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# OFFICIUM ECCLESIASTICUM ABBATUM

SECUNDUM USUM

EVESHAMENSIS MONASTERII

NUNC PRIMUM TYPIS MANDATUM

CURANTE HENRICO AUSTIN WILSON, M.A.

*Coll. B. Mariae Magdalenae apud Oxonienses Socio.*

**Londini.**

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## PREFACE.

THE manuscript which has furnished the text of the present volume will be spoken of, in the following pages, under the name of "the Evesham book," and it is perhaps well, in the first place, to give some reason for the adoption of so vague a title. The book is one which stands almost by itself among English service books, and it would be a matter of some difficulty to decide the question by what name it could properly be described. The class of books to which it belongs must always have been numerically a small one, and has not, so far as I am aware, been hitherto noticed as a separate class by any writer who has treated of English service books, while the Evesham book itself has not received from such writers any notice at all. Fosbrooke, indeed, mentions the book (which he supposed to have belonged to Eynsham) and makes large extracts from it, in his work on "British Monachism": but he regarded it from an antiquarian rather than a liturgical point of view; his transcription was often inaccurate, and his interpretation of what he transcribed can hardly be said to show any appreciation of the value of the book, while it is sometimes ludicrously incorrect.

The only other service book of the same class with which I am acquainted is one which formerly belonged to Westminster Abbey, and which is now, like the Evesham book, in the Bodleian Library. This Westminster book (MS. Rawlinson, C. 425) is classed both by Mr. Maskell and by the Dean of Carlisle among Pontificals.

Mr. Maskell, in his "Dissertation on Service Books," mentions it as a manuscript which "contains a few of the episcopal offices," and elsewhere speaks of it as an "English pontifical," with the remark that "some of the offices in this pontifical and some of the prayers are ordered to be said by the abbot if the bishop be not present."<sup>1</sup> This last statement hardly conveys an accurate idea as

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<sup>1</sup> *Monumenta Ritualia*, Vol. I. p. cxxxvi, and note on p. cxlvii. (ed. Oxford, 1882.)

to the nature of the book, which appears to have been primarily intended for the use of the Abbot of Westminster, though some offices which it contains are evidently for the use of a bishop only. The Dean of Carlisle includes the Westminster book in the list of English and Scottish Pontificals prefixed to his edition of the Pontifical of Christopher Bainbridge. He calls it a "Pontifical of an Abbot of Westminster," and remarks concerning it, "This is the only remaining Abbatial Pontifical of which I am aware."<sup>1</sup>

To the Westminster book, it seems most likely that the title of "Pontifical" was actually applied. Dr. Wickham Legg, in the preface to the first volume of his edition of the Westminster Missal,<sup>2</sup> pointed out that the first words of its second folio correspond with those of a "pontifical" mentioned in the inventory of 1540. The evidence of the Westminster book itself would rather suggest the name of "Benedictionarium," since more than one marginal note in the MS. refers to "another Benedictionarium" for matters not fully or correctly contained in the text.

But the Westminster book does not exactly correspond with the Evesham book as to the nature of its contents, and neither the name "Pontifical" nor the name "Benedictionarium" seems to apply so well to the Evesham book as to the kindred book of Westminster. The presence of certain offices for use by a bishop may perhaps be held to entitle the latter to the name of a Pontifical, using that name in its more ordinary sense. The presence of a series of episcopal benedictions for use in the service of the mass may perhaps have been the reason for its being called a "Benedictionarium," if that name is not simply equivalent to "Pontifical." The Evesham book, on the other hand, is throughout an Abbot's book: the person who is supposed to perform the offices which it contains is the Abbot, or the Prior, or some other priest acting for the Abbot; it contains no episcopal offices. Nor does it contain any series of benedictions for use at mass similar to the series in the Westminster book. These benedictions do not appear to have been in use at Evesham: for the directions as to the mass when the Abbot celebrated do not mention any benediction as given by him at the point where the episcopal benediction was given, but provide for his giving, at the end of the

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<sup>1</sup> *Liber Pontificalis Christophori Bainbridge*, 1875 (Surtees Society) p. xxxix.

<sup>2</sup> Henry Bradshaw Society, 1891, Vol. I. p. xii.

mass, a solemn benediction in one fixed form. Thus, while the general character of the book corresponds with that of the Westminster "Pontifical" or "Benedictionarium," it seems to lack the features which caused the Westminster book to be known by either of these names.

The heading of the book itself might perhaps be held to show the name by which it should be known: and in the present edition it has been adopted as a formal title. But it may perhaps be doubtful, as will presently appear, whether this heading was originally intended to cover the whole book; it seems perhaps most likely that it applied, at least in an especial degree, to the first and second portions of its contents. In any case, the title is too long and too cumbrous for frequent repetition: and a shortened form of it could hardly be less vague than the name by which it has been thought most convenient to denote the book for the purpose of this preface, and of the notes appended to the text.

The Evesham book is among the manuscripts which were left, in 1691, by Thomas Barlow, Bishop of Lincoln, to the Library of the University of Oxford, over which, as Bodley's Librarian, he had presided from 1652 to 1660. From a note in Barlow's own handwriting, it appears that he became possessed of the book in or before the year 1651; but there is nothing to show whence he obtained it. Its contents, however, give ample evidence of the fact that it was intended for use in the Benedictine monastery of St Mary and St Egwin at Evesham in Worcestershire.

The manuscript is now known in the Bodleian Library as MS. Barlow 7. It is written in a rather large and clear hand of about the year 1300, and consists (apart from certain unnumbered leaves at the beginning,<sup>1</sup> and a leaf at the end<sup>2</sup>) of 136 leaves, each of which, as a rule, contains 18 lines. The size of the leaves may be stated in inches, as  $12\frac{3}{4}$  by  $8\frac{3}{8}$ , or in millimetres as 322 by 212. The leaves have been numbered (apparently in Barlow's handwriting) by *pages*, the numbers running from 1 to 272, including one blank page, numbered 184. The recto of the last leaf, the contents of which are not part of the original MS., is numbered 273. The leaves are arranged in 13 gatherings, which are not numbered: but with three exceptions the last page of each gathering

<sup>1</sup> See Appendix I.

<sup>2</sup> See note at the end of the text, col. 151-2.

is marked by catch-words connecting it with the next page. The number of leaves in the gatherings is not uniform: the arrangement may be shown summarily as follows, the gatherings being indicated by letters, and the figures showing in each case the number of leaves in each of the gatherings preceding the figure:—

$$abc^{12} d^8 e^6 f^{14} gh^{12} i^4 klm^{12} n^8.$$

This arrangement suggests that the book may have been made up of three separate parts, each of which ended with a small gathering. Thus the first part would end with the last page of the gathering *e* (*i.e.* with page 100), the second with the last page of the gathering *i* (*i.e.* with page 184), and the third with the last page of the gathering *n* (*i.e.* with page 272). This view is supported by the facts that page 100 is not full, that page 184 is blank, and that page 272 contains more than the usual number of lines, while the amount of abbreviations in the last few lines of the page seems to indicate that the scribe was endeavouring to avoid the necessity of carrying his writing on to another page. The three gatherings which are not marked by catch-words are those which end with these three pages.

The contents of these three sections of the MS. are to a certain extent distinct in character. The first section (pp. 1 to 100) contains:—

- (a) General directions as to the Abbot's part in the services, and as to the forms to be observed when he is in the Cloister, in the Chapter-house, and in the Refectory.
- (b) The order of making catechumens.
- (c) The orders of conferring the tonsure, of the profession of monks, and of the admission of lay-brothers.
- (d) The Marriage Service.
- (e) The form of the Benediction of Pilgrims.
- (f) Various forms of benediction for particular purposes, including those for blessing ecclesiastical vestments.
- (g) Short benedictions for use before the lessons in the nocturns throughout the year.<sup>1</sup>

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<sup>1</sup> It seems not impossible that these Nocturn Benedictions have been added to utilize blank leaves at the end of the portions in which they occur: they are in the same hand as the rest of the MS., but show an unusual amount of abbreviation, as compared with other portions of the text.

The second section (pp. 101-183) contains :—

- (a) The order of the special ceremonial on certain days from Candlemas to Easter.
- (b) Benedictions for use before the lessons in the nocturns of All Saints' Day.<sup>1</sup>

The third section contains the orders for the Visitation and Anointing of the Sick, and for the Burial of the Dead.

Thus the first section contains general directions for the performance of the Abbot's functions, together with such offices and forms of benediction as he would be likely to have occasion to use more or less frequently throughout the whole year : the second section contains special services for that part of the year for which such a *proprium de tempore* would be required, and benedictions proper to a particular festival (these last being, perhaps, an addition to the original contents): while the third section is obviously distinct from the other two, completing the book by the addition of certain offices which, though not specially belonging to the Abbot, are here arranged for his use, and have their rubrics worded accordingly.

The Abbot for whom the manuscript was written was most probably John de Brokehampton, who governed the monastery of Evesham from 1282 to 1316. But it seems likely that, at least as regards the first and second portions of its contents, it was a reproduction (perhaps with alterations and modifications) of the work of a former Abbot. It is pretty certain that some book containing the forms of benediction of vestments would be provided for the use of the Abbots of Evesham at, or soon after, the time when they obtained authority to use those forms. That authority appears to have been first given by a bull of Celestine III. in 1192, to Roger Norreys.<sup>2</sup> But the time during which Roger Norreys misgoverned the monastery was chiefly occupied in disputes between the Abbot and the monks, and between the Abbot and convent on one side and the Bishop of Worcester on the other ; and it is perhaps hardly likely that any labour was

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<sup>1</sup> See note on last page : the same remarks apply to this series as to the series ending on p. 100.

<sup>2</sup> See note on col. 51, line 24.

expended on the arrangement of new service books between the date of Celestine's grant and that of Roger Norreys' deposition in 1213. Not long after the latter event, we learn from the Chronicle of Evesham of the formation of a book, the contents of which in part correspond with the second of the three sections of the Evesham book.

This was the work of Thomas de Marleberge, the champion of the monks of Evesham in their contest with the Abbot, and of the monastery in its contest with the Bishop of Worcester. It was apparently while he held the office of Prior, under Abbot Randolph, the successor of Roger Norreys, that Thomas, "*de grossa litera librum de ordine officii abbatis a Purificatione sanctae Mariae usque ad Pentecosten, et de professione monachorum, et lectiones de Pascha et Pentecoste fecit scribi et ordinavit in uno volumine; item in alio praedictum officium, quod officium non prius erat ordinate scriptum apud nos.*"<sup>1</sup> An entry in the Cotton MS. Vespasian B. XXIV. cited by Mr. Macray, in a note on this passage, in his edition of the Chronicle, gives the same information with a slight variation:—"Praeterea librum de ordine officii Abbatis a Purificatione sanctae Mariae usque ad sanctum Pascha, et lectiones de Pascha et Pentecoste et de benedictione fontium baptismatis et de professione monachorum in uno volumine de grossa litera fecit, et in alio de graciliori litera, quae omnia non erant prius scripta apud nos ordinate." Three points of difference between the two accounts seem to call for notice.

(1) The Chronicle states that the *Ordo officii* in the volume "*de grossa litera*" included Pentecost, while the Cotton MS. speaks as though it had ended at Easter. The difference is probably unimportant, for it is quite possible that the same *ordo* might be described in either way. The corresponding section of the Evesham book, for instance, gives details as to the ceremonies of Easter, and concludes them with a direction that the same rules are to apply to Pentecost.

(2) The Cotton MS. makes special mention of the *ordo* "*de benedictione fontium baptismatis.*" This difference also is probably of slight importance: since one writer might consider this ceremonial to be included under the general mention of the *officium*

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<sup>1</sup> *Chronicon Abbatiae de Evesham*, p. 268.

from the Purification to Easter, while another might think it worth while to mention it separately.

(3) The wording of the passage in the Cotton MS. seems to imply that the contents of the two volumes were the same, while that of the passage in the Chronicle seems to point to a difference between them. Here the authority of the Chronicle may be taken to be superior to that of the Cotton MS., since if Thomas de Marleberge was not himself the author of this portion of the Chronicle, it was probably written very soon after his own time.

