtineatur effectus. Per.

Tunc demum presul egrediens hoc ipsum extra cum chrismate in circuitu ecclesiæ faciat canendo hanc antiphonam.

*Ant. *Lapides pretiosi omnes muri tui et turres ierusalem gemmis edificabuntur. Lauda ierusalem dominum.**

Sequitur oratio.

DEus qui de uiuis et electis lapidibus æternum maiestati tuæ condidisti habitaculum . auxiliare populo supplicanti . ut ecclesia tua cælestibus amplificetur augmentis. Per.

Finita oratione ingrediantur omnes ecclesiam . et pontifex accedens ad altare faciat crucem cum incenso super illud fumigante turribulo cum antiphona.

*Ant. *Domine ad te dirigatur oratio mea sicut incensum in conspectu maiestatis tuæ. Domine clamaui ad te.*¹*

Sequitur oratio.

Domine sancte pater clemens . cuius nec initium nec [fol. 130v. finis aduertitur . qui tantus es quantus esse uoluisti . scilicet sanctus atque mirabilis . deus cuius maiestatem elementa non capiunt . te benedicimus . te supplices deprecamur . ut sit² tibi altare² hoc² sicut illud quod abel salutaribus mysteriis in passione precursor . iugulatus a fratre nouo sanguine imbuit et sacrauit.

¹ A later hand has added in the margin at this point :—*Deinde circumbeat ecclesiam intus et foris cum incenso . et cum antiphona* Ecce odor filii mei sicut odor agri. A still later hand has added :—*Lauda ierusalem dominum . lauda deum. Ecce odor filii mei sicut odor agri. Ps. Lauda ierusalem dominum, &c.*

² Plural forms are indicated above these words.

Sit¹ tibi domine altare¹ hoc¹ sicut illud quod abraham pater noster quia uidere te meruit fabricauit. in quo summus sacerdos tuus melchisedech sacrificii normam triumphalis expressit. Sit¹ tibi altare¹ hoc¹ sicut illud in quo abraham seminarium fidei nostrę ysaac filium suum dum tibi toto corde credidit imposuit. in quo salutari mysterio sacramentum dominicę passionis ostensum est dum offertur filius et agnus occiditur. Sit¹ tibi domine altare¹ hoc¹ /sicut illud quod ysaac puteum [fol. 131. profundę puritatis inueniens. abundantię ei nomen imponens. tuę maiestati dicauit. Sit¹ tibi² hoc¹ altare¹ sicut ille lapis quem iacob supponens capiti suo ascendentes et descendentes angelos. per scalę mysterium somno reuelante cognouit. Sit¹ tibi altare¹ hoc¹ sicut illud quod moyses susceptis mandatis tuis in prefiguratione³ apostolica duodecim lapidum constructione firmauit. Sit¹ tibi domine altare¹ hoc¹ sicut illud quod moyses septem dierum purificatione mundauit. et cęlesti tuo alloquio sanctum uocauit. sicut locutus es ad moysen dicens. Si quis tetigerit altare hoc sanctificatus habeatur. In hoc¹ ergo altari¹ iuguletur luxuria. omnisque libido feriatur: offeratur pro turturibus sacrificium castitatis. pro pullis columbarum innocentie sacrificium. Per.

/Deinde dicat pontifex. Oremus. et diaconus. flectamus genua. Et post paululum. Leuate. Et dicat sequentem prefationem.

DEi patris omnipotentis misericordiam dilectissimi fratres deprecemur. ut hoc¹ altare¹ sacrificiis spiritualibus consecrandum¹ uocis nostrę exoratus officio presenti sanctificatione benedicat⁴. in eo¹ semper oblationes famulorum suorum studio sanctę deuotionis impositas. benedicere et sanctificare dignetur. et spirituali placatus incenso präcanti familię suę promptus exauditor assistat. Per.

Iterum dicat pontifex. Oremus. Et diaconus. Flectamus genua. Et post paululum. Leuate.

Oratio.

DEUS omnipotens in cuius honore hoc¹ altare¹ sub inuocatione sanctissimi nominis tui indigni consecramus. clemens et propitius preces nostrę humilitatis exaudi. et presta /ut [fol. 132. in hac¹ mensa¹ sint tibi libamina accepta. sint grata. sint pinguia. et spiritus sancti tui semper rore perfusa. ut omni tempore in hoc¹ loco¹ supplicantis tibi familię tuę anxietates releues. egritudines

¹ Plural forms are indicated above these words.

² *tibi* is written twice, the first being expunged.

³ Originally *prefigurationem*, but the *m* is erased.

⁴ A cross added above the line.

cures . preces exaudias . uota suscipias . desiderata confirmes .
postulata concedas . Per dominum nostrum ihesum christum
filium tuum . qui tecum uiuit et regnat in unitate eiusdem spiritus
sancti deus . Per omnia secula seculorum .

R. [Amen.]¹

Dominus uobiscum .

R. Et cum spiritu tuo .

Sursum corda .

R. Habemus .

Gratias agamus domino deo nostro .

R. Dignum .

Prefatio super altare .

⊕ aeterne deus : ut propensiori cura et attentiori famulatu
tibi seruitutis officia deferamus : hoc presertim in
tempore quo religiosarum mentium habiturum² reuerentiam
altare² dedicamus . Dignare igitur dominator domine hoc²
quesumus altare² cęlesti sanctificatione³ perfundere et benedicere³ :
/ut sancti spiritus illustratione p̄fulgeat.² Sit² [fol. 132v.
illius quoque apud te gratię . cuius fuit illud quod abraham pater
fidei nostrę filium immolaturus extruxit : quod ysaac in conspectu
tuę maiestatis instituit : quod iacob dominum magna uidens
uisione erexit : ut hic orantes exaudias . hic oblata sanctifices .
hicque superposita benedicas : hinc quoque benedicta distribuas .
Sit² ergo ecclesię tuę titulus² sempiternus² : sit² mensa² cęlesti
spiritualique conuiuio preparata.² Tu ergo domine proprio ore tuo
hostias super hoc² impositas benedicito . et benedictas suscipito .
atque nobis omnibus tribue : ut participatione earum . uitam
adquiramus sempiternam . Per .

⁴*Hic recondantur reliquię quę in altari reponendę sunt . expanso
uelo si potest fieri inter clerum et populum . et antequam reponantur .
dicatur .*

Oratio .

D Eus qui in omni loco dominationis tuę /dedicator [fol. 133
assistis . exaudi nos quesumus : et concede ut inuiolabilis
huius loci permaneat consecratio . et beneficia tui muneris
uniuersitas sanctę ecclesię quę supplicat mereatur . Per
dominum .

¹ The *Amen* is omitted in the MS., no space being left for it.

² Plural forms are indicated above these words.

³ A cross added above the line.

⁴ In the margin a later hand has written *Transi*. The rubric and the beginning of the prayer following are scored through with cross lines made by a dry point, and a similar line is drawn diagonally across the margins of the next three pages, and part of the margin of the fourth.

Hac expleta ponat chrisma in confossione per quatuor angulos crucem faciens et dicens.

In nomine patris et filii et spiritus sancti. Amen.

Deinde incensetur reliquiarum locus. Postea accipiat episcopus propria manu reliquias et recondat in loco apto. hanc antiphonam canendo.

Exultabunt sancti in gloria letabuntur in cubilibus suis.

*Sequitur oratio.*¹

DEus qui altaria nomini tuo dicanda sanctificas. presta quesumus: ut que fragilitas nostra non meretur. intercessione beati N. huc spiritus tui plenitudo descendat. qui et munera nostra sanctificet. et indulgentiam nobis tue pietatis accumularet. Per.

Tunc ponat tabulam super reliquias scola cantante antiphonam hanc.

Ant. *Sancti tui domine benedicent te /gloriam [fol. 133v. regni tui dicent. alleluia. alleluia. alleluia.*

Oratio.

DEus qui ex omni coaptatione sanctorum condidisti habitaculum. da edificationi tue incrementa celestia. et presta ut quorum hic reliquias pio amore amplectimur. eorum semper meritis adiuuemur. Per dominum.

Deinde liniat eam cum calce que ante fuerat preparata scola cantante antiphonam.

Ant. *Corpora sanctorum in pace sepulta sunt et uiuent nomina eorum in eternum.*

*Sequitur oratio.*²

OMnipotens sempiterne deus. altare³ hoc³ nomini tuo dedicatum³ celestis uirtutis benedictione sanctifica⁴ et omnibus in te sperantibus auxilii tui munus ostende. ut hic et sacramentorum uirtus et uotorum obtineatur effectus. Per.

His⁵ peractis teneant ministri lintheamina quibus altare ornandum est. et benedicat ea ita dicendo. Dominus uobiscum.

Domine deus omnipotens qui ab initio /hominibus [fol. 134. utilia et necessaria creasti. quique sacerdotalia uestimenta sacerdotibus et leuitis ornamenta queque et lintheamina fieri

¹ A mark in the margin opposite this prayer seems to correspond with a similar mark on the verso of the leaf. Rather lower, a later hand has written the words *Sub altare dei.*

² A mark in the margin opposite the beginning of this prayer seems to correspond with that on the recto of the leaf.

³ Plural forms are indicated above these words.

⁴ A cross added above the line.

⁵ The word *scribe* is written in the margin opposite this rubric.

famulum tuum moysen per quadraginta dies docuisti. quę soror ipsius maria honorifice texuit. et fecit in usum tabernaculi fęderis. te quesumus sanctificare¹. benedicere¹. consecrareque¹ digneris hoc² lintheamen² in usum altaris² tui.² Per dominum.

Alia.

Dignare domine deus omnipotens rex regum et dominus dominantium. sacerdos omnium et pontifex uniuersorum. per quem una cum patre sanctoque spiritu facta sunt uniuersa. in nomine tuo benedicere¹. consecrare¹. et sanctificare¹. hęc omnia ornamenta huius² altaris². et quemadmodum sanctificasti officia tabernaculi testimonii. ita nunc manens in ęternum summus sacerdos sacerdotum ut diximus. hęc ornamenta et omnia instrumenta /huius² altaris² quę inter nostras manus [fol. 134v. habentur. corde puro precamur. ut benedicas¹. purifices¹. consecres¹. et sanctificata conserues. qui uiuis et regnas deus. Per omnia secula seculorum. Amen.³

Post hęc aspersis aqua benedicta ornamentis uestietur altare cum anthiphona† hac.

*Ant. *Ornauerunt faciem templi coronis aureis et dedicauerunt altare domino alleluia. Magnus dominus.**

Sequitur oratio.

Maiestatem tuam domine humiliter imploramus. ut altare² hoc² ad suscipienda populi tui munera institutum² potenter benedicere¹. et sanctificare digneris. et quod nunc a nobis indignis sub tui sancti nominis inuocatione in honore et nomine sancti tui N. sacrosancti chrysmatis unctione est delibutum placeat tibi. hocque² altare² in conspectu pietatis tuę maneat in perpetuum. ut quicquid deinceps super illud² oblatum sacratumue fuerit. dignum tibi fiat /holocaustum. atque omnium hic [fol. 135. offerentium sacrificia a te pio deo benigne suscipiantur. et per ea peccatorum nostrorum et eorum uincula absoluantur. macule deleantur. uenię impetrentur. gratię adquirantur. quatinus una cum sanctis et electis tuis uitam percipere ęternam mereamur. Per dominum.

Sequitur antiphona.

*Ant. *Confirma hoc deus quod operatus es in nobis a templo sancto tuo quod est⁴ in ierusalem. alleluia. alleluia. Ps. Exurgat deus.**

¹ A cross added above the line.

² Plural forms are indicated above these words.

³ The lines in the margin which begin on fol. 133 end at this point.

⁴ An erasure of a few letters after this word has included the *l*.

Sequitur oratio.

DEscendat quesumus domine deus noster spiritus sanctus tuus super hoc¹ altare¹ qui et populi tui dona sanctificet et sumentium corda dignanter emundet. Per. eiusdem.

Deinde presul commendet oratorium deo et sancto in cuius honore dedicatum est. ita dicendo.

TIbi¹ sancte¹ N. commendamus hanc curam templi huius quod consecrauimus domino deo nostro ut hic intercessor¹ existas¹. preces et uota offerentium hic domino deo con/feras¹. custosque¹ peruigil¹ et ianitor¹ in segregabilis¹ huius domus [fol. 135v. domini dei nostri perseueres¹. inimici humani generis temptamentis scutum interpellationis tuę¹ opponas¹. ne precum sanctarum et uotorum hic fidelium malitię auctor efficiatur infector. sed te¹ preçipue cui¹ hanc curam commendamus interueniente¹. omnibusque sanctis adiuuantibus. clypeo diuini tutaminis a lesione corporis et animę protecti. omnes hic orantes exaudiantur. Odoramenta quoque orationum plebis christianę. libatorio uasis aurei angelico comitatus¹ iuuamine ad patris thronum tu¹ conferas¹ pre ceteris. quatinus iugi intuitu dominus deus noster per uirtutem sanctę crucis hic ingredientes et orantes tueri et gubernare dignetur. qui uiuit et regnat per omnia secula seculorum. amen.

Alia commendatio de sancta cruce.

TIbi sancta crux commendamus templi istius curam. [fol. 136. quod ad honorem tui sanctissimi nominis consecrauimus. ut hic auxiliatrix existas. inseparabile tutamen huius sanctę domus tuę perseueres. contra seua iacula omnium inimicorum scutum diuine protectionis tuę fortiter opponas. ne preçum sanctarum et uotorum hic fidelium malitiosus infector efficiatur. Sed te beata crux cui hanc curam commendamus protegente. clypeo tuę sanctę defensionis ab omni lesione corporis et animę protecti. omnes hic orantes exaudiantur. Odoramenta quoque orationum plebis christianę libatorio uasis aurei ad summum diuine maiestatis thronum conferre digneris. quatinus iugi miseratione dominus deus noster per uirtutem et fortitudinem tuam o benedicta crux hic ingredientes et orantes tueri et gubernare /dignetur. qui uiuit et regnat deus. Per omnia secula [fol. 136v. seculorum. amen.

Item alia commendatio De sancta trinitate.

TIbi sancta trinitas unus deus commendamus hanc curam templi huius quod consecrauimus tibi soli domino deo nostro ut hic protector existas. preces et uota offerentium hic

¹ Plural forms are indicated above these words.

suscipias . custosque peruigil et defensor in segregabilis huius sanctę domus tuę perseueres . inimici humani generis temptamentis scutum diuinę protectionis tuę opponas . ne precum sanctarum¹ et uotorum hic fidelium malitiosus infector efficiatur . Sed te sancta trinitas cui hanc curam commendamus protegente . clipeo tui diuini tutaminis a lęsione corporis et anime protecti . omnes hic orantes exaudiantur . Odoramenta quoque orationum plebis christianę libatorio uasis aurei ad summum maies/tatis tuę thronum digneris suscipere . quatinus iugi [fol. 137. misericordię tuę intuitu hic ingredienti et orantes tueri et gubernare digneris . qui unus in trinitate perfecta uiuis et gloriaris deus per omnia secula seculorum . Amen.²

Finita autem dedicatione ecclesie egrediatur pontifex cum ministris . et exuat se uestimentis sordidis quibus prius fuerat indutus . lotisque manibus suis rursus uestiat se preciosioribus et mundioribus indumentis . ministri quoque necessarii induantur . et cum omni ueneratione sanctas cruces et textus sancti euangelii reliquiasque reliquiarum thecas necnon et luminaria manibus gestando . procedat episcopus cum omni clero ad ecclesiam quam consecrauit . hanc sonora uoce antiphonam canendo .

Sanctum est uerum lumen et admirabile ministrans lucem his qui permanserunt in agone certaminis recipiunt ab ipso splendorem sempiternum in quo assidue felices letantur . euouae.

[Finita hac antiphona priusquam ingrediatur dicat [fol. 137v. episcopus hanc orationem.

DEus qui in omni loco tuę dominationis dedicator assistis . exaudi nos quesumus et concede ut inuiolabilis huius ecclesię permaneat consecratio . et beneficia tui muneris quę supplicamus obtinere mereamur . Per.

Sequitur hæc antiphona . *Ingredere benedecte domine preparata est habitatio sedis tuę . Ps. Misericordias domini.*

Et postquam pedem intulerit . rursus dicat hanc orationem.

DEus cuius salutari uisitatione fidelium corda mundantur . templum hoc quesumus introitu proprię tuę uisitationis illustra . et concede ut sicut tuorum reliquias sanctorum deuoto corde prosequimur . sic te opitulante eorum ducatu gaudia regni cęlestis introire mereamur . Per.

¹ The last four letters are written over an erasure.

² A slightly later hand has added in the margin :—Benedictio dei patris omnipotentis et filii et spiritus sancti maneat super domum istam et super omnes adorantes in ea . qui trinus in unitate . et unus in trinitate uiuit et gloriatur deus : per infinita secula seculorum . Amen.

Deinde introducat episcopus eos qui luminaria manibus gestant . qui eadem luminaria per iiii^{or} angulos ecclesie diuidant . [fol. 138. hanc modulando antiphonam.

*Ant. *Ab oriente porte tres . ab occidente porte tres . ab aquilone porte tres . ab austro porte tres. Ps. Dominus regnauit decorem.**

Et interim inducat pontifex reliquum uulgus . ueluti consuetudo est . et dicat hanc orationem.

DEUS qui in apostolorum tuorum prædicationibus ecclesie tue regni cęlestis ingressum præstitisti . quosque mundi luminaria uocari uoluisti . concede quesumus ut quorum ducatu ingredimur . et splendore illuminamur . eorum precibus adiuti . maiestatis tue obtutibus hæc nostra officia placabilia perficiamus. Per.

Hac expleta oratione cantores sonora uoce incipiant introitum. Sicque more solito dominus episcopus missę peragat solempnia. Post euangelium autem habeat pontifex sermonem ad populum de dedicatione ecclesie . de pace uenientium ac redeuntium . de feriendo anniuersatio¹ eiusdem dedica|tionis die in eadem parochia. [fol. 138v. de concessa eidem ecclesie legitima dote sine qua dedicari ecclesiam non oportet . de nominibus sanctorum in quorum honorem ecclesia dedicata sit.

*Ant. *Terribilis est locus iste hic domus dei est et porta celi et uocabitur aula dei. Ps. Dominus regnauit decorem indutus.**

Oratio.

DEUS qui sacrandorum tibi auctor es munerum . effunde quesumus super hanc orationis domum benedictionem tuam . ut interueniente beato N. apostolo tuo ab omnibus inuocantibus nomen tuum defensionis tue auxilium sentiatur. Per dominum nostrum.

Lectio libri apocalipsis iohannis apostoli.

IN diebus illis : Vidi sanctam ciuitatem hierusalem² nouam descendentem de cęlo : a deo paratam sicut sponsam ornatam uiro suo. Et audiui uocem magnam : de throno dicentem. Ecce tabernaculum dei cum hominibus : et habitabit cum eis. Et /erit illorum deus . et ipsi populus eius [fol. 139. erunt : et ipse dominus cum eis erit eorum deus. Et absterget deus omnem lacrimam ab oculis eorum : et mors ultra non erit . neque luctus . neque clamor neque dolor erit ultra . que prima

¹ Corrected by another hand to *anniuersario*.

² The *h* at the beginning of this word is erased.

abierunt. Et dixit: qui sedebat in throno. Ecce noua: facio omnia.

Gr. *Locus iste a deo factus est inestimabile sacramentum inreprehensibilis est. *V.* Deus cui astant angelorum chori exaudi preces seruorum tuorum. Alleluia. Adorabo ad templum sanctum tuum et confitebor nomini tuo.*

Si ipsa dedicatio euenerit inter septuagesimam et pascha: tunc¹ cantetur hic subsequens tractus.

QUAM² dilecta tabernacula tua domine uirtutum concupiscit et deficit anima mea in atria domini. Cor meum et caro mea exultauerunt in deum uiuum. Et enim passer inuenit sibi domum et turtur nidum sibi ubi reponat pullos suos. Altaria tua domine uirtutum / rex meus et deus meus. Beati [fol. 139v. qui habitant in domo tua in seculum seculi laudabunt te domine.

Quod si iste fuerit ignotus tunc cantetur ille qui omnibus est notus. Laudate dominum omnes gentes.

Secundum lucam.

IN illo tempore: Egressus ihesus: perambulabat hierico³; Et ecce uir nomine zacheus: et hic erat princeps publicanorum et ipse diues. Et querebat uidere ihesum quis esset: et non poterat pre turba quia statura pusillus erat. Et precurrens ascendit in arborem sicomorum ut uideret illum: quia inde erat transiturus. Et cum uenisset ad locum suspiciens ihesus⁴ uidit illum et dixit ad eum. Zachee festinans descende: quia hodie in domo tua oportet me manere. Et festinans descendit: et excepit illum gaudens. Et cum uiderent omnes: murmura-⁵bant dicentes quod ad hominem peccatorem diuertisset. Stans autem zacheus: dixit ad dominum. Ecce dimidium [fol. 140. bonorum meorum domine do pauperibus: et siquid aliquem defraudaui reddo quadruplum; Ait ihesus ad eum; Quia hodie salus domui huic facta est: eo quod et ipse filius sit abrahe. Uenit enim filius hominis querere et saluum facere: quod perierat.

Offertorium. *Domine deus in simplicitate cordis mei letus obtuli uniuersa. et populum tuum qui repertus est uidi cum ingenti gaudio deus israel custodi hanc uoluntatem. *V.* Fecit

¹ The last letter has been omitted.

² This tract is scored through by cross lines made with a dry point.

³ The *h* at the beginning of this word has been erased.

⁴ This word has been apparently altered; that first written seems to have begun with *ill*.

⁵ The last two letters are written over an erasure.

salomon sollempnitatem in tempore illo fecit salomon sollempnitatem in tempore illo et prosperatus est et apparuit ei dominus deus israel. *N.*¹ Maiestas domini edificauit templum uidebant omnes filii israel gloriam domini descendentem super domum et adorauerunt et collaudauerunt dominum dicentes. deus israel.*

Secreta.

OMnipotens sempiterne deus. altare hoc nomini tuo dedicatum. celestis uirtutis/benedictione sanctifica. et omnibus [fol. 140v. in te sperantibus auxilii tui munus ostende: ut intercedente sancto N. hic et sacramentorum uirtus et uotorum obtineatur effectus. Per dominum.

Prefatio.

Æaeterne deus: Per christum dominum nostrum. Per quem te supplices deprecamur: ut altare² hoc² sanctis usibus preparatum² celesti dedicatione sanctifices: ut sicut melchisedech sacerdotis precipui oblationem dignatione mirabili suscepisti: ita imposita nouo² huic² altari² munera semper acceptare digneris: ut interueniente beato N. populus qui in hanc ecclesie domum sanctam conuenit. per hęc libamina celesti sanctificatione saluatus. animarum quoque suarum salutem perpetuam consequatur. Et ideo.

Communio. *Domus mea domus orationis uocabitur dicit dominus in ea omnis qui petit accipit et qui querit inuenit et pulsanti aperietur.*

Post communionem.

Quesumus omnipotens deus: ut per tui sancti mysterii /acceptionem interueniente beato N. hoc in loco [fol. 141. sancto quem nomini tuo indigni dedicauius. cunctis petentibus aures tue pietatis accommodes. Per dominum.

*Super populum.*³

COpiosa gratie tue beneficia quesumus domine populus christianus hic assequatur. ut qui ad dedicationem huius templi sinceris mentibus deuotus occurrit: et uite subsidia presentis accipiat. et gratiam sempiternę redemptionis inueniat. Per dominum.

¹ The verse *Maiestas domini* is scored through by cross lines made with a dry point.

² Plural forms are indicated above these words.

³ The *Super populum* is scored through with cross lines made with a dry point.

[DE CONSECRATIONE COEMETERII.]

In consecratione cimiterii primum faciat episcopus exorcismum salis et aque cum benedictionibus eorundem¹. usque.

Quatinus consecrata² sis aqua sancta . ac proficias ad dedicationem huius cimiterii . ut per te et per benedictionem diuinam auxiliante domino siue per os et per manus atque officium nostrum hoc cymiterium diuinitus per gratiam spiritus sancti consecretur . et³ perpetualiter ad sepelienda fidelium / corpora consecratum permaneat . et spiritus sanctus [fol. 141v. habitet in hoc cymiterio . per eum qui uenturus est iudicare uiuos ac mortuos . et seculum per ignem. Amen.

Postmodum illuminentur xii cerei in iiii^{or}⁴ angulis. Tunc episcopus ter circumueat cymiterium spargens aquam benedictam canendo antiphonam.

*Asperges me domine ysopo et mundabor lauabis me et super niuem dealbabor. Miserere mei deus.*⁵

Postea letanias. Deinde dicat episcopus hanc collectam ad orientem.

DEus qui es totius orbis conditor et humani generis redemptor . cunctarumque creaturarum uisibilium et inuisibilium perfectus dispositor . te supplici uoce ac puro corde exposcimus . ut hoc cymiterium in quo famulorum famularumque tuarum corpora requiescere debent post curricula huius uite labentia sanctificare² . purgare² . atque/benedicere² digneris . quique peccatorum [fol. 142. remissionem per tuam magnam misericordiam in te fidentibus prestitisti: / corporibus quoque in hoc cymiterio quiescentibus . et tubam primi archangeli hic expectantibus consolationem perpetuam largitor impertire . qui uiuis et regnas.

*Ant. *Exurgat deus ad nostri famulatus obsequium et in loco sancto eius fiat benedictionis augmentum.**

Sequitur oratio ad occidentem.

Domine sancte . pater omnipotens . trina maiestas . et una deitas . pater et filius necnon et spiritus sanctus . iusticie auctor . uenie largitor . bonorum dator . sanctitatis origo carismatum distributor . omniumque ad te uenientium pius receptor: / Presta propitius ut hoc cymiterium in honorem nominis tui compositum benedicere² et sanctificare² digneris qui abrahe beato patriarche et famulo tuo terram a filiis hebron comparatam causa sepulture benedixisti . / et qui populo [fol. 142 v

¹ Altered by erasure to *eorundem*.

² A cross added above the line.

³ Added above line, by a later hand.

⁴ Apparently originally written as *iii.*, corrected by a later hand.

⁵ A later hand has added in the margin *Kirieleison . christeleison . christe audi.*

israhelitico promissionis tellurem in euo durantem concessisti . famulorum famularumque tuarum corporibus in hoc cymiterio quiescentibus . quesumus ut quietis sedem et ab omni incursione malorum spirituum tutam benignus largitor tribuas . ut post animarum corporumque resurrectionem coadunatam . te donante atque concedente beatitudinem sempiternam percipere mereantur. Per.

Ant. *Qui habitat in adiutorio altissimi in protectione dei celi commorabitur.*

Sequitur oratio ad meridiem.

Domine deus pastor eterne glorie . lux et honor sapientie . custos et uigor prudentie . salus egrotantium . ualido potentium . mestorum solamen . uita iustorum . gloria humilium . te domine flagitamus : ut hoc seruorum tuorum cymiterium . ab omni spurcicie inquinamento spirituum immundorum . custodire . mundare . et benedicere¹ digneris . atque corporibus humanis hoc in loco sepeliendis . sincerita/tem perpetuam tribuere non [fol. 143. desinas . et quicumque² baptismi gratiam perceperint . et in fide catholica usque ad uite terminum perseuerantes fuerint . atque decurso huius eui termino corpora sua in hoc cymiterio requiei commendauerint . angelicis tubis concrepantibus materiam³ corporis et anime premia celestium gaudiorum sempiterna percipiant. Per.

Ant. *Deus in sancto uia tua quis deus magnus sicut deus noster tu es deus qui facis mirabilia solus. Ps. Viderunt te aque.*

Sequitur oratio ad aquilonem.

Omnipotens deus qui es custos animarum et tutela salutis . fides credentium . respice propitius ad nostre seruitutis officium . ut ad introitum nostrum benedicere¹ . consecrare¹ . et sanctificare¹ hoc cymiterium digneris : quatinus humana corpora hic post uite cursum pausantia . in magno iudicii die simul cum felice anima mereantur adipisci uite perhennis gaudia. Per.

Sequitur. / *Domine ad te dirigatur oratio mea [fol. 143v. sicut incensum in conspectu maiestatis tue.*

Et ita circumbeat episcopus cymiterium cum incenso ; quo peracto dicat hanc collectam in medio cymiterii siue poliandri. Primitus dicat. Dominus uobiscum.

Oratio.

Adesto quesumus domine deus officio nostro hunc locum uisitanti et nostre fragilitatis ministerio . et sicut benedixisti per manus patrum maiorum scilicet abrahe et ysaac et

¹ A cross added above the line.

² Altered by erasure to *quicumque*.

³ The indication of the final *m* is perhaps a later addition.

iacob terram sepulture . et postmodum pro nostre salutis remedio traditus . flagellatus . tandemque cruci affixus . per te ipsum ioseph diuinitus preparante terrenum sanctificasti sepulchrum . ita hoc cymiterium benedicere¹ consecrare¹ et ab inuisibilium machinamentis hostium roborare¹ digneris . quo omnes quorum quarumque post laborem uite hic corpora pausauerint . perpetue felicitatis premia consequantur. Per te saluator mundi qui uiuis et regnas /deus per omnia secula seculorum. amen. [fol. 144.

Tunc eleuata manu benedicat episcopus cymiterium dicens.

DEus qui es iudex uiuorum siue mortuorum benedictionis tue sanctificationem¹ nostre deuotionis officio super cimiterium istud multiplica . et anime defunctorum² fidelium quorum sub tuo patrocinio in eo sepelienda sunt corpora . non afficiantur terroribus penę infernalis . sed potius cum sanctis omnibus socientur tecum celestibus gaudiis qui in trinitate perfecta uiuis et gloriaris deus per infinita secula.

[DE RECONCILIATIONE LOCI SACRI.]

In reconciliatione altaris uel sacri loci seu cymiterii ubi sanguis fuerit effusus aut homicidium factum aut aliqua spurcitia publice† perpetrata. Primum ueniat episcopus ante ipsam ecclesiam cum clero et populo hanc sonora uoce canendo antiphonam.

*Ant. *Deus in sancto uia tua.* Ut supra.*

Sequitur oratio ante hostium.

OMnipotens et misericors deus qui sacerdotibus /tuis [fol. 144v. tantam pre ceteris gratiam contulisti . ut quicquid in tuo nomine digne perfecteque ab eis agitur a te fieri credatur : quesumus inmensam³ clementiam tuam . ut quicquid† modo uisitaturi sumus uisites . quicquid benedicturi benedicas¹ sitque ad nostre humilitatis introitum . sanctorum tuorum meritis fuga demonum . angelis pacis ingressus. Per.

Alia oratio.

AUfer a nobis domine quesumus iniquitates nostras ut ad loca tuo nomini purificanda puris mereamur mentibus accedere. Per.

Tunc intret ecclesiam cum clero cantando antiphonam.

Ant. Pax huic domui.

¹ A cross added above the line.

² The last two syllables are written over an erasure.

³ Altered by a later hand to *immensam*.

Finita antiphona: dicat episcopus. Oremus. Et diaconus. Flectamus genua. Leuate.

Oratio.

DEUS qui peccati ueteris hereditariam mortem in qua posteritatis genus omne successerat christi filii tui domini nostri passione soluisti . dona propitius : ut conformes eiusdem facti . sicut imaginem terreni parentis nature necessitate portauimus . ita imaginem /cęlestis gratię sanctificatione [fol. 145 portemus eiusdem christi domini nostri . qui tecum.

Postmodum faciat clerus letaniam quę supra notata est in dedicatione altaris. Deinde dicat episcopus ter Deus in adiutorium meum intende. Et faciat exorcismum et benedictionem salis . cineris . aque et uini . ut supra usque.

QUatinus consecrata sis aqua sancta . ac proficias ad reconciliationem huius sacri loci uel cymiterii . ut per te et per benedictionem diuinam auxiliante domino . siue per os et per manus atque officium nostrum hic locus uel hoc cymiterium diuinitus per gratiam spiritus sancti consecretur . et perpetualiter ad inuocandum nomen domini consecratum permaneat . et spiritus sanctus habitet in hoc loco seu in hoc cimiterio . Per eum qui uenturus est iudicare uiuos et mortuos ac seculum per ignem.

Postea circumbeat tribus uicibus intrinsecus et extrinsecus ecclesiam uel cymiterium spargendo |aquam benedictam canendo [fol. 145v. antiphonam.

Ant. Asperges me domine ysopo et mundabor.

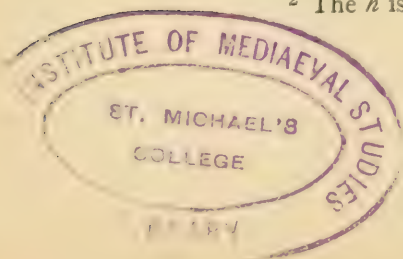
Sequitur oratio.

DEUM indultorem criminum deum sordium mundatorem . deum qui concretum peccatis originalibus mundum aduentus sui nitore purificauit supplices deprecemur . ut contra diaboli furentis insidias . fortis nobis pugnator assistat et quicquid eius uirosa calliditate cotidianisque infestationibus maculatum hic corruptumque fuerit . efficiatur cęlesti sanctificatione ac mundatione purgatum . quia sicut illius est solidum perfectumque quassare . ita auctoris nostri est lapsa restaurare et corrupta purgare . Cuius maiestatem precamur . ut hic locus fiat ab omni pollutione purgatus et sanctificatus . atque in priorem statum restitutus et reconciliatus¹ ac sacratus . Per eum qui unus in trinitate perfecta uiuit et gloriatur deus . Per infinita secula seculorum . Amen.

|Dehinc² canatur hæc antiphona. Ant. Exurgat deus ad nostri. [fol. 146.

¹ The last letters of this word are written over an erasure.

² The *h* is added above the line by another hand.



Oratio.

DEus cuius bonitas nec principium nec finem habet . cuius est polluta purgare . neglecta restaurare . uiciata reedificare . exaudi orationes nostras :¹ ut huius loci receptaculum placatus accipias . et altare tuum quod infestantis diaboli fraude est pollutum . per infusionem gratiæ cęlestis sanctifices¹ . purificatumque possideas . Nichil hic quesumus domine postmodum noceat præteriti culpa contagii . nichil sit quod maneat inimici fraude pollutum . resurgat uero huius loci pura simplicitas . et candor innocentię pristinę immaculatus . et dum recipit gratiam . reuertatur ad gloriam :² quatinus hic populorum turba conueniens . dum petitionis ingerit uota . uotorum se sentiat obtinuisse suffragia . Per.

Postea circumeat episcopus ecclesiam intus et foris . et cymiterium cum incenso² canendo . Ant. Domine ad te dirigatur.

/Sequitur oratio.

[fol. 146v.

DEus qui in sanctis habitans . superne moderamine pietatis terram mundus mundam formasti . quam etiam primi præuaricatoris de supernis eiecti sedibus suggestione maculatam . priscis misertus paradisi quos creasti accolis . pii effusione cruoris ac proprii ab omni antique præuaricationis contagio mundare et abstergere dignatus es :³ quesumus immensam pietatem tuam ut hanc ecclesiam uel hoc cymiterium quod prius tua sanctificatione sanctificari uoluisti . quamuis iam eiusdem neo præuaricationis³ maculatam tua cęlesti benedictione benedicas¹ . ut qui sub timore et amore tui nominis ad hoc oratorium pro impetranda suorum uenia peccatorum conuenerint . uel in hoc cymiterio sepulti fuerint . se in perpetuum omnium ueniam peccatorum impetrare gaudeant . et gaudia percipere sempiterna lætentur . Per.

Tunc eleuata manu benedicat sanctam ecclesiam uel sacratum cymiterium ita.

[fol. 147.

Benedictio dei patris omnipotentis ingeniti . filiique ipsius unigeniti . necnon sancti spiritus paracliti ab utroque procedentis . maneat iugiter super ecclesiam istam uel super cymiterium in secula seculorum . Amen.

*Deinde reportentur reliquię ad ecclesiam psallendo Ant. *Sanctum est uerum lumen.* ut supra. Et reliqua sicut in dedicatione ecclesię superius dictum est.*

¹ A cross added above the line.

² First written *incendo*, but corrected by the original scribe.

³ Altered, by partial erasures, to *preuaricatoris*.

Sequitur oratio.

DEUS qui ecclesiam tuam sanctam de omnibus mundi finibus congregatam per tui lateris admirabile sacramentum. cunctarum gentium matrem esse dixisti perfectam. quam etiam populorum uarietate depictam apostolorum tuorum meritis decorasti. benedic¹ quesumus sanctorum tuorum opitulante suffragio. tam altare quod eorum exornatur te iubente reliquii. quam ecclesiam. atque fidelium tuorum tibi pie offerentium uota /in illa sanctifica. qui cum deo patre et spiritu [fol. 147v. sancto uiuis et regnas deus. per omnia secula seculorum. Amen.

Commendatio eiusdem sacri loci. Oratio.

DEUS cuius bonitas sicut non habuit principium. ita non habet terminum. qui pietate completus eligis in nobis magis restituere perdita quam percutere peritura. et si quid aut neglegentia² polluit aut ira committit. aut ebrietas stimulat. aut libido subuertit. tu pius sustines. ut ante purifices per gratiam quam percutias per furorem. et operis tui prouidus gubernator. eligis potius erigere iacentia quam punire dampnata. te supplices deprecamur ut huius loci situm placatus sanctifices¹. et quicquid hic insectantis inimici fraude est pollutum. per infusionem superne benedictionis³ tue purifices. purificatumque possideas. Absint in posterum omnes nequicie spirituales. eliminetur hinc et extingatur⁴ /omnis antiqui serpentis [fol. 148. inuidia. et cum fraudibus suis diaboli turba procul pellatur. Efferat hinc confusus secum maculam quam ingessit. et perhennibus quandoque suppliciis⁵ deputandus. operum suorum semina secum hinc colligat peritura. nichil hic quesumus domine postmodum noceat preteriti culpa contagii. nichil hic maneat inimici fraude pollutum. quod per spiritus tui infusionem est purgatum. Resurgat quesumus huius loci pura simplicitas. et candore innocentie restitutus dum pristinam recipit gratiam. inuiolabilem reuertatur ad gloriam. ut populorum huc turba conueniens. dum petitionis hic ingerit uota. uotorum se sentiat obtinuisse suffragia. Per.

Missa in reconciliatione sancte ecclesie.

Ant. *Dum sanctificatus fuero in uobis congregabo uos de uniuersis terris et effundam super uos aquam mundam et mundabimini ab omnibus inquinamentis uestris et dabo uobis spiritum nouum. [Ps.] Benedicam dominum.*

¹ A cross added above the line.

² Altered by erasure to *negligentia*.

³ First written *beanedictionis*, but the *a* is expunged.

⁴ Corrected, apparently by the original hand, from *extinguetur*.

⁵ The last *i* is added above the line.

/Oratio.

[fol. 148v.]

DEUS qui dixisti domus mea domus orationis uocabitur. domum istam alienis offensionibus contaminatam mundare. et sanctificare digneris. ut omnium preces et uota in loco hoc ad te clamantium clementer exaudias. et benigne perficias. Per dominum.

Lectio libri apocalipsis iohannis apostoli.

In diebus illis: Uidi ciuitatem sanctam iherusalem nouam. *Require retro in dedicatione ecclesie.*

R. *Tollite hostias et introite in atria eius adorate dominum in aula sancta eius. *V.* Reuelabit dominus condensa et in templo eius omnes dicent gloriam. Alleluia. Adorabo. Alleluia. Confitemini domino et inuocate nomen eius annuntiate inter gentes opera eius.*

*Si in xl^{ma} euenerit cantetur tractus *Laudate dominum.**

Secundum lucam.

In illo tempore: Dixit ihesus discipulis suis. Non est arbor bona que.

Offertorium. *Oraui deum meum ego daniel dicens exaudi domine preces serui tui /illumina faciem tuam super [fol. 149. sanctuarium tuum et propitius intende populum tuum istum super quem inuocatum est nomen tuum deus.*

Secreta.

HEC hostia quesumus domine et locum istum ab immundiciis iniquorum uel patrate offensionis expurget. et supplicationes nostras hic et ubique tibi reddat acceptas. Per dominum.

Prefatio.

⊕ Per christum dominum nostrum. Cuius immense miserationis est corrupta purgare: lapsa restituere¹: sordes abstergere: polluta reconciliando sanctificare. Per quem te petimus summe pater ut ea que hic antiqui uenenosissimis aduersarii sunt maculata machinamentis. benignus indulgeas: et celesti benedictione hunc locum sanctifices: et perpetuo iuuamine tuearis. Quem laudant angeli atque.

Benedictio eiusdem misse.

OMnipotens deus uniuersa a uobis et ab hoc templo uel cymiterio aduersa /excludat ac sue super uos [fol. 149v. benedictionis dona propitiatus infundat. *Amen.*

¹ For *restituere*. A later hand has corrected to *restruere*.

Corda conuenientium ad hanc reconciliationem efficiat sacris intenta doctrinis . quo possint repleri beneficiis sempiternis.
Amen.

Quatinus exequendis¹ intelligentes et intellecta exequentes . inter aduersa mundi ab omni sorde peccatorum purificati inueniamini incolumes . et beatorum spirituum efficiamini in cęlesti regno coheredes. *Amen.*

Quod ipse.

Communio. *Acceptabis sacrificium iusticię oblationes et holocausta super altare tuum domine.*

Ad complendum.

Percipientes domine munera salutis ęternę te supplices exoramus . ut templum hoc uel cymiterium a barbarorum uel iniquorum inquinamentis emundatum . tua benedictione maneat sanctificatum . et pectora nostra ab omni sorde uitiorum alienata . tibi /deuota semper assistant. Per dominum. [fol. 150.

Oratio in consecratione baptisterii quę ab episcopo dicenda est.

Omnipotens sempiterne deus hoc baptisterium cęlesti uisitatione dedicatum . spiritus tui illustratione sanctifica² ut quoscunque fons iste lauaturus est :¹ trina ablutione purgati . indulgentiam omnium delictorum tuo munere consequantur. Per dominum.

Alia.

Omnipotens sempiterne[†] deus . fons omnium et plenitudo gratiarum . dignare hunc fontem sacro baptismati pręparatum . maiestatis tuę pręsentia consecrare² . ut qui ubique totus es etiam hic adesse te in nostris precibus sentiamus . et quicumque³ hic trinę confessionis et sacre regenerationis effectum perceperint . gaudia ęterna se adepturos sine fine letentur. Per dominum.

Missa in consecratione baptisterii.

Ant./ *Sitientes uenite ad aquas dicit dominus.* [fol. 150v.

Oratio.

Propitiare quesumus domine familię tuę . et benignus humilitatis nostre uota sanctifica . et omnes in hoc fonte regenerandos uniuersali adoptione custodi. Per dominum.

¹ Read *exequenda*.

² A cross added above the line.

³ Altered by expunction to *quicumque*.

Lectio epistole beati pauli apostoli ad romanos.

Fratres. Quicumque baptizati sumus.

R. *Beata gens cuius est dominus. *V.* Verbo domini.
Alleluia. Emitte.*

Secundum iohannem.

In illo tempore / Erat homo ex phariseis nichodemus nomine.

Offertorium. *Benedicite gentes dominum.*

Secreta.

Suscipe quesumus domine preces nostras cum oblationibus supplicantium . et concede propitius / ut quicquid hic nouum regenerandi per spiritum sanctum acceperint . tua gratia fiat eis eternum. Per dominum.

Communio. *Omnes qui in christo baptizati estis.*

Ad complendum.

Perceptis mysteriis tuis quesumus domine benedictionem tuam super nos multiplica / et spiritus tui munere fidem nostram / corrobora . ut qui in hec fluenta descenderint . in [fol. 151. libro uite] ascribi mereantur. Per dominum.

Prefatio ciborii id est umbraculi altaris.

Oremus fratres karissimi deum rectorem ac gubernatorem omnium seculorum . ut istud instrumentum ad honorificentiam nominis sui compactum . placidus ac misericors illustratione uultus sui benedicere¹ et ¹sanctificare dignetur . qui uiuit.

Tunc fiat per singulas columnas crux de chrismate dicente episcopo.

Sanctificetur hoc ²umbraculum per istam unctionem et nostram benedictionem in nomine domini.

Oratio.

Oremus dilectissimi indulgentiam omnipotentis dei . ut postpositis humane fragilitatis admissis . consuetę misericordię suę munere hoc repositorium sacris altaribus preparatum per unigenitum uerbum . uirtutem scilicet ac sapientiam suam in spiritu sanctificationis ac chrismate sacre unctionis [fol. 151v. consecrare] dignetur . qui uiuit.

¹ A cross added above the line.

² An erasure of one or two letters here.

Post hæc circummeat cum incenso canendo antiphonam.

Domine ad te dirigatur oratio mea sicut incensum.

Sequitur oratio.

OMnipotens sempiterne deus, qui fideli famulo tuo moysi præcepisti, ut duo cherubin super archam testamenti collocaret, quam extensis ad alterutrum alis, protegerent uersis uultibus in propitiatorium: quesumus ineffabilem clementiam tuam ut hoc tegimen uenerandi altaris tui in quo unigenitus filius tuus dominus noster ihesus christus, qui est propitiatio pro peccatis nostris fidelium manibus iugiter immolatur, et sub quo sanctorum tuorum corpora reconduntur, quæ ueraciter fuerunt archa testamenti tui, receptacula uidelicet spiritus sancti: per eundem consubstantialem tibi filium qui factus est nobis a te sanctifica/tio et redemptio, in uirtute eiusdem spiritus [fol. 152, ueritatis uniuersa antiqui hostis falsitate cum satellitibus suis depulsa, cum omnibus ornamentis ad ipsum umbraculum pertinentibus uel ab illo dependentibus, aut eidem suppositis, tua sancta benedictione¹ perfundere et sacro incensi flagramine consecrare, atque² ad tuitionem pignerum† sanctorum ac roboranda siue multiplicanda uota fidelium tuorum diutino tempore conseruare digneris: annuente domino nostro ihesu christo filio tuo, qui tecum uiuit et regnat deus, in unitate eiusdem spiritus sancti per infinita secula seculorum. Amen.

Incipit benedictio ad uestimenta sacerdotalia seu leuitica.

Oratio.

OMnipotens sempiterne deus, qui per moysen famulum tuum pontificalia seu sacerdotalia atque leuitica uestimenta ad explendum in con/spectu tuo ministerium diuinum et [fol. 152v, ad decorem seu laudem nominis tui fieri decreuisti, adesto propitius inuocationibus nostris: et hoc³ indumentum³ sacerdotale³ desuper gratia tua irrigante tua ingenti benedictione per nostræ humilitatis seruitium purificare¹, benedicere¹, consecrareque¹ digneris, ut diuinis cultibus et sacris misteriis amptum^{3†} et ¹benedictum³ existat.³ Hac³ quoque sacra³ ueste³ sacerdotes siue leuitæ tui induti, muniti et defensi ab omnibus impulsionibus seu temptationibus malignorum spirituum esse mereantur, tuisque misteriis apte et condigne seruire et inherere atque in his placide et deuote perseuerare eos tribue, saluator mundi. Qui.

¹ A cross added above the line.

² This word is added above the line.

³ Plural forms are indicated above these words.

Alia oratio.

DOMINE deus pater omnipotens rex et magnificus triumphator. qui per sanctos patres nostros qui tibi in sacer- [fol. 153. dotali ordine placuerunt diuersi generis ornamenta. et uestimenta sacerdotalia fieri. et ornari his sacerdotes tibi seruiantes iussisti. exaudi orationem nostram propitius: et hanc planetam¹ seu poderem¹. albam¹. ac stolam¹. cingulum¹. orariumque¹ dextera tua sancta benedicere². consecrare². sanctificareque² et purificare digneris: quatinus hæc³ uestimenta³ ministris tuis leuitis ac sacerdotibus ad diuinum cultum ornandum⁴ explendumque profitiant³. sanctisque altaribus eius⁵ mundi et ornati. in his³ sacris³ uestibus³ ministraturi. irreprehensibiles in actu. in uictu. interius exteriusque appareant. tibi que soli deo puro corde et mundo corpore. omnibus diebus uite sue irreprehensibiliter sanctorum patrum exempla sequentes seruire ualeant. hisque sacris /ministeriis secundum tuam uoluntatem quando [fol. 153v. tibi placuerit expletis. celestis regni gloriam cum omnibus nobis sibi que commissis percipere mereantur. Per dominum.

Oratio.

DEUS omnipotens bonarum uirtutum dator . et omnium benedictionum largus infusor: supplices te rogamus: ut manibus nostris opem tuam benedictionis infundas . et hoc¹ uestimentum¹ sacerdotale¹ seu leuiticum¹ diuinis cultibus atque ministeriis tuis preparatum.¹ uirtute sancti spiritus benedicere² et sanctificare² digneris, et omnibus eo¹ utentibus gratiam sanctificationis sacri ministerii tui benignus concede . ut in conspectu tuo sancti et immaculati atque irreprehensibiles appareant . et tuam auxilium misericordie adquirant⁶ . sed et aliis bene ministrandi et uiuendi exemplum prebeant . /atque eterne beatitudinis [fol. 154. premia consequi mereantur. Per dominum.

Post hæc aspergat ea aqua benedicta.

Oratio ad consecrandum offertorium lintheamen.

SOLUS ineffabilis et incomprehensibilis rex omnipotens deus . qui per moysen famulum tuum legisque latorem mysticas tibi munerum species . et ad demonstrandum boni operis finem causam in sacrificio offerri precepisti . ostendens quia ille bene immolat . qui bonum opus usque ad finem debite actionis perducit.

¹ Plural forms are indicated above these words.

² A cross added above the line.

³ Singular forms are indicated above these words.

⁴ The second *n* is written above the space left by an erasure.

⁵ Read *tuis*.

⁶ Altered to *acquirant*, by a later hand.

te ergo domine humili prece supplicique famulatu deposcimus . ut hoc¹ lintheamen¹ ad sacrosancta corporis et sanguinis filii tui libamenta offerenda p̄paratum¹ . tua benedictione² dotari et cęlesti sanctificatione² perfundere digneris . quatinus offerentium beneplacitum munus suscipias . et sumentibus uitam propitius concedas ęternam . saluator /mundi qui unus in trinitate [fol. 154v. perfecta uiuis et gloriaris deus per cuncta seculorum secula. Amen.

Benedictio corporalis.

Clementissime domine cuius inenarrabilis uirtus, cuius ministerii archana mira celebrantur . tribue quesumus ut hoc¹ linteamen¹ tuę propitiationis benedictione² sanctificetur¹ ad consecrandum super illud¹ corpus dei et domini nostri ihesu christi filii tui . qui tecum uiuit et regnat.

Alia oratio.

DEus qui pro generis humani saluatione uerbum caro factus es . et habitare totus in nobis non dedignatus es . quique traditori tuo perfido osculum pium dedisti dum pro omnium uita pius uoluisti agnus mactari atque in sindone lino texta totum te inuolui permisisti . respice propitius ad uota nostra qui tua fideliter carismata amplecti cupimus . /Quesumus domine [fol. 155. sanctificare² . benedicere² . consecrareque² digneris hoc¹ corporale¹ in usum altaris tui ad consecrandum super illud¹ siue ad tegendum inuoluendumque sacrosanctum corpus et sanguinem tuum domine ihesu christe . dignisque pareat¹ famulatibus . ut quicquid sacro ritu super hoc¹ immolabitur . sicut melchisedech oblatum placeat tibi holocaustum . et obtineat per hoc p̄mium quicumque³ obtulerit uotum . Te quoque humiliter rogamus ac petimus . ut hoc¹ corporale¹ tuę sanctificationis ubertate per spiritus sancti gratiam purifices² et sanctifices² . qui te pro nobis omnibus sacrificium offerre uoluisti, et p̄sta ut super hoc¹ sint tibi libamina accepta . sint grata . sint pinguia . et spiritus sancti tui semper rore perfusa . saluator mundi qui uiuis et regnas cum deo patre in unitate /eiusdem spiritus sancti deus. [fol. 155v. Per omnia secula seculorum. Amen.

Alia.

DEus qui digne tibi seruientium nos imitari desideras famulatum . respice propitius ad humilitatis nostrę seruitutem

¹ Plural forms are indicated above these words.

² A cross added above the line.

³ Altered by expunction to *quicumque*.

et hoc¹ corporale¹ nomini tuo dicatum¹ . et seruitutis tuę usibus præparatum¹ cęlestis uirtutis benedictione sanctifica² . purifica² . et consecra². quatinus super illud¹ spiritus sanctus tuus descendat . qui et populi tui oblationes benedicat . et corda siue corpora sumentium benignus reficiat. Per.³

Oratio ad patenam consecrandam.

Consecramus² et sanctificamus² hanc¹ patenam¹ ad confringendum in ea¹ corpus domini nostri ihesu christi . qui passus est in cruce pro omnium salute . qui cum patre et spiritu sancto uiuit et regnat deus . per omnia secula seculorum. Amen.

/Deinde faciat signum de oleo sancto super patenam et [fol. 156. benedicat eam his uerbis.

Consecrare² et sanctificare² digneris domine deus omnipotens patenam¹ hanc¹ . per istam sanctam unctionem et nostram benedictionem in christo ihesu domino nostro . qui tecum et cum spiritu sancto uiuit et regnat deus. Per omnia secula.

Alia oratio.

Deus qui post typicum pascha esis agni carnibus sacrosanctum corpus tuum discipulis tuis distribuere dignatus es . te supplici deuotione deprecamur . ut quicumque⁴ ex hac¹ patena¹ illud perceperint te uiuum et uerum panem corde concupiscant et capiant . et benedictionem mereantur percipere sempiternam . per te domine ihesu christe qui uiuis et regnas deus. Per omnia secula seculorum. Amen.

Oratio ad calicem benedicendum.

ORamus te domine deus noster ut calicem¹ istum¹ in [fol. 156v. usum⁵ ministerii tui consecrandum¹ . cęlestis gratię inspiratione sanctifices² . et ad humanam benedictionem plenitudinem diuini fauoris accommodes . qui uiuis et regnas.

Hic unguat episcopus calicem sacro chrismate dicens.

Dignare domine deus noster calicem¹ istum¹ in usum ministerii tui pia deuotione formatum¹ ea sanctificatione chrismatis unguere atque perfundere qua melchisedech famuli

¹ Plural forms are indicated above these words.

² A cross added above the line.

³ A later hand has added *eiusdem*, above the line.

⁴ Altered by expunction to *quicumque*.

⁵ The last syllable is written over an erasure.

tui sacratum calicem perfudisti . et quod arte uel metallo effici non potest altaribus tuis dignum . fiat tua benedictione² preciosum atque sanctificatum . qui uiuis.

Alia oratio.

DEus qui accepto et distributo pane uetus determinans pascha et nouum inchoans . accepto calice sanguinem tuum benedixisti . et discipulis tuis ad bibendum [fol. 157. porrexisti . quique in cruce pro mundi salute positus aquam ex latere proprio una cum sanguine profluere superna sanctione uoluisti . respice propitius super hunc¹ calicem¹ . quem¹ in tuo nomine consecramus . et tuam in eo¹ effunde benedictionem² . et presta ut quicumque³ ex hoc¹ sanguinem tuum deuoto corde p̄gustauerint . peccatorum omnium a te misericordissimo ueniam et gaudia percipere mereantur ęterna . per te saluator mundi domine ihesu christe qui cum patre.

Benedictio eucharistialis uasculi.

Oratio.

DEus qui sacra scriptura testante tribus diebus et tribus noctibus seruata integritate diuinitatis sponteque peracta humani corporis functione insinuans casurum quod corruptibile est . et resur/recturum quod spirituale in sepulchro [fol. 157v. iacuisti . hoc eucharistiale uas quesumus quod nos indigni ad mistici corporis tui custodiam consecramus et benedicimus . tu in nomine sanctę trinitatis angelum tuum custodem deputans consecrare² et benedicere² digneris . quatinus quicumque³ ex eo in acceptione corporis tui uiarum p̄sumpserint uiaticum paternarum cęlesti hic et in futuro te miserante non destituantur auxilio . saluator.

Alia oratio.

OMnipotens deus trinitas inseparabilis manibus nostris opem tuę benedictionis infunde . ut per nostram benedictionem hoc uasculum sanctificetur² . et corporis christi nouum sepulchrum spiritus sancti gratia perficiatur . qui uiuis.

Benedictio turibuli.

DEus ad cuius sepulchrum cum aromatibus in spetie sanctarum /animarum uirtutes sanctorum operum [fol. 158.

¹ Plural forms are indicated above these words.

² A cross added above the line.

³ Altered by expunction to *quicumque*.

gestantium diluculo mulieres uenisse memorantur . et in cuius conspectu angelus aureum habens turibulum¹ stetisse et datis incensis de orationibus sanctorum omnium ante thronum domini adoleuisse cęlesti uisione diulgatur :¹ adesto propitius inuocationibus nostris . et hoc turibulum¹ cęlesti benedictione² perfunde . ut quicumque ex eo thimiamatis uel thuris fragrantiam senserint . tua donante immensa clementia odores orationum ante conspectum maiestatis tuę per manus sanctorum emittant angelorum atque persoluant . saluator mundi .

Benedictio uel consecratio thimiamatis siue incensi.

EXorcizo te omnis immundissime spiritus et omne phantasma inimici . in nomine dei patris omnipotentis . et in nomine ihesu christi filii eius /et spiritus sancti . ut exeas et [fol. 158v. recedas ab hac creatura thimiamatis siue incensi cum omni fallatia atque nequitia tua . ut sit hęc creatura sanctificata² in nomine domini nostri ihesu christi . ut omnes gestantes . tangentes . siue odorantes eam uirtutem et auxilium percipiant spiritus sancti . ita ut ubicunque hoc incensum uel thimiama fuerit . ibidem nullatenus appropinquare audeas . nec aduersa inferre p̄sumas . sed quicumque es spiritus inmunde³ . cum omni uersutia tua procul inde fugias atque discedas . adiuratus per nomen et per uirtutem dei patris omnipotentis et filii eius ihesu christi domini nostri . qui uenturus est in spiritu sancto iudicare uiuos ac mortuos et te p̄uaricatore et seculum per ignem .

Oratio.

Aęternam ac iustissimam pietatem tuam deprecamur domine sanctissime pater /omnipotens ęterne deus . ut [fol. 159. benedicere² digneris hoc thimiama uel hanc incensi creaturam . ut incensum⁴ sit⁴ maiestati tuę in odorem suauitatis acceptum . Sit a tē hęc creatura benedicta² . sit per inuocationem sanctissimi nominis tui sanctificata² . ita ut ubicunque⁵ fumus eius peruenerit :¹ extricetur et effugetur ab eo loco omne genus demoniorum . sicut incensu iecoris piscis . quem raphael archangelus tobiam famulum tuum super carbones ponere docuit . cum ascendit⁶ ad sarę liberationem . Descendat benedictio² tua super hanc creaturam incensi et thimiamatis . sicut in illud de quo dauid propheta tuus cecinit dicens . Dirigatur oratio mea sicut incensum in conspectu tuo . Sit hoc incensum nobis odor consolationis . suauitatis et gratię .

¹ The sign of a rough breathing is added above the *t* of this word.

² A cross added above the line. ³ Corrected to *immunde* by later hand.

⁴ These words are marked for transposition.

⁵ Altered by expunction to *ubicunque*.

⁶ Originally written *anscendit* , but the first *n* is expunged.

ut fumo isto effugetur omne phantasma mentis et corporis . ut simus pauli apostoli uoce bonus /odor deo in omni [fol. 159v. loco. Effugiat a facie huius incensi et thimiamatis omnis incursus demoniorum . sicut puluis a facie uenti et sicut fumus a facie ignis. Presta quesumus piissime pater hoc boni odoris incensum ad opus ecclesie tue ob causam religionis iugiter permanere . ut mystica nobis significatione spiritualium uirtutum fragret gratie et suauitatis odorem. Tuam ergo petimus omnipotens deus immense maiestatis dexteram . ut hanc creaturam benedicere¹ ex diuersarum rerum commixtione confectam digneris . ut ubicumque² fumus aromatum illius afflauerit . in uirtute sanctissimi nominis tui mirabiliter possit omnes immun-dorum spirituum phantasmaticos incursus effugare . omnesque morbos reddita sanitate expellere . atque in odore fragrantissimo tibi domine perpetua suauitate redolere. Per dominum.

|In consecratione sancte crucis . primum letanie agantur . [fol. 160. deinde dicat episcopus ter. Deus in adiutorium meum intende. Postea faciat exorcismum salis et aque . ut supra . usque

Quatinus consecrata¹ sis aqua sancta . ac proficias ad dedicationem huius³ sancte crucis . ut per te et per benedictionem diuinam auxiliante domino siue per os et per manus atque officium nostrum hec crux⁴ diuinitus per gratiam spiritus sancti consecretur⁵ . et perpetualiter ad adorandam imaginem domini nostri ihesu christi consecrata permaneat⁵ . et spiritus sanctus habitet in hac cruce sancta⁶ . per eundem . in unitate eiusdem.

Tunc lauatur crux aqua sanctificata modulando hanc antiphonam.

Ant. Asperges me domine ysopo et mundabor. Ps. Miserere.

Sequitur oratio.

Rogamus te domine sancte pater omnipotens eterne deus . ut sancti spiritus tui gratia ad consecrandam diuine pietatis /unigeniti tui domini nostri operationem nos [fol. 160v. efficias idoneos . atque benedicere¹ digneris hoc⁵ signum⁵ crucis ut sit⁵ remedium salutare generi humano. Sit⁵ soliditas fidei . profectus bonorum operum . redemptio animarum . protectio ac tutela contra seua iacula inimicorum . et in utriusque nature saluationem sit⁵ propitiatio spiritualis omnium in te credentium. Per eundem.

¹ A cross added above the line.

² Altered by expunction to *ubicunque*.

³ A rather later hand has written above the line *horum signorum*.

⁴ Above *hec crux* is written (later hand) *hec signa crucis tue*.

⁵ Plural forms are indicated above these words.

⁶ Above *hac cruce sancta* is written (later hand) *ei*.

Alia.

DEus qui beatę crucis patibulum quod prius erat scelestis ad pęnam conuertisti in sanguine filii tui redemptis ad liberationem . benedic¹ quesumus hoc² crucis³ signum² sanctitatis tuę sacramento . et concede plebi tuę illius uallari pęsidio . cuius est armata uexillo. Sit nobis hęc crux fidei firmamentum . spei suffragium in aduersis. Sit in hoste uictoria . in ciuitate concordia . in campo custodia . in /domo fultura. Gregem [fol. 161. tuum domine per uirtutem crucis huius conserua incolumem . et hęc cęlesti sanctificatione gloriosa ad uitam proficiat sempiternam . quę nobis agno uincente conuersa est in salutem. Per eundem.

Item alia oratio.

