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COMMONLY KNOWN AS

BOOK OF CERNE

THE MS. IN THE UNIVERSITY LIBRARY, CAMBRIDGE
WITH INTRODUCTION BY THE EDITOR

BY

DOM A. B. RYFERS

BENEDICTINE MONASTERY, BRISTOL

CAMBRIDGE

AT THE UNIVERSITY PRESS

1902

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THE PRAYER BOOK
OF AEDELUALD THE BISHOP
COMMONLY CALLED
THE BOOK OF CERNE

*EDITED, FROM THE MS IN THE UNIVERSITY LIBRARY, CAMBRIDGE
WITH INTRODUCTION AND NOTES*

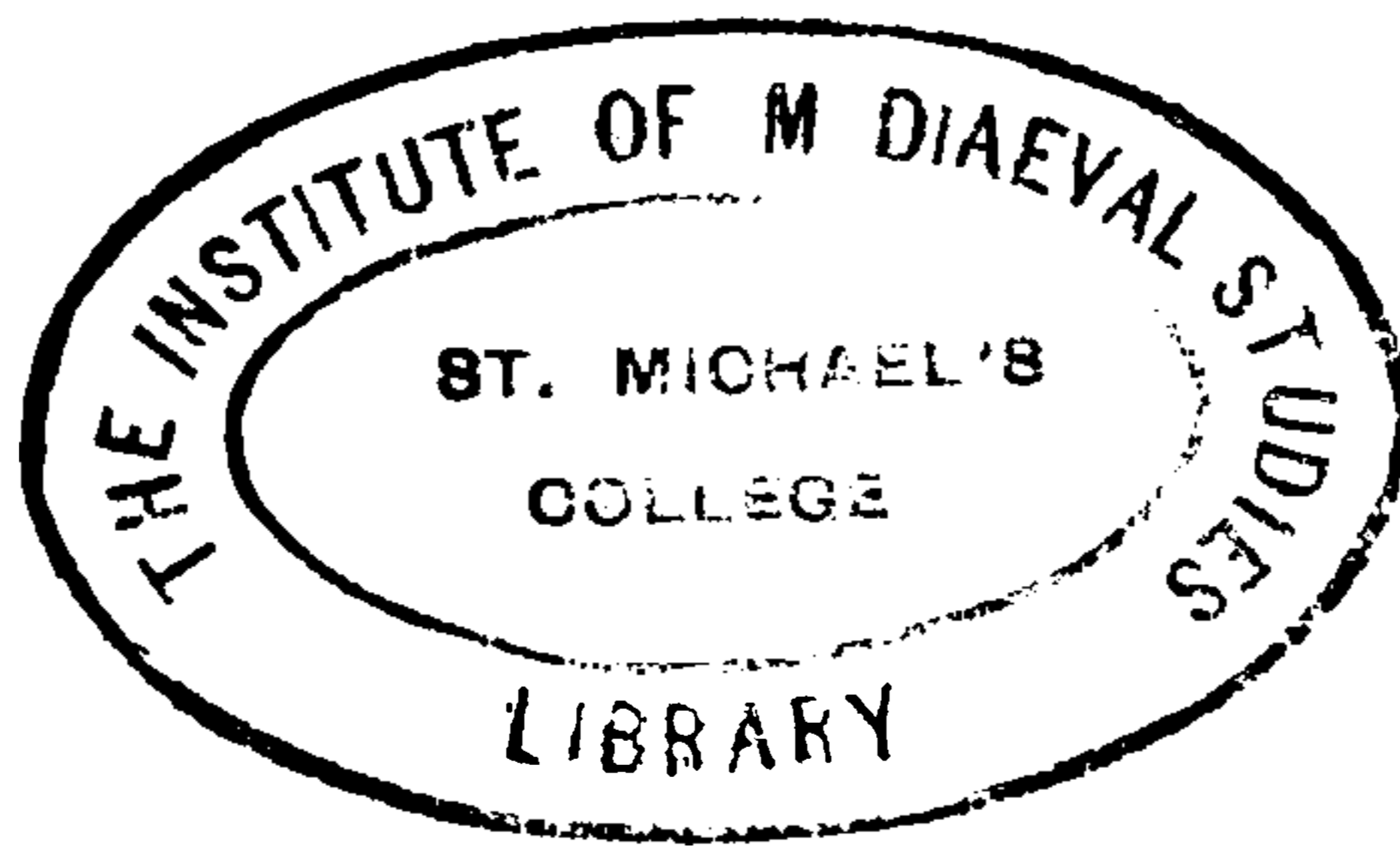
BY

DOM A. B. KUYPERS

BENEDICTINE OF DOWNSIDE ABBEY

CAMBRIDGE
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PREFACE.

THE late Mr Henry Bradshaw was interested in the *Book of Cerne* and had long the intention of editing at least a part of it. He did no more, however, than write the description of it for the *Catalogue of Manuscripts preserved in the Library of the University of Cambridge*: but it can hardly be doubted that the articles written on the MS both by Prof. Westwood and Mr F. A. Paley were composed under Bradshaw's eye and inspiration. When I was coming into residence at Cambridge my attention was directed by Mr Edmund Bishop to the *Book of Cerne*; and I take this opportunity of saying that without his encouragement and assistance the work would not have been carried through. I had previously spent some time at the British Museum working at the Royal MS 2 A XX, and a short acquaintance with the *Book of Cerne* revealed the general similarity and in parts identity between the two MSS. Thus I was induced to undertake this edition of the *Book of Cerne* and to print 2 A XX as an Appendix.

The title *Book of Cerne*, by which the MS has been commonly known during the last half-century, has been retained. In reality the book had no connection with Cerne, at any rate until a late stage in its history; at most it may have found its way there in the course of the Middle Ages. In regard to the origin of the book, the evidence brought forward in the Introduction seems to justify the conclusion that the MS was written in Mercia, and was written not later than the first half of the ninth century. There is nothing in the Gospel text found in the First Part of the Manuscript incompatible with such conclusions; and the Gospel Lessons may be taken as interesting specimens of a type of biblical text current in England in the eighth and first half of the ninth century.

Nothing, however, in the character of the prayers which form the Second Part of the Manuscript suggests that they were of Mercian origin, though found in a Mercian Manuscript. In the Introduction an attempt has been made to discover the forces at work in the formation of the prayers. Two great currents of

influence, two distinct spirits, Irish and Roman, have been recognized;—spirits acting and reacting upon each other, working at times singly then again together, influencing the composition of these prayers. Once recognized, these influences are traceable through the whole range of the strictly devotional literature of the period, as the Royal MS 2 A XX, the Book of Nunnaminster, the Prayer Books of Alcuin. But to limit ourselves to the *Book of Cerne* and 2 A XX; as the influence which has been called Irish is in them the more pronounced, it would seem to indicate that the prayers which they contain were composed in a place where and at a time when the spirit of the Irish monks was predominant. It may be well to state here that neither the *Book of Cerne* nor the Royal MS 2 A XX is liturgical in the proper sense of the term; they are simply books of private devotion.

Mr Edmund Bishop has contributed a Note investigating the liturgical books used by the writers of the *Cerne* prayers; to this Note I venture to invite the attention of students of the Western Liturgies. My colleague Dom Butler has compared the proofs of the *Cerne* text with the MS, and to him I am indebted for advice and help throughout. In addition to others mentioned during the course of the work, I wish to express my special obligation to Prof. Skeat for revising the Anglo-Saxon portions of the MS; to Mr Burkitt for guidance in preparing the critical notes on the Latin Gospels and the Note on the Biblical Text; and to Dr Montague James for many valuable suggestions, especially in regard to the apocryphal pieces. My thanks, too, are due to Canon Armitage Robinson, to Mr F. Jenkinson, Librarian of the University Library, and to Mr G. F. Warner, Assistant Keeper of MSS at the British Museum. It only remains for me to thank the Syndics of the University Press for undertaking to publish this MS, which may justly claim to be one of the treasures of the Cambridge University Library.

A. B. KUYPERS.

KING'S COLLEGE,

3 August, 1902.

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CORRIGENDA ET ADDENDA.

Additional Biblical References :

p. 110, ll. 8-11, Mt. xi. 5, Lc. vii. 22, Mc. vii. 37.—p. 117, l. 7, Jud. 24.—p. 121, l. 16, Rom. ii. 4.—p. 123, l. 17, Ps. xlvi. 9.—p. 139, l. 7, Phil. iv. 18.—p. 143, l. 11, Jud. 24.—p. 147, l. 16, Ps. xlvi. 9.—p. 149, l. 16, Ezech. xxviii. 13.—p. 150, l. 1, Ezech. xxviii. 13.

Additional Liturgical References :

A large number of these will be found in the Liturgical Note (pp. 234 seqq.).

Acts of S. Andrew (p. 161) :

Max Bonnet's ed. (*Acta Apost. Apocr.* II. i. pp. 24-25 (1898)) should have been used for the apparatus: the text is identical with that in Fabricius, except that it contains the passage in lines 5-9: the only variants from the *Cerne* text in this passage are: l. 7 *obtinens*, and l. 8 *quanta+intra* (al. *in*) *te*.

Miscellaneous :

p. 110, l. 21 : *read* *Dominica x. Pent.*

p. 127, l. 35 : *read* p. 163.

p. 135, l. 22 : *read* *Antiph. Bangor* I. p. 31, col. 2, l. 22.

INTRODUCTION.

I. THE MANUSCRIPT.

The MS Ll. 1. 10 of the Cambridge University Library, of late years known as the *Book of Cerne*, is a quarto volume measuring about $23 \times 18\frac{1}{2}$ cm. The Codex contains 153 leaves of vellum, and is made up of three independent MSS bound together; the binding dates only from the beginning of the xviii century, and is lettered on the back "Magna Carta."

The three MSS of which the Codex is composed are:—

I. "26 leaves handwriting various from early xii to late xiv centuries" (Bradshaw, *Catalogue of Manuscripts preserved in the Library of the University of Cambridge*, Vol. iv No. 2139, pp. 5, 6). It contains copies of from 40 to 50 charters and other documents relating chiefly to the Benedictine Abbey of Cerne in Dorsetshire. These charters are noticed in Hutchins, *History and Antiquities of the County of Dorset* (Ed. 3, 1870, Vol. iv p. 20). There is also a long prayer attributed to S. Augustine.

II. The Book of Aethelwold¹ the Bishop.

It consists of 99 leaves. Each page contains from 18 to 20 lines. The book is written apparently by the same scribe throughout. In Henry Bradshaw's opinion "the handwriting is Anglo-Saxon of the viii or ix century with erasures and corrections of the xii and side notes of the xiv" (*Catalogue*, Vol. iv p. 5).

The Book of Aethelwold is in two parts:—

(i) ff. 1—40a. The "Passio Domini" and the "Resurrectio Domini" from each of the four Gospels.

(ii) ff. 40 b—99 b. A collection of 74 prayers and hymns, followed by a selection from the Psalms, somewhat similar to the so-called Psalter of S. Jerome, and an apocryphal dialogue between Christ and Adam and Eve *in limbo patrum*. "The last words on f. 99 b close a sentence, but possibly a quire or more of the original volume is here wanting" (Bradshaw).

III. "28 leaves in a church handwriting of the early part of the xv century" containing 76 sequences "differing very much from those in the ordinary English Missals. Those on the last four leaves are an Appendix *De beata Maria* in a careless handwriting of the xvi century" (Bradshaw, *ibid.* p. 6). Twelve sequences of this collection have been printed, and all have been mentioned, by Misset and Weale, *Analecta Liturgica* pars 2, Fasciculi vii, viii, pp. 573—589. Two sequences in particular seem to connect this third portion of the volume with the Abbey of Cerne:

¹ The ordinary spelling of the name Aethelwold is adopted in this Introduction: but many variations are found; e.g. Aethilwald, Aethelweald, Athelwold, Aedeluald etc., cf. W. G. Searle's *Onomasticon Anglo-Saxonicum* (1897); also his *Anglo-Saxon Bishops Kings and Nobles* (1899).

THE BOOK OF CERNE.

viz. No. 45 "In translatione S. Edwoldi" and No. 47 "In depositione S. Edwoldi." This Edwold, Eduuold or Eadwold is said to have been a brother of S. Edmund K. M., and to have led a hermit's life in the part of the country where the Abbey of Cerne was afterwards founded.

The sequences are followed by an inventory, in the XVI century hand, of the relics preserved at Cerne.

The charters and sequences are not included in the present edition of the *Book of Aethelwold*, which will henceforth be spoken of as the *Book of Cerne*.

The illuminations and drawings are so notable a feature of the *Book of Cerne* that they call for some comment. The following description is chiefly based on an article "Manuscripts at Cambridge" by the late F. A. Paley (*Home and Foreign Review*, 1862), and on Westwood's *Facsimiles of the Miniatures of Anglo-Saxon and Irish MSS* (London, 1868).

Prefixed to each Gospel is a full page illumination representing the Evangelist with his symbol.

A photographic reproduction of the picture of S. Luke forms the frontispiece to this volume.

Coloured fac-similes of the pictures of S. Matthew and S. John are to be seen in Westwood, Plate No. xxiv; and descriptions of all four are to be found in the same work p. 43 seq.

Each of these pictures, says Westwood, "is enclosed in a circle placed over and upon the apex of a semicircular arch, which is supported on pillars with very rude capitals and bases, closely resembling in detail the architecture of still remaining Saxon Churches. The dress of the four Evangelists is identical except in colour. S. Matthew wears a blue upper garment over the shoulders with a brick-red under robe whilst S. Luke...has a purple upper and a blue under-garment. An attempt at shading the folds of the dresses is made by thin black lines forming the edges of narrow dashes of colour, distinct from that of the ground colour of the dress, without any attempt to soften down the lines, just as in the Gospels of Lindisfarne."

"The angel of S. Matthew and the eagle of S. John are better drawn than in the majority of these early designs. The winged lion of S. Mark is represented sideways seated on his hind-legs and tail and holding the book of the Gospels in his fore-paws: he is coloured brick-red with blue mane and feet and with a blue and white barred tail, whilst the bull of S. Luke is an unwieldy claret-coloured animal standing sideways on its hind-legs, holding a red book with its fore-legs: a large yellow nimbus edged with red surrounds its head, and a large pair of wings completes the symbol, which is very similar to the bull in the Royal MS 1 E VI (VII or VIII cent. Brit. Mus.).

"Each symbol has a yellow nimbus, and is enclosed within a yellow arch, having in that of S. John rude capitals, like those employed in Saxon architecture, formed of grotesque heads and foliage; whilst in that of S. Matthew the space on either side above the plain boss-like capital is filled in with the spiral pattern carefully drawn.

"The capitals on either side of the bull of S. Luke are quite plain, but those of S. Mark represent a conventional kind of bud arising out of a cup-like capital."

The inscriptions of the four Evangelists are written in moderate sized ornamented angulated capital letters.

"S. Mark holds the sacred volume with his naked left hand, but in the others (except in that of the scribe, S. Luke) the Evangelists and the Angel have the left hand holding the book covered; the Angel is dressed in the same manner as the Evangelists with sandals on the feet¹.

¹ "In my two fac-similes," says Westwood, *loc. cit.*, "I have copied the pages of S. Matthew and his angel, and S. John with his eagle; with, however, the substitution of the bust of S. Luke (to show the pen and inkpot of the scribe) in lieu of that of S. Matthew, who is drawn like S. John, except that

The open spaces in these miniatures are filled up with triangular patches of small claret-red dots arranged in triangles."

II. DATE AND PLACE OF WRITING OF THE *BOOK OF CERNE*.

Little is known of the modern history of the volume. It was one of the 1790 MSS of John Moore, Bishop of Ely, which George I presented to the University of Cambridge in 1715. In *Bernard's Catalogi* (Oxford, 1697, Vol. II, p. 364, 9299. 113), the Codex, then in Bishop Moore's possession, is described as follows:—

1. Magna Carta.
2. Oratio Augustini ante Missam.
3. Quaedam Monasterium de Cerne spectantia.
4. Lectiones quaedam Euangelicae caractere saxonico tempore Paschatis recitari in Ecclesus solitae.
5. Preces aliquot Latinae e quibus una lingua saxonica inter lineas concipitur. Codex membr. 4to.

It will be observed that the sequences now bound up at the end of the volume are not mentioned; but this does not seem a sufficient reason for inferring that the *Sequentiar* has been added later.

The fact that at least the Cerne charters (Bernard's item 3 above) were certainly attached to the Prayer Book of Aethelwold at the end of the XVII century, may be an indication that the latter also was at Cerne in the later Middle Ages. But in any case this would not afford any presumption that it was written at Cerne. In short, nothing definite is known of the history of the MS before it came into Bishop Moore's possession. We must therefore rely upon internal evidence for its date and *provenance*.

On the recto of f. 21 (the verso of which is occupied by the picture of S. Luke) is an acrostic of eighteen lines, the initial letters of which give the words "Aedelwald Episcopus." The MS contains a second allusion to Bishop Aethelwold. Prefixed to the collection of extracts from the Psalms (f. 87 b) occur the words "hoc argumentum forsorii Oeðelwald episcopus decerpsit." It is apparently on the strength of these two occurrences of the name that Bradshaw called the book "Liber Ethelwaldi Episcopi"; and certainly they afford reasonable ground for connecting the book with a Bishop Aethelwold; the acrostic seems even to countenance the supposition that the book was written during his episcopate. The question arises: is it possible to identify this Bishop Aethelwold?

the third and fourth fingers of the right hand are bent down, thus representing the Evangelist as in the act of benediction in the Latin manner."

In the Rev. W. G. Searle's *Anglo-Saxon Bishops Kings and Nobles* (1899) the following bishops are found bearing variations of the name Aethelwold¹:

721-740	Lindisfarne.
818-830	Lichfield.
(c. 850 ?)	Dunwich, Suffolk.
(930 ?)	Dorset.
(939 ?)	(diocese unknown).
(c. 945)	Elmham, Norfolk.
963-984	Winchester.
971	York.
1006-1013	Winchester.

Several of these names are eliminated by the following considerations:—

(1) Cockayne ascribed the Latin text of the *Book of Cerne* to the VIII century (*Leechdoms* 1864, I LXVII). Bradshaw's original opinion (1861) that "the handwriting is Anglo-Saxon of the VIII or IX century" has already been cited: Sweet, however, writing about twenty years later, says: "I learn from Mr Bradshaw that he now considers the Latin text to be not older than the first half of the ninth century" (*Oldest English Texts*, p. 171).

Mr G. F. Warner, Assistant Keeper of Manuscripts in the British Museum, though he has not seen the MS, has at my request examined the handwriting as shown in a photographed page. He considered it to be of the early IX century.

(2) Westwood, in his *Facsimiles of the Miniatures and Ornaments of Anglo-Saxon and Irish MSS* (1868, p. 43 seq.), deals with the *Book of Cerne* from the standpoint, not of pure palaeography, but of drawing and illumination. He compares it with various MSS, and those which he chooses as supplying analogies are the Lindisfarne Gospels (Nero D IV) of the early VIII century; MS Reg. 2 A XX, ascribed by Sir E. Maunde Thompson to the VIII century, and by Dr Bernard to the VII (*Irish Liber Hymnorum*, Vol. I, p. xviii); MS Reg. 1 E VI, of the VII or VIII century; also Cott. MS Tib. C II, containing Bede's *Ecclesiastical History*, and assigned by Sir T. Duffus Hardy to the VIII century, which MS, says Westwood, "appears to me to have been executed in the same school as the MS before us," i.e. the *Book of Cerne*. Thus Westwood looks to VIII century manuscripts for his terms of

¹ Bradshaw in his *Catalogue*, and after him the writer in the *Home and Foreign Review*, speak of an Aethelwold Bishop of Sherborne in the VIII century. I have not been able to find any trace of such a bishop in any authentic record, nor is there any mention of him in Stubbs, *Reg. Sacr.* (1895), nor in Searle.

comparison; and his own view of the book is expressed in the following words: "The volume.....belonged to, if it was not expressly written for, Bishop Aethelwold in the first half of the VIII century" (Lindisfarne, 721—740).

(3) The MS contains on f. 2a (f. 1 is lost) the conclusion of some instructions in Anglo-Saxon concerning prayer. Mr Sweet describes this as the work of a "bold hand of the first half of the ninth century" (*Oldest English Texts*, p. 174), and Bradshaw judged the handwriting to be identical with that of the rest of the MS, and in this I am satisfied he is correct. In any case, if it be not by the same hand, it is certainly, as Westwood remarks, the work of a contemporary scribe.

(4) ff. 43a—44b contain Anglo-Saxon interlinear glosses, written by two different hands and at different dates. In regard to these there is a divergence of opinion as to whether the earlier set of glosses is contemporary with the text (Bradshaw) or added later (Cockayne). The last-named writer judged that they belonged to the end of the X century; but Sweet holds that, "though the language of the earlier glosses cannot be earlier than the first half of the ninth century," still "they are certainly older than the tenth"; and he edits all the Anglo-Saxon fragments of the MS among IX century documents. (*Oldest English Texts*, p. 171.) Thus the weight of opinion based on the linguistic evidence supplied by the Anglo-Saxon inclines towards the conclusions based on purely palaeographical and on artistic considerations.

(5) Independent evidence helping to fix the date of the MS may be derived from the character of the Gospel text contained in the First Part. The question is investigated in Note I after the Appendix (pp. 226 seq.). The results of the investigation may be summed up as follows: the text is fundamentally Celtic; it has been influenced by Northumbrian texts; but it shows no traces of the Alcuinian Recension. A text of this type might well be found in the first half of the IX century.

It seems, then, that Bradshaw's final judgement, viz. that the *Book of Cerne* was written in the first half of the IX century, may be acquiesced in; and that therefore the Bishop Aethelwold of the MS cannot be identified with any of the Aethelwolds whose episcopates fell during the X or XI centuries.

We pass on to consider the question of the place where the MS was written:—

(6) Mr Sweet, in the body of his book, *Oldest English Texts*, says of the Anglo-Saxon fragments that the dialect appears to be Kentish (pp. 171 and 174); but in the Preface, written some years later, he corrects this view and states that the dialect in both cases is Mercian (p. VII). Prof. Skeat informs me that there is no doubt that the dialect in which the fragments are written is Mercian, i.e. Old Midland. Mr Warner suggested independently that the handwriting appeared to him to present Mercian features. The only Aethelwold whose diocese lay in Mercia was Aethelwold

of Lichfield, who is also the one whose date (818–830) approximates most closely to the palaeographical and other indications of the MS. It may therefore be concluded that, if the Bishop Aedeluald of the acrostic was a living bishop at the time that the book was written, he must be identified with the Bishop of Lichfield, and the date of the MS must be placed between the years 818–830. In any case, it may be taken as established that the MS was written in Mercia in the first half of the IX century¹.

III. THE SOURCES OF THE COLLECTION OF PRAYERS.

We must now examine whether there are any indications that the collection of prayers can be resolved into earlier elements or sources. It will be noticed that 52 is the same prayer as 3; and that 69 is the same prayer as 30. This raises a *prima facie* presumption that the compiler of the *Book of Cerne*, or the compiler of its original, had before him separate booklets. At the same time it is to be observed that the texts do not show such variants as would suggest that the duplicate copies of these two prayers came from different MSS.

When we compare the actual wording of various prayers in detail, we find that some show close affinity, and often even verbal identity. It will be instructive to print out in parallel columns the full texts of 17 and of 47 and 48.

17. ORATIO UTILIS DE MEMBRA CHRISTI.

Deprecor te domine Iesu Christe
per natiuitatem tuam singularem ac sanctissimam
inlumina mentis meae tenebras
et da mihi maiorem tuae caritatis ardorem
et per tui praesepis angustiam
et per circumcisionem
circumcide in me uitia cordis et corporis mei
et per omnem humanitatem tuam humillimam
et mitissimam
et per membra tua mundissima
miserere membris meis inmundissimis
et per ministeria matris tuae
quae tibi corporaliter et spiritaliter exhibuit
expelle a me superbiae spiritum
et concede mihi cordis humilitatem

47. ORATIO AD DOMINUM AB ALCHFRIDŌ ANCH. CONPOSITUM.

Deprecor te domine sancte pater omnipotens
aeterne deus propter nomen tuum

et per spiritum sanctum tuum paraclatum
praetende super me dexteram tuae maiestatis
ut auxilium tuum et misericordiam mecum
habere merear
et per sacrosancta mysteria corporis et sanguinis
Christi filii tui

¹ In No. 6 (p. 90. 16) we find the words "nec delicias saeculi amplectem" taken from S. Benedict's Rule c. iv "delicias non amplecti." It is to be noted that the words do not occur in the copy of this prayer found in MS Reg. 2 A XX. It would be too much to conclude that the scribe of the *Book of Cerne* was a Benedictine monk, or that the book was written in a Benedictine monastery: but it seems at least that this prayer at some stage of its transmission passed through Benedictine hands.

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17

qui infirmos curasti
 mortuos suscitasti
 leprosos mundasti
 demones eiecisti
 surdos audire
 claudos currere fecisti
 caecorum oculos et
 mutorum linguas aperuisti
 propterea deprecor te domine
 respice ad me et miserere mei

et protege me pastor ouium

et expelle a me demonum aduersitates et
 falsitates
 et da mihi fortitudinem aduersarios meos uin-
 cere

per uirtutem tuam altissimam
 et per omnia uerba tua clarissima

**castiga Christe corpus et animam
meam**

ab omni pollutione peccatorum
 et per passionem tuam
 et per crucem tuam
 et per sancta uulnera corporis tui
 libera me de cruciatu demonum et ab inferni
 tenebris
 et per sanguinem tuum
 et per sepulturam tuam
 sana languores meos
 et cura cicatrices meas
 et omnium malorum meorum maculas
 emunda medicus almus
 et per resurrectionem tuam
 et per ascensionem tuam
 alleua me filius dei

**ab hostis antiqui temptationibus et
ab huius mundi periculis¹**

et eripe me de persecutione prauorum hominum
 et praesta mihi pacem et tranquillitatem in
 temporibus meis
 ut prospere pro te ambulem
 et in tua gratia perseuerem
 et ad te peruenire merear

non pro meritis meis sed pro misericordia tua

**tibi honor et gloria deus omnipotens
 in saecula saeculorum**

48

et per mariam matrem tuam et castissimam
 uirginem
 adiuua fragilitatem meam
 et emunda me emmanuhel
 ab omni inquinamento carnis et spiritus
 et per tuorum innocentum interpellationes puris-
 simas

castiga corpus et animam meam

et per beatos apostolos tuos Petrum et Paulum
 Andream Iacobum Iohannem et Thomam
 Iacobum Philippum Bartholomeum et Matheum
 Simonem et Thaddeum

propitius esto mihi princeps pacis

et protege me pius pastor ouium

et per merita beatorum martyrum tuorum
 erue me de manibus inimicorum
 meorum uisibilium et inuisibilium
 et per omnium sanctorum supplicationes
 salua me sanctus deus
 et conserua me saluator meus
 et libera me immortalis deus

ab omnibus malis praeteritis praesentibus et
 futuris

**tibi honor et gloria deus omnipotens
 in saecula saeculorum. Amen.**

¹ Cf. p. xv.

In the case of 49 (a long "oratio paenitentis") it will suffice to print the actual passages to which parallels are found in the earlier prayers.

21. p. 118, l. 16.

in quo omnia et sub quo omnia per quem omnia
facta sunt

21. p. 119, l. 2.

parce animae meae parce factis meis et cunctis
criminibus meis

24. p. 122, l. 19.

parce animae parce malis meis parce hereticis
meis parce peccatis atque criminibus meis uisita
infirmum cura egrotum

21. p. 119, ll. 3—12.

digneris mihi domine donare
sanctum intellectum qui te cognoscat

(2) **sensum** qui sentiat te
animum qui te sapiat

(5) **sapientiam** quae te inueniat
animam quae te agnoscat
uiscera quae te ament

(1) **cor** quod te cogitet
tactum qui te tangat

(4) **auditum qui te audiat**

(3) **oculos qui te uideant**
linguam quae te praedicet
conuersationem quae te placeat
patientiam quae te sustineat
perseuerantiam quae te expectet

24. p. 122, l. 14.

ueniam peto ante te pius deus.....
quia crimina agnosco

25. p. 123, l. 13.

tameu pro tua pietate miserere
mei deus ne me perire patiaris

17. p. 108, l. 14.

circumcide in me uitia cordis et corporis
mei

25. p. 123, l. 14.

ne auertas faciem tuam a me quia non
pro iustitia mea peto misericordiam tuam
sed propter misericordiam tuam respice ad
me domine de sancta sede maiestatis tuae
et tenebras cordis mei radio splendoris tui
inlumina protege me domine scuto ueritatis
tuae ac fidei tuae ut me diaboli ignita
iacula non penetrent

49. p. 145, l. 16.

in quo omnia sub quo omnia per quem omnia
sunt

49. p. 145, l. 17.

parce animae meae parce malis meis parce
criminibus meis uisita infirmum cura egrotum

49. p. 145, l. 20—p. 146, l. 4.

(1) da **cor** qui te timeat

(2) **sensum** qui te intellegat

(3) **oculos cordis qui te uideant**

(4) **aures qui uerbum tuum audiant**

(5) da scintillam **sapientiae tuae** qui mihi
uiam iustificationum tuarum iter ostendat
et a foueis inimici declinare me doceat

49. p. 146, l. 9.

ueniam peto clemens trinitas
quia crimina mea agnosco

49. p. 146, l. 14.

miserere mei deus
ne me patiaris perire

49. p. 147, l. 2.

circumcide in me uitia cordis et corporis

49. p. 147, l. 13.

neque auertas faciem tuam ab oratione mea
quia non pro iustitia mea peto misericordiam
tuam sed propter magnam clementiam tuam
respice in me de sancta sede maiestatis tuae
et tenebras cordis mei radio tui splendoris
inlumina protege me domine scuto ueritatis
tuae et fidei ut me diaboli ignita
iacula non penetrent

20. p. 118, l. 2.

indulge quod feci et hoc praesta
ne faciam

49. p. 148, l. 8.

indulge quod feci et hoc praesta
ut amplius non faciam

It appears from the foregoing tables that not only is 17 closely connected with 47 and 48; and 17, 20, 21, 24 and 25 with 49; but further, that there is a connection between the suites of prayers 17 to 25 and 47 to 49. These two sets of prayers therefore must have been derived the one from the other, or else they must be the collateral descendants of a common ancestor. In either case it follows that the *Book of Cerne* is not an original or homogeneous collection of prayers, but was derived directly or indirectly from more than one source. Again, Nos. 38, 39, 40 and 41 are also found in a collection of forty-three prayers in the *Book of Nunnaminster*¹, based on the events of our Lord's Life and Passion². This is another indication that the *Book of Cerne* was made up from different booklets. The inference is strengthened by the fact that prayer No. 41, as found in the *Book of Nunnaminster*, has the masculine forms "purificatus" and "sanctificatus," and was therefore probably copied from a MS written for the use of monks: whereas, on the other hand, the *Book of Cerne* has the feminine forms "purificata" and "sanctificata," and was presumably copied from one compiled originally for the use of nuns.

A further investigation of the sources of Nos. 1 to 52, which are prayers of various kinds addressed to the Deity and the Divine Persons, will not be here entered upon. As regards the rest of the collection, it will be seen that Nos. 53—66 form a group of prayers addressed to the Angels, to the Blessed Virgin, and to the Apostles. Nos. 67—74 are a selection of hymns. The Psalter of Bishop Aethelwold comes next in order; and the apocryphal dialogue between Christ and Adam and Eve *in limbo patrum* ends the book. It looks as if at least these last three divisions are derived from sources different from those of the rest of the prayers.

It may be concluded, then, that the *Book of Cerne* was derived, immediately or mediately, from a great variety of sources.

¹ The *Book of Nunnaminster*, i.e. MS Harl. 2965, ed. W. de Gray Birch (Hampshire Record Society, 1889), under the title of *An Ancient Manuscript*.

² This collection seems in some measure to be itself based upon an earlier abecedarial prayer preserved in MS Reg. 2 A XX (pp. 213—217). But it is to be noticed that the four Cerne prayers found verbally in *Nunnaminster*, and bearing the same titles as in that MS, are none of them to be referred to anything in the abecedarial prayer of 2 A XX.

IV. CHARACTER AND ORIGIN OF THE PRAYERS.

If the reader will turn back to the prayers 17 and 47—48, printed in parallel columns, and read through first one column and then the other, he will hardly fail to perceive a difference of tone. Their purpose is the same, for both are deprecations for protection from evil and for assistance against temptation and sin. In prayer 47 there are three adjurations and five petitions: in 48 seven adjurations and ten petitions: but in 17 there are thirty adjurations and thirty-seven petitions. The difference is not merely one of number: it is even more one of character. On the right-hand side we find the following adjurations:—

- 47.** for the sake of thy Name
 through thy Holy Spirit the Paraclete
 through the most sacred mysteries of the Body and Blood of thy Son.
- 48.** through thy Gospel
 through the VII gifts of the Holy Spirit
 through Mary thy Mother the most chaste Virgin
 through the most pure intercessions of thy Innocents
 through thy Blessed Apostles (by name)
 through the merits of thy blessed Martyrs
 through the supplications of all the Saints.

In 17 the adjurations are not only by various mysteries in the life of our Lord, but also by the different members of His Body, and this in great detail: His Head, Eyes, Ears, Nostrils, Mouth, Tongue, Lips, are all enumerated and made the basis of special supplications.

A similar contrast will be noticed in the petitions. Prayers 47 and 48, as compared with 17, are marked by sobriety and restraint. In 17 there is a pious *abandon* that surrenders itself to an overpowering consciousness of guilt and seems to lose the sense of proportion.

The petitioner, for example, prays for mercy

on his most unclean members
 on his criminal head
 on his polluted eyes
 on his most unworthy ears and nostrils
 on his wicked mouth
 on his deceitful tongue
 on his unrighteous lips.

Again many of the adjurations in 17 suggest the forms of the Litany which finally obtained general acceptance in the Western Church. Thus:

per natiuitatem tuam
 per baptismum tuum et sacrum ieiunium
 per passionem tuam
 per crucem tuam
 per sepulturam tuam
 per resurrectionem tuam
 per ascensionem tuam.

I must not be understood as wishing to suggest that the prayer is based upon the Litany: but the spirit betrayed in both is manifestly the same¹. This prayer has, like so many pieces in the *Book of Cerne*, a litanic character throughout. In 47 and 48 rudimentary traces of the litanic character are perceptible; still as contrasted with 17, these pieces are in parts more akin to that form of prayer which we call a "Collect."

It will be found, speaking generally, that throughout the collection in the *Book of Cerne* some prayers manifest a character and spirit resembling 17, whilst others are more akin to the character and spirit of 47 and 48. The task now before us is to see if it be possible to obtain a clue to the origin of these two types of prayer. But before doing so it will be well to give further examples of those that appear to be cast more or less in the same mould as No. 17.

14. p. 101, l. 17—p. 102, l. 6.

Benedicat me deus pater
 custodiat me christus
 inluminet me spiritus sanctus
 omnibus diebus uitae meae

 dextera me domini conseruet semper in aeuum
 gratia me christi iugiter defendat ab hoste
 dirige domine cor meum in uiam pacis
 rogant pro me angeli et archangeli
 rogant pro me patriarchi et prophetae
 rogant pro me XII apostoli

et omnes sancti martyres
 in nomine sanctae trinitatis Amen.

15. p. 103, l. 7.

Miserere mei deus angelorum
 dirige me rex archangelorum
 custodi me per orationes patriarcharum
 per merita prophetarum
 per suffragia apostolorum
 per uictorias martyrum
 per fidem confessorum etc.

The petitioner in 15 goes on to invoke holy Enoch, Noe and the principal saints of the Old Law. He mentions by name the twelve minor prophets and then invokes the twelve apostles and all holy martyrs. He prays to be delivered from many kinds of vices, and petitions for many virtues with great minuteness of specification.

¹ MS Reg. 2 A XX (pp. 211, 212) shows that the Litany was already in use when the *Book of Cerne* was written. Cf. present Lit. SS: "per baptismum et sanctum ieiunium tuum."

18. p. 112, l. 16—p. 114, l. 1.

Domine omnipotens exaudi me
 ut animam meam liberare digneris
 de inferno inferiori
 Deus tu me libera de igne inextinguibili
 Deus tu me libera de poena infernali
 Deus tu me libera de uermis immortalibus
 Deus tu me libera de protoplasto satanae
 Deus tu me libera de supplicio aeterno
 Deus tu me libera de damnatione et confusione
 aeterna
 Deus tu me libera de tormento impiorum
 Deus tu me libera de angustia aeternali
 Deus tu libera animam meam de tenebris exte-
 rioribus...
 rogo sanctam Mariam
 rogo uiginti quattuor seniores...
 ...patriarchas et prophetas...angelos
 ...omnes sanctos apostolos...martyres...
 confessores.....

54. p. 153, l. 8.

In nomine patris et filii et spiritus sancti
 Gabriel esto mihi lurica
 Michahel esto mihi baltheus
 Raphahel esto mihi scutum
 Urihel esto mihi protector
 Rumihel esto mihi defensor
 Phannahel esto mihi sanitas
 et omnes sancti ac martyres depraecor.

7. p. 91, l. 10—p. 92, l. 4.

Ambulemus in prosperis huius diei luminis
 in uirtute altissimi dei deorum maximi
 in beneplacito christi
 in luce spiritus sancti
 in fide patriarcharum
 in meritis prophetarum
 in pace apostolorum
 in gaudio angelorum
 in splendoribus sanctorum
 in operibus monachorum
 in uirtute iustorum
 in martyrio martyrum
 in castitate uirginum
 in dei sapientia
 in multa patientia
 in carnis abstinentia
 in linguae continentia
 in pacis habundantia
 in trinitatis laudibus
 in acutis sensibus
 in semper bonis actibus
 in formis spiritalibus
 in diuinis sermonibus
 in benedictionibus
 in his est iter omnium pro christo laborantium
 qui deducit sanctos post obitum
 sempiternum in gaudium
 ut audiam uocem angelorum deum laudan-
 tium ac dicentium
 Sanctus Sanctus Sanctus.

It may safely be said that the above prayers have no affinity with those found in the genuine parts of the earliest Roman liturgical books¹: but I think it will be felt that the following piece contains striking analogies of treatment and spirit with what is found in the prayers just cited.

I arise to-day :
 vast might, invocation of the Trinity,—
 belief in a Threeness
 confession of Oneness
 meeting in the Creator(?).

I arise to-day :
 the might of Christ's Birth and His Baptism
 the might of His Crucifixion and Burial
 the might of His Resurrection and Ascension
 the might (of) His Descent to the judgement
 of Doom.

I arise to-day :
 might of grades of Cherubim
 in obedience of angels
 (in ministration of archangels)
 in hope of resurrection for the sake of reward
 in prayers of Patriarchs
 in prophecies of Prophets
 in preachings of Apostles
 in faiths of Confessors
 in innocence of holy Virgins
 in deeds of righteous men.

¹ It must not be forgotten that the *Gelasianum*, as we know it, contains Gallican and other non-Roman elements.

I arise to-day :

might of Heaven
brightness of Sun
whiteness of Snow
splendour of Fire
speed of Light
swiftness of Wind
depth of Sea
stability of Earth
firmness of Rock.

I arise to-day :

Might of God	for my piloting
Power of God	to uphold me
Wisdom of God	for my guidance
Eye of God	for my foresight
Ear of God	for my hearing
Word of God	for my utterance
Hand of God	for my guardianship
Path of God	for my precedence
Shield of God	for my protection
Host of God	for my salvation

against snares of demons
against allurements of vices
against solicitations of nature
against every person that wishes me ill
far and near
alone and in a crowd

I invoke therefore all these forces to intervene
between me and every fierce merciless force that
may come upon my body and my soul :

against incantations of false prophets
against black laws of paganism
against false laws of heresy
against deceit of idolatry
against spells of women and smiths and druids
against all knowledge that is forbidden the
human soul.

Christ for my guardianship to-day
against poison, against burning,
against drowning, against wounding,
that there may come to me a multitude of
rewards ;

Christ with me, Christ before me,
Christ behind me, Christ in me,
Christ under me, Christ over me,
Christ to right of me, Christ to left of me,
Christ in lying down, Christ in sitting, Christ
in rising up,
Christ in the heart of every person, who may
think of me!
Christ in the mouth of every one, who may
speak to me!
Christ in every eye, which may look on me!
Christ in every ear, which may hear me!

I arise to-day :

vast might, invocation of the Trinity
belief in a Threeness
confession of Oneness
meeting in the Creator.

It is hardly necessary to say that this is a product of the Celtic mind: it is in fact the "Lorica of S. Patrick," in the translation given by Professors Bernard and Atkinson in their edition of the *Irish Liber Hymnorum* (H. B. S. II. 49—51).

If the reader will now turn to the Lorica of Loding (No. 4 in the *Book of Cerne*, p. 85) he will probably agree with the writers just named that the likeness is obvious between this Lorica and the Lorica of S. Patrick. The editors of the *Irish Liber Hymnorum* give other examples of Irish Loricæ. Whether it be in matter of thought, of structure, of latinity, or of metre, the analogies of the Lorica of Loding are to be found in Irish sources¹. In regard to this Lorica it appears from the titles and explicits of the various MSS that it was used by one Loding (called also Lathacan, Lodgen, or Laidcenn in the MSS), who may with some

¹ *Op. cit.* II. xxi. 208—212, 242—244.

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a nobis celebratur, ut haec oblatio plebis tuae, quam sanctae Trinitati in honorem eorum, N., offerimus, acceptabilis fiat Deo, cunctis proficiat ad salutem...

It will hardly be questioned that there is a marked resemblance of thought and expression between the passages cited from the *Book of Cerne*, and the extracts given from Irish sources. The fact that some of the prayers are known to have been current in Ireland confirms the impression that there is an Irish element in the *Book of Cerne*. The *Harl. MS 7653* contains Nos. 5, 6, 54 and 60: it was written, according to Sir E. Maunde Thompson (with whom the Rev. F. E. Warren and Mr de Gray Birch agree), by an Irish scribe in the VIII or IX century. The *Irish Liber Hymnorum* contains Nos. 4, 61 and 70; and No. 9 is in the Stowe Missal, in the writing of Moelcaich, the second hand. In the case of the last-named prayer no inference can be drawn, for it was evidently a popular prayer, and is found in widely different places. But there is good reason for believing that No. 70 reached the *Book of Cerne* from Ireland, it being a hymn attributed to St Hilary to which an Irish writer has added eight lines; for in their Preface to the *Liber Hymnorum* (Vol. II, xi seq.) the editors point out that, whereas the first sixty-six verses conform to the classical metric rules as to quantity and elision, after verse sixty-six the metre changes, and the last eight lines present phenomena "possible in Irish cantica, but inconceivable in this Hilarian poem" (p. xiii). We therefore have here in the *Book of Cerne* a Gallic hymn to which an Irish termination has been added¹. But indeed I do not think that the presence of an Irish element in the *Book of Cerne* is likely to be called in question.

Nos. 8, 9 and 10 are forms of confession of sin. Nos. 8 and 10 are very similar in character. In both there is a minute enumeration of all possible sins, even of crimes the most heinous and unlikely. The penitent speaks as though he had been guilty of them all; and moreover as though every part of him had shared in his guilt. Thus he proceeds to accuse himself of sins of his eyes, ears, nostrils; sins by his mouth, hands, feet, tongue, throat, neck, breast, heart; sins through his bones, flesh, marrow, veins; and even through his skin, teeth, hair, nails, tears, and spittle: finally he declares "peccavi in anima mea et in omni corpore meo."

This minute enumeration of all the parts of the body reminds us of the *Lorica of Loding*. Similar confessions, it is true, are found in other quarters: in the *Canons of Edgar*²; the so-called confession of *Fulgentius*³; the confessions of *Egbert*⁴;

¹ A reference to this hymn in the *Book of Leinster* (cited by MacCarthy, "Stowe Missal," p. 183) illustrates its popularity in Ireland: "I will recite, quoth the third man, thrice fifty *Ymnum dicats* each day." Bernard and Atkinson bring together several other instances (II. 127).

² Wilkins, *Concilia*, Vol. I. p. 230.

³ Migne *P. L.* 78, col. 440.

⁴ Morinus, *de Poenitentia* (ed. 1651) ap. Appendix, p. 13 sqq.

and those found in the prayer books of Alcuin¹: but the question presents itself whether all these confessions be not ultimately based on more primitive Irish forms such as those found in the *Book of Cerne*². And that No. 10 is of Irish origin is raised above the level of mere conjecture by the fact that in a x century MS now at Angers, which the late Samuel Berger supposed to have been written at Tours (*Revue Celtique* xv 155), it bears the title "Confessio S. Patricii Episcopi"; and it is again found in Irish surroundings in the Basel MS A VII. 3 (printed in Warren's *Liturgy and Ritual of the Celtic Church*, p. 185). Thus we shall not be going beyond the evidence in attributing 8 and 10 to Irish sources. It is not here contended that the prayers passed in review were composed in Ireland; this only is suggested that they have Irish affinities and were composed under Irish influence. They seem to be the utterances of the same spirit that found expression also in the extraordinary austerities and penitential exercises of the Irish monks.

If after examining the confessions 8 and 10 the reader will turn to No. 9, he will at once be aware that he is in a different region of thought and feeling. The simplicity and restraint of this confession form a striking contrast to the emotional effusiveness of those which immediately precede and follow it. As before stated, confession No. 9 was evidently a favourite prayer: not only is it found in many places, but it was made the basis of various adaptations. I print in parallel columns the original form of the confession as it stands in the *Book of Cerne*, and one of these adaptations found in the "Missale Gothicum," the most important of the extant Gallican Missals (Muratori, col. 595).

BOOK OF CERNE: SCA CONFESSIO.

Ante
oculos tuos Domine

reus conscientiae testis adsisto
rogare non audeo quod impetrare non merear
tu enim scis domine, omnia quae aguntur
in nobis.

MISSALE GOTHICUM: APOLOGIA SACER-
DOTIS.

Ante tuae immensitatis conspectum, et ante
tuae ineffabilitatis oculos, o maiestas mirabilis,
scilicet ante tuos sanctos vultus, magne Deus,
et maximae pietatis et potestatis omnipotens

Pater,
quamlibet sine debita reverentia, attamen nulla
officii dignitate, vilis admodum precator accedo,
et reus conscientiae testis adsisto.
quidne rogabo quod non mereor?
at ne pie (non sine Dei pace dictum sit) quod
peccati magis est accusator,
qui pro peccatis debuit esse interuentor?

¹ Migne *Pat. Lat.* 101, *De Psalmorum usu Liber* and *Officia per Férias*.

² The first prayer of the "Ordo Baptismi" in the Stowe Missal contains such an enumeration of the parts of the body.

BOOK OF CERNE.

erubescimus confiteri quod per nos
non timemus committere

uerbis tibi tantum obsequimur corde autem
mentimur et quod uelle nos dicimus
nolle nos actibus adprobamus

parce domine confitentibus
ignosce peccantibus
miserere te rogantibus

et quia in sacramentis tuis meus sensus infirmus
est presta Domine ut
qui ex nobis duri cordis uerba non suscipis
per te nobis ueniam largiaris
Iesus Christus Dominus noster. Amen.

APOLOGIA SACERDOTIS.

accuso ergo me tibi, et non excuso: et coram
testibus

confiteor iniustitiam meam tibi domine deo meo.
confiteor, inquam confiteor sub testibus iniustitiam
impietatis meae, ut remittas impietatem
peccati mei. confiteor, quòd nisi remittas,
recte me punias. habe me confitentem reum,
sed (scio) nisi uerbis non emendantem.
uerbis enim placo: operibus offendo.
culpam sentio, emendationem differo.
subueni ergo subueni pietas ineffabilis
ignosce, ignosce mihi, Trinitas mirabilis.
parce, parce, parce, supplico, Deitas placabilis.
exaudi, exaudi, exaudi me, rogo, his uerbis
illius filii tui clamantem: Pater, aeterne Deus,
peccavi in coelo et coram te:
iam non sum dignus vocari filius tuus:
fac me ut unum de mercenariis tuis.
et nunc Pater misericors
unicum misericordiae tuae portum,
Christo fauente,
peto ut quod per me uilescit,
per illum acceptum ferre digneris
qui in aeternum tecum uiuit et regnat.

It is hardly necessary to point out that the Gallican *Apologia Sacerdotis* differs as much from No. 9 of *Cerne* as both of them do from 8 and 10. We are in the presence of three distinct modes of expression, representing three forms of devotional thought. Knowing that the *Apologia Sacerdotis* in the "Missale Gothicum" is Gallican, and granting that Nos. 8 and 10 of the *Book of Cerne* are to be traced to an Irish source, in what category, if it be neither "Gallican" nor "Irish," is No. 9 to be placed? It will assist us to answer this question if we consider No. 28, which runs as follows:

Deus inmortale praesidium omnium postulantium
liberatio supplicum
pax rogantium
uita credentium
resurrectio mortuorum
spes fidelium
gloriatio humilium
beatitudo iustorum

Qui plenitudinem mandatorum in tuo proximique amore sancxisti, hanc nobis gratiam largire propitius, ut qui in multis offendimus, tua caritas in nobis abundet per quam peccata mundantur.

Of the eight invocations at the beginning of this prayer, forming a sort of introductory litany, the first five, "Deus...mortuorum," are found in the Ordo

Baptisterii of the *Sacr. Godelgaudi* (A.D. 798–800) (Ulysse Chevalier, *Bibl. Lit.* VII p. 347), and also in the service of Holy Saturday in the Carolingian Supplement to the *Gregorianum*¹ (Muratori, *Lit. Rom. Vet.* II, Col. 155); whilst the body of the prayer, “Qui...mundantur,” recalled the rhythm and balanced structure of the prayers of the Roman Sacramentaries. On examination it was found to be a collect in the Leonine Sacramentary (No. XXXIII mense Julio, col. 374). Such rhythm and balance are marked and characteristic features of the collects found in the genuine portions of the Roman Sacramentaries. Some examples of these collects are given from the *Gregorianum*, e.g.

Prayer for Easter Sunday in Greg. col. 67 and Miss. Rom.

Deus, qui hodierna die per Unigenitum tuum æternitatis nobis aditum deuicta morte reserasti: vota nostra, quae praeueniendo aspiras, etiam adiuuando proseguere. Per.

Prayer of S. Felix Priest and Martyr Jan. 14th Greg. col. 18 and Miss. Rom.

Concede, quaesumus, omnipotens Deus: ut ad meliorem uitam Sanctorum tuorum exempla nos prouocent; quatenus quorum solemnia agimus etiam actus imitemur. Per.

Prayer for Palm Sunday Greg. col. 51 and Miss. Rom.

Omnipotens, sempiternus Deus, qui humano generi ad imitandum humilitatis exemplum, Salvatorem nostrum carnem sumere et crucem subire fecisti: concede propitius; ut et patientiae ipsius habere documenta et resurrectionis consortia mereamur. Per.

The Annunciation B.V.M. in Greg. col. 25 and Miss. Rom.

Deus qui [de *Miss. Rom.*] beatæ uirginis utero uerbum tuum angelo nuntiante carnem suscipere uoluisti: præsta supplicibus tuis; ut qui uere eam genitricem Dei credimus, eius apud te intercessionibus adiuuemur. Per.

Prayer ‘in Cæna Domini’ Greg. col. 54 and Miss. Rom.

Deus a quo et Iudas reatus sui poenam, et confessionis suæ latro præmium sumsit: concede nobis tuæ propitiationis effectum; ut sicut in passione sua Iesus Christus Dominus noster diuersa utrisque intulit stipendia meritorum, ita nobis ablato uetustatis errore, resurrectionis suæ gratiam largiatur. Qui tecum uiuit.

These five prayers chosen at random will make clear what is meant by the words rhythm and balance used above in describing the Roman collect.

Nos. 38, 39, 40 and 41 are, as has already been said (p. xviii), from a larger collection of prayers based on the events of the life and passion of Christ, found in the *Book of Nunnaminster*. The difference in tone of these prayers from

¹ Cf. *The Genius of the Roman Rite*, Edmund Bishop (The Weekly Register Office).

others in that collection (which contains the "Lorica of Lodgen," the "Confession of S. Patrick," and other prayers of the Irish type, found also in the *Book of Cerne*) struck Mr de Gray Birch; for he says (Introd. 23), "they are short and apposite, several of them indicating considerable thought in their compilation"; and again he speaks of them as possessing "an almost epigrammatic beauty of construction,"—assuredly the very last things that could be said of those prayers in the *Book of Cerne* that have been called Irish, but aptly describing the character of the collects just cited from the Roman Sacramentaries. And as a matter of fact one of these prayers (No. 40) is substantially the Epiphany collect of the *Gelasianum*.

BOOK OF CERNE. 40.

GELAS. (I, XII col. 502).

Oratio De Epiphania.

En omnipotens astrorum conditor

qui incarnationem tuam preclari sideris testimonio indicasti, quod uidentes magi oblati maiestatem tuam muneribus adorauerunt: *propterea gratias agendo offeram tibi hostiam laudis ac deprecor concede mihi propitius; ut in mea semper mente appareat stella iustitiae, et in tua confessione meus thesaurus sit domine mi iesu christe Amen.*

Omnipotens sempiterne Deus, qui Verbi tui incarnationem praeclari testimonio sideris indicasti, quod uidentes magi oblati maiestatem tuam muneribus adorauerunt:

concede; ut semper in mentibus nostris tuae appareat stella iustitiae, et noster in tua sit confessione thesaurus. Per.

Similarly if Nos. 39 and 41 be examined, it will be seen that they are planned on the lines of the Roman collects. It is true that they are expanded, and the symmetry obscured by the insertion of additional clauses; nevertheless the structure of the Roman collect is clearly to be recognized. An example will show this. I give prayer 41 and two prayers from the *Gelasianum* exhibiting analogies of structure.

BOOK OF CERNE. 41.

GELAS. (I, col. 528).

Oratio in cena domini

Deus refugium pauperum spes humilium salusque miserorum, qui remotis obumbrationibus carnalium uictimarum spiritalem nobis hostiam et uiuentem placentem patrique inchoantem (*sic*) dedicasti *quando cenantibus discipulis panem et calicem benedicendo atque porrigendo dixisti accipite et manducate hoc est corpus meum et iterum hic est calix sanguinis mei noui testamenti qui pro uobis et pro multis effundetur in remissionem peccatorum: gratias tibi reffero et per hoc clementiam tuam suppliciter deosco; ut illo sanctissimo ac salutifero pretio purificata atque sanctificata redemi merear hic et in futuro domine mi iesu christe Amen*¹.

Deus, omnium misericordiarum ac totius bonitatis auctor, qui peccatorum remedia ieiuniis, orationibus, et eleemosynis demonstrasti: respice propitius in hanc humilitatis nostrae confessionem; ut qui inclinamur conscientia nostra, tua semper misericordia erigamur. Per.

GELAS. (I, col. 580).

Clementiam tuam, Domine, suppliciter exoramus: ut Paschalis muneris sacramentum, quod fide recolimus, et spe desideramus intenti; perpetua dilectione capiamus. Per.

¹ The beginning: "Deus.....dedicasti," is made up of fragments of two Gelasian prayers, cf. notes *in loc*.

This set of prayers then has evidently been constructed under the influence and upon the model of those in the Roman Mass Books; and the same seems to be true of the conclusion of No. 9¹. We can observe the working of a like restraining influence in other prayers throughout the *Book of Cerne*, for example in those of Alchfrith the Anchorite, Nos. 47 and 48, already spoken of pp. xiv—xvi sq.: and it is only natural to attribute this influence to the evident familiarity of the various writers with Roman Sacramentaries.

The instances that have been cited suggest the conclusion that in the *Book of Cerne* we are in the presence of two currents of influence, issuing in two types of prayer:—the Roman type which, while keeping in check devotional feeling, manifests a high quality of thought, art, and liturgical culture; and the Irish, which is predominately an outpouring of feeling and devotion. The question is not whether the individual prayers were composed in Ireland, in Rome, or in England; but whether they were composed under the twofold inspiration of Rome and Ireland. If we look at the matter from the historical standpoint, this is what might *a priori* have been expected; for the two great influences at work in the formation of the Anglo-Saxon Church were the Roman missionaries in the South and the Irish in the North. These two currents of influence were poured out over the whole country: thus we find Roman influence at Wearmouth and Jarrow in the North; while in the South, S. Aldhelm's first teacher at Malmesbury was Irish. The complete fusion of the two influences was effected in the great English school of York.

It has been shown that the *Book of Cerne* was written in Mercia; but this fact does not imply, nor even suggest, that the prayers of which it is composed were of Mercian origin. Reasons have been given for supposing that they were drawn from many quarters. We cannot even say that the collection was first brought together in Mercia; it may have been a copy of another MS. Indeed there are indications which suggest that this was the case. The acrostic that connects the book with Bishop Aethelwold contains two expressions *zadi* (line 1) and *cum conacob* (line 8) which have hitherto defied explanation, and raise the question whether they proceeded from the author of the acrostic himself, or are due to the errors of copyists. If the latter alternative be the true one, the scribe of the *Book of Cerne* was not the author of the acrostic, and the book was a copy, separated from its original by one, perhaps more, intermediary stages. And I think the reader, if he examines the divisions of lines in the "Psalter of Aethelwold," will

¹ In the Angers MS above referred to, the copyist has joined together Nos. 9 and 10 under the single title "Confessio Sancti Patricii Episcopi." The independent existence of 9 is amply attested by the MSS.

agree that it too must be a copy. It is to be borne in mind that the considerations which pointed to Mercia as the place, and the early half of the IX century as the time, in which the *Book of Cerne* was written, were quite independent of Bishop Aethelwold of Lichfield. This only was said, that if the Bishop Aethelwold of the acrostic was a living bishop at the time when the book was written, he is to be identified with Aethelwold of Lichfield. But if the *Book of Cerne* be only a copy of the original collection, and perhaps a copy of a copy, it may be that we should have to look for a Bishop Aethelwold earlier than Aethelwold of Lichfield; for the book was written at latest soon after his episcopate. The only known earlier bishop of the name was Aethelwold of Lindisfarne (721—740). This would take us to Northumbria, where historically we should expect to find the meeting of Irish and Roman influences with the former in the ascendant.

There seems then reason for thinking that we have in the *Book of Cerne* a product of the beginnings of English Christianity, at a time when the spiritual forces which created it had not yet been welded together into their final resultant. Herein lies the main interest of these prayers, and the similar ones in 2 A XX and the *Nunnaminster Book*, viz. that in them we appear to have specimens of the devotional, as distinguished from the liturgical, prayers current in England in the VII and VIII centuries. Such prayers the English missionaries themselves probably used and carried to the Continent. We see from Alcuin's and other prayer books that prayers similar in character to those of the *Book of Cerne* became part of the Carolingian revival, and thus influenced the whole devotional side of Christian life in Western Europe. But this opens out interesting questions which cannot be pursued here, as to the influence of the Irish character and asceticism on Western Christianity. The publication of these prayers by bringing fresh materials within the reach of students will, it may be hoped, lead to further investigations of the subject.

Method of editing.

The aim has been to reproduce as accurately as possible the text in its uncorrected form as it originally left the hands of the scribe, the various corrections being indicated in the apparatus. Certain necessary corrections however, made by the scribe himself, have been inserted in the text in parenthesis. In the case of letters which have faded away or have been erased beyond recovery, the present reading is given in italics.

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- L. Cod. Euang. *Lichfeldensis* olim *Landauensis* (c. 700).
 M. Cod. Euang. *Mediolanensis* (s. VI).
 M. Cod. Euang. *Martini-Turonensis* (s. VIII).
 O. Cod. Euang. *Oxoniensis*, St Augustine's Gospels (s. VII).
 P. Cod. Euang. S. Lucae *Perusinus* (c. 500).
 Q. Cod. Euang. *Kenanensis*, Book of Kells (c. 700).
 R. Cod. Euang. *Rushworthianus*, Gospels of MacRegol (c. 800).
 S. Cod. Euang. *Johannis* (saec. VII), *Stonyhurst*.
 T. Cod. Bibliorum *Toletanus* (saec. X?).
 V. Cod. Bibliorum *Vallicellanus* (saec. IX).
 W. Biblia Mus. Brit. Reg. I B xii *Willelmo* de Hales, written in 1254.
 X. Cod. Euang. coll. *Corporis Christi* Camb. (s. VII).
 Y. Cod. Euang. *Insulae Lindisfarnensis* (c. 700), written in Northumbria.
 Z. Cod. Euang. *Harleianus* (c. 600).
 f. Cod. *Brixianus* (saec. VI).

cl=Clementine. (Ed. Vercellone, 1861.)

w=Wordsworth and White.

Ⓕ. Bentley's collations of Cod. *Beneventani* (saec. VIII).

gat. Cod. Euang. S. *Gatiani* Turonensis (saec. VII?).

S iohn Oxon (saec. XI) Pref. xxvii (i.e. Bentley's γ Coll. S. *Johannis* Bapt. Oxon. 194, saec. XI).

A*=the first reading of the first hand; A¹ correction made by first hand; A² correction by second hand; A^c correction, the age and author of which cannot be distinguished; O^{sax}, O^{ol}, R^{sax} etc. correction of the Saxon hand or glossator.

Ⓕ^{mo} marginal reading.

A list of the prayers, numbered for convenience' sake, precedes the text. Some of these prayers are already in print, and I have found others in later MS prayer books and psalters. The following table, which can no doubt be added to, contains a list of the books which contain various *Cerne* prayers:

- A. The British Museum MS Reg. 2 A XX (VII or VIII century), printed as an appendix to this volume, contains Nos. 1, 6, 7, 22, 34, 49.
- N. The *Book of Nunnaminster*, i.e. the Brit. Mus. MS Harl. 2965, ed. W. de Gray Birch (Hampshire Record Society, 1889), contains Nos. 4, 10, 15, 20, 28, 32, 38, 39, 40, 41, 43, (45), 53, 57, 59, 61, 73.
- D. The Harl. MS 7653 of the British Museum, printed as an Appendix to Vol. II. of *The Antiphonary of Bangor*, ed. Warren, 1895 (Henry Bradshaw Society), contains Nos. 5, 6, 54, 60.
- K. *The Prayer Book of Charles the Bald*, i.e. "Liber Precationum quas Carolus Caluus...literis scribi aureis mandavit" (Ingolstadii e typograph. Daudis Sartoris 1583), contains Nos. 6, 33, 35 and a fragment of 24.
- The *Fleury Prayer Book* printed by Martene, under the title "Libellus Sacrarum Precum ex MS Floriacensi annorum circiter 900" in his *De Antiquis Ecclesiae Ritibus*, lib. IV. c. 34 (Migne P. L. 101, 1490). The MS is now in the Bibliothèque d'Orléans and is ascribed by M. Cuissard to the X century. It contains Nos. 6, 15, 20, 21, 45, 49, and part of 23.
- P. Alcuin, *De Psalmorum usu Liber* (Migne P. L. 101, 465—508), contains Nos. 6, 18, 22 and fragments of other prayers.
- O. Alcuin, *Officia per Férias* (Migne P. L. 101, 509—612), contains Nos. 5, 15, 21 as two distinct prayers, 22, 23, 33, 45, 49, 50, 60, a fragment of 24 and others.

- C. *Collectanea et Flores*, attributed to Ven. Bede (in the Cologne ed. of his works, 1612, Vol. III, p. 499), contains Nos. 15, 44, 54, 60.
- H. The *Irish Liber Hymnorum*, ed. by Professors Bernard and Atkinson, 1898 (Henry Bradshaw Society), contains Nos. 5, 61, 70.
- T. Bianchini, *Thomasii Opera omnia*, Romae 1741, Tom. I, pars 2^{da}, *Orationes et Preces*, ex Cod. Vat. 84 (IX or X cent.), p. 476 seq, contains Nos. 15, 21, 22.
- Martene, *De Antiquis Ecclesiae Ritibus*, Lib. I, Cap. IV, Art. XII, contains Nos. 9, 50.
- B. *The Antiphonary of Bangor*, ed. Warren, contains No. 70.
Rituale Ecclesiae Dunelmensis (Surtees Society, 1840) contains No. 61.
No. 4 has been printed by Mone, Daniel, Whitley Stokes, Cockayne, Birch, Bernard and Atkinson (see Note II, p. 232).
Nos. 9, 10 were printed by Samuel Berger in the *Revue Celtique* xv. 155. Bernard and Atkinson reproduced these pieces in Vol. II of the *Irish Liber Hymnorum*, pp. 213—216.
No. 9 is also to be found in the *Stowe Missal*, by Moelcaich the second hand, ed. MacCarthy, p. 201, and in an Appendix to the *Sacramentum Gregorianum* ex Cod. Tiliano from a Séez MS c. 1032 printed by Menard (Migne P. L. 78, 247). It is printed by Martene from several missals in *De Antiq. Eccl. Ritibus, ubi supra*.
No. 10 is to be found in the Irish MS Basel A VII. 3 printed in Forbes' *Arbuthnott Missal*, and in Warren, *The Liturgy and Ritual of the Celtic Church*, pp. 185—7.
No. 31 is in Mone, *Hymni Latini Medii Aevi*, and in Daniel's *Thesaurus Hymnologicus*.
No. 61 is in *Codex Apocryphus Noui Testamenti*, J. A. Fabricius, ed. 1703, p. 576 seq.
No. 62, from the words "gratias tibi ago" to the end, occurs in *Acta Petri et Pauli*, R. A. Lipsius (Lipsiae 1891), p. 173.
No. 66 is from the *Passio S. Andreae* (Lipomani or SURIUS, *Vitae SS.* Nov. 30), recently edited by Max Bonnet, *Acta Apost. Apocr.* II i, cf. pp. 24—25 (1898); cf. also Fabricius *ut sup.* p. 511, note.
F. A. Paley, *The Home and Foreign Review*, 1862, Vol. I, "Manuscripts at Cambridge," pp. 473—484, prints the "added prayer" or "explicit" to St John's Gospel f. 40 a, the Anglo-Saxon fragment f. 2, the Acrostic f. 21, and also Nos. 2, 16, 41, 56, 67, the opening lines of No. 4, and 24 lines of 68; finally the apocryphal dialogues of Adam and Eve in *limbo patrum*.

Some of the prayers are to be found in later MS Psalters and Prayer Books.

- F. Arundel MS 155 (XI cent.) Brit. Mus. contains Nos. 18, 30, 53, 58, 69, and fragments of 20, 23, 24, 36, 50, and 59.
Arundel MS 60 (XI cent.) Brit. Mus. contains No. 53.
Cott. MS Titus D XXVII (XI cent.) Brit. Mus. contains Nos. 36, 58, fragments of 66, No. 9 in its Gallican form, and fragments of other prayers.

In most cases I give the readings of one, but not more than one, of these authorities for the text. In some cases, especially in that of No. 4 (the *Lorica*), want of space rendered even this impossible.

The biblical references throughout the prayers are made to the Clementine Vulgate, ed. Vercellone.

LIST OF PRAYERS IN *BOOK OF CERNE.*

<i>Title of prayers etc.</i>	<i>First words of prayers etc.</i>	
1. Alma oratio.	Sanctam ergo unitatem Trinitatis	p. 80
2.	Laudate altithronum pueri laudate tonantem	83
3. Oratio ad dominum [cf. No. 52].	Obsecro te iesu christe per singularem pacem	84
4. Hanc luricam loding cantauit ter in omne die.	Suffragare trinitati unitas unitatis miserere trinitas	85
5. Laudatio Dei.	Te deum laudamus	88
6. Oratio in mane sancti hieronimi pres- biteri.	Mecum esto (domine deus) sabaoth	89
7. Oratio matutinalis.	Ambulemus in prosperis	91
8. Confessio sancta penitentis.	Domine sancte pater omnipotens aeterneꝝ deus	92
9. Sancta Confessio.	Ante oculos tuos domine	95
10. Alma confessio.	Deus deus meus omnipotens Ego humiliter	95
11. Ymnum trium puerorum.	Benedicite omnia opera	99
12. Laus dei.	Gloria in excelsis deo	99
13. Laus martyrum.	Credite propter	100
14. Psalmus dauid reconciliatio peniten- tium.	Miserere mei deus	100
15. Oratio sancti Gregorii papac.	Dominator dominus deus omnipotens qui es trinitas	103
16. Oratio sancta ad dominum caeli.	Deus pater omnipotens domine caeli ac terrae	106
17. Oratio utilis de membra Christi.	Deprecor te domine iesu christe per natiuitatem tuam	108
18. Oratio ad Dominum.	Domine iesu christe qui in hunc mun- dum	111
19. Oratio sancta ad Dominum.	Domine iesu christe adoro te quando dixisti	114
20. Oratio ad dominum.	Domine deus qui non habes dominum	117
21. Item sancta Oratio.	Deus gloriae qui unus et uerus	118
✓ 22. In nomine sancteꝝ trinitatis.	Auxiliatrix esto mihi sancta trinitas	119
✓ 23. Item alia oratio.	Peccaui domine peccaui coram te	120
24. Oratio utilis.	Confitebor tibi pater domine caeli	122

25. Oratio sancta.	Domine deus meus confiteor tibi de- licta	p. 123
26. Oratio sancta sequitur.	Heloi heloi domine mi adiuro te	124
27. Oratio sancta ad dominum.	Adiuua me domine sancte pater omni- potens aeterne deus	124
28. Item alia.	Deus inmortali praesidium omnium	125
29. Alia item.	Pater et filius et spiritus sanctus et sancta trinitas	126
30. Oratio de apostolis sanctis [cf. No. 69].	Domine iesu christe qui dedisti potes- tatem	127
31. Incipit rithmon.	Sancte sator suffragator	131
32. Incipit hrithmon.	Christum peto, Christum preçco	132
33. Oratio sancta.	Fiat mihi quesso domine fides firma	132
34. Oratio sancta ad dominum.	In primis obsecro supplex obnixis preçibus	133
35. Item Oratio Sancta.	Sancta trinitas et uera unitas omni- potens sempiternae deus	134
36. Alia Item.	Omnipotens dilectissime deus sanctis- sime	135
37. Laus Christi.	Christus primogenitus ex ore procedens patris	135
38. Laus Dei.	Deus formator reformatorque humani generis	137
39. Oratio de natale domini nostri iesu christi.	O uere beatitudinis auctor atque aeternae	138
40. Oratio De Ephiphania.	En omnipotens astrorum conditor	138
41. Oratio in cęna domini.	Deus refugium pauperum spes humi- lium	139
42. Oratio Sancta.	Domine deus uirtutum caeli terraeque possessor	139
43. Utilis Oratio.	Omnipotens et misericors deus propter honorem	140
44. Oratio Utilis.	Deus meus et pater meus rex meus protector meus	140
45. Item Oratio.	Domine deus meus et saluator meus quare me dereliquisti	141
46. Incipit oratio ad dominum sancti effremis.	Deus excelsissime deus misericor- dissime	142
47. Oratio ad dominum ab Alchfriðo anch compositum.	Depreçor te domine sancte pater omni- potens	144
48. Item alia eiusdem.	Obsecro te domine iesu christe per euangelium tuum	144
49. Oratio penitentis.	Deus iustitiae te depreçor	145
50. Oratio sancti ieronimis presbyteri.	Succurre mihi domine antequam moriar	148

51. Item Oratio.	Miserere mihi domine deus meus qui es in coelis	p. 150
52. Oratio ad dominum [cf. No. 3].	Obsecro te iesu christe per singu- larem pacem	151
53. Oratio ad archanḡ Michaheli.	Sanctus michahel archangelus domini nostri iesu christi	152
54. Item alia Oratio ad eodem.	In nomine patris et filii et spiritus sancti Gabrihel esto mihi lurica	153
55. Item alia.	Angeli et archangeli uirtutes et potes- tates	154
56. Oratio ad sanctam mariam.	Sancta dei genetrix semper uirgo beata	154
57. Item alia.	Sancta maria gloriosa dei genetrix..... salutem et lucem mundi	155
58. Oratio Alchfriðo ad sanctam mariam.	Sancta maria gloriosa dei genetrix... salutem Exaudi me	155
59. Oratio ad sanctum iohannem baptistam.	Sancte iohannis baptista qui meruisti	156
60. Item oratio sancti iohannis euangelistae.	Aperi mihi pulsanti ianuam	156
61. Item alia oratio.	Tunc beatus iohannis iacentibus mor- tuis	157
62. Oratio sancti a petri apostoli.	Domine deus omnipotens qui sedis super cherubin	157
63. Oratio ad sanctum petrum.	Sancte petre apostole tesupplex quaesso	158
64. Item alia.	Quaeso te sancte apostole domini nostri	159
65. Alia ad eodem.	Rogo te beate petre princeps aposto- lorum	160
66. Oratio ad sanctum Andream apostolum.	Salue sancta crux quae in corpore christi dedicata	161
67. Item oratio ad sanctum andream.	O Andreas sancte pro me intercede	161
68. Commoniter ad apostolos.	[P]eto petri pastoris praesidia et iacobi iusti	162
69. Oratio de apostolis sanctis domini nostri iesu christi [cf. No. 30].	Domine iesu christe qui dedisti potes- tatem	163
70. Ymnum super euangelium christi et oratio sancti hieronimi et paulini.	Ymnum dicat turba fratrum ymnum cantus personat	167
71. Ymnum de apostolis sanctis domini nostri iesu christi.	Luce uidet christum quem petrus nocte negauit	170
72. ymnum pro peccatis.	Pro peccatis amare me nunc oportet fere	171
73. oratio commoniter in omnibus.	Domine Deus iesu uia uita ac ueritas	172
74. ymnum de uirginibus.	Amici nobiles Christe sunt uirgines	173
hoc argumentum forsorii oeðelwald episcopus decerpsit.	Beatus uir qui non abiit	174
Hoc est oratio innumerabilis sanctorum populi.	Aduenisti redemptor mundi Aduenisti quem desiderantes	196

[The first leaf is missing.]

K. C.

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1

ET FACTVM EST

XXVI

CUM CONSUMMASSET IESUS

sermones hos omnes · Dixit discipu

2 lis suis Scitis quia post biduum

pascha fiet · Et filius hominis tra

3 detur Ut crucifigatur · Tunc (con)gregati¹

sunt principes sacerdotum et seniores

populi IN atrium principis sacerdo

4 tum Qui dicebatur caiphas² · et consilium

fecerunt Ut iesum dolo tenerent et occi

5 derent · Dicebant autem non in die festo ·

Ne forte tumultus fieret in populo ·

6 Cum autem esset iesus³ in bethania In domo simonis

1 gregati *Cerne**; congregati *Cerne*¹ (con *interlined*)
OVWXYZ f *cl*; caiaphas *w*

2 BEH@JKLM

3 iesus esset *cl*

f. 3b 7 leprosi · Accessit ad eum mulier habens
 alabastrum unguenti¹ praetiosi^{2a} · et effudit
 8 super capud³ ipsius recumbentis · Uidentes autem
 discipuli Indignati sunt dicentes · Ut quid per
 9 ditio haec · Potuit enim istud uenundari⁴ multo
 10 praetio^{5b} et dari pauperibus · Sciens autem iesus ait
 illis quid molesti estis huic⁶ mulieri · Bonum
 11 opus⁷ operata est in me · Nam semper pauperes
 habebitis⁸ uobiscum · Me autem non semper habebitis⁹ ·
 12 Mittens enim haec unguentum¹⁰ hoc in corpus meum
 13 ad sepeliendum mé fecit · Amen dico uobis
 ubi cumque¹¹ praedicatum fuerit hoc euangelium in
 toto mundo dicetur et quod haec fecit in memo
 14 riam eius · Tunc abiit unus de duodecim qui
 dicitur¹² iudas scarioth¹³ ad principes sacerdotum ·
 15 et ait illis quid uultis mihi dare et ego uobis eum
 tradam · At illi constituerunt ei · xxx ·¹⁴ argenteos ·
 16 et exinde quaerebat oportunitatem¹⁵ ut eum traderet ·

1 EꝑJKLMTOQRTVWXZ* f cl; ungenti w 2 BEꝑHΘ*JLMTOR f;
 pretiosi cl w 3 LRW; caput f cl w 4 uaenundari W cl 5 multo
 praetio EJ Cerne* f; multo pretio BY^c; pretio multo DL; praetio magno
 ꝑ^{ms}QR; om praetio Cerne^c cl w 6 BEH^cΘKMTΘ^g1VWZ³ cl; om
 huic f w 7 bonum opus DEꝑLQ Cerne* ; opus enim bonum (A*)
 R^{sax} VZ³ Cerne^c f cl; opus bonum om enim w et ali 8 BCDEKLM
 MTOQRTXZ³; habetis (f) cl w 9 BDEFHΘJKLMTOQRT^cVWXZ² f;
 habetis cl w 10 BDEꝑΘJKLMTOQTVWXYZ* f cl; ungentum w
 11 D; ubicumque f (ubicunque) cl w 12 BCDEꝑFΘIKLMMTOQRTVWXZ
 f; dicebatur cl w 13 w et fere omnes; Iscariotes cl; scariothes f
 14 DꝑFMTRVWZ f; triginta cl w 15 codd plur et w; opportun.
 f al² cl

^a The final *i* of *praetiosi* has been revived *Cerne^c*.

^b A later hand has drawn a line through this word in the ms.

- 17 Prima autem die¹ azemorum² accesserunt discipuli f. 4a
ad iesum dicentes . Ubi uis pāremus tibi comedere
18 pascha . At iesus dixit ite in ciuitatem ad quendam³
et dicite ci . Magister dicit tempus meum prope
est aput⁴ té facio pascha cum discipulis meis .
19 et fecerunt discipuli Sicut constituit illis iesus .
20 et parauerunt pascha . Uespere autem facto dis
21 cumbebat cum duodecim discipulis suis⁵ . et edentibus
illis dixit . Amen dico uobis quia unus uestrum
22 mé traditurus est . et contristati ualde Coepe
runt singuli dicere . Numquid ego sum domine .
23 At ipse respondens ait qui intingit mecum ma
24 num in parabsiden⁶ . Hic mé tradet Filius quidem
hominis uadit sicut scriptum est de *illo*^a Uae
autem homini illi per quem filius hominis trade
tur⁷ . Bonum erat ei si non fuisset nātus⁸ homo ille .
25 Respondens autem iudas qui tradidit eum dixit . Num
quid ego sum rabbi . Ait illi tú dixisti .

1 BDE Φ FH^cⓐJKLMOQWY^c f cl; om die w 2 D Φ PLR; azimorum
Cerne^c f; azymorum cl w 3 quemdam B f cl 4 Φ FZ*
(corr Z²) f; apud cl w 5 BCEFⓐJKLMTOTVWXZ cl; om suis f w
6 parabsiden Cerne* solus; parapside Cerne^c f w; paropside cl; parabside D
al⁶ 7 BDE Φ HⓐJKLMTQRVWX*Z² cl; traditur f w 8 si non
fuisset nat. Cerne* solus; si natus non fuisset Cerne^c f cl w et fere omnes

^a *illo* seems to be written over an erasure of two letters perhaps *eo* as
read LQ(R*)T.

f. 4b 26 Cenantibus¹ autem *eis*^a. Accepit iesus panem et bene
dixit ac fregit deditque discipulis suis et ait.
Accipite et manducate². Hoc est corpus meum.
27 et accipiens calicem gratias egit et dedit illis
28 dicens. Bibite ex hoc omnes. Hic est enim san
guis meus noui testamenti. Qui pro multis effun
29 detur³ in remisionem⁴ peccatorum. Dico autem
uobis quod⁵ non bibam amodo⁶ de hoc genimine
uitis usque in diem illum⁷. Cum illud bibam
30 uobiscum⁸ in regno patris mei. et ymno⁹ dicto
31 exierunt in montem oliueti. Tunc dicit illis iesus.
Omnes uos scandalum patiemini¹⁰ in ista nocte.
Scriptum est enim percutiam pastorem et disper
32 gentur oues gregis. Postquam autem resurrexero
33 praecedam uos in galileam¹¹. Respondens autem
petrus ait illi. et si¹² omnes scandalizati fuerint
34 in té. Ego numquam scandalizabor. Ait illi iesus
Amen dico tibi quia in hac nocte antequam¹³

1 caen. CDEHΘIJKMTOQV f w; cen. A al⁹; coen. cl 2 LR; comedite
cl w; edite f al¹ 3 BCDE~~Φ~~ΘJKLMQRTVWXZ f cl; effunditur w
4 LR; remiss. cl w 5 quod *Cerne** solus; quia DE~~Φ~~^{ms}LQR f; om cl w
6 Θ f cl; a modo w 7 (om illum A al⁹) 8 +nouum *Cerne*^c (interlined)
f cl w; om T* *Cerne** 9 D~~Φ~~WZ^c f; hymno cl w 10 +in me *Cerne*¹
(interlined) f cl w et omnes; om *Cerne** solus 11 CE~~Φ~~ΘKLRVW f;
galilaeam cl w 12 DJ cl; etsi f w 13 FJVY f cl; ante quam w

^a *eis* seems to have been written over an erasure

- 35 gallus cantet tér mé negabis . Ait illi petrus f. 5a
 etiam sí¹ oportuerit mé mori tecum non té ne
 gabo . Similiter et omnes discipuli dixerunt .
- 36 Tunc uenit iesus cum illis in uillam qui² dicitur
 gethsemani³ . et dixit discipulis suis . Sedete hic
- 37 donec uadam illuc et orem et adsumpto⁴ petro
 et duobus filiis zebedei⁵ . Coepit contristari et
- 38 mestus⁶ esse . Tunc ait illis . Tristis est anima
 mea úsque ad mortem . Sustinete hic et uigilate
- 39 mecum . et progressus ^a pusillum procidit^b
 in faciem suam orans et dicens . Pater mí⁷ sí^c
 . possibile est transeat á me calix iste .
 Uerum tamen⁸ non sicut ego uolo Sed sicut tú .
- 40 Et uenit ad discipulos suos⁹ et inuenit eos dor
 mientes . et dicit petro Sic non potuistis una
- 41 hora uigilare mecum . Uigilate et orate .
 Ut non intretis in temptationem¹⁰ . Spiritus quidem prom^d
 42 tus¹¹ est caro autem infirma . Iterum secundo abiit .

1 J f; etiamsi *cl w* 2 qui DEFLR f (*Cerne* ?*); quę *Cerne^c*; quae
cl w 3 (gesemani A al^b) 4 BDEP̄JLOR f; assumpto *cl*; assumto
w; adsumto A al^b 5 CĒPHLORW f; Zebedaei *cl w* 6 ACDEP̄
 F̄O*?MORTW; maestus f *cl w* 7 mi B̄PHJKM̄OQR^{sax}VX^cZ *cl* (mi
 pater al⁸); *om* mi *w*; meus f cum *uet. Lat.* 8 uerumtamen f *cl*
 9 BDEP̄FI*JLM̄*ORX^c f *cl*; *om* suos *w* 10 AHLQTXYZ f *w*; tent. *cl*
 11 AFHOQTXY *Cerne^c* f *w*; prumtus LZ³ *Cerne* ?*; prumptus DEP̄KM̄RV;
 promptus *cl*

^a Erasure in MS.