There was, then, apparently, a difference in the contents of the two books, that "*de grossa litera*" containing the order from Candlemas to Easter or Pentecost, with the lessons for Easter and Pentecost, and the order for the profession of monks, the other volume containing "*praedictum officium, quod officium non prius erat ordinate scriptum apud nos.*"

It may be doubtful what is meant by the term "*praedictum officium*," but it would appear that it must mean either one or other of two things. It may mean the "*officium abbatis a Purificatione sanctae Mariae usque ad Pentecosten*," in which case the one volume would differ from the other, only in omitting the Easter and Pentecost lessons and the order of the profession of monks. In this case, the smaller volume of the two would correspond exactly with the contents of the second section of the Evesham book, save for the addition to the latter of the set of benedictions for All Saints' Day. But it seems not impossible that "*praedictum officium*" may be equivalent to "*officium abbatis*," and in that case it is most likely that Thomas de Marleberge's second volume contained matter corresponding to the first section, or (if the *officium* from Candlemas to Pentecost be included under the wider term) matter corresponding to the first two sections, of the Evesham book.<sup>1</sup>

In any case, Thomas de Marleberge's work probably supplied the scribe of the Evesham book with the second section of his text: and it may possibly have supplied the first also. With

<sup>1</sup> The wording of the Chronicle "*quod officium non prius erat ordinate scriptum apud nos*" seems to claim for Thomas de Marleberge the first orderly arrangement of the "*officium*," whether for the whole year or for the part from Candlemas to Easter. The latter claim would of course be included in the former.

regard to the first section of the Evesham book, it may also be observed that some of the directions which it contains seem to be taken from a constitution which is to be found among the passages copied in the Harleian MS. 3763, in which the duties of the Abbot are set forth, together with certain customs relating to him. This entry seems to have borrowed some part of its contents from the portion of Lanfranc's *Statuta* which deals with the same subject, but to be so far independent of that part of Lanfranc's work as to make it worth while to print it at length. The portions incorporated in the rubrics of the Evesham book are marked by italics, the figures referring in each case to the column of the printed text of the Evesham book.

" Abbas de novo creatus si extra monasterium consecratur cum redierit cum festiva processione suscipiatur. Ipso vero a Priore installato in omni loco est singulari reverentia honorandus. Cui omnes in omnibus licitis reverenter obediant. *Transeunte eo per claustrum vel ubicumque per officinas regulares preterquam in dormitorium singuli stando inclinent ad eum* quousque pertranseat (4). *Et quandocumque necesse fuerit quocumque abbas ierit preterquam in dormitorio capellanus deferat lanternam accensam coram eo* (6). *Nullus cum eo collateraliter incedat nisi aa missam* (15). Ubicumque sederit nullus juxta eum sedere presumat nisi ipse jusserit. Iussus vero sedere devote se inclinet et sic humiliter juxta eum sedeat. *Et notandum quod stallum Abbatis sive sedile ubi fuerit sessurus semper ornetur quarello sive sit revestitus sive non* (2). *Quicumque etiam ei in manu aliquid dederit vel de manu ejus aliquid acceperit osculetur manum ejus* (2). Ubicumque vero sit ibi debet esse ordo et disciplina. Quapropter in quocumque loco fuerit sive in claustro sive extra claustrum cum reprehenderit aliquem fratrem inordinate agentem sive loquentem mox ille coram eo veniam petat humiliter sicut in capitulo et tam diu stet ante illum donec illum jubeat sedere [et si viderit illum irasci tamdiu satisfaciat ante ipsum veniam petendo quousque illum reddat placatum.]<sup>1</sup> Abbas tamen providere debet ne hoc faciat coram secularibus hominibus. In primo quidem capitulo ubi Abbas sederit omnes qui intra monasterium obedientias habent et res monasterii servant suarum obedientiarum claves ante pedes ejus ponant.

<sup>1</sup> The words in brackets have been added in the margin of the Harleian MS. by another hand.

Ipse vero recommendet eis ipsas obedientias si non aliter ordinandas esse decreverit. Omnis itaque totius monasterii ordinatio ex ejus arbitrio pendeat. Si quod novum necessitate cogente vel ratione suadente eo absente in monasterio fuerit ordinatum cum redierit indicetur ei et postea fiat sicut ipse preceperit. Abbas igitur debet esse cautus in regimine humilis castus et misericors sobrius ac divina precepta verbis et exemplis ostendens. Et quanto frequentius poterit sit cum fratribus in conventu vigilem curam et diligentem sollicitudinem gerens de omnibus ut de officio sibi commissio dignam deo possit reddere rationem."

Perhaps this constitution or statute may be a part of the document setting forth the *consuetudines* of the Abbey which Thomas de Marleberge caused to be written and confirmed by the seals of the Abbot and convent, and for which, at the time of the Lateran Council in 1215, he obtained the sanction of a papal confirmation.<sup>1</sup> It may be considered that it is certainly later than the date of Lanfranc's *Statuta*,<sup>2</sup> and it seems clear that it was known to the compiler of the first portion of the Evesham book. Apart from the preparation of the document mentioned as compiled at the instance of Thomas de Marleberge, the Chronicle makes no mention of any constitutions being drawn up for the Abbey: and the resemblances noted above may perhaps be an indication that the compiler of the *Officium abbatis* and the compiler of the constitution in the Harleian MS. were one and the same person.

The character of the handwriting of the Evesham book, however, makes it quite clear that although the first and second parts of its contents may have been copied, in whole or in part, from one or other of the books prepared by Thomas de Marleberge, the book itself is of a later date, belonging rather to the beginning of the 14th than to the beginning of the 13th century. The third section of its contents, moreover, shows a closer agreement than can be observed in the second section with the Westminster book already mentioned, which was evidently written about the same time as the Evesham book; while one part of the contents of the third section seems to show that it was not

<sup>1</sup> *Chronicon Abbatiae de Evesham*, pp. 264, 266.

<sup>2</sup> See the parallel passage in Lanfranc's *Statuta*, in Reyner, *Apostolatus Benedictinorum in Anglia*, App. p. 232.

drawn up before the time of Abbot John de Brokehampton. It appears from the Chronicle that before the time of this Abbot some at least of the *conversi*, or lay-brothers, were allowed to live outside the monastery, settled at the manors in the Vale of Evesham which belonged to the Abbey: and that he introduced or first enforced the rule that all *conversi* should be inmates of the monastery. In the directions as to the burial of the *conversi* it seems to be taken as a matter of course that a *conversus* would be resident in the monastery at the time of his decease, a state of things which would not, according to the Chronicle, have existed before this Abbot's regulation. The fact that the services contained in this third portion of the book have been revised and arranged for use at Evesham is shown by the occurrence in the litanies of the names of St Egwin, and of two other saints, St Odulf and St Credan, who were locally venerated at Evesham, and also by the mention of particular altars, which indicates adaptation to the arrangements of a particular house.

In reproducing the text of the Evesham book, the spelling of the MS. has been preserved throughout, the alterations and corrections of later hands being noted where they occur. Contracted syllables have in all cases been expanded in accordance with the form which the same syllables take when written out at length. In cases where words are abbreviated, and there is a doubt as to the word intended, the abbreviated form has been preserved. The "obelus" has been employed to mark readings which are clearly due to a blunder either of the scribe, or of the earlier scribe whose work he may have copied, and also, in one or two cases, to indicate that what looks like a blunder is the actual reading of the MS. The text has been carefully revised, and I hope that the errors due to my own transcription, or to faults of printing, have been reduced to a very small number: that such errors are altogether banished, I can hardly venture to believe. The general character of the spelling shows no remarkable variation from the current usage of the time when the MS. was written: there is the usual amount of uncertainty as to the spelling of particular words.<sup>1</sup>

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<sup>1</sup> Two points of this kind perhaps call for special mention: (1) The use of *sc* as equivalent to *s* at the beginning of a word (e.g. *scandalia* for *sandalia*, in several places; *scicienti* for *sificenti* in col. 95, l. 21), and (2) the frequency of the use of *ti* for *ci* (e.g. *fatiens* for *faciens*).

The punctuation of the MS. has also been reproduced, so far as appeared to be practicable. Except in a few cases, no notice has been taken of stops inserted by later hands. The original scribe used four signs of punctuation: (*a*) the single point, having sometimes the value of a full stop, sometimes the value of a modern comma: (*b*) a point surmounted by a curve: (*c*) a horizontal curved line: (*d*) a note of interrogation. The relative value of (*b*) and (*c*) and of (*a*) in its lesser significance, seems to be quite uncertain: but (*b*) generally appears to mark a rather longer pause than the other two. The simple point and the interrogation mark have been retained, while (*b*) is expressed by the colon, and (*c*) which appears practically equivalent to the lesser value of (*a*) by the simple point.

The musical notation which occurs at several points of the MS. presents, so far as I am aware, no features of special interest: its presence has been indicated by the foot-notes wherever it occurs.

The portions of the MS. (other than initial letters) which are written in colour, are printed in italic type; the colour ordinarily employed is red: some headings are written in blue, and a few in green, apparently in green ink: but these points do not seem to be of such importance as to require notice in every case. The initial letters are, as a rule, alternately in red and blue, green not being used for single letters: where the initials are ornamented, the ornament is always slight, and of a common type.

The matter contained in the leaves which now stand before the first page of the Evesham book, and which probably formed part of the same volume with it before it came into Barlow's hands, has been printed in the first section of the Appendix. The two offices which appear in this place may clearly, from internal evidence, be assigned to Evesham. This appears, in regard to the office for the Installation of the Abbot, from the mention of the Abbot's manor of Offeham or Offenham, and of the Church of All Saints within the Abbey precinct; and in regard to the order for admitting to confraternity, from the mention of St Mary and St Egwin in the address made to the person admitted. The form of absolution which appears on a later leaf was also evidently intended for use at Evesham. With

regard to the forms of prayers for particular persons which are contained in these unnumbered leaves, it cannot be said that there is anything in the forms themselves which would point to the locality where they were written or employed: but their position among forms for use in the monastery of Evesham may fairly be thought to leave little doubt on this subject. In the printing of all these portions the same rules have been followed as in the printing of the text of the Evesham book.

With regard to the extracts from the Chronicle and Registers of Evesham which will be found in the Notes, and in the second and third portions of the Appendix, and to the passages cited above from the same sources, the case is rather different. Here it seemed sufficient to secure substantial accuracy, without aiming at literal reproduction. The authority of the Editor of the Chronicle, the Rev. W. D. Macray, seemed to be amply sufficient for this purpose with regard to the Chronicle itself, and to the passages cited in his edition of the Chronicle from the Registers of Evesham among the Harleian and Cotton MSS. For these passages, therefore, the edition of the Chronicle in the Rolls Series has been followed. The other extracts from the Registers were taken, in some cases, from the *Monasticon Anglicanum*, in others, in the first instance, from a transcript of portions of the Harleian and Cotton MSS., now included in the Gough collection in the Bodleian Library. This transcript was made in the latter part of the last century for William Tindal, the author of a History of Evesham, who employed it in the preparation of his work, translating some of the documents and printing in Latin some others which he apparently did not think himself competent to translate. The transcript, however, was evidently unsatisfactory, some of Tindal's difficulties being obviously due to blunders of the transcriber: and all the extracts taken from this source or from the *Monasticon Anglicanum* have accordingly been compared with the Harleian and Cotton MSS.: the exact spelling and punctuation of the MSS. is not followed, but errors and omissions have been made good.

In conclusion, I would desire to express my thanks to those who have kindly assisted me in my work or furthered the object with which it was undertaken. In particular, those thanks are due to Bodley's Librarian for a ready consent to the transcription and

publication of the MS. ; to Mr. F. G. Kenyon, Fellow of Magdalen College, for his kindness in verifying and correcting extracts from the Cotton and Harleian MSS. ; to Mr. F. Madan for assistance and advice on several particulars, as well as for that ready help which is always at the service of students in the Bodleian Library ; to Mr. J. T. Micklethwaite, who has kindly read through the proofs of text and notes, and has called my attention to several points of interest ; to Dr. Wickham Legg, for many valuable suggestions, for the loan of a scarce book, to which reference is occasionally made in the following pages, and for the note on the Christmas colours which appears on p. 167 : to him also, and to the Rev. E. S. Dewick, the Treasurer of the Society, I must express my special gratitude for much care and pains in supervising the work of the printers, and in considering questions relating to the arrangement of the text.

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*3rd June, 1893.*



OFFICIUM ECCLESIASTICUM ABBATUM SECUNDUM USUM  
EUESHAMENSIS MONASTERII.

I

[Incipit officium ecclesiasti- [p. 1.  
cum Abbatum secundum usum  
Eueshamensis monasterii.

Quibus festis interesse et quid  
de diuino officio debeat Abbas in  
conuentu explere.

**A**bbas in vii festis et sollempni  
processione debet utrasque  
uesperas iii<sup>a</sup> uel vi<sup>a</sup> pro tempore  
cantare. et missam si uacauerit  
celebrare. Intabulari etiam debet  
ad matutinas; in predictis  
festis et etiam in uigilia natalis  
domini. et dominica palmarum.  
et in tenebris. dummodo in parti-  
bus cismarinis existat. In festis  
uero caparum: in uoluntate ip-  
sius est dictum officium implere.  
Sed et in ceteris festis et etiam  
feriis: interesse poterit quando-  
cumque uoluerit. Sciendum tamen  
quod cum missis in capis uel in  
albis interesse uoluerit; reuestiat se  
et teneat chorum.