DEus omnipotens gloriose . deus pater benignitatis immense . qui pretioso unigeniti tui cruore per passionem crucis mundum a debite mortis eripuisti dispendio . et spirituali illuminatione uiuificasti . quique cuncta regna disponis . qui etiam es honorum collator munerum . et uirtutum omnium largus attributor . cui gentes et populi seruiunt . cui omnis angelorum legio famulatur . quique largiris famulis tuis unde ad laudem sancti nominis tui debita tibi uota persoluant . cui prius fides offerentium com/placet . et deinde sanctificatur oblatio : [fol. 161v. quesumus exorabilem clementię tuę bonitatem ut sanctifices¹ atque consecres¹ tibi ad honorem et fidelibus tuis ad misericordię propitiationem hoc² signum² crucis³ quod² uoluntaria mentis deuotione famuli² tui² religiosa fides construxit . thropheum† scilicet uictorię tuę et uexillum redemptionis nostre . quodque² in amorem christi filii tui triumphali in ęuum gloria consecramus. Accipe hoc² signum² crucis³ insuperabilis . qua et diaboli est exinanita potestas . et mortalium tua largitione restituta libertas ; licet fuerit aliquando crux in pęnam . sed nunc uersa est in honorem per gratiam . et quę quondam reos puniebat supplicio : nunc tuę redemptionis gratia obnoxios absoluit a debito. Per hoc tibi domine nitimur placere per quod tibi /placuit nos redimere. Nullum tibi dilectum amplius [fol. 162. munus est : quam quod tui corporis christe dedicauit affixio. Nec tibi est ulla magis familiaris oblatio : quam quę manuum tuarum extensione sacrata est. Illis ergo manibus hanc crucem⁴

¹ A cross added above the line.

² Plural forms are indicated above these words.

³ A later hand has added *tuę* above the line.

⁴ Above *hanc crucem* a later hand has written *hec signa crucis tuę*.

accipe . quibus illam amplexatus es¹ . et de sanctitate illius hanc² sanctifica.³ Ac sicuti per illam mundus expiatus est a reatu : ita offerentium famulorum tuorum animę deuotissimę huius⁴ crucis⁵ merito . et obsecrationibus omnium sanctorum tuorum ab omnibus terrenę corruptionis nexibus absoluantur. Simulque retributionis ęternę solatia huius⁴ sanctę crucis gratia in diuinitatis tuę gloria a te crucifixo percipiant. Qui cum patre et spiritu sancto uiuis et regnas deus. Per omnia secula seculorum. Amen.

Hic faciat signum de crismate super crucem et benedicat eam his uerbis.

/COnsecrare³ et sanctificare³ digneris domine deus [fol. 162v. omnipotens hanc⁶ crucem⁶ per istam sanctam unctionem et nostram benedictionem in christo ihesu domino nostro . qui uiuit et regnat.

Hic aspergat eam aqua benedicta. Sequitur oratio.

SAnctifica quesumus domine hoc signum⁷ crucis tuę quam dignatus es pro mundi salute ascendere . ad redimendum passione tua humanum genus . quod diu in captiuitate diaboli et laqueis capiebatur. Itaque nunc istud⁶ salutiferę⁸ signum⁶ crucis⁵ aspersione huius aque sanctifica . ac sacrę unctionis tuę chrismate benigniter perfunde ad liberationem generis humani . et ad effugandos ab eis demones et expellendos morbos . ut et omnes languores corporis et animę huius⁴ sanctę crucis⁵ pręsentia per inuocationem sanctissimi nominis tui repellantur . et credentes in te spiritualis medicinę remedio uiui/fi- [fol. 163. centur. Per.

Hic adoleatur thus super ipsam crucem canendo.

*Ant. *Domine ad te dirigatur.**

Sequitur oratio.

DOMINE ihesu christe salus immortalis . rex angelorum . uia et ueritas credentibus in te . qui pro salute totius mundi de sede maiestatis tuę humilis descendisti ad terram . et in crucem

¹ Originally written *est* ; but the *t* has been erased.

² Above *hanc* is written *hec*.

³ A cross added above the line.

⁴ Above *huius* is written *horum signorum*.

⁵ A later hand has added *tuę* above the line.

⁶ Plural forms are indicated above these words.

⁷ Above *hoc signum* is written *hec signacula*.

⁸ An erasure of one or two letters, on which the last letters of this word are written.

ascendisti . suspensusque in ligno ad redemptionem generis humani hoc signum passionis tuę pius sanctificasti . ideoque signaculum¹ istud¹ crucis tuę qua nos redemisti . portamus tam in fronte quam in corde contra seua iacula inimici . uexillum fidei et ueritatis . ad nostram ęternam salutem . Proinde domine suppliciter te rogamus . ut signum¹ istud¹ sanctę crucis tuę salubrę sit¹ remedium ęcclesiarum tuarum . et sit¹ hęc sancta crux² signum¹ uniuersorum³ credentium in sanctam et perfectam trinitatem . Mirifica quesumus domine misericordias tuas per /uirtutem sanctę crucis tuę et concede propitius . ut cum [fol. 163v. thimiamathis† istius fragrantia . a locis ac domibus fidelium ubi crux ista⁴ manebit¹ . fugentur demones et immundi spiritus ac pestiferi expellantur morbi . careant immunditia . et omnes aduersę potestates et insidię inimici cognitione tua sint repulę . et in uirtute benedictionis tuę sit¹ benedicta . sanctificata . et mundata . ut sit tibi domino deo gratiarum actio . et super nos atque populum tuum benedictio . et salutarium donorum tuorum affluentia . Per te saluator mundi . qui cum patre et spiritu sancto uiuis et regnas deus per omnia secula seculorum . Amen .

Post hec leuetur crux et adoretur et cantetur antiphona.

O crux splendidior cunctis astris mundo celebris hominibus multum amabilis . sanctior uniuersis . quę sola fuisti digna portare talentum mundi dulce lignum dulces clauos dulcia ferens pondera salua /presentem cateruam in tuis hodie laudibus [fol. 164. congregatam alleluia alleluia alleluia.

Aut alia antiphona.

Super omnia ligna cedrorum tu sola excelsior in qua uita mundi pependit in qua christus triumphauit et mors mortem superauit alleluia.

Sequitur oratio.

OMnipotens sempiterne deus . cuius sanctum et terribile nomen inter cęteras uisibiles creaturas . ligna quoque fructifera laudare ac benedicere non cessant . te supplices deprecamur : ut hoc¹ salutare¹ signum¹ quod¹ ad exemplum illius primi sacratissimique uexilli famulus¹ tuus¹ N. deuotus¹ erexit¹ . cęlesti benedictione sanctificare⁵ digneris . ut omnibus ante illud¹

¹ Plural forms are indicated above these words.

² Above *hęc sancta crux* is written *hec signa sanctę crucis*.

³ Two letters have here been erased at the end of one line, and two at the beginning of another : probably the original scribe wrote *in te* before *credentium*.

⁴ Above *crux ista* is written *hec signa crucis tue*.

⁵ A cross added above the line.

genu flectentibus ac tuam maiestatem supplicantibus largiatur cordis compunctio . et indulgentia concedatur admissorum . atque intercedente ipsa uictoriosissima passione unigeniti tui . et tibi placita postulare . et citius ualeant postulata percipere . Per eundem.

[Benedictio ad imaginem sanctę marię quę auro uel [fol. 164v. alia uenustate fuerit compta.

DEUS cuius omnipotentię placere speramus . quem multi-
formiter tibi sanctisque tuis tuorum deuotio famulorum attribuit honorem . te supplices petimus :¹ ut super hanc¹ semper uirginis marię imaginem¹ formam salutaris tui domini nostri ihesu christi gestantis¹ tuam benedictionem infundas . Et presta ut quocunque locorum fuerit¹ presentata¹ :¹ omnis uirtus diabolica omnisque machinatio maligna procul sit absentata . fideliumque uota sint exaudita :¹ et pro quacunque tribulatione rogatus fueris . eius intercessione pius auditor occurre .¹ Experiatur inibi armipotens angelorum tuorum tuitio . et intemeratę uirginis marię clementissima supplicatio . sanctę quoque uirtutis tuę benedictio :¹ quę uenerando signamine suo mala omnifaria eliminet . et prospera uniuersa sub/introducat . Per [fol. 165. eundem.

Alia oratio.

DEUS omnis bonę actionis inspirator . cuius amor persuadet ut affectu multiplici tibi sancta ecclesia pię religionis exhibeat cultum :¹ confirma nostram benedictionem . quemadmodum confirmasti uerbum tuum quod sanctus gabriel archangelus de supernis detulit sedibus beatę uirgini marię :¹ et hanc¹ eiusdem uirginis formulam¹ . quę incarnati unici tui domini nostri ihesu christi speciem gerit¹ sanctifica² . ut ¹benedicta² permaneat¹ :¹ tuisque fidelibus salutaris auxilii opem ferat.¹ Tonitrua et coruscationes³ aut flamma nocens si inualuerit⁴ celerius explodantur⁵ . pluuiarum quoque inundatio serenitatumue interruptio . aut ciuiliū bellorum commotio . seu paganorum deuastatio . ad presentiam eius¹ comprimantur . Pacis et totius incolumitatis . fructuum quoque terrę multiplicetur /abundatia† :¹ [fol. 165v. quocunque affuerit imaginis¹ istius¹ presentia . Animalium nichilominus et hominum mortalitas te domine iubente quiescat . Omnibusque qui ei¹ reuerentiam exhibuerint . et ante illam¹

¹ Plural forms are indicated above these words.

² A cross added above the line.

³ An *h* is added above the line after the first *c*.

⁴ Corrected by later hand to *inualuerint*.

⁵ Above the second syllable of this word is written *uel clu*.

preces tibi fuderint . a te satisfiat . atque illis consummato huius uite excursu celestis paradisi introitus patefiat. Per eundem.

Ad signum ecclesie benedicendum.

Primum letanie agantur. Deinde dicat episcopus ter Deus in adiutorium meum. Postea faciat episcopus exorcismum aque ut supra usque

Quatinus consecrata² sis aqua sancta et proficias ad dedicationem huius¹ tintinnabuli¹ uel huius¹ campane¹ . ut per te et per benedictionem diuinam auxiliante domino siue per os et per manus atque officium nostrum hoc¹ tintinnabulum¹ uel hec¹ campana¹ diuinitus per gratiam spiritus sancti consecretur¹ . et perpetualiter ad incitanda ad laudem dei fidelium /corda consecratum¹ permaneat¹ . et spiritus sanctus [fol. 166. habitet in hoc¹ tintinnabulo¹ uel in hac¹ campana.¹ Per dominum.

Postea aspergat aquam benedictam super tintinnabulum cum antiphona Asperges me.

Sequitur oratio.

Benedic² domine hoc¹ [tin³]tinnabulum¹ benedictione celesti . et assistat super illud¹ uirtus spiritus sancti . ut cum hoc¹ uasculum¹ ad inuitandos filios ecclesie personatum¹ fuerit¹ uel auditum¹ / ubicunque sonuerit¹ eius¹ tinnitus . longe recedat uirtus inimicorum . umbra phantasmatum . incurio turbinum . percussio fulminum . lesio tonitruorum . calamitas tempestatum . omnisque spiritus procellarum. Et cum ¹clanguorem⁴ illius audierint filii christianorum . crescat in eis deuotionis augmentum . ut festinantes ad pie matris gremium . cantent ibi canticum nouum in ecclesia sanctorum . deferentes in sono tube preconium . modulationem per psalterium . exultationem /per [fol. 166v. organum . suauitatem per timpanum . iocunditatem per cymbalum . quatinus inuitare valeant in templo sancto tuo in his obsequiis et precibus exercitum angelorum. Saluator mundi qui cum patre et spiritu sancto uiuis et regnas deus. Per.

Post hec cantabis vii. psalmos . id est Lauda anima mea dominum usque in finem psalterii . cum hac antiphona.

*In ciuitate domini clare sonant iugiter organa sanctorum ibi cinnamomum et balsamum odor suauissimus qui ad deum

Plural forms are indicated above these words.

A cross added above the line.

³ Added above line, perhaps by the original hand.

⁴ The *u* is expunged, perhaps by the original hand.

pertinet . ibi angeli et archangeli ymnum nouum decantant ante sedem dei alleluia.*¹

Et cum cantaueris interim exterges illud cum lintheo.

Sequitur oratio.

DEus qui per moysen legiferum tubas argenteas fieri præcepisti: quas dum leuitę tempore sacrificii clangent . sonitu dulcedinis populus monitus ad te orandum fieret præparatus . quarum clangore hortatus ad bellum magnalia prosterneret aduersantium . presta ut hoc² uasculum² tuę eccliesię præparatum² [fol. 167. ³sanctificetur² gratia spiritus sancti . ut interueniente sancto N. per illius² sonitum fideles inuitentur ad præmium . et cum melodia illius² auribus insonuerit populorum . crescat in eis deuotio fidei . procul pellantur omnes insidię inimici . fragor grandinum . procella turbinum . impetus tempestatum . temperentur infesta tonitrua . uentorum flabra fiant salubriter ac moderate suspensa . prosterantur aerię potestates dextera tuę uirtutis . et omnes inmundi⁴ spiritus hoc² audientes tin[tin⁵]nabulum² tremiscant et fugiant . quasi ante sanctę crucis uexillum . Presta quesumus nobis hanc gratiam domine deus cui flectitur omne genu . cęlestium . terrestrium . et infernorum . et omnis lingua confitetur . quia tu dominus noster ihesus christus absorta† morte per patibulum crucis regnas in gloria dei patris cum sancto spiritu . Per omnia secula seculorum . Amen .

Deinde linies illud ch[r⁶]ismate septies deforis . et deintus / quaternis uicibus subsequente antiphona. [fol. 167v.

¹Ant. *Vox domini super aquas deus maiestatis intonuit dominus super aquas multas. *Ps.* Uox domini* in uirtute.

Et cetera usque in finem psalmi . sequente hac oratione.

OMnipotens sempiterne deus qui ante archam fęderis . per clangorem tubarum muros lapideos quibus aduersantium cingebatur exercitus cadere fecisti . tu hoc² tintinnabulum² cęlesti benedictione³ perfunde . ut ante sonitum eius² longius effugentur ignita iacula inimici . percussiones fulminum . impetus lapidum . lesiones tempestatum . ut ad interrogationem propheticam . quid est tibi mare quod fugisti . suis motibus cum iordane retro acta fluenta respondeant . A facie domini commota est terra . a facie dei iacob: qui conuertit solidam petram in stagnum aque . et

¹ A later hand has added a second *alleluia*. The whole of this anthem is noted alphabetically, in addition to the notation in neums.

² Plural forms are indicated above these words.

³ A cross added above the line.

⁴ Corrected to *immundi*, perhaps by the original hand.

⁵ Added above line, perhaps by the original hand.

⁶ Added above line by another hand.

⁷ This anthem is noted throughout both with neums and with alphabetical notation.

rupem in fontes aquarum. Non nobis ergo domine non no/bis . sed nomini tuo da gloriam : super misericordia [fol. 168. tua. Ut cum p̄sens¹ uasculum¹ sicut reliqua altaris uasa sacro chrismate tangitur¹ uel oleo sancto ¹unguitur² . quicumque³ ad sonitum eius¹ conuenerint . intercessionibus sancti N. ab omnibus inimici temptationibus liberi . semper fidei catholicę documenta sectentur . saluator mundi . cuius generalis nutu maiestatis disponuntur omnia que cęli ambitu continentur . qui cum patre et spiritu sancto uiuis et regnas deus. Per.

Tunc impones in acerna⁴ ignem et superiacies thimiama et myrram . et eriges cloccam super incensum ut totum illum fumum colligat . canendo antiphonam.

Deus in sancto uia tua quis deus magnus sicut deus noster tu es deus qui facis mirabilia solus. Ps. Uiderunt⁵ te aque.

Et cetera usque in finem psalmi.

Oratio.

OMnipotens sempiterne deus . dominator christe . cui secundum assumptionem carnis dor/mienti in nauis . dum [fol. 168v. oborta tempestas mare conturbasset . te protinus excitato et imperante sedatur . tu quesumus sanctificando hoc thuris incensum necessitatibus populi tui benignus succurre . tu hoc¹ tintinnabulum¹ sancti spiritus rore perfunde . ut intercedente beato N. ante sonitum illius¹ semper fugiat inimicus . inuitetur ad fidem populus christianus . hostilis terreatur exercitus . Confortetur in domino per illud¹ populus euocatus . sicque ut per dauiticam cytharam delectatus . et super eum descendat spiritus sanctus . atque ut samuele lanigerum agnum mactante in holocaustum . tuo rex ęterne imperio fragor aurarum turbam reppulit aduersantem . ita dum huius¹ uasculi¹ sonitus transit per nubila . ęcclesię conuentum manus seruet angelica . credentium mentes et corpora saluet protectio sempiterna . per te ihesu christe saluator mundi . qui /cum patre et spiritu sancto [fol. 169. uiuis et regnas deus. Per.

Tunc eleuata manu benedicat episcopus signum ęcclesię . ita humiliter dicendo.

Benedictio⁶ dei patris ingeniti . atque filii⁶ unigeniti necnon sancti spiritus⁶ ab utroque procedentis⁷ semper super hoc¹

¹ Plural forms are indicated above these words.

² The second *u* is expunged.

³ Altered by expunction to *quicumque*.

⁴ Corrected by later hand to *acerra*.

⁵ Originally written *uederunt*, but corrected, probably by the original hand.

⁶ A cross added above the line.

⁷ Originally *procedentes*, but corrected by original scribe.

[tin¹]tinnabulum² maneat ad euocandos fideles ad diuinum cultum. Per omnia secula seculorum. Amen.

Ad scrinium uel arcam uel capsam benedicendam.

Primum letanię agantur. Deinde dicat episcopus ter. Deus in adiutorium meum. Postea faciat exorcismum aque. ut supra. usque.

Quatinus consecrata³ sis aqua sancta . et proficias ad dedicationem huius² scrinii² uel arce² uel capse² . ut per te et per benedictionem diuinam auxiliante domino . siue per os et per manus atque officium nostrum hæc arca² . scrinium² . uel capsam² . diuinitus per gratiam spiritus sancti consecretur² . et perpetualiter consecrata permaneat² . et spiritus sanctus habitet in hoc² scrinio² . / uel in hac² archa² . uel in hac² capsam² [fol. 169v. Per eum qui uenturus.

Deinceps aspergat scrinium uel archam uel capsam aqua benedicta . psallendo antiphonam Asperges me domine. Tunc dicat episcopus hanc orationem.

Actiones nostras quesumus domine et aspirando præueni et adiuuando⁴ prosequere . ut interueniente beata et gloriosa semperque uirgine dei genitrice maria cum omnibus sanctis cuncta nostra operatio et a te semper incipiat et per te cępta finiatur. Per dominum nostrum ihesum.

Postmodum extergatur scrinium uel archa uel capsam cum linteo canendo antiphonam. Qui habitat in adiutorio altissimi.

Oratio.

Domine deus omnipotens qui moysi famulo tuo in montem ascendere præcepisti et eum inter inmensa⁵ cęlestium oracula mysteriorum etiam arcam testamenti scriptura testante proprio ore præparare iussisti . cuius longitudinem et latitudinem necnon et altitudinem secundum præfinitam pietatis tuę / mensuram diuino famule discreuisti . exaudi nos quesumus indignos qui super uniuersa dignissimus a seculo solitus es etiam indignissimis auditum præbere et misereri . et benedic³ nobis obsecrantibus hanc² arculam² scrinium² uel capsam² quam² in tuo nomine consecramus . et aptamus . ut digna² sit² ad tua sancta continenda . et te benedicente³ ad plenum sit sanctificata . quatinus cunctorum hic præcamina fundentium

¹ Added above line, perhaps by the original hand.

² Plural forms are indicated above these words.

³ A cross added above the line.

⁴ The second *u* is written above the line, apparently by the original hand.

⁵ Altered to *immensa*, perhaps by the original hand.

preces exaudiantur. et a te piissimo remuneratore cunctorum squaloribus peccatorum purgari. et in perpetuum tueri mereantur. Per dominum.

Deinde perungat episcopus intrinsecus faciens crucem in quatuor locis cum sancto chrismate canendo hanc antiphonam. Hęc aula accipiat a deo gratiam. Ps. Magnus dominus.

Oratio.

Domine ihesu christe deus uniuersorum in quo solo cęlestium machina ingeniorum atque terrestrium constat cunctorum . quique /non solum angelicis creaturis [fol. 170v. diuinarum rerum p̄sagia . sed etiam humanis ingenia diuinitus afflata in huius uite corruptela quod mirabilius est et misericordius nascentibus et manentibus largiri dignatus es . qui etiam inter cęteros quos in hoc mundo a primordio usque in hanc oram¹ uariis et subtilissimis ditasti ingeniiis beselehel et oliab discipulis² famuli tui moysi sapientia et intellectu in fabrefactis rebus ad culturam dei pertinentibus et miro pre cęteris israheliticę plebis ingenio decorare dignatus es . in tantum ut etiam in p̄figurationem eęclesię tuę de inputrescibili³ materia lignorum archam testamenti miro ingenio prout prius famulo tuo moysi propagasti componere mererentur . exaudi nos depreçantes misericordiam tuam: et inmitte⁴ super hanc⁵ arcam⁵ chris-matis⁶ unctione perunctam serenimam pietatis [fol. 171. tuę benedictionem⁷ . ut et nos qui in arca testamenti diuini triplex legimus et credimus munus imponi et recondi . uidelicet tabulas testamenti . urnam auream manna repletam . et uirgam discipline . te trinum in eęclesia legislatorem . deum incarnatum . hominem correctorem animarum credamus et confiteamur. quatinus te confitentes et glorificantes panem uiuum et uerum manducare et in perpetuum tecum uiuere mereamur in cęlis qui uiuis et gloriaris deus. Per omnia secula seculorum. Amen.

Postea faciat episcopus crucem cum incenso super ipsum scrinium uel arcam uel capsam fumigante turibulo modulando hanc antiphonam. Domine ad te dirigatur.

Oratio.

Dominator domine deus uniuersarum cęlestium et terrestrium creaturarum qui supernorum fragrantia odoramentorum solus sacerdos sacerdotum inter angelicas effulges naturas . presta /benedictionem⁷ tuam . super hanc⁵ arcam⁵ [fol. 171v.

¹ The sign of a rough breathing is inserted above the line.

² Corrected to *discipulos*.

³ Corrected to *inputrescibili*.

⁴ Corrected to *immitte*.

⁵ Plural forms are indicated above these words. ⁶ The *r* is added above the line.

⁷ A cross added above the line.

ad sanctuaria tua recondenda preparatam¹ . et hac thuris fragrantia spiritus sancti eam¹ perfunde gratia . et concede nobis misericordiam tuam poscentibus . ut quicumque² ad hanc¹ nomen sanctum tuum et tremendum adoramus : digna uasa gratiæ spiritus sancti uirtutum efficiamur ornamentis . et sanctarum præcum copiis repleti mereamur . ut ab æterno remuneratore domino nostro ihesu christo coram conspectibus cælestium et terrestrium uniuersum mundum iudicante . gaudia te miserante consequamur æterna. Per eundem . in unitate eiusdem spiritus sancti.

Tunc benedicatur scrinium dicente episcopo.

Benedictio³ dei patris omnipotentis . unigenitique filii eius domini nostri ihesu christi . sancti quoque spiritus descendat super hoc scrinium . et uirtus altissimi maneat semper super illud. Amen.

[DE BENEDICTIONE CANDELARUM.]

Benedictio candelarum in purificatione sanctę marię.

Benedic domine ihesu christe hanc creaturam cereę [fol. 172. supplicantibus nobis . et infunde ei per uirtutem sanctę crucis benedictionem³ cælestem : ut qui eam ad repellendas tenebras humano generi tribuisti . talem signaculo sanctę crucis tuę fortitudinem et benedictionem³ accipiat . ut in quibuscunque locis accensa siue posita fuerit . discedat diabolus et contremiscat et fugiat pallidus cum omnibus ministris suis de habitationibus illis . nec præsumat amplius inquietare seruientes tibi . qui cum deo patre et spiritu sancto uiuis et regnas deus. Per.

Alia oratio.

Domine sancte pater omnipotens æterne deus . qui omnia ex nichilo creasti . et iussu tuo per opera apum hunc liquorem ad perfectionem cerei euenire fecisti . et qui hodierna die petitionem iusti symeonis implesti . te humiliter deprecamur : ut has candelas ad usus hominum et sanitatem corporum et animarum siue in terra siue in aquis per inuocationem [fol. 172v. sanctissimi nominis tui et per intercessionem sanctę marię semper uirginis cuius hodie festa deuote celebrantur . et per præces omnium sanctorum tuorum benedicere³ et sanctificare³ digneris . et huius plebis tuę quę illas honorifice in manibus desiderat portare teque laudando exultare . exaudias uoces de

¹ Plural forms are indicated above these words.

² Altered by expunction to *quicumque*.

³ A cross added above the line.

celo sancto tuo et de sede maiestatis tuę .et propitius sis omnibus clamantibus ad te quos redemisti pretioso sanguine filii tui. Qui tecum.

Item benedictio.

OMnipotens sempiterne deus .qui hodierna die unigenitum tuum ulnis sancti symeonis in templo sancto tuo suscipiendum presentasti .tuam supplices deprecamur clementiam: ut has candelas quas nos tui famuli in tui nominis magnificentia suscipientes gestare cupimus luce ancensas¹ .benedicere² et sanctificare³ digneris .quatinus eas tibi domino deo nostro offerendo digni .et sancto igne tuę /dulcissimę caritatis [fol. 173. succensi .in templo sancto glorię tuę representari mereamur. Per eundem.

Tunc aspergatur³ aqua benedicta et thure adoleantur et illuminentur et interim canatur a clero antiphona.

Lumen ad reuelationem gentium et gloriam plebis tuę israel.

Alia antiphona. Nunc dimittis domine seruum tuum in pace quia uiderunt oculi mei salutare tuum.

*Alia antiphona.*⁴ Puer iesus proficiebat etate et sapientia coram deo et hominibus.

Post hoc accipiant omnes singulos cereos de manu pontificis uel editui .et dicatur oratio.

Omnipotens sempiterne deus qui unigenitum tuum ante tempora de te genitum sed temporaliter de maria uirgine incarnatum .lumen uerum et indeficiens ad depellendas humani generis tenebras .et ad incendendum lumen fidei et ueritatis misisti in mundum .concede propitius . ut sicut exterius corporali . ita etiam interius luce spirituali irradiari mereamur. Per eundem.

Hac⁵ oratione expleta circumeant |ęcclesiam cantando [fol. 173v. antiphonas ad diem pertinentes. Cum autem in chorum redierint dicta antiphona dicatur uersus Benedicta tu in mulieribus. Kyrie eleyson .iii. Oratio dominica .et ne nos. Post partum uirgo.

Oratio.

Erudi quesumus domine plebem tuam: et quę extrinsecus annua tribuis deuotione uenerari .intercedente beata dei genitrice semperque uirgine maria interius assequi gratię tuę luce concede. Per eundem.

¹ Corrected to *accensas*.

² A cross added above the line.

³ Corrected by another hand to *aspergantur*.

⁴ This anthem, with the rubric and prayer which follow it, are scored through by lines drawn with a dry point.

⁵ A line is drawn with a dry point under the first words of this rubric, and a similar line is drawn down the margin of fol. 173 verso by the side of the rest of the rubric and the collect following.

ORDO AD DANDAM PENITENTIAM.

Cum uenerit pēnitens ad sacerdotem . primo inquiratur de peccatis et credulitate sua . et si uult dimittere illis qui in se peccauerint : Postea fatiat puram confessionem . deinde prosternat se in terram . Sed hoc sciendum est . ut cum uenerint serui uel ancillę ad pēnitentiam non cogantur ieiunare tantum quantum diuites . quia non sunt in sua potestate . Tunc imponat sacerdos vii . psalmos pēnitentiales cum gloria .

Kyrie eleyson. Christe eleyson. Kyrie eleyson. Pater noster.

[¹ Et ne nos inducas.

Saluum² fac seruum² tuum.²

Deus meus sperantem.

Conuertere domine usquequo.

Et deprecabilis esto super seruum² tuum.²

Mitte ei² domine auxilium de sancto.

Et de syon tuere eum.²

Domine exaudi orationem meam.

Et clamor meus ad te.

Dominus uobiscum.

Et cum spiritu tuo.

Oremus. Exaudi domine preces nostras et confitentis² tibi parce peccatis . ut quem conscientię reatus accusat . indulgentia tuę propitiationis absoluat . per dominum .

Oremus. Preueniat hunc² famulum² tuum² . N. quesumus domine misericordia tua . ut omnes iniquitates eius² celeri indulgentia deleantur . per christum dominum nostrum .

Oremus. Adesto domine supplicationibus nostris . ne sit ab hoc famulo tuo . N. clementię tuę longinqua miseratio . sana uulnera eiusque² remitte peccata . ut nullis a te iniquitatibus separatus . tibi domino semper ualeat adherere . per christum dominum .

Oremus. Domine deus noster qui offensione nostra non uinceris sed satisfactione placaris . respice quesumus ad hunc famulum tuum . N. qui se tibi peccasse grauius confitetur . Tuum est ablutionem criminum dare . et ueniam prestare peccantibus . qui dixisti pēnitentiam te malle peccatorum quam mortem . Concede ergo domine huic³ ut tibi poenitentię excubias celebret . et correctis actibus suis conferri sibi a te sempiterna gaudia gratuletur . per christum .

¹ A leaf is wanting here in the Magdalen College MS. The portion of the text in brackets is supplied from the MS. B. 3. 6 of Trinity College, Dublin.

² Plural forms are indicated above these words.

³ This word is added above the line by the original hand.

Oremus.

DEus cuius indulgentia nemo non indiget. memento famuli tui. N. et qui lubrica terrenaque corporis fragilitate nudatis¹ in¹ multis deliquit. quesumus ut des ueniam confitenti. parcas supplici. ut qui suis meritis accusatur. tua miseratione saluetur. per dominum.

Absoluimus te uice beati petri apostolorum principis. cui dominus potestatem ligandi atque soluendi dedit. et quantum ad te pertinet accusatio et ad nos remissio]²/sit [fol. 174. deus omnipotens tibi³ uita et salus et omnibus peccatis tuis³ indultor. qui uiuit et regnat.

Omnipotens deus qui dixit. qui me confessus fuerit coram hominibus. confitebor et ego illum coram patre meo. ipse te³ benedicat et custodiat semper. detque tibi³ remissionem omnium peccatorum tuorum³ et uitam eternam. Amen.

Benedictio cinerum.

Omnipotens sempiterne deus parce metuentibus propitiare supplicantibus. et mittere dignare sanctum angelum tuum de cælis qui benedicat⁴ et sanctificet⁴ hos cineres. ut sint remedium salubre omnibus nomen sanctum tuum humiliter implorantibus. ac semetipsos pro conscientia delictorum suorum accusantibus. atque ante conspectum diuinę clementię tuę facinora sua deplorantibus. uel serenissimam maiestatem tuam suppliciter obnixęque flagitantibus. et presta per inuoca/tionem sanctissimi nominis tui. ut quicumque eos super se [fol. 174v. asperserint. pro redemptione peccatorum suorum corporis sanitatem et animę tutelam percipiant. Per.

Alia benedictio.

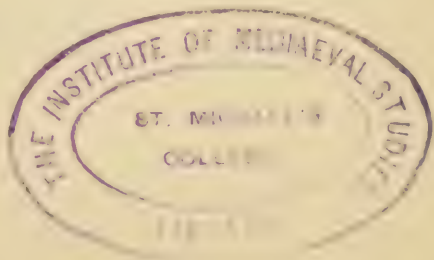
DEus qui non mortem sed penitentiam desideras peccatorum. fragilitatem conditionis humanę benignissime respice. et hos cineres. quos causa proferendę humilitatis atque promerendę uenię capitibus nostris imponi decernimus. benedicere⁴ pro tua pietate dignare. ut qui nos cinerem esse et ob prauitatis nostrę meritum in puluerem reuersuros cognoscimus. peccatorum omnium ueniam. et præmia penitentibus repromissa misericorditer consequi mereamur. Per dominum.

¹ These words are written above an erasure; a little space is left after *in*. *Nudatis* is apparently an error for *nudatus*, which is the reading of the Leofric Missal.

² The extract from the Dublin MS. ends here.

³ Plural forms are indicated above these words.

⁴ A cross added above the line.



Alia benedictio.

DEus qui humiliatione flecteris et satisfactione placaris. aurem tue pietatis inclina precibus nostris. et capitibus /famulorum tuorum horum cinerum aspersione [fol. 175. attactis. effunde propitius gratiam tue benedictionis¹ ut eos et spiritu compunctionis repleas. et que iuste petierint efficaciter tribuas. et concessa perpetua stabilitate intactos manere decernas. Per.

Alia.

OMnipotens sempiterne deus. qui niniuitis in cinere et cilitio penitentibus indulgentie tue remedia prestitisti. concede propitius. ut sic eos imitemur habitu. quatinus uenie prosequamur obtentu. Per.

Sequitur antiphona. Exaudi nos domine quoniam benigna est misericordia tua secundum multitudinem miserationum tuarum respice nos domine. *Ps.* Saluum me fac deus quoniam.

Interim ponendi sunt cineres super capita dicente episcopo Memento quia puluis es. et in puluerem reuerteris. *Et cantetur antiphona.* Inmutemur² habitu in cinere et cilitio ieiunemus et ploremus ante dominum quia /multum misericors est [fol. 175v. dimittere peccata nostra deus noster. Ostende nobis domine misericordiam tuam. Et salutare. Kyrieleyson iii. Pater noster. Et ne nos. Deus misereatur nostri. Et ueniat super nos misericordia tua domine. Et salutare. *Dominus uobiscum. Et cum spiritu.*

Oratio.

Memor esto quesumus domine fragilitatis humane. et qui iuste uerberas peccatores intercedente beatissima et gloriosa semperque uirgine maria et omnibus sanctis. Nobis peccatoribus parce propitius et afflictis. ut qui iuste nostris meritis affligimur. tua sancta miseratione redempti hic et in perpetuum saluemur. Per dominum.

Sequuntur antiphone ad processionem.

*Iuxta uestibulum et altare plorabant sacerdotes et leuite ministri domini et dicent parce domine parce populo tuo et ne dissipes ora clamantium ad te domine. *R.* Emendemus in melius que ignoranter peccauimus ne subito preoccupati die mortis queramus spatium penitentie et inuenire non possimus adtende domine et misere/re quia peccauimus tibi. *V.* [fol. 176. Peccauimus cum patribus nostris iniuste egimus iniquitatem fecimus. Adtende.* *His finitis sequuntur letanie.*

A cross added above the line.

Altered to *inmutemur*, perhaps by the original hand.

[DOMINICA IN PALMIS.]

Exorcismus florum et frondium. Dominica in palmis.

EXorcizo te creatura florum et frondium in nomine dei patris¹ omnipotentis. et in nomine ihesu¹ christi filii eius. et in uirtute¹ spiritus sancti. Proinde omnis uirtus aduersarii. omnis exercitus diaboli. omnis incursio demonum. eradicare et explantare ab hac creatura florum et frondium. ut ad dei gratiam festinantium uestigia non sequaris. Per eum qui uenturus.

Benedictio florum et frondium.

OMnipotens sempiterne deus qui in diluuii effusione noe famulo tuo per os columbe gestantis ramum oliue pacem terris redditam nuntiasti. te supplices deprecamur: ut hanc creaturam florum spatulasque palmarum seu frondes arborum. quas ante con/spectum glorie tue offerimus [fol. 176v. ueritas tua sanctificet¹. ut deuotus populus in manibus eas suscipiens benedictionis tue gratiam consequi mereatur. Per.

Alia oratio.

OMnipotens sempiterne deus. flos mundi. odor suauitatis. et origo nascentium. qui omnia legis et prophetarum oracula in filii tui domini nostri ihesu christi humilitate declarasti. quique etiam ei uenienti hierosolimam deuotam cum ramis palmarum ac mysticis laudibus hodierna die obuiam fecisti turbam procedere. respice propitius ad debitam tui populi seruitutem. et huius creature nouitatem tua uirtute sanctifica¹. ut sicut tunc prioris populi gratus tibi fuit huius deuotionis affectus ita quoque nos in ueritate confessionis nominis eius² hec eadem per reuoluta tempora frequentantes purificatis tibi sensibus dignum deferamus obsequium. ut uelut florum /uarietate piis uernantes studiis sarcina carnis deposita. [fol. 177. cum odore bonorum operum in celesti hierusalem eidem filio tuo domino nostro ualeamus occurrere. qui tecum.

Alia oratio.

DEus cuius filius pro salute generis humani de celo descendit ad terras. et appropinquante hora passionis sue hierosolimam in asino sedens uenire. et a turbis rex appellari ac laudari uoluit. benedicere¹ dignare hos palmarum ceterarumque arborum ramos. ut omnes qui eos laturi sunt ita benedictionis tue dono repleantur. quatinus et in hoc seculo hostis antiqui temptamenta superare. et in futuro cum palma uictorie et fructu bonorum operum tibi ualeat† apparere. Per eundem.

¹ A cross added above the line.

² This word is written over an erasure.

Hac oratione dicta spargatur aqua benedicta super ramos palmarum et aliarum arborum. Post aspersam aquam adoleatur incensum et dicatur hæc oratio.

DEUS qui dispersa congregas et congregata /con- [fol. 177v. seruas. qui populis obuiam ihesu ramos palmarum portantibus benedixisti. benedic¹ etiam et hos ramos palmarum. ceterarumque arborum. quos tui famuli ad nominis tui benedictionem fideliter suscipiunt. ut in quemcumque locum introducti fuerint. tuam benedictionem habitatores illius loci omnes consequantur. ita ut omni aduersa ualitudine effugata dextera tua protegat quos redemit. Per eundem.

Post hanc orationem legitur euangelium. Turba multa que conuenerat ad diem festum. Tunc det sacerdos palmas ad populum [et²] scola cantet antiphonam.

Pueri hebreorum tollentes ramos oliuarum obuiauere domino clamantes et dicentes osanna in excelsis. Pueri hebreorum uestimenta prosternebant in uia et clamabant dicentes osanna filio dauid benedictus qui uenit in nomine domini.

Sequitur oratio.

OMnipotens sempiternus deus qui dominum nostrum ihesum christum die azimorum super pullum asine sedere uoluisti. ac pueros hebreorum uestimenta /uel ramos [fol. 178. oliuarum in uiam sternere. et in laudem ipsius osanna filio dauid decantare docuisti: da quesumus ut innocentium laudem in templo clamantium et eorum merita in celestibus consequi mereamur. Per eundem.

Sic uero egrediantur uniuersi cum processione festiua.

[IN CENA DOMINI.]

Reconciliatio penitentium in cena domini.

Sedente pontifice pro foribus ecclesie. penitentibus uero in atrio eminus cum archidiacono iussum illius prestolantibus. antequam eos offerat. postulet archidiaconus his uerbis.

ADest o uenerabilis pontifex tempus acceptum. dies propitiationis diuine et salutis humane. qua mors interitum et uita accepit eterna principium. quando in uinea domini sabaoht† sic nouorum palmitum plantatio facienda est. ut purgetur execratio uetustatis. Quamuis³ enim a diuitiis bonitatis dei nichil temporis uacet. nunc tamen et [fol. 178v. largior est per indulgentiam remissio peccatorum. et copiosior per gratiam assumptio renascentium. Augemur regenerandis.

¹ A cross added above the line.

² Added by a later hand above the line.

³ Altered by expunction to *quamuis*.

crescimus reuersis. Lauant aque .lauant lacrimę. Inde est gaudium de assumptione uocatorum . hinc læticia de absoluteione pēnitentium. Inde est quod supplices tui postea quam in uarias formas criminum . neglectu mandatorum cęlestium et morum probabilium transgressione ceciderunt . humiliati atque prostrati prophetica ad deum uoce clamant dicentes . Peccauimus cum patribus nostris . iniuste egimus . iniquitatem fecimus . miserere nostri domine . euangelicam uocem non frustratoria aure capientes . beati qui lugent . quoniam ipsi consolabuntur . Manducauerunt sicut scriptum est panem doloris . lacrimis stratum rigauerunt . cor suum luctu . corpus ieiuniis afflixerunt . ut animarum /reciperent quam pediderant sanitatem. [fol. 179. Unicum est itaque pēnitentię suffragium . quod et singulis prodest . et omnibus in commune succurrit. Redintegra ergo in eis apostolice pontifex quicquid diabolo suadente . seuiente . scindente corruptum est . et orationum tuarum patrocinantibus meritis per diuinę reconciliationis gratiam fac homines proximos deo . ut qui antea in suis peruersitatibus displicebant . nunc iam placere se domino in regione uiuorum deuicto mortis suę auctore gratulentur.

Tunc dicat pontifex uenite uenite . et diaconus . ex parte pēnitentium . flectamus genua . Et flectent genua pēnitentes . Quo facto dicat diaconus ex parte pontificis . Leuate . Similiter secundo repetente episcopo . uenite uenite . et subsequente diacono Flectamus genua . ut antea . Quando autem tercio annuntiauerit uenite uenite . prosequatur diaconus /flectamus genua. [fol. 179v. Mox cum diacono pēnitentes corruant ad pedes episcopi . sicque prostrati iaceant usque dum episcopus innuat alteri diacono . Leuate . prosequente clero antiphonam . Uenite uenite uenite filii audite me timorem domini docebo uos. Ps. Benedicam dominum in omni . Quamdiu uero psalmus canitur a clero cum antiphona uenite uenite . semper manuatim pēnitentes a plebeianis presbiteris archidiacono et ab archidiacono redduntur episcopo . et ab episcopo restituuntur ꝛclesię gremio . Deinde sequatur episcopus . et canantur septem psalmi pēnitentiales . prostratis in oratorio pēnitentibus . quibus expletis dicatur Kyrricleyson . Pater noster . Preces.

Exaudi me domine quoniam benigna est misericordia tua.

Secundum multitudinem miserationum tuarum respice in me.

Ne memimeris iniquitatum nostrarum.

Cito.

Saluos fac seruos tuos.

Conuertere domine usquequo.

Mitte eis domine auxilium de sancto.

Dominus uobiscum.

Oratio.

/ **A** Desto domine supplicationibus nostris . et me qui [fol. 180. etiam misericordia tua primus indigeo clementer exaudi : et quem non electione meriti sed dono gratiæ tuę constituisti operis huius ministrum . da fidutiam tui muneris exequendi . et ipse in nostro ministerio quod tuę pietatis est operare . Per.

Oratio.

DEus humani generis benignissime conditor . et misericordissime reformator . qui in reconciliatione lapsorum etiam me qui misericordia tua primus indigeo seruire effectibus gratiæ tuę per sacerdotale ministerium uoluisti . ut cessante merito supplicis . mirabilior fieret indulgentia remittentis . deus qui iusticiam legis misericordię semper multiplicatione moderaris . dum delinquentibus penitentiam adhibes . dum etiam malis prouidentię tuę dona non subtrahis . et uindictam miserando suspendis . deus qui hominem /inuidia diaboli ab ęternitate deiectum [fol. 180v. unici filii tui sanguine redemisti . uiuifica hos famulos tuos quos mori non uis . et quos non dereliquisti deuios . assume correctos . Moueat pietatem tuam fletus famulorum tuorum . medere uulneribus . benignam iacentibus manum porrige . ne ęcclesia tua aliqua sui corporis portione priuata temeretur . ne grex tuus detrimentum sustineat . ne de familię tuę dampno inimicus exultet . ne renatas lauacris salutaribus animas mors secunda possideat . Tibi ergo humiliamur omnes . tibi supplices fundimus preces . tibi affectum nostri cordis offerimus . tu parce confitentibus . ut imminentes penas futurię iudicii sententiam te miserante non incidant . nesciant¹ quod terret in tenebris . quod stridet in flammis . et ab errorum uia ad iter iusticię iam reuersi . /nequaquam ultra nouis uulneribus saucientur . [fol. 181. Propitiare domine tremantibus atque supplicibus sub sententię tuę expectatione . et ad humilitatem iacentium sulleuandam dexteram salutis extende . Nobis seruis tuis quos apostolicę potestatis clauis . sacerdotalis officii ministros . non electione meriti sed dono gratiæ tuę constituisti . da fidutiam tanti muneris exequendi . et ipse in nostro ministerio quod tuę potestatis est operare . Agnosce piissime pastor oues tuę redemptionis . et constrictos uinculis peccatorum ęcclesię tuę precibus exoratus absolue . Redeant ad unitatem ęcclesię tuę . et post illam diram inopis exilii famem redeunt . ueste splendida ornati . paterno gaudeant se receptos esse conuiuio . Nichil de honore adoptionis . nichil de hereditatis sorte perdiderint . sed /integrum

¹ So written : but the marks added for guidance in pronunciation seem to indicate that the reading should be *ne sciant*.

sit eis atque perpetuum et quod gratia tua contulit [fol. 181v. et quod misericordia reformauit. Per christum dominum nostrum.

OMnipotens sempiterna deus confitentibus tibi famulis tuis pro tua pietate peccata relaxa. ut non plus eis noceat conscientię reatus ad penam quam indulgentia tuę pietatis ad ueniam. Per christum dominum nostrum.

Domine sancte pater omnipotens eterne deus. respice propitius super hos famulos tuos qui ab infesta huius seculi tempestate dimersi. flebili lamentatione suos accusant excessus. ut fletus ac gemitus eorum pie suscipias. eosque de tenebris ad lumen reuoces. et medelam confitentibus. salutem penitentibus. uulneratis auxilium sanitatis indulgeas. ne ultra inimicus in eorum habeat animabus potestatem. eorumque confessionem libenter admittens. ecclesię tuę purifica/tos restitue. ac tuo altari representat† ut ad sacramentum [fol. 182. reconciliationis admissi. una nobiscum sancto nomini tuo gratias agere mereantur. Per christum dominum nostrum.

Deus misericors. deus clemens. qui secundum multitudinem miserationum tuarum peccata penitentium deles. et preteritorum delictorum culpas uenia remissionis euacuas. maiestatem tuam supplices deprecamur: ut his famulis tuis longo squalore penitentię maceratis. miserationis tuę ueniam largiri digneris. ut nuptiali ueste recepta ad regalem mensam unde reiecti fuerant mereantur intrare. Per christum.

EXaudi quesumus omnipotens deus preces nostras quas in conspectu pietatis tuę effundere presumimus. suppliciter deprecantes ut famulos tuos de tua misericordia confidentes benedicas. et omnia peccata eorum /dimittas. tuaque [fol. 182v. eos protectione conserues. ut possint te digni fieri. et ad eternam beatitudinem te auxiliante peruenire. Per dominum nostrum ihesum christum filium.

Absolutionem et remissionem omnium peccatorum uestrorum tribuat uobis omnipotens et misericors dominus. Amen.

Post hæc surgant penitentes et moneantur ab episcopo. ut quod penitendo diluerunt iterando non reuocent.

Ipsos¹ die primo mane custodes ecclesię ordinent omnia quę ad consecrationes oleorum sunt necessaria. tres uidelicet ampullas de oleo mundissimo plenas. unam de oleo infirmorum. alteram ad caticuminos unguendos. Tertiam uero ad consecrandum chrisma preparatam. Prouideatque pontifex de balsamo. Unaqueque autem ampullarum. discretionis titulum super se teneat inscriptum. Hoc est. oleum

¹ A later hand has added in the margin at this point *De crismate consecrando.*

infirmorum. |oleum ad baptismum. oleum chris-matis. Tunc [fol. 183. una tantum sonetur campana. conueniantque ad ecclesiam populi gratia promerendę absolutionis siue consecrandi olei et chris-matis. Moxque se presbiteri induant uestibus sacerdotalibus ad deducendum pontificem. Similiter et v. diaconi. totidemque subdiaconi ad peragenda sibi iniuncta officia. Stentque in ordine suo singuli preparati. expectantes donec ueniat episcopus. Cantor uero nichilominus in medio choro uestitus. incipiat introitum. Nos autem gloriari. quem prosequantur uniuersi cum psalmo et gloria patri. Procedatque episcopus ad altare cum processione festiua! precedentibus ministris cum cereis. cum turibulis et euangeliis. Decantatoque kyrrieleyson! inchoet pontifex gloria in excelsis deo. Sequaturque collecta. Deus a quo. Tunc legatur epistola. Deinde gradale. Procedente quoque ad euangeli-zandum diacono! preferantur iuminaria et incensum [fol. 183v. more solito. Pronuntiatoque euangelio inferat episcopus Dominus uobiscum. et Oremus. Hic sequatur offertorium. et offerant qui uoluerint. Post hæc secreta agatur. et prefatio. ac Sanctus. Sanctus. Sanctus. Dum dicitur te igitur! procedant de sacrario ministri sacris uestibus induti per sex ordines. Quia per sex etates seculi hodierna sunt mysteria prefigurata. In primo quidem ordine diaconi duo precedentes bina efferant uexilla. quasi sacro quadragesimali ieiunio expiati. contra uersutas diaboli insidias pro deceptione primi parentis adę christi uictoria triumphantes pugnaturi! uel cęlum prolapsa legione uiolenter intraturi. In secundo quoque duo subsequantur ceroferrarii. qui uelut cęlestem proferentes splendorem sanctam demonstrant ecclesiam supra firmam petram stabilitam. sicut |arcam noe in diluuiio saluatam. uel populum gentium uero [fol. 184. diei lumine nunc illuminatum. uti¹ tunc hominum nacionem tetra caligine absortam. In tercio etiam equa asportentur thimiamateria ac si holocausta cordis contriti. et humiliati domino thurificaturi. sicut abraham in typo christi per oblationem ysaac ac ut patriarchas per fidem et deuotionem deo in odorem suauitatis placuisse cognoscimus. In quarto etenim de sacrario diuine scripturę pares libri euangelicę pacis prodeant! denuntiantes archam ueteris legis in passione domini clausam ac legislatoris moysi testamenta scisso uelo patuisse. simul et nouę gratię ac ueritatis euangelium lucidius sole per ihesum christum ubique claruisse. In quinto siquidem tres quam speciosi pronuntiatores sancti euangelii comitentur. sindonibus circum|amicti. [fol. 184v. ternas in nomine sanctę trinitatis ante facies suas baiulantes quas supra retulimus ampullas. Quarum duę purissimi olei liquore erunt refertę singulatim ad singula mysteria benedictione

¹ Written above the line, where *ita* has been expunged, apparently by the original hand.

pontificali consecrandę. Prima uero ad oleum infirmorum perfecta medicina .ad effugandas quoque egritudines et ad remissionem peccatorum . ut per apostolum instruimur . Infirmatur quis ex uobis . unguatur oleo salutari in nomine domini et alleuabit eum dominus . Et si in peccatis sit . dimittentur ei . Secunda autem ad oleum sanctum unctio spiritualis ad confirmandos quoque in pectore et inter scapulas antequam baptizentur homines in sacramento baptismatis regenerandos . Tercia siquidem liquidum similiter continebit oleum . quod balsami commixtione diuinis sacramentis purificatum chrisma efficietur sanctificatum ad consecrationes ecclesiasticas . ad promouendas dignitates omnibus [fol. 185. etiam ad spem uiuam et beatę regenerationis nouitatem transituris salubre et proficuum . In sexto uidelicet uictoriosa et adoranda procedat crux domini una aut duę . quasi precedentium mystica misteriorum prefiguratrix . quam in sexta etate deus dei filius natus et in ea passus sacri sanguinis lauacro sanctificauit . Cuius uictoria redemptoris nostri uexilla prodeunt . cuius splendore ecclesia sancta illuminatur . cuius aroma corticis uitali spirans nectare ubique fragratur . cuius uirtute pacis et gaudii karismata euangelizantur . cuius signaculo baptismi misterium et sacri chrisomatis conficitur unguentum . per quam etiam ineffabilia uniuersalis ecclesię sacramenta consecrantur . Percantato quoque te igitur secundum ordinem usque sed uenie quesumus lar|gitor admitte ! antequam dicatur per quem [fol. 185v. hec omnia domine semper bona creas ! appropinquans cum reuerentia diaconus ampullam cum oleo infirmorum subministret episcopo . super quam ter crucis signum faciat episcopus ac ter sufflet in ea . Perficiatque exorcismum audientibus tantum qui secus altare stant ministris . minime dicens . Dominus uobiscum . neque oremus . sed ita directe .

EXorcizo te immundissime spiritus et refuga . teque omnis incursio satanę . ac omne phantasma nefandorum inimicorum . per omnipotentis dei patris maiestatem . qui cęlum terram . mare . et omnia quę in eis continentur . admirabili sua condidit potentia . ut cum omni falsitatis tuę ueneno procul recedas ab huius olei creatura . ad superuenturam benedictionem in nomine patris et filii et spiritus sancti . ut fiat hoc oleum /omnibus qui ex eo unguendi sunt unctio spiritualis . et [fol. 186. perfecta medicina . ad corroborandum in domino humane conditionis templum . cooperante in eo gratia et uirtute spiritus sancti . per ihesum christum redemptorem nostrum . cui cum patre in unitate eiusdem spiritus sancti laus et perpetua manet iubilatio per cuncta secula seculorum .

Benedictio olei infirmorum . absque dominus uobiscum et oremus.

OMnipotens deus qui pro infirmorum necessitate medicinam potentię tuę ostensurus mundum uisitasti . et tua salutari pręsentia omnem languorem a fidelibus tuis effugasti . respice quesumus benigno intuitu ad ministerii nostri deuotionem . Nec tibi domine mei peccatoris displiceat prosecutio in diuinitatis tuę sacramento . sed quod hodie ad reparationem salutis humanę super hoc oleo uisibili nostrę pręcationis gerendum /est officio . inuisibili sanctissime benedictionis tuę [fol. 186v. perficiatur misterio . quia tu domine sacerdotum omnium es purificatio et cęlestium misteriorum sanctificatio . Te domine qui naaman syrum in iordane iuxta helisei propheteę sermonem septies tinctum ita a lepra sanasti . ut caro eius sicut caro restitueretur pueri :¹ quesumus ut hoc benedicendo sanctifices¹ oleum . ut sit perfecta medicina infirmorum . et plena omnibus ex hoc unguendis remissio peccatorum . Fiat domine hoc oleum te benedicente omnibus unctio spiritualis . ad purificationem mentis et corporis . ad depellendos languores . ad munimen quoque et defensionem contra iacula et insidias immundorum spirituum . atque omnium corpora huius olei liquore in tuo nomine peruncta . a terrenę corruptionis contagione immaculata . cum /animabus uiuificari mereantur consortiis sanc- [fol. 187. torum socianda . Per te christe ihesu saluator mundi . qui uenturus es iudicare uiuos et mortuos ac seculum per ignem . Amen.

Alia benedictio ut supra.

EMitte quesumus sancte pater omnipotens ęterne deus spiritum sanctum paraclytum tuum de cęlis in hanc pinguedinem oliuę . quam de uiridi dignatus es producere ligno . ac spiritus sancti pręsentia influente . cęlesti impinguetur benedictione . ad refectionem corporum et saluationem animarum . Rogamus te domine qui es uera salus ac medicina . qui et medicum² dixisti² non opus esse ualentibus . sed male habentibus . ut pro nobis infirmis . et diuinę curationis tuę egentibus . super hoc oleum infundas medicinalem tua benedictione¹ uirtutem . ut sit omnibus hoc tangentibus et ex eo unguendis salus /animarum . [fol. 187v. tutamen corporum . sit euacuatio passionum . et salutarium restitutio sanitatum . Sit omnipotens pater hoc oleum¹ sanctificatum sicut locutus es per apostolum . infirmatur quis ex uobis . unguatur oleo consecrato in nomine domini . et alleuabit eum

¹ A cross added above the line.

² These words are marked for transposition.

dominus . et si in peccatis est dimittentur ei . quatinus hac tua domine confisi promissione omnes illud excipiamus in sacrata perunctione spiritualis medicinę ad effugandas infirmitates . atque ad omnium promerendam remissionem peccatorum . in nomine ihesu christi filii tui domini nostri . Per quem hęc omnia domine semper bona creas.

Hic remoueat ab altari dicatum oleum infirmorum a diacono . et peragatur missa usquequo perueniatur ad benedictionem super populum. Tunc secundus accedat diaconus . ampullam cum oleo ad baptizandum deferens . super quam ter |crucis signum [fol. 188. faciat episcopus. Terque in ea sufflans exorcismum olei ad baptizandum perficiat . qui circumstant tantum audientibus.

EXorcizo te creatura olei in nomine¹ dei patris omnipotentis . ac inuocatione¹ ihesu christi . et uirtute¹ spiritus sancti . ut hac adiuratione summe trinitatis et unice deitatis . omnis nequissima uirtus et malicia diaboli . omnisque uiolenta incursio et nociuum phastasma† inimicorum a te eradicetur et effugetur . ac penitus discedat a creatura tua ad utilitatem hominum preparata . ut in nomine domini fias oleum sanctum¹ . unctio salutaris¹ . purificata¹ quoque diuinis sacramentis in sanctificationem carnis ac spiritus et in remissionem omnium peccatorum uniuersis . qui ex te unguendi sunt : Quatinus ad percipiendam in baptismo gratiam spiritus sancti /sicut [fol. 188v. omnium exterius pectora et scapulę confirmantur . ita et interius per te mentes et anime celesti benedictione sanctificentur : in nomine patris et filii et amborum spiritus sancti . Per omnia secula seculorum . amen.

Deinde episcopus benedicat oleum et dicat . Dominus uobiscum et Oremus.

Domine deus pater omnipotens cuius unigenitus ut deum se ostenderet . deus et homo inter homines magnus et mirabilis claruit . et nos sue miserationis prouidentia ad presens diuine prosecutionis incitauit ministerium . qui et pro nobis crucifigi uoluit . ut demones crucifigeret et mortuos mortuos uiuificaret : per ipsum te patrem omnipotentem quesumus . ut hoc oleum sanctifices¹ et benedicas¹ : ut omnes qui ipsius liquore delibuti fuerint catecumini . benedictione sanctificationis eterne in sacramento /baptismatis ditentur . omnique pinguedine [fol. 189. terre et rore celestis² abundantie fecundentur . Annue precamur omnipotens pater . ut hęc deprecatio et benedictio nostra per te firma et potens omnibus perseueret ad salutem : in nomine filii

¹ A cross added above the line.

² The last letter of this word is written over an erasure, apparently of two or three letters.

tui ihesu christi et spiritus sancti . cum quibus in unitate deitatis gloriaris et regnas per omnia secula seculorum. *Amen.*

Oratio.

DEus qui in uirtute sancti spiritus tui imbecillarum mentium rudimenta confirmas . et beatificando uiuificas : Te oramus domine ut sanctificando benedicas¹ hoc oleum . et uenturis ad beatę regenerationis lauacrum per istius creature unctionem mentis et corporis tribuas purgationem. Et si quę illis aduersantium spirituum reliquię impediunt : ad tactum huius sancti olei . uirtutis tuę pręsentia abscedant. Nullus domine quesumus per huius olei unctionem locus [sit]² nequiciis /spiritualibus. Nulla sit facultas nocendi refugis [fol. 189v. spiritibus. Nulla insidiantibus aduersariis ad istius olei inuentionem decipiendi relinquatur licentia. Sed omnibus ad agnitionem uerę fidei conuertendis . et in sacramento baptismatis regenerandis . sit oleum sanctum . sit unctio eius sanctificatio utilis et salubris ad percipiendam gratiam cęlestium karismatum . et ad obtinendam supernorum ciuium beatę felicitatis communionem. Per dominum nostrum ihesum christum filium tuum qui cum spiritu sancto tecum omnia operatur in omnibus . in quibus uiuis et dominaris trinus et unus deus. Per omnia secula seculorum. *Amen.*

*Post hęc reuertente pontifice ad sedem suam duo cantores decantent ymnum.*³

*Audi iudex mortuorum una spes mortalium
audi uoces proferentum donum pacis pręuium.*

Et chorus respondeat

O redemptor sume carmen temet concinentium.

*Assit /nostris pater uotis qui inuisibiliter [fol. 190.
pre consortibus unxit te oleo leticię.

O re[de]mptor.⁴

Assit flamen sacrosanctum olim per diluuium
qui ramum tulit oliue ad archam ęcclesię.

O redemptor.

Arbor feta alma luce hoc sacrandum protulit.
fert hoc prona pręsens turba saluatori seculi.

O redemptor.

Stans ad aram immo supplex infulatus pontifex
debitum persoluit omne consecrando chrismati.

O redemptor.

Consecrare tu dignare rex perhennis patrię
hoc oliuum signum uiuum contra iura demonum.

O redemptor.

¹ A cross added above the line.

³ The hymn is noted throughout in neums.

² Added above the line.

⁴ Two letters omitted in MS.

Ut nouetur sexus omnis unctione chrismatis
 et mundetur sautiata dignitatis gloria.
 O redemptor.
 Lota mente sacro fonte aufugantur crimina.
 Uncta fronte sacrosancto influunt carismata.
 O redemptor.
 Corde natus ex parentis aluum implens uirginis.
 præsta lucem claude noctem chrismatis consortibus.
 O redemptor.
 Sit hæc dies festa nobis seculorum seculis
 sit sacrata laude digna nec senescat tempore.
 O redemptor sume carmen temet concinentium.*

*Hoc dicto reuertatur episcopus ad altare et deferatur a tercio
 diacono ampulla cum oleo |que habet chrismatis [fol. 190v.
 inscriptionem. et misceatur in ea balsamum. super quam episcopus
 ter crucis signum faciens terque in ea sufflans. Conuersus ad
 orientem: ita benedicat chrisma. dicens. Dominus uobiscum.*

Oratio.

O Remus fratres karissimi deum patrem omnipotentem. celi
 terreque conditorem. qui in unigeniti filii sui admirabili
 patientia mirabiliter pereunti subuenit mundo. ut nobis indignis
 et absque merito sanctum nomen illius inuocantibus opem
 celestis misericordie dignetur conferre. ac septiformis spiritus
 sancti munere corda nostra purificare. quatinus omni uitiorum
 sorde emundati. ad conficiendum chrisma salutare efficiamur
 idonei. Subueniat nobis in hac celebratione omnipotentis dei
 gratia. et quod nostro nunc gerendum est obsequio. sanctissima
 ipsius perficiatur /benedictione. atque per diuinam [fol. 191.
 spiritus sancti cooperationem hoc a deo sanctificatum renouetur
 oleum. uitali stillicidio aromatizantis balsami. Fiatque chrisma
 benedictum¹ ad confirmandos ecclesiastici gradus honores.
 ad promouendas dignitates. ad sanctificandum baptismatis
 lauacrum. ad consignandas quoque noue regenerationis proles
 stigmatem sancte crucis; sit etiam chrisma et propitiatio salutis
 eterne omnibus ex eo unguendis in perpetuam animarum
 saluationem. annuente et auxiliante eiusdem unigenito domino
 nostro ihesu christo et amborum spiritu sancto. qui in trinitate
 sancta unus et uerus uiuit et gloriatur deus. Per omnia secula
 seculorum. Amen.

Alia oratio.