^b *procedit* DEP̄LOX *Cerne* ?* (the first *i* is written over an erasure and *d*
 has been revived *Cerne^c*).

^c Between lines 11, 12 the words *Si non potest hic calix transire nisi
 bibam illum fiat uoluntas tua* have been interlined *Cerne^c*.

^d The curved stroke of the *r* and the *o* of *prumtus* appear to be by a
 later hand over an erasure (cf Mc xiv 38, p. 29, *prumtus*).

f. 5b et orauit dicens . Pater mí sí non potest hic calix
transire nisi biham illum fiat uoluntas tua .

43 Et uenit Iterum et inuenit eos dormientes . Erant enim
44 oculi eorum grauati . et relictis illis iterum abiit
45 et orauit tertio eundem sermonem dicens . Tunc
uenit ad discipulos suos et *Ait*^{1a} illis . Dormite
iam et requiescite . Ecce adpropinquauit² hora
et filius hominis tradetur in manus peccatorum .

46 Surgite eamus ecce adpropinquauit³ qui mé tra
47 det⁴ . Adhuc illo^{5b} loquente Ecce iudas unus de
duodecim uenit . et cum eo turba multa cum
gladiis et fustibus missi a principibus sacerdotum
48 et senioribus populi . Qui autem tradidit eum dedit
eis⁶ signum dicens . Quem cumque⁷ osculatus fuero
49 Ipse est tenete eum . et confestim accedens ad
iesum dixit haue⁸ rabbi et osculatus est eum .

50 Dixitque illi iesus Amice ad quod⁹ uenisti . Tunc acces
serunt et manus iniecerunt in iesum et tenuerunt

1 O¹R *Cerne*? f; dicit (*Cerne** ?) *cl w* et omnes 2 appropinquauit *cl*
cum A al⁶ 3 appropinquauit *cl* 4 BCDE~~PF~~JKLMOQRTVW
X*Z f *cl*; tradit *w* 5 illo *Cerne** solus; eo f al³ *cl*; ipso *w* cum reliquis
6 Q f; illis *cl w* et omnes 7 *Cerne** solus; quemcumque *uno ductu cl w*
et omnes 8 aue *cl* 9 ad quid *cl*

^a *Ait* seems to be written over an erasure of a longer word, perhaps *dicit*.

^b The state of the parchment raises a suspicion that *illo* may be written over an erasure.

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f. 6b sequebatur eum A longe usque in atrium princi
 pis sacerdotum . Et ingressus intro sedebat cum
 59 ministris ut uideret finem rei¹ . princeps² autem
 sacerdotum et omne concilium quaerebant falsum
 testimonium contra iesum . Ut eum morti trade
 60 rent et non inuenerunt . et³ cum multi falsi testes
 accessissent . Nouissime autem uenerunt duo falsi
 61 testes et dixerunt . Hic dixit possum destruere
 templum dei . Et post triduum reaedificare⁴ illud .
 62 Et surgens princeps sacerdotum ait illi . Nihil
 respondis⁵ ad ea quae isti aduersum té testifi
 63 cantur . Iesus autem tacebat . et princeps sacerdotum
 ait illi . Adiuro té per deum uiuum ut dicas nobis
 64 sí tú és christus filius dei . Dicit illi iesus . Tu di
 [xisti .
 Uerum tamen⁶ dico uobis . Amodo⁷ uidebitis filium
 hominis sedentem a dextris uirtutis⁸ et uenientem
 65 in nubibus caeli . Tunc princeps sacerdotum scidit
 uestimenta sua dicens . Blasphemauit quid adhuc

1 E^gP^mgH^c⊙LQTXZ* (R*) (τὸ τέλος D) Cerne* f et uet. Lat.; om rei Cerne^c
 (by erasure) cl w 2 Steph. cum 2 uet. Lat. Cerne*; principes Cerne^c f cl w
 et omnes 3 ER f Cerne*; om et Cerne^c (by erasure) cl w 4 D^gP^mgH^cI
 ⊙O^sW cl; ædificare f w 5 ACF⊙MT Cerne*; respondes Cerne^c f cl w
 6 uerumtamen f al^b cl 7 JY f cl; a modo w 8 +dei FT Cerne^c
 (interlined) cl

egemus testibus Ecce nunc audistis blasphemiam . f. 7a
 66 quid uobis uidetur . At illi respondentes dixē
 67 runt . reus est morti¹ . Tunc exspuerunt² in
 faciem eius et colaphis eum cederunt^{3a} . Alii autem
 68 palmas in faciem ei⁴ dederunt dicentes . Prophetiza
 69 nobis christe . Quis est qui té percussit . Petrus
 uero sedebat foris in atrio . et accessit ad eum
 una ancilla dicens . Et tú cum iesu galileo⁵ eras .
 70 At ille negauit coram omnibus dicens . Nescio
 71 quid dicis . Exeunte autem illo ianuam uidit eum
 alia ancilla⁶ . et ait hīs⁷ qui erant ibi . et hic
 72 erat cum iesu nazareno . et Iterum negauit cum
 73 iuramento . Quia non noui hominem . et post
 pusillum accesserunt qui stabant et dixerunt
 petro . Uere et tú ex illis és . Nam et loquella^{8b}
 74 tua manifestum té facit . Tunc coepit detes
 tari et iurare . Quia non nouisset hominem . Et con
 75 tinuo gallus cantauit . et recordatus est petrus

1 BΘT *Cerne*?*; mortis *Cerne^c* (*final s over erasure*) f cl w 2 BM ; ex-
 puerunt f cl w 3 cederunt DΠIR *Cerne* (?)*; ciced. *Cerne^c* (*ci interlined*);
 ceciderunt cl w; caecid. f 4 ei *Cerne* w*; eius DEFL(Q)R *Cerne^c cl*
 5 CDEΠΘKLORW f; galilaeo cl w 6 BEFH^cΘKMO(Q)VWX^cZ cl;
 om ancilla f w 7 CERW; his f cl w 8 loquella *Cerne* f w* cum
 pluribus; loquela DΠKMTVWZ^c *Cerne^c cl*

^a There has been an erasure of the first *e* and the substitution of *i* by
 a later hand.

^b The non-italicized letter of *loquella* has been erased.

f. 7b uerbi iesu quod dixerat . Priusquam¹ gallus cantet
tér mé negabis et egressus foras fleuit² amare

- XXVII 1 Mane autem facta consilium inierunt omnes principes
sacerdotum et seniores populi aduersum^{3a} iesum .
2 Ut eum morti^b traderent . et uinctum adduxerunt
eum et tradiderunt pontio pilato praesid(e)^c .
3 Tunc uidens iudas qui eum tradidit quod dam
natus esset Paenitentia⁴ ductus . Retulit⁵ .^axxx.⁶
4 argenteos principibus⁷ et senioribus dicens .
Peccaui tradens sanguinem iustum . At illi dix
5 erunt quid ad nos tú uideris . et proiectis ar
genteis in templo recessit . et abiens laqueo sé
6 suspendit . Principes autem sacerdotum acceptis
argenteis dixerunt . Non licet mittere eos⁸ in
7 corbanan⁹ . Quia praetium¹⁰ sanguinis est . Consilio
autem inito emerunt ex illis agrum figuli in se
8 pulturam peregrinorum . Propter hoc uocatum^{11d}
est ager ille achel demach¹² Hoc est¹³ ager

1 AJ; prius quam *f cl w* 2 DE Φ F I? JK(L)MMO(Q)RTVWX*Z *f cl*;
plorauit *w* 3 OZ* (*corr Z*⁴); aduersus *Cerne*^c *f cl w* 4 poenitentia *cl*
5 CDE Φ FH Θ JKLMQVWY *cl*; rettulit *w* 6 (xxx DMTRVWZ; xxx^{ta}
ET); triginta *f cl w* 7 +sacerdotum *Cerne*¹? (*interlined*) *f cl w* et omnes;
*om Cerne** solus 8 eos mittere *f al*⁴ *cl* 9 corbonam *cl* cum edd.
solis 10 praetium CE Φ FH* Θ *JLMTOXY *f*; pretium *cl w* 11 uocatus
f cl w et omnes 12 EL; Acheldemach ABCDE Φ FH Θ IMMTOQRVWXY *w*;
Haceldama *cl*; *om Achel. f* 13 BH Θ JKMMTOVWX*Z *cl*; *om hoc est f w*

- ^a The final *s* is written by *Cerne*^c over erased *m*.
^b The *i* of *morti* *Cerne*^c is over an erasure, *e*?
^c The final *i* of *praesidi* *Cerne*^c is over an erasure; apparently *praeside*?
*Cerne**; *f cl w* et omnes *praesidi*.
^d *m Cerne*^c on erasure.

- 9 sanguinis usque in hodiernum diem . et¹ tunc impletum *f. 8a*
 est quod dictum est per hieremiam² prophetam di-
 centem . et acciperunt³ .xxx.⁴ Argenteos praetium⁵ ad
 praetiati⁶ . Quem adpraetiauerunt⁷ a filiis israhel⁸ .
- 10 et dederunt eos in agrum figuli sicut constituit
 11 mihi dominus . iesus autem stetit ante praesidem . et interro-
 gavit eum praeses dicens . Tú és rex Iudeorum⁹ .
- 12 Dicit ei¹⁰ Iesus tú dicis et cum accusaretur¹¹ a princi-
 pibus . sacerdotum et senioribus nihil respondit .
- 13 Tunc dicit illi pilatus non audis quanta aduersum
 14 té dicunt¹² testimonia . et non respondit ei ad ullum
 uerbum . Ita ut miraretur praeses uehementer .
- 15 Per diem autem sollemnem consueuerat praeses¹³ dimit-
 tere populo¹⁴ unum uinctum quem uoluissent .
- 16 Habebat¹⁵ autem tunc unum¹⁶ uinctum insignem qui dice-
 17 batur barabbas . Congregatis ergo illis dixit
 pilatus . quem uultis dimittam uobis barabban¹⁷
- 18 án iesum . qui dicitur christus . Sciebat enim quod per

1 *om et f al¹⁸ cl* . 2 *ieremiam cl* 3 *acciperunt E²P Cerne**;
acceperunt Cerne^c f cl w 4 (*xxx DFORVWZ; xxx^{ta} EM^T*); *triginta*
f cl w 5 *praetium BCE²PFHJMO** *f*; *pretium cl w* 6 *ad-*
praet. BC²PFJLMOR f; *appretiati cl cum A al⁴* 7 *appretiauerunt*
cl cum A al³; adpraet. f al¹¹ 8 *Israel cl* 9 *PLW; Iudaeorum f cl w*
 10 *illi cl* 11 *E²PLY; accusaretur f cl w* 12 *BCE²PM^gOKLM^TORTVWZ*
cl; dicant w 13 *praeses f cl w* 14 *populo dimittere cl cum J solo*
 15 *habebat Cerne* cl w; habebant Cerne^c f al⁶* 16 *BEKM^TO^cRVWX^cZ;*
sed sine auctoritate Graeca, cf Luc xxiii 17, Joh xviii 39; om unum f cl w
 17 *barabbam cl sine mss*

f. 8b 19 inuidiam tradidissent eum . Sedente autem illo pro
tribunali . Misit ad illum¹ uxor eius dicens . Nihil
tibi et iusto illi . Multa enim passa sum hodie per
20 uisum propter eum . Principes autem sacerdotum et
seniores persuaserunt populis ut peterent barab
21 ban² . iesum uero perderent . Respondens autem praeses ait
illis . Quem uultis uobis de duobus dimitti . At illi
22 dixerunt . barabban³ . Dicit illis pilatus . Quid igitur
faciam de iesu qui dicitur christus . Dicunt omnes cru
23 cifigatur . Ait illis pilatus⁴ . Quid enim male⁵ fecit .
At illi magis clamabant dicentes crucifigatur .
24 Uidens autem pilatus quia nihil proficeret sed magis
tumultus fieret . Accepta aqua lauit manus
coram populo dicens . Innocens ego sum á sanguine
25 iusti huius uos uideritis . et respondens uniuersus
populus dixit . Sanguis eius super nos et super filios
26 nostros . Tunc dimisit illis barabban⁶ . Iesum autem⁷
27 tradidit eis ut crucifigeretur . Tunc milites praesidis

1 eum *cl* 2 barabbam *cl* solus 3 barabbam *cl* solus 4 pylatus
ER; praeses *f cl w* 5 male E*H*M*R^{max} Cerne*; mali Cerne¹ (*e deleted and
i interlined*) *f cl w* 6 barabbam *cl* 7 +flagellatum Cerne¹? (*inter-
lined*) *f cl w* cum omnibus

suscipientes iesum IN praetorio¹ congrega(uerunt)² ad eum uni f. 9a
 28 uersam cohortem . et exuentes eum †³clamidem⁴ coccineam
 29 circum dederunt eum⁵ . et plectentes coronam de
 spinis posuerunt super capud⁶ eius . et arundinem⁷
 in dexteram⁸ eius . et genu flexo ante eum inludebant⁹
 30 dicentes . Haue¹⁰ rex iudeorum¹¹ . et exspuentes¹² in eum
 Acceperunt harundinem¹³ et percutiebant caput eius .
 31 et post quam inluserunt¹⁴ ei exuerunt eum clamide¹⁵ .
 et induerunt eum uestimentis eius . et duxerunt eum
 32 ut crucifigerent . Exeuntes autem inuenerunt hominem
 cyrineum¹⁶ . Uenientem obuiam sibi¹⁷ nomine simonem .
 Hunc angarizauerunt¹⁸ ut tolleret crucem eius .
 33 et uenerunt in locum qui dicitur golgotha . quod est
 34 caluariæ locus . et dederunt ei uinum bibere cum
 felle mixtum¹⁹ . et cum gustasset noluit bibere .
 35 Postquam autem crucifixerunt eum Diuiserunt sibi²⁰
 uestimenta eius sortem mittentes . Ut impleretur²¹
 quod dictum est per prophetam dicentem . Diuiserunt
 †induerunt eum tonica puperea et³

1 pretorio CTWY; praetorium *cl* 2 *Cerne*¹ (uerunt *interlined*); con-
 grega *Cerne*^{*} 3 indu. eum tunicam purpuream f (QY*) *Cerne*¹ (tonica
 puperea); tunica prupurea *Cerne*^c; *om Cerne*^{*} *cl w*: cf *w* note 28 p. 163
 4 E²F²H²*M²T²V²W²Y f; clamydem *w*; chlamydem *cl* 5 M *Cerne*^{*}; ei
Cerne^c (by erasure of m and the second stroke of u) f *cl w* 6 BRT; caput
 f *cl w* 7 arundinem ΘJLORTW *Cerne*^{*} *cl*; harundinem *Cerne*¹ f *w*
 8 D²F²¹JLQR f; dextera *cl w* 9 illudeb. +ei D *cl* 10 aue *cl*
 11 (iudeorum CD²PLRW); iudaeorum f *cl w* 12 A; exp. f *cl w*
 13 arundinem *cl* 14 illus. W *cl* 15 CHΘM²TVW; chlamyde *cl*;
 clamyde *w*; clamidem f 16 DEPR *Cerne*^{*} f; cyreneum *Cerne*^c *w*;
 cyrenaicum J *cl* 17 B²F²mgILO¹etsax RX^{*}et² Y^cZ (E, Q); *om uen. ob.*
 sibi f *cl w* 18 D²F²¹LQR *Cerne*^{*}; angarisau. E; angariauerunt *Cerne*^c
 (by erasure of z) f *cl w* 19 mistum *cl* 20 BQX *Cerne*^{*}; *om sibi Cerne*^c
 (crossed out) f *cl w* 21 ut impleretur...sortem ΘKW(ABE²F²mgH^cMTOQX
 YZ) *cl*; *om f w*: cf *w* note 35 p. 164

- f. 9b sibi uestimenta mea et super^a uestem meam miserunt
 36, 37 sortem . et sedentes seruabant eum . et inposuerunt¹
 super capud² eius causam ipsius scriptam . Hic est
 38 iesus rex iudeorum³ . Tunc crucifixi sunt cum eo
 duo latrones unus a dextris . et unus á sinistris .
 39 Praeter euntes⁴ autem blasphemabant eum .
 40 Mouentes capita sua . et dicentes ua⁵ qui destru
 ebat^b templum et in triduo ré aedificabat illud⁶ .
 Salua temetipsum⁷ sí filius dei és descende de cruce .
 41 Similiter et principes sacerdotum inludentes⁸ cum
 42 scribis et senioribus dicebant . Alios saluos fecit
 séipsum⁹ non potest saluum facere . Si rex
 israhel¹⁰ est discendat¹¹ nunc de cruce . et credi
 43 mus ei . Confidet¹² in deo^c liberet nunc eum¹³ sí uult .
 44 Dixit enim quia filius déi¹⁴ sum . Id ipsum¹⁵ autem et latro
 nes qui crucifixi erant cum eo improperabant¹⁶ ei .
 45 A sexta autem hora tenebræ facta¹⁷ sunt super
 uniuersam terram usque ad horam nonam .

1 impos. f al⁶ cl 2 BR; caput f cl w 3 CDÆLRW; iudaeorum
 f cl w 4 praetereuntes f cl w et omnes 5 ua BDÆ^{ms}(F)ILO^cQR *Cerne**;
 uah EH^cΘKMT^o*V(W)Z *Cerne*^c cl; om uah f w 6 qui destruebat (distru.
*Cerne**) templum et in triduo illud reaedificabat AX^oY *Cerne**(re aedif. illud);
 qui destruit...reaedificat w; uah qui destruis templum dei et in triduo illud re-
 aedificas cl; qui destrues templum dei et in triduo illud reaedificas f; destruit
*Cerne**; +dei *Cerne*^c: cf w note 40 p. 165 7 JWY f cl; temet ipsum w
 8 illudentes cl 9 W cl; se ipsum f w 10 israhel cl 11 discendat DÆ
 LO^cR *Cerne**; descendat *Cerne*^c f cl w 12 ACDE^{PH}ΘIJK(L)MTO(QR)TVWXZ*;
 confidit f cl w 13 ACDE^{PH}ΘIJK(L)MTO(QR)TVWXZ; lib. n. si uult eum
 cl; lib. n. eum si u. eum f w 14 BDÆMORTW cl; dei fil. sum f w
 15 idipsum JW f cl 16 XW cl; inpr. f w 17 *Cerne**; factae *Cerne*^c
 cum omnibus

^a et super. These words seem to have been written over an erasure.

^b The letters eb and part of the letter a of *distruerat* have been erased.

^c The letter o of *dō* is written *Cerne*^c over an erasure of *dm*? DÆR *Cerne**?

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f. 10^b 55 dicentes · Uere filius dei¹ erat iste · Erant autem
 ibi mulieres multae á longe quæ secutae
 56 erant iesum a galilea² ministrantes ei · INTER quas
 erat maria magdalena³ et maria iacobi et ioseph
 57 mater et mater filiorum zebedei⁴ · Cum sero autem
 factum esset · Uenit quidam homo diues ab ari
 mathia⁶ nomine ioseph · Qui et ipse discipulus^a
 58 erat iesu · Hic accessit ad pilatum et petit⁷
 corpus iesu · Tunc pilatus iussit reddi corpus
 59 et accepto corpore ioseph · INuoluit illud in
 60 sindone munda · et posuit illud in monumento suo
 nouo · Quod exciderat in petra · et aduoluit saxum
 61 magnum ad ostium⁸ monumenti et abiit⁹ · Erant¹⁰
 autem ibi maria magdalena¹¹ et altera maria
 62 sedentes contra sepulchrum · Altera autem die
 quæ est post parasceuen · Conuenerunt prin
 63 cipes sacerdotum et pharisæi · Ad pilatum dicentes ·
 Domine recordati sumus quia seductor ille dixit

1 D~~Ɔ~~PORW *cl*; dei filius (f) *w* 2 CDE~~Ɔ~~OKLORVW f; galilaea *cl w*
 3 R; magdalene f *cl w* 4 CE~~Ɔ~~PLRW f; Zebedæi *cl w* 5 aut. sero
cl 6 Arimathæa *cl* 7 petit ABDE~~Ɔ~~PFH*JMOQRYZ* *Cerne** f;
 petiit *Cerne^c cl w* 8 CD~~Ɔ~~PILOT; ostium f *cl w* 9 C; abiit f *cl w*
 10 BH¹ΘO^sX: erat f *cl w* 11 LR; magdalene f *cl w*

^a *discipulus*. The non-italicized *u* is written over an erasure *Cerne^c*.

64 adhuc uiuens . Post tres dies resurgam . Iube ergo f. 11a
custodire¹ sepulchrum usque in diem tertium .

Ne forte ueniant discipuli eius et furentur eum
et dicant plebi surrexit á mortuis . et erit nous

65 simus error peior priori² . Ait illis pilatus
habetis custodiam Ite custodite sicut scitis .

66 illi autem ab euntes munierunt sepulchrum sig
nantes lapidem cum custodibus:—^a*Resurrectio domini nostri*

1 UESPere autem sabbati quae lucescit *secundum math XXVIII*
IN prima sabbati . Uenit maria magdalena³ . *eum*

2 et altera maria uidere sepulchrum . et ecce ter
rae motus⁴ factus est magnus . Angelus enim domini
discendit⁵ de caelo . et accedens reuoluit lapidem .

3 et sedebat super eum . Erat autem aspectus eius sicut

4 fulgor⁶ . et uestimenta⁷ eius sicut nix . prae⁸ timore
autem eius exterriti sunt custodes . et facti sunt uelud⁹

5 mortui . Respondens autem angelus domini¹⁰ . Dixit mu
lieribus

Nolite timere uos . Scio enim quod iesum qui crucifix
us est quæritis .

1 H* *Cerne**; custodiri *Cerne^c* (*by erasure*) f *cl w* 2 BD Φ ¹H¹ⓐJ
LO^g f; priore *cl w* 3 R; magdalene f *cl w* 4 terraemotus *cl* (f terre-
motus) 5 D Φ LQR; descendit f *cl w* 6 CDE Φ H*IJLQR: fulgur f *cl w*
7 DE Φ HKLMRTVX*Z f; uestimentum *cl w* 8 (pre DW) 9 BIL
RW; uelut f *cl w* 10 BEH¹ⓐOXZ*; *om* domini f *cl w*

^a The title is written in red characters.

f. 11b 6 Non est hic surrexit¹ sicut dixit . Uenite et² uidete
 7 locum ubi positus erat dominus . et cito euntes dicite
 discipulis eius . Quia surrexit . et ecce praecedit uos
 in galileam³ . Ibi eum uidebitis ecce praedixi uobis .
 8 et exierunt cito de monumento cum timore *et*^a
 gaudio magno⁴ currentes^b nuntiare⁵ discipulis eius .
 9 Et ecce iesus occurrit illis dicens . Hauete⁶ illæ autem
 accesserunt et tenuerunt pedes eius et adorauerunt
 10 eum . Tunc ait illis iesus . Nolite timere . Ite
 nuntiate⁷ fratribus meis . Ut eant in galileam⁸ ibi
 11 mé uidebunt . Quæ cum abissent⁹ . ecce quidam
 de custodibus uenerunt in ciuitatem . et nuntiauerunt^{10c}
 principibus sacerdotum¹¹ . quae facta fuerant .
 12 Et congregati cum senioribus consilio . Accepto^d pecu
 13 niam copiosam dederunt militibus dicentes . Dicite
 quia discipuli^e eius nocte uenerunt et furati sunt
 14 eum nobis dormientibus . Et sí hoc auditum fuerit
 a praeside nos suadebimus ei . et securos uos faciemus

1 +enim f *cl w* et omnes; *om Cerne* solus 2 CDEFHΘKLMQRT
 WX f *cl*; *om et w* 3 CDEϕKLORWZ f; galilaeam *cl w* 4 BCD
 EϕΘJKLMOQRTVWXZ f *cl*; mag. gaud. *w* 5 nunciare W *cl*
 6 auete *cl* (f babete) 7 nunciate W *cl* 8 CϕΘKLORVW f; galilaeam
cl w 9 abiissent *cl* 10 nunciauerunt W *cl* 11 +omnia *Cerne*¹
 (*interlined*) f *cl w*; *om Cerne** solus

^a *et* is written over an erasure.

^b *currentes*. The curved stroke of the first *r* seems to be written over an erasure *Cerne*¹.

^c *nuntiauerunt*. The non-italicized letters are written over an erasure.

^d Sic in MS; consilio accepto f *cl w* et omnes.

^e *discipuli*. The non-italicized letters seem to be written over an erasure.

- 15 At illi accepta pecunia fecerunt sicut erant f. 12a
 edocti¹ . et di(f)ulgatum² est .uerbum istud apud iudeos³
 16 usque in hodiernum diem . Undecim autem discipuli abi
 erunt in galileam⁴ In montem ubi constituerat
 17 illis iesus . et uidentes eum adorauerunt . Quidam
 18 autem dubitauerunt . et accedens iesus locutus est eis
 dicens . Data est mihi omnis potestas in cælo et
 19 in terra . Euntes ergo docete omnes gentes bap
 tizantes eos . IN nomine patris et filii et spiritus sancti .
 20 Docentes eos seruare omnia quæ cumque⁵ mandauit^a
 uobis . et ecce ego uobiscum sum omnibus diebus .
 usque ad consummationem sæculi .

1 Q *cl*; docti *f w* 2 *Cerne**? solus; (defulgatum L); diulgatum
Cerne^c *f cl w* 3 (iudeos D~~F~~LRW); iudaeos *f cl w* 4 CD~~F~~PKLORV
W *f*; galilaeam *cl w* 5 (que cumque V); quaecumque (*f*) *cl w*

^a *mandauit*. The two last letters of this word are written over an erasure.

✠ HIC MAR
IN HV
NITA

Half-length
figure of
S. Mark

HIC MA R
I

CVS
MA
GI

Figure
of
Winged Lion

NEM
TENET
LEO NI S

1 ERAT AVTEM PASCHA ET XIV

azyma post biduum et quae
rebant summi sacerdotes et scribae Quomodo
2 eum dolo tenerent et occiderent . Dicebant autem¹
non in die festo . Ne forte tumultus fieret in po
3 pulo² . et cum esset iesus³ in bethania⁴ in domo simo
nis leprosi . et recumberet . Uenit mulier habens
alabastrum unguenti⁵ nardi spicati praetiosi⁶ .
et fracto alabastro effudit super caput eius .
4 Erant autem quidam indigne ferentes intra semetipsos⁷ .
et dicentes . Ut quid perditio ista unguenti⁸ facta
5 est . poterat enim unguentum⁹ istud uenundari¹⁰ .
plusquam¹¹ trecentis denaris¹² et dari pauperibus .
6 et fremebant in eam . Iesus autem dixit . sinite eam
Quid illi molesti estis . Bonum opus operata est

1 *cl*; enim *f w* et omnes 2 DFGHM(Q)RV *f cl*; populi (*om in*) *w*
3 BKMTOTVWXZ *f*; *om iesus cl w* 4 DPMOX*Z(QX^c) *f*; bethaniae
(*om in*) *cl w* 5 DFGIJKMTOQRTVW *f cl*; ungenti *w* 6 praetiosi
BFGHJLOQRYZ* *f*; pretiosi *cl w* 7 T *f cl*; semet ipsos *w* 8 BFG
IJKMTOQRTVWX *f cl*; ungenti *w* 9 ut supra 8, sed Y et non B; un-
gentum *w* 10 uenundari BDFGΘIKLMTQRTVWX*Z *f w*; uen. *cl*
11 plusquam *f Cerne*; plus quam *cl w* 12 denaris FLR *Cerne**;
denariis *Cerne*¹ (*i interlined*) *f cl w*

- f. 13b* 7 in mé · Semper enim pauperes habebitis¹ uobiscum ·
 et cum uolueritis potestis illis bene facere² ·
- 8 Me autem non semper habebitis³ · Quod habuit haec fecit ·
 Praeuenit⁴ unguere⁵ corpus meum in sepulturam ·
- 9 Amen dico uobis ubi cumque⁶ praedicatum⁷ fuerit eu
 angelium istud in uniuersum mundum⁸ · et quod
 hæc fecit⁹ narrabitur in memoriam eius ·
- 10 Et iudas scariothes¹⁰ unus de ·XII·¹¹ abiit ad summos
 11 sacerdotes Ut proderet eum illis · Qui audientes
 gauisi sunt et promiserunt ei pecuniam sé da
 turos · et quaerebat quomodo illum oportune¹²
 12 traderet · et prima¹³ die azemorum¹⁴ · quando
 pascha immolabant · Dicunt ei discipuli · quo uís
 eamus et paremus tibi · Ut manduces pascha ·
- 13 et mittit duos ex discipulis suis et dicit eis · Ite
 in ciuitatem et occurrit¹⁵ uobis homo lagoenam¹⁶
 14 aquæ baiolans¹⁷ sequimini eum · et quo cumque¹⁸
 introierit dicite domino domus quia magister

1 CD̄PHJLMMOQTX; habetis *f cl w* 2 bene facere *f w*; bene-
 facere *D cl* 3 BCD̄PFG*?H̄OLMTOQTX *f*; habetis *cl w* 4 preuenit
D; praeuenit *f cl w* 5 D̄OIJMO(O*)R; unguere *f cl w* 6 ubi cumque
Cerne solus 7 predicatum *DW*; praed. *f cl w* 8 (C)GJLQRTX² *f*;
 uniuerso mundo *cl w* 9 hæc fecit *MTOW*; fecit haec *f cl w* 10 BC̄PG
 IKMTOQRVZ¹ (*f D̄OLW*); Iscariotes *cl*; Scariotis *w* 11 DRW; duodecim
f cl w 12 *f w*; opportune *O cl* 13 B; primo *f cl w* 14 P̄LR
*Cerne**; azim. GHIJTWZ* *Cerne^c* (*by erasure of e and substitution of i*);
 azymorum *f cl w* 15 AGH*̄Ī^cJMOXY; occurret *f cl w* 16 B̄P̄J̄M̄ŌT
*Cerne**; laguenam *Cerne^c w*; lagenam *W cl*; uas *f* 17 baiolans *DMT Cerne**;
 baiulans *Cerne^c* (*u interlined*) *f cl w* 18 quo cumque *Cerne* solus

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- f. 14b gratias agens · Dedit eis et biberunt ex illo omnes ·
 24 et ait illis · Hic est sanguis meus noui testamenti
 25 Qui pro multis effunditur¹ · Amen dico uobis quod²
 iam non biham de³ genimine uitis usque in diem illum ·
 Cum illud biham nouum in regno dei · ^a
 26, 27 Et ymno⁴ dicto exierunt in montem oliuarum et ait
 illis⁵ iesus · Omnes uos⁶ scandalizabimini⁷ in nocte
 ista · quia scriptum est percutiam pastorem ·
 28 et dispergentur oues · Sed post ea quam⁸ surrexero⁹
 29 precedam¹⁰ uos in galileam¹¹ · Petrus autem ait ei¹² et sí¹³
 30 omnes scandalizati fuerint¹⁴ sed non ego · et ait
 illi iesus · Amen dico tibi quia tú hodie In nocte
 hac priusquam¹⁵ gallus biis uocem¹⁶ dederit ter
 31 mé és negaturus · At ille amplius loquebatur ·
 et sí¹⁷ oportuerit mé simul commori tibi non té negabo ·
 32 Similiter autem et omnes dicebant · et ueniunt in praedium¹⁸
 cui nomen gethsemani et ait discipulis suis · Sedete
 33 hic donec orem · et adsumpsit¹⁹ petrum et iacobum

1 effunditur AB*G^cMQY, *M.B. Reg. I. B. vii, Cerne* w*; effundetur B^{rec}
 CD Φ G*H Θ IJKLMTORTVW XZ, *M.B. Cott. Tib. A. II, Otho B. IX, Reg. I. A.*
 xviii *Cerne¹ f cl* 2 quia f (quia non adiciam bibere) L *cl* 3 + hoc *cl*
 4 DMTRWZ (Φ LT); hymno f *cl w* 5 D Φ PMOQR; eis f *cl w* 6 Q; om
 f *cl w* 7 Φ M; scandalizabimini f *cl w*: + in me MTO *Cerne¹ (interlined)*
 f *cl* 8 postea quam *w f* (posteaquam); postquam *cl* 9 surrexero
 AD Φ (G)H Θ LMOWY *Cerne* w*; resurrexero BCIJKMQRTV XZ *Cerne¹ (re*
interlined) f cl 10 precedam D; praecedam f *cl w* 11 CDGKLMT
 RW f; galilaeam *cl w* 12 illi *cl* 13 et si f *cl*; etsi *w* 14 + in
 te *cl* 15 f *cl*; prius quam *w* 16 gallus bis uocem GT^c; gallus
 uocem bis *cl*; bis gallus uocem *w*; bis gallus cantet f; biis *Cerne* solus*;
 biss *Cerne^c* 17 et si f *cl*; etsi *w* 18 praedium DL; praedium *cl*
w; locum f 19 D Φ HLMT; adsumpsit G f; adsumit *w*; assumit *cl*

^a A space in the ms, some words have been erased.

- et iohannem¹ secum · et coepit pauere et tedere² . f. 15a
- 34 et ait illis · Trīstis est anima mea usque ad mortem ·
- 35 Sustinete hic et uigilate · et cum processisset paulu
lum procidit super terram et orabat · Ut sí fieri
- 36 posset transiret ab eo hora · et dixit abba
pater · Omnia possibilia sunt tibi³ · Transfer
calicem hunc á me · Sed non quod ego uolo sed quod tú ·
- 37 et uenit et inuenit eos dormientes · et ait petro · Simon
- 38 dormis non potuisti una hora uigilare · Uigilate
et orate ut non intretis in temtationem⁴ · Spiritus quidem
- 39 prumtus⁵ · Caro autem⁶ infirma · Et Iterum ^a
- 40 abiens orauit Eundem⁷ sermonem dicens · et reuer
sus denuo inuenit eos dormientes · Erant enim
oculi eorum⁸ grauati⁹ et ignorabant quid respon
41 derent ei · et uenit tertio et ait illis · Dormite iam
et requiescite sufficit · Uenit hora ecce tradi
42 tur¹⁰ filius hominis in¹¹ manus peccatorum · Surgite
43 eamus ecce qui mé tradet prope est · et adhuc eo

1 iohannem *cl* 2 D Φ MMOTW ; taedere *f cl w* 3 D Φ LTX* ;
omn. tibi poss. sunt *cl w* ; omn. poss. tibi sunt *f* 4 tentationem *cl*
5 L ; promptus *cl* ; promptus *f w* 6 BD (uero *mg*) Φ M Θ WX*(L) *f* ;
uero *cl w* 7 eundem *cl* solus 8 D Φ FGJLMMORTVW *f cl* ; illorum *w*
9 BCD Φ GH¹ Θ IJKMORTVWX *f cl* ; ingrauari *w* 10 ACHJMORTX^c
YZ *Cerne** *f w* ; tradetur *Cerne^c* al¹² *cl* 11 ecce fil. hom. tradetur *cl*

^a Something has here been erased.

f. 15b

loquente uenit iudas scarioth¹ unus ex² .XII.³ et cum
illo⁴ turba multa cum gladiis et lignis missi⁵
á summis sacerdotibus . et a⁶ scribis et á⁷ senioribus .
44 Dederat autem traditor eius signum eis dicens . Quem
cumque⁸ . osculatus fuero ipse est tenete eum et
45 caute ducite⁹ . et cum uenisset statim accedens
ad eum ait . haue¹⁰ rabbi . et osculatus est eum .
46 At illi manus iniecerunt¹¹ et tenuerunt eum .
47 Unus autem quidam de circum stantibus educens gladium
et¹² percussit seruum summi sacerdotis . et amputa
48 uit illi auriculam . et respondens iesus ait illis .
Tamquam ad latronem existis cum gladiis et liguis
49 conpraehendere¹³ mé . Cotidie¹⁴ eram apud uos docens
in templo¹⁵ et non me tenuistis . Sed ut impleantur¹⁶
50 scripturæ . Tunc discipuli eius relinquentes eum
51 omnes *fugerunt*^a . Adoliscens¹⁷ autem quidam sequeba
tur illum¹⁸ amictus sindone super nudo et tenuerunt
52 eum . at ille reiecto¹⁹ sindone nudus profugit ab eis .

1 Iscariotes *cl* 2 de D *cl* 3 LRW; duodecim *f cl w* 4 eo *cl*
5 BMO(HΘ); *om* missi *f cl w* 6 *om a cl* 7 *om a cl*
8 quemcumque *cl w* 9 AX^{ms}Y; ducite caute *cl w*; duc. firmissime *f*
10 *Cerne** (T); aue L *Cerne*^c (*by erasure of h*) *cl*; *om f w* 11 +in eum
f cl w; *om Cerne* solus 12 *Cerne* solus 13 conpre. MOTVX*Z *f*;
conprae. C^ΦGILR; conpre. *cl w* 14 quotidie *cl*; cott. *f* 15 F *f*;
in temp. doc. *cl w* 16 JQRZ* (*corr Z*¹) *cl*; inpl. *f*; adimple. *w* 17 DK
RV *Cerne**; adolescens *Cerne*^c al⁴ *cl*; adulescens *f w* 18 C^Φ^{ms} GJKLM
ORTVZ *f*; eum *cl w* 19 D; reiecta *cl w*; relicta *f*

^a *fugerunt* over an erasure.

- 53 Et ad duxerunt¹ iesum ad summum sacerdotem . et conueniunt² omnes sacerdotes et scribæ et seniores . f. 16a
- 54 Petrus autem á longe³ secutus est eum . Usque⁴ in atrium summi sacerdotis et sedebat cum ministris et calefaciebat sé ad ignem⁵ . Summi uero sacerdotes et omne concilium quaerebant aduersum⁶ iesum testimonium Ut eum morti traderent nec inueniebant .
- 56 Multi enim testimonium falsum dicebant aduersus eum . et conuenientia testimonia non erant . et quidam surgentes falsum testimonium ferebant aduersus eum dicentes . Quoniam nos audiimus eum dicentem . Ego dissoluam templum hoc manu factum et per triduum aliud non manu factum ædificabo . et non erat conueniens testimonium illorum . et exurgens⁷ summus sacerdos in medium Interrogauit^a iesum dicens . Non respondis⁸ quicquam⁹ ad ea quae tibi obiciuntur^{10b} ab eis¹¹ . Ille autem tacebat et nihil respondit . Rursum summus sacerdos interrogabat eum et dicit¹² ei .

1 adduxerunt f cl w 2 conuenerunt cl 3 +stans L Cerne¹ (*interlined*); om cl w 4 +intro cl 5 ad ignem et calef. se cl 6 ABHΘ JMTX²Y; aduersus cl w 7 exurgens cl 8 G^eHLOTXY; respondes cl w 9 quidquam cl 10 obiciuntur cl 11 BD^ePMO; his cl w
12 dixit cl

^a *Interrogauit.* The non-italicized letters seem to be written over an erasure Cerne¹?

^b *obiciuntur.* The non-italicized letters seem to have been revived Cerne^e.

- f. 16b 62 Tú és christus filius dei¹ benedicti . Iesus autem dixit illi
ego sum .
et uidebitis filium hominis a dextris sedentem² uir
63 tutis³ et uenientem cum nubibus caeli . Summus autem
sacerdos scindens uestimenta sua ait . quid ad
64 huc desideramus testes . Audistis blasphemiam .
quid uobis uidetur qui omnes condemnauerunt eum
65 esse reum mortis . et coeperunt quidam conspuere
^aeum . et uelare faciem eius et colaphis eum cedere⁴
et dicere ei . prophetiza nobis christe⁵ quis est qui
té percussit . et ministri alaphis⁶ eum cedebant⁷
66 et cum esset petrus in atrio deorsum Uenit una
67 ex ancillis summi sacerdotis . et cum uidisset petrum
cale facientem⁸ sé aspiciens illum ait . et tú cum
68 iesu nazareno eras . At ille negauit dicens .
Neque scio neque noui quod dicis⁹ . et exiit foras
69 ante atrium et gallus cantauit . Rursus autem cum
uidisset illum ancilla . Coepit dicere circum
70 stantibus . quia hic ex illis est . At ille Iterum

1 BH¹OLMTOQRTW *cl*; *om dei w* 2 sedentem a dextris *cl*;
sedentem ad dexteram *f* 3 +dei W *cl* 4 B¹PJLMW; caedere
f cl w 5 nobis \overline{xpe} T; *om xpe f*; nobis \overline{xpe} quis est qui te percussit
*Cerne** *gat.* ex Mt xxvi 68; *om Cerne^c (by erasure) cl w* 6 L; alapis *f*
(libenter alapis) *cl w* 7 B¹PJLMTOW; caedebant *f cl w* 8 calefacientem
uno ductu omnes 9 dicis MT; dicas *cl w*

^a Some letter (*m* ?) or letters (*in* ?) have been erased before *eum*: but both the addition and the erasure seem to be by a later hand.

negavit et post pusillum rursus qui adstabant¹ f. 17a
dicebant petro · uere ex illis és · Nam et galileus²
71 és · Ille autem coepit anathematizare et iurare ·
72 quia nescio hominem istum quem dicitis · et statim
iterum gallus³ cantauit · Et recordatus est petrus
uerbi quod dixerat^{4a} iesus · priusquam⁵ gallus
1 cantet bis tér mé negabis · et coepit flere · et con XV
festim mane consilium facientes summi sacer
dotes cum senioribus et scribis · et uniuerso concilio
uincientes iesum · Duxerunt et tradiderunt pilato
2 et Interrogauit eum pilatus · Tú és rex iudæorum ·
3 At ille respondens ait illi · Tú dicis · et accusabant⁶
4 eum summi sacerdotes in multis · pilatus autem rursus
interrogauit eum dicens · Non respondis⁷ quicquam⁸
5 Uides⁹ in quantis té accusant¹⁰ · Iesus autem amplius nihil
6 respondit · Ita ut miraretur pilatus · per diem
autem festum dimittere solebat¹¹ illis Unum ex uinctis
7 quem cumque¹² petissent · erat autem qui dicebatur barabbas ·

1 astabant *cl* 2 D̄P̄GKM̄OR; galilaeus *cl w* 3 gallus iterum
cl 4 dixerat +ei *Cerne** (?) *cl w*; quod illi dixerat *Cerne*¹ (*by erasure of*
ei (?) and interlining of illi) 5 prius quam *cl w* 6 D̄P̄ (*ex acuss.*)
LR; accusabant *cl w* 7 AH* (*ut uidetur*) LOTXYZ; respondes *cl w*
8 quidquam *cl* 9 DL; uide *cl w* 10 D̄P̄LR; accusant *cl w*
11 solebat dimittere L *cl* 12 quemcumque *uno ductu cl w* et omnes

^a Erasure of two letters, probably *ei*?

f. 17b Qui cum seditiosis erat uinctus . Qui in seditione
 8 fecerat homicidium . et cum accessisset¹ turba
 9 coepit rogare sicut semper faciebat illis . Pilatus
 autem respondit eis et dixit . Uultis dimittam uobis
 10 regem iudaeorum . Sciebat^a enim quod per inuidiam
 11 tradidissent eum summi sacerdotes . Pontifices
 autem concitauerunt turbam . Ut magis barabban²
 12 dimitteret eis . Pilatus autem iterum respondens ait
 illis . Quid ergo uultis faciam regi iudaeorum .
 13 At illi iterum clamauerunt crucifige eum .
 14 Pilatus uero dicebat eis³ . Quid enim mali fecit .
 15 At illi magis clamabant crucifige eum . Pilatus
 autem uolens populo satis facere dimisit illis barab
 ban⁴ . et tradidit iesum flagellis cesum⁵ ut crucifi
 16 geretur . Milites autem duxerunt eum in atrium
 17 praetorii et conuocant totam cohortem . et indu
 unt eum purpura . et inponunt⁶ ei plectentes
 18 spineam coronam . et coeperunt salutare eum .

1 MOX²; ascendisset *cl w* 2 barabbam *cl* 3 illis J *cl*
 4 barabbam *cl* 5 cesum LMTW; caesum *cl w* 6 imponunt KMX² *cl*

^a The *t* of *sciebat* has been written over an erasure of *nt* (?) *Cerne*¹.

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- f. 18b
- 30 diebus reaedificauit¹ saluum faciet² semet ipsum³
 31 discendens⁴ de cruce . Similiter et summi sacerdotes
 inludentes⁵ ad alter utrum⁶ cum scribis dicebant .
 Alios saluos fecit seipsum⁷ non potest saluum facere .
 32 Christus rex israhel⁸ descendat nunc de cruce ut uide
 amus et credamus . et qui cum eo crucifixi erant
 33 conuiciebantur⁹ ei . et facta hora sexta tenebræ
 facta¹⁰ sunt per totam terram usque in horam nonam .
 34 et hora nona exclamauit iesus uoce magna dicens .
 Heloi heloi¹¹ lama¹² sabacthani quod est interpretatum¹³
 35 deus meus deus meus . Ut quid dereliquisti mé . et quidam
 de circum stantibus audientes dicebant . Ecce heliam¹⁴
 36 uocat . Currens autem unus et implens spongeam¹⁵ aceto
 et circum ponens¹⁶ calamo potum dabat ci dicens .
 Sinite uideamus sí ueniat helias¹⁷ ad deponendum eum .
 37, 38 Iesus autem emisa¹⁸ uoce magna expirauit^{19a} . et uelum tem
 pli scissum est in duo á sursum^{b20} usque deorsum .
 39 Uidens autem centurio et²¹ qui exaduerso stabat . quia sic

1 *Cerne** solus ; aedificat *w codd. plur. Cerne^c* (by erasure of re...ui) ;
 reaedificas Θ *cl* 2 $D\mathcal{P}^*$; fac *cl w* 3 $D\mathcal{P}$; temetipsum *cl w*
 4 $D\mathcal{P}(L)$ *Cerne** ; descendens *Cerne¹ cl w* 5 $D\mathcal{P}^{mg}\Theta L M T O Q R X Z$;
 ill. *cl* ; ludentes *w* 6 alterutrum *cl w et omnes* 7 *cl* ; se ipsum *w*
 8 israhel *cl* 9 H ; conuiciabantur *w* ; conuit. *cl* 10 factae *cl w et omnes*
 11 Eloi Eloi *cl* 12 lamma *cl* 13 interptatum *Cerne* 14 Eliam T *cl*
 15 R *Cerne** (?) ; spongiam *Cerne^c cl w* 16 $D\mathcal{P}G$; circumponensque (*om*
 et) *cl w* 17 Elias *cl* 18 emisa LMR *Cerne** ; emissa *Cerne¹* (s *inter-*
lined) *cl w* 19 $C\mathcal{P}\Theta I J K L M O R T W Y Z$ *cl* ; exspirauit *w* 20 a summo
 al¹³ *Cerne** (?) *cl* ; sursum *Cerne¹ w* 21 $D\mathcal{P}L$ *Cerne** ; *om et Cerne^c* (by
 erasure) *cl w*

^a A cross *Cerne** ? is interlined just above the letter *p* of *expirauit*.

^b *sursum*. The non-italicized letters have been written over an erasure *Cerne¹*.

clamans · expirasset¹ ait · Uere homo hic² filius f. 19a
 40 dei erat · Erant autem et mulieres a³ longe aspicientes ·
 Inter quas erat⁴ ·mária magdalenæ⁵ et maria
 iacobi minoris · et ioseph mater et Solomae⁶ ·
 41 Cum⁷ esset in galilea⁸ sequebantur eum et ministra
 bant ei · et aliæ multae mulieris⁹ quæ simul
 42 cum eo ascenderant hierusolyma¹⁰ · et cum iam
 sero esset factum quia erat parascheue¹¹ ·
 43 quod est ante sabbatum · Uenit ioseph ab arimathia¹²
 nobilis decurio qui et ipse erat expectans¹³ regnum
 dei · et audaciter¹⁴ introiit¹⁵ ad pilatum et petit¹⁶ cor
 44 pus iesu · Pilatus autem mirabatur sí iam obisset¹⁷ ·
 et accersito centurione Interrogauit eum sí iam
 45 mortuus esset · et cum cognouisset á centurione
 46 donauit corpus ioseph · Ioseph autem mercatus est¹⁸
 sindonem · et deponens eum inuoluit in¹⁹ sindone
 et posuit eum in monumento quod erat excisum
 de petra · et aduoluit lapidem ad hostium²⁰ monumenti ·

1 CDGΘIJKL (+et) MORTWY *cl*; expirasset *w* 2 hic homo *cl*
 3 ℑPLMTO; de longe *cl w* 4 GH¹ΘIKMTOQWX*Z *cl*; et (*om erat*) *w*
 5 BCℑΘIJLMTOVYZ³; magdalene *cl w* 6 MR *Cerne**; Salome *Cerne^c*
 (*a interlined*) *cl w* 7 et cum *cl w* et omnes 8 CDℑHMTORW; galilaea
cl w 9 *Cerne**; mulieres (O) *Cerne^c*; *om cl w* 10 *Cerne**; hieru-
 solymam K *Cerne^c*; Ierosolymam *cl*; hierosolyma *w* 11 CKVZ; parásceue
cl w 12 arimathaea *cl* 13 ℑPMRX*Z²; expectans *cl w* 14 Dℑ^{mg}
 JLMTR; audacter *cl w* 15 introiuit *cl* 16 ABℑPGH*JLMMTOQRYZ^c;
 petiit *cl w* 17 obiisset J *cl* 18 Dℑ^{mg}QR; *om est cl w* 19 CDℑ
 MTOQX*; *om in cl w* 20 CDℑPLMTR; ostium *cl w*

f. 19b *Resurrectio domini nostri iesu christi secundum marcum*^a

47 MARIA autem magdalenae¹ et maria ioseph
 XVI 1 aspiciabant ubi poneretur . et cum transisset
 sabbatum maria magdalenæ² . et maria iacobi
 et solomæ³ emerunt aromata *ut*⁴ uenientes un
 2 guerent⁵ iesum⁶ . Et ualde mane una sabbatorum
 3 uenerunt⁷ ad monumentum orto iam sole . et
 dicebant ad inuicem . Quis reuoluit⁸ nobis lapi
 4 dem ab hostio⁹ monumenti . et respicientes uiderunt¹⁰
 reuolutum lapidem . Erat quippe magnus
 5 ualde . et introeuntes in monumentum uiderunt
 iuuenem sedentem in dextris coopertum stola
 6 candida et obstupuerunt¹¹ . Qui dicit illis . nolite
 expauescere . Iesum quæritis nazarenum . cruci
 fixum surrexit non est hic . Ecce locus ubi posu
 7 erunt eum . Sed ite dicite discipulis eius et petro
 quia praecedit¹² uos in galileam¹³ . Ibi eum uidebitis
 8 sicut dixit uobis . At ille¹⁴ exeuntes fugerunt

1 BC Φ ΘIJMTRVYZ³; magdalene *cl w* 2 BC Φ GΘIJKL¹MTRVZ³;
 magdalene *cl w* 3 M; Salome *cl w* 4 et (?) *Cerne** solus; ut *Cerne*^c
 (*over erasure*) *cl w* et omnes 5 DΘIJMORZ* ; ungerent *cl w* 6 iesum
cl (cum graecis K²MX minusc); eum *w* et omnes 7 Φ ; ueniunt *cl w*
 8 D^c Φ GIJLMOQRT (-bit) XZ; reuoluet *cl w* 9 CD Φ PLMO; ostio *cl w*
 10 Φ ^{ms}H¹ΘIKMTOQRVWX*Z *cl*; uident *w* 11 ADHKLOQVWY *cl*;
 obstip. *w* 12 preceedit D; praecedit *cl w* 13 C Φ GΘMORTVW;
 galilaeam *cl w* 14 ille GOW; illae *cl w*

^a Title in red characters.

de monumento · INuaserat enim eas pauor et tre f. 20a
mor¹ · et nemini quicquam² dixerunt timebant enim ·
9 Surgens autem iesus³ mane prima sabbati apparuit
primo mariae magdalenæ⁴ · De qua eiecerat · VII.⁵
10 demonia⁶ · Illa autem⁷ uadens et⁸ nuntiauit⁹ his · Qui cum
11 eo fuerant lugentibus et flentibus et illi audientes quia
12 uiueret · et uisus esset ab ea non crediderunt · post
haec autem duobus ex eis¹⁰ ambulatibus ostensus est in
alia
13 effigie euntibus in uillam · et illi euntes nuntiauerunt¹¹
14 ceteris · Nec illis crediderunt · Nouissime autem¹²
recumbentibus illis · XI.¹³ · apparuit et exprobrauit In
credulitatem eorum¹⁴ et duritiam cordis · quia his¹⁵
qui uiderant eum resurrexisse et nuntiantibus illis¹⁶
15 non crediderant¹⁷ · et dixit eis iesus¹⁸ · Euntes in uniuersum
mundum¹⁹ praedicate²⁰ euangelium omni creaturæ ·
16 Qui crediderit et baptizatus fuerit saluus erit ·
17 Qui uero non crediderit condemnabitur · Signa autem eos

1 D²ΦOM¹; tremor et pauor *cl w* 2 quidquam *cl* 3 BD¹Φ^c (*sup. lin.*) GH¹ΘKMTQRTVWXZ; *om* iesus *cl w* 4 *w*; magdalene A al¹⁰ *cl*
5 vii DRTW; septem *cl w* 6 D²ΦLRWY; daemonia *cl w* 7 *Cerne*
solus; (at *ad init* LQ); *om cl w* 8 et *Cerne* solus 9 nuntiauit W *cl*
10 his *cl* 11 nuntiauerunt W *cl* 12 DGM¹TQ; *om cl w* 13 xi DW;
undecim *cl w* 14 D²ΦMQY *cl*; illorum *w* 15 iis *cl* 16 et
nuntiantibus illis B (*om et*) M¹OX* (*om et*) Z; nuntiantibus L (-entibus) Q;
om et nun. illis cl w. 17 crediderunt *cl* 18 BKMT¹OVZ; *om cl w*
19 D²ΦO (*uni sup. lin.*); mund. uniuers. *cl w* 20 predicate D; prae-
dicare *cl w*

- 1 A eterna deo donante munera seruunculo ^azad i .
 E iusque laboribus diuinis merces in christo paratu s .
 D onam dignam ^ddabit in cælis sedem que sanctam semper
 beaut .
 E i beata præmia ubi sancti plaudent coram christo in æthri s .
 5 L audet atque deum eminentem super sidera cæli cum
 sancti s .
 V bi uiuent fine sine clariter cum beatis et iusti s .
 A b angelis conlaudatus pater cum filio filius cum spiritu
 sanct o .
 L ætus sit coram iudici uero ubi epulant cum ^bconaco b .
 D eo inuisibili sit gloria et honor cui numen in alti s .
 10 E n omnipotenti deo libellum hanc ad laudem scribere fecit .
 P atrem æternum postulandam uiam uitæ æternæ saluti s .
 I n domum gredi domini cum fiducia huic uolumini
 oracul^c texti .
 S olum deum castis carminibus indesinenter diligenter
 pulsat e .
 C opiosa præmia^d carpentes cælorum culmino cum ag-
 minibus sancti s .
 15 O mnis homo operis mercedem metet tamen mea piacula
 del e .
 P ater inmensæ maiestatis misericorditer relaxa culpi s .
 V t cum domino possit mirifice ouare' cum ceruphin atque
 seraphi n .
 S ine fine modularè sallere sanctus sanctus sanctus dominus
 deus zabaot h .

^a *Zadi* presumably the name of the scribe.

^b *conacob*] perhaps for *Coneacol* (i.e. Omnipotente, cf Lagarde *Onomastica* 160, 25) [F. C. B.]; or possibly *cum iacob* (Mt viii 11), “*et recumbent cum Abraham, et Isaac, et Iacob in regno caelorum.*”

^c Sic in MS. ; *oraculum* (Bradshaw) ; *oraculo* (F. A. Paley).

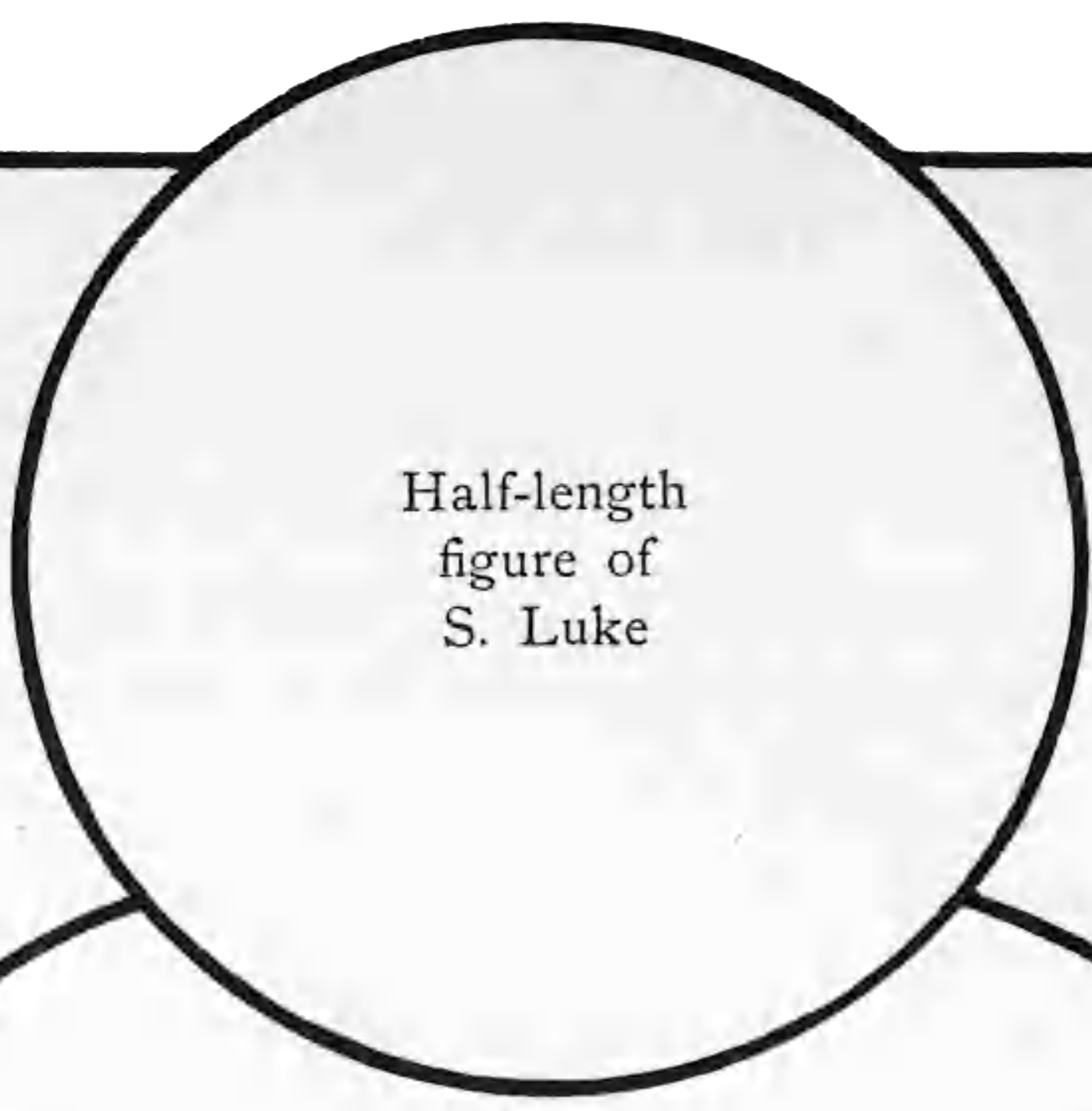
^d *p̄mia* in MS.

Westwood thus describes the varied-coloured inks in which the Acrostic is written: lines 1, 9, 15, 18 are reddish-chocolate; 2, 4, 8, 10, 12, 16 are purple; 3, 6, 11, 14 are greenish-blue; 5, 7, 13, 17 are minium (i.e. red-lead or vermilion).

In the MS. the final letters of lines are detached and form a column by themselves.

✠ HIC
IN
MA
TA

LVCAS
HV
NI
TE



Half-length
figure of
S. Luke

HIC

LV
CAS
FOR

Figure
of
Winged Ox

MAM
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f. 22b Ecce introeuntibus uobis in ciuitatem occurret uobis
 homo¹ amphoram aquae portans . Sequemini² eum
 11 in domum in quam intrat . et dicetis patri familias³
 domus . Dicit tibi magister . Ubi est diuersorium⁴
 12 Ubi pascha cum discipulis meis manducem . et ipse
 uobis⁵ ostendit⁶ cenaculum⁷ magnum stratum .
 13 et ibi parate . Euntes autem inuenerunt sicut dixit
 14 illis et parauerunt pascha . et cum facta esset
 hora . Discubuit et duodecim apostoli cum eo .
 15 et ait illis . Desiderio desiderauit hoc pascha man
 16 ducare uobiscum antequam⁸ patiar . Dico enim
 uobis quia ex hoc non manducabo⁹ donec impleatur
 17 in regno dei . et accepto calice gratias egit et dixit .
 18 Accipite et diuidite inter uos . Dico enim uobis quod
 iam¹⁰ non biham de generatione uitae donec regnum dei
 19 ueniat . et accepto pane gratias egit et fregit .
 et dedit eis dicens . Hoc est enim¹¹ corpus meum^a .
 quod pro uobis datur . Hoc facite in meam commemo

1 + quidam *cl* cum *edd. uett.* ; om quidam f *w* 2 EFKQRV *Cerne** ;
 sequim. *Cerne^c* (e erased) f *cl w* 3 patrifamilias f *cl* 4 + meum
Cerne¹ (interlined) ; om meum *Cerne** (f) *cl w* 5 ostendet uobis ER *cl*
 6 G *Cerne** ; ostendet *Cerne^c* f *cl w* 7 coenaculum J *cl* ; caen. f al¹¹
 8 antequam uno ductu ADJMY f *cl* ; ante quam *w* 9 + illud *Cerne¹* (inter-
 lined) *cl w* ; om illud *Cerne** solus ; ultra non manducabo ex hoc donec
 impleatur f 10 *Cerne* solus ; om iam f *cl w* et omnes 11 enim *Rom.*
Ambros. rites ; om enim f *cl w* et omnes

^a The last stroke of the final *m* has been revived, and some letter or point after *meum*, has been erased.

- 20 rationem · Similiter et calicem postquam cenauit¹ f. 23a
dicens^a · hic est calix nouum testamentum in sanguine
21 meo quod² pro uobis funditur³ · Uerum tamen⁴ ecce
22 manus tradentis⁵ mecum est in mensa · ét quidem
filius hominis secundum quod definitum est uadit ·
Uerum tamen⁶ uæ homini illi⁷ per quem tradetur ·
23 et ipsi coeperunt querere⁸ inter sé quis esset ex eis
24 qui hoc facturus esset · Facta est autem et contentio
25 inter eos quis eorum uideretur esse maior · Dixit
autem eis reges gentium dominantur eorum et qui po
testatem habent super eos benéfici uocantur ·
26 Uos autem non sic · sed qui maior est in uobis fiat sicut
iunior⁹ · et qui praecessor¹⁰ est sicut ministrator ·
27 Nam quis^{11b} maior est qui recumbit Án qui
ministrat · IN gentibus quidem¹² nonne qui recumbit ·
Ego autem in medio uestrum súm sicut qui ministrat ·
28 Uos autem estis qui permansistis mecum in temtationibus¹³
29 meis · et ego dispono uobis sicut disposuit mihi

1 coenauit J *cl* 2 ABFEFGHΘMMQXY; qui f *cl w*: cf *w* note 20,
pp. 458, 459 3 (B)CFMOT *Cerne**; fundetur *Cerne^c cl w*; effundetur f
4 uerumtamen f *cl* 5 +me f *cl w*; om *FCER Cerne* 6 uerumtamen
f *cl* 7 ET f *cl*; illi homini *w* 8 querere D; quaerere *cl w*; conqui-
rebant f 9 minor *cl* 10 precessor D; prae. *cl w* 11 +enim O^c
(f) (*Cerne*?*); om *Cerne^c cl w* 12 in gentibus O* (*ut uidetur sed erasum*)
Q; om in gent. quid. f *cl w* 13 tentationibus *cl*; tempt. f

^a The *s* of *dicens* has been revived *Cerne^c*. It differs somewhat in character from the *s* ordinarily used in the ms.

^b A word, possibly *enim* (O^c), has been erased.

- f. 23b 30 pater meus regnum Ut edatis et bibatis super
mensam meam in regno meo . et sedeatis super thro
31 nos . XII .¹ iudicantes . XII .² tribus israhel³ . ait autem dominus
simon simon⁴ . Ecce satanas expetiuit uos ut
32 cribraret sicut triticum . Ego autem rogavi pro té
ut non deficiat fides tua . et tú aliquando con
33 uersus confirma fratres tuos . Qui dixit ei . Domine
tecum paratus sum et in carcerem et in mortem
34 ire . At⁵ ille dixit . Dico tibi petre non can
tabit hodie gallus donec ter abneges Nosse
35 mé . et dixit eis . Quando misi uos sine sacco
et pera et calciamentis⁶ . Numquid aliquid defuit
36 uobis . At illi dixerunt nihil . Dixit ergo eis . sed
nunc qui habet sacculum . tollat similiter et
peram . et qui non habet uendat tunicam⁷ suam
37 et emat gladium . Dico enim uobis . quoniam adhuc hoc
quod scriptum est oportet impleri^a in mé . et quod⁸
cum iniustis⁹ deputatus est . ét enim¹⁰ ea quae sunt

1 E (f); om cl w 2 DERW; duodecim f cl w 3 israhel cl;
sdrachel f 4 Cerne* f cl w; simoni simon E (sy bis) ℞^{ms}H (sy bis)
KQVW (symon) X Cerne^c 5 ℞*I cl; et w; et ihs f 6 calceamentis
J cl 7 DE℞R Cerne*; tunicam Cerne^c (u interlined) f cl w 8 om
quod cl 9 iniquis f al⁷ cl 10 etenim f cl w et omnes

^a The final *i* of *impleri* seems to be written *Cerne^c* over an erasure of *e*?
R reads *implere*.

38 de mé finem habent . At illi dixerunt domine ecce f. 24a
 39 gladii duo¹ hic . At ille dixit eis satis est . et egres
 sus íbat secundum consuetudinem in montem oliua
 40 rum . Secuti sunt autem illum et discipuli eius² . et cum per
 uenisset ad locum^a dixit illis . Orate né intretis
 41 in temtationem³ et ipse áuulsus est ab eis . Quantum
 42 iactus est lapidis . Et positis genibus orabat dicens .
 Pater sí uís transfer calicem istum a mé . Uerum
 43 tamen⁴ non mea uoluntas sed tua fiat . Aparuit⁵ autem
 44 illi angelus de caelo confortans eum . et factus est
 in agonia et prolixius orabat⁶ . et factus est sudor
 eius . sicut gutta⁷ sanguinis decurrentis in terram .
 45 et cum surrexisset ab oratione et uenisset ad disci
 pulos suos . Inuenit eos dormientes prae⁸ tristitia .
 46 et ait illis quid dormitis . Surgite orate ne In
 47 tretis in temtationem⁹ . Adhuc eo loquente ecce turba
 et qui uocabatur iudas unus de . XII .¹⁰ Ante cedebat¹¹
 eos . et adpropinquauit¹² iesu . ut oscularetur eum .

1 duo gladii BR *cl* 2 BX^e f *uett. plur.*; *om eius cl w* 3 tentationem
cl; tempt. f 4 uerumtamen f *cl* 5 *Cerne solus*; apparuit *cl w*
 6 Et factus est...et prolixius (prolixus MTR) orabat AB⁸FPFHJKMTOQRVXY
cf w, note 43, p. 462; *om est cum et cl w* 7 gutta *Cerne solus*; guttae
cl w et fere omnes 8 pre D; prae *cl w* 9 tent. *cl*; tempt. f
 10 .XII. DERW; duodecim f *cl w* 11 antecedebat f *cl w et omnes*
 12 appropinq. AY al⁸ *cl*

^a The non-italicized letters of *ad locum* appear to have been revived *Cerne*. There has perhaps been some erasure.

f. 24b 48 Iesus autem dixit^a ei¹ . Iuda osculo filium hominis tradis .
 49 Uidentes autem hii² qui circa ipsum erant quod futurum
 50 erat dixerunt ei . Domine sí percutimus in gladio et
 percussit unus ex illis seruum principis sacerdotum^b .
 51 et amputauit auriculam eius dexteram³ . Respondens
 autem iesus ait . Sinite usque huc . et cum tetigisset auri
 52 culam eius sanauit eum . Dixit autem iesus ad eos qui
 uenerant ad sé principes sacerdotum et magistra
 tus templi et seniores . Quasi ad latronem existis
 53 cum gladiis et fustibus . Cum cotidie⁴ uobiscum fuerim
 in templo non extendistis manus in mé . Sed hæc est
 54 hora uestra et potestas tenebrarum . Conpraehendentes⁵
 autem eum duxerunt ad domum principis sacerdotum .
 55 petrus uero sequebatur á longe . Accenso autem igne⁶
 in medio atrio⁷ . Et circum sedentibus⁸ illis erat et⁹
 56 petrus in medio eorum . Quem cum uidisset ancil
 la quedam¹⁰ sedentem ad lumen . et cum¹¹ fuisset in
 57 tuita dixit . et hic cum illo erat . At ille negauit

1 illi *cl* 2 CDEPHΘIMRTW; hi f *cl w* 3 DEΦJMRV *cl*;
 dextram f *w* 4 quotidie DW *cl* 5 conpraehendentes BEΦGIMR;
 comprehendentes f *cl w* 6 DEKQRVW *cl*; igni f *w* 7 atrii J *cl*
 8 circumsedentibus f *cl w* 9 et *uett. plur.*; sedebat et petr. f; *om et*
cl w 10 quedam D; quaedam f *cl w* 11 cum ΦMTQY *Cerne** (?);
 eum *Cerne^c* (f) *cl w*

^a *dix̄* in MS.

^b The non-italicized letters of *sacerdotum* seem to have been revived *Cerne^c*.

- 58 eum dicens . Mulier non noui illum . et post pusillum f. 25a
 alius uidens eum dixit . et tú de illis és . petrus
- 59 uero ait . Ó homo non sum . et interuallo facto quasi
 horæ unius alius quidam adfirmabat¹ dicens .
- 60 uere et hic cum illo erat . Nam et galileus² és³ . et
 ait petrus . homo nescio quid dicis . et continuo
- 61 adhuc illo loquente cantauit gallus . et con
 uersus dominus respexit petrum . et recordatus est
 petrus uerbi domini sicut dixerat⁴ . Quia priusquam⁵
- 62 gallus cantet tér mé negabis . et egressus fo
 ras petrus fleuit ámare . et uiri qui tenebant
- 63 illum⁶ inludebant⁷ ei cædentes et uelauerunt eum
 et percutiebant faciem eius et interrogabant eum
- 65 dicentes . Prophetiza . quis est qui té percussit . et
- 66 alia multa blasphemantes dicebant in eum . et ut
 factus est dies conuenerunt seniores plebis .
 et principes sacerdotum et scribæ et duxerunt
- 67 illum IN concilium suum dicentes . Si tú és christus dic nobis .

1 B²FCDE²ƆIJOTZ f; affirmabat *cl w* 2 galileus CDE²ƆORW(G);
 galilæus f *cl w* 3 es *Cerne* solus; est f *cl w* 4 EGH²ƆIKMMVWZ
cl; dixit f *w* 5 prius quam f *cl w* et omnes 6 B²FD²ƆIJKOR
 VWXZ *cl*; eum f *w* 7 illudebant W *cl*

- f. 25b 68 et ait illis . SÍ uobis dixero non creditis¹ mihi . SÍ autem et
interrogauero . non respondebitis mihi neque dimittetis .
- 69 Ex hoc autem erit filius hominis sedens a dextris^{2a}
70 uirtutis dei . Dixerunt autem omnes Tú ergo és filius dei .
71 qui ait . uos dicitis quia ego sum . At illi dixerunt
quid adhuc desideramus testimonium . Ipsi enim
- XXIII 1 audiuimus de óre eius . et surgens omnes³ multitudo
2 eorum duxerunt illum ad pilatum . Coeperunt autem
accussare⁴ illum⁵ dicentes . Hunc inuenimus subuer
tentem gentem nostram . et prohibentem tributa dari⁶
3 cesari⁷ et dicentem sé christum regem esse . Pilatus autem
interrogauit eum dicens . Tú és rex iudeorum⁸ . At
4 ille respondens ait . Tú dicis ait autem pilatus ad (princi
pes^b) sacerdotum et ad⁹ turbas . Nihil inuenio causae
5 in hoc homine . At illi inualescebant dicentes .
Commouit¹⁰ populum docens per uniuersam iudeam¹¹ .
6 et¹² incipiens a galilea¹³ usque huc . Pilatus autem audiens
galileam¹⁴ interrogauit si homo galileus esset .

1 ABÆPGIMMTOQRXYZ f; credetis *cl w* 2 dextris *cl w*; sed. ad
dextram f 3 omnes *Cerne** O; omnis *Cerne^c* f *cl w* 4 DÆQR;
accusare f *cl w* 5 illum accus. AY al³ *cl* (accus. eum f) 6 dare f al³ *cl*
7 W; caesari f *cl w* 8 DÆW; iudaeorum f *cl w* 9 ad E *Cerne*;
om ad f cl w 10 EW; commouet f *cl w* 11 iudeam CDEFG
MORW; iudaeam f *cl w* 12 *om et f cl* 13 CDEFG (-eam)
KOW f; galilæa *cl w* 14 galile *bis* CDEFK (-aeus) ORW; galilae *bis*
f *cl w*

^a Sic ms.

^b Added *Cerne^c* in margins.

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f. 26*b* 15 Sed neque herodes · nam remisi uos ad illum · et ecce
 16 nihil dignum morte actum est ei · Emendatum
 17 ergo illum dimittam · Necesse autem habebat dimittere
 18 eis per diem festum unum · Exclamauit autem simul
 uniuersa turba dicens · Tolle hunc et dimitte
 19 nobis barabban¹ qui² propter seditionem quandam
 factam in ciuitate · et homicidium misus³ in car
 20 cerem · Iterum autem pilatus locutus est ad illos⁴
 21 uolens dimittere iesum · At illi succlamabant
 22 dicentes crucifige crucifige eum⁵ · Ille autem tertio
 dixit ad illos · quid enim male⁶ fecit⁷ · Nullam
 causam mortis inuenio in eo · Corripiam ergo
 23 illum et dimittam · At illi instabant uocibus
 magnis postulantes ut crucifigeretur · et inuales
 25 cebant uoces eorum⁸ · Dimisit autem illis eum qui propter
 homicidium et seditionem missus fuerat in carce
 rem quem petebant · Iesum uero tradidit uoluntati
 26 eorum · et cum ducerent eum adpraehenderunt⁹ simonem

1 Barabbam BY *cl* 2 +erat *Cerne*^c (*interlined*) *f cl w* et omnes ; om
 erat *Cerne*^{*} 3 misus EPR ; missus *f cl w* 4 eos *f cl* : *cf w* note 20,
 p. 470 5 EORW *cl* ; illum *w* 6 male GM *Cerne*^{*} ; mali *Cerne*¹
 (*i interlined*) *f cl w* 7 +iste *f cl w* ; om iste P *Cerne* 8 +(24) et
 pilatus adiudicauit fieri petitionem eorum *f (om et) cl w* ; om *Cerne* solus
 9 adpraehenderunt BFEΦHΘIRX ; adpreh. CDJMO* *f w* ; apprehen. A
 al⁶ *cl*

quendam cirinensem¹ uenientem de uilla . et inposuerunt² *f. 27a*
 27 illi crucem portare post iesum . Sequebatur autem illum
 multa turba populi et mulierum . quae plange
 28 bant et lamentabantur eum . Conuersus autem ad illas
 iesus dixit . Filiae hierusalem³ nolite flere super
 mé . Sed super uos ipsas flete et super filios uestros .
 29 Quoniam ecce uenient dies in quibus dicent . Beatae stere
 lis⁴ et ueutres quae⁵ non genuerunt et ubera quae non
 30 lactauerunt . Tunc incipient dicere montibus
 31 cadete⁶ super nos et collibus operite nos . quia sí
 in uiride⁷ ligno haec facient⁸ In arida⁹ quid fiet .
 32 Ducebantur autem et alii duo nequam cum eo . Ut inter
 33 ficerentur . et postquam uenerunt in locum qui
 uocatur caluariae ibi crucifixerunt eum . et
 duo¹⁰ latrones unum á dextris¹¹ et alium¹² á sinistris .
 34 Iesus autem ait¹³ . pater dimitte illis non enim sciunt quid
 faciunt . Diidentes uero uestimenta eius miserunt
 35 sortes . et stabat populos¹⁴ exspectans¹⁵ eum¹⁶ et deride

1 Cirinensem \mathfrak{EPT} *Cerne**; cirenensem *W Cerne^c*; cyrenensem *f cl w*
 2 inposuerunt $\mathfrak{A}\mathfrak{F}\mathfrak{Y}$ *al⁴ cl* 3 ierusalem *W f cl* 4 \mathfrak{ER} *Cerne**; steriles
Cerne^c f cl w 5 \mathfrak{MMTO}^* (*sed corr*) *WZ*; qui *f cl w* 6 \mathfrak{ABFC}
 $\mathfrak{E}\mathfrak{P}\mathfrak{G}\mathfrak{I}\mathfrak{K}\mathfrak{T}\mathfrak{Y}$; çadite *f cl w* 7 $\mathfrak{B}\mathfrak{F}\mathfrak{D}\mathfrak{X}$ *Cerne**; uiridi *Cerne^c f cl w*
 8 facient *J*; faciunt *f cl w* 9 arido *f cl w* et omnes 10 duo \mathfrak{M}
*Cerne**; duos (\mathfrak{Q}) *Cerne^c*; om duo *f cl w* 11 dextris *Cerne^c f cl w*;
 dextris *Cerne** solus 12 $\mathfrak{C}\mathfrak{P}^*\mathfrak{O}^*$ (*corr. m. rec.*) *T*; alterum *f cl w*
 13 ait *Cerne* solus; dicebat *f cl w* 14 populos *Cerne** solus; populus
Cerne^c (u interlined) f cl w 15 exspectans $\mathfrak{E}\mathfrak{P}\mathfrak{K}\mathfrak{R}\mathfrak{V}\mathfrak{X}^*\mathfrak{Z}$; expectans
 $\mathfrak{B}\mathfrak{F}\mathfrak{C}\mathfrak{G}\mathfrak{I}\mathfrak{J}\mathfrak{M}$ (*s sup. lin.*) *OTW f*; spectans ($\theta\epsilon\omega\rho\acute{\omega}\nu$) *cl w* 16 eum \mathfrak{BO} ;
om f cl w

f. 27b bant illum¹ . principes sacerdotum² cum eis dicentis³ .
 Alios saluos fecit seipsum⁴ saluum faciat Si hic
 36 est christus dei electus^a . INludebant⁵ autem ei et milites
 37 accedentes et acetum offerebant⁶ illi⁷ dicentes .
 38 Si tú és rex iudeorum⁸ saluum té fác . Erat autem
 et super scriptio⁹ inscripta¹⁰ super illum¹¹ litteris grecis¹²
 39 et latinis et hebreicis^{13b} . Hic est rex Iudeorum¹⁴ . Unus
 autem de hís qui pendebant latronibus blasphemabat
 eum dicens . Si tú és christus saluum fac temet ipsum¹⁵
 40 et nos . Respondens autem et¹⁶ alter increpabat illum¹⁷
 dicens . Neque tu times deum . quod in eadem damnatione
 41 és et nos quidem iuste . Nam digna factis recipi
 42 mus . Hic uero nihil mali gessit et dicebat ad iesum .
 Domine memento mei dum¹⁸ ueneris in regnum tuum .
 43 Et dixit illi iesus . Amen dico tibi hodie mecum eris
 44 in paradiso . Erat autem fere hora sexta et tenebræ
 factæ sunt in uniuersam terram¹⁹ usque in horam
 45 nonam . et obscuratus est sól et uelum templi scissum

1 eum EM <i>cl</i>	2 sacerdotum DE ; <i>om f cl w</i>	3 dicentes <i>f cl w</i>
et omnes	4 se + ipsum BDMX ^c <i>f</i> ; <i>om ipsum cl w</i>	5 illudebant
OW <i>cl</i>	6 offerebant D Φ O <i>et gr. D</i> ; offerentes <i>f cl w</i>	7 ei <i>cl</i> ; + et
<i>f cl</i> ; <i>cf w</i> note 37, p. 472	8 D Φ W ; iudaeor. <i>f cl w</i>	9 superscriptio
<i>uno ductu cl w</i>	10 scripta <i>cl</i>	11 eum <i>f cl edd. uett.</i>
12 CDE ^c Φ GIK	13 hebreicis AEE Φ ¹ K <i>f</i> ; hebraicis <i>Cerne^e</i>	15 temetipsum
MORVW ; graecis <i>f cl w</i>	14 iudeorum D Φ HOW ; iudaeorum <i>f cl w</i>	17 eum DEGRT <i>f cl</i>
JMY <i>f cl</i>	16 et <i>Cerne solus</i> ; <i>om f cl w</i>	18 CT ; cum <i>f cl w</i>
19 B Φ E Φ G Θ JKOTZ <i>cl</i> ; uniuersa terra <i>f w</i>		

^a The first *e* is written over an erasure *Cerne¹*, (*dilec. Φ* ; *helec. C*).

^b *a* is interlined and *e* is underpointed for deletion *Cerne^e*.