De preparatione Abbatis ad  
uesperas. Dum Abbas uesperas  
uoluerit cantare: ponatur [p. 2.  
in uestiario uestimentum et  
capa ad opus eius. aqua etiam  
in bacinis argenteis. et maniter-  
gium. pecten et mitra. cerotece et  
baculus. Abbas uero pectinato  
capite et lotis manibus in uestiario:  
reuestiat se alba. capa. mitra.  
cirotecis. anulo. et baculo. capellanis  
sibi in omnibus humiliter minis-

EUESHAM.

2

trantibus. Eo reuestito: pulsetur  
classicum cum omnibus signis.  
Qui ingrediens chorum superius  
cantoribus et priore pro tempore  
indutis preeuntibus: procedat ad  
stallum suum stallum inferius. Et  
notandum quod stallum siue sedile  
Abbatis ubi sessurus fuerit:  
semper ornetur quarello siue sit  
reuestitus siue non. Post classi-  
cum Abbas stans in stallum:  
incipiat Deus in adiutorium.  
et post inceptionem primi psalmi:  
capiat senior baculum eius oscu-  
lata ipsius manu: et reponat iuxta  
eum. Et [sciendum quod [p. 3.  
quandocumque quis aliquid tradi-  
derit Abbati siue ab eo aliquid  
acceperit: semper osculetur eius  
manum. Sedente Abbate: capel-  
lanus manitergium extranuerso  
gremii sui apponat. sicut semper  
quando est reuestitus. finitis  
psalmis: surgat et baculum  
sumat seniore tradente. capellani  
uero eius ministrent sibi de capi-  
tulari et de absconsa pro tempore.  
abbas dicat capitulum cum mitra  
sicut semper. Item in vii festis  
et in sollempni processione. et in  
festis caparum pro tempore:  
Abbas premunitus a precentore  
incipere debet Ant. super psalmum  
Magnificat. uel psalmum Bene-  
dictus. pro tempore. Et notandum  
quod quicquid Abbas cantare uel  
legere aut incipere debuerit: pre-  
centor debet eum premunire. Ad

B

*inchoationem psalmi Magnificat. uel Benedictus: Abbas stans in stallo suo ponat incensum in thuribulum. capellano seu priore pro tempore ministrante [de [p. 4. acerra et incenso. et ministro seu capellano pro tempore de thuribulo. et sic procedant ad altare priore pro tempore accepto thuribulo a sinistris Abbatis eunte: et capellano thuribulum Abbatis a dextris deferente. dicentes psalmum Magnificat. uel Benedictus. seu submissa uoce psallentes pro tempore. Et flexis genibus super gradus ante altare: tradat capellanus thuribulum Abbati et sustentet laciniam cape sue. sicque incensetur altare a dextris et a sinistris. postea feretrum sancti Egvini. deinde feretrum sancti Wistani. postea tumba sancti Wilsini.<sup>1</sup> Quo facto. tradat thuribulum capellano rediens ad stallum suum. capellanus uero eius et etiam prior pro tempore incenset<sup>2</sup> eum. Item capellani ministrent ei de libro et mitra et de absconsa pro tempore. post Dominus uobiscum ante Oremus. deponatur [mitra et in fine ad per [p. 5. omnia reponatur. et hoc seruetur ad omnes collectas: preterquam ad collectas super horas que semper dici debent cum mitra. post Benedicamus prime collecte det Abbas solempnem benedictionem sicut semper post uesteras. post matutinas. post missam suam<sup>3</sup> siue capellanus eius. nisi fuerit pro defunctis. et post prandium statim post gratias. ante psalmum De profundis. uel si sit in*

<sup>1</sup> First i perhaps expunged.

<sup>2</sup> MS. originally *incensetur*.

<sup>3</sup> In margin *cum celebrauerit*.

*conuentu ante psalmum Miserere. Istud obseruet Abbas ubicumque fuerit. nisi legatus fuerit. seu archiepiscopus uel episcopus cui uoluerit deferre. Forma sollempnis benedictionis. primo fatiat Abbas crucem cum pollice super pectus dicens Sit nomen domini benedictum. postmodum signans se subiungat Adiutorium nostrum in nomine domini. Deinde erigat manum signando populum [dicens Benedicat nos omni- [p. 6. potens deus pater et filius et spiritus sanctus. Si processio post uesteras facienda sit: tunc finitis commemorationibus: procedat Abbas ad altare ubi facienda fuerit: cantoribus preeuntibus<sup>1</sup> cum cereis. et conuentu procession- aliter subsequente. Quo cum per- uenerit: sumpto thuribulo incenset altare et incensetur a capellano. et dictis dicendis: redeat ad uestiarium cantoribus preeuntibus. et deuestiat se.*

¶ De officio Abbatis ad collationem et ad completorium.

*SI contingat Abbatem collationi interesse procedat in medio manicis cancellatis et capite discooperto inclinans aliquantulum usque ad gradus [et facta]<sup>2</sup> inclinatione: eat sessum ad cuius aduentum omnes surgant et stent super inferiorem gradum inclinantes dum [transit. [p. 7. Et notandum quod ubicumque transit Abbas per officinas regulares preterquam in dormitorium: singuli stando inclinent ad eum. Sedente eo: duo iuuenes surgant*

<sup>1</sup> MS. originally *presentibus*.

<sup>2</sup> Added.

et disalcient eum flexis genibus. cum autem disalcatus fuerit incipiat antiphonam Mandatum nouum. cantore premuniente lotis eius pedibus iuuenes qui prius recalcient eum et sic reuertantur ad sedes suas. postea surgat lauet manus suas ministris mandati ministrantibus. et resideat. finitis igitur omnibus antiphonis: et lectore dicente lube domine benedicere. det benedictionem Angelorum custodia et cetera. si sabbatum fuerit ceteris uero noctibus: dicat Noctem quietam. et cetera. Postea cimba percussa: surgat et procedat ad refectarium conuentu processionaliter preeunte [p. 8. et duobus iuuenibus pro tempore cereos coram eo deferentibus. cum peruenerit ad refectarium: procedat in medio capite discooperto inclinans usque ad superiorem gradum. et facta inclinatione eat sessum. Deinde percusso tintinabulo a refectorario surgat unus de capellanis Abbatis. cum ceteris ministrantibus de potu et sumpta cuppa: stet in medio ante ceteros. Cetera fiant secundum librum. Notandum quod duo iuuenes stent utrimque ad digitum et ministrent sicut semper quando Abbas est presens. Et dum biberit: unus eorum subministret ei cum cooperculo sicut semper. Ciphis coram conuentu sufficienter apposis: percuciat Abbas mensam cum palma manus et termi|netur [p. 9. lectio et mittatur cuppa una lectori. Deinde facto congruo interuallo: tintet tintinabulum semel. Et cum conuentus sufficienter potauerit: tintet iterum ter. et surgat. Et stans in gradu mediocri in medio inclinet ad

crucifixum et erectus dicat Adiu-torium nostrum in nomine domini et iterum inclinet et exeat. Notandum autem quod durante collatione. inquirant capellani [uoluntatem]<sup>1</sup> Abbatis si uelit remanere de completorio uel etiam interesse. in uoluntate enim eius est semper remanere. Si uelit remanere: capellani eius cum accensa lanterna diuertant sinistrorsum extra hostium. Et notandum quod quandocumque necesse fuerit. quocumque Abbas ierit preterquam in dormitorio: capellanus deferat lanternam accensam coram eo. ¶ Si ad completo|rium ierit: capel- [p. 10. lani eius procedant cum conuentu in ecclesiam et dicantur que dicenda sunt. Priore seu custode ordinis faciente signa: que ad ordinem pertinent. ¶ Et notandum quod Abbas nusquam faciet huiusmodi signa: nisi in refectorio cum sederit ad digitum. ¶ Finito completorio: inclinet Abbas et exeat ante trinam orationem capellani uero eius presto sint extra chorum cum lanterna pro tempore ut cum ipso diuertant. ¶ Quodsi trine orationi uoluerit interesse: inclinet solus sicut semper. et hoc stando uel iacendo super formam pro uoluntate sua. postea exeat primus ceteris processionaliter subsequentibus. et aspergantur aqua benedicta. ¶ Et notandum quod ubicumque Abbas aspergi debeat: tradatur ei aspersorium |preterquam si in- [p. 11. terfuerit completorio.

<sup>1</sup> Added in margin, by original hand.

## ¶ De matutinis.

**I**N septem festis et in sollempni processione: Abbas si uacauerit debet matutinis interesse. et in primo Nocturno secundam uel terciam antiphonam pro tempore inchoare. Octauum responsorium cantare et ultimam lectionem atque ewangelium legere. Abbas det benedictiones ante lectiones sicut semper quando est presens. ¶ Cum Abbas lecturus sit lectionem: procedat aliquantulum manicis cancellatis et capite discooperto. et inclinet. Cui omnes assurgant et inclinent dum transit sicut semper quando transit per medium conuentum. post lectionem presto sit capellanus suus qui de manu eius absconsam accipiat. ipse uero procedat aliquantulum sicut prius et [p. 12. capiat paruum ueni.† et reuertatur ad stallum. Post ultimum responsorium incipiat <sup>1</sup>Te deum laudamus.<sup>1</sup> sicut semper quando est presens et inclinet. ¶ Notandum quod cum abbas lecturus sit ewangelium si in vii festis et in processione sollempni: post inceptionem ymni Te deum: presto sit capellanus eius retro chorum cum lanterna accensa qui ipsum precedat in uestiario. Et posito manitergio contra humeros abbatis pectinetur. et lauet manus suas capellani ministrantibus. postea induatur quasi cantaturus missam exceptis scadaliiis†. Et accepto baculo procedat ministris preeuntibus. capellanus sequatur in frocco usque ad gradus. et accipiens baculum dextrorsum. Abbasque inclinans dicat Da michi / domine

sermonem rectum et [p. 13. cetera. postea erectus deosculetur altare et signet se. Deinde ponat incensum in thuribulo et incen[set]<sup>1</sup> altare ministro laciniam casule sustentante. postea minister accepto thuribulo incenset Abbatem ipso dico inclinante. Sicque uadat ad analogium subsacrista presto sit cum absconsa quam tradat Abbati deosculando eius manum libro posito prius super analogium. ¶ Ad Gloria tibi domine: capellanus prope stans deponat mitram quam reponat dicta oratione ewangelium. et baculum tradat. sicque incipiat Abbas Deus in adiutorium. et reuertatur in uestiarium. ¶ Si laudes cantare uoluerit: exutus casula. stola et manipulo: induatur capa. mitra. cirotecis. et baculo: et ingrediatur chorum superius ciroferariis precedentibus usque ad gradus chori. ¶ Si uero Abbas presens fuerit [p. 14. et non legerit sed laudes cantare uoluerit: tunc post inchoationem ymnum† Te deum laudamus: exeat ut supra et reuestiatur ingrediaturque chorum superius et eat ad stallum suum inferius. lectoque ewangelio: incipiat ipse Deus in adiutorium meum. Et capellanus uero eius inter ymnum reuestiatur ad ministrandum ut supra ad uesperas. alius capellanus eius ministret sibi de capitulari et de absconsa. Dictaque oratione et data benedictione: si uelit exeat et capellanus reuestitus remaneat et dicat dicenda. Alter capellanus ipsum sequatur. Si uero Abbas processioni interesse uoluerit. capellanus tamen pro

<sup>1</sup> Noted.<sup>1</sup> Syllable omitted at end of line.

uoluntate sua dicat dicenda et postea cum Abbate procedat ut supra. Si Abbas presens fuerit matutinis et uoluerit<sup>1</sup> in- [p. 15. teresse laudibus: exeat post inchoationem Deus in adiutorium. capellani suis cum lanterna extra chorum presto exeuntibus. ¶ Et notandum quod quocienscumque Abbas non reuestitus interesse uoluerit processioni post uesperas uel post matutinas. seu ante missam: capellanus deferat ei baculum pastorem.

¶ De priuata missa Abbatis.

SI Abbas missam priuatam uoluerit celebrare: capellani eius ministrent ei cum omni humilitate et reuerentia in preparatione calicis et replicatione uestimentorum et in ceteris necessariis. Et unus eorum legat epistolam. ¶ Si capellanus eius celebret: Abbas dicat Confiteor. sicut semper. Ante uero ewangelium: capellanus petat benedictionem ab Abbate [2] missa pro defunctis. dicens Iube /dompne [p. 16. benedicere. Abbas respondeat Dominus sit in corde tuo et cetera. uel aliud quod uoluerit. Post ewangelium: alter capellanus deferat Abbati librum ad deosculandum ewangelia nisi fuerit missa pro defunctis. Item deferat ei pacem post Agnus dei nisi fuerit prior presens. Post orationem Placeat tibi sancta trinitas: det abbas benedictionem siue ipse celebrauerit siue capella[nus]<sup>3</sup> eius nisi fuerit missa pro defunctis.