Domine deus sabaoth. uiuida spes mortalium. salus et uita
 omnium pie uiuentium. qui per mysticam glorificationis

¹ A cross added above the line.

tuę laudem catholici ordinis statum et regię /dignitatis [fol. 191v. consecrare disposuisti oleo exultationis et chrismate salutis. Te cernui deprecamur clementissime .ut diuinę claritatis tuę dulcedine sensus et conscientias nostras illustres .et nos in sacris his cerimoniis cęlestium benedictionum amplitudine prosequaris: ad conficienda animarum nostrarum medicamenta in huius salutiferę unctionis sanctificatione. Tu domine usui hominum cuncta terrę nascentia prouidisti .sed pręsertim oliuarum fructum in utriusque hominis saluationem decreuisti: dum consecrati olei unctione nos a peccatis expiari per¹ prophetam promisisti. Dumque ecclesiastici gradus honorem et ordinem .chrismatis oleo summus in ęternum pontifex consecrasti. Adesto quesumus domine inuisibilis tuę uisionis pręsentia .ac nobis te confitentibus in una trium /personarum natura et substantia .spiritum [fol. 192. sanctum tuum de alto cęlorum emitte fastigio: qui nostrę operationis ministerio .melliflua uitalium odorum conficiat balsama .et ea oleo sanctificationis benedicendo perfundat .ac utriusque elementi commixtione salutiferum perficiat chrisma in credentium saluationem. Sanctifica² quesumus domine deus hanc olei et balsami confectionem deitatis tuę benedictionibus .quo diuinitus chrisma salutis effectum .tibi renatos in spem uiuam filios adoptionis exurgere faciat in nouitate cęlestis regenerationis. Rodoleat† hoc domine sanctificatum chrisma in diuinitatis tuę conspectu .nectareo angelicę dulcedinis oblectamento. Sitque medicina spiritualis .reparatio animę et corporis .ac spiritus sancti largiflua karismatum infusione omnibus salubris . /cunctique hac sacra unctione delibuti .digni [fol. 192v. ęterne iocunditatis parti[ci]pes³ efficiantur. Per eundem spiritum sanctum qui in te et in patre manens .in utroque uiuit et regnat deus. Per omnia secula seculorum . amen.

OMnipotens et inconprehensibilis⁴ pater deus. Qui unigenitum tuum ante secula tibi coęternum ad terras destinasti et amplissimam per ipsum mundo gratiam contulisti .quem etiam oleo sancto .oleo regali .oleo chrismatis .pre consortibus suis dignius perunxisti . ut in prophetis omnibus et regibus atque sacerdotibus neminem haberet [co]ęqualem⁵ .sed solus sanctior .solus perfectior prę filiis hominum subsisteret .a quo et huic materiei nomen indidisti .dum a christo tuo domino nostro chrisma consecrasti .et chrismatis unctione nos cęlesti uita participari demonstrasti .per eundem /ihesum christum dominum [fol. 193.

¹ Added above line, apparently by the original hand.

² A cross added above the line.

³ The letters in brackets are added above the line.

⁴ Altered to *incomprehensibilis*.

⁵ The letters in brackets are added at the beginning of a line.

nostrum tu domine pater omnipotens super hoc ch[ris]ma¹ supernam diuinitatis tuę effunde benedictionem². omnesque ipsius sacro liquore consignandos. salutari carismate paracliti spiritus sancti undique perfunde. quatinus ab omni uisibilium et inuisibilium inpugnatione³ defensi. beatę immortalitatis felicitate uestiri. et ęterne glorię gaudiis mereantur adiungi: in nomine et amore ihesu christi filii tui. qui deus et dominus noster tecum uiuit et regnat in unitate eiusdem spiritus sancti.

Tunc dicat altiori uoce. Per omnia secula seculorum. amen.

Dominus uobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gratias agamus domino deo nostro.

Dignum et iustum est.

Prefatio.

Ⓣ⁴ aeterne deus: Qui in principio inter cętera bonitatis et pietatis tuę munera. terram fructifera producere ligna /iussisti: inter quę huius pinguiissimi liquoris ministrę [fol. 193v. oliuę nascerentur. quarum fructus sacro chrismati deseruiret. Nam et dauid prophético spiritu gratię tuę sacramenta pę-noscens: uultus nostros in oleo exhilarandos esse cantauit. Et cum mundi crimina diluuii quondam expiaret effusio: similitudinem futuri muneris columba demonstrans. per oliuę ramum pacem terris redditam nunciauit. quod in nouissimis temporibus manifestis est effectibus declaratum: cum baptis-matis aquis omnium criminum commissa delentibus. hęc olei unctio uultus nostros iocundos efficit ac serenos. Inde etiam moysi famulo tuo mandatum dedisti: ut aaron fratrem suum prius aqua lotum per infusionem huius unguenti constitueret sacerdotem. Accessit ad hoc amplior honor: cum filius /tuus ihesus christus dominus noster lauari se a [fol. 194. iohanne undis iordanicis exegisset: ut spiritu sancto in specie columbę desuper misso. unigenitum tuum in quo tibi optime complacuisset. testimonio subsequēntis uocis ostenderes: et hoc illud esse manifestissime comprobares: quod eum oleo leticię pę consortibus suis unguendum dauid propheta cecinisset. Te igitur deprecamur domine sancte pater omni-potens ęterne deus. per eundem ihesum christum filium tuum dominum nostrum: ut huius creature pinguedinem sanctificare² tua benedictione digneris. et sancti spiritus ei admiscere

¹ The letters in brackets are written above the line by a later hand. One letter has apparently been erased after the *h*.

² A cross added above the line.

³ Altered to *impugnatione*.

⁴ A *V* with a horizontal stroke across the right-hand limb takes the place of the usual symbol for *Vere dignum*.

uirtutem cooperante potentia christi tui . a cuius sancto nomine sanctum chrisma nomen accepit. Vnde unxisti sacerdotes et reges . prophetas et martyres! ut his gradibus secundum constitutionis tuę sacramentum sullimati . huiusque unctionis /sanctificatione perfusi . uestimento incorruptionis [fol. 194v. induerentur. Ergo tuam domine obsecramus omnipotentiam! ut sacri huius creatura chrismatis . sit his qui renati fuerint ex aqua et spiritu sancto chrisma salutis! eosque eterne uite participes et celestis glorie facias esse consortes. Per eundem dominum nostrum ihesum christum filium tuum . qui tecum uiuit et regnat in unitate eiusdem spiritus sancti deus.

*Post has benedictiones idem diaconus eandem chrismatis ampullam sindone qua indutus est cooperiat . eamque in dextera parte altaris quousque agnus dei canatur . stans cum reuerentia teneat. Hic uertat se episcopus ad altare . et dicat alta uoce. Per omnia secula seculorum. Tunc diaconus qui euangelium legit dicat. Humiliate uos ad benedictionem. Data benedictione /dicatur. Et pax eius sit semper uobiscum. Tunc [fol. 195. cantor incipiat agnus dei . et deferatur episcopo uas chrismatis a diacono ad deosculandum. Ac succedant fratres secundum ordinem ad pacem. Deinde ad sanctum chrisma deosculandum. Et accedant omnes ad communionem sanctam. Sicque cantor inchoet communionem. *Hoc corpus quod pro uobis tradetur.* Communicatis autem fratribus et qui uoluerint de populo atque adorata et deosculata sacri chrismatis ampulla! predicti tres diaconi easdem ampullas cum deuotione in sacrarium reportent . ac loco oportuno in saluationem reponant. Sanguis uero eadem die penitus consumatur. De oblatiis tot reseruentur in crastinum . que omnibus possint sufficere ad communicandum. Celebrata missa episcopus precedente processione cum qua ad /altare [fol. 195v. uenit . uadat ad locum constitutum . ibique reponat corpus domini . incensato ipso loco et ante repositionem et post repositionem.*

Post mandatum fratrum dicantur he preces.

Suscepimus deus misericordiam tuam.

Tu mandasti mandata tua domine.

Ecce quam bonum et quam iocundum.

Oratio.

ADesto quesumus domine officio seruitutis nostre . et quia tu pedes lauare dignatus es tuis discipulis! Ne despicias opera manuum tuarum que nobis retinenda mandasti. Sed sicut hic exteriora abluuntur inquinamenta corporum! Sic a te omnium nostrum interiora mundentur peccata. Quod ipse prestare digneris . qui cum patre et spiritu sancto uiuis et regnas deus. Per.

Benedictio ignis de silice excussi. Feria vi. parasceues. uel sabbato sancto.

Domine sancte pater omnipotens æternę deus benedicere et sanctificare¹ digneris ignem /istum . quem nos [fol. 196. indigni per inuocationem unigeniti filii tui domini nostri ihesu christi benedicere p̄sumimus. Tu clementissime eum tua benedictione sanctifica¹. et ad profectum humani generis prouenire concede. Per.

Deus qui per filium tuum angularem scilicet lapidem caritatis ignem tuis fidelibus contulisti . productum e silice nostris profuturum usibus nouum hunc ignem sanctifica¹. et concede nobis ita per hęc festa paschalia cęlestibus desideriis inflammari ut ad perpetua festa purgatis mentibus pertingere ualeamus. Per eundem.

[DE SABBATO SANCTO.]

Ordo in die sabbati: Ipsa die ornatur ecclesia omnibus ornamentis suis. Hora septima conueniant omnis clerus in ecclesiam et parent se uestibus sollempnissimis. Parati autem uadant ad locum ubi ignis accensus est canentes /psalmum [fol. 196v. Miserere mei deus. Quo benedicto accensisque candelis reuertantur in chorum . pueris p̄cinentibus hos uersus . et choro semper primum repetente.

*Inuentor rutili dux bone luminis
 qui certis uicibus tempora diuidis
 merso sole chaos ingruit horridum
 lucem redde tuis christe fidelibus.
 Tu lux uera oculis . lux quoque sensibus
 intus tu speculum . tu speculum foris.
 lumen quod famulans offero suscipe
 tinctum pacifici chrismatis unguine.
 Per christum genitum summe pater tuum
 in quo uisibilis stat tibi gloria .
 qui noster dominus qui tuus unicus
 spirat de patrio corde paraclitum.
 Per quem splendor honor laus sapientia .
 maiestas bonitas et pietas tua
 regnum continuo numine triplici
 texens perpetuis secula seculis. Amen.*

Deinde diaconus cereum benedicat.

Exultet iam angelica turba cęlorum exultent diuina mysteria et pro tanti regis uictoria tuba intonet salutaris.

Expleta cęrei benedictione /per uniuersas domos infra [fol. 197. monasterium extinguitur ignis qui ardet¹ tunc et incendatur de nouo et benedicto igne. Deinde lector ascendens in ambonem legere non pronuntiet lectio libri genesis² sed in principio creauit. et cętera sicut in sacramentorum libro continetur. Interim dum lectiones leguntur. presbiteri catezizant³ infantes qui nondum sunt catezizati. et preparant eos ad baptismum.

Qualiter⁴ fiant omnia ordo. Cum uenerint⁵ ante aeccliam scribantur nomina eorum ab acolito et uocantur⁶ per nomina sicut scripta sunt. Et masculi statuuntur in dexteram partem. femine uero in sinistram.

Primo omnium abrenuntiatio facienda est. secundum niceti episcopi testimonium in libro v^o. ad competentes. Non enim ad confessionem ante uenitur. nisi prius diabolo fuerit renuntiatum. /Tunc⁷ fiant scrutinia ut exploretur sepius quam [fol. 197v. firmiter post renuntiationem satane sacra uerba datę fidei radicitus corde defixerunt. *In primis dicat presbiter trinam abrenuntiationem sub nomine infantis. Abrenuntias satane? Respondeat. Abrenuntio. Et omnibus operibus eius? Respondeat. Abrenuntio. Et omnibus pompis eius? Respondeat. Abrenuntio. Deinde exufflet⁸ in faciem eius ter dicens. Exi satan. redde honorem deo uiuo et uero. redde honorem ihesu christo filio eius et spiritui sancto paraclito. Deinde fatiat crucem in frontibus dicendo. Signum sanctę crucis domini nostri ihesu christi in fronte tua pono. Et in pectore similiter dicendo. Signum saluatoris domini nostri ihesu christi in pectore tuo pono. Deinde tenens manum super caput infantis dicat orationem hanc.*

OMnipotens⁹ sempiterne deus pater domini nostri ihesu christi respicere dignare super hunc famulum [fol. 198. tuum. quem ad rudimenta fidei uocare dignatus es. omnem cecitatem cordis ab eo expelle. dirumpe omnes laqueos satane quibus fuerat colligatus. Aperi ei domine ianuam pietatis tuę. ut signo sapientię tuę imbutus. omnium cupiditatum fetoribus

¹ Written at first as *ardex*: but the *x* is expunged and *t* written above it by the original hand.

² Originally written *generis*: but the *r* is altered to *s* by the original hand.

³ Corrected by later hand to *catezizant*.

⁴ A later hand has written in the margin at this point the title *Ordo baptizandi*.

⁵ A later hand has added *catezizandi* above the line.

⁶ Corrected by later hand to *uocentur*.

⁷ The note *Albinus* is here made in the margin, by the original scribe.

⁸ Altered to *exsufflet* by later hand.

⁹ Throughout this prayer the variations required for one female or for more than one candidate of either sex are indicated by insertions above the line.

careat .et ad suauem odorem p̄ceptorum tuorum l̄tus tibi in ec̄lesia deseruiat .et proficiat de die in diem .ut idoneus efficiatur accedere ad gratiam baptismi tui percepta medicina. Per eundem.

PReces¹ nostras quesumus domine clementer exaudi: et hunc electum tuum crucis dominicę cuius inpressione² eum signamus uirtute custodi .ut magnitudinis glorię rudimenta seruans .per custodiam mandatorum tuorum ad regenerationis peruenire gloriam mereatur. Per.

/Alia.

[fol. 198v.

DEus qui humani generis ita es conditor ut sis etiam reformator .propitiare populis adoptiuis: et nouo testamento sobolem nouę prolis ascribe³ .ut filii promissionis quod non potuerunt assequi per naturam .gaudeant se percepisse per gratiam. Per.

*Inde uero benedices sal.*⁴

EXorcizo te creatura salis in nomine dei patris omnipotentis.² et in caritate domini nostri ihesu² christi .et in uirtute spiritus² sancti. Exorcizo te per deum uiuum et per deum uerum .qui te ad tutelam humani generis procreauit . et populo uenienti ad credulitatem per seruos suos consecrari p̄cepit . ut in nomine sanctę trinitatis effitiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te domine deus noster ut hanc creaturam⁵ sanctificando ²sanctificas⁶ bene/dicendo² benedicas .ut fiat omnibus accipientibus perfecta [fol. 199. medicina permanens in uisceribus eorum in nomine domini nostri iesu christi qui uenturus est iudicare uiuos et mortuos et seculum per ignem.

Postea uero interroget nomen eius .et ponat de ipso sale in ore eius ita dicens. Accipe salem sapientię . ut habeas uitam ęternam. Amen.

Oratio post datum salem.

DEus⁷ patrum nostrorum .deus uniuerse conditor creature .te supplices exoramus ut hunc famulum tuum respicere digneris propitius .et hoc primum pabulum salis gustantem non

¹ Throughout this prayer the variations required for one female or for more than one candidate of either sex are indicated by insertions above the line.

² A cross added above the line.

³ Altered by a later hand to *ascribe*.

⁴ A later hand has noted in the margin *Benedictio salis*.

⁵ *Salis* added above the line by a later hand.

⁶ This is the result of an attempt to correct a slip of the scribe, who first wrote *sanctificas*.

⁷ The variations for one female, and for more than one male or female candidate are indicated above the line.

diutius exurire¹ permittas. quominus cibo expleatur cęlesti: quatinus sit semper spiritu feruens. spe gaudens. tuo nomini seruiens. Perduc eum ad nouę regenerationis lauacrum. ut cum fidelibus tuis /promissionum tuarum ęterna pręmia [fol. 199v. consequi mereatur. Per.²

Iterum fatiat crucem in fronte³ eius et dicat hanc orationem.

DEus⁴ abraham deus ysaac. deus iacob. deus qui moysi famulo tuo in monte synai apparuisti. et filios israel de terra egypti eduxisti. deputans eis angelum pietatis tuę qui custodiret eos die ac nocte: te quesumus domine ut mittere digneris sanctum angelum tuum ut similiter custodiat et hunc famulum tuum et perducatur eum ad gratiam baptismi tui.

Ergo maledicte diabole recognosce sententiam tuam. et da honorem deo uiuo. et uero. da honorem ihesu christo filio eius. et spiritui sancto. et recede ab hoc famulo dei. quia⁵ istum sibi deus et dominus noster ihesus christus. ad suam sanctam gratiam et benedictionem. fontemque bap/tismatis uocare [fol. 200. dignatus est: et hoc signum sanctę crucis quod nos fronti eius imponimus³ tu maledicte diabole numquam⁶ audeas uiolare.

Item super masculum.⁷

DEus immortale pręsidium omnium postulantium. liberatio supplicum. pax rogantium. uita credentium. resurrectio mortuorum. te inuoco domine⁸ super hunc famulum tuum N. qui baptismi tui donum petens. ęternam consequi gratiam spiritali regeneratione desiderat. Accipe eum domine. et quia dignatus es dicere. petite et accipietis. querite et inuenietis. pulsate et aperietur uobis: petenti itaque⁸ pręmium porrige. et ianuam pande pulsanti. ut ęternam cęlestis lauacri benedictionem consecutus. promissa tui muneris regna percipiat. Per.⁹

Alia.¹⁰

AUdi maledicte satana adiuratus per /nomen ęterni [fol. 200v. dei et saluatoris nostri filii eius cum tua uictus inuidia tremens gemensque discede. Nichil tibi sit commune cum seruo dei

¹ Altered to *esurire*.

² Added above line.

³ A cross added above the line.

⁴ The variations for one female, and for more than one male or female candidate are indicated above the line.

⁵ The *a* is added above line.

⁶ Altered by expunction to *nunquam*.

⁷ A later hand has added *tantum* in the margin. The variations for the case of more than one candidate are indicated throughout the prayer.

⁸ This word is expunged.

⁹ A later hand has written *Qui uiuis* in the margin.

¹⁰ A later hand has added *super masculum tantum* in the margin. The variations for more than one candidate are indicated throughout the form.

iam cęlestia cogitanti. renuntiatiuro tibi ac seculo tuo et beate immortalitati uicturo. Da igitur honorem aduenienti spiritui sancto. qui ex summa cęli arce descendens proturbatis fraudibus tuis diuino fonte purgatum pectus. id est sanctificatum deo templum et habitaculum perficiat. ut ab omnibus pęnitus noxis pęteritorum criminum liberatus hic seruus dei gratias perhenni deo referat semper. et benedicat nomen eius sanctum in secula seculorum. Amen.

Iterum facias crucem in fronte¹ eius et dicas orationem hanc.

EXorcizo² te inmunde spiritus in nomine dei patris et filii et spiritus sancti. ut exeas et recedas ab /hoc [fol. 201. famulo dei. Ipse enim tibi imperat maledicte dampnate. qui pedibus super mare ambulauit. et petro mergenti dexteram porrexit. Ergo maledicte ut supra.³ *Istas tres orationes superiores super masculos tantum. et istas tres que sequuntur super feminas faciens crucem in frontibus earum et dic orationem hanc.*

DEus² cęli deus terre. deus angelorum deus archangelorum. deus prophetarum. deus apostolorum. deus martyrum. deus confessorum. deus uirginum. deus omnium bene uiuentium. deus cui omnis lingua confitetur et omne genu flectitur. cęlestium terrestrium et infernorum. te inuoco domine super hanc famulam tuam N. ut perducere eam digneris ad gratiam baptismi tui. Ergo maledicte ut supra.³

DEus² abraham. deus ysaac. deus iacob. deus qui tribus israel⁴ de ęgyptia seruitute /liberatas per moysen [fol. 201v. famulum tuum de custodia mandatorum tuorum in deserto monuisti. et susannam de falso crimine liberasti. te supplex deprecor domine ut liberet et hanc famulam tuam. et perducere eam digneris ad gratiam baptismi tui. Per. Ergo maledicte ut supra.⁵

Item.

EXorcizo² te inmunde⁶ spiritus per patrem et filium et spiritum sanctum. ut exeas et recedas ab hac famula dei. [Ipse enim tibi imperat maledicte dampnate]⁷ qui cęco nato oculos aperuit. et quadriduanum lazarum de monumento suscitauit. Ergo maledicte. ut supra.⁵

¹ A cross added above the line.

² The variations for the case of more than one candidate are indicated throughout.

³ See fol. 199v above.

⁴ A rough breathing is indicated above the *e* of this word.

⁵ See fol. 199v. above.

⁶ Altered to *immunde*.

⁷ The words in brackets are added by a later hand in the margin.

De isto loco in antea tam super masculos quam super feminas equaliter compleantur¹. faciens crucem² et imponens manum super capita eorum dicens.

A Eternam³ ac iustissimam pietatem tuam deprecor domine sancte pater omnipotens eterne deus luminis et uerita/tis super hunc famulum tuum . ut digneris eum [fol. 202. inluminare⁴ lumine intelligentię tuę . munda eum et sanctifica . da ei scientiam ueram :/ ut dignus efficiatur accedere ad gratiam baptismi tui. Teneat firmam spem . consilium rectum . doctrinam sanctam . ut aptus sit ad percipiendam gratiam baptismi tui. Per dominum.

Hoc expleto dicit. Dominus uobiscum. Et cum spiritu tuo.

Sequentia sancti euangelii secundum matheum.

IN illo tempore :/ Respondens ihesus dixit. Confiteor tibi pater domine cęli et terre :/ quia abscondisti hec a sapientibus et prudentibus et reuelasti ea paruulis. Ita pater :/ quoniam sic fuit placitum ante te. Omnia michi tradita sunt a patre meo. Et nemo nouit filium nisi pater :/ neque patrem quis nouit nisi filius . et cui uoluerit filius reuelare. Uenite ad me omnes /qui laboratis et honerati⁵ estis :/ et ego reficiam [fol. 202v. uos. Tollite iugum meum super uos . et discite a me quia mitis sum et humilis corde :/ et inuenietis requiem animabus uestris. Iugum enim meum suaue est :/ et honus⁵ meum leue est.⁶

Deinde manu imposita dicatur Pater noster qui es. Et Credo in deum.

Finitis lectionibus et orationibus et catecizatis infantibus . ordinentur cruces et uexilla et euangelia et capse et reliqua ad benedictionem fontis necessaria . et duo acoliti tenentes ampullas de chrismate et oleo plenas sancto . et tertius⁷ uas aureum uel argenteum unde mittitur chrisma in fontem . precedunt pontificem. Ipse uero sustentatus a duobus diaconibus subsequitur clerum cum letaniis ad fontem procedentem . et duo cerei portantur illo |die semper [fol. 203. ante⁸ eum . usque dum omnia finita fuerint. Finita letania dicat pontifex.⁹

Dominus uobiscum. Et cum spiritu sancto.¹⁰

OMnipotens sempiterne deus adesto magne pietatis tue misteriis . adesto sacramentis . et ad creandos nouos populos quos tibi fons baptismatis parturit . spiritum adoptionis

¹ Altered to *compleas*, by later hand.

² A later hand has added, above the line, *in frontibus*.

³ Variations for one or more female candidates and for more than one male candidate are indicated throughout. ⁴ Altered to *illuminare*. ⁵ The *h* has been erased.

⁶ The *est* has been erased.

⁷ Altered by later hand to *tertium*.

⁸ This word is written above the line, by the original hand.

⁹ A later hand has written with a dry point in the margin opposite the end of this rubric *Finita secunda letania . super fontem*.

¹⁰ An error for *spiritu tuo*.

emitte . ut quod nostrę humilitatis gerendum est ministerio . tuę uirtutis impleatur effectu . per dominum nostrum ihesum christum filium tuum qui tecum uiuit et regnat deus in unitate spiritus sancti . per omnia secula secula.¹ Amen.

Dominus uobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gratias agamus domino deo nostro.

Dignum et iustum est.

UERE dignum et iustum est equum et salutare. Nos tibi semper et ubique gratias agere! domine sancte . pater omnipotens . eterne /deus! Qui inuisibili potentia sacra- [fol. 203v. mentorum tuorum mirabiliter operaris effectum. Et licet nos tantis mysteriis exsequendis² simus indigni! tu tamen gratię tuę dona non deserens . etiam ad nostras pęcres aures tuę pietatis inclinas. Deus cuius spiritus super aquas inter ipsa mundi primordia ferebatur . ut iam tunc uirtutem sanctificationis aquarum natura conciperet! deus qui nocentis mundi crimina per aquas abluens . regenerationis spetiem in ipsa diluuii effusione signasti! ut unius eiusdemque elementi mysterio . et finis esset uitiiis et origo uirtutibus! Respice domine in fatiem³ ecclesię tuę et multiplica in ea regenerationes tuas! qui gratię tuę affluentis impetu letificas ciuitatem tuam . fontemque baptismatis aperis toto /orbe terrarum gentibus innouandis! ut tuę [fol. 204. maiestatis imperio . sumat unigeniti tui gratiam de spiritu sancto. *Hic diuidatur aqua in modum crucis.* Qui hanc aquam regenerandis hominibus pęparatam . archana sui luminis admixtione fecundet! Vt sanctificatione concepta ab immaculato⁴ diuini fontis utero in nouam renata creaturam progenies cęlestis emergat. Et quos aut sexus in corpore . aut etas discernit in tempore! omnes in unam pariat gratia⁵ mater infantiam. Procul ergo hinc iubente te domine omnis spiritus immundus⁶ abscedat! procul tota nequitia diabolicę fraudis absistat. Nichil hic loci habeat contrarię uirtutis admixtio! non insidiando circumuolet⁷! non latendo subripiat! non inficiendo corrumpat. Sit hęc sancta et innocens creatura /libera ab omni [fol. 204v. impugnatoris incurso! et totius nequitię purgata discessu . Sit fons uiuus! aqua regenerans! unda purificans. Vt omnes hoc lauacro salutifero diluendi . operante in eis spiritu sancto . perfectę purgationis indulgentiam consequantur. Vnde benedico te

¹ Read *seculorum*.

² The last letter is written above the line, perhaps by the original hand.

³ The *t* has been altered by erasure into *c*.

⁴ Altered to *immaculato*.

⁵ Originally written *gratiam*: but the *m* is erased.

⁶ Altered to *immundus*.

⁷ Altered by expunction to *circumuolet*.

creatura aque per¹ deum uiuum : per¹ deum uerum : per¹ deum sanctum : qui te in principio uerbo separauit ab arida : cuius spiritus super te ferebatur in mundi creatione.² Qui te de paradyso manare³. et in quatuor fluminibus totam terram rigare precepit. Qui te in deserto amaram suauitate indita fecit esse potabilem : et sitiēti populo de petra produxit. Benedico te et per ihesum¹ christum filium eius unicum dominum nostrum : qui te in chana galilee signo admirabili sua potentia conuertit in uinum. Qui pedibus super te ambulauit : [fol. 205. et a iohanne in iordane in te baptizatus est. Qui te⁴ una cum sanguine de latere suo produxit : et discipulis suis iussit. ut credentes baptizarentur in te dicens. Ite docete omnes gentes : baptizantes eos. in¹ nomine patris : et¹ filii : et¹ spiritus sancti. *Hic muta uocem quasi ad legendum.* Hęc nobis precepta seruanti- bus tu deus omnipotens clemens adesto. tu benignus aspira⁵. tu has simplices aquas tuo ore benedicito. ut preter naturalem emundationem quam lauandis possunt adhibere corporibus. sint etiam purificandis mentibus efficaces. Per.⁶ *Hic ponit¹ cereum⁸ in fonte dicens.* Descendat domine in hanc plenitudinem fontis spiritus⁹ uirtus⁹ tui : *Hic suffla tribus uicibus in aquam ita.*¹⁰ Totamque huius aque /substantiam regenerandi [fol. 205v. fecundet effectū. Hic omnium peccatorum macule deleantur : hic natura ad imaginem tui condita et ad honorem¹¹ reformata principii. cunctis uetustatis squaloribus emundetur : ut omnis homo hoc sacramentum regenerationis ingressus. in uere innocentie nouam infantiam renascatur. Per dominum¹². qui uenturus est.

Finita benedictione : subdiaconus sumens uas unde mittitur chrisma in fontem. effundens in illud de ampullis utrisque id est de oleo sancto atque chrismate donet archidiacono. et ille pontifici. Qui fundat in fontem lenta uoce dicens.

Fecundetur et sanctificetur fons iste nascentibus ex eo in uitam eternam.

Et eo tenente infantem a quo suscipiendus est. dicat sacerdos.

NEc te latet satana imminere tibi / penas. immineretibi [fol. 206. tormenta. imminere tibi diem iudicii. diem supplicii sempi-

¹ A cross added above the line.

² The last three words have been erased.

³ After *manare* the word *iussisti* has been written, expunged, and erased.

⁴ A letter seems to have been erased after this word.

⁵ At this point there is a mark in the text referring to the rubric near the foot of the same page of the MS. In the margin a later hand has written *Suffla in aquam tribus uicibus in modum +*.

⁶ *Per* has been erased.

⁷ Altered by later hand to *pones*.

⁸ The first syllable of this word is repeated at the break of the line.

⁹ These words are marked for transposition.

¹⁰ This rubric is marked for transference to an earlier point (see above).

¹¹ *sui* added above line by a later hand.

¹² This word has been underlined, and *eum* written above it by a later hand.

terni, diem qui uenturus est uelut clibanus ardens. in quo tibi atque uniuersis angelis tuis æternus ueniet interitus. Et ideo pro tua nequitia dampnate atque dampnande. da honorem deo uiuo et uero. da honorem ihesu christo filio eius. da honorem spiritui sancto paraclito. In cuius nomine atque uirtute præcipio tibi quicumque¹ es spiritus inmunde² ut exeas et recedas ab hoc famulo dei. quem hodie idem deus et dominus noster ihesus christus ad suam sanctam gratiam et benedictionem fontemque baptismatis uocare dignatus est: ut fiat eius templum per aquam regenerationis in remissionem peccatorum. in nomine eiusdem domini nostri ihesu christi qui uenturus est.

Deinde tangat ei nares | et aures cum digito de sputo . et [fol. 206v. dicat ad³ aurem:] Effeta quod est adaperire⁴ in hodorem⁵ suauitatis. ⁶Tu autem effugare diabole. Appropinquabit enim iudicium dei. [Deinde dicat excelsa uoce. Exi inmunde² spiritus. et da locum spiritui sancto. Deinde fatiet⁸ crucem inter scapulas de ipso oleo cum pollice dicens. Fuge inmunde² spiritus da honorem deo uiuo et uero.] Deinde uocato nomine eius dicat. Abrenuntias satane: R. Abrenuntio. ⁹Et omnibus pompis eius? R. Abrenuntio. Et omnibus operibus eius? R. Abrenuntio.¹⁰ Et ego lino¹¹ te oleo salutis in christo ihesu domino nostro in uitam æternam. Amen.

Deinde interroget sacerdos ita. Quis uocaris? Resp. [N.¹²] Credis in deum patrem omnipotentem creatorem celi et terre? R. Credo. Et in ihesum christum filium eius uni/cum [fol. 207. dominum nostrum natum et passum? R. Credo. Credis et in spiritum sanctum. sanctam ecclesiam. catholicam. sanctorum communionem remissionem peccatorum. carnis resurrectionem uitam eternam? R. Credo. Uis baptizari? [R.¹³] Volo.

Deinde baptizet¹⁴ sacerdos sub trina mersione tantum sanctam trinitatem semel inuocans. ita dicendo. Et ego baptizo te in nomine patris. Et mergat semel. Et filii. Et mergat iterum. Et spiritus sancti. Et mergat tercio.¹⁵ Ut autem surrexerit a

¹ Altered by expunction to *quicumque*.

² Altered to *immunde*.

³ A later hand has inserted *dextram* above the line.

⁴ A later hand has inserted (in the margin) *ad nares*.

⁵ The *h* is erased.

⁶ A later hand has inserted (in the margin) *ad sinistram aurem*.

⁷ The passage in brackets is marked in the margin for transposition or omission.

⁸ A later hand has written an *a* above the *e* of this word.

⁹ A later hand has indicated the title *Interrogatio* before this question and those which follow it.

¹⁰ A later hand has added in the margin *Deinde faciat crucem in pectore et inter scapulas eius de oleo sancto et dicat*.

¹¹ The last letter is over an erasure of two letters.

¹² Added above line.

¹³ Inserted above line by a later hand.

¹⁴ A later hand has added *eum*.

¹⁵ A later hand has added in the margin *et statim accipiat cum compater de fonte*.

fonte fatiat presbiter signum crucis de chrismate cum pollice in uertice eius dicens orationem hanc.

DEus omnipotens pater domini nostri ihesu christi. qui te regenerauit ex aqua et spiritu sancto. quique dedit tibi remissionem omnium peccatorum: ipse te linit chrismate salutis in eodem filio / suo christo ihesu domino nostro in [fol. 207v. uitam ęternam. Amen.¹

Et uestitur infans uestimentis eius dicente presbitero,

ACcipe uestem candidam quam immaculatam² perferas ante tribunal christi ut habeas uitam ęternam. Amen.

Hic a sacerdote lampada detur.

ACcipe lampadam inreprehensibilem³ et custodi baptismum tuum. ut cum uenerit dominus ad nuptias possis ei occurrere una cum sanctis in aula cęlesti et uiuas in secula seculorum. amen.

Si uero episcopus adest statim confirmari eum oportet chrismate. et postea communicare. Et si episcopus deest comunicetur a presbitero dicente ita. Corpus domini nostri ihesu christi custodiat te in uitam ęternam. amen.

Confirmandi statuuntur per ordinem. Pontifex uero ueniens tenente archidiacono chrisma. leuata manu super capita eorum dicat.

Spiritus sanctus superueniat in / uos. et uirtus [fol. 208. altissimi sine peccato custodiat uos. amen. Dominus uobiscum.

Oratio.

OMnipotens sempiterne deus qui regenerare dignatus es hos famulos et famulas tuas ex aqua et spiritu sancto. quique dedisti eis remissionem omnium peccatorum. emitte in eos septiformem⁴ spiritum tuum paraclitum de cęlis. spiritum sapientię et intellectus. spiritum consilii et fortitudinis. spiritum scientię et pietatis. Reple eos spiritu timoris tui. et consigna eos signo crucis in uitam ęternam. Per.⁵

Deinde tincto pollice in chrismate faciat crucem in frontibus per nomina singulorum dicens.

Confirmo te in nomine patris et filii et spiritus sancti. Pax tecum.

Item alia.

Signum crucis in uitam ęternam. Pax et benedictio sit semper tecum.

¹ A later hand inserts in the margin *Tunc imponat ei sacerdos candidam uestem et dicat.*

² Altered to *immaculatam.*

³ Altered to *irreprehensibilem.*

⁴ Originally written *septiformam*, but the *a* has been corrected so as to make *ę*.

⁵ A later hand has added *eiusdem.*

Oratio.

DEus qui apostolis tuis sanctum dedisti spiritum . et per eos eorumque successores ceteris / fidelibus tradendum [fol. 208v. esse uoluisti . respice propitius ad humilitatis nostre famulatum . et presta ut eorum corda quorum frontes sacro chrismate deliniuimus . et signo crucis designauimus . idem spiritus sanctus adueniens templum glorie sue dignanter habitando perficiat . Qui tecum uiuit et regnat .

Baptizatis confirmatisque infantibus pontifex progrediens de fonte uadit in secretarium . et letania quam clerus a fonte ad missam progrediens decantabat ordine suo dicatur usque agnus dei . Ibi breuiter sileant . et unus scolę alta uoce dicat . Accendite . et de igne consecrato incendantur luminaria . Tunc cantor Kyrie eleyson . Christe eleyson . Kyrie eleyson . Tunc idem pontifex plenaria processione id est cum vii . diaconibus et totidem subdiaconibus cum vii . cereosta[ta¹]riis et incensu procedit ad missam [et finito kyrieleyson dicat . Gloria in excelsis . [fol. 209. Hoc finito dat orationem . Sequitur lectio apostolica . Si con-surrexistis cum christo . Postea alleluia . Confitemini . Ipse primo leuat si uoluerit aut cui iubeat . Sequitur tractus . Laudate dominum . Deinde euangelium secundum matheum . Vespere autem sabbati . Post euangelium non cantatur offertorium . nec agnus dei in ordine suo neque communio . Et cum incipiat dominus episcopus communicare unus de diaconibus cui iubetur leuat antiphonam alleluia . Sequitur psalmus . Laudate dominum omnes gentes . Interim communicent . Cantata uespera ante² magnificat . non dicatur capitulum sed antiphona . Uespere autem sabbati . Finito magnificat dicatur oratio . Spiritum nobis domine . Et finita missa descendat episcopus cum omni decore usque in cubiculum suum cum pace et gaudio .

BENEDICTIO FERRI IUDICIALIS.³

Pone / ferrum secus altare usque dum missa super [fol. 209v. eo celebretur et sic benedicat dicens .

Benedic⁴ domine per potentie tue uirtutem hoc genus metalli . ut in eo propter nomen sanctum tuum omni demonum falsitate procul remota omnique fascinatione et fallatia infidelium sublata . uerissimi iudicii tui fidelibus tuis ueritas patefiat . quatinus laudabile et gloriosum nomen tuum in sancta ecclesia tua semper glorificetur . Per .

¹ Added above the line, apparently by the original hand.

² The *e* is added by another hand.

This rubric begins in the same line in which the last ends, with no apparent break.

⁴ A cross added above the line.

Oratio ante¹ iudicium dicenda.

DEus plasmator hominum et totius bonitatis auctor. respice super nos famulos tuos ad te toto corde clamantes. et presta propitius per interuentum unici filii tui domini nostri ihesu christi ut in hoc examinationis iudicio non preualeant aliqua falsitatis iacula inimici. sed manifestetur rectitudo iusticie. Per eundem.

Benedictio ferri feruentis.

DEus omnipotens. deus abraham. deus ysaac. deus /iacob. deus omnium bene uiuentium. deus origo [fol. 210. et manifestatio omnis iusticie. qui solus es iustus iudex. fortis et patiens. dignare exaudire nos famulos tuos orantes ad te pro benedictione huius ferri. Vnde rogamus te domine iudicem uniuersorum. ut mittere digneris sanctam et ueram benedictionem² tuam super hoc ferrum. ut sit refrigerium illud portantibus et habentibus iusticiam et fortitudinem. et sit ignis ardens iniquis et facientibus iniqua et credentibus in iniusticiam suam et pompam diabolicam. Conuerte domine incredulitatem iniustorum per uirtutem et benedictionem tuam et per inuocationem sanctę trinitatis. patris et filii et spiritus sancti. et mitte in hoc ferrum uim uirtutis tuę ac ueritatis. ut in eo semper per misericordiam et uirtutem tuam uerissima iustitia quę tibi soli cognita est fidelibus /tuis ad emundationem³ iniquorum manifestissime declaretur de quacumque⁴ questione ratio fuerit agitata. et nullam potestatem habeat diabolica uirtus uirtutem tuam aut occultare aut deprauare. sed sit seruis tuis in munimentum fidei ad credulitatem diuinę maiestatis tuę ad certificationem manifestissimę misericordię ac ueracissimę tuę ueritatis. Per.

Sequitur alia oratio.

DEus iudex iustus qui auctor pacis es. et iudicas equitatem. te suppliciter rogamus ut hoc ferrum ordinatum ad iustam examinationem cuiuslibet dubietatis faciendam. benedicere² et sanctificare digneris. ita ut si innocens de prenominata causa unde purgatio quęrenda est. hoc ferrum ignitum in manus acceperit. uel pedes in miserit⁵. illesus /appareat. Et [fol. 211. si sit culpabilis atque reus. iustissima sit ad hoc uirtus tua in eo cum ueritate declarandum. quatinus iusticie non dominetur iniquitas sed subdatur falsitas ueritati. Per.

Benedictio dei patris et filii et spiritus sancti descendat super hoc ferrum ad discernendum uerum dei iudicium.

¹ The *e* is added by a later hand.

² Altered to *emendationem*.

⁵ Altered to *immiserit*.

² A cross added above the line.

⁴ Altered by erasure to *quacunque*.

DE IUDITIO AQUÆ.

ROmani propter thesaurum sancti petri et inuidiam simul. tulerunt leoni papæ oculos et linguam olim. At ille euasit uix e manibus eorum .et uenit ad imperatorem karolum ut eum adiuuaret de suis inimicis. Tunc imperator reduxit eum romam . et restituit eum in locum . et thesaurum supradictum non potuit inuenire aliter nisi per illud iuditium. Quod iuditium fecerunt beatus eugenius et leo et imperator supradictus karolus . ut episcopi /et abbates et comites firmiter teneant et [fol. 211v. credant quia probatum habuerunt illi sancti uiri qui inuenerunt.

Inquisitus si fuerit aliquis de furto .luxuria .adulterio .uel quacumque alia re et noluerit confiteri magistro .seniori .uel misso senioris ista erit ratio.

Benedictio aque frigidæ ad iudicium faciendum.

Cum uis homines mittere in aquam frigidam ad comprobationem ita facere debes. Accipe illos homines quos in uoluntate habes mittere in aquam .et duc eos in ecclesiam et coram omnibus illis cantet presbiter missam sicut mos est .et fatiat eos offerre ad ipsam.

Officium. Iustus es domine et rectum iudicium tuum fac cum seruo tuo secundum misericordiam tuam. *Ps.* Beati immaculati.

Absolute quesumus domine tuorum delicta famulorum : ut a peccatorum suorum /nexibus quæ pro sua [fol. 212. fragilitate contraxerunt tua benignitate liberentur .et in hoc iudicio prout meruerunt tua iusticia præueniente ad ueritatis censuram peruenire mereantur. Per dominum nostrum.

Lectio Ysaie prophete.

IN diebus illis : Locutus est ysaïas propheta dicens. Querite dominum dum inueniri potest . inuocate eum dum prope est. Derelinquat impius uiam suam : et uir iniquus cogitationes suas . et reuertatur ad dominum et miserebitur eius . et ad deum nostrum quoniam multus est ad ignoscendum.

*Gradale.*¹ Custodi me domine ut pupillam oculi sub umbra alarum tuarum protege me. [V]. De uultu tuo iuditium meum prodeat² oculi tui uideant equitates. Alleluia. /Domine [fol. 212v. deus salutis meæ in die clamaui et nocte coram te.

Secundum Marcum.

IN illo tempore : Respiens ihesus in discipulos suos : ait illis. Habete fidem dei. Amen dico uobis : quia quicum-

¹ The grail is spaced as though for musical notation, but the neums have not been added.

Originally written *prodeant* : but the *n* is erased.

que¹ dixerit huic monti tollere et mittere in mare et non hesitauerit in corde suo, sed crediderit : quęcumque² dixerit fiat, fiet ei. Propterea dico uobis. Omnia quęcumque orantes petitis : credite quia accipietis : et uenient uobis.

*Offertorium.*³ De profundis clamaui ad te domine domine exaudi orationem meam.

Secreta.

INtercessio sanctorum tuorum misericordię tuę domine munera nostra conciliet, ut quam merita nostra non ualeant⁴, eorum deprecatio indulgentiam ualeat obtinere. Per.

Hic communicent et dicat sacerdos. Corpus hoc et sanguis domini nostri ihesu christi /sit uobis ad probationem [fol. 213. hodie.

[*Communio.*] Amen dico uobis quicquid orantes petitis credite et accipietis et fiet uobis.

[*Post communionem.*]

PERceptis domine deus noster sacris muneribus suppliciter deprecamur, ut huius participatio sacramenti, et a propriis nos reatibus indesinenter expediat, et in famulis tuis ueritatis sententiam declaret. Per.

Cum autem ad communionem uenerint, antequam communicent interroget eos sacerdos cum adiuratione ita dicens.

ADiuro uos homines per patrem et filium et spiritum sanctum, et per uestram christianitatem quam suscepistis, et per unigenitum dei filium, et per sanctam trinitatem, et per sanctum euangelium, et istas reliquias quę in ista ecclesia sunt, et per sacrum corpus et sanguinem domini nostri ihesu christi, ut non p̄sumatis ullo modo communicare neque accedere ad altare hodie, si uos hęc fecistis, aut consensistis aut [fol. 213v. scistis⁵ quis hoc egerit.

Si autem omnes tacuerint et nullus confessus fuerit, accedat sacerdos ad altare et communicet. Postea uero communicet illos quos uult in aquam mittere et dicat per singulos. Corpus domini nostri.

Expleta missa uadat ad locum ubi homines probantur, p̄cedente euangelio cum cruce et turibulo et fatiat aquam benedictam.

Oremus. Dominus uobiscum. Et cum.

¹ Altered by expunction to *quicumque*.

² Altered by expunction to *quęcumque*.

³ The offertory is spaced as if for musical notation, but the neums have not been added.

⁴ Altered by expunction to *ualent*.

⁵ The second *s* is added above the line.

OMnipotens sempiterne deus adesto inuocationibus nostris. et huic aquę ad hunc hominem purificandum preparatę uirtutem tuę benedictionis infunde. ut salubritas per tui nominis inuocationem expetita sit ab omni inpugnatione¹ antiqui hostis defensa. Per.

Alia oratio sequitur.

OMnipotens et misericors deus mundi conditor. in quo sunt uera iudicia. qui cuncta iudicas et abscondita cuncta nosti. /tibi rex regum supplices fundimus preces. ut [fol. 214. per unigenitum filium tuum dominum nostrum qui in iordane flumine nostram dignatus est innouare naturam. et discipulis suis mergentibus uentis et mari imperauit. et petro dexteram porrexit. hanc aquam frigidam benedicere² et sanctificare digneris. ut si quis innocens de hoc furto uel maleficio uel stupro in hanc aquam intrauerit. propitio filio tuo domino nostro illęsus existat. idemque si culpabilis est. de iam supradicta re. et diabolo incrassante cor induratum habuerit. uel per aliquod maleficio peccatum suum celare uoluerit. largissima dextera filii tui domini nostri ihesu christi in eius corpore declarare dignetur. Qui tecum.

DOMine deus omnipotens qui baptismum in aqua fieri iussisti. et per lauacrum regenerationis humano generi remissionem peccatorum donare dignatus es. sanctifica [fol. 214v. quesumus hanc aquam quam in tuo nomine benedicimus². et iustum in ea discerne iudicium qui solus es iustus iudex et fortis. ut si reus sit homo iste de prenominate re. aqua quę in baptismo eum accepit nunc non recipiat. si autem inculpabilis et innocens sit inde. aqua quę in baptismo eum suscepit nunc in se recipiat. et si mundus et innocens sit inde. sanus de profundo huius aquę abstrahatur.

Tunc aspergens eos dicat ad unumquemque³ Hec aqua fiat tibi ad probationem hodie. Postea uero coniuret aquam ubi illos immittat.⁴

Coniuratio.

ADIURO te aqua in nomine dei patris omnipotentis. qui te in principio creauit. et te iussit ministrari humanis necessitatibus¹ qui etiam te iussit segregari ab aquis superioribus. /adiuro te etiam per ineffabile nomen ihesu christi filii [fol. 215. dei omnipotentis. sub cuius pedibus elementum maris se calcabile prebuit. qui in te etiam baptizari uoluit. adiuro te etiam per spiritum sanctum qui super deum baptizatum descendit. Adiuro te per nomen sanctę et indiuiduę trinitatis cuius uoluntate aquarum elementum diuisum est. et populus israel per illud

¹ Altered to *impugnatione*.

² A cross added above the line.

³ Altered by expunction to *unumquemque*.

⁴ Altered to *immittat*.

siccis uestigiis transiit . ad cuius etiam inuocationem helias ferrum quod de manubrio exierat super aquam natate fecit . ut nullomodo suscipias hominem hunc . ill . si in aliquo culpabilis est de eo quod ei obicitur . et si non est culpabilis tibi omnimodis subitiatur .

Item adiuratio hominis cui culpa obicitur.

A Diuro te homo per patrem et filium et spiritum sanctum . per diem tremendi iudicii /per iiii . euangelistas . per [fol. 215v. xxiiii^{or} seniores . qui indefessa uoce deum laudare non cessant . per xii^{cim} apostolos . per uictoriam martirum . per inuocationem sacri baptismatis tui . ut si tu de hac re culpabilis sis . siue in facto . aut aliquo indurato corde a diaboli suggestionem . ad hoc iudicium non p̄sumptuosus accedas . et aqua te non suscipiat . et hoc signo crucis christi tua malitia appareat . et uirtus omnipotentis dei manifestetur .

Et si alius inmittatur quam ille cui culpa obicitur dicat.

SI in aliquo est culpabilis ille pro quo iste ad probationem mittendus est . scilicet aut per opera aut per consensum uel per conscientiam . aut per ullum ingenium . fac eum super te o¹ aqua natate . et nulla possit contra te esse causa aliquomodo facta aut ullum p̄stigium . quod illud possit non manifestare . Adiuro autem te aqua /per nomen christi . et p̄cipio tibi [fol. 216. ut nobis obēdias per nomen eius cui omnis creatura seruit . quem cherubin et seraphin conlaudant² dicentes Sanctus . Sanctus . Sanctus . dominus deus exercituum qui regnat et dominatur deus per infinita seculorum secula . Amen .

Tunc coniuret homines qui mittendi sunt in aquam.

A Diuro uos homines . N . per inuocationem domini nostri ihesu christi . et per iudicium aque frigidę . adiuro uos per patrem et filium et spiritum sanctum . et per sanctam trinitatem inseparabilem . et per omnes angelos et archangelos . et per omnes sanctos dei . et per diem tremendi iudicii . et per xxiiii^{or} . seniores . qui cotidie deum laudant . et per iiii^{or} . euangelistas matheum et marcum . lucam . et iohannem . et per xii^{cim} apostolos . per xii^{cim} prophetas . et per omnes sanctos dei martyres . confessores . uirgines . principatus . et potestates . dominationes /et uirtutes . per thonos³ . et cherubin . et seraphin . et per [fol. 216v. tres pueros qui cotidie ante deum assistunt . sidrac . misac . et abdenago . et per mariam matrem domini nostri ihesu christi . et per cunctum populum sanctum dei . et per illum baptismum quo

¹ Added above line, possibly by the original hand.

² Altered to *collaudant*.

³ Read *thronos*.

te regenerauit sacerdos . si de hoc furto aliquid fecisti¹. aut uidisti . aut baiulasti . aut in domo tua recepisti . aut consentiens aut conscius² inde fuisti . ut confitearis . Aut si culpabilis es . et habes cor incrassatum aut induratum . euanescat cor tuum . ut non suscipiat te aqua . nec ullum maleficium tuum possit contra hoc preualere . sed manifestetur ; propter hoc obnixe precamur te domine ihesu christe . fac signum tale ut si culpabilis est homo iste . nullatenus recipiatur ab hac aqua .

Isto autem modo dicas ad eos qui pro aliis inmittantur.

SI de hoc furto ille pro quo tu in aquam /mittendus es . [fol. 217. sciebat aut consensit . aut conscius inde fuit . nullo modo tu suscipiaris ab aqua . hoc autem domine ihesu christe fac ad laudem et gloriam tuam . per inuocationem nominis tui ut omnes cognoscant quia tu es deus dominus ihesus christus qui cum patre et spiritu sancto uiuis et regnas .

Post communionem uero exuat illos uestimentis suis et faciat illos per singulos osculari euangelium et crucem christi . et postea aspergat unumquemque aqua benedicta . et proiciat eos statim per singulos in aquam . Hęc autem omnia debes facere ieiunus . neque illi comedant . qui ipsos in aquam mittunt .

[DE BENEDICTIONE PANIS ET CASEI.]

Exorcismum et benedictionem panis et casei ad³ securitatem iudicii faciendam et ad inueniendum furtum isto modo debes facere . Panis hordeaceus⁴ esse debet siccus et caseus caprinus aridus . et antequam diuidantur scribe /Pater noster in utroque et [fol. 217v. postea sic debes benedicere . Primum ille res que furate sunt ibidem in uno breuiculo scripte esse debent . et illorum nomina similiter qui de furto insimulantur . et illis audientibus super unam mensulam ante sanctum altare panem et caseum ita exorcizare et benedicere debes .

Benedictio Panis et casei.

Domine sancte . pater omnipotens . eterne deus . qui es inuisibilis omnium rerum creator . spiritaliumque remunerator . qui et archana prospicis . et cuncta cognoscis . qui scrutaris corda et renes . deprecor te ut exaudias uerba deprecationis meę . ut qui hoc furtum commisit . panem uel caseum hunc fauces eius gluttire non permittas . Qui uenturus .

¹ MS. originally *fecistis* : but the *s* is expunged.

² Added above the line.

³ This word is written by the original hand above the line, where *et* has been first written and expunged.

⁴ The *h* is neutralized by the sign of a smooth breathing placed immediately after it by a later hand.

DEus qui liberasti moysen de terra egypti. dauid de manu saul regis. ionam de uentre ceti. petrum de uinculis. paulum de fluctibus. susannam /de falso crimine. tres pueros de [fol. 218. camino ignis ardente. daniellem de lacu leonum. paralyticum de grabato. lazarum de monumento. ostende tuam misericordiam. ut qui hoc furtum commisit. panem uel caseum istum in eius fauces intrare non permittas. Qui uenturus.

Item exorcismus panis et casei.

EXorcizo te maledicte diabole et immundissime draco basilisce¹. serpens noxie. per uerbum ueritatis et signum claritatis ihesu christi. per deum omnipotentem. et per ihesum nazarenum. agnum immaculatum². ab altissimo genitum. et de spiritu sancto conceptum. ex maria uirgine natum. quem gabriel archangelus annuntiauit uenturum. quem iohannes uidens exclamauit dicens. Hic est filius dei qui tollit peccata mundi. ut nullo modo tu presumas sancto communicare. Et tu domine /ihesu christe non permittas panem uel caseum [fol. 218v. hunc istum hominem manducare. qui istud commisit. Et si criminis nescius est salubriter manducet. et si de eo contius³ est factus tremebundus euomat illud propter nomen tuum sanctum. Qui uiuis.

Item oratio.

DEprecor te domine sancte pater omnipotens eterne deus. qui celum formasti et terram fundasti. mare limitibus terminasti. solem et lunam in splendore lucere fecisti. ut intellegant⁴ astantes. quia tu es qui facis mirabilia. et te deum ihesum christum humili prece deposco. ut qui furtum istud commisit uel qui consentaneus est gula eius uel lingua seu fauces sue sic fiant constrictę et obligatę. ut panem uel caseum istum non preualeat manducare. per te saluator mundi. Qui uiuis.

Alia oratio.

IN celis gloriosus es deus⁵. /et ubique admirabile est [fol. 219. nomen tuum. deprecor te qui es rex regum. et dominus dominantium. deus iustorum. deus apostolorum. deus martirum. deus omnium sanctorum. ut qui furtum istud commisit. apponatur ei in nomine tuo creatura panis uel casei. et fauces eius claudantur. seu celerius ut accipiant non transglutiat. quia tu es deus et non est alius preter te. Hoc fac propter te. et

¹ The second *s* is written above the line.

² Altered to *immaculatum*.

³ Corrected (by partial erasure of the *t*, and addition of *s*) to *consciuis*.

⁴ Altered to *intelligent*.

⁵ MS. originally *est dñs*, but the *t* has been erased and the *n* expunged.

propter misericordiam tuam . ut separetur a diabolo et per penitentiam saluetur . et statim ut acceperit tremebundus appareat . contremiscatque tamquam¹ arbor tremula . et requiem non habeat usquequo confiteatur tibi . saluator mundi qui cum patre.

Item exorcismus panis et casei.

EXorcizo te creatura panis et casei per deum patrem omnipotentem . et per ihesum christum filium eius dominum nostrum /et spiritum sanctum procedentem a patre [fol. 219v. et filio unum deum in trinitate . iudicem uiuorum et mortuorum . adiuro te per sanctos apostolos eius et omnem militiam celestem . ut si quis ex his sumere uoluerit . qui de his que in isto breuiculo continentur contaminatus non² est . salubris et leuis ei effitiaris esca ad sumendum . Si quis uero pertinax ausu³ temerario maculatus de his que hic tenentur inserta ore sacrilego te edere conatus fuerit . fauces uel guttur illius transire non possis . sed strangulatus sentiat deum quem nulla latent in sua creatura miracula operari . ut confusus proferat et reiciat quod sponte nolebat . detque gloriam deo qui uenturus est.

Benedictio panis et casei.

DEus angelorum . deus archangelorum . deus patriarcharum . deus prophetarum pariter et apostolorum . deus martyrum . deus confessorum . et deus uirginum . deus pater [fol. 220. domini nostri ihesu christi . qui in mundi exordio hominem ad imaginem et similitudinem tua⁴ propria uoluntate creasti . et uetuisti ut non tangeret pomum . quo transgresso preuaricationis tam diu penas luit . quousque immensa⁵ tua diuinitas in homine assumpto tulit e uinculo seruum . restituitque genus humanum . per tuam clementiam rogo . inclina domine aurem tuam ad preces humilitatis nostre . et ostende nobis misericordiam tuam . ut qui contra preceptum tuum et aduersum⁶ instituta legalia . euangelica et apostolica furtum perpetrare non metuerunt . uirtutem tuam in hanc creaturam panis et casei sentiant aduenisse . ut si quis quorum nomina hic tenentur inscripta de his rebus que in hoc breuiculo tenentur /aliquid furatus [fol. 220v. est aut consentiens fuit . aut quolibet modo commixtus . et in hac presentia reddere aut confiteri noluerit coram hominibus . panis et casei istius partes transglutire non possit . sed spumato ore et sanguinolento⁷ faucibus constrictis appareat uictus . Et

¹ Altered by expunction to *tanquam*.

² Added above the line, probably by the original hand.

³ The *a* of this word seems to have been added at the beginning of the line, probably by the original hand.

⁴ Probably for *tuam*.

⁵ Altered to *immensa*.

⁶ Altered to *aduersus*.

⁷ MS. originally *sanguinolenta*.

qui innocens est illesus cum gratiarum actione sumat et letus abscedat. quia tu es domine iustus iudex. et equitatem uidet uultus tuus. Scrutans ergo tu corda et renes. et solus sciens cogitationes hominis. ne perdas iustum cum impio. sed equitatem misericordie tue in illis ostende. ut quomodo in aqua benedictionis pudicitiam et stuprum¹ discreuisti quondam. ita quoque nostris temporibus in hac tua creatura operare miracula. ut discant omnes fines terre /iudicia tua. qui es bene- [fol. 221. dictus in secula seculorum.

Post hæc aspergas eum aqua benedicta et dicas ad eum. Hæc aqua fiat tibi hodie ad comprobationem. Postea dones ei inter panem et caseum denarios viiii. ad pensam. et primum impone manum super caput eius et coniura eum ita.

Coniuro te homo N. per patrem et filium et spiritum sanctum. et per diem tremendi iudicii. per iiii. euangelistas. et xii. apostolos. per prophetas. per xxiii. seniores. qui cotidie laudando deum adorant. per redemptorem nostrum qui pro nostris peccatis manus suas in sancta cruce expandere dignatus est. et per illud baptismum quo te sacerdos regenerauit. ut si de hoc² furto noxius es aut fecisti. aut scisti. aut consensisti. aut inde peccatum habes. coniuro te per nomen sanctum domini. ut panem uel caseum. /istum numquam³ [fol. 221v. possis manducare. sed inflatis buccis cum spuma et gemitu et lacrimis et dolore fauces tue sicce efficiantur et obligent te antequam confitearis peccata tua domino nostro ihesu christo. qui uenturus.

Alia. Deus omnipotens qui iudicas quod iustum est. iudica et manifesta causam istam in nomine domini nostri ihesu christi. Qui uenturus est in spiritu sancto. iudicare.

BENEDICTIO DE ORNAMENTIS ECCLESIE.⁴

DEus qui diuersa ad tabernaculum fæderis ornamenta in sacerdotalis officium ministerii fieri præcepisti. te humili prece deposcimus: ut hoc uestimentum. hoc uas. uel hoc candelabrum. uel thuribulum. uel hanc ampullam. uel aliud aliquid. Ad ornatum et ad ministerium ecclesie tue præparatum. illa benedictione⁵ perfundas. qua olim per manus sacerdotum utensilia taber/naculi oleo unctionis perfudisti. ut [fol. 222. quicumque⁶ iam in tua apostolica ecclesia hoc utitur. te miserante ueniam peccatorum et gaudia promereatur percipere sempiterna. Per dominum.

¹ MS. originally *struprum*.

² Added above line.

³ Altered by erasure to *nunquam*.

⁴ Plural forms are indicated throughout this benediction.

⁵ A cross added above the line.

⁶ Altered by erasure to *quicumque*.

AD VISITANDUM INFIRMUM.

Finitis vii. psalmis subiungant Kyrieleyson. Pater noster. Et ne nos. Saluum fac seruuum. Mitte ei. Esto ei domine. Domine exaudi orationem. Dominus uobiscum. Oremus.

DEus qui famulo tuo ezechie ter quinos annos ad uitam donasti. ita et famulum¹ tuum¹ a lecto egritudinis tua potentia erigat ad salutem. Per dominum.

Oremus.

Respice domine famulum¹ tuum¹ in infirmitate sui corporis laborantem. et animam refoue quam creasti. ut castigationibus emendatus¹. continuo se sentiat tua medicina saluatum¹. Per christum dominum nostrum.

Oremus.

DEus qui facturę tuę pio semper dominaris affectu. inclina aurem tuam /supplicationibus nostris. et famulum² tuum² [fol. 222v. ex aduersa ualitudine corporis laborantem³ placatus respice. et uisita in salutari tuo. ac cęlestis gratię preęta medicinam. Per.

Oremus.

DEus qui humano generi et salutis remedium et uitę ęterne munera contulisti. conserua famulo² tuo² tuarum dona uirtutum : et concede ut medelam tuam non solum in corpore³ sed etiam in anima³ sentiat.³ Per.

Hic⁴ confiteatur et ab omnibus absoluator. Deinde a cunctis fratribus osculetur et interim hę collectę dicantur.

Oremus.

Domine deus noster qui offensione nostra non uinceris sed satisfactione placaris. respice quesumus ad hunc² famulum² tuum qui² se tibi peccasse grauiter confitetur.³ Tuum est ablutionem criminum dare. et ueniam prestare peccantibus. qui dixisti penitentiam te malle peccatorum quam /mortem. [fol. 223. Concede ergo domine hoc ut tibi penitentię excubias celebret³. et correctis actibus suis conferri sibi a te sempiterna gaudia gratuletur.³ Per dominum.

Oremus.

Adesto domine supplicationibus nostris : et me qui etiam misericordia tua primus indigeo clementer exaudi. ut⁵

¹ Feminine terminations added above these words.

² Feminine and plural terminations added above these words.

³ Plural terminations added above these words.

⁴ A later hand has noted in the margin at this point :—*Virtutum. Domine sancte pater. Preueniat hunc Adesto domine. ut supra.*

⁵ Altered to *et*.

quem non electione meriti sed dono gratiæ tuę constituisti huius operis ministrum . da fidutiam tui muneris exequendi : et ipse in nostro ministerio quod tuę pietatis¹ est operare . Per christum dominum nostrum .

Oremus.

PResta quesumus domine huic² famulo³ tuo³ dignum penitentię fructum . ut ecclesię tuę sanctę a cuius integritate deuiarat² peccando . admissorum reddatur² innoxius³ ueniam consequendo . Per dominum .⁴

Hic dices . Dominus uobiscum. Oremus.

OMnipotens sempiterne deus qui per beatum /aposto- [fol. 223v. lum tuum dixisti . infirmatur quis ex⁵ uobis . inducat presbiteros ecclesię et orent super eum unguentes eum oleo in nomine domini . et oratio fidei saluabit infirmum . et alleuabit eum dominus . et si in peccatis sit dimittentur ei . te suppliciter exoramus . ut hic³ famulus³ tuus³ per ministerium nostrę unctionis et donum tuę sanctę pietatis . peccatorum suorum ueniam consequi . et ad uitam eternam peruenire mereatur .² Per dominum .

Deinde inunges eum ita dicendo.

PER istam unctionem et suam piissimam misericordiam . indulgeat tibi dominus quicquid peccasti per uisum . per auditum . per gustum . et per illicita uerba . per odoratum . per tactum . per incessum . per illicitas cogitationes . et per [ar⁶]dorem libidinis . Amen .