46 est medium . et clamans uoce magna iesus ait . Pater f. 28a
in manus tuas commendo spiritum meum . Et haec dicens ex
47 spirauit¹ . Uidens autem centurio quod factum fuerat
glorificabat² deum dicens . Uere hic homo iustus
48 erat . et omnis turba eorum qui simul aderant
ad spectaculum istud . et uidebant quae fiebant
49 Percutientes pectora sua reuertebantur . Stabant
autem omnes noti eius á longe et mulieres quae se
* 50 cutae erant eum³ á galilea⁴ haec uidentes . et ecce
uir nomine ioseph qui erat decurio uir bonus
51 et iustus . hic non conserat⁵ consilio et actibus eorum .
Ab arimathia⁶ ciuitate iudaeae⁷ qui expectabat⁸
52 et ipse regnum dei . Hic accessit ad pilatum et
53 petit⁹ corpus iesu . et depositum inuoluit in¹⁰ sindone
et posuit eum in monumento exciso in quo nondum
54 quisquam positus fuerat^a . et dies erat paras
55 cheue¹¹ et sabbatum inluciscebat¹² . Subsecutae autem
mulieres quae cum ipso¹³ uenerunt¹⁴ de galilea¹⁵

1 expirauit FY al¹⁵ f cl 2 $\text{\textcircled{O}}$; glorificauit cl w 3 eum erant cl
4 CDE FG (i sub lin.) $\text{\textcircled{O}}$ KOW f ; galilaea cl w 5 conserat E *Cerne** ;
consenserat *Cerne^c* (sen interlined) f cl w 6 arimathaea cl ; arimatia f
7 AB $\text{FD}\text{PH}\text{\textcircled{O}}$ KMTOYZ ; iudaeae cl w ; ciuitate iudaeorum f 8 E FKM
RVX*Z ; expec. f cl w 9 BE PMM QRZ f uett. plur. *Cerne** ; petiit
Cerne^c (i interlined) cl w 10 in $\text{F}^m\text{gH}\text{\textcircled{O}}$ IO*QRX* f (DE) (FO^c) ; om in
cl w 11 KZ^c ; parasceues cl w ; parasceue f 12 G *Cerne** ;
inluciscebat *Cerne^c* f w ; illucescebat cl 13 eo cl edd. uett. 14 *Cerne*
solus ; uenerant f cl w 15 CDE FGKORW f ; galilaea cl w

^a A cross is here interlined and in the margin are added the words +*finis hic est Cerne^c*.

f. 28b uiderunt monumentum · et quem admodum¹ positum
 56 fuerat² corpus eius · et reuertentes parauerunt
 aromata et unguenta³ et sabbata⁴ quidem siluerunt
resurrec secundum mandatum :—*tio domini secundum lucam*^a

XXIV 1 Una autem sabbati ualde diluculo uenerunt
 ad monumentum portantes quæ parauerunt⁵
 2 aromata · et inuenerunt lapidem reuolutum á
 3 monumento · et ingressæ non inuenerunt corpus domini
 4 iesu · et factum est dum mente consternatæ⁶ essent
 de isto et ecce⁷ duo uiri steterunt · iuxta⁸ illos⁹ in ueste
 5 fulgenti · Cum autem timerent¹⁰ et declinarent uultum¹¹
 in terram · Dixerunt ad illas quid quaeritis uiuen
 6 tem cum mortuis · non est hic sed resurrexit¹¹ ·
 Recordamini qualiter locutus est uobis cum^b Adhuc
 7 in galilea¹² esset dicens quia oportet filium homi
 nis tradi in manus hominum peccatorum et cruci ·
 8 figi et tertia¹³ die resurgere · et recordatae sunt
 9 uerborum eius et regressæ á monumento nuntiauerunt¹⁴

1 quemadmodum uno ductu f cl w et omnes 2 fuerat *gat.*; erat f cl w
 3 ꝥDEꝥG@IJKQRTVWZ* f cl; ungenta w 4 sabbato f cl w et omnes
 5 DGMQRXY; parauerant f cl w 6 consternate RW; consternatae
 cl w; dum haesitarent f 7 et ecce DER *Cerne**; om et *Cerne^c* (by
 erasure) (f) cl w 8 KOVZ f; secus cl w 9 illos Z* (corr Z¹); illas f
 cl w 10 *Cerne* solus; cum timerent autem f cl w 11 resurrexit ACI
 MOXY *S. ioh. oxon.*; surrexit f cl w 12 CꝥOORW (f eam); galilaea cl w
 13 DEJQR (E terc. D iii) f *uett. plur.*; die tertia cl w 14 nunciau. W cl

^a Title in red characters. The non-italicized letters of *lucam* have been revived *Cerne^c*.

^b The final stroke of the *m* has been revived and lengthened *Cerne^c*.

- 10 hæc omnia illis · XI.¹ et ceteris omnibus · Erat autem f. 29a
 maria magdalena² et iohanna³ · et maria iacobi
 et ceterae quae cum eis erant · quae dicebant
 11 ad apostolos haec et uisa sunt ante illos sicut
 deleramenta⁴ uerba ista et non credebant⁵ illis ·
 12 Petrus autem surgens cucurrit ad monumentum · et pro
 cumbens uidit · linteamina sola⁶ posita et abiit
 13 secum mirans · quod factum fuerat · et ecce duo
 ex illis ibant in⁷ ipsa die in castellum · quod erat in
 spatio stadiorum · LX.⁸ ab hierusalem^{9a} nomine hem
 14 mahus¹⁰ · et ipse¹¹ loquebantur ad inuicem de his om
 15 nibus quae acciderant · et factum est dum fabula
 rentur et secum · quaerent · et ipse iesus adpro
 16 pinquans¹² ibat cum illis · Oculi autem eorum¹³ teneban
 17 tur ne eum agnoscerent et ait ad illos · qui sunt
 hii¹⁴ sermones quos confertis ad inuicem ambulan
 18 tes et estis tristes · et respondens unus cui nomen
 cleopas¹⁵ dixit ei · Tu solus peregrinus es

1 · XI · DRW; undecim f cl w 2 -lena K; magdalene f cl w 3 io-
 anna cl 4 DER(ϜY) Cerne*; deliramenta ϜGZ* Cerne¹?; deliramentum
 f cl w 5 crediderunt cl et edd. uett. 6 ϜCEGHΘIJK(M)
 O^cTVWX^cZ² f cl; om sola w 7 Cerne solus; om in (f) cl w 8 · LX ·
 DEFORTWZ f; sexaginta cl w 9 ierusalem cl 10 Cerne solus;
 (emmahus C); emmaus f cl w 11 Cerne solus: ipsi f cl w 12 appro-
 pinquans AY al⁹ cl 13 illorum cl 14 ϜDEϜHIRTWY; hi f cl w
 15 cleophas f cl

^a The *i* of *hierusalem* has been revived *Cerne*.

f. 29b in hierusalem¹ et non cognouisti quae facta sunt in
 19 illa hiis² diebus^a quibus ille dixit . quae . et dixerunt
 de iesu nazareno . qui fuit uír propheta potens
 in opere et sermone coram deo et omni populo .
 20 et quomodo tradiderunt eum³ summi sacerdotes .
 et principes nostri in damnationem mortis et cruci
 21 fixerunt eum . Nos autem sperabamus . quia ipse esset
 redempturus⁴ israhel⁵ . et nunc super haec omnia
 22 tertia dies⁶ hodie quod haec facta sunt . Sed et muli
 eres quaedam ex nostris terruerunt nos que ante
 23 lucem fuerunt ad monumentum . et non inuento corpo
 re eius uenerunt dicentes . Sé etiam uisiones⁷ ange
 24 lorum uidisse qui dicunt eum uiuere . et abierunt
 quidam ex nostris ad monumentum et ita inuenerunt
 sicut mulieres dixerunt . Ipsum uero non inuenerunt⁸ .
 25 Et ipse dixit ad eos . Ó stulti et tardi cordis⁹ ad cre
 dendum in omnibus . quae locuti sunt prophetae .
 26 Nonne haec oportuit pati christum . et ita intrare

1 ierusalem *cl* 2 hiis WY ; his *cl w* ; in dieb. istis f 3 trad.
 eum BCD~~Ɔ~~JKOQRTVWX*Z ; eum tradid. f *cl w* 4 redemt. AFHTX
 YZ^c ; redempturus f *cl w* 5 Israel *cl* 6 ACD~~Ɔ~~FGIJMRY *w* ; + est
 f *cl* 7 *Cerne* solus ; uisionem f *cl w* 8 inuenerunt A~~Ɔ~~~~Ɔ~~FGH~~Ɔ~~I
 KMMO (in *sup. lin.*) VWXY *cl* ; uiderunt f *w* 9 *Cerne* solus ; corde f *cl w*

^a The vellum of *f. 29b* is scratched in places and some words have the appearance of being written over erasures ; e.g. *diebus* (18), *dixit* (25), the non-italicized letters of *eum* (20), *terruerunt* (22).

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f. 30b 37 Ego sum nolite timere . Conturbati uero et conterriti
 38 existimabant sé spiritum uidere . Et dixit eis quid tur
 bati estis et cogitationes ascendunt in corda uestra .
 39 Uidete manus meas et pedes quia Ego ipse sum¹ . pal
 pate et uidete . quia spiritus^a carnem et ossa non habet
 40 sicut me uidetis habere . Et cum hoc dixisset osten
 41 dit eis manus et pedes . Adhuc autem illis non credentibus .
 et mirantibus prae² gaudio dixit eis³ : Habetis hic aliquid
 42 quod manducetur . At illi obtulerunt⁴ ei partem
 43 piscis assi . et fauum mellis . et cum manducasset
 44 coram eis . Sumens reliquias dedit eis . Et dixit ad
 eos . Haec sunt uerba quae locutus sum ad uos
 cum adhuc essem uobiscum . Quoniam necesse est impleri^b
 omnia quae scripta sunt in lege mosi⁵ et prophetis
 45 et psalmis de mé . Tunc aperuit⁶ illis sensum ut
 46 intellegent⁷ scripturas . Et dixit eis quoniam⁸ scriptum
 est . et sic oportebat christum pati et resurgere á mor
 47 tuis die tertio⁹ . Et praedicari¹⁰ in nomine eius penitentiam¹¹

1 *cl*; ipse ego sum *w*; ego sum ipse *f* 2 *pre DW*; *prae f cl w*
 3 *E f* (et mir. dix. eis); *om eis cl w* 4 *B&FC* (hobt.) *Dꝥ⓪JKTWX f cl*;
opt. w 5 *mosi Cerne** *w*; *moysi Cerne^c* (*y interlined*) *f al¹² cl* 6 *appe-*
ruit E; *aperuit f cl w* 7 *intelligerint f al⁶ cl* 8 *+ sic f cl w et omnes*;
om Cerne solus 9 *tertio AY*; *tertia f cl w*; *tertia die cl* 10 *predicari D*;
praedicari f cl w 11 *Cerne solus*; (*penitentiam ꝥ*); *poenitentiam cl*;
paenitentiam f w

^a *s̄ps* is written over an erasure or the vellum has been much rubbed.

^b The final *i* of *impleri* seems to be written *Cerne¹* over an erasure, *e* ?

et remissionem peccatorum In omnes gentes incipi f. 31a
 48 entibus ab hierusolyma¹ . Uos autem estis testis² horum .
 49 Et Ego mittam³ promissum patris mei in uos . Uos autem
 sedete in ciuitate quo adusque⁴ induamini uirtute⁵
 50 ex alto . Eduxit autem eos foras in bethaniam . et eleuatis
 51 manibus suis benedixit eos⁶ . Et factum est dum bene
 diceret illos⁷ . Recessit ab eis et ferebatur in caelum .
 52 et ipsi adorantes regressi sunt in hierusalem⁸ cum
 53 gaudio magno . et erant semper in templo laudantes et
 benedicentes deum .

1 K; (hierusolima EPR); hierosolyma *w*; ierosolyma *cl*; hierusalem f
 2 testis O* *Cerne**; testes *Cerne*¹? f *cl* (testes estis) *w* 3 FI^cKTVWXZ;
 mitto f *cl w* 4 quoadusque f *cl*; quoad usque *w* 5 FH^oJMTO^cWX^c
cl; uirtutem f *w* 6 eos DH* (*corr* H¹) f; eis *cl w* 7 illos *Cerne* solus
 (f eos); illis *cl w* 8 ierusalem *cl*

✠ HIC

IN

MA

TA

Half-length
figure of
S. John

IOHANNIS

HV

NI

TE

Figure of
Eagle with
outstretched wings

HIC

IO

NIS

FRO

VE

N

R

TEM

HAN

TIT

IN

A

QVI

LAM

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- f. 32b* 8 iesum nazarenum · Respondit eis¹ iesus · dixi uobis quia
 Ego sum · Si ergo mé quaeritis sinite hós abire
 9 ut impleretur sermo quem dixit quia quos de
 10 disti mihi non perdidisti ex ipsis² quem quam³ · Simon ergo
 petrus habens gladium eduxit eum · et percussit
 pontificis seruum et abscidit auriculam eius⁴
 11 dexteram⁵ · Erat autem nomen seruo malchus · Dixit
 ergo iesus petro mitte gladium⁶ in uaginam suam⁷ ·
 12 Calicem quem dedit mihi pater non bibam illum · Chors⁸
 ergo et tribunus et ministri iudaeorum conpraehen
 13 derunt⁹ iesum et ligauerunt eum · et adduxerunt¹⁰ ad
 annam primum · Erat autem¹¹ socer caiphæ¹² qui erat
 14 pontifex anni illius · Erat autem caiphæ¹³ · qui con
 silium dederat iudaeis¹⁴ quia expedit unum homi
 15 nem mori pro populo · Sequebatur¹⁵ iesum simon
 petrus et alius discipulus · Discipulus autem ille erat
 notus pontifici · Et Introiuit cum iesu in atrium
 16 pontificis^a · Petrus autem stabat ad hostium¹⁶

1 eis DEGR f; *om* eis *cl w* 2 eis GIW *cl* 3 quemquam *cl w*;
 nullum perdidisti ex ipsis f 4 auric. eius EFJMO *cl* (f); eius auri-
 culam *w* 5 dexteram DEϷJMRT^oV *cl*; dextram *f w* 6 + tuum *cl*
 7 suam BMO *Cerne**; in uagina sua f; *om* suam *Cerne^c* (*by erasure*) *cl w*
 8 chors R *Cerne**; choors K *Cerne^c* (*o interlined*); cohors *f cl w* 9 conpreh.
 DFGIMTOVXZ; conpraeh. BEϷHΘK; conpreh. *f cl w* 10 *om* eum
Cerne; +eum *f cl w* 11 autem BϷ*DEKMOVZ; enim *f cl w*
 12 BϷC(cay.)DϷFGΘIJKMOVXZ *f cl uett. plur.*; caiaphæ *w* 13 caiphæ
Cerne f cl codd. rell.; caiaphas AΔFMSY *w* 14 iudeis W; iudaeis *f*
cl w 15 *om* autem *Cerne** solus; +autem *Cerne^c* (*interlined*) *f cl w*
 16 hostium BDΔE; ostium *f cl w*

^a There has been an erasure here of perhaps six letters, and a serpent-shaped *s*, which has been at least revived *Cerne^c*, now covers the erasure.

- foris · Exiuit ergo discipulus ille¹ qui erat notus f. 33a
 pontifici · et dixit hostiariae² et introduxit petrum ·
- 17 Dicit ergo petro ancilla hostiariae³ · Numquid
 et tú ex discipulis és hominis illius⁴ Dicit illi⁵ non
- 18 sum · Stabant autem serui et ministri ad prunas
 quia frigus erat et cale faciebant sé⁶ · Erat autem
- 19 cum eis et petrus stans et cale faciens⁷ sé · ponti
 fex ergo interrogauit iesum de discipulis suis ·
- 20 et de doctrina eius · Respondit ei iesus · Ego palam
 locutus sum mundo · Ego semper docui in synagoga
 et in templo quo omnes iudaei conueniunt · et in occulto
- 21 locutus sum nihil · quid mé interrogas · INterroga
 eos qui audierunt quid locutus sum⁸ eis⁹ · Ecce sciunt¹⁰
- 22 hii¹¹ quae dixerim ego · Haec autem cum dixisset unus
 adsistens¹² ministrorum dedit alapam iesu dicens ·
- 23 Sic respondis¹³ pontifici · Respondit ei iesus · Si male
 locutus sum testimonium perhibe de malo · Sí autem
- 24 bene quid mé caedis · Et misit eum annas ligatum

1 ille (*sine* alius) AΔSX^cY; ille alius f; alius (*sine* ille) cl w 2 ostiariae
 f cl w 3 *Cerne** solus; hostiaria CDMT *Cerne*^c (*by erasure of e*); ostiaria
 f cl w 4 illius D* (*corr. mg.*) M; istius cl w; huius f 5 illi ℞; ille
 cl w; ad ille ait f 6 calefaciebant se BCΘJ(M)TW f cl; calefiebant *om*
 se w 7 calefaciens *uno ductu* f cl w 8 *sim* cl et *edd. uett.* cf w p. 626
 note 21 9 eis GMT O; ipsis cl w; quid illis s. loc. f 10 sciunt hi
 (B)MOT; hi sciunt f cl w 11 hii B&CΔE℞ΘIORWZ*; hi f cl w
 12 assistens cl 13 respondis AB&ΔEGOSTX f; respondes cl w

f. 33b 25 ad caipham^{1a} pontificem . Erat autem simon petrus
 stans et cale faciens² sé . Dixerunt ergo ei . Num
 quid et tú ex discipulis eius és . Negavit ille et ait³
 26 non sum . Dicit⁴ unus ex seruis pontificis cognatus
 eius cuius abscidit petrus auriculam . Nonne Ego
 27 té uidi in horto cum illo . Iterum ergo negavit
 28 petrus et statim gallus cantauit . Adducunt ergo
 iesum ad caipham⁵ in praetorium⁶ . Erat autem mane et ipsi
 non introierunt in praetorium⁶ . Ut non contaminarentur
 29 sed⁷ manducarent pascha . Exiuit ergo pilatus
 ad eos foras et dixit . quam accusationem⁸ adfer
 30 tis⁹ aduersus hominem hunc . Responderunt et dix
 erunt ei . Si non esset hic male factor¹⁰ non tibi tra
 31 didissemus eum . Dixit ergo eis pilatus Accipite
 eum uos et secundum legem uestram Iudicate eum .
 Dixerunt ergo ei iudaei . Nobis non licet interficere
 32 quemquam . Ut sermo iesu impleretur quem dixit .
 33 Significans qua esset¹¹ moriturus . Introiuit ergo

1 caipham GJMTW *cl*; caiphan *Cerne*^e f caiaphan *w* 2 calefaciens *uno ductu* f *cl w*
 3 ait *Cerne* solus; dixit f *cl w* 4 +ei J *cl*; *om Cerne* f *w*
 5 ad caipham ΦM ; (ad caipha f H*O*); ad caiphan BDE Φ H^cIKO^cS
 (caiaphan) WXZ*; a caiapha *w*; a caipha *cl* 6 pretorium *bis* D, *sec. M*;
 praetorium *bis cl w* f ((1) praetorio (2) praetorium) 7 +ut ET^cW f *cl*;
om ut w 8 accus. D Δ Φ R; accusationem f *cl w* 9 affertis *cl*
 10 malefactor *uno ductu* f *cl w* 11 morte esset DGTWX *Cerne*^e (morte
interlined) f *cl*; esset morte *w*; *om morte Cerne** solus

^a The last stroke of the final *m* of *caipham* has been erased but is clearly visible.

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f. 34b Non hunc sed barabban¹ . Erat autem barabbas latro .
 XIX 1 Tunc ergo adpraehendit² pilatus iesum . et flagellauit
 2 eum³ . et milites plectentes coronam de spinis inposu
 erunt⁴ capite⁵ eius . et ueste purpureo⁶ circum
 3 dederunt eum . et ueniebant ad eum et dicebant . Haue⁷
 4 rex iudaeorum⁸ . et dabant ei alapas . exiuit⁹ ergo¹⁰
 Iterum pilatus ad eos¹¹ foras . et dicit eis . Ecce ad
 duco eum uobis¹² foras . Ut cognoscatis quia in eo
 5 nullam causam inuenio¹³ . Exiit¹⁴ ergo iesus portaus
 spineam coronam¹⁵ et purpureum uestimentum .
 6 et dicit eis . Ecce homo . Cum ergo uidissent eum
 pontifices et ministri clamabant dicentes crucifige
 crucifige eum¹⁶ . Dicit eis pilatus accipite eum uos
 et crucifigite . Ego enim non inuenio in eo causam .
 7 Responderunt ei iudaei . Nos legem habemus et secundum
 8 legem debet mori . quia filium dei sé fecit . Cum ergo
 audisset pilatus hunc sermonem magis timuit .
 9 et ingressus est praetorium¹⁷ Iterum et dicit¹⁸ ad iesum .

1 barabbam *cl* 2 BFCΔPGΘIR; adprehendit *w*; appre. *cl*;
 accepit *f* 3 eum DGMTO; *om* eum *f cl w* 4 impos. BMX *cl*
 5 capite *Cerne** solus; capiti eius *Cerne*¹ (?) (*i interlined*) *f cl w* 6 *Cerne**
e r; purpurea *Cerne*^c ? *f cl w* 7 aue *cl* 8 iudaeorum *Cerne f cl w*;
 iudeorum *FW* 9 exiuit *f cl*; exiit *w* 10 *cl*; *om* ergo *f w* 11 ad eos
Cerne solus; *om f cl w* 12 eum uobis CGJMT; uobis eum *f cl w*
 13 quia nullam inuenio in eo causam *cl*; non inuenio in eo causam *f*
 14 exiuit *J cl* 15 coronam spineam *W cl* 16 EW *f cl*: *om* eum *w*
 17 pretorium DMW; praetor. *cl w*; in praetorio *f* 18 dixit *C cl*; ait *f*

- 10 Unde és tú · Iesus autem responsum non dedit ei · Dicit ergo *f. 35a*
 ei pilatus mihi non loqueris · Nescis quia potestatem
 habeo crucifigere té · et potestatem habeo dimit
- 11 tere té · Respondit iesus non haberes potestatem ad
 uersum mé ullam · Nisi tibi esset datum¹ desuper² ·
 Propter ea³ qui tradidit mé tibi⁴ maius peccatum
- 12 habet · et⁵ exinde quaerebat pilatus dimittere eum ·
 Iudaei autem clamabant dicentes · Si hunc dimittis non
 és amicus cęsarıs⁶ · Omnis⁷ qui sé regem facit con
- 13 tradicit cęsari⁸ · Pilatus ergo⁹ cū audisset hos
 sermones adduxit foras iesum · et sedit pro tribunali
 in loco¹⁰ qui dicitur lythostrotus¹¹ hebraeice¹² autem gabbat
- 14 há · Erat autem parascheue¹³ paschae hora quasi
- 15 sexta · et dicit iudaeis ecce rex uester · Illi autem clamabant
 tolle tolle crucifige eum · Dicit¹⁴ eis pilatus · Regem
 uestrum crucifigam · Responderunt pontificis¹⁵ non habe
- 16 mus regem nisi cęsarem¹⁶ · Tunc ergo tradidit eis
 illum ut crucifigeretur · Susciperunt¹⁷ autem eum¹⁸

1 datum esset *cl*; data fuisset *f* 2 uno ductu DΔHΘJKORSTV *f cl*;
 de super *w* 3 propter ea A; propterea *f cl w* 4 me trad. tibi *cl*; me tibi
 trad. *f* 5 EI^cKMcS (Z*?) *f cl*; *om w* 6 cesaris W; caesaris *f cl w*
 7 +enim *f cl* 8 cesari W; caeseri M; caesari *f cl w* 9 autem (f) al⁴ *cl*
 10 loco BCDEPΘJKMORTVWZ *cl*; locum *f w* 11 lythostratos C;
 lithostrotus *w codd. plur.*; lithostrotos *cl*; lithostratus *f* 12 hebraeice JZ;
 hebraice *f cl w* 13 Z; parasceue *f cl w* 14 dicit CES *cl*; dixit *f w*
 15 pontificis *Cerne** solus; pontifices *Cerne^c* *f cl w* et omnes 16 Cesarem
 W; caesarem *f cl w* 17 DΦ(R); susceperunt *Cerne¹* *f cl w* 18 eum
Cerne solus; iesum (f) *cl w* et omnes

f. 35b 17 et duxerunt¹ et baiolans² sibi crucem . Exiuit in eum qui
dicitur caluariae locus³ . Hebraeice⁴ autem⁵ golgotha .
18 Ubi eum crucifixerunt⁶ . et cum eo alios duos hinc et inde⁷ .
19 Medium autem iesum . Scripsit autem et titulum pilatus et^a
posuit super crucem . Erat autem scriptum . Iesus naza
20 renus rex iudaeorum . Hunc ergo titulum multi
legerunt iudaeorum⁸ . quia prope ciuitate⁹ erat
locus . Ubi crucifixus est iesus . Et erat scriptum
21 hebraeice¹⁰ grece¹¹ et latine . Dicebant ergo pilato
pontifices iudaeorum . Noli scribere rex iudaeorum .
22 Sed quia ipse dixit rex sum iudaeorum . Respondit
23 pilatus quod scripsi scripsi . Milites ergo cum
crucifixissent eum Acciperunt¹² uestimenta eius .
et fecerunt quattuor¹³ partes unicuique militi partem
et tunicam¹⁴ Erat autem tunica¹⁴ inconsutilis desuper¹⁵ contexta
24 per totum . Dixerunt ergo ad inuicem non scindamus
eam . Sed sortiamur de illa cuius sit . Ut scriptura
impleatur¹⁶ dicens . Partiti sunt uestimenta mea

1 duxerunt ADΔHΘM(R)SY f; edux. *cl w*. 2 baiolans DΔEIMRS
*Cerne**; baiulans *Cerne^c* (u placed above o) *cl w* 3 BMOT f; locum *cl w*
4 J; hebraice *cl w*; hebreice f 5 DHΘM^c *cl*; om autem f *w* 6 crucifix.
eum *cl* 7 ΔGKSVWX^cY* (+et hinc Y¹); hinc et hinc f *cl w* 8 iudae-
orum legerunt *cl* 9 BGM^cO^c; ciuitatem f *cl w* 10 JRZ* f *Cerne**;
hebraice *Cerne^c* (by erasure of e) *cl w* 11 grece DΦGHΘ^cIKMTRW; graece
f *cl w* 12 DΞPO *Cerne**; acceperunt *Cerne^c* *cl w*; (sustulerunt f)
13 quatuor *cl* 14 tonic. bis DEM *Cerne**; tunic. *Cerne^c* (o underpointed
and u placed above it) f *cl w* 15 desuper uno ductu DΔFHΘJKM^cOSTVW
f *cl*; de super *w* 16 *w codd. plur.*; impleretur (f) al⁶ *cl*

^a Four faint strokes having the appearance of *im?* after *et*, probably impressed from the next folio.

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f. 36b et primi quidem fregerunt crura et alterius qui
 33 crucifixus est cum eo . Ad iesum autem cum uenissent ut
 uiderunt eum iam mortuum non fregerunt eius crura .
 34 Sed unus militum lancea latus eius aperuit¹ . Et
 35 continuo exiuit sanguis et aqua . Et qui uidit testi
 monium perhibuit et uerum est testimonium eius² .
 Et ille scit quia uera dicit . Ut et uos credatis .
 36 Facta sunt enim haec ut scriptura impleatur³ .
 37 Oss⁴ non comminuetis ex eo . Et Iterum alia scriptura
 38 dicit . uidebunt in quem trans fixerunt . Post haec
 autem rogauit pilatum ioseph ab arimathia⁵ eo quod
 esset discipulus iesu . Occulte⁶ autem propter metum iude
 orum⁷ . Ut tolleret corpus iesu et permisit pilatus .
 39 Uenit ergo et tulit corpus iesu . Uenit autem et nicodemus
 qui uenerat ad iesum nocte primum ferens mixtu
 40 ram myrræ⁸ et aloes quasi libras centum . Acci
 perunt⁹ ergo corpus iesu et ligauerunt eum¹⁰ lintheis¹¹
 cum aromatibus Sicut mos iudaeis est¹² sepelire .

1 E; aperuit f *cl w* 2 testim. eius ΕΡΜΟΤ f *cl*; eius test. *w*
 3 impletur f *al⁵ cl* 4 oss *Cerne* solus; os *cl w* 5 arimathaea *cl*
 6 DM f; occultus *cl w* 7 iudeorum *FW*; iudaeor. f *cl w* 8 B(?)DH
 ΘKV; myrrhae *cl*; murræ f *w* 9 *FO*; acceperunt f *cl w* 10 illud
 B(?)CT *cl* 11 W; linteis *cl w*; (linteaminibus f) 12 est iudaeis
 f *al² cl*

- 41 Erat autem in loco ubi crucifixus est hortus . et in horto *f. 37a*
 monumentum nouum in quo nondum quisquam positus
 42 fuerat¹ . Ibi ergo propter parascheuen² iudacorum .
 quia iuxta erat monumentum posuerunt iesum:—
 1 Una autem sabbati maria *Resurrectio domini secundum XX*
Iohannem^a
 magdalene³ uenit mane cum Adhuc tenebrae essent .
 ad monumentum . Et uidit⁴ lapidem sublatum Á monumento .
 2 Cucurrit ergo et uenit ad simonem petrum et ad alium
 discipulum quem amabat iesus . et dicit eis⁵ : Tulerunt
 dominum meum⁶ de monumento et nescio⁷ ubi posuerunt
 eum .
 3 Exiit ergo petrus et ille alius discipulus et uenerunt
 4 ad monumentum . Currebant autem duo simul et ille alius
 discipulus praecurrit⁸ citius petro . et uenit primus ad
 5 monumentum . et cum sé inclinasset uidit⁹ lintheamina¹⁰
 6 posita¹¹ non tamen introiuit . Uenit ergo simon petrus
 sequens eum et introiuit in monumentem et uidit¹² linthe
 7 amina¹³ posita et sudarium . quod fuerat super capud¹⁴
 eius . Non cum lintheaminibus¹⁵ positum . Sed separatim

1 $\text{FFKMO}^1\text{VWX}^*\text{Z}$; erat *f cl w* 2 K; parasceuen *f cl w* 3 Mag-
 dalenae $\text{BFCDE}\Phi\text{IJMORSZ}^*$; Magdalene *f cl w* 4 $\text{DE}\Phi\text{H}\Theta\text{IJKVW}$
cl; uidet *f w* 5 illis *f (ait illis) cl* 6 meum DFMT om f cl w 7 nescio
r et Cerne; nescimus *f cl w* 8 D (prec.) $\Delta\Phi\text{FRY Cerne}^*$ (\bar{p} currit); prae-
 cucurrit *Cerne^c (cu interlined) f cl w* 9 uidit $\text{DE}\Phi^1\text{IJKORVW f cl}$;
 uidet *w* 10 W; lintheamina *f cl w* 11 lint. pos. M et Cerne ; pos.
 lint. *f cl w* 12 uidit $\text{DE}\Phi^1\text{FH}\Theta\text{IJKMRTVW f cl}$; uidet *w* 13 W;
 lintheamina *f cl w* 14 super capud W (supra capud ΔY); caput *f cl w*
 15 lintheaminibus *f cl w*

^a Title in red characters.

f. 37b 8 inuolutum in unum locum . Tunc ergo introiuit et ille
 discipulus . Qui uenerat primus ad monumentum et
 9 uidit et credidit . Non dum¹ enim sciebat² scripturas³
 10 quia oportuit⁴ eum **A** mortuis resurgere . Abierunt
 11 ergo iterum discipuli⁵ ad semet ipsos⁶ . Maria autem
 stabat ad monumentum foras⁷ plorans . Dum ergo
 12 fleret inclinauit sé et prospexit in monumentum . et
 uidit duos angelos in albis sedentes . Unum ad caput et
 alium⁸ ad pedes . Ubi positum fuerat corpus iesu .
 13 Dicunt ei illi mulier quid ploras . Dicit eis . Quia tunc
 14 runt dominum meum . et nescio ubi posuerunt eum . Haec
 cum dixisset conuersa est retrorsum . et uidit⁹ iesum
 15 stantem . et non sciebat quia iesus est . Dicit ei iesus .
 mulier quid ploras quem quaeris . Illa existimans
 quia hortulanus esset dicit ei . Domine sí tú sustu
 listi eum dicito mihi ubi posuisti eum et Ego eum
 16 tollam . Dicit ei iesus maria conuersa illa dicit
 17 ei rabboni quod dicitur magister . Dicit ei iesus .

1 nondum *uno ductu* f *cl w* 2 **ACDΔEΦ*HKSTVZ***; sciebant f
cl w 3 **T** f (scribituras); scripturam *cl w* 4 **M**; oportebat *cl*; oportet
w; oporteret f 5 disc. ad semet ipsos **BFFPGKMTQVWZ** *cl*; ad semet
 ipsos disc. (f) *w* 6 semetipsos f *cl* 7 **Z*** (*corr. Z¹*); foris f *cl w*
 8 alium r (f alterum); unum *cl w* 9 **FD EΦ¹FG*HΘI** (*J mut.*) **KMMR**
TVW *cl*; uidet f *w*

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f. 38b 26 in latus eius non credam . et post dies octo . Iterum erant
discipuli eius intus et thomas cum eis . Uenit iesus ianuis
27 clausis et stetit in medio et dixit pax uobis . De inde¹
dicit thomae infer digitum tuum huc et uide manus
meas et adfer² manum tuam et mitte in latus meum .
28 et noli esse incredulus sed fidelis . Respondit thomas
29 et dixit ei . Dominus meus et deus meus . Dicit³ ei iesus
quia
uidisti me⁴ credidisti . Beati qui me⁵ non uiderunt et
30 crediderunt . Multa quidem et alia signa fecit iesus
in conspectu discipulorum suorum . Quae non sunt
31 scripta in libro hoc . Haec autem scripta sunt ut creda
tis quia iesus est christus filius dei . et ut credentes uitam
XXI 1 habeatis in nomine eius . Post ea⁶ manifestauit sé
Iterum iesus⁷ ad mare tiberiadis . Manifestauit autem sé⁸ sic .
2 Erant simul simon petrus et thomas qui dicitur
dydimus⁹ . et nathanahel¹⁰ qui erat á cana¹¹ galileae¹²
3 et filii zebedei¹³ . et alii ex discipulis eius duo . Dicit
eis simon petrus uado piscari . Dicunt ei uenimus

1 deinde *uno ductu* f cl w et omnes 2 affer f al⁹ cl 3 dixit cl,
cf. w p. 642 note 29 4 +Thoma cl *edd. uett.* 5 me *gat*; Stowe
S. John (Bernard); om f cl w 6 postea *uno ductu* cl w; post haec f
7 +discipulis T cl; disc. suis f 8 se Θ T f; om se cl w 9 dydimus
Z* (*corr.* Z¹); didymus f cl w 10 nathanael f cl 11 cana *Cerne** cl
w; canan f; chana B Φ C Θ IKVW *Cerne^c* (h *interlined*) 12 B Φ CD Φ FG Θ I
KMTORSZ f; galilaeae cl w 13 C Φ PGMTORW f; zebedaei cl w

et nos tecum . et exierunt et ascenderunt in nauem¹ et illa *f. 39a*
 4 nocte nihil prenderunt² . Mane autem iam³ facto stetit iesus
 in litore⁴ . Non tamen cognouerunt discipuli quia iesus est
 5 Dicit⁵ ergo eis iesus pueri . Numquid pulmentarium habe
 6 tis . Responderunt ei non . Dixit⁶ eis mittite in dexte
 ram nauigi(i)^a rete et inuenietis . Miserunt ergo etiám⁷
 non ualebant illud trahere prae⁸ multitudine piscium .
 7 Dicit⁹ ergo discipulus ille quem diligebat iesus petro
 dominus est †¹⁰ Tonicam¹¹ praecincsit¹² sé . Erat enim nudus et
 8 misit sé in mare . Alii autem discipuli nauigio uenerunt .
 Non enim longe erant á terra sed quasi cubitis ducentis
 9 trahentes rete piscium . Ut ergo discenderunt¹³ in ter
 ram uiderunt prunas positas et piscem super
 10 positum et panem . Dicit eis iesus adferte¹⁴ de piscibus
 11 quos prendistis¹⁵ nunc . Ascendit simon petrus et
 traxit rete in terram plenum magnis piscibus . numero
 quasi¹⁶ centum quinquaginta et¹⁷ tribus . et cum tanti essent
 12 non est scissum rete . Dicit ei(s)^b iesus uenite prandite¹⁸ .

†¹⁰ Simon petrus cum audisset quia dominus est

1 nauim D *cl* 2 prenderunt B* \mathfrak{F} Z* *Cerne**; prendiderunt *Cerne^c*
 (di *interlined*) *cl w*; ceperunt f 3 om iam *cl* 4 littore *cl* 5 dixit *cl*
 6 dicit A Δ al³ *cl* 7 etiam *uno uerbo* E; et iam *cl w* 8 prae
 B Θ KOVWX*Z f *cl*; a *w* 9 dixit DW *cl* 10 Simon petrus cum
 audisset quia dominus est *Cerne¹* f *cl w* et omnes; om *Cerne**; + ergo E *Cerne^c*
 (*interlined after Simon*) (f uero) 11 tunicam DEM *Cerne**; tunicam *Cerne^c*
 (o *underpointed for deletion and u placed above it*) f *w*; tunica *cl* 12 *Cerne*
 solus: praecincxit R; succinxit se (f) *cl w* 13 disc. D \mathfrak{P} R Stowe
*Cerne**; desc. *Cerne^c* f *cl w* 14 afferte f al¹² *cl* 15 prendistis AB \mathfrak{F}
 CFORSXY *Cerne**; prendidistis *Cerne^c* (di *interlined*) *cl w*; cepistis f
 16 numero quasi *Cerne* solus; quasi R Stowe; om numero quasi f *cl w*
 17 et \mathfrak{P}^{mg} R Stowe; om et f *cl w* 18 prandite E \mathfrak{P} RS Stowe *Cerne**;
 prandete *Cerne^c* f *cl w*

^a The final 'i' of *nauigii* is later, *Cerne^c*. ^b *ei Cerne** solus; *eis Cerne^c*.

f. 39b Et nemo audebat discumbentium¹ interrogare eum Tú
 13 quis és . scientes quia dominus esset² . et uenit iesus et
 acceptus³
 14 panem et dát eis . et piscem similiter . Hoc iam tertio
 manifestatus est iesus discipulis suis cum resur
 15 rexisset á mortuis . Cum ergo prandissent dicit si
 moni petro iesus . Simon iohannis⁴ diligis mé plus hís .
 Dicit ei etiam domine tú scis quia amo té . Dicit ei pasce
 16 agnos meos . Dicit ei iterum simon iohannis⁴ diligis
 mé Ait illi etiam domine tú^a scis quia ámo té . Dicit
 17 ei pasce agnos meos . Dicit ei tertio simon iohannis⁴
 amas mé . Contristatus est petrus quia dixit ei tertio
 amas mé⁵ . Dicit⁶ ei domine tú omnia scis⁷ . tú scis quia
 18 amo té . Dicit⁸ ei pasce oues meas . Amen amen dico
 tibi . Cum esses iunior cingebas té et ambulabas ubi
 uolebas . Cum autem senueris extendis⁹ manus tuas et alius
 19 té cinget et ducit¹⁰ quo¹¹ non uís . Hoc autem dixit significans
 qua morte clarificaturus esset deum . et cum hoc¹²
 20 dixisset dixit¹³ ei sequere mé . Conuersus petrus uidit

1 ABFCDEPFH¹ΘIKMOSTVWXYZ *cl*; discentium *w*; f ex discipulis
 2 est f al⁸ *cl* 3 accipit FR *cl* 4 iohannis *cl* 5 +et f *cl w*;
om ABDHMSTY 6 dixit r *cl* 7 nosti f r *cl* 8 dixit *cl*
 9 Cerne solus; extendes f *cl w* 10 ducit EM Cerne*; ducet Cerne^e f *cl w*
 11 + tu f al³ *cl* 12 cum hoc FE(Θ)KVWZ *cl*; hoc cum f *w* 13 E;
 dicit *cl w*; ait f (illi)

^a “*etiam dñe tu*” These words seem to be written over an erasure by the original scribe. The ink has faded, and the vellum is very thin.

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f. 40b

[1.]

Alma Oratio^a

Sanctam ergo unitatem trinitatis iterum atque
iterum frequenter flagittans suffragare .

patrem et filium et spiritum sanctum . Cui est una natura

5 et una substantia una maiestas atque eadem

gloria sine fine maneus in saecula sæculorum .

Ut dignetur defendere mé ab imminentibus periculis

praesentibus peccatorum contagionibus carnis et spiritus

ab infestis hostibus animae siue^b corporis Libera(re)^c

10 mé atque conseruare et aeternae^d uitae parti

cipem esse facere sine illorum impedimento

loetali . Rogo mihaelem archangelum sanctum

et gloriosum . Qui ad animas custodiendas potes

tatem accepit ut animam meam suscipere dignetur

15 a corpori meo exiturum . Atque in amoenitatem

paradisi perducere Ac ibi locare in requiae

beatorum spiritum . gabrihelim quoque archangelum

obsecro ministrum summi sedes dei . IN simul cum

A 1 om tit. 3 flagitans 6 $\overline{sclā}$ A* (\overline{scloru} added in margin A^c)
f. 18a 7 imminentibus A* (in min. by erasure A^c) 8 praesentibusque spiritus
+et 9 libera (Cerne*?) 10 conserua (re interlined A^c) 12 michaelem
(h interlined before the first e A^c) \overline{sclm} before michaelem 13 ad custo-
diendas animas 14 accipit (accepit A^c) 15 corpore (Cerne^c) exituram
16 conlocare in requiem 17 spirituum (Cerne^c) gabrihelem
(Cerne^c) obsecro archangelum 18 sedis (Cerne^c) insimul

^a In outer margin, in a 13th or 14th century hand, C¹¹¹, + *Nota oratio gloriosa*; *ua* (*ualet?* or *ualde?* both are found in later prayers).

^b Underpointed for deletion by later hand and *uel* interlined.

^c The down stroke of the *a* has been revived and *re* added Cerne^c.

^d The non-italicized letters of *aeternae* have been revived later.

nouem ordinibus angelorum atque agminibus
angelorum^a . Qui sunt angeli et archangeli uirtutes
potestates . principatus . dominationis^b . throni . cherubin .
atque seraphin intercedite pro me qui cotidie ante
5 thronum gloriae laudes æterno deo sine fine concin
nant dicentes . sanctus . sanctus . sanctus . dominus deus sababoth pleni sunt
caeli ac terra gloria tua osanna in excelsis .
benedictus qui uenit in nomine domini osanna in excelsis .
Adsistant mihi omnes sancti apostoli domini nostri iesu christi
10 patriarchae et prophetae præcamini pro mé .
beatum petrum peto me adiuuare principem aposto
lorum . Qui claues regni caelorum tenet . paulum
apostolum^c atque doctorem gentium . Andream et ia
cobum . Johannem et philippum . bartholomeum et
15 thomam . Mattheum et iacobum . simonem et thaddeum
Matthian et barnaban^d . hos omnes inuoco in auxilium
meum . sancta maria semper uirgo beata et gloriosa
dei genetrix^e intercede pro me cum omnibus simul sacris

5—8 Cf. Preface (Pentecost), Roman Missal.

A 2 archangelorum *om* et 3 dominationes chirubin A* ; cherubin A¹? 4 cotidie A^c
5 aeterno 6 Sabaoth 7 terrae A* ; terra A^c gloriae tuæ A* ; gloria tua A^c
7 os anna (some letter erased, so too in line 8) 9 Adsistat A*? ; Adsistant (*n interlined*) A¹?
11 rogo ; *om* me adiuuare 12 tenet + ut adiuuet me 13 doctor A* ; doctorem A^c
(em *interlined*) 14 philipum 15 matheum tatheum 16 mathiam? A* ; mathian
A^c (*by erasure*) barnabam inuocabo

^a *angelorum Cerne** ; *chan* interlined *Cerne*.

^b *Cerne** ; *dominationes Cerne*.

^c The non-italicized letters of *apostolum* seem to have been revived *Cerne*.

^d *n* written over an erasure possibly of *m*.

^e The second *e* of *genetrix* has been partially erased and *i* substituted.

f. 41b uirginibus Ut iesus christus filius tuus dominus noster dignetur
conseruare uirginitatem meam . subueni mihi beatæ
iohannes babtista et præcursor domini . cum sancto choro
innocentum . Una simul cum (o)mnibus^a sanctis martyribus
5 Quorum sanguis effusus est a iusto abel usque in hodiernum
diem . qui semper adstant in conspectu agni amicti stolis
albis . et palmę in manibus eorum . et clamabunt^b uoce
magna dicentes . salus deo nostro qui sedis^c super thronum et agno .
Sancte gregori^d pontifex ac omnes sancti sacerdote(s)^e domini^f nostri iesu
10 christi confessoresque summi dei orate pro me beatę et glori
osae stephanę leuita et omnes sancti diaconi . atque
ministri ecclesiarum dei intercedite^g pro me beata elena
et anna ac uniuersae uiduae fideles inplorate
pro me ut uitam aeternam (merear)^h habere in caelis . Obsecrate
15 quoque pro me cuncti uiri ac mulieres . Quorum tu solus
deus nosti merita singulorum . quorum omnium quaesumus
meritis præcibusque concede . Ut in omnibus protectionis tuæ
muniamur auxilio . per christum dominum nostrum :—

5 Mt. xxiii. 35.

6—8 Apoc. vii. 9, 10.

15 Cf. 2 Par. vi. 30.

16—18 Cf. Infra act. Canon. Missae.

A 2 conseruare + me om uirg. meam subuene? A* ; subueni A¹? (by erasure) beate
3 iohannis baptista om sco A* ; + sco (interlined) A¹ 4 simulque cum omnibus scis
+ et A* ; om et A^c 7 om albis A* ; + albis A^c palmae clamabunt 8 sedit A* ;
sedet? A^c 9 scs? gregorius A* ; sce gregori A^c atque for ac om sancti A* ; + sci (inter-
lined) A^c sacerdotes + sci 10 beato glorioso? A* ; beate? (A^c) et (A¹) gloriose (A^c?)
12 After me add sce paule anachorita atque beate antoni cum omnibus anachoritis et manachis (A*)
(monachis A^c) ac clericis interpellate pro me. helena 13 atque implorate 14 habere
merear 15 cuncti + perfecti 17 precibusque 18 om nostrum

^a o placed above m Cerne¹? ; mnibus Cerne*.^b The non-italicized letters of clamabunt have been erased, and the second a and the n have been revived Cerne^c (clamant).^c Cerne* ; sedes Cerne^c.^d A letter seems to have been erased at the end of the word.^e The final s seems to have been added later Cerne^c, and the non-italicized letters of sacerdotes have been revived.^f dñi revived Cerne^c.^g The non-italicized letters of intercedite have been revived Cerne^c.^h merear has been interlined Cerne^c.

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f. 42b [3]

Oratio ad dominum

Obsecro te iesu christe per singularem pacem atque caritatem . beatae
 mariae tuae genetricis semperque uirginis et dilectionem sancti iohannis
 euangelistae . qui in pectore tuo recubuit . te depraecor humiliter et
 5 pro honore immaculati corporis tui quod in orationibus flectere
 dignatus es . Antequam crucis suscepisti patibulum . Ut
 numquam cruciationem perpetuam praelabere debeam . *Oratio sancta*^a
 Sed ad indulgentiam peruenire merear omnium criminum a(d)^b quorum
 contaminationes ^cnumquam corpus meum inclinaui contra uolun
 10 tatem et per memoriam tuae beatae passionis et tuae sanctae crucis
 Obsecro te domine praesta mihi post obitum meum prosperum | uirtutem^d
 iter ad^e ad perennis paradisi peruenire suauitatem Ibique
 cum sanctis animabus mihi requiescere liceat usque ad tempus
 resurrectionis . et post ea permitte me piissime pater aliquam
 15 partem aeternae beatitudinis habere cum sanctis et electis
 et tuam glori(osi)ssimam^f faciem uidere sine fine cum beatis et
 perfectis in saecula saeculorum bnfo^g .

14, 15 Cf. Canon Missae "nobis quoque peccatoribus."

^a Title in red characters, very much faded, on the same line as *debeam*. The title is unnecessary as the same prayer continues, line 8.

^b *d* interlined *Cerne*¹?

^c *n* has been erased.

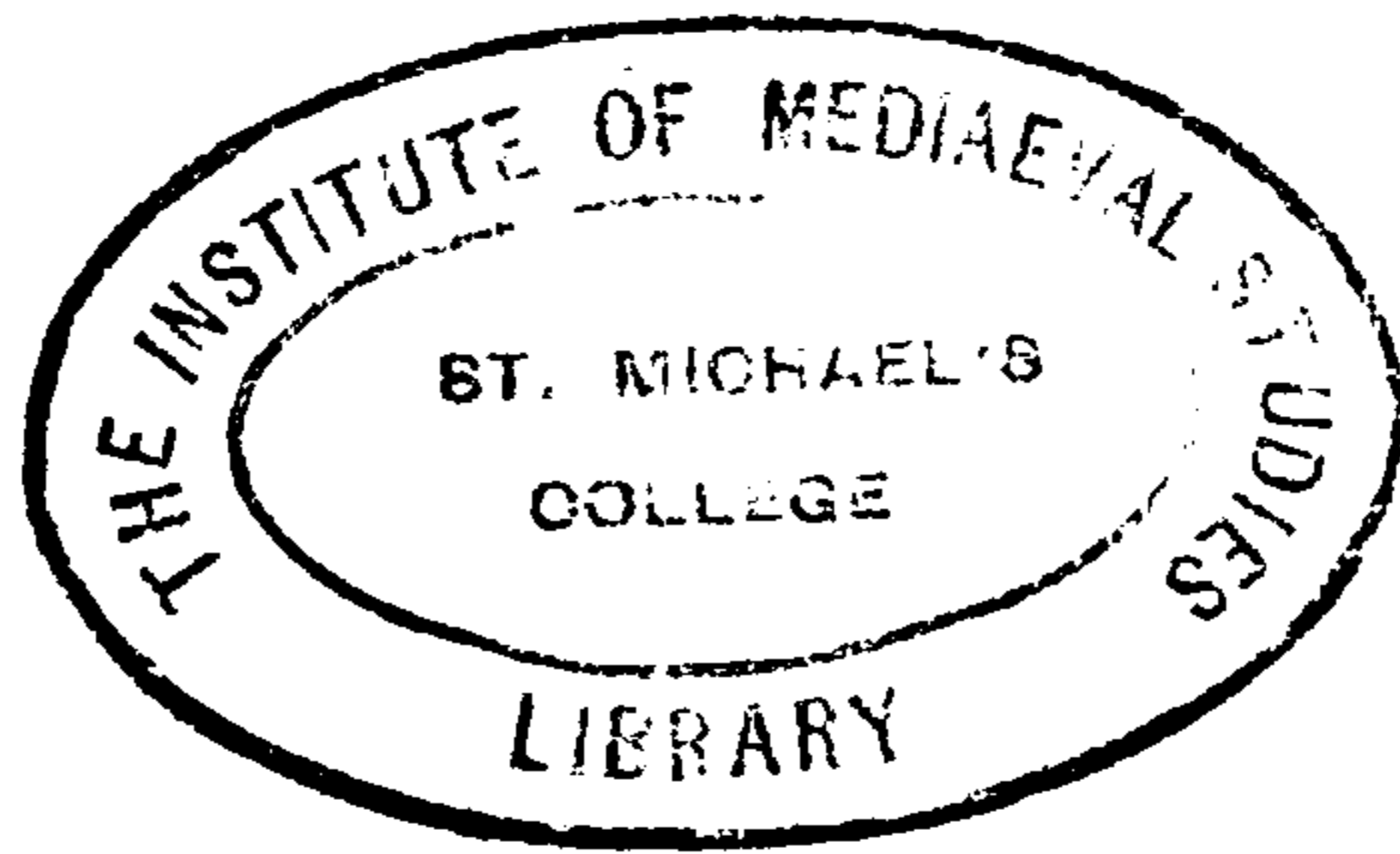
^d Sic in ms., but the word belongs to the previous line.

^e *ad* underpointed for deletion.

^f *osi* interlined *Cerne*¹?

^g Cipher for Amen.

The writing on this folio is smaller and more cramped than that on the average page. There are one or two extra words in a line and some unusual contractions. '*Bis scribitur*' is written in the bottom margin and the same prayer is to be found with an addition f. 76a (18). As a note on *dñe*, line 11, the following words are written by the usual 13th or 14th century marginator in the lower margin: *per merita tue genetricis et dilecti tui iohannis*.



In die laudibus laudantur
semilifa stophnfr



MIRACARRETRICITAT

In omne die
noannfr hchre annfrre semilifa
UNICOS UNICIS MISERERE

UNICOS. Supplicatque quapro mihi posito ma
pny magni uelut in phiculo. Ut non ybcum trahat
me mortalitatis huius anni. neque mundi uantat,
Et hoc idem pto a sublimib; caelestis militiae uisitatib;
ne me inquant lachrandum hostib; Sed obsecranda
iam apmny poptib; Et illi me pcedant. Inacie caelestis
seruicij militiae. Cherubin & seraphin cum milib;
Et mihahel gabrihel similib;. Opto thronos uultrdy
Archangelos principatuy & potestady Angeloy. Ut me
obryo obsecrady agmine. inimicos ualeam prosternere
tum deinde ceteroy agonizantay. patriarchas quatuor
quatuor propheta. apostolos natiu xpi ppetay. &
martyrby omny pto Archlclay di. Ut me p illoy
salus ppetat. Atq; omne malum a me ppetat

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[4] hanc luricam loding cantauit ter in omne die

f. 43a

gemiltsa sio þrynes
SUFFRAGARE TRINITATI

sio annes þære annesse gemiltsa
UNITAS UNITATIS MISERERE

ic bidde me gesettum sæs
trinitas . Suffragare quaesso mihi posito ma

5 micles swa swa on frecennesse þætte nó mid him getio
ris magni uelut in periculo . Ut non secum trahat

me wól* þyses geares ne middangeardes idelnes
mé mortalitas huius anni . Neque mundi uanitas .

7 ðæt ilce ic bidde from þam hyhstan þam hiofondcundan compwerodes mægnum
et hoc idem peto á sublimibus caelestis militiae uirtutibus

þylæs me forlæton to teorene* fiondum ac gescylden
Ne me linquant lacerandum hostibus . Sed defendant

soplice wæpnum strangum ðæt hio me foregangan on feþan þæs hiofenlican
iam armis fortibus et illi me procedant in acie cælestis

10 werodes wig þreatas wisdomes gefylnes 7 godes lufan onbærnnes
exercitus militiae . Cheruphin et seraphin cum milibus

strengéo godés gelicum ic wysce þrym setles ða lifigendan
et mihahel gabrihel similibus . Opto thronos uiuentes

heh englas ealdordomas 7 duguðmihta englas þ me
archangelos principatus et potestates angelos . Ut me

ðicce* gescyldende werode fionda ic mæge gefyllan
denso defendentes agmine . Inimicos ualeam prosternere .

syþþan þonan oðere cempan* heahfæderas 7 þa feower siðan
Tum deinde ceteros agonithetas . patriarchas quattuor

15 flower scipes stioran*
quater prophetas . apostolos nauis christi proretas . et

ic bidde cempan* þ me þurh hio
martyres omnes peto anthletas dei . Ut me per iilos

ymsylle 7 eal yfel from me gewite*
salus sepiat atque omne malum a me pereat

2 trinitatis other MSS.

6, &c. The glosses marked * (as wól*) are in an earlier hand.

8 to teorene; altered to to slitenne in the later hand.

9 praecedant *Cerne*.

13 ðicce; altered to þy ðiccan in the later hand.

f. 43b

- were* trume* fæstnie*
- Christus mecum pactum firmum feriat timor tremor
- 7 þa sweartan werod abrege god mid þy unþurhsciotendlicre gescyldnesse
 tetras turbas terreat . Deus inpenetrabili tutella
- æghwanan gescyld me mid mihte mines* lichoman* leower*
 undique Me defende potentia . Mei gibrae pernas
- ealne gefria* ðine* plæg sceldæ* gescyldendum anra gehwylc þ þa sweartan
 omnes libera tuta pelta protegente singula . Ut non
- dioflu on minre sidan cueccen* swa swa gewuniað
- 5 tetrae demones in latera mea librent . Ut solent
- scytas hnoll* heafud ponnau* mid loccum* 7 ða egan* onwlite*
 iacula gygram cephaem cum iaris . Et conas patham
- tungan* toeð* 7 ða næs ðyrel* swiran*. breost*
 liganam . Sennas atque michinas cladam crassum
- sidan* lendana* ðeeoh* midirnan* 7 twa* honda*
 madianum talias bathma exugiam atque binas idumas .
- minum soblice
 Meo ergo cum capillis uertici galea salutis esto . Capiti
- 10 h(n)eofulan* egan 7 brægene þam þryfealdan nebbe* weolure*
 fronti oculis et cerebro triformi . Rostro labiae
- onsyne ðunnwengan* cinne* bearde ofer bruum* earum heagospinum*
 facie timpori . Mento barbae supercilis auribus genis
- smerum* næsgristlan* nosu sion eghringum* brawan
 buccis internasso . Naribus pupillis rotis palpebris
- (ofer)bruum* toðreomum* oroðe* ceacum 7 goman
 Tautonibus gingis anile maxillis et faucibus dentibus
- hręctungan* hræcean ðrot bollan* tung eðrum*
 lingue ori uuæ guttori gurgilioni et sublingue
- 15 swioran heafudponnan* swiran* gristlan*
 ceruice capitali ceutro cartilagini collo clemens
- gescyldnesse þonan wes ðu byrne sio gehealdfæste
 adesto tutamine . Deinde esto lurica . tutissima
- ymb lioma mine innoðas þte þu ascufe*
 erga membra erga mea uiscera Ut retrudas
- from me ða ungesewenlican slegeas næglas ða fæstniað þa hatiendan
 a me inuisibiles Sudum ciauos quos fingunt odibiles
- gescyld strongre eazla mid gescyldrum
 Tege ergo deus forti lurica humerus cum scapulis

1 feriat; *perhaps originally* fereat. 2 tutella; *altered to* tutela (by erasure of 1st l).
 4 gefria; *altered to* gefrio. 6 onwlite; *altered to* ondwlitán later. 7 swiran; *altered to* swioran later.
 10 heofulan; *corrected to* hneofulan 11 facie; *altered to* faciei later: -wengan; *altered to* -wongan later. 12 buccis; the italicized *u* seems to be over an erasure: naribus *ri* on erasure. 13 bruum; *altered to* oferbruum later. 16 lurica; *altered to* lorica later. 18 Sudum; *altered to* Sudes: fingunt; *altered to* figunt (by erasure of *n*). 19 humerus; *altered to* humeros later.

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f. 44b

þte from þam ilum oð þæs heafdes heanesse nænegum limo
 Ut a plantis usque ad uerticem Nullo membro foris

ic geuntrumige ascufan
 intus egrotem . Ne de meo possit uitam trudere

wólnes fefor ald* ær þan soðlice
 pestis febris langor dolor corpore Donec iam

dante deo seneam . et peccata mea bonis deleam .

5 Ut de carne iens imis caream et ad alta euolare
 ütfarende ic mæge gefliogan to ðam hean gefliogan

ic mæge 7 gode miltsiendum to ðam roderlican bliðe ic* sio* wegen*
 ualeam et miserto deo ad ętheria laetus uehor

rices celnessa sy swa
 regni refrigeria . AMEN :—*Laudatio Dei* .

[5] Te deum laudamus té dominum confitemur . Te aeternum
 patrem omnis terra ueneratur . Tibi omnes angeli

10 Tibi caeli et uniuersae potestates . Tibi ceruphin^a et se
 raphin incessabile^b uoce proclamant sanctus sanctus sanctus
 dominus deus sabaoth pleni sunt caeli et terra maiestatis
 gloriae^c tuae . Te gloriosus apostolorum chorus . Te
 prophetarum laudabilis^d numerus . Te martyrum

15 candidatus laudat exercitus . Te per orbem terrarum
 sancta confitetur ecclesia . patrem immensae maiestatis
 Uenerandum tuum uerum^e unicum filium . Sanctum quoque
 paracletum^f spiritum . Tu rex gloriae christus^g . Tu patris
 sempiternus es^h filius Tu ad liberandum suscepturusⁱ

^a *p* has been imperfectly erased and the letter *h* changed into *b* Cerne^e.

^b Cerne^{*}; the *e* has been partially erased and *i* substituted, but again changed into *e* Cerne^e.

^c *e* if not added later has at least been revived.

^d *laudabiles* possibly Cerne^{*}.

^e *om et Cerne^{*}*, it seems to have been added Cerne¹? though in an unusual form owing to want of space.

^f *e* of *paracletum* has been erased and *i* substituted Cerne^e.

^g The *us* of *christus* has been changed to *e* Cerne^e.

^h *es* added over an erasure Cerne^e.

ⁱ The italicized letters are written over an erasure Cerne^e (*suscepisti*, Warren's Irish texts of *Te Deum*, *Antiph. Bangor* II. 93).

hominem non horruisti uirginis uterum . Tu deuicto^a
 mortis aculeo aperuisti credentibus regna caelorum .
 Tu ad dexteram dei sedis^b in gloria patris iudex crederis
 esse uenturus . Te ergo quęsumus nobis^c tuis famulis
 5 subueni quos praetioso sanguine redemisti . Aeterna^d
 fac cum sanctis tuis gloria munerare^e . Saluum fac
 populum tuum^f et benedic hereditate^{g h} et rege eos et
 extolle illos usque in aeternum . Per singulos dies benedi-
 cimus te . et laudamus nomen tuum in aeternumⁱ et in
 10 saeculum saeculi . Dignare domine die isto sine peccato^k
 custodire . Miserere nobis^l domine miserere nobis | nos^m
 Fiat misericordia tuaⁿ super nos quem admodum spe-
 rauimus in te . IN te domine speraui non confundar in aeternum .

f. 45a

[6] *Oratio in mane sancti hieronimi presbiteri.*

15 Mecum esto (domine deus)^o sabaoth . mane cum resurrexero
 Intende ad me domine et gubernata omnes actos^p meos et
 uerba mea et cogitationes meas Direge^q me in uiam
 rectam . Ut totam diem transeam in tua uoluntate .
 Dona mihi domine timorem tuum . cordis conpunctionem

A 14 *tit. ora. matutina* 15 *om mecum.....sabaoth* surrexero 16 *actus* 17 *om direge*
 f. 22a *me in uiam rectam* 18 *tota die in tua uoluntate transeam*

^a The final *o* is *Cerne*^c over some other letter, *i*?

^b An attempt has been made to change *i* into *e*.

^c *nobis* has been partially erased. The same reading in Warren's Irish texts, *loc. cit.*

^d The non-italicized letters of *Aeterna* are written over an erasure (*aeternam* Warren's Irish texts).

^e *e* has been partially erased and *i* placed over it (*munerari* two of Warren's Irish texts).

^f *dñe* has been interlined *Cerne*^l.

^o The final *e* has been erased and *i* placed over it.

^h *tuę* added *Cerne*^c.

ⁱ *seculum* has been interlined over *aeternum* *Cerne*^c (*aeternum* Warren's Irish texts).

^k *nos* added in margin *Cerne*^c.

^l *nñi* interlined *Cerne*^c.

^m *nos* *Cerne*^{*} belonging to previous line.

ⁿ *dñe* interlined *Cerne*^c.

^o *dñe dñs* interlined *Cerne*^c (D as *Cerne*^{*}).

^p *o* underpointed for deletion and *u* placed over it.

^q The first *e* has been erased and *i* placed over it *Cerne*^c.

[6] On attribution to S. Jerome cf. Notes at end of Appendix.

f. 45b

Mentis humilitatem · conscientiam puram · Ut terram
 dispiciam · caelum aspiciam · peccata odiam · Iustitiam
 diligam · Aufer a me domine sollicitudinem saecularem
 Gulae appetitum · Concupiscentiam fornicationis ·
 5 Amorem pecuniæ · pestem iracundiæ · Tristitiam
 saeculi · homicidium · Uanam laetitiam · Terrenam
 superbiam · planta in me domine uirtutes bonas ·
 Abstinentiam carnis · et castitatem corporis · patientiam ·
 humilitatem non fictam Sed ueram fraternam cari
 10 tatem · Custodi ós meum ne loquar uana ne fabu
 ler saecularia · Ne detraham absentibus Ne male
 dicam maledictionem praesentibus Sed econtrario ·
 Benedicam dominum in omni tempore et semper laus eius sit
 in ore meo · Custodi oculos meos ne uideant mulierem
 15 ad concupiscendam eam per libidinem · Nec desiderem
 rém proximi · Nec dilicias^a saeculi amplectem · sed dicam
 cum sancto dauid · Oculi mei semper ad dominum · quoniam ipse
 est qui euellet de laqueo pedes meos · et iterum
 ad te leuauit oculos meos qui habitas in caelo ·

9 2 Cor. vi. 6. 13 Ps. xxxiii. 2. 14 Ps. cxviii. 37 (auerte). 15 Mt. v. 28.
 16 Cf. *Reg. Benedicti* c. iv: delicias non amplecti (*om* A; *om* amplectem P). 17 Ps. xxiv. 15.
 19 Ps. cxxii. 1.

A 2 despiciam celum iustiam A*; iustitiam (ti *interlined*) A¹ 3 *om* domine sollic. A*;
 sollic. (l *interlined*) A^c terrenam 6 *om* homicidium *and read* accidiam uanam laetit. terren.
 7—9 *om* superbiam *and read* planta in me uirtutem abstinentium continentiam carnis castitatem
 humilitatem caritatem non fictam 11 abstinentibus 13 domino *om* in omni tempore
om sit 14, 15 *om* mulierem *and read* ne uid. gloriam saeculi concupiscendas eas et ne
 desiderem 16 *om* nec dilic. saec. ampl. sed 17 *om* cum sancto *and read* Ut dicam spiritu
 dauid 17, 18 *om* quoniam.....meos

^a The first *i* has been changed into *e* *Cerne*.

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f. 46b

spiritibus · IN diuinis sermonibus · IN benedictionibus · IN his est
 iter omnium pro christo laborantium · qui deducit sanctos
 post obitum sempiternum in gaudium · Ut^a audiam uocem
 Angelorum · deum laudantium ac dicentium · sanctus sanctus sanctus ·

[8] *Confessio sancta penitentis.*

6 Domine sancte pater omnipotens aeternę deus · Rogo té
 Ut mittas in cór meum ueram penitentiam et
 ueram confessionem omnium peccatorum meorum ·
 Quos^b ego feci contra tuam uoluntatem et contra
 10 animae meae salutem · Contra uiros uel mulieres ·
 Uerbis uel operibus · uel cogitationibus · uel factis ·
 Ego sum confitens omnia tibi atque angelis tuis cum
 penitentia hominique^c mortali · et spiritali medico ·
 pro mé et pro animam meam^d et pro corpus meum^e
 15 cum quo peccaui · Ego sum confitens omnia genera
 peccatorum quos^f diabolus^g portat animabus ad
 Inmunditiam Confiteor tibi sodomitam fornica
 tionem falsum testimonium adulterium gulam et
 auaritiam infidelitatem malam pertinaciam^h

4 Lc. ii. 13.

Is. vi. 3.

6 Preface, Roman Missal, 'Domine sancte p. o. a. deus.'

A 2, 3 quod ducit post obitum in gaudium sempiternum 3, 4 om ut audiam.....sanctus.

^a *T* is placed over the second stroke of the *U* Cerne* or Cerne¹?

^b *s* erased and *o* changed to *æ* Cerne^c.

^c Something erased between *hominique* and *mortali*.

^d The final *m*'s of *animam* and *meam* have been erased.

^e The final *s* of *corpus* has been changed to *r* and *e* added, the *u* of *meum* has been changed to *o* and the final *m* erased.

^f The *s* has been erased and an attempt made to change the *o* to *æ* Cerne^c.

^g An attempt has been made to turn the first *u* into *o*.

^h There has been an erasure of one letter, *i*?

fiduciam et malam concupiscentiam et adoptionem iniquorum^a
 uoluntatum et malorum^b remisionum^c . Confiteor tibi domine
 omnia peccata mea ID (est)^d fornicationem naturalem et in
 naturalem . Tam apud masculos quam apud feminas
 5 cordisque mechationem et turpem effusionem seminis .
 homicidium et periurium fraudes et insidiae^e inuidiam
 fobprobrium detractationem et bilinguitatem zelum^g uanam
 gloriam^h discordiam . Confiteor tibi quod fui peccato
 rum operator et peccatorum custosⁱ . et peccatis con
 10 sentiens et peccatorum magister . et peccatorum dux .
 kmalam petitionem . lMalam uerbositatem et gentili
 tatem super animositatem et lenocitatem^m dei praeceptorum .
 Confi(t)eorⁿ tibi omnia crimina uisibilium concupiscentium
 et inuisibilium quos^o umquam feci . Confiteor tibi
 15 iniquitatem et torpositatem et conturbationem inanem
 uigiliam maledictionem odiositatem inanem dilecti
 onem mente uel ore . Confiteor quae feci in ecclesia
 uel extra ecclesiam contra dei uoluntatem . quae accepi
 in mente uel in ore mala uerba malam ferocitatem .

^a The *o* of *iniquorum* has been changed to *a* Cerne^c.

^b The *o* of *malorum* has been changed to *a* Cerne^c.

^c *s* has been interlined before the *s* of *remisionum* (sic) Cerne^c.

^d The sign for *est* has been interlined Cerne^l?

^e *e* of *insidiae* has been underpointed for deletion and *s* interlined Cerne^c.

^f *uel* has been written in margin Cerne^c.

^g *uel* has been interlined Cerne^c.

^h *uel* has been interlined Cerne^c.

ⁱ *u* of *custus* has been turned to *o* Cerne^c.

^k *in* is written in margin before *malam* Cerne^c.

^l *in* is interlined before *malam* Cerne^c.

^m *lenocitatem* (sic).

ⁿ *t* omitted but interlined Cerne^l?

^o *s* has been erased and an attempt made to turn *o* into *æ*.

et mentis lenitatem · Iracundiam inanem pacem potestatis
 mei^a uel inpotestatis Cum mea uoluntate uel extra
 meam uoluntatem quos^b oculis meis uidi uel auribus
 audiui uel manibus tetigi uel pedibus ambulauī ·

- 5 Confiteor tibi cordis mei cogitationes et uerba oris mei
 uel pro natura carnis mei^a pro pelle · pro renibus · pro ore
 pro lingua · pro labiis · pro faucibus · pro dentes^c pro capillis^d ·
 Pro ungules^e pro lacrimas^f · pro sputo pro medullas^g pro
 cerebro · pro semine uiri uel mulieris^h pro omni durumⁱ
 10 uel molli^k umido^k uel arido^k quodcumque umquam
 contigisset intus uel foras · dominus meus Ego sum con
 fitens tibi atque angelis tuis et omnibus sanctis tuis ·
 Quod diabolus^l numquam conuincat Nec in die exitus
 mei Nec in die iudicii quod sine confessione peccatorum
 15 e saeculo^m migrassem · pro hoc confiteor uobis quaecumque
 feci in puerili aetate uel in iuuentute uel in senectute ·
 et sepe peccaui in multis rebus multum deum irritauiⁿ ·
 Confiteor tibi quod feci in diebus dominicis uel noctibus
 quando debuissem spiritalia opera facere ·

^a The final letter of *mei* has been tampered with, *mei Cerne**, *mee Cerne^e*.

^b The final *s* has been erased and the *o* changed to *æ*.

^c *dentibus Cerne^e*, *ibus* over erasure of the last two letters.

^d *capillos?* *Cerne**, *o* erased and *i* substituted *Cerne^e*.

^e *ungulis Cerne^e*.

^f *lacrimis Cerne^e*.

^g *medullis Cerne^e*.

^h *mulieres?* *Cerne**.

ⁱ *duro Cerne^e*.

^k The *i* of *molli* and the final *o* of *umido* and *arido* are written over erasures.

^l *diabolus?* *Cerne**; *diabolus Cerne^e*.

^m The italicized *o* seems to be written on an erasure *Cerne^e*.

ⁿ *irritaui?* *Cerne**; *irritaui Cerne^e*.

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f. 48b

Tú és liberator credentium . Tú és spes laborantium .
 Tú és paracletus^a dolentium . Tú és uia errantium .
 Tú és magister gentium . Tú és creator omnium
 creaturarum . Tú és amator omnis boni . Tú és
 5 princeps omnium uirtutum . Tú és gaudium sanctorum
 tuorum . Tú és uita perpetua . Tú és laetitia in ueri
 tate . Tú és exultatio in aeterna patria . Tú és lux
 lucis . Tú és fons sanctitatis . Tú és gloria dei patris in
 excelso . Tú és saluator mundi . Tú és plenitudo spiritus
 10 sancti . Tu sedis^b ad dexteram dei patris in throno reg
 nas in saecula . Ego^c té peto remisionem omnium
 peccatorum deus meus iesu christe . Tú qui nemminem^d
 uis perire Sed omnes saluos fieri et ad agnitionem
 ueritatis uenire . Tú deus ore tuo sancto et casto dixisti
 15 IN quacumque die conuersus fuerit peccator uita
 uiuit^e . et non morietur . Ego reuertar ad té et in
 omni corde meo clamabo ad té deus meus . et tibi
 nunc uolo confiteri^f omnia peccata mea . Multi
 plicata sunt debita mea super me quia peccata

8 'Tu es gloria dei patris,' cf. Gloria in Excelsis. 9 Jn. iv. 42. 10 Col. iii. 1 (Creed).
 13 1 Tim. ii. 4. 15 Ezech. xxxiii. 12 and xviii. 21.

H	2	paraclytus	errantibus	3	gentibus	4	boni omnis	5	gaudium + omnium
	10	sedes	regnans	11	om te	remissionem	om omnium	12	peccatorum + meorum
		Tu es qui	neminem	13	omnes + uis	15	quacunque	16	uiuet ad te + Deus
	17	om meo	18	om omnia	19	delicta for debita			

^a *paracletus Cerne**; *paraclitus Cerne^c*.

^b *sedis Cerne**; *sedes Cerne^c*.

^c *a* has been interlined *Cerne^c* between *ego* and *te*.

^d The first *n* and *e* of *nemminem* have been revived *Cerne^c* and the first *m* has been erased.

^e An attempt has been made to change the second *i* of *uiuit* to *e*.

^f *confitere?* *Cerne**; *confiteri Cerne^c*.

mea numerum non habent . Confiteor tibi domine deus
 meus quod Ego peccaui in caelum et in terram et coram
 té et coram angelis tuis et coram facie omnium
 sanctorum tuorum . Peccaui per negligentiam^a mandatorum
 5 tuorum et factorum meorum . Peccaui per superbiam^b
^cet per inuidiam^d . peccaui per detractationem^e et per auari
 tiam peccaui per superbiam et per malitiam^f peccaui per^g
^hfornicationem et per gulamⁱ . peccaui per falsum testi
 monium et per odium hominum . peccaui per furtum
 10 et per rapinam^k . peccaui per blasphemiam et per desiderium
 carnis . peccaui per ebrietatem et per ^lotiosos^m fabulosⁿ
 peccaui per contentiones et per rixam^o peccaui per iura
 mentum et per iracundiam . peccaui per laetitiam^p ter
 renam et transitoriam . peccaui per suauitatem men
 15 tis meae . peccaui per dolorem et per murmurationem .
 peccaui in oculis meis et in auribus meis . peccaui in naribus
 et in auribus^q . peccaui in manibus et in pedibus . peccaui in
 lingua et guttore^r peccaui in collo et in pectore .
 peccaui in corde et in cogitationibus peccaui in * ossibus

2 Lc. xv. 18, 21.

H II 1 habent + ante oculos tuos.....J. C. D. noster cf. p. 95 confitebor om domine 2 quia
 p. 214 for quod caelo terra 4 negligentiam (sic) 6 detractationem 7 luxoriam for superbiam
 11 odiosas fabulas 13 om per before iracundiam 14 Peccaui + per terrorem et 15 dolum
 after murmurat. add 35 lines 16, 17 om peccaui in naribus et in aur. 17 Peccaui manibus + meis
 et in ore meo + et in labiis meis et in omnibus factis meis (om et in pedibus) 18 in gutture
 19 cogitationibus + Peccaui in mente et in operationibus Peccaui in manibus et in pedibus

^a e has been erased and i substituted *Cerne*¹?

^b In margin *Cerne* uel inanem gloriam iactantiam uel cordis elationem.

^c peccaui in margin *Cerne*.

^d uel uoluntatem nequam interlined *Cerne*.

^e deprauationem interlined *Cerne*.

^f uel indignationem interlined *Cerne*.

^g luxuriam in mg.

^h uel in mg.

ⁱ uel ebrietatem interlined *Cerne*.

^k uel sacrilegium interlined *Cerne*.

^l illecebras uel interlined *Cerne*.

^m The third o of otiosos has been changed to a, and a also is interlined *Cerne*.

ⁿ The o of fabulos has been changed to a, and a has been also interlined *Cerne*.

^o m of rixam underpointed for deletion and s interlined *Cerne*.

^p laetitiam (sic).

^q et in auribus has been erased, and uel per os meum has been written over it *Cerne*.

^r o has been underpointed for deletion and u interlined *Cerne*.

pecc. p. superbiam (7) et per (rapinam) per (desid.) (10) pecc. per ebrietatem (11)
 et per (rixam) (12) have all been roughly underpointed for deletion *Cerne*.

* From this point to the end this prayer of confession is found in N f. 34a, b.

f 49b

et in carne · peccaui in medullis et renis^a · peccaui
in anima mea et in omni corpore meo · Si nunc
erit uindicta tua super me tanta quanta in me
ipso fuerint peccata mea multiplicata ·

5 Iudicium tuum^b quomodo susteneo^c · Sed babeo té
sacerdotem summom^d · ^e Confitebor^f peccata mea
tibi deus meus tú és unus sine peccato · Obsecro domine
deus per passionem atque per signum^g lignum salutiferę
crucis tuę atque per effusionem sancti sanguinis tui ·

10 quod tu concedas mihi remisionem^h omnium pecca
torum meorum · Peto té domine deus meus iesu christe
quod mihi non reddas secundumⁱ magnam misericordiam
tuam · Iudica mé domine secundum iudicium indulgen
tiaę tuę ac misericordię tuę · Ego te adiuro

15 omnipotens deus meus · Quod tu in me collocas amorem
tuum et timorem · Súscita in me paenitentiam
peccatorum meorum et fletum pro nomine tuo ·
Dá mihi memoriam mandatorum tuorum et ad
iuua me deus Dele iniquitatem meam ·

7 unus sine peccato Cf. S. James' Liturgy *μόνος ἀναμάρτητος*. See p. 141.

12 Ps. 1. 3.

19 Ps. 1. 5.

H 1 in renibus 4 fuerunt 5 sustineo habes 6—8 summum ad quem
confiteor omnia p. m. Id tibi Soli, Deus meus, quia tibi soli peccaui et malum coram te feci,
Et quia tu es, Deus, solus sine peccato, obsecro te, Domine Deus meus 8 *om* (uel) lignum
salutiferę 9 *om* sancti 10 quo *for* quod remissionem 11 *om* deus 12 secundum
+meritum meum, sed secundum 14 *om* ac misericordię tuę te + peto et 15 Deus
meus omnip. ut *for* quod colloces 16 *om* tuum timorem + tuum 19 deus + meus

^a The two final letters of *renis* have been underpointed for deletion and *bus* interlined *Cerne*.

^b *domino* has been interlined *Cerne*.

^c The middle *e* of *susteneo* has been erased and *i* substituted *Cerne*¹.

^d *u* has been interlined over the *o* of *summom* *Cerne*¹.

^e *proinde* has been here interlined *Cerne*.

^f The *b* of *confitebor* has been erased.

^g *uel* has been interlined *Cerne*.

^h *s* has been interlined before the *s* of *remisionem* *Cerne*¹.

ⁱ *merita mea sed secundum* interlined *Cerne*¹ before *magnam*, and later erased and added in left hand margin *Cerne*.

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bonae uoluntatis et reliqua . Laudent eum caeli ac
 terra mare et omnia quae in eis sunt . gloria
 et honor deo uirtus et imperium . gloriam canamus
 Christo atque sancto spiritu^a . Cui honor et potestas in aeterna
 5 saecula . Omnis terra adoret té et psallat tibi
 psalmum dicam nomini tuo altissimi .

[13]

Laus martyrum.

Credite propter et sic ad finem . gloria
 patri . Pater noster . martyres tui domine non
 10 timuerunt flammam acciperunt^b ^c palmas
 in gloria magna omnes sancti martyres christi in
 tercedite pro me et adiuuate mihi in illa tremenda
 hora^d amen .

[14]

Psalmus dauid reconciliatio penitentium.

Miserere mei deus secundum magnam mise
 15 ricordiam tuam . et sic ad finem . pater noster .
 pater peccauit in caelum et coram té et iam non
 sum dignus uocari filius tuus . peccauit domine super
 numerum arenae maris et multiplicata sunt
 peccata mea et non sum dignus uidere altitudinem

2 Ps. lxxviii. 35, Acts iv. 24.

5 Ps. lxxv. 4.

8 Ps. cxv. 10.

14 Ps. l. 3.

16 Lc. xv. 21.

^a *i* has been added to *spiritu Cerne*.^b *i* has been changed into *e Cerne*.^c An erasure covering a space of two letters.^d *iudicii* interlined *Cerne*.

caeli prae multitudine iniquitatis meae quoniam

f. 51 α

inritau^a iram tuam et malum coram té feci .

Auerte faciem tuam a peccatis meis et omnes iniqui

tates meas dele . Miserere mei et a delicto meo mun

5 da mé . Tempus mihi concede ut repenetescat^b me .

peccaui domine miserere mei . Domine qui dixisti nolo mor

tem peccatoris Sed ut conuertatur et uiuat miserere

mei et resuscita me a peccatis meis . Ó domine ego seruus

tuus ego seruus tuus et filius ancillae tuae .

10 Saluator mundi domine ne sinas me perire quia tu és

rex omnium saeculorum solusque immortalis dominator

in aeuum . Summa trinitas una diuinitas auxiliare

et miserere mihi misero iugiter ut defendar ab hoste .

Liberator noster et redemptor libera me domine deus meus

15 qui regnas in saecula saeculorum . Sana me domine et sanabor

salum me fac et saluus ero . Quoniam laus mea tu és .

Benedicat mé deus pater custodiat me christus inluminet

me spiritus sanctus omnibus diebus uitae meae . Sit dominus defensor

Atque custos^c animi mei et corporis mei et nunc et semper .

2 Ps. l. 6. 3 Ps. l. 11. 4 Ps. l. 4. 6 Ezech. xxxiii. 11 (xviii. 23), cf. *Reg. Benedicti*,
Prologue (see Introd.). 7 Ps. xl. 11. 8 Ps. cxv. 16. 11 1 Tim. i. 17. 15 Jer. xvii. 14.
18 Ps. xxii. 6, xxvi. 4.

^a The *n* of *inritau* has been made into *r* *Cerne*.