<sup>1</sup> So MS., wrongly for uoluerit.

<sup>2</sup> The words *nisi fuerit* have here been erased.

<sup>3</sup> Syllable left out at end of line.

¶ De sessione Abbatis in claustro.

ABbas quando uoluerit et uacauerit: sedeat in claustro ante hostium capituli. et deferatur ei liber ad respiciendum si uoluerit. maxime autem ibi sedeat diebus dominicis ante primam uel terciam ad audiendum confessiones fratrum et precipue nouitiorum. qui in initio sue conuersionis diligenter sunt instruendi. ¶ Deputet etiam Abbas aliquos [p. 17. fratres quos uiderit sapientiores qui una cum priore confessiones fratrum audiant quando ipse non uacauerit.

¶ De capitulo.

ABbas cum uoluerit et aliqua expedienda habuerit intret capitulum conuentu ibi existente intret autem ut supra ad collationem ad cuius aduentum conuentus inclinet ut supra. Prior etiam seu presidens et senior abbati propinquior ex alia parte: accedant ad eum<sup>1</sup> deosculantes manum eius ob paternam reu[er]<sup>2</sup>entiam et notandum quod licet ad collationem uel alias quam hora statuta capituli Abbas capitulum intrauerit: non deosculetur eius manus. ¶ Post tabulam lectam: dicat Abbas Anime fratrum nostrorum et omnium fidelium et cetera. conuentus respondeat Amen. Et ille Benedicite. Et conuentus /Dominus. Iterum ille Loquamur [p. 18. de ordine nostro. Ad quod omnes inclinent et postea tractentur que tractanda sunt. Et terminet ipse capitulum more solito exiens cum capellanis dicendo Uerba mea et

<sup>1</sup> In margin.

<sup>2</sup> Omitted in MS.

*cetera. Notandum autem quod in uigilia natalis domini. die cene. die pasceue. et in uigilia pasche et pentecostes: Abbas si uacauerit ante capitulum ueniat in chorum et precedat conuentum in capitulum capitulo finito: Abbas inclinans uersus conuentum dicat Confiteor. Ceteri inclinantes respondeant Misereatur. et postea Confiteor. et Abbas dicat Misereatur. et post Absolutionem et omnes flectant genua. postea exeat ut supra.*

¶ *De processione dominicali. / Si uoluerit abbas proces-* [p. 19. *sioni in diebus dominicis interesse: ingrediatur chorum superius dum aqua benedicitur. et stet ibi in stallo suo capellano a dextris eius cum baculo prope astante. Sacerdos uero qui aquam benedixerit aspersa tumba sancti Wilsini: et inclinans et deosculans manum abbatis: tradat ei aspersorium. Qui aspergat seipsum et postea sacerdotem. et retradat aspersorium. Quo facto: capellanus tradat ei baculum pastorem. Et fiat processio Abbate ultimo in medio grediente cum baculo. Cum peruenerint in ecclesiam: fiat statio Abbate stante in medio subtus fontes. Finite responsorio uel antiphona: procedat cantor ad Abbatem et [di]<sup>1</sup> dicat cum eo De profundis. et fiat absolutio animarum abbatum ibidem quiescentium et [p. 20. omnium fidelium defunctorum.*

¶ *Ad introitum incipiat Abbas responsorium uel antiphonam pro tempore cantore premuniente. ¶ Et notandum quod eius semper est incipire antiphonam uel responsorium ad introitum: quando est*

*presens. Introitu ecclesie: Abbas diueriat dextrorsum cum capellani unus eorum reponat baculum pastorem alter cum eo<sup>1</sup> procedat.*

¶ *De sollempni processione.*

*SI Abbas in aliquo festo caparum ad horam ante missam maiorem uel ad processionem presens esse uoluerit: premunitus a precentore [in-* [p. 21. *grediatur uestiarius cum capellani suis. primo pectinetur. postea lotis manibus: induatur alba stola capa. mitra. cirotecis et anulo. capellani semper ministrantibus. Deinde sumptus baculo pastoralis: ingrediatur chorum superius et stet in stallo suo. Interim fiat Exorcismus aque benedice si dominica fuerit et aspersio ut supra hoc adiecto quod Abbas teneat baculum in manu sinistra: dum aspergit se et sacerdotem. Aspersa igitur aqua benedicta: dicatur oratio dominica priore faciente signa sicut semper etiam cum sit presens. et incipiat hora.*

¶ *Si Abbas presens fuerit cantet horam et capellanus eius ministret sibi de capitulario et aliis necessariis. Hora cantata: si sollempnis fuerit processio fiat thurificatio a priore [more solito [p. 22. ita quod Abbas incensum imponat sicut semper quando est presens. Tunc exeat processio iunioribus precedentibus. Abbas sequatur ultimus in medio capellanus eius eat post seniores cum manitergio. Cum autem processio eat per cimiteria: fiat statio in ciniterio. monachorum<sup>2</sup> cum psalmo De profundis.*

<sup>1</sup> Added by a later hand in black ink.

<sup>2</sup> Punctuation as here shown.

<sup>1</sup> Syllable repeated at break of line.

et absoluantur anime ibidem et ubicumque in christo quiescentium. Cumque peruenerint in ecclesiam: fiat stacio et absolutio animarum abbatum ibidem quiescentium et omnium fidelium defunctorum. Si autem responsorium canendum sit ad stacionem: sedeat Abbas usque ad repetitionem retractus post uersum uel prosam pro tempore. et tunc fiat sermo si fuerit habendus. sin autem: fiat absolutio ut prius: statim finito retractu. Ab- [p. 23. bas premunitus a cantore incipiat ad introitum antiphonam uel responsorium pro tempore sicut semper quando est presens. conuentu ingrediente chorum: abbas diuertat dextrorsum usque in uestiarium et preparet se ad missam. si missam fuerit celebraturus. si uero missam non fuerit celebraturus: et interfuerit processioni: nichilominus diuertat ut supra et procedat ad altare cum quocumque missam celebraturo. ibidem more solito Confiteor. et cetera dicturus postea regat chorum cum cantoribus si uelit interesse misse. sin autem reuertatur in uestiarium et deuestiat se. Et notandum quod Abbas semper quando est presens: procedere debet ad altare cum missam celebraturo et ibidem dicere Confiteor. et cetera ut supra siue sit reuestitus siue non.

¶ Qualiter Abbas preparet se ad missam. [p. 24.

SI missam fuerit celebraturus et fuerit vii festum deposita mitra et capa: sedeat et discalcietur. ac scandalis cum pertinen-

ciis recalcietur. Deinde lotis manibus tunica et dalmatica induatur. capellanis et ministris ministrantibus et psallentibus hos psalmos Quam dilecta. Benedixisti. Credidi propter. De profundis. cum antiphona <sup>1</sup>Ueni domine uisitare nos in pace ut letemur coram te corde perfecto. Seculorum Amen. <sup>1</sup>Qua cantata dicant Kyrieleyson Christeleyson Kyrieleyson et Pater noster. Abbas igitur casula sumpta et mitra reposita: dicat. Et ne nos inducas. preces Exurge domine adiuua nos. Et. Fiat miseri- [p. 25.<sup>2</sup> cordia tua domine super nos: Quem. Deus tu conuersus uiuificabis nos. Et. Ostende nobis domine misericordiam tuam. Et. Non intres in iudicium cum seruo tuo. Propicius esto domine peccatis nostris. Nequando dicant. Adiuua nos deus salutaris noster. Et. Dominus uobiscum.

Oremus.

AUres tue pietatis clementissime deus inclina precibus meis: et gratia sancti spiritus illumina cor meum. ut tuis misteriis digne ministrare. teque eterna caritate diligere merear. Per dominum nostrum. Hac oratione dicta: procedat abbas uersus altare. priore eunte a aextris eius. et capellano a sinistris: dicentes psalmum Iudica me deus. et cetera. Diaconus uero cum baculo pastoralis. et subdiaconus cum texto precedant cum ceteris ministris. Ad gloria uero officii: intrent et procedant usque ad gradus. et diaconus tradat Abbati baculum. ceteris

<sup>1</sup> Noted.

<sup>2</sup> Second gathering.

*circumstantibus. capellano igitur mitram deponente: dicat Abbas Confitemini domino et cetera. postea Confiteor et cetera. Ad Absolutionem et remissionem: flectant omnes genua. Quo dicto: deosculetur abbas textum apertum sicut semper. et reponatur mitra. Postea tradat capellano baculum et ascendat gradus coram altari dicendo. Domine exaudi orationem meam et cetera. Et inclinet dicens orationem Aufer a nobis et cetera. Qua dicta: erectus deosculetur altare et signet se in erigendo. postea dicat Adiutorium nostrum et cetera more solito. Et notandum quod induatur sandaliis solum in vii festis. et tunc solum cantatur† predicti psalmi cum antiphona. |Item non induitur tunica et [p. 27. dalmatica: nisi in festis cum sollempni processione. Cetera uero omnia fiant semper ut supra. Item nullus collateraliter cum Abbate incedat. nisi ad missam. Incepto Kyrieleyson. thurificet Abbas altare mitratus. Ad inchoandum Gloria in excelsis. deponatur mitra et statim reponatur. Post Dominus uobiscum. ante Oremus. iterum deponatur. et ad per omnia. reponatur. ad Epistolam sedeat usque ad Euangelium. capellano sustentante laciniam casule ex una parte et diacono ex alia. capellanus et diaconus in vii festis: canant Gradale submissa uoce coram abbate. Item abbas semper det benedictionem super legentes et cantantes ad gradus statim expletis eorum officiis. Ad inceptionem |Euangelii surgat [p. 28. capellano iuuante et baculum sibi*

*tradente atque mitram deponente. Post Credo in unum. inceptum reponatur mitra. facta Offerenda. collocatoque calice: et thurificato: deponatur anulus et ciroteche et lauet sibi manus priore ministrante si presens fuerit. Et notandum quod quotiens Abbas missam celebrat in capis: prioris est conducere eum ad altare et facere Offerendam et ministrare ei in ablucione manuum tam post Offerendam quam post perceptionem: si presens sit. sin autem: precentor debet. Lotis manibus: Abbas uertat se ad altare dicendo orationem consuetam ad In spiritu humilitatis. deponatur mitra et peragatur totum sine mitra. Post communionem lotis manibus: Abbas cirotecas resumat [p. 29. anuloque digito imposito: finiat missam more solito. Post orationem Placeat tibi. sumpto baculo uertat se ad populum et det Benedictionem ut supra ad uesperas. nisi fuerit missa pro defunctis. Tunc secedant ab altari usque in uestiarium eodem ordine quo prius accesserant. Abbate tamen baculum in dextera gestante et dicente: Benedicite sacerdotes. et cetera. cum priore et capellano et aliis ministris sicut semper. et hoc in capis.*

### ¶ De prandio.

*Cum abbas in refectorio comedere uoluerit: ponantur sex panes coram eo ad prandium. de proprio scilicet pane. et tres ad cenam. Sex uero ad elemosinam et duos† ad scisiones faciendas in mensa. Ponatur etiam coram eo magnum pottum ceruisie. [p. 30.*

*Et quotiens fuerit caritas uini: dimidium sextarium ponatur ad opus suum. Tempore igitur congruo intret refectorium et procedat ut supra ad collationem: usque ad digitum ubi lauet manus suas priore fundente aquam et aliis ministrantibus de manitergio. ¶ Et notandum quod refectorarii est prouidere manitergium et bacinus cum aqua. Manibus lotis: fatiat inclinationem et pulset tintinabulum aliquantulum morose et dicantur gratie more solito ipso etiam dante Benedictionem lectori Mense celestis participes. uel Cibo et spiritualis alimonie et cetera. Duo iuuenes stent ad digitum ex una et alia parte et ministrent ei sicut semper quando est ad digitum. Capellanus etiam eius ministret ei de coquina [p. 31. sicut semper quando presederit. uno de ministris digiti uel etiam ambobus cum necesse fuerit ipsum iuuuantibus. unus etiam eorum subministret ei cum cooperculo dum bibit. sicut semper. Tempore congruo fatiat sonitum cum coclearibus suis. et colligantur coclearia. Cumque omnes comederint: percutiat ter mensam cum cultello et colligatur releuium. Quo collecto: fatiat signum cum manu super mensam et terminetur lectio. Et facta inclinatione a lectore: pulset tintinabulum ut supra et dicantur gratie. Post Agimus tibi gr[ati]as: statim det sollempnem benedictionem ut supra ad uesperas. conuentu eunte ad ecclesiam cum psalmo Miserere: remaneat ipse cum priore et aliquibus de senioribus in*

*refectorio fini[n]t gratias. [p. 32. Interim lauet sibi manus priore et ceteris ut prius ministrantibus. postea ducat eos in cameram suam ad potandum.*

¶ *Incipit ordo ad caticuminos faciendos.*

*A*stantibus ante hostium ecclesie qui infantem debent leuare: masculis uidelicet stantibus ad dexteram sacerdotis feminis uero ad sinistram. uersis uultibus ad orientem: interroget sacerdos nomen infantis et dicat Recede diabole ab hac ymagine dei. increpatus ab eo. et da locum spiritui sancto. Deinde faciat crucem in fronte eius cum pollice dicens.