Postquam inunxeris ablues manus tuas . et ipsam aquam ubi lauaueris facies uel in ignem proici . uel in sacrarium deferri . Deinde dices . Dominus uobiscum. /Oremus. [fol. 224.

DEUS misericors . deus clemens . qui secundum multitudinem miserationum tuarum peccata penitentium deles . et preteritorum criminum culpas uenia remissionis euacuas . respice super hunc⁷ famulum⁷ tuum⁷ . et remissionem sibi omnium peccatorum suorum tota cordis confessione poscentem deprecatus exaudi . Renoua in eo⁷ piissime pater quicquid terrena fragilitate corruptum . uel quicquid diabolica fraude uiolatum est . et in unitate corporis ecclesię tuę . peccatorum perfecta remissione restitue . Miserere domine gemitum eius . miserere lacrimarum .

¹ An erasure of two or three letters occurs here.

² Plural terminations added above these words.

³ Feminine and plural terminations added above these words.

⁴ A later hand notes in the margin at this point *Deus humani generis*.

⁵ *Ex* is expunged and *in* written above it by another hand.

⁶ Added above line ; an erasure of one letter below the syllable.

⁷ Feminine terminations added above these words.

et non habentem fidutiam nisi in tua misericordia ad sacramentum reconciliationis admitte. Per dominum.

Oremus.

MAiestatem tuam domine supplices deprecamur. ut huic famulo¹ tuo¹ longo squalore penitentiae /macerato¹ miserationis tue ueniam largiri digneris. ut nuptiali [fol. 224v. ueste recepta. ad regalem mensam unde eiectus² fuerat mereatur introire. Per.

Hic³ communicetur infirmus. sequitur Dominus uobiscum.

Oremus.

OMnipotens sempiterne deus salus eterna credentium. exaudi nos pro famulo¹ tuo¹ pro quo misericordie tue imploramus auxilium. ut reddita sibi sanitate. gratiarum tibi in ecclesia tua referat actionem. Per dominum.

Oremus.

DEus infirmitatis humane singulare presidium. auxilii tui super infirmum¹ nostrum¹ ostende uirtutem. ut ope misericordie tue adiutus¹ ecclesie tue sancte representari mereatur. Per dominum.

Commendatio anime.⁴

R.⁵ Subuenite sancti dei occurrere angeli domini suscipientes animam eius. offerentes eam in conspectu altissimi. *N.* Requiem eternam dona ei domine et lux perpetua luceat ei. In conspectu.

Oremus.

/PROficiscere anima christiana de hoc mundo in [fol. 224. nomine dei patris omnipotentis qui te creauit. in nomine ihesu christi filii eius qui pro te passus est. in nomine spiritus sancti qui in te infusus est. In nomine angelorum et archangelorum. In nomine thronorum et dominationum. In nomine principatum et potestatum et omnium celestium uirtutum. In nomine cherubin et seraphin. In nomine patriarcharum et prophetarum. In nomine apostolorum et martyrum. In nomine confessorum et episcoporum. In nomine sacerdotum et leuitarum. et omnium ecclesie catholice graduum. In nomine monachorum et anachoritarum. In nomine uirginum et fidelium uiduarum. hodie ut fiat in pace locus tuus. et habitatio tua in ierusalem

¹ Feminine terminations indicated above these words.

² Above the last syllable *i* has been added, no doubt by mistake for *a*.

³ In the margin a later hand has written at this point *r titul*.

⁴ In the margin a later hand has written at this point *R titul: et letaniam*.

⁵ The respond is spaced as if for musical notation, but the neums have not been added.

celestem. Suscipe itaque domine seruum tuum¹ in bono. Libera domine animam /serui tui² ex omnibus periculis [fol. 225v. infernorum et de laqueis pęnarum . et ex omnibus tribulationibus . Libera domine animam serui tui². sicut liberasti enoch et eliam de communi morte mundi. Libera domine animam serui tui² sicut liberasti loth. de sodomis et de flamma ignis. Libera domine animam serui tui². sicut liberasti moysen de manu pharaonis regis egyptiorum. Libera domine animam serui tui². sicut liberasti ysaac de hostia et de manu patris sui abrahe. Libera domine animam serui tui². sicut liberasti iob de passionibus suis. Libera domine animam serui tui². sicut liberasti danielem de lacu leonum. Libera domine animam serui tui². sicut liberasti tres pueros de camino ignis ardentis . et de manu regis iniqui. Libera domine animam serui tui². sicut liberasti susannam de falso crimine. /Libera domine animam serui tui². [fol. 226. sicut liberasti dauid de manu saul regis et de manu golię. Libera domine animam serui tui¹. sicut liberasti petrum et paulum de carceribus. Sic liberare digneris animam serui tui². et tecum habitare in bonis celestibus concedas. Per.

Si adhuc moram fecerit migrandi. legantur passionēs ab uno leuitarum³. Cum autem mortuus fuerit commendetur anima hoc modo.

*Ant.⁴ *Subuenite sancti dei occurrite angeli domini suscipientes animam eius offerentes eam in conspectu altissimi. V.⁵ Requiem ęternam.**

Tibi domine commendamus animam⁶ famuli tui. N. ut defunctus seculo tibi uiuat . et que per fragilitatem mundaneę conuersationis peccata admisit . tu uenia misericordissime pietatis absterge. Per.

[*Oremus.*]⁷

Misericordiam tuam domine sancte pater omnipotens ęterne deus pietatis affectu rogare pro aliis cogimur . qui

¹ *ancillam tuam* added above the line.

² *ancille tuę* added above the line.

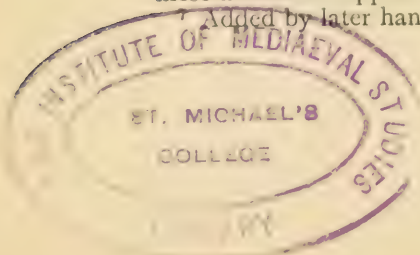
³ In the margin, in a very minute hand, is added a rubric, apparently intended to follow here :—*discedente conuentu . crux tamen et aqua benedicta ibi relinquuntur. Cum autem mortuus fuerit iterum pulsetur tabula minute et acriter. Et cum summa uelocitate conuenientes fratres incipiant commendationem anime hoc modo. R. Subuenite. V. Chorus angelorum.*

⁴ The *ā* is repeated in the MS., being written both at the end of the rubric and at the beginning of the anthem.

⁵ A later hand has added the alternative *V. Suscipiat te.*

⁶ The variations required for the commendation of a female, or of more than one person of either sex, have been indicated throughout this prayer, and those which follow it down to the end of fol. 236v., by additions above the line ; *ancilla* being in these additions supplied in place of *seruus* and *soror* in place of *frater*.

⁷ Added by later hand.



pro nostris supplicare peccatis nequaquam sufficimus. /Tamen de tua confisi gratuita pietate et solita benignitate clementiam tuam deprecamur. ut animam famuli tui .N. ad te reuertentem cum pietate suscipias. Assit ei angelus testamenti tui michael. et per manus sanctorum angelorum tuorum inter sanctos et electos tuos in sinibus abrahe ysaac et iacob patriarcharum tuorum eam collocare digneris. quatinus liberata de principibus tenebrarum et de locis penarum. nullis iam primeue natiuitatis uel ignorantie aut proprie iniquitatis seu fragilitatis confundatur erroribus. sed potius agnoscatur a tuis. et sancte beatitudinis requie perfruatur. atque cum magni iudicii dies aduenerit: inter sanctos et electos tuos resuscitatus gloria manifeste contemplationis tue perpetuo satietur. Per dominum.

Inde incipiat cantor. /*Ant.* *Suscipiat te christus qui [fol. 227. uocauit te et in sinum abrahe angeli deducant te. *Ps.* In exitu* israhel de egypto.

Oratio.

OMnipotens sempiternus deus qui humano corpori animam ad similitudinem tuam inspirare dignatus es: dum te iubente puluis in puluerem reuertitur. tu ymaginem tuam cum sanctis et electis tuis eternis sedibus precipias sociari. eamque ad te reuertentem de egypti partibus blande leniterque suscipias. et angelos tuos sanctos ei obuiam mittas. uiamque illi iusticie demonstra. et portas illi glorie tue aperi. Repelle quesumus ab ea omnes principes tenebrarum. et agnosce depositum fidele quod tuum est. Suscipe domine creaturam tuam. non a diis alienis creatam sed a te solo deo uiuo et uero. quia non est alius deus preter te. et non est secundum opera tua. Letifica clementissime pater animam serui tui. et clarifica eam in [fol. 227v. multitudine misericordie tue. Ne memineris iniquitatum eius antiquarum. et ebrietatum quas suscitauit feruor maligni desiderii. Licet enim peccauerit. tamen te non negauit. sed signo fidei insignitus. te qui omnia et eum inter omnia fecisti fideliter adorauit. qui uiuis et regnas deus per omnia secula seculorum. Amen.

Cantor. *Chorus angelorum te suscipiat et in sinu abrahe¹ ibi te collocet ut cum lazaro quondam² paupere eternam habeas requiem. *Ps.* Dilexi quoniam* usque ad dominum.

DIri³ uulneris nouitate percussi et quodammodo cordibus sautiati. misericordiam tuam mundi redemptor flebilibus uocibus imploramus. ut cari nostri. N. animam ad te qui fons

¹ *Angeli* has been written here, but expunged.

² The *n* of this word has been erased.

³ The heading of this prayer has been erased.

pietatis es reuertentem . blande leniterque suscipias . et si quas illa ex carnali commoratione contraxit maculas . tu deus solita bonitate clementer deleas . pie indulgeas . obliuioni [fol. 228. perpetuę tradas . atque hanc laudem tibi cum cęteris reddituram . et ad corpus proprium quandoque reuersuram . sanctorum tuorum cętibus aggregari pęcipias . Qui cum deo patre.

Hic¹ roget sacerdos orare pro eo dicendo. Pater noster. Et ne nos inducas. Non intres in iudicium cum seruo tuo domine. Requiem ęternam dona ei domine. A porta inferi. Dominus uobiscum.

Oremus.

PArtem beatę resurrectionis obtineat . uitamque ęternam habere mereatur in cęlis . per te christe ihesu saluator mundi.

[*Oremus.*]²

Deus cui soli competit medicinam prestare post mortem :¹ tribue quesumus . ut animam famuli tui . N. terrenis exuta contagiis . in tuę redemptionis parte numeretur . Per christum dominum nostrum.

Oremus.

Suscipe domine animam famuli tui reuertentem ad te . ueste cęlesti indue eam . et laua eam sancto fonte uitę / ęternę . ut inter gaudentes gaudeat . et inter sapientes [fol. 228v. sapiat . et inter martyres coronata consideat . et inter patriarchas et prophetas proficiat . et inter apostolos christum sequi studeat . et inter angelos et archangelos claritatem dei semper uideat . et inter paradisi rutilos lapides gaudium possideat . et inter cherubin noticiam misteriorum dei agnoscat . et inter seraphin caritatem dei inueniat . et inter uiginti quatuor seniores cantica canticorum audiat . et inter lauantes stolas in fonte luminis uestem lauet . et inter pulsantes depulsans portas apertas cęlestis ierusalem reperiatur . et inter uidentes deum facie ad faciem uideat . et inter cantantes canticum nouum cantet . et inter audientes auditum cęlestis soni audiat . Per eundem dominum nostrum.³

⁴/*Post hoc agant agenda mortuorum. Post agenda si opus [fol. 229. fuerit incipiant psalterium. Dum hęc fiunt lauatur corpus. Cum*

¹ This rubric is written in black, in small characters.

² Added by later hand.

³ In the lower margin, in a later and minute hand, is written : *Pergentes fratres obuiam alicui corpori ! dicant hos psalmos. Miserere mei deus secundum magnam. Deus in nomine tuo. Miserere mei deus miserere. Ad dominum . et qui sequuntur.*

⁴ This rubric is in black and in small writing.

uero lotum et uestitum et depositum in feretro fuerit: accedat processio. et sacerdos aspergat illud aqua benedicta et incenset. et dicat. Pater noster pro eius anima. Et ne. Non intres. Requiem eternam. A porta inferi. Dominus uobiscum.

Oremus.

Suscipe domine animam serui tui .N. quam de ergastulo huius seculi uocare dignatus es. et libera eam de principibus tenebrarum et de locis penarum. ut absoluta omnium uinculis peccatorum. quietis ac lucis eterne beatitudine perfruatur. et inter sanctos et electos tuos in resurrectionis gloria resuscitari mereatur. Per.

Oremus.

Suscipe domine seruum tuum .N. in habitaculum eternum. et da ei requiem et regnum ierusalem celeste. et eum in sinibus patriarcharum tuorum abrahe ysaac et iacob collocare digneris. /ut habeat partem in prima resurrectione. [fol. 229v. et inter surgentes surgat. et inter suscipientes corpora in die resurrectionis corpus suum suscipiat. et cum benedictis ad dexteram dei uenientibus ueniat. et inter possidentes uitam eternam possideat. Per.

Post hec portetur corpus in ecclesiam cantando.

Subuenite sancti dei occurrere angeli domini suscipientes animam eius offerentes eum† in conspectu altissimi. Suscipiat eam christus qui uocauit. et in sinu abrahe angeli deducant. Offerentes.

Locato eo. sedeant undique fratres per circuitum incipientes a psalmo ubi intermiserant¹. quando uero debet portari ad sepulchrum. celebrata missa pro eo accedat processio ad corpus defuncti cantando uerba mea. et fiat ibi statio. Sacerdos autem alba indutus cum stola aspergat illud aqua benedicta et ueniant ii. fratres ante altare quod ibi est. et dicant. Kyrie. Deinde.

Non intres in iudicium cum seruo /tuo domine. [fol. 230. quoniam nullus apud te iustificabitur homo nisi per te omnium peccatorum tribuatur remissio. Non ergo eum quesumus iudicialis sententia premat. quem tibi uera supplicatio fidei christianę commendat. sed gratia tua illi succurrente mereatur euadere iudicium ultionis. qui dum uiueret insignitus est signaculo trinitatis. qui uiuis et regnas cum deo patre in unitate spiritus sancti per omnia secula seculorum.

¹ A mark in the text at this point refers to the following marginal addition, written close to the edge of the leaf in a very small hand, apparently as a substitute for the latter part of the rubric:—*Cum autem tempus sepeliendi illud affuerit: circumstante conuentu sacerdos alba indutus et stola aspergat illud aqua benedicta et ueniant duo fratres ante altare et dicant Kyrieleyson. Christe eleyson. Kyrie eleyson. Deinde dicat sacerdos Non intres.*

*Subiungant predicti duo fratres. R. *Qui lazarus* resuscitasti a monumento fetidum tu ei domine dona requiem et locum indulgentię. Requiem eternam dona ei domine. Et locum. Kyrie eleyson. Sicut supra. Dum canitur responsorium incenset sacerdos altare quod ibi est. et postea corpus. deinde dicat.*

Oremus.

DEUS cui omnia uiuunt. et cui non pereunt moriendo corpora nostra sed mutantur in melius. te sup/plices [fol. 230v. deprecamur: ut quicquid uitiorum tuęque uoluntati contrarium anima famuli tui. N. fallente diabolo et propria iniquitate atque fragilitate contraxit. tu pius et misericors abluas indulgendo. eamque suscipi iubeas per manus sanctorum angelorum tuorum deducendam in sinum patriarcharum tuorum. abraham scilicet amici tui. et ysaac electi tui. atque iacob dilecti tui. quo aufugit dolor et tristitia atque suspirium. fidelium quoque animę felici iocunditate letantur: et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetuę glorię percipere portionem. quam oculus non uidit. et auris non audiuit. et in cor hominis non ascendit. quę preparasti diligentibus te. Per dominum.

*Iterum illi ii. dicant. R. *Heu michi domine quia peccaui nimis in uita* /mea quid fatiam¹ miser ubi fugiam [fol. 231. nisi ad te deus meus miserere mei dum ueneris in nouissimo diei.† N. Anima mea turbata est ualde sed tu domine succurre ei. Dum ueneris. Kyrieleyson. ut supra. Sacerdos incenset altare et corpus. deinde dicat.*

Oremus.

FAC quesumus domine hanc cum seruo tuo misericordiam. ut factorum suorum in penis non recipiat uicem. qui tuam in uotis tenuit uoluntatem. et quia hic illum uera fides iunxit fidelium turmis: illic eum tua miseratio societ angelicis choris. Per dominum.

*Iterum illi ii. dicant. R. *Libera me domine de morte eterna in die illa tremenda quando cęli mouendi sunt et terra. dum ueneris iudicare seculum per ignem. N. Timor magnus ac tremor erit dum discusseris domine actus cuiusque nostrum. Quando. N. Dies illa dies irę calamitatis et miserię dies magna et amara ualde. Quando. N. Nunc christe te deprecor miserere peto qui uenisti re/dimere perditum ueni [fol. 231v. saluare.² Dum ueneris. [N.] Creator omnium rerum deus qui me de limo terre formasti et mirabiliter proprio sanguine*

¹ MS. originally *fatiam*.

² The last four words are not noted.

redemisti corpusque meum licet modo putrescat de sepulchro facies in die iudicii resuscitari exaudi exaudi me ut animam meam in sinu abrahe patriarche tui iubeas collocari. Libera me domine.*

Finitis uersibus dum iteratur responsorium. sacerdos incenset altare et postea corpus. deinde roget pro eo orari. ita dicendo. Pater noster. Et ne. Non intres. A porta. Dominus uobiscum.

Oremus.

INclina domine aurem tuam ad preces nostras. quibus misericordiam tuam supplices deprecamur! ut animam famuli tui .N. quam de hoc seculo migrare iussisti. in pacis ac lucis regione constituas et sanctorum tuorum iubeas esse consortem. Per dominum.

Post hec incipiat cantor.¹ In paradisum deducant te angeli in suo conuentu suscipiant te martyres et perducant te in ciuitatem sanctam ierusalem. Ps. In exitu israel. Et ad te domine leuauit. si opus fuerit. Tunc² exeat processio. deinde priores. et post omnes porte|tur corpus defuncti. et cum exierint [fol. 232. pulsentur omnia signa.

Expleta autem antiphona dicat sacerdos.

Pre recordationis affectu fratres karissimi commemorationem faciamus cari nostri .N. quem dominus de temptationibus huius seculi assumpsit. obsecrantes misericordiam dei nostri. ut ipse ei tribuere dignetur placidam et quietam mansionem. et remittat omnes lubricę temeritatis offensas. ut concessa uenia plene indulgentię. quicquid in hoc seculo proprio uel alieno reatu deliquit. totum ineffabili pietate sua deleat et abstergat. Per dominum nostrum ihesum christum filium suum. qui cum eo uiuit et regnat in unitate.

*Tunc aperiatur sepulchrum et aspergatur aqua benedicta et incensetur cantore incipiente. *Aperite mihi portas iusticie.*³ Confitemini.*

Obsecramus misericordiam tuam omnipotens eterne deus qui hominem ad imaginem tuam creare dignatus es! ut anima famuli tui. N. quam hodierna die rebus humanis eximi. et ad te accersiri iussisti. blande et misericorditer suscipias. /Non ei dominantur umbrę mortis. nec tegat eam [fol. 232v.

¹ MS. *cant.*

² A later hand has written *Interim* above *Tunc*.

³ A later hand has added in the margin (with musical notation): *ingressus in eas confitebor domino hec porta domini iusti intrabunt in eam.*

chaos et caligo tenebrarum: sed exuta omnium criminum labe. in sinu abrahe patriarche collocata. locum lucis et refrigerii se adeptam esse gaudeat. et cum dies iudicii aduenerit. cum sanctis et electis tuis eum resuscitari iubeas. Per dominum.

Tunc ii. fratres albis induti. operientes ora sua amictibus accipiant corpus et collocent in sepulchro. dum cantor incipit.
*Ant. *Ingrediar in locum tabernaculi admirabilis. Ps. Quemadmodum.**

O Remus fratres karissimi pro spiritu cari nostri .N. quem dominus de laqueo huius seculi liberare dignatus est. cuius corpus modo sepulture traditur. ut eum pietas domini in sinu abrahe ysaac et iacob collocare dignetur. et cum dies iudicii aduenerit: inter sanctos et electos suos eum in parte dextera collocandum resuscitari faciat. prestante domino nostro.

DEus qui iustis supplicationibus semper presto es. qui pia uota dignaris intueri. da famulo tuo .N. cuius depositioni¹ hodie officium /humanitatis exhibemus: cum sanctis et [fol. 233. fidelibus tuis beati muneris portionem. Per dominum.

*Cantor. Ant. *Hec requies mea in seculum seculi hic habitabo quoniam elegi eam.* Memento domine.*

Aspergatur aqua et incensetur.

[*Oremus.*]²

DEus uite dator et humanorum corporum reparator. qui te a peccatoribus exorari uoluisti: exaudi preces quas spetiali deuotione pro anima famuli tui .N. tibi humiliter fundimus. ut liberare eam ab inferorum cruciatibus et collocare inter agmina sanctorum tuorum digneris. ueste quoque celesti et stola immortalitatis indui. et paradisi amenitate confoueri iubeas. Per.

Oremus.

DEus qui humanarum animarum eternus amator es. animam famuli tui .N. quam uera dum in corpore maneret tenuit fides. ab omni cruciatu inferorum redde extorrem. ut segregata ab infernalibus claustris sanctorum tuorum mereatur adunari consortiis. Per.

[*Cantor.*]³ *Ant. *De terra plasmasti me et carne induisti me memento /mei domine dum ueneris⁴ in nouissimo die.** [fol. 233v. *Ps. Domine probasti me.*

Postea⁵ operiatur terra sacerdote primum iacente.

¹ MS. originally *depositionis*, but the last *s* is erased.

² Added by later hand.

³ Added in the margin, opposite to an erasure.

⁴ A later hand has written *redemptor* above *memento*, altered *mei* to *meus* and written *resuscita me* above *dum ueneris*.

⁵ The first word of this rubric is written in black, in the same character as the anthem, and in the same line with it.

Oremus.

TE domine sancte pater omnipotens eterne deus supplices deprecamur. pro spiritu cari nostri quem a uoraginibus huius seculi accersiri iussisti. ut digneris domine dare ei locum lucidum. locum refrigerii et quietis. Liceat ei transire portas inferorum. et penas tenebrarum. maneatque in mansionibus sanctorum. et in luce sancta quam olim abrahe promisisti et semini eius. Nullam sentiat lesionem spiritus eius. sed cum magnus dies ille resurrectionis ac remunerationis aduenerit. resuscitare eum digneris una cum electis et sanctis tuis. deleas eius delicta omnia atque peccata usque in nouissimum quadrantem. tecumque immortalitatis tue uitam et regnum consequatur eternum. Per.

Cantor. Ant. *Non intres in iudicium cum seruo tuo domine quia non iustificabitur in conspectu tuo omnis uiuens.* *Ps.* Domine exaudi .ii.

Oremus.

DEus apud quem mortuorum spiritus uiuunt. et in quo [fol. 234. electorum anime deposito carnis onere plena felicitate letantur. presta supplicantibus¹ nobis. ut anima famuli tui que temporali per corpus uisionis huius luminis caruit uisu. eterne illius lucis solatio potiat. Non eam tormentum mortis attingat. non dolor horrende uisionis afficiat. non penalis timor excruciet. non reorum proxima cathena constringat. sed concessa sibi delictorum omnium uenia. optate quietis consequatur gaudia repromissa. Per.

Cantor. Ant. Omnis spiritus laudet. [Laudate].²

OMnipotentis dei misericordiam deprecemur fratres karissimi. cuius iudicio sicut nascimur ita finimur. ut spiritum fratris nostri quam domini pietas de incolatu huius mundi transire precepit. requies eterna suscipiat. et eum resurrectionis gaudiis cum sanctis suis representet. et in sinibus abrahe ysaac et iacob collocare dignetur. prestante domino nostro ihesu christo. qui cum eo.

Oremus.

TU nobis domine auxilium prestare digneris. tu opem feras et misericordiam largiaris. /spiritum etiam famuli [fol. 234v. tui ac cari nostri uinculis corporalibus liberatum in pace sanctorum tuorum recipias. ut locum penale et gehenne ignem flammisque tartari in regione uiuentium euadat. Per dominum.

¹ The last six letters are apparently written by a different hand. *Laudate* is added by another hand at the end of the line.

Cantor. [A]¹ Requiem eternam dona ei. *Conuentus.* Et lux perpetua luceat ei. *Cantor.* *Omne quod dat mihi pater ad me ueniet et eum qui uenit ad me non eitiā foras.* Benedictus dominus deus israel. *Finita antiphona:* imperet sacerdos pro eo orare, dicendo. *Pater noster. Non intres. A porta. Dominus uobiscum.*

*Oremus.*²

Domine sancte pater omnipotens eterne deus, qui unicum filium tuum dominum nostrum ihesum christum incarnari constituisti, quo uetustum solueret proprio cruore peccatum, et uitam redderet mundo: ipso opitulante animam fratris nostri ab ergastulo cenulentę materię exemptam ab omnibus piaculis absolue. Non patiatur insidias occursantium demonum, propter quam misisti ad terras unicum filium tuum. Libera et absolue eam a tetra uoragine inferni, quam redemisti precio sanguinis unigeniti tui. Libera et absolue eam ab /ęstuantis incendio [fol. 235. gehennę. collocans in paradisi amēnitate. Non sentiat piissime pater quod calet in flammis, quod stridet in pēnis, sed magnificentię tuę munere preuenta mereatur euadere iudicium ultionis, et beatę requiei ac lucis eterne felicitate perfrui, prestante.³

Temeritatis quidem est domine, ut homo hominem mortalis mortuum, cinis cinerem, tibi domino deo nostro audeat commendare. Sed quia terra suscipit terram, et puluis conuertitur in puluerem, donec omnis caro in suam redigatur originem: inde tuam deus piissime lacrimabiliter quesumus pietatem, ut huius famuli tui animam quam de huius mundi uoragine cenulenta ducis ad patriam, abrahe amici tui sinu recipias, et refrigerii rore perfundas. Sit ab estuantis gehennę truci incendio segregatus, et beatę requiei te donante coniunctus. Et [si⁴] quę illi sunt domine dignę cruciatibus culpe, tu eas gratia /mitissimę lenitatis indulge. Nec [fol. 235v. peccati recipiat uicem, sed indulgentię tuę piam sentiat bonitatem. Cumque finito mundi termino supernum cunctis illuxerit regnum, omnium sanctorum cętibus aggregatus, cum electis resurgat in parte dextera coronandus. Per dominum.

Debitum humani corporis sepeliendi officium fidelium more complentes, deum cui omnia uiuunt fideliter deprecemur, ut hoc corpus cari nostri in infirmitate a nobis sepultum in ordine sanctorum suorū resuscitet, et eius spiritum sanctis et

¹ Added above the line.

² The rubric is written in black in the same hand as the anthem preceding it.

³ A later hand has added *eodem*.

⁴ Added above line.

fidelibus aggregari iubeat . cum quibus inenarrabili gloria et perhenni felicitate perfrui mereatur. Prestante domino nostro ihesu christo.

EXequiis rite celebratis . membrisque feretro expositis . tumulo ex more composito . post israel exitum de egypto . deprecemur clementiam dei patris pro spiritu cari nostri . quem dominus de laqueo huius mundi liberauit lugubri /et [fol. 236. letali . cuius posse ubique est et potestas innumerabilis . habens diuitias spirituales . Spiritui huic subueniat dominus sullimis ut ardore careat eterni ignis . adepturus perpetui regni refrigerium . Coram rege suo gratificetur in gaudio genitali . in sullimi solio patrum preelectorum . in medio iustorum . in splendoribus sanctorum . in sede maiestatis magne . in lumine regionis uiuorum . Per eum qui uenturus .

Post¹ haec incipiat cantor pro his qui in cymiterio requiescunt. Miserere mei deus. Requiem eternam dona. Et lux perpetua. Hic dicat sacerdos in auditu omnium. Pater noster pro animabus fratrum nostrorum qui in hoc cymiterio requiescunt . et pro animabus omnium fidelium defunctorum. Et ne nos. Non intres in iudicium cum seruis tuis domine. A porta inferi. Dominus uobiscum. Oremus.

OMnipotens sempiternae deus annue quesumus precibus nostris . ea que poscimus . et dona omnibus quorum corpora hic et in cunctis cymiteriis sanctorum requiescunt refrigerii sedem . quietis beatitudinem . luminis claritatem . et qui peccatorum suorum pondere pregrauantur : eos supplicatio commendet ecclesie . Per .

Inde¹ reuertantur . cantore incipiente septem psalmos penitentiales. Cumque per|uenerint in chorum . prosternant se in [fol. 236v. terram . sacerdos super formam. Finitis septem psalmis subiungant. Requiem eternam. Pater noster.²

Satisfatiate tibi domine deus noster pro anima fratris nostri sancte dei genitricis semperque uirginis marie et sanctissimi confessoris tui benedicti omniumque sanctorum tuorum oratio . et presentis familie tue deuota supplicatio . ut peccatorum omnium ueniam . quam precamur obtineat . nec eum patiaris cruciari gehennalibus flammis . quem filii tui domini nostri ihesu christi precioso sanguine redemisti . qui tecum et cum spiritu sancto uiuit et regnat .

Dominus uobiscum. Requiescant in pace.

¹ This rubric is written in black in a small character.

² Additions are made here on both margins. On the right is added *A porta. :* on the left, *Dominus uobiscum. Oremus.*

Absolutio.

Absoluimus te frater .N. uice sancti petri. [apostoli¹] cui dominus dedit potestatem ligandi atque soluendi. ut in quantum tua expetit accusatio et ad nos pertinet remissio sit tibi omnipotens deus creator tuus uita et salus. et omnium peccatorum tuorum indultor propitius. qui uiuit et regnat. Per omnia secula seculorum. Amen.

[DE SPONSALIBUS]

|In desponsationibus ante ostium ecclesie statuuntur [fol. 237. sponsus et sponsa et paranymphi. A quibus inquirat sacerdos an sponsus et sponsa legitime conuenire possint. ne scilicet aut consanguinitate aut aliqua spiritali copula iuncti sint. Quibus concessis: interroget sacerdos sponsum per proprium nomen: ita. N. Vis hanc feminam? Si responderit uolo: dicat ei sacerdos. Vis eam seruare in dei fide et in tua et in sanitate et in infirmitate. sicut christianus homo debet suam sponsam seruare? Similiter interroget sponsam. si responderit uolo: sacerdos et patronus sponse dent ipsam sponso per dexteram. Postea sponsus det sponse sue per cultellum dotem. Deinde ponatur anulus cum denariis desponsalibus super scutum. et benedicantur. Oremus. Creator.²

Post benedictionem anuli. sponsus ipsum anulum accipiat. et dicat post sacerdotem. N. De isto anulo te honoro. istud argentum tibi do. et de meo corpore te desponso. in nomine patris. in pollice. et filii. in indice. et spiritus sancti. in medio digito. Tunc dicat sacerdos. Manda deus uirtuti |tuę. et cetera usque ad [fol. 237v. argento. Gloria patri. kyrieleyson. et pater noster. et preces cum collecta Exaudi nos³. et post intrent omnes in ecclesiam cantantes. beati omnes qui timent dominum. usque in finem cum gloria patri. et pater noster. et precibus et statutis benedictionibus dicat sacerdos super eos. [ante altare⁴.] Cum autem ad sanctus uentum fuerit: simul prostrati ante altare iaceant. et pallium super eos teneatur usque ad pax domini. Et post sacerdos ad eos se uertat. et orationes super eos dicat. Postea dum agnus dei dicitur osculetur sponsum sacerdotem. ac deinde suam sponsam.

Benedictio anuli. Dominus uobiscum.

Creator et conseruator humani generis. dator gratię spiritalis. et largitor eterne salutis. tu domine permitte tuam benedictionem super hunc anulum et argentum. ut armata uirtute celestis defensionis proficiat illis ad eternam salutem. Per.

¹ Added above the line.³ See fol. 238v.² See fol. 237v.⁴ Added above line.

Hic detur anulus .et dicat sacerdos. Manda deus .cum precibus et collecta. Exaudi nos omnipotens.¹ Et post intrent omnes in ecclesiam cantantes .beati omnes qui .|cum precibus . [fol. 238. et has benedictiones super eos dicat ante altare.

Benedic domine adolescentes istos .N. et .N. et semina semen uitę ęterne in mentibus eorum .ut quicquid pro utilitate didicerint : hoc facere cupiant .per ihesum christum recuperatorem hominum filium unigenitum tuum .qui tecum uiuit et regnat.

Alia.

Respice domine de celo super hanc conuentionem .et sicut misisti thobie et sarre filię raguelis raphaelem angelum pacificum .ita mittere digneris domine benedictionem tuam super adolescentes istos .ut sint sani et digni atque pacifici .et benedictionem tuam celestem super eos infunde. Per.

Alia.

Deus abraac† .deus ysaac .deus iacob sit² uobiscum .ipse uos³ coniungat³ .impleatque dominus benedictionem suam in uobis. Per.

Alia.

Benedicat uos deus pater .custodiat uos ihesus christus .illuminet uos spiritus sanctus .|ostendatque dominus [fol. 238v. faciem suam in uobis .et misereatur uestri .conuertat dominus uultum suum ad uos .et det uobis pacem .impleatque uos omni benedictione spiritali in remissionem omnium peccatorum uestrorum ut habeatis uitam ęternam in secula seculorum.

Alia.

Benedic domine ihesu christe hunc famulum tuum et hanc famulam tuam sicut benedixisti filios filiorum israel per orationem moysi uenientes per mare rubrum in conspectu pharaonis [qui sicut⁴] salui uenerunt .ita in conspectu tuo salui fiant in die iudicii. Per.

Ad missam.

Benedicta sit sancta . . Benedicamus . evovae.

Exaudi nos omnipotens et misericors deus : ut quod nostro ministratur officio .tua benedictione potius impleatur. Per.

¹ See fol. 238v.

² An erasure of two letters follows this word, and the *t* has been altered. Probably the word was originally written as *sicut*.

³ These words are marked for transposition

⁴ Added above line by another hand.

Ad chorinthios.

FRatres: Nescitis quoniam corpora uestra membra christi sunt? Tollens ergo membra christi faciam membra meretricis? Absit. An nesci/tis quoniam qui adherebit [fol. 239. membris meretricis unum corpus efficitur? Erunt enim inquit duo in carne una. Qui autem adheret deo: unus spiritus est. Fugite fornicationem. Omne peccatum quodcumque fecerit homo: extra corpus est. Qui¹ autem fornicatur. in corpus suum peccat. An nescitis quoniam corpora uestra templum est spiritus sancti qui in uobis est. quem habetis a deo. et non estis uestri? Empti enim estis pretio magno: glorificate et portate deum in corpore uestro.

Gradale. *Benedictus es domine. *℟.* Benedicite. Alleluia. *℟.* Benedictus es. domine.*

*Secundum marchum.*²

IN illo tempore: Exurgens ihesus uenit in fines iudeę ultra iordanem³: et conueniunt iterum turbę ad eum. Et sicut consueuerat: iterum docebat eos. Et accedentes pharisei: interrogabant eum. Si licet uiro uxorem dimittere? Hoc autem dicebant: temptantes eum. At ille respondens: dixit eis. Quid uobis precepit moyses? Qui dixerunt. Moyses permisit libellum repudii /scribere: et dimittere. Quibus [fol. 239v. respondens ihesus: ait. Ad duritiam cordis uestri: scripsit uobis uerbum istud. Ab initio autem creature: masculinum et feminam fecit eos deus. Propter hoc relinquet homo patrem suum et matrem suam. et adherebit uxori suę: et erunt duo in carne una. Itaque iam non sunt duo: sed una caro. Quod ergo deus coniunxit: homo non separet.

[*Offert.*] Benedictus sit deus.

Secreta.

Suscipe quesumus domine pro sacra conubii lege munus oblatum. et cuius largitor es operis. esto dispositior. Per.

Antequam dicatur pax domini. dicat has orationes.

Deus qui potestate uirtutis tuę. de nichilo cuncta fecisti. qui dispositis exordiis uniuersis homini ad imaginem dei facto. ideo inseparabile mulieris adiutorium condidisti. ut femineo corpori de uirili dares carne principium. docens quod /cx uno [fol. 240.

¹ MS. originally *Quia*: but the *a* has been erased.

² The *h* of this word has been neutralized by the addition of a smooth breathing, and the whole word has been expunged. Another hand has written *Matheum* (one letter below another) along the edge of the leaf.

³ Altered by erasure to *iordanen*.

placuisset institui. numquam¹ licere disiungi. Deus qui tam excellenti misterio coniugalem copulam consecrasti. ut christi ecclesieque sacramentum presignares in fœdere nuptiarum. Deus per quem mulier iungitur uiro. et societas principaliter ordinata ea benedictione donatur: que sola nec per originalis peccati penam. nec per diluuii est ablata sententiam. respice propitius super hanc famulam tuam. N. que maritali iungenda consortio. tua se² expetit protectione muniri. Sit in ea iugum dilectionis et pacis. fidelis et casta nubat in christo. imitatrixque sanctarum permaneat feminarum. Sit amabilis ut rachel uiro. sapiens ut rebecca. longeva et fidelis ut sarra. Nichil in ea ex actibus suis ille auctor preuaricationis usurpet. Nexa fidei mandatisque dei permaneat. Uni thoro iuncta contactus illicitos /fugiat. muniat infirmitatem suam robore disciplinę. [fol. 240v. Sit uerecundia grauis. pudore uenerabilis. doctrinis cęlestibus erudita. Sit fecunda in sobole. sit probata et innocens. et ad beatorum requiem atque ad cęlestia regna perueniat. et uideat filios filiorum suorum usque in terciam et quartam progeniem. et ad optatam perueniat senectutem. Per.

Pax domini sit semper uobiscum. Et cum. Agnus dei.

Hic osculetur sponsus sacerdotem. et postea sponsam suam.

Com. Benedicite deum.**

Post communionem.

Quesumus omnipotens deus. instituta prouidentie tue pio comitare presidio. ut quos legitima societate conectis. longeva pace custodias. Per.

Benedictio thalami.

Benedic domine thalamum hunc et omnes habitantes in eo ut in tua pace consistant. et in tua uoluntate permaneant. et in amore tuo uiuant et senescant. et multiplicentur in longitudine dierum. Per.

MISSA PRO REGE.

Deus in cuius manu sunt³ corda³ regum. qui es humi- [fol. 241. lium consolator. et fidelium fortitudo. et protector omnium in te sperantium: da regi nostro et regine populoque christiano triumphum uirtutis tue scienter excolere. ut per te semper reparentur ad ueniam. Per.

Secreta.

Suscipe domine preces et munera ecclesie tue pro salute famuli tui regis nostri et regine. et protectione fidelium

¹ Altered by erasure to *nunquam*.

² MS. originally *te*: the *t* is expunged and *s* written above it.

³ These words are marked for transposition, by the letters *b* and *a* written above them.

populorum supplicantis . ut antiqua brachii tui te operante miracula . superatis inimicis secura tibi seruiat christianorum libertas. Per.

Post communionem.

PResta quesumus omnipotens deus . ut per hæc misteria quę sumpsimus . rex noster et regina et populus christianus semper rationabilia meditantes . quę tibi sunt placita et dictis exsequantur¹ . et factis. Per.²

/BENEDICTIO BACULI.

[fol. 242.

DEus sine quo nichil potest benedici uel consecrari . hunc³ baculum³ benedicere dignare . ut quotienscunque famulus³ tuus³ . N. gestando et te in corde tenendo per hunc³ sustentatur³ tue benedictionis ubertate repleatur.³ Per.

Hic detur peram.

ACCipe hanc peram signum peregrinationis in nomine patris et filii et spiritus sancti. Amen.

Hic baculus.

PER hunc baculum accipias benedictionem et misericordiam a deo salutari tuo . qui uiuit et regnat in secula seculorum. Amen.

Oratio.

OMnipotens deus qui est uia . ueritas . et uita . iter tuum³ in beneplacito suo disponat . angelum suum raphaelem in hac peregrinatione tui³ custodem adhibeat . qui ad loca desiderata cum pace te³ eundo perducatur . et cum salute iterum ad nos redeundo reducat . Sit interuentrix tui³ beata dei genitrix maria . cum uniuersis /angelis⁴ et archangelis . [fol. 242v. patriarchis quoque et prophetis . Sint intercessores tui³ sancti apostoli petrus et paulus . cum ceteris apostolis . martyribus . confessoribus . et uirginibus . obtineantque sancti . N. quorum queris³ suffragia cum omnibus sanctis iusta desideria et prosperitatem . remissionemque peccatorum ac uitam æternam. Per.

¹ The *s* of *exsequantur* is expunged.

² The *verso* of fol. 241 is blank. The writing of fol. 242 *recto* is in a hand very closely resembling that of the body of the book.

³ Plural forms are indicated above these words.

⁴ The part of the prayer contained on the *verso* of the leaf is in a hand rather later in style than that of the *recto*.

¹[*Benedictio crucis peregrinationis.*]

[D]omine deus pater omnipotens qui unicum filium tuum tibi coeternum . et coequalem . consubstantialemque pro humani generis restauratione sancti spiritus cooperatione incarnari uoluisti . benedicere dignare hanc crucem . et presta per inuocationem tui sanctissimi nominis . ut quicumque hoc signaculum super se habuerit : tuę pietatis protectione munitus hostium uisibiliū et inuisibiliū inpugnationes superare ualeat . teque miserante tam corporis quam anime incolumitatem percipiat . qui uiuit et regnat . in unitate eiusdem.²

[BENEDICTIO SUPER HOMINEM PUGNATURUM.]³

[*Isti psalmi dicantur super hominem pugnaturum.* Deus in adiutorium. Benedicam dominum. *Ps.* Iudica domine nocentes. *Ps.* Qui habitat. *Ps.* Quicumque uult.

Kyrieleyson. Pater noster. Et ne nos.

Preces. Ne reminiscaris domine.

Domine non secundum.

Ne memineris domine.

Adiuua nos deus.

Saluum fac seruum tuum.

Mitte ei domine.

Esto ei domine turris.

Esto ei domine in deum protectorem.

Non timebo milia populi.

Conuertere domine usquequo.

Domine exaudi orationem.

Dominus uobiscum.

Oratio super scutum et baculum.

DEus omnipotens qui mundum ex informi materia fecisti et unicum filium tuum tibi coeternum pro generis]

¹ This title is added in the margin. The prayer to which it refers is in a different hand from the other writing on the page.

² The lower part of the page is occupied by the alphabet together with some of the more ordinary symbols of abbreviation, written possibly by the same hand as the last prayer. Between fol. 242 and fol. 243 (241 and 243 of the old foliation) a leaf is wanting. This, it would appear from a list of contents on the recto of fol. 1, contained a form for admission to confraternity in some religious house: it must have also contained the first portion of the form for blessing the shield and staff to be used in a judicial combat, of which the latter part appears on fol. 243.

³ The missing portion of this form is here supplied from the parallel section of the British Museum MS. Tiberius B. viii. fol. 152, with which the portion on fol. 243 is in close agreement. The form of admission to confraternity cannot, unfortunately, be replaced with like confidence. The contents of fol. 243 are in a small hand, probably of the thirteenth century.

/humani redemptione spiritu sancto cooperante [fol. 243. incarnari . atque de hoste antiquo triumphari fecisti . te suppliciter petimus ut hunc† scutum atque baculum istum dextera tuę potentię benedicere digneris . ut sint arma inuincibilia . atque triumphali potentia tua adminiculante uictoria . quatinus quicumque his armis pugnauerit . tua protectione munitus . tam corporis quam animę salutem percipiat atque uictoriosum de hoste reportans bello peracto triumphum . tibi creatori omnium gratias referat . cum filio tuo domino nostro ihesu christo . qui tecum et cum spiritu sancto uiuit et regnat deus . per omnia .

Quando dederis scutum.

ACcipe scutum hunc† ad tui corporis protectionem . in nomine patris et filii et spiritus sancti . protegat te filius dei uiui . Amen.

Ad baculum dandum.

ACcipe hunc baculum ad hoc bellum preparatum cum quo ualetis¹ tibi rebellantem prosternere . et insurgentem contere . habesque uictoriam . in nomine patris et filii et spiritus sancti . Amen.

Benedictio super eum.

Confortator et corroborator sustentamentumque tuorum fidelium adonay indeficiens . interminabilis . inenarrabilis . pater ęterne deus . qui gentes magnas reges fortes coram populo tuo israel destruxisti . quique puero tuo dauid de gigante blasphemante . atque in sua uirtute confidente triumphare concessisti . te supplices exoramus . ut famulum tuum in te confidentem benedicere . adiuuare . protegere . confortare . et conseruare . atque sanctorum angelorum tuorum presidio eum uallare digneris . presta ei domine fidem rectam . spem firmam . cordis fiduciam . corporis fortitudinem . omniumque membrorum ualitudinem . quatinus te adiuuante hostem prosternere . atque uictoriam . capescere mereatur . tibi que deo soli /omni- [fol. 243v. potenti bello triumphaliter peracto . gratias et laudes referat . Per.

Alia.

Confortare et esto robustus . spera in domino et fac bonitatem . et noli obliuisci omnes retributiones eius . ipse det tibi uictoriam et uitam . benedictionemque in seculum seculi . Amen.

¹ Read *ualeas*.

Alia.

Benedicat te deus pater. custodiat te ihesus christus. confortet te spiritus sanctus. prestetque tibi uictoriam. qui trinus et unus deus uiuit et regnat per omnia.

Alia.

Sit tibi trinitas sancta protectio uera. uictoria perfecta. Amen.¹

[DE CONSECRATIONE ALTARIS.²]

In consecratione altaris. primitus cantent letaniam. [fol. 244. Tunc dicat episcopus ter. Deus in adiutorium meum intende. Deinde faciat aquam exorcizatam. ut supra.

Quatinus consecratio huius sanctę aque proficiat ad dedicationem huius³ altaris³. ut per eam et per benedictionem diuinam. auxiliante domino. siue per os et per manus atque offitium / nostrum. hoc³ altare³ diuinitus per gratiam [fol. 244v. spiritus sancti consecretur³. et perpetualiter ad inuocandum nomen domini consecratum³ permaneat³. et spiritus sanctus habitet in hoc³ altari.³ Per eum qui uenturus est.

Missa in die consecrationis sacri altaris. Ad introitum.

Terribilis est locus iste. Dominus regnauit.

Deus qui sacrandorum tibi auctor es munerum. ad sanctificationem huius al/taris propitius adesse dignare. [fol. 245. ut qui hoc in honorem tui sancti nominis condiderunt. protectorem te habere in omnibus mereantur atque custodem. Per dominum.

Lectio libri sapientie.⁴

In diebus illis: Stetit salomon ante altare domini in conspectu ecclesię israel: et expandit manus suas in cęlum et ait. Domine deus israel. non est similis tui deus in cęlo desuper. et in terra deorsum. qui custodis / pactum et miseri- [fol. 245v. cordiam seruis tuis. qui ambulant coram te in toto corde suo. Domine deus meus audi hymnum. et orationem quam seruus tuus orat coram te hodie: ut sint oculi tui aperti super domum hanc die ac nocte. super domum de qua dixisti. erit nomen

¹ The lower half of the page is blank.

² This office is written in a different hand from the main body of the book, but probably of the twelfth century.

³ Plural forms are indicated above these words.

⁴ See 3 Reg. iii. 22, 23, 28, 29, 30.

meum ibi. Vt exaudias orationem quam seruus tuus orat in loco isto. et ut exaudias /deprecationem serui tui. [fol. 246. et populi tui israel. quamcunque orauerint in loco isto. Et exaudias in loco habitaculi tui in cęlo: et cum exaudieris propitius eris. domine deus noster.

GR. Locus iste. *V.* Deus cui astat. Alleluia. Adorabo ad templum. *TR.* Quam dilecta. *TR.* Laudate deum omnes gentes.

Secundum Lucam.

IN illo tempore: Dixit dominus ihesus discipulis suis. Non est arbor bona que facit fructus malos: neque arbor mala fati/ens fructum bonum. Vnaqueque enim arbor: [fol. 246v. de fructu suo cognoscitur. Neque enim de spinis colligunt ficus: neque de rubo uindemiant uuam. Bonus homo de bono thesauro cordis sui: profert bona. Et malus homo de malo thesauro: profert malum. Ex habundantia enim cordis: os loquitur. Quid autem uocatis me domine /domine. et [fol. 247. non facitis que dico? Omnis qui uenit ad me et audit sermones meos et facit eos: ostendam uobis cui similis sit. Similis est homini edificanti domum qui fodit in altum: et posuit fundamenta super petram. Inundatione autem facta. inlisum est flumen domui illi: et non potuit eam mouere. Fundata enim erat: super petram.

/Officium.† Domine deus meus in simplicitate. [fol. 247v.

Secreta.

OMnipotens sempiterne deus. qui legalium differentias hostiarum in unius huius sacrificii perfectione sancxisti. respice propitius de throno glorię tuę. et super hoc altare benedictionis tuę munus effunde. ut in eo sic temporales hostię consecrentur. ut perpetuę uitę sumentibus procurent substantiam. /per dominum. [fol. 248.

Prefatio.

Ⓣ¹ eterne deus: Qui cum ubique sis totus. et uniuersa tua maiestate contineas. sacrari tamen tibi altare. tuis misteriis aptum uoluisti. ut ipse orantium et supplicum mentes ad inuocationem tui sancti nominis incitares. Effunde quesumus super hoc altare gratiam tuam. et omnibus in te sperantibus auxilium tui /muneris ostende. ut hic et [fol. 248v. sacramentorum uirtus. et uotorum optineatur effectus: per christum dominum nostrum.

¹ The symbol is made by the combination of a large capital *U* with a smaller *D* written between the upright strokes of the *U*.

Benedictio eiusdem misse.

OMnipotens dominus qui in uerbo sapientię suę. cęlum et terram sine labore creauit. et plebem suo sanguine in crucis stipite saluauit. sanctificando uos benedicat. et illuc uos membra sua perducatur. /ubi ipse caput nostrum in [fol. 249. supernis sedibus regnat. Amen.

In apostolicis uos documentis enutriet. ac immobiles et inconcussos faciat perseuerare. atque sacrarium quo corporis ac sanguinis sui libamenta consecrentur efficiat. qui uos ad huius sacri altaris dedicationem deuota mente fecit conuenire. Amen.

Sanctuarium pectoris uestri /ita custodiat. et munit. [fol. 249v. ut nichil in uobis repperiat quod oculos maiestatis suę offendant. sed per hanc quam colitis consecrationem altaris imperpetua† faciat cum omnibus sanctis gaudere† letitia. Amen.

Quod ipse prestare dignetur. cuius regnum et imperium sine fine permanet in secula seculorum. Amen.

Communione.† /Domus mea domus orationis [fol. 250. uocabitur dicit dominus.

Post communionem.

Multiplica quesumus domine benedictionem tuam super nos. et spiritu tui muneris fidem nostram corroborata. et presta ut qui fideliter ad dedicationem huius altaris conuenerunt. eos in libro uite asscribi iubeas. ut ad regnum tuum celeste securi peruenire mereantur. per dominum.¹

¹ The *verso* of the leaf is blank.

APPENDIX.

ADDITIONAL BENEDICTIONS AND OTHER FORMS.¹

- I. BENEDICTIONES EPISCOPALES :--
 - (I.) From MS. B. 3. 6 of Trinity College, Dublin [D].
 - (II.) From MS. Ee. II. 3, of the University Library, Cambridge [E].
- II. IN CONFIRMATIONE. From MSS. Vesp. D. xv [V] and Tib. B. viii [T] of the British Museum.
- III. DE SPONSALIBUS. From MS. B. II. 10 of Trinity College, Cambridge [B] and MS. Ll. II. 10, of the University Library, Cambridge [C].
- IV. VISITATIO INFIRMORUM. From the same MSS.
- V. RECONCILIATIO POST EXCOMMUNICATIONEM. From MS. Vesp. D. xv of the British Museum [V].
- VI. BENEDICTIO PEREGRINORUM :—
 - (I.) From MS. B. II. 10, of Trinity College, Cambridge [B] and MS. Ll. II. 10, of the University Library, Cambridge [C].
 - (II.) From MS. B. 3. 6, of Trinity College, Dublin [D].
- VII. SERVICIUM RECLUDENDI. From MS. Vesp. D. xv, of the British Museum [V].
- VIII. IUDICIUM AQUAE FERVENTIS. From MS. B. II. 10, of Trinity College, Cambridge [B] and MS. Ll. II. 10, of the University Library, Cambridge [C].
- IX. INTHRONIZATIO ARCHIEPISCOPI. From MS. B. 3. 6, of Trinity College, Dublin [D].
- X. LITANIA IN CONSECRATIONE REGIS. From MS. B. II. 10, of Trinity College, Cambridge [B].
- XI. BENEDICTIO ENSIS. From MS. Tiberius B. viii of the British Museum [T].

¹ These are taken from Pontificals mentioned in the Introduction to this volume, and consist in part of forms and offices intended for use on occasions for which the Magdalen College MS. makes no provision, in part of offices which differ considerably from the corresponding portions of that MS.

BENEDICTIONES EPISCOPALES.

I.

From D, (fol. 99.)

BENEDICTIO IN FESTIVITATE SANCTI GREGORII.

Benedictionis sue dominus omnipotens uobis tribuat donum salutare . et corda uestra accendat ad superna sancti spiritus ardore . ut cum beato gregorio hodierna in angelorum eterna gaudeatis solennitate. *Amen.*

Ipse uestris erratibus obtineat ueniam in conspectu domini . qui anglice gentis papa et apostolus meruit dignissimus fieri . suisque uos meritis eruat sicut traiani principis animam de tenebris reuocauit inferni. *Amen.*

Sic uos cunctumque populum seruet ac protegat suo patrocinio . quatinus ab omni hoste securi uiuatis in hoc seculo . ac secum in celis coniungamini sine fine sanctorum contubernio. *Amen.*

Quod ipse.

BENEDICTIO IN FESTIVITATE SANCTI ÆLFEGI.

Deus martyrum suorum indeficiens gloria . ac fidelium omnium pax sempiterna . per beatum elfegum benedictionis sue uobis infundat carismata. *Amen.*

Quique beatum archipresulem elfegum sibi copulauit palma martyrii quem hodierna die coniungere choro dignatus est celesti . a cunctis uos tueatur aduersis ipsius patrocinio suffraganti. *Amen.*

Huius ergo martyris elfegi gloriosi certaminis passio . omnis reatus uobis ueniam clemens obtineat a domino . atque iocunditatis eterne consortium secum impetret in celo. *Amen.*

Quod ipse.

IN FESTIVITATE SANCTI DUNSTANI ARCHIEPISCOPI.

Benedictionis superne uobis opem sancti archipresulis dunstani impetret oratio . cuius honorifice depositionis solenni hodie uacatis obsequio . ueniam apud deum peccatis uestris obtinens hic et in futuro. *Amen.*

Quique a deo dignitatem apostolici sumpsit honoris . uos auctoritate apostolica uniuersi absoluat nexu criminis . et deo constringat suo precatu fēdere sincerissimę caritatis. [*Amen.*]

Sicque uos operationis suę retinere faciat exemplum : quatinus iter ueniendi ad deum uobis exoret prosperum : secumque in cęlis inter benedictos sempiternę beatitudinis consortium. [*Amen.*]

Quod ipse.

BENEDICTIO IN FESTIUITATE SANCTI AUGUSTINI.

Multiplicet in uobis dominus suam benedictionem . et assequi uos faciat beati confessoris sui augustini prædicationem . suisque paraere præceptis per diuinam agnitionem. *Amen.*

Eius ubique uos ab omni malo protegat intercessio : per quem uobis lauacri salutaris donata est regeneratio . omniumque peccatorum ipso interueniente uobis tribuatur remissio. *Amen.*

Et cuius exempli imitatione tenetis christianę fidei uenerabile sacramentum . per eius sanctissimum suffragii interuentum : cęleste mereamini cum omnibus sanctis conscendere regnum. [*Amen.*]

Quod ipse.

BENEDICTIO IN TRANSLATIONE SANCTI ÆLFEGI ARCHIEPISCOPI.

Deus summorum pontificum gloria . et ęterne uitę corona . uos meritis et intercessionibus archipręsulis ac martyris ęlfegi dignetur benedicere . uirtutumque omnigenarum decenter floribus decorare. *Amen.*

Quique illum castitatis priuilegio martyriique palma dignatus est sublimare . uos illius obtentu ab omni malo dignetur liberare . ac fidei spei . et caritatis nutrimento diuinitus oblectare. *Amen.*

Quatinus translationis eius ueneranda quęſ colitis gaudia . uirtutum exercitiis de terrenis transmigretis ad cęlestia . et cum purpurato martyrum exercitu in angelorum ascribamini curia. *Amen.*

Quod.

BENEDICTIO IN TRANSLATIONE SANCTI BENEDICTI.

Omnipotens dominus qui hunc diem sacratissimum fecit esse in translatione sanctissimi sui benedicti . uos eius obtentu ęterna benedictione concedat benedici. *Amen.*

Et cuius magisterio in terris uoluit uos imbui . eiusdem consortio faciat uos in cęlis perfrui. *Amen.*

Ut sicut congratulamini sibi celebrantes hunc diem honoris gratia . sic eo opitulante mereamini secum possidere regna feliciter cęlestia. *Amen.*

Quod ipse.

BENEDICTIO IN ORDINATIONE SANCTI DUNSTANI.

DEus sacerdotum gloria . et confessorum corona uos interuentu beati pastoris uestri dunstani archipręsulis . cuius uos uoluit memoriam celebrare . ab omni malo dignetur liberare . et omnium benedictionum ornamentis decorare. *Amen.*

Pręstetque misericors . ut qui uobis doctor honestus fulsit in terris . pro uobis etiam interuentor assiduus sit in cęlis . et quę exemplo eius didicistis et prędicatione . uos faciat implere digna conuersatione. *Amen.*

Et dum communis resurrectio uenerit . hic patronus uester cum ceteris sanctis doctoribus uestris . uos non ad iudicium sed ad misericordiam dei perducatur . et tremendo examine peracto . illorum comitante suffragio . oues suas pastor bonus ad cęlestia pascua introducat. *Amen.*

Quod ipse.

II.

From Camb. Univ. Ee. II. 3.

BENEDICTIO IN NATALI PLURIMARUM VIRGINUM NON MARTYRUM.¹

OMnipotens deus perpetuus amator et custos uirginum : sanctis uirginibus suffragantibus quarum celebratis triumphum . omnium uobis tribuat ueniam criminum. *Amen.*

Scalam caritatis et pacis ipse uos cotidie faciat scandere : qui beatas uirgines de quarum pretiosa congratulamini festiuitate . sine cruoris effusione letabunda celestium consortia prestitit capere. *Amen.*

Illarum meritis obtinentibus sic uos in hac uita angelorum dei gubernet custodia : ut quandoque perduci mereamini ad gaudia celestia. *Amen.*

[Quod ipse.]

¹ Fol. 42v.

BENEDICTIO CUM EPISCOPUS NATALE SUUM FECERIT.¹

DEUS qui populis tuis indulgendo consulis et amore dominaris .
 da spiritum sapientię quibus tradidisti regimen discipline :
 ut pro defectu sanctorum ouium fiant gaudia eterna pastorum.
Amen.

Et qui dierum nostrorum numerum temporumque mensuras
 maiestatis tuę potestate dispensas . propitius ad humilitatis nostrę
 respice seruitutem : et pacis tuę abundantiam temporibus nostris
 pretende et conserua. *Amen.*

Collatis quoque in me per gratiam tuam propitiare muneribus .
 et quem fecisti gradu episcopali sullimem . fac operum perfectione
 tibi placabilem : atque in eum affectum dirige cor plebis et
 presulis . ut nec pastori obedientia gregis : nec gregi desit unquam
 cura pastoris. *Amen.*

Quod ipse.

BENEDICTIO SUPER ANCILLAS DEI.²

DOmne deus eterne qui utrunque sexum de interitu perpetuę
 mortis per ihesum christum filium tuum de maria uirgine
 natum misericorditer redemisti : has famulas tuas deuotis
 mentibus tibi seruientes omni benedictione spirituali benedicere
 dignare. *Amen.*

Ut integram fidem habeant . et in preceptis legis tue semper
 perseuerent . terrena et transitoria despiciant . et inuisibilia
 intenta meditatione diligant. *Amen.*

Ut in numero sanctarum uirginum permanentes . celesti sponso
 cum lampadibus bonorum operum fiducialiter occurrere ipso
 prestante mereantur. *Amen.*

Quod ipse.

¹ Fol. 43v.

Fol. 44.

IN CONFIRMATIONE.¹

From V (fol. 2 verso), and T (fol. 151).

²*Episcopus leuata manu super capita confirmandorum dicat.*

Spiritus sanctus superueniat in uos . et uirtus altissimi sine peccato custodiat uos. Amen.²

Dominus uobiscum. Et cum.

*Oratio.*³

Omnipotens sempiterne deus qui regenerare dignatus es hos famulos tuos ex aqua et spiritu sancto . quique dedisti eis remissionem omnium peccatorum⁴ . tu domine mitte in eos septiformem spiritum⁵ tuum paraclitum de cælis . da eis domine spiritum sapientiæ et intellectus . spiritum consilii et fortitudinis . spiritum scientiæ et pietatis . adimple eos spiritu timoris tui . ⁶et consigna eos signo sanctæ crucis⁷ propitiatus⁸ in uitam eternam . ⁹Per dominum . in unitate eiusdem.

²*Deinde faciat de chrismate crucem in frontibus eorum . Per nomina singulorum . dicens.*²

Confirmo ²et consigno² te in nomine patris et filii et spiritus sancti.

Pax uobiscum.¹⁰ ²Et cum spiritu.²

²Pax et et† benedictio domini sit semper uobiscum.²

*Oratio.*¹¹

Deus qui apostolis tuis sanctum dedisti spiritum . quique per eos eorumque successores ceteris fidelibus tradendum esse uoluisti . respice propitius ad humilitatis nostre famulatum . et presta ut quorum hodie frontes sacrosancto chrismate deliniuimus . et signo¹² crucis confirmauimus¹³ . idem spiritus sanctus adueniens templum gloriæ suæ dignanter inhabitando efficiat.¹⁴ ¹⁵Qui tecum uiuit et regnat per omnia secula seculorum.

Ecce sic benedicetur homo qui timet dominum. Benedicat uobis dominus ex sion . et uideatis quæ bona sunt in ierusalem omnibus diebus uite uestre . et pax uobiscum in uitam æternam. Amen.

Tunc benedicat eos.

¹ The heading in T is *Ad confirmandos infantes*, but the singular number is used throughout, plural forms being indicated above the line. ²⁻² T omits.

³ T adds *Oremus*.

⁴ T adds *suorum*.

⁵ T adds *sanctum*.

⁶ T adds *confirma*.

⁷ T adds *et crismate salutis*.

⁸ T adds *ei*.

⁹ T adds *Amen* (omitting the cues of the ending supplied in V).

¹⁰ T has *Pax tibi*.

¹¹ T has *Oremus*.

¹² T adds *sancte*.

¹³ T has *confirmauimus*.

¹⁴ So V, T has *perficiat*.

¹⁵ T omits all that follows in V, but adds *Benedicat te deus pater . et custodiat semper . Amen*.

[DE SPONSALIBUS.]

From B (fol. 112 verso) and C (fol. 81).