^b The third *e* of *repenetescat* has been erased and *i* substituted *Cerne*.

^c The second *u* of *custus* has been turned into *o* *Cerne*.

et in saecula saeculorum Amen . dextera me domini conseruet
semper in aeuum . Gratia mé christi iugiter defendat
ab hoste . Direge^a domine cór meum in uiam pacis .
Rogant pro mé angeli et archangeli . Rogant pro mé
5 patriarchi et prophetae . Rogant pro me . XII . apostoli
et omnes sancti martyres in nomine sanctæ trinitatis . Amen .
Domine deus in adiutorium meum intende domine ad adiuuan
dum me festina . Domine labia mea aperies et ós
meum adnuntiauit^b laudem tuam .

1 Ps. cxvii. 16.

3 Jer. xxxi. 21, Lk. i. 79.

7 Ps. lxix. 2.

8 Ps. l. 17.

^a The first *e* of *direge* has been erased and *i* substituted *Cerne*.^b An attempt has been made to change the second *u* into *b* *Cerne*.

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f. 52b

pro mé felix iacob qui uidit Angelos dei uenientes .
 in auxilium sibi . Oret pro mé sanctus moyses^a cum quo locu-
 tus est dominus facie ad faciem . Subueniat mihi sanctus dauid
 quem elegisti secundum cor tuum domine . Deprecetur pro me
 5 sanctus elias propheta quem eleuasti in curro^b igneo usque ad
 caelum . Oret pro mé sanctus eliseus qui suscitauit mortuum
 post mortem . Oret pro mé sanctus esaias cuius labia
 mundata sunt igne caelesti . Adsit mihi beatus
 hieremias quem sanctificasti in utero matris . Oret
 10 pro me sanctus ezechiél qui uidit uisiones mirabilis^c dei .
 †^dQui soluit somnium regis et interpretaetus est et bis libe-
 ratus est de lacu leonum . et tres pueri liberati ab igni .
 .XII. prophetae osse(e)^e Amos michias^f . iohel abdias .
 Abacuc^g ionas nauum^h soffonias Aggeasⁱ zacharias .
 15 ^kmalachias . esdras . hos omnes inuocabo^l in auxilium
 meum . Ádsistant mihi omnes sancti apostoli domini nostri
 iesu christi . et sanctissima maria genetrix^m domini dei nostri
 iesu christi cum sanctis uirginibus ora pro nobis . Sanctus petrus
 et paulus Iohannis et andreas . Tres Iacobi philippus
 20 †^ddeprecetur pro mé electus daniel desiderabilis dei .

1 Cf. Gen. xxviii. 12, Ps. cxx. 1.

2 Exod. xxxiii. 11.

4 1 Reg. xiii. 14.

5 Cf. 4 Reg. ii. 11.

6 Cf. 4 Reg. xiii. 20, 21.

7 Cf. Is. vi. 6, 7.

9 Cf. Jer. i. 5.

10 Cf. Ezech. i. 1.

11 Cf. Dan. iv.

12 Cf. Dan. vi, xiv, iii.

20 Cf. Dan. ix. 23.

N 2 moyses 5 helias curru 8 igni 10 ezechiel mirabilis N* mirabiles N¹
 11 line 20 comes in here somnium N* somnia N^c 13 osse 14 Ambacuc 15 inuoco
 17, 18 om et s...nobis sanctus 19 Iohannes

^a *y* has been interlined *Cerne*¹ between the *o* and *s* of *moyses*.^b *u* has been placed over the *o* of *curro* *Cerne*¹?^c The last *i* of *mirabilis* has been changed into *e* *Cerne*¹?^d Line 20 added at the foot of the page *Cerne*¹ comes in here.^e The first *s* of *osse* has been erased and the second *e* was, I think, added later *Cerne*¹.^f The second *i* of *michias* has been changed into *e* *Cerne*¹?^g A *b* has been placed over the first *a* of *abacuc* *Cerne*¹ but it has been revived *Cerne*^e.^h The first *u* of *nauum* has been erased.ⁱ The second *a* of *aggeas* has been changed to *u* *Cerne*^e and the *s* revived.^k *ut orient? pro me ad dominum deum* added in outer margin *Cerne*^e.^l The *abo* of *inuocabo* have been erased and *o* placed after *c* *Cerne*^e.^m The second *e* of *genetrix* has been partially erased and changed to *i* *Cerne*¹?

et bartholomeus · Thomas et matheus barnabas et
 mathias^a · et omnes martyres tui ^bsancti ^b
 intercedent pro me ^bdepelle a me domine
 concupiscentiam gulae et dá mihi uirtutem absti
 5 nentiae · Fuga á mé spiritum fornicationis · et dá mihi
 ardorem castitatis · extingue á me cupiditatem et
 dá mihi uoluntariam paupertatem · Cohibe iracun
 diam meam · et accende in mé nimiam suauitatem
 et caritatem dei et proximi · abscide á mé domine tristi
 10 tiam saeculi · auge gaudium spiritalem^c expelle á mé
 domine iactantiam mentis · et tribue mihi conpunctionem
 cordis · Minue superbiam meam et perface in me humi
 litatem ueram · INDignus ego sum et infelix homo ·
 Quis me liberauit de corpore mortis huius peccati
 15 nisi gratia domini nostri iesu christi · Quia ego peccator sum
 et innumerabilia sunt delicta mea et non sum dignus
 uocari seruus tuus · Suscita in mé fletum poeni
 tentiae · et mollifica cor meum durum et lapideum
 Et accende in mé ignem timoris tui quia ego sum

13—15 Rom. vii. 24, 25. 15 Lc. v. 8. 16, 17 Lc. xv. 18—21. 18 Ezech. xi. 19 and xxxvi. 26.
 19 Cf. *Miss. Rom.* Dominica Pentec. “Tui amoris in eis ignem accende”; the idea also survives in *Ordo*
Missae, “Accendat in nobis Dominus ignem sui amoris.”

N 1 matheus 2, 3 om sancti interc. p. me 5 Fuge 6 amorem *for* ardorem
f. 18a 7 iracuntiam 10 saeculi + et auge + mihi depelle *for* expelle 17 om poenitentiae et

^a The *s* of *mathias* seems to be written over an erasure.

^b Spaces relatively given as in MS.: apparently something has been erased in each case, but it is quite illegible.

^c The final *m* of *spiritalem* has been erased, *e* is written *Cerne*^c over an erasure.

f. 53b

cinis mortuus · libera animam meam ab omnibus insi-
diis inimici et conserua mé in tua uoluntate et doce
me facere uoluntatem tuam · quia deus meus es tu ·
Tibi honor et gloria per omnia saecula saeculorum · Amen . . .

[16] *Oratio sancta ad dominum caeli ·*

- 6 Deus pater omnipotens domine caeli ac terrae
deduc mé obsecro té per misericordiam pie-
tatis tuae · Ubi resplendent semper angelorum
milia regem regum laudantes cum ingenti gloria ·
- 10 Ubi uiginti quattuor seniores sunt proni agnum dei
laudantes ante conspectum throni · Ubi mystica
quattuor animalia tota oculis plena tam mira
magnalia · Ubi illa flumina bis bina manantia
uno e fontis rore inrigati · Ubi patriarchae
- 15 primi credentes deo ciues urbis diuinae regnantes
sine (fine)^a cum eo · Ubi prophetae puri spiritu sancto pleni
christum conlaudant clara causa luminis ueri ·
Ubi sancta maria sanctis cum uirginibus uitae fruentes
premi(i)s^b in thronis sublimibus · ubi petrus et paulus

1 Eph. vi. 2, cf. Ps. cxlii. 10, and "oratio ad completorium," *Rit. Dunelm.* (Surtees Soc.), p. 144, "et totius noctis insidias inimici tu repelle." Also *Gelas. Sacr.* lib. iii. 85 and *Brev. Rom.* 4 Rom. xvi. 27. 6 Mt. xi. 25. 9 Apoc. xvii. 14, xix. 16. 10 Cf. Apoc. iv. 10. 12 Apoc. iv. 8. 13 Cf. Gen. ii. 10.

N

2 om second et

^a *fine* has been interlined *Cerne*¹.

^b The second *i* of *premiis* has been interlined *Cerne*¹?

[16] In a rough metre, sometimes rhymed.

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f. 54b

regnantis^a (in) thronum . Ubi est rector rerum . Ubi
 salus cunctorum . Ubi unitas . Ubi diuinitas . Ubi tri
 nitas . Ubi ueritas uera . Ubi uirtus diuina . Ubi
 deus deorum . Ubi dōminus dominorum . Ubi rex regum .

5 Ubi caelorum chori . Ubi lux lucis . Ubi fons uiuus
 fulget in summa poli . Ubi uox laudis resonat
 domino regi . Ubi nox nulla tetra . Ubi regnum
 regnorum saeculorum in saecula . Amen .

[17] *Oratio utilis de membra Christi .*

10 Deprecor^b té domine iesu christe per natiuitatem
 tuam singularem ac sanctissimam . Inlumina
 mentis meae tenebras . et dá mihi maiorem tuae
 caritatis ardorem . et per tui praesepis angustiam .
 et per circumcisionem circumcidi in mé uitia
 15 cordis . et corporis mei . et per omnem humanitatem
 tuam humillimam et mitissimam . et per membra
 tua mundissima miserere membris meis innum
 dissimis . et per ministeria matris tuae . quae tibi
 corporaliter et spiritaliter exhibuit . expelle á mé

4 Ps. xlix. 1, 1 Tim. vi. 15, Apoc. xix. 6. 5 "fons uiuus ignis caritas" (Veni Creator), cf.
 also "fontem aquæ uiuæ," Jer. ii. 13. 11 Ps. xvii. 29.

^a *in* has been interlined *Cerne*¹ between *regnantis* and *thronum*.

^b The final *r* has been changed into a modern-shaped *r* by erasure of part of the downstroke.

superbiae spiritum . et concède mihi cordis humilitatem .

f. 55a

Et per baptismum tuum et sacrum ieiunium .xl. dierum
ac noctium . Absolve uincula uitiorum meorum :

Et laua mé ab iniustitia mea mediator dei et ho

5 minum . Exaudi mé et libera me de manibus ini(mi)corum^a
meorum . Adiua me domine sancte pater saluator .

Et per uestigia tua felicissima filius dei . et per flec
tionem genuum tuorum . Confirma gressus meos .

Et per manus tuas sanctas ac uenerabiles . Munda ma

10 nus meas á malis operibus . Et per uiscera tua quæ
semper diuinis uirtutibus impleta fuerunt innoua

in uisceribus meis spiritum sanctificationis . Et per caput
tuum christe castissimum . Miserere meo capiti

criminoso . Et per beatos oculos tuos parce pol^b

15 lutis oculis meis . Et per aures et nares tuas

suauissimas . Mitte medicinam auribus et naribus

meis indignissimis . Et ós tuum optimum . et per

linguam tuam mellifluam . Et per labia tua dulcis

sima custodi Custodiam ori meo nequam .

4 Ps. l. 4.

1 Tim. ii. 5.

9 "in sanctas ac uenerabiles manus," *Sacr. Gelas. Canon Actionis* III.

16; also *Miss. Rom.*

11 Ps. l. 12.

19 Ps. cxl. 3.

^a *inicornum Cerne**; *inimicornum (mi interlined) Cerne*¹.

^b The *o* of *pollutis* is written over an erasure perhaps of *u*.

et linguę meae dolosae . et labiis meis iniquis .

Et per sanctum euangelium tuum et per caelestem

doctrinam tuam dirige cōr meum in rectum

consilium . et custodi cogitationes meas a malis

5 inmissionibus ímundorum spirituum . et (per)^a . VII . dona
spiritus sancti . Multiplica super mé misericordiam tuam .

Et per magnitudinem miraculorum tuorum . Rogo

té redemptor mundi . qui infirmos curasti mor

tuos suscitasti . leprosos mundasti . demones eiecisti .

10 Surdos audire claudos currere fecisti . Caecorum

oculos et mutorum linguas aperuisti . propterea

deprecor té domine respice ad mé et miserere

mei et protege me pastor ouium . et expelle a me

demonum aduersitates et falsitates . et dá mihi

15 fortitudinem aduersarios meos uincere per uirtu

tem tuam altissimam . et per omnia uerba tua

clarissima . Castiga christe corpus et animam meam

Ab omni pollutione^b peccatorum . et per passionem

tuam . et per crucem tuam et per sancta uulnera corporis

6 "multiplica super me misericord." See *Gelas. Sacr. lib. III. 6, III. 79, III. 104*; and *Miss. Rom. Dominica ix. Pent.* 8—11 Cf. the so-called *Tractatus Origenis*, p. 65, lines 4—6. 13 Jn. x. 2.

^a *per* interlined *Cerne*¹.

^b The italicized *o* of *pollutione* is written over an erasure of one letter, possibly *u*?

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f. 56b

et obnoxia^a . tibi confiteor omnia mala quae egi
in hoc saeculo . De dicto de facto siue de cogitationibus
de omnibus ueniam peto . Erraui peccaui tamen
té non negaui . quia scio et credo quoniam tú pius pater
5 és . Indulge mihi christe té laudo té magnifico
trinitas^b . Tibi gratias ago in omnibus infirmitatibus
meis . quia non babeo in alio spem nisi in té deus^c
Ad portam ecclesiae christi confugio . et ad faciem
sanctorum tuorum prostratus indulgentiam peto .
10 Preco^d et supplico tibi domine Ut mihi concedere^e
digneris pro tua misericordia et pietate tua^f
in fine mea et^g illa hora^h quando anima mea
egressa erit á corporeⁱ . Praesta mihi domine^k
rectum sensum rectum^l mentem rectam fidem
15 ^mrectam credulitatem . Ut mihi concedere digneris .
Domine omnipotens exaudi mé Ut animam meam liberare
digneris de inferno inferiori . Deus tú mé libera
de igne inextinguibileⁿ . Deus tú mé libera de poena
infernali . Deus tú mé libera de uermis^o inmortalibus

3 *Gelas. Sacr. lib. III. 91*; cf. O, Migne, *P. L.*, 101 553 “Domine, si in te peccaui, tamen te non dereliqui, deos alienos non adoraui.” The idea also survives in the prayer “commendamus” of the present *Ordo commend. animae*. Cf. Paulinus Nolanus, *Carmen VII. 39—43* (Hartel, Vol. II. p. 20). 17 Ps. lxxxv. 13.

^a *um* has been interlined *Cerne^c* over *ia* of *noxia*.

^b *sancta* has been interlined *Cerne^c* between *trinitas* and *tibi*.

^c *meus* *Cerne^c* has been written in the margin.

^d *Preco* *Cerne**; *Precor* *Cerne^c*.

^e *illam* has been interlined *Cerne^c* between *ut* and *mihi*, and *tuam indulgentiam* between *mihi* and *concedere*.

^f *tua* has been underpointed for deletion *Cerne^c*.

^g *in* has been interlined *Cerne^c* between *et* and *illa*.

^h *maxime* has been interlined *Cerne^c* between *hora* and *quando*.

ⁱ *meo* has been interlined *Cerne^c* after *corpore*.

^k *tunc* has been written in the inner margin *Cerne^c*.

^l *u* of *rectum* is underpointed for deletion and *a* has been placed over it *Cerne^l*.

^m *uel* is written in the outer margin before *rectam* *Cerne^c*.

ⁿ *inextinguibile* *Cerne**, *inextinguibili* *Cerne^l*?

^o *uermis* *Cerne**; *uermibus*, *bus* on the erasure of the final *s*, *Cerne^c*.

Deus tú mé libera de protoplasto^a satanae . Deus tú
 mé libera de supplicio aeterno . Deus tú mé libera
 de damnatione et confusione aeterna . Deus tú mé
 libera de tormenta^b impiorum . Deus tú mé libera
 5 de angustia aeternali . Deus tu libera animam
 meam de tenebris exterioribus quia in té confido
 quoniam opus manuum tuarum sum . ne me dispicias^c .
 Rogo sanctam mariam . Rogo uiginti quattuor seniores .
 Omnes sanctos patriarchas et prophetas tuos supplico :
 10 Omnes sanctos angelos tuos deprecor . Omnes sanctos á
 postolos tuos et martyres et confessores humi
 liter depraecor . Omnes sanctos electos tuos inuoco^d in
 exitu meo . et in illa hora tremenda quando anima
 mea assumpta exiet a corpore . Té rogo sancte
 15 michahel archangelus^e . Qui ad animas suscipiendas
 accipisti^f potestatem . Ut animam meam suscipere
 digneris a corpore meo . Libera eam^g de potestate
 infernorum et de uia tenebrarum . Ut non appo
 nat leo et draco qui consuetus est^h animas miserorum

f. 57a

6 Mt. viii. 12, Ps. xxiv. 2. 7 Ps. cxxxvii. 8, Job x. 3. 13 Cf. *Rit. Rom.* "de Exequiis," "in die illa tremenda," cf. *Libera Offic. Defunctorum.* 15 Cf. *Brer. Rom.* Michaelmas Office. 17, 18 Cf. *Gelas. Sacr.* (ed. Wilson, p. 297, l. 29). 18 Ps. lxxxviii. 23.

^a *fram þam frumcennedan* is interlined above *protoplasto*.

^b *a* has been erased and *o* placed over the erasure.

^c The first *i* of *dispicias* has been changed into *e* *Cerne*¹?

^d A sign refers to the lower margin in which the words *in auxilium et defensionem contra inimicos meos* are written *Cerne*.

^e *us* has been erased and *e* placed over the erasure.

^f The first *i* of *accipisti* changed to *e* *Cerne*¹.

^g *us* has been interlined *Cerne*.

^h *þe gewuna is* is written in the lower margin under *qui consuetus est*. Some attempt has been made to erase it.

f. 57b

rapere et ad aeterna tormenta perducere .
 Deprecor té sancte petre apostole qui clauēs regni
 caelorum accepisti Ut portas paradisi mihi
 aperire digneris . Domine iesu christe filius sanctae mariae
 5 praeces tibi fundo . Ut anima mea^a habeat misericor
 diam^b et pietatem^c quia in té spero christe redemptor
 mundi quando ego occursurus fuero^d . Ut non sim
 expulsus a facie tua . quia non merear coronam
 uel ueniam inuenire nisi té auxiliante alme^e christe...^f

[19]

Oratio sancta ad Dominum.

11 Domine iesu christe adoro té quando dixisti
 ante saecula fiat lux . et facta est lux .
 Lumen tuum fiat in mé salus . Domine ihesu christe ad
 oro té quando meridie uocasti adam . et dixisti
 15 ubi és adam . depraecor clementiam tuam Ut ego am
 bulare merear in meridie Sed non in umbra
 mortis . Domine iesu christe adoro té .quando diluuium
 transmisisti et delesti^g omne genus et noe iustum
 reseruasti propter iustitiam . depraecor maiestatem

2 Mt. xvi. 19. 12 Gen. i. 3. 14 Gen. iii. 8, 9.
 16 Ps. lxxxvii. 7, Lc. i. 79. 18 Gen. vi. 9.

^a *graciose* has been interlined *Cerne*.

^b *tuam* has been interlined *Cerne* after *misericordiam*.

^c *inueniat apud te* has been interlined after *pietatem Cerne*.

^d *coram te ad iudicium* has been interlined *Cerne* after *fuero*.

^e *iesu* has been interlined before *christe Cerne*.

^f *saluator mundi* has been written below *christe Cerne*.

^g The letters *le* of *delesti* are written over an erasure.

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f. 58b

et lacrimantem . Depraecor té ut mé resuscites ad
 uitam aeternam . et fiat in mé fons aquae uiuae
 salientis in uitam aeternam . Domine iesu christe adoro
 té in crucem^a ascendentem* et spiniam^b coronam
 5 portantem in capite . Depraecor ut ipsa crux
 liberet mé de angelo percutiente . Domine iesu christe
 adoro^c (te) in cruce uulneratum . felle et aceto po
 tatum . Depraecor té^d ut tua uulnera remedium
 siut animae meae^e . Domine iesu christe adoro té
 10 in sepulchro positum^f . depraecor té ut tua mors
 fiat mihi uita . Domine iesu christe adoro té des
 cendentem ad inferos . liberantem captiuos . Depraecor
 té ut^g mé non demittas^h introire ubi adam tibi
 dixit . ecce manus quae mé plasmauerunt† .
 15 et dixerunt alii quis est iste rex gloriae . Dominus
 uirtutum . scio quia ultra non hic discenderisⁱ .
 Domine iesu christe adoro^k té ascendentem in caelos seden
 tem ad dexteram patris^l Depraecor^m miserere mei .
 Domine iesu christe adoro té uenturum iudicaturum .

2 Jn. iv. 14.

4 Jn. xix. 5.

6 2 Reg. xxiv. 16.

14 Ps. cxviii. 73, Job x. 8.

15 Ps. xxiii. 10.

17 Cf. Roman baptismal creed.

^a A cross has been interlined *Cerne*¹.^b The second *i* has been changed to *e* *Cerne*¹?^c *te* has been interlined *Cerne*¹?^d The *t* of *te* has been revived *Cerne*^c.^e *meae* has been revived *Cerne*^c.^f The non-italicized letters of *positum* seem to have been revived *Cerne*^c.^g *ibi* has been interlined *Cerne*^c.^h The *e* of *demittas* has been erased and *i* substituted *Cerne*¹?ⁱ The first *i* of *discenderis* has been changed into *e* *Cerne*¹?^k The non-italicized letters of *adoro* have been revived *Cerne*^c.^l *patris* has been revived *Cerne*^c.^m *te* has been interlined *Cerne*^c.

* Cf. Arund. 155, f. 172a, lines 7—23, for similar petitions.

† See p. 198, the Apocryphal prayers of Adam and Eve.

Té depræcor ut in tuo aduentu non intres in iudicium
cum mé peccantè Sed depræcor ante demitte^a :—

f. 59a

[20]

Oratio ad dominum.

Domine deus qui non habes dominum sed omnia
5 tua sunt condicione subiecta . Ne dispicias^b mé
indignum famulum tuum . Sed in numero seruorum
tuorum mé computes ante conspectum gloriæ
tuæ . fac mé gaudere . Tu enim dixisti non ueni
uocare iustos sed peccatores . et iterum nolo mortem
10 peccatoris Sed ut conuertatur et uiuat . Ego domine
té inspirante uolo conuertere^c imple desiderium
meum et dá præteritorum ueniam delictorum . futurorum
custodiam . uitiorum^d emendationem . Ut uiam tuam
gradiens ad té pium et immensitatis dulcedinem dominum
15 perueniam . qui propter genus humanum ad terras
descendere dignatus és . et tuum prætiosum sanguinem
fundendo gentes ad baptismi gratiam uocasti . et de
errore gentilium liberasti . Ego infelix quod in baptismo
pollicitus sum . nequaquam seruaui . penitet^e egisse

1 Ps. cxlii. 2. 8 Mt. ix. 13. 9 Ezech. xxxiii. 11. Cf. Reg. Ben. Prol.

N	3	tit. oratio alia	4	deus+omnipotens	5	tuæ	dicioni	6	famulorum
f. 35a		for seruorum	7	computas	8	om fac me gaudere	11	conuerte	inple
		futurorumque	14	dulcidinem (MS.)	15	humanum genus	16	discendere	12 om et
		19 seruam		Paenitet+me					18 gentili

^a *peccata mea quum iudicas* is interlined below *demitte Cerne*.

^b The first *i* of *dispicias* has been changed into *e* *Cerne*¹.

^c The last three letters of *conuertere* have been erased and *i* substituted *Cerne*.

^d *uel praesentium* is interlined *Cerne* after *uitiorum*.

^e *me* has been interlined *Cerne* after *penitet*.

quod nequiter egi . Suscipe penitentis lacrimas .
 miserere misericors . INDULGE quod feci et hoc
 praesta ne faciam . Tu conspicias domine pericula
 mea in quibus^a consisto et quibus malis circumdatus
 5 sum quantisque per meritum meum premar ad
 uersitatibus libera mé protege mé et defende ut
 non rideant de me inimici mei . tú és deus meus sola
 spes mea . IN té solum confido de nullius hominum
 solacio spero . Guberna me ut pius pater ut
 10 post tantas talesque procellas saeculi undique saeuientes
 ad portum salutis aeternae Té duce merear
 peruenire et cum aliis quos eripuisti laudare .
 Té ó bone deus per infinita saecula saeculorum . Amen:—

[21]

Item sancta Oratio.

15 Deus gloriae qui unus et uerus
 qui solus^b et iustus és in quo omnia . et sub quo
 omnia . per quem omnia facta sunt . exaudi mé
 domine orantem sicut exaudisti tres pueros in camino
 ignis . Exaudi mé orantem sicut exaudisti susannam
 20 et liberasti eam de manu duorum inimicorum testium .

7 Ps. xxiv. 3.
 Feria vi^a in Parascene.
 sunt," cf. *Nicene Creed*.
Gelas. pp. 295—299.

11 Cf. *Gelas.* i. 41, p. 76 "nauigantibus portum salutis indulgeat," also *Miss. Rom.*
 16 Jn. i. 3. Rom. xi. 36. 1 Cor. viii. 6. Coloss. i. 16 "per quem omnia facta
 17—119² Cf. *Rit. Roman.* Ordo Commendat. animae, "orationes in agone"; also

N	1 egi nequiter	paenit	2 om et hoc	5 premor	6 libera me + salua me	om
f. 35b	et defende + me	7 om meus	solus	10 seculi + huius	11 portam	peruenire merear
	12 om laudare te o	13 bone + iesu te laudare merear				
O	14 tit. oratio Sancti Martini	16 om second et	18 om domine	de for in	19 ignis	
604	+ardentis	exaudi me orantem sicut exaudisti Jonam de uentre coeti			20 om duorum	
	iniquorum for inimicorum					

^a The non-italicized letters of *quibus* are written over an erasure *Cerne*.

^b The *u* of *solus* is written over an erasure *Cerne*.

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f. 60b

meus oportunus · Tú meus medicus potentissimus ·
 Tú dilectus meus pulcherrimus · Tú és panes^a meus
 uiuus · Tú és sacerdos meus in aeternum · Tú és dux
 meus ad patriam · Tú és lux mea uera · Tú és
 5 dulcedu^b mea sancta · Tu es patientia mea clara ·
 Tú és simplicitas mea pura Tu es simplicitas
 mea pura^c · Tú és unitas^d mea catholica · Tú és
 concordia mea pacifica · Tú és custodia mea
 tota · Tu portia^e mea bona · Tu salus mea sem
 10 piterna · Tu misericordia mea magna · Tú és
 patientia mea robustissima · Tú és uictima mea
 immaculata · Tú és redemptio mea facta · Tú spes
 mea futura · Tu caritas mea perfecta · Tu uita
 mea perpetua · Té depraecor supplico^f rogo ut per té
 15 ambulem Ad té perueniam in té requiescam et ad té
 resurgam exaudi mé domine qui uiuis et regnas in
 saeculá saeculorum Amen:—

[23]

Item alia Oratio.

Peccaui domine peccaui coram té et coram
 20 angelis tuis · fac misericordiam cum seruo tuo ·

2 Jn. vi. 51. 3 Ps. cix. 4. 4 Cf. Jn. i. 9. 9 Cf. Ps. cxli. 6.
 18 Lc. xv. 21, Ps. l. 6. 19 Ps. cxviii. 124, Gen. xxiv. 12.

^a e is underpointed for deletion and i placed over it *Cerne*¹.

^b The final u of *dulcedu* has been changed into o *Cerne*^e.

^c The repetition has been erased.

^d *unitas* is underpointed for deletion and *fides* interlined above *Cerne*^e.

^e The final a of *portia* is underpointed for deletion and tampered with, and o is placed above it *Cerne*^e.

^f *uel* is interlined *Cerne*^e.

[23] is found in A f. 40a with considerable variations of text.

Tibi domine iustitia Tibi misericordia Sana me domine
 et sanabor saluum mé fác et saluus ero . quoniam
 laus mea tú és . quia non infernus non^a confitebitur
 tibi neque mors laudabit té non expectabunt qui
 5 descendunt in lacum . Ueritatem^b tuam uiuens uiuens
 ipse confitebitur tibi sicut et ego hodie . Inter
 cede pro mé peccatore sancte petre apostole domini
 nostri iesu christi princeps apostolorum pastor ani
 marum doctor gentium . Intercede pro me sancti^c iohan
 10 nis^d baptista geruasi^e et protasi . et sancti gregori papa .
 ambrosi hilari . Martine* et omnes sancti pontifices
 et omnes sanctae ecclesiae catholice . obsecro uos per
 communionem uestram Ut mé seruulum uestrum ad
 iuuetis in omni adiutorio . Obsecro uos nouem
 15 ordines angelorum Ut intercedatis pro mé .
 Obsecro diuitias bonitatis tuae et patientiae tuæ
 et misericordiae iesu christi filii dei uiui saluator
 noster . Dum non uis mortem peccatoris Sed ut
 conuertatur et uiuat . Nec extinguis^f lignum fumigans

f. 61a

1 Jer. xvii. 14. 3 Is. xxxviii. 18, 19. 8 1 Pet. ii. 25. princeps Apostolorum: doctor
 gentium, cf. *Brev. Rom.* Offices of S. Peter and S. Paul 29, 30 June. 15—p. 122, 4 in A f. 41b.
 17 Mt. xvi. 16. 18 Ezech. xxxiii. 11. (*Reg. Ben.* prolog.) 19 Is. xlii. 3. Mt. xii. 20.

^a *non* has been underpointed for deletion and afterwards erased.

^b The non-italicized letters of *ueritatem* have been written apparently over an erasure *Cerne*¹.

^c The *i* of *sancti* changed to *e* *Cerne*^c.

^d The final *i* of *iohannis* changed to *e* *Cerne*^c.

^e The non-italicized *u* of *geruasi* is written over an erasure *Cerne*^c.

^f The second *i* of *extinguis* has been underpointed for deletion and *a* placed over it *Cerne*¹?

* See the Ambrosian Canon Biasca MS. ed. Ceriani, p. 171 (and present *Miss. Ambr.*), cf. *Gelas.* III. 16, p. 238, n. 21. The changes of order from "Prot. et Gerv." and "Mart....Hilar." point probably to an intermediate source for *Cerne* not itself strictly Ambrosian. In *Sacr. Greg.* col. 97 "Prot. et Gerv."; in *Sacr. Gelas.* II. 24 "Gerbas. et Protas." [See Liturgical Notes after Appendix.]

f. 61b

et arundinem quassatam non confringis^a Ut
 facias mé sicut unum de mercennariis tuis et
 efficiar á té de seruo amicus Ut fiat uolun-
 tas tua sicut in caelo et in terra:—

[24]

Oratio utilis.

6 Confitebor^b tibi pater
 domine caeli et terrae · omnia peccata
 mea quaecumque feci et gessi omnibus diebus uitae
 meae · Domine deus meus qui creasti mé · Omnia pec-
 10 cata mea · Tú nosti indulge et miserere quia
 peccaui tibi · peccaui cum patribus nostris in
 iuste egimus iniqui(ta)^ctem fecimus · parce nobis domine ·
 Ego patrem et filium et spiritum sanctum unicum dominum nostrum
 confiteor · Ueniam peto anté té pius deus pro omnibus
 15 peccatis meis quae commisi quia crimina agnosco ·
 Deus propitius esto mihi peccatori · Memento mei domine
 dum ueneris in regno^d tuo^e non mé deseras deus non
 me derelinquas pius deus · Domine sancte pater qui solus
 et aeternus és · parce animae meae · parce
 20 malis meis · parce hereticis meis · parce peccatis

2 Lc. xv. 19. 3 Cf. Jn. xv. 15. Mt. vi. 10. 6 Mt. xi. 25. 7 Ps. xxii. 6.
 10 Ps. xl. 5. 11 Ps. cv. 6. 16 Lc. xviii. 13. Lc. xxiii. 42. 17 Ps. xxxvii. 22.
 20 Job xiv. 16 *parce peccatis meis.*

^a *a* is placed over the last *i* of *confringis Cerne*¹.

^b The letters *bo* of *confitebor* have almost disappeared owing to damp which has affected this folio and the next in many places.

^c The letters *ta* have been interlined *Cerne*¹?

^d *u* has been placed over *o* of *regno* and *m* has been written in between it and *tuo Cerne*¹?

^e *ū* has been placed over *o* of *tuo Cerne*¹?

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f. 62b iacula non^a penitrent^b . Misere mei saluator mundi
qui regnas in saecula saeculorum . Amen :—

[26] *Oratio sancta sequitur.*

Heloi heloi domine mi adiuro té
5 custodi mé diligam té INstrue mé dei agne iesu
magne . Tu dignare mé saluare . Deus uere miserere .
adiuuare conseruare . Rex sanctorum angelorum . Custodi
mé amantem .té . In té credo deo uero . Permanente
nunc et ante . Sine fine sanctae trinae . Deus unus et
10 non solus . Unitas triplex . Té depraecor^c merita
Ne inputas^d peccata praeterita . Deus dele delicta
praesentia . Parimodo multa *in*minentia^e . Ut extinguas
maligni iacula . Ut sim sanus hic^f et in futuro sacco . Amen . . .

[27] *Oratio sancta ad dominum.*

15 Adiuua mé domine sancte pater
omnipotens aeterne deus . Obsecro té per unigenitum
filium tuum dominum nostrum iesum christum et per^g passionem^h et
resurrectionem et ascensionem eius . et piam postulati
onem spiritus sancti paraclitiⁱ deprecor . exaudi me domine
20 miserator et misericors . et per laudes aeternas et auxi
lia beatorum angelorum tuorum . et archangelorum

3 Mc. xv. 34. 13, 14 Cf. *Sacr. Gelas.* III. 16. Canon, *Greg.* and *Miss. Rom.*
Gelas. lib. III. 16, Canon Actionis; *Greg.*; also *Miss. Rom.* Preface to Canon Missae.
cxliv. 8. Cf. *Sacr. Gelas.* III. 37 (second collect).

15 Cf. *Sacr.*
20 Ps. cii. 8,

^a *me* has been interlined between *non* and *penitrent Cerne*.

^b The *i* of *penitrent* has been changed to *e Cerne*¹ and the non-italicized letters of *penitrent* are written over an erasure *Cerne*^c; *penitret?* *Cerne*^{*}.

^c The words *per uirginis marie et sanctorum tuorum* have been interlined *Cerne*^c between *depraecor* and *merita*.
^d *mih* interlined before *peccata Cerne*^c.

^e *in*minentia. The non-italicized letters are written over erasures.

^f The words *et in saecula amen* have been interlined *Cerne*^c between *hic* and *et*.

^g *et per* have been underpointed for deletion and the words *et per eius incarnatione* have been interlined *Cerne*^c.

^h The final letters *em* of *passionem* have been revived *Cerne*^c and the *et* which follows has been underpointed for deletion *Cerne*^c.

ⁱ The first *i* of *paracliti* has been placed upon an erasure *paracliti?* *Cerne*^{*}.

[26] In a rough metre, sometimes rhymed.

uirtutum et potestatum propitius esto peccatis meis et libera
me propter nomen tuum et perpetua praecatione principatum^a
et dominationum thronorum cherubin et seraphin .

- Eripe me deus exercituum ab inimicis meis et^b uniuersa
5 peccatorum co(gi)tatione^c purifica . et per orationes pa
triarcharum et prophetarum . Protege me pater miseri
cordiarum et^d perennem castitatem^e . beatæ mariae
tuæ genetricis semperque uirginis . et omnium uirginum
interuentione saluum mé fac heli heloim^f et^g sanctorum
10 infant(i)um^h innocentum . Intercessioneⁱ clarissimaⁱ castiga
corpus et animam meam . et per merita beatorum aposto
lorum tuorum ac martyrum . praetende mihi mise
ricordiam tuam clementissime deus . Omniumque sanctorum
supplicatione perenni . parce mihi et miserere meque
15 semper ab hostiis^k antiqui temtationibus^l et ab omni per
turbatione . Conseruare dignare domine^m uirtutum qui
uiuís et regnas per infinita saecula saeculorum . . .

[28]

Item alia.

- Deus inmortalíⁿ praesidium omnium
20 postulantium liberatio supplicum . pax rogantium

1 Ps. lxxviii. 9. Cf. *Sacr. Gelas.* III. 37 (second collect). Ps. xliii. 26. 4 Ps. lviii. 2.
6 2 Cor. i. 3. 9 Ps. iii. 7. 12 praetende Dñe misericord. tuam, *Gelas.* III. 106.
15, 16 Cf. *Gelas.* III. 16 also I. 28; *Greg., Miss. Rom., Canon Missae* 16 Ps. lxxix. 5. 19 Deus
inmort. praesid...mundantur, p. 126, 6; *Greg. Suppl.* (Muratori) col. 155 (see "The Earliest Roman Mass-Book"
Dublin Review, October 1896, by Edmund Bishop); and the *Sacr. Godelgaudi* (A.D. 798—800) in *Ord. Bapt.*
(Ulysse Chevalier, "Bibl. Liturg." VII. p. 347).

19 inmortale (presidium)

N
f. 34b^a A second *u* has been added in margin *Cerne*¹?^b *ab* has been interlined *Cerne*^c.^c *g*? has been erased and the *i* turned into the second stroke of an *n*, and an attempt has been made to turn the second *t* into *g*; thus giving *contagione Cerne*^c.^d *per* has been interlined *Cerne*^c between *et* and *perennem*.^e The words *michi tribue et* have been interlined *Cerne*¹? between *caritatem* and *beatæ* (under-pointed *Cerne*^c). ^f *deus meus* interlined *Cerne*^c after *heloim* the final *m* of which has been erased.^g *per* has been interlined, *Cerne*^c, between *et* and *sanctorum*.^h *i* interlined *Cerne*¹.ⁱ The sign for *m* has been placed over the final *e* of *intercessione* and over the final *a* of *clarissima Cerne*^c.^k The first *i* of *hostiis* has been erased.^l *p* has been interlined between the *m* and *t* of *temptationibus Cerne*^c.^m *deus* has been interlined after *domine Cerne*^c.ⁿ The final *i* of *inmortalí* has been changed to *e Cerne*¹?

f. 63b

Uita credentium · Resurrectio mortuorum · spes fidelium ·
 Gloriatio humilium · beatitudo iustorum · qui plenitu
 dinem mandatorum in tua proximique amore sancx
 isti · Hanc nobis gratiam largire propitius ·

5 Ut qui in multis offendimus · Tua caritas in nobis
 abundet per quam peccata mundantur:—

[29]

Alia item.

Pater et filius et spiritus sanctus et sancta trinitas
 adiuro té per maiestatem tuam · Ut exaudias me
 10 de caelo in pietate tua · et miseriaris^a mihi in omni
 misericordia tua in sempiternum · et obsecro omnes
 sanctos angelos et archangelos · uirtutes dominationes ·
 principatus · potestates · thronos^b · cherubin · et seraphin ·
 Ut intercedant pro me peccatore apud iustum iudicem ·
 15 Ut dimittat mihi peccata mea · et depraecor micha
 helem archangelum sanctum et gloriosum · gabrihel et
 raphahel · Urihel · Ut suscipiant animam meam
 in nouissimo die · et perducant eam ad^c (a)moenitatem
 paradisi · similiter et obsecro per deum patrem caeli et
 20 terrae omnes patriarchas prophetas apostolos

5 Jac. iii. 2.

2 Thess. i. 3.

9 2 Par. vi. 25 etc.

14 2 Tim. iv. 8.

18 Cf. *Rit. Rom.* ordo commend. animae

19 Mt. xi. 25.

3 sanxisti

6 mundantur + per dñm

N
f. 34b

^a The middle *i* of *miseriaris* has been changed into *e* *Cerne*¹?

^b The non-italicised letters of *thronos* are written over an erasure *Cerne*. *throni*? *Cerne**.

^c *a* interlined *Cerne*¹? between *ad* and *m*.

[29] This prayer is found substantially in D f. 4^a. It runs as follows: Pater et filius et spiritus sanctus illa sancta trinitas esto mihi adiutrix. Simul obsecro angelos archangelos uirtutes potestates principatus dominationes thronos chirubin et serabin ut intercedant pro me peccatri (D*, peccatori D^c) apud iustum iudicem ut demittet omnia peccata mea. Michaellem sanctum gloriosum deprecor. Rafael et uriel gabriel et raguel heremiel et azael ut suscipiant animam meam in nouissimo die cum choro angelorum et perducent eam ad amoenitatem paradisi.

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f. 64b

Exaudi me deus sanctus israhel et omnia uitiorum meorum
 mala . Multitudine misericordię mortifica . Meque
 donis tuis interius exteriusque restaura . et tenebras
 cordis mei lumine tuae claritatis INlustra perenne^a .

5 Et per auxilia beatorum apostolorum tuorum fidelissima
 confirma fragilitatem meam et mihi contra mundi
 pericula prebe firmamentum . et custodi me contra
 hostes meos uisibiles et inuisibiles . O rex gloriae et domine
 deus uirtutum . INprimis quidem pietatem tuam peto .

10 Per merita beati petri apostoli tui . Da mihi prudentiam
 diligere iustitiam . et odire iniquitatem . IN uerbis in factis
 et cogitationibus meis . Per merita beati pauli apostoli tui .
 Da mihi fidei speique et caritatis augmentum . Ut te credam
 cognoscam et diligam ex omnibus uiribus meis . et per merita

15 beati andreae apostoli tui . Da mihi uirtutem et for
 titudinem omnes inimicos meos superare . Cum tua
 sanctae protectione trinitatis . Et per merita beati iacobi
 apostoli . Da mihi uictoriam semper super aduersa
 rios meos in uirtute tua filii^b dei uiui depraecor . Et per

2 Ps. v. 8 etc. 3 interius exteriusque (custodi), *Sacr. Greg.* (Muratori col. 35), *Miss. Rom.*
 Dominica II. in Quad. 3, 4 See p. 123, 18. 4 *Sacr. Greg.* (Muratori col. 32).
 8 O Rex gloriae...uirtutum, cf. Migne 78, 781 (saec. IX.), *Brev. Rom.* Ascension Day Antiph. (Ven. Bede,
 Migne 90 col. 64). 11 Ps. XLIV. 8 13 Da...augmentum, *Sacr. Gelas.* lib. III. 9, *Sacr. Greg.*
 suppl. 171, and hence in *Miss. Rom.* Dominica XIII. post Pentec. (cf. *Greg.* 10) 14 Lc. X. 27.

F 1 deus+et 1, 2 et omnem uitiorum meorum multitudinem mortifica 4 claritatis
 tue illustra om perenne 5 ac for et om beatorum 7 prebe 8 glorię
 9 om deus om quidem 11 iustitiam diligere 12 et+in om meis et per tui
 +dñe 13 om que credam+te 14 diligam after meis 15 mihi+dñe
 16 ut omnes meos+ualeam om tua 17 sanctę trin. protec. sancti for beati
 18 apostoli+tui mihi+dñe om semper and read contra hostes uisibiles et inuisibiles om
 super...depraecor

^a The final *e* of *perenne* has been erased, and *i* placed on the erasure *Cerne*.

^b The final *i* of *fili* has been erased.

merita sancti iohannis apostoli et euangelistae multiplica
 gratiam tuam in me miserator . Ut uolunta(t)e^a uigeam
 et proficiam in uoluntatem tuam . Et per merita beati thome
 apostoli tui . Dá mihi spiritalem intellectum et scientiam .
 5 Ut tibi uiuere ualeam et in uiis tuis ambulem et in té per
 maneam . Et per merita beati iacobi apostoli tui . prae
 tende mihi dexteram caelestis auxilii super omnes habitan
 tes in habitaculis meis . et propitius estu^b nobis Amen .
 Et per merita sancti philippi apostoli tui . Concede mihi
 10 pacem et tranquillitatem in temporibus meis . et per
 merita beati bartholomei apostoli tui . Té depraecor .
 Ut omnes actos^c meos et memet ipsum in felicitate et inco
 lumitate^d custodias . et per merita sancti matthei apostoli
 tui et euangelistae . Praesta mihi piissime ut et ego
 15 per inspirationem tui sancti spiritus á morte resurgere merear .
 Et per merita^e sanctorum apostolorum tuorum
 simonis^e et thaddei Dá mihi potesta
 tem in^e ferni tenebras ét (in)mortales^f
 uermes^e euadere et aeterna praemia

5 Ps. cxxvii. 1. 6, 7 *Sacr. Greg.* 43, 252. 7 *Sacr. Gelas.* III. 76; *Miss. Rom.* Benedictio
 aquae. 10 *Sacr. Greg.* 257, suppl. *Greg.* 159, *Miss. Rom.* Dominica II. post Epiph. 18, 19 Cf.
 Mc. ix. 45.

F
 f. 185 1 apostoli+tui euangelistę multiplica+domine 2 miseratus uoluntarię
 3 et tuam in omnibus uoluntatem perficiam 4 mihi+domine spiritualem 5 iugiter
before in te 7 pretende+dñe celestis *om* super o. h. in h. meis 8 esto mihi
 peccatori *for* nobis *om* Amen 9 tui+dñe 10 *om first* et tranquillitatem+et
 salutem ut ea quę tibi placita sunt omni dilectione perficiam *om* in temporibus meis
 11 depraecor+dñe 12, 13 *for* ut...custodias, ut mé et omnia quę ad me tua largitione pertinent
 longa felicitate et incolomitate secundum tuam misericordiam custodias 13 mathei
 14 euangelistę presta piissime+dñe *om* et ego 15 *om* tui morte+anime
 17 Symonis Taddei 17—19 mihi+domine gratiam et misericordiam tuam ut inferni tenebras
 ualeam euadere et ad aeterna premia té annuente peruenire *for* potestatem...praemia

^a The second *t* is placed between the *a* and *e* of *uoluntate* above the line *Cerne*¹.

^b The final *u* of *estu* has been changed to *o* and the whole word has been revived *Cerne*^e.

^c *u* has been placed over the *o* of *actos* *Cerne*^e.

^d An attempt has been made to change the *u* of *incolumitate* into *o* *Cerne*^e.

^e A flaw in the MS. A circle has been cut out of the vellum dividing the first words of the four last lines from those which follow them.

^f *in* has been interlined *Cerne*¹ above *mortales*.

f. 65b

promerere^a per té christe iesu . Tu dixisti discipulis tuis .
 Petite et dabitur uobis . quaerite et inuenietis pulsate
 et aperietur uobis . Ego in nomine tuo peto iesu redem-
 tor . Ut tu deum patrem petas et donetur mihi indulgen-
 5 tia . Uultum tuum domine requiram . adiuua mé ut in-
 ueniam et uideam . Ego pulso precibus aures misericordiae
 tuae . Domine deus aperi mihi portas paradisi post obitum
 meum . Ut in electorum tuorum numero mihi requies-
 cere liceat . Coram té christe et coram angelis tuis .
 10 Exaudi mé adiuua mé . Trahe mé post té .
 Curremus in odorem unguentorum tuorum . deus meus
 in auxilium meum respice . Ne derelinquas mé domine
 quem ad imaginem tuam et similitudinem condidisti .
 Neque dispicias^b me quem pretiosa^c pignore tui sacro
 15 sancti sanguinis in cruce comparasti Qui clamasti
 caelitus ad patrem tuum omnipotentem
 pro apostolis tuis supplicans
 et sanctis ita dicens . Non pro his autem tantum
 rogo . Sed et pro eis qui credituri sunt

2 Mt. vii. 7. 5 Ps. xxvi. 8. 6 Cf. *Sacr. Greg.* 169, 251. 10 Cant. i. 3. 11 Ps.
 lxx. 12. 12 Ps. xxvi. 9. 13 Gen. i. 26. 14 Ps. xxvi. 9. Te Deum (1 Pet. i. 19).
 18 Jn. xvii. 20.

F 1 *om* promerere p. t. ch. iesu Tu + dñe apostolis *for* discipulis 2 querite *om*
 pulsate et a. uobis 3 Ecce ego peto in nomine tuo iesu redemptor pie 4 *om* ut tu d. p. p.
 et d. m. indulgentia 5 *et before* uultum requiro me + dñe 6 optineam *for* uideam +
 quicquid ad bonum tota deuotione exposco praecibus + meis aures + tuę misericordiae dñ
for tuae 7 *om* Domine deus paradysi 8 requiescere mihi 9 tuis + amen 10 *first* me
 + dñe *second* me + christe 11 odore 13 tuam *after* similitudinem 14 despicias
 pretiosissimo 15 comparasti 16 *om* caelitus 17 supplicando 18 *om*
 et sanctis ita *om* autem 19 rogo + pater *om* et

^a The final *e* of *promerere* has been erased and *i* placed upon the erasure *Cerne*¹?

^b The first *i* of *dispicias* has been changed to *e* *Cerne*¹.

^c The final *a*? of *pretiosa* has been erased and *o* placed upon the erasure *Cerne*.

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<i>f.</i> 66 <i>b</i>	Dicam	deo	ac de	liso	[33] <i>Oratio sancta</i> .
	gratis	geo	Sic	et ego	Fiat mihi quæso
	Sicque	beo	quantum	queo	domine . fides firma
	me	ab eo	Manus	deo	in corde galea sa
[32]	<i>Incipit hrithmon</i>				
6	Christum	peto	leuo	meo	lutis in capite .
	christum	preco	Quocum	reuo	Signum christi in fronte
	Christo	reddo	fruar	eo	uerbum ueritatis
	corde	laeto	Gignans	chio	in ore . Uoluntas .
10	Gratis	homo	patri	pio	bona in mente .
	imo	fono	Flatus	riuo	Praecinxtio ^a casti
	Uti	latro	quando	uiuo	tatis in circuitu .
	tetro	metro	Sarcem	turno	Honestas actionis
	Pendens	ligno	pauli ^b	culmo	in opere . sobrietas
15	petit	regno	Uti	uideo	in consuetudine .
	Fore	uiso	stirpem	limeo	humilitas in prosperitati ^c .
	para	diso	Altum	caelum	Spem in creatorem
	INcla	liso	qui	creauit	Amor uitæ æternæ
	in a	bysso	Terras	atque	perseuerantia usque
20	Hoste	truso	equora	—:	In finem . Amen:—

col. 3 4 *Is.* lix. 17.

8 2 *Tim.* ii. 15.

Daniel	<i>column</i> 1	2	grates		
O	<i>column</i> 3	<i>tit.</i>	alia oratio	10	mente+dilectio Dei in pectore
(553)	13	in	actione	15	conscientia for consuetudine
	16	prosperitate+patientia	in tribulatione	17	Spes in Creatore, perseuerantia usque in finem, amor uitæ æternæ Præstante Domino om Amen

^a *x* erased and *c* inserted *Cerne*¹?

^b The upper stroke of an *l* has been erased above the first stroke of the *u* of *pauli*.

^c The final *i* of *prosperitati* has been changed to *e* *Cerne*¹?

[32] Title inserted thus between the lines *Cerne*¹.

[34]

Oratio sancta ad dominum

f. 67a

In primis obsecro
 supplex obnixis precibus · Summam et gloriosam
 maiestatem dei · atque inclytam sanctae et indiuiduae
 5 trinitatis almitatem · Ut me miserum indignumque
 homunculum exaudire digneris · Deum patrem deprecor
 omnipotentem qui creauit caelum et terram mare et omnia
 quae in eis sunt · Qui est in omnibus et super omnia deus
 benedictus in saecula · Ut dimittat mihi omnia peccata
 10 mea atque crimina quae feci · A cunabulis^a iuuentutis meae
 usque in hanc aetatis horam · IN factis in uerbis in cogi-
 tationibus in uisu in risu in auditu in tactu olfactuque^b
 uellens^c nolens · sciens nesciensque in spiritu uel in corpore
 delinquens commissi^d · Rogo similiter aeternum dei filium
 15 deum omnipotentem · Qui est et qui erat et qui uenturus est
 iudicare uiuos ac mortuos merens^e misericordem
 regem saluatorem mundi · Cui omni genu flectitur
 caelestium et terrestrium et infernorum · et omnis
 lingua confiteatur · Quia dominus est iesus christus in gloria
 20 dei patris · ut ignoscat delicta iuuentutis et ignorantie

6 Exod. xx. 11, Act. iv. 24.
 cf. Nicene Creed.

8, 9 Rom. ix. 5.
 17—20 Phil. ii. 10, 11.

15 Apoc. i. 4.
 20 Ps. xxiv. 7.

16 1 Pet. iv. 5,

A tit. oratio sancti hugbaldi abbatis 2 precibus 3 sanctae indiuiduaeque 6 humunculum
 f. 17a dignetur deum omnipotentem patrem deprecor 9 secula 10 conabulis A* cunabulis A¹? (u
 interlined over erased o) (meae) 11 om in cogitationibus A*+in cogitat. A^c (interlined)
 12 risu+in gressu tacto olfactoque 13 (uellens) nollens 14 commisi 16 mortuos
 +et saeculum per ignem merens+ac dolens peto 17 flectatur 20 patris+amen

^a The first *u* of *cunabulis* is the v-shaped *u* generally made use of by the correcting hand *Cerne*¹.

^b The *u* of *olfactuque* has been changed into *o* *Cerne*^c.

^c The first *e* of *uellens* has been erased and *o* placed upon the erasure; the first *l* has also been erased: *uolens* *Cerne*^c.

^d The first *s* of *commissi* has been erased.

^e *obsecro* has been interlined *Cerne*^c between *merens* and *misericordem*.

f. 67b

mcae et secundum magnam misericordiam suam memor
sit mei deus . Adiuro humiliter bis terque repetens
summum sanctum spiritum paracletum^a deum omnipotentem . Qui in
luminat omnem hominem uenientem in hunc mundum .

- 5 Ut consoletur me et incolumem^b custodiat in aeuum .
Atque eiusdem sui sancti spiritus dona largire^c dignetur
Spiritus sapientiae et intellectus . Spiritum consilii et forti
tudinis . Spiritum scientiae et pietatis^d spiritum timoris domini
nostri iesu christi^e:—

[35]

Item Oratio Sancta

- 11 Sancta trinitas et uera unitas omnipotens sempiternae
deus . spes unica mundi . qui fecisti caelum et terram
mare et omnia quae in eis sunt . qui fundasti montes
immobiles . Tua sunt omnia regna caelorum in
15 tuam sanctam ac singularem custodiam . et in tuas domine
iesu christe manus me totum commendo corpus et ani
mam meam . Cogitationes et opera uerba et facta
in prosperis et in aduersis . et omnes actos^f meos omnesque
sensus meos et uirginitatem meam . et ut auctori
20 tem imperii mei mecum regendo dispones domine iesu christe .

1 Ps. l. 3.

4 Jn. i. 9.

7 Is. xi. 23.

11 Exod. xx. 11.

Act. iv. 24.

15 Cf. Lc. xxiii. 46.

A 1 *om* et *om* magnam A* secundum+magnam A^c 2 deus *interlined* A¹
5 me+in aeternum 6 atque+michi 10 x̄pi+qui uiuit et regnat in secula seculorum
K 10 *tit.* Oratio Sancti Augustini 11 atque induisa *for* et uera 12 qui caelum et terram
p. 4 fecisti 13 *om* mare et omnia quae in eis sunt 14 regna+terræ atque 15 et *for*
ac *om* et in tuas d. iesu c. m. me totum 16 commendo+animam meam quoque *for* et
animam meam 17 ac *for* et opera *om* et facta i. p. et in aduersis et 18 atque *for*
second et actus *om* omnesque...dñe ih̄u x̄pe *and read* ut me a malignis spiritibus defendas,
et in eorum potestatem transire non sinas, neque hic neque in futuro

^a The *e* of *paracletum* has been changed to *i* *Cerne*.

^b The *u* of *incolumem* has been changed to *o*, and then later the *o* has been underpointed for deletion, and *u* placed above it. ^c *michi* *interlined Cerne* between *largire* and *dignetur*.

^d *et* has been *interlined Cerne* between *pietatis* and *spiritum*.

^e *qui cum patre et eodem spiritu sancto uiuit et regnat deus* *interlined Cerne*.

^f *u* has been placed over *o* of *actos* *Cerne*.

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f. 68b

resistens humilibus autem dans gratiam · christus in principio
 cum patre omnia simul creans · Christus ab angelis
 et archangelis pronuntiatus · Christus á patriarchis et
 prophetis praedictus · Christus a patre misus^a ueniens in uterum
 5 uirginis adsumere carnem · Christus natus uerbum et
 sapientia patris · Christus in mundum ueniens uerus homo
 uerus deus · Christus in praesepio declinatus ab angelis pro
 clamatus a pastoribus adoratus · Christus circumcisis
 octo dierum infans · Christus a stella demonstratus
 10 a magis muneribus honoratus · Christus in templo a symeone
 susceptos^b · Christus ab herode persecutus in aegyptum pergens ·
 Christus in iudeam reuersus in nazareth · Christus á iohanne praedi
 catus · in iordane baptizatus · Christus filius dei decla
 ratus sancto desuper adueniente spiritu · Christus hierimum^c
 15 petens ieiunans diabulum^d uincens · Christus docens uiam
 ueritatis et lumen uitae ostendens · Christus signa et prodigia
 a saeculis inaudita faciens · Christus passus sputa fla
 gella sustinens · Christus crucifixus inclinato capite

1 Jac. iv. 6 (1 Pet. v. 5).

6 1 Cor. i. 24.

18 Jn. xix. 30.

^a An *s* has been interlined *Cerne*^c before the middle *s* of *misus*.^b *u* placed over the *o* of *susceptos* *Cerne*¹?^c The first *i* of *hierimum* has been underpointed for deletion.^d The middle *u* of *diabulum* has been changed to *o* *Cerne*^c.

f. 69b

immortalitatis · qui cum domino nostro iesu christo filio tuo
et cum spiritu sancto uiuis ac regnas per omnia saecula saeculorum

Amen :—

[39] *Oratio de natale domini nostri iesu christi*

O uere beatitudinis auctor atque aeternae
5 claritatis indultor · Qui antequam mundus fieret
diuinitatis gloria et decore indutus fuisti · et tamen
in tanta humilitate uenisti · Ut seruilem formam
adsumere dignatus és · et pannis inuolutus a pasto
ribus uisus és · gratias tibi reffero^a et per hoc sup
10 pliciter exoro · Ut quicquid in exercitatione corpo
ris mei · Aut in cultu uestimentorum meorum in
utiliter agendo commisi · Concede ueniam honore
tuorum uenerabilium indumentorum domine iesu christe ·

Amen :—

[40] *Oratio De Ephiphania ·*

15 EN omnipotens astrorum conditor · Qui incar
nationem tuam praeclari sideris testimonio indicasti ·
Quod uidentes magi oblatis maiestatem tuam mune
ribus adorauerunt · Propterea gratias agendo of
feram tibi hostiam laudis ac deprecor concede mihi

5 Jn. xvii. 5. 6 Ps. xcii. 1. 7 Phil. ii. 7. 8 Lc. ii. 12. 15 Hymnus
in Adventu “Conditor alme siderum.” Cf. Daniel *Thesaurus Hymnologicus* i. 74.

Asp. 139

N	1 om nostro			
N f. 20b	3 tit. de natale Domini	4 uerae	12 pro before honore	13 om tuorum
N f. 21b	14 tit. De Epiphania	16 (preclari)	18 (Propter ea)	

^a The first *f* of *reffero* has been erased.

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tuae ut custodias eam diebus ac noctibus horis atque momentis . angeli . archangeli uirtutes potestates principatus dominationes throni cherubin et seraphin .

Intercédite^a pro mé ut uitam aeternam habere merear .

5 Ueniam peto pro uerbis pro cogitationibus pro factis . domine iesu christe exaudi mé et miserere mei . qui regnas in saecula saeculorum . Amen . . .

[43]

Utilis Oratio

Omnipotens et misericors deus propter honorem nominis
 10 tui . et per merita gloriosa beatorum apostolorum
 tuorum . et fidem confessorum et uictorias martyrum
 qui pro nomini^b tuo coronari meruerunt . et per merita
 et orationis^c ecclesiae tuae sanctae catholicae quam
 praetioso sanguine filii tui redemisti . et per intercessi
 15 ones omnium sanctorum tuorum qui tibi placuerunt
 ab initio mundi miserere mihi peccatori . Dá ueniam
 peccatis meis et libera mé ab omnibus malis qui regnas
 in saecula saeculorum . Amen :—

[44]

Oratio Utilis

20 Deus meus et pater meus rex meus protector meus
 munda mé a peccatis meis . et ab iniquitate mea

8 "omnip. et m. deus" common liturgical commencement of prayers.
 15 Sap. ix. 19.

14 Cf. Te Deum.

20 Ps. l. 4.

N
 f. 36b
 C
 col. 499

12 nomine coronam inuenerunt

13 orationes

(ecclesiae tuæ) om sanctae

14 pretioso om per

17 om et

18 (secula saeculorum)

19 tit. item alia

^a The non-italicised *i* of *intercedite* is written upon an erasure, *intercedete*? *Cerne**.

^b The final *i* of *nomini* has been changed into *e* *Cerne*¹ (nomine).

^c The second *i* of *orationis* has been changed into *e* *Cerne*¹ (orationes).

laura mé · Salua mé domine quoniam peccata multa feci
 coram té et non sum dignus uocari seruus tuus
 propter iniquitatibus^a meis^b qui sunt innumerabiles^c .
 Demitte^d domine debita mea quia té depræcor cum omni
 5 diligencia et intimo cordis amore · Supplico té domine
 ut mittas spiritalem dilectionem in corde meo et
 amorem caelestem in sensu meo · et obumbret^e mé
 misericordia tua · Domine deus reuoca mihi ad memoriam
 agonem · Ut merear té uidere in regno cælesti · Ubi pater
 10 regnat cum filio et spiritu sancto in saecula saeculorum · Amen:—

f. 71a

[45]

Item Oratio ·

Domine deus meus et saluator meus
 quare me dereliquisti · miserere mei deus · quoniam
 tú és amator hominum solus · salua mé peccatorem
 15 quia tú és solus sine peccato · erue mé de coeno ini-
 quitatum mearum · Ut non infingar^f in aeternum ·
 Libera mé ex ore inimici mei · ecce enim ut leo rugi-
 ens deuorare mé cupit(i)s^g · excita potentiam tuam
 et ueni ut saluum^h me facies · corrusca
 20 corruscationes tuas et disperge uirtutem inimici

2 Lc. xv. 19. 4 Mt. vi. 12. 13 Ps. xxi. 2. 15 *μόνος ἀναμάρτητος* Liturgy
 of St James; cf. *Sacr. Greg.* 325; S. Jerome adu. Pelag. ii. 23; S. Aug. in Ps. 88, Migne 37 col. 1124.
 Ps. lxxviii. 15. 17 1 Pet. v. 8. 18 Ps. lxxix. 3; *Sacr. Gelas.* ii. 80, *Greg.* 133 and *Miss. Rom.*
 Collects Dominica 1^a et 4^{ta} Aduentus. 19 Ps. cxliii. 6, lxxvi. 19.

C 1 laua me+domine et *om* domine *before* quoniam 3 iniquitates meas quæ sunt innumeræ
 4 (dimitte) *om* te 5 tibi *for* te 6 immitte *for* ut mittas ueram *for* spiritalem
 cor meum 7 sensum meum obumbrent 8 misericordiæ tuæ 9 *om* te
 O 11 *tit.* oratio sancti Effrem Diaconi 12 *om first* meus 13 *om* deus 14 omnium
 606 *for* hominum 15 quoniam *for* quia sine pecc. solus 16 infingar 17 de *for* ex
 18 cupit 19 facias (corusca) 20 (coruscat.) *om* et

^a The ending *ibus* of *iniquitatibus* has been erased and *es* placed upon the erasure *Cerne*^c (iniquitates).

^b *a* has been interlined *Cerne*^c over the *i* of *meis*.

^c The non-italicised letters of *innumerabiles* are written upon an erasure *Cerne*^c.

^d The first *e* of *demitte* has been underpointed for deletion and *i* interlined *Cerne*^c.

^e The non-italicised *e* of *obumbret* is written upon an erasure of three letters, *obumbrauit* ? *Cerne*^{*}.

^f The middle *n* of *infingar* has been erased.

^g The non-italicised letters of *cupit(i)s* are written upon an erasure of four letters, the final *s* is distinctly visible.

^h A semicircular piece of the vellum has been cut out between the words *saluum* and *me* on the recto of this folio and the hole divides the word *multi plicata* on the verso.

f. 71b

amator hominis benignissime deus . Adiuro té per
 miserationes tuas . ne mé cum ϵ dis á sinistris tuis
 statuas cum his qui té exacerbauerunt^a . Ne dicas^b mihi
 propter magnam misericordiam tuam indesinenter
 5 cordis conpunctionem et fletum et sanctifica mé ut tem
 plum fiam gratiae tuae . per té christe iesu . Amen .

[46] *INCIPIT oratio ad dominum sancti effremis*

Deus excelsissime . deus misericordissime .
 susceptor animarum . salus infirmantium .
 10 qui és rerum conditor . uniuersorum creator .
 Té oro té supplico . Té deprecor^c in omni misericordia
 tua . IN spiritu et in^d ueritate . exaudi clamantem . (ad)^e té .
 Miserere penitenti^f indulgentiam . Saluum fac sperantem
 in té . domine deus meus dá uirtutem quaerentibus té
 15 et ut inueniant té . praesta fortitudinem . tribue
 mihi quaesso^g remisionem peccatorum et confugientem
 ad pietatem tuam ne desperis^h . peccaui enim tibi
 super numerum et multiplicata sunt scelera
 mea . Ideo deprecor^c maiestatem tuam . Ut tu deus deleas

2 Mt. xxv. 33.

4 Ps. 1. 3.

5 Cf. 1 Cor. vi. 19, 2 Cor. vi. 16.

12 Jn. iii. 23.

13, 14 Ps. xvi. 7.

19 Cf. *Offic. Defunctorum*, Nocturn 2^a Resp. 8.

O 1 hominum benignissime . Deus (Deus adiuro) 2 (hædis) 3 mihi + Nescio
 te sed tribue mihi 4 multam for magnam 5 (compunctionem) ut fiam templum
 6 om Amen

^a The non-italicised *b* of *exacerbauerunt* is written upon an erasure *Cerne*.

^b The words *ne dicas* have been underpointed for deletion and *sed des* interlined *Cerne*?

^c The final *r* of *deprecor* is unusual in form and seems to have been added *Cerne*.

^d The *in* before *ueritate* has been erased.

^e *ad* interlined *Cerne*?

^f The non-italicised *ni* of *penitenti* has been erased.

^g The first *s* of *quaesso* has been erased.

^h The *i* of *desperis* has been changed to *e* *Cerne*?

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f. 72b

Depręcor té domine sancte pater omnipotens
 aeternę deus propter nomen tuum et per spiritum sanctum tuum
 paracletum^a . Praetende super mé dexteram tuæ
 maiestatis . Ut auxilium tuum et misericordiam mecum
 5 habere merear . et per sacrosancta mysteria corporis
 et sanguinis christi filii tui . Dá ueniam peccatis meis .
 et protege corpus meum et animam meam ab hostis antiqui
 temptationibus et ab huius mundi periculis . Et custodi cogi-
 tationes meas a malis inmissionibus inmundorum spirituum^b
 10 Qui tentare^c non desinunt in (sua)^d superbia . Quos tu repelle
 á mé propitius in tua maiestate mirabilis deus . qui uiuis
 et regnas in saecula saeculorum Amen .

[48]

Item alia eiusdem

Obsecro té domine iesu christe . per euangelium tuum
 15 et per . VII . dona spiritus sancti . multiplica super mé miseri-
 cordiam tuam . Ut dimittas quod conscientia metuit .
 et adicias quod oratio non praesumit . et per mariam ma-
 trem tuam et castissimam uirginem . Adiuua fragili-
 tatem meam . et emunda mé emmanuhel^e ab omni inqui-
 20 namento carnis et spiritus et per tuorum innocentum

1 Cf. *Sacr. Gelas.* lib. III. 16 etc., *Miss. Rom.* Preface. 2 Ps. xxx. 4. 3 *Sacr. Gelas.*
 lib. III. 106. 5, 6 *Sacr. Gelas.* III. 16 (697), *Miss. Rom.* Canon. 7 "antiqui hostis," cf. *Greg.*
 277, 311; *Miss. Rom.* orationes ad diuersa (28): "contra mundi pericula," cf. *Greg.* 386; *Miss. Rom.* (35).
 15—17 *Sacr. Gelas.* III. 7, *Greg.* suppl. 170, and *Miss. Rom.* Dominica XI. p. Pent. 19, 20 2 Cor. vii. 1.

^a The *e* of *paracletum* has been erased and *i* placed upon the erasure *Cerne*.

^b The non-italicised letters of *spirituum* are written *Cerne*¹? over an erasure.

^c *p* has been interlined *Cerne*¹ between the *m* and *t* of *temptare*.

^d (*sua*) has been interlined *Cerne*¹ before *superbia*.

^e The words *nobiscum deus* have been interlined *Cerne*^c over *emmanuhel*.

interpellationes purissimas Castiga corpus et animam
meam . et per beatos apostolos tuos . Petrum et paulum .
Andream iacobum iohannem et thomam . Iacobum philip
pum . bartholomeum et matheum . Simonem et thaddeum .

f. 73a

- 5 Propitius esto mihi princeps pacis . et protege mé pius
pastor ouium . et per merita beatorum martyrum tuorum .
erue mé de manibus inimicorum meorum . uisibilium et in
uisibilium et per omnium sanctorum tuorum supplicationes .
salua mé sanctus deus . et conserua me saluator meus .
10 et libera mé immortalis deus ab omnibus malis prae
teritis praesentibus et futuris . Tibi honor et gloria
deus omnipotens in saecula saeculorum Amen :—

[49]

Oratio penitentis

- Deus iustitiae té deprecor . Deus misericordiae .
15 Deus inuisibilis . Deus inconprehensibilis . deus inenarrabi
lis aeternae perpetuae benedicte deus in quo omnia
sub quo omnia . per quem omnia† sunt . parce ani
mae meae . parce malis meis . parce criminibus
meis . Uisita^a infirmum . cura egrotum . sana lan
20 guidum . Da^b cor qui^c té timeat . sensum qui té intelle
| gat .

5 Is. ix. 6. 6 Jn. x. 2. 7 1 Reg. xii. 10. 9 Ps. xxiv. 5. 9, 10 Cf. *Miss. Rom.* Feria vi^{ta} in Parasceue "sanctus deus...sanctus immortalis." Cf. *Downside Review* (1900) xix. pp. 50, 51.
10, 11 *Sacr. Gelas.* iii. 16, Canon Act.; *Greg.* col. 6; *Miss. Rom.* Canon Missæ. 16 Rom. xi. 36,
1 Cor. viii. 6.

A 13 *tit.* oratio Sancti Augustini 14 deprecor 16 benedicte. Deus 17 tomni A*;
f. 47b omnia A¹? 18 *om* meae 19 *om* meis Cura languidum sana egrotum 20 cor quod

^a *me* has been interlined *Cerne* between *uisita* and *infirmum*.

^b *mihi domine* has been interlined *Cerne* between *da* and *cor*.

^c The *†* of *qui* has been turned into *o* and *d* has been placed above it *Cerne*.

f. 73b

Oculos cordis qui té uideant · Aures qui uerbum tuum
 audiant · Dá scintillam sapientiae tuae qui mihi
 uiam iustificationum tuarum iter ostendat · et á fo
 ueis inimici declinare me doceat · Miserere mei
 5 deus quia peccaui · INDulge peccaui · parce peccaui ·
 Quia in ipsa peccatorum meorum morte propter
 duritiam cordis perduror · Ego ore · Ego corde · Ego
 opere · Ego cogitatione · Ego omnibus uitiis coinquinatus
 sum · et omnibus sceleribus coopertus sum · Ueniam peto
 10 clemens trinitas quia crimina mea agnosco ·
 Scelera mea non defendo sed confessus sum quae et si non
 faterer té latere non poterunt^a · Tu enim és scrutator
 cordium et renium^b · Quia tibi absconsa reuelantur
 et secreta patefiunt · Miserere mei deus ne me
 15 patiaris perire · Ne sinas me æternis tenebris et
 perpetua morte consumi · Aufer domine á corde meo
 alienatum sensum · et cura in me stuporem mentis
 extirpe á uisceribus meis consilia iniquitatis · Erade
 a lingua mea detrahendi consuetudinem · mentiendi falla

3 Ps. cxviii. 27, 33.

12 Sap. x. 8. Ps. vii. 10, Sap. i. 6.

13 Eccl. i. 39.

17 Acts xxii. 17.

A 5—7 *om* indulge peccaui *and read* parce peccaui quia propter duritiam cordis mei in ipsa
 peccatorum meorum morte perduro 9 *om second* sum 10 crimin A* crimina A¹?
om mea 11 mea+confiteor *om* non def. sed conf. sum 12 poterant scrutator es
 13 cordis reuelatur A* reuelantur (*n* interlined) A¹ 14 pate fiant 15 *om* perire
om me (aeternis) 16 consume morte consume A* consumi (*i* interlined over *e*) A¹
 18 extirpa in, *and then space and erasure of some three letters*

^a An attempt has been made to change the *u* of *poterunt* into a *Cerne*.^b The *i* of *renium* has been erased.

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f. 74b

citas mea á té petere · aut non praesumit aut non
 sapit · Id tu pro tua pietate et maiestate ac clemen
 tia tua mihi largire quae animam meam digne
 [ri]s^a saluet a morte · et exeunte mihi de hoc chau^b tene
 5 brarum manum porrige · lumen ostende · Misere
 re mei deus · Redintegra confractum · Sana corrup
 tum · Emenda uitiatum · et per maiestatem atque pietatem
 tuam illud indulge quod feci · et hoc praesta ut am
 plius non faciam per saluatorem dominum nostrum qui uenit
 10 saluare quod perierat · Cui honor et gloria et im
 perium per omnia saecula saeculorum · Amen:—

[50]

*Oratio sancti ieronimis presbyteri**

Succurre mihi domine antequam moriar
 antequam me tormenta rapiant · Antequam mé
 15 fiamma^c conburant · Antequam me tenebrae ob
 uoluant · Reus enim timore iudicii^d terreor · pauore
 peccati iram tuam formido · Si enim iustus uix salua
 bitur Ego impius ubi ero · quid facio dum uenerit
 iudicii^d tremendi dies · cum examen iudici(i)^e uenerit quid re
 20 spondeam quid ero dicturus cum ante tribunal christi

4 Cf. Antiph. Bangor, p. 5, 'chao' col. 2, verse 6.

9 Mt. xviii. 11, Lc. xix. 10.

17 1 Pet. iv. 18.

19 Job xxxi. 14.

A 1 sumit 2 pietate+tribue et+pro 3 quod for quae om digne[ri]s 4 saluat
 chao 5 et before lumen 6 Reintegra 7 ac for et et for atque 8 tuam+et (praesta)
 9 nostrum+i^hm x^pm om qui u. s. q. perierat 10 om et gloria 11 imperium+perpetuae
 potestatis in for per omnia om Amen
 Martene De Antiquis Eccl. Ritibus, Missa a M. Flacco Illyrico edita in Lib. I. c. iv. Art. XII. Ordo iv.
 (or. tempore gradual. dicend.) 12 tit. alia 13 Deus meus for dñe 14 om antequam
 me flamma conburant 16 om timore iudicii+tui teneor peccati pauore 17 uix iustus
 18 faciam 19 tremendi iudicii dies 20 uero for ero dicturus+sum

^a [ri]s has been erased.^b The u of chau has been changed to o Cerne.^c The final a of flamma has been changed to æ Cerne?^d The final i of iudicii has been placed upon an erasure Cerne, iudicis? Cerne*.^e The final (i) has been added Cerne?

* Title very faint, and partly written in the inner margin. The first half of this prayer is found in *S. Isidori opera Synonymorum* Lib. I. Migne 83, col. 841, 42, but in such form as not to admit of collation here. It is also attributed to *S. Ephraem, Precatio IV ad Deum*.

fuero praesentatus · Melius non fuisset in saeculo procreatus f. 75a
 quam aeternos perpeti cruciatos^a · Peccaui · sepe in uerbo
 in facto in cogitatione et peccaui crudeliter · Nullum^b
 inuenitur peccatum cuius sordibus non sum ego inquina
 5 tus · Nullus est morbus^c uitiorum · a quo non contraxi
 contagium · Semper delicta mea iteravi · plurimos etiam
 maculaui · plurimos prauis moribus et iniquitatibus per
 uerti · exemplis uitae meae multi subuersi sunt ·
 Obsecro uos omnes choros iustorum · Patriarcharum
 10 Prophetarum · Apostolorum · et martyrum · et omnium sanctorum
 Ut oretis pro mé ut misereatur mihi deus · et delet peccata
 mea · et auferet iniquitatem meam · et recipiet me in
 gaudium sempiternum · Tú domine misericors · Tu clemens ·
 Tu pius nullum derelinques · Nullum spernis · Nullum
 15 recludes a misericordia^d · Conuertere animam meam
 in requiem diliciarum^e paradisi · Tu ouem errantem re
 quisisti · et inuentum^f tuis humeris reportasti · et hanc
 indignissimam animam meam manibus tuis adtrahe ·
 et offer benedicto et immortalis patri tuo coram cherubin

1 Cf. Mt. xxvi. 24.

12 Job vii. 21 (cf. 1 Par. xxi. 8).

15 Ps. cxiv. 7.

17 Lc. xv. 5.

Martene 1 melius fuisset non procreatum 2 aeterna supplicia perpeti cruciandum peccaui+enim
 4 sim for sum ego+miser · 6 om plurimos etiam maculaui 7 ad iniquitatem for et iniq.
 9 sanctorum for iustorum 10 om first et 11 mei for mihi delet 12 uti auferat recipiat
 13 om second tu 14 et for tu relinquis respuis for spernis 15 secludis for recludes
 misericordia+tua conuerte 16 om diliciarum 17 inuentam reportasti+ad gregem
 om second et and read quaeso 18 uilissimam om meam om tuis attrahe 19 (immortali)
 (cherubim)

^a *u* has been placed above the *o* of *cruciatos* Cerne^c.

^b The second *u* of *nullum* seems to have been revived Cerne^c.

^c Some letter seems to have been erased between the *r* and *b* of *morbus*, the *r* and *b* have been in part revived Cerne^c.

^d *tua* has been interlined Cerne^c after *miseriordia*.

^e The first *i* of *diliciarum* has been changed into *e* Cerne¹?

^f The last *u* of *inuentum* has been underpointed for deletion and *a* has been placed above it Cerne^c.

et seraphin · et coram angelis tuis sanctis · Ut deliciis
paradisi perfruens Cum sanctis angelis dicam · Gloria
patri immortalis · Gloria filio immortalis · Gloria
spiritui sancto immortalis in saecula saeculorum · Amen:—

[51]

*Item Oratio**

6 Miserere mihi domine · deus meus qui es in coelis
pater omnium · Respice in me et ostende mihi
lucem miserationum tuarum · Eripe me de inimicis
meis · et mitte timorem tuum super eos qui quaerunt
10 mala mihi · Ut uideant potentiam tuam et cognos
cant quia non est fortior praeter te domine · Tu es ipse
deus · qui populum tuum filios israhel de manu fara
onis regis aegypti · et de oppresione^a inimicorum eripu
isti · et in noua signa · et in multa mirabilia eos perdux
15 isti · glorifica manum et brachium dexterum^b *Oratio*†
Excita furorem et effunde iram extolle aduersarios
meos qui quaerunt impedire animam meam · Contere
capita principum inimicorum meorum dicentium non est
praeter nos alius · eripe me de manibus inimicorum · et^c cog
20 noscant quia tu es liberator meus · miserere humilitati

1 Cf. Lc. xii. 8, 9; xv. 10. 6—8 Eccl. xxxvi. 1. 6 Mt. vi. 9. 8 Ps. cxlii. 9.
9 Eccl. xxxvi. 2; Ps. lxx. 13, 24. 10, 11 Eccl. xxxvi. 3, 5. 11 2 Reg. xxii. 32.
14—16 Eccl. xxxvi. 6—9 (6 *innoua* and *immuta*). 17—19 Eccl. xxxvi. 12. 19 Ps. xxx. 16.
20 Ps. lxix. 6.

Martene 1 (seraphim) sanctis angelis om tuis 2 fruens cum eis dicere possim
(3, 4 immortalis)

^a A second *s* has been interlined *Cerne*¹ before the first *s* of *oppresione*.

^b The *second e* of *dexterum* has been erased, the *t* and *u* have been at least revived *Cerne*^c.

^c The *e* of *et* has been underpointed for deletion and *u* placed above it.

* Title written in the inner margin. This prayer is an adaptation of Eccl. xxxvi.

† A title (*oratio*?) seems to be faintly visible.

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f. 76b

merear omnium criminum ad quorum contaminationes
 umquam corpus meum inclinavi contra uoluntatem .
 Et per memoriam tuae beatae passionis . et tuae sanctae
 crucis^a uirtutem . Obsecro té domine præsta mihi post
 5 obitum meum prosperum iter . ad perennis paradisi
 peruenire suauitatem . Ibique cum sanctis animabus mihi
 requiescere liceat usque ad tempus resurrectionis .
 et postea permitte me^b piissimi^c aliquam partem
 aeternæ beatitudinis habere cum sanctis et electis .
 10 et tuam gloriosissimam faciem uidere sine fine cum
 beatis et perfectis in sæcula sæculorum . Amen:—

[53]

Oratio ad archan̄g Michaheli

Sanctus michahel archangelus domini nostri iesu christi .
 Qui uenisti in adiutorium populo dei . subueni mihi
 15 aput altissimum iudicem . Ut mihi peccatori donet
 remisionem^d omnium delictorum meorum . propter
 magnam miserationum tuarum^e clementiam . exaudi
 mé sancte michahel inuocantem té . adiuua mé maies
 tatem^f adorantem . Interpelle pro me gemescentem^g et fac
 20 me castum ab omnibus peccatis . INsuper obsecro té

8—11 Cf. *Sacr. Gelas.* III. 16, Canon Act., *Greg.* 5, *Miss. Rom.* Canon Missae. 9 “cum sanctis
 et electis.” See Antiph. Bangor, p. 23, col. 2 [52]. 14 See *Lib. Respons.* (Compiègne ms. saec. IX.)
 in Migne, 78, 804, 805.

Arund.60	12 <i>tit.</i> oratio de sancte Michael	13 Sancte Michael archangele	15 apud clementissimum
f. 136a	misero <i>for</i> peccatori	16 remissionem	17 misericordiam suam <i>for</i> miserat.
	tuar. clementiam	18 (Michael)	19 interpella
	20 peccatis + meis	<i>om</i> adiu. m. maiest. adorant.	gemente

^a A cross has been interlined above *crucis Cerne*¹?