*S*ignum sancte crucis domini nostri ihesu christi in frontem tuam pono. Deinde in pectus dicens Signum saluatoris domini nostri ihesu christi [p. 33. in pectus tuum pono. Deinde erecta manu super puerum dicat Abbas Dominus uobiscum.

*Oremus,*

*O*mnipotens sempiterne deus pater domini nostri ihesu christi respicere dignare super hunc famulum tuum N. quem ad rudimenta fidei uocare dignatus es: omnem cecitatem cordis ab eo expelle. disrumpe omnes laqueos<sup>1</sup> sathane quibus fuerat colligatus. aperi ei domine ianuam pietatis tue. ut signo sapientie tue imbutus omnium

<sup>1</sup> Letters omitted

<sup>1</sup>s added by later hand.

cupiditatum fetoribus careat. et ad suauem odorem preceptorum tuorum letus tibi in ecclesia tua deseruiat. et proficiat de die in diem. ut ydoneus efficiatur accedere ad gratiam baptismi tui. percepta medicina. Per eundem dominum.

*Oremus.*

/ **P**Reces nostras quesumus <sup>(a)</sup> clementer <sup>(a)</sup> exaudi: et <sup>(a)</sup> hunc electum tuum N. crucis dominice cuius impressione (✠)<sup>(a)</sup> eum signamus uirtute custodi ut magnitudinis et glorie fidei erudimenta seruans per custodiam mandatorum tuorum ad regenerationis gloriam peruenire mereatur. Per dominum.

*Oremus.*

**D**Eus qui humani generis ita est conditor ut sis etiam reformator. propitiare populis adoptiuus. et nouo testamento sobolem noue prolis ascribe ut filii promissionis quod non potuerunt assequi per naturam: gaudeant se recepisse per gratiam. per dominum.

*Exorcismus salis.*

**E**Xorcizo te creatura salis in /no ✠ mine dei patris [p. 35. omnipotentis. et in caritate ✠ domini nostri ihesu christi. et in uirtute ✠ spiritus sancti. exorcizo te per deum ✠ uiuum per deum ✠ uerum. per deum<sup>2</sup> qui te ad tutelam humani generis procreauit. et populo uenienti ad credulitatem

<sup>1</sup> This cross is added.

<sup>2</sup> *In margin*: p deū + scm p deū.

per seruos suos consecrari precepit. ut in nomine sancte trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te domine deus noster. ut hanc creaturam salis sanctificando ✠ sanctifices. bene ✠ dicendo benedicas. ut fiat omnibus accipientibus perfecta medicina permanens in uisceribus eorum in nomine eiusdem domini nostri ihesu christi. qui uenturus est iudicare uiuos et mortuos.<sup>1</sup> *Tunc sacerdos interroget nomen in/fantis* [p. 36. et ponat de ipso sale in os eius dicens Accipe sal sapientie ut propiciatus sit tibi dominus in uitam eternam amen. *Postea dicat Dominus uobiscum.*

*Oremus.*

**D**Eus patrum nostrorum. deus uniuerse conditor ueritatis. te supplices <sup>(a)</sup> exoramus. ut hunc <sup>(a)</sup> famulum tuum N. respicere digneris propicius. et hoc primum pabulum salis gustantem non diucius esurire permittas quo minus cibo expleatur celesti. quatinus sit semper domine spiritu feruens. spe gaudens. tuo <sup>(a)</sup> nomini seruiens. Perduc eum domine ad noue regenerationis lauachrum. ut cum fidelibus tuis promissionum tuarum eterna premia consequi mereatur.<sup>2</sup> *Per. Hec oratio dicatur super masculos tantum.*

/ *Oremus.* [p. 37.

**D**Eus abraham. deus ysaac. deus iacob. qui moysi famulo

<sup>1</sup> *In margin*: et seculum per ignem. Amen.

<sup>2</sup> MS. originally mereanus.

tuo in monte synai apparuisti, et filios israel de terra egypti eduxisti. deputans eis angelum pietatis tue qui custodiret eos die ac nocte. te quaesumus domine ut mittere digneris sanctum angelum tuum qui similiter custodiat et hunc famulum tuum N. et perducatur eum ad gratiam baptismi tui.

*Adiuratio super utrosque.*

**E**Rgo maledicte diabole recognosce sententiam tuam et da honorem deo uiuo christo filio eius et spiritui sancto et recede ab hoc famulo dei N. quia istum sibi deus et dominus noster ihesus christus ad suam sanctam gratiam et benedictionem fontemque baptismatis dono /gratie uocare dignatus est: et hoc signum<sup>1</sup> sancte crucis<sup>2</sup> quod nos fronti eius damus. tu maledicte diabolice<sup>3</sup> nunquam audias<sup>4</sup> uiolare. Per eundem christum dominum nostrum.

*Item oratio super masculos tantum.<sup>5</sup> Oremus.*

**D**Eus inmortale presidium omnium postulantium. liberatio supplicum. pax rogantium. uita credencium. resurrectio mortuorum. te inuoco domine super hunc famulum tuum N. qui bap-

<sup>1</sup> Signum repeated in MS. (second scored out).

<sup>2</sup> In margin (later hand): Hic faciat abbas signum crucis in fronte infantis cum pollice ita dicens.

<sup>3</sup> Corrected by later hand to diabole.

<sup>4</sup> So originally, corrected by later hand to audeas.

<sup>5</sup> A later hand inserts *sine* before *Oremus*.

tismi tui donum petens eternam consequi gratiam spirituali regeneratione desiderat. accipe eum domine. et quia dignatus es dicere petite et accipietis. querite et inuenietis. pulsate et aperietur uobis. petenti itaque premium porrige. et /ianuam pul- [p. 39. santi aperi: ut eternam celestis lauacri benedictionem consecutus promissa tui muneris regna percipiat. Per christum dominum.

*Adiuratio tantum super masculos.*

**A**Udi maledicte satana adiuratus per nomen eterni dei et saluatoris nostri filii eius. cum tua uictus inuidia tremens gemensque discede. Nichil tibi sit commune cum seruo dei N. iam celestia cogitante. renuntiaturus tibi ac seculo tuo ac beate immortalitati uicturo. Da honorem igitur aduenienti spiritui sancto. qui ex summa celi arce descendens. perturbatis fraudibus tuis diuino fonte purgatum pectus. idest sanctificatum deo templum. et habitaculum perficiat. ut ab omnibus penitus noxiis preteritorum criminum [p. 40. liberatus hic seruus dei gratias perhenni deo referat semper et benedicat nomen eius in secula seculorum. amen.

*Exorcismus super masculos tantum.*

**E**Xorcizo te inmundi spiritus in [no<sup>1</sup>]mine patris et filii et spiritus sancti. ut ex eas et recedas ab hoc famulo dei N. ipse enim tibi imperat. maledicte dampnate qui pedibus super

<sup>1</sup> Syllable omitted at break of line.

mare ambulauit. et petro mergenti dexteram porrexit. Ergo maledicte. *et cetera ut supra.* *Hee orationes sequentes dicantur tantum super feminas. Oremus* Deus celi. deus terre. deus angelorum. deus archangelorum. deus patriarcharum. deus prophetarum. deus apostolorum. deus martyrum. deus confessorum. deus uirginum. deus omnium bene uiuentium. deus cui omnis lingua confitetur et omne genu flec/titur celestium. ter- [p. 41. restrium. et infernorum. te inuoco domine super hanc famulam tuam N. ut perducere eam digneris ad gratiam baptismi tui. Ergo maledicte *et cetera ut supra.*<sup>1</sup>

*Oremus.*

**D**Eus abraham. deus ysaac. deus iacob. deus qui tribus israel de egyptia seruitute liberatas per moysen famulum tuum de custodia mandatorum tuorum monuisti. et susannam de falso crimine liberasti. te supplex domine deprecor ut liberes et hanc famulam tuam N. et perducere eam digneris ad gratiam baptismi tui. Ergo maledicte. *et cetera ut supra.*

*Exorcismus super feminas tantum.*<sup>1</sup> *Oremus.*

**E**Xorcizo te inmunde spiritus per patrem et filium et spiritum sanctum. ut exeas et recedas ab hac famula dei N. ipse enim im/perat male- [p. 42. dicte dampnate. qui ceco nato oculos aperuit. et quatruiduanum lazarum de monumento susci-

<sup>1</sup> A later hand inserts *sine* before *Oremus.*

tauit. Ergo maledicte. *et cetera ut supra* *Ex hinc tam super masculos quam super feminas dicatur. hic faciat crucem in fronte infantis. et erecta manu super capud eius dicat.*<sup>1</sup>

*Oremus.*

**E**Ternam ac iustissimam pietatem tuam deprecor domine sancte pater omnipotens eterne deus qui es auctor luminis <sup>(unc)</sup> et ueritatis super hanc famulam <sup>(um)</sup> tuam N. ut digneris eam illuminare lumine intelligentie tue. <sup>(u)</sup> munda eam et sanctifica. da ei <sup>(us)</sup> scientiam ueram ut digna efficiatur accedere ad gratiam baptismi tui. teneat firmam spem. consilium rectum. doctrinam sanctam. ut apta /sit ad per- [p. 43. ciendam gratiam baptismi tui.<sup>2</sup> *Non dicatur* Dominus uobiscum. *neque oremus.*

**N**Ec te latet sathana imminere tibi diem iudicii. diem supplicii sempiterni. diem qui uenturus est uelut clibanus ardens in quo tibi atque uniuersis angelis tuis eternus superueniet interitus. Proinde dampnate atque dampnande. da honorem deo et uiuo et uero. da honorem ihesu christo filio eius et spiritui sancto. in cuius nomine atque uirtute precipio tibi quicumque es spiritus inmunde ut exeas et <sup>(a)</sup> recedas ab hoc famulo dei N. <sup>(a)</sup> quem hodie idem deus et dominus noster ihesus christus ad

<sup>1</sup> A later hand inserts *sine* before *Oremus.*

<sup>2</sup> A later hand adds per christum dominum nostrum.

suam sanctam gratiam et benedictionem fontemque baptismatis dono gratie uocare dignatus est: ut fiat eius templum per aquam /regenerationis [p. 44. in remissionem omnium peccatorum in nomine eiusdem domini nostri ihesu christi qui uenturus. *Deinde tangat ei aures et nares de sputo cum pollice et dicat ad aurem dextram Effeta quod est adaperire. Ad nares. In odorem suauitatis. Ad sinistram aurem. Tu autem effugare diabole. appropinquabit enim iudicium dei. Postea iniungat Abbas patrinis et matrinis ut dicant pro puero. Pater noster. et. Credo. Et similiter dicat ipse abbas audientibus cunctis. Pater noster. et. Credo. Deinde intromittat. caticuminum in ecclesia† dicendo. In nomine patris et filii et spiritus sancti. amen. Et procedat ad fontes benedicendos. Require benedictionem fontis et cetera que necessaria sunt in uigilia pasche.*

¶ *[De clericis faciendis. [p. 45.]*

*P*Rostratis hiis qui faciendi sunt clerici coram Abbate: dicat ipse stola collo imposta† hanc prefationem.