Benedictio anuli sponsi et sponse. inprimis ponatur anulus super scutum, et aurum et argentum, et prouidetur† ne sint parentes, Inprimis. In nomine patris et filii et spiritus sancti amen.

Benedic domine anulum hunc quem nos in tuo nomine benedicimus ut qui eum portauerit in tua pace consistat, et in tua uoluntate permaneat, et in amore tuo uiuat et senescat et multiplicet† in longitudinem dierum, per.

Alia.

Creator et conseruator humani generis, dator gratie spiritualis, largitor eterne salutis, tu domine mitte tuam benedictionem super hunc anulum ut que illum gestauerit sit armata uirtute celestis defensionis et proficiat illi ad eternam salutem, per.

Primo legitur Dotalium, deinde detur femine, Que si puella est accipiat manu discooperta: si uidua: tecta, et ponat sacerdos cum uiro anulum primum in pollice dicens, in nomine patris, et post in indicem, et filii, deinde in medium, et spiritus sancti, amen, et dicat sponsus de isto anulo te sponso, et meo corpore te honoro, et de ista dote te doto. Tunc ambo ad pedes sacerdotis se prosternant, et sacerdos dicat manda deus.

Manda deus uirtuti tue. Confirma deus hoc quod operatus es in nobis. A templo tuo in ierusalem, tibi offerent reges munera. Increpa feras arundinis congregatio taurorum in uaccis populorum ut excludant eos qui probati sunt argento. Gloria patri. Sicut erat. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Saluum fac seruum tuum et ancillam tuam. Deus meus. Dominus custodiat uos ab omni malo. Custodiat animas uestras dominus. Dominus uobiscum. Et cum spiritu.

Oratio.

Deus abraham, deus ysaac, deus iacob, deus uiuorum et mortuorum, ipse coniungat uos, impleatque dominus benedictionem suam in uos, per christum dominum nostrum.

Oratio.

Respice domine de celo sancto tuo super hanc conuentionem . et qui misisti sanctum angelum tuum raphaelem tobie . et sarre . filie raguelis . ita domine mitte benedictionem tuam super istos adolescentes . ut in tua uoluntate permaneant . et in tua securitate consistant . et in amore tuo uiuant et senescant in longitudinem dierum . per.

Tunc ingrediantur in ecclesiam et dicat sacerdos.

Beati omnes qui timent dominum . usque pacem super israel. Gloria patri. Sicut erat. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Saluum fac seruum et ancillam tuam. Deus meus. Dominus custodiat uos ab omni malo. Custodiat. Dominus custodiat introitum uestrum et exitum uestrum. Ex hoc nunc. Dominus uobiscum. Et cum spiritu tuo.

[*Oratio.*]¹

Deus abraham deus ysaac deus iacob . benedic adolescentes istos . et semina semen uite eterne in mentibus eorum . ut quicquid pro utilitate sua didicerint : hoc facere cupiant . per ihesum christum recuperatorem omnium filium tuum unigenitum . qui tecum et cum spiritu sancto uiuit et regnat deus.

[*Alia.*]¹

Benedicat uos deus pater ostendatque faciem suam in uobis . et misereatur uestri . conuertat dominus uultum suum super uos . et det uobis pacem . Impleatque uos christus omni benedictione spirituali in remissionem omnium peccatorum . ut habeatis uitam eterne in secula seculorum . Amen.

Alia.

Omnipotens deus qui primos parentes nostros adam et euam sua uirtute copulauit² . eorumque corda benedictione sanctificauit . et sancta societate copulauit . ipse corda et corpora uestra sanctificet et benedicat . atque in societate et amore uere dilectionis coniungat . per.

Alia.

Benedicti sitis a domino . qui creauit mundum ex nichilo . qui in trinitate uiuit et regnat.

¹ These headings, omitted in B, are inserted in C.

² So in both MSS. probably by error for *creauit*.

Alia.

Respice domine super hos fideles tuos. N. ut in tuo nomine. benedictionem cęlestem accipiant. et filios filiorum suorum usque in terciam et quartam generationem incolumes uideant. et in tua fidelitate perseuerent. et in futuro ad cęlestia regna perueniant. per.

Alia.

Benedicat uos deus omni benedictione cęlesti. et efficiat uos dignos in conspectu suo. superhabundet in uobis diuitias glorię suę. et erudiat uos in ueritate. ut ei complacere ualeatis corpore et mente. per.

Alia.

Respice domine de cęlo super hanc conuentionem per angelum raphaelem pacificum. ut sint sani atque digni et pacifici. et tuam benedictionem super eos infunde. per.

MISSA.

Benedicta sit sancta trinitas.

Oratio.

Exaudi nos omnipotens et misericors deus ut quod nostro ministratur officio. tua potius benedictione impleatur. per dominum nostrum ihesum christum.

Ad corinthios.

Fratres! nescitis quoniam . . . (as on p. 204).

Gradale. Benedictus es domine. *N.* Benedicite. Alleluia. *N.* Benedictus es.

Secundum Matheum.

In illo tempore. Venit dominus ihesus in fines iudeę . . . (as on p. 204).

Off. Benedictus sit deus.

Secreta.

Suscipe domine quesumus pro sacra coniugii lege munus oblatum. et cuius largitor es operis esto etiam dispositor.

Prefatio.

Ⓣ eterne deus! Qui federa nuptiarum blando concordię iugo et insolubili pacis uinculo nexuisti! ut multiplicandis adoptionum filiis. sanctorum conubiorum fecunditas pudica seruiret. Tua enim domine prouidentia. tua gratia ineffabilibus

modis utrumque dispensat. ut quod generatio ad mundi edit ornatum: regeneratio ad ecclesie perducatur augmentum: per christum.

Oratio sponsi et sponse.

Propiciare domine supplicationibus nostris. et institutis tuis quibus propagationem humani generis ordinasti benignus assiste. ut quod te auctore iungitur. te auxiliante seruetur. per.

Alia oratio.

DEUS qui potestate uirtutis tue de nichilo cuncta creasti. qui dispositis uniuersitatis exordiis. homini ad imaginem dei facto ideo inseparabile mulieris adiutorium condidisti. ut femineo corpori de uirili dares carne principium. docens quod ex uno placuisset institui nunquam licere disiungi. Deus qui tam excellenti misterio coniugalem copulam consecrasti. ut christi et ecclesie sacramentum presignares in federe nuptiarum. Deus per quem mulier iungitur uiro. et societas principaliter ordinata ea benedictione donatur. que sola nec per originalis peccati penam nec per diluuii est ablata sententiam. respice propitius super hanc famulam tuam que in maritali iungenda consortio tua se expetit protectione muniri. Sit in ea iugum dilectionis et pacis. Fidelis et casta nubat in christo. imitatrix sanctarum maneat feminarum. Sit amabilis uiro ut rachel. sapiens ut rebecca. longeva et fidelis ut sara. Nichil in ea ex actibus suis ille malignitatis et preuaricationis auctor usurpet. nexa fidei mandatis permaneat. uni uiro iuncta contactus illicitos fugiat. muniat infirmitatem suam robore discipline. Sit uerecundia grauis. pudore uenerabilis. doctrinis celestibus erudita. Sit fecunda in sobole. sit probata et innocens. et ad beatorum requiem atque ad celestia regna perueniat. et uideat filios filiorum suorum usque in tertiam et quartam progeniem. et ad optatam perueniat senectutem: per.

Benedictio.

OMnipotens deus qui primos parentes nostros adam et eam sua uirtute creauit suaque benedictione sanctificauit et in sua societate copulauit: ipse corda et corpora uestra sanctificet et benedicat. atque in societatem uere dilectionis coniungat. *Amen.*

Quique ad preparandas tobie et sarre nuptias raphaelem angelum misit. ipse a supernis sedibus angelum suum mittat qui uos in suo sancto seruitio confortet uiamque iusticie uobis ostendat. et in perpetuum uos ab omni malo defendat. *Amen.*

Et qui unigenitum filium suum dominum nostrum ihesum christum redemptorem mundi uoluit de uirgine nasci . qui sua presentia suoque miraculo nuptias consecrauit quando aquam in uinum conuertit . ipse nuptiis uestris interesse uosque sanctificare et benedicere dignetur. *Amen.*

Concedatque uobis quieta tempora . sanitatem mentis et corporis . gaudium ex procreatione sanctorum filiorum . et post finitos huius uite labores faciat uos peruenire feliciter ad consortium sanctorum angelorum. *Amen.*

Quod.

Communio. Benedicimus deum celi.

Postcommunio.

Quesumus omnipotens deus instituta prouidentie tue pio fauore comitare . ut quos legitima societate conectis . longa pace custodias : per.

Benedictio thalami.

Benedic domine hunc thalamum et omnes habitantes in eo ut in tua pace consistant et uoluntate permaneant . et in amore tuo uiuant . et multiplicentur in longitudinem dierum . per.

Alia.

Adesto domine supplicationibus nostris et hanc domum serenis oculis tue pietatis illustra . descendatque super omnes in ea habitantes gratie tue larga benedictio . ut in his manufactis habitaculis cum salubritate manentes ipsi tuum semper habitaculum¹ : per.

Benedicat deus corpora et animas uestras . et det super uos benedictionem sicut benedixit abraham ysaac et iacob . manus domini sit super uos . mittatque angelum suum qui custodiat uos omnibus diebus uite uestre . per dominum nostrum ihesum christum filium tuum² . qui cum eo uiuit et regnat in unitate spiritus sancti deus . per.

¹ A word seems to be wanting to complete the sense : probably *fiant* should be added before *habitaculum* or before *semper*. The two MSS. agree.

² An error for *suum*, in which both MSS. agree.

VISITATIO INFIRMORUM.

From B (fol. 115 verso), and C (fol. 84 verso).

Ad uisitandum infirmum : euntes dicendo . vii. psalmos cum letaniis. Postea preces.

Kyrieleison. Christe eleison. Kyrie eleison.
 Christe audi nos. ii.
 Pater de cęlis deus miserere ei.
 Fili redemptor mundi deus miserere ei.
 Spiritus sanctus deus miserere ei.
 Sancta trinitas unus deus miserere ei.
 Sancta MARIA ora pro eo.
 Sancta dei genitrix ora pro eo.
 Sancta uirgo uirginum ora pro eo.
 Sancte Michael ora pro eo.
 Sancte Gabriel ora pro eo.
 Sancte Raphael ora pro eo.
 Omnes sancti angeli et archangeli orate pro eo.
 Omnes sancti beatorum spirituum ordines orate pro eo.
 Sancte iohannes baptista ora pro eo.
 Omnes sancti patriarche et prophete orate pro eo.
 Sancte Petre ora pro eo.
 Sancte Paule ora pro eo.
 Sancte Andrea ora pro eo.
 Omnes sancti apostoli et euuangelistę orate pro eo.
 Omnes sancti discipuli domini orate pro eo.
 Omnes sancti innocentes orate pro eo.
 Sancte Stephane ora pro eo.
 Sancte Laurenti ora pro eo.
 Sancti Albane ora pro eo.
 Omnes sancti martyres orate pro eo.
 Sancte Benedicte ora pro eo.
 Sancte Martine ora pro eo.
 Sancte Athelpolde ora pro eo.
 Omnes sancti confessores orate pro eo.
 Sancta AÐELDRYÐA ora pro eo.
 Sancta Sexburga ora pro eo.
 Sancta Eormenhilda ora pro eo.
 Sancta Wihtburga ora pro eo.
 Omnes sancte uirgines orate pro eo

Omnes sancti orate pro eo.
 Omnes sancti orate pro eo.
 Propitius esto parce ei domine.
 Propitius esto exaudi eum domine.
 Propitius esto libera eum domine.
 Ab omni malo libera eum domine.
 Ab insidiis diaboli libera eum domine.
 /A subitanea et æterna morte libera eum domine. [fol. 116
 A damnatione perpetua libera eum domine.
 Per misterium sanctę incarnationis tuę libera eum domine.
 Per crucem et passionem tuam¹ libera eum domine.
 Per sanctam resurrectionem tuam libera eum domine.
 Per gloriosam ascensionem tuam libera eum domine.
 Per gratiam sancti spiritus paracliti libera eum domine.
 Ut pacem ei dones te rogamus audi nos.
 Ut ei remissionem omnium peccatorum suorum donare dig-
 neris te rogamus.
 Ut spatium penitentię ei dones te rogamus.
 Ut eum a lecto egritudinis pie ac misericorditer releuare
 digneris te rogamus.
 Ut eum sanum atque² incolumem ecclesię tue sancte represen-
 tare digneris te rogamus.
 Ut nos exaudire digneris te rogamus.
 Fili dei te rogamus. ii.
 Agnus dei qui tollis peccata mundi parce ei domine. iii.
 miserere ei domine. exaudi eum domine.
 Christe audi nos. ii.
 Kyrieleison. Christeleison. Kyrieleison.
 Pater noster. Et ne nos.
 Saluum fac seruum tuum.
 Mitte ei domine auxilium de sancto.
 Nichil proficiat inimicus in eo.
 Esto ei domine turris fortitudinis.
 Dominus uobiscum.

Oratio.

Oremus.

DEus qui beatum PETRUM apostolum misisti ad thabitam
 famulam tuam ut eius precibus suscitaretur ad uitam. exaudi
 nos quesumus. et famulum tuum hunc quem in tuo nomine
 uisitat nostra fragilitas exorata medicine tuę medela citius
 sanitati restituas. Qui uiuis.

¹ C omits *tuam*.

² This word is added above the line in B.

*Oratio.*¹

EXaudi nos omnipotens et misericors deus . et uisitationem tuam conferre digneris super famulum tuum . quem diuersa uexat² infirmitas . Visita eum domine sicut uisitare dignatus es socrum PETRI puerumque centurionis . et tobiam et sarram per sanctum angelum tuum raphaelum . restitue in eo domine pristinam sanitatem . ut mereatur in atrio domus tuę dicere . castigans castagauit me dominus et morti non tradidit me . Saluator mundi . Qui cum patre et spiritu sancto uiuis et regnas deus .

Oremus. Oratio.

DEus qui famulo tuo ezechię ter quinos annos ad uitam donasti . ita et famulum tuum a lecto egritudinis tua potentia erigat ad salutem . per .

*Oremus.*³

Virtutum celestium deus . qui ab humanis corporibus omnem languorem et omnem infirmitatem precepti tui potestate/ depellis . adesto propitius huic famulo tuo ut fugatis [fol. 116v. infirmitatibus et uiribus receptis . nomen sanctum tuum instaurata protinus sanitate benedicat .

*Hic confiteatur et ab omnibus absoluator et osculetur prius a sacerdote . deinde a fratribus . Dum hoc agitur . Sacerdos dicat morosius.*⁴

DEus misericors . deus clemens . qui secundum multitudinem miserationum tuarum peccata penitentium deles . et preteritorum criminum culpas uenia remissionis euacuas . respice super hunc famulum tuum remissionem peccatorum tota sibi cordis contricione poscentem . Renoua in eo piissime pater quicquid terrena fragilitate corruptum⁵ . uel quicquid diabolica fraude est uiolatum⁵ . et unitati corporis ecclesię tuę membrum infirmum perfecta peccatorum remissione restitue . Miserere domine gemituum illius . miserere lacrimarum . miserere tribulationum atque dolorum . et non habentem fiduciam nisi in tua misericordia . ad sacramentum reconciliationis admitte . per .

¹ Heading omitted in C.² C has *nexat*.³ C has *Oratio*.⁴ Throughout the prayers which follow the variations required in the case of the person visited being a female are indicated above the lines.⁵ Feminine terminations are indicated above these words, by a mistake of the scribe, in both MSS.

Oratio.

DA nobis domine ut sicut publicani precibus et confessione placatus es: ita et huic famulo tuo benignus aspira†. ut in confessione flebili permanens misericordiam tuam celeriter consequatur. sacrisque altaribus restitutus rursus diuino famulatu mancipetur. per.

*A[d]*¹ unguendum infirmum. *Saluator mundi. In te domine speravi .i. Dicat sacerdos Dominus uobiscum.*

OMnipotens sempiterne deus qui per beatum iacobum apostolum tuum locutus es dicens. Infirmatur quis in uobis. inducat presbiteros ecclesie et orent super eum. unguentes oleo sancto in nomine domini. et oratio fidei saluabit infirmum. et alleuabit eum dominus et si in peccatis sit dimittuntur ei. dignare per manus nostras hunc famulum tuum infirmum de oleo sanctificato unguere. et uirtute benedictionis tue saluti pristine restituere. ut quod exterius per ministerium nostrum efficitur hoc interius spiritualiter diuina uirtus ac inuisibiliter tua malagmata operentur. per.

Sacerdote accedente ad infirmum: inchoetur ab ipso Ps. Vsquequo domine. Finito psalmo: tangat sacerdos infirmum de oleo sancto signum sancte crucis faciens super oculos. Et dicat.

Per istam unctionem et suam miserationem indulgeat tibi dominus quicquid peccasti per uisum. *Resp. Amen. Subsequatur psalmus Exaltabo te domine quoniam. Super aures.* Per istam unctionem et suam miserationem. indulgeat tibi dominus quicquid peccasti per auditum. *Resp. Amen. Subsequatur psalmus. Iudica me deus et discerne. Super labia.* Per istam unctionem/ et suam miserationem. indulgeat [fol. 117 tibi dominus quicquid peccasti per gustum et² per illicita uerba. *R. Amen. Subsequatur psalmus. Deus in nomine tuo. Super nares.* Per istam unctionem et suam miserationem. indulgeat tibi dominus quicquid peccasti per odoratum. *R. Amen. Sequatur psalmus. Deus in adiutorium. Super manus.* Per istam unctionem et suam miserationem indulgeat tibi dominus quicquid peccasti per tactum. *R. [Amen.]³ Psalmus. Inclina domine. Super pedes.* Per istam unctionem et suam miserationem. indulgeat tibi dominus quicquid peccasti per incessum. *R. Amen. Sequatur [psalmus.]⁴ Domine deus salutis mee. Super umbilicum.* Per istam unctionem et suam miserationem.

¹ The latter part of this word is blurred in B, having perhaps been incorrectly written. In C a space has been left for the word, which has been filled by the illuminator with a V.

² This word is added above the line in B.

³ *Amen* omitted in both MSS.

⁴ *Psalmus* omitted in B.

indulgeat tibi dominus quicquid peccasti per illicitas cogitationes et per ardorem libidinis. *R.* Amen.

Erigens se sacerdos dicat.

IN nomine patris et filii et spiritus sancti . sit tibi hæc oleo¹ unctio ad purificationem mentis et corporis . et ad munimen et defensionem contra iacula inmundorum spirituum.

Sequatur psalmus. Domine clamaui ad te.

Sacerdos ablutis manibus dicat.

Oratio.

Domine deus saluator noster qui es uera salus et medicina . et a quo omnis sanitas . et omne medicamentum uenit . quique nos apostoli tui iacobi documento instruxisti . ut languentes olei liquore orantes tangeremus . respice propitius super hunc famulum tuum . et quem languor curuat ad exitum . et uirium defectus trahit ad occasum . medela gratiæ tuæ saluti restituat castigatum . Extingue in eo clementissime deus omnium febrium ætus . dolorum stimulos . et cunctorum languorum . cruciatus . uiscerum quoque et secretorum interna medica . atque medullarum sana discrimina . compagum² etiam et artuum dele cicatrices . ueteres et acerbas compesce passiones . reformetur in eo carnis et sanguinis quam creasti perfecta materies . Sicque illum iugiter tua custodiat pietas . ut nec ad corruptionem aliquando sanitas . nec ad perditionem perducatur infirmitas . sed fiat illi hæc sacra olei perunctio concita morbi presentis et languoris expulsio . et peccatorum omnium exoptata remissio . per te saluator mundi . Qui cum patre et spiritu sancto .

Hic communicetur infirmus a sacerdote. Ita dicat. Oremus.

Domine sancte pater omnipotens æternæ deus : te fideliter deprecamur . ut accipienti huic fratri nostro sacrosanctum corpus et sanguinem filii tui domini nostri ihesu christi tam corporis quam animæ sit salus . Amen.

Post datam communionem. Psalmus. Lauda anima mea dominum. *Dicat sacerdos.*

Oremus.

DEus qui peccatores et scelerum onere uulneratos sacerdotibus tuis ostendere iussisti . Deus qui discipulis tuis ut bene haberent manus super infirmos ponere precepisti . Deus qui / per apostolos tuos infirmos sacro oleo unguere et pro eis [fol. 117v.

¹ Corrected in B to *olei*, which is the reading of C.

² So in both MSS., probably for *compaginum*.

orare docuisti. Deus qui per impositionem sacerdotum manus cum sancti nominis tui inuocatione peccata relaxare uoluisti. exaudi orationes nostras. et da huic famulo tuo infirmitatis noxa oppresso per hoc sacrum mysterium quod nos famulos tuos indignos agere uoluisti remissionem omnium peccatorum. quatinus per hanc sacrati olei unctionem et corporis ac sanguinis tui perceptionem atque manus nostrę impositionem cuncta ei facinora sancti spiritus gratia relaxentur. sanitas animę et corporis restituatur. ut non ei plus noceat conscientia reatus ad penam quam indulgentia tuę pietatis ad emendationem et ueniam te concedente saluator mundi. Qui uiuis.

Benedictiones super infirmum.

Benedicat te deus pater. sanet te dei filius. illuminet te spiritus sanctus. Corpus tuum custodiat. Animam tuam saluet. Cor tuum irradiet. sensum tuum dirigat. et ad supernam patriam te perducatur. qui in trinitate perfecta uiuit et regnat per omnia secula seculorum. Amen.

Benedicat te deus cęli. Adiuuet te christus filius dei. corpus tuum in suo sancto seruitio custodiri et conseruari faciat. mentem tuam illuminet. Sensum tuum custodiat. Gratiam suam ad profectum amine tuę in te augeat. ab omni malo te liberet. Omnia peccata tua deleat. Dexteram suam te defendat qui sanctos suos semper adiuuat. ipse te adiuuare et conseruare dignetur. Qui uiuit.

Benedicat te deus pater qui in principio cuncta creauit. Benedicat te dei filius qui de supernis sedibus pro nobis saluandis descendit et crucem subire non recusauit. Benedicat te spiritus sanctus qui in similitudine columbę in flumine iordanis in christo requieuit. Ipseque te in trinitate sanctificet quem omnes gentes uenturum expectant ad iudicium qui cum deo patre uiuit et regnat in unitate eiusdem spiritus sancti.

Cum anima in exitu sui¹ dissolutione corporis uisa fuerit laborare. percutiatur tabula minute et acriter. Tunc omnes fratres cum summa uelocitate accurrant cantando Credo in unum deum. Deinde. vii. psalmos penitentiales sine gloria. quibus subiungit² hoc capitulum. Parce domine parce famulo tuo quem redimere dignatus es pretioso sanguine tuo. ne in ęternum irascaris ei. Hoc dicatur tribus uicibus tam a sacerdote quam a toto conuentu ita ut sacerdos prius dicat et conuentus reppetat. deinde letania.

¹ So in both MSS., perhaps for *suo*.

² So in both MSS., perhaps for *subiungitur*.

Pater¹ de cęlis deus miserere animę famuli tui.
 Fili redemptor mundi deus miserere animę eius.
 Spiritus sancte deus miserere animę eius.
 Sancta trinitas unus deus miserere animę eius.

Sancte sanctorum miserere anime.

Qui es trinus et unus² miserere.

Ipse idemque deus miserere.

Sancta MARIA intercede pro anima.

/Sancta dei genitrix intercede.

[fol. 118

Sancta uirgo uirginum intercede.

Sancte Michael intercede.

Sancte Gabrihel intercede.

Sancte Raphael intercede.

Omnes sancti angeli et archangeli intercedite pro anima eius.

Omnes sancti beatorum spirituum ordines intercedite pro anima.

Sancte Ioannes baptista intercede.

Omnes sancti patriarchę et prophetę intercedite pro anima eius.

Sancte Petre intercede pro anima.

Sancte Paule intercede pro anima.

Sante Andrea intercede pro anima.

Sancte Iohannes intercede pro anima.

Sancte Toma intercede pro anima.

Omnes sancti apostoli et euangelistę intercedite pro anima eius.

Omnes sancti discipuli domini intercedite pro anima eius.

Omnes sancti innocentes intercedite pro anima eius.

Sancte Stephane intercede pro anima eius.

Sancte Clemens intercede.

Sancte Albane intercede.

Omnes sancti martyres intercedite pro anima eius.

Sancte Benedicte intercede.

Sancte Birine intercede.

Sancte Spipune intercede.

Sancte Aþeluuolde intercede.

Omnes sancti confessores intercedite pro anima eius.

Omnes sancti monachi et eremite intercedite pro anima eius.

Sancta MARIA magdalene intercede.

Sancta Fides intercede.

Sancta ÆÐELDRYÐA intercede.

Sancta Sexburga intercede.

¹ In B, the initial letters of this and the seven clauses following have been left unwritten, space being left for them.

² C. adds *deus*.



Sancta Eormenhilda intercede.

Omnes sancte uirgines et uidue. intercedite pro anima eius.

Propitius esto parce et dimitte ei peccata sua domine.

Propitius esto dele omnes iniquitates eius domine.

Propitius esto libera et defende animam eius domine.

Ab omni malo libera animam eius domine.

Ab hoste antiquo libera animam.

Ab insidiis et laqueis diaboli libera animam eius domine.

Ab occurso malignorum spirituum libera animam.

A timore inimicarum uirtutum libera animam eius domine.

A potestate demonum libera animam.

Ab ira tua libera animam.

A penis inferni libera animam.

A gehennalibus flammis libera animam eius domine.

Ab infernalibus locis libera.

A suppliciis et societate dampnatorum libera animam.

A tormentis inferorum libera animam.

Per sanctam annuntiationem tuam libera animam eius domine.

Per sanctam incarnationem tuam libera animam.

Per sanctam circumcisionem tuam libera animam.

Per sanctam apparitionem tuam libera animam.

Per sanctum baptismum tuum libera animam.

Per sanctum ieiunium tuum libera animam.

Per sanctam passionem tuam libera animam.

Per piissimam mortem tuam libera animam.

Per sanctam descensionem tuam ad inferos libera animam.

Per gloriosam resurrectionem tuam libera animam.

Per admirabilem ascensionem tuam libera animam.

Per aduentum spiritus sancti paracliti libera animam.

Per magnitudinem aduentus tui libera animam.

Per ineffabilem potentiam tuam libera animam.

Per uirtutem sancte crucis tuę libera.

Per beatissimam genitricem tuam libera animam.

Per suffragia angelica libera animam.

Per intercessionem omnium sanctorum tuorum libera animam.

In die iudicii libera animam.

Peccatores te rogamus audi nos.

Vt animam famuli tui de principibus tenebrarum et de locis penarum liberare digneris . te rogamus.

Vt ab inferorum cruciatibus eum liberare digneris . te rogamus.

Vt cuncta eius peccata obliuioni perpetue tradere digneris . te rogamus.

Vt ei omnes lubricę temeritatis offensiones dimittere digneris . te rogamus.

Vt delicta iuuentutis eius et ignora[n]tias non reminiscaris . te rogamus.

Vt quicquid uitiorum fallente diabolo contraxit clementer indulgere digneris . te rogamus.

Vt tua gratia succurrente mereatur euadere iudicium ultionis . te rogamus.

Vt eum in pacis ac lucis¹ regione constituere digneris.²

Vt ei gaudium et exultationem in regno tuo cum sanctis et electis tuis donare digneris . te rogamus.

Vt ei sanctum et gloriosum uultum tuum placabilem ostendere digneris . te rogamus.

Vt nos exaudire digneris . te rogamus.

Fili dei te rogamus audi nos . ii.

³Agnus dei qui tollis peccata mundi miserere animę eius.

³Christe ihesu miserere anime eius.

Agnus dei qui tollis peccata mundi dona ei pacem ęternamque /felicitem et gloriam sempiternam. Amen. [fol. 118v.

Prof[ci]scere anima christiana de hoc mundo in nomine dei patris omnipotentis qui te creauit. In nomine ihesu christi filii eius qui⁴ pro te passus est. In nomine spiritus sancti qui in te effusus est. In nomine angelorum et archangelorum. In nomine thronorum et dominationum. In nomine principatum et potestatum et omnium ęlestium uirtutum. In nomine cherubin et seraphin. In nomine patriarcharum et prophetarum. In nomine apostolorum et martyrum. In nomine confessorum et episcoporum. In nomine sacerdotum et leuitarum et omnium ęclesię catholicę graduum. In nomine monachorum et anachoritarum. In nomine uirginum et fidelium uiduarum hodie fiat in pace locus tuus et habitatio tua in ęlesti ierusalem. Amen.

Suscipe itaque domine seruum⁴ tuum in bonum et lucidum habitaculum. Amen. Libera domine animam serui tui ex omnibus periculis infernorum et de locis penarum et ex omnibus doloribus tribulationum. Amen. Libera domine animam serui tui sicut liberasti enoch et eliam de morte communi. Amen. Libera domine animam serui tui sicut liberasti loth de sodomis et de flamma ignis. Amen. Libera domine animam serui tui sicut liberasti ysaac de manu abrahe patris sui. Amen. Libera domine animam serui tui sicut liberasti moysen de manu pharaonis. Amen. Libera domine animam serui tui sicut liberasti iob de passionibus suis. Amen. Libera domine

¹ An erasure at this point in B, probably of some word accidentally repeated.

² The symbol for *te rogamus* omitted.

³ These clauses are written twice over in C.

⁴ Added above the line in B.

animam serui tui sicut liberasti dauid de manu golię et de manu saulis regis. Amen. Libera domine animam serui tui sicut liberasti daniem de lacu leonum. Amen. Libera domine animam serui tui sicut liberasti tres pueros de camino ignis ardentis. Amen. Libera domine animam serui tui sicut liberasti susannam de senibus iniquis. Amen. Libera domine animam serui tui sicut liberasti petrum et paulum de uinculis. Sicut liberasti sanctos tuos de tormentis . sic liberare digneris animam serui tui de gehennę incendiis et de omnibus angustiis. Amen.

RECONCILIATIO POST EXCOMMUNICATIONEM.

From V (fol. 57 verso).

Incipit de his qui post excommunicationem cum luctu poenitentię ad reconciliationem ueniunt.

[Placuit uniuerso seuatui . ut hi qui excommunicati [fol. 58 ad emendationem ueniunt . et indulgentię ueniam petunt . ac corde compuncto poenitentię subdantur . et cum intercessoribus ad portam cymiterii quandoque perueniunt . maneat illic discalciati laneisque induti . quousque eorum interuectores promoueant episcopum quocumque modo potuerint . Tardante autem episcopo :¹ bis aut ter uel sepius aliquando suos interuectores ad illum mit|tant . flebiliter ueniam rogantes . Procedente ad [fol. 58v. ultimum episcopo :¹ ante portam excommunicati se prosternant . et super illos dicat episcopus . vii . penitentiales psalmos cum his precibus .

Kyrieleyson . Christe eleyson . Kyrie . Pater noster . Et ne nos . Peccauimus cum patribus nostris¹ . Domine non secundum peccata nostra . Domine ne memineris . Adiuua nos deus . Non nobis domine non nobis . Remiscere miserationum tuarum domine . Saluum² fac seruum² tuum .² Non intres in iudicium cum seruis³/³tuis domine . Mitte eis domine auxilium . [fol. 59 Esto eis domine turris fortitudinis . Exurge .

Absolute quesumus domine tuorum³ delicta famulorum³ . et a peccatorum suorum nexibus que pro sua fragilitate contraxerunt³ . tua benignitate liberentur³ . per .

Completa autem oratione sequantur episcopum ad hostium ecclesię . episcopo incipiente . Cor mundum crea in me deus . et choro prosequente ps . Miserere mei deus . et ibi accepta disciplina singulos inducat episcopus in ecclesiam . psalmum supradictum canens . Tunc|prosternantur in pauimento ecclesię . et [fol. 59v. absoluat eos episcopus dicens .

Absoluimus uos³ uice beati petri apostolorum principis . cui deus potestatem ligandi atque soluendi dedit . et quantum ad uos³ pertinet accusatio . et ad nos remissio :¹ sit uobis³ deus

¹ *domine* added in margin.

² Plural forms indicated above these words.

³ Singular forms indicated above these words.

omnipotens uita et salus . et omnium peccatorum uestrorum¹ pius indultor. Et qui uobis¹ compunctionem cordis dedit : det ueniam omnium delictorum . morumque emendationem . et in bonis operibus perseueran/tiam . ut ad uitam perueniatis¹ [fol. 60 sempiternam . prestante domino nostro iesu christo . qui uiuit.

DEus innocentie restitutor et amator . qui non uis mortem peccatoris . sed ut conuertatur et uiuat . quique beato petro apostolo pontificium ligandi atque soluendi tradidisti . quique nos indignissimos tui operis ministros esse uoluisti . adesto officiis oris nostri . et quia sine tue pietatis auxilio frustantur humane officia seruitutis : uincula quesumus peccatorum horum¹ famulorum¹/tuorum¹ absolue . et preteri- [fol. 60v. torum criminum reatum dimitte . quatinus omni grauedine peccatorum exonerati¹ . et ecclesie seruiicio mancipati¹ . ab antiqui insidiatoris laqueis euulsi¹ . et angelorum custodiis deputati¹ . perseuerantiaque conuersionis decorati . ad celestia regna peruenire mereantur . per.

His peractis egrediantur et induant se uestimentis suis et reuertentes ad episcopum : petant benedictionem . dataque benedictione : panem quoque benedictum ab eo accipiant . edentes coram episcopo . uel cum eo . |more poenitentis filii substantia [fol. 61 luxuriose deuorata . cui adgaudebat pater eius dicens . Adducite uitulum saginatum et occidite . et manducemus et epulemus. Quibus peractis incipiat cantor antiphonam. Dedit pater poenitenti. Gloria patri. Kyrieleyson. Pater noster. Saluos fac . et reliqua.

Et his ita gestis : accepta benedictione episcopali reuertantur ad propria.

¹ Singular forms indicated above these words.

BENEDICTIO PEREGRINORUM.**I.**

From B (fol. 100) and C (fol. 74).

BENEDICTIO SUPER EOS QUI PEREGRE PROFISCUNTUR.

Ps. Qui habitat. *Ps.* Leuau i oculos meos. *Ps.* De profundis. Gloria patri. Kyrieleison. Pater noster. Et ne nos. Ego dixi domine. Sana animam. Saluos fac seruos tuos. Deus meus sperantes. Conuertere domine usquequo. Et deprecabilis. Esto eis domine turris fortitudinis. A facie. Mitte eis domine auxilium de sancto. Et de syon. Domine exaudi orationem meam. Et clamor meus. Dominus uobiscum. Et cum spiritu tuo.

Oratio.

Adesto domine supplicationibus nostris et uiam famulorum tuorum in salutis tuę prosperitate dispone . ut inter omnes uię et uitę huius uarietates tuo semper protegantur auxilio. Per.

Alia.

DEus infinite misericordię maiestatis immense . quem nec spatia locorum nec interualla temporum ab iis quos tueris abiungunt: adesto famulis tuis in te ubique confidentibus . et per omnem uiam quam ituri sunt dux eis et comes adesse digneris. Nichil illis aduersitatis noceat . nichil difficultatis obsistat. Cuncta eis salubria cuncta sint prospera . et sub ope dextere tuę quicquid iusto pecierint desiderio . celeri consequantur effectum. Per.

Ad peras dandas.

Accipite has peras signum peregrinationis in nomine patris . et filii . et spiritus sancti amen.

Quando baculos dederis dic.

PER hos baculos accipiat benedictionem et misericordiam a deo salutari uestro . amen.

*Benedictio ad baculum et ad peram.**Oratio.*

Domine ihesu christe qui tua ineffabili miseratione ac patris iussione spiritusque sancti cooperatione de cęlo descendisti . ouemque perditam diabolica seductione uoluisti querere . atque propriis humeris ad cęlestis patrię gregem referre . quique precepisti natis matris ęcclesię orando petere . bene uiuendo quęrere . ac pulsando perseuerare . quo citius inuenire ualeant salutaris premia uite : te humiliter inuocamus domine clementissime quatinus sanctificando benedicere . atque benedicendo has peras et baculos digneris sanctificare . ut quicumque eas pro tui nominis amore instar humilis armature lateri suo applicare . atque collo suspendere siue in manibus suis gestare . sicque peregrinando suffragia sanctorum humili comitante deuotione studuerint querere : dextere tuę protecti munimine peruenire mereantur ad gaudia mansionis ęternę qui uiuis et regnas.

Tunc dentur eis pere.

IN nomine sanctę et indiuidue trinitatis sit tibi christef iugum mansuetum et leue . ut suę protectionis munimine custodiat te ubique comitantem quatinus ad portum salutifere remissionis misericorditer mereatis† attolli . atque ęternę beatitudinis gratia feliciter perfrui . per eundem.

Ad baculum.

ACcipe baculum sustentationis uel defensionis domini nostri ihesu christi . quo sustentante gressus itineris tui firmiter pergere ualeas procul amotis uenenosis impulsionibus serpentis antiqui . per eundem dominum nostrum ihesum.

BENEDICTIO PERE ET BACULI PEREGRINORUM.

Asperges me domine.

DEus omnipotens qui mundum ex informi materia fecisti et unicum filium tuum tibi coęternum pro generis humani redemptione spiritus sancti cooperatione incarnari iussisti . concede quesumus : ut hanc peram et hunc baculum benedicere digneris . atque per uirtutem potentię tuę ab hostibus contra nos dimicantibus inuicta permaneant . ut quicumque ex eis pugnaverint . incolumitatem tam corporis quam animę te adiuuante percipiant . per.

Ad danaam peram.

Accipe hanc peram.

Ad baculum.

PER hunc baculum accipies benedictionem a domino salutar tuo . qui uiuit et regnat in secula seculorum. Amen.

Dominus uobiscum. Oratio.

OMnipotens deus qui est uia ueritas et uita iter tuum in beneplacito suo disponat . angelum suum raphaelem in hac peregrinatione tui custodem adhibeat . qui ad loca desiderata cum pace tecum eundo perducatur et cum salute iterum ad nos redeundo reducat. Sit interuentrix tui beata dei genetrix maria cum uniuersis angelis et archangelis patriarchis quoque et prophetis. Sint intercessores sancti apostoli petrus et paulus cum ceteris apostolis sanctus stephanus atque beatus laurentius cum sanctis martyribus . sanctus martinus sanctusque nicholaus cum omnibus confessoribus. Sancta maria magdalene atque sancta maria egyptiaca sint interuentrices tui cum sacris uirginibus. Optineantque tibi sancti . N . quorum queris suffragia cum omnibus sanctis iusta desideria et prosperitatem . remissionemque peccatorum ac uitam æternam . per.

II.

From Trin. Coll. Dubl. B. 3. 6. (fol. 155).

AD ITER AGENTES.

Ps. Qui habitat. *Ps.* Leuauit. *Ps.* De profundis. Kyrrieleison. Christeleison. Kyrrieleison. Pater noster. Et ne nos.

Preces. Saluos fac seruos tuos. Conuertere domine usquequo. Esto eis domine turris fortitudinis. Mitte eis domine auxilium de sancto. Domine exaudi. Dominus uobiscum.

Oratio.

Adesto domine supplicationibus . . . [as above, p. 239.]

Benedictio per te et baculi.

Domine ihesu christe qui tua...[as above, p. 240, except for the following variations:—(1) ‘ac patris iussione’ omitted: (2) ‘descendere’ for ‘descendisti’: (3) ‘has peras uel baculos’: (4) ‘atque collo...gestare’ omitted: (5) ending ‘per te christe qui uiuis et regnas.’]

Tunc dentur eis perę.

In nomine sanctę et indiuidę trinitatis...[As above, p. 240, except for the following variations :—(1) 'Christi iugum : (2) 'ut sua protectione te ubique comitante ad portum' : (3) 'merearis' : (4) ending, 'prestante eodem.']

Ad baculum.

Accipe baculum sustentationis et defensionis...[as above, p. 240, but ending, 'prestante eodem.']

SERUICIUM RECLUDENDI.

From V (fol. 61).

Si est femina: primum iaceat in occidentali parte ecclesie ubi mos est feminis habitare. Si masculus et laicus: ad/ [fol. 61v. hostium chori iaceat. Si clericus uel sacerdos: prostratus in medio choro nudis pedibus in oratione iaceat. Tunc duo clerici stantes ante gradus decantent totam letaniam alta uoce. choro per singula respondente. et dicente semper: ora pro illo. Cum autem uenerint ad sanctum loci: nominent eum ter inclinatis capitibus. Finita uero letania: ueniat episcopus si affuerit indutus sacerdotalibus uestimentis preter casulam. cum diacono et subdiacono ad prostratum illum. cum cruce ante/ illum posita et cum [fol. 62 aqua benedicta. et thuribulo. et prius aspergat eum. iii. in circuitu. et postea incenset similiter. Quod si episcopus defuerit: sacerdos idem faciat. Tunc sulleuent eum duo seniores. sacerdos uidelicet. et quem ipse adhibuerit. dantes ei in manibus duos cereos arduentes. ut feruens sit in dilectione dei et proximi. Quos singulis manibus tenendo: sollicite audiat subdiaconum hanc lectionem legentem.

VAde populus meus intra in cubicula tua. claude hostia tua super te: abscon/dere modicum ad momentum. [fol. 62v. donec pertranseat indignatio. Ecce enim dominus egredietur de loco suo. ut uisitet iniquitatem habitatoris terre contra eum: et reuelabit terra sanguinem suum. et non operiet ultra interfectos suos. In die illa uisitabit dominus in gladio suo duro et grandi et forti super leuiathan serpentem uectem. et super leuiathan serpentem tortuosum: et occidet cetum qui in mari est. In die illa uinea meri cantabit ei. Ego deus qui seruo eam. Repente propinabo ei. Ne forte uisitetur contra eam: nocte/et [fol. 63 die seruabo eam. Indignatio non est mihi. Dicit dominus omnipotens.¹

Post hec legatur euangelium secundum lucam. Intrauit iesus in quoddam castellum.²

Quo finito: incipit cantor alta uoce. Veni creator spiritus. Quod pie decantet omnis chorus. Tunc supradicti seniores accipientes recludendum ex utraque parte: deducant ad altare choro festiue ymnum concinente. Quo finito: flectat recludendus ter genua sua dicenter. hunc uersum. Suscipe me domine secundum

¹ Esai. xxvi, 20—xxvii. 4.² Luc. x, 38.

eloquium tuum et uiuam . et non confundas me ab expectatione mea.

| Quo ter dicto offerat super candelabra cereos suos . et [fol. 63v. iterum cum silentio sedeat uel iaceat prostratus. Sacerdos uero uel alia persona exponat populo lectionem et euangelium . et commendet populo recludendum ut orent pro illo. Deinde dicat missam de sancto spiritu sacerdos . uel recludendus si fuerit sacerdos. Qua finita :¹ supradicti seniores accipiant recludendum ex utraque parte . et deducant eum in reclusorium suum . incipientes hanc antiphonam. In paradisum deducant te angeli¹. choro cantante psalmum . [fol. 64 Confitemini domino cum eadem antiphona. Cum autem peruenerint ad hostium :² incipiat ipse recludendus antiphonam. Ingrediar.² et chorus cantet psalmum . Quemadmodum . et sic intrent habitaculum. cum cruce et thuribulo et aqua episcopi benedicta. Tunc sacerdos aspergat totum domum . et postea incenset . et tunc peragat omne officium unctionis . incipiens antiphonam. Ingressus raphael archangelus. Et ita sacerdos incipiat omnes antiphonas choro de foris psalmos cum eisdem antiphonis decantante. Similiter et commendationem anime faciat . usque ad impositionem] defuncti [fol. 64v. super feretrum . ne forte preuentus morte :¹ careat hoc sancto seruicio. Quibus magna ueneratione peractis :¹ aperiatur sepulchrum. Quod ingrediens ipse recludendus :¹ incipiat antiphonam . Hec requies mea.² Choro de foris cantante psalmum . Memento domine dauid . cum eadem antiphona. Tunc aspergente sacerdote parum pulueris super eum :¹ incipiat antiphonam. De terra plasmasti me.² Choro cantante psalmum Domine probasti me et repetente antiphonam.

Post hec exeant omnes . sacerdote parum remanente . et precipiente recluso ut per oboedientiam] surgat et in oboedientia reliquum [fol. 65 uite finiat . et sic obstruatur hostium domus eius . finitoque psalmo cum antiphona et orationibus scilicet. Temeritatis quidem³ et Deus uite dator² :¹ omnes in pace discedant.

¹ See p. 197.

² See p. 198.

³ See p. 200.

IUDICIUM AQUAE FERUENTIS.

From B (fol. 110) and C (fol. 78 verso).

De iudicio aque feruentis quomodo inuentum sit.

Romani propter thesaurum sancti PETRI et inuidiam simul, tulerunt leoni pape oculos et linguam olim. At ille euasit uix e manibus eorum, et uenit ad imperatorem karolum ut eum adiuuaret de suis inimicis. Tunc imperator reduxit eum romam, et restituit eum in locum suum, et thesaurum supradictum non potuit inuenire aliter nisi per illud iudicium. Quod iudicium fecerunt beatus eugenius et leo et imperator supradictus karolus, ut episcopi et abbates et comites firmiter teneant et credant, quia probatum habuerunt illi sancti uiri qui inuenerunt. Inquisitus si fuerit aliquis de furto luxuria, adulterio, uel quacumque alia re et noluerit confiteri magistro, seniori, uel misso senioris ista erit ratio. [fol. 110v.

Pergens ad ecclesiam sacerdos induat se uestimentis sacris excepta casula ferens sanctum euangelium cum crismario et patrociniis sanctorum calicemque et patena¹ expectante eum plebe cum fure uel quocumque crimine implicato in atrio ecclesie, et dicat coram astanti plebe in hostio ecclesie.

UIdete fratres christiane religionis officium. Ecce lex in qua est spes et remissio peccatorum, hic crismatis unctio, hic corporis et sanguinis domini consecratio. Videte ne tante beatitudinis hereditate et consortio priuemini implicantes uos sceleri alieno quia scriptum est non solum qui faciunt sed etiam qui consentiunt facientibus damnabuntur.

Deinde uertens se ad sceleratum: dicat tam ei quam plebi.

Interdico tam tibi quam et omnibus astantibus o homo per patrem et filium et spiritum sanctum, et per tremendum diem iudicii, per ministerium baptismatis, per uenerationem omnium sanctorum, ut si de hac re culpabilis es aut fecisti aut baiulasti aut consensisti aut propter actam culpam denominatam sciens factores iuisti, ut ecclesiam non introeas, christiane societati non miscearis, si reatum nolueris confiteri admissum antequam iudicio examineris publico.

¹ So in both MSS.

Deinde signet locum in atrio ecclesie ubi ignis fieri possit ad caldariam suspendendam in qua aqua bulliens efficiatur, ita tamen ut prius locus ille aqua benedicta aspergatur necnon et aqua que in caldaria est propter illusiones demonicas, et his peractis inponat introitum. Iustus est¹ domine et rectum iudicium. Beati immaculati.

Lectio Ysaie prophete.²

IN diebus illis: Locutus est isaias propheta dicens. Querite dominum dum inueniri potest. inuocate [fol. III] eum dum prope est. Derelinquat impius uiam suam et uir iniquus cogitationes suas. et reuertatur ad dominum et miserebitur eius. et ad deum nostrum quoniam multus est ad ignoscendum.

Graduale. Custodi me domine. [V.]³ De uultu tuo. Alleluia. [V.]³ Domine exaudi.

Secundum Marcum.⁴

IN illo tempore. Respiciens ihesus in discipulos suos: ait illis. Habete fidem dei. Amen dico uobis: quia qui cumque dixerit huic monti tollere et mittere in mare et non hesitauerit in corde suo sed crediderit [quia quodcumque dixerit] fiat. fiet ei. Propterea dico uobis. Omnia quecumque orantes petitis: credite quia accipietis. et uenient uobis.

Off. De profundis. *Com.* Amen dico uobis quicquid.

Post celebrationem misse pergat sacerdos cum plebe euangelio et sancta cruce et turribulo et sanctorum reliquiis precedentibus cum letania et penitentiales psalmos⁵ ad benedicendam aquam.

DEus iudex iustus fortis et patiens. qui es auctor pacis et amator iusticie et iudicas equitatem. respice ad deprecationem nostram et dirige iudicium nostrum. quia iustus es et recta iudicia tua sunt. qui respicis terram et facis eam tremere. Et tu deus omnipotens qui per aduentum filii tui domini nostri ihesu christi mundum saluasti. et per eius sanctissimam passionem genus humanum redemisti. tu hanc aquam igne feruentem sanctifica. et sicut tres pueros. sidrac. misac et abdenago iussione regis babilonis missos in caminum ignis accensa fornace saluasti. et illesos per angelum tuum eduxisti et susannam de falso crimine liberasti. tu clementissime dominator presta ut si quis innocens de hoc crimine in hanc aquam feruentem manum suam mittat sanam et illesam/ eam [fol. IIIIv. reducat. per te saluatorem et redemptorem totius orbis. Qui uenturus est.

¹ So in both MSS. (T has *es*.)

² Esai. lv. 6-7.

³ Omitted in B, inserted in C.

⁴ S. Marc. xi. 22-24; the bracketed words are omitted in B and C.

⁵ So in both MSS., but T has *et cantet .vii. psalmos penitentiales*.

*Alia.*¹

OMnipotens sempiterne deus . qui es scrutator occultorum cordium . te supplices exoramus . ut si homo hic culpabilis est de rebus prefatis uel incrassante diabolo cor induratum habens presumpserit in hanc aquam igne feruentem manum mittere . tua iustissima ueritas hoc declarare dignetur . et in eius corpore uirtus tua manifestetur . ut anima illius per penitentiam et confessionem saluetur . Et si per aliqua maleficia aut per herbas diabolica arte infectas . peccata sua contueri uoluerit . tua dextera euacuare dignetur . per unigenitum dominum nostrum.

Item benedictio aque feruentis.

Benedico te creatura aque per ignem feruentis in nomine patris et filii et spiritus sancti ex quo cuncta procedunt . et adiuro te per eum qui te ex fluminibus quatuor totam terram rigare precipit² et te de petra produxit et te in uinum conuertit . ut nullę insidie diaboli neque malicia hominis te a ueritate iudicii separare possint . sed punias noxium et illesum purifices innocentem . per eum quem nulla latent occulta . et qui misit te per diluuium super uniuersum orbem . ut peccatores deleres . et adhuc uenturus est iudicare uiuos et mortuos et seculum.

[*Alia.*]³

OMnipotens deus te suppliciter rogamus pro huius negotii examinatione quam modo hic inter nos uentilamus ut iusticie non dominetur iniquitas . sed subdatur falsitas ueritati . et si aliquis hanc presentem examinationem per aliquod maleficium . aut per herbas/ terre tegere et impedire uoluerit . tua [fol. 112] sancta dextera iustissime iudex euacuare digneris . per dominum nostrum.

Alia.

OMnipotens sempiterne deus qui tua iudicia incommutabili dispositione⁴ iustus ubique iudex discernis . tu clemens in hoc tuo iudicio ad inuocationem sancti nominis quod ante te intentio fidelium implorat . tua iustissima examinatione declara.

Postea uero fumo mirre odoretur et fumetur caldaria siue urceolus tam subtus quam circum et dicatur ista oratio.

DEus qui maxima queque sacramenta in aquarum substantia condidisti . adesto propitius . et elemento huic multimodis

¹ C omits this heading.³ Heading omitted in B, inserted in C.² So in both MSS. T has *precepit*.⁴ C has *dispotione*.

purificationibus preparato uirtutem tuę benedictionis infunde. ut creatura misteriis tuis seruiens ad diabolicas et humanas fallacias detergendas. et ad earum multiplicia figmenta et argumenta dissoluenda. atque ad multifformes earum artes destruendas: diuine gratię sumat effectum. Discedant omnes insidie latentis inimici. quatinus ueritas de his quę a nobis diuini sensus et alterius cordis ignaris requiruntur. tuo iudicio expetita. per inuocationem sancti tui nominis patefacta clarescant. Et ne unde requirimus innocens iniuste dampnetur a te qui lux uera es cuique non sunt obscure tenebre. et qui illuminas tenebras nostras. neque nocens querentibus ueritatem impune possit illudere: te quem occulta non transeunt ostendente. et uirtute tua qui secretorum es cognitor declarante. fiat hinc nobis in te credentibus¹ ueri cognitio manifesta.

Tunc lauatur manus² de sapone. et fiat adiuratio urceoli siue caldarie ante inmissionem manus.

/ **A** Diuro te urceole per patrem et filium et spiritum [fol. 112v. sanctum. et per sanctam resurrectionem et tremendum iudicium dei. et per quattuor euangelistas. si iste culpabilis est de illa causa siue in facto. siue in consensu: aque se contremulent. et tu urceole te contornes per eundem dominum nostrum ihesum christum filium dei patris. qui hydrias aque conuertit in uinum. quique uenturus est iudicare uiuos et mortuos.

¹ C originally had *intercredentibus*.

² T adds *examinandi*.

INTHRONIZATIO ARCHIEPISCOPI.

From D (fol. 70 verso).

Cum archiepiscopus pallium suum ab apostolica sede susceptum cantuariam detulerit: occurratur ei festiue a fratribus ecclesie usque ad portam ciuitatis si uia permiserit. Pallium autem unus eorum .qui cum eo uenerunt deferat ante illum publice simplicatum ac distectum in candidissimo panno. Susceptus itaque pontifex uti mos est .precedente processione pallium ultimus sequatur. Fiat statio ante crucifixum more solito .et alia in choro. Finito cantu secundę stationis surgat ab oratione et pallium mittat super altare. Mox unus episcoporum incipiat ymnum. Te deum laudamus. Statimque ducatur in sedem suam .et fratres omnes a priore incipientes accedant ad altare osculatoque pallio: osculentur archiepiscopum. Post hæc in loco apto sacris uestibus missam celebraturus induatur .et pallio humeros redimitus: cum festiua processione ducatur ad altare domini christi .choro psallente antiphonam: Firmetur. Qua finita .dicatur oratio hec ab uno episcoporum.

DEus qui de excelso cęlorum habitaculo corda fidelium spiritu sancto corroborando illustras: archipresulem nostrum quem sanctitatis pallio decorasti .uirtutum quoque cęlestium robore confirma . ut nos eius exemplo et documento iter uite cęlestis ingredi .et cum eo regni tui consortes fieri mereamur: per . eiusdem.

Post hæc ducatur ad cathedram pontificalem. Quam priusquam ascendat: dicatur oratio hæc.

OMnipotens sempiterne deus qui cum sis altissimus humilis ad nos descendere dignatus es: te suppliciter exoramus . ut fastigio sacerdotii huic famulo tuo a te collato humilitatis dignitate promoueatur .et sicut in mysterio regiminis sui hanc sedem pontificalem ascensurus aggreditur .ita sedem pectoris eius tuę inhabitationis uisitatione aggrediaris . quatinus solium tuę sessionis largiente gratia tua existere mereatur: per te christe ihesu qui cum coęterno tibi patre et spiritu sancto uiuis et regnas deus . per omnia secula seculorum.

Quo dicto cathedram ascendat, et eo in illa sedente cantetur ante solium alternatim ab aliquibus fratribus hæc antiphona.

Benedictus deus qui te pastorem elegit, qui candida stola apostolatus tui te circumcinxit.

Benedictus qui in throno archiepiscopii te regnare constituit.

Fulgeas hic in gloria per longa huius uitę tempora.

Donec a domino deo tuo uocatus possideas stolam immortalitatis in solio regni cęlestis, amen. evovae.

Qua finita! dicatur oratio hæc.

OMnipotens sempiterne deus qui summo cęli fastigio omnia regnorum gubernacula regis archipresuli nostro dominium huius cathedrę a te bonorum omnium largitore suscipienti cęlestium tribue incrementa carismatum, quatinus oves sibi commendatas ita gubernet, ut cum fructu bonorum operum ad regnum sine fine mansurum cum illis te ducente perueniat. Per.

His ita peractis! officium missę celebretur.

Quando pallium mittitur a roma archiepiscopo cantuariensi, eant ei obuiam fratres usque ad portam ciuitatis nisi uia prohibuerit. Ipsemet quoque archiepiscopus indutus alba et cappa nudis pedibus primus post eos qui cruces, textus et alia portant incedat, sequaturque conuentus simili apparatu ornatus. Ille etiam qui pallium defert si sacri est ordinis eodem modo in alba et cappa sit, pallium in aliquo uase aureo uel argenteo inclusum honorifice publice ferens. Susceptum igitur pallium præcedat processio, et archiepiscopus ultimus sequatur ante pallium. Fiat statio ante crucifixum, donec inceptus cantus finiatur, et incepto alio cantu intretur chorus, et expositum pallium ponatur super altare. Interim oret archiepiscopus prostratus coram altari. Finito cantu surgat, et data benedictione super populum accedat ad altare, promittitque si exigitur apostolicę sedi canonicam obędientiam et subiiectionem. Quo facto accipiat ipsemet pallium, et statim incipiatur ymnus. Te deum laudamus. Stans autem coram altari teneat pallium plicatum in manu sua, et accedant omnes fratres a priore incipientes osculentur pallium cum reuerentia. Quibus expletis, ipse lotis pedibus induatur in capitulo missam celebraturus. Prius uero quam pallio circumdetur! dicatur aut ab illo qui detulit si episcopus cardinalis fuerit aut ab alio aliquo episcoporum oratio hæc.

Domine deus pater omnipotens qui sola ineffabili gratiæ tuę largitate hunc famulum tuum .N. populo tuo præesse iussisti : tribue ei quesumus per gratiam sancti spiritus tui digne tibi persolvere ministerium officii sacerdotalis . et ecclesiasticis conuenienter seruire sacramentis . plebemque [sibi] commissam ad gloriam tui sancti nominis digne gubernare . per dominum . in unitate eiusdem.

Qua dicta : ponatur ei pallium super humeros dicente episcopo.

Accipe pallium summi sacerdotii . domini dei tui signum . per quod undique uallatus atque munitus . ualeas hostis humani temptamenti resistere . et omnes insidias eius a penetralibus cordis tui diuino munimine fultus procul abicere . præstante domino nostro ihesu christo . qui uiuit et regnat deus per omnia secula seculorum.

Post hæc cum festiua processione ducatur ad altare domini saluatoris . choro psallente antiphonam. Firmetur manus tua. uel responsorio.† Deum time. Quo finito : dicatur hæc oratio. Dominus uobiscum.

NOstris domine quesumus officii clemens adesto . et famulo tuo . N. archiepiscopo nostro benedictionis tuę gratiam concede . quem hodie auctoritate apostolica et mistico munere sacri pallii induere dignatus es . et ad summum sacerdotium promouere . Fac domine quesumus . ut sicut ceteros in ecclesia gradus honore præcellit . ita meritis et uirtutibus augeatur . per.

Deinde ducatur ad cathedram pontificalem . et in ea cum honore mittatur. Ubi eo sedente : decantetur alternatim a fratribus coram eo hæc antiphona. Benedictus deus. Qua finita : dicatur oratio hæc ab episcopo uno.

DEUS qui ecclesiam tuam multiplici munerum tuorum largitione lætificas . concede famulo tuo . N. quem hodierna die apostolicę dignitatis sullimitate . et sacratissimi pallii benedictione confirmasti uirtutum titulis pollere . morum et meritorum gratia clarescere . gregemque sibi creditum digne ac fideliter regere . quatinus cum eo mereatur deuicto seculo ad pascua uite perennis feliciter peruenire . per.

His dictis : missa celebretur.

[LITANIA IN CONSECRATIONE REGIS.]

From B. (fol. 108 verso.)¹

Cantores. Christus uincit christus regnat christus imperat.
Hoc dicant ter et chorus respondeat ter.

Cantores. Exaudi christe.

Chorus. Summo pontifici et uniuersali pape uita et salus perpetua.

Cantores. Saluator mundi.

Chorus. Tu illum adiuua.

Cantores. Sancte clemens.

Chorus. Tu illum adiuua.

Cantores. Sancte syxte.

Chorus. Tu illum adiuua.

Cantores. Sancte petre.

Chorus. Tu illum adiuua.

Cantores. Christus uincit christus regnat christus imperat. .z.

Chorus. .i.

Cantores. Exaudi christe.

Chorus. N. Regi anglorum a deo coronato pax salus et uictoria.

Cantores. Redemptor mundi.

Chorus. Tu illum adiuua.

Cantores. Sancte Eadmunde.

Chorus. Tu illum adiuua.

Cantores. Sancte Ermenigelde.

Chorus. Tu illum adiuua.

Cantores. Sancte Oswalde.

Chorus. Tu illum adiuua.

Cantores. Christus uincit christus regnat christus imperat. .i.

Chorus. .i.

Cantores. Exaudi christe.

Chorus. N. Regine anglorum salus et uita.

Cantores. Redemptor mundi.

Chorus. Tu illam adiuua.

Cantores. SANCTA MARIA.

Chorus. Tu illam adiuua.

Cantores. Sancta felicitas.

¹ The Litany is placed in B at the end of the *Consecratio Regis* and before the *Consecratio Reginae*.

Chorus. Tu illam adiuua.

Cantores. Sancta perpetua.

Chorus. Tu illam adiuua.

Cantores. Christus uincit christus regnat christus imperat. .i.

Chorus. .i.

Cantores. Exaudi christe.

Chorus. N. Archiepiscopum et omnem clerum sibi commissum deus conseruet.

Cantores. Saluator mundi.

Chorus. Tu illum adiuua.

Cantores. Sancte Augustine.

Chorus. Tu illum adiuua.

Cantores. Sancte Dunstane.

Chorus. Tu illum.

Cantores. Sancte Elphege.

Chorus. Tu illum adiuua.

Cantores. Christus uincit christus regnat christus imperat. .i.

Chorus. .i.

Cantores. Exaudi christe.

Chorus. Episcopis et abbatibus et omnibus sibi commissis pax salus et uera concordia.

Sancte Benedicte tu illum† adiuua.¹

*Chorus.*² Omnibus principibus et cuncto exercitui anglorum salus et uictoria.

Cantores. Saluator mundi.

Chorus. Tu illos adiuua.

Cantores. Sancte Maurici.

Chorus. Tu illos.

Cantores. Sancte Sebastiane.

Chorus. Tu illos.

Cantores. Sancte Georgi.

Chorus. Tu illos.

Cantores. Christus uincit christus regnat christus imperat. .i. [fol. 109.

Chorus. .i.

Cantores. Rex regum.

Chorus. Christus uincit.

Cantores. Rex noster.

Chorus. Christus regnat.

Cantores. Gloria nostra.

Chorus. Christus imperat.

Cantores. Auxilium nostrum.

Chorus. Christus uincit.

¹ Probably this suffrage should, like those which precede and follow, be divided between the *cantores* and the *chorus*.

² This should probably be preceded by *Exaudi christe*, if not also by the repeated *Christus uincit, christus regnat, Christus imperat*.

Cantores. Fortitudo nostra.

Chorus. Christus regnat.

Cantores. Liberatio et redemptio nostra.

Chorus. Christus imperat.

Cantores. Victoria nostra inuictissima.

Chorus. Christus uincit.

Cantores. Murus noster inexpugnabilis.

Chorus. Christus regnat.

Cantores. Defensio et exultatio nostra.

Chorus. Christus imperat.

Cantores. Ipsi soli imperium gloria et potestas per immortalia
secula seculorum. Amen.

Chorus. Christus uincit . christus regnat . christus imperat.