^b *domine* has been interlined *Cerne*^c between *me* and *piissime*.

^c The final *i* of *piissimi* has been changed *Cerne*¹? to *e*.

^d A second *s* has been interlined *Cerne*¹? before the *s* of *remissionem*.

^e *suarum* has been interlined *Cerne*^c above *tuarum*.

^f *tuam* has been interlined *Cerne*^c after *maiestatem*.

^g The second *e* of *gemescentem* has been erased and *i* written upon the erasure *Cerne*¹?

praeclarum atque decorem summe diuinitatis ministrum .
 Ut in nouissimo die benigne suscipias animam meam in
 sinu tuo sanctissimo . et perducas eam in locum refrigerii
 pacis et quietis . Ubi sanctorum animae cum laetitia et
 5 innumerabili gaudio futurum iudicium . et gloriam
 beatæ resurrectionis expectant . per eum qui uiuit et regnat^a
 in saecula sæculorum . Amen:—

f. 77a

[54] *Item alia Oratio ad eodem*

IN Nomine patris et filii et spiritus sancti . Gabrihel
 10 esto mihi lurica^b . Michahel esto mihi baltheus .
 Raphahel esto mihi scutum . Urihel esto mihi pro
 tector . Rumihel esto mihi defensor . Phannihel^c
 esto mihi sanitas . et omnes sancti ac martyres depraecor .
 Ut adiuuent mihi^d apud iustum iudicem Ut demittet^e
 15 Mihi in die iudicii peccata mea in nomine domini nostri
 iesu christi . Oro uos et depraecor ut mé in orationibus uestris
 dignemini mihi habere . Ut numquam inimicus uel ad
 uersarius^f nocere possit . Peccaui domine coram té
 et coram angelis tuis . fac mecum seruo tuo miseri
 20 cordiam tuam . Tibi domine iustitia Tibi domine misericor
 dia . Sana mé domine et sanabor . quoniam laus mea tú és .

3, 4 “locum refrigerii lucis et pacis” *Greg.* col. 3, 270; *Miss. Rom. Canon*; “refrigerii sedem, quietis beatitudinem, luminis claritatem” *Gelas.* III. 103, 105; “locum refrigerii et quietis” *ibid.* III. 91, p. 297, and p. 298. 14 2 *Tim.* iv. 8. 18 *Lc.* xv. 19. 19 *Ps.* cxviii. 121. 21 *Jer.* xvii. 14.

Arund. 60	1 preclarum	decorum	3 om locum	refrigerio lucis	4 quietis (ubi written	
	twice in Arund. ms.)	leticia	5 inenarrabili for innum.	6 beatę	om per...sæculorum	
C	9 (Gabriel)	10 (lorica)	(Michael)	11 (Raphael)	(Uriel)	12 (Rumiel) (Paniel)
Col. 500	14 iuuent	me for mihi	dimittant	17 om mihi	19 om me before cum	21 salus for laus

^a *deus* has been written in the outer margin *Cerne* after *regnat*.

^b The *u* of *lurica* has been underpointed for deletion and *o* placed above it *Cerne*.

^c The first *h* and first *n* of *Phannihel* have been erased and the *a* has been revived *Cerne*.

^d The two last letters of *mihi* have been erased and the first *i* has been changed to *e* *Cerne*.

^e *i* has been placed above the *d*, and *a* above the final *e* of *demittet* *Cerne*.

^f *mihi* has been interlined *Cerne* between *aduersarius* and *nocere*.

[54] In D *f.* 1a the following prayer precedes the Litany: “estu mihi sanitas. Cherubin estu mihi uirtus. Serabin estu mihi salus et arma. In nomine patris et filii et spiritus sancti oro uos ac deprecor ut me in orationibus uestris habere dignemini. Ut pro me dei famula oretis. Ut numquam in mundus spiritus siue aduersarius nocere me possit.”

f. 77b

et ueniat oratio mea ad templum sanctum tuum . Tibi honor
et gloria per omnia saecula saeculorum . Amen:—

[55]

Item alia

ANGeli et archangeli uirtutes et potestates princi
5 patus et dominationes thrones^a ceruphin et seraphin
patriarchae et prophetae . apostoli et martyres ac confes
sore et omnes sanctę uirgines . et omnes sancti dei orate pro mé .
Ut uitam aeternam merear habere in caelis . Clemens
trinitas una diuinitas una maiestas . parce et indulge
10 miserere nobis omnipotens deus iesu christe . qui uiuis et regnas
in saecula saeculorum . Amen . .

[56]

Oratio ad sanctam mariam

Sancta dei genetrix semper uirgo beata benedicta
gloriosa et generosa INTacta et intemerata
15 casta et incontaminata maria immaculata electa
et á deo dilecta . Singularem sanctitatem praedita . atque
omni laude digna . Quae es interpellatrix pro totius
mundi discrimina^b exaudi exaudi exaudi nos sancta maria
Ora pro nobis et intercede et auxiliare^c ne dedigneris .
20 Confidimus enim et pro certo scimus quia omne quod uis
potes impetrare a filio tuo domino nostro iesu christo deo omnipotenti .
omnium saeculorum rege . qui uiuit cum patre et spiritu

1 Jon. ii. 8.
Brev. Rom. in fest. SS. Trin.

9. Cf. Symb. S. Athanas.; similar expressions have found their way into
21 Cf. 1 Tim. i. 17.

C 2 (saecula saeculorum)

^a The letters *es* of *thrones* have been erased and *i Cerne* placed upon the erasure.

^b The final *a* of *discrimina* has been changed to *e Cerne*¹?

^c The final *e* of *auxiliare* has been underpointed for deletion and *i* placed above it *Cerne*.

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f. 78b et caelestis regni ianuas aperuit . Ille mé per miseri
 cordiam suam in hoc saeculo saluare et emundare et ser
 uare dignetur . et post finem huius uitae labentis
 Aliquam partem aeternæ beatitudinis in sanctorum socie
 5 tate concedat iesus christus dominus noster . Ipsi honor et gloria
 cum patre et spiritu sancto per infinita saecula sæculorum . Amen :—

[59] *Oratio ad sanctum^a iohannem baptistam*
 Sancte iohannis^b baptista qui meruisti saluatorem
 mundi baptizare tuis manibus in fluuio iordanis .
 10 Esto mihi pius interuentor apud misericordem deum
 redemptorem nostrum . Ut mé a peccatorum tenebris eripiat
 et ad lucem caelestis gratiae perducatur . qui tollit peccata
 mundi et regnum caelorum adpropinquare promisit .
 Cui honor et gloria per omnia saecula saeculorum . .

[60] *Item oratio sancti iohannis euangelistae**
 16 Aperi mihi pulsanti ianuam
 uitae princeps tenebrarum non occurrat mihi .
 Nec ueniat mihi pés superbiæ . et manus extranea á té
 non adtinguat^c mihi . Sed suscipe mé secundum uerbum
 20 tuum . et perduc mé ad conuiuium æpularum . tuarum .
 Ubi æpulantur omnes amici tui tecum . Tú és enim christus

4 Cf. *Sacr. Gelas.* III. 93; *Canon Act. in Gelas.* III. 16, *Greg.* col. 5, *Miss. Rom.* *Canon Missae.*
 12 *Jn.* i. 29. 13 *Mt.* iv. 17. 14 *Rom.* xvi. 27. 18 *Ps.* xxxv. 12. 19 *Ps.* cxviii. 116.
 21 *Mt.* xvi. 16.

Cott. Titus	1 cęlestis	2 om et emundare	conseruare	4 aeterne	5, 6 om iesus...
D. xxvii.	sæculorum				
N	8 iohannes	10 apud	12 (gratiæ)	13 [re]gnum cęlorum	14 saeculorum + amen
f. 35b	15 tit. Item alia	19 contingat me for	adting. mihi	20 (epularum)	21 (epulantur)
C	tecum omnes amici tui	om enim			
col. 500					

^a The letters of *ad sc̄m* seem to have been revived.
 changed to *e Cerne*.

^b The final *i* of *iohannis* has been

^c The *u* of *adtinguat* has been erased.

In the lower margin the usual marginator has written, *Domine iesu christe exaudi me per merita et intercessionem sancti iohannis euangeliste et apostoli.* A sign near *aperi* (16) refers to this.

* D (*tit. om item and euang.*) reads *non noceat for nec ueniat.* "Extranea" is the last word of the extant portion of the ms. f. 7b.

filius dei uiui qui cum patre uiuis et regnas in saecula
saeculorum . Amen . |

f. 79a

[61]

Item alia oratio

Tunc beatus iohannis iacentibus mortuis qui uenenum
5 *biberunt intrepidus et constans accipit calicem et*
signaculum crucis facians in eo et^a dixit†
Deus meus et pater et filius et spiritus sanctus . Cui omnis^b
creatura deseruit et omnis potestas subiecta est . et
metuit et expauescit et draco fugit et silit^c uipera .
10 et rubeta illa quae dicitur rana . quieta torpescit scorpius
extinguitur . et regulus uincitur . et spalagius nihil noxium
operatur . et omnia uenenata . et adhuc ferociora repentia
animalia noxia tenebrantur . et omnes aduersæ salutis
humanæ radices arescent . Tú extingue hoc uenenatum
15 uirus extingue operationes eius mortiferas et uires
quas in sé habet euacua . et dá in conspectu tuo omnibus
quos tu creasti oculos ut uideant aures ut audiant
cor ut magnitudinem tuam intellegant . per té christe iesu
qui uiuis et regnas in saecula saeculorum . Amen . .

[62]

Oratio sancti a petri apostoli

21 Domine deus omnipotens . qui sedis
super cherubin . et profundum abyssi intueris . ad té

17, 18 Bar. ii. 31, cf. Mt. xiii. 15.

21, 22 Dan. iii. 55.

C 1 Patre+tuo (secula saeculorum)
S 3 om tit. 4—6 om Tunc...dixit 7 sanctus+cui omnia subiecta sunt et 9 silet 10 (que)
p. 125 om quieta 11 om et regulus spilagius 12 aduc repentia+et 13 aduerse
14 humani arrescunt 15 om extingue 16 habed 17 ud for ut twice 18 et for ut
18, 19 om per te...Amen

^a The letters here are very faded and difficult to decipher (*eo? et?*), “faciens ita locutus est” (Fabricius).

^b *cui omnia subiecta sunt* is written above *cui omnis* but partly in the outer margin *Cerne*¹?

^c The final *i* of *silit* has been changed *Cerne*^c to *e*.

† The italicized lines are written in red characters in the ms. This prayer is also to be found in Fabricius *Cod. Apoc. Nov. Test.* (Hamburg 1703) Tom. II. 576, and in *Lib. Hymn.* I. 91.

leuamus manus nostras in similitudinem crucis tuae .
 Ut in cognatione tua requiem accipimus . Quoniam tu das
 requiem membris laborantibus qui omnem superbiam
 humiliasti . Qui mortem uicisti . Tu enim es domine requies
 5 nostra . Tú protectio inuocantibus té . Qui *manes*^a in patre
 et pater in té . Una cum spiritu sancto in saecula saeculorum .
 Benedicimus té domine gubernatorem animarum nostrarum .
 et petimus ut a nobis non discedas et nos non derelinquas .
 Benedicimus te domine inluminatorem sacculi qui omnibus
 10 miseras . et cum hæc dixisset ait . Gratias tibi ago bone
 pastor . quia oues quas tradidisti mihi conpatiuntur
 mihi . peto ut participentur mecum de gratia tua .
 Commendo tibi oues quas tradidisti mihi . Ut non sentiant
 sine mé esse qui té babent . per quem ego gregem hunc
 15 regere potui in aeternum feliciter . .

[63]

Oratio ad sanctum petrum

Sancte petre apostole té supplex quaesso ut mihi^b .
 indigno^c adiuues . tuis orationibus tibi que flecto genua
 propter mea scelera . Tu pio semper animo digneris mé
 20 recipere . Agnoscoque mea crimina deum peto ueniam .
 Te oro ut mihi adiuues iacenti in periculo . hostis iniquus

4 2 Tim. i. 10. 5 Jn. xiv. 10, xvii. 21. 9 Cf. Eccl. xxxvi. 1. 10 Et cum
 hæc.....15 potui. This is found in *Passio Petri et Pauli*, R. A. Lipsius, *Acta Apostolorum Apocrypha*,
 Lipsiae, 1891.

Lipsius 11 mihi credidisti *for* trad. mihi (compat.) 13 mihi credidisti sentiant + se
 p. 173 15 *om* in aet. feliciter potui + Et hæc dicens emisit spiritum

^a *ma* of *manes* is written upon an erasure.

^b *ih* of *mihi* has been erased and *e* placed upon the erasure *Cerne*.

^c The final *o* of *indigno* has been changed by erasure to *u* and *m* placed between it and *adiuues*.

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- f. 80b Tam casu Quam uoluntate delinqui . Reum mé esse
 fateor quia peccaui nimium in scelere meo . et præ
 multitudine iniquitatum mearum factus sum in dirisum^a
 omni tempore . Iterum præcor té pastor bone .
- 5 Ut mihi peccatori et puplicano^b parcere et indulgere
 digneris . Quia tibi a domino data est potestas ligandi atque
 soluendi in caelo et in terra† . Absolue uincula peccato
 rum meorum . Uotum deo uoui^c et reddere cupio^d et de
 super memoratis uitiis per té abstinere mé^e facias^f .
- 10 Miserere mei summe pontifex et da^g h^hueniam iⁱpeccatis meis .
 Ut merear per té habere indulgentiam et usquequo in praesens
 uixerim^k secundum domini praeceptum . trinum et unum confi
 teor semper in aeternum dominum^l nostrum . Amen

[65]

Alia ad eodem

- 15 Rogo té beate petre princeps^m apostolorum et
 clauicularius regni caelestis . quiⁿ potestatem a domino nostro iesu
 christo animas ligandi atque soluendi . Caelum claudendi et
 aperiendi^o suscepisti . subueni mihi pius intercessor .
 Ut per tuæ protectionis^p auxilium absoluar^q et^r inferni
 20 tenebras euadere . et portam regni caelestis té aperi
 ente merear intrare . per summum pastorem et sanctissimum^s

3 Jer. xx. 7. 4 Jn. x. 11. 6, 7 See *Sacr. Greg.* col. 103, "ad uesperos." 7, 8 *Sacr. Greg.* col. 107. 16, 17 *Sacr. Gelas.* II. 30; cf. Mt. xvi. 19.

^a The first *i* of *dirisum* has been changed to *e* *Cerne*¹. ^b The second *p* of *puplicano* has been erased and *b* placed upon the erasure *Cerne*^c. ^c *et non reddidi set [sed]* has been interlined *Cerne*^c between *noui* and *et*. *et* has been underpointed for deletion. ^d *tuo adiutorio* has been interlined between *cupio* and *et* *Cerne*^c. ^e *ut* has been interlined *Cerne*^c between *me* and *facias*. ^f *desidero* has been written in the inner margin *Cerne*^c. ^g The shape of the *d* has been altered *Cerne*^c. ^h *mihi* has been interlined *Cerne*^c between *da* and *ueniam*. ⁱ *de* has been interlined *Cerne*^c between *ueniam* and *peccatis*. ^k *uiuere* has been interlined *Cerne*^c above *uixerim*. ^l *deum* has been interlined *Cerne*^c between *dominum* and *nostrum* and *qui uiuit* has been interlined after *nostrum*. ^m The *e* of *princeps* was originally *i*? ⁿ *habes* has been interlined *Cerne*^c between *qui* and *potestatem*. ^o *uirtutem* has been interlined *Cerne*^c between *aperiendi* and *suscepisti*. ^p *cionis* has been interlined *Cerne*^c above *protectionis*. ^q The first *a* of *absoluar* is written *Cerne*^c upon an erasure. ^r *et* has been underpointed for deletion and *ut* placed above it *Cerne*^c. ^s *dominum nostrum iesum christum* has been added *Cerne*^c in the lower margin.

† A sign refers to the following written in the outer margin by usual marginator *sancte petre pastor bone*.

obsecro té cui dixisti · Tú és christus filius dei uiui · Cui^a gloria in f. 81a
saecula saeculorum · Amen · ·

[66]

Oratio ad sanctum andream apostolum

Salue sancta crux quae in corpore christi dedicata

5 és · et ex membris eius tamquam margaretis^b ornata · antequam
té ascenderet dominus timorem terrenum habuisti · Modo
uero amorem caelestem obtines pro uoto sussesperis^c · Scires
enim á credentibus quanta gaudia habeas · Quanta mune-
ra praeparata · Securus ergo et gaudens uenio ad té ·

10 Ita ut et tú exultans suscipias mé discipulum eius qui
pependit in té · ó bona crux^d quae decorem et pulchritu-
dinem de membris domini suscepisti · Diu desiderata sollicite
quaesita · et aliquando iam concupiscenti animae preparata^e
Accipe mé ab hominibus et redde mé magistro meo · ut

15 per té mé recipiat · qui per té redemit^f mé · Amen · ·

[67]

Item oratio ad sanctum andream

Ó ANDreas sancte pro mé intercede^g

Ut euadam puræ flammæ duræ poenæ · Té nunc

peto care mane atque nocte né dormiam stricte anime

20 in morte · Ó andreas sancte pro mé intercede^g neque inimicus
præualeat nimis · quia sum inanis terra atque cinis ·

Ó andreas sancte ne me derelinquas cum impiis perire ·

1 Mt. xvi. 16.

4 Cf. Fabricius *Codex Apocryphus Nov. Test.* (Hamburg 1703), Tom. II. lib. III.

‘Epistola de Martyrio Andree.’ Cf. also Surius, Tom. VI. Novemb. 30. 21 Ecclus. x. 9, xvii. 32.

Fabricius p. 511 4 *om* sancta 5 membrorum *om* tamquam (margaritis) 5—9 *om* antequam...
praeparata 10 *om* ita 11 in te+qui amator tuus semper fui et desideravi amplecti te
12 sollicite+amata, sine intermissione quaesita 13 animo (praeparata) 15 *om* Amen

^a The words *honor et* have been interlined *Cerne* between *cui* and *gloria*. ^b The *e* of *margaretis* has been erased and *i* placed upon the erasure *Cerne*.

^c The second *s* of *sussesperis* has been erased; the first *e* has been erased and *i* placed upon the erasure; the letters *c* and *p* have also been written *Cerne* upon erasures. ^d A cross has been interlined *Cerne* above *crux*.

^e The *t* of *preparata* is somewhat unusual, it is like a modern capital T.

^f The middle *e* and the *i* of *redemit* have been written possibly upon erasures: certainly these letters and the first stroke of the *m* have been revived *Cerne*, *redimet*? *Cerne**. ^g Some letter has been erased after the final *e* of *intercede*.

[67] It has been suggested by the late F. A. Paley that the correct way of reading this hymn is to repeat “Ó Andreas Sancte | pro me intercede | ut euadam puræ | flammæ duræ poenæ” after every verse throughout. Cf. *Home and Foreign Review*, Vol. I. p. 478, *Manuscripts at Cambridge*. This hymn and [68] are there printed in full.

- f. 81b Sancte mé dignare sanare in fine · Ó andreas sancte esto
nunc adiutor atque gubernator ut sit mihi tutor
rex caeli creator · Ó andreas sancte in té nunc confidó christi
miles magnus quia sum infirmus pauper atque paruus ·
5 Ó andreas sancte Ó petre germane uere mira prolis^a
lampas larga legis · splendor summi^b solis · Ó andreas
sancte comes christi carus retribue relictis · Tu magnus
magnus^c in factis · Tu magnus in dictis · Ó andreas sancte tú
uerus piscator generis humani sagina cum^d leni^e euangelii
10 clari^f · Ó andreas sancte tu uirilis uictor · Tu fortis
bellator · Tu meus adiutor · Tu meus sanator · Ó ándreas
sancte Sedebis in fine sublimi in sede fulgebis praeclare
cum regnorum rege · Ó andreas sancte eris ciues^g clarus
ciuitatis miræ regnabis cum rege regum sine fine ·
15 Ó andreas sancte pro mé intercede ut euadam puræ flammæ duræ poenæ^h ·

[68]

Commoniter ad apostolos

Tetoⁱ petri pastoris praesidia · et iacobi iusti
adiutoria · andreae quoque optimi^k egregia · et iohan
nis alm^lis dei gratia · alti clari iacobi eminamina
20 Multi mundi mathei merita · Tonantem thomae tota

^a The *i* of *prolis* has been changed to *e* *Cerne*¹ and revived *Cerne*^e.

^b *i* has been written upon an erasure of two letters *Cerne*^e, whereof the last was *s*; *summus*? *Cerne*^{*}.

^c The second *magnus* has been underpointed for deletion *Cerne*^e.

^d *cum* underpointed for deletion *Cerne*^e. ^e *leni* (*Cod.*).

^f The final *i* of *clari* has been revived *Cerne*^e.

^g The *e* of *ciues* has been erased and *i* placed upon the erasure *Cerne*^e.

^h *Amen* has been added in margin *Cerne*^e. ⁱ *Peto* (*Paley*).

^k The final *i* of *optimi* has been at least revived *Cerne*^e.

^l The *s* of *almis* has been erased.

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f. 82b

Exaudi mé deus sanctus israhel et omnia uitiorum meorum
 mala Multitudine misericordię^a mortifica Meque
 donis tuis interius exteriusque restaura . et tenebras
 cordis mei lumine tuae claritatis inlustra perenne^b
 5 et per auxilia beatorum apostolorum tuorum fidelis
 sima confirma fragilitatem meam et mihi contra
 mundi pericula prebe firmamentum . et custodi mé
 contra hostes meos uisibiles et inuisibiles . ó rex glorię
 et domine deus uirtutum . INprimis quidem pietatem tuam
 10 peto . per merita beati petri apostoli tui . Dá mihi
 prudentiam diligere iustitiam . et odire iniquitatem .
 IN uerbis in factis et cogitationibus meis . per merita beati
 pauli apostoli . Da mihi fidei speique et caritatis aug
 mentum . Ut té credam cognoscam et diligam ex omnibus
 15 uiribus meis . Et per merita beati andreae apostoli tui .
 Dá mihi uirtutem et fortitudinem omnes inimicos meos
 superare . Cum tua sanctae protectione trinitatis .
 Et per merita beati iacobi apostoli . da mihi uictoriam
 semper super aduersarios meos in uirtute tua filii dei
 20 uiui depraecor . Et per merita sancti iohannis apostoli et euangelistę

2 Ps. v. 8 etc. 3 interius exteriusque (custodi), *Sacr. Greg.* 35, *Miss. Rom.* Dominica II. in
 Quad. 3, 4 'tenebras cordis mei,' *Sacr. Gelas.* II. 83; *Sacr. Greg.* 32. 8 ó rex glorię...
 uirtutum, cf. Migne, 78, 781 (Saec. IX.), *Brev. Rom.* Ascension Day Antiph. (Ven. Bede, Migne, 90, col. 64).
 11 Ps. XLIV. 8. 13 Da...augmentum, *Sacr. Gelas.* lib. III. 9, *Sacr. Greg.* suppl. 171, and hence in
Miss. Rom. Dominica XIII. post Pentec. (cf. *Greg.* 10). 14 Lc. x. 27.

F 1 deus + et (israhel) 1, 2 et omnem uitiorum meorum multitudinem mortifica om mala
 om misericordię (tuę) 4 claritatis tuę illustra om perenne 5 ac for et om beatorum
 7 prebe 9 om deus uirtutum F* uirtutum F¹? om quidem 11 iustitiam
 diligere 12 et + in om meis et per 13 apostoli + tui . domine ([30] adds tui after
 apostoli) om que 14 te before cognoscam diligam after meis 16 mihi + domine
 ut omnes 17 ualeam before superare om tua sanctę trin. protec. 18 sancti for beati
 apostoli + tui mihi + dñe 19 om semper and read contra hostes uisibiles et inuisibiles
 om super...depraecor 20 apostoli + tui euangelistę

^a tuę has been interlined *Cerne*¹?

^b The final e of *perenne* has been underpointed for deletion and i placed above it *Cerne*^e.

multiplica gratiam tuam in mé miserator . Ut uoluntate^a
 uigeam et proficiam in uoluntatem tuam . Et per merita beati
 thomæ apostoli tui . Dá mihi spiritalem intellectum et
 scientiam . Ut tibi uiuere ualeam et in uiis tuis ambulem .
 5 Et in té permaneam . et per merita beati iacobi apostoli tui .
 Praetende mihi dexteram caelestis auxilii . super omnes habi
 tantes in habitaculis meis . et propitius estu^b nobis . Amen .
 et per merita sancti philippi apostoli tui . Concede mihi pacem
 et tranquillitatem in temporibus meis . Et per merita beati
 10 bartholomei apostoli tui . Té depræcor . Ut omnes actos^c
 meos et memetipsum in felicitate et incolumitate^d custo
 dias . et per merita sancti mathei apostoli tui et euangelistæ
 Praesta mihi piissime ut et ego per inspirationem tui
 sancti spiritus a morte resurgere merear . Et per merita sancto
 15 rum apostolorum tuorum simonis et thaddei . Dá mihi
 potestatem inferni tenebras et inmortales uermes eua
 dere . et aeterna praemia promerere^e per té christe iesu .
 Tu dixisti discipulis tuis . Petite et dabitur uobis quaerite
 et inuenietis pulsate et aperietur uobis . Ego in nomine
 20 tuo peto iesu redemptor . Ut tu deum patrem petas et

4 Ps. cxxvii. 1. 6 *Sacr. Greg.* 43, 252. 6, 7 *Sacr. Gelas.* iii. 76, *Miss. Rom.* 'Benedictio Aquae.'
 8, 9 *Sacr. Greg.* 257, *Greg. suppl.* 159; *Miss. Rom.* Dominica ii. post Epiph. 18 Mt. vii. 7.

F 1 multiplica+domine miseratus uoluntarię 2 et tuam in omnibus uoluntatem
 perficiam 3 mihi+domine spirituales 5 iugiter before in te 6 pretende
 +domine celestis om super o. h. in h. meis 7 esto mihi peccatori for
 nobis om Amen 8 tui+domine 9 om first et 9 tranquillitatem+et
 salutem ut ea que tibi placita sunt omni dilectione perficiam om in temporibus meis
 10 depræcor+domine 10—12 for ut...custodias, ut me et omnia que ad me tua
 largitione pertinent longa felicitate et incolomitate secundum tuam misericordiam custodias
 12 (Mathei [30]) euangelistę 13 presta piissime+domine om et ego
 om tui 14 morte+anime 15 symonis Taddei 15—17 mihi+domine
 gratiam et misericordiam tuam ut inferni tenebras ualeam euadere et ad aeterna premia tó
 annuente peruenire om promerere p. t. ch. iesu 18 Tu+domine apostolis for
 discipulis querite 19 om pulsate et a. uobis Ecce ego peto in nomine tuo iesu
 redemptor pie (redemptor [30]) 20 om ut tu d. p. petas et

^a tua has been written *Cerne* in the outer margin.

^b The *u* of *estu* has been erased and *o* placed upon the erasure *Cerne*.

^c *u* has been placed *Cerne*¹ over the *o* of *actos*.

^d The *u* of *incolumitate* has been erased and *o* placed upon the erasure *Cerne*.

^e The final *e* of *promerere* has been erased and *i* placed upon the erasure *Cerne*.

- f. 83b* donetur mihi indulgentia^a . Uultum tuum domine requiram .
 Adiuua mé ut inueniam et uideam . Ego pulso praecibus
 aures misericordie tuae . Domine deus aperi mihi portas
 paradisi post obitum meum . Ut in electorum tuorum
 5 numero mihi requiescere liceat . Coram té christe et
 coram angelis tuis . Exaudi mé adiuua mé . Trahe mé
 post té curremus in odorem unguentorum tuorum .
 Deus meus in auxilium meum respice . Ne derelinquas mé
 domine quem ad imaginem tuam et similitudinem condidisti .
 10 Neque dispicias^b me quem praetiosa^c pignore tui sacro
 sancti sanguinis in cruce comparasti . Qui clamasti caelitus
 ad patrem tuum omnipotentem pro apostolis tuis supplicans et
 sanctis ita dicens . Non pro his autem tantum rogo . sed et pro eis
 qui credituri sunt per uerbum eorum in mé:—
 15 ut omnes unum sint sicut tu pater in me . et ego in te ut et ipsi
 in nobis unum sint . ut mundus credat quia tu me misisti . et
 credo domine deus israel adiuua incredulitatem meam et ego credidi et
 uere scio quia tu es christus filius dei uiui qui in mundum uenisti . saluare
 quod perierat parce peccatis nostris quia innumerabilia sunt
 20 et libera nos propter nomen tuum . et per merita beatorum apostolorum
 tuorum munda me salua me . et protege me . qui cum patre et spiritu
 sancto uiuis et regnas deus unus et triuus omnipotens eternus tibi
 honor et gloria in saecula saeculorum . Amen^d .

1 Ps. xxvi. 8. 2 cf. *Sacr. Greg.* 169, 251. 6, 7 Cant. i. 3. 8 Ps. lxx. 12. Ps. xxvi. 9.
 9 Gen. i. 26. 10 Ps. xxvi. 9, Te Deum (1 Pet. i. 19). 13 Jn. xvii. 20. 15 Jn. xvii. 21.
 17 Mc. ix. 23. 18 Jn. xi. 27, Mt. xviii. 11. 20 Ps. xliii. 26. 23 Rom. xvi. 27.

F 1 *om* donetur m. indulgentia et *before* uultum requiro 2 me + dñe optineam
for uideam + quicquid ad bonum tota deuotione exposco praecibus + meis 3 aures + tuę
(misericordiae) deus *for* tuae *om* Domine deus 4 paradysi 5 requiescere mihi
6 tuis + Amen *first* me + dñe *second* me + christe 7 odore 9 tuam *after*
similitudinem 10 dispicias pretiosissimo 11 comparasti *om* caelitus
12 supplicando 12, 13 *om* et sanctis ita 13 *om* autem rogo + pater *om* et
16 *om* et 17 *om* deus israel *om first* et 18 $\bar{x}p̄c$ (*Cod*) in + hunc 19 meis dñe
for nostris 20 me dñe *for* nos 21 emunda *third* me + in presenti uita et perduc me
ad aeternam uitam ubi cum omnibus sanctis tuis perfruar gloriam uisionis tuę domine 21—23 *om*
qui cum...gloria

^a The words *facinorum et criminum meorum* have been interlined *Cerne* after *indulgentia*.

^b The first *i* of *dispicias* has been changed to *e* *Cerne*.

^c The final *a* of *praetiosa* has been erased and *o* placed upon the erasure *Cerne*.

^d Lines 15—23 are an addition by a somewhat later hand. [30] omits them.

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f. 84b

praedicans caeleste regnum dicta factis adprobatum .
 Debiles facit figere cecos luce inluminat uerbis purgat
 leprae morbos^a mortuos resuscitat . Uinum quod erat ydris^b
 motare^c aquam iubet nuptis^d merore tentis propinendum^e
 5 populo . Pane quino pisce bino quinque pascit milia
 et reffert fragmenta cenæ ter quaternis corbibis^f
 Turba ex omni discumbenti iugem laudem pertulit . XII . uiros
 probauit per quos uita discitur . ex quibus unus inuenitur
 christi iuda traditur^g instruuntur^h misiⁱ ab anna proditoris
 10 osculo . INNOCENS captus tenetur nec repugnans ducitur
 sistitur falsis grassatur offerendus pontio . Discutit
 abiecta praeses nullum cremen^k inuenit . Sed cum turbe^l
 iudaeorum pro salute cesaris . Dicerent christum negandum^m
 turbis sanctus . Traditur impi(i)sⁿ uerbis grassatur sputa
 15 flagra sustinet . Scandere crucem iubetur innocens
 pro noxis^o morte carnis Quam gerebat mortem uincit
 omnium . Tum deum clamore magno patrem pendens in
 uocat mors secuta membra christi laxat stricta uincula .
 Uela templi scissa pendens nox obscurat saeculum excitantur
 20 de sepulchris dudum clausa corpora . Adfuit ioseph

B (H) 1 prædicans caeleste adprobat 2 fecit uigere cæcos 3 (lepræ) morbum
 deerat idris 4 motari mero retentis propinnando (H also B? the final o is legible)
 6 fefert (H) caternis coruibis (H) 7 discumbente duodecim 9 instruntur
 (B* *instruentur* B¹?) 11 grasatur offerentes 11—13 om Discutit...cesaris B 12 ohiecta
 præses (H) turba iudeorum (H) 14 impiis grasatur 16 uicit 19 scisa
 pendunt

^a The *s* of *morbos*, and the *m* of *mortuos* have been revived *Cerne*.

^b A second *i* has been interlined after the first in *ydris*, *Cerne*¹.

^c The *o* of *motare* has been changed to *u* *Cerne*. ^d A second *i* has been interlined *Cerne*¹ after the *i* of *nuptis*.

^e The *e* of *propinendum* has been erased and *a* interlined *Cerne*¹?

^f The second *i* of *corbibis* has been underpointed for deletion and *u* placed above it *Cerne*¹.

^g The *u* of *traditur* has been changed to *o* *Cerne*. ^h The second *u* of *instruuntur* has been in part revived *Cerne*.

ⁱ A second *s* was interlined before the *s* of *misi* *Cerne*¹, but afterwards erased: then another *s* was interlined after the *s* of *misi* *Cerne*.

^k The first *e* of *cremen* has been erased and *i* placed upon the erasure *Cerne*¹?

^l The *e* of *turbe* seems to be written upon an erasure *Cerne*¹, the *b* has been also revived.

^m The non-italicized letters of *negandum* have been in part revived *Cerne*.

ⁿ An *i* has been interlined just above the second *i* of *impiis* *Cerne*¹.

^o A second *i* has been interlined *Cerne*¹ after the *i* of *noxis*.

N.B. In many of the above cases the work of *Cerne*¹ seems to have been revived by a later hand.

beatus corpus myrrae perlitum lintheo rude ligatum
 cum dolore condidit . Milites seruare corpus arua
 princeps praecipit . ut uiderit si probarit christus quod sponde^a
 rat . Angeli dei trementes ueste amicta^b candida qua
 5 candore claritatis uelud uicit siricum^c . Demouit saxum
 sepulchro surgens christus intiger^d haec uidit iudea mendax
 hæc negat cum uiderit . Feminæ primum monentem
 saluatorem uiuere qua salutat ipsi mestas couplet
 tristis gaudio . Seque a mortuis paterna suscitatum dex
 10 tera tertia die redisset nuntians apostolis . Mox aude
 tur á beatis^e quos probauit fratribus quod redisset ambigen
 tem^f intrat ianuis clausis . Dat docens praecepta legis dat
 diuinum spiritum sanctum dei perfectum trinitatis uinculum .
 Praecipit totum per orhem bapuzare credulos nomen pa
 15 tris inuocantes confitentes filium . Mystica fide reuelat^g
 tincto sancto spiritu fonte tinctos innouatos filios factos dei
 Ante turba fratrum concinnemus gloriam qua docemur
 nos futura sempiterna saecula . galli cantus galli plau
 sus proximum sentit diem nos cantantes et praecantes quæ
 20 futura credimus . Maiestatemque inmensam concinnemus

B (H)	1 mirra	lintheo rudi	2 anna for arua	3 uideret	probaret	sponderat
	4 angelum	amictum quo	5 uellus for uelud	7 haec	uideret	monentur (H)
	8 quas (H) for qua	ipse (H)	complet (H)	9 tristes (H)	10 redisse nuntiat	
	uidetur for audetur	11 ambigentes	13 spiritum for sanctum	14 praecipit	baptizari	
	15 mistica	16 tinctos	17 ante+lucem	18 futuri (H)	sæcula (H)	19 sentet
	canentes	praecantes	quæ			

^a The first *o* of *sponderat* has been placed upon an erasure *Cerne*^c, and the second *s* revived.

^b The final *a* of *amicta* has been erased and *i* placed upon the erasure *Cerne*¹?

^c The first *i* of *siricum* has been changed to *e* *Cerne*¹?

^d The second *i* of *intiger* has been changed to *e* *Cerne*¹?

^e The *b* of *beatis* is written upon vellum which has been much rubbed.

^f The last three letters of *ambigentem* have been written upon an erasure *Cerne*^c.

^g The vellum has here been much rubbed and damaged.

iugiter ante lucem nuntiamus christum regem sacculo .
 Ante lucem decantantes christo regi domino et qui in illum
 recti credunt regnaturi cum eo . Gloria patri ingenito
 gloria unigenito cum sancto spiritu in sempiterna saecula saeculorum . .

[71] *Ymnum de apostolis sanctis domini nostri iesu christi .*

6 Luce uidet christum quem petrus nocte negauit .
 et cernit dominum pergere ad astra suum . Territus
 andreas orat miserere magister in regnum patris
 collige discipulum . Expauit iacobus hominem per
 10 nubila ferri subponit scapulas destina nota deo .
 Heret ab aspectu tremulus per membra iohannis^a . et
 turbatus adhuc sic stetit ut placeat^b . Quem sequimur
 té christe uocat sine uoce phillipus . Isto proiectus
 ego liberet implicatus . Bartholomeus reditum christi
 15 perdere tremescit . és uult si capiat tendere posse
 manus . Thomas ex toto nondum satiatus amore .
 Palpitat et palpat tangere membra latus . Matheus
 interpretes habuit correptus in ipso . et timor inuasit
 dicere uerba senem . Iacobus alphei pallet sine
 20 morte sepultus . dans comites oculos reddere quod

B 1 uniter for iugiter nuntiamus 2 om decantantes...domino and repeat nuntiamus
 christum regem saeculo om et 3 rectæ 4 simul before cum om saeculorum

^a The last *i* of *iohannis* has been changed to *e* *Cerne*¹?

^b The upper curve of the *c* in *placeat* has been continued *Cerne*^c to join the *e*. It now resembles *æ* diphthong.

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puræ · Oculi stillate meum rigate stratum delete
 nunc per fletum meum magnum peccatum · Oculi stillate
 regem narrare caeli · Ut non timeam crimen flammæ
 post finem æui · Oculi nunc flete et lacrime stillate
 5 uti in fine uitæ requiescam in pace . . .

[73] *oratio commoniter IN omnibus*

DOMINE Deus iesu uia uita ac ueritas
 aeternae uitæ petimus ut nos consortes facias ·
 Tu de caelis adueniens uitam mundo largitus es · Té panem
 10 uitæ nouimus firmantem corda hominum · qui ergo
 ad té uenerit esuriem non patitur · et qui in te credide
 rit in aeternum non sitiet · Uerus enim cibus est caro
 tuo^a omnipotens et sanguis tuus iesu uerus potus fidelium ·
 per hoc mysterium a morte redemisti nos · Ut firmiter
 15 ac sobrie in té uiuamus domine · Dignare ergo petimus
 sancti huius mysterii participes nos fieri ad laudem tui
 nominis · Christe tuum praeceptum est · Ut diligamus inuicem
 Sed hoc explere possumus adiuti tuo munere · Ergo in
 nostris mentibus fundatur tua caritas · Ut tuum demum
 20 possit in nos fraternus amor figere Ut non iniquum
 odium · Neque labor inuidiæ Nec ulla uis malitiæ

6 Jn. xiv. 6.

12 Jn. iv. 13, vi. 56.

15 Tit. ii. 12.

17 Jn. xiii. 34.

N 8 (uitæ) 13 tua 16 particeps 17 preceptum 18 implere *for* explere n *for* in
 f. 33a 19 tum *for* tuum 20 uigere N^c (*u* on erasure of *f*?) *for* figere 21 inuidiæ (*sic*) neque *for* nec

^a The final *o* of *tuo* has been changed *Cerne*¹ to *a*.

in cor nostrum resideat . et culpas quas contraximus (in carne)^a siti
 lubrica pro tuo sancto corpore remisionem^b tribue . et si
 districti uitiiis peccati sumus famuli sanguis tuus
 nos redemat^c et suos nos constituat . Omnem mentis
 5 maculam omnesque sordes animæ . christe qui solus
 mundus és absterge tua gratia . Tranquillum
 nostrum animum mentem semper pacificam . Tu qui
 és pax uerissima conserua deus petimus . Ubi enim pax
 fuerit tu ipse quoque aderis . et ubi tu non deeris . quic
 10 quid ibi tutum est . Ueni ergo domine et iugiter nos pos
 side . Ut tui sancti spiritus possumus templum fieri .
 gloria tibi pater cum tuo unigenito cum quo uitam
 largitus és una cum sancto spiritu . IN sempiterna saecula
 per gratiam largitoris iesu christi domini nostri . .

[74]

ymnum de uirginibus

16 Amici nobiles christe sunt uirgines
 regnant perpetuo cum ipso domino . Beata uiscera
 qui nesciunt macula uicta piacula fulgent in gloria .
 Cantabunt canticum gaudentes eum regna caelorum
 20 sede gaudebunt . Decorem luminis fruebant uirgines
 cum sé praemiis cernent habentes . Exultent uirgines simul

11 1 Cor. vi. 19.

N 1 resedeat incarne 2 remisionem 3 adstricti for districti 5 (animae)
 6 tranquillum N* ; tranquillam N¹? 7 nostram (a interlined N¹) animam 9 om non
 (de eris Cerne and N) 10 tuum for tutum 14 amen for nostri

^a (*in carne*) has been interlined *Cerne*¹ between *contraximus* and *siti*.

^b A second *s* has been interlined *Cerne*^c after the *s* of *remisionem*.

^c The second *e* of *redemat* has been changed to *i* *Cerne*^c.

f. 87b

cum angelis lustrantes abditis caelorum culminis .

Fructum centissimum datur^a a domino qui casto corpore

figent in tempore . Gestantes lampades magna cum

gloria intrabunt regni caelorum ianua . Hymnis

5 laetitia in ore uirginum angeli simul prophetis mar
tyrum . Isti sunt proceris^b caelorum principes ualent^c

ualent in gloria inmensa munera . Carnem cum
sanguinis hic regnant uirgines quod sol cum radis

fulgebant corpora . Lucebunt capita coronis op

10 timis liliis candidis iuncti apostolis . Maria genetrix^d
princeps uirginio triumphans nobiles sequentes iudicat .

Nullus in meritis praecellat uirgines ignoti saeculo nouum
eis paradysum . Odorem nectaris fulgebunt uirgines

nesciunt marcescere nouunt florescere :—

15 *hoc argumentum forsorii^e oedelwald episcopus decerpsit**

Beatus uir qui non abiit in consilio impiorum

et in uia peccatorum non stetit . et in cathedra

pestilentiae non sedit . | tabitur die ac nocte .

Sed in lege domine fuit uoluntas eius . et in lege eius medi

20 Seruite domino in timore et exultate ei cum tremore

2 Mt. xiii. 8.

16—19 Ps. i. 1, 2.

20 Ps. ii. 11.

19 *cl Rom domini cl om fuit*

20 *Rom exultate*

^a The first *s* of *centissimum* has been erased, the first *i* has been changed to *e*; the second *s* has been revived *Cerne*.

^b The *i* of *proceris* has been changed *Cerne* to *e*.

^c *ualent* in line 6 has been erased and a line also drawn through it.

^d The second *e* of *genetrix* has been erased and *i* placed upon the erasure *Cerne*.

^e *forsorii* i.e. *uersarii* (Paley).

* A similar collection of psalm verses is to be found in Alcuin, *Collectio Psalterii Bedae* in O. Migne 101, col. 569 seq. Another attributed to S. Gregory is to be found in the *Irish Liber Hymnorum*, i. p. 144; cf. also the so-called "S. Jerome's Psalter." I give the readings of the *Clementine Vulgate (cl)* and those of the *Romanum Psalterium (Rom)*, Migne 29, col. 120 seq.

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Domine deus meus in té speravi . libera me ab omnibus perse
quentibus mé et eripe me .

Nequando rapiat ut leo animam meam . | corum tuorum

Exsurge domine in ira tua . et exaltare in finibus inimi

5 Iustum adiutorium meum a domino . qui saluos facit rectos

Confitebor domino secundum iustitiam eius et psallam | corde

nomini domini altissimi . | in uniuersa terra .

Domine dominus noster quam admirabile est nomen tuum .

Confitebor tibi domine in toto corde meo . uarrabo omnia

10 Laetabor et exultabo in te et psallam | mirabilia tua

nomini tuo altissime . | domino qui^a habitat in sion .

Quoniam non derelinques quaerentes té domine psallite

Exsurge^b domine deus meus et exaltetur manus tua . ne

obliuiscaris pauperum^c in finem . | uultus eius .

15 Quoniam iustus dominus iustitiam dilexit . aequitatem uidit

Usquequo domine obliuisceris me in finem quousque auertis

Respice et exaudi me domine deus meus | faciem tuam a me

Inlumina oculos meos ne unquam obdormiam in morte .

Exultauit cor meum in salutari tuo cantabo domino qui

20 bona tribuit mihi et psallam nomini domini^d altissime .

1—7 Ps. vii. 2, 3, 7, 10, 11, 18.

8 Ps. viii. 2.

9—12 Ps. ix. 2, 3, 11, 12.

13 (Ps. x. 12.)

15 Ps. x. 8.

16—20 Ps. xii. 1, 4, 6.

1 *cl* saluum me fac ex *for* libera me ab 2 *cl* libera 3 (*Rom* ne quando) 4 *cl* exurge
cl meorum 10 (*Rom* exultabo); *cl* *Rom* om *second* et 12 *cl* dereliquisti; *Rom* de-
relinquis 13 *cl* exurge *cl* om meus et 14 *Rom* pauperem *cl* om in finem
15 *cl* et iustitias 16 *cl* usquequo *for* quousque 18 (*cl* *Rom* illumina) 19 *cl* exultabit;
Rom exultabit 20 *cl* *Rom* altissimi

^a The *i* of *qui* seems to have been added *Cerne*¹.

^b The vellum upon which the final *e* of *exsurge* is written has been worn away to a hole.

^c The final *u* of *pauperum* has been written *Cerne*^c upon an erasure (*pauperem*? *Cerne*^{*}).

^d *tuo* has been interlined *Cerne*¹? above *domini*.

Conserua mé domine quoniam in te speraui · dixi domino deus meus
es tu quoniam bonorū meorum non indiges ·

Benedicam dominum qui mihi tribuit intellectum ·

Propter hoc dilatatum est cor meum · et exultauit

5 lingua mea · Insuper et caro mea requiescit in spé ·

Exaudi domine iustitiam meam intende deprecationi meae ·

Ego clamaui quoniam exaudisti me deus · inclina aurem tuam

mihi et exaudi uerba mea · | tuarum protege me

Custodi me domine ut pupillam oculi · sub umbra alarum

10 A facie impiorum qui me affixerunt · | et refugium

Diligam te domine uirtus mea domine firmamentum^a meum

Et liberator meus · deus meus · adiutor meus · | meum

et sperabo in eum · | laudans inuocabo dominum et ab

Protector meus et cornu salutis meae adiutor meus

15 inimicis meis saluus ero · | tenebras meas ·

Quoniam tu inluminas lucernam meam domine deus meus inlumina

Quoniam a te eripiar a temptatione · et in deo meo trans

grediar murum · | deum nostrum ·

Quoniam quis deus praeter dominum · Aut quis deus praeter

20 Uiuuit dominus et benedictus deus meus et exaltetur deus salutis meae

1—5 Ps. xv. 1, 2, 7, 9.

6—10 Ps. xvi. 1, 6, 8, 9.

11—20 Ps. xvii. 2—4, 29, 30, 32, 47.

1 *cl* speraui in te 2 *cl* eges 3 *cl* trib. mihi 4 *cl* laetatum *Rom* delectatum
(*Rom* exultauit) 5 *cl* *Rom* requiescet 6 *cl* deprecationem meam 9 *cl* *om* domine
10 (*cl* *Rom* affixerunt) 11 *cl* fortitudo *for* uirtus *cl* *Rom* dominus 13 *Rom* *om* first et
14 *cl* et susceptor *for* adiutor 16 (*cl* *Rom* illumin. twice) 17 *cl* *Rom* in te *for* a te
(*cl* *Rom* tentatione)

^a The letters *fi* of *firmamentum* are written *Cerne*^c upon an erasure.

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- Esto mihi in deum protectorum^a et in locum refugii
ut saluum me facias . f. 91a
- Redemisti me domine deus ueritatis . | manibus tuis tempora
Ego uero in te speraui domine dixi tu es deus meus . in
- 5 Inlumina faciem tuam super seruum tuum | mea .
et saluum me fac in tua misericordia domine non con
fundar quoniam inuocaui té . | tecta sunt peccata
Beati quorum remisae^b sunt iniquitates . et quorum
Delictum meum cognitum tibi feci et iniustitias meas
- 10 Tu es mihi refugium a præsura^c . quae | non operui .
circumdedit me exultatio mea redime me a circum
Laetamini in domino et exultate iusti et glori | dantibus me .
amini omnes recti corde . | uimus in te
Fiat domine misericordia tua super nos sicut spera
- 15 Benedicam dominum in omni tempore semper laus eius in ore
Quoniam mihi quidem pacifice loquebantur^d | meo .
et super ipsam dolose cogitabant . | meus in causam meam .
Exsurge domine et intende iudicium meum deus meus et dominus .
Praetende misericordiam tuam scientibus té et iustitiam tuam
- 20 his qui recto sunt corde .

1—7 Ps. xxx. 3, 6, 15—17, 18.

8—13 Ps. xxxi. 1, 5, 7, 11.

14 Ps. xxxii. 22.

15 Ps. xxxiii. 2.

16—18 Ps. xxxiv. 20, 23.

19 Ps. xxxv. 11.

1 (*cl Rom* protectorem) *cl* domum for locum 4 *cl* autem for uero *cl* deus meus es tu
cl sortes meae for tempora mea 5 *cl* illustra (*Rom* illumina) 6 *cl* om et *cl* misericordia tua
8 *cl* *Rom* remissæ 9 *cl* iniustitiam meam *cl* abscondi for operui 10 *cl* refugium meum a
tribulatione (*Rom* pressura) 11 (*Rom* exultatio) *cl* erue for redime 12 (*Rom* exultate)
14 *cl* domine after tua *cl* quemadmodum for sicut 17 *cl* et in iracundia terrae loquentes,
dolos cogitabant *Rom* iram for ipsam 18 *cl* exurge *om* domine *cl* iudicio meo

^a The *u* of *protectorum* has been erased and *e* placed upon the erasure *Cerne*¹?, the first stroke of the *m* has also been revived.

^b A second *s* has been interlined *Cerne*^c between the *i* and *s* of *remisae*.

^c A second *s* has been interlined after the *s* of *præsura* *Cerne*^c.

^d The non-italicized letters of *loquebantur* seem to have been written upon an erasure *Cerne*¹.

- f. 91b Delectare in domino . et dabit tibi petitionem cordis tui^a
 Domine né in ira tua arguas me neque in furore tuo
 Quoniam anima mea completa est inlusionibus | coripias^b me .
 et non est sanitas in carne mea .
- 5 Quoniam in te domine speravi dixi tu exaudies domine deus meus .
 Quoniam ego ad flagella paratus sum et dolor meus ante
 Quoniam iniquitatem meam ego pronuntio | me est semper .
 et cogitabo pro peccato meo . | Intende^c in adiutorium
 Ne derelinquas me domine deus meus ne discesseris a me
- 10 meum domine^d deus salutis meae . . . | mea .
 Dixi custodiam uias meas . ut non delinquam in lingua
 Remitte mihi ut refrigerer prius quam eam
 Ego uero egenus et pauper sum | et amplius non ero .
 dominus curam habet mei | daueris .
- 15 Adiutor meus et liberator meus es tu^e domine ne tar
 Ego dixi domine miserere mei sana animam meam
 quia peccaui tibi . | fiat fiat .
 Benedictus dominus deus israhel a sæculo et usque in sæculum
 IN deo laudabimur tota die . et in nomine tuo confitebi
- 20 Exsurge domine adiuua nos et libera nos propter | mur in saecula .
 nomen tuum .

1 Ps. xxxvi. 4. 2—10 Ps. xxxvii. 2, 8, 16, 18, 19, 22, 23. 11, 12 Ps. xxxviii. 2, 14.
 13—15 Ps. xxxix. 18, 19. 16—18 Ps. xl. 5, 14. 19, 20 Ps. xliii. 9, 26.

1 *cl* petitiones 2 *cl* furore tuo *for* ira tua *cl* ira tua *for* furore tuo *cl Rom* corripias
 3 *cl* lumbi mei impleti sunt (*Rom* completa) (*cl Rom* illusionibus) 5 *cl om* dixi *cl Rom*
 exaudies + me 6 *cl* in *for* ad *cl* in conspectu meo *for* ante me est 7 *cl om* ego
cl annuntiabo 12 (*Rom* priusquam) *cl* abeam 13 *cl* ego autem mendicus sum
 et pauper 14 *cl* sollicitus est *for* curam habet 15 *cl* protector *for* liberator *cl* tu es
cl deus meus *for* domine 18 (*cl Rom* Israel) 19 *cl* saeculum 20 (*cl* exurge)
cl redime *for* libera

^a The word *tui*, written by the original scribe partially in the inner margin, has become very faint owing to damp.

^b A second *r* has been placed *Cerne*¹ above the *o* of *coripias*.

^c The scribe seems to have commenced the formation of an *i* in place of the final *e* of *intende* and then to have immediately corrected his mistake.

^d *dñe* has perhaps been written upon an erasure *Cerne*¹.

^e The *u* of *es tu* has been partially erased and *o* placed upon the erasure *Cerne*^c.

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non timebo quid faciat mihi homo .

f. 93a

Deus uitam meam nuntiaui tibi posui lacrimas meas

in conspectu tuo sicut in promissione^a tua

Conuertentur inimici mei retrorsum in quacumque

5 die inuocauero té ecce agnoui quoniam deus meus es tu | meos

IN deo laudabo uerbum et in domino laudabo sermones

in deo sperabo non timebo quid faciat mihi homo .

Miserere mei deus miserere mei quoniam in te confidit

anima mea et in umbra alarum tuarum sperabo^b

10 donec transeat iniquitas . | fecit mihi .

Clamabo ad deum altissimum . et ad dominum qui bene

Eripe me de inimicis meis deus meus et ab insurgentibus

Deus meus ostende^c mihi bona inter | in me libera me .

inimicos meos . ne occideris eos nequando obliuis

15 Ego autem cantabo uirtutem tuam | cantur legis tuae

et exultabo mane misericordiam tuam . | meum .

Quia factus és susceptor meus et refugium

In die tribulationis meae adiutor meus tibi psallam .

1—7 Ps. lv. 5, 8, 9, 10, 11.

8—11 Ps. lvi. 2, 3.

12—18 Ps. lviii. 2, 12, 17, 18.

1 *cl* caro *for* homo 2 *cl* annunciaui *Rom* annuntiaui *cl* posuisti (*cl Rom* lacrymas)
 3 *cl* sicut+et *cl* promissione *Rom* repromissione 4 *cl* tunc *before* conuertentur
Rom conuertantur. 5 *cl* cognoui *for* agnoui *cl* om tu 6 *cl* om et *cl Rom* sermonem
cl Rom om meos 7 *cl* speraui 9 (*cl Rom* sperabo) 11 *cl* om et ad *and read*
 deum *for* dominum 13 *cl* om meus *and read* ostendet *cl* om bona *cl* super *for* inter
 14 *cl* occidas (*Rom* ne quando) *cl* populi mei *for* legis tuae 15 *cl* fortitudinem *for*
 uirtutem 16 (*Rom* exsultabo)

^a A second *s* has been interlined *Cerne*¹ before the *s* of *promissione*.

^b The *bo* of *sperabo* have been added or very much revived *Cerne*^c.

^c There has been an erasure of one letter *t*? between the final *e* of *ostende* and the *m* of *mih*.

f. 93b

Quia tu deus susceptor meus és deus meus misericordia

Da nobis auxilium de tribulatione et uana | mea .

salus hominis . | tribulantes nos .

IN deo faciemus uirtutem . et ipse ad nihilum deducit^a

5 IN deo salutari meo . et gloria mea deus auxilii mei et

spes mea in deo est .

Deus deus meus ad te de luce uigilo . | labia mea laudabunt

Quia melior est misericordia tua super uitam labia^b

Exaudi deus orationem meam cum tribulor | te .

10 a timore inimici eripe animam meam . | buntur .

Laetabitur iustus in domino et sperabit in eo et lauda

omnes recti corde .

Exaudi orationem meam ad te omnes caro ueniet .

Replebimur in bonis domus tuae sanctum est templum

15 tuum mirabile in aequitate . | terrae et in mari

Exaudi nos deus salutaris noster spes omnium finium

Iubilate deo omnis terra psalmum dicite | longe .

nomini eius date gloriam laudi eius .

1 Ps. lviii. 18. 2—4 Ps. lix. 13, 14. 5, 6 Ps. lxi. 8. 7, 8 Ps. lxii. 2, 4.
9—12 Ps. lxiii. 2, 11. 13—16 Ps. lxiv. 3, 5, 6. 17, 18 Ps. lxv. 1, 2.

1 *cl om tu* 2 *cl quia for et* 3 *Rom homini* 4 *cl Rom deducet*
5 *cl Rom salutare meum* 7 (*Vercellone om de in cl*) 8 *cl quoniam for quia* *cl Rom uitas*
9 *cl Rom deprecor for tribulor* 13 *cl Rom omnis*

^a The *i* of *deducit* has been changed *Cerne*¹ to *e*.

^b *labia* was written twice by the original scribe; the first one was afterwards erased.

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f. 94b

Exaudi me domine quoniam benigna est misericordia tua
secundum multitudinem^a miserationum tuarum

Laudabo nomen dei mei cum cantico | respice in me .
et magnificabo eum in laude . | spreuit .

5 Quoniam exaudiuit pauperes dominus et uinctos suos non

Laudent eum caeli et terra mare et omnia quae

Domine deus in adiutorium meum intende | in eis sunt .
domine ad adiuuandum me festina .

Ego uero egenus et pauper sum deus adiuua me .

10 Adiutor meus et liberator meus es tu domine ne tarda

Inclina ad me aurem tuam et libera me | ueris .

esto mihi in deum protectorem et in locum munitum

ut saluum me facias . | tute mea .

Quoniam tu es patientia mea domine spes mea a iuuen

15 Repleatur os meum laude tua . ut possim cantari^b

gloriam tuam tota die magnificentiam tuam .

Ne proicias me in tempore senectutis dum defecerit^c

uirtus mea ne derelinquas me .

1—6 Ps. lxxviii. 17, 31, 34, 35.

7—10 Ps. lxxix. 2, 6.

11—18 Ps. lxx. 2, 3, 5, 8, 9.

3 *cl om* mei 5 *cl* despexit *for* spreuit 6 *cl* illum *for* eum *cl* reptilia *for* quae
cl om sunt 7 *cl om* domine 10 *cl* moreris *for* tardaueris 11 *cl* salua *for* libera
14 *cl* domine+domine 15 *cl om* tua *cl* cantem *for* possim cantari (*Rom* cantare)
16 *cl* magnitudinem *for* magnificentiam 17 (*cl Rom* proicias) *cl* cum *for* dum *cl Rom*
defecerit 18 *Rom* mea+deus

^a The letters *inē* of *multitudinem* seem to have been written upon an erasure *Cerne*¹?

^b The *i* of *cantari* has been changed to *e* *Cerne*¹.

^c The first *i* of *defecerit* has been changed to *e* *Cerne*^c.

Gaudebunt labia mea dum cantauero (tibi)^a et anima
 mea quam redemisti . | gentes seruiant ei
 Et adorabunt eum omnes reges terrae omnes
 Quia^b liberabit pauperem a potente et inopem
 5 cui non erat adiutor . | magna solus
 Benedictus dominus deus israhel qui facit mirabilia
 et benedictum nomen maiestatis eius in aeternum
 Mihi autem adherere deo | et in saeculum saeculi .
 bonum est ponere in domino deo spem meam .
 10 Ut adnuntiem omnes laudes tuas in portis filie
 Uoce mea ad dominum clamaui uox mea ad deum | sion
 et intendit mihi . | meis nocte coram eo^c et non sum
 IN die tribulationis meae deum exquisiui manibus
 Ne memineris iniquitates nostras antiquas | deceptus .
 15 cito nos antecipiet misericordia tua quia
 pauperes facti sumus nimis . | honorem
 Adiuua nos deus salutaris noster propter
 nominis tui domine libera nos et propitius estu^d

1, 2 Ps. lxx. 23.

3—7 Ps. lxxi. 11, 12, 18, 19.

8—10 Ps. lxxii. 28.

11—13 Ps. lxxvi. 2, 3.

14—18 Ps. lxxviii. 8, 9.

1 *cl* Exultabunt *for* gaudebunt *cl* cum *for* dum (*cl Rom* cantauero+tibi) 4 *Rom*
 liberauit *cl* pauperem *for* inopem 6 (*cl Rom* Israel) *cl om* magna 7 *cl om* et
 in saeculum saeculi 8 (*cl Rom* adhaerere) 10 *cl* annunciem *Rom* annuntiem
cl praedicationes *for* laudes (*cl Rom* filiae) 11 *cl* uoce *for* uox 13 *cl* contra *for* coram
cl eum *for* eo *Rom* eo 14 *cl* iniquitatum nostrarum antiquarum 15 *cl* anticipent
 nos misericordiae tuae (*Rom* anticipet) 17 *cl Rom* noster+et *cl* gloriam *for* honorem
 18 *cl Rom* esto

^a *tibi* has been interlined *Cerne*¹ between *cantauero* and *et*.^b The *a* of *quia* has become very faint through age or damp.^c Part of the *o* of *eo* has been rubbed away.^d The *u* of *estu* has been in part erased and changed to *o* *Cerne*¹?

peccatis nostris propter nomen tuum . | laudabunt té^a
 Beati qui habitant in domo tua domine in saeculum saeculi
 Domine deus uirtutum exaudi precem meam . Auribus percipe
 Ostende nobis domine misericordiam tuam . | deus iacob .
 5 et salutare tuum da nobis . | egenus et pauper sum
 Inclina domine aurem tuam ad me et exaudi me quoniam
 Domine deus salutis meae in die clamaui | ego
 et nocte coram té | tuam ad precem meam
 Intret oratio mea in conspectu tuo inclina aurem
 10 Quis est homo qui uiuit et non uidebit mortem aut
 quis eruit^b animam suam *de manu*^c inferi .
 Ubi sunt misericordiae tuae antiquae domine sicut
 iurasti dauid in ueritate tua .
 Benedictus dominus in aeternum fiat fiat .
 15 Domine refugium factus es nobis a generatione
 Priusquam fierint montes aut firma | et progeniae .
 retur orbis terrae a saeculo et usque in saeculum
 bonum est confitere^d domino et psallere | tu es deus

1 Ps. lxxviii. 9.
 7—9 Ps. lxxxvii. 2, 3.
 18 Ps. xci. 2.

2, 3 Ps. lxxxiii. 5, 9.
 10—14 Ps. lxxxviii. 49, 50, 53.

4, 5 Ps. lxxxiv. 8.

6 Ps. lxxxv. 1.
 15—17 Ps. lxxxix. 1, 2.

2 *cl* saecula saeculorum 3 *cl* dominus *for* domine *cl* orationem *for* precem
 6 *cl om* ad me *cl* inops *for* egenus 9 *cl* in conspectu tuo oratio mea *Rom* meam
 +domine 10 *cl* uiuet *cl om* aut quis 11 (*cl Rom* eruet) 15 *cl* in generationem
for et progeniae (*Rom* pro genie) 16 *cl Rom* fierent *cl* montes fierent *cl Rom*
formaretur for firmaretur 17 *cl* terra et orbis *for* orbis terrae 18 *cl Rom* confiteri

^a *té* has been written in the inner margin by the original hand?

^b The *i* of *eruit* has been changed to *e* *Cerne*.

^c The non-italicized letters of *de manu* seem to have been written upon an erasure *Cerne*¹, but to have been revived later.

^d The final *e* of *confitere* has been erased and *i* placed upon the erasure *Cerne*¹ and then perhaps revived later.

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Laudatio eius manet in sæculum sæculi | nimis
 Beatus uir qui timet dominum . in mandatis eius cupiit^a
 Laudate pueri dominum . laudate nomen domini . | sæculum .
 Sit nomen domini benedictum . ex hoc nunc et usque in
 5 Non nobis domine non nobis sed nomine^b tuo da gloriam .
 O domine libera animam meam . misericors dominus
 et iustus et deus noster miserebitur . | cillae tuae
 O domine ego seruus tuus . ego seruus tuus et filius an
 Fortitudo mea et laudatio mea dominus et factus est mihi
 10 Confitebor tibi domine quoniam exaudisti me | in salutem .
 et factus es mihi in salutem . | eius
 Confitemini domino quoniam bonus quoniam in saeculum misericordia
 Confitebor tibi domine in toto corde meo quoniam exaudisti
 omnia uerba oris mei . et^c conspectu angelorum
 15 Adorabo ad templum sanctum tuum | psallam tibi .
 et confitebor nomini tuo . | super iram inimicorum
 Si ambulauero in medio tribulationis uiui(fi)cabis^d me^e
 meorum extendisti manum tuam et saluum me

1 Ps. cx. 10.
 6, 7 Ps. cxiv. 4, 5.
 1, 2, 7.

2 Ps. cxi. 1.
 8 Ps. cxv. 16.

3, 4 Ps. cxii. 1, 2.
 9—12 Ps. cxvii. 14, 28, 29

5 Ps. cxiii. *second* 1.
 13—18 Ps. cxxxvii.

2 *cl* uolet for cupiit Rom cupit
 miserebitur

8 *cl* domine+quia

5 *cl* Rom nomini
 9 *cl* laus for laudatio

7 *cl* miseretur for

10 *cl* om domine

13 *cl* audisti

14 *cl* om omnia

cl om et

cl Rom in before conspectu

16 *cl* Rom tuo

Rom tuo+domine

17 *cl* Rom (uiuificabis) me+et

^a The second *i* of *cupiit* has been erased, and the first *i* revived *Cerne*.

^b The final *e* of *nomine* has been erased and *i* has been placed upon the erasure *Cerne*.

^c *in* has been interlined between *et* and *conspectu* *Cerne*?

^d *fi* has been interlined between the *i* and *c* of *uiuicabis* *Cerne*.

^e *et* has been written in the outer margin *Cerne*?

fecit dextera tua .

Quo ibo a spiritu tuo . et a facie tua quo fugiam .

Si ascendero in caelum tu illic es si descendero in in

Inperfectum meum uiderunt oculi tui | fernum ades

5 et in libro tuo omnes scribentur . | me .

Eripe me domine ab homine malo a uiro^a iniquo libera

Custodi me domine de manu peccatoris ab hominibus

iniquis libera me . | orationis meae

Domine clamaui ad te et exaudi me intende uoci

10 dum clamauero ad te . | tuo

Dirigatur oratio mea sicut incensum in conspectu

Pone domine custodiam ori meo et hostium circum

stantiae labiis meis . | deprecatus sum

Uoce mea ad dominum clamaui uoce mea ad deum

15 Libera me a persequentibus me quoniam confortati sunt

Educ de carcere animam meam ad con | super me .

fitendum nomini tuo . | non iustificabitur in con

Et non intres in iudicium cum seruo tuo quia

1 Ps. cxxxvii. 7.

2—5 Ps. cxxxviii. 7, 8, 16.

6—8 Ps. cxxxix. 2, 5.

9—13 Ps. cxl. 1, 2, 3.

14—17 Ps. cxli. 2, 7, 8.

18 Ps. cxlii. 2.

2 *cl* quo a facie tua 3 *Rom* es+et 4 (*cl Rom* imperfectum) 6 *cl* eripe
for libera 7 *cl Rom* peccatoris+et 8 *cl* eripe *for* libera 9 *cl Rom om* et
cl om orationis 10 *cl* cum *for* dum 12 (*cl Rom* ostium) 14 *cl* dominum *for* deum
15 *cl* quia *for* quoniam 16 *cl* custodia *for* carcere 17 *Rom* tuo+domine 18 *Rom* ne
for non

^a The *i*-stroke of the *a*? and the *u* have been written upon an erasure *Cerne*. The first stroke of the *u* seems to have been a *b* or a tall *i* originally: the top part of the stroke has been erased.

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**Hoc est oratio innumerabilis sanctorum populi qui
tenebantur in inferno captiuitate lacrimabili
uoce et obsecratione saluatorem deposcunt
dicentes quando ad inferos descendit^a .*

- 5 Aduenisti redemptor mundi . Aduenisti quem desideran
tes cotidie sperabamus . Aduenisti quem nobis futurum
lux^b nuntiauerat et prophetae . Aduenisti donans
in carne uiuis indulgentiam peccatoribus mundi solue
defunctos captiuos inferni . Discendisti^c pro nobis .
10 ad inferos . Noli nobis deesse cum fueris reuersurus
ad superos . posuisti titulum gloriae in saecula . pone
signum uictoriae in inferno . fiat nunc domine miseri
cordia tua super nos sicut sperauimus in té .
Quoniam aput té est fons uitae et in lumine tuo uidebimus^d
15 lumen . Ostende nobis domine misericordiam tuam
et salutare tuum da nobis . Memento congregationis
tuae . quam creasti ab initio . Ne memineris iniquitates
nostras antiquas cito nos anticipiet misericordia

12 Ps. xxxii. 22.

14 Ps. xxxv. 10.

15 Ps. lxxxiv. 8.

16 Ps. lxxiii. 2.

17 Ps. lxxviii. 8.

^a The lines printed in italics in this page and in those which follow are written in red characters in the ms.

^b *lux* (Cod).

^c The first *i* of *discendisti* has been changed to *e* *Cerne*.

^d The vellum round about the initial *u* of *uidebimus* is blotted and blurred.

* Apocryphal prayers and dialogues similar in character to the above are to be found in Fabricius *Cod. pseud. Vet. Test.* Vol. I. "Psalmus Proto-parentum." (Cf. also Pitra *Analecta Sacra* Tom. I. Paris, 1876 "Adami Planctus.")

tua · quia pauperes facti sumus nimis · Adiuua nos
 deus salutaris noster et propter honorem nominis^a tui domine
 libera nos et propitius esto peccatis nostris propter
 nomen tuum · *Innumerabilium captiuorum^b* ·

f. 99a

5 *Postquam autem audita est postulatio et obsecratio*

Statim iubente domino omnes antiqui iusti sine aliqua
 mora Ad imperium domini saluatoris resolutis
 uinculis domini saluatoris genibus obuoluti humili
 supplicatione cum ineffabili gaudio clamantes ·

10 Disrupisti domine uincula nostra tibi sacrificamus

hostiam laudis · Quia non secundum peccata
 nostra fecisti^c nobis neque secundum iniquitates
 nostras retribuisti nobis · *Adam autem et eua · ad*
huc non sunt desoluti de uinculis · Tunc Adam lugubri

15 ac miserabili uoce clamabat ad dominum dicens ·

Miserere mei deus miserere mei in magna miseri
 cordia tua · et in multitudine miserationum
 tuarum dele iniquitatem meam · quia tibi soli

1—4 Ps. lxxviii. 8, 9.

10 Ps. cxv. 16, 17.

11—13 Ps. cii. 10.

16 Ps. l. 3—6.

^a The scribe seems to have originally written *r* or *s* in place of the second *n* of *nominis*: the part of the stroke which comes below the line was then erased.

^b The vellum on which the italicized rubrics have been written is very much rubbed.

^c The word *fecisti* is written on very rough vellum made almost transparent by rubbing and erasure?

peccaui et malum coram te feci · erraui sicut quis
 quæ perierat resoluē uincula mea quia manus tuæ
 fecerunt me et plasmauerunt me ne derelinquas
 in inferno animam meam · Sed fac mecum miseri
 5 cordiam et educ uinctum de domo carceris et umbrę
Tunc domino miserante adam e uinculis | mortis ·
resolutus domini^a iesu christi genibus prouolutus
Tunc domino iesu christi prouolutus ·
 Benedic anima mea dominum · et omnia interiora mea
 10 nomen sanctum eius · Qui propitius factus est iniquitatibus
 meis qui sana *t^b* omnes languores meos · Qui redi
 met de interitu uitam meam · qui satiat in bonis
 desiderium meum · *Adhuc eua persistit in fletu dicens^c*
 Iustus es domine et rectum iudicium tuum · quia merito
 15 hæc patior nam ego cum in honore essem non intellexi ·
 comparatus sum iumentis insipientibus · et nunc similis
 factus sum illis · Sed tu domine delicta iuuentutis et in
 sipientiae meae ne memineris · Né auertas faciem
 misericordiae tuae a me · et ne declines in ira ab ancilla^{d*}

1 Ps. cxviii. 176. 2 Ps. cxviii. 73. 3 Ps. xv. 10. 4 Ps. cxviii. 124. 5 Is. xlii. 7
 (cf. Ps. cxli. 8). 8—12 Ps. cii. 1, 3—5. 14 Ps. cxviii. 137. Gen. xlii. 21. 15 Ps. xlviii. 13.
 17 Ps. xxiv. 7. 18 Ps. xxvi. 9.

^a *domini* is barely legible.

^b *t* which has at least been revived is separated by the space of two erased letters from the second *a* of *sanat*. *sanabat*? *Cerne**.

^c The *u* of *fletu* and the *d* of *dicens* have been partially revived.

^d *tua* has been added in the inner margin *Cerne*?

* “The last words on f. 198 close a sentence, but possibly a quire or more of the original volume is here wanting” (Bradshaw).

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NOTE ON ROYAL MS. 2. A. XX.

THE following brief description of the Manuscript is mainly taken from Sir E. Maunde Thompson's *Catalogue of Ancient Manuscripts in the British Museum*, and from the Note upon the MS. given in the Appendix of Vol. II. of *The Antiphonary of Bangor* edited by the Rev. F. E. Warren for the Henry Bradshaw Society. The reader may also be referred to the description given of it by Mr de Gray Birch in Appendix A of *An Ancient Manuscript*.

It is a vellum MS. of 52 leaves, $9\frac{1}{4} \times 6\frac{1}{2}$ inches; containing from 18 to 24 lines in a page. "The leaves are considerably soiled and stained, and the edges have been cut, whereby the writing has suffered in places. It was written in England in the eighth century. The MS. contains different hands, which may be divided into three classes: the first a round set hand (ff. 2-12); the second transitional between round and pointed (ff. 12*b*-38, 41-45); the third pointed (ff. 39, 40, 46-51)." (Thompson.) The writing of the leaves containing the third hand, which is perhaps somewhat later, approaches in character more closely to that of the *Book of Cerne*.

Various additions have been made to the MS. in an English hand "of perhaps the end of the tenth or beginning of the eleventh century" (Thompson). "This additional matter consists of (1) Anglo-Saxon interlinear glosses; (2) Anglo-Saxon headings to the alphabetically arranged series of prayers on f. 29 r.; (3) Latin prayers written on the margins; (4) interlinear Greek words in English characters" (Warren). None of these additions have been reproduced here: it is to be hoped that Professor Napier will deal with them in another volume of *Anecdota Oxoniensia*.

"The first word of the MS. 'Liber' is in letters of gold and silver, edged with red: and initial letters of the Irish type, filled with patches of different colours and edged with red dots, are used throughout the MS." (Thompson). In the pages attributed to the third hand these patches of colour have been placed indiscriminately upon any letters.

On fol. 12*a* will be found the text of the Roman Creed which has been discussed by Caspari and others. The MS. belonged in the 17th century to John Theyer, of Cowper's Hill, co. Gloucester. He has written a few marginal notes, etc.

The method followed in editing this MS. has been to reproduce as faithfully as possible the text as it originally left the hand of the scribe. For the most part contracted words have been left as they are in the MS.: but the marks of abbreviation have been omitted. No attempt has been made to correct mistakes of orthography or grammar or to emend corruptions.

Of the signs employed in the notes:

A* = the original hand where it has been possible to recover it in spite of erasure or alteration.

A¹ = the corrections of the scribe himself or of a practically contemporary hand.

A^c = the corrections or additions of later hands.

f. 1.

A blank fly-leaf.

f. 2 a.

Liber generationis ihu
filii dauid filii abraham.

*secu'*¹

Xpi autem generatio sic era[t c]um
esset disponsata mater [eius] maria
ioseph [ante]quam conuen[irent in]
uenta est in utero habens de spu

s[co] *sec'*²

In illo [tem]pore [u]ndecim discipuli
abierunt in galileam in montem
ubi constituerat illis ihs
et uidentes eum adorauerunt
quidam autem dubitauerunt
Et accedens ihs locutus est eis
dicens data est mihi omnis
potestas in caelo et in terra

f. 2 b.

Euntes ergo docete omnes gentes
baptizantes eos in nomine patris
et filii et sps sci . docentes eos serua
re omnia quaecumque mandau
uobis . et ecce ego uobiscum sum
omnibus diebus usque ad consum
mationem saeculi *Sec' Marcum*
Initium euangelii ihu xpi filii di
sicut scriptum est in esaia pro
pheta ecce [mitt]o angelum meum
ante faciem tuam qui praepara
bit uiam tuam ante te

1 title illegible
of *egrotos* erased

2 title: *sec'* only legible

3 *eos* interlined A^c

4 The letters [ot]

Letters enclosed in square brackets are illegible; those in parentheses are apparently the work of A¹; and words in italics are written in red characters in the MS.

K. C.

Uox clamantis in deserto parate
uiam dni rectas facite semitas eius
IN illo tempore dixit *alia*
ihs discipulis suis . Euntes
in mundum uniuersum praedica
te euangelium omni creaturae

f. 3 a.

Qui crediderit et baptizatus fuerit
saluus erit . qui uero non crediderit
condemnabitur . Signa autem eos
qui crediderint haec sequentur
In nomine meo demonia eicient
linguis loquentur nouis serpentes
tollent . et si mortiferum quid bibe
rint non³ nocebit super egr[ot]os⁴ manus
inponent et bene habebunt . *Item alia*
Et dns quidem post quam locutus
est eis adsumtus est in caelum
et sedit a dextris di illi autem pro
fecti p'dicauerunt ubique . dno coope
rante et sermonem confirmante
sequentibus signis . *Euang' sec' lucan*
Fuit in diebus herodis regis iudaeae
sacerdos quidam nomine zacha
rias de uice auia .

f. 3 b.

Et uxor illi de filiabus aron et nomen
eius elisabeth erant autem iusti ambo
ante dm . Incedentes in omnibus man
datis et iustificationibus dni sine querela:—
secu' lucam
In illo tempore dixit ihs discipulis
suis . Uos estis testes horum et ego

mitto promissum patris mei in uos
 uos autem sedete in ciuitate quoadusque
 induamini uirtute ex alto • Eduxit autem
 eos foras in bethaniam • et eleuatis
 manibus suis benedixit eis •
 et factum est dum benediceret illis
 recessit ab eis et ferebatur in celum •
 et ipsi adorantes regressi sunt in
 hierusalem cum gaudio magno • et
 erant semper in templo laudantes
 et benedicentes dm

f. 4 a.

Euang'

In principio erat uerbum et uerbum
 erat apud dm et ds erat uerbum
 hoc erat in principio apud dm •
 omnia per ipsum facta sunt et sine
 ipso factum est nihil quod¹ est in
 ipso uita erat et uita erat lux homi
 num et lux in tenebris lucet
 et tenebrae eam non conpraehen
 derunt *In Nat' Sci Iohannis baptista*²
 Fuit homo mi(s)sus³ a do cui nomen
 iohannis⁴ • hic uenit in testimonium
 ut testimonium perhiberet de lu
 mine ut omnes crederent per
 illum • non erat ille lux • sed ut
 testimonium perhiberet de lumine
 Erat lux uera quae inluminat
 omnem hominem uenientem in mundum:—

f. 4 b.

In mundo erat et mundus per
 ipsum factus est • et mundus |n[it]⁵
 eum non cognouit • In propria ue
 et sui eum non receperunt • quot
 quot autem receperunt eum •
 Dedit eis potestatem filios di fieri
 his qui credunt in nomine eius
 qui non (ex)⁶ sanguinibus neque ex
 uoluntate carnis • neque ex uolun
 tate uiri • Sed ex do nati sunt
 Et uerbum caro factum est et habi
 tabit⁷ in nobis et uidimus gloriam
 eius gloriam quasi unigeniti
 a patre plenum gratiae et ueritatis
 Sic enim dilexit ds mundum • ubi sp⁸

ut filium suum unigenitum daret
 ut omnes⁹ qui credit in eum non
 pereat • sed habeat uitam aeternam —

f. 5 a.

Non enim misit ds filium suum in
 mundo ut iudicet mundum sed ut
 saluetur mundus per ipsum • —
 In illo tempore dixit ihs discipu
 lis suis • creditis in dm et in me
 credite In domo patris mei • man
 siones multae sunt • si quo minus
 dixissem uobis • quia uado parare
 uobis locum • et si abiero et prae
 parauero uobis locum iterum
 uenio et accipiam uos ad me ipsum •
 ut ubi sum ego et uos sitis •
 et quo ego uado scitis et uiam scitis
 Ego sum uia ueritas et uita *secu'*
 Hoc est praeceptum meum *Iohannem*
 ut diligatis inuicem sicut dilexi uos
 Maiorem caritatem nemo habet
 ut animam suam quis ponat pro amicis suis •

f. 5 b.

Uos amici mei estis si feceritis quae
 ego praecipio uobis • iam non dicam
 uos seruos quia seruus nescit
 quid faciat dominus eius¹⁰ • uos autem
 dixi amicos quia omnia quaecumq;
 audiui a patre meo nota feci uobis
 Non uos me elegistis • sed ego elegi uos •
 et posui uos ut eatis et fructum ad
 feratis et fructus uester maneat
 ut quodcumque petieritis patrem
 in nomine meo det uobis *Item*
 Haec locutus sum uobis ut in me
 pacem habeatis • in mundo pressu
 ram habebitis • sed confidite ego
 uici mundum • Haec locutus est
 ihs et subleuatis oculis in caelum
 dixit • pater uenit hora clari
 fica filium tuum ut filius tuus
 clarificet te

f. 6 a.

Sicut dedisti ei potestatem omnis
 carnis • ut omne quod dedisti ei det
 eis uitam aeternam • haec est autem

1 *factum* interlined A^c2 *baptista* A^c3 *s* interlined before first *s* of *misus* A¹4 *iohannes* A^c5 *n[it]*?6 *ex* interlined A¹7 *v* placed above second *b* A^c8 *ubi sp*written A¹ as title9 *omnis* A¹10 *i* interlined above *e* of *eius* A¹

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f. 8 b.