*O*Remus dilectissimi fratres dominum nostrum ihesum christum pro hoc famulo suo qui ad deponendam comam capitis sui pro eius amore et exemplo beati petri apostoli festinat. ut donet spiritum sanctum. qui habitum religionis in eo perpetuo conseruet. et a mundi impedimento uel seculari desiderio cor eius defendat. ut sicut immutatur in uultu. ita manus dex-

tera sua uirtutem perfectionis et boni operis tribuat incrementa. et abiecta omni cecitate humana spirituales illi oculos aperiat. et lumen ei eterne gratie concedat. Qui cum patre et spiritu sancto uiuit et regnat deus. per [p. 46. omnia secula seculorum. *Deinde erecta manu super eos dicat.*

*Oremus.*

*A* Desto domine supplicationibus nostris. et hunc famulum tuum N. bene†dicere digneris. cui in tuo sancto nomine signum sacre religionis imponimus. ut te largiente et deuotus in ecclesia tua persistere. et uitam percipere mereatur eternam. Per. *Hic acceptis cissoriis tondeat Abbas unumquemque illorum in quinque locis capitis dicens toncendo singulos eorum.*

*A* Ccipe personam sancti petri apostoli quam perferas ante conspectum dei uiuentis in secula seculorum. In nomine patris et filii. et spiritus sancti. amen. *Pueri autem dum torquentur: dicant hunc uersum. Dominus pars hereditatis mee et cetera. Interim circumstantes dicant psalmum. Conserua me. cum hac antiphona. [Tu es [p. 47. domine qui restitues hereditatem meam mihi. Deinde psalmum Domini est terra. cum hac antiphona Hic accipiet benedictionem a domino et misericordiam a deo salutari suo qui† hec est generatio querencium dominum. Hiis expletis: dicat Abbas Dominus uobiscum.*

*Oremus.*

*O*Mnipotens sempiterne deus ihesu christe propitiare pec-

mare ambulauit. et petro mergenti dexteram porrexuit. Ergo maledicte. *et cetera ut supra.* *Hee orationes sequentes dicantur tantum super feminas.* Oremus Deus celi. deus terre. deus angelorum. deus archangelorum. deus patriarcharum. deus prophetarum. deus apostolorum. deus martyrum. deus confessorum. deus uirginum. deus omnium bene uiuentium. deus cui omnis lingua confitetur et omne genu flectitur celestium. ter- [p. 41. restrium. et infernorum. te inuoco domine super hanc famulam tuam N. ut perducere eam digneris ad gratiam baptismi tui. Ergo maledicte *et cetera ut supra.*<sup>1</sup>

*Oremus.*

DEUS abraham. deus ysaac. deus iacob. deus qui tribus israel de egyptia seruitute libertas per moysen famulum tuum de custodia mandatorum tuorum monuisti. et susannam de falso crimine liberasti. te supplex domine deprecor ut liberes et hanc famulam tuam N. et perducere eam digneris ad gratiam baptismi tui. Ergo maledicte. *et cetera ut supra.*

*Exorcismus super feminas tantum.*<sup>1</sup> *Oremus.*

EXORCIZO te inmunde spiritus per patrem et filium et spiritum sanctum. ut ex eas et recedas ab hac famula dei N. ipse enim im/perat male- [p. 42. dicte dampnate. qui ceco nato oculos aperuit. et quatrduanum lazarum de monumento susci-

<sup>1</sup> A later hand inserts *sine* before *Oremus.*

tauit. Ergo maledicte. *et cetera ut supra* *Ex hinc tam super masculos quam super feminas dicatur. hic faciat crucem in fronte infantis. et erecta manu super capud eius dicat.*<sup>1</sup>

*Oremus.*

ETERNAM ac iustissimam pietatem tuam deprecor domine sancte pater omnipotens eterne deus qui es auctor luminis <sup>(unc)</sup> et ueritatis super hanc famulam <sup>(u)</sup> tuam N. ut digneris <sup>(u)</sup> eam illuminare lumine intelligentie tue. munda eam et sanctifica. da ei <sup>(us)</sup> scientiam ueram ut digna efficiatur accedere ad gratiam baptismi tui. teneat firmam spem. consilium rectum. doctrinam sanctam. ut apta /sit ad per- [p. 43. cipiendam gratiam baptismi tui.<sup>2</sup> *Non dicatur* Dominus uobiscum. *neque oremus.*

NEC te latet sathana imminere tibi diem iudicii. diem supplicii sempiterni. diem qui uenturus est uelut clibanus ardens in quo tibi atque uniuersis angelis tuis eternus superueniet interitus. Proinde dampnate atque dampnande. da honorem deo et uiuo et uero. da honorem ihesu christo filio eius et spiritui sancto. in cuius nomine atque uirtute precipio tibi quicumque es spiritus inmunde ut ex eas et recedas ab hoc famulo dei N. <sup>(a)</sup> quem hodie idem deus et dominus noster ihesus christus ad

<sup>1</sup> A later hand inserts *sine* before *Oremus.*

<sup>2</sup> A later hand adds per christum dominum nostrum.

suam sanctam gratiam et benedictionem fontemque baptismatis dono gratie uocare dignatus est: ut fiat eius templum per aquam /regenerationis [p. 44. in remissionem omnium peccatorum in nomine eiusdem domini nostri ihesu christi qui uenturus. *Deinde tangat ei aures et nares de sputo cum pollice et dicat ad aurem dextram Effeta quod est adaperire. Ad nares. In odorem suauitatis. Ad sinistram aurem. Tu autem effugare diabole, appropinquabit enim iudicium dei. Postea iniungat Abbas patrinis et matrinis ut dicant pro puero. Pater noster. et. Credo. Et similiter dicat ipse abbas audientibus cunctis. Pater noster. et. Credo. Deinde intromittat, caticuminum in ecclesia† dicendo. In nomine patris et filii et spiritus sancti. amen. Et procedat ad fontes benedicendos. Require benedictionem fontis et cetera que necessaria sunt in uigilia pasche.*

¶ /De clericis faciendis. [p. 45.

*P*Rostratis hiis qui faciendi sunt clerici coram Abbate: dicat ipse stola collo imposa† hanc prefationem.

*O* Remus dilectissimi fratres dominum nostrum ihesum christum pro hoc famulo suo qui ad deponendam comam capitis sui pro eius amore et exemplo beati petri apostoli festinat, ut donet spiritum sanctum, qui habitum religionis in eo perpetuo conseruet, et a mundi impedimento uel seculari desiderio cor eius defendat, ut sicut immutatur in uultu, ita manus dex-

tera sua uirtutem perfectionis et boni operis tribuat incrementa, et abiecta omni cecitate humana spirituales illi oculos aperiatur, et lumen ei eterne gratie concedat. Qui cum patre et spiritu sancto uiuit et regnat deus, per [p. 46. omnia secula seculorum. *Deinde erecta manu super eos dicat.*

*Oremus.*

*A* Desto domine supplicationibus nostris, et hunc famulum tuum N. bene✠dicere digneris, cui in tuo sancto nomine signum sacre religionis imponimus, ut te largiente et deuotus in ecclesia tua persistere, et uitam percipere mereatur eternam. Per. *Hic acceptis cissoriis tondeat Abbas unumquemque illorum in quinque locis capitis dicens tondendo singulos eorum.*

*A* Ccipe personam sancti petri apostoli quam perferas ante conspectum dei uiuentis in secula seculorum. In nomine patris et filii, et spiritus sancti, amen. *Pueri autem dum torquentur: dicant hunc uersum. Dominus pars hereditatis mee et cetera. Interim circumstantes dicant psalmum. Conserua me, cum hac antiphona. /Tu es [p. 47. domine qui restitues hereditatem meam mihi. Deinde psalmum Domini est terra, cum hac antiphona Hic accipiet benedictionem a domino et misericordiam a deo salutari suo qui† hec est generatio querencium dominum. Hiis expletis: dicat Abbas Dominus uobiscum.*

*Oremus.*

*O* Mnipotens sempiterne deus ihesu christe propitiare pec-

catis nostris ut ab omni seruitute secularis habitus hunc famulum tuum N. dum ignominiam huius mundi deponit erucere et seruare digneris. ut tua semper gratia perfruatur. et sicut similitudinem corone uite eum gestare fecimus in capite. sic tuam uirtutem et hereditatem subsequi mereatur in corde. Qui cum deo patre et spiritu sancto uiuis et regnas deus per omnia secula seculorum.

[*Oremus.* [p. 48.

**P**Resta quesumus omnipotens deus huic famulo tuo N. cui hodie capitis comam pro diuino amore deposuimus. ut in tua dilectione perpetua maneat. eumque sine macula in sempiternum custodias. Per dominum.

*Ad barbam tondendam.*

*Oremus.*

**D**Eus cuius prouidentia omnis creatura incrementis adulta congaudet. exaudi preces nostras super hunc famulum tuum N. iuuenilis etatis decore letantem. et florem primi temporis attundendo clemens adesto. ut in omnibus protectionis tue munitus, auxilio. celestem benedictionem percipiat et presentis uite subsidiis gaudeat et eterne. Per dominum. *hic tondeat Abbas barbam dicendo [hanc* [p. 49.<sup>1</sup> *antiphonam.* Sicut ros hermon qui descendit in montem syon sic descendat super te dei benedictio. *Sequatur psalmus* Ecce quam bonum. *et repetatur antiphona. Deinde dicat.* Dominus uobiscum.

<sup>1</sup> Third gathering.

*Oremus.*

**O**Mnipotens sempiterne deus. benedic hunc famulum tuum N. qui tibi primitias suas offert iuuentutis. effunde domine super eum benedictionem tuam. ut in caput barbamque eius transeat sicut unguentum quod descendit in barbam aaron: ut in eadem benedictione in uia mandatorum tuorum ambulet. et cum eadem feliciter ad summam beatitudinem perueniat. Per dominum.

¶ *De professione nouiciorum.*

**Q**uando nouicii facere debent professionem: inter Ewangeliū. uel ante [pro tempore: ducantur ad altare sancti petri in uestiario. ubi deponant cucullas suas. Indutique tunicis et froccis habentes cucullas suas super sinistra brachia: ducantur post Ewangeliū. ante maius altare. singuli nouicii a singulis monachis. ita quod primus a priore. Dicentes in eundo psalmum Miserere. Quo finito: stantes coram abbate legant singuli singillatim uoce mediocri professionem suam manibus propriis scriptam hoc modo.

**E**Go frater N. sacerdos. uel diaconus. promitto stabilitatem meam. et conuersionem morum meorum. et obedientiam secundum regulam sancti benedicti. coram deo et sanctis eius: in hoc monasterio quod constructum est in honore beate [p. 51. marie et sancti eguini. in presentia domini N. Abbatis. *Hac lecta tradat quilibet professionis*

*libellum in manum Abbatis. et abbas ponat super altare. Quibus peractis: dicant omnes simul flexis genibus alta uoce hunc uersum. Suscipe me domine secundum eloquium tuum et uiuam. et non confundas me ab expectatione mea. Qui uersus: a conuentu repetatur. et ita usque tertio ab eis dicatur. et a conuentu repetatur. et ultimo cum gloria: prosternant se nouicii super gradum medium in modum satisfactionis. Et sequatur. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Abbas. Et ne nos. Deinde dicantur psalmi. Domine quis habitabit.<sup>1</sup> Dominus regit me.<sup>1</sup> / Domini est terra. cum [p. 52. gloria patri. Postea subiungat abbas preces. Saluos fac seruos tuos. Mitte eis domine. Domine exaudi orationem meam. Dominus uobiscum.*

*Oremus.*

**D**Eus indulgentie pater qui seueritatem tue districti-  
onis temperans indulsisti. ne  
filius portet iniquitatem patris.  
et qui mira dispensatione etiam  
malis bene utens<sup>2</sup>. dignationis  
gratiam per eos frequenter  
operaris. quesumus clementiam  
tuam: ut huic famulo tuo N.  
non obsistat. quod habitum reli-  
gionis per nos. tanta ac tali re  
indignos accepit. sed ministerium  
quod exterius per nos exhibetur.  
tu interius per donum sancti  
spiritus exequaris. per dominum.  
in unitate eiusdem spiritus.

<sup>1</sup> Gloria added by a later hand.<sup>2</sup> tue added by later hand.*Oremus.*

**D**Eus qui per coeternum filium  
tuum cuncta creasti. / quique  
mundum peccatis inuete- [p. 53.  
ratum per misterium sancte in-  
carnationis eius renouare digna-  
tus es: te suppliciter exoramus.  
ut eiusdem domini gratia super  
hunc famulum tuum N. abre-  
nuntiationem seculi profitentem.  
clementer respicere dignetur.  
per quam in spiritu sue mentis  
renouatus. ueterem hominem  
cum suis actibus exuat: et no-  
uum qui secundum deum crea-  
tus est induere mereatur. Per  
eundem.