Cantores. Ipsi soli iubilatio et benedictio per infinita secula
seculorum. Amen.

Chorus. Christus uincit christus regnat christus imperat.

Cantores. Ipsi soli honor et claritas et sapientia per infinita
secula seculorum. Amen.

BENEDICTIO ENSIS.

From T.

*Cum iuuenis¹ cupit¹ ac/cingi gladio¹. Benedictio ensis [fo. 155b.
hoc modo. [fo. 156*

DEUS custos in te sperantium protector. adesto supplicationibus nostris. et concede huic famulo tuo qui sincero corde gladio se primo nititur præcingere. ut in omnibus galea tuę uirtutis sit protectus. et sic ut dauid et iudith contra gentis suę hostes fortitudinis potentia uictoriam tribuisti: ita tuo auxilio munitus. /contra hostium suorum seuitiam uictor [fo. 156b. ubique existat. et ad sanctę ecclesię tutelam proficiat. per.

Alia oratio.

DEUS qui trinos gradus hominum post lapsum adę in toto orbe terrarum constituisti. quo plebs tua fidelis immunis ab omni impetu nequitię secunda et quieta permaneret. adesto supplicationibus nostris. et hunc ensem quem inuocatione tui nominis /benedicimus. ita famulus tuus cui eum te largiente [fo. 157 concedimus ac accingimus utatur. quatinus et hostes ecclesię dei insidiantes reprimat. et se ipsum ab omni inimico tua protectione potenter defendat. per dominum nostrum.

¹ Plural forms written in red over these and other words throughout for use when the service was said for several persons at the same time.

NOTES.

SYMBOLS AND ABBREVIATIONS USED IN THE NOTES.

- Æth. = Benedictional of St. Æthelwold (printed in *Archaeologia*, vol. xxiv.)
 B = MS. B. 11. 10 of Trinity College, Cambridge.
 C = MS. Ll. 2. 10 of the University Library, Cambridge.
 Cl = MS. Claudius A. iii. in the British Museum.
 D = MS. B. 3. 6 of Trinity College, Dublin.
 Dun. = MS. Lat. 943 of the Bibliothèque Nationale, Paris (Pontifical of St. Dunstan.)
 E = MS. Ee. 2. 3 of the University Library, Cambridge.
 M = MS. 226 of Magdalen College, Oxford.
 Mur. = Muratori, *Liturgia Romana Vetus*, fol. Venice, 1748.
 P = Missale ad Usum Fratrum Praedicatorum, fol., Lübeck, 1502.
 Rob. = Benedictional of Archbishop Robert (H.B.S. vol. xxiv.)
 T = MS. Tiberius B. viii. in the British Museum.
 V = MS. Vespasian D. xv. in the British Museum.
 44 = MS. 44 of Corpus Christi College, Cambridge.
 28,188 = MS. Add. 28,188 in the British Museum.
 Harl. 2892 = MS. Harl. 2892 in the British Museum.

NOTES.

- p. 2, l. 19. **Summa articulorum quinquaginta unus.** The actual number of the items in the preceding list is only fifty. One of these, however, occupies two lines in the MS., and has probably been reckoned as two.
- l. 20. Compare the Westminster Missal, ii. 635, and the note vol. iii. p. 1515.
- l. 32. Compare the Westminster Missal, ii. 668, and the note vol. iii. p. 1516. The benediction as here arranged has only two clauses, combining as one the first and second clauses of the Westminster Missal. In E the clauses are arranged as in the Westminster Missal.
- p. 3, l. 5. **De officio sacerdotis in Missa.** The remainder of the contents of the inserted leaves is apparently copied from a Dominican Missal. It agrees very closely (except for the errors of the scribe) with the parallel portion of the early printed missals of the Dominican rite. The variations noted here are taken from one printed at Lübeck in 1502 (cited as P) in which the Ordinary of the Mass begins with the words *Sacerdos quando celebraturus accesserit ad altare*. The other differences of the printed text are hardly worth recording.
- l. 25. **incipiat Missam.** P ends the rubric at this point, and after the insertion of *Gloria in excelsis* (with varying musical notation) and *Credo*, begins a new rubric with the words *Post offertorium sacerdos accipiens calicem*, etc.
- l. 27. P omits *aliquantulum* and *hanc orationem*.
- l. 31. P omits *digitorum*.
- l. 32. For *aspectus* P has *ante pectus*.
- ll. 32-3. For *dicendo orationem* P has *et dicat*.
- l. 36. For *deinde* P has *Qua dicta*: for *ad populum uertens*, P has *ad conuentum uel populum se conuertens*.
- ll. 39-40. This heading is omitted in P.
- l. 41. For *natali* P has *natiuitate*.
- p. 4, l. 1. For *Infra canonem*, P has *Infra actionem*, and so generally (but not always) in the later headings.
- l. 21. P omits the words in brackets, which appear to belong properly to the next heading, and to have been written here by an error of the scribe.
- l. 22. P has *palmarum* after *ramis*.
- ll. 27-32. The repetition of the preface in the MS. is probably due to its being copied from a MS. which repeated the form with appropriate musical notation, as in P.
- p. 9, l. 12. There is no list of *capitula* before either section of the Benediction in B. In D there is none here.

- p. 10, l. 14. This entry in the list of *capitula* is most likely due to an error on the part of the scribe; the Sunday in question would of course be that in the octave of the Ascension which appears below in the list. There is no benediction corresponding to the entry in the series which follows.
- pp. 11-14. The benedictions from Christmas Eve to Candlemas are all in Æth. and Rob., with slight variation.
- p. 11, ll. 28-29. This is not written by the original hand in B, but there is added in the margin *Benedictio dei et rel. usque maneat semper.*
- p. 13, l. 26. D omits *in octauis et.*
- l. 34. For *uetustate* B and D have (with Æth. and Rob.) *mortificatione.*
- p. 14, l. 4. B and D omit *uel infra.* In Æth. and Rob. the benediction is assigned to the Sunday after Christmas, but placed after that for the Octave.
- l. 13. For *Theophanya* B and D have *Epiphania domini.*
- l. 21. For *mentis* B and D have *mentium* (with Æth. and Rob.).
- pp. 15-16. The benedictions for the Sundays between Epiphany and Septuagesima follow the same order as that of Æth. and Rob. but show some variations of text as compared with either.
- p. 16, l. 9. The omission of *uos* (probably due to a clerical error) is common to M, B, and D.
- l. 23. The headings of this and the two following benedictions in D treat the three Sundays as the first, second and third "of Septuagesima."
- pp. 17-20. The benedictions for the Sundays of Lent are in the same order as in Rob.
- p. 17, l. 20. B omits *se a*, agreeing with Æth. and Rob.
- l. 22. B has *reficere* for *refici*, agreeing with Æth. and Rob.
- pp. 18-19. The Embertide benedictions are not in Æth. or Rob. They appear in Harl. 2892, and in the Westminster Missal.
- p. 20, l. 2. For *a licitis*, which is the reading of Rob., B and D have *ab illicitis.*
- l. 32. In Æth. and Rob. this benediction is *alia in passione domini*; in Harl. 2892, *feria ii. in passione domini*; in the Westminster Missal, *per ebdomadam.*
- p. 21, l. 1. This benediction in Rob. is *ad mandatum*; in the Westminster Missal, *ad magnam missam.*
- pp. 22-23. The benedictions for the days from Easter to Low Sunday are as in Æth. and Rob., except that for the Saturday, which is in Harl. 2892.
- pp. 24-25. Æth. and Rob. assign no benedictions to the fourth and fifth Sundays. Those in M, B, and D are based upon the Gospels for the two days.
- p. 25, l. 6. D has *Benedictio in rogationibus.*
- l. 15. The benediction in Æth. begins with the same words as that in M, B, and D, but is not identical. It is assigned to the Sunday in the Octave in Rob., M, B, D.
- p. 27, l. 1. This benediction is *in Sabb. Pentecost.* in Æth.; in Harl. 2892, it is *feria ii.*; in Rob., *per totam septimanam.*
- ll. 3-4. Æth. and Rob. have *uobis . . . remissionem . . . tribuit*; B has *uobis . . . remissionem . . . donauit.*
- l. 17. D has *sensibus* for *mentibus.*
- pp. 27-34. The benedictions for the Sundays after Pentecost are generally the same as in Æth. and Rob.; but M, B, D discard the first and second of those in Æth. and Rob. taking as the first of their series that which is the third in Rob. and in Æth. is assigned to the feast of St. Agnes.

- pp. 27-28. The benedictions *feria iv.*, *feria vi.*, *Sabbato* are omitted in B. They are evidently benedictions for the Ember days after Pentecost, being based on the Gospels for the *missa in ieiunio* of those days, as in the Westminster Missal. In that collection they follow the benediction for the third Sunday, a position which, like that which they have in M and D, is probably to be connected with the usage of observing the Ember Days in June, instead of in the Octave of Pentecost.
- p. 28, l. 29. D has *roborando* for *laborando*.
- p. 29, l. 26. B omits *et sanguinis*.
- p. 30, l. 17. B has *emundet* for *emendet*.
- p. 34, l. 1. This benediction is not in the series of Æth. and Rob. It appears in Harl. 2892 and is in Egbert's Pontifical for *Dom. v. ante Nat. Domini*.
- pp. 34-36. The benedictions for the Sundays in Advent are in Æth. and Rob., those for the Advent Ember days in Æth. B reckons the Sundays as *ante Nat. Domini*.
- p. 34, ll. 19-21. Æth. and Rob. omit *in presentis . . . digni. et*. In B *animalibus* is corrected by expunction to *animabus*, which is the reading of the Westminster Missal.
- p. 35, l. 31. D has *caritatis* (as in Æth.) for *castitatis*.
- pp. 36-37. The series of ferial benedictions is also in the Westminster Missal (col. 656-8), with some slight variations of reading. The first four are included in the series for the Sundays after Pentecost (pp. 28, 29, 30, 31 *sup.*). The Westminster Missal omits them from its Pentecost series. The Saturday benediction is in Rob.
- p. 37, l. 19. For *antiqui faucibus leonis* the Westminster Missal has *antiqui laqueis hostis*; B transposes the first two words.
- ll. 37-39. D omits *circulum . . . sanctorum* perhaps accidentally: *anni* is the last word of a page, and there is a space at the top of that which follows, greater than would suffice for the omitted words. B omits the sentence after *dicendę*, and has no list of *capitula*.
- pp. 38-45. The benedictions of the *proprium sanctorum* in M, B, D are few, and for the most part common to Æth. and Rob.
- p. 38, l. 36. B omits this benediction, which here seems to be rather out of place, whether it is regarded as the benediction of Trinity Sunday or as a Sunday benediction *per totum annum*, in which character another Trinity benediction appears in the Westminster Missal, preceding the ferial benedictions of pp. 36 and 37, and another before the ferial benedictions of Rob.
- p. 39, l. 15. At this point D inserts a small group of benedictions of which no account is taken in its list of *capitula*. See Appendix, pp. 217-9.
- l. 30. The word omitted in M is found in B and D; it is also the reading of Rob.; Æth. has *maxime*.
- l. 32. B and D (and also Æth. and Rob.) omit *natus*.
- p. 40, l. 1. For *eiusdem precursoris* B has *Sci. Johannis baptistę*. In D the word *precursoris* is written in black, at the end of the line below the first part of the heading, and may be read as part of the text of the benediction (*precursoris beati iohannis baptistę*): but the script suggests that it is properly part of the heading.
- l. 14. In B and D this benediction is rightly placed. Both read *sancti for beati* and omit *leuite et*: B also omits *martyris*.
- ll. 26-31. The text of Æth. seems to be faulty at this point. M, B, D agree with that of Rob.
- p. 41, l. 24. B and D add *Assumptionis* after *uigilia*; B adds *uirginis* after *Marie*.

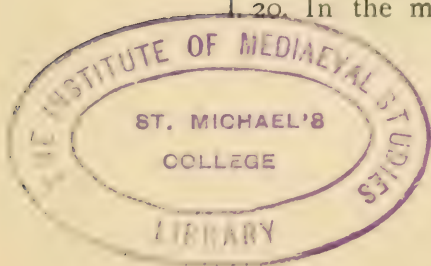
1. 26. In D *corporis* has been corrected by erasure to *corpori*.
- p. 43, l. 7. For *ieiunii autumnalis* B and D have *legitimi ieiunii*. The benedictions for the Ember days, based upon the Gospels for the three days, are in Harl. 2892.
- p. 44, l. 10. For *angelorum* B and D have *archangelorum* as in Æth. and Rob.
1. 11. After *deuicto* B and D (with Æth. and Rob.) add *hodierna die*.
1. 17. This benediction is not in Æth. or Rob. It is in the Westminster Missal.
1. 25. B, D and the Westminster Missal agree in the reading *futuro: futura* seems more likely to be right.
1. 26. B and D agree in the ungrammatical reading *contubernia*: the Westminster Missal has *contuberniis*.
1. 28. For *in festiuitate omnium sanctorum* (which is the title in Rob., where no benediction for the Vigil precedes) B and D have *in die*.
- pp. 45-48. The benedictions of the *Commune sanctorum* are for the most part common to Æth. and Rob.
- p. 45, l. 30. This benediction is in Rob., but there begins *Benedicat uos omnipotens deus per beati apostoli sui N. intercessionem*.
- p. 46, l. 17. B omits this benediction altogether. D places it after the benedictions for feasts of martyrs, with the heading *In natali euangeliste Marci et Lucę*. It is not in Æth. or Rob.
- p. 47, l. 25. B and D add *et martyris*.
- p. 48, l. 1. B and D make this the benediction for a feast *virginis non martyrizate*. It is not in Æth. or Rob.
1. 12. For *unius uirginis* B and D have *cuiuscumque sanctę*. The benediction is not in Æth. or Rob.
1. 34. This in the Westminster Missal is *per totum annum*. It is in Harl. 2892.
- p. 49, l. 3. For *acceptos* B has *acceptabiles*, which is also the reading of the Westminster Missal.
1. 7. This benediction is also in Harl. 2892 and in the Westminster Missal.
1. 11. B has *gloriosa* for *gloria*.
1. 16. For *non cessant* B and the Westminster Missal have *sine fine solent*: the latter has *gaudere* for *exultare*.
1. 19. This benediction is also in Harl. 2892 and in the Westminster Missal.
1. 24. B and D have *sancta* for *beata*.
1. 30. The benediction *de rege* is in a slightly different form (*Omnipotens . . . benedicat* etc.) in the York Pontifical: the latter part agrees with a benediction in the Westminster Missal.
- p. 50, l. 4. This benediction is in Rob.
1. 20. B omits this benediction. It is part of a longer form in Rob., and appears elsewhere in M, B, D (see p. 56).
- pp. 50-53. The benedictions *post confirmationem*, *in ordinatione episcopi*, and *in tempore belli* are all in Rob. The next four are in the Westminster Missal and the York Pontifical. The *benedictio quando dedicatur ecclesia* is in Æth. That for the anniversary of the dedication is in the Westminster Missal, and is an abridged version of a benediction which appears among the later English additions in the Leofric Missal.
- p. 53, l. 19. B has *honore*, D *honorem*: the benediction in Æth. has a different clause (*intercedente beato ill. et ceteris sanctis suis quorum reliquie hic pio uenerantur amore*).
- pp. 54-56. The order for the Provincial Council appears in M, B, D and

- E (in each immediately before the forms relating to Ordinations) with very slight variations of reading in the first three, and with no important variation in the fourth. It occurs also in the eleventh century Cottonian manuscript Cleopatra C. viii., from which it was printed by Wilkins in his *Concilia Magnae Britanniae et Hiberniae*, iv. 784-6. It is to be observed that several phrases in the initial directions about the assembling of the synod occur in the fourth canon of the fourth Council of Toledo, dealing with the same matter.
- p. 54, l. 12. The term *plenarium* is applied to a case or shrine containing relics; but the sense here is probably a "full copy" of the Gospels. At the Council of Ephesus in 431 an open copy of the Gospels was placed upon a throne in the midst. This seems to have been done also at the Council of Hatfield held under Archbishop Theodore in 680 (Bede, *Hist. Eccl.* iv. 17.)
- l. 16. For *electione coniugali* the canon of Toledo has *electione concilii*.
- ll. 28-29. St. Luke x. 1-7.
- p. 56, ll. 2-3. St. Luke ix. 1-6.
- ll. 5-6. St. Gregory, *Hom. in Evang.* i. 17.
- l. 9. For *secunde* D has *sedem*. In M the word appears to have been at first written as *sede*, but the first *e* has been corrected by partial erasure to *c*.
- ll. 20-22. St. Matt. x. 5-16.
- pp. 57-8. **Ad clericum faciendum.** It may be noted that the *Oratio ad capillaturam* which in Rob. (p. 113) and the other eleventh century Pontificals precedes this office is absent from M, B, D. In the office the three MSS. are generally in close agreement, showing some slight variations of reading. The prayers of the first portion are for the most part the same as in Rob. and in the same order, but their text is somewhat altered.
- p. 57, ll. 5-6. The reference to St. Peter is an addition to the text of Rob.
- l. 9. **manu dextera sua.** B, D, E and T have *manus*: Rob. *manus dexterae eius*.
- ll. 9-10. **uirtutem incrementum**: an expansion of the *uirtutis tribuat incrementa* of the earlier books: the following phrase is also modified by the substitution of *abiecta* for *ab* and the addition of *spirituales*.
- ll. 11-12. B and D give (wrongly) the ending *per eundem*, etc.
- ll. 19-22. The earlier books show some variation in the anthems and psalms. Rob. has not the anthem *Tu es* or the psalm *Conserua*. The former appears in Leofr. but the psalm there begins at *Dominus pars hereditatis*.
- l. 24. **ihesu christe** is omitted in Rob. which ends the prayer with *per dominum*.
- l. 26. B, D have *mundi deponit*.
- l. 33. B, D have *deposuimus*, as in Rob.
- p. 58, ll. 1-18. In this part of the office there is a considerable difference between M, B, D, and Rob. The first of the two prayers has some resemblance to that which occupies the same position in Rob. Both are recensions of the prayer *pro eo qui prius barbam tondet* in the Gelasian Sacramentary (Mur. i. 743). But that in M, B, D keeps closer to the Gelasian form than the *Deus cuius spiritu* of Rob. In Rob. the psalm and anthem are absent, and the second prayer differs altogether from that of M, B, D.
- pp. 58-69. The Ordination forms of M, B, D, E, like those of the eleventh century group of Pontificals, are based upon the forms of the Gelasian

Sacramentary : but in the rubrics (and also to some extent in the prayers and other formulae) they show a certain amount of expansion and addition. This is more strongly developed in E than in the other three. While its prayers are generally nearly the same with those in M, B, D, its rubrics differ ; and it also exhibits a peculiar feature in the provision of forms of allocation to be addressed by the bishop to those who are about to be admitted to the various orders. These are printed, with most of the rubrics of E, in the notes of Maskell's *Monumenta Ritualia Ecclesiae Anglicanae*, vol. ii. pp. 171 *sqq.* (ed. 1882), as from the Winchester Pontifical. As has been stated in the introduction to this volume, the connection of E with Winchester was not apparently such that the book should be taken as representative of the Winchester use. Martène (*de Ant. Eccl. Ritibus*, lib. I., cap. viii., art. 8.) prints the set of exhortations, with the exception of that addressed to the ostiarii, from a late MS. Pontifical of Rouen. He does not seem to have been aware of any other manuscript in which these exhortations occur.

In most of the eleventh century English Pontificals the series of Ordination forms is divided into two parts by the directions as to the times of Ordination, the bishop's proclamation *Auxiliante domino*, and other matter of varying amount. The dividing point is in some books between the forms for subdeacons and those for deacons (as in the Pontifical of St. Dunstan) in others (as in Rob.) before the forms for subdeacons ; and the terms of the bishop's proclamation vary accordingly. In Egbert's Pontifical, the directions and proclamation stand at the beginning of the whole series of Ordination forms ; but the bishop's proclamation refers only to those who are about to be made deacons or priests. In the twelfth century books the corresponding matter, with some additions, and with an expanded form of *Auxiliante domino*, is also placed at the beginning of the series ; but the bishop's proclamation refers not only to the orders of subdeacon, deacon and priest, but also to "the other ecclesiastical degrees." It is clear that these manuscripts contemplate the conferring of all the orders, minor as well as major, at the mass *in xii. lectionibus*. But the precise point at which each order should be conferred is not indicated in the original text of M, B, or D. In E, on the other hand, the rubrics contain definite directions on this subject. Similar directions, not in all cases identical, are supplied by marginal additions in M, B and D. The additions in M will be found in the notes appended to the text.

- p. 58, l. 24. The words added in the upper margin of the page in M form part of the text in B and D. It seems most likely that they were written at first also in M, and that the erasure is due to their apparent inconsistency with the preceding words, retained from the older rubric, which seem to mark the end of the introit as the point at which the candidates for orders should be presented. E directs (as does the other marginal addition of M) that this should take place after the *Kyrie* : but it does not refer to the use of *Gloria in excelsis*.
- p. 59, l. 1. Before the proclamation mentioned in this rubric E directs that the bishop should address all the persons presented to him for ordination "de castitate, de abstinencia . et his similibus uirtutibus terribiliter interdicens ne quis ad sacros ordines uenire presumat, qui pecuniam dare uel promittere presumpsit."
- l. 16. An addition above the line in B directs that the seven penitential psalms should be said before the litany.
- l. 20. In the margin of B, at this point, are added by a later hand



directions as to the points at which the various orders should be conferred. These have in part been lost by the trimming of the margin : but it is clear that they agree in the main with the order indicated in the rubrics of E and in the marginal additions of M. There is an express direction that each of the lessons, after the ordination of the readers, is to be read by one of those who have just been ordained. Another point of some interest is the direction that the bishop, immediately after the litany, is to begin the hymn *Veni creator*. This is not ordered either in E or in the marginalia of M ; but it may explain the words *finito igitur hymno* at the beginning of the addition made at a later point in M (p. 59, note 4).

1. 21. The words erased in M were probably *Ordinatio cantorum*. These appear at the same point in B and D.
 1. 30. For *istis* B, D, and E have *ecclesiae uobis commissae*, which were probably the words originally written in M : the erasure and substitution bring the text of M into conformity with the earlier books.
- p. 60, l. 1. 1. The rubric of E directs that the *ostiarii* are to be made to shut and open the door : but no form of words is prescribed like that in the margin of M. E also directs that they are to be led back from the door to the bishop.
1. 21. After *ministrauerunt* E adds *Eligunt uos fratres uestri* etc., as in Rob. (combining with the form of delivery the form which in the Gelasian Sacramentary (Mur. i. 621) occupies the place of the *Praefatio lectoris*, but seems there to be misplaced ; its form differs from that of the other *praefationes*.
- p. 61, l. 1. 1. *ornati*. E has *ordinati*.
Earum modulis . . . ecclesie. M, B, D and E agree in this clause, which seems to be derived from the Gelasian Sacramentary, discarding the form which appears in Rob. and other tenth century books.
1. 13. *spirituales medici*. This is a departure in M, B and D from the phrase of the Gelasian Sacramentary (*ut sit spiritalis imperator*) : both in the eleventh century and in the later English books the Gelasian phrase is used.
 11. 24 *sqq.* The Gelasian Sacramentary omits the forms for the benediction of acolytes, and in the earlier section containing matter relating to the various orders from the *Statuta Ecclesiae Antiqua* it omits the formulae for delivery of the instruments. The eleventh century English books show some differences in the forms which they provide, and those contained in M, B, D and E differ considerably from the forms in the earlier books. Thus Rob. has not the *Praefatio acolytorum* or the first of the three prayers which appear in M, while the text of the third of these which it contains is evidently corrupt.
- p. 62, ll. 10-11. *urceolum cum aqua manili*. In the Gelasian Sacramentary the direction is for the delivery of an *urceolus cum aqua*, an *aqua-manile* (i.e. a basin) and a *manutergium*. In later books, there is a good deal of variation due in part at least to the collocation of the words *aqua* and *aquamanili*. This led to the substitution of *manili* for *aquamanili*, perhaps without change of sense, and to the subsequent correction, as by a later hand in B, of *aqua manili* to *aquamanili*, the effect of which was to omit the mention of water. It appears from a letter of Lanfranc to John, archbishop of Rouen (Lanfranc, *Epist.* xiii.) that in the latter part of the eleventh century the word *manili* was by some persons supposed to mean a maniple.

In some later books the significance of *aquamanili* seems also to have been misunderstood: thus in the fifteenth century text printed by Maskell (*Monumenta Ritualia*, ii. 191) the rubric directs that the subdeacons are to receive *urceolum plenum cum aquamanili id est manutergio*.

The delivery of the maniple and tunic does not appear in the twelfth century books except as a later addition. The marginal note of M seems to contemplate the delivery of the maniple before the forms of benediction. In B a later hand adds, after those forms, directions for the delivery of maniple and tunic, with accompanying formulae: the words for use at the delivery of the maniple do not contain the explanation of its significance which occurs in the marginal addition of M. The delivery is to be made *subdiacono*, probably to the reader of the Epistle.

pp. 64-66. In the *ordinatio diaconorum* M, B, and D show more difference from the eleventh century books than in the preceding sections of the *Ordo*. The prayer *Domine deus preces nostras clementer exaudi*, which survives in most of the books of the earlier group, is discarded. The consecratory prayer is introduced by the *Sursum corda* and *Vere dignum*, and its first words omitted; the form for blessing the deacons' stoles and chasubles is omitted; a short form is substituted for the long form which the eleventh century books provide at the delivery of the stole; and the anointing of the deacons' hands has disappeared. The prayers of E are the same as those of M, B, and D down to the delivery of the stole; for this it provides a different form, retaining also the long form of the eleventh century books.

A marginal note by a later hand in B directs that the form *Commune votum communis oratio prosequatur* is to be said at the beginning of the section. The intention may have been to treat it as an introduction to the litany, when this was placed, as in later books, and as indicated in the marginal note of M (p. 64, note 3), before the ordination of the deacons; but B does not contain any direction as to the use of the litany at this point.

Another addition in B provides a form of words for the delivery of the dalmatic, and the benediction of the reader of the Gospel. The dalmatic was probably not intended to be given to all the deacons, but to the reader only; the forms of delivery and benediction are combined in one.

pp. 66-69. In the *ordinatio presbyterorum* as in the *ordinatio diaconorum* M, B, and D differ in some respects from the eleventh century books in the order of the matter which is common to all: they omit some things contained in the earlier books, and add the delivery of the paten and chalice, which those books do not contain. E keeps closer to the order of the eleventh century books, and omits less than M, B and D.

Thus in the eleventh century books the rearrangement of the stole precedes the consecratory prayer: that prayer is followed by the benediction of the priests' hands, and the anointing of their hands and heads; then follows the vesting with the chasuble, with a benediction, and last come the forms *ad consummandum presbyterum*. In M, B, and D, the alteration of the stole and vesting with the chasuble come together after the consecratory prayer: that prayer is followed by the forms *ad consummandum presbyterum*, after which comes the anointing of the hands, without the previous benediction: the anointing of the head disappears. Then follows the delivery of the paten and chalice, after which, as the *ultima benedictio*, stands a form

nearly agreeing with the benediction which in the older books accompanied the vesting with the chasuble.

In E the forms *ad consummandum presbyterum* are deferred till after the delivery of the paten and chalice, and the benediction of the priests' hands before the anointing is retained: the anointing of the head is omitted, and the *ultima benedictio* agrees with M, B, and D.

The marginal additions in M, B, and D seem to suggest some variations in the use of *Veni creator* and of the form *Accipe spiritum sanctum*. Thus the marginal note in M (p. 66, note 4) seems to indicate that *Accipe spiritum sanctum* should be said at the time of the imposition of the hands of the bishop and presbyters, and followed by *Veni creator*, before the first of the prayers. A marginal note in D places *Veni creator* at the same point. In B, on the other hand, a later note directs that *Veni creator* is to be said just before the anointing of the hands, while another provides for the introduction of *Accipe spiritum sanctum* just before the Postcommunion of the mass, at the time when the bishop unfolds the chasubles of the new-ordained priests. This use of *Accipe spiritum sanctum* is recognised also by an addition in the margin of M (p. 69, note 1). The note in B takes the place of the last rubric of the order (p. 69, lines 2 and 3) which has been erased. The kiss, with the words *Pax domini sit semper tecum. Ora pro me frater*, accompanies, and *Accipe spiritum sanctum* precedes, the act of arranging the chasuble. In other marginal notes of D (fol. 130 r.) the use of *Veni creator* before the anointing of the hands is recognised as an existing practice *secundum quosdam*: the form of benediction before anointing is inserted, and there are directions indicating that the kiss should be given, with the words *Pax tibi*, after the delivery of the paten and chalice, the *ultima benedictio* being deferred. There is added a form for the Episcopal benediction in the mass, after which the bishop, laying his hand on the heads of the *ordinati*, says *Accipite spiritum sanctum et quorum remisistis peccata remissa sint et quorum retinueritis retenta sint. Pax tecum*. After this follows the *finalis benedictio*, by which term is apparently indicated the *ultima benedictio* of the original text. The order which would result from following these marginal directions (which are in a hand apparently of the sixteenth century) would agree on the whole with that of the fifteenth-century Pontifical used by Maskell for his text: but the notes in D say nothing of the adjustment of the chasubles, and the form *Accipite spiritum sanctum* is unusual. Bishop Lacy's Pontifical has a form beginning with *Accipe*, but agreeing with that in D in the readings *remisistis, retinueritis*, and returning to the singular at *Pax tecum*.

pp. 69-78. The *Consecratio episcopi* as it appears in M, B, and D agrees closely with the forms of the eleventh century books, while its rubrics show how these forms are to be fitted into the order of the mass. The order which appears in E and also in T shows some differences from M, B, and D, but these, so far as the rite of consecration is concerned, are less marked than those in the ordination of deacons or of priests. Where such differences exist E and T are almost always in close agreement. The most notable difference, perhaps, is the insertion in the examination of the bishop elect of two questions and answers on the doctrine of the Eucharist. These appear in some later English pontificals, but E and T are the earliest known books of English use in which they are found. They occur, not exactly at the same point, but in exactly the same form, in the Rouen order

which is among the later additions to the Benedictional of Archbishop Robert. The questions are evidently based upon the definitions of a Provincial Council held by Maurilius of Rouen for the condemnation of the teaching of Berengarius. (See *The Benedictional of Abp. Robert*, H.B.S. vol. xxiv. pp. 155 and 164.) In E and T they follow, in the Rouen order they precede, the question beginning *Credis sanctam et apostolicam* (p. 72 *sup.*).

The first question is :

Credis panem qui in mensa dominica ponitur . panem tantummodo esse ante consecrationem . sed in ipsa consecratione ineffabili potentia diuinitatis conuerti naturam et substantiam panis in naturam et substantiam carnis . carnis uero nullius alterius . sed illius que concepta est de spiritu sancto et nata ex Maria uirgine ?

The second is :

Similiter uinum quod aque mixtum in calice sanctificandum proponitur . uere et essentialiter conuerti in sanguinem qui per lanceam militis de uulnere dominici lateris emanauit ?

The note relating to these questions in MS. 44 of Corpus Christi College, Cambridge, mentioned by Dr. Henderson in his introduction to the York Pontifical (Surtees Society, vol. 61, p. xxi), is not, as there stated, "apparently contemporary," but of the sixteenth century.

- p. 72, l. 25. **et ueram.** This reading of M is probably a mere clerical error : B, D, E, T all have *ad ueram*.
1. 30. **aut presentia.** B has *ac presentia*. E and T omit the words.
 1. 35. An alteration by a later hand in B directs the use of the introit *de die* or of *Benedixit*.
 1. 38. A later hand in B has erased *non* and substituted *et* for *sed*. The *Kyrie* was doubtless omitted in view of the use of the litany at a later point.
- p. 73, ll. 1-3. In the earlier books *Adesto supplicationibus* follows the bidding of prayer (*Oremus dilectissimi*) after the litany, being thus included in the series of consecratory prayers. It is here employed as the collect of the mass.
- ll. 15-16. **a piissimo . . . et populo.** According to the text of M the choice is made by the king, with the consent of the clergy and people. In T the word *a* is placed after *consentiente*, so that the statement is that the choice is made by the clergy and people with consent of the king : a similar alteration has been made by a later hand in B. D and E agree with M. In T there is an erasure between *nostro* and *rege*, no doubt due to the transference of the book to Scotland.
 1. 27. **Finita autem letania.** The use of *Veni creator* indicated by the addition in M is recognised in different ways in B, D, E and T. In B the first words of the hymn follow *Agnus dei*. In D they are written above the line. In E and T the rubric proceeds *eleuet eum dominus metropolitanus incipiens ymnus Veni creator. Quo cantato : ponat caput electi episcopi super altare.*
- p. 74, ll. 1-2. B, E, and T have *Sequitur* for *Idem*, omitting the words in l. 2, for which T substitutes *Oremus*.
1. 5. **effunde** is the reading of the earlier books, and of B, D, E, T.
 1. 34. B reads *oleum sanctum*. E and T have *oleum chrismale*, but the latter word has been struck out in T.
- p. 76, l. 26. E has *oleum* for *crisma*. T now has *crisma*, but the word is written over an erasure. This variation, taken in conjunction with that mentioned in the last note, seems to indicate the use of oil mixed with chrism for the first anointing of the head, and of oil only for the

second, while the rubrics of M, B, and D point to the use of oil for the first and chrism for the second anointing ; and the alterations in T suggest that the English practice of the time was different from that indicated in E and in the original readings of T. The earlier books which mention the second anointing seem to contemplate the use of oil for both. In later English Pontificals there is some diversity. Thus Bishop Lacy's Pontifical directs the use of chrism only at the one anointing of the head which it prescribes (that in the consecratory prayer), and makes no mention of the second anointing : the fifteenth century text printed by Maskell directs the use of oil and chrism for the first anointing, and of chrism only for the second, which it places before the anointing of the hands.

11. 30-31. The eleventh century books do not mention the mitre, and contain no form for the blessing of the ring.
- p. 77, l. 11. The form for blessing the staff differs from that in the eleventh century books.
1. 19. At the end of the form for the delivery of the staff, a slightly later hand adds in B a direction for the delivery of a book of the Gospels.
11. 22-24. The new made bishop, according to this direction, apparently went at once to say mass at another altar. Bishop Lacy's Pontifical directs that the Gospel is to be read, and that the new bishop is then to depart.
1. 28. The prayer *Deus honorum omnium* is here definitely made a part of the prayers at the enthronement of the new bishop. On its origin see the note on the form in the Benedictional of Abp. Robert (H.B.S. vol. xxiv. pp. 190, 191).
- p. 78, l. 37. E and T add a benediction "Benedictio dei patris omnipotentis et filii et spiritus sancti super te descendat. Amen. Pax tecum," and add the mass to be said by the bishop on the day of his consecration.
- pp. 79-81. **Benedictio monachorum.** This order in M, B, and D differs from those of the eleventh century books (which are not uniform), and agrees exactly with the order prescribed by Lanfranc in his Statutes for the monastery of Christ Church, Canterbury. The order in E and T is very nearly the same as in M, B, D, but substitutes other psalms (*Domine quis habitabit, Dominus regit me, Domini est terra*) for *De profundis*, and indicates of the preces which follow only *Saluum fac* and the response *Deus meus*. These may, however, have been intended to serve as a cue for the full series.
- p. 79, l. 9. For *archiepiscopi*, B has *episcopi*. E and T omit the word.
1. 11. **quod repetatur ab omnibus.** D adds *Gloria patri*. This is ordered also in Lanfranc's Statutes, but not mentioned in M or B. E and T omit the direction for the repetition of *Suscipe me*.
1. 12. B adds after *De profundis* the words *cum Gloria patri*. This is also expressly directed in Lanfranc's Statutes, but is not mentioned in M or D.
- pp. 81-83. **Ordinatio abbatis.** In this order, as in the last, while M, B, D and V agree closely throughout, and E and T are in general agreement with them, the last two manuscripts agree together in some points in which they differ from the other four. The prayers of the order are for the most part different from those of the earlier English books ; and while the order shows points of resemblance to some of those collected by Martène from French sources (especially to that from the Pontifical of Sens, and to that of Rheims) and also to the *ordo* printed by Hittorp (*de Div. Cath. Eccl. Officiis*, pp. 139-141) it does not as a whole agree with any of these.
- p. 81, l. 21-24. The orders of Sens and Rheims, and also Hittorp's order,

- refer for the first sentence of this rubric to a canon or capitulum of Theodore. The passage is in Theodore's Penitential, and is more exactly reproduced in these texts than in that of M, which omits the direction that the abbot is to receive from the bishop a staff and "pedules." The three orders also differ from M and its companions in placing the examination and benediction of the abbot before the epistle. V omits the whole of this rubric.
- p. 82, l. 4. For *dorobernensi* E has *romane*: T has (over an erasure) *Glasguensi*: V has altered *dorobernensi* to *exoniensi*.
- l. 9. Here E and T have *illi* for *dorobernensi*: in T, *Glasguensi* is added in the margin: V has been altered as in l. 4.
- l. 14. In E and T the use of a special suffrage for the abbot elect is directed.
- l. 20. **Concede quesumus.** This prayer is common to the earlier English books. It appears (with a slight variation) in Hittorp's order, and also in those of Sens and Rheims.
- ll. 23-29. These forms are also in the three orders last mentioned: in the Sens order they have the same place as in M. Hittorp's order and that of Rheims place them after the consecratory prayers, and Hittorp's adds other forms and prayers after the delivery of the staff. In E and T the use of *Veni creator* is ordered before the prayers.
- l. 32. **Cunctorum bonorum** etc. This prayer does not appear in Martène's extract from the Sens Pontifical. It is in Hittorp's order, and in that of Rheims. It also appears in the order for the benediction by the Pope of the Abbot of Monte Cassino, printed by Martène.
- l. 35. For *coniuentia* E and T read (wrongly) *conuenientia*.
- p. 83, l. 6. **Dicens prefationem hanc.** This is also absent in Martène's extract from the Sens Pontifical. In the Rheims order, in Hittorp's, and in the order for the Abbot of Monte Cassino, it appears with the beginning *Omnipotens aeterne deus, affluentem*: in Hittorp, and in the Monte Cassino order, there is a direction that it is to be said after the manner of a preface.
- l. 34. **Post adeptam dignitatem.** B omits this heading. In E and T it takes the form *Pro adepta dignitate*.
- pp. 84-87. **Consecratio uirginis.** The greater part of this order is contained in C as well as in M, B, and D, but C, so far as its original text is concerned, is dependent on B. In E and T the order, while generally agreeing with M, B, D, has rather fuller rubrics, and apparently represents a rather later recension. Both in B and C there are extensive marginal additions, which show a modification of the order at a date not much later than that of the original scribe of B. In part the additions may perhaps be regarded as filling up the outline furnished by the somewhat scanty original rubrics of M, B, D, and as supplying in addition to the bishop's part in the office some details as to what had to be said and done by the nun herself. The added matter in B, however, goes beyond this. It makes provision for the profession of the nun at the time of her benediction, and in doing so introduces prayers and other matter connected with the profession, while to the delivery of the veil it adds the ceremony of the delivery of a ring, with anthems appropriate to this addition. The general result is a considerable modification of the original order. This change, though not much later than the date at which B was written, was probably made later than that at which C was copied from it. The additions in C are less consecutive than those in B, but seem to give the same general result.

The forms which make up the order in M, B, D, include several, but hardly the larger part, of those contained in the parallel portion of the eleventh century Pontificals. The matter common to the two groups is for the most part common also to the Gelasian Sacramentary, and to the order printed by Hittorp (*De Div. Cath. Eccl. Officiis*, pp. 141-5). Hittorp's *Ordo*, however, differs considerably from that in M, B, and D. It includes much matter which is not contained in their text, and differs also as to the order of its parts, and as to their relation to the order of the mass in the course of which the blessing of the nun takes place.

- p. 84, l. 2. *in diebus sollempnibus*. The rubric of E and T and a later addition in B explain this phrase as indicating Epiphany, the Purification and other feasts of the Blessed Virgin, feasts of Apostles, and Sundays. Easter week, which is mentioned specially in Hittorp's *Ordo* (Easter Monday being also mentioned specially in the Gelasian Sacramentary) is not specified.
- l. 4. *ante altare ueniat*. According to E and T and the later hand of B it is directed that she should be dressed in white. The *habitum religionis* is explained by the later hand of B as consisting of the tunic and veil. The veil is to be placed on the altar, the tunic on the ground before it. The rubric of T directs that she is to carry her habit in the right hand, and in the left an unlighted candle, which she is to retain after placing her habit at the bishop's feet. It is to be noted that in Hittorp's *Ordo* the blessing of the habit takes place just before the Gospel. In M, B, D, it is before the Epistle.
- l. 7. *Deus eternorum bonorum*. This form, nearly agreeing with one in the Gelasian Sacramentary, is not in the eleventh century Pontificals. It occurs in Hittorp's order.
- l. 16. *Deus bonarum uirtutum dator*. This is a re-casting of a prayer in the supplementary portion of the Gregorian Sacramentary. It appears, like the last prayer, in Hittorp's *Ordo*, and is there followed by other forms, including a benediction of the veil, which are not in M, B, D.
- l. 21. *uestimentum*. The later hand in B adds *scilicet tunicam*, and *aqua desuper aspersa*.
- l. 27. The latter part of this rubric is erased in B, and a long addition follows, partly in the place of the rubric, partly in the outer margin. This directs that the nun is to put on the vestment which has been blessed and then taking two lighted candles in her hands to return into the choir and wait till the bishop, after the Gospel, summons her with the words *Venite, uenite, uenite* etc. She is then to advance to the altar step, singing the verse *Et nunc sequimur in toto corde et timemus te et querimus faciem tuam domine ne confundas nos sed fac nobis iuxta mansuetudinem tuam et secundum multitudinem misericordie tue*, and also, "si placet," the respond *Amo Christum*. She is then to prostrate herself before the altar, while the bishop with his attendants, also prostrate, begin the litany, in which a special suffrage is to be said for her. After the litany and *Veni creator* she goes to the altar and makes her profession, signing it with a cross, and laying it on the altar, and then, kneeling before the step of the altar, thrice repeats *Suscipe me* etc., the convent responding. Then follow *Gloria patri. Kyrie. Pater noster. De profundis* with *Gloria patri*, a series of preces, and three collects, for which reference is made to the *Benedictio monachorum* (*Deus indulgentie pater, Domine Iesu Christe, Sancte Spiritus qui te*). She is then to receive the veil, with the words of delivery in the text. Then a ring is to be given her,

with the words *Accipe anulum fidei, signaculum sinceritatis, quo possis omnes prauitates deuitare, et ad agnitionem ueritatis uenire*, and having sung the anthems *Anulo suo subarrata* and *Ipsi sum desponsata cui angeli*, she is to prostrate herself while the bishop proceeds with the remaining prayers of the text.

The additional matter thus introduced is partly represented in Hittorp's *Ordo*, which provides for the use of *Suscipe me* and of the litany before the consecratory prayers, and for the giving of the ring after the giving of the veil. But Hittorp's *Ordo* places the giving of the veil and the ring after the consecratory prayers, and adds in connection with these ceremonies forms which are not included in B. It directs a profession to be made before the giving of the veil, but does not connect with it the prayers borrowed from the order for monks; nor does it mention the use of *Veni creator* which is recognised in M, B, D. The giving of the *torques* or marriage garland, prescribed in Hittorp's order, is not mentioned in M, B, D.

1. 37. In B the text of the anthem is continued (*auro texta et immensis monilibus ornauit me*) and noted.
 1. 38. **Respice domine propitius.** This is the first prayer of the *Consecratio uirginis* in the Gelasian Sacramentary. It does not appear in the eleventh century books, but is in Hittorp's *Ordo*.
- p. 85, l. 2. **Deus castorum corporum** is the principal form of the *Consecratio* in the Gelasian Sacramentary, and has the same position in the Leonine Sacramentary and *Missale Francorum*, though the texts in these books differ from the Gelasian form and from one another. Another recension appears in the supplementary part of the Gregorian Sacramentary. Both in the eleventh century group and in M, B, D, the form is nearly that of *Missale Francorum*. Hittorp's *Ordo* follows that of the Gelasian Sacramentary.
- p. 86, l. 8. For *pectorum* B has *peccatorum*: in C the word has been corrected to *pectorum* by a later hand.
 1. 18. **Te inuocamus** is contained in the Gelasian Sacramentary, where it follows the *Consecratio uirginum*, under a separate heading. It appears also in the eleventh century group of Pontificals, sometimes as a prelude to *Deus castorum corporum*, sometimes (where the veil is given before that prayer) as one of the prayers which precede the giving of the veil. It is not in Hittorp's *Ordo*.
 1. 27. For *cereum*, in this line and also in l. 28, B has *cereos*: this was apparently also the original reading of C, where the word has been altered to *cereum* in both places by a later hand. It seems therefore that the use of *two* lighted candles directed in the later addition to B (see above, note on p. 84, l. 27) was contemplated by the original scribe of that manuscript.

After *offerat oblationem* a later hand in B adds *scilicet panem et uinum*.

- pp. 86-87. **Benedictio uestimentorum uidue.** In T this order is replaced by one entitled *Benedictio uidue*, which agrees exactly with the *Benedictio uidue* of Rob. and other books of the eleventh century group, save for a possible variation in the form used at the delivery of the *pallium*. The forms for blessing the widow's habit which appear in Rob. are not included; probably the prayer *Deus eternorum bonorum* which appears among them, and is also included in the blessing of the habit in the *Consecratio uirginum*, was employed.

Of the three prayers contained in the order of M, B, and D, the first is included in the eleventh century *Benedictio uestis uidue*: it is one of the forms for the same purpose in the *Missale Francorum*.

Both the first and the second appear in Hittorp's order for the blessing of a widow. The third, *Consolare domine*, is in the Gelasian Sacramentary as the sole form for blessing a widow: it is the first of the prayers for this purpose in the eleventh century books, and in T.

The rubric which directs that the widow is herself to take the veil and put it on her head is in accordance with the rule laid down at the beginning of Hittorp's *Ordo*. The distinction in this point between the virgin and the widow is not observed in the rubric of T, which follows the eleventh century books "*Post haec ponas pallium super caput eius et dicas Accipe uidua pallium etc.*"

pp. 87-89. **Benedictio abbatissae.** This order in T and E differs from M, B, and D only in some trifling details of the headings and endings of the prayers. The whole order appears in Hittorp's collection, with the difference that the benediction is there directed to take place after the Gospel. But it is to be observed that Hittorp gives it as the order for blessing an abbess *canonicam regulam profitentem*, giving another order for blessing an abbess *monasticam regulam profitentem*, which includes some of the prayers of this order, but adds others, and which has a consecratory prayer entirely different from that for the abbess of a house of canesses. In this order the benediction takes place before the Gospel.

pp. 89-95. **Consecratio regis.** The order which appears in M, B, D, and Cl, and also, with slight though not unimportant differences, in E and T, represents apparently the English usage of the twelfth century. It may have been in use as early as 1100: but the description of it in Cl, as "*Coronatio Hen. primi regis*" is by a comparatively modern hand, and cannot be regarded as serious evidence on the point of date. It forms part of the contents of the Pontifical of Roger de Martivall, Bishop of Salisbury from 1315 to 1329, but it seems likely that before 1315 the order represented by the *Liber Regalis* had been brought into use.

The twelfth century order differs considerably from that which appears, with a certain amount of variation, in the Pontificals of the tenth and eleventh centuries. Many of the prayers which appear in the earlier books are discarded, and prayers which are not contained in them are introduced, while the relative position of the forms which are retained is in some cases altered. It resembles more nearly the order printed in Hittorp's collection: the common matter is large in amount, and although the arrangement is not exactly the same, there can be no doubt that both owe much to a common source. In regard to the principal point of difference between E and T on the one hand and M, B, D, and Cl on the other, E and T agree with Hittorp's order in making no mention of the use of chrism for the anointing of the king's head. They agree with the other English books as against Hittorp's order in placing the anointing of the hands and the prayer *Prospice omnipotens deus* before the other acts of anointing: but in their direction as to these acts the anointing of the head is mentioned before the anointing of the breast, shoulders, and arms. In M, B, D, and Cl the head is mentioned last, with the direction that the anointing of the head should be performed by making a cross upon it first with the oil and then with chrism.

p. 89, ll. 12-16. The initial rubric differs in form but not in substance from that of the eleventh century books, which also provide the anthem *Firmetur manus*. In Hittorp's order the procession is made not from the *conuentus seniorum* but from the king's chamber: and

while various prayers and anthems are provided, *Firmetur manus* is not included. It may be noted that in C1 this anthem is not written in full, but reference is made for its text to a former page. Possibly this contained the order for the enthronement of the archbishop, at which, according to the order of D (see above, p. 249), the same anthem appears to have been used. B omits the anthem.

Hoveden's account of the first coronation of Richard I. mentions that he was supported by the Bishop of Durham and the Bishop of Bath. They were at the time senior by date of consecration to all the other English bishops, and this fact may have determined the selection. But their successors have claimed the function as a right of their sees, and have exercised it at most coronations since that of 1189. All the Tudor coronations and the Coronation of William and Mary were exceptions to this general rule.

- ll. 23 *sqq.* The form of the king's oath in Hittorp's order is by way of question and answer, and its substance differs from that of the oath in the text, which is retained from the earlier English books. From Hoveden's account of the coronation of Richard I. it would seem that the oath taken by him was not in the same terms either with that in the text or with that of Hittorp's order, but corresponded with that of the *Liber regalis*.
- ll. 37 *sqq.* The prayer *Omnipotens eterne deus* is a different recension of the prayer which in the eleventh century books is entitled *Consecratio regis* and placed immediately before the anointing. In Hittorp's order, as here, it is one of three prayers which precede the anointing: but it also appears a second time as a consecratory *Praefatio*, after the anointing and before the delivery of the regalia. Here, its place in Hittorp's order is different from that in the English books; *Benedic domine hunc regem*, which the English books place second among the three prayers, precedes it. Hittorp's order also seems to contemplate that the three prayers should be said by different bishops, not, as the English books direct, by the metropolitan.
- p. 90, ll. 25 *sqq.* This prayer is not in the eleventh century books as a whole: but some of its clauses appear in one of the benedictions which follow the delivery of the regalia. It is a recasting, with omissions, of a long form of benediction broken into short clauses, which appears in the Pontifical of Egbert, and of which the eleventh century books have retained a portion as the final benediction before the enthronement. In Egbert's Pontifical the benediction in question (*Benedic domine hunc praesulem principem*) follows or accompanies the delivery of the sceptre.
- ll. 40 *sqq.* This prayer is not in the earlier English books. It appears in the same position in Hittorp's order, but with a difference of reading in its initial words, *inenarrabilis* taking the place of *ineffabilis*. It is to be noted that in this, as in the preceding prayer, several of the clauses of the benediction of Egbert's Pontifical are incorporated.
- p. 91, ll. 16-17. The position of the anointing of the hands differs, as has been already said, from that which it holds in Hittorp's order. The form *Unguantur manus* is the same as in Hittorp, and there, as here, the anointing of the hands is followed by the prayer *Prospice omnipotens deus*, which thus in Hittorp's order follows the whole ceremony of anointing, while in the English books it forms a prelude to the later and more important part of that ceremony. The sequence of the prayers in Hittorp's order seems to be rather confused, and

there is some reason to suspect that the contents of this part of the order have suffered some disarrangement. The prayer *Prospice omnipotens deus* is followed first by a prayer having reference to the anointing, which does not appear in the English books, then by *Deus qui es iustorum gloria*, which in the English books seems to be well placed before the delivery of the regalia : after these three prayers there is a repetition, this time in the form of a consecratory preface, of the prayer *Omnipotens aeternae deus* which has already been said before the anointing ; and with this is connected the prayer *Deus dei filius* which contains special reference to the anointing, and seems to be better suited for the place, immediately after that ceremony, which it has in the English books.

- ll. 24 *sqq.* The prayer *Prospice omnipotens deus* is not contained in the earlier English books. Its earliest appearance seems to be in the ninth century Pontifical edited by Mgr. M. Magistretti in 1897, where it is the principal form in an order for the coronation of the king of the Franks, which the editor believes, and seems to have good ground for believing, to be in the strictest sense an *Ordo Romanus*.
- p. 92, ll. 5-7. The difference between M, B, D, Cl, on the one hand and E and T on the other in respect of the substance of this rubric has already been mentioned. The four manuscripts which mention the use of the chrism are in very close agreement throughout the whole of the *Consecratio regis*, and for this part of their contents clearly depend upon a common source. The fact that the *Consecratio regis* is not included in the first portion of B may perhaps suggest a doubt whether it was derived from the Canterbury book which seems to lie behind M and D as well as the first portion of B : but the apparent connection of E, as regards other portions of its contents, with a Norman rather than an English original, and the close correspondence which is frequently to be observed between E and T, seem to warrant the belief that the text of M, B, D and Cl is more likely than that of either E or T to represent the actual English practice of the twelfth century. In this rubric they agree with the later *Liber regalis*.
- The four manuscripts give no form of words for use in anointing the breast, shoulders, arms and head. In E and T the repetition (with variation) of the form used in anointing the hands is directed. In Hittorp's order, the form is different from that at the anointing of the hands.
- ll. 8 *sqq.* This prayer is one of those retained from the eleventh century books, where it is the last of the prayers which follow the anointing. In the *Liber regalis*, as here, it is placed immediately after the anointing, and followed by *Deus qui es iustorum gloria*.
- ll. 17 *sqq.* This prayer is not in the earlier English books. It occurs, as has been said, in Hittorp's order, but at a different point.
- pp. 92-94. The delivery of the regalia follows a different order from that in the eleventh century books, where the ring is first delivered, and no mention is made of the *armillae* and *pallium*. In Hittorp's order these ornaments are also absent. The order in the twelfth century books is the same as in the *Liber regalis*, and the forms of delivery are also nearly the same : but the benediction of the ring which appears in the *Liber regalis* is not provided, and there is no benediction of the sword. The *Liber regalis* also directs the use, before the delivery of the regalia, of the general benediction of these ornaments which is appended to the coronation orders in M and B (see p. 97) ; and of the benediction of the crown, which is similarly placed in these two books (see p. 96) before the crown is delivered. In Cl

and in E and T the *benedictio coronae regiae* is placed at this point, and the general benediction is omitted. The arrangement in D may have been the same as in M and B: but the manuscript does not now contain the latter part of the coronation order.

p. 94, l. 1. The benediction is not the same with that in the eleventh century books: but it appears in the Benedictional of Archbishop Robert and in other early Benedictionals as the *Benedictio super regem in tempore synodi*, which Hittorp's order prescribes for use at this point. The Benedictional of M, B, and D does not include any form with this title. The same benediction appears in the *Liber regalis*, and is there, as here, followed by the conducting of the king to his throne while *Te deum* is sung, and by his enthronement with the form *Sta et retine*. In the eleventh century books *Te deum*, which has been sung at the beginning of the order, at the point where the twelfth century books and the *Liber regalis* direct that the litany is to be said, is replaced by another anthem.

At the end of the *Consecratio regis* and before the *Consecratio regine*, B inserts the litany or *laus* which is printed in the Appendix, pp. 252-4.

pp. 95-96. The *consecratio regine* in M, B, Cl and E differs from the order in the eleventh century books only in the addition of a preliminary benediction before the anointing, and in the direction (in Cl) for the benediction of the queen's crown. The four manuscripts are generally in close agreement, but the form of some of the rubrics in Cl differs from that of the other three. In T some additional forms are introduced, and for some of these the authority of an *Ordo Romanus* is cited. Thus the first rubric of T is *Benedictio regine dicenda in ingressu ecclesie secundum ordinem romanum*: and this is followed by a prayer beginning *Omnipotens sempiterne deus fons et origo totius bonitatis*. This form, which agrees almost exactly with the first prayer of Hittorp's order (headed *Benedictio reginae in ingressu ecclesiae*), appears also, with a greater amount of verbal differences, in the Westminster Missal (vol. ii. 727) in the order for the coronation of a queen apart from the king. It is recognised also in the Westminster Pontifical (now MS. Rawlinson C. 425 in the Bodleian Library). The earlier English books seem to regard the coronation of the queen as an adjunct to that of the king, and this may account for the omission of the form in the majority of the twelfth century books. But the order of T, as will appear later, has been more affected by Hittorp's order, or by some kindred document, than that of the other English books of the twelfth century.

p. 96, l. 5. Before the anointing T inserts the rubric "*Item post hanc in sacri olei unctione sequitur hec oratio*," followed by a prayer beginning *Spiritus sancti gratia*. This form is in the same place in Hittorp's order, with the title or rubric *Sacri unctio olei*. It is there the sole form for use at the anointing, as to which no other directions are given. It is not in the earlier English books, nor in the *Liber regalis*.

l. 6. For this rubric Cl (which omits the mention of the anointing contained in the initial rubric of M and B) has "*Hic effundatur oleum sanctum super uerticem eius in modum crucis dicente episcopo*." In B the first words of the form at anointing are written as part of the rubric.

l. 16. The giving of the ring is not mentioned in Hittorp's order. T has here the same forms as the other four manuscripts.

l. 24. Before this rubric Cl inserts *Benedictio coronę regię*, followed by

the first words of the form *Deus tuorum corona* and a reference to the earlier page where this form appears in full in the *Consecratio regis*. E and T also place the blessing of the crown here. T also substitutes for the rubric "*Item in eodem ordine ad corone impositionem. Postquam benedicta fuerit: coronabitur;*" and adds, after the form *Accipe coronam*, another form (probably that for which reference is made to the *Ordo Romanus*), beginning *Officio indignitatis nostrę*. This is in the main the same with the form which in Hittorp's order has the title *Coronae impositio*, but shows some variations of reading and is shortened. The form of Hittorp's order is more closely followed in the Westminster Missal (vol. ii. 732), where, as in T, the form is placed after *Accipe coronam*. Its use when the queen is crowned at the same time with the king is recognised by the *Liber regalis*.

1. 28. The prayer *Omnium domine fons bonorum* is in the *Liber regalis* preceded by the delivery of the sceptre and rod. These are not mentioned in the earlier English books.
1. 32. This benediction, as has been mentioned above, appears at an earlier point in Cl and in E and T, being written at length in the *Consecratio regis* and referred to in the *Consecratio reginę* before the crowning. It is not in the earlier English books, or in Hittorp's order.
- p. 97, l. 1. This benediction is omitted by Cl. T places it in the *Consecratio regis* as a general benediction of the regalia; and it appears in this position also in the *Liber regalis*. It is not in Hittorp's order.
- pp. 97-98. The use for which the litany was intended appears from the suffrage on p. 98 "*Ut presentem fratrem nostrum electum antistitem benedicere et consecrare digneris.*" The similar litany added at the end of D is headed *In ordinatione episcopi*. It differs in some particulars from that of M. B has not a similar litany.
- p. 97, l. 25. D adds *sancte Bartholomeę. ora.*
 1. 27. D omits.
 1. 30. D omits, placing here instead *Sancte Laurenti. ora. Sancte Vincenti. ora.*
 1. 34. D adds *Sancte Gregori. ora.*
- p. 98, l. 3. D omits.
 1. 5. D omits.
 1. 6. D adds *Ab insidiis diaboli: Per passionem et crucem tuam: Per gloriosam resurrectionem tuam: Per admirabilem ascensionem tuam: Per gratiam sancti spiritus paracliti.*
 - ll. 11-14. D has *Ut domnum apostolicum et omnes gradus ecclesie in sancta religione conserues. Ut archipresulem nostrum et gregem sibi commissum conseruare digneris.*
 - ll. 18-20. D has, instead of this, *Fili dei qui tollis peccata mundi miserere nobis.*
- pp. 98-124. **Consecratio ecclesię.** This order is common to M, B, C and D, with slight differences. It is very nearly the same with that which appears in Rob.; most of the additional prayers which it contains are to be found in other books of the same group, and this is also true of those rubrics which show any considerable variation from those of Rob. In some details it agrees closely with the Canterbury Pontifical, MS. 44 of Corpus Christi College, Cambridge, and with the British Museum MS. Add. 28,188, which Dr. Frere believes to proceed from Ramsey, but which Mr. Edmund Bishop (*Bosworth Psalter*, p. 48) considers to belong to Exeter. In the notes which follow these MSS. are indicated by their numbers.
- p. 98, ll. 24-31. The form of this rubric is nearly the same as in 44, but the

psalms and preces differ. In 28,188 the psalm and preces are the same as in 44. D agrees with M : B and C omit *Inclina domine* and insert *Ecce quam bonum* after *Memento domine*, having also a slightly different set of preces. The thirteenth century Pontifical of David de Bernham has the same psalms as M and D, but its preces (save for the regular substitution of *nobis* for *eis*) agree with those of B and C.

- l. 32. The prayer *Deus qui paterna* is not in Rob. but appears in 44 and 28,188.
- p. 99, l. 31. D omits this suffrage, at the end of a column.
- p. 100, l. 18. B and C omit St. Nicasius.
- l. 22. D adds St. Alphege.
- l. 30. B and C omit St. Augustine.
- p. 101, l. 26. B, C, and D omit this.
- p. 103, ll. 28 and 29. B, C and D omit the sign .iiii. which in M appears at the end of one line and at the beginning of another.

The clause *Cruce pellit hostem cruce christi triumphat* which in Rob. is placed between the two anthems is omitted in M, B, C, D, which make no mention of the action (that of fixing the cross which the bishop has carried in the midst of the church) with which the words were connected. On this point there is a good deal of variation in the eleventh century books. Both 44 and 28,188 direct the fixing of the cross, with a somewhat different form of words. In the margin of D another hand has added the direction to fix the cross, with words agreeing with the form in Rob.

- p. 104, l. 6. For *sacre* B and C have *semper*. D agrees with M in reading *sacre*, which is also the reading of Rob.
- pp. 104-5. The litany in D, and that in B and C, show some differences from M. Both insert (after *Christe eleyson*) *Domine miserere. Christe miserere. Miserere nobis pie rex domine Ihesu christe*. D inserts before St. Michael, *Sancta dei genitrix. Sancta uirgo uirginum*. For *Omnes sancti angeli et archangeli orate* B, C, and D have *Omnis chorus angelorum oret pro nobis* : B and C add *Omnis chorus archangelorum*. All proceed with *Sancte Iohannes baptista* : B and C have *Omnis chorus patriarcharum : Omnis chorus prophetarum* : D omits the patriarchs. D adds St. John after St. Andrew, and omits (probably by a clerical error) all mention of the martyrs. Among the confessors D substitutes for St. Benedict the names of St. Augustine and St. Dunstan, B and C omit St. Silvester and St. Gregory, and add St. Augustine. In the next group, the names in D are those of St. Agnes, St. Cecilia and St. Lucy ; in B and C, St. Felicitas, St. Lucy, and St. Thecla. The last suffrage in each group in all three manuscripts takes the form *Omnis chorus . . . oret pro nobis*. In D, the clause *Omnes sancti orate pro nobis* occupies the last line of the second column : and the litany is not continued on the next page. Some clauses which seem to indicate the conclusion of the litany are written above, in the space where the invocations of martyrs would naturally have been placed. In B and C after *Omnes sancti* follows *Christe audi nos .iii.*, and the litany then proceeds as in De Bernham's Pontifical.
- p. 105, ll. 6 *sqq.* The rubric in B and C differs from that of M and D. It runs as follows : *Hic surgat episcopus ab oratione. non dicat dominus uobiscum sed tantum inchoet et dicat Oremus . Et diaconus flectamus genua . leuate*. Then follows the collect *Magnificare*, after which the rubric proceeds : *Deinde scribat pontifex super pauimentum cum cambutta sua . abecedarium grecum ab angulo [sinistro] orientali*

usque in dextrum angulum occidentalem dicens hanc antiphonam, Fundamentum . . . [here follows the Greek alphabet] *et a dextro angulo orientali scribat similiter usque in sinistrum angulum occidentalem dicens hanc antiphonam. Hęc aula . . .* [here follows the Latin alphabet]. *Post ueniat* etc.