Vespere autem facto obtulerunt
 ei multos demonia habentes .
 et eiebat¹ sps inmundos uerbo .
 et omnes male habentes curauit
 Ut adimpleretur qd dictum est
 per esaiam prophetam dicentem
 ipse infirmitates nostras accepit
 et egrotationes portauit .
 In illo temp' Ascendente
 eo inauicula² secuti sunt eum disci
 puli eius . et ecce motus magnus
 factus est in mari . ita ut nauicula
 operiretur fluctibus . ipse
 uero dormiebat . et accesserunt
 et suscitauerunt eum dicentes .
 dne salua nos perimus et dicit eis
 ihs quid timidi estis modicae fidei .
 tunc surgens imperauit uentis et mari .

f. 9 a.

Et facta est tranquillitas magna
 porro homines mirati sunt dicentes
 qualis est hic quia³ uenti et mare
 oboediunt ei
 Et ascendens in nauiculam transfretauit
 et uenit in ciuitatem suam .
 et ecce offerebant ei paralyticum⁴
 in lecto iacentem . uidens autem
 ihs fidem illorum dixit paralytico .
 confide fili⁵ remittuntur
 tibi peccata tua .
 Haec illo loquente ad eos . ecce
 princeps unus accessit et adora
 uit eum dicens . dne filia mea
 modo defuncta est . sed ueni in
 pone manum tuam super eam
 et uiuet . et surgens ihs sequeba
 tur eum et discipuli eius

f. 9 b.

Et ecce mulier quae sanguinis
 fluxum patiebatur . XII . annis
 accessit retro et tetigit fimbri
 am uestimenti eius . dicebat enim
 intra se si tetigero tantum uesti

mentum eius salua ero . at ihs
 conuersus et uidens eam dixit .
 confide filia fides tua te salaum⁶
 fecit . et salua facta est mulier
 ex illa hora . et cum uenisset ihs
 in domum principis . et uidisset
 tibicines et turbam tumultuantem
 dicebat Recedite . non est enim mortu(a)⁷
 puella sed dormit . et deridebant eum
 et (cum)⁸ iecta esset turba intrauit et
 tenuit manum eius . et surrexit
 puella . et exiit fama haec in
 uniuersam terram illam .

f. 10 a.

Et transeunte inde ihu secuti eum
 duo caeci clamantes et dicentes
 miserere nostri fili dauid⁹ .
 Cum autem uenisset domum ac
 cesserunt ad eum caeci . et dicit
 eis ihs . creditis qui¹⁰ possum hoc
 facere uobis . dicunt ei utique dne
 tunc tetigit oculos eorum dicens
 secundum fidem uestram fiat uobis .
 Et aperti sunt oculi eorum . et commi
 natus est illis ihs dicens . uidete ne
 quis sciat illi autem exeuntes diffama
 uerunt¹¹ eum in tota terra illa
 Egresis¹² autem illis ecce optullerunt ei
 hominem mutum demonium habentem .
 et eiecto demone locutus est mutus
 et miratae sunt turbae dicentes
 numquam apparuit sic in israhel .

f. 10 b.

Videns autem turbas misertus est eis quia
 erant uexati et iacentes sicut oues
 non habentes pastorem . tunc dicit
 discipulis suis messis quidem multa
 operari autem pauci . Rogate ergo dnm
 messis ut eiciat operarios in mes
 sem suam . et conuocatis duodecim
 discipulis suis dedit illis potesta
 tem spm inmundorum ut eicerent
 eos et currarent¹³ omnem languorem
 et omnem infirmitatem:—*de mar'*

1 sic Cod

2 sic Cod

3 et interlined A¹

4 y placed above first i of paralyticum

5 fili A* ; filii A¹ ?
interlined A¹ ?6 salaū A* ; salaūa A¹7 mortu A* ; mortua A¹

8 cum

9 dauit ? A* ; dauid A¹

10 sic Cod

11 diffamauerunt rewritten in mg. A^c12 s interlined A¹ ? before first s of egressis

13 first r of currarent underpointed

Adhuc eo loquente ad turbas ecce
mater eius et fratres stabant
foris quaerentes loqui ei • dixit autem ei
quidam • ecce mater tua et fratres
tui foris stant quaerentes te •
at ille respondens dicenti sibi ait •
quae est mater mea et qui sunt

f. 11 a.

fratres mei • et extendens manus in
discipulos dixit ecce mater mea et
fratres mei • qui cumq; enim fecerit
uoluntatem patris mei qui in caelis
est ipse meus frater et soror et
mater est • *In nat' • Sci petri sec' Math'* •
In illo tempore uenit ihs in partes
caesariae philippi • et interrogabat
discipulos suos dicens • quem¹ dicunt
homines esse filium hominis
at illi dixerunt alii iohannem baptistam
alii autem heliam alii uero hieremiam
aut unum ex prophetis • dicit illis
uos autem quem me dicitis esse •
respondens simon petrus dixit •
tu es xps filius di uiui • respondens
autem ihs dixit • beatus es simon barion(a)²
quia caro et sanguis non reuelauit tibi •

f. 11 b.

sed pater meus qui in caelis est •
et ego dico tibi quia tu es petrus et
super hanc petram aedificabo
ecclesiam meam • et portae inferi
non p'ualebant aduersum eam et
tibi dabo clauas regni caelorum •
et quodcumq; ligaueris super terram
erit ligatum in caelis • et quodcumq;
solueris super terram erit solutum
oratio dnica in caelis •
Pater noster qui es in caelis • sci
ficetur nomen tuum • adueniat
regnum tuum • fiat uoluntas
tua sicut in caelo et in terra panem
nrm [supersu]bs[tantialem]³ da
nobis hodie • et dimitte nobis debita
nostra sicut et nos dimittimus
debitorib; nris et ne nos inducas

f. 12 a.

in temptationem • sed libera nos a malo • *apos'*
credo in dm patrem *symbulum*
omnipotentem et in ihm xpm filium
eius unicum dnm nrm • qui natus
est de spiritu sco et maria uirgine •
qui sub pontio pilato crucifixus est
et sepultus • tertia die resurrexit
a mortuis ascendit in caelos
sedit⁴ ad dexteram di⁵ patris •
unde uenturus est iudicare uiuos
ac mortuos • et in spiritum sanctum sanctam
ecclesiam catholicam remisionem⁶
peccatorum carnis resurrecti
ouem • amen

In nomine patris et filii et sps sci

*Incipit epistola saluatoris Dni nri
ihu xpi ad abgarum regem quam dns manu
scripsit et dixit •*

f. 12 b.

Beatus es qui me non uidisti et⁷ credidisti
in me • scriptum est enim de me quia hi
qui uident me non credent in me • et qui
me non uident ipsi in me credent et uiuent •
de eo autem quod scripsisti mihi ut uenirem
ad te oportet me omnia propter que
misus⁸ sum hic explere • et postea quam
conpleuero recipe⁹ me ad eum a quo
misus⁸ sum • cum ergo fuero adsumtus
mittam tibi aliquem ex discipulis meis
ut curet egritudinem tuam et uitam
tibi at¹⁰ his qui tecum sunt prestat et sal
uus eris • sicut scriptum qui credit
in me saluus erit • Siue in domu tua
siue in ciuitate tua siue in omni loco
nemo inimicorum tuorum dominabitur
et insidias diabuli ne timeas et carmina
inimicorum tuorum destruuntur

f. 13 a.

Et omnes inimici tui expellentur a te
siue a grandine siue a tonitrua non noce
beris et ab omni periculo liberaueris •
siue in mare siue in terra siue in die siue

1 *me* in *mg.* A^c to be interlined between *quem* and *dicunt* 2 *barion* A* ; *bariona* (*a* interlined) A¹
3 *cotidianum* manu saec x? on erasure; *bs* of *supersubstantialem* is still traceable 4 *sedit* A* ; *sedet* A^c
5 *di* underpointed 6 *s* interlined before *s* of *remisionem* A^c 7 *et* underpointed and *quia* interlined A^c
8 *s* interlined before first *s* of *misus* A¹ 9 final *e* of *recipe* underpointed and *i* interlined A¹ 10 *sic* Cod,
a word, now illegible, interlined above *at* A^c

in nocte siue in locis obscuris . si quis
hanc epistolam secum habuerit securis¹
ambulet in pace . amen. *Oratio* :—
Ds omnipotens et dns noster ihs xps et sps
scs custodiat me diebus ac noctibus corpis¹
et animam hic et ubique in sempiterna sclā .
Benedicat me dns et custodiat me osten-
datq; dns faciem mihi . et misereatur²
mei conuertat dns uultum suum ad me .
et det mihi pacem et sanitatem . amen
Sanat te ds pater omnipotens qui te
creauit . Sanat te ihs xps qui pro te
passus est . Sanat te sps scs qui in te
effusus est . Sanat te fides tua qui te

f. 13 b.

liberauit ab omni periculo et ab iniquitate

ymnus³ scæ mariæ

Magnificat anima mea dnm
Et exultauit spiritus meus in do-
salutari meo :—Quia respexit humili-
tatem ancillae suae ecce enim ex hoc
beatam me dicent omnes generationes :—
Quia fecit mihi magna qui potens est
Et scm nomen eius :—Et misericordia
eius a progenie in progenies timentibus eum :—
Fecit potentiam in brachio suo disper-
sit superbos mente cordis sui :—
Deposuit potentes de sede et exaltauit
humiles . Esurientes impleuit bonis et
diuites dimisit inanes :—Suscepit isra-
hel puerum suum recordatus est
misericordiae suae :—Sicut locutus est
ad patres nostros Abraham et semini eius
usque in saeculum :—

f. 14 a.

Canticum Zachariae .

Benedictus dominus deus israhel quia
uisitauit et fecit redemptionem
plebi suae :—Et erexit cornu salutis
nobis in domo dauid pueri sui :—
Sicut locutus est per os scorum
prophetarum suorum⁴ qui a sclo sunt :—
Et liberauit nos ab inimicis nostris et de

manu omnium qui nos oderunt :—
Ad faciendam misericordiam cum
patribus nostris et memorari testamenti
sui sci :—Iusiurandum quod iurauit ad
abraham patrem nostrum :—Ut sine
timore⁵ de manibus inimicorum nostro-
rum liberati seruiamus illi :—In sanctitate
et iustitia coram ipso omnibus diebus
nostris :—Et tu puer propheta altis-
simi uocaueris⁶ praeibis enim ante faciem

f. 14 b.

dni parare uias eius :—Ad dandam
scientiam salutis plebi eius in remisi-
onem peccatorum eorum :—Per uiscera
misericordiae dei nri in quibus uisitauit
nos oriens ex alto :—Inluminare his
qui in tenebris et in umbra mortis sedent
ad dirigendos pedes nros in uiam pacis :—

Canticum trium puerorum

Benedictus es dne ds patrum
nostrorum et laudabilis et super
exaltatus in sclā :—Et benedictum no-
men⁷ gloriae tuae scm et lauda-
bile et super exaltatum in omnibus
saeculis . Benedictus es in templo sco
gloriae tuae et laudabilis et glorio-
sus in saecula . benedictus es in throno
regni tui et laudabilis et super exal-
tatus in sclā

f. 15 a.

benedictus es qui intueris abyssos .
et sedes super chirubin⁸ et laudabilis
et super exaltatus in saecula .
benedictus es in firmamento caeli et
laudabilis et gloriosus in saecula .
benedicite omnia opera dni dno . lau-
date et super exaltate eum in sclā .
benedicite angeli dn(i)⁹ dno laudate et super
exaltate eum in saecula .
benedicite caeli dno laud' et super exal' eum in sclā .
benedicite aquae quae super caelos sunt
dno laud' et super exaltate eum in sclā .
benedicite omnes uirtutes dni dno lau' et super ex'
benedicite sol et luna dno lau' et super exal' eum in
sclā .

1 sic Cod
of two letters
8 cherubin A^c

2 reuived later

6 b interlined A¹? above u underpointed

9 i of dni on erasure A¹

3 h placed before y of ymnus A^c

4 suarum? A*

7 space and erasure of four letters

5 space

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mundum . ut consoletur me in aeternum
 et incolumem custodiat in aeuum . atque mihi
 eiusdem sui sci sps dona largire dignetur .
 Spm sapientiae et intellectus spm consilii
 et fortitudinis¹ spm scientiae et pietatis spm
 timoris dni nri ihu xpi qui uiuit et regnat in
 secula seculorum .

f. 18 a.

Scam ergo unitatem trinitatis iterum
 atq; iterum frequenter flagitans suffra
 gare patrem et filium et spm scm . cui est
 una natura et una substantia una maiestas
 atque eadem gloria sine fine manens in sclā²
 Ut dignetur defendere me ab imminentibus³
 periculis p'sentibusque peccatorum contagionibus
 carnis et sps et ab infestis hostibus animae siue
 corporis . libera me atque conserua⁴ et aeternae
 uitae participem esse facere sine illorum
 impedimento loetali .

Rogo scm michaelē⁵ archangelum et glorio
 sum qui ad custodiendas animas potestatem
 accipit⁶ ut animam meam suscipere dignetur
 a corpore meo exituram . atque in amoenita
 tem paradisi perducere ac ibi conlocare
 in requiem beatorum spiritum⁷ .
 Gabrihelem quoque obsecro archangelum minis
 trum summi sedis Dei insimul cum nouem ordinibus

f. 18 b.

angelorum atque agminibus archangelorum
 qui sunt angeli archangeli uirtutes potes
 tates principatus dominationes throni
 chirubin⁸ atque seraphin . intercedite pro
 me qui cotidiae ante thronum gloriae
 laudes aeterno do sine fine concinnant dicentes
 scs scs scs dns ds sabaoth
 pleni sunt caeli ac terrae gloriae tuae
 os anna⁹ in excelsis benedictus qui uenit
 in nomine dni os anna⁹ in excelsis .
 Adsistant mihi omnes sci apostoli dni
 nostri ihu xpi . patriarchae et prophetæ
 precamini pro me . beatum petrum rogo
 principem apostolorum qui clauas regni

caelorum tenet ut adiuuet me . paulum
 apostolum atque doctor¹⁰ gentium .
 Andream et iacobum iohannem et philipum
 bartholomeum et thomam matheum
 et iacobum simonem et tatheum mathiam¹¹ et
 barnabam .

f. 19 a.

Hos omnes inuocabo in auxilium meum .
 Sca Maria semper uirgo beata et gloriosa
 di genetrix intercede pro me . Cum omnibus
 simul sacris uirginibus . ut ihs xps filius
 tuus dns noster dignetur conseruare me
 Subuene¹² mihi beate iohannis baptista et
 praecursor dni cum (sco)¹³ choro innocentum
 una simulque cum omnibus scis et martyribus
 quorum sanguis effusus est a iusto abel
 usque in hodiernum diem . qui semper
 adstant in conspectu agni amicti stolis¹⁴
 et palmae in manibus eorum et clama
 bunt uoce magna dicentes salus do nro
 qui sedit¹⁵ super thronum et agno .
 Scs gregorius¹⁶ pontifex atque omnes¹⁷ sacer
 dotes sci¹⁸ dni nostri ihu xpi confessoresque
 summi di orate pro me . beato¹⁹ (et)²⁰ gloriose
 stephane leuita . Et omnes sci diaconi
 atque ministri ecclesiarum dei intercedite pro me .

f. 19 b.

Sce paule anachorita atque beate antoni
 cum omnibus anachoritis et manachis²¹
 ac clericis interpellate pro me .
 Beata helena et anna atque uniuersae uiduæ
 fideles implorate pro me ut uitam -
 aeternam habere merear in caelis .
 Obsecrate quoque pro me, cuncti perfecti
 uiri ac mulieres quorum tu solus ds nosti
 merita singulorum quorum omnium quaesumus
 meritis precibusque concede ut in omnibus
 protectionis tuae muniamur auxilio per xpm dnm

Deprecatio.

Benedictio di patris cum angelis suis sit
 super me . benedictio ihu xpi cum apos
 tolis suis sit super me . benedictio sps

1 fortitudinis: non-italicised letters on erasure?

imminentibus changed by erasure to n A^c

michaelē A^c

6 accepit A^c

7 sic Cod

between s and first a of osanna

10 em interlined A^c

13 sco interlined A¹

14 albis added A^c in mg

17 sci interlined A^c

18 sci underpointed A^c

21 monachis A^c

2 saeculorum added in mg. A^c

4 re interlined A^c

5 h interlined between a and e of

8 cherubin A^c

9 erasure of a letter

11 last stroke of m erased

12 subuēni A^c

15 sedet? A^c

16 sce gregori A^c

19 beate A^c

20 et interlined A¹

sci cum septem donis sit super me .
 Benedictio sca¹ . mariae cum filiabus suis
 sit super me. Benedictio ecclesiae
 catholicae cum filiis suis electis sit
 super me .

f. 20 a.

Fiant merita et orationes scorum in diebus
 et in noctibus in uerbo in facto in cogitatione .
 Toto tempore commendo me sub potestate
 trinitatis sacrae . xps nos benedicat et ani
 mas nostras uiuificet . et cor nrm inluminet
 et sensus nostros semper declaret . et pedes
 nostros in uiam pacis dirigat . ORATIO SCA
 Spm mihi dne tuae caritatis infunde ut
 anima mea miserationum tuarum ²abun
 dantia semper repleatur . et qui es mihi praesi
 dium ipse sis premium tuum sit omne qd uiuam
 Presta ut qui sine te esse non posum³ secundum
 te uiuere ualeam . trahe me post te curremus .
 quia dixisti . nemo uenit ad patrem nisi per me
 Et nemo uenit ad me nisi pater tracherit⁴ eum .
 trahe me ad culmen altum uirtutum .
 Considero non sufficere uires proprias nisi a te
 trahar . Trahe me siue per amorem siue
 per dolorem Trahe me per amara et dulcia

f. 20 b.

per aduersa et prospera per angusta et lata
 per mollia et dura . scio quia neque uolentis
 neq; currentis sed miserantis est dei . Trahe
 me ut uestigia mandatorum tuorum curram .
 Ut dixisti uenite post me . Trahe me per
 quod cumque uolueris tantum ut te habeam
 uitae meae unicam atque omnem spem hic
 et in futuro ut numquam separer ab ingenti
 ardore amoris tui quia omne quod desidero tu es
 Neque habeo amplius neq; peto non solum
 super terram uerum neq; in caelo excepto
 hoc ut semper tecum sim in misericordia
 tua tantum gaudebo et gloriabor in te dne .
 Nihil terrenum magnopere desidero sed
 te solum deum integro affectu uiscerum
 meorum concupisco qui uiuis et regnas
 per omnia secula saeculorum amen :—
 Sca trinitas una diuinitas semper
 auxiliare me⁵ dne ds meus .

f. 21 a.

Te dne semper quaero te diligo super omnes
 pulchritudines . Te super amatores amo .
 Te cordis corporisque ac mentis oculis circum
 spicio . Tu es a ueritate numquam auerteris
 inuentor bonorum magister morum . Tu es enim
 Dux uitae adiuua fragilitatem humanam
 Ut te uerum regem mihi laetum ac misericor
 dem inueniam in tuo caelesti regno
 Bonus est ergo qui fecit me et ipse est
 bonum meum fortitudo mea et Salus mea
 Altitudo mea et honor meus fiducia mea et
 firmamentum meum . Gloria mea et gaudium
 meum decor meus et dulcedo mea . Sero te
 amaui pulchritudo mea perpetua .
 Miserere mei dne et accende in me ignem
 amoris tui . magnus es dne et laudabilis
 et ualde magna uirtus tua et sapientiae
 tuae non est numerus . Et laudare te
 uult homo aliqua portio creaturae tuae

f. 21 b.

Et tu excita ut laudare (te)⁶ delectet inquietum
 est cor meum . Donec requiescat in te .
 ecce uulnera mea non abscondi . medicus
 es et eger sum misericors es et miser sum .
 Per miserationes tuas dne ds meus adiuua
 me ut impleam quod iubes quantum ad
 me pertinet Nulla re iam delector in hac
 uita quid faciam adhuc et cur hic sim nescio
 nisi ut desideranti animo ardor caritatis
 augeatur . quam commotationem dahit
 homo pro anima sua quid habet⁷
 dare in comparatione sanguinis xpi .
 Quia totus mundus non comparatur unae
 guttae sanguinis xpi dni nri .
 Clemens trinitas una diuinitas . parce
 et indulge exaudi et miserere nobis
 omnipotens Deus qui regnas in saecula
 saeculorum amen .

f. 22 a.

Ora' matutina.

Mane cum surrexero intende ad me dne
 et gubernata omnes actus meos et uerba
 mea et cogitationes meas ut tota die in
 tua uoluntate transeam .

1 scae A^c

2 erasure of letter h?

3 a second s interlined before s of posum A¹?

4 c of tracherit underpointed

5 e underpointed and ihi interlined between me and dne A^c

6 te

interlined A¹

7 space and apparent erasure of perhaps five letters

Dona mihi dne timorem tuum cordis con-
punctionem mentis humilitatem conscien-
tiam puram ut terram despiciam celum
aspiciam . peccata odiam iusti(ti)am¹ diligam
Aufer a me solitudinem² terrenam . gulae
appetitum concupiscentiam fornicationis
amorem pecuniae . pestem iracundiae
tristitiam saeculi accidiam uanam
laetitiam terrenam .

Planta in me uirtutem abstinentium
continentiam carnis castitatem humilita-
tem caritatem non fictam .

Custodi os meum ne loquar uana ne fabu-
ler saecularia ne detraham abstinentib;
ne malidicam³ maledictionem presentibus .

f. 22 b.

Sed e contrario benedicam Dno et semper
laus eius in ore meo . Custodi oculos meos
ne uideant gloriam saeculi concupiscen-
das eas et ne desiderem rem proximi .
Ut dicam spu dauid . oculi mei semper ad dnm
et iterum ad te leuauit oculos meos qui
habitas in caelo . Custodi aures meas ne
audiam detractationem nec mendacium
nec uerbum otiosum . sed aperiantur .
cotidie ad audiendum uerbum Dei .
Custodi pedes meos ne circumeant domus
otiosas sed sint in oratione di Custodi
manus meas ne porrigantur sepe ad
capienda munera . Sed potius eleuentur
in precibus dni mundaе et puraе
quo possim dicere cum propheta .
eleuatio manum mearum sacrificium
uespertinum

f. 23 a.

Orat' . Sci Augustini Episc'⁴ .

Ds uniuersitatis conditor presta
mihi primum ut te bene rogem .
Deinde ut me agam dignum quem liberes
postremo ut liberes . Ds cuius nos fides
excitat spes erigit caritas iungit .
Ds per quem uincimus inimicum te dep'cor
Ds per quem accipimus ne omnino pereamus

Ds a quo admonemur ut uigilemus . Ds per
quem bona a malis separamus .

Ds per quem mala fugimus et bona sequimur

Ds per quem non cedimus aduersitatibus .

Ds per quem bene seruimus et bene dominamur

Ds per quem discimus aliena esse quae aliquando
nostra et nostra esse quae aliquando aliena

putauimus . Exaudi exaudi exaudi me ds

meus dne meus rex meus pater meus

causa mea res mea honor meus domus

mea patria mea salus mea lux mea uita

mea .

f. 23 b.

Exaudi⁵ me dne more tuo illo pacis⁶ notis-
simo . iam te solum amo te solum sequor
te solum quaero . Tibi soli seruire para-
tus sum quia tu solus iuste dominaris .
tui iuris esse cupio . iube quæso⁷ atque
impera quicquid uis⁸ sed sana et aperi
aures meas quibus uocem tuam audiam
Sana et aperi oculos meos quibus nutos
tuos uideam . pateat mihi pulsanti
ianua tua quomodo ad te perueniatur Doce
me nihil aliud habeo quam uoluntatem .
Nihil aliud scio nisi fluxa et caduca sper-
nenda esse certa et aeterna requirenda .
Hoc facio pater quia hoc solum noui sed
unde ad te perueniatur ignoro . tu mihi
suggere . tu ostende . tu uiaticum prebe
si fide te inueniunt qui ad te refugiunt
fidem da si uirtute uirtutem . si scientia
scientiam . auge spem in me auge caritatem :—

f. 24 a.

O admiranda et singularis bonitas tua
ad te ambio⁹ et quibus rebus ambiatur
ad te a te rursum peto . tu enim fides eris
peritur hic . sed non deseris quia tu es
summum bonum . quia nemo recte quæsiuit
et minime inuenit . Omnis autem recte quæ-
siuit quem tu recte quaerere fecisti .
Oro excellentissimam clementiam¹⁰ ut me
penitentem ad te conuertas nihilq; mihi repug-

1 *ti* interlined A¹ 2 a second *l* interlined A^c 3 *maledicam* A¹? 4 seventeenth century
hand has noted that this prayer is taken from *Liber Soliloq.* c 1 5 *exaudi exaudi* written above the
first line A^c 6 *v* placed above *a* of *pacis* A^c 7 first *s* of *quæso* erased 8 a letter written
later and then erased between *uis* and *sed* 9 a letter erased between *i* and *o* of *ambio* 10 *tuam*
interlined saec xvii

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sce petre . ora'
 sce paule . ora'
 sce andrea . ora'
 sce iacobe ora'
 sce iohannes ora'
 sce philippe ora'
 sce bartholome ora'¹
 sce thoma ora'
 sce mathe² ora'
 sce iacobe ora'
 sce simon . ora'
 sce tadde³ ora'
 sce mathia ora'

sce clemens ora'
 sce xyste . ora'
 sce corneli ora'
 sce cypriani⁴ ora'
 sce laurenti ora'
 sce crysogone ora'
 sce iohannes ora'
 sce paule ora'
 sce cosma ora'
 sce damiane ora'
 sce geruasi⁵ ora'
 sce protasi ora'
 sce panchrati ora'

f. 26 b.

sce paule . ora'
 sce antoni . ora'
 sce sebastiane ora'
 sce anastasi . ora'
 sce policarpi⁶ . ora'
 sce silvester . ora'
 sce leo . ora'
 sce gregori . ora'
 sce ambrosi . ora'
 sce martine . ora'
 sce augustine . ora'
 sce hieronyme . ora'
 sce georgi . ora'
 sce benedicta . ora'
 sca agnes . ora'
 sca agathae⁷ . ora'
 sca iuliana . ora'
 sca caecilia . ora'

sca anastasia . ora'
 sca lucia . ora'
 sca felicitas . ora'
 sca perpetua . ora'
 sca eugenia . ora'
 sca eulalia . ora'
 sca eufemia . ora'
 Omnes sci orat'
 Propitius esto par'
 Propitius esto liber'
 Ab omni malo liber'
 Per crucem tuam liber'
 Peccatores te rog'
 ut pacem donis⁸ te rog'
 Filius di te te rog'
 Agnus di qui tollis
 peccata mundi
 miserere nobis .
 xpe audi nos .

f. 27 a.

Summa trinitas una Diuinitas
 auxiliare et miserere nobis .
 Benedictus dns et pater dni nostri ihu
 xpi qui est semper benedicendus ammi
 randusque ac laudandus predicandus
 ubique pater misericordiarum et
 ds totius consolationis . Ita et multae
 miserationes eius sunt . qui consolatur
 nos in omni tribulatione nostra .

consolatur omnes perenni gloria qui .
 pro nomine eius aduersae patiuntur .
 consolatur uniuersos quoque constri
 ctos causa delictorum . dum eis
 spem ueniae ac uitae aeternae per
 scas scripturas indesinenter promittit .
 Ideo laudandus est a nobis . quia adest
 salus nostra id est d(n)s noster ihu xps
 Adest lux mundi expectatio sanctorum
 uita credentium resurrectio mortuo
 rum salus gentium .

f. 27 b.

Laudent . (eum)⁹ caeli quos fecit . terra quam
 ipse constituit . fundamenta maria
 quas ipse dilatauit . ipse enim et crean
 do uniuersa constituit . et melius repa
 rando firmauit . ipse est enim totius
 postestatis¹⁰ summa festiuitas sanctorum .
 ipse est rex regum et dns dominantium .
 arbiter saeculi . pater familias caeli .
 uita credentium salus dolentium .
 lux fugans tenebras . reuocatur¹¹ erran
 tium liberator pereuntium . | litatis:—
 qui est lux de luce fons uitae et inmorta
 in omnibus his laudamus et benedica
 mus dnm dm nostrum et depraecamur .
 eum ut misericordiam eius consequi
 mereamur in saecula saeculorum amen .
 Benedictus es deus pater qui nobis gratis
 cun(c)ta¹² donauit bona confitebimur ei
 quia fecit nobiscum misericordiam
 suam:—

f. 28 a.

¹³ ✠ *HYMNVS angelicus*

Gloria in excelsis deo et in terra pax hominibus
 bonae uoluntatis . laudamus te beuedi
 cimus te . adoramus te glorificamus te .
 gratias agimus tibi propter magnam
 gloriam tuam domine deus rex caelestis .
 deus pater omnipotens . domine fili¹⁴ unigenite
 ihu xpe . domine deus agnus dei filius patris
 qui tollis peccata mundi miserere
 nobis . qui tollis peccata mundi suscipe
 deprecationem nostram qui sedis¹⁵ ad dexte

1 ora A^c on erasure
 A^c 5 *gerbasi*? A^{*}
 10 *postestatis* (Cod)
 rubricator

2 *i* on erasure of a second *e*? A^c
 6 *poli-carpe* A^c
 11 *reuocatur* (Cod)
 14 one letter erased after final *i* of *fili*

3 *h* over *t* of *tadde* A¹?
 7 *sic* Cod
 12 *c* interlined A¹
 15 *sedes* A^c

4 *cypriane*
 9 *eum* interlined A¹
 13 cross by original

ram patris miserere nobis • quoniam
tu solus sanctus tu solus dominus tu solus
altissimus ihu xpe cum sancto spiritu in
gloria di patris amen:— ✠ *fides catholica*
Credimus in unum dm patrem omnipoten
tem et in unum dnm nrm ihm xpm fili
um di et in spm scm dm • non tres deos
Sed patrem et filium et spm scm • unum
dm colimus et confitemur •

f. 28 b.

Dne ds omnp' pater qui es omnium rerum
creator • tu dne dedisti mihi corpus et ani
mam et creasti me ad imaginem tuam
in aeternitate dne ds meus confitebor tibi
delicta mea • peccaui coram te et coram
angelis tuis • et multiplicata sunt delicta
mea uelut harena¹ quae est in litore
maris • tamen pro tua pietate miserere
mei ds • ne me perire patiaris •
ne auertas faciem tuam a me • quia non
pro iustitia mea peto misericordiam
tuam • sed propter misericordiam tuam •
respice ad me dne de sca sede maiesta
tis tuae • et tenebras cordis mei radio
splendoris tui inlumina
Protege me dne scuto ueritatis ac fidei
tuae • ut me diab(o)li² ignita iacula non peni
trent • miserere mei saluator mundi
qui uiuis et regnas in saecula seculorum
amen •

f. 29 a.

Altus auctor omnium creaturarum
ds³ aequus conditor • ac dispensator dns
gratias tibi refero quod mihi indigno cum
humano cuncto generi • tam inmerita
tam benigna tamque pia p'stitisti •
cunctaque te insimul creatura laudet •
eo quod tu dne ds una spes mea •
Claustra carnis praesepis angustias uitae
largitor uoluisti pertulere⁴ • uel quic
quid pro me misero in humilitate scis
simi ac mundissimi corporis tui fuisti
perpessus imisque poposco precibus
ut me pro huius modi gratia humilitate
inspirare digneris •

Et inmensa maiesta(s)⁵ • tu cunctorum
criminum absolutus nexibus baptisma
tis subire uoluisti fluentia • per quod te
supplex obsecro ut omnium
meorum sis absolutor criminum atque
indultor⁶ delictorum dne mi ihu xpe •

< is uerse (

f. 29 b.

Cunctis uia es ad uitam uolentibus
remeare • qui pedibus tuis ambulando
predicandoque omnibus uitae demonstrasti
uiam • ut quicquid in gressibus stando uel
ambulando aut retardando contra
tuam agens uoluntatem delinqui⁷ • omnia
dimittis⁸ • sicut promisisti te petentibus
exaudire et in precibus eorum adesse uelociter
perficiendo • heres parentis patri coaeter
no conregnans • per te in principio fecit
secula • tibi enim soli de omnibus cura est
eo quod omnium dns es • per te ergo
relaxantur merita peccatorum meorum •
dum ueneris ad iudicandum • dne mi ihu xpe:
Dne ds meus qui es fons omnis innocentiae
unica ac singularis misericordia • qui
super hierusalem ciuitatem lacrima
tus es pro peccatis miseriisque futu
ris inhabitantium • quia tua genua
cunctosque artus uenerabiliter in oratione

f. 30 a.

flectendo figere uoluisti eum obsecrando
qui tibi unicus iure genitor fuit •
Da mihi miserrimo fontem lacrimarum
ut mea ingentia possim deplorare
merita scelerum meae pigridine ueniam
tribue • quandocumque somno deditus
sensu sopitus pigritudine corporis
circumactus meam pretermisi orationem •
Meque in eorum numero habere digneris
non pro meritis meis • sed pro misericor
dia tua • pro quibus summi patris obse
crando aures pulsasti precibus dne mi ihu xpe
Ego seruus tuus ihu fili⁹ magni dei
agere tibi gratias iure numquam desinam
quod manus adprehendentium quod flagella
quod uincula quod sputa quod obprobria
falsumque testimonium innoxius pro me

1 s on erasure of two letters 2 o of *diaboli* on erasure A¹ 3 *et* interlined A¹ 4 between the
u and l of *pertulere* space and erasure of a letter l? 5 final s of *maiestas* on erasure 6 space
of three letters and erasure 7 n of *delinqui* underpointed A^c 8 third i underpointed and a placed
above it A¹ 9 erasure of a letter i

omnium reo malorum ferre uoluisti .
per quod te suppliciter gratiarum actiones per-
soluens
deposco . ut me ab omni dominatione aduersariorum
defendes . et a flagellis uinculisque inimicorum eius¹

f. 30 b.

Beata benedicta incarnataq3 clementia
numquid digne tibi possum referre
gratias . quod dies quadragenos cum con-
tinuis noctibus insons ieiunium sufferre
uoluisti . antiquumq3 ibi hostem prostrasti .
a cuius dominationis iure ds meus eripe
me . fragilitatemq3 uirium mearum
dne mi ihu xpe per tuam gratiam con-
firma et conrobura ad uincendos hostes
inuisibiles atque uisibiles . et quicquid per
gule incontinentiam umquam delinque-
rim . Tu ergo uerissimae uenia² pietatis
absterge . Omniumq3 p'teritorum ueniam
tribue delictorum . mea quoque uiscera
uirtutibus reple . uitii euacua et in quib3
cumq3 ea contaminando maculaui emunda .
pro honore tuorum uenerabilium
uiscerum quae semper diuina uirtute
impleta radiunt dne mi ihu xpe .
qui uiuis ac regnas in scla sclrm.

f. 31 a.

Fidelium omnium aequissimus iudex qui
humano p'sentatus iudici iniquum audisti
iudicium . Tuasq3 permisisti manus indigen-
tes potestatis ligari . manum³ mearum
opera ab omnibus absolue uinculis uitiorum .
mihiq3 concede ut numquam iudicium
condemnationis in perpetuum audire
debeam . in futuro dulcissimo ab ore duris-
simum sermonem . dne mi ihu xpe .
Gentium sola uitae exspectatio⁴ .
tu ds misericors adiutor meus qui hono-
rabili tuo capite spineam coronam
gestare non negasti . quicquid per mei capitis
sensus umquam sceleris commisi concede

ueniam . qui cunctorum pene scelerum
densitate ut spinis circumdatus sum
nisi te auxiliante protegar .
Xpe qui in throno maiestatis tuae gloria
et honore et imperio aeterno coronatus
semper manes .

f. 31 b.

unigenitus cum ingenito genitore
simul cum sco spu in una diuinitatis
substantia cum trina personarum
subsistentia et una essentia dne mi ihu xpe
Humilis excelsa sca singularisq3 pietas
qui crucis onus subire sustinendo portan-
doque non negasti . per quod peccata humani
generis tamquam graue onus ut agnus
immaculatus⁵ ueris eleuasti propriis .
Mihi quoque cunctis inuoluto sceleribus
peccatorum . manum porrige pietatis .
meq3 a cunctorum criminum fasce
resolue et erige . qui peccantium mortem
non quaeris . sed ut conuertantur et uiuant .
nihil enim me fecisse dignum in conspec-
tu tuo gloriar sed humiliter deprecor
maiestatem tuam . ut tu ds deleas
debita mea quae sunt innumera
dne mi ihu xpe .

f. 32 a.

Ihu dne ds uia uita ac ueritas caelestis
que regni ianuam aperiens . qui num-
quam tegmine exutus uirtutum fuisti .
Tuum tamen scm atque immaculatum
corpus ignominiose exuere permisisti
Teq3 in crucem eleuare manibus pollutis
peccatorum pessimorum .
absolue a me misero uelamen uitio-
rum uirtutibusq3 indue pro uitiiis .
meque exalta a terris ad caelum
qui derelictam⁶ ouem non omisisti sed
inuentam eleuasti et ad gregem
portasti dne mi ihu xpe.

1 the last line added in bottom margin A¹ and in same hand on a slip of vellum the following lines :

et omnia in me crimina atque peccata per ignem
amoris tui et per accepta sputa faciei tuae
extinguendo abluere ac mundare atque sanctifi-
care me digneris . domine mi ihu xpe :—

2 uerissimae uenia marked for transposition in MS. A¹
drawn through the s of exspectatio

5 h interlined A¹?

3 manum (Cod)

6 the a of derelictam seems to be on erasure A¹

4 a line has been

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biae fastu ueniam fidelissima pietate
qui ad exemplum tuae oboedientiae
cum fuisti oblatu patri pro salute
mundi . tua uenerabilia per mortem
clausisti lumina . quicquid anima mea
lesionis per oculorum meorum
intuitum patietur . pie ut indulgen-
tiam tribuas pro honore tuorum uenera-
bilium luminum deprecor . dne mi ihu xpe

Quaesso¹ te praeclare clementissime ds
ut tu qui omnium odore repletus
fuisti uirtutum . et in supremo fine
uenerabilis uitae narem claudendo omisisti²
spm .

f. 35 a.

quicquid putridinis³ uitiorum per mea
spiramina in memetipso contraxi .
Mihi indigno omnia dimittas . ut post
odorem unguentorum tuorum currens⁴ .
unctus oleo laetitiae emptus pretio
passionis tuae peruenire ualeam ad con-
uentum omnium inuocantium te dne
mi ihu xpe

Rex regum et dns dominantium . tu qui
aures tuas pro me misero in mortis articu-
lo claudere permisisti . Cum quibus numquam
audiendo ab interna patris uoluntate
deuiando auertisti . Concede auribus meis
pollutis per auditum malum misericor-
diae tuae ueniam . ut numquam pro meis
meritis pariter cumulatis audire
debeam in futuro districtiois senti-
am . discedite⁵ a me maledicti in ignem aeternum

f. 35 b.

neque in aeuum ab ingente ardore amoris
tui separer a te . dne mi ihu xpe:—
Sancte saluator sanitas pereuntium
medicus saluberrimus mundalium pre-
sumtionum . uinum et oleum uulneribus
eorum adhibens . xpe qui tibi lancea
latus aperire permisisti . aperi mihi
ianuam uitae ingressusq; per eam
confitebor tibi dne ds meus . per tuique
uulnus lateris omnium uitiorum
meorum uulnera per misericordiae

tuae medicamenta sana . ne umquam
ut indignus p'sumtor tui corporis et
sanguinis reus efficiar pro meritis propriis
meorum peccatorum . Ds meus dicens
qui manducat corpus meum et meum
bibit sanguinem ipse in me manet
et ego in illo . sic me per ineffabilem

f. 36 a.

misericordiam tuam participem fac pro
misionis tuae dne mi ihu xpe:—
Te fortissime magne potens dne qui solus
sempiternam uictoriam sine fine perpe-
tuali potestate contines . Tunc solutus in
maculati carnis uinculis antiquum
superasti inimicum . humanumq; genus
liberasti . secundus adam prioris delicta
dissoluisti . uisitantemque temptationem
diuinis uirtutibus scorum tuorum
meritis subdidisti . concede mihi adiuro
te per tuam praeclaram uirtutem . Vt a
nullis uinctus triumphalem bellum .
Vt per aetherias potestates prospero
cursu sospitalique itenere⁶ ad portas
paradisi uiam arctam ualeam trans
uolando ascendere et ad sedes amoenita-
tis scas ac desiderandas semperque

f. 36 b.

perfruendas . incola licet uilis . largiente
tamen tua gratia indesinenter ibi adeesse
merear . humiliter supplico te ds cui
neminem prefero dne mi ihu xpe .
Uerus largitor uitae perpetuae
atque aeternae lucis indultor . Tu qui
angustia sepultus duplicium tene-
brarum infernalium uidelicet et ter-
restrium ferre uoluisti . pro illius
honore uenerabilis corporis tui qui
in sepulchro requieuit sine labe cor-
ruptionis . concede mihi indignissimo
omnium vt numquam in imis apud
inferos meum post obitum spm retru-
das . qui cunctos tuos in horrido tar-
tarum loco reclusos . liber ab omnibus
absoluisti horrida non horrenda sed
intrando et uincendo .

1 the first s of *quaesso* erased2 *omisisti* (Cod)3 first i of *putridinis* changed to e A^c?4 *uiam mandatorum tuorum* interlined A^c5 a letter erased between the e and d of *discedite*6 first e of *itenere* underpointed and i placed above it A^c

f. 37 a.

Tibi enim soli insonti non praeualuerunt
portae inferni aerae • sed et uectes
earum ferreas confregisti • captiuos
liberasti • et captiuis alienis captiuitatem
induxisti • Tu equidem ds meus erue me
de manibus inimicorum meorum •
et induc me in sanctarium¹ quod praepara
uerunt manus tuae dne mi ihu xpe •
Xppe qui es uita morientium et salus
infirmantium spes unica miserorum
omnium resurrectio mortuorum •
qui tertio die mortis disruptis uinculis
liber letus ab inferis resurrexisti •
Da mihi misero licet indigno partem
primae resurrectionis per remisionem²
peccatorum meorum • sortemque in se
cunda sine fine cum scis da
dne mi ihu xpe:—

f. 37 b.

Ymnorum solus dignus laudi
bus ds dique filius summi • qui
tuum scm et praeclarum atque in
marciscibilem corpus pretios
sissimum pretium periclitantis
mundi et intuentibus discipulis
et congaudentibus angelorum agmi
nibus in caelum ascendendo eleua
sti super astra • sedensque ad
dexteram di patris • concede
mihi obsecro te bis³ ter quater
que repetens adiuro • ut in hora
horrenda examinis tui nouis
simi possim iter caeleste securis⁴
ab hostibus migrare in obuiam
tui aeterne ds • et cum aquilis
congregantibus ubicumque fuerit
corpus dominicum

f. 38 a.

illuc tecum adesse • supplex ob
secro xpm cui angeli deseruiunt •
libera me dne et pone me iuxta
te cuius uolueris manus pugnet
contra me tantum ut te habeam
defensorem unicum atque omnem
spem uitae meae • dne mi ihu xpe •

Zelotis sempiternae ds qui es
discretor cogitationum cordis
purus prudens ac placidus
perennis patriae plenitudinis
pius praestulator • Qui tuum
scm spm promissum apostolis pre
stitisti • Illius magisterio me conserua
me dirige mihi adiuua per matrem
uirtutum gratiam tuam • meque inlumi
na per mundissimam margaritam
mundi rector et amator totius
castitatis ac remunerator omnium
bonorum dne mi ihu xpe
Et tu deus iudex iustus • qui ab ho
minibus iudicatus

f. 38 b.

te in maiestate uenturum praedixisti
ad iudicandos uiuos ac mortuos
noli me dne mi ihu xpe in illo die
tremendo damnabili iudicio condem
nare • sed secundum largifluam
misericordiam tuam dele ds omnes
iniquitates meas omniumque faci
norum ueniam tribue • ut cum omni
bus tuis pariter possim sanctis illius
felicissime uocis audire sonum
Uenite benedicti patris mei perci
pite regnum qd uobis paratum
est ab origine mundi • tunc intro
duc me in thalamum regni tui ubi -
epulantur tecum omnes amici tui
dne mi ihu xpe qui cum patre tuo
et spu sco uiuis⁵ dominas ac re
gnas ds in unitate trinitatis per
omnia saecula saecu
lorum •

f. 39 a.

Me similem cineri uentoque umbræque memento •
graminis utque decor sic mea uita fugit •
Sed tua perpetuo pietas quae fulget ab aeuo
eripiat semper fraudis ab ore tuum •
Tegmine • qui carnis ueniens uestitus ab alto
ancipiti chelydrum percutis ense ferum
Aerios caro quo posset deuincere flatus
Et uaga signifero uertere castra do
Proelia si fremitent conclamet et hostica salpax

1 *sanctuarium*, u interlined A^c
erased after *i* of *bis*

2 second *s* interlined before the *s* of *remisionem* A^c
4 *u* interlined over *i* of *securis* A^c

3 letter
5 erasure of two letters

truxque cruenta citet miles in arma suos
 Te duce fidentem facilis uictoria ditet
 nexa tibi nullus pectora turbat hydros
 Liber ut a laqueis tete protegente profundis
 altithrone merear lucis adire uias
 Et rex magne tui florere per aedita templi
 atque sacris superum celsus adesse choris
 Nam tua noster amor sitit atria dulce decusque
 cernere glorificae laeta per arua domus
 Audiatur angelico dulces qua carmine laudes
 dauiticoque sacrum personet ore melos

f. 39 b.

Quam dilecta tui fulgent sacraria templi
 atria cuius amor flagrat ad alma meus
 Sps hoc meus hoc ipsi laetantur et artus
 uiuentem ut liceat mente uidere deum
 Dulce tua redolet quod dextera condidit altar
 turicremo purgans crimina cuncta lare
 Felices habitant qui illius in aedibus aulae
 laus qua tua perpes alit in saecula pios
 Cerneris inque sion castis ds alme deorum
 celsa tuo solymae moenia sole replens
 Dulcior una dies caeli mihi fulget in aula
 quam millena soli florida saecula rosis
 His malle fieri licet ultimus incola castris
 quam lati¹ trabeis mundi et honore frui
 Transit enim terrena poli pax alma manebit
 uera ubi uita pios xps in axe beat
 Da modo summe tui genitor mihi lumina uerbi
 lux iter et lampet nunc tua xpe meum
 Vt tenebris mundi tete lucente fugatis
 sps alta leuet nos super astra tuus

f. 40 a.

versus cv̄ de sca trinitate

Mente canam dno grates laudesque rependens
 Pro cunctis tribuit quae sacra mihi gratia xpi
 Credo deum patrem uerbo qui cuncta creauit
 Qui genitor rerum mundum sub lege coercens
 Et nulla sub lege manet cui condere uelle est
 Quem frons nulla uidet sed totum conspicit ipse
 Credo dm xpm passus qui cuncta nouauit
 Omnia pacificans unum qui fecit utraque
 Qui ds et homo natura perfectus utraque
 Certa salus constat uitae spes unica terris
 Qui regit aetherium princeps in principe regnum

1 *lati* and space of a letter (*Cod*)

of letter after final *a*
 after *t* A¹

A^c and erasure after final *a*

4 *the* of *Matthe* on erasure A¹

6 *us* of *omnibus* and first *u* of *uanitatibus* on erasures

2 erasure of letter after final *e* of *bartholome*

5 *ddę* of *thaddę* on erasure A¹

7 *t* interlined before *t* of *mathia*

3 erasure

h interlined

Credo dm pariter summum te sps alme
 Qui caelo ueniens purgasti crimina mundi
 Multiplicique hominum replesti pectora dono:—
 Peccaui dne peccaui coram te et co
 ram angelis tuis . fac cum seruulo
 tuo misericordiam tuam . Tibi dne
 iustitia tibi dne misericordia . Sana
 me dne et sanabor . Salua me et
 saluabor . quia non infernus confi
 tebitur tibi .

f. 40 b.

neque mors laudabit te . Uiuens
 ipse confitebitur tibi sicut et
 ego hodie .

Precatio ad Scam Mariam

Intercede pro me sca maria
 beatissima et gloriosa di gene
 trix dni nostri ihu xpi .

et

scm

Petrum et

ad ceteros

aps

Intercede pro me sce petre
 apostolorum princeps et solue
 me a uinculis peccatorum meorum .

Intercede pro me peccatore
 sce paule apostole xpi
 uas electionis .

Intercede pro me indigno et reo
 atque torpente sce andrea
 frater simonis petri

apostolorum principis
 Qui clauis regni caelorum
 dno praecipiente accepit

Vt solueret quosque dignos
 et ligaret quos uellet

f. 41 a.

Intercede pro malis meis sce iacobe
 intercede pro factis meis sce iohannes
 amator dni . Intercede pro peccatis meis
 sce philippe Intercede pro criminibus meis
 sce bartholome² . Intercede pro infirmita
 tib; meis sce thoma³ . Intercede pro delic
 tis meis sce Matthe⁴ Intercede pro iniqui
 tatib; meis sce iacobe . intercede pro scele
 ribus meis sce taddei⁵ . Intercede pro
 transgressionibus meis sce simon
 Intercede pro omnib; uanitatibus⁶ meis
 Sce mathia⁷ . obsecro uos apostoli xpi

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quia cognosco peccatum . dne ds uirtus salutis
meae ne derelinquas me usquequaque . eloe
Fortitudo mea dne diligam te sub umbra
alarum tuarum protege me . ihu filii
dauid miserere mei . Vt aperias oculos cordis
mei . post te clamabo cum cananica uidua
quia uulnerata est anima mea etiam
catuli comedunt micas quae de mensa dni
cadunt . dic uerho et sanabor sanitas mun
di .

f. 43 b.

remitte impietatem peccati mei . fimbrias
tui si tetigero saluus fiam a peccato meo . eloe
Osanna rex nazarene | sabaoth .
meo ex ore laudem perfice . quia tacui inuete
rauerunt peccata mea et praeualuerunt .
alieni in me insurrexerunt et portae mortis
concluserunt . supergressi sunt caput meum
delicta mea . et anima mea est incurbata
conturbauerunt me doloris¹ mortis et tor
rentes iniquitatis suffocauerunt me .
quare me dereliquisti longe a salute
mea ds meus conuerte mihi . eloe . sabaoth
Erue a framea animam meam et de manu
canis solue eam . miserere mei ds misere
re mihi . parce omnipotens quia peccaui .
penitentem ex corde suscipe . pauperem
de stercore erege² . Si iniquitatis³ meas
obseruaberis . sicut cera liquefiam a facie
ignis plumbi pondere praegrata uelut
arena⁴ peccata mea .

f. 44 a.

Uerbum di mei semen suffocat in me spinarum
noxium gramen . eloe . sabaoth .
Ure renes meos et cor meum ut non intres in
iudicio mecum usq; uiuens natus de luto .
super animae meae naturalia sata semi
nauit inimicus homo lolia . angustiae undique
occurrunt mihi . infelix ego homo tibi soli
peccaui quis me liberauit de corpore
huius mortis nisi gratia dni saluatoris .
qui abstullit⁵ uassa⁶ gigantis de nobis tiran

nidem⁷ uindicantis . dm meum laudans inuo
cabo dnm et ab inimicis meis saluus ero .
bonum mihi domine qd humiliasti me ut non
extollar in conspectu tuo dne quia peri
mus exsurge in nafragio istius mundi
nocte . da mihi dne manum fragilli
lintro pene demerso . porrectam petro
claso ore quellam mosi . meam suscipe
ut suscepisti quia uulneratus sum in
herimi uia et super iumentum tuum me sub
leua . dne ds:--`

f. 44 b.

Erraui in montibus pastor bone me in ume
ros tuos inpone . sicut ceruus desiderat
fontem aq; uiuae . ita anima mea tibi sitiati
sancteque in medio maneat uberum meorum . qui
pascis
et cubas ad meridianum . custodi me ut pupillam
oculi tui . et introduce me in domum uini | lis
fasciculis guttae in uineis engaddi . patru
meus mihi et ego illi . anima mea sicut terra
sine aqua exarserunt uelud igne
uiscera mea . igne tui amoris et timoris
cor meum igneat . tuus amor sanctusque qui
nescit
cedere timor . da mihi ihu salientem aq;
in uitam eternam . animam meam unam petii a dno
hanc requiram ut in aeternum sitiam numquam
Dne ihu suscipe spm meum quia anima mea
turbata est ualde . in manus tuas commen
do spm meum suapte⁸ ne dormiam in morte
ut non timeam a timore nocturno neque a
demonio meridiano . recipe me in requiem
abrahae ubi patrum requiescunt animae

f. 45 a.

qui cum patre uiuis dominaris una cum sco
spu in saecula tuta . eloe . sabaoth . ia . adonai
eli eli laba⁹ sabacthani . *Oratio penitentis*
Gratias ago deo meo quia me miserum peccatorem
in omnibus mirabilibus suis dignatus est conseruare
et confortare atque consulare¹⁰ . ad bonam et ad
ueram

1 dolores A^c 2 middle e of erege underpointed and i placed above it A¹? 3 e placed above
the last i of iniquitatis A¹? 4 h placed before arena A¹? 5 the second l of abstullit has been
erased 6 the second s of uassa has been erased 7 r interlined above the first i of tirannidem A^c
8 p of suapte on erasure 9 b interpointed and m placed above it A¹? 10 u of consulare
changed to o A^c

spem per dilectionem et societatem sci sps • qui
 est pignus
 hereditatis et immortalitatis nostræ • ideo ds dne
 omnipotens qui non solum iustos descendisti¹ saluare
 sed et peccatores uocare ad penitentiam • cuius
 promissio uera et manifesta est • ut si conuersus
 fuerit peccator a suis iniquitatibus ab ea hora
 non te rememoraturum peccatis condixisti • tibi con
 fiteor iniquitates meas quas gessi in corpore
 meo et dignam penitentiam non egi • sed peto ac
 deprecor
 tuam largam et ineffabilem misericordiam • ut per
 hanc confessionem nominis tui dignam satis
 factionem suscipias • atque me a conspectibz tuis
 non facias alienum • sed cum scis tuis requiem
 dare digneris • per dnm nrm ihm xpm filium
 tuum •

f. 45 b.

oratio

Obsecro te ihs xps filius di uiui per crucem
 tuam² ut demittas delicta mea • pro beata
 cruce • custodi caput meum • pro benedicta
 cruce custodi oculos meos • pro ueneranda
 cruce custodi manus meas • pro sca cruce
 custodi uiscera mea • pro gloriosa cruce custodi
 genua mea • pro honorabili cruce custodi
 pedes meos • et omnia membra mea ab omni
 bus insidiis inimici • pro dedicata cruce in cor
 pore xpi³ • custodi animam meam et libera me in
 nouissimo die ab omnibus aduersariis • pro clauibus
 sanctis quae in corpore xpi dedicata erant •
 tribue mihi uitam æternam et misericordiam tuam
 ihs xps • et uisitatio tua sca custodiat spm meum •
 Eulogumen • patera • cae yo • cae agion • pneuma •
 cae nym • cae ia • cae iseonas • nenon amin • adiuro te
 satanae diabolus aelfae • per dm⁴ uiuum
 ac uerum • et per trementem diem iudicii⁵ ut
 refugiat ab homine illo qui abeat hunc aepist
 scriptum secum in nomine di patris et filii et
 sps sci

f. 46 a.

Orat' scae mariae matris dni nri

Auxiliatrix esto mihi sca trinitas exaudi exaudi
 exaudi me dne • Tu es ds meus uiuus • Tu es
 protector meus scs • Tu es dns meus pius •

Tu es iudex meus iustus • Tu es adiutor meus
 oportunus • Tu es magister meus in aeternum •
 Tu es dux meus ad patriam • Tu es lux mea
 uera • Tu es dulcitus mea sca • Tu es sa
 pientia mea clara • Tu es simplicitas
 mea pura • Tu es concordia mea pacifica •
 Tu es portio mea plena • Tu es salus mea
 sempiterna • Tu es precordia mea magna •
 Tu es uictoria mea immaculata • Tu es spes
 mea futura • Tu es redemptio mea facta •
 Tu es caritas mea perfecta • Tu es resurre
 ctio mea sca • Tu es uita mea perpetua •
 Te deprecor • Te rogo Te supplico ut pro
 te ambulem • Ad te perueniam • in te re
 quiescam • Exaudi exaudi exaudi me
 qui uiuis ac regnas in scla sclorum

IN NOMINE DI SVMMI

PAX [pat]RIS AETERNI LVMINIS SALVS SEMPITERNA

f. 46 b.

Te deprecor pater sce ut digneris me
 saluare et non sinas interire in peccato
 et crimine • xpe cruci defixus per quam
 liberasti adiuua me ac defende magni
 factor scli • Septiformis sps lucis lar
 gitor spendidae⁶ qui es fons luminis •
 Trinitatis totius esto inluminator meae
 magnus animae • Trinitas et unitas
 deitatis diuinitatis defendat me inmen
 sitas magni regis et potestas •
 Ordines angelorum archangelorum
 iustos cherubin scam pulso • Intercesso
 res thronos principatus et seraphin
 potestates dominationes uos inuoco uir
 tutes • Abel iustus et noe abraham
 atque isac iacob cum ioseph sacerdos
 melchisedeth intercedant pro me •
 Psalmista dauid citharista di goliae in
 terfactor ouem de ore leonis ereptor
 figura xpi eripientis totum de ore
 diaboli mundum roget pro me •
 Uirga de radice iese exiens in cuius flore

f. 47 a.

conquiescunt septiformis sps dona •
 Id est sps di • Spiritus sapientiae et intellectus •

1 descendisti A^c
 letters

2 second u partially erased

5 space of two letters

6 spendidae (Cod)

3 tui interlined A^c

4 space of five

Sps consilii et fortitudinis . Sps scientiae
 et pietatis . Deprecetur pro me sps ti
 moris dei . Duodecim apostolos xpi in
 uoco in adiutorium meum . Clauicula
 rium simonem petrum . paulum mitem .
 andream uirilem . Iacobum supplanta
 torem gratiam di . Iohannem os lappa
 dis . philippum filium suspendentis aquas .
 Bartholomeum . Thomam in uulnera xpi
 credentem . abysum donatum Mattheum .
 Qui uocatur iudas iacobi uel libeus cuius
 nominis interpretatio corculus atque ad
 abagarum regem missus . Simonem ca
 naneum . Matthiam . marcum . lucam .
 stephanum . scm martinum . antonium here
 mitam . paulum . gregorium . hieronymum .
 augustinum ambrosium . clementem . in
 nocentium nazazenum gregoriam¹ nicēne
 ciuitatis episcoporum concilium . octo cum
 matre machabeorum . kartaginiensem
 cyprianum scm essiodorum

f. 47 b.

Omnes sci omnesque scae omnes marty
 res atque cuncti confessores . septem
 caeli . et quattuor² creaturae mundi .
 Ignis . aer . aqua . terra . sol . luna . si
 dera fulgentia . omnis sps qui lau
 dat dnm deprecetur pro me omni
 potentem dm . Cui honor est et impe
 rium et potestas et gloria per infini
 ta sclorum sclā AMEN .

Oratio sci augustini

Ds iustitiae te deprecor . Ds miseri
 cordiae . Ds inuisibilis inconp'
 hensibilis . ds inenarrabilis . aeter
 nae perpetuae benedicte . Ds in quo
 omnia . sub quo omnia per quem omni(a)
 sunt . parce animae . parce malis
 meis . parce criminibus . Uisita infir
 mum . Cura languidum . Sana egrotum .
 Da cor quod te timeat . sensum qui te
 intellegat . Oculos cordis qui te uide
 ant . aures quae uerbum tuum audiant .
 Da scintillam sapientiae tuae quae mihi
 uiam iustificationum tuarum

f. 48 a.

iter ostendat . et a foueis inimici declina
 re me doceat . miserere mei ds quia
 peccaui . parce peccaui quia propter
 duritiam cordis mei in ipsa peccatorum
 meorum morte perduro . Ego ore .
 Ego corde . ego opere . ego cogitatione .
 Ego omnibus uitiiis coinquinatus sum . et om
 nibus sceleribus coopertus . Ueniam peto
 clemens trinitas quia crimin³ agnosco .
 Scelera mea confiteor . Quae etsi non
 faterer te latere non poterant . Tu enim
 scrutator es cordis et renium . Quia
 tibi absconsa reuela(n)tur . et secreta pa
 tefiant⁴ . Miserere mei ds ne me pa
 tiaris ne sinas aeternis tenebris et
 perpetua consume⁵ morte . Aufer
 dne a corde meo alienatum sensum .
 Et cura in me stuporem mentis . Exstir
 pa in⁶ uisceribus meis consilia ini
 quitatis . Erade a lingua mea detra
 hendi consuetudinem . Mentiendi falla
 citatem . loquendi garrulitatem .

f. 48 b.

Et omnes actus uanitatis meae arte me
 dicinae tuae san(a) . Circumcide in me uitia
 cordis et corporis . Miserere mei ds
 quia tu nosti facta mea inpudentis
 sima . Tu transgressionem meam quae
 si iudicio tuo persequi ac punire uoluisses
 Olim me terra uiuum obsorbisset . Sed
 quia tanta est clementia maiestatis tuae
 ut nullum⁶ perire patiaris . Sed om
 nes expectas ad paenitentiae locum reuerti
 Qui ergo das spatium paenitendi . da et
 possibilitatem operandi . Ut non sit
 nobis hoc uacuum indulgentiae tuae
 tempus . Quod nobis largiri pro tua
 pietate ac benignitate digneris .
 Miserere mei ds ne me in tanto necessi
 tate despicias . Neque auertas faciem
 tuam a me . quia non propter iusti
 tias meas peto misericordiam tuam
 Sed propter clementiam tuam . Respice
 in me de sca sede maiestatis tuae .
 et tenebras cordis mei radio tui splen
 doris inlumina .

1 gregoriam (Cod) a underpointed, u? interlined A¹? 2 r added A¹ 3 crimina A^e
 4 second a underpointed u interlined A¹? 5 e underpointed, i interlined A¹ 6 space of three letters

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f. 50 b.

M[i]raculis [dedit fidem infirmam sanans corpora Nouum genus patientiae uinumque iussa fundere Orat salutem seruulo credentis ardor plurimus Petrus per undas ambulat natura quam negauerat Quarta die iam fetidus mortisque liber uinculis Riuos cruoris torridi fletu rigante supplicis Solutus omni corpore suis uicissim gressibus Tunc ille iudas carnifex pacem ferebat osculo Verax datur fallacibus crucique fixus innocens Xero myrram post sabbatum quas allocutus est angelus Ymnis uenite dulcibus xpi triumpho tartarum Zelum draconis inuidi calcauit unicus di	habere se] dm patrem ¹ et suscitans cadauera aquae rubescunt hydriae mutauit unda originem nixus genu centurio extincsit ignis ² febrium xpi leuatus dextera fides parauit semitam uitam recepit lazarus factus superstes est sibi contacta uestis obstruit arent fluenta sanguinis iussus repente surgere eger uehebat lectulum ausus magistrum tradere quam non bahebat pectore pium flagellat impius coniunctus est latronibus quaedam uehebant compares uiuum sepulchro non tegi omnes canamus subditum qui nos redemit uenditus et os leonis pessimi seseque caelis reddidit
--	--

f. 51 a.

Alma fulget in c[ael]es[ti] perpes regnum [ciu]jitas³
 hierusalem quae est nostrum • celsa mater omnium
 Bonis dignam quam creauit • rex aeternus patriam
 malis absque qua felices • fine nullo gaudeant
 Cuius multae mansiones • amplis insunt moenibus
 namque suis quisque sedem • sumit factis congruam
 De communi sed uicissim • conlætentur praemio
 unus sacros intra muros • amor quos complectitur
 Excellentes inmortalis • statu coetus hominum
 angelorum mixti choris • laudem xpo concinunt
 Fide clarum patriarchae • comitantur abraham
 deque sua stirpe natum • uota soluunt dno
 Gaudens regem tenebrarum • uictum canit legifer
 promissumque olim suis • pandit regnum populis
 Hvnc secuta prophetarum • ibi cernunt agmina
 uitae nobis quam venturae • praecinebant gloriam
 Illic et apostolorum • sacer adest numerus
 urbis celsae qua credenti • portas plebi reserat

1 top line partially cut away; cf. Migne xix. 766 2 *ignes* A¹ 3 the top line partially cut away:
 Duemmler's MSS. have *regno* but *regnum* is clearly the reading of 2. A. XX. and Sir E. Maunde Thompson
 and Mr Warner have recorded it.

Karmen xpo triumphale • cantat chorus martyrum
 quanta plura passus istic • illic tanto laetior
 Laudem dicunt et adorant • uiuentem per saecula
 suas mittunt et coronas • ante thronum aureas
 Mater ibi tua ihu • chorus ducens uirginum
 locum tenet intra laetae • muros urbis optimum¹

f. 51 b.

²Omnes ibi [reges iusti] duces pl[ebes] mi[lites]
 senes una iuuenesque laudent nomen domini
 Puellarum cohors felix matres simul et piae
 sponsi gaud[en]t in amplexum tēdis [c]omtæ lucid[is]
 Quas [adducet rex] in sua sublimis cellari[a]
 [or]d[i]nabit et in illis c[ari]t[atis] copulam
 Re[ctos] corde cun[ctos un]um repl[et] ibi gaudium
 [qui distinc]ta p[ro distin]cti[s] [s]um[un]t [dona meritis]
 Solis [nu]lla [nulla] lunae [ur]b[s e]gebit lampad[e]
 [christus] ill[am namque] suo • To[tam lampat] lumine
 Templ[um ip]sa [nul]lum habet manufactum [ci]ui[ta]s
 [ipse deus huius] templum est et agnus [unicum]
 [Vitae] s[acra] paradisi[us] uernat arb[or medio]
 cu[ius] u[er] [ia]m beatos alit [fructus incolas]
 [E]x[ul]ta[n]tes m[anifes]tam dei [cernunt faciem]
 [dant aequalem coae]ter[nae] trinit[ati gloriam]
 Ydr[i nulla] pestis illic morti [nu]llus [est] lo[cus]
 s[alus edux ample totum im]plet [o]r[bis ambitum]
 Z[ona summae cari]tat[is] circu[m totam] ple[ctitur]
 [uera totam lustrat intus] deus [ipsa c]ari[ta]s³

¹ *In perennis die Sabbati* added A^c.

² The following lines come in here. They (as also the illegible words of the MS. given in square brackets) are taken from the edition of the hymn by E. Duemmler, *Rhythmorum Ecclesiasticorum Aevi Carolini Specimen* [Berolini, 1881]. I learn from Dr Traube that this hymn will be published in the coming volume of *Poet. Medii Aevi* (*Mon. German.*) by Dr P. von Winterfeld of Berlin.

[Nouum melosque te coram nullus alter quod ualet
 modulatur agmen sacri stolis cleri candidis]

³ The hymn ends thus:—

[Gloriosa deo patri dilectoque filio
 laus et honor et potestas una sancto spiritu
 Sicut erat ante cuncta temporum principia
 est et erit in aeterna saeculorum saecula]

f. 52 is a fly-leaf containing prayers for sleep and to stop bleeding. It is written in a hand of the twelfth century.

NOTES.

I. BIBLICAL TEXT OF THE GOSPEL EXTRACTS.

An investigation of the character of the Gospel text has an important bearing on the question of date and provenance of the MS. Such an investigation has been rendered practicable by Wordsworth and White's edition of the Vulgate Gospels (*w*). I wish here to acknowledge the help that Mr Burkitt has given me in the preparation of this note. He is in agreement with the conclusions arrived at.

It may be laid down at the outset that the text is Vulgate and not Old Latin: this needs no proof. When we come to consider the character of this Vulgate text, a perusal of even a few pages of the critical apparatus will show that the *Book of Cerne* frequently classes itself with the Celtic Group of MSS. (DELQR). If for example those cases be considered in which *Cerne* agrees with six or fewer MSS., it will be found that its agreements with Celtic MSS. are much more frequent than with any others. This seems to show that it is fundamentally a Celtic text. But in order to arrive at a just judgement it is necessary to take into account not only agreements but also differences, for *Cerne* often parts company with the Celtic group of MSS. in characteristic readings. The following table of differences has accordingly been compiled. It exhibits with sufficient accuracy the number of differences that seemed worth recording between the text of the *Book of Cerne* and the various MSS. made use of by Wordsworth and White.

S. Matthew XXVI.	S. Mark XV & XVI.	S. Luke XXIII & XXIV.	S. John XIX, XX & XXI.
Cerne differs from			
A 48 times	A 41 times	A 57 times	A 55 times
B 34 "	B 48 "	B 55 "	B 69 "
C 38 "	C 52 "	Ɔ 44 "	Ɔ 61 "
D 63 "	D 55 "	C 57 "	C 62 "
E 65 "	Ɔ 43 "	D 78 "	D 105 "
Ɔ 43 "	G 64 "	E 110 "	Δ ¹ 41 "
H 45 "	H 48 "	Ɔ 63 "	E 101 "
⊙ 37 "	⊙ 50 "	G 68 "	Ɔ 68 "
I 35 "	I 40 "	H 58 "	G 72 "
J 48 "	J 52 "	⊙ 55 "	H 63 "
K 37 "	K 51 "	I 49 "	⊙ 57 "
L 73 "	L 81 "	J 56 "	I 60 "
M 44 "	M 52 "	K 56 "	J ² 25 "
Ɔ 35 "	Ɔ 36 "	M 59 "	K 59 "
O 31 "	O 44 "	Ɔ 60 "	M 69 "
Q 73 "	Q 81 "	O 61 "	Ɔ 52 "
R 84 "	R 50 "	Q 75 "	O 52 "
T 49 "	T 56 "	R 78 "	R 91 "
V 38 "	V 51 "	T 65 "	S 51 "
W 38 "	W 55 "	V 58 "	T 83 "
X 43 "	X 57 "	W 50 "	V 55 "
Y 51 "	Y 38 "	X 56 "	W 65 "
Z 42 "	Z 48 "	Y 66 "	X 70 "
<i>cl</i> 38 "	<i>cl</i> 40 "	Z 68 "	Y 67 "
<i>w</i> 45 "	<i>w</i> 37 "	<i>cl</i> 57 "	Z 62 "
		<i>w</i> 53 "	<i>cl</i> 54 "
			<i>w</i> 58 "

¹ Hiatus after John xxi 8.² Hiatus in xix 29—39.

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(1) xxvi 75 "fleuit."

Many of the better codices, including A, Y, render ἔκλαυσεν πικρῶς by "ploravit amare." The *Book of Cerne* in this instance classes itself with the Alcuinian MSS. KV and reads with them "fleuit amare." But it will be noticed on the other hand, that in addition to the Alcuinian and the Celtic group, there are many other good MSS. which agree with the *Book of Cerne* in this reading, for instance F (Codex Fuldensis, A.D. 541-546) and M (Milan vi. cent.), which latter, as Mr Burkitt informs me, is on the whole the best MS. of the Vulgate Gospels. The *Book of Cerne* is here also supported by M in addition to KV. M is an VIIIth century codex of S. Martin at Tours, containing the Gospels according to the Vulgate, mixed here and there with a very ancient and curious "Old Latin" text. The Vulgate element of this MS., with which alone we are now concerned, agrees, says Mr Burkitt, very often with the Alcuinian text (i.e. KV): or rather it seems that Alcuin himself often adopted the text of M, or one of its immediate ancestors. That the *Book of Cerne* should agree with M in addition to KV does not prove that Alcuin's revision is used in the *Book of Cerne*, but only shows that it contains elements akin to the texts out of which the Alcuinian revision was constructed.

(2) xxvii 39 "destruebat (distruebat *Cerne*)...reaedificabat."

Here it is evident that the *Book of Cerne* agrees with A, Y and X^c (corrector of the Corpus Ch. Coll. Cambr. cent. VII) in reading "reaedificabat."

The Alcuinian MSS. (K and V), F (Codex Fuldensis), M, and many other codices, follow what Wordsworth and White consider to be the better reading, viz. "destruit...reaedificat."

S. MARK.

xiv 7	habetis (ἔχετε) ABFGΘIKRVYZ <i>cl w</i>	habebitis CDΦHJLMMTOQTXW <i>Cerne</i>
xiv 13	occurret (ἀπαντήσῃ) B(C)DΦH ¹ I* ¹ KLMQRTVWZ <i>cl w</i>	occurrit AGH*ΘI ^c JMOXY <i>Cerne</i>
xiv 21	traditur (παράδιδται) ACGMTYZ <i>w Cerne</i>	tradetur BDΦHΘIJKMTOQRVWX? <i>cl</i>
xiv 24	effunditur (ἐκχυννόμενον) AB*G ^c MQY <i>w Cerne</i>	effundetur B ^{rec} CDΦG*HΘIJK LMTORTVWXZ
xiv 33	adsumit ABCIJOTYZ* (assumit ΘKMOVZ ² <i>cl w</i>)	adsumpsit DΦHLMTR(G)(WX ²) <i>Cerne</i>
xiv 41	traditur (παράδιδται) ACHJMORTX ^c YZ <i>w Cerne</i>	tradetur BDΦGΘIKLMTVWX* <i>cl</i>
xiv 42	tradet <i>codd cl w Cerne</i>	tradit ACY
xiv 44	ducite caute (ἀπάγετε ἀσφαλῶς) D(Φ)HΘIM <i>cl w</i>	caute ducite AX ^{ms} Y <i>Cerne.</i>
	(Other MSS. have other readings.)	
xiv 51	Adoliscens DKRV <i>Cerne</i>	Adulescens <i>w etc.</i>
xv 3	accusabant <i>Codd cl w</i>	accussabant and accussant (4)D(Φ)LR <i>Cerne</i>
xv 4	rursum <i>cl w etc. Cerne</i>	rursus DKVZ
xv 4	respondes (ἀποκρίνη) BCDΦGH ¹ ΘIJKMMQ ^r W <i>cl w</i>	respondis A(H*)LOTXYZ <i>Cerne</i>
xv 15	tradidit iesum + eis (K)VZ	<i>om eis cl w etc. Cerne</i>
xv 16	in atrium (ἔσω τῆς αὐλῆς) ADΦ*GHΘMOXY <i>cl w Cerne</i>	intro in atrium BCΦ ^{ms} IJK LMTQRTVWZ
xv 18	haue ADΦMQRYZ(BCJOTX) <i>w Cerne</i>	aue GHΘIKLMTVW <i>cl</i>
xv 23	murratum <i>w Cerne</i>	myrratum DKV(W)
xv 27	duos ΦIKLMRTVWZ <i>cl w</i>	duo ABCGHΘJMOQXY <i>Cerne</i>
xv 29	uah ΘKVZ(W) <i>cl</i>	ua <i>w etc. Cerne</i>
xv 38	sursum ABCΦ ^{ms} GH*I(J)MRXY <i>w (Cerne¹)</i>	a summo DΦ*H ¹ ΘKLMTOQTVWZ <i>cl Cerne*?</i>

xv 42	parasceue <i>cl w</i> etc.	parascheue CKVZ <i>Cerne</i>
xv 43	petiit (ἤτήσατο) CDH ¹ ΘIKTVW ^{XZ} * <i>cl w</i>	petit ABΦGH*JLMMOQRYZ ^c <i>Cerne</i>
xvi 3	reuoluet (ἀποκυλίσει) ABCD*HΘKMWVY <i>cl w</i>	reuoluit D ^c ΦGIJLMOQR(T)XZ <i>Cerne</i>
xvi 14	uiderant <i>codd cl w Cerne</i>	uiderunt KMOVZ*
xvi 14	“non crediderant” with the prefix “et nuntiantibus illis” (B)MTO(X*)Z(LQ) <i>Cerne</i> B and X <i>om</i> “et,” (L)Q add “nuntiantibus” to “non crediderant” <i>resurrexisse</i> <i>sine addit</i> AYKV etc. <i>cl w</i>	

(1) xiv 44 provides us with another instance in which the *Book of Cerne*, in company with AY and the margin of X, departs from the better rendering of the Greek ἀπάγετε ἀσφαλῶς “ducite caute” in favour of “caute ducite.”

(2) xvi 14 “non crediderant” with the prefix “et nuntiantibus illis.”

We find here a case in which the *Book of Cerne* differs from A, Y and also from the Alcuinian MSS. KV. It follows however M (which is a probable basis of the Alcuinian text, see remarks on Mt. xxvi. 75 p. 228), O (Codex Euang. Oxon. viith century) and X, and Celtic MSS.

The evidence in this instance, though it may raise a question of interest to the biblical scholar, is quite neutral. It is significant however that the *Book of Cerne* should contain the above peculiar and aberrant element found in an earlier text but not taken up in Alcuin's. It is to be noted as one of the most characteristic readings in the Gospel text of the *Book of Cerne*.

S. LUKE.

xxii 10	sequemini EΦKQRV <i>Cerne</i>	sequimini <i>cl w</i> etc.
xxii 11	dicit (λέγει) <i>cl w</i> etc. <i>Cerne</i>	dicet AFMTY
xxii 20	qui pro uobis CDIJKORTVWZ <i>cl w</i>	quod pro uobis ABΦEΦGHΘMMTQXY <i>Cerne</i>
xxii 20	fundetur (ἐκχυννόμενον) AΦEHΘIJKMR(VW)YZ(DGQ)(X*) <i>cl w</i>	funditur (B)CΦMOT <i>Cerne</i>
xxii 22	tradetur (against the Greek) <i>codd plur cl w Cerne</i>	traditur (παράδοται) GMTZ
xxii 37	iniustis (ἀνόμων) <i>codd plur w Cerne</i>	iniquis ΦKOVWX*Z <i>cl</i>
xxii 43	et factus in agonia prolixius orabat (C)GM(W)Z <i>cl w</i>	et factus est in agonia et prolixius orabat ABΦΦFHJK(M)O Q(R)VXY <i>Cerne</i>
xxii 61	dixit (εἶπεν) ABΦCDΦJOQR ^{TY} <i>w</i>	dixerat EGHΘIKMMTVWZ <i>cl Cerne</i>
xxii 68	non respondebitis (οὐ μὴ ἀποκριθῆτε) <i>codd plur cl w Cerne</i>	non respondetis BCDEΦQRT
	cf. also dimittetis (ἡ ἀπολύσητε) <i>cl w Cerne</i>	
xxiii 7	hierusolymis BK <i>Cerne</i>	hierosolymis <i>w</i> etc
xxiii 14	inueni (εὑρον) <i>codd plur cl w</i>	inuenio ΦDEGM ^R WX <i>Cerne</i>
xxiii 15	nam remisi uos ad illum ABΦC(D)ΦFH ^{rec} IJKMMO ^{sax} (RTVWXY)Z <i>cl w Cerne</i> nam remisi illum ad uos E(H*ΘO*)	
xxiii 22	inuenio (εὐρίσκω) ΦCDEΦHIJKMMOQRTVW ^{XZ} <i>cl w Cerne</i>	inueni ABGΘY (εὑρον)
xxiii 30	cadite DFHΘJMMOQRVW ^{XZ} <i>cl w</i>	cadete ABΦCEΦGIKTY <i>Cerne</i>
xxiii 41	recipimus (ἀπολαμβάνομεν) <i>codd plur cl w Cerne</i>	recepimus (ἀπελάβομεν) AFI*XY <i>S</i>
xxiii 54	parascheue KZ ^c <i>Cerne</i>	parasceues A*BGΘIJMOW ^X * <i>cl w</i>
xxiv 1	parauerant <i>codd plur cl w</i>	parauerunt DGM ^T QRXY <i>Cerne</i>
xxiv 4	iuxta KOVZ <i>Cerne</i>	secus <i>cl w</i> etc.
xxiv 6	surrexit (ἠγέρθη) <i>codd plur cl w</i>	resurrexit ACIMOXY <i>S Cerne</i>
xxiv 10	Magdalena K and <i>Cerne</i> ; Magdaleneae ΦCEΦIJMRYZ(Θ)	Magdalene <i>cl w</i> etc
xxiv 16	eorum AΦEΦFHMMQX*Y <i>w Cerne</i>	illorum CGΘIJKORTVW ^X 1Z <i>cl</i>
xxiv 21	dies <i>sine addit</i> ACDEΦFGIJMRY <i>w Cerne</i>	+est (B)ΦEHΘKMO(Q)TVW ^{XZ} <i>cl</i>
xxiv 21	redempturus <i>cl w</i>	redemturus AFHTXYZ ^c <i>Cerne</i>

xxiv 27	mose ABFC(X)YZ <i>w Cerne</i>	moyse EHΘIJKM ^{Orec} QRVZ* <i>cl</i>
xxiv 30	ac (fregit) <i>cl w etc. Cerne</i>	et FCDKQTVZ
xxiv 46	die tertia <i>w etc.</i>	die tertio AY <i>Cerne</i> and <i>contra Felicem</i>
xxiv 47	hierusolyma K(EPR) <i>Cerne</i>	hierosolyma <i>w etc.</i>

(1) xxiv 10 Here we find *Cerne* in company with K reading "Magdalena." It may be mentioned that "Magdalena" is found in R (Mt. xxvii 56), in LR (Mt. xxvii 61) and again in R (Mt. xxviii 1).

(2) xxiv 27 "Mose."

This is a very remarkable reading in which we find the *Book of Cerne* again classing itself with AY and (X)Z (Harl. Codex of Gospels, cent. vi or vii). C (Bibl. cauensis, Spain ixth cent.) and F also agree with the *Book of Cerne* in adopting the better spelling "Mose" as against "Moyse" found in many codices¹. The Old Latin texts, except the very early African authorities (which are too distant to have influenced our text), always read "Moyses."