*Oremus.*

**D**omine ihesu christe qui es  
uia sine qua nemo uenit  
ad patrem. quesumus benignissi-  
mam clementiam tuam: ut hunc  
famulum tuum N. a carnalibus  
desideriis abstractum per iter  
discipline regularis deducas. et  
qui pec/catores uocare [p. 54.  
dignatus es dicens. uenite ad me  
omnes qui laboratis et honerati  
estis. et ego reficiam uos: presta  
ut hec uox inuitationis tue ita in  
eo conualescat: quatinus pecca-  
torum onera deponens. et quam  
dulcis es gustans. tua refec-tione  
sustentari mereatur: et sicut at-  
testari de tuis ouibus dignatus  
es. agnosce eum inter oues tuas.  
et ipse te agnoscat. ut alienum  
non sequatur sed te: neque

audiat uocem alienorum. sed tuam qua dicis. qui mihi ministrat me sequatur. Qui uiuis et regnas cum deo patre in unitate spiritus sancti deus per omnia secula seculorum. *Hic incipiat abbas alta uoce cantando ymnum* <sup>(ant)</sup> *Ueni creator spiritus* <sup>(ant)</sup> *conuen/tu* <sup>(ti)</sup> *prosequente. abbas tamen* [p. 55. *quemlibet uersum incipiat. Interim nouicii iaceant in curta uenia. Finito ymno : dicat abbas.* Dominus uobiscum.

*Oremus.*

**S**Ancte spiritus qui te deum ac dominum reuelare dignatus es mortalibus : immensam tue pietatis gratiam postulamus. ut sicut ubi uis spiras : sic et huic famulo tuo N. affectum deuotionis indulgeas. et quoniam tua sapientia est conditus : tua quoque prouidentia guberneturquem iuxta tibi consuetam gratiam unctio tua de omnibus doceat et per intercessionem beatissimi benedicti. quem precipuum huius sancte institutionis legislatorem dedisti. necnon et aliorum sanctorum. ad quorum nomina peti/tionem facit eum [p. 56. a uanitate seculi ueraciter conuertere : et sicut es omnium peccatorum remissio deprimentes impietatis obligationes in eo dissolue. et ad obseruantiam sancti

<sup>1</sup>—<sup>1</sup> *Noted.* Another hand has added in the margin the first lines of the other verses :—

Qui paraclitus diceris. Tu septiformis munere. Accende lumen sensibus. Hostem repellas longius. Per te sciamus da patrem. Sit laus patri cum filio.

huius propositi. fac eum certatim feruere. In tribulationibus. in angustiis. tua indeficienti consolatione ualeat respirare : et iuste et pie per ueram humilitatem et obedientiam in fraterna caritate fundatus. quod te donante promittit. felici perseverantia compleat. quod ipse prestare digneris : qui cum deo patre. sanctoque unigenito filio eius domino nostro ihesu christo. uiuis et gloriaris deus per omnia secula seculorum. *hic surgant nouicii et ponant cucullas suas ad pedes abbatis. Abbas uero benedicat eas hoc modo.*

*Oremus.* [p. 57.

**D**omine ihesu christe qui tegmen nostre mortalitatis induere dignatus es : obsecramus immensam tue largitatis abundantiam ut hoc genus uestimenti. quod sancti patres ad innocentie uel humilitatis indicium abrenuntiantibus seculo ferre sanxerunt : tua benedictione benedicere digneris. ut hic famulus tuus N. qui hoc usus fuerit te induere mereatur. Qui uiuis et regnas cum deo patre in unitate spiritus sancti deus : per omnia secula seculorum. *Hic aspergat cucullas aqua benedicta. et tunc exuat primum nouicium frocco. et dicat exuendo.* Exuat te dominus ueterem hominem cum actibus suis. *et omnes respondeant Amen. Deinde induat eum cuculla et dicat* Induat te domi-

nus nouum hominem qui secundum deum creatus est in iusticia et sanctitate ueritatis. *Et omnes prope astantes dicant Amen. Et cooperiat abbas capud nouicii cum capucio usque ad medietatem faciei. et ita fatiat de singulis. Et tunc iterum prosternant se nouicii super gradus in satisfactione. et dicat abbas cum astantibus psalmum Lauda ierusalem dominum cum Gloria patri. et abbas Dominus uobiscum.*

Oremus.

**D**Eus misericors. deus clemens cui bona cuncta placent: sine quo nichil sanctum inchoatur. nichilque perficitur: assint nostris humillimis precibus tue pietatis aures. et hunc <sup>(hos)</sup> famulum tuum N. cui in tuo <sup>(los)</sup> <sup>(os)</sup> <sup>(quibus)</sup> /sancto nomine sacre [p. 59. religionis imposuimus habitum. a mundi impedimento uel seculari desiderio defende: et concede <sup>(eis)</sup> ei ut in hoc sancto proposito <sup>(ti)</sup> deuotus persistere. et remissione peccatorum percepta ad electorum <sup>(ant)</sup> tuorum peruenire ualeat consortium. Per dominum. *hic surgant nouicii et det eis abbas osculum pacis. et sic semper uelato capite ducantur in chorum. singuli a singulis monachis osculum pacis recipientes. Quibus peractis sedeant ultimi in choro cum psalteriis suis dum missa celebratur. et cum uentum fuerit ad agnus dei. procedant et recipiant osculum ab abbate. et postea communicent et redeant ad stalla sua et psalteria. Et notandum quod licet ultimi*

EVESHAM.

*/sint in choro: tamen quandoque procedere debent cum conuentu alii eos precedant. et sciendum quod quandocumque fit processio ab ecclesia in dormitorium: eant cum conuentu. quando uero in claustrum: remaneant in ecclesia. et quandoque conuentus sedet in claustro uel tempore estatis dormierit in meridie: illi nouitii semper sint in ecclesia. Capitulum non intrent. Ante trinam orationem. eant in dormitorium et ad lauatorium et fatiant trinam orationem semper uelato capite et nichil ad diuinas horas alta uoce apponant. sed dimisse omnia dicant cum conuentu. Noctibus uero induti cucullis iaceant ante matutinas in dormitorio. post matutinas uero post processionem in dormitorium ducantur in ecclesiam et [p. 61. residuum noctis in meditatione sancta et psalmis et penitentia peragant. et ita fiat per duos dies et duas noctes. Tercia uero die ueniant ad missam abbatis. siue abbas celebret. siue eo impotente celebrare. alius missam celebrauerit: et cum uentum fuerit ad Agnus dei. suscipiant osculum pacis ab abbate et communicent. et cum communicant abbas discooperiat capita eorum. et post missam faciat abbas eis sermonem. exponens eis quod talis debet esse penitentia monachi. qualem iam inceperunt et postea ducantur in conuentum.*

¶ De fratribus faciendis.

**S**ecularis habitum fratris suscepturus: fatiat petitionem in capitulo prostratus in [p. 62. hunc modum. Ego peto caritatiue

C

habitum fratris pro anima mea saluanda. Quo erecto : dicat ei abbas seu prior quod oportet eum super textum uouere castitatem. et iurare fidelitatem ecclesie. et obedientiam suis superioribus. abrenuntiando etiam proprietati et proprie uoluntati. Deinde deputetur ei aliquis fratrum qui doceat eum Pater noster. Aue maria. Credo. et Confiteor. Psalmos De profundis. et Miserere. Et ad seruiendum ad missas. Gratias. ad prandium. Item doceatur dicere horas hoc modo. Ad quamlibet horam dicat Deus in adiutorium cum Gloria patri et filio. Et septem Pater noster. et post quodlibet Pater noster : dicat Aue Maria cum gloria patri. |Et ad ultimum : dicat per [p. 63. dominum nostrum. ihesum christum filium tuum et cetera cum Benedicamus domino. ¶ Ad uesperas dicat Deus in adiutorium xv Pater noster. et cetera ut supra. ¶ Ad completorium dicat Conuerte nos deus et cetera. Deus in adiutorium. et vii Pater noster. et cetera ut supra. Ad matutinas dicat Domine labia mea et cetera ut supra. Et xxx Pater noster In tribus lectionibus. In xii uero lectionibus : xl Pater noster. et cetera ut supra.

¶ Incipit ordo desponsationis.

**P**Rimo inquirat sacerdos a circumstantibus utrum sciant aliquod impedimentum inter contrahentes quare non debeant coniungi. et si dicant. non : tunc dicat specialiter contrahentibus Estisne uos alibi fide alligati quare non possitis hic secundum

legem dei uni/ri. si dicant [p. 64. non : tunc dicat uiro<sup>1</sup> accipiesne istam in uxorem in dei fide custodiendam tam in languore quam in uigore. si dicat. accipio. tunc idem dicat mulieri. si responderit accipio tunc queratur dos mulieris et nominetur a uiro. Postea detur femina ab aliquo de amicis suis. si puella : detur aperta manu. si uidua. uelata manu.<sup>2</sup> Et dicantur hii uersus. Manda deus uirtuti tue : confirma hoc quod operatus es in nobis. A templo tuo quod est in ierusalem tibi offerent reges munera. Increpa feras arundinis congregatio taurorum in uaccis populorum ut excludat eos qui probati sunt argento. Gloria patri. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Interim ponatur super librum uel |super scutum [p. 65. anulus et argentum. Et dicat sacerdos. Et ne nos. preces. Benedicamus patrem et filium cum spiritu sancto. Laudemus. Laudemus dominum quem laudant angeli. Quem cherubin et seraphin sanctus sanctus sanctus proclamant. Domine exaudi orationem meam. Dominus uobiscum.

¶ Benedictio anuli et argenti.

<sup>1</sup> in lingua materna (added by later hand).

<sup>2</sup> Here is added in margin by a later hand : "Quam uir accipiens : teneat eam per manum dexteram in sua manu dextera. Sacerdote in lingua materna eos sic docente. Ego N. accipio te N. in meam sponsum ab hac hora in antea dummodo uterque nostrum uiuit. et ad hoc fidem meam presto. Deinde ad uirum dicat mulier. Ego N. accipio te N. in meum sponsum ab hac hora in antea. dummodo uterque nostrum uiuit et ad hoc fidem meam presto."

Oremus.

CREATOR et conseruator humani generis dator gratie spiritualis. largitor eterne salutis: tu do-

mine mitte benedictionem tuam super hunc anulum atque argentum. ut armata uirtute celestis defensionis proficiant illis ad eternam salutem. Per. *Inde alia*

*benedictio anuli.* Benedic domine anulum hunc quem ego in tuo

nomine benedico ut quecumque eum portauerit in tua [p. 66. uoluntate permaneat et in amore tuo uiuat et senescat. et multiplicet in longitudinem dierum. per. *Hic accipiat sponsus anulum de manu sacerdotis. et ponat illum primo in pollicem dextre sponse dicens.* In nomine patris. *Postea in indicem dicens.* et filii. *Deinde in medium digitum dicens.*

Et spiritus sancti Amen. *ibique dimittatur.* *Postea dicat sponsus.* De isto anulo te desponso. *Deinde det ei aurum uel argentum et dicat.* Et de isto auro uel argento te honoro. *Omnia ista fiant ante hostium ecclesie.* *Postea dicat sacerdos ipsis capita inclinantibus.* Dominus uobiscum.

Oremus.

OMNIPOTENS sempiternus [p. 67. deus qui primos parentes nostros adam et eam sua uirtute creauit et in sua sanctificatione copulauit ipse corda et corpora uestra sanctificet et benedicat atque in uere dilectionis societate uos coniungat. quique ad preparandas nuptias thobie et

<sup>1</sup> These crosses have been added.

sarre raphaelem archangelum misit. ipse de supernis sedibus angelum suum sanctum mittat. qui uos in seruitio suo confortet. uiamque iusticie uobis ostendat. et in perpetuum ab omni malo uos defendat. et qui unigenitum filium suum dominum nostrum redemptorem mundi de uirgine nasci uoluit. et qui sua presentia mirabili uirtute nuptias consecrauit quando aquam conuertit in uinum ipse nup/ciis [p. 68. uestris interesse uosque sanctificare et bene dicere dignetur. detque uobis quietam<sup>1</sup> temporis sanitatem. et gaudium mentis et corporis. atque procreationem filiorum et filiarum et post finitum uite uestre laborem faciat uos peruenire ad consortia sanctorum angelorum atque archangelorum in celis. Per christum.

DEUS abraham. deus ysaac deus iacob ipse uos coniungat impleatque benedictionem suam in uobis et misereatur uestri. conuertat dominus uultum suum ad uos et det uobis pacem. impleatque uos christus omni benedictione spirituali in remissionem omnium peccatorum uestrorum. ut habeatis uitam eternam in secula seculorum amen.

Oremus.