- l. 23. The prayer *Deus qui sanctum Moysen* is not in most of the earlier books, but is in 44 and 22,188.
- pp. 106–108. The order of the forms of exorcism and benediction of the salt, ashes and water differs from that in Rob. and some others of the earlier books: but the forms are the same. The forms *Hęc commixtio* and *Fiat hęc commixtio* are not in Rob.; nor is the prayer *Domine deus rex uniuersarum*: but the last is in several of the earlier books.
- p. 106, l. 8. For *salus mentis* D, B and C have *sanitas anime*, as in Rob.
- p. 107, l. 32. In B and C *inseparabilis* (which is the reading of Rob.) has been altered as in M.
- p. 108, l. 5. In B, C, and D forms for blessing the wine are added by later hands: that in B is a variation of *Deus creator et conseruator*: in C and D the form is that which appears in De Bernham's Pontifical.
- pp. 108–111. In the directions for sprinkling the hallowed water and in the anthems and prayers accompanying the action, the earlier Pontificals show some variations of slight importance. The text of the twelfth century group differs in some respects from that of Rob. Thus it provides for signing the midst of the altar, for the use of a form of words at the time of this action, for the use of a form of prayer after the sprinkling of the altar (*Pateant ad hoc altare*) which differs from that beginning with the same words in Rob., but is found in 44; it assigns an anthem and a collect for each of the circuits made outside the church; in the choice of these it agrees with 28,188, not exactly with 44. The earlier books differ much among themselves at this point, some directing only one circuit, some three.
- p. 112, l. 24. B, C and D have not the addition which appears in M.
- ll. 27–28. The direction for making mortar with the hallowed water is in some of the earlier books placed at another point, immediately after the chrism is added to the water. In Rob. the making of the mortar is not mentioned in either place. In that Pontifical the enclosing of the relics is not directed: the relics are not brought into the church till the consecration is completed. The Pontifical of St. Dunstan, which provides for their being enclosed, also contemplates the possibility that this ceremony should be omitted. The scoring through of this rubric in M, together with the similar treatment of the rubrics and prayers relating to the enclosing of the relics (pp. 117–119) indicate a later change of practice or variation of use.
- In Rob. the rubric is *Ueniens uero ante altare effundat quod remansit de ipsa aqua ad bassim altaris et extergatur altare linteo cum antiphona Ecce tabernaculum . . . Deinde benedicat*, etc. The two prayers beginning *Domine sancte pater* are thus placed together.
- pp. 113–117. The direction for anointing the altar and the walls, and the order of the anthems and prayers are the same as in Rob., except that the latter provides as an alternative anthem at the censing of the altar (p. 113) that which the later hand in M assigns for the censing of the church.
- p. 113, l. 2. For *spiritus dei* D has *spiritus sanctus*, the last word being over an erasure: B and C agree with M.
- l. 11. For *adquadrata* D has *ad quadratum*: so originally B, but the

- two words are joined by a correcting hand: C has *adquadratum*. Probably the reading of M is due to the accidental substitution of one of two alternative forms for the other, the plural termination being written instead of the singular.
- l. 23. B, C and D omit *.vii.* here and *.iiii.* at p. 114, l. 1.
- p. 114, l. 21. A later hand in C adds at this point *Hic ponantur candele super medium et super iiii^{or} angulos altaris ad consumendum oleum et crisma*. At a later point, just before the *praefatio super altare* (p. 117) there is a similar addition directing the placing of grains of incense on the crosses, and the lighting of the candles.
- pp. 117–118. Some of the earlier Pontificals have, others (like Rob.) have not, this section relating to the enclosing of the relics. Those which have it show some differences of detail. It may be noted that the twelfth century order does not direct the enclosing with the relics of *tres portiones corporis domini*, in which some of the earlier books agree. Rob. proceeds at once after the *praefatio super altare* to the blessing of the *lintheamina*, with the same prayers and anthems prescribed in M, B, C, D. It will be seen that the scoring out of the section relating to the relics in M has been carried beyond the point intended, and is itself in turn corrected by the word *scribe* in the margin of fol. 133v. (p. 118).
- p. 119, l. 35. Rob. places the anthem *Confirma* after the prayer *Descendat quesumus* (p. 120) and makes no mention of the psalm *Exurgat*.
- pp. 120–121. The first of these alternative forms of commendation (which has served as the basis on which the other two are constructed) appears in Rob. In 44 and 22,188 the three forms appear: 22,188 has the third in the second place. Both add after the commendation the final benediction which is added in the margin of M. Rob. places immediately after the commendation a series of forms for blessing vestments, etc., corresponding to that which appears at a later point in the twelfth century books (see pp. 134 *sqq.*), and then proceeds with a rubric corresponding to that which follows the commendations in M, B, C, D.
- pp. 121–122. Where the eleventh century books do not provide for the enclosing of relics in the altar, they give somewhat more importance to the introduction of the relics which follows the consecration of the church and to the placing of them. In the four twelfth century manuscripts, the importance of this later introduction of relics is reduced: but the anthem *Sanctum est*, and the collects said before and after the entrance into the church are among those which appear, for instance, in Rob. at the same point. But the direction of Rob. that the relics are to be borne to the new altar, and deposited *super ipsum altare*, with the anthems and the prayer connected with this ceremony, are discarded here: one of the anthems and the prayer appear in the twelfth century books in connection with the enclosing of the relics (*Exultabunt sancti: Deus qui ex omni*, p. 118). The prayer *Deus qui in omni*, which has appeared at the earlier point (p. 117) is repeated. The placing of the twelve lights and the prayer *Deus qui in apostolorum* are common to the majority of the earlier books. Before the rubric which directs it a later hand in the margin of B inserts the note “Secundum usum gallicane ecclesie hic reconduntur reliquie.”
- pp. 122–124. The collect of the mass is one of two contained in Rob., and is also the one collect in 44. The tract is not in Rob., but is in 44. This is in B and C, but without notation. D has an addition to the grail, which is not in M, B or C (*Alleluia. O quam metuendus et*

uenerandus est locus iste uere non est hic aliud nisi domus dei et porta celi. Alleluia. Fundata est domus domini super uerticem montium et exaltata est super omnes colles). The verses of the offertory, *Fecit Salomon* and *Maiestas domini* appear as alternatives in Rob. In B the latter part of the offertory is not noted, though the words are spaced for notation. In C the whole of the offertory is without notation, though the words are spaced. The *super populum* is not in Rob., but is in 44. Both in Rob. and in 44 alternative forms of episcopal benedictions are inserted in the mass. That which is common to both is the form provided in the Benedictional of M, B, D, for the Dedication of a church (p. 53).

- pp. 125-127. The order for the consecration of a cemetery agrees throughout with that of 44, save that the latter directs the use of a litany before the *exorcismus aquae*. The prayers are the same as in Rob. and other books of the earlier group, but the anthems are not provided in most of these, and they show some differences of detail in their rubrics. Both Rob. and 44 add a mass for the consecration of a cemetery, which the twelfth century group omit.
- p. 126, l. 21. B, C and D agree in reading *materia*: in B the words *materia corporis et anime* have been expunged by a later hand.
- l. 32. For *pausantia* B had *pulsantia* here; and for *pausauerint*, p. 127, l. 6, it had *pulsauerint*. The errors have been corrected by a later hand. A like correction seems to have been made in C.
- pp. 127-132. This order agrees almost exactly with that of 44, and also with an order printed by Martène from a manuscript of St. Victor (Martène, *de Ant. Eccl. Rit.*, lib. II. cap. xv. ord. 5). Martène does not print the mass in full. The order of 44 is rather more developed than those of most of the earlier books. The mass is common to Rob., the Pontifical of St. Dunstan, and other early books, with very slight variation.
- p. 127, ll. 19-20. In 44 bloodshed and homicide are the only occasions of reconciliation mentioned. The heading of Martène's order agrees with M.
- l. 22. The reference is to the preceding page.
- p. 128, l. 10. There is not in M or the other books of the group any litany to which this reference seems to apply. Except in the additional gathering of M (p. 209) there is no separate order for the consecration of an altar; and that at p. 209 contains no litany. In 44, however, the order for the consecration of an altar is placed next after that for the consecration of a church, and includes a litany. It may be that the book from which M, B, and D derive the order had the same arrangement. The rubrics in Martène's order and in 44 also refer to the *dedicatio altaris* for the form of the litany.
- pp. 132-133. The two prayers *in consecratione baptisterii* appear for the same purpose in several of the earlier books. They are the two collects of the Gelasian mass *in dedicatione fontis*, the second being slightly altered. The mass here provided is the same with that in 44, incorporating the secret and postcommunion of the Gelasian mass, and using its *super populum* as the collect.
- pp. 133-134. The benediction of the *ciborium* is the same as in 44 with the addition of the direction for anointing the pillars and of that for censuring, which do not appear in 44. The St. Victor manuscript cited by Martène agrees with M, B, C, D (*de Ant. Eccl. Ritibus*, lib. II. cap. xix).
- pp. 134-135. These three benedictions of vestments appear in the Pontifical of Egbert in connection with the forms for Ordinations: in most of

- the eleventh century books, as here, they stand first in the series of benedictions of various ornaments. In 44 there follows them a benediction for an *episcopalis tunica*, which is not in the other eleventh century books, and is also absent from the series of M, B, C, D.
- pp. 135-138. The benediction of the *offertorium linteamen* is in 44, and is there followed by the forms for hallowing corporal, paten and chalice.
- p. 137, l. 7. For *confringendum* B, C, D have the more usual reading *conficiendum*.
- ll. 19 *sqq.* The text of the prayer *Deus qui post typicum* differs from the form in which it appears in Rob. The words *panem ex catino sumere in proprii comparatione corporis et discipulis distribuere* are altered to *sacrosanctum corpus tuum discipulis tuis distribuere*; and *ex hac patena ore panem sacratum perceperint* to *ex hac patena illud perceperint*.
- p. 138, ll. 5 *sqq.* In the prayer *Deus qui accepto* differences from the text of Rob. appear, parallel to those mentioned in the last note. For *accepto calice sanguinem tuum benedixisti*, Rob. has *calicem accipiens benedixisti*; and for *ex hoc sanguinem tuum deuoto corde pregustauerint*, Rob. has *ex hoc calice mysticam sanguinis tui memoriam mundato corde pregustent*. In the last phrase B, C and D read *mundato* where M has *deuoto*.
- ll. 16 *sqq.* The *benedictio eucharistialis uasculi* agrees with the order in Rob. In 44 the order of the two prayers is reversed, and a bidding prayer placed before them.
- pp. 138-40. The forms for blessing the censer and for the exorcism and blessing of incense are the same as in Rob. In 44 some additional prayers are joined with them.
- pp. 140-144. The *consecratio sanctę crucis* differs considerably from the orders in the earlier English books, though including (sometimes in an altered form) much of their material. The order in 44 comes nearest to it, and for the first few prayers the resemblance is close: but the two orders diverge after the prayer *Deus qui beatę crucis patibulum*, though they have after that point a good deal of common matter. The order of M, B, C, D, agrees much more closely with one printed by Martène (*de Ant. Eccl. Rit.*, lib. II. cap. xxiii) from a Pontifical of the Benedictine monastery of Lyre, in the diocese of Evreux. The English order omits three prayers contained in Martène's; otherwise the agreement is (apart from variations of reading) exact. The forms omitted are a prayer *Benedic domine hanc crucem* which in Martène's order precedes *Rogamus te*, a prayer (*Radiet hic*) to be added at the end of *Deus omnipotens gloriose* if the cross be adorned with gold or gems, and a final benediction of the cross. All the forms thus omitted appear in the order of 44, the first of them following *Deus qui beatę crucis patibulum*.
- pp. 141, ll. 14 *sqq.* This prayer is a revised form of the prayer *Deus glorię excelsę Sabaoth* which appears in the Pontifical of Egbert, in Rob. and other of the earlier books. Both in the earlier form and in the revised form there is a curious transition; the first portion of the prayer is addressed to the Father, the second to the Son.
- l. 15. For *unigeniti tui cruore* D has *sanguine unigeniti tui*.
- p. 142, l. 10. In 44 the anointing is *de oleo sancto*. In Rob. the use of chrism for the anointing is directed, but the order of the prayers and the position of the anointing are not the same as in either 44 or M.
- l. 17. For *hoc signum crucis tuę* B, C, D have *crucem istam*.
- l. 20. For *salutiferę* B, C, D have *salutiferum*.

- p. 143, l. 8. The words *in te*, which seem to have been erased in M, appear in B and D.
- l. 12. For *manebit* B, C, D have *manet*.
- l. 35. For *salutare* B, C, D have *singulare*. The word in M seems to have been altered, but by the original hand.
- pp. 144-145. The *benedictio ad imaginem sanctę marię* is not in B, C, or D. It appears with the same heading in 44: but the text of the prayers is not exactly the same. The more notable differences are as follows: (1) In the first prayer (p. 140, l. 12) for *benedictionem infundas*, 44 reads *benedictionem concedas placidique liquoris unctionem clementer infundas*: (2) for *inibi* (p. 144, l. 16), 44 has *per hanc sanctam imaginem super nos*: (3) after *sanctifica ut* (p. 144, l. 29), 44 inserts *thurificata consecrati incensi fumo*: (4) for *satisfiat* (p. 145, l. 1) 44 has *huius sanctę imaginis intercessionibus exaudiantur*. There is no direction for either anointing or censuring the image in 44: but the phrases omitted by M suggest anointing in connection with the first prayer, and censuring in connection with the second.
- pp. 145-148. The order for blessing a bell is practically identical with that in Rob., which in arrangement differs only slightly from that of the Pontifical of Egbert. The rubric directing the use of the litany, the variant for insertion in the *exorcismus aquę*, and the final benediction are not in Rob. or in Egbert's Pontifical. These appear in 44, with the rubrics and text of which M, B, C, D agree closely.
- p. 145, l. 31. In B and C *ad deum* is altered to *ad eum*.
- p. 146, l. 37. For *stagnum aque* (the reading of the Roman Psalter) B and C have *stagna aquarum* (the reading of the Gallican). Egbert's Pontifical and Rob. agree with M and D.
- p. 147, l. 10. M, B, C, D agree in the form *acerna*, equivalent to *acerra*.
- pp. 148-150. The order for blessing a shrine, while its material is for the most part common to the parallel order of the earlier English books, differs from them in some respects. They do not make mention of a *capsa* as one of the objects for the hallowing of which the order may be used, while M, B, C, D include the *capsa* in the title of the order and insert the word as an alternative in rubrics and prayers at various points. In 44 a separate office is provided for the blessing of a *capsa*: but from this the order of M, B, C, D borrows nothing, following, with some variations of reading and modification of rubrics, the arrangement of prayers in Rob., and adding a final benediction. Its rubrics agree exactly with those of the order printed by Martène (*de Ant. Eccl. Rit.*, lib. III. cap. i. ord. 2) from a manuscript of St. Victor.
- p. 149, l. 8. The words *ihesu christe* (which do not appear in the earlier books) are omitted by B and C, and in D are added above the line. They are not in the initial words of the prayer cited in Martène's order.
- l. 23. For *serenissimam* B and C have *serenissime*.
- p. 150, ll. 4-5. For *digna uasa gratię spiritus sancti* B, C, and D have *supernorum uasa aurea angelorum*, which is the reading of the older books.
- pp. 150-151. **Benedictio candelarum.** In this order M, B, C, D agree throughout. The order in E is different. It begins with a procession after terce to the *altare crucifixi*, where the candles are to be blessed, with the prayer *Omnipotens sempiternę deus qui hodierna* (p. 151) and a *pręfatio* (*V.D. aeternę deus fons et origo*): the candles are then sprinkled, censed, and lighted, and after they are distributed two more prayers are said, *Domine deus pater lumen indeficiens* (which is

not in M, B, C, D) and *Omnipotens sempiterne deus qui unigenitum* (p. 151). In view of some of the details of the orders for Ash Wednesday and Maundy Thursday as contained in E, it may be worth while to note that at Rouen the blessing of the candles took place, in the seventeenth century, either at the altar of the Holy Cross or at that of St. Cecilia (de Moléon, *Voyages Liturgiques*, p. 294).

pp. 152-154. This order in M is imperfect: but the portion which remains agrees with B, C, and D, and these three agree throughout save that B and C abbreviate the preces printed on p. 132 from D. E includes most of the prayers which appear in M, B, C, D, but has fuller rubrics and some additional material, part of which is rather unusual. Its order has the heading *Ordo ad dandam penitentiam in capite ieiunii*. The first rubric includes that of M, B, C, D, but begins, *Feria iiii^a que caput ieiunii uocatur. conueniat omnis populus hora tertia ad ecclesiam. et penitentes qui ante penitentiam suam non habuerint receptam: tunc a magistris suis eam recipiant. Cum autem uenerit* (proceeding as in M to *in sua potestate*). Then follows *Ideoque medietas penitentię imponatur. Hora autem nona pulsata et cantata: episcopus indutus alba et stola cum sacerdotibus suis et ministris et processione e sacrario procedat. pulpitumque ascendens: sermonem faciat ad populum. monendo eos ut a peccatis suis penitentiam agant et a mulieribus omnibus tota quadragesima abstineant: et ante uespertinalem horam non comedant. insuper ecclesiam frequentare. et elemosinis insistere summopere studeant. quo peracto: tam clerum quam populum prostratum absoluat. dicendo in primis vii. psalmos penitentiales cum subscriptis orationibus. et in fine Gloria patri dicto: dicatur ab omnibus. Ne reminiscaris domine delicta nostra uel parentum nostrorum neque uindictam sumas de peccatis nostris. Kyrieleyson. Christeeleyson. Kyrieleyson. Pater noster. Et ne nos inducas.*

Then follow preces, rather more full than those of D, and a series of prayers agreeing with those which in M, B, C, D precede the *Benedictio cinerum*, but adding (between *Exaudi domine* and *Praeueniat hunc famulum*) two more prayers (*Adsit quaesumus domine famulis tuis inspiratio* and *Da quaesumus domine deus noster his famulis tuis continuam*) and adding at the end of the series *Benedictio dei patris et filii et spiritus sancti super uos descendat*.

It may be noted that some of the prayers in this portion of E are (like those of M, B, C, D) worded so as to apply to a single penitent. This part of the order may perhaps be taken as the order which would be used at ordinary times for a single penitent, but which on Ash Wednesday was said for all those who had made their confession to their own *magistri*, and received their penance, as directed in the initial rubric of E. The series of collects in E differs from that of the Sarum Missal only in the addition of that immediately preceding the benediction.

The portion of the order in E which relates to the benediction and delivery of the ashes differs more widely from the corresponding part of M, B, C, D. The bishop, after the general absolution, goes to the altar and blesses the ashes, using in place of the form *Omnipotens sempiterne deus parce metuentibus* the form *Omnipotens sempiterne deus qui misereris omnium*, and (after the ashes have been sprinkled) *Deus qui non mortem*. He then takes the ashes himself, and by himself or by his priests gives them to the rest of the clergy and the people, while the anthem *Immutemur* and the psalm *Miserere mei deus quoniam conculcauit* are sung. Then follow the collect *Deus*

qui iuste irascaris, the anthem *Iuxta uestibulum* and the psalm *Miserere mei deus miserere*, and the collect *Concede nobis domine presidia*.

This portion of the order of E agrees, so far as the prayers are concerned, with the order of the Sarum Missal : but the anthems are differently placed, and the Sarum Missal does not provide for the use of the psalms.

In E there follows a third part of the order, which is not provided in the four Pontificals, and to which the Sarum Missal only refers in general terms—the expulsion of those undergoing public penance.

Venientes interim uniuscuiusque decani ! per plures angulos ecclesie congregentur . et ita quasi absconsi maneant ! quousque episcopus uenire ante se precipiat . His ita paratis ! moneantur archidiaconi ut per decanos suos penitentes adducant . Episcopus autem pulpitum ascendat . et aperta uoce clamet . Ubi sunt interfectores fratrum ? Ubi sunt necatores filiorum ? Ubi sunt peremptores criminibus animarum ? Accedant coram ecclesia ! et confiteantur flagitia sua .

Tunc omnes archidiaconi ad hanc uocem per decanos suos penitentes coram episcopo uenire faciant . Episcopus uero ! alta uoce et lamentabili eis dicat Fratres . Vox sanguinis fratrum uestrorum . uox sanguinis filiorum quos interfecistis clamat ad dominum . . .

The allocution which follows may be seen in Martène, *de Ant. Eccl. Rit.*, lib. iv. cap. xvii. ord. 9, where it is taken from a missal of Rouen ; de Moléon, *Voyages Liturgiques*, pp. 331 sqq., shows that its recitation continued to be observed at Rouen in the latter part of the seventeenth century, though it was then recited not by the Archbishop, but by the Canon Deacon. Martène's order also speaks of it as a lection.

Then follow the directions for the ejection of the penitents, at considerable length : the long anthem *Ne irascaris* which appears at this point in Martène's order is also in E, but the psalm is *Deus misereatur*, not as in Martène *Miserere mei deus secundum*, and a prayer for the penitents is added which does not appear in Martène.

p. 153, l. 3. B and C have *nudatus*, E *nudatus uirtute*.

ll. 32 sqq. In the latter part of this prayer E agrees with the Sarum Missal in reading *cineres esse monuisti*, but omits *cognoscimus*, and substitutes *nobis concedere digneris* for *consequi mereamur*.

pp. 155–156. The four manuscripts M, B, C, D agree in this order : that of E is different. It directs a procession from the high altar to that at which the palms are to be blessed with the anthem *Ante sex dies pasche*. Then follow the collect *Actiones nostras*, the lesson *Dicite filie syon*, the respond *Circumdederunt me* with the verse *Quoniam tribulatio*, and the Gospel *Cum appropinquasset*. The palms are blessed after the Gospel : after the exorcism follows *Omnipotens sempiterne deus qui in diluuii* ; then *Deus cuius filius* (not as in M, B, C, D, but as in the Sarum Missal), *Deus qui dispersa*, the sprinkling and censing of the palms, *Domine Iesu Christe mundi conditor* (as in the Sarum Missal, omitting *fili dei uiui* before *mundi conditor*, as in some editions of the Sarum Missal), and lastly the distribution of the palms with the anthem *Pueri hebraeorum tollentes*, and the procession *cum suis antiphonis*. This order agrees more nearly with the Sarum Missal than with M, B, C, D ; but differs from Sarum in the direction to proceed to another altar, in the collect, lesson, respond, and gospel. In these points it agrees with the use of Rouen : but the actual blessing of the palms does not follow the

course of that use, as shown in the missal of 1499. (See *Westminster Missal*, iii. 1427.)

pp. 156-159. In the portion of the order for Maundy Thursday which relates to the absolution of penitents the four manuscripts M, B, C, D are in agreement: the order in E is different, including matters for which the four manuscripts make no provision.

Thus it begins with the direction *Absolutio prima ab episcopo fiat post matutinas generaliter super omnes qui fuerint intra ecclesiam*. This office begins with the penitential psalms, after the last of which *Ne reminiscaris domine delicta nostra uel parentum nostrorum neque uindictam sumas de peccatis nostris* is said by all, *sine cantu*: then follow, after *Kyrie*, *Pater noster*, and preces, three prayers *Adesto domine supplicationibus*, *Deus humani generis benignissime conditor*, and *Domine sancte pater . . . qui uulnera* (all three in the form which they have in the Sarum Missal): after the last of these is said *Absoluimus uos uice beate Petri*, and the office ends with a benediction. Then follows the order for the reconciliation of the public penitents. They are to assemble at the doors of the church *hora sexta* and wait for the coming of the bishop, who goes with a procession to the doors after none. Then he takes his seat and the penitents are presented to him by an archdeacon, who addresses him not with the usual form *Adest o uenerabilis pontifex tempus acceptum*, but with one beginning *Adest tempus o uenerabilis pontifex uotiuum afflictis*, which embodies some portions of the ordinary form, but differs from it in most of its contents. The remainder of the order, from the beginning of the long rubric on p. 157, is nearly the same as in M, B, C, D: but it differs in substituting another prayer (*Praesta quaesumus domine his famulis*) for *Omnipotens sempiterne deus confitentibus*, and in placing before *Absolutionem et remissionem* a form of prayer or benediction which begins *Dominus ihesus christus qui dixit discipulis*, and contains mention of the intercession of St. Mary, St. Michael, St. Peter, St. John, and St. Stephen.

After the rubric directing the admonition of the penitents (p. 159) E continues: *Penitentibus itaque in ecclesiam intromissis ceteros quoque qui sunt medie uel minoris penitentie intromittat dicens. Vos non per reconciliationem sed per diuinam pietatem recipimus intra sinum sancte ecclesie usque ad octauum diem pentecostes.*

The double absolution was, as Martène indicates, a usage which existed in a good many churches: at Rouen, according to his extract from the Ordinary of Rouen (*De Ant. Eccl. Ritibus*, lib. iv. cap. xxii. § 3, ord. 2) the use seems to have some special points (notably the address *Adest tempus*) in common with E. The two do not agree exactly, but there is a strong likeness between them.

pp. 159-168. In the order for blessing the oils and chrisms E agrees generally with the other four manuscripts; there are slight variations of reading, but no important differences in any of the five. E and C have not been minutely collated.

p. 160, l. 4. For *se presbiteri induant* E has *archidiaconi uel presbiteri se induant*.

l. 5. B, C, and E have *septem* or *vii.* for *v.*

l. 18. E inserts (after *uoluerint*) *Hostie uero sufficientes offerantur quibus ipso die et crastino clerus et populus communicetur.*

l. 35. For *de sacrario* B and C have *ex aerario*.

p. 161, l. 17. B and C omit *redemptoris*.

p. 162, ll. 21-22. For *huius . . . nomine* D has *in tuo nomine hoc olei liquore*.

- l. 37. For *tua benedictione* B has *tue benedictionis*.
- p. 164, l. 14. For *inunctionem* B has *unctionem*: so D originally, but the word is corrected to *inunctionem*.
- l. 25. For *una spes* B has *spes unica*.
- l. 39. For *consecrando chrismati* B (and originally D) have *consecrato chrismate*.
- p. 165, l. 2. B and D have *medetur* for *mundetur*.
- l. 5. For *sacrosancto influunt carismata*, B and D have *sacrosancta influuntur chrismata*.
- p. 169, ll. 1-15. E differs from M, B, C, D, not only in the prayers for the blessing of the new fire, but also in making that ceremony part of the order for Maundy Thursday, placing it, as in the Ordinary of Rouen cited by Martène, immediately after the reconciliation of the penitents. It directs that the fire is to be blessed *in quodam angulo ecclesie*.
- pp. 169-179. D does not contain any part of the *Ordo in die sabbati*. E in this order agrees generally with M. The order in B (with which, of course, C agrees) shows a greater amount of variation.
- p. 169, l. 20. For *Miserere mei deus* E substitutes *Dominus illuminatio mea*, agreeing with Sarum.
- l. 32. E has *semper* for *tibi*.
- l. 39. E omits this rubric, and also the *Exultet*, beginning the next rubric with *Expleta post hec cerei benedictione*. B has the *Exultet* in full. Its text omits the clause *O felix culpa* and the praise of the bees, and makes mention of the Pope, the King, and the Archbishop.
- p. 170, ll. 5, 6. For *ascendens . . . pronuntiet* E has *non dicat*.
- l. 9. B and E both have *uenerint catecizandi*.
- ll. 27-28. B has *in frontem tuam . . . in pectus tuum*.
- p. 171, l. 8. B omits *tuorum*.
- ll. 19-20. E has *per deum uiuum per deum uerum per deum sanctum qui te*.
- l. 30. For *ut habeas* B has *ut sit tibi dominus propitiatus in* (E *prop. sit tibi dominus*).
- p. 172, l. 11. B has *qui* for *ut*.
- l. 17. B adds *done* after *baptismatis*.
- l. 18. After *crucis* B adds *hic imprimat signum crucis fronti pueri*.
- l. 19. For *imponimus* B has *damus*: after *uiolare*, it adds *per eundem Christum*.
- l. 23. E omits *domine*.
- l. 27. E omits *itaque*.
- l. 29. For *Per*. B has *Saluator mundi*.
- p. 174, ll. 1-3. For this rubric B has only *Tam super masculos quam super feminas*.
- l. 5. B inserts *auctor* before *luminis*.
- ll. 11-23. B omits this, substituting matter parallel to what M places later (pp. 176-7). *Tunc tenentibus infantem his a quibus leuari debet dicat sacerdos. Nec te latet . . . remissionem omnium peccatorum. Tunc accipiat presbyter de sputo et tangat aurem. Effeta quod est adaperire. Ad nares. In odorem suauitatis. Ad aurem sinistram. Tu autem effugare diabole. appropinquat enim iudicium dei.*
- ll. 24, 25. B has *Tunc ponat manum super caput infantis. Pater noster. Credo in deum patrem.*
- ll. 26-35. B has only *Benedictio ad fontes. deinde dicat sacerdos legendo. Omnipotens sempiternus deus . . .*
- p. 175, l. 27. For this rubric B has *Hic cum manu tangat aquam*, altered by a later hand to *Hic cum manu diuidat aquam in modum crucis*.

- p. 176, l. 2. B inserts *per deum* before *qui*.
- l. 3. E omits *in mundi creatione*.
 - l. 5. A later hand adds in B, *Hic sacerdos eiciat aquam manu sua de fonte in iiii^o partes*.
 - l. 14. For this rubric B has, *Hic mutat uocem quasi legentis*.
 - l. 15. After *aspira* B has *Hic spirat in aquam ter in modum crucis +*. At this point a later hand has written *Vacat*.
 - ll. 18-19. For this rubric B has, *Hic depone cereum in aquam*: but this is expunged, and a later hand has substituted *Hic stillet de cereo in fontem in modum crucis et postea ponat cereum in aquam et resumat uocem prefacionis*.
 - l. 20. B has not this rubric: but a later hand adds in the margin *Hic aspiret in aquam ter in modum crucis*.
 - l. 21. For *regenerandi*, B has *regenerandis*.
 - l. 23. B has *honorem sui*.
 - ll. 26-27. B has *per dominum nostrum ihesum . in unitate eiusdem*.
 - ll. 30-33. B has in place of this: *Hic mittatur sanctum chrisma in aquam Coniunctio crismatis sanctificationis et aque baptismatis . in nomine patris . et filii . Et spiritus sancti . Et postea oleum sanctum Coniunctio olei unctionis et aque baptismatis . in nomine patris . et filii . et spiritus sancti . Benedictio super fontem post immissionem crismatis et olei . Fecundetur et sanctificetur fons iste hoc salutifero crismate et oleo unctionis . in nomine patris . et filii . et spiritus sancti . Amen*.
Marginal letters by a later hand indicate that the oil should be poured before the chrism.
- p. 176, l. 34. B omits this rubric and passes on to the point which is marked by the rubric in ll. 16-17 of p. 177. The matter here omitted has been placed earlier (see note on p. 174, ll. 11-23, above).
B proceeds thus: *Tunc sacerdos ad infantem reuersus . de oleo exorcizato tangat ei pectus et inter scapulas cum pollice : signum crucis faciendo in eis . Et uocato nomine eius . interroget eum et dicat . Abrenuntias sathanę ?*
- p. 177, ll. 19-20. In B and E the words *pompis* and *operibus* exchange the places which they have in M.
Before *Et ego linio*, B inserts *Tunc liniat eum de oleo sancto dicens*.
- l. 21. For *in uitam* B has *ut habeas uitam*.
 - l. 23. For *Deinde . . . ita* B has *Iterum quasi ipsum infantem interrogando dicat*.
 - l. 25. B has *Credis et in ihesum christum . . .*
 - l. 29. For *uitam eternam*, B has *uitam post mortem*. Before *Uis baptizari* B inserts another question and answer *Quid petis ? R̄ Baptismum*.
 - ll. 30 *sqq.* B has here *Tunc mergat eum sacerdos semel in aquam dicens . Et ego baptizo te in nomine patris . Et mergens denuo dicat Et filii . et tertio dicens Et spiritus sancti amen . Tunc proiciens eum in fonte discedat . dans locum hominibus eum eleuandi de fonte dicens orationem hanc . Deus omnipotens . . .*
- p. 178, l. 5. B inserts before *ipse te linit* the rubric *Hic liniat eum crismate in uertice dicens*. For *linit* B has *liniat*.
- l. 8. B has *Et eum uestiens dicat hanc orationem*.
 - l. 9. For *quam immaculatam* B has *et immaculatam quam*.
 - l. 10. B inserts *domini nostri ihesu* before *christi*.
 - l. 11. B has *Et dans ei cereum in dextram manum dicat*. E has *lampas* for *lampada*, and *lampadem* in l. 12.

- l. 12. B omits *et*.
- l. 13. After *tuum*, B inserts *serua mandata*.
- l. 14. After *celesti*, B inserts *ut habeas uitam eternam*.
- l. 15. B omits this rubric, and ends the whole order at this point, having instead: *His ita patratris redeat tota processio in choro cum terna letania*.
- ll. 19 *sqq.* E omits this rubric and all that follows down to l. 8 of p. 179. From that point to the end of the order it shows a large number of unimportant differences from M, and ends with the cue of the collect *Spiritum in nobis domine*, omitting *Et finita . . . pace et gaudio*. Probably the order for Confirmation was placed, as in T and V, apart from that for Baptism. For the Confirmation order of T and V, see Appendix, p. 221.
- p. 179-188. In D and E there are no forms relating to Ordeals. B has one (for hot iron) in the first division of its contents, and one (for hot water) in the second. These are reproduced in C. The first agrees with the parallel order in M. M has three (for hot iron, cold water, and bread and cheese), and has also, among the later additions to its contents, part of an office relating to the ordeal by combat. T has the whole of this office, and has also forms for the various forms of ordeal represented in M and B. In all these it differs more or less from M and B, incorporating in its text and rubrics matter which is absent from M and B, but is to be found in the parallel orders contained in the Pontifical of St. Dunstan, in 44, and in the *Textus Roffensis*, printed by Thomas Hearne at Oxford in 1720. These parallel forms, which belong to a different recension, and some of which differ altogether from those of M and B, are indicated in the following notes by the symbol Dun.
- p. 179, ll. 31-32. For this rubric T has one which seems to be made up by combining with the rubric of M portions of the initial rubrics of two of the orders of Dun., those for cold water and hot iron. It is as follows: *Ponatur ferrum secus altare usque dum missa super ea celebratur. Primum ducat homines in ecclesiam. peractisque coram eo trium dierum ieiuniis. coram omnibus cantet presbiter missam. et faciet eos ad ipsam missam offerre. et communicet eos. In illa adiuratione non assint nisi ieiuni. et dictis letaniis sacerdos in locum ubi ferrum accenditur sic incipiat. In simplo unum pondus. in triplo tria! ferrum equiperet pondera.* After this rubric T proceeds with the prayers of the order contained in M. These are not included in Dun.
- p. 180, l. 23. B, C, and T have *emendationem*.
- l. 41. After the benediction which stands last in the order of M and B, T proceeds with the prayers of the parallel order in Dun. This order was intended to serve both for the ordeal by hot iron and for that by hot water: the phrases which refer specially to the latter mode of ordeal, and were probably meant to be used only when it was followed, are omitted in T. The final rubric which appears in T agrees very closely with that of Dun., omitting what refers to the ordeal by hot water. It is as follows:
- His ita peractis! aqua benedicta cunctis astantibus detur ad degustandum. et aspergatur per totam domum! et ferrum proferatur. quod a culpato accipiatur et per mensuram nouem pedum portetur. manus sigilletur. sub sigillo seruetur. et post tres noctes aperiatur. et si mundus est deus laudetur. Si autem insanies crudescent in uestigio ferri inueniatur culpabilis et immundus reputetur.*
- p. 181, ll. 1-13. In T the last three lines of the note are omitted. In T as

- in B and C the note is placed before the form for ordeal by hot water (see Appendix, p. 245).
- ll. 15-17. For *in aquam . . . in aquam et*, T has *in aqua frigida ad iudicium dei demonstrandum ita jacere debes. Peractis primo coram sacerdote trium dierum ieiuniis.*
- l. 18. T has *fac* for *fatiat*.
- l. 19. T has *ad ipsam missam*. It omits the mass. The collect, secret and postcommunion of the mass in M are the same as those in Dun.
- p. 182, ll. 32 *sqq.* T has *Post se communicet illos quos uult in aquam mittere et dum communicauerint dicat per singulos. Corpus domini ihesu christi sit tibi ad probationem hodie. Expleta missa faciat ipse sacerdos aquam benedictam et uadat ad locum ubi homines probantur . precedente euangelio cum cruce et turibulo. Qui cum uenerit! det illis omnibus bibere de aqua benedicta! Postea contiuret aquam ita dicens. Dominus uobiscum. Et cum spiritu tuo.*
This rubric is apparently a combination of that of M with that of Dun. The prayers which follow are those of M.
- p. 183, l. 26. T has *est* for *sit*.
- l. 28. T inserts *sanum* before *aqua*.
- l. 31. T adds *aqua benedicta* after *eos*.
- ll. 32-3. T omits *uero*, and adds *dicens ita* after *immittat*, omitting the heading *Coniuratio*.
- ll. 34 *sqq.* This adiuration is in Dun., with slight variation.
- p. 184, l. 1. T has *heliseus*.
- l. 2. T adds *tu* after *ut*.
- ll. 11-12. T has *sive aliquo et indurato corde ac diaboli*.
- l. 13. T omits *et* in both places.
- l. 16. T omits this, making the form which follows continuous with what precedes.
- l. 21. T has *manifestari*.
- l. 22. T has *te autem*.
- l. 26. T has *secula seculorum*.
- l. 32. T has *spiritus* for *sanctos*.
- p. 185, l. 1. T has *sacerdos regenerauit*.
- l. 2. T has *domos uestras*.
- l. 5. T inserts *sit quod* after *maleficium*.
- ll. 16 *sqq.* T has this rubric: *Post has coniurationes et communionem exuantur uestimentis suis et osculentur singuli euangelium et crucem. et sic aspersi aqua benedicta proiciantur singuli in aquam. Hec omnia ieiunis illis! ab aliis pariter ieiunis fieri debent.* This does not exactly agree with the rubric of Dun., but contains some phrases which occur in that rubric.
- ll. 22 *sqq.* This rubric is differently worded in T. The whole order differs from that of Dun., but T has incorporated in the first rubric a phrase which is found in the parallel rubric of the *Textus Roffensis*, though not in St. Dunstan's Pontifical.
- p. 186, l. 3. T has *fluctu*.
- l. 18. For *qui istud*, T has *si hoc*.
- l. 27. For *humili prece*, T has *humiliter*.
- l. 38. For *claudantur accipiant*, T has *claudantur celerius ut quod accepit*.
- p. 187, l. 10. T has *asperges dices*.
- ll. 11-12. *inter panem et caseum denarios viiii. ad pensam.* The meaning seems to be that the weight of the bread and cheese together is to be nine pennyweight. In the rubric at the beginning of:

- the order of the *Textus Roffensis* the weight is stated as one ounce.
- l. 20. T omits *es*.
- l. 29. T omits *in spiritu sancto*.
- l. 30. In B and C this benediction appears twice. It follows the *Benedictio abbatissae*, preceding the *Benedictio ferri iudicialis*, and is repeated at the end of the first division of B, in another hand. The scribe of C has copied it at both points. In B and C it has the title *Benedictio generalis ad cultum ecclesie*.
- l. 32. B and C insert *ore proprio* before *ferri precepisti*.
- pp. 182-202. This section is not in D, E, or T. The order of B and C differs a good deal from that of M, but the difference is less marked in the part which includes the commendation of the departed soul and the burial of the dead than in that corresponding to the earlier portion of the text of M (pp. 189-192). The Visitation and Uncion of the sick and the prayers for the dying according to the order of B and C are printed in the Appendix, pp. 227-326. The more important variations in the latter portion of the section are indicated in the following notes.
- p. 192, ll. 20-25. B and C have here *Commendatio anime. Or[emus]. R[.] Subuenite. V[.] Suscipiat te Christe (sic)*.
- l. 29. B and C have the ending *Per eum qui uenturus est*.
- p. 193, ll. 6-7. For *inter tuorum* B and C have *in sinu abrahe patriarche*.
- l. 12. For *resuscitatus* B and C have *aggregata*.
- l. 13. B and C have the ending *Per eum qui*.
- l. 30. For *pater* B and C have *deus*.
- ll. 37-38. B and C omit *ibi te* and also *quondam*.
- l. 42. For *ad te* B and C have *ad tuam clementiam*.
- p. 194, l. 2. B and C have *commemoratione* for *commemoratione* and *inolita* for *solita*.
- l. 4. B and C have *imperpetuum* for *perpetue*.
- l. 5. B and C omit *proprium*.
- ll. 8-9. B and C place *Requiem eternam* before *Non intres*.
- ll. 15-16. For *tribue quesumus*, B and C have *presta propitiis*.
- l. 17. B and C have the ending *Qui uenturus est*. They add the collect *Absolute domine animam* as in the Sarum and York Manuals but with ending *Per eum qui uenturus*. There follows: *Post hec lauatur corpus. interim dicatur placebo et dirige et exultabunt et uerba mea. et mittatur in feretro. Pater noster. A porta inferi.*
- Suscipe domine animam . . . famuli tui reuertentem. . . . (as p. 194, but with variations of texts agreeing with the Sarum Manual.)
- Suscipe domine animam servi tui . . . (as p. 195, but with variations as in Sarum Manual).
- Hic in ecclesia portetur. Incipiat cantor* Subuenite. Suscipiat. Libera me domine. Pater noster. A porta inferi. Credo uidere. Dominus uobiscum.
- Suscipe domine seruum tuum in bonum habitaculum . . . (as in Sarum Manual: cf. p. 195).
- p. 195, ll. 26-31. For this B and C have: *Post missam accedant duo fratres et dicant R[.] Circumdederunt me. Kyrieleison. Christeeleison. Kyrieleison. Or. Non intres. . . .*
- p. 196, ll. 1-3. B and C insert the verse: *Qui suscitasti puellam adhuc domo clausam et elatum iuuenem ante portam.*
- ll. 35 sqq. The cues of the respond in B and C indicate a difference in

- the verses : *Libera me domine. Anima quando. Te christe. Parce fili dei. Creator omnium. Libera me.*
- p. 197, ll. 5-8. B and C have not this rubric, but place *Pater noster* and preces after the cues of the respond preceding.
- ll. 15-21. B and C omit this, placing *Pie recordationis* immediately after *Inclina domine.*
- l. 31. B and C make no mention of the sprinkling and censuring of the grave.
- ll. 36 sqq. B and C have *anima famuli tui quem*, and so throughout.
- p. 198, ll. 5-8. B and C have for this : *Ant. Ingrediar. Ps. Quemadmodum. Corpus hic in sepulchro ponatur.*
- l. 11. For *corpus modo*, B and C have *corpusculum hodie.*
- ll. 12-14. B and C omit *ysaac et iacob*, and read *ut* for *et*. C is defective from this point onwards. B has the ending *qui uiuit et regnat deus.*
- pp. 198-201. B proceeds (after *Oremus fratres*, omitting *Deus qui iustis*) as follows :—
- Hic sepulchrum claudatur. Ant. Hec requies. Memento domine.*
- Deus apud quem (as p. 199, with slight variation).
- Hic terra operiatur. De terra plasmasti. Domine probasti me.*
- Temeritatis quidem est (as p. 200, with some variations, including the insertion of *nouus homo* after *illuxerit regnum*). *Ant. Omnis spiritus. Ps. Laudate. Hic non dicatur Oremus. Debitum humani corporis* (as p. 200, with slight variation).
- Ant. Ego sum resurrectio. Ps. Benedictus.*
- Finita antiphona impetret sacerdos orare pro eo. Pater noster. Et ne. A porta inferi. Non intres in iudicium. Dominus uobiscum.*
- Deus origo pietatis (as in Sarum Manual, with slight variations).
- Tibi domine commendamus, *ut supra* (cf. p. 192).
- Pro fidelibus defunctis Miserere mei deus. Requiem.*
- Hic dicat sacerdos in auditu omnium. Pater noster. Et ne. A porta inferi. Credo uidere. Requiescant in pace. Dominus uobiscum. Oratio. Oremus. Deus cuius miseratione* (as in Sarum Manual, with slight variation).
- Dominus uobiscum. Anima eius et anime omnium fidelium.
- Reuertentes dicant pro defuncto fratre vii. psalmos penitentiales. Postea Pater noster. Et ne. A porta inferi. Anima eius in bonis demorabitur. Credo uidere. Oratio. Hic non dicatur Oremus. Satisfiat tibi* (as p. 201, with slight variation). Dominus uobiscum. Anima eius et anime omnium fidelium defunctorum requiescant in pace. Amen.
- p. 202, l. 1. The form of absolution is apparently not intended to be said after *Satisficiat tibi*, but appended to the order. In B there are two forms similarly appended. The first (Dominus ihesus christus qui beato petro) is nearly the same with that in the York Manual. The second (Absoluimus te o .N.) is nearly the same with that of M.
- pp. 202-205. There is no order for marriage in D, E, or T. That of B and C (see Appendix, pp. 222-6) differs from the order of M.
- p. 202, ll. 13-19. The order of B and C does not contain any mention of the plighting of troth by the bride and bridegroom in the presence of the priest, or of the giving of the bride to the bridegroom by her *patronus* or by the priest. On the other hand, it mentions the *dotarium*, which is to be read and delivered to the bride before the

giving of the ring. This delivery of the legal document conveying the dowry corresponds to the giving of the dowry *per cultellum*, which is prescribed in M. The method of symbolical transference of property by the delivery of a knife or dagger is mentioned in the order for the dedication of a church contained in the Pontifical of David de Bernham (Bishop of St. Andrews, 1239-53), where it is recognised as one of the methods by which the endowment of the church may be made over by the founder. "Exigatur dos a domino fundi, sine qua ecclesia non potest nec debet dedicari. Concessa uero dos offeratur ab ipso domino super altare per cultellum uel per baculum." (*Pontifical Offices used by David de Bernham*, 4to. Edinburgh, 1885, p. 22).

It is to be observed that the distinction as to the bride's hand being covered or uncovered, which is commonly prescribed at the giving of the bride, is in B and C applied to the action of receiving the *dotarium*.

11. 19-20. In B and C, though only one ring is mentioned, there are two forms of benediction, of which the first seems to have been intended to refer to a ring worn by the bridegroom: the second is *Creator et conseruator*, as in M, with slight variation. It may be noted also that the heading, or beginning of the first rubric, in B and C has the form *Benedictio anuli sponsi et sponse*.
1. 27. In the place of *Exaudi nos* (which appears again as the collect of the mass) B and C have two of the collects which in M follow the entrance into the church (*Deus abraham* and *Respice domine*).
- p. 204, l. 33. In B and C a proper preface is provided. Before *Deus qui potestate* they have the collect *Propiciare domine*, which is omitted in M. The omission is perhaps accidental, for the phrase *has orationes* suggests that the rubric was meant to cover more than the one prayer which follows.
- pp. 206-207. The orders for pilgrims in B, C, and D (see Appendix, pp. 239-42) differ from this, which is not part of the original contents of M. That in D is also an addition, apparently, to the original contents of the manuscript.
- pp. 209-11. In B, C, and D there is no separate order for the Consecration of an altar. In B a later hand has added in the margin of the leaf containing the *Exorcismus salis* in the order for the dedication of a church directions as to the order to be followed *ad consecrandum altare quando ecclesia non dedicatur*, indicating what prayers should be said before the *exorcismus salis*.
- pp. 222-226. See notes on pp. 203-5.
- pp. 227-236. The order of B and C follows more closely the lines of that in the Sarum Manual than the order of M. It contains full directions as to the unction, which is treated summarily in M, and in this portion of its contents agrees closely with the Sarum order.
- pp. 243-4. The later development of this order may be seen in the *Pontifical of Edmund Lacy*, edited by R. Barnes, Exeter, 1847, pp. 131-7. The order of this Pontifical incorporates much of the earlier order of V.
- pp. 245-248. This form for the ordeal by hot water is not in M. T contains it, but as in its other forms for the ordeal incorporates with it matter from the earlier books (see above, note on pp. 179-188). The whole of the rather unhistorical preface which appears here in B and C is in M prefixed to the form for the ordeal by cold water (p. 181).

Dr. F. Liebermann (*Gesetze der Angelsachsen*, i. 420) has pointed out that the language of this preface suggests (in the use of the words

comites, seniori, misso senioris) a continental origin for the form to which it is attached. The test furnished by this particular form is twofold. The last adjuration, addressed to the *urceolus* or *caldaria* in which the water is heated, shows that it is expected that if the person subjected to the ordeal be guilty, the water will tremble and the vessel containing it will turn round when his hand is placed in the water. Other prayers of the order seem to refer to the more ordinary test of injury or safety to the hand. In T, which adds at the end a rubric taken from the earlier order of Dun., the conduct of the water and the vessel are apparently not regarded as important, though T has this adjuration in common with B and C. Its final rubric is: *Post hæc immittendo manum in aqua feruente accipiat homo lapidem . qui per funem suspendatur . in simpla probatione per mensuram unius palme . in tripla autem unius ulne . Manus sigilletur et aperietur ut supra diximus in consecratione ferri.* (See above, note on p. 180, l. 41.) This comes from the older order, applicable either for the ordeal by hot iron or for that by hot water, which appears in the Pontifical of St. Dunstan. Another addition, that of the words *omnes tamen qui affuerint ut supra sint ieiuni*, at the end of the rubric *Pergens ad ecclesiam* (p. 245), refers to one of the other orders contained in T, where the rubric again owes something to the older order.

It may be noted that in B and C no collect, secret or post-communion is provided for the mass on p. 246: the portions of the mass which appear there are the same with those appointed in M (pp. 181-2) where the *missa iudicii* is incorporated in the *Benedictio aque frigide*. The mass in T is placed in the *Benedictio aque feruentis*; but it agrees, not with the mass in M, but with that provided in the older books in the *Benedictio aque frigide*, save that it omits the form of Episcopal Benediction which some of those books include. The collect, secret and post communion are the same in the earlier and later groups of ordeal forms.

pp. 249-251. In the Pontifical of St. Dunstan, after the order for the consecration of a bishop and his enthronement, there are added certain forms for use in the case of the consecration of an archbishop of York by an archbishop of Canterbury, or of an archbishop of Canterbury by an archbishop of York. These include the direction for giving the *pallium* and a form entitled *consecratio post pallium*. (See Martène, *de Ant. Eccl. ritibus*, lib. I., cap. viii., art. 11, ord. 3.) In the Pontifical cited above as 44 (MS. 44 of Corpus Christi College, Cambridge) this matter appears with some alterations and with several additional prayers. In the same manuscript there is an order for the enthronement of the archbishop at Canterbury, if he comes bringing his pall from Rome. This order differs a good deal from that here printed from D, but shows certain points of resemblance to it. The pall is to be laid upon the *altare Christi*, the archbishop is afterwards to be vested *ornatu pontificali*, to return to the church, and to put on his pall before that altar, while the anthem *Firmetur manus* is sung: after which follows the prayer *Deus qui de excelso*, with slight variation from the form in D. There is no direction as to the person by whom the prayer is said. The archbishop is then to go to the *porticus genitricis christi*, and to say before the altar the anthem *Aue Maria gratia plena* and a collect of his own choice, and then to be led by the priors to the *pontificalis cathedra*. Then follow an *oratio ad dedicandum solium episcopale*, to be said by the archbishop, which, except for the differences which are involved in the use of the

prayer by the archbishop himself, and for the substitution of *consecrare* for *ascensurus*, agrees with the prayer appointed in D to be said at the throne. Then follow two other prayers, also to be said by the archbishop, and then, after he is set *in solio glorioso*, the anthem *Benedictus deus*, and two prayers to be said for the archbishop, of which the first is *Omnipotens sempiternus deus qui summo celi fastigio*, with slight variation.

The prayers in the second order contained in D are related to those provided in 44 for use when the pall is given at the consecration of one archbishop by the other. *Domine deus pater omnipotens qui sola* is an altered form of the first of the two prayers which in St. Dunstan's Pontifical and in 44 precede the giving of the pall. *Accipe pallium* agrees in part with the beginning of the long form for the delivery of the pall which in 44 is added to the order of St. Dunstan's Pontifical. *Nostris domine quesumus officiis* is a slightly different form of the second, and *Deus qui ecclesiam* of the first of two prayers which are prefixed, under the heading of *Consecratio post pallium*, to the longer form which stands alone under that title in St. Dunstan's Pontifical. In the Pontifical of Roger de Martivall the same order which D prescribes for the reception of the pall by the archbishop appears without the initial rubric as the order *in consecratione archiepiscopi* (Surtees Society, vol. 61, pp. 232-3).

With regard to the initial rubric of the second order in D, it may be noted that the directions that the archbishop should go *nudis pedibus* to meet the pall, that it should be carried *uase aureo uel argenteo*, and be placed on the altar, from which the archbishop is himself to take it, seem to be modelled on the precedent of the reception of the pall by St. Anselm in 1095. See Eadmer, *Hist. Novorum*, lib. ii (P.L. clix. 392).

pp. 252-254. Dr. Henderson has pointed out that this form of litany or "acclamation" closely resembles the first part of a similar form which he has printed, from the British Museum MS. Vitellius E. xii, in the appendix to his edition of Bainbridge's Pontifical (Surtees Society, vol. 61, pp. 279-283), and which appears to have been the form used at the coronation of Matilda, the wife of William the Conqueror, in 1068.

None of the English Coronation orders make mention of the use of such a form: but that it was used in the Coronation mass, before the Epistle, may be inferred from a marginal note in the Westminster Missal "*ante epistolam cantetur solempniter christus uincit*" (*Westminster Missal*, ii. 714. note). The use is borrowed, apparently, from the order for the coronation of the Emperor (see Martène, *de ant. Eccl. ritibus*, lib. ii. cap. ix. ord. 3; Muratori, *Liturgia Romana Vetus*, ii. 463). The form in B agrees, as to its general structure, with that printed by Dr. Henderson: but there are some differences (besides the omission of the latter part of the eleventh century form) which are worth noting. In the earlier form, no saints are invoked on behalf of the Pope: the invocations before the second *Christus vincit* are of the Persons of the Trinity; and the remaining invocations are in a sequence corresponding to that ordinarily used in litanies—St. Mary, Archangels, Apostles, Martyrs, Confessors, Virgins—without special regard to the persons on whose behalf the invocation is made. This is the sequence also in the order printed by Muratori. In B, the saints invoked are apparently chosen with a view to the status or sex of the person for whom their aid is asked: for the Pope, St. Clement, St. Sixtus, and St. Peter; for the King, St. Edmund, St. Ermenigeldus

(or Hermenigild, the son of Leovigild and brother of Reccared, who was believed to have suffered death for his constancy in the Catholic faith), and St. Oswald ; for the Queen, St. Mary, St. Felicitas and St. Perpetua ; for the Archbishop, St. Augustine, St. Dunstan, St. Alphege ; for the Bishops and Abbots, St. Benedict ; for the "princes and the army of the English," St. Maurice, St. Sebastian and St. George. From the last of these invocations onwards the form in B corresponds more closely with that printed by Martène than with the form of 1068. In Martène's order, there are few names of saints ; each name is apparently thrice repeated : but those which occur do not seem to have been chosen on such a definite principle as appears to have governed the selection in B.

- p. 255. The order for the blessing of a sword is not usually found in English Pontificals. The forms in T agree very nearly with those of the Sarum Manual : the reading *custos in te sperantium protector* should probably be amended by the insertion of *et*, which in the text printed by Martène follows *custos*, but would more fitly stand after *sperantium*. The text of the Sarum Manual, as printed by Dr. Henderson, substitutes *cunctorum* for *custos* (Surtees Society, vol. 63, p. 28*).

INDICES.

- I. INDEX OF FORMS.
- II. INDEX OF SUBJECTS.

I. INDEX OF FORMS.

In this index the following abbreviations are frequently used :—

aet. = aeternae.	omps. = omnipotens.
b. = beatus, beati, etc.	qs. = quaesumus.
ds. = deus.	s. = sanctus, i, etc.
dnus., dni., etc. = dominus, domini, etc.	semp. = sempiternae.

Round brackets indicate variation in respect of the bracketted words between the forms to which reference is made. Square brackets indicate that the bracketted words are added to distinguish forms which are only represented by brief cues in the MS.

A facie, 239.
A porta inferi, 194, 195, 197, 200, 201.
Ab oriente portae tres, 122.
Abrenuntias Satanae, 170, 177.
Absolutionem et remissionem, 3, 159.
Absolve qs. dne. tuorum, 181, 237.
Absolvimus
te frater, 202.
te vics b. Petri, 153.
vos vice b. Petri, 237.
Accedant qui ordinandi, 59 *note*.
Accendat in vobis, 20.
Accendite, 179.
Acceptabis sacrificium, 132.
Accipe
annulum discretionis, 77.
annulum fidei, 96.
armillas sinceritatis, 93.
Accipe baculum
pastoralis officii et sis, 77.
pastoralis officii quem, 82.
sustentationis, 240, 242.
Accipe
coronam gloriae, 96.
gladium, 92.
hanc peram, 206, 240.
hunc baculum, 208.
iugum domini, 67.
lampadem, 178.
manipulum, 63 *note*.

Accipe
pallium quattuor, 93.
pallium summi, 251.
personam sancti Petri, 57 *note*.
potestatem legendi, 65.
puella pallium, 48.
regiae dignitatis annulum, 93.
regulam a sanctis, 82.
regulam sanctae, 88.
salem sapientiae, 171.
sceptrum regiae potestatis, 94.
scutum, 208.
Spiritus sanctum, 64 *note*, 66 *note*.
Spiritus sanctum quorum, 69 *note*.
stolam tuam, 65.
vestem candidam, 178.
vestem sacerdotalem, 67.
vidua pallium, 87 *note*.
virgam virtutis, 94.
virgo Christi velamen, 84.
Accipite
ceroferarium, 61.
et estote verbi, 60.
et commendate, 61.
has peras, 239.
potestatem offerre, 68.
urceolum, 61.
Actiones nostras qs. dne., 99, 148.
Ad dominum cum tribularer, 194 *note*.
Ad preces nostras [qs. dne. propitiatus],
66 *note*.
Ad te domine levavi, 197.

- Ad te levavi animam, 34 *note*.
 Adest o venerabilis, 156.
 Adesto dne. supplicationibus nostris
 et hanc domum, 226.
 et hunc famulum, 57; 81.
 et me, 158, 189.
 et viam, 239, 241.
 ne sit, 152.
 Adesto precibus nostris
 adesto sacramentis, 111.
 adesto votis, 88.
 Adesto qs. dne.
 deus officio nostro, 126.
 officio servitutis, 168.
 Adesto supplicationibus nostris omps. ds.
 ut quod, 73.
 Adiuro
 te aqua, 183.
 te homo, 184.
 te urceole, 248.
 vos homines N. per invocationem, 184.
 vos homines per patrem, 182.
 Adiutor altissime deus, 109.
 Adiutorium nostrum, 3.
 Adiuva nos deus, 207, 237.
 Adorabo ad templum, 123, 131, 210.
 Adorate deum, 15 *note*.
 Adsumus sancte Spiritus, 54.
 Aeternam ac iustissimam, 139; 174.
 Affluentem spiritum, 83.
 Agnus dei, 205.
 Amen dico vobis quicquid, 182, 246.
 Amoveat a vobis, 29.
 Anima mea turbata est, 196.
 Antiqua sanctorum patrum, 70.
 Aperi qs. dne. oculos, 86.
 Aperite mihi portas, 197.
 Ascendant ad te qs. dne. preces, 102.
 Asperges me, 108, 125, 128, 140, 145, 148,
 240.
 Audi iudex mortuorum, 164.
 Audi maledicte Satana, 174.
 Aufer a nobis, 3, 127.
 Aures suas precibus vestris, 52.
 Auxiliante domino, 59.
 Beata gens cuius est dnus., 133.
 Beati
 immaculati, 181, 246.
 martyris sui N., 46.
 omnes qui timent, 202, 223.
 Benedic domine
 adolescentes istos, 203.
 annulum, 222.
 Benedic domine
 domum istam . . . ut sint, 111.
 domum istam . . . venientium, 103.
 hoc tintinnabulum, 145.
 hunc regem, 90.
 hunc thalamum, 226, *cf.* 205.
 Iesu Christe hanc creaturam cerae,
 150.
 Iesu Christe hunc famulum, 203.
 per potentiae, 179.
 thalamum hunc, 205, *cf.* 226.
 Benedicam dominum in omni, 130, 157,
 207.
 Benedicamus [patrem et filium], 203.
 Benedicat
 deus corpora et animas, 226.
 et custodiat vos omps. ds., 53.
 Benedicat te
 deus, 66 *note*.
 deus caeli, 232.
 Benedicat te deus pater
 custodiat te Iesus Christus, 209.
 et custodiat, 221 *note*.
 qui in principio, 232.
 sanet te, 232.
 Benedicat tibi dominus custodiatque, 95.
 Benedicat vobis
 deus per gloriosam, 44.
 dominus nostri oris, 27.
 omps. dnus. qui cuncta, 50.
 Benedicat vos deus
 omni benedictione, 224.
 pater custodiat vos, 203.
 pater ostendatque, 223.
 qui nos beati Petri, 41.
 qui per unigeniti, 21.
 Benedicat vos dominus
 beatorum martyrum, 46.
 qui beatæ virginis N., 47.
 Benedicat vos omps. ds.
 beati Ioannis Baptistæ, 40.
 cui ieiuniorum, 20.
 cuius hodierna die unigenitus, 25.
 de caelis, 23.
 hodierna interveniente, 21.
 ob cuius, 26.
 per omnium sanctorum, 44.
 qui cuncta, 27.
 qui per unigeniti, 39.
 qui quadragenarium, 17.
 qui vos gratuita, 23.
 sua misericordia, 18.
 vestramque, 12.
 Benedicat vos omps. dnus. sanctæque,
 48.
 Benedicimus deum caeli, 205, 226.
 Benedicite
 deum caeli quia, 204, 224.