S. JOHN.

xviii 8	respondit iesus <i>cl w</i>	respondit † eis DEGR <i>Cerne</i>
xviii 10	dexteram DEPJMRRT ^c V <i>cl</i> and <i>Cerne</i>	dextram <i>w etc.</i>
xviii 14	caiphaz AΔFMSY <i>w</i>	caiphaz <i>codd rell cl Cerne</i>
xviii 22	respondes CDPFHΘIJKMMTRVWYZ ^c <i>cl w</i>	respondis ABFΔEGOSTX <i>Cerne</i>
xviii 36	de mundo hoc (ἐκ τοῦ κόσμου τούτου) AFDΔFGHΘMRSY <i>w</i>	de hoc mundo BCDEP IJKMOTVWXZ <i>cl Cerne</i>
	ministri mei AFCΔPFGJMRSXY <i>w</i>	ministri mei + utique BDEHΘIKMTOVWZ <i>cl Cerne</i>
xviii 39	consuetudo uobis <i>cl w etc. Cerne</i>	om uobis DGKMTVZ ^c
xix 3	haue AFDΔEHMM*RSXY(BCP ^{mg} OTZ) <i>w Cerne</i>	auē DP*GΘIJKM ^c VW <i>cl</i>
	alapas (ράπισματα) AFDΔGHΘIMSWX ^o Y <i>cl w Cerne</i>	palmas BCDEPJKMORTVX*Z
xix 11	desuper DΔHΘJKORSTV <i>cl Cerne</i>	de super <i>w etc.</i>
	A and <i>Cerne</i>	propterea <i>cl w etc.</i> propter ea
xix 13	in locum (εἰς τόπον) AFDΔFGIM ^c SXY <i>w</i>	in loco BCDEPΘJKMORTVWZ <i>cl Cerne</i>
xix 15	dixit <i>w etc.</i>	dicit CES <i>cl Cerne</i>
xix 16	et eduxerunt (καὶ ἀπήγαγον) BF(C)EPGIKM ^c OTVWXZ <i>cl w</i>	et duxerunt (καὶ ἤγαγον) ADΔHΘMSY <i>Cerne</i>
xix 18	hinc et hinc <i>cl w etc.</i>	hinc et inde ΔGKSVWX ^o Y* <i>Cerne</i>
xix 25	magdalene BFDΔPFGΘIJMTVZ* <i>Cerne</i>	Magdalene <i>cl w</i>
xix 27	in sua <i>cl w Cerne</i>	in suam DE(P*)HΘMORZ*
xix 31	parascheue CKV <i>Cerne</i>	parasceue <i>cl w etc.</i>
xix 35	eius testimonium <i>w etc.</i>	testimonium eius EPMOT <i>cl Cerne</i>
xix 39	murrae <i>w etc.</i>	myrrae (B)?DHΘKV <i>Cerne</i>
xix 42	parascheuen K <i>Cerne</i>	parasceuen <i>cl w etc.</i>
xx 1	uidet (βλέπει) <i>codd plur w</i>	uidit DEPHΘIJKRVW <i>cl Cerne</i>
xx 4	praecucurrit (προέδραμεν) <i>cl w etc.</i>	praecurrit (D)ΔPFRY <i>Cerne</i>
xx 9	sciebant (ᾔδεισαν) BFP ^{mg} FGΘIJMMTORWXYZ ² <i>cl w</i>	sciebat (ᾔδει) ACDΔEP*HK STVZ* <i>Cerne</i>

¹ The agreement of the text of the *Book of Cerne* with that of F in St Luke's Gospel seems, so far as it goes, to favour Berger's conjecture (*L'Histoire de la Vulgate*, p. 92) that this MS. was written in the North of France and not at Beneventum in the South of Italy.

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II. THE LORICA OF LODING.

The Lorica has been frequently printed before; the following is a list of the editions:—

In 1853 Mone printed it from a Darmstadt MS of the ix century (*Hymni Latini Medii Aevi*, Vol. I, 367).

In 1855 Daniel printed it from a Vienna MS (No. 11,857) of the xvi century (*Thesaurus Hymnologicus*, iv, 364).

In 1860 it was printed by Dr Whitley Stokes from the *Leabhar Breac* of the xiv century together with the Irish glosses of the MS (*Irish Glosses*, p. 133).

In 1864 Cockayne printed it from the *Book of Cerne* with the Anglo-Saxon glosses found therein (*Saxon Leechdoms*, Vol. I, Preface p. xviii).

In 1889 Mr de Gray Birch edited the Harley MS 2965 for the Hampshire Record Society. The Lorica, attributed in it to Lodgen, is to be found on p. 91 of his work entitled *An Ancient MS*. Appendix C, pp. 120—128, deals with the unusual and difficult words met with in the Lorica.

In 1898 the Lorica was edited by Professors Bernard and Atkinson as an appendix to their edition of the *Irish Liber Hymnorum*, Vol. I, pp. 206—210; with a full apparatus of the readings of the different MSS. The metre of the piece is discussed, p. xxi of Vol. II, while the notes upon it will be found in the same volume, pp. 242—244. Reference is there made to an important article by Zimmer (*Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen*, 1895) introduced to their notice by Mr F. Jenkinson.

Owing to want of space it was not possible to give the readings of any other MS in the text of No. 4; and I am not in a position to add anything to what has already been written in explanation of the Lorica.

III. ATTRIBUTIONS OF PRAYERS IN THE BOOK OF CERNE.

Eight pieces in the *Book of Cerne* are attributed to various authors, seven prayers, Nos. 6, 15, 46, 47, 48, 50 and 58, and one hymn, No. 70. Three of these pieces, Nos. 47, 48 and 58, may be dismissed without further discussion. They are all attributed to a certain Alchfrith called in No. 47 the Anchorite. So far as can at present be ascertained the *Book of Cerne* is the only place where a hermit of this name is to be found. Several cases of the occurrence of the name Ealhfrith or Alchfrith are to be found in the Rev. W. G. Searle's *Onomasticon Anglo-Saxonicum*, p. 202. The familiarity with the Roman sacramentaries which the author, whether Alchfrith or not, betrays might seem to imply that he was a priest.

No. 6 is attributed to S. Jerome in *Cerne*, in Alcuin *De Psalmorum usu Liber*, in the *Prayer Book of Charles the Bald*, and in that of *Fleury*. It stands without title in the Harl. MS 7653; and in the Royal MS 2 A XX it is simply headed "ora matutina."

No. 15 is attributed in at least five books to S. Gregory, viz. in *Cerne*, *Nunnaminster*, Harl. MS 7653, in the *Fleury Prayer Book* and among the "Preces ad adorandum crucem" in *Psalterium cum Canticis* (Tom. I, p. 538), printed by Card. Thomasius from a Vatican MS of the ix or x century: but something very similar, and in parts verbally the same, is found amongst the spurious *Meditations of S. Aug. Lib. I* (Migne, *P. L.* Vol. XL, col. 938).

No. 46, which I have not found elsewhere, is attributed to S. Ephrem, and it may be noted that the prayer which immediately precedes it, No. 45, which is unassigned in *Cerne* and the *Book of Nunnaminster*, is attributed to S. Ephrem in Alcuin's *Officia per Ferias* and in the *Fleury Prayer Book*.

Prayer 50 is found with differences of reading amongst the works of S. Isidore, *Synonymorum Lib. I* (Migne, *P. L.* 83, col. 841), it is also attributed to S. Isidore in Alcuin's *Officia per Férias*; but in *Cerne* it is attributed to S. Jerome and in *Caillau's Collectio Selecta S. S. Ecclesiae Patrum* (Vol. XLI, p. 211), it is found amongst the works of S. Ephrem.

In the *Antiphonary of Bangor*, and in the *Irish Liber Hymnorum*, No. 70 is attributed to S. Hilary, an attribution which Bernard and Atkinson, the editors of the Book of Hymns, see sufficient reasons for accepting. In the *Book of Cerne* however it is attributed to SS. Jerome and Paulinus.

Two additional cases, Nos. 21 and 22, may here be considered. They are both anonymous in the *Book of Cerne*. No. 22 in Alcuin's *Officia per Férias* and in the *Fleury Prayer Book* forms part of a prayer attributed to S. Gregory: but it is also found amongst the spurious Meditations of S. Aug. (Migne, *loc. cit.*, col. 914). No. 21, which is without attribution in the *Book of Cerne*, occurs in Alcuin as two distinct prayers. The first half "Deus gloriae...criminibus" is found, with a few additions and variations, attributed to S. Martin in the *Officia per Férias* and in the *Fleury Prayer Book*. The second half of 21 "Digneris mihi domine...retributionem" also appears in Alcuin *loc. cit.* as a prayer of S. Benedict and in the *Fleury Book* as a prayer of S. Ambrose.

Other examples might be given; but enough has perhaps been said to show that little reliance can be placed upon the attributions found in these early prayer books.

IV. THE APOCRYPHAL CITATIONS.

The interest of the subject makes it desirable to direct attention to the few apocryphal pieces in the *Book of Cerne*. This Note does little more than bring together the references scattered throughout the volume to prayers based upon apocryphal sources.

No. 61 entitled *Item alia oratio* and commencing "Tunc beatus Johannes" is found in Fabricius, *Cod. Apocr. Nov. Test.* Tom. II, "Apostolicae Historiae de S. Johanne," Lib. v, 576, 7 (Hamburg, 1703). It is found also in the *Durham Ritual* ed. Surtees Society, and in the *Irish Liber Hymnorum*, I, 91.

No. 62 is entitled *Oratio sanct(a) Petri Apostoli*. The passage "Et cum haec...potui" (see p. 158, line 10) is found in *Passio Petri et Pauli* (R. A. Lipsius, *Acta Apostolorum Apocrypha*, p. 173).

No. 66 is entitled *Oratio ad sanctum Andream Apostolum* (commencing "Salve sancta crux"). It is taken, with a few variants, from the *Passio S. Andreae* (Lipomani or SURIUS, *Vitae SS.* Nov. 30), recently edited by Max Bonnet *Acta Apost. Apocr.* II i, cf. pp. 24—25 (1898); Fabricius also cites the passage with an omission (*op. cit.* p. 511).

Pp. 196—198 are occupied by an apocryphal Descensus ad Inferna. I have not been able to find these identical pieces anywhere else, but prayers and dialogues similar in character are to be found in Fabricius, *Cod. pseud. Vet. Test.* Vol. I, "Psalmus Proto-parentum" (cf. also Pitra, *Analecta Sacra*, Tom. I, Paris 1876, "Adami Planctus").

On page 113, line 14, occur the words: "Te rogo sancte Michael archangelus qui ad animas suscipiendas accepisti potestatem"; and on page 152, line 13, "Sanctus Michael archangelus domini nostri iesu christi qui uenisti in adiutorium populo dei." Some apocryphal documents hitherto untraced doubtless underlie the ideas expressed in the italicized words, for they are found in the Breviary Office, September 29. Though quoted they are not traced back beyond the Breviary in WETZER und WELTE'S *Kirchenlexikon*, VIII, ed. 1897, in the article "Michael."

V. LITURGICAL NOTE. By EDMUND BISHOP.

The object of this "Note" is to enquire whether the prayers contained in the *Book of Cerne* afford evidence of familiarity on the part of the writers with the Early Latin liturgical documents, and to ascertain with which particular books, or with which group or groups, of such books the writers may have been particularly conversant. That such enquiry is to me a possible task is first of all due to the Editor, Dom Kuypers, who placed in my hands a complete concordance to the *Book of Cerne* (other than the scriptural portions) compiled by him and verified by Dom Birt.

Such being the object it is necessary to premise that the investigation of the liturgical "sources" of prayers of private devotion, such as are found in *Cerne*, must proceed on considerations distinct from those determining the investigation of the sources of a mediaeval chronicle, or even of a formal Sacramentary. It is true that in a prayer a text, or fragment of text, may sometimes be copied verbally from a liturgy, just as the text of an earlier chronicler is borrowed by a later one. But, even so, the case of liturgical borrowing is complicated by that "manie sans cesse de retoucher à la Liturgie" with which Dom Guéranger somewhere reproaches his fellow-countrymen of modern times. In that earlier period which alone is in question here, this particular "mania," in full force, was a general characteristic. Moreover the mode of quoting and adopting is different: the mediaeval annalist or chronicler is found to copy the passages of the earlier writer just as they stand in the book lying open before him; in the case of the composer of a prayer for private use, the familiar words of a Liturgy are recalled by memory as they are held in the heart; they are used almost unconsciously, and the original is modified or its thought adapted under stress of the current of personal feeling at the moment. The English Bible, or the Book of Common Prayer, is an example which may appeal to experience; at times the old familiar phraseology asserts itself with, as it were, a tyrannous force over the writer's or the speaker's mind, and in certain conjunctures even a single word reveals to reader or to hearer the source of inspiration. It is also more difficult to refer with certainty the words of private devotions, like those in *Cerne*, to the inspiration of liturgical texts, than it is to identify their source in Holy Scripture. In the latter case, in spite of different versions, it may be said with substantial truth that the reference is to the fixed text of a definite volume; in the case of Liturgies such as the earliest extant Western books, where different prayers repeat the same thought in varied forms, according to the fancy of successive operators in style exercised at any stage of successive revisions, it is easy to go astray in the assignment or suggestion of "sources." In any particular case there may be the largest room for reasonable difference of opinion. The best promise of arriving at a sound judgement in dealing with individual instances, lies in taking account of external circumstances, of historical, sometimes even political, connexions, which may recommend a case of borrowing as antecedently probable rather from this quarter than from that; and, further, in the confirmation which may be derived on ascertaining whether particular forms of expression, or even a single word, some special synonym, may not characterise a definite liturgical group. But perhaps the best security for such right judgement will be found to lie in the conviction that, after the best efforts, the results in any particular case are to be looked on as only tentative; and that assurance we are on the right track is to be allowed to grow only on finding that in case after case the results consistently point in a given direction.

In regard to the use actually made by the writer of any prayer in *Cerne* of any particular one of the books of early Western Liturgy now extant, another consideration has to be borne in mind. If, for instance, affinity can be shewn between a prayer in *Cerne* and a mass in (say) the *Missale Gothicum*—the most important, or considerable, of the Gallican mass-books—it is not to be straightway concluded that a copy of the mass-book which we call by that name was known to the writer of the prayer; the coincidence may mean no more than that this particular mass (or it might even be, this particular prayer) of the *M. Goth.* was known to him, but in what

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afforded by Witzel's extracts¹ it is certain that the Fulda copy could not have been the manuscript now preserved in the Library of the Royal Irish Academy.

If I have said so much it is only to strike a note as to the need of extreme caution in conclusions on early liturgy. Liturgical science, where the earlier periods are in question, is a region not merely full of pitfalls and precipices, but one where every path is as sliddery and "difficult" as the proverbial "via colubri super petram." But if I am to express an opinion on the subject, I should be disposed to say that the difficulty at the present time does not lie so much here as in the ease with which theory has been allowed to outrun the accurate investigation, or knowledge, of facts. As examples of what I mean, I mention but three cases.

(1) The "origin" of the Gallican rite is settled, and the settlement is accepted without demur, on *à priori* considerations, without examination of the texts and with curious neglect of the most important member of the group, the Mozarabic texts; this remark holds good of the adherents of both the "Milanese" and the "Roman" views. Yet long ago G. H. Forbes (*facile princeps* to my mind among those who have dealt with Western Liturgy in the last century) said his word of warning on the Mozarabic, after a patient examination, such as no one else in our days has given to the subject; whilst Ceriani, an authority still more weighty on his own ground, contests (as I believe rightly) the assumption which constitutes the very basis of the "Milanese" theory, viz. that the Ambrosian rite is "Gallican."

(2) Again, the missal called the "Gregorian" Sacramentary (or "Sacramentary of Hadrian" if that name be preferred) is a document which is the very corner-stone of Western Liturgy, a document with which even the tyro is supposed to be acquainted. Yet up to this day—the books published up to this year 1901 witness to the fact—liturgists, the authorities on the subject, do not know what the "Gregorian Sacramentary" really is, although the means of acquiring this knowledge has lain ready at hand.

(3) The manner in which the Ambrosian mass is misrepresented in the books commonly used (Pamelius, Daniel, Hammond), is explained by Ceriani in his *Notitia Liturgiae Ambrosianae* (Mediolani, Giovenola, 1895), to which (pp. 20—29) the reader is referred.

In no other department of learning at this time of day could such a phenomenon as is presented by the actual condition of the study be paralleled. So discouraging seems the outlook that I should not attempt even this "Note," but for the request of a friend and the conviction of the primary value of the somewhat unpromising looking documents contained in the *Book of Cerne* not only for the religious history of our own country, but also, ultimately, for the history of religion on the Continent. And my reluctance is the greater inasmuch as in the few preliminary words on the liturgical documents to be chiefly used, I have been, or at least shall seem to be, dogmatic in the expression of the conclusions at which I have arrived concerning some of them. But I trust the reader will believe that these conclusions have not been formed without care as to minute textual details, and an endeavour (how imperfect I know) to realize the condition, mental and religious, of the races that occupied Western Europe in the sixth, seventh and eighth centuries.

The abbreviations commonly used throughout the "Note" are to be understood as follows:

(1) *Ant. of Bangor*="The Antiphonary of Bangor," ed. F. E. Warren, Part II (Publications of Henry Bradshaw Society, Vol. x); cited by the number there given to each item.

(2) *Bobiens.* =The missal published by Mabillon, *Mus. Ital.* I, and reprinted by Muratori, *Lit. Rom. Vet.* II, under the title "Sacramentarium Gallicanum"; by J. M. Neale and G. H. Forbes in *Ancient Liturgies of the Gallican Church* under the title "Missale Vesontionense"; more conveniently called by Duchesne "Missel de Bobbio"; cited according to Mabillon's pages given in the margin of Neale and Forbes.

¹ *Exercitamenta syncerae pietatis...per Georgium Vuicelium seniore edita* (Moguntiae, apud Franciscum Behem, 1555), sign. P, P ij, P iij.

(3) *Franc.* = The "Missale Francorum"; cited according to Mabillon's pages of his *de Liturgia Gallicana*; the edition used is the reprint, Paris, 1729.

(4) *Gall.* = The "Missale Gallicanum"; in Neale and Forbes, but cited according to Mabillon's pages given in the margin.

(5) *Gelas.* = The "Gelasianum," viz. the earlier recension contained in the Vatican MS., ed. H. A. Wilson (Oxford 1894); cited by book and section; where the section is long, also by col. of Muratori given in margin. By the "eighth century recension of Gelas.," occasionally adduced, is meant the revision contained in Wilson's MSS R and S; for the contents of which see his pp. 317—371, and for the text see Gerbert as there referred to. Portions of a third copy are now accessible in the fragments of the Rheims Sacramentary of Godelgaudus used by Ménard, which have been printed by U. Chevalier, in his *Bibliothèque Liturgique* VII, p. 305 seqq.

(6) *Goth.* = The "Missale Gothicum"; in Neale and Forbes, but cited according to the pages of Mabillon's *de Lit. Gall.* given in the margin.

(7) *Greg.* = The "Gregorianum." The assertions made in regard to this book by earlier writers make it necessary that I should be both definite and positive on the subject, whilst at the same time I must ask the reader to take my assertions at this point on trust. That this should be so is due to the fact that I did not deal with the question immediately after the appearance of the second edition of Duchesne's *Origines du Culte Chrétien* (1898) in which I had hoped the necessary corrections would have been made. "Nothing is more easy than to distinguish in the Gregorian manuscripts what represents the copy sent by Hadrian to Charlemagne," wrote Duchesne in 1889, repeated in 1898 (*Origines*, pp. 115—116); yet nothing is more clear than that he has failed to do so. Whilst nowhere defining (so far as I see) how much of the "edition of Muratori t. II" "represents the copy sent by Hadrian to Charlemagne," it is evident from what follows, pp. 116—117, that he considered the "sacramentaire d'Hadrien," as he terms it, to be comprised in Muratori II coll. 1—138. From the Rev. H. A. Wilson's edition of the *Gelasianum* it might be hard to say what view he really entertained as to the *Gregorianum* and its Supplement, though he expresses himself more clearly in the second portion of the Introduction, p. lii seqq., which is subsequent to the appearance of the article on the *Gelasianum* in the *Historisches Jahrbuch* XIV (April 1893). In his edition of the *Missal of Robert of Jumièges* (1896) p. xli Mr Wilson describes the "sacramentaire d'Hadrien" as extending "in Muratori's edition from col. 1 to col. 138" and adds that "the supplementary matter compiled by Alcuin is to be regarded as represented by col. 143 to col. 290."

The real facts of the case are as follows. The "sacramentaire d'Hadrien" (which I hereafter call the *Gregorianum* instead of designating it by a name which cannot be correct) comprises in Muratori's edition coll. 1—138, 241—272 and 357—361; the Carolingian Supplement certainly includes coll. 139—240. How much of the body of prefaces and benedictions printed by Muratori from his two MSS (coll. 273—356, 362—380) was comprised by the compiler of the Supplement in his work is, at all events at present, doubtful. The real *Gregorianum* is therefore found in fact to contain the formulæ for "les solennités privées, comme le mariage" &c., and masses for "les nécessités privées," the absence of which seems to have led Mgr Duchesne to conclude that the *Gregorianum* was not the mass-book of Rome but the mass-book of the Pope (*Origines* p. 117)¹.

¹ When it has been ascertained that fixed masses "for ordinary Sundays such as those after Epiphany and after Pentecost" (Wilson, *The Gelasian Sacramentary* p. liv) were viewed in Rome as necessary constituents of the missal at the date when the *Gregorianum* was put forth, it will be time to consider the bearing of this fact on the general question of the integrity, or sufficiency, of that book as sent by Hadrian to Charles. I presume that the "Orationes quotidianæ" coll. 251—258, and the "Orationes pro peccatis" coll. 246—251, are mass collects, and are therefore not to be overlooked in this connexion. Moreover, if we may judge from the evidence, the sets of fixed masses for Sundays after Epiphany and Pentecost seem to owe their origin to the unknown Frankish reviser of the *Gelasianum* in the eighth century.

All the difficulties have arisen from very simple causes, as follows. First, the printer of Muratori somehow misnumbered his pages in vol. II and accordingly bound them up wrongly; the present paging 241—272 should have been 139—170, whilst 139—240 should have been 171—272. Secondly, Muratori's edition is printed from two MSS of the Vatican Library, his text being a print of a MS called by him "Vaticanus 335," whilst the second, an Ottoboni MS, is used only for variants. Unhappily Muratori gave a wrong number to the MS from which the text of the Sacramentary is printed; "Vatic. 335" when called for proved to be quite a different manuscript and Muratori's Sacramentary seems to have been given up for lost, no one thinking apparently of asking for it under its true number (given by Domenico Giorgi) until I did so myself: the mistake was peculiarly unfortunate in view of the extraordinary error in Muratori's volume explained above. As an aggravation of mishaps it seems to have escaped notice that the numbered items of the Carolingian compiler's list of contents (coll. 139—142) of his Supplement are exhausted with col. 239, the items of the succeeding pages being, like those of coll. 1—138, unnumbered.

(8) *Irish Liber Hymnorum*, ed. Bernard and Atkinson, Vol. I (Publ. of Henry Bradshaw Soc. Vol. XIII); cited by page and line.

(9) *Leon.* = The "Leonianum," ed. C. L. Feltoe (Cambridge 1896); cited by page and line.

(10) *Moz.* = The Mozarabic Missal as reprinted by Lesley (Romae 1755); cited by page and line.

(11) *Richenov.* = The Gallican masses first edited by Mone in 1850, from a Reichenau MS (*Lateinische und Griechische Messen*, pp. 15—38), and reprinted under the title "Missale Richenoviense" with a "conjectural emendation" of the text in the "usual orthography" in Neale and Forbes; cited according to their pages, with the number of the mass.

(12) *Stowe* = The "Stowe Missal"; both editions are cited: "W." = that of the Rev. F. E. Warren, in his *Liturgy and Ritual of the Celtic Church* (Oxford 1881) pp. 207—248, the only print of the entire manuscript; "M." = the Rev. Dr MacCarthy's in *Transactions of the Royal Irish Academy*, Vol. XXVII (No. VI, Dublin 1886) pp. 192—232, comprising the masses only. The latter is the only edition that can be safely used for critical purposes.

(13) *Suppl. Greg.* = The Carolingian Supplement to the *Gregorianum*, in Muratori, *Lit. Rom. Vet.* II coll. 139—240. Muratori gives, coll. 273—290, the prefaces contained in his Vat. MS and, coll. 291—356, those in his Ottoboni MS. It is impossible to view both collections as the work of the compiler; and it is uncertain for the present at least whether either can be so regarded. For this reason among others I have almost entirely refrained from making use of the prefaces, although the presence of any particular preface in both collections raises a presumption in its favour. The same remarks apply to the Benedictions coll. 362—380.

(14) The Gallican fragments printed by Mai and Bunsen, where used, have their proper references; the others afforded nothing for my purpose. The various Irish fragments in the handy collection of Warren, *Liturgy and Ritual*, p. 151 seqq., are referred to under the abbreviation "W."

The documents in the foregoing list fall into three groups: (a) the Gotho-Gallican, represented by 10, 11, 4, 6, 3 (and 14); (b) the Roman, by 9, 5, 7; (c) the Irish, by 2, 12, 1, 8 (and 14). *Suppl. Greg.* (No. 13) stands apart, between the past represented by the other documents, and the future development of which it was the herald. Were it not that it contains a certain proportion of earlier material which seems to be nowhere else preserved, or to be nowhere else in print, it might, viewing the case strictly, have been ignored; for it was compiled, as I conceive, at a date (viz. in the very last years of the eighth century) when the whole cycle of prayers represented by *Cerne* was complete, and when they were becoming, or had already become, out of fashion, and were no longer in accord with the taste of the age.

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very interesting "Libellus orationum Gothico-Hispanus" printed by G. Bianchini, which is adduced only on a few occasions. I hope to deal with it elsewhere.

In regard to the detail which forms the body of the "Note," it is generally a mere marshalling of a series of extracts or references. Thus the value of the examples collected often lies not so much in the *presence* in a given liturgy or group of liturgies of an expression or term found in *Cerne*, as in its *absence*. It is obvious how prejudicial to the result is an oversight; but the work so far done will certainly make correction easy where I have failed. I however trust that in no case will such correction be needed as would affect the result, and still less the validity of the general observations with which the "Note" concludes. The items noticed seemed to me to possess a real significance for the understanding or criticism of *Cerne*. Many others on careful examination were found not to throw light on the questions involved; whilst a discussion of others such as "gratias referre," or "preces fundere," might be in place in an examination of the mass-books, but, from considerations of space, not here. I have allowed myself, however, to include one of these more lengthy items (No. 69) for the reason (among others) that as I have repeatedly expressed an opinion that this or that feature of a Roman Sacramentary is "Gallican" and *vice versa*, the enquirer has a right to expect some evidence in an individual case that such an assertion is not made *à la légère*.

(1) Prayer I, p. 80. 15—17: *Atque in amoenitatem paradisi perducere ac ibi locare in requie beatorum spirituum.*

Pr. XXIX, p. 126. 17—19: *Ut suscipiant animam meam in nouissimo die et perducant eam ad amoenitatem paradisi.*

I do not find "amoenitas paradisi" in the Gallican books; nor in *Leon.* (but: "paradisi felicitas" p. 23. 29, 150. 25, 151. 25), *Gelas.*, or *Greg.* ("paradisi felicitas" c. 89 from *Leon.* 23. 29); nor in *Bobiens.*, *Stowe*, or other Irish liturgical remains.—On the other hand the expression is common in *Moz.*: *atque in amenitate paradisi jocundaturos inducere* p. 11. 75; *fruaturs paradisi amenitate* 458. 50; *ac paradisi tui amenitate eum jubeas confoveri* 459. 60—61; *illum paradisi amenitate confoveat* 461. 101—2 cf. 464. 96—97; *cum omnibus sanctis illi gloriantur in paradisi amenitate* 464. 23—24. Kindred expressions in *Moz.*: *ad beate sedis amenitatem tendentem* p. 25. 96—7; *defunctorum anime amenitate foveantur in dulcedine beatudinis* 99. 71—72; *eterne quietis amenitatibus refove* 122. 94; *eos (sc. fidel. defunct.) amenitate simul et muneris jocunditate sustolle* 203. 30—31; *(conferat) defunctis amenitatis eterne quietem* 383. 87—88.—It occurs once in *Suppl. Greg.*: *(animam famuli tui) collocare inter agmina sanctorum tuorum digneris... et paradisi amoenitate confoveri jubeas* c. 215; the prayer in *Suppl. Greg.* from which this extract is taken appears as a "post nomina" prayer in *Moz.* 459. 52—62.

See No. 7 "paradisi suavitas."

(2) Pr. I, p. 81. 4—6: *cherubin atque seraphin intercedite pro me qui cotidie, ante thronum gloriae, laudes aeterno deo sine fine concinnant dicentes Sanctus Sanctus.*

Moz.: *Tibi cherubin ac seraphin senarum volatus stridore alarum eterne laudis trigemina concinentes incessabili voce canticum laudis exsolvunt ita dicentes, Sanctus, etc.* p. 74. 30—34; *cum cherubin hymnum cantici novi concinnunt laudantes atque dicentes, Sanctus, etc.* 12. 43—44 (cf. "Tibi canticum novum sine cessatione concinunt angeli" *Lamentatio S. Ambrosii* in *Irish Liber Hymnorum* I, 141. 137).—*Gelas.*: *angelicae concinunt potestates hymnum gloriae tuae sine fine dicentes, Sanctus, etc.* I 45¹ (cf. *Greg.* c. 90, 91 "gloriae tuae concinunt").—*Bobiens.*: *laudes tibi cum angelis concinunt dicentes Sanctus* p. 351.

¹ So in *Gall.* 365, *Bobiens.* 326; and (with the substitution of "supernae" for "angelicae") also in *Goth.* 208, 258, *Gall.* 370, *Bobiens.* 297.

(3) Pr. I, p. 81. 4—5: ante *thronum gloriae*.

ἐπὶ θρόνου δόξης (Matt. xix 28 and xxv 31) is rendered “in sede majestatis suae” and “super sedem majestatis suae” in both Old Latin and Vulg. (cf. *Cerne* Pr. xxv, p. 123. 17—18 and Pr. XLIX, p. 147. 16).—Sabatier’s MS Corb. 1 (ff₁) reads in the former passage “in throno gloriae suae.”—St Leo, serm. ix (ed. Ball.), rendering Matt. xxv 31, has “Veniet in majestatis suae gloria,” and serm. x “Cum autem venerit Filius hominis in majestate sua et sederit in throno gloriae suae.”—*Gelas.* I 89: “respice propitius de throno gloriae tuae”; but I 89 seems to me a Gallican not a Roman formula.

(4) Pr. I, p. 82. 16—18: *quorum omnium quaesumus meritis precibusque concede ut in omnibus protectionis tuae muniamur auxilio*.

See footnote *in loc.* The Gelasian form (“et omnium sanctorum tuorum quorum meritis precibusque concedas ut in omnibus protectionis tuae muniamur auxilio”) is repeated in *Greg.* c. 3, *Biasca MS* p. 171, *Franc.* p. 327, *Stowe W.* p. 236, *M.* p. 212, and (with an interpolation) *Bobiens.* p. 280.—The Roman Canon Actionis is not contained in *Goth.* and *Gall.*

(5) Pr. III, p. 84. 7—8 (repeated Pr. LII, p. 151. 21—152. 1): sed ad *indulgentiam* peruenire merear omnium *criminum* ad quorum contaminationes etc.

Supplication for “*indulgentia criminum*” or “*criminis*,” whether on behalf of the living or the dead, is common in *Moz.*: 43. 64—65, 82. 105, 97. 88, 148. 70, 171. 24—25, 192. 93, 197. 5, 248. 45, 290. 7—8, 376. 37, 409. 4—5, 419. 22, 446. 13, 454. 99, 461. 105; cf. 461. 43 Deus... indultor omnium criminum.—*Goth.*: Per cujus nativitatem indulgentia criminum conceditur p. 189; nobisque indignis...criminum indulgentiam placatus concedis p. 261 (Missa in Inventionem S. Crucis).—*Bobiens.* p. 289 as *Goth.* p. 189.—I have not been able to find the expression in the three Roman books *Leon.*, *Gelas.*, *Greg.* From Can. 7 of the Fourth Council of Toledo (633) it would appear that “*indulgentia criminum*” had become a technical term for one of the three elements of the service for Good Friday in Spain (in *Moz.* 167. 24 entitled “pro indulgentia”): viz. the “preaching” of the passion (see *Liber comicus* ed. Morin, pp. 162—169); the “*indulgentia criminum*” (see *Moz.* 171. 22—172. 51); and the “*mysterium crucis*,” the prayer of which, as will be seen No. 28 *infra*, is incorporated in prayer XIX of *Cerne*.

(6) Pr. III, p. 84. 12 (repeated Pr. LII, p. 152. 5): ad *perennis paradisi* peruenire suauitatem.

Pr. XVI, p. 107. 18—19: Ubi poculum purum uitae *perennis* plenum.

Pr. XXX, p. 128. 4 (repeated Pr. LXIX, p. 164. 4): et tenebras cordis mei lumine tuae claritatis inlustra *perenne*.

The earliest extant formula for communion in Irish liturgical documents reads: “Hoc...sumite vobis in vitam perennem” *Ant. of Bangor* II, No. 112; so too St Gall MS 1394, W. p. 178; cf. communion hymn in *Ant. of Bangor*, II, No. 8. ix “vitae perennis largitor credentibus.” Other Irish formulae for communion: *Book of Deer* and *Book of Dimma* (W. p. 164, 170) “in vitam perpetuam”; *Book of Mulling* (W. p. 173) and Moelcaich, the later interpolator of *Stowe* (W. p. 243, M. p. 222), “in vitam eternam.”—The original form of communion in *Stowe* is no longer extant; but a prayer for the visitation of the sick (W. p. 222; also in *Book of Dimma*, W. p. 168) reads “et perennis vitae tribue gratiam”; the formula for the commixtio (perhaps Moelcaich’s) in *Stowe* (W. p. 242, M. p. 221) has “in vitam perpetuam.” The earliest extant Roman forms for commixtio and communion have “in vitam eternam¹” (*Ordo Rom.* I in Mabillon, *Mus. Ital.* II 14, cf. *Gelas.* I 75).

¹ The communion form in *Moz.* (p. 7. 46, cf. 233. 7) has “in vitam aeternam”; but was this the form in (say) the seventh century?

The liturgical use of the word "perennis" and its derivatives is sufficiently instructive to be worked out here in detail. "Perennis" is common in *Moz.* and the Gallican books; not infrequent in the Irish documents; very rare in Roman forms, which employ the expressions "vita aeterna" or "perpetua¹."

Moz.: "perennes gratias" 21. 96; "perennis gratie lucrum" 31. 28; "fons perennis" 38. 105; perenni devotione 82. 3; cibi perennis 91. 103; fons vite perennis Jesu filius Dei Patris 97. 94; collatio vite perennis 103. 31; ipse perennis 126. 59; in perennem memoriam 178. 26; perenni jubilatione 262. 55; Deus perennis pax 278. 85; perennis glorie 279. 22; celi perenne palacium 286. 38; petentes a Deo perenne auxilium 288. 100; perenni gaudio 321. 19; verbi perennis 335. 15; amicti stolis perennibus 400. 54; Deus perennis salus 404. 66; perennem gloriam 406. 83.—perennalis gratie 307. 19.—"perenniter": 28. 6, 28. 42, 66. 62, 80. 5, 203. 17, 206. 23, 212. 60, 212. 73, 270. 54, 318. 15, 356. 88, 362. 64, 366. 73, 383. 99, 397. 79.—"perennius": 362. 92.—"perennitas": gloriosa perennitate 40. 41; et perennitatis tue a nobis eternitas requiratur 172. 26; Domini perennitatem 206. 77; perennitatis nobis felicitatem tribue 288. 76².

Goth.: perennis salus p. 196 (same prayer as *Moz.* 404. 66); perennem dulcedinem p. 213; perennis aevi beatitudinem p. 224; perenne lumen p. 243; sacrificii perennis p. 297; perennitatem laudis p. 254; perennitatem vitae suae p. 299.—*Gall.*: liber vitae perennis aperitur p. 336; p. 359 as *Goth.* p. 243; exorcidio te fons aquae perennis p. 362.—*Mai's* fragments (*Hammond, Liturgies Eastern and Western*, p. lxxxii): patrocinii perennis auxilium.—*Bobiens.*: ut in praesenti protectionem et in futuro perennis vitae stipendia consequi mereamur p. 321; ad perennem memoriam (from *Leon.* 1. 10—12 etc.) p. 346; perenne jubilatione conlaudant dicentes Sanctus p. 376; benedicatur benedictione perenni p. 390.

Leon.: quos insignes confessorum tuorum et martyrum palmae (insignes tuorum martyrum palmae 2. 25) ad perennem memoriam sollemnemque laetitiam fidelibus populis sacraverunt p. 1. 10—12, 2. 25—26, 17. 28—30; Benedic Domine et has tuas creaturas fontis mellis et lactis et pota famulos tuos ex hoc fonte aquae vitae perennis qui est spiritus veritatis p. 25. 6—7. From p. 3. 1—2, 16—20, 24—26 it appears that "confessores" in the first of the two formulae just cited means saints who were not martyrs. In regard to the second formula the giving of milk and honey to the newly baptized is not witnessed to by authentic documents as a genuine and native practice of the Roman Church. I do not wish to suggest that the formulae in *Leon.* were not written in Rome, but call attention to the use of "perennis" in them as one of a number of cases in which expressions common in *Moz.* and absent from later Roman forms are found in *Leon.*

Gelas.: servi Dei gratias perenni Deo referant semper I 33; sed perenni timore, continua lamentatione redivivus I 87; perennem domui huic beatitudinem praestet III 76 (col. 739); in comitatu aeterni regis perenni gaudio...perfrui concedas III 91 (col. 751); et rorem misericordiae tuae perennis infunde III 105.—If we could be sure that *Ordo Rom.* VII (*Mabillon, Mus. Ital.* II 78) gave the pure form of the Roman baptismal rite saec. VII, it would appear that *Gelas.* I 33 as quoted above was a Roman formula. All the other four formulae cited above seem to be insertions into the true (i.e. Roman) *Gelasianum* made (in one case with use of *Greg.*) after its introduction into Gaul: for III 105 see No. 69 *infra*; there can be no doubt that III 91 is not of Roman origin; as regards III 76, it is to be observed that III 75 is merely a copy of the second *Oratio aquae exorcizatae in domo* of *Greg.* (c. 264) and the first prayer of III 76 is based on the first *Orat. aq. exorciz.* of *Greg.* (c. 264) whilst the "style" and ideas of the remaining prayers of III 76 seem to me to bear distinct Gallican marks; I 87 (a form of reconciliation from Arianism) may be a more doubtful case.

¹ "vita perpetua" in *Cerne*: prayer x p. 96. 6, pr. xxii p. 120. 14.

² "perennis," "perenniter" are also common in the *Libellus orationum Gothico-Hispanus*; "perennitas" p. 128.

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tuis eum adstare precipias 463. 81—85, 466. 106—467. 3. This text is evidently connected with a prayer in *Gelas.* III 91 (col. 750) which (with a different context) reads: sed quum magnus dies ille¹ resurrectionis ac remunerationis advenerit, resuscitare eum digneris, Domine, una cum sanctis et electis tuis. This prayer in *Gelas.* III 91 is also related to *Bobiens.*, in a twofold manner: first, it is found among the "Orationes ad defunctos" of *Bobiens.* p. 386, but the passage cited reads: ut cum dies tremendus ille resurrectionis advenerit resuscitari eum praecipias ad indulgentiam et non ad poenam; secondly the "post nomina" of the "Missa pro defunctis" immediately preceding in *Bobiens.* (p. 385) ends: et cum dies ille iudicii advenerit inter sanctos et electos tuos eum facias suscitari.

Further examples in *Bobiens.*: pars iniqua in me non habeat potestatem sed angelus tuus inter sanctos et electos conlocet ubi lux permanet p. 357; nec stimatio hominum poterit invenire quanta sit pietas misericordiae tuae, quantum praeparas sanctis et electis tuis p. 361, preface of a "Missa votiva"; da animae famuli tui...cum sanctis adque electis tuis beati muneris portionem p. 386.—In *Stowe* the "Missa pro penitentibus vivis" (W. pp. 246—7, M. pp. 228—231) is (with the addition of a collect and a "post comm.") identical with the "Missa votiva" in *Bobiens.* p. 360—361 and contains the passage from the latter cited above.—*Ant. of Bangor*: Deus qui sanctis et electis tuis coronam martyrii praestitisti II No. 52.

The expression does not occur in *Leon.* or in *Greg.*; but it is found five times in *Gelas.*, thrice in III 91 (the very remarkable "Orationes post obitum" which are not of Roman origin), and twice in III 105 (one of the set of masses for the dead, as to the non-Roman origin of which see No. 69 *infra*): da famulo tuo...cum sanctis et electis tuis beati muneris portionem III 91 (col. 749), cf. *Bobiens.* 386 cited above; ut eum Domini pietas inter sanctos et electos suos id est in sinu Abrahe...collocare dignetur III 91 (c. 750); tu imaginem tuam cum sanctis et electis tuis aeternis sedibus praecipias sociari III 91 (c. 751); famulo tuo...sanctorum et electorum largire consortium III 105; ut quum dies agnitionis tuae venerit inter sanctos et electos eum resuscitari praecipias III 105 (this seems to have a distinct affinity with *Bobiens.* p. 385 cited above).

In *Suppl. Greg.* the expression occurs three times in the "Orationes in agenda mortuorum" (section CIV, coll. 213—218) which stand out in that compilation, like III 91 in *Gelas.*, as characteristically non-Roman: quietis ac lucis aeternae beatitudine perfruatur, et inter sanctos et electos tuos in resurrectionis gloria resuscitari mereatur c. 214; ut quum dies iudicii advenerit cum sanctis et electis tuis eum resuscitari jubeas c. 216; ut quum dies iudicii advenerit inter sanctos et electos suos eum in parte dextera collocandum resuscitari faciat c. 216. The two latter passages are evidently akin to or derived from *Bobiens.* p. 385 cited above.

These are the facts; what explanation is to be given of them? First it is to be observed that in *Bobiens.* the expression occurs only in the latter part of that missal which is strongly Irish in character and, at the same time, shews affinity to *Moz.*; whilst it nowhere occurs in the earlier part, the affinities of which are predominantly with the Gallican books. Next, the expression appears to be certainly non-Roman and its presence in two sections at the end of *Gelas.* is due to these being foreign elements which were introduced in Gaul into the Roman book. Thirdly, its single occurrence in *Goth.*, the one Gallican missal which contains it, could be easily or plausibly explained; in this way for instance: the expression is found commonly in Irish books, *Goth.* seems to come from Autun in northern Burgundy, which with Luxeuil is the chief centre of Irish influence in Gaul. In any case it can neither reasonably nor plausibly be suggested that its origin is Gallican. There remain Spain and Ireland. On the one hand, whilst it is true that "sancti et electi" occurs in only one prayer in *Moz.*, it is also true that the closing sections of *Gelas.* relating to the dead present clear evidence of Spanish influence some time in the seventh century (see No. 69 *infra*). On the other hand, whilst Spanish influence on the liturgy of the Irish seems at that period to have been considerable, I am not clear that there was not reciprocity, and that there

¹ Magna dies illa adventus tui, *Libellus Oratorum Gothico-Hispanus* p. 8.

are not in *Moz.* traces of borrowing from Irish sources. Taking into consideration the whole of the facts, I am disposed to think that "sancti et electi" is an Irish contribution to western liturgical terminology, and its presence is a distinct note of warning of Irish influence, direct or indirect.

The expression occurs in the present Roman Missal, "post comm." of the mass "pro uno defuncto" *Absolve* etc. which reads: ut inter sanctos et electos tuos resuscitatus respiret. This prayer *Absolve* comes from the common mass for the dead in *Greg.* col. 270, and it has been also incorporated in *Suppl. Greg.* col. 215; in both these cases it however reads: ut inter sanctos tuos resuscitatus respiret. This raises a further question, viz., from what class of manuscripts of the fused *Gregorianum* does the present Roman Missal come?

(10) Pr. VI, p. 89. 19—90. 1: Dona mihi domine timorem tuum, cordis conpunctionem, mentis humilitatem, conscientiam puram.

Gall.: Concede in his immaculatae vitae divitias, fidem rectam, pacem sinceram, patientiam sanctam, humilitatem religiosam et conscientiam puram p. 347.—*Goth.*: placata et pura conscientia p. 292.

(11) Pr. VIII, p. 92. 7—8, 11: Ut mittas in cor meum ueram penitentiam et ueram confessionem omnium peccatorum meorum...*uerbis uel operibus uel cogitationibus uel factis.*

Pr. XVIII, p. 112. 1—2: tibi confiteor omnia mala quae egi in hoc saeculo, *de dicto de facto siue de cogitationibus.*

Pr. XXX, p. 128. 10—12 (repeated Pr. LXIX, p. 164. 10—12): Per merita beati petri apostoli tui da mihi prudentiam diligere iustitiam et odire iniquitatem, *in uerbis in factis et cogitationibus meis.*

Pr. XXXIV, p. 133. 9—12: Ut dimittat mihi omnia peccata mea atque crimina quae feci a cunabulis iuuentutis meae in hanc aetatis horam, *in factis in uerbis in cogitationibus in uisu, in risu, etc.*

Pr. XLII, p. 140. 5: Ueniam peto *pro uerbis pro cogitationibus pro factis.*

Pr. L, p. 149. 2—3: Peccaui sepe *in uerbo in facto in cogitatione et peccaui crudeliter.*

Stowe, ordo baptismi: expelle diabulum et gentilitatem ab homine isto, de capite...et de cogitationibus, de uerbis, de operibus et omnibus conversationibus (W. p. 207).—*Ant. of Bangor*: same prayer as in *Stowe* but with the variant, de cogitationibus, de uerbis, de omnibus operibus suis, de uirtute, de omni conversatione eius II, No. 96; custodi Domine cogitationes, sermones, opera II, No. 16.—*Basel MS FF.* iii. 15: Multa sunt peccata mea in factis in uerbis in cogitationibus (W. p. 152).—*Gelas.*: Renova in eo, piissime Pater, quod actione, quod uerbo, quod ipsa denique cogitatione, diabolica fraude uitiatum est I 39 (col. 552). But it seems doubtful from its style whether the whole of this "Reconciliatio penitentis ad mortem" is not an interpolation; and as in particular the prayer from which the extract is taken does not occur at all in the eighth century revision of *Gelas.*, little doubt remains that it is no part of the original Roman book.

The wording of the confession found in the Roman Missal and Breviary and said at mass, prime, and compline, "quia peccavi nimis¹ cogitatione, uerbo et opere²," involuntarily occurs to the mind in connexion with the extracts from the *Cerne* prayers and the liturgical books cited above. There can be no doubt that these are the originals,—filtering down through the later penitential literature that attaches itself *e.g.* to the name of Egbert, archbishop of York (see *Bona, Rer. liturg.* lib. II 2 § 5, *Morinus, Pœnit.*, ed. 1651, App. p. 13 col. 1),—from which the central clause of the present confession is derived; and it is interesting to note that among the manifold variants current in the later middle ages, the original version has been the one to survive and be incor-

¹ Cf. *Cerne*, p. 160. 2: peccaui nimium in scelere meo.

² Cf. a collect in *Greg.* col. 255 (and *Gelas.* III 66) which ends "quae tibi sunt placita et dictis exequamur et factis."

porated in the liturgical form of confession which has received official stamp. Still more curious is it to observe how by some happy accident the whole context, with its enumeration of saints at the beginning and the end, and the iteration of the "mea culpa" with its increasing force in the final "maxima," is conceived entirely in the spirit, as its words run in the form, of the specially characteristic types of old Irish devotion. •

(12) Pr. VIII, p. 92. 12—13: Ego sum confitens omnia tibi atque angelis tuis cum penitentia hominique mortali et *spiritali medico*.

Pr. VIII, p. 95. 1: Et ego confiteor deo omnipotenti et *animae meae medico*.

Pr. XVIII, p. 111. 2—4: Et per sanguinem tuum et per sepulturam tuam sana languores meos et cura cicatrices meas et omnium malorum meorum maculas emunda *medicus almus*.

Pr. XXII, p. 120. 1: Tu *medicus meus* potentissimus.

In prayer VIII the word *medicus* evidently means in the first passage (and, it is hardly open to doubt, in the second also,) the priest hearing the confession. In prayers XVIII and XXII it means our Lord.

I have not observed in the Roman books a single case of the use of *medicus* as applied to our Lord, though *medicina* and (in *Greg.*, I think, preferentially) *medela* are of common occurrence. Nor do I find "medicus" for our Lord in the Gallican books¹.

In *Moz.* on the contrary the word is used frequently and in different senses which it will be well to distinguish. (1) First in the mass of SS. Cosmas and Damian, "medicos" (386. 1, 387. 47), and even "spirituales medicos" (385. 90—91, 387. 16), is no more than an appellative suggested by these Saints' profession as physicians. (2) In the preface of the mass of S. Romanus (409. 47) the word means "surgeon"; in the preface of the mass of S. Andrew (28. 29—33, 37) it was probably suggested to the writer by the name of the proconsul Aegeas who appears in the preface under the guise of the sick man, *aeger*; both cases are specimens of a practice as much in favour with the Goths as it was repugnant to the Roman mind, of working up the (not infrequently apocryphal) acts of the saints in a style that can only be called *précieux*, as an *Inlatio*, or preface, to the most solemn part of divine worship, the canon of the mass. (3) In the mass "pro infirmis" the word is applied to our Lord (455. 42, 456. 23) but with evident reference to recovery from bodily sickness. (4) In the remaining cases (28. 54, 37. 63, 69. 27, 108. 49, 221. 69, 239. 88, 379. 38—40, 385. 102—3, 387. 41—42, 445. 50—53) "medicus" refers to our Lord in a purely spiritual sense as the physician of souls.

In *Bobiens.* the word is used in this last sense: qui languores nostros curaturus coelestis medicus advenisti p. 291; te dominum totius misericordiae in necessitatibus invocare, qui dominaris vitae et morti, qui es medicus animarum p. 352; qui pro amore hominum factus in similitudinem peccati formam servi dominus adsumpsit et speciem, vulneratus medicus ambulavit, hic nobis dominus et minister salutis, advocatus, iudex, sacerdos et sacrificium p. 358.—It is not to be expected doubtless that the extension of this idea of our Lord as the *medicus animarum* to the priest hearing a confession should appear in the mass-books. But the expressions "spiritalis medicus" and "animae meae medicus" as they occur in *Cerne*, deserve notice in connexion with the change, or revolution, in the penitential discipline of the west in the seventh and eighth centuries, of which the Irish were the primary cause, if not the chief agents.

(13) Pr. X, p. 98. 6—7: Sed habeo te *sacerdotem summum*. Confitebor peccata mea tibi deus meus, *tu es unus sine peccato*.

¹ The sole instance of the use of "medicus," that I have observed, in any Gallican book occurs in the Gallican forms of ordination incorporated in *Gelas.* i 96 and *Franc.* p. 302 where the *Benedictio Exorcistae* reads: et probabilis sit medicus ecclesiae tuae. But the sense of the word in this particular case is special.

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Goth.: sanguis sanctus tuus in pretium nostrae redemptionis effusus est p. 192; ecclesiam tuam catholicam quam tuo sancto sanguine redemisti p. 261; corpus tuum pro nobis crucifixum edimus et sanguinem sanctum tuum pro nobis effusum bibimus; fiat nobis corpus sanctum tuum ad salutem et sanguis sanctus tuus in remissione peccatorum p. 300.—*Gall.*: et sic nobis hodie illa gutta sancti sanguinis tui super terram...stillantis etc. p. 354 (orat. in coena Domini).

(15) Pr. XII, p. 100. 1—2: Laudent eum *caeli ac terra mare et omnia quae in eis sunt.*

Pr. XXXIV, p. 133. 6—8: Deum patrem deprecor omnipotentem qui creauit *caelum et terram mare et omnia quae in eis sunt.*

Pr. XXXV, p. 134. 11—13: Sancta Trinitas et uera unitas omnipotens sempiternae Deus, spes unica mundi, qui fecisti *caelum et terram mare et omnia quae in eis sunt.*

Bobiens.: Domine sancte pater omnipotens aeternae Deus qui fecisti caelum et terram mare et omnia quae in eis sunt p. 322 (“ad Christianum faciendum”); Exorcidio te, spiritus inmunde, per Deum patrem omnipotentem qui fecit caelum et terram mare et omnia quae in eis sunt p. 324.—*Stowe*: W. p. 220 (“ordo bap.”) as in *Bobiens.* p. 324.—*Gelas.*: I 76 (“Ad succurrendum. Benedictio olei exorcizati”) as in *Bobiens.* p. 324 with the substitution of “creatura olei” for “spiritus inmunde.”—*Suppl. Greg.*: Domine sancte pater omnipotens aeternae Deus qui caelum et terram mare et omnia creasti c. 228.

The adaptation of Acts iv 24 in liturgical prayers seems (with the exception of *Gelas.* I 76) confined to books that can be connected with Ireland. In this connexion it is to be observed that *Gelas.* I 76 is evidently an adaptation of I 75, in which the passage “qui fecit...eis sunt” is not to be found. In *Gelas.* I 76 we have therefore not improbably traces of an Irish hand.

(16) Pr. XIV, p. 101. 6—7: Domine qui dixisti *nolo mortem peccatoris sed ut conuertatur et uiuat miserere mei, etc.*

Pr. XX, p. 117. 8—10: Tu enim dixisti non ueni uocare iustos sed peccatores. et iterum *nolo mortem peccatoris sed ut conuertatur et uiuat.*

Pr. XXIII, p. 121. 16—19: Obsecro diuitias bonitatis tuae et patientiae tuae et misericordiae Iesu Christi filii dei uiui saluator noster. Dum *non uis mortem peccatoris sed ut conuertatur et uiuat.*

First of all, the passage cited above from Pr. XXIII seems to be connected with one of those “Orationes paschales duodecim cum totidem collectionibus” in *Goth.* said on Holy Saturday, which correspond to the Good Friday “Orationes solemnes” of the Roman rite. The preface of the eighth, the “Oratio pro poenitentibus,” begins with these words: Confitentes bonitatis ac misericordiae Deum, qui peccatorum mavult poenitentiam quam mortem etc. p. 245; and the prayer following begins with these words: Rex gloriae qui non vis mortem peccatoris sed ut convertatur et vivat, p. 245. Notwithstanding the employment of Rom. II 4: diuitias bonitatis eius et patientiae, it still seems probable that the writer of the *Cerne* prayer XXIII had in mind or before his eyes the “Oratio pro poenitentibus” of the set of “Orationes paschales” in *Goth.*, especially since the Irish missal *Bobiens.* depends for the order of these prayers, and in one case apparently for the text (see No. 47 *infra*), on *Goth.* And in this connexion it is well to recall the footnote, p. 121 *ante*: the “intermediate source” there mentioned might well be Gallican, though the list of saints is significantly Ambrosian.

Again it is probable that the text of prayer XX is connected with the following prayer of *Bobiens.*: Domine Deus inconprehensibilis et inenarrabilis¹ qui dixisti Non veni vocare iustos sed peccatores ad poenitentiam, et, cum profectu nostro non egeas, gaudes tamen super peccatorem poenitentiam agentem, quia non vis mortem peccatoris, sed ut convertatur et vivat p. 366.

¹ Cf. pr. XLIX p. 145. 15—16 and No. 63 *infra*.

I append the remaining passages in the Liturgies referable to Ezech. xviii 23, 32 and xxxiii 11 ranged as far as possible according to the nearness of their resemblance to the text found in the *Cerne* prayers. Tu enim dixisti Nolo mortem peccatorum. Tantum adjutor esto revertentibus ut vivamus, *Bobiens.* p. 283; Deus qui non vis mortem peccatoris sed ut convertatur et vivat, *Book of Dimma* (s. VII), W. p. 168; the same prayer is in *Stowe*, W. p. 222¹; sed quia nos de tua pietate confidere jubes, quia non vis mortem peccatoris sed ut convertatur et vivat, *Moz.* 378, 67—68; Deum omnipotentem et misericordem qui non vult mortem peccatorum, sed ut convertantur et vivant, an "Ordo ad poenitentiam dandam" entered at the end of *Gelas.* c. 764, not part of the Roman book; sed tu qui non vis mortem peccatoris, *Stowe* W. p. 226—227, M. p. 195; Deus qui justificas impium et non vis mortem peccatorum, *Suppl. Greg.* c. 193; Deus qui vivorum es salvator omnium, qui non vis mortem peccatoris nec laetaris in perditione morientium, *Bobiens.* p. 357; summae pietatis Dominum qui non vult mortem morientium dummodo renascantur et vivant, *Gall.* p. 361; nullum vis peccatorum morte perire, *Irish Liber Hymnorum* I 141 l. 122; Deus qui delinquentes perire non pateris donec convertantur et vivant, *Leon.* 109. 7—8, *Gelas.* I 19; tuum est...qui dixisti poenitentiam te malle peccatorum quam mortem, *Gelas.* I 15; Deus qui non mortem sed poenitentiam desideras peccatorum, *Gelas.* III 38, *Greg.* c. 269 (cf. *Gelas.* I 39: quem tibi nullatenus mori desideras)²; Omnipotens sempiternae Deus qui non mortem peccatoris sed vitam semper inquiris, *Gelas.* I 41 (one of the "Orat. solemn." of Good Friday), repeated in *Greg.* c. 59 and *Gall.* p. 352, imitated *Gelas.* I 39 (col. 552)...Deus qui non mortem sed peccatorum vitam semper inquiris (seemingly a Gallican composition).

It is not always easy to assign with certainty the citations in the Fathers to each of the three texts Ezech. xviii 23, 32 and xxxiii 11. Of the extracts from the Liturgies recited above, it would seem from the word "morientium" that *Gall.* p. 361 is to be referred to xviii 32. In regard to the remainder, it is to be observed that xxxiii 11 in Vulg. reads: Vivo ego, dicit Dominus Deus, nolo mortem impii sed ut convertatur impius a via sua et vivat. The Weingarten fragment recently edited by P. Corssen (*Zwei neue Fragmente der Weingartener Prophetenhandschrift*, Berlin, 1899, p. 8) reads: uolo (*sic*) mortem impii quam ut reuertatur impius a uia sua et uiuere eum; but it is explained that this MS is already influenced by Vulg., and it cannot be relied on as giving here the O. L. version.

The consistent use of the word "peccator"³ in the liturgical testimonies recited seems to shew that (with the exception of *Gall.* p. 361) they are to be viewed as referable to xxxiii 11 where the MS A reads τοῦ ἀμαρτωλοῦ instead of the more usual τοῦ ἀσεβοῦς followed in Vulg. Whether the extracts gathered from the Liturgies add in this particular case any independent weight of testimony to the patristic evidence for the recovery or reconstitution of the O. L. text is another question. With but few exceptions (*Goth.* p. 245 preface, *Gelas.* I 15, 39, 41, and III 38) they render, like the three prayers in *Cerne*, less the biblical text than a form ("Nolo mortem peccatoris sed ut convertatur et vivat") current in the sixth century, found in S. Benedict (*prol. in Reg.*), S. Gregory (*Opp.* ed. Bened. I 1598, 1662, III 2 73, 166 ["magis autem" for "sed"], cf. 469) and S. Isidore (*Quaest. in Genesim* c. v 5 "quia non vult").—With reference to "desideras" in *Gelas.* I 39 and III 38, it may be observed that the only pre-Vulgate text which Sabatier cites for Ezech. xxxiii 11 (taken from the *lib. ad Novat. haeret.*) reads: quia non *desidero* mortem peccatoris, sed *desidero* ut avertatur peccator, etc.

(17) Pr. XIII, 100. 12: intercedite pro me et adiuuate mihi in illa *tremenda* hora.

Pr. XVIII, 113. 13—15: et in illa *tremenda* hora quando anima mea assumpta exiet a corpore, te rogo sancte michahel *etc.*

¹ By a mistake of the scribe "peccatoris" is written after "convertatur" instead of after "mortem."

² In *Moz.* 89. 78—9 the beginning of the first of the three prayers for the blessing of the ashes on Ash Wednesday reads as *Gelas.* III 38 and *Greg.* c. 269. *Moz.* here is merely a (probably late) borrower.

³ The "delinquentes" of *Leon.* seems to indicate this word rather than the "impius" of Vulg.

Pr. L, 148. 18—19: quid facio dum uenerit iudicii *tremendi* dies.

The liturgical use of the word *tremendus* in reference to the Judgement appears not to be originally Roman. *Goth.*: ut in illo tremendo discussionis tempore p. 223.—*Bobiens.*: et cum dies *tremendus* ille resurrectionis advenerit p. 386¹.—In *Gelas.* the word is found once III 52, but in another application: pro quibus *tremendae* pietati tuae supplices fundimus preces; this prayer, however, is an evident (Gallican) interpolation partly based on the “Hanc igitur” from *Leon.* which immediately precedes it, partly borrowed from *Greg.* c. 246, partly from III 53, a section which is itself an interpolation also.—*Suppl. Greg.*: qualiter in *tremendi* iudicii die sententiam damnationis aeternae evadat c. 210. This prayer is derived from *Gelas.* I 38 (c. 550—551) which, however, reads “*futuri*” instead of “*tremendi*.”

(18) Pr. xv, 105. 12—13: Perfice in me *humilitatem ueram*.

Pr. xix, 115. 8: Firma in me *humilitatem ueram*.

Pr. xxx, 127. 12—13: Da mihi *ueram humilitatem* et *fidem* firmam et patientiam in tribulationibus.

Pr. vi, 90. 9: planta in me...*humilitatem non fictam*.

Bobiens.: Dona eis, Domine, fidem rectam, caritatem perfectam, *humilitatem veram*, p. 367.

(19) Pr. xvi, 108. 4: Ubi *deus deorum*. Ubi *dominus dominorum*. Ubi *rex regum*.

Bobiens.: Vere dignum *etc.* Domine rex coelestium, rex regum, Deus Deorum et dominus dominorum tibi gratias agere, p. 367.—The *Libellus orat. Gothico-Hisp.* p. 36: qui rex regum et dominus dominorum nunc et per omnia saecula regnas.—*Goth.*: Maria beata facta est templum pretiosum, portans Dominum dominorum, p. 192.

1 Tim. vi 15 reads “dominantium” in both Old Lat. and Vulg., as do all the citations in Sabatier’s note.—Apoc. xix 16 in Vulg. reads “dominantium,” but Primasius (=Sabatier’s O. L. text) reads “dominorum” as well as Irenaeus and Anon. in Apoc. in Append. Opp. S. Aug.; all other citations in Sabatier’s note reading “dominantium.”—*Ant. of Bangor* II No. 61 and *Irish Liber Hymnorum* (Lament. S. Ambros.) I 141 l. 122 have “rex regum et dominus dominantium.”

(20) Pr. xvii, 109. 9—10: Et per *manus tuas sanctas ac uenerabiles* munda manus meas a malis operibus.

Accepit panem in *sanctas ac uenerabiles* manus suas, recital of Institution in all texts of the Roman Canon, *Gelas.*, *Greg.*, *Franc.*, *Stowe*, *Bobiens.*

(21) Pr. xvii, 110. 5—6: et (per) vii dona spiritus sancti *multiplica super me misericordiam tuam*.

Pr. XLVIII, 144. 15—16: et per vii dona *etc.* (as Pr. xvii).

Pr. xxx, 129. 1—2 (repeated Pr. LXIX, 164. 20—165. 1): per merita sancti iohannis apostoli et euangelistae *multiplica gratiam tuam in me miserator*.

Leon.: Domine Deus noster *multiplica super nos gratiam tuam* 52. 14.—*Gelas.*: II 79 same prayer as *Leon.* 52. 14; Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas, *multiplica super nos gratiam tuam* III 6, collect of one of the masses “pro dominicis diebus.” This collect is adopted in *Goth.* p. 292 as a collect for the first of its six Sunday masses, and in *Franc.* p. 324 for one of the masses entitled “*orat. et preces communes cottidianae*.” In *Suppl.*

¹ This prayer in *Gelas.* III 91 (an interpolated section) reads: sed quum magnus dies ille resurrectionis (cf. *Bobiens.*: O magnum diem iudicii ubi nec tortores deficiunt p. 371) and *Moz.*: et cum dies ille resurrectionis 463. 81.

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Pr. LXIV, 159. 16—17: sed postea multa capitalia crimina commisi id est suadente *hoste antiquo* uoraginis gulam *etc.*

“Hostis antiquus” is one of those expressions found in *Leon.* and *Moz.*, or in Irish remains, but not in later Roman liturgical books.

Leon.: Vere dign. qui sic hostis antiqui machinamenta destruxit ut *etc.* 4. 19; da protectionis tuæ munimen et regimen ne hostis antiquus...per aliquam serpat mentis incuriam 140. 17—21, a Benediction “ad virgines sacras” repeated in *Gelas.* I 103¹.

Richenov.: nec potuerit...gladiis vel sagittis antiqui hostis attingi p. 304 missa XI.—*Franc.*: per quem ita virtus antiqui hostis elisa est p. 320 (an addition to a preface derived from *Leon.* 100. 23—26). I do not find the expression in *Goth.*² or *Gall.*

Moz.: Procul a nobis...virus persuasionis hostis antiqui 47. 80; qui patientia tuarum virginum antiqui hostis contrivisti impulsum 343. 24; Qui nos sui sanguinis precio redemit et ab antiqui hostis imperio liberasti 464. 34—36³.

Bobiens.: Dic igitur, hostis antique, quo tua fraus *etc.* p. 333; ut te adjuvante vincamus antiqui hostis insidias p. 366; per quem...potentiam hostis antiqui contereris p. 374; hostis antiqui extinguentis fallaciam p. 374.—Cf. *Irish Liber Hymnorum* (Lament. S. Ambros.): retrusit uetus hostis animam meam tenus laeto I 140 l. 118.

Suppl. Greg.: ut et hostem antiquum devincat c. 184; qui dolis invidi serpentis appetitur, quem vetus adversarius et hostis antiquus...circumvolat c. 238; in quibus et antiqui hostis superbia triumphatur cc. 277. 311⁴.

“Hostis antiquus” is an expression very commonly used in the *Dialogues* of St Gregory.

(24) Pr. xvii, 111. 8—9: Et presta mihi *pacem et tranquillitatem* in temporibus meis.

Pr. xxx, 129. 9—10 (repeated Pr. LXIX, 165. 8—9): Et per merita sancti Philippi apostoli tui concede mihi *pacem et tranquillitatem* in temporibus meis.

“Securitas” is the word coupled with “pax” in the (invariable) prayer said after the Lord’s prayer in the Order of the Mozarabic mass: Concede pacem et securitatem in omnibus diebus nostris” 6. 72—74 and 232. 4. The expression “pacis securitas” is common in *Goth.*, see p. 194, 269, 273, 285.—In *Gelas.* “pax” is combined with “tranquillitas”: tranquillitatem pacis praesentibus concede temporibus III 56; ut tranquillitate pacis tua potestate firmati III 57.—*Ant. of Bangor*: ut diem dominicae resurrectionis nobis solemniter celebrantibus pacem et tranquillitatem laetitiam praestare dignetur II No. 65.—I find the combination once in *Moz.*: ut famulos tuos...nobiscum facias in tranquillitate et pace semper manere statutos, 450. 56—57.

(25) Pr. xviii, 112. 3—4: erravi peccavi tamen te non negavi.

Bobiens.: Noli mihi indignari, etsi hortulanum putavi tamen Dei filium non negavi p. 328 (preface for Easter day).—*Gelas.*: licet enim peccavit, Patrem et Filium et Spiritum sanctum tamen non negavit sed credit et zelum Dei habuit et Deum fecisse omnia adoravit III 91 (c. 748); the

¹ Cf. *Gelas.* III 89, “vetusti hostis”; but this section seems to me to be an interpolation and not Roman.—*Leon.* 27. 7 has “vastatoris antiqui perfidiam” (*Leon.* 27. 7—10 is in *Moz.* 84. 74—79).

² On “eripiendo ab iniquo hoste” *Goth.* p. 190 Forbes suggests “perhaps read *antiquo*”; but cf. *Cerne* 158. 2, “hostis iniquus inuigilat.”

³ Cf. *Serpens antiquus*, *Moz.* 15. 61, 216. 50, 335. 54, *Goth.* p. 261; antiquissimus, *Moz.* 92. 79, 418. 83.—“Hostis antiquus” is in *Libell. orat. Gothico-Hisp.*, p. 49, 72.

⁴ As this preface is given in both the Ottobon. and Vatic. manuscripts it probably may have formed part of the original compilation.

same prayer in the (Irish) St Gall MS 1395, W. p. 183.—From this MS it appears that what follows the word “adoravit” in *Gelas.*, namely “Suscipe, Domine, animam” etc., forms, with what precedes, a single prayer. This prayer is connected with a prayer in one of the masses for the dead in *Moz.* 462. 5—13 as follows. I copy from *Moz.* giving the additions or variants of the *Gelas.* text in brackets: Suscipe Domine animam famuli [servi G.] tui N. [Illius revertentem ad te G.]: vestem celestem indue eam: et lava eam in fonte [sanctum fontem G.] vite eterne: ut inter gaudentes gaudeat: et inter sapientes sapiat: et inter martyres sedeat [coronatos consideat G.] et inter [patriarchas et G.] prophetas [proficiat G.] et [inter G.] apostolos Christus eum custodiat [Christum sequi studeat G.] et inter angelos et archangelos claritatem Dei provideat [pervideat, et inter Paradisi rutilos lapides gaudium possideat G.] et noticiam justorum [notit. mysteriorum G.] agnoscat [et inter cherubin et seraphin claritatem Dei inveniat, et inter viginti quatuor seniores, etc. etc. G.]. It hardly seems open to doubt that the Mozarabic offers the original text of which that in *Gelas.* is an enrichment. But it is open to question whether the text of *Moz.*, quoted above as found in *Gelas.* III 91, found its way into this latter book directly from Spain or through an Irish intermediary source.

(26) Pr. xviii, 113. 1: Deus tu me libera de *protoplasto* Satanae.

“Protoplastus” is a further case of a term found in *Leon.*, and in *Moz.* but absent from later Roman books.—The word occurs in *Leon.* 150. 22; in *Moz.* 12. 55, 88. 106, 196. 68, 376. 7, 392. 56; *Gall.*: quia solus inter mortuos liber [a quotation not uncommon in *Moz.*] a recurso tuo eandem noctem protoplasto ut spolia revocasti p. 357; *Ant. of Bangor*: et protoplastum probrosa soboli II No. 3, xxxiv; *Irish Liber Hymnorum*: hominem demum regere protoplastum, I 70 (Hymnus S. Columbae *Altus Prosator* l. 31).—Kindred forms: *primoplaustrorum*, *Moz.* 203. 93; *primoplasto*, *Gelas.* I 42, a “Bened. cerei” of non-Roman origin; *protoparente*, *Gelas.* III 89, a “Bened. pomorum” evidently non-Roman; *primi parentis*, *Moz.* 27. 103, 218. 19, 239. 91, *Bobiens.* p. 307, 322, 374, *Gall.* p. 364; *primi hominis*, *Richenov.* p. 4 missa II, *Gelas.* III 52 (c. 723), III 91 (c. 749), *Bobiens.* p. 386, *Leon.* p. 25. 25 and 32.

The single instance of “protoplastus” in *Leon.* occurs in a preface of one of the five masses for the feast of S. Cecilia; the prefaces of these masses are evidently based on the passion of the Saint; and this may be a probable indication of their date; their style is also worthy of attention in this connexion.

(27) Pr. xviii, 113. 17—18: Libera eam de potestate infernorum et de *via tenebrarum*.

Gelas.: Liceat ei transire portas infernorum et vias tenebrarum, III 91 (c. 749).—*Bobiens.* p. 386 as in *Gelas.*

(28) Pr. xix, 116. 3—11 and 116. 19—117. 2.

These portions of the conclusion of prayer XIX are identical with the prayer in *Moz.* 173. 36—52 directed to be said by the priest immediately after the veneration of the Cross on Good Friday called the “mysterium crucis” (see No. 5 *supra*). The following is the text of *Moz.*; the variants of *Cerne* (other than orthographical) are given at the foot of the page:

Domine Jesu Christe adoro te in crucem ascendentem: et spineam coronam portantem in capite: Deprecor te¹: ut ipsa crux liberet me de angelo percutiente. Domine Jesu Christe adoro te² in cruce vulneratum: felle et aceto potatum. Deprecor te ut tua vulnera sint remedium anime mee³. Domine Jesu Christe: in sepulchro te adoro positum⁴. Deprecor te: ut tua mors

¹ *Cerne om.* “te,” p. 116, l. 5.

² “te” is interlined l. 7 and note c.

³ “remedium sint animae meae” in l. 8—9.

⁴ “adoro te in sepulchro positum” l. 9—10.

sit vita mea¹. Domine Jesu Christe adoro te venturum ad iudicium: et² iudicaturum vivos et mortuos³. Deprecor te⁴: ut in tuo sancto⁵ adventu non intres in iudicium cum me⁶ indigno et misero peccatore: sed pro tua magna clementia peccata mea dimittas mihi: qua iuste iudices. Qui vivis.

Apart from other considerations, the nature of the passage inspired by the apocryphal literature relating to the Descent into Hell, which is found in *Cerne* between the words "mihi uita" ("vita mea" *Moz.*) and "Domine Jesu Christe," but does not occur in *Moz.*, would seem to settle the question, that the writer of prayer XIX is the borrower from *Moz.* and not *vice versa*. In this connexion it is in place to note that *Bobiens.* p. 319—320 incorporates for Holy Saturday the Litany or Preces of Passion Sunday in *Moz.* (139. 39—68) and the Litany of the fourth Sunday in Lent (*ibid.* 128. 12—40). See the notes of Neale and Forbes in marg. of *Bobiens.*—Moreover the addition made by the corrector *Cerne*^c, "peccata mea quum iudicas" (see p. 117, note *a*), shews that he had access to a manuscript more nearly following *Moz.* than does the text appearing in *Cerne*, for that addition is clearly inspired by the final "qua iuste iudices" of *Moz.* In other words, the prayer in the manuscript *Cerne* was not a *unicum* but a current text in England.

(29) Pr. XIX, 116. 8—9: *remedium...animae meae.*

Although this expression occurs but once in *Cerne* and then only in a prayer derived textually from *Moz.* (see No. 28), the facts in regard to it are of sufficient interest to call for notice. The word "remedium" alone is a very common term in the Liturgies, especially in reference to the Eucharist in its aspect of communion: various compound forms as *remedium salutare, singulare, caeleste, sempiternum, aeternum, necessarium, praesentis vitae, immortalitatis, etc.* are frequent; but the use of the expression "remedium animae" is confined to *Moz.* and books that can be referred to an Irish origin. At No. 14 *supra* is given the first half of a form of thanksgiving after communion in *Moz.*; the second half contains the words "remedium animae meae" and runs thus: *ut non veniat nobis ad iudicium nec ad condemnationem⁷ sed proficiat ad salutem et ad remedium animarum nostrarum in vitam eternam* (for references see No. 14). Other examples in *Moz.*: *Corpus hoc Domini nostri Jesu Christi Filii sui ad remedium anime nostre percipere* 74. 74; *hanc oblationem quam tibi offero ego indignus propter remedia animarum fidelium et pro conversione infidelium* p. 442. 54—56.—*Bobiens.*: *ut memoriae [=the bread and wine before consecration. Forbes] quae sacris inferuntur altaribus devotis mentibus ad remedium praeparentur animarum* p. 354 ("Missa in dedicatione" ecclesiae); *Dona seruo tuo ill. intercedentibus sanctis remedium animae suae quod postulamus* p. 361.—*Stowe, W.* p. 247, *M.* p. 230, as *Bobiens.* p. 361 (but plural: "servis tuis," "animarum suarum"); *quod sui corporis et sanguinis sacramento nos a morte liberavit, et tam corporis quam animae humano generi remedium donare dignatus est* *W.* p. 224 (order of Visit. of sick). I do not find the expression in *Suppl. Greg.*

(30) Pr. XX, 117. 11—12: *imple desiderium meum et da praeteritorum ueniam delictorum.*

Pr. LVII, 155. 8—9: *ut ueniam delictorum meorum accipere et inferni tenebras euadere merear.*

The following is a conspectus by reference or quotation of the passages in which the combination of the word *venia* with *delictum* is found in the older liturgical documents.

¹ "fiat mihi uita" l. 11. From this point to the end of line 18 the text of *Cerne* is not in *Moz.*

² *Cerne om.* "ad iudicium et" l. 19.

³ *Cerne om.* "vivos et mortuos" l. 19.

⁴ "Te depraecor" p. 117. 1.

⁵ *Cerne om.* "sancto."

⁶ The conclusion in *Cerne* is "cum me peccante sed depraecor ante demitte" l. 2. *Cerne*^c interlines below the word "demitte": "peccata mea quum iudicas."

⁷ See note 3 on No. 14.

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(34) Pr. xxv, 123. 13—14: Tamen pro tua pietate miserere mei deus; *ne me perire patiaris.*

Pr. XLIX, 146. 14—15: Miserere mei deus *ne me patiaris perire.*

Pr. XLIX, 147. 6—7: Sed quia tanta est *clementia majestatis tuae*, ut nullum *patiaris perire.*

Richenov. (Missa v): ne quaeso patiaris perire nobis misericordiam tuam p. 13; clementia majestatis tuae apud inferos manifestata perclaruit p. 14. I hardly think the resemblances between *Richenov.* and the third of the passages cited above from *Cerne* can be merely accidental; cf. No. 7 *supra.*

It might be supposed that the expression “non pati perire” is an obvious one, and common in the Liturgies. In fact this is not the case; on the other hand it is the most ancient texts that supply almost the whole of the instances of its use. I append the texts in which I find it, and expressions cognate to it. *Leon.*: Vere dign. maiestatem tuam suppliciter exorantes ne perire patiaris quibus tanta remedia providisti 5. 21—22; Deus qui delinquentes perire non pateris donec convertantur et vivant 109. 7—8 (this prayer is in *Gelas. I 19*); o infinita benignitas cum pro suo (nomine) trucidatis etiam nescientibus meritum gloriae perire non patitur 166. 33—167. 1.—*Goth.*: Deus qui dum opus illud fabricae mundialis...perire non pateris p. 212 (Missa in Assumptione Sanctae Mariae).—Gallican fragment edited by Bunsen, *Analecta Ante-Nicaena*, reprinted by Hammond, *The Ancient Liturgy of the Church of Antioch* (Oxford, 1879): sed in tantum opera digitorum tuorum perire non pateris ut quidquid in homine *etc.* p. 53.—*Moz.*: ut qui plasma tuum sicut vere pius et misericors perire non passus es 15. 71—72; non in nobis patiaris perire bonorum tuorum noticiam p. 244. 89—90.—The *Libellus orationum Gothico-Hispanus*: ejus misericordia non patiat perire animas redemptorum p. 12.

Kindred expressions: *Goth.*: quia nos ea lege disponis, ut coercendo perire non sinas in aeternum p. 234.—*Stowe*: me quoque tibi audaciter accedentem non sinas perire W. p. 227, M. p. 195.—*Irish Liber Hymnorum* (Lament. S. Ambros.): zelare domine ut non sinas usque in finem perire famulum tuum I 142.—The seventh of the Orationes solemnes of Good Friday in *Gelas. I 41*, *Greg. c. 59*, *Gall. p. 352* begins: Omnipotens sempiternus Deus qui omnes salvas et neminem vis perire.—*Bobiens.*: Tu es enim Deus qui nullum tibi perire vis p. 362.

(35) Pr. xxv, 124. 1—2: Miserere mei *saluator mundi qui regnas* in saecula saeculorum. Amen.

Pr. xxix, 127. 7—8: et dominum nostrum Iesum Christum et *salvatores mundi. qui uiuit et regnat* in saecula saeculorum.

What is to be considered in this place is the particular use of the appellative “Saluator mundi” immediately before the usual formulae concluding liturgical prayers¹.—I find no instance of this in *Leon.*, or in *Greg.*, or in *Bobiens.*, or in *Moz.* The nearest approach in *Moz.* is the close of a “post-Sanctus” (the common formal conclusion to which prayer seems to have been “Cui est honor et gloria in saecula saeculorum. Amen.”): Infusione Sancti Spiritus tui repleantur munera huius sacrificii. Tu es Deus meus saluator: et redemptor eterne 445. 40—42. Indeed the word “Saluator” is rarely used in the books just named; but see “Saluator noster” *Moz.* 57. 68; “Salvatores mundi” *Leon.* 29. 22, *Gelas. II 26*, *Greg.* 99 (in Natali S. Jo. Bapt.); “Saluator noster” or “suus” *Gelas. I 9, 11, 37, etc.*, *Greg.* 18, 51. 77.—On the other hand the use of “Saluator mundi” before the final “qui vivis” *etc.* as in *Cerne* Pr. xxv and xxix is common in *Goth.* and *Gall.* In *Goth.*: p. 190 (twice), 191, 197, 205, 208, 209, 212 (twice), 214, 218, 221, 222, 227², 228,

¹ *Cerne* 96. 10, 101. 10, 133. 17, 156. 8—9 are not therefore taken into account.

² At p. 227 of *Goth.* and thenceforward the text of the prayers cited breaks off with the words “Saluator mundi,” or “Saluator” only. The absence of the formal termination “qui vivis,” *etc.* is, I think, a simple omission by a careless scribe. A minute examination of the manuscript of the *Missale Gothicum*, made some years ago from a purely palaeographical point of view, convinced me that it is written in three hands: the first and most careful hand being answerable for ff. 1—87, 89—118; the

230, 233, 235 (twice), 236, 238, 240 (twice), 257, 259, 261 (four times), 275, 300.—*Gall.* p. 338, 356, 360, 369 (without “qui vivis”), 376.—*Ant. of Bangor*, II Nos. 62, 63, 64, 68, 69, 71, 73, 91, 92, 93.—*Irish Liber Hymnorum*: a prayer or laud ending “per te Christe Jesu saluator” I p. 42; prayers ending “saluator mundi qui regnas” I 158, 202.—*Book of Deer*, W. p. 165.—*Gelas.* III 91 (c. 751).—*Suppl. Greg.* c. 233.

The question arises whether this use of “Salvator mundi” immediately preceding the formal “qui vivis” or “qui regnas” at the close of a prayer is a Gallican peculiarity or a mark of Irish influence; the evidence seems rather to point to the former alternative. If so, in the absence generally of distinctively Gallican features in *Cerne*, the occurrence of the form in prayers xxv and xxix would be the more interesting.