- Benedicite
gentes dominum, 133.
omnia opera, 58 *note*, 111.
- Bene lico te creatura aquae, 247.
- Benedicta
sit sancta Trinitas, 27 *note*, 38 *note*,
203, 224.
tu in mulieribus, 151.
- Benedicti sitis a domino, 223.
- Benedictio dei patris
et filii, 68.
ingeniti, 147.
omnipotentis et filii, 121 *note*.
omnipotentis ingeniti, 129.
omnipotentis unigenitique, 150.
- Benedictio vos domini comitetur, 31.
- Benedictionis
domini gratia, 33.
suae dnus. omps., 217.
suae dnus. super vos, 52.
supernae vobis opem, 217.
- Benedictionum omnium, 69 *note*.
- Benedictionum suarum super vos
dnus. gratiam, 25.
dnus. imbrem, 26.
- Benedictus
deus qui te pastorem, 250, 251.
dominus deus Israel, 56, 200.
es dne. [ds. patrum], 204, 224.
es dne. [qui intueris], 204, 224.
es in templo, 111.
sit deus, 204, 224.
- Benedixit te hodie, 72.
- Calicem salutaris accipiam, 3.
- Cantate domino, 24 *note*.
- Caritas dei, 28 *note*.
- Chorus angelorum, 192 *note*, 193.
- Christus dei filius qui est initium, 50,
cf. 56.
- Christus vincit Christus regnat, 252.
- Circumdederunt me, 16 *note*.
- Cito [anticipent], 157.
- Clementissime dne. cuius inenarrabilis,
136.
- Clerus et plebs de civitate illa, 73.
- Commune votum communis oratio, 56.
- Communicantes et diem . . .
. . . pentecostes, 5.
. . . qua beatae Mariae, 4.
. . . quo dominus noster, 5.
. . . quo unigenitus tuus, 4.
. . . resurrectionis, 4.
- Concedat vobis
dominus praemium, 34.
omps. ds. munus, 31.
- Concede qs. omps. ds. ut famulum, 82.
- Confirma hoc deus, 119.
- Confirmo
et consigno te in nomine, 221.
te in nomine, 178.
- Confitemini domino
et invocate, 131.
quoniam bonus, 179.
quoniam bonus . . . Dicat nunc, 197,
244.
- Confiteor
deo et beatae Mariae, 3.
tibi pater, 174.
- Confortare et esto robustus, 208.
- Confortator et corroborator, 208.
- Coniuro te homo, 188.
- Consecramus et sanctificamus hanc
patenam, 137.
- Consecrare et sanctificare digneris
dne. ds. omps. hanc crucem, 142.
dne. ds. omps. patenam hanc, 137.
qs. dne. manus istas, 68.
- Conserva me domine, 57.
- Consolare dne. hanc famulam, 87.
- Convertere dne. usquequo, 152, 157, 207,
239, 241.
- Convocatis Iesus duodecim, 56.
- Copiosa gratiae tuae beneficia, 124.
- Cor mundum crea in me, 237.
- Coronet te deus, 93.
- Corpora sanctorum in pace, 118.
- Corpus
domini nostri, 182.
dni. nostri Iesu Christi custodiat te,
178.
dni. nostri Iesu Christi sit animae, 9.
hoc et sanguis, 182.
- Corrobora Christe gregem, 40.
- Creator et conservator, 202, 222.
- Creator omnium rerum, 196.
- Credis in deum, 177.
- Credo in deum, 174.
- Credo in unum, 232.
- Cunctorum bonorum institutor, 82.
- Custodi me domine, 181, 246.
- Custodiat [animas], 222, 223.
- Da nobis dne. ut sicut publicani, 230.
- Da pacem domine, 32 *note*.
- Da qs. omps. ds.
benedictionum, 37.
ut haec famula, 87 *note*.
- De isto annulo
te honoro, 202, *cf.* 222.

De isto annulo
te sponso, 222, *cf.* 202.

De necessitatibus meis, 18 *note.*

De profundis, 79, 239, 241 ; 182, 246.

De terra plasmasti, 198, 244.

De vultu tuo, 181, 246.

Debitum humani corporis, 200.

Dedit pater poenitentis, 238.

Dei patris omnipotentis misericordiam, 116.

Deprecor te dne. sancte, 186.

Descendat qs. dne. ds. noster, 120.

Designavit Iesus et alios, 54.

Det vobis dominus
munus suae benedictionis, 31, 37.
nosse mysteria, 16.

Deum indultorem criminum, 128.

Deum patrem omnipotentem . . .
. . . acolytorum, 62.
. . . exorcistarum, 61.
. . . ostiariorum, 60.

Deum time, 251.

Deum universitatis officium, 113.

Deus a quo [et Iudas], 160.

Deus Abraham deus Isaac deus Iacob
benedic adolescentes, 223.
deus qui Moysi, 172.
deus qui tribus Israel, 173.
deus vivorum, 222.
sit vobiscum, 203.

Deus
ad cuius sepulchrum, 138.
aeternorum bonorum, 84.
angelorum ds. archangelorum, 187.
apud quem electorum, 52.
apud quem mortuorum, 199.
benedictionum omnium largus, 51.
caeli ds. terrae, 173.
castorum corporum benignus, 85.
creator et conservator, 108.

Deus cui
adstant angelorum chori, 123, 210.
omnia vivunt, 196.
omnis potestas, 83.
soli competit, 194.

Deus cuius
adventus incarnationis, 34.
bonitas nec principium, 129.
bonitas sicut non habuit, 130.
est omnis potestas, 96.
filius pro salute, 155.
indulgentia nemo non indiget, 153.
ineffabili dispositione, 15.
omnipotentiae placere, 144.
providentia omnis creatura, 58.
salutari visitatione, 121.
unigenitus hodierna die discipulis, 23.

Deus

custos in te sperantium, 255.

dei filius Iesus Christus, 92.

deorum dominus, 72.

dum egredereris, 27 *note.*

fons et origo benedictionis, 53.

honorum omnium, 77.

humani generis benignissime, 158,
190 *note.*

humilium salus, 24.

humilium visitator, 54.

immortale praesidium, 172.

in adiutorium, 106, 128, 145, 148,
209 ; 31 *note* ; 207, 230.

in cuius manu, 205.

in loco sancto, 31 *note.*

in nomine tuo, 194 *note*, 230.

in sancto via tua, 126, 127, 147.

indulgentiae pater, 79.

ineffabilis auctor mundi, 90.

infinite misericordiae, 239.

infirmittatis humanae, 191.

innocentiae restitutor, 238.

invictae virtutis auctor, 107.

iudex iustus fortis, 246.

iudex iustus qui auctor, 180.

largifluae miserationis largitor, 18.

lumen verum qui unigenitum, 14.

martyrum suorum indeficiens gloria,
217.

meus (sperantem), 152, 222, 223, 239.
misereatur nostri, 154.

Deus misericors ds. clemens
ds. cui omnia, 81.
qui secundum . . . maiestatem, 159.
qui secundum . . . respice, 190, 229.

Deus noster refugium, 109, 114.

Deus omnipotens
bonarum virtutum dator, 135.
ds. Abraham ds. Isaac, 180.
gloriose ds. pater benignitatis, 141.
in cuius honore hoc altare, 116.
pater dni. nostri, 178.
qui iudicas quod iustum est, 188.
qui mundum ex informi, 207 ; *cf.* 240.
universarum rerum, 114.

Deus
omnis bonae actionis inspirator, 144.
patrum nostrorum ds. universae, 171.
perpetuitatis dux virtutum, 93.
plasmator hominum, 180.

Deus qui
accepto et distributo, 138.
ad sacrificandum, 114.
ad salutem humani generis, 107.
altaria nomini tuo, 118.
apostolis tuis sanctum, 179, 221.
b. crucis patibulum, 141.
b. Andream, 45.
b. Ioannem Baptistam, 39.

Deus qui

b. Martinum praesulem, 45.
 b. Petrum apostolum misisti, 228.
 b. Stephanum, 12.
 bonum semen, 16.
 caecos iuxta viam, 28.
 calcatis inferni legibus, 23.
 cum te non capiunt, 39.
 custos animarum, 35.
 de ecclesiae suae, 21.
 de excelso caelorum, 249.
 de vivis et electis, 115.
 dignatione misericordiae, 24.
 digne tibi servientium, 136.
 dispersa congregas, 156.
 diversa ad tabernaculum, 188.
 dixisti domus mea, 131.
 domum pharisaei ingressus, 43.
 ecclesiam tuam multiplici, 251.
 ecclesiam tuam sanctam, 130.
 es iudex vivorum, 127.
 es iustorum gloria, 92.
 es totius orbis conditor, 125.
 est vita mortalium, 30.
 esurientes turbas, 27.
 ex omni coaptatione, 118.
 facturae tuae, 189.
 famulo tuo Ezechiae, 189, 229.
 hodierna die discipulorum, 26.
 humanarum animarum, 198.
 humani generis ita es conditor, 171.
 humano generi et salutis, 189.
 humiliatione flecteris, 154.
 Iacob famulo tuo, 110.
 in apostolorum, 122.
 in membris ecclesiae, 40.
 in omni loco, 117, 121.
 in sanctis habitas, 129.
 in virtute sancti Spiritus, 164.
 invisibiliter omnia contines, 103.
 iustis supplicationibus, 198.
 liberasti Moysen, 186.
 loca tuo nomini dicata, 111.
 mare suis pedibus, 16.
 maxima quaeque sacramenta, 247.
 nobis famulis tuis presentiae, 55.
 non mortem sed poenitentiam, 153.
 non solum, 12.
 nos pastores, 99.
 parabolice loquens, 43.
 paterna maiestate, 98.
 peccati veteris, 128.
 peccatores et scelerum onere, 231.
 per b. Mariae virginis partum, 42.
 per coaeternum filium, 79.
 per crucem passionis, 49.
 per filium tuum angularem, 169.
 per Moysen legiferum, 146.
 per resurrectionem, 24.
 per suum angelum, 35.
 populis tuis indulgendo, 220.

Deus qui

post typicum pascha, 137.
 potestate virtutis tuae, 204, 225.
 pro generis humani salvatione, 136.
 pro vobis suscepit, 22.
 redemisti genus humanum, 42.
 sacra scriptura testante, 138.
 sacrandorum tibi . . . ad sanctifican-
 dum, 209.
 sacrandorum tibi . . . effunde, 122.
 sacris virginibus, 48.
 sanctum Moysen, 105.
 sex diebus opera, 37.
 solus habes immortalitatem, 95.
 sua mirabili, 15.
 sub antiquae legis, 43.
 trinos gradus, 255.
 unigenitum suum misit, 14.
 vos ad presentium, 19.
 vos et prioris adventus, 36.
 vos in apostolicis, 46.
 vos lavit, 22.
 vos sancti Ioannis Baptistae, 42.

Deus

rex regum et dominus, 97.
 sacerdotum gloria, 219.
 sanctificationum omps. dominator, 111.
 sanctificationum omnium, 68.
 sine quo nihil potest benedici, 206.
 summorum pontificum gloria, 218.
 triumphantium victoria, 51.
 tuorum corona fidelium, 96.
 vita viventium, 2.
 vitae dator, 198.

Devotionem vestram dnus. dignanter, 30,
36.

Dicit dominus [ego cogito], 34 *note*.

Dies illa dies irae, 196.

Dignare dne. ds.
 noster calicem istum, 137.
 omps. rex regum, 119.

Dilexi quoniam, 193.

Diri vulneris novitate, 193.

Dixit Iesus . . . Non est arbor bona,
210.

Dominator dne. ds. universarum, 149.

Domine ad te dirigatur, 115, 126, 129,
134, 142, 149.

Domine clamavi ad te, 115, 230.

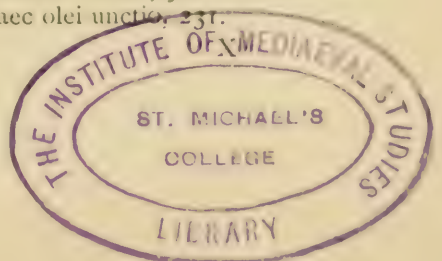
Domine deus
 aeternae qui utrumque, 220.
 bonarum virtutum dator, 84.
 in simplicitate, 123, *cf.* 210.
 noster qui offensione, 152, 189.

Domine deus omps. qui
 ab initio, 118.
 baptismum, 183.
 Moysi famulo, 148.

- Domine deus omps. qui
sororem Moysi Mariam, 88.
- Domine deus pastor aeternae, 126.
- Domine deus pater omps.
cuius unigenitus, 163.
qui sola, 251.
qui unicum, 207.
rex et magnificus, 135.
- Domine deus
redemptor saeculorum, 110.
rex universarum, 108.
sabaoth vivida spes, 165.
salutis, 181 ; 230.
salvator noster qui es vera, 231.
- Domine exaudi [orationem], 79, 98, 189,
207, 239 ; 246.
- Domine exaudi . . . auribus, 199.
- Domine exaudi vocem, 152.
- Domine Iesu Christe
deus universorum, 149.
fili dei vivi qui ex, 8.
qui es via, 79.
qui tegmen, 80.
qui tua ineffabili, 240, *cf.* 241.
salus immortalis, 142.
tu praecepisti, 78.
- Domine
in tua [misericordia], 27 *note*.
ne longe [facias], 20 *note*.
ne memineras, 237.
non secundum, 207, 237.
probasti me, 198, 244.
- Domine sancte pater
[?], 189 *note*.
clemens, 115.
- Domine sancte pater omps. aet. ds.
benedicere . . . hos famulos, 60, *cf.*
60, 61, 63.
benedicere . . . hunc ignem, 169.
creator caeli et terrae, 113.
da mihi corpus, 8.
misericordiam, 112.
qui ad Moysen, 62.
qui es invisibilis, 185.
qui omnia, 150.
qui per Christum, 62.
qui unicum, 200.
respice propitius, 159.
te fideliter, 231.
- Domine sancte pater
omps. trina maiestas, 125.
spei fidei gratiae, 65.
- Domini est terra, 57, 103.
- Dominus custodiat
introitum, 82, 223.
te, 82.
vos, 222, 223.
- Dominus
deus noster vos perducatur, 22.
fortitudo [plebis suae], 29 *note*.
Iesus Christus qui mulierem, 28.
illuminatio mea, 29 *note*.
regnavit decorem, 122, 209.
virtutum ipse est rex, 103.
- Domum hanc qs. dne. clementer, 103.
- Domus mea domus orationis, 124, 211.
- Dum
clamarem ad dominum, 30 *note*.
medium [silentium], 14 *note*.
sanctificatus fuero in vobis, 130.
- Ecce
advenit [dominator], 14 *note*.
deus [adiuvat me], 30 *note*.
odor filii mei, 115 *note*.
quam bonum, 58, 168.
sanctissimi sacerdotes, 55.
sic benedicetur homo, 221.
tabernaculum, 113.
- Ecclesiae N. pater electus, 81.
- Eduxit
dominus populum, 23 *note*.
eos dominus, 23 *note*.
- Effeta quod est adaperire, 177.
- Ego dixi domine, 239.
- Ego frater N. presbyter, 79.
- Egressus Iesus perambulabat, 123.
- Emendemus in melius, 154.
- Emitte qs. sancte pater, 162.
- Emundet dominus conscientias, 29.
- Erat homo ex Pharisaeis, 133.
- Erexit Iacob lapidem, 113.
- Ergo maledicte diabole, 172.
- Erudi qs. dne. plebem tuam, 151.
- Esto ei (eis) domine
in deum, 207.
turris, 79, 189, 207, 237, 239, 241.
mihi in deum, 17 *note*.
- Esto nobis domine, 98.
- Et
clamor meus, 152, 239.
de Sion, 152, 239.
deprecabilis esto, 152, 239.
ego baptizo, 177.
ego lino, 177.
lux perpetua, 200, 201.
pax eius, 168.
salutare, 154.
te dne. suppliciter exorare, 6.
te in assumptione, 5.
te quidem omni tempore, 4.
veniat super vos, 154.
- Etenim sederunt, 12 *note*.

Ex hoc nunc, 223.
 Ex ore infantium, 13 *note*.
 Exaltabo te, 230.
 Exaudi dne. preces nostras et
 confitentis, 152.
 super hanc, 87.
 super hos, 64.
 Exaudi domine [voce]m
 [. . . adiutor], 29 *note*.
 [. . . tibi], 26 *note*.
 Exaudi
 me dne. quoniam, 157.
 nos dne. quoniam, 154.
 Exaudi nos omps. et misericors ds.
 et visitationem, 229.
 ut quod, 202, 203, 224.
 Exaudi nos qs. dne. ds. noster et super
 hos, 66, *cf.* 69 *note*.
 Exaudi qs. omps. ds. preces nostras, 159.
 Exaudivit de templo, 25 *note*.
 Excita domine, 110.
 Exequiis rite celebratis, 201.
 Exi immunde spiritus, 177.
 Exi Satan redde honorem, 170.
 Exorcizo te creatura
 aquae, 106.
 florum et frondium, 155.
 olei, 163.
 panis et casei, 187.
 salis, 106, 171.
 Exorcizo te
 immunde spiritus in nomine, 173.
 immunde spiritus per patrem, 173.
 immundissime spiritus, 161.
 maledicte diabole, 186.
 omnis immundissime spiritus, 139.
 Exuat te dominus veterem, 80.
 Exultabunt sancti in gloria, 118.
 Exultet iam angelica turba, 170.
 Exurgat deus ad nostri, 110, 125, 128.
 Exurgat deus et dissipentur, 110, 119.
 Exurge domine, 82.
 Exurge quare, 16.
 Exurgens Iesus venit in fines Iudaeae, 204.
 Fac qs. dne. hanc cum servo, 196.
 Factus est dominus [protector], 28 *note*.
 Famulam tuam
 dne. tuae custodia, 87 *note*.
 N. qs. dne. tua, 89.
 Fecit Salomon sollemnitatem, 123.
 Fecundetur et sanctificetur, 176.
 Fiat haec commixtio aquae et vini, 108.
 Firmetur manus, 89, 249, 251.
 PONT. MAGD.

Fratres
 Nescitis quoniam corpora, 204, 224.
 Quicumque baptizati, 133.
 Fuge immunde spiritus, 177.
 Fundamenta
 eius, 103, 105, 110, 114.
 templi huius, 110.
 Fundamentum aliud, 105.
 Gaudete in domino, 34 *note*.
 Gloria in excelsis, 160, 179.
 Gloria Patri, 238.
 Gloriosa sancti Pauli apostoli, 2.
 Gratia domini vos locupletet, 31.
 Habete fidem dei, 246.
 Haec aqua fiat tibi
 ad comprobationem, 183.
 hodie ad comprobationem, 188.
 Haec
 aula accipiat, 105, 149.
 commixtio salis et cineris, 107.
 hostia qs. dne. et locum istum, 131.
 requies mea, 198, 244.
 sacrosancta commixtio, 8.
 Hanc igitur oblationem
 [? famuli tui *Illius*], 66 *note*.
 servitutis nostrae, 6, *cf.* 5.
 Heu mihi domine, 196.
 Hic accipiet benedictionem, 57.
 Hic benedictionem tuam qs. dne., 109.
 Hoc corpus quod pro vobis, 168.
 Hoc dne. copiose, 74.
 Honorum
 auctor et distributor omnium, 67.
 dator ordinumque distributor, 64.
 omnium deus omnium dignitatum, 74.
 Humiliate vos ad benedictionem, 56.
 Immensam clementiam tuam, 106.
 Immola deo sacrificium, 73.
 Immutemur habitu, 154.
 In
 caelis gloriosus es, 186.
 Christi nomine promitto, 89.
 civitate domini, 145.
 dedicatione huius templi, 109.
 excelso throno, 15 *note*.
 exitu Israel, 193, 197.
 illo tempore . . . dixit Confiteor, 174.
 In nomine Patris et Filii et Spiritus sancti
 Amen, 118.
 prosit tibi haec unctio, 96.
 sit tibi haec olei unctio, 231.



In

- nomine sanctae et individuae, 240, 242.
 paradisum deducant, 197, 244.
 principio creavit, 170.
 spiritu humilitatis, 3.
 te dne. speravi, 230.
 viam pacis, 56.
 voluntate tua [dne. universa], 33 *note*.
 Inclina dne. aurem tuam
 ad preces nostras, 197.
 et, 32 *note*; 98, 230.
 Inclinet dominus aurem, 29, 36.
 Induat te dnus. novum, 81.
 Induit me dnus. cyclade, 84.
 Ingredere benedicte, 121.
 Ingrediar in locum, 198, 244.
 Ingressus Raphael, 244.
 Intercessio sanctorum tuorum, 182.
 Interdico tam tibi quam et, 245.
 Intravit Iesus in quoddam castellum, 243.
 Intret oratio, 18 *note*.
 Introibo ad altare, 112.
 Inventor rutili, 169.
 Invocavit me, 17 *note*.
 Ite in pace, 56.
 Iubilate deo omnis, 24 *note*.
 Iudica
 dne. nocentes, 207.
 me deus, 20 *note*; 98, 112, 230.
 Iustus es dne. et rectum, 32 *note*; 246, 181.
 Iuxta vestibulum, 154.
 Kyrie eleyson, 56, 58 *note*, 79, 98, 151, 152, 154, 157, 160, 179, 189, 195 *note*, 196, 202, 207, 222, 223, 237, 238, 239, 241.
 Laetare Hierusalem, 19 *note*.
 Lapides pretiosi, 115.
 Lauda
 anima mea, 145, 231.
 Hierusalem dominum, 115.
 Laudate dominum
 de caelis, 109, 199.
 omnes gentes, 113, 179; 123, 179, 210.
 Levavi oculos, 239, 241.
 Libera
 me dne. de morte, 196.
 nos. qs. dne. ab omnibus, 8.
 Locus iste a deo factus, 123, 210.
 Lumen ad revelationem, 151.
 Lux fulgebit [hodie super nos], 14 *note*.
 Magnificare domine deus noster, 105.
 Magnificat, 179.
 Magnus dominus, 111, 115, 119, 149.
 Maiestas dni. aedificavit, 124.
 Maiestatem tuam dne.
 humiliter imploramus, 119,
 supplices deprecamur, 191.
 Manda deus virtuti tuae, 202, 203, 222.
 Mane surgens Iacob, 114.
 Memento
 dne. David, 98, 198, 244.
 nostri [dne. in beneplacito], 36 *note*.
 quia pulvis es, 154.
 Memor esto qs. dne. fragilitatis, 154.
 Meritis et intercessionibus b. Mariae, 49.
 Messis quidem multa, 56.
 Misereatur vestri omps. ds., 3.
 Miserere mei ds.
 miserere, 194 *note*.
 secundum, 72, 108, 125, 140, 169, 201, 237.
 Miserere mihi domine, 32 *note*.
 Misereris omnium, 17 *note*.
 Misericordia domini, 23 *note*.
 Misericordiam
 tuam dne. sancte pater omps., 192.
 vobis et indulgentiam, 41.
 Misericordias domini, 121.
 Misit Iesus duodecim, 56.
 Mittat tibi dominus, 82.
 Mitte ei (eis) dne. auxilium, 79, 152, 157, 189, 207, 237, 239, 241.
 Multiplica qs. dne. benedictionem, 211.
 Multiplicet in vobis dnus.
 copiam, 30.
 suam benedictionem, 218.
 Multiplici vos dnus. benedictione, 44.
 Ne memineris (dne.) iniquitatum, 157, 207.
 Ne reminiscaris, 207.
 Nec te latet Satana, 177.
 Nescitis quoniam corpora, 204, 224.
 Nihil proficiat, 79.
 Nobis quoque peccatoribus, 7.
 Non est arbor bona, 131, 210.
 Non intres in iudicium, 194, 195, 197, 200, 201, 237; 199.
 Non intres . . . nisi per te, 195.
 Non nobis domine, 98, 237.

- Non timebo millia, 207.
 Nostris dne. qs. officiis, 251.
 Nunc Christe te deprecor, 196.
 Nunc dimittis domine, 151.
- O crux splendidior cunctis, 143.
 O quam metuendus, 115.
 Obsecramur misericordiam tuam, 197.
 Oculi mei semper ad dominum, 19 *note*.
 Omne quod dat mihi, 200.
 Omnes
 gentes [plaudite manibus], 25 *note*,
 30 *note*.
 qui in Christo baptizati, 133.
 Omnia quaecunque [fecisti?], 33 *note*.
 Omnipotens aet. ds.
 creator omnium, 89.
 parce metuentibus, 106.
 Omnipotens ds.
 caelesti vos protectione, 32.
 cuius unigeniti adventum, 34.
 cuius unigenitus hodierna, 13.
 det vobis copiam, 47.
 devotionem vestram, 25.
 dexteræ suæ perpetuo, 32.
 dies vestros in sua pace, 33.
 dignetur vobis per interc. b. Ioannis,
 13.
 ieiunii ceterarumque, 19.
 ieiuniorum vestrorum, 19.
 ita stadium, 16.
 Pater et Filius et Spiritus sanctus, 48.
 per b. apostoli sui N., 45.
 perpetuus amator et custos, 219.
 pro cuius veneranda, 13.
 Omnipotens ds. qui
 dixit qui me confessus, 153.
 es custos animarum, 126.
 est via veritas et vita, 206, *cf.* 241.
 incarnatione, 11.
 primos parentes, 223; *cf.* 225, 50.
 pro infirmorum, 162.
 unigeniti sui passione, 20.
 unigenitum suum hodierna, 14.
 Omnipotens ds. sua vos
 benedictione confirmare, 17.
 benedictione locupletet, 45.
 clementia, 29, 36.
 dignetur protectione, 42.
 Omnipotens deus
 te suppliciter rogamus, 247.
 trinitas inseparabilis, 138.
 universa a vobis, 33; *cf.* 131.
 vos ab omnium, 15.
 vos benedicat et ad omnem, 35.
 vos placido vultu, 34.
 vos suæ miserationis, 28.
- Omnipotens dominus
 adaperiat cor vestrum, 33.
 angelum suum, 51.
 intercedentibus sanctis virginibus, 48.
 peccatorum vestrorum maculas, 32.
 qui hunc diem sacratissimum, 218.
 qui in verbo, 211.
 qui primos parentes, 50; *cf.* 225.
 Omnipotens et
 incomprehensibilis pater, 166.
 misericors ds. mundi conditor, 183.
 misericors ds. qui sacerdotibus, 127.
 Omnipotens pater sancte deus, 78.
 Omnipotens sempiternæ gloriæ ds., 110.
 Omnipotens sempiternæ ds.
 adesto invocationibus, 183.
 adesto magnæ, 175.
 affluentem spiritum, 96.
 altare hoc, 118, *cf.* 124.
 annue qs. precibus, 201.
 benedic hunc famulum, 58.
 confitentibus tibi, 159.
 cuius sanctum et terribile, 143.
 dominator Christe, 147.
 effunde super locum, 115.
 flos mundi, 155.
 fons lucis, 62.
 fons omnium, 132.
 hoc baptisterium, 132.
 Iesu Christe propitiare, 57.
 parce metuentibus, 153.
 pater dni. nostri, 170.
 Omnipotens semp. ds. qui
 ante arcam, 146.
 cum sis altissimus, 249.
 dnum. nostrum Iesum Christum, 156.
 es scrutator, 247.
 fidei famulo, 134.
 hodierna die unigenitum, 151.
 humano corpori, 193.
 in diluvii effusione, 155.
 legalium, 210.
 Ninivitis, 154.
 omnium iura, 49.
 per b. apostolum, 190.
 per b. Iacobum, 230.
 per Moysen, 134.
 regenerare, 178; *cf.* 221.
 summo caeli fastigio, 250.
 tua iudicia, 247.
 unigenitum tuum ante tempora, 151.
 Omnipotens semp. ds. salus æterna, 191.
 Omnipotens Trinitas unus et verus, 27, 38.
 Omnipotentiam tuam dne. humiliter, 87.
 Omnipotentis dei
 et domini, 22.
 misericordiam, 199.
 Omnis spiritus laudet, 199.
 Omnis terra [adoret], 15 *note*.

- Omnium dne. fons bonorum
 cunctorumque ds. institutor, 94.
 et cunctorum dator, 96.
- Oramus te dne. ds. noster ut calicem, 137.
- Orate fratres ut meum, 3.
- Oravi deum meum ego Daniel, 131.
- Oremus
 deum ac dominum . . . ut super hos,
 63.
- Oremus dilectissimi
 deum omnipotentem . . . ut super
 hos, 60.
 deum patrem omnipotentem . . . ut
 super hos, 64.
 fratres deum patrem omnipotentem
 . . . ut super hos, 66.
 fratres dominum nostrum Iesum
 Christum, 57.
 indulgentiam omnipotentis dei, 133.
 nobis ut huic viro, 73.
- Oremus fratres carissimi
 deum patrem omnipotentem, 165.
 deum rectorem, 133.
 pro spiritu, 198.
- Ornauerunt faciem templi, 119.
- Ostende nobis dne. misericordiam, 98,
 154.
- Parce due. parce famulo tuo, 232.
- Partem beatae resurrectionis, 194.
- Pateant ad hoc altare, 108.
- Pater noster, 8, 79, 82, 98, 151, 152, 154,
 157, 174, 189, 194, 195, 197, 200,
 201, 202, 207, 222, 223, 237, 238,
 239, 241.
- Pater sancte omnipotens deus, 75.
- Pax
 domini sit semper vobiscum, 69, 205.
 et benedictio, 221.
 huic domui, 103, 127.
 tecum, 69 *note*.
 tibi, 76.
 vobiscum, 221.
- Peccavimus cum patribus, 154, 237.
- Per
 hoc ostium, 60 *note*.
 hos baculos, 239.
 hunc baculum, 206, 241.
 istam unctionem, 190, *cf.* 230.
- Perceptio corporis et sanguinis, 8.
- Perceptis
 dne. ds. noster sacris muneribus, 182.
 mysteriis tuis qs. dne., 133.
- Percipientes dne. munera salutis, 132.
- Pia recordationis affectu, 197.
- Placeat tibi sancta Trinitas, 9.
- Populum tuum qs. dne. pio favore, 11.
- Populus Sion, 34 *note*.
- Populus te honoret, 78.
- Post partum virgo, 151.
- Postulat haec sancta ecclesia, 58.
- Praeceptis salutaribus, 8.
- Praesta qs.
 dne. huic famulo tuo dignum, 190.
 dne. [? ut nostrae gaudeamus], 60.
 omps. ds. ut famulus tuus, 57.
 omps. ds. ut per haec, 206.
- Praeveniat
 hunc famulum, 152, 189 *note*.
 qs. nos dne., 102.
- Preces nostras qs. dne. clementer, 171.
- Precibus b. N. evangelistae, 46.
- Precum vestrarum vota, 18.
- Proficiscere anima christiana, 191, 235.
- Prope esto domine, 35 *note*.
- Propitiare dne. supplicationibus nostris
 et inclinato, 74.
 et institutis, 225.
- Propitiare qs. dne. familiae, 132.
- Prospice omps. ds. serenis, 91.
- Protector noster, 31 *note*.
- Protege dne. qs. nos famulos, 56.
- Puer Iesus proficiebat, 151.
- Pueri Hebraeorum, 156.
- Purificet omps. ds. vestrorum, 32.
- Quaerite dominum dum inveniri, 181, 246.
- Quaesumus omps. ds.
 instituta, 205.
 ut per tui, 124.
- Quam dilecta, 98, 113 ; 123, 210.
- Quam oblationem, 6.
- Quantum ad humanum, 58.
- Quasi modo geniti, 23 *note*.
- Quatinus
 consecrata sis (*variants*), 107, 125, 128,
 140, 145, 148.
 consecratio huius sanctae aquae, 209.
- Quemadmodum [desiderat], 198, 244.
- Qui
 ascendens, 5.
 corporali ieiunio, 4.
 cum ubique sis totus, 210.
 cum unigenito, 5.
 fecit caelum et terram, 3.
 foedera nuptiarum, 224.
 habitat, 109, 126, 148 ; 207, 239,
 241.
 in principio inter caetera, 167.
 invisibili potentia, 175.
 Lazarum, 196.

- Qui
 post resurrectionem, 5.
 pridie, 7.
 regis Israel, 110.
 salutem humanam, 4.
- Quia
 cum unigenitus, 4.
 per incarnati, 3.
- Quicunque baptizati sumus, 133.
 Quicunque vult, 207.
 Quis est iste rex gloriae, 103.
 Quis vocaris, 177.
 Quod cum unigenito, 5.
 Quoniam in saeculum, 3.
- Reminiscere miserationum, 237; 18 *note*,
 19 *note*.
 Repleatur [os meum], 28 *note*.
 Requiem aeternam, 191, 192, 194, 195,
 196, 200, 201.
 Requiescant in pace, 201.
 Respice dne.
 de caelo sancto, 223.
 de caelo super hanc . . . et qui, 203.
 de caelo super hanc . . . per angelum,
 224.
 famulum tuum in infirmitate, 189.
 [in testamentum], 31 *note*.
 propitius super hanc famulam, 84.
 super hos fideles, 224.
- Respice
 in me [et miserere], 29 *note*.
 pastor bone, 17.
- Respicens Iesus (in) discipulos, 181, 246.
 Respondens Iesus dixit Confiteor, 174.
 Resurrexi et adhuc tecum, 21 *note*.
 Revelabit dominus, 131.
 Rogamus te dne. sancte pater, 140.
 Rorate [caeli desuper], 35 *note*.
- Salus populi, 33 *note*.
 Salvator mundi, 230.
 Salvos fac servos, 98, 157, 238, 239, 241.
 Salvum fac servum, 79, 82, 152, 189, 207,
 222, 223, 237.
 Salvum me fac ds. quoniam, 154.
 Sana animam, 239.
 Sanctae Trinitatis super vos, 41.
 Sancte Spiritus qui te, 80.
 Sancte tui dne. benedicent, 118.
 Sanctifica qs. dne.
 annulum istum, 76.
 hoc signum crucis, 142.
- Sanctificavit dnus. tabernaculum, 109.
 Sanctificet vos dni. gratia, 30.
 Sanctificetur hoc
 altare, 108.
 templum, 115.
 umbraculum, 133.
 Sanctorum confessorum suorum, 47.
 Sanctum est verum lumen, 121, 129.
 Sanctus, 160.
 Satisfaciat tibi dne. ds., 201.
 Secundum multitudinem, 157.
- Si
 consurrexistis, 179.
 de hoc furto, 185.
 in aliquo est, 184.
 iniquitates, 33 *note*.
 quis episcopatum, 73.
- Sic agite quasi reddituri, 59.
 Sicut ros Hermon, 58.
- Signum
 crucis in vitam aeternam, 178.
 salvatoris, 170.
 sanctae crucis domini, 170.
- Singulare illud repropitiatorium, 114.
- Sit
 nobis fratres communis oratio, 67.
 tibi Trinitas sancta protectio, 209.
- Sitientes venite, 132.
- Solus
 et ineffabilis supernorum rex, 109.
 ineffabilis et incomprehensibilis, 135.
- Spiritum nobis dne. [tuae caritatis], 179.
- Spiritus
 dni. [replevit orbem], 26 *note*.
 sanctus septiformis, 76.
 sanctus superveniat, 178, 221.
- Sta et retine, 95.
 Stetit Salomon, 209.
 Sub altare dei, 118 *note*.
 Subvenite sancti dei, 191, 192, 195.
 Super omnia ligna, 143.
 Supplices te rogamus, 7.
 Sursum corda, 64, 66, 74, 83, 87, 111,
 117, 167, 175.
 Suscepimus deus misericordiam, 14 *note*,
 30 *note*; 168.
- Suscipe dne.
 animam famuli, 194.
 animam servi, 195.
 preces et munera, 205.
 servum tuum, 195.
- Suscipe
 itaque dne. servum, 235.
 me domine, 79, 243.
 qs. dne. [hostias famuli?] 66 *note*.

- Suscipe
preces nostras cum oblationibus, 133.
pro sacra connubii lege, 204, 224.
sancta Trinitas, 3.
- Suscipiat
eum Christus, 195.
te Christus, 192 *note*, 193.
- Sustentator humanae imbecillitatis, 77.
- Tabernaculum hoc ingredi, 104.
- Te deum laudamus, 56.
- Te dne. sancte pater omns. aet. ds., 199.
- Te invocamus dne. sancte pater, 86.
- Temeritatis quidem est, 200, 244.
- Temptationum omnium a vobis, 15.
- Terribilis est locus iste, 122, 209.
- Tibi
dne. commendamus animam, 192.
sancta crux commendamus, 120.
sancta Trinitas unus ds. commenda-
mus, 120.
sancte N. commendamus, 120.
- Timor magnus ac tremor, 196.
- Tollite
hostias, 131.
portas, 103.
- Tu
es dne. qui restitues, 57.
mandasti, 168.
nobis dne. auxilium, 199.
- Turba multa, 156.
- Unguantur manus istae
de oleo, 91.
et sanctificentur, 76.
- Ungatur et consecretur caput, 76.
- Usquequo domine, 230.
- Ut
fratrem nostrum N. electum, 73.
fratres nostros ad sacrum ordinem,
59.
propensiori cura, 117.
- Vade populus meus, 243.
- Venerando s. Cantuariensis ecclesiae, 69.
- Veni creator, 54, 66 *note*, 73 *note*, 80
243.
- Venit dnus. Iesus in fines Iudaeae, 224, *cf.*
204.
- Venite
benedicti [patris mei], 22 *note*.
venite venite filii, 157.
- Veni et ostende, 35 *note*.
- Verbo domini, 133.
- Vere dignum . . . aet. ds.
adesto precibus . . . sacramentis,
111.
adesto precibus . . . votis, 88.
affluentem spiritum, 83.
honorum auctor, 67.
honorum dator, 64.
honorum omnium, 74.
per . . . cuius immensae miserationis,
131.
per . . . per quem te supplices
deprecamur, 124.
qui cum ubique, 210.
qui foedera nuptiarum, 224.
qui in principio, 167.
qui invisibili, 175.
ut propensiori, 117.
- Vespere autem sabbati, 179.
- Victricem manum tuam, 22 *note*.
- Vide ut natura, 58.
- Viderunt te aquae, 126, 147.
- Videte
cuius ministerium, 63.
fratres christianae religionis, 245.
ut quod ore cantatis, 59.
- Vidi (sanctam) civitatem, 122, 131.
- Vidit Iacob scalam, 114.
- Viri Galilaei, 25 *note*.
- Virtutum caelestium ds., 229; ? 189 *note*.
- Vis
baptizari, 177.
hanc feminam, 202.
tuum propositum, 81.
- Visibilium et invisibilium creator, 86.
- Vocem iocundatis, 24 *note*.
- Vox domini
in virtute, 146.
super aquas, 146.
- Zachaeae festinnas descende, 99.

II. INDEX OF SUBJECTS.

Where particular days or seasons are mentioned in this index the matter referred to, unless otherwise specified, consists of Episcopal Benedictions for use at Mass.

- Abbess, Benediction of, 87.
Abbot, Benediction of, 81.
Absolution of Penitents, 156, 237.
Acolyte, Ordination of, 61.
Advent, 34-36.
All Saints, Vigil and Festival of, 44.
Alphege, St., Festival of, 217.
Translation, 218.
Altar, Consecration of, 112, 209.
Reconciliation of, 127.
Blessing of canopy for, 133.
Anchorite, Order for enclosing, 243.
Andrew, St., Vigil and Festival of, 45.
Annunciation of B. V. M., 39.
Apostles, Benedictions for Vigils and Festivals of, 45, 46.
Archbishop, Enthronement of, at Canterbury, 249.
Ascension Day, 25.
Ash Wednesday, 17.
Order for Penitents on, 152.
Ashes, Blessing of, for holy water, 106 ;
on Ash Wednesday, 153.
Assumption of B. V. M., 41, 42.
Augustine, St. (of Canterbury), Festival of, 218.
- Baptism, Order of, on Easter Even, 170.
Baptistery, Consecration of, 132.
Bell, Benediction of, 145.
Benedict, St., Translation of, 218.
Benedictions, Episcopal, at Mass (*see also under particular days and seasons*), 2, 9-53, 217-220.
Ordination of a Bishop, 51.
Natale of a Bishop, 220.
Dedication of a Church, 53.
- Benedictions
Anniversary of Dedication, 53.
Reconciliation of a Church, etc., 131.
Consecration of an Altar, 211.
Marriage, 50, 225.
Pro defunctis, 2, 52-3.
De S. Trinitate, 48.
De S. Cruce, 49.
De S. Maria, 49.
De Rege, 49.
In tempore belli, 51.
Pro iter agentibus, 51.
- Benedictions, Episcopal (not at Mass) :—
In dissolutione synodi, 50, 56.
After confirmation, 50.
- Benedictions of Persons (*see also Ordination, Coronation*) :—
Abbess, 87.
Abbot, 81.
Anchorite, 243.
Bride and Bridegroom, 50, 225.
Clerk, 57.
Monk, 79.
Nun, 84.
Pilgrims, 206, 239, 240, 241.
Widow, 86.
- Benedictions of Places :—
Baptistery, 132.
Church, 98.
Cemetery, 125.
- Benedictions of Things :—
Ashes, for holy water, 106 ; on Ash Wednesday, 153.
Bell, 145.
Bread and cheese, for Ordeal, 185.
Candles, 150 ; Paschal candle, 169.
Canopy of Altar, 133.
Censer, 138.
Chalice, 137.
Chrism, 164.
Church ornaments, 188.
Corporal, 136.

- Benedictions of Things :—
 Cross, 140; for pilgrimage, 207.
 Crown, 96.
 Fire, 169.
 Font at Baptism, 174.
 Image of B.V.M., 144.
 Incense, 139.
 Iron for Ordeal, 179.
Linteamina, 118, 135, 136.
 Oils and chrism, 159.
 Palms, 155.
 Paschal candle, 169.
 Paten, 137.
 Pyx, 138.
 Ring for marriage, 202, 222.
 Royal ornaments, 97.
 Salt, for holy water, 106; before baptism, 173.
 Scrip and Staff, for Pilgrims, 206, 239, 240, 241.
 Shield and Staff, for combat, 207.
 Shrine, 148.
 Sword, 255.
 Vestments, 134.
 Water, for the consecration of a church, 106; of a cemetery, 125; of an altar, 209; of a cross, 140; for the reconciliation of a church, 128; for the blessing of a bell, 145; of a shrine, 148; for Baptism, 174; for Ordeals, 182, 247.
- Bishop, Petition for consecration of, 69.
 Examination, 70.
 Consecration, 72.
 Enthronement, 77.
 Litany at consecration, 97.
 Benediction at ordination of, 51.
 Benediction for *Natale* of, 220.
- Bread and cheese, for Ordeal, 185.
 Bride and Bridegroom, Benediction of, 50, 225.
 Burial, 194.
- Candlemas Day, 14.
 Candles, Blessing of, 150; Paschal, 169.
 Canon of the Mass, 6.
 Canopy for altar, Blessing of, 133.
 Cantor, ordination of, 59.
 Cemetery, Consecration of, 125.
 Reconciliation of, 127.
Cena Domini, 21.
 Reconciliation of Penitents, 156.
 Blessing of oils and chrism, 159.
 Censer, Blessing of, 138.
 Chalice, Consecration of, 137.
 Chrism, Consecration of, 159.
 Christmastide, 11-13.
- Church, Dedication of, 98.
 Reconciliation of, 127.
 Ornaments, Blessing of, 188.
 Ciborium (*i.e.*, canopy for altar), Blessing of, 133.
 Circumcision, 13.
 Octave of, 14.
 Clerk, Form of making, 57.
 Combat, Blessing before, 207.
Commendatio animae, 191.
Commune sanctorum, Benedictions of, 45-48.
 Confessors, Benedictions for Festivals of, 47.
 Confirmation, 178, 221.
 Benediction after, 50.
 Coronation of King, 89.
 of Queen, 95.
Laudes at, 252.
 Corporal, Blessing of, 136.
 Council, Order for a Provincial, 54.
 Cross, Benediction of, 140; for Pilgrimage, 207.
 Invention of the, 39.
 Exaltation of the, 42.
 Benediction at Mass of the, 49.
 Crown, Benediction of, 96.
- Deacon, Ordination of, 64.
 Dead, Burial of, 194.
 Benedictions at Mass for, 2, 52.
 Dedication of Church, Order for, 98.
 Benediction at, 53.
 Benediction at anniversary, 53.
 Dunstan, St., Festival of, 217.
 Ordination of, 219.
 Dying, Office for, 191, 232.
- Easter Even, Order for, 169.
 Eastertide, 21-23.
 Ember Days, 18; 27-28; 35; 43.
 Epiphany, 14.
 Episcopal Benedictions, *see* Benedictions.
 Evangelist, Festival of an, 46.
 Exaltation of the Cross, 42.
 Exorcist, Ordination of, 61.
- Ferial Benedictions, 36-37.
 Fire, Benediction of, 169.
 Font, Benediction of, at Baptism, 174.
- Gregory, St., Festival of, 217.

- Image of B.V.M., Benediction of, 144.
 Incense, Benediction of, 139.
 Innocents' Day, 13.
 Invention of the Cross, 39.
 Iron, Benediction of, for Ordeal, 179.
- John Baptist, St., Nativity of, 39, 40.
 Passion of, 42.
 John Evangelist, St., Festival of, 13.
- King, Benediction at Mass for, 49.
 Mass for, 205.
 Coronation of, 89.
- Laurence, St., Vigil of, 40.
 Festival of, 41.
Laudes at Coronation, 252.
 Lector, Ordination of, 60.
Linteamina, Benediction of, 118, 135, 136.
Litania Maior (i.e. Rogation Days), 25.
 Litanies, 97, 99, 104, 227, 233, 252.
- Marriage, 202, 222.
 Mass at, 203, 224.
 Benediction at Mass, 50, 225.
- Martin, St., Festival of, 45.
 Martyrs, Festivals of, 46.
 Mary, B.V., Purification of, 14.
 Annunciation of, 39.
 Assumption of, 41-42.
 Nativity of, 42.
 Benediction for Mass of, 49.
 Image of, Form for blessing, 144.
- Mass, Order of, 3-9.
 Proper Prefaces, 3-6.
 Canon, 6.
- Masses on various occasions :—
 Consecration of Church, 122.
 Consecration of Altar, 209.
 Consecration of Baptistry, 132.
 Reconciliation of Church, etc., 130.
 Marriage, 203, 224.
 Trials by Ordeal, 181, 246.
- Maundy Thursday (*see Cena Domini*).
 Prayers after *Mandatum*, 168.
- Michaelmas Day, 44.
 Monk, Benediction of, 79.
- Nun, Benediction of, 84.
- Oils and Chrism, Benediction of, 159.
- Ordeals :—
 Hot iron, 179.
 Cold water, 181.
 Bread and cheese, 185.
 Combat, 207.
 Hot water, 245.
- Ordinations :—
 Cantor, 59.
 Ostiarius, 59.
 Lector, 60.
 Exorcist, 61.
 Acolyte, 61.
 Subdeacon, 63.
 Deacon, 64.
 Priest, 66.
 Bishop, 69.
- Ostiarius, Ordination of, 59.
- Pall, Reception of, at Canterbury, 250.
 Pains, Benediction of, 155.
 Palm Sunday, 20.
 Paschal candle, Blessing of, 169.
 Passion tide, Benedictions for, 20-21.
 Paten, Consecration of, 137.
 Paul, St., Commemoration of, 2.
 Penitents, Order for, on Ash Wednesday,
 152.
 Reconciliation of, 156, 237.
- Pentecost, 26-27.
 Peter and Paul, SS., Vigil of, 40.
 Festival of, 41.
 Pilgrims, Benedictions of, 206, 239, 241.
 Priest, Ordination of, 66.
 Psalmista, Ordination of, 59.
 Purification of B.V.M., 14.
 Pyx, Consecration of, 138.
- Queen, Coronation of, 95.
 Quinquagesima, 17.
- Reader, Ordination of, 60.
 Recluse, Order for Enclosing, 243.
 Reconciliation of Church, etc., 127.
 of Penitents, 156, 237.
- Ring, Blessing of, at Marriage, 202, 222.
 Rogation Days, 25.
 Royal ornaments, Blessing of, 97.
- Salt, Blessing of, for holy water, 106 ;
 before baptism, 173.
- Scrip and Staff, Blessing of, 206, 239,
 240, 241.

- Septuagesima, 16.
 Sexagesima, 16.
 Shield and Staff, Blessing of, 207.
 Shrine, Blessing of, 148.
 Sick, Visitation of, 189, 227.
 Singer, Ordination of, 59.
 Sponsalia, 202, 222.
 Stephen, St., Festival of, 12.
 Subdeacon, Ordination of, 63.
 Sundays :—
 after Epiphany, 15-16.
 Septuagesima to Lent, 16-17.
 Lent, 17-20.
 Palm Sunday, 20.
 Easter, 21.
 Easter to Ascension, 23-24.
 after Ascension, 26.
 Pentecost, 26.
 Pentecost to Advent, 27-34.
 Advent, 34-36.
 Sword, Blessing of, 255.
 Synod, Order for, 54.
 Benediction at close of, 50, 56.
 Trinity, Benedictions at Mass of the, 38,
 48.
 Unction of Sick, 190, 230.
 Vestments, Blessing of, 134.
 Virgins, Festivals of, 47, 48, 219.
 Visitation of Sick, 189, 227.
 War, Benediction in time of, 51.
 Water, Blessing of, for the consecration of
 a church, 106 ; of a cemetery, 125 ;
 of an altar, 209 ; of a cross, 140 ;
 for the reconciliation of a church,
 128 ; for the blessing of a bell, 145 ;
 of a shrine, 148 ; for Baptism, 174 ;
 for Ordeals, 182, 247.
 Week-days, Benedictions for, 36-37.
 Whitsuntide, 26-27.
 Widow, Benediction of, 86.

HENRY BRADSHAW SOCIETY,

FOR EDITING RARE LITURGICAL TEXTS.

PRESIDENT.

THE BISHOP OF SALISBURY.

VICE-PRESIDENTS.

The Bishop of Bristol.

The Bishop of Gloucester.

The Dean of St. Patrick's.

Rev. H. B. Swete, D.D.

Rev. Padre Ehrle.

Mgr. Giovanni Mercati.

Sir Edward Maunde Thompson, G.C.B., LL.D., D.C.L.

G. F. Warner, Esq., M.A., Litt.D., F.S.A.

Edmund Bishop, Esq.

MEMBERS OF COUNCIL.

Dr. J. Wickham Legg, *Chairman.*

Rev. E. S. Dewick, M.A., F.S.A., *Hon. Treasurer.*

Rev. H. A. Wilson, M.A., *Hon. Secretary.*

Cuthbert Atchley, Esq.

W. J. Birkbeck, Esq., M.A., F.S.A.

Rev. W. C. Bishop, M.A.

Rev. F. E. Brightman, M.A.

Rev. J. N. Dalton, M.A., F.S.A.

Rev. Walter Howard Frere, D.D.

W. H. St. John Hope, Esq., M.A.

F. Jenkinson, Esq., M.A., Litt.D.

F. Madan, Esq., M.A., F.S.A.

Alfred W. Pollard, Esq., M.A.

Rev. F. E. Warren, B.D., F.S.A.

Rev. Christopher Wordsworth, M.A.

HONORARY AUDITORS.

Ieland L. Duncan, Esq., M.V.O., F.S.A.

Lawrence Weaver, Esq., F.S.A.

List of Works already issued.

- 1891.* I. MISSALE AD USUM ECCLESIAE WESTMONASTERIENSIS.
fasc. i. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo.
[Dec. 1891.]
- *III. THE MARTILOGE, 1526. Edited by the Rev. F. PROCTER,
M.A., and the Rev. E. S. DEWICK, M.A., F.S.A. 8vo.
[May, 1893.]
- 1892.* II. THE MANNER OF THE CORONATION OF KING CHARLES
THE FIRST, 1626. Edited by the Rev. CHR. WORDSWORTH,
M.A. 8vo. [Dec. 1892.]
- *IV. THE BANGOR ANTIPHONARIUM. Edited by the Rev.
F. E. WARREN, B.D., F.S.A. Part I. containing complete
facsimile in collotype, with historical and palæographical
introduction. 4to. [Aug. 1893.]
- 1893.* V. MISSALE AD USUM ECCLESIAE WESTMONASTERIENSIS,
fasc. ii. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo.
[Aug. 1893.]
- *VI. OFFICIUM ECCLESIASTICUM ABBATUM SECUNDUM USUM
EVESHAMENSIS MONASTERII. Edited by the Rev.
H. A. WILSON, M.A. 8vo. [Aug. 1893.]
- 1894.* VII. TRACTS OF CLEMENT MAYDESTONE, viz.
DEFENSORIUM DIRECTORII and CREDE MICHI. Edited by the
Rev. CHR. WORDSWORTH, M.A. 8vo. [Oct. 1894.]
- *VIII. THE WINCHESTER TROPER. Edited by the Rev. W.
HOWARD FRERE, M.A. 8vo. [Nov. 1894.]
- 1895.* IX. THE MARTYROLOGY OF GORMAN. Edited by WHITLEY
STOKES, D.C.L., Foreign Associate of the Institute of
France. 8vo. [July, 1895.]
- *X. THE BANGOR ANTIPHONARIUM, Part II. containing an
amended text with liturgical introduction, and an appendix
containing an edition of Harleian MS. 7653. Edited by the
Rev. F. E. WARREN, B.D., F.S.A. 4to. [Nov. 1895.]
1896. XI. THE MISSAL OF ROBERT OF JUMIÈGES, BISHOP OF LONDON
A.D. 1044-1051, AND ARCHBISHOP OF CANTERBURY IN A.D.
1051. Edited from a MS. in the Public Library at Rouen,
by the Rev. H. A. WILSON, M.A. 8vo. [July, 1896.]

* The books issued for 1891, 1892, 1893, 1894, and 1895 are out of print.

- XII. *MISSALE AD USUM ECCLESIAE WESTMONASTERIENSIS*, fasc. iii. Containing an appendix giving certain Offices from Westminster MSS. in the Bodleian Library and the British Museum, together with full indices, notes, and a liturgical introduction. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Nov. 1897.]
1897. XIII. *THE IRISH LIBER HYMNORUM*. Edited from MSS. in the Libraries of Trinity College, and the Franciscan Convent at Dublin by the Rev. JOHN H. BERNARD, D.D., and ROBERT ATKINSON, LL.D. Vol. I., Text and Glossary.
- XIV. Vol. II., Notes and Translations of the Irish Prefaces and Hymns. 8vo. [July, 1898.]
1898. XV. *THE ROSSLYN MISSAL*. An Irish manuscript in the Advocates' Library, Edinburgh. Edited by the Rev. H. J. LAWLOR, D.D. 8vo. [April, 1899.]
- XVI. *THE CORONATION BOOK OF CHARLES V. OF FRANCE*. (British Museum, Cottonian MS. Tiberius B. viii.) With reproductions in collotype of the 38 miniatures which illustrate the ceremonies, and facsimiles of seven of them in gold and colours. Edited by the Rev. E. S. DEWICK, M.A., F.S.A. 4to. [Dec. 1899.]
1899. XVII. *MISSALE ROMANUM*, Milan, 1474. (The first printed edition of the Roman Missal.) Edited by the Rev. ROBERT LIPPE, LL.D. Vol. I. Text. 8vo. [Oct. 1899.]
- XVIII. *THE PROCESSIONAL OF THE NUNS OF ST. MARY AT CHESTER*. With English rubrics. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Oct. 1899.]
1900. XIX. *THREE CORONATION ORDERS*: (1.) The Coronation Order of William III. and Mary II. (2.) An Anglo-French version of the English Coronation Order. (3.) Consecration of the Anglo-Saxon King. Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Feb. 1901.]
- XX. *CLEMENT MAYDESTONE'S DIRECTORIUM SACERDOTUM*. Edited by (the late) Rev. Canon COOKE, M.A., and the Rev. CHRISTOPHER WORDSWORTH, M.A. Vol. I. 8vo. [Feb. 1901.]
1901. XXI. *FACSIMILES OF HORÆ B.M.V.*, reproduced in collotype from English MSS. of the 11th Century. Edited by the Rev. E. S. DEWICK, M.A., F.S.A. 4to. [Jan. 1902.]
- XXII. *CLEMENT MAYDESTONE'S DIRECTORIUM SACERDOTUM*. Edited by (the late) Rev. Canon COOKE, M.A., and the Rev. CHRISTOPHER WORDSWORTH, M.A. Vol. II. 8vo. [March, 1902.]

1902. XXIII. CUSTOMARY OF THE BENEDICTINE MONASTERIES OF ST. AUGUSTINE, CANTERBURY, AND ST. PETER, WESTMINSTER. Edited by Sir EDWARD MAUNDE THOMPSON, K.C.B., LL.D., D.C.L., V.P.S.A. Vol. I. Containing text of Cottonian MS. Faustina C. xii. 8vo. [October, 1902.]
- XXIV. THE BENEDICTIONAL OF ARCHBISHOP ROBERT. Edited by the Rev. H. A. WILSON, M.A. 8vo. [Jan. 1903.]
1903. XXV. THE CLERK'S BOOK OF 1549. From the unique copy in the British Museum. (C. 36. d. 1.) Edited by Dr. J. WICKHAM LEGG, F.S.A. 8vo. [Feb. 1904.]
- XXVI. THE HEREFORD BREVIARY. Edited by the Rev. W. HOWARD FRERE, M.A., and LANGTON E. G. BROWN, sub-Librarian of the Hereford Chapter Library. Vol. I. Psalterium, Commune Sanctorum, Temporale. 8vo. [Feb. 1904.]
1904. XXVII. TRACTS ON THE MASS. Edited by Dr. J. WICKHAM LEGG, F.S.A. Containing:—
Ordinarium Missae Sarum. From an early 14th Century Missal formerly in the possession of the late Mr. WILLIAM MORRIS, F.S.A. (With two collotype plates.)
 Langforde's *Meditatyons for Goostly Exerccyse in the tyme of the Masse.* (Bodleian MS., Wood 17.)
Alphabetum seu Instructio Sacerdotum. (Bodleian, Douce 14.) Collated with four other editions.
Dominican Directions for High Mass. From a 13th Century MS. (Brit. Mus. Add. 23,935.) With an Appendix on Low Mass from a Dominican Missal printed at Lubeck in 1502.
Ordo Missae of John Burckard, Rome 1502, collated with a shorter recension from a Roman Missal of 1501.
 Ordinary of the earliest known Sarum Missal, written about A.D. 1264. And other pieces. 8vo. [November, 1904.]
- XXVIII. CUSTOMARY OF THE BENEDICTINE MONASTERIES OF ST. AUGUSTINE, CANTERBURY, AND ST. PETER, WESTMINSTER. Edited by Sir EDWARD MAUNDE THOMPSON, K.C.B., LL.D., D.C.L. V.P.S.A. Vol. II. Containing text of Cottonian MS. Otho C. xi. and of part of Gonville and Caius College MS. 211. 8vo. [Dec. 1904.]
1905. XXIX. THE MARTYROLOGY OF OENGUS THE CULDEE. Edited with a collation of the MSS., by WHITLEY STOKES, D.C.L., Foreign Associate of the Institute of France. 8vo. [Nov. 1905.]

- XXX. THE MOZARABIC PSALTER. (Brit. Mus. Add. 30,851.)
 Edited by J. P. GILSON, M.A., of the Department of
 Manuscripts in the British Museum. 8vo. [Nov. 1905.]
1906. XXXI. THE STOWE MISSAL, a manuscript belonging to the Royal
 Irish Academy. Edited by Dr. G. F. WARNER, F.S.A.,
 Keeper of the Manuscripts at the British Museum. 8vo.
 Vol. I. Facsimile of the MSS. [Nov. 1906.]
- XXXII. THE STOWE MISSAL. Vol. II. Printed text with Notes,
 Introduction, and six collotype reproductions of the metal
 case in which the MS. is enclosed. 8vo. [In preparation.]
1907. XXXIII. MISSALE ROMANUM. Milan, 1474. Vol. II. Edited
 by the Rev. ROBERT LIPPE, LL.D. Index by the
 Rev. H. A. WILSON, M.A. 8vo. [Nov. 1907.]
- XXXIV. THE ORDER OF THE COMMUNION, printed by Richard
 Grafton, 1548. A facsimile edition edited by the Rev.
 H. A. WILSON, M.A. 8vo. [April, 1908.]
1908. XXXV. THE SECOND RECENSION OF THE QUIGNON
 BREVIARY. Edited by Dr. J. WICKHAM LEGG. Vol. I.
 Text. 8vo. [Dec. 1908.]
- XXXVI. FACSIMILES OF THE CREEDS FROM EARLY MSS.
 Edited by the Rev. A. E. BURN, D.D., with palaeographical
 notes by the late Dr. LUDWIG TRAUBE. 4to. [Feb. 1909.]
1909. XXXVII. ORDINALE EXON. (Exeter Chapter MS. 3502 collated
 with Parker MS. 93.) With two appendices from Trinity
 College, Cambridge MS. B. xi. 16, and Exeter Chapter MS.
 3625. Edited by the Rev. J. N. DALTON, M.A., F.S.A.,
 Canon of Windsor. Vol. I. 8vo. [Oct. 1909.]
- XXXVIII. ORDINALE EXON. Vol. II. 8vo. [Oct. 1909.]
1910. XXXIX. THE PONTIFICAL OF MAGDALEN COLLEGE, OXFORD
 (MS. 226), with an appendix of extracts from other English
 manuscripts of the twelfth century. Edited by the Rev.
 H. A. WILSON, M.A. 8vo. [Nov. 1910.]

Future issues will be selected from the following :

- THE HEREFORD BREVIARY. Edited by the Rev. W. HOWARD FRERE,
 D.D., and LANGTON E. G. BROWN, sub-Librarian of the Hereford
 Chapter Library. Vol. II. Sanctorale. 8vo. [In preparation.]
- SEVENTEENTH CENTURY FORMS FOR CONSECRATING CHURCHES IN
 ENGLAND. Edited by Dr. J. WICKHAM LEGG. 8vo. [In preparation.]

THE LITURGY OF ST. JAMES. Edited by the Rev. F. E. BRIGHTMAN, M.A., Prebendary of Lincoln.

CRANMER'S EARLY PROJECTS FOR REFORM OF THE DIVINE SERVICE. A complete Edition of British Museum MS. Royal 7 B. iv. Edited by Dr. J. WICKHAM LEGG.

THE LEOFRIC COLLECTAR, an English manuscript of the eleventh century (Harl. MS. 2961). Edited by the Rev. E. S. DEWICK, M.A., F.S.A.

PONTIFICALE LANALETENSE. An English MS. of the 11th Century, now in the Public Library at Rouen. Edited by LEOPOLD G. WICKHAM LEGG, M.A.

THE COLBERTINE BREVIARY. Edited by T. GAMBIER PARRY, M.A.

MISSALE GOTHICUM. (Vatican MS. Reginae 317.) Edited by the Rev. H. M. BANNISTER, M.A.

MISSALE FRANCORUM, and other fragments of Gallican Liturgies. Edited by the Rev. H. M. BANNISTER, M.A.

THE BRIGITTINE BREVIARY OF THE NUNS OF SION, with English rubrics. From a MS. at Magdalene College, Cambridge.

THE MONASTIC BREVIARY OF THE CHURCH OF DURHAM. (Harl. MS. 4664.)

November, 1910.

* * Persons wishing to join the Society are requested to communicate with the Hon. Secretary, the Rev. H. A. WILSON, Magdalen College, Oxford; or with the Hon. Treasurer, the Rev. E. S. DEWICK, 26, Oxford Square, Hyde Park, London, W.

* * The books are issued to members in return for an annual subscription of one guinea, payable at the beginning of each year.

* * Members are reminded that subscriptions are due on the 1st of January in each year. Subscriptions should be paid to the Hon. Treasurer, the Rev. E. S. DEWICK, 26, Oxford Square, Hyde Park, London, W.; or to the account of the Henry Bradshaw Society, at Messrs. CHILD & Co., 1, Fleet Street, Temple Bar, London, E.C. All cheques should be crossed with the name of the Society's Bankers.

* * Any complaints with regard to the delivery of copies should be addressed to the Hon. Treasurer, the Rev. E. S. DEWICK, 26, Oxford Square, Hyde Park, London, W.

egg # 7387

Pontifical of Magdalen College-

THE INSTITUTE OF MEDIAEVAL STUDIES
10 ELMSLEY PLACE
TORONTO 5, CANADA.

7.387.