(36) Pr. xxvi, 124. 9—10: *Deus unus et non solus. Unitas triplex.*

Moz. Una divinitas, trina majestas; natura inseparabilis, persona individua; Deus unus et non solus: unitas triplex, trinitas simplex 84. 94—97.—*Bobiens.* p. 376 as in *Moz.*; the manuscript and Mabillon's print omit the word “non” which has been restored by G. H. Forbes from *Moz.* to which he refers in the margin; the prayer in *Cerne* confirms his emendation. At the same time may be compared *Goth.* p. 200: qui unum te Deum dominantem, distinctum nec divisum, Trinum nec triplicem, Solum nec solitarium, consonâ laudamus voce; a passage which reads as if in direct contradiction of *Moz.* or *Bobiens.*

(37) Pr. xxvi, 124. 13: *Ut sim sanus hic et in futuro saeculo.*

Pr. xxxvi, 135. 7—9: *Ut me nunquam in eorum tradas potestatem aduersariorum, nec hic nec in futuro seculo.*

Pr. xli, 139. 14—15: *ut...purificata atque sanctificata redimi merear hic et in futuro domine mi Iesu Christe Amen.*

This expression is a “Mozarabic” and Irish peculiarity.—In *Leon.* and the subsequent Roman books the antithetical forms are: “temporal...eternal” (or “perpetual,” “sempiternal”), “present...future,” “present life...eternity,” “mortal life...immortality,” etc.—In *Moz.* “hic et in futuro saeculo” occurs in a frequently recurring thanksgiving¹ after communion: *ut nos in eadem refectione et sanctificationem habentes hic et in futuro seculo gloriam percipiamus* 7. 63, 23. 30, 67. 17, 69. 60, 89. 37, 233. 45—46, 271. 19, 273. 38, 284. 49, 379. 74—5, 420. 104; *et hic et in futuro seculo eorum gaudii mereamur esse participes* 327. 51. Kindred expressions: *et hic...et in futuro* 234. 25—6, 308. 100—102, 365. 16—17; *et hic...et post* 51. 98—100; *et in hoc seculo...et in futuro* 79. 90—91; *et hic in seculo...et peracto luctamine mundi* 32. 1—2; *et hic...et ultime resurrectionis tempore* 210. 82—84; *et hic et in eternum* 309. 74, 442. 77, 451. 105.

Stowe: *expelle diabolium et gentilitatem ab homine isto...de operibus et omnibus conversationibus hic et [in] futuro* W. p. 207.—*Ant. of Bangor* II No. 96, same prayer as in *Stowe* p. 207.—*Irish Liber Hymnorum*: *ut simus filii tui hic et in futuro. amen* I p. 94; *Euangelium domini...defendat nos...hic et in futuro amen* p. 95.—*St Gall MS 1395*: *hic et in aeterna saecula saeculorum. Amen*² W. p. 184.—*Bobiens.*: *et hic et in aeternum* p. 359. 361 (these are respectively the same prayers as in *Moz.* 442. 77 and 451. 105 cited above).—*Richenov*: *ut hic et in aeternum*

second for ff. 88, 135^b, 150—207, and 244^b to the end (f. 261); the third, and least careful, hand, for ff. 119—135^a, 137—149, 208—244^a (f. 136 is an inserted scrap). This third hand begins at page 225 of Mabillon's print, just at the point where the first and most careful hand disappears and where the formal termination “qui vivis,” etc. after “Salvator mundi” begins to be omitted.

¹ This thanksgiving prayer beginning “Refecti Christi corpore” is distinct from the communion antiphon with the same incipit in *Moz.* which has been adopted, or imitated, in Irish books; see the indexes to W. and to *Ant. of Bangor.*

² Cf. the conclusion of Ep. 5 of S. Columbanus, “hic et in aeterna saecula saeculorum. Amen.” *Mon. Germ. Epp.* III 177.

salvi esse mereamur. Per Dominum p. 20 missa vi.—Gallican fragment ed. by Mai: quod et hic et in aeternum proderit (occu)pari, Hammond, *Liturgies Eastern and Western* p. lxxxiii.—*Goth.*: hic et in aeterna saecula saeculorum p. 300; et in hoc saeculo et in futuro p. 244.—*Gall.*: qui fidem cum operibus habuerit in hoc saeculo vitam aeternam recipiet in futuro p. 339 (Expos. Symboli); et hic...fructum capiant et in futurum gloriam consequantur aeternam p. 361.—The only case in which I have observed the expression “hic et in futuro saeculo” in a Roman book is *Gelas.* I 71: quatenus...huius confessionis fructum et hic et in futuro saeculo percipere mereatur; but it is to be observed that the concluding portion of book I of *Gelas.* largely consists of forms which have been introduced into the original book in Gaul, and of such forms No. 71, an order “ad catechumenum ex pagano faciendum,” seems to me to be one.

To sum up: the expression “et hic et in futuro (saeculo)” is originally “Mozarabic¹” and hence found its way into Irish books; the same is probable, notwithstanding its occurrence in *Richenov.* and Mai’s fragment, of “et hic et in aeternum,” this and the kindred expressions so common in *Moz.* not having asserted themselves generally in the later Gallican books, *Goth.*, *Gall.*, *Franc.*

(38) Pr. xxviii, 125. 19—126. 6.

To what has been said in the Introduction pp. xxvi—xxvii in regard to Pr. xxviii, it may be added that the words “spes fidelium, gloriatio humilium, beatitudo iustorum” (the only words of the prayer not there accounted for) are drawn from a collect in *Gelas.* I 61 which begins: Deus vita fidelium, gloria humilium, beatitudo iustorum. The occurrence of the incipit of Pr. xxviii (“Deus immortale praesidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum”) in the *Sacramentarium Godelgaudi* as well as in *Suppl. Greg.* may suggest that these documents copy a pre-existing prayer but will not warrant the assumption that *Cerne* here uses *Suppl. Greg.* Cf. also the following incipit of an “ad pacem” in *Bobiens.* pp. 375—6: Deus vita credentium, regio vivorum (*sic*), exspectatio fidelium, resurrectio mortuorum; and *Stowe*: vita credentium, resurrectio famulorum tuorum W. p. 248, M. p. 232.

(39) Pr. xxix, 126. 10—11: et miserearis mihi in omni misericordia tua in sempiternum.

Pr. xlvi, 142. 11—12: Te deprecor in omni misericordia tua.

Prayer of St Mugint in *Irish Liber Hymnorum*: Deprecamur te domine in omni misericordia tua ut auferatur furor tuus I 23. 4—5.

(40) Pr. xxx, 127. 12—14 (repeated Pr. lxix, 163. 13, 15): da...salutem mentis et corporis.

A common expression in the Roman books: *Leon.* 83. 25, 112. 28; *Gelas.* I 17; *Greg.* c. 33, 38, 48, 253, 254. Although “anima” is found in Roman prayers and “mens” in “Mozarabic” in conjunction with “corpus,” “mens” is preferentially the Roman term in such cases and “anima” the Gotho-Gallican.

(41) Pr. xxx, 127. 15—17 (repeated Pr. lxix, 163. 17—19): ut habeam in conuersatione iustitiam, in moribus disciplinam et in omnibus initium semper sapientiae timorem tuum.

“Des...in moribus disciplinam, et quae (pro) iustitiae tuae timore integrâ mente,” etc. *Stowe*, W. p. 246, M. p. 228; *Bobiens.* p. 360.

(42) Pr. xxx, 128. 3 (repeated Pr. lxix, 164. 2—3): meque donis tuis interiorius exterioriusque restaura.

Leon.: Plebem tuam, domine, quaesumus, interiorius exterioriusque restaura 131. 23.—This collect is repeated in *Gelas.* I 27, but not in *Greg.* or *Suppl. Greg.*; nor do I find the same expression in these two latter books, although “interiorius exterioriusque” (or “internus,” etc., or “extrinsecus,” etc.) occurs commonly in various other combinations in the Roman liturgical documents.

¹ In the *Libellus Orationum Gothico-Hispanus* I do not find “hic et in futuro saeculo” but cognate forms as follows: et hic et in futuro p. 33, 58, 60, 69, 75, 92, 98; et hic et in aeternum p. 8, 43, 46, 52, 74, 95, 108, 122; et hic et post p. 11, 14, 29, 33, 40, 60, 65, 72.

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(47) Pr. xxx, 129. 7—8 (repeated Pr. LXIX, 165. 6—7): Praetende mihi dexteram caelestis auxilii super omnes habitantes in habitaculis meis.

Gelas.: ut mittere ei digneris angelum tuum sanctum ad custodiendos omnes in hac habitatione (consistentes MS R) III 73; Exaudi nos, Domine sancte, Pater omnipotens, aeterne Deus et mittere dignare angelum tuum sanctum de caelis qui custodiat, foveat, protegat, visitet atque defendat omnes habitantes in hanc habitaculum (*sic*) famuli tui illius III 76 (c. 739); Deum omnipotentem, fratres carissimi...supplices deprecemur ut habitaculum istum una cum habitatoribus benedicere atque custodire dignetur III 76 (c. 740).—*Stowe*: W. p. 212, as *Gelas.* III 76 (c. 739) “Exaudi,” etc. (but: “domine deus” for “Domine sancte”; “subeat” for “foveat”; “visitat” for “visitet”; “hoc” for “hanc”; and “illuc” for “illius”).—In *Suppl. Greg.* the passage “Exaudi,” etc. of *Gelas.* III 76 (c. 739) becomes a special “Oratio quando aqua spargitur in domo”; and hence it has eventually come to be adopted as the collect at the “Asperges” before High Mass in the Roman rite; though it seems not open to doubt that the prayers in *Gelas.* cited above are all of them interpolations in the original *Gelasianum* made in Gaul.

I think it is possible to carry the case a step further back. G. H. Forbes has pointed out (*Gallican Liturgies*, p. 93 and 263) the connexion between the address preceding the prayer “pro peregrinantibus” (the sixth of the “Orationes paschales” said on Holy Saturday) as found in *Goth.* and in *Bobiens.* But the address as found in these two books is connected with the address before the prayer “pro peregrinantibus et navigantibus,” the tenth of the series of “Orationes paschales” in the *Libellus orationum Gothico-Hispanus* (p. 102). I append the three texts:

<i>Goth.</i>	<i>Libell. orat.</i>	<i>Bobiens.</i>
Caelestium et terrestrium et inferorum Dominum Deum Patrem omnipotentem, fratres dilectissimi, deprecemur, obse- crantes uti fratres nostros et sorores quicumque peregrinati- onum necessitatibus subjacent omnipotens Deus auxilio suo adjutor reducat ac protegat.	Caelestium et terrestrium Deum, fratres dilectissimi, deprecemur, ut in fratribus nostris quicumque peregrinati- onum necessitatibus subjacent potenti auxilio suo consolator et redux esse dignetur, etc. ¹	Caelestium et terrestrium Deum Patrem supplices deprecemur ut omnes fratres nostros qui peregrinati- onum necessitatibus subjacent potentia auxilii sui protegat atque defendat.

It will be observed that “protegat” of *Goth.* reads in *Bobiens.* “protegat atque defendat” (which latter expression is found also in a Benediction in *Lib. or. Goth.-Hisp.* p. 34: Ipse vos in omnibus protegat atque defendat), whilst *Gelas.* III 76 (c. 739) reads “foveat, protegat, visitet atque defendat”; and as this prayer of *Gelas.* is found also in *Stowe*, the question arises whether it is not the work of an Irish hand (*cf.* also *Bobiens.* p. 371: custodiat, protegat atque defendat). The more closely the text of the earlier recension of *Gelas.* is examined, the more distinctly does the question impose itself whether the Irish also were not concerned in the manipulations to which this Roman book was subjected in Gaul in the seventh century.

(48) Pr. xxx, 130. 6—7 (repeated Pr. LXIX, 166. 2—3): Ego pulso precibus aures misericordiae tuae.

Moz.: Aures misericordiae tuae pande pulsanti famulo tuo N., eterne omnipotens Deus 446. 62—63; Parturiat in corde meo inenarrabiles gemitus qui aures possint pulsare tuas 444. 60—62.—*Gelas.*: Pateant aures misericordiae, Domine, precibus supplicantium III 5.—*Greg.*: Aures tuae pietatis, quaesumus, Domine, precibus nostris inclina c. 251 (for “aures misericordiae tuae...inclina” see *Gelas.* III 59, 62; for “aures tuae pietatis inclina” *Gelas.* I 44; for “aures misericordiae tuae” *Leon.* 83. 11).

(49) Pr. xxx, 130. 14—15 (repeated Pr. LXIX, 166. 10—11): Neque despicias me quem pretioso pignore tui sacrosancti sanguinis in cruce comparasti.

¹ The remainder is of no interest here.

See No. 14 *supra* for "sanctus sanguis." The word "sacrosanctus" as applied to the Body and Blood of our Lord in the Eucharist is not peculiar to any of the ancient Latin liturgies or to any group of them. See *e.g.* *Leon.* 59. 20, 67. 30; *Gelas.* I 28 (c. 532), III 16 (Canon Actionis repeated in *Greg.*, *Bobiens.*, *Stowe*, *Franc.*), III 57; St Gall MS 1394, W. p. 178; *Goth.* p. 193; *Moz.* 74. 75, 83. 5; cf. *Stowe*: sacrosanctam hanc aeucharistiam corporis et sanguinis domini nostri ihesu christi, W. p. 224 (Visit. infirm.).

For "sacer" in conjunction with "corpus" or "sanguis," see *Goth.* 195, 237, 238.—The forms of administration of Holy Communion in *Stowe*, W. p. 243, M. p. 222, *Ant. of Bangor* II No. 112, read: hoc sacrum corpus; the earliest Roman form, if *Gelas.* I 75 may be taken to represent it, has, like the present form, no adjective but runs simply: Corpus D. n. J. C.—*Moz.*: hic sanguis sacer filii tui Domini nostri 201. 16; ut hujus sacri corporis alimentum cruorisque suavissimum poculum 217. 43—44; qui nobis dare dignatus es sacri corporis tui Eucharistiam 233. 72—74; cf. "sacri corporis" 255. 53, of the Body of our Lord in the Tomb.—Collects in *Leon.*: Corporis sacri et pretiosi sanguinis repleti libamine 3. 4; Sacri corporis et sanguinis pretiosi renovati libamine 8. 19.—In *Greg.* the words of *Leon.* 3. 4 just cited have been adopted as the beginning of a "post-comm." at c. 105, 107, 130, 243, 244. But I have not found "sacer" in connexion with "corpus" and "sanguis" elsewhere in the Roman books.—Seeing that "Corporis sacri" in *Greg.* is merely borrowed from *Leon.*, I think that this form may also be reckoned as an instance of that similarity in expressions between *Moz.* and *Leon.* to which attention has been already called.

(50) Pr. xxxv, 135. 1: et custodias me *diebus ac noctibus horis atque momentis.*

Pr. XLII, 140. 1: ut custodias eam [*sc. animam meam*] *diebus ac noctibus horis atque momentis.*

Ant. of Bangor: Diebus atque noctibus, horis atque momentis, miserere nobis, Domine, II No. 116 (8).

Bobiens.: Simus ergo per singula momenta solliciti ut mereamur habere, etc. p. 286 (borrowed from *Moz.* 3. 70—71 (see G. H. Forbes *in marg.*).—*Moz.*: recreati per momenta 26. 35; per vite nostre vel maxima spacia vel minima momenta laudare, 62. 66—67; sollicitiores nos efficiat momento omnis diei 279. 58—59; Quo ab eo per momenta compuncti 287. 31; illi tuam contemplantur quotidie gloriam: nos flagitamus per momenta misericordiam 355. 57—59; et quia non est hora punctus atque momentum quo a nobis non offendaris Deus 379. 31—32; (in reference to martyrdom) propositum non mutare sub spacio: an implere desiderium sub momento 403. 62—64.—*Richenov.*: ut te...per omnia momenta veneremur p. 3, Missa II.—*Goth.*: nullumque momentum est quo a beneficiis pietatis tuae vacuum transigamus p. 201. (It is worth while to notice the resemblance between this particular portion of *Goth.* and *Moz.* as pointed out by G. H. Forbes in the marg. of his ed. pp. 44—47).—*Gall.*: (in reference to the gifts of the Magi) uno denique momento Regnum, Sacrificium, Sepultura...complentur p. 336.—*Gelas.*: Deus per cuius providentiam nec praeteritorum momenta deficiunt I 54 (Or. et Prec. de Pascha annotina); Deus qui saeculorum omnium cursum ac momenta temporum regis III 53 (Or. in Natale genuinum); Deus sub cuius nutibus vitae nostrae momenta decurrunt III 70 (Or. ad Missam pro Infirmo). Of these three numbers of *Gelas.* I have no doubt that at least III 53 formed no part of the original book.

(51) Pr. xxxviii, 137. 14—15: Deus *formator reformatorque humani generis* qui incondita *condidisti.*

The use of the terms Creator, Conditor, Formator, Reformator, Reparator, Redemptor, Salvator, humani generis, humanae naturae, substantiae, etc., as occurring in the early Latin liturgies, might be an instructive subject for special discussion, especially (so far as I have observed) in regard to the early prevalence of "Reparator" and "reparare" and the later preference for the term "Redemptor," "redimere." In this place it is proper to do no more than cite texts which may have been in the mind of the writer of prayer xxxviii: *Leon.*: qui per ineffabilem potentiam Verbi tui sicut humani generis es conditor ita et benignissimus reformator 144. 24—25; Deus qui humanae substantiae dignitatem et mirabiliter condidisti et mirabilius reformasti 159. 9—10.—

Gelas.: I 5 as *Leon.* 159. 9—10; Omnipotens sempiterne Deus, creator humanae reformatorque naturae I 5; Deus qui humani generis ita es conditor ut sis etiam redemptor I 30; Deus humani generis conditor et benignissime formator¹ qui hominem...unici Filii tui sanguine redemisti, etc... integrum sit ei atque perpetuum et quod gratia tua contulit et quod misericordia reformavit I 38 (c. 550). The prayer in *Gelas.* beginning and ending with the words just cited seems (like so much in this section) to bear on the face of it evidence of non-Roman origin; it has been incorporated into the *Suppl. Greg.* c. 210—211 with some improvements of style; the beginning reads in that compilation: Deus humani generis benignissime conditor et misericordissime reformator.—*Goth.*: Deus largitor pacis et generis humani formator p. 298.—*Irish Liber Hymnorum*: Deus formator omnium deus et iudex iudicum I 84 l. 7 (Hymnus S. Columbae *In Te christe*).—MS V of *Gelas.* I 38, *Goth.* p. 298, and *Cerne* 137. 14 are the only cases in which I have noticed the use of the word “formator” in prayers up to the close of the eighth century.

(52) Pr. XL, 138. 15—139. 2.

It has been pointed out in the Introduction, p. xxviii, that Pr. XL is derived from a prayer in *Gelas.* I 12. This prayer of *Gelas.* occurs also in *Goth.* p. 205, and in the *Biasca MS* of the Ambrosian mass-book p. 40 (in the recently printed *cod. Bergomens.*, Solesmes, 1900, No. 186); it is not found in *Greg.* or *Suppl. Greg.* But *Goth.* omits “Omnipotens sempiterne” and reads “ac noster” for “et noster”; *Biasca MS* reads “ut per haec” for “ut semper in” (the *cod. Bergomens.* and the printed Missal (1618) have “ut semper in”). It would seem therefore that the *Cerne* prayer is to be referred directly to *Gelas.*

(53) Pr. XLI, 139. 5—6: *Deus refugium pauperum, spes humilium, salusque miserorum.* Qui remotis, etc. (see No. 54).

Gelas.: Deus refugium pauperum, spes humilium, salusque miserorum, supplicationes populi tui clementer exaudi III 32.—*Greg.* c. 250 as *Gelas.*—This collect has also been made the basis of a prayer in *Goth.* p. 266 which I subjoin as an interesting example of the manner in which earlier Roman liturgical materials are utilized by later non-Roman composers:

Gelas. III 32.

Deus, refugium pauperum, spes humilium, salus-
que miserorum,
populi tui
clementer exaudi;
ut quos iustitia verberum
afflictos, abundantia remediorum
faciat conso-
latos.

Goth. p. 266.

Deus, refugium pauperum, spes humilium, salus-
que miserorum, interveniente pro nobis beatissimo
fundatore Ecclesiae tuae Petro supplicationes
supplicum tuorum in die triduanum hujus jejunii
clementer exaudi; et tranquillitatem a vitiis
pariter et hostibus nostris concede temporibus:
ut quos iustitia flagellorum tuorum juste facere
potest esse afflictos, abundantia misericordiae
tuae, ipso beato Petro obtinente, faciat conso-
latos.

(54) Pr. XLI, 139. 6—8: Qui *remotis obumbrationibus carnalium uictimarum spiritalem nobis hostiam* et uiuentem placentem patrique inchoantem (*sic*) dedicasti.

Leon.: Remotis obumbrationibus carnalium uictimarum spiritalem tibi summe Pater hostiam supplici seruitute deferimus 32. 1—2.—*Gelas.*: Qui oblatione sui corporis remotis sacrificiis carnalium uictimarum I 48; I 84 as in *Leon.*; but I 84 bears marks of late and artificial composition: four collects are taken from different parts of *Leon.*, a fifth is taken with a slight alteration from *Gelas.* III 84 (see Wilson's notes in marg. p. 129—130) whilst the preface comes from *Moz.* 71.

¹ So MS V (the earlier type of *Gelas.*); S, representing the eighth century revision, reads “reformator” (Wilson, p. 68, n. 23).

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However that may be, it seems probable that in the extract from Pr. XLII cited above we have another trace of direct Gallican influence¹.

(57) Pr. XLIII, 140. 16—17: *Da ueniam peccatis meis et libera me ab omnibus malis.*

Pr. XLVIII, 145. 10—11: *libera me immortalis Deus ab omnibus malis praeteritis praesentibus et futuris.*

(Cf. Pr. xxxv, 135. 1—2: *custodias me...et ab omni malo.*)

The invariable prayer after the Lord's Prayer in the Order of the Roman mass (*Gelas.*, *Greg.*) begins: *Libera nos, quaesumus, Domine, ab omnibus malis praeteritis praesentibus et futuris*; in *Stowe*, W. p. 242, M. p. 220, and in *Bobiens.* p. 281, these words of the Roman Canon are found in the singular: *ab omni malo, praeterito, etc.*²—In *Moz.* the invariable form of the corresponding prayer begins: *Liberati a malo, conformati semper in bono* 6. 66—67, 231. 95 (cf. on Good Friday: *Eruti a malo, stabiliti semper in bono* 172. 62—63; but in the interesting "missa votiva omnimoda" 441—443: *Erue, libera...nos ab operibus malis* 443. 29—31).—In the Gallican books the prayer after the Lord's Prayer is variable. *Richenov.* reads "a malo" p. 1, 19, miss. I, VI; as also does *Goth.* ("a malo," or "ab omni malo") p. 189, 192, 196, 202, 211, 214, 223, 238, and in the first, second and sixth of the six Sunday masses p. 293, 294, 300; but in the third, fourth and fifth Sunday masses p. 296, 297, 298 the reading is "a malis"³. *Gall.*: "malo" p. 335, 349; "a malis omnibus" p. 331.—The other Irish books agree with *Stowe* and *Bobiens.* in reading "malo": *St Gall MS 1394* W. p. 177 (+praet. praes. et futur.); *Book of Mulling* W. p. 172; *Book of Dimma* W. p. 170; the "Visit. infirm." in *Stowe* W. p. 223; the "Libera nos" at the end of the Litanies in *Stowe* W. p. 226, 239, M. p. 192, 194; *Ant. of Bangor* II No. 76, 109; *Book of Deer* W. p. 164. The only exception to the use of the singular which I have observed in an Irish book occurs in the first of the two prayers following the Epistle of Christ to Abgar in the *Irish Liber Hymnorum*, which reads: *defende nos a malis* I 94; the second reads: *defendat nos ab omni malo* p. 95⁴.—The only example that I have observed of "Libera nos a malo" in Roman books is *Leon.* 63. 10, a prayer repeated in *Gelas.* III 26.

(58) Pr. XLV, 141. 18—19: *Excita potentiam tuam et ueni ut saluum me facias.*

"Excita, Domine, potentiam tuam et ueni" is the beginning of three collects in *Gelas.*, one in II 80, two in II 84; and of four collects in *Greg.* c. 133, 136, 137, 138. *Bobiens.* p. 284, and *Gall.* p. 333, repeat *Gelas.* II 80.—*Gelas.* II 80 has also a collect beginning: *Excita potentiam tuam*, only; this also is repeated in *Bobiens.* p. 284.—*Libellus orationum Gothico-Hispanus*: *Excita potentiam tuam et ueni ad liberandum nos, Domine* p. 4.

¹ The expression "merita gloriosa" has found its way into the Roman Missal through the collect for the feast of S. Francis of Assisi; it has hence entered, from obvious causes, into the collect of the quite recent mass of S. Francis Regis S.J.; it also occurs in the collect of the mass of S. John Chrysostom.

² The original script of *Bobiens.* has the singular; another, but certainly very early hand, has changed the singular into the plural; but in any case the alteration does not affect the question dealt with here. The MS of *Franc.* is imperfect and breaks off towards the close of the Roman Canon, and just before the prayer "Libera nos," the reading of which therefore must remain doubtful.

³ That this is by mere imitation of the Roman form appears (a) from the fact that the six Sunday masses immediately precede the order of a Roman mass ("Missa Romensis cottidiana") with which the (now imperfect) MS seemingly ended; (b) from the fact that the fifth mass reads: *a malis praesentibus et futuris.*

⁴ When the expression occurs not as an incipit (as in the "Libera nos") but in the course of a prayer, the form is commonly "a malis" in both *Moz.* and the Gallican books. Thus in *Moz.*, "a malis" 150. 55, 234. 25, 349. 42, 442. 91—92 and 102—3; "a malo" in two Benedictions, 201. 55—56, 330. 13, and in the course of a prayer 431. 100—101.—*Goth.* "a malis" in course of prayers, p. 222, 233, 238; and *Gall.* p. 335, 369.

(59) Pr. XLVI, 143. 17—18: *et corde puro ac mundo te in omnia et super omnia diligendo laudare merear.*

Gelas.: infunde cordibus nostris tui amoris affectum ut te in omnibus et super omnia diligentes, promissiones tuas...consequamur III 1 (cf. I 103: in te habeat omnia quem diligere appetit super omnia¹).—*Stowe* W. p. 228, M. p. 197 (but “effunde”), *Bobiens.* p. 383, *Franc.* p. 322, *Suppl. Greg.* c. 167 repeat *Gelas.* III 1.

(60) Pr. XLVII, 144. 3—5: *Praetende super me dexteram tuae maiestatis, ut auxilium tuum et misericordiam mecum habere merear.*

Leon.: Ad defensionem fidelium Domine quaesumus dexteram tuae maiestatis extende 105. 11—12.—*Gelas.* II 77 as *Leon.*—*Greg.*: Quaesumus omnipotens Deus vota humilium respice atque ad defensionem nostram dexteram tuae maiestatis extende c. 34, 39.—This Gregorian collect is used for the beginning of the preface of a mass “pro vivis et defunctis” in *Bobiens.*: Vere dign. et just. est, omnipotens Deus, ad vota humilium manum dexteræ tuæ maiestatis extende p. 363.—In *Stowe* (in hand of the interpolator Moelcaich) is another adaptation under the title “Oratio Gregoriana super euangelium” W. p. 231, M. p. 203.—“Praetende” (instead of “extende”) is common to the Liturgies: e.g. “praetende misericordiam” (see p. 259 n. 4 *supra*); “spiritum gratiae” III 50, III 73; “arma caelestia” III 62; “gratiam” III 74; see also *Suppl. Greg.* 188, 197, 198. For “Praetende dexteram caelestis auxilii,” see No. 46, *supra*.

(61) Pr. XLVII, 144. 5—6: *et per sacrosancta mysteria corporis et sanguinis Christi filii tui.*

For “sacrosanctus sanguis” see No. 49 *supra*.—The formula of the Pax in the Order of the Mass of *Moz.* is: Habete osculum dilectionis et pacis ut apti sitis sacrosanctis mysteriis Dei 4. 92, 227. 82—84. I have not observed the expression elsewhere in *Moz.*²—*Leon.*: per haec sacrosancta mysteria in totius ecclesiae confidimus corpore faciendum quod, etc. 20. 25—26; ut...sacrosancta mysteria quae frequentamus actu subsequamur 43. 18.

The expression occurs also *Gelas.* III 4; *Greg.* 23, 75, 244; *Bobiens.* p. 389 (“Benedictio calicis” etc.); *Goth.* p. 214 (adopted from *Leon.* 43. 18), 274 (adopted from *Gelas.* II 33 which reads: “sacro mysterio”); *Franc.* p. 324 and *Suppl. Greg.* c. 169 (as *Gelas.* III 4).

(62) Pr. XLVIII, 144. 15—17: *Multiplica super me misericordiam tuam ut dimittas quod conscientia metuit et adicias quod oratio non praesumit.*

Gelas.: Effunde super nos misericordiam tuam, ut dimittas quae conscientia metuit, et adicias quod oratio non praesumit III 7.—Adopted in *Franc.* p. 324, and *Suppl. Greg.* c. 170.—For “Multiplica...tuam” see No. 21 *supra*.

(63) Pr. XLIX, 145. 14—16: *Deus iustitiae te deprecor, Deus misericordiae, Deus invisibilis, Deus inconprehensibilis, Deus inenarrabilis, aeterne perpetue benedicte deus.*

Goth.: Deus justitiae, Deus misericordiae, Deus immortalitatis et vitae, Deus splendoris et gloriae p. 298.—*Bobiens.*: Domine Deus inconprehensibilis et inenarrabilis qui, etc. p. 366. “Deus inenarrabilis” (alone) is common in Irish documents and in *Moz.*

(64) Pr. XLIX, 146. 17: *Cura in me stuporem mentis.*

Gelas.: ne forte sine hac ordinis ratione vel causa stuporem vobis in mentibus relinquamus I 34 (“Expos. evang. in aurium apertione ad electos”).—This text is also found in *Gall.* p. 342, and in *Bobiens.* p. 311 (which latter, however, omits: vobis in mentibus).—*Goth.*: converte ad te quaerendum stupidas mentes hominum, qui nuptiale convivio vertisti latices in falernum p. 208.

¹ The corresponding phrase in *Leon.* (140. 31) runs in the plural and reads “elegere” instead of “diligere appetit.”

² But the word “sacrosanctus” occurs in *Moz.* in combination with many other words: solennia 79. 71; pascha 130. 99; communio 234. 22, 365. 13, 463. 83, 466. 108; munera nostrae salutis 348. 99; altario 381. 43.

(65) Pr. XLIX, 147. 8: sed omnes expectas ad *paenitentiae locum* reuerti.

Bobiens.: Et locum poenitentiae ac flumina lacrymarum, concessam veniam (*sic*), a te merear accipere p. 357; Tribuas ei, Domine, delictorum suorum veniam in illo secreto receptaculo ubi jam non est locus poenitentiae p. 385.—Order “ad poenitentiam dandam” at end of MS V (but not a part) of *Gelas.*: da huic famulo tuo Illi plenam indulgentiae veniam, et poenitentiae loco (*sic*) exoratus indulge (ed. Muratori c. 764, ed. Wilson p. 314).

(66) Pr. XLIX, 147. 9: qui ergo das *spatium paenitendi* da *possibilitatem et operandi*.

This sentence has a familiar sound; but although instances of “spatium” and “possibilitas” with the gerund occur in the early Liturgies I have nowhere found the particular phrase of *Cerne*.—(1) “spatium” with gerund: *Moz.*, ut concesso nobis penitendi spacio, sic defleamus commissa- ne iterum admittamus defienda 87. 85—87; *Goth.*, ut coercendo perire non sinas in aeternum et parcendo spatium tribuas corrigendi p. 234¹; *Biasca MS*, et quia in inferno...est...nullum spatium corrigendi hic te supplices rogamus et petimus ut ubi das spatium supplicandi jubeas et peccata dimitti p. 155.—(2) “possibilitas” with gerund: *Leon.*, sicut erudire non cessas ita non desines adiuuare ut recte facienda cognoscant et possibilitatem capiant exsequendi 69. 28—70. 2; repeated in *Gelas.* I 62.

(67) Pr. XLIX, 147. 11—12: quam nobis largire pro *tua pietate et benignitate* digneris; 148. 2—3: id tu pro tua pietate et *maiestate* et *clementia* tua mihi largire; 148. 7—8: et per *maiestatem* atque *pietatem* tuam illud indulge quod feci.

Richenov.: suae benignitatis praestet pietas p. 9 missa IV; clementia majestatis tuae...apud inferos manifestata perclaruit p. 14, missa V.—*Goth.*: suppliciter exoranti pia benignitate responde p. 204.—Slight as may be considered the resemblance between the Liturgy and the prayer in this case, any echo of *Richenov.*, the purest of the Gallican books we as yet possess, is worthy of attention, and in no other of the earlier Liturgies have I found so close a resemblance to Pr. XLIX as in the passages cited above (Pr. XLIX, p. 146. 14—15, offers another resemblance to the phraseology of *Richenov.*, see No. 34 *supra*). It is for this reason that I add the following No. 68 taken, it will be observed, from the same Pr. XLIX of *Cerne*.

(68) Pr. XLIX, 148. 4—5: et exeunti mihi de hoc *chau tenebrarum* manum porrige.

The word “chaos” is of rare occurrence in the Liturgies. *Richenov.*: Tu chaos confusisque principiis, etc. p. 18 missa VI.—*Moz.*: non tartareas tenebras aut triste chaos habitationem incurrat 461. 49—50.—*Suppl. Greg.*: nec tegat eum chaos et caligo tenebrarum c. 216 (burial service).

(69) Pr. LIII, 153. 3—4: et perducas eam (sc. animam meam) in *locum refrigerii pacis et quietis*.

The form of the commemoration of the dead in the Canon of *Greg.* runs: Memento etiam Domine famulorum famularumque tuarum qui nos praecesserunt cum signo fidei et dormiunt in somno pacis. Ipsi et omnibus in Christo quiescentibus *locum refrigerii lucis et pacis* ut indulgeas deprecamur (c. 3). In the mass for a deceased bishop in the same Sacramentary (c. 270) this commemoration is entitled “Super dipticia”; and, after “somno pacis,” is this rubric: “Post lectionem” (i.e. of the names of those to be commemorated; cf. the rubric in *Bobiens.* p. 281 “Commemoratio defunctorum”). The text of the commemoration at c. 270 shews certain variants of which only the following are of importance here: (a) the omission of “cum signo fidei”; (b) the insertion of “Domine” after “omnibus”; (c) the reading “et pacis indulgentiam deprecamur.” The seventh and early eighth century attestations of this Memento of the dead generally support the reading of the Canon on these points as against that of the mass: viz., *Bobiens.* (p. 281), *Stowe* (W. p. 237 and

¹ Cf. *Leon.* 23. 15—16: “et, ut ad propitiationem tuam possimus accedere, spiritum (“Spm̄”) nobis tribue corrigendi,” repeated in *Gelas.* III 28 (“spiritum”). Do not *Goth.* and the *Biasca MS* preserve the genuine reading—“spatium corrigendi”?

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the word used in 18 "post nomina" prayers, 13 times alone and 5 times in combination¹.—"Refrigerium" (or "refrigerare") is found in 15 "post nomina" prayers, viz. 5 times alone (114. 45, 299. 37, 305. 97, 435. 48, 448. 51), and 10 times in combination².—"Pax" occurs 6 times in combination³ but in no "post nomina" prayer alone.—"Lux" occurs in no "post nomina" prayer alone, and but once in combination: transferantur in locum lucis ac refrigerii 378. 4; an expression which recalls the form in the canon of *Greg.*⁴

The evidence of the Gallic documents is as follows. In *Richenov.* (twice, p. 6, 29, miss. III and XI), *Mai's fragments* (once, Hammond, *Liturgies Eastern and Western* p. lxxxi), and *Bunsen's fragment* (once, Hammond, *Lit. of Antioch* p. 54^b), "requies" is the only word used.—In *Goth.*, "requies" (alone) is the term employed in 8 "post nomina" prayers (p. 191, 194, 201, 256, 270, 286, 292, 296); "quies" (alone) in one (p. 288); "refrigerium" (alone) in 8 (p. 208, 233, 253, 272, 279, 285, 289, 297); "pax" (alone) in one (qui in pacem tuam jam sunt...translati p. 235), and in one in combination with "lux" (caris etiam nostris qui nos in somno pacis praecesserunt, perennis aevi beatitudinem et perpetuae lucis gratiam remunerare dignetur p. 224); in one, in the words of the commemoration of *Greg.* (locum refrigerii lucis et pacis ut indulgeas deprecamur p. 292). "Lux" nowhere occurs alone in *Goth.*, and but twice in combination in the passages just cited.—In "*Gall.*" "requies" is the term employed in two "post nomina" prayers (p. 334, 365); a third (p. 333) gives the text of the commemoration in the Canon of *Greg.*

So far then the characteristic word expressive of the state of the faithful dead in the Gotho-

¹ That is: thrice "refrigerium(a) quietis" 15. 31—32, 62. 42, 386. 27; once "refrigerium et quietem" 65. 98; once with "pax perpetua" 293. 74—75.

² That is: 4 times with "quies" (see references in note 1); once (but in a different clause) with "requies" 314. 53—56; once "in pace refrigeres" and (but in a different clause) with "reque et indulgentia" 280. 90—92; three times "in pace refrigeres" (or "refrigera") only 405. 62, 439. 95, 451. 89; once "in locum lucis ac refrigerii" 378. 4.

³ That is: once in combination with "requies" (see p. 267 note 4); once with "quies" (see note 1); four times with "refrigeres" or "refrigera" (see note 2).

⁴ Nothing has been done, so far as I know, to exhibit in detail the influence exercised by the Roman books on the formulae of *Moz.* Such "Vorarbeiten," one of the first conditions of any real scientific advance in the study of Liturgy, are, with the single exception of G. H. Forbes's *Gallican Liturgies*, simply wanting. As *Moz.* stands in the printed text I think it may be possible to roughly distinguish two, or rather three, strata of Roman impingement on pure Gothicism: in the genuine Gothic period; next, as a result of Carolingian Gregorianism; lastly, late mediaeval work, but using up genuine old Gothic material. So far as the expression "(in) locum lucis ac (or "et") refrigerii" is concerned, it occurs in other than "post nomina" prayers (so far as I have observed) three times: 442. 71 (an "Inlatio"), 462. 85 (a "Missa"), 465. 106 (an "alia oratio"). It will be noticed that these references cover only the close of the book, that is the part containing what are now called the "common" and "votive" masses (pp. 421—469). And this is precisely the portion of *Moz.* which has been most evidently tampered with. For the convenience of the enquirer I add here (without regard to combinations) references to the other passages outside the "post nomina" prayers in which I have found our five crucial words used in regard to the dead.

"Requies": (a) variable prayers, 51. 81, 172. 49, 174. 65, 254. 5, 312. 30, 352. 29, 393. 64, 404. 32, 442. 73, 443. 32, 445. 21, 457. 58, 460. 15, 463. 81, 466. 50, 466. 81, 466. 106, see also *infra* p. 275 note 1; (b) invariable prayers, in the "Sancta sanctis": et defunctis fidelibus prestetur ad requiem 6. 93, 232. 78, and in the prayer after the Pater noster: requiem defunctis 6. 72, 231. 108.

"Quies": 172. 50, 461. 92, 464. 75; also 364. 77 *quies* is used for the death of the B.V. in a prayer repeated in the (late?) Conception mass 415. 42.

"Refrigerium" ("refrigera"): 226. 54, 458. 22, 458. 49, 458. 91, 461. 91, 463. 48.

"Pax": 108. 84, 140. 103, 457. 79, 459. 70, 462. 107, see also *infra* p. 275 note 1.

"Lux": 460. 2, 461. 91, 466. 55 and 58, 466. 95; see also *infra* p. 275 note 1.

⁵ In the expression "quem in pace adsumere dignatus es" (p. 54) the word "pax" obviously does not describe the state of the dead.

Gallican group is *requies* or *quies*. The only other word which has any considerable independent¹ attestation is *refrigerium*. This independent attestation of *refrigerium* is however much more strongly marked in *Goth.* (a book penetrated with Roman elements) than in *Moz.*; and *Goth.* in this point is not supported by the other Gallican liturgical remains; whilst *refrigerium* in *Moz.* is found, when the case is viewed as a whole, to be used in circumstances that point to the intrusion of foreign influences, for the most part (I conjecture) at a period subsequent to the epoch of Visigothic rule.

So far as the evidence of only the liturgical books goes, that "requies" (or "quies") is the native and the only characteristic liturgical term expressing, according to the sense of the peoples within the limits of the Gotho-Gallic region, the idea of the state of the faithful dead, is a conclusion which disengages itself simply, even necessarily, on the mere statement of the facts of the case.

I now turn to the Roman books, *Leon.*, *Gelas.*, *Greg.*—In *Leon.*, the month of October closes with a series of prayers for the dead numbered 1—v, followed by a mass for the anniversary of S. Silvester forming a sixth; these will be hereafter referred to as *Leon.* § 1 to § 6.—§ 1 is a common mass for the dead whether for clergy or laity; § 2 is a mass for a person dying in the state of penance; § 3 is composed of seven prayers, the first three are variants (or supplements) for § 2, the succeeding four, for § 1; §§ 4, 5, 6 are masses for a bishop deceased. The word "*requies*" occurs once, in the "secret" of § 4: Oblationes...quas...et pro requie famuli tui illius episcopi suppliciter immolamus 146. 32—33. "*Lux*" occurs in §§ 3 and 5: ut eam mortalibus nexibus expeditam lux aeterna possideat 146. 21—22; et animam...in beatitudinis sempiternae luce constitue 147. 7—8². "*Refrigerium*" and "*pax*" are not used in *Leon.* in reference to the dead; but "*requies*" occurs in this connexion a second time at the close of the *Velatio nuptialis*, the Nuptial Blessing: et ad beatorum requiem atque ad caelestia regna perveniat 142. 4—5. This has passed verbally into *Gelas.* III 52 and into *Greg.* col. 246.

The only other instance in which "*requies*" is used in *Greg.* is in the "ad complendum" (= "post comm.") of the mass of the Vigil of the Assumption, where it signifies, however, not a state after death, but the actual *transitus*, the death: ut qui sanctae Dei genitricis requiem celebramus col. 114³. In addition to the Memento in the Canon (in locum refrigerii, lucis et pacis) the first of the two masses for the dead in *Greg.* (that for a deceased bishop) has the petition: spiritus...ad indulgentiam et *refrigerium* pervenire mereatur (c. 270); the second (the common mass): ut animam famuli tui...in *pacis* ac *lucis* regione constituas (c. 270). "*Requies*" does not occur in either mass.

Gelas. will occupy us longer, as it will be necessary to examine the composition of the masses for the dead contained in it with a view of ascertaining whether they formed part of the original Roman book, or afford ground for believing that they were added at a later date outside Rome. The end of Book III consists of a series of 14 masses for the dead (Nos. 92—105): they are prefaced by a set of prayers (III 91) entitled "Orationes post obitum hominis," which seem to me to contain no Roman element whatever; though III 91 shews at least one point of connexion with *Moz.*⁴, it seems to me to be as a whole Gallic, or perhaps Hiberno-Gallic, work. This, however, I but mention in passing, as the masses alone come under examination here. "*Requies*"

¹ By "independent" I mean used alone and not in combination.

² "*Lux*" is also used in a curious and somewhat "barbarous" preface; whether reference is intended to the state of the dead is uncertain; the passage is here quoted for the sake of completeness: Deus Dominus et inluxit nobis ut nos de tenebris et umbra mortis regnum perpetuae lucis (aeternae) efficeret 161. 13—15.

³ *Moz.* uses for the death of the B.V. the word "quies": qui te de terris ineffabiliter sumpsit in celis post somnum quietis et cursum consummatum vite temporalis 364. 76—78. I find "quies" in *Greg.* only twice, col. 259, 264, but in the sense of rest, or comfort, of the living.

⁴ See No. 25 *supra*. It is to be observed that the corresponding section of *Suppl. Greg.* entitled "Orationes in agenda mortuorum" coll. 213—218 also contains matter derived from *Moz.* (see No. 1 *supra*).

is used (and sometimes more than once) in six of these masses (Nos. 94, 95, 99, 100, 103, 104); "quies" occurs in III 103, 105 in the phrase: dona (or "da") refrigerii sedem, quietis beatitudinem, luminis claritatem; this is the only instance of the use of "refrigerium" in the masses of *Gelas.*¹

But a question arises: are these 14 masses a part of the genuine and original *Gelasianum*? are they Roman prayers? or is there reason for thinking that as they stand they are neither the one nor the other? Further still: is there reason for thinking that, as this collection is prefaced by a section (III 91) which bears on the face of it, when it is scanned and scrutinized, evidence that it is not of Roman workmanship, so the masses themselves afford indications of Gothic influence from the other side of the Pyrenees? On this latter point there is no room for doubt. Elipandus, archbishop of Toledo, in his letter (ep. iv) to Alcuin, in giving a series of extracts from the missal of his own church of Toledo bearing on the Adoptionist controversy, quotes the following prayer: Item in missa defunctorum. Domine Jesu Christe qui vera es vita credentium, tibi pro defunctis fidelibus sacrificium istud offerimus, obsecrantes ut regenerationis fonte purgatos et tentationibus mundi exemptos beatorum numero digneris inserere, et quos fecisti adoptionis participes jubeas haereditatis tuae esse consortes (Migne, *P. L.* 96, 875; *Mon. Germ. Epp.* iv 305²). This prayer is no longer to be found in *Moz.* (=the Toledan missal); it probably disappeared in the not wholly effectual³ revision to which that missal was subjected as a consequence of the Adoptionist disputes. But the close of the "post comm." of *Gelas.* III 95 reads thus: ut quem fecisti adoptionis participem jubeas haereditatis tuae esse consortem; and the "Hanc igitur" of III 96, thus: eumque regenerationis fonte purgatum et periculis vitae bujus exutum, beatorum numero digneris inserere spirituum. Apart from the fact that these masses as a whole, and particular prayers in them, shew artificial compilation, it seems not open to doubt that the composer of III 95 and 96 (slightly varying and touching up the phraseology of the model or material used as is usual with this class of writer) has worked up the Toledan prayer into his own composition. In view of the evident connexion of *Gelas.* III 91 with Irish prayers and with *Moz.* it is in place to call attention to the fact that the same Toledan prayer quoted by Elipandus has been in its entirety worked up into the preface of the mass "pro mortuis pluribus" in *Stowe* (W. p. 248, M. p. 232).

An examination in detail of III 95 will shew in how artificial a manner it has been composed. Its first collect is the collect of *Leon.* § 4; its second collect is the first collect of *Leon.* § 5 with omission of the five opening words; its "secret" is made up of the beginning of the "secret" of the mass "In Nativitate sanctae Mariae" in *Gelas.* (II 54)⁴, and (after a line of common form) the close of the "secret" of *Leon.* § 4 (146. 32—33). Its "Hanc igitur" is composed thus: (a) of three lines of common form; (b) of the Gregorian form of a phrase in the "Hanc igitur" of the nuptial mass "pro qua majestati tuae fundimus supplices preces" (c. 245) frequently adopted in

¹ In the "Orationes post obitum hominis" of *Gelas.* (III 91) "requies" is used 4 times; "quies" and "refrigerium," twice: locum refrigerii et quietis (coll. 749, 750); "pax," once: in pace sanctorum tuorum (col. 748).

² Elipandus's citation from "St Isidore" which occurs just below the passage from the missal quoted in the text (see *M. G. Epp.* iv 305 l. 34—36), which Dümmler (*ibid.* note 3) cannot identify, is *Moz.* 176. 105—108.

³ See *Moz.* 16. 25—29: ...omnipotens Deus...qui unigeniti tui in assumptione carnis adventum reconciliationis nostre voluisti esse remedium, ut cum eo gratiam reciperemus adoptionis. The force of the "cum eo" does not seem eluded by Lesley's inept comment: "huc refert illud Apostoli ad Galatas cap. 3 vers. 5 et ad Romanos cap. 8 vers. 32"; even when reinforced by his general assurances, as contained in his preface § viii, or as adopted and expressed by Dom Ferotin, the recent editor of Apringius, p. 4 note 1, that "jamais la liturgie mozarabe n'a renfermé une formule quelconque qui pût favoriser l'hérésie des Adoptionistes" and that Elipandus was "simplement" a falsifier and a forger.

⁴ Viz.: Suscipe, quaesumus, Domine, hostias placationis et laudis quas tibi. Unless, indeed, both *Gelas.* III 54 and III 95 derive here independently from the "post nomina" of the "Missa prima die sancto Paschae" of *Goth.* which begins "Suscipe q. D. h. pl. et laudis" (p. 253). *Goth.*, in its turn, borrows here (as so often elsewhere) from *Leon.*: Suscipe, Domine, sacrificium placationis et laudis 5. 5.

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expression "refrigeri sedes"; nor "quietis beatitudo"¹; "luminis claritas" occurs in *Moz.* (299. 85, 301. 88, 363. 61, etc.)². Nos. 103, 104, 105 seem therefore to be interconnected and to form a group.

It is impossible in this place to pursue in detail an investigation of the whole body of masses for the dead in *Gelas.*; a few further indications of the manner in which these masses hang together are thrown into a footnote³.

From what has been detailed it appears that a large proportion of the masses for the dead at the end of Book III of *Gelas.* are of the nature of a mosaic, or patchwork of pre-existing materials, whilst others shew rather an effort at original composition; but in both cases the indications point to a composition or compilation of a late date, and to handiwork that is not Roman; and accordingly they form no safe basis for supposing that "requies" or "quies" had been currently admitted into the Roman liturgical prayers in the sixth century as an ordinary designation of the state of the faithful dead.

What has just been said is not to be understood as going beyond these two propositions: (a) that the whole corpus of masses for the dead now found in *Gelas.* III 92—105 are not the masses for the dead of the original *Gelasianum*, but are substitutions for them compiled, doubtless, like III 91, in Gaul; (b) that I believe the text of the original Gelasian masses for the dead to be irrecoverable. I do not wish, so far, to be understood as contending or affirming that the words "requies" or "quies" may not have figured in those lost masses; but only that the masses now found in *Gelas.* afford no safe ground on which to base such a contention. Other grounds exist on which that contention might perhaps be plausibly supported; whether effectively would (among other considerations) depend on the view taken on quite another question obviously

¹ I trust it may not be considered as travelling beyond the record if I remark that *beatitudo quietis* is not the particular aspiration connected with the heavenly kingdom which would be naturally predicated of a race like the Roman, of which it has been so well said that they were a working nation without any play of national mind or mental life distinct from, and out of relation to, the external tasks on which they were engaged.

² Of course I do not forget the "lux tuæ claritatis" in the Christmas preface of the Roman Missal, a preface which is not to be traced beyond *Greg.*; per luminis tui appare claritatem *Greg.* c. 17.

³ The conclusion of the first collect of No. 105 seems a "re-write" of that of the first collect of 104; 105 contains twice the expression "sancti et electi" as to which see No. 9 *supra*.—No. 102 seems connected with 103; thus: the "Hanc igitur" of 103 ends: in *tuorum* numero *redemptorum* sorte perpetua censeantur (cf. *Leon.* 145. 7—8 in *tuæ redemptionis sorte* requiescat; 146. 15: in *tua redemptionis parte* numeretur); "beati," "justi," "electi" etc. are words of familiar use in such a form of supplication; but I have only observed the word "redempti" in this connexion in the "Hanc igitur" of 103 and the "post comm." of 102 ("in *tuorum* sede laetantium constituas *redemptorum*").—Again the collect of No. 102 ends: ut eis proficiat in aeternum quod in *te speraverunt et crediderunt*; this expression is found also in the "post comm." of No. 94: ut eius in quo speravit et credidit aeternum accipiat...consortium; see also *Miss. Rom.* collect of mass "in die obitus." For the expression of kindred ideas in the Liturgies see No. 25 *supra*; and cf. the epitaph of Abbot Mellebaudus (s. VII) "in quod credidi" (Le Blant, *Nouv. Rec.* p. 259).—Nos. 92 and 93 are for the most part derived from *Leon.*: in 92, besides the first collect and "secret" as mentioned by Wilson, the second coll. is also *Leon.* 148. 2—5 (§ 6), the "Hanc igitur" is constructed as that of 95 described above, but the *Leon.* text is given without change; in 93 the effective portion of the "Hanc igitur" (et cum praesulibus etc.) is based on *Leon.* 147. 16—18.—The close of the "Hanc igitur" of No. 99 is derived: (a) "mortalitatis nexibus absolutam" from *Leon.* 146. 21 (perhaps through the first coll. of No. 100); (b) "inter fideles tuos habere constituas portionem" seemingly from the concluding words of the "Hanc igitur" of 93.—No. 106, a mass "pro salute vivorum," seems to have no better claim to be considered an original portion of *Gelas.* than any of the masses just examined. Its collect has been already noticed No. 46 *supra*; its "secret" is that of *Gelas.* III 2 (perhaps touched up from that of III 1) with (in "quas tibi pro incolumitate eorum offerimus") a reminiscence of the Canon.—Two masses (I 91, 92) for the dead occur amongst the Gallican material with which Book I of *Gelas.* closes. I do not see on what grounds they are to be considered part of the original *Gelasianum*, whilst there seem to be several considerations (that cannot be developed here) which militate against such a view.

not proper for discussion here: viz. whether the redaction of the original *Gelasianum* as the first official mass-book of the Roman Church is, or is not, to be viewed as a reaction of the Roman spirit against the encroachments of foreign, "barbarous" (in this case, Gothic), ideas, methods, ways, style, thought, as the outcome of one of those movements of ebb and flow of which the history of the Roman Church gives a continual exhibition:—a question to which I should, as at present advised, be disposed to give an affirmative answer. Of such encroachments on the liturgical ground the prefaces of the masses of S. Caecilia in *Leon.*, and some subsequent ones, seem to me to afford speaking evidence¹. When we turn to another line of enquiry, the inscriptions in the first volume of de Rossi surely tell, so far as popular practice is concerned, the same tale. Let the reader first run his eye through the inscriptions from A.D. 500 to 600, and then turn back and peruse those of the years 450—499; how great is the difference. In the later period the formula is almost invariably "Hic requiescit in pace"; in the earlier the older formulae "Benemerenti in pace," "Hic jacet," "positus," "depositus," etc. are common, and "Hic requiescit" is exceptional; but about the year 480 this latter begins to shew a predominance. Is this mere accident? or is light thrown on this change by the change in the political state of Italy at this time? and do we here perceive an effect in matters of religion of the dominance of the Goth in the political sphere?²

Whether the occurrence of the word *requies* in *Leon.* is also due to Gothic influence is too nice a question to discuss; but it may well be brought into connexion with the terms or expressions common to *Leon.* and *Moz.* but not current in later Roman liturgical books, of which several have been pointed out in the course of the present "Note"; and, personally, I should be disposed to see in the "requies" of *Leon.* yet another instance of Gothic ways of thought expressing themselves in the liturgical formulae in use in the Roman Church in the closing years of the fifth century³.

¹ Such prefaces as these seem to explain, and give the point of, the words of the *Lib. Pont.* (ed. Duchesne i 255) in the notice of Gelasius: "praefationes...cauto sermone."

² Objection is easily and justly raised against the use of mere statistics in a case like this where so many disturbing elements are present, such as mutilation of inscriptions, multiplicity and combination of formulae, etc. etc. The figures on a single point given in the following table speak, however, for themselves; they are taken from de Rossi *I. C. U. R.* vol. 1; mere cases of de R.'s conjecture are not counted; a set of similar statistics in regard to the older formulae would only bring the change into stronger relief.

Date.	Number of Inscriptions given by de Rossi.	Number of sepulchral inscriptions giving the formula "quiescit" or "requiescit."	Percentage.
A.D. 350—399	376	27 (a)	7·18
400—449	264	38 (b)	14·39
450—476	119	12	10·08
477—499	56	15	26·78
500—589	204	84	41·17

(a) including No. 161 "requevit." (b) including No. 667 (*ἀνεπαύσετο* (sic)). It will be remembered that the events connected with the sack of Rome by the Goths fall within this period.

³ I do not overlook the fact that (though "refrigerium" is the term familiar to Tertullian and Cyprian) "requies" is the word predominantly in use (so far as I can see) in Ambrose and Augustine. I have however found "requiem aeternam" only in Hilary (*Tract. in ps.* 147, § 5: per praesentes enim vexationes in requiem aeternam aditur; Hilary uses the word "temperies" to express the idea implied by the "refrigerium" of Rome and Africa). So too in the fragments of Arian sermons (? saec. v) printed by Mai: bonis et fidelibus *requiem* et gloriam aeternam daturus, i.e. after the Last, the General, Judgement (in Migne *P. L.* 13. 620).—From the elaborate work of Professor L. Atzberger, *Geschichte der christlichen Eschatologie innerhalb der vornicänischen Zeit* (Freib. im Br., Herder, 1896), it would appear that the only pre-Nicene writers who associate the heavenly kingdom with "rest" are Clement of Alexandria (*Paedagog.* i 6: οὐδὲ ἡ πίστις ἐνταῦθα ἡ ἐπαγγελία· τελειωσις δὲ ἐπαγγελίας ἡ ἀνάπαυσις. ὥστε ἡ μὲν γνώσις ἐν τῷ φωτισματι, τὸ δὲ πέρας τῆς γνώσεως, ἡ ἀνάπαυσις, Migne *P. G.* 8. 285 B; and more clearly still i. 13: τέλος δὲ ἐστὶ θεοσεβείας ἡ ἀτδιος ἀνάπαυσις ἐν τῷ θεῷ· τοῦ δὲ αἰώνος ἐστὶν ἀρχὴ τὸ ἡμέτερον τέλος, *ibid.* 373 B); and

At the same time I do not think it difficult to recognise with a fair degree of certitude what were the characteristic Roman expressions in regard to the dead. Besides "*requies*," once, the masses for the dead in *Leon.* afford (it has been seen) only the word "*lux*" which is used twice. *Greg.* gives in the Memento said in every mass "*refrigerium*," "*lux*," "*pax*"; these are also the three words used in the special prayers of the two masses for the dead in that sacramentary. The witness thus supplied by the Liturgies seems to be amply confirmed by the evidence of the Christian sepulchral inscriptions of Rome. In this point of view the collection of "*traits de la localisation des types et des formules de l'épigraphie chrétienne*," put together by M. Edmond Le Blant, is instructive¹: starting on his survey from the various regions of Gaul, it is not until he reaches "*Latium*," Rome, that "*refrigerium*" is found as a typical formula. This idea (in the supplicatory form "*refrigeret*") is found in only one inscription in Gaul (No. 548 B of Le Blant's *Collection*, see *Manuel*, p. 52); and this inscription, which both from its style and the form of its lettering, appears to be of an early date, occurs at the great emporium of Marseilles. It still, after the publication of the *Nouveau Recueil* (1892), stands as a solitary example for Gaul. If the latest writer on the subject², following de Rossi, may be trusted, "*refrigerium*" may be traced in the Christian inscriptions of Rome up to the second century, the earliest dated inscription, however, being of 291 (Kaufmann, p. 53). In regard to "*pax*" the case is so evident that a general reference to Kaufmann will suffice; whilst "*lux*," however much the meaning and force of the term may be intensified and cleared when used by the Christian Roman, comes to him nevertheless as an inheritance from those who had gone before him and had not known the name of Christ. On the evidence supplied by Christian inscriptions when those of Rome, Gaul, Italy and Africa are all taken into account³, the conclusion seems inevitable that in the "*refrigerium*, *lux*,

the author of the second epistle of Clement (v 5: ἡ ἐπιδημία ἢ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστὶν καὶ ὀλιγοχρόνιος, ἢ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη καὶ θαυμαστὴ ἐστὶν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου; cf. vi 7). There is evident resemblance between the language of II Clem. and Clement of Alexandria. Ignatius uses the word ἀναπαύειν seven times, but always in the sense of relief and comfort extended in this world by friends.

¹ In his *Manuel d'Épigraphie Chrétienne* (1869) pp. 76—79 (and embodied also in the *Collection d'Inscr. Chrét.*). The *Manuel* is not superseded by his *Épigraphie Chrétienne* of 1890; and it is always to his *Manuel* and not to the later *Épigraphie*, that M. Le Blant refers in his *Nouveau Recueil d'Inscriptions* (1892).

² C. M. Kaufmann, *Die sepulcralen Jenseits Denkmäler der Antike und des Urchristenthums* (Mainz, Kirchheim, 1900); for "*pax*" see pp. 41—52, for "*refrigerium*" pp. 53—62, for "*lux*" pp. 63—77. Kaufmann's collection of examples is useful; his remarks are frequently instructive; I cannot, however, but think that his anxiety to dissociate these aspirations of Christian hope from all connexion with earlier pagan aspirations in regard to the dead, is not in accordance with probability and known fact, and that it does not tend to "*edification*."

³ Kaufmann's investigations, taken by themselves, bear an altogether too partially Roman character to produce that sense of certitude which can only come from a comparative view. Were we content for Africa with the collection of Christian inscriptions of Carthage and its neighbourhood (*C. I. L.* viii Nos. 13393—14269) it might be concluded that "*in pace*" ("*fidelis in pace*") was practically the only formula in use; "*quiescit*" appears in two cases, viz. 14230 ("*cesquet*," cf. de Rossi Nos. 251, 452) and 14081 (14250 has "*in pace et reque*"). But of three Christian inscriptions found at Hippo, one (No. 5262) has "*recessit in pace*" ("*recessit*" is the common expression in Baetican inscriptions) and two (Nos. 5263—4) "*quiebit in pace*." No. 17414 in the same vol. viii. has "*quiebit*," 17717 "*requievit in pace*," 18668 "*Hic quiescit in pace*." Similar instances are found in Renier's *Inscriptions Romaines de l'Afrique* (Paris, 1855—1886), Nos. 2292, 2837, 3432, 4030, 4058 (1546 is pagan). But such occasional instances, whilst shewing that the form "*quiescere*" "*requiescere*" was in use in Africa, cannot afford ground for supposing that its general use (as appears by the collections of Huebner and Le Blant) in the Christian inscriptions of Spain and Gaul, and (in the sixth century) in Rome, was due to African influence. It must have had some other cause.—I may add that the occasional "*receptus in pace*" (see Huebner, *Inscr. Hisp. Christ.* Nos. 46, 47, 62, 124, 330, 364) seems to have left a trace in *Gelas.* i 92: "*Deus fidelium receptor animarum*" (cf. ii 3, a certainly Roman form: *Deus fid. remunerator anim.*).

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This table is, and can be, only a rough chart; no attempt is made to distinguish between the current or the exceptional use of the same term in different liturgies, or to indicate where one book borrows from another; the circumstances and conditions so greatly vary that the result of such an attempt would be only to mislead. The precise value of the entries in any particular case is to be ascertained by the detail given in the body of the "Note." Moreover, the inevitable limitations of the use of this detail itself must be borne in mind. The table is not intended to imply, for instance, that the word "perennis" in the prayers III, XVI, XXX of *Cerne* is due to *Moz.* or any other particular one of the liturgical books cited under No. 6; but the details given *in loco* do shew that this word is characteristic of one group of Liturgies rather than of another. In many cases there can be no doubt that words used in *Cerne* are of the nature of a quotation¹; but, speaking generally, any conclusion drawn from the terminology of the *Cerne* prayers as to the Liturgies with which the writers of them were familiar, must be understood as governed by the observations made at p. 234 and p. 240 above. (Still, the predominant affinity, as shewn by the use of characteristic expressions, of *Cerne* with *Moz.* and the Irish group in the earlier part of the table (Nos. 1—37), and with *Gelas.* taking the table as a whole, which is evident at a glance, will, after all deductions have been made and the details tested, be found to be not apparent merely but real].

As regards the affinity of *Cerne* with *Moz.* and the Irish group, an examination of the facts only deepens the impression given by the summary table. I mention two or three of the more important items. The prayer, which is the kernel of the Good Friday service in *Moz.*, the "mysterium crucis," is woven into one of the prayers of *Cerne* in a manner so natural as not to raise in the mind of the reader a suspicion that he is in presence of a quotation (see No. 28). Again, a prayer which an accidental notice in a letter shews to have existed in the Visigothic Toledan missal (= *Moz.*) in the eighth century, though it is not now to be found there, is in the same manner woven into a mass-preface in *Stowe* (see p. 270 above); whilst another Irish book, *Bobiens.*, closely akin to *Stowe*, shews more than any other western missal adoption and use of *Moz.* texts. As the *Suppl. Greg.* seems now commonly to pass as a compilation of the Englishman Alcuin (a view which internal evidence seems to confirm), I may add to these examples a prayer in its *Agenda mortuorum* which is derived from *Moz.* (see No. 1). All this goes to shew that the table catalogues not accidental resemblances, but real indications that the rising Church of the English was influenced in the very centre of its life by the then flourishing Visigothic Church of Spain.

By what means, through what channel, did prayers and characteristic devotional expressions of the Spanish Church find their way into England? Was it through Ireland, or through France? Did the compiler of *Bobiens.* find his "Mozarabic" material in Gaul; and did the writers of the *Stowe* preface and the *Cerne* prayers draw theirs from Gaul also? Any one acquainted with the chief "Gallican" books, *Goth.*, *Gall.*, *Franc.*, must see how largely Roman prayers have been utilized in their compilation²; attention to style and manner will discover almost all the rest as the work of native talent, whilst but little can be shewn to be common to these books and *Moz.* If Merovingian Gaul be assumed to be the channel by which "Mozarabic" material found its way into Irish or English compositions of the seventh century or the eighth, the assumption of "lost

¹ Even here there is need for some caution, as may be shewn by an example. No one, I suppose, would seriously maintain that archbishop Cranmer was acquainted with prayer xxxix of *Cerne*, because the collect of the first Sunday in Advent in the Book of Common Prayer reads: "in which Thy Son Jesus Christ came to visit us in great humility," and prayer xxxix reads: "et tamen in tanta humilitate venisti." This latter expression occurs nowhere in the early western liturgical books, a fact which, in this order of enquiry, makes the resemblance certainly curious.

² Of course it is to be understood that much that is printed by G. H. Forbes in small print, and was accordingly viewed by him as "borrowed from Rome," because he found this matter in Ménard's *Gregorianum* or assigned to *Greg.* in Gerbert's Sacramentary "triplicis ritus," is in reality of Gallican origin; but after this deduction has been made the proportion of material "borrowed from Rome" is very considerable.

sources" also is necessary,—a body of prayers and masses which have disappeared, the existence of which has to be inferred from the prayers in *Cerne*, etc., that have to be accounted for. It is of course possible that positive evidence may some day be discovered to support such a theory. But, whilst this way of explanation may be left open, it will be also proper not to disregard indications given by facts that can at present be ascertained; and these point rather to a direct draft by the early Irish on the Spanish Church.

It has been pointed out by the Editor (p. 148 note*) that prayer L of *Cerne* is included among the prayers in the Latin collections of works of S. Ephrem, that its first portion is also found, though in a different form, in a work of S. Isidore; and (p. 233) that the *Cerne* prayer is attributed by Alcuin to Isidore himself. In the early middle ages a collection of half a dozen ascetical tracts of S. Ephrem had a wide circulation in the West; at what date the translation was made does not appear; the oldest manuscript that I have noticed containing any of these tracts is the S. Omer MS 33 *bis*, assigned to the eighth century. Not infrequently they are preceded in the manuscripts by a prayer beginning "Obsecro te Salvator mundi"; this prayer is really the close of S. Ephrem's "Sermo asceticus¹." Of the manuscripts containing this collection of tracts Harl. 3060 (saec. IX seemingly), though not written in Spain, appears from its contents², viz. compositions of Spanish ecclesiastical writers of the seventh century, to descend from an earlier Visigothic manuscript. To the tracts of S. Ephrem is prefixed the prayer "Obsecro" with the title "Oratio donni Effrem"; at the end of the tracts, with no further break than the title "Incipit oratio," is a prayer which calls for notice here. It has been pointed out in the "Introduction" p. xvii that a connexion exists between prayers XXI, XXIV and XLIX of *Cerne*; and from a comparison of texts it is concluded that they "must have been derived the one from the other, or must be the collateral descendants of a common ancestor" (p. xviii). But the connexion between these prayers of *Cerne* and the prayer which in Harl. MS 3060 follows the tracts of S. Ephrem is no less obvious; the conclusion to be drawn as to their true relations will, I think, also be obvious when the texts are brought side by side:

CERNE.

Pr. XXI: parce anime meę, parce factis meis, et *cunctis* criminibus meis. Digneris mihi, Domine, donare...sensum qui te *senti*at...cor quod te *cogit*et...*auditum* qui te audiat, oculos qui te uideant (p. 119. 2—4, 5, 8, 9—10).

Pr. XXIV: parce animae, parce malis meis, *parce hereticis meis*⁴, parce peccatis atque criminibus meis. uisita infirmum, cura egrotum (p. 122. 19—123. 1).

HARL. 3060.

*Domine Deus omnipotens qui in Trinitate perfecta dominaris et regnas*³ parce anime meę, parce factis meis,

parce malis meis, *parce cogitationibus meis*, parce peccatis meis et criminibus. Visita infirmum, cura

¹ *S. Ephr. Opp. Gr.-Lat.*, ed. Asseman. I 40—70.

² Ff. 1—63^b are occupied with a work (now imperfect at the beginning) of 40 chapters to which a hand of the fourteenth century has in the upper margins given the title "Sentencie sanctorum patrum"; it is of the nature of the *Libri Sententiarum* of S. Isidore and of Taio of Saragossa, but its subject-matter is different even in the chapters the titles of which are the same as in those works.

Ff. 63^b—118^b the Prognostica of Julian of Toledo (Migne *P. L.*, 96. 453—524); ff. 118^b—121^a Idalius of Barcelona to Julian of Toledo and Suffredus of Narbonne (*ibid.* 457—459, and 818); ff. 121^a—123^a Quiricus of Barcelona to Hildephonsus of Toledo and the reply of the latter (*ibid.* 193—4); ff. 123^a—124^a "Oratio donni Effrem" beginning "Obsecro te" etc.; ff. 124^a—144^a the ascetical tracts in five Books followed, ff. 144^b—168^b, by the "Sermo asceticus" here called in the title "Monita sancti Effrem" and in the colophon "institutio ad monachos"; then, prefaced by the words "Incipit oratio," the prayer "Domine Deus" discussed in the text; this is followed, ff. 168^b—169^a, by four short devotional pieces.

³ The words "qui in...regnas" occur as a doxology of three Benedictions in *Goth.* p. 211, 217 (+ "vivi") and 237; "dominaris et regnas" p. 190, 221; "qui in Trinitate perfecta" p. 202, 204, 219. I do not find this doxology in *Richenov.*, *Moz.*, *Bobiens.*

⁴ This addition is quite in keeping with Irish style, and the peculiar type of Irish learning, which took pleasure in the use of rare or strange words, or of more common words in strange meanings.

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this latter may have been the channel whereby the expressions occurring also in the Liturgy of S. James found their way into *Cerne*, seems to be reasonable; and it is, accordingly, at the least probable that the prayer which immediately precedes the tracts of S. Ephrem as found in Harl. MS 3060 has been used in *Cerne* as well as that which immediately follows them.

The prayers which have been thus examined bring us (if the indications afforded by the Harl. MS 3060 may be trusted) once more to the Visigothic Church of Spain, and the traces of the influence of that Church are again discerned, not in Gallican books, but in prayers of the ultimate Irish origin of which there can be no reasonable doubt. The indications are undoubtedly slight, but the clue thus given is, in consideration of the obscurity in which enquiries of this nature are necessarily involved, one not to be neglected or despised; and the question arises whether, besides the more purely liturgical material, a collection of devotional prayers, some of them translated from eastern sources, may not also have found its way from Spain into Ireland, and hence in the seventh century into England. The devotional literature of the various countries of western Europe previous to the Carolingian revival, when the different earlier elements were fused and their most distinctive peculiarities generally toned down, is a subject which has not received due attention. It is possible that neglected fly-leaves, or perhaps chance entries in the margins, of early manuscripts of the libraries of France and especially of Bavaria, may throw a new and different light on the subject. In any case the material recovered must be subjected to careful and patient examination if we would avoid obscuring this important side of the history of religion instead of elucidating it, as may but too easily be done either by mistaking newer material for older and older for newer, by misplacing the sources and origin of particular devotional practices or of a particular discipline or form of discipline, or finally by misapprehending the means and channels whereby these were diffused so as to become the common possession, or observance, of western Christendom¹. So far as the case under consideration is concerned, the "Celtic" see of Bretoña, in communion in its earliest period with the Catholic Suevi under the metropolitan see of Braga, and later with the converted Visigoths under the primacy of Toledo, suggests itself as a means of communication with the Irish Church. However this may have been, the available evidence goes to shew, I think, that it was directly and not through Gaul only, or even chiefly, that Ireland (and, through Ireland, England) came into contact with the Visigothic Church.

I now review, and in the following order, the items noted in the columns headed: *Suppl. Greg.*; *Greg.*; those of the Gallican group; *Gelas.*; *Leon.* In so doing a natural canon of criticism seems to be that, given a body of terms or expressions the "source" of which is sought, the document which covers a large number of them is more likely to be that source than the combination of

¹ In illustration I may point to the prayers addressed to the Blessed Virgin (Nos. LVI—LVIII) in the *Book of Cerne*. To some persons these prayers may appear as bearing on the face of them evidence of a late date, say the ninth or the tenth century. And yet, when the case is looked into, there seems no reason why they should not be classed with the series of documents which suddenly attest on all sides—but one—the extraordinarily rapid development of the cultus of the B. V. in the seventh century: as shewn in the sermon on the Annunciation by Sophronius patriarch of Jerusalem († 638? 644), the *ὑμνος ἀκάθιστος* of Sergius patriarch of Constantinople († 638), the *de virginitate perpetua Sanctae Mariae* of Hildephonsus of Toledo, the rhetorical mass for the Assumption in *Goth.*, the argumentative if not polemical *Inlatio* of the same mass in *Moz.*, the awkward and ugly attempts to imitate the Roman style made in masses of the B. V. in *Gelas.* It is instructive to compare, or contrast, with all these the corresponding masses in *Greg.* in which the Roman spirit, frigid and unmoved before the enthusiasm by which the eastern or the barbarian mind was carried away, hardly travels beyond the strict limits of inherited Christological doctrine. Whatever be the source from which the writer of the prayers LVI—LVIII of *Cerne* drew his inspiration, it was not Rome. *Bobiens.* shews in the two masses for the vigil and feast of the Assumption the familiar Irish liturgical eclecticism: the mass for the feast is drawn verbally from *Goth.*, that of the vigil from the masses of the B. V. in *Gelas.*, somewhat toned down, with the addition of perhaps some original matter. It would be convenient if some Celtist could, dealing with the question from the linguistic point of view, tell us what is to be thought of the Litany of the B. V. which Eugene O'Curry assigned to the seventh century (*Lectures on the Manuscript Materials of Ancient Irish History*, p. 380; Greith, *Alt-irische Kirche*, p. 449).

two, three or more documents each of which covers but a portion of that number. Moreover, that, in a case like the present, that document is generally to be preferred which shews a frequent, to that which shews an exceptional, use of a term or expression under consideration. There is of course much room for difference of appreciation; the evidence given in the body of the "Note" will enable the enquirer to form his own opinion. The following summary is what recommends itself to me.

I. *Suppl. Greg.* For the question of the date of the *Cerne* collection, its relation to *Suppl. Greg.* is of critical importance. If any use of *Suppl. Greg.* could be shewn as extending generally over the prayers of *Cerne*, the prayers themselves as a whole must have been composed at the earliest in the beginning of the ninth century; its use in any particular prayer must bring the composition of such prayer to this date. There are 19 entries in the column devoted to *Suppl. Greg.*: of these, 12 (Nos. 6, 9, 13, 15, 21^a, 21^b, 23, 30, 46, 47, 59, 62) are more obviously accounted for by affinity to *Gelas.*, *Bobiens.* or *Stowe*; No. 35, to the Gallican group; and Nos. 17, 61, 68 have not here probative force. There remain Nos. 1, 38, 44. Of these No. 1 is rather evidence of *Moz.* material in England. No. 38 deserves serious consideration: but as the incipit "Deus, in-mortale...mortuorum" (see "Introduction" p. xxvi) occurs in three independent documents (viz., *Cerne*, *Sacr. Godelgaudi*, *Suppl. Greg.*) of about the same date, as in *Cerne* it is combined with materials found in *Gelas.* ("spes...justorum") and *Leon.* ("qui plenitudinem...mundantur"), and as some elements of the incipit occur in *Bobiens.* and *Stowe*, it seems altogether improbable that *Suppl. Greg.* was the source from which the rest are drawn. It seems more natural to regard No. 44 also as a case of common use of preexisting material. I see, accordingly, no reason for suspecting the use of *Suppl. Greg.* in *Cerne*.

II. *Greg.* Of the 14 items in the column *Greg.*, Nos. 4, 8, 20, 55, 57 (all from the Canon of the mass), and 22, 30, 31, 53, 58, may be accounted for more obviously by affinity with *Gelas.*, *Bobiens.*, *Stowe*. Nos. 60 and 61 are not of probative value. There remain No. 40 ("da salutem mentis et corporis")¹ and perhaps No. 46 ("Praetende dexteram caelestis auxilii") which may afford some, though (as the detail will shew) but very slight, ground for assuming the use of *Greg.*

III. An analysis of the Gallican group yields the following results:

For *Franc.*:—Nos. 4, 8, 20, 55 are found in the Roman Canon; Nos. 21^b, 59, 62, in prayers taken from *Gelas.* (III 6, 1, 7). No. 54 is found in *Leon.* and *Gelas.* No. 23 is more naturally accounted for by an Irish source like *Bobiens.* No. 61 is not of probative value. No. 56 remains to be taken account of.

For *Gall.*:—Nos. 6, 14, 26, 31, 32, 57^a, 57^b, 58, 64 are more obviously accounted for by affinity to other books. Nos. 10 (a possible quotation) and 35 remain to be taken account of.

For *Goth.*:—Nos. 5, 6, 9, 14, 30, 57^a are better accounted for by *Moz.* and Irish documents; Nos. 21, 45, 52, 53, 57^b and perhaps 51, by *Leon.* or *Gelas.*; Nos. 34^a, 67^a, by *Richenov.*; Nos. 16, 17, 61 are too vague to be probative. Nos. 35, 56, 63 (a possible quotation) remain to be taken account of.

The following, then, is the sum of specific evidence of familiarity of the writers of the *Cerne* prayers with the Gallican books: the use of "Salvator mundi" before the doxology (*Goth.* and *Gall.*, see No. 35); the expression "merita gloriosa" (*Goth.*, *Franc.*, *Richenov.*, see No. 56); Pr. XLIX shews what might possibly be a quotation of *Goth.* in the words "Deus justitiae, Deus misericordiae" (see No. 63) and Pr. VI in "humilitatem, conscientiam puram" of *Gall.* (see No. 10). Finally *Richenov.* supplies (mass III) an example of the expression "paradisi suavitas" (found also in *Moz.*; see No. 7), and (masses IV and V) of "ne (me) patiaris perire," "clementia maiestatis tuae," "pro tua pietate et benignitate," "pro tua maiestate et clementia" of Pr. XLIX (see Nos. 34, 67). The sum is slight; but it is all that a diligent examination has revealed to me.

¹ Cf. *Stowe*: qui dedit animam det et salutem W. p. 220 l. 2—3, 221 l. 2; corporis sanitatem p. 220 l. 6; ut corporis huius infirmitatem sanet et animae salutem praestet p. 221 l. 15—16; tam carnis quam animae salus p. 224 l. 3—4.

IV. The entries under the heading *Gelas.* (thirty-nine) are considerably more numerous than those under any other except *Bobiens.* (thirty-one) and *Moz.* (twenty-eight). They fall into the following categories:—

(a) Nos. 21^a, 46, 52, 53, 54, 62 record phrasings found in *Gelas.* but not in the Irish books. Nos. 21^a and 46 are found in *Suppl. Greg.*, 54 is found in *Franc.*, 52 has been borrowed from *Gelas.* by *Goth.*, 53 by *Greg.*, 62 by *Franc.* and *Suppl. Greg.* That the writers of the *Cerne* prayers drew them from four books rather than from the single book *Gelas.* is *primâ facie* not the more reasonable supposition, nor is it recommended by the general lie of the evidence.

(b) Nos. 21^b, 42, 45, 54, 66 record phrasings found in *Leon.* as well as *Gelas.*; whether the general evidence favours *Leon.* as a source rather than *Gelas.* will appear when the case of *Leon.* is reviewed.

(c) Nos. 4 (Pr. I), 8 (Pr. III, LVIII), 20 (Pr. XVII), 55 (Pr. XLI), 57^b (Pr. XLIX) evince the familiarity of the writers with the Roman Canon; as Nos. 55 and 57^b adopt the usual text and not the readings of the two extant Irish copies of the Canon, it is to be inferred, at least so far as prayers XLI and XLIX are concerned, that the writers drew here from *Gelas.* and not from the books of the Irish type represented by *Bobiens.* and *Stowe*¹; in the other three cases these books follow the usual readings.

(d) Nos. 6, 9, 11, 15, 24, 25, 27, 37, 47, 58, 59 record expressions represented in *Gelas.* but also in one or more of the Irish books; these cases therefore do not afford evidence whether the writers drew from *Gelas.* directly or from Irish books embodying *Gelas.* material².

(e) Nos. 34^a and 35 appear due in *Cerne* to Gallican influence, as perhaps 51 may be also; Nos. 3, 31, 60, 61, 64 have not probative value here.

V. As regards the entries in the column headed *Leon.*, Nos. 6, 23, 26, 30, and perhaps 34 and 57^a, are cases which shew affinity to *Leon.* in points where this book offers a terminology characteristically non-Roman but agreeing with *Moz.*; Nos. 31, 60, 61 are not of probative value here.

In regard to 43 it has been pointed out that the text of prayer xxx in *Cerne* affords a faint indication of a knowledge of the collect as it stands in *Leon.* and not through Irish books like *Stowe* or *Bobiens.* In Pr. xxviii the writer has embodied the collect *Leon.* 76. 19—20, which occurs in no other of the western liturgical books at present accessible. But in view of the wide use of *Leon.*, and our ignorance of the forms in which this collection may have been excerpted and combined with other material³, we cannot infer from this use of a single collect a knowledge on the part of the writer of the *Cerne* prayer, of the collection which passes under the name of the Leonian Sacramentary. In these circumstances it is reasonable to conclude that the items 21^b, 42, 45, 54, 66, mentioned under IV (b) above as contained in both *Gelas.* and *Leon.*, are drawn from the former rather than the latter book. This holds good in regard also to No. 40; but see under II (*Greg.*) above.

¹ Mabillon's note "Additum" etc., *Mus. Ital.* I p. 280, note *d*, is ambiguous; the word "sancti" is not (as I had supposed, p. 248 l. 1—2 above) added in *Bobiens.* to the recital of institution by another hand, but is, I am informed, in the original script: so that *Bobiens.* reads "calix sancti sanguinis mei," precisely as *Stowe*.

² Nos. 16 and 65 drawn from the Order "ad poenitentiam dandam" at the end of MS V (but no part) of *Gelas.* are also found in Irish books.

³ The fragments drawn from a Bobbio MS in a hand of S. vii—viii printed by Dr Mercati (*Antiche Reliquie Liturgiche*, Roma, Tip. Vatic. 1902, pp. 43—44) afford an example of such treatment.

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