RESPICE domine de celo sancto tuo super hanc conuentionem et sicut [p. 69. misisti sanctum angelum tuum raphaelem pacificum tobie et sarre filie raguelis ita mittere dig-

<sup>1</sup> A word seems to have been erased after quietam.

neris domine<sup>1</sup> benedictionem<sup>[X]<sup>2</sup></sup>  
tuam super istos adolescentes ut  
in tua uoluntate permaneant. et in  
tua securitate consistent. et in  
amore tuo uiuant et crescant et  
multiplicentur in longitudinem  
dierum omnibus debust uite sue.  
*Inde si sint iuuenes dicatur ista  
oratio.*

**D**Eus abraham. deus ysaac.  
deus iacob. benedic ado-  
lescentes istos et semina semen  
uite eterne in mentibus eorum.  
ut quicquid pro utilitate sua<sup>3</sup>  
didicerint<sup>4</sup> hoc semper facere et  
adimplere cupiant per recupera-  
torem hominum ihesum chris-  
tum filium tuum. Qui te[cum.]  
*/Tunc sacerdos introducat [p. 70.  
eos in ecclesiam et dicat hunc  
psalmum cum clericis dum  
ueniant ante altare. Beati omnes  
qui timent dominum cum gloria  
patri. Kyrieleyson. chisteleyson.  
Kyrieleyson. Pater noster. Hic  
tradantur eis cerei in manibus  
et dicat sacerdos super eos pro-  
stratos ante altare has preces cum  
orationibus sequentibus. Et ne  
nos inducas. Saluum fac seruum  
tuum et ancillam tuam. Mitte  
eis domine auxilium de sancto.  
Et de syon. Fiat pax in uirtute  
tua. Et habundantia. Esto eis  
domine turris fortitudinis. A  
fatie. Fiat misericordia tua Do-  
mine super nos. Quemadmodum.  
Domine deus uirtutum conuerte  
nos. Et ostende. Domine exaudi  
orationem meam. Et clamor.  
Dominus uobiscum.*

<sup>1</sup> *mittere* repeated but scored through.

<sup>2</sup> These crosses are added.

<sup>3</sup> MS. originally et, corrected to sua.

<sup>4</sup> MS. originally didicerint.

*Oremus.*

**D**omine sancte pater omni-  
potens eterne deus te  
sup/plices exoramus ut [p. 71.  
horum famulorum tuorum N.  
coniunctionem bene<sup>X</sup>dicere  
digneris auertanturque ab eis  
inimici insidie omnes et sotie-  
tatem ueram in ipso coniugio  
imitentur qui tua prouidentia  
coniungi meruerunt. Per.

*Oremus.*

**D**Eus qui mundi crescentis  
exordium multiplici prole  
benedicis qui duos in unum  
coplecteris† respice propicius  
super hunc famulum tuum et  
super hanc famulam tuam N. ut  
[in<sup>1</sup>] iugale consortium effectum  
[compari<sup>2</sup>] mente consimili<sup>3</sup>:  
caritate mutua copulentur quo  
fidei abraham sarra coniungitur  
[in<sup>4</sup>] quo ysaac rebecca tradi-  
ta [in<sup>5</sup>] milia milium perpetui  
seminis benedicuntur. quo iacob  
/rachel suo ordine sociatur. [p. 72.  
ita suscipiat eos angelus qui  
tobiam et sarram filiam raguclis  
excepit qui inuicem se preferant  
sibi nichil nouerunt† extra te  
commune sis tu precium pignus-  
que amborum nec obsistant  
innocui conscientia [⁵] debitores  
sint tibi domine tua pietate feli-  
ces tua miseratione locupletes  
Per christum.

*Oremus.*

**O**mnipotens sempiterne deus  
qui primos parentes nostros

<sup>1</sup> Added at end of line.

<sup>2</sup> Later hand over erasure.

<sup>3</sup> MS. originally consilii.

<sup>4</sup> Altered to et.

<sup>5</sup> Added by later hand.

adam et eam sua uirtute copulauit: ipse corda et corpora uestra sanctificet. et benedicat. atque in societate. et amore uere dilectionis coniungat. Per christum.

*Benedictio.*

**B**enedicat uos dominus omni benedictione. efficiatque uos dignos in conspectu suo. [p. 73.<sup>1</sup> superhabundet in uobis diuitias glorie sue et erudiat uos uerbo ueritatis: ut ei corpore pariter et mente placere ualeatis. *Post hec statuatur ex parte dextra chori. muliere etiam statuta ad dexteram uiri. Et incipiat missa de trinitate festiue. Officium* Benedicta sit sancta trinitas. cum Gloria in excelsis. *Postea dicantur hee collecte sub uno per dominum.*

*Oremus.*

**O**mnipotens sempiterne deus qui dedisti famulis tuis in confessione uere fidei eterne trinitatis gloriam agnoscere. et in potentia maiestatis adorare unitatem: quesumus ut eiusdem fidei firmitate ab omnibus semper muniamur aduersis.

**E**xaudi nos omnipotens et miseri/cors deus. ut [p. 74. quod nostro ministratur officio. tua benedictione potius impleatur. Per dominum.

*Lectio ad corinthios.*

**F**ratres: Nescitis quoniam corpora uestra membra sunt christi: Tollens ergo membra christi fatiens† membra meretricis? Absit. An nescitis quoniam qui adheret meretrici. unum cor-

<sup>1</sup> Fourth gathering.

pus efficitur? erunt enim inquit duo: in carne una. Qui autem adheret deo: unus spiritus est. Fugite fornicationem. Omne enim peccatum quodcumque fecerit homo: extra corpus est. Qui autem fornicatur: in corpus suum peccat. An nescitis quoniam corpora uestra templum est spiritus sancti qui in uobis est. quem habetis a deo et non estis uestri? Empti enim estis precio mag/no. Glori- [p. 75. ficate et portate deum: in corpore uestro. *Gz.* Benedictus es domine. *V.* Benedicite deum. Alleluia. *V.* Benedictus es. *Sequentia.* Alma chorus.

*Secundum Matheum.*

**I**n illo tempore: Accesserunt ad ihesum pharisei: temptantes et dicentes. Si licet homini dimittere uxorem suam quacumque ex causa: Qui respondens: ait illis. Nonne legis: quia qui fecit eos ab initio masculum et feminam fecit eos: Et dixit. Propter hoc dimittet homo patrem et matrem et adhaerebit uxori sue: et erunt duo in carne una. Itaque iam non sunt duo sed una caro. Quod ergo deus coniunxit. homo non separet. Credo in unum.

*Offerenda.* Benedictus sit.

*Secreta.*

**S**anctifica quesumus domine deus /noster per tui [p. 76. nominis inuocationem huius oblationis hostiam. et per eam nosmetipsos tibi perface munus eternum.

<sup>1</sup> Musical notes over this syllable.

**A**Desto domine supplicationibus nostris. et hanc oblationem quam tibi offerimus pro famulis tuis quos ad statum maturitatis et ad diem nuptiarum perducere dignatus es: placatus ac benignus assume Per. *Prefatio.* Qui cum unigenito filio tuo. *Post* sanctus *proster-*  
*nant se sponsus et sponsa super*  
*gradum ante altare et cooperian-*  
*tur pallio uel alio panno usque*  
*Agnus dei. Deinde dicto* Per  
omnia secula seculorum. *ante-*  
*quam dicatur* Pax domini sacer-  
dos *dimissa hostia*<sup>1</sup> *super patenam*  
*calicem interim cooperientem*  
*uertat se ad populum et dicat*  
*super sponsum et sponsam has*  
*orationes.*

**P**ropitiare domine sup- [p. 77.  
plicationibus nostris. et insti-  
tutis tuis quibus propagationem  
humani generis ordinasti. benignus assiste. ut quod te auctore  
coniungitur. te auxiliante seruetur. Per christum.

**D**Eus qui potestate uirtutis  
tue de nichilo cuncta fecisti.  
qui dispositis uniuersitatis exor-  
diis hominem<sup>2</sup> ad imaginem dei  
factum<sup>3</sup> ideo inseparabile muli-  
eris adiutorium condidisti. ut  
femineo corpori de uirili dares  
carne principium. docens. quod  
ex uno placuisset institui. num-  
quam liceret disiungi. Deus qui  
tam excellenti misterio con-

<sup>1</sup> MS. originally hostiam.

<sup>2</sup> (In margin by later hand). Ista oratio  
non debet dici si alteruter eorum fuerit prius  
nuptus. cum sit benedictio sacramentalis  
quae nullo modo iterari debet.

<sup>3</sup> MS. originally "homini..facto."

iugalem copulam consecrasti:  
ut christi et ecclesie sacramen-  
tum presignares in federe nup-  
tiarum. Deus per quem mulier  
iungitur uiro et /societas [p. 78.  
principaliter ordinata ea bene-  
dictione donatur. que sola nec  
per originalis peccati penam.  
nec per diluuii ablata est sen-  
tentiam. Respice propicius super  
hanc famulam tuam que maritali  
iungenda est consortio. tuaque  
se expetit protectione muniri.  
Sit in ea iugum dilectionis et  
pacis. fidelis et casta nubat in  
christo. imitatrixque sanctarum  
permaneant feminarum. sit ama-  
bilis ut rachel uiro. sapiens ut  
rebecca. longeva et fidelis ut  
sarra. Nichil in ea ex actibus  
suis ille auctor preuaricationis  
usurpet. nexa fidei mandatisque  
diuinis permaneat in thoro  
iuncta contactus illicitos fugiat.  
muniat infirmitatem suam ro-  
bore discipline. Sit ue/recundia  
grauis. pudore uenerabilis. [p. 79.  
doctrinis celestibus erudita. Sit  
fecunda in sobole sit probata  
et innocens. et ad beatorum  
requiem atque ad celestia regna  
pariter perueniant. et uideant  
filios filiorum suorum usque  
in terciam et quartam pro-  
geniem. et ad optatam perueni-  
ant senectutem: Per eundem.  
*Hiis dictis: uertat se ad altare*  
*et dicat* Pax domini. *more solito*  
*et Agnus dei. Tunc accipiat*  
*sponsus pacem a sacerdote et*  
*osculetur sponsam suam et*  
*nullum alium. Clericus uero ac-*  
*cepta pace a sacerdote aliis ferat*  
*more solito.*

*Communio.*

Benedicimus deum.

*Postcommunione.*

**P**roficiat nobis ad salutem corporis et anime domine deus huius sacramenti susceptio: et /sempiterne sancte [p. 80. trinitatis eiusdemque indiuidue unitatis confessio.

*Alia postcommunione.*

**Q**uesumus omnipotens deus: ut instituta prouidentie tue pio amore comiteris. ut quos legitima sotietate connectis longeua pace custodi[as<sup>1</sup>]. Per. *Post missam benedicatur panis et uinum et detur eis ad gustandum in nomine domini. Benedictio.*

*Oremus* Benedic domine<sup>3</sup> hunc potum et hoc uasculum sicut benedixisti quinque panes in deserto et sex ydrias in chana galilee. ut sint sani et sobrii atque immaculati omnes gustantes ex eo. saluator mundi. Qui uiuis. *Benedictio thalami.*

*Oremus.* Benedic domine thalamum istum et<sup>4</sup> omnes habitantes in eo. ut in tua pace consistant et in tua [p. 81. uoluntate permaneant. et in amore tuo uiuant et senescant. et multiplicentur in longitudine dierum. Per. <sup>5</sup>*Deinde sequatur*

<sup>1</sup> Added by later hand.

<sup>2</sup> These crosses have been added.

<sup>3</sup> "istum panem" added by later hand.

<sup>4</sup> MS. originally istum dicens et.

<sup>5</sup> In margin by later hand:

Benedictio super lectum cum oremus tantum.

Benedic domine hunc cubiculum qui non dormis neque dormitas. qui custodis israel custodi famulos tuos in hoc lecto quiescentes ab omnibus fantasticis demonum illusionibus. custodi uigilantes ut in preceptis tuis meditentur. dormientes te per soporem sentiant hic et ubique defensionis tue muni-  
antur auxilio. Per.

*benedictio super eos hoc modo.*

*Oremus.* Benedicat deus corpora uestra et animas uestras et det super uos benedictionem sicut benedixit abraham ysaac et iacob. amen. Manus domini sit super uos mittatque angelum sanctum suum qui custodiat uos omnibus diebus uite uestre.

amen. Benedicat uos pater et filius. et spiritus sanctus qui trinus est in numero et unus est in nomine. Amen.

¶ *Benedictio peregrinorum.* Quando aliquis in peregrinatione est iturus: facta prius confessione et accepta absolutione post ewan/gelium uel post Mis- [p. 82. sam que dicitur pro iter agentibus uel aliam: prostrato illo coram altari dicantur isti psalmi. Ad te leuauit domine. Ps. Miserere. Ps. Qui habitat. Ps. Leuauit oculos meos. Ps. De profundis. cum Gloria patri. Quibus dictis: subiungatur Kyrieleyson. Christeleyson. Kyrileyson.† Pater noster. Et ne nos. preces Saluum fac seruum tuum. Deus. Mitte ei domine auxilium de sancto. Et de syon. Esto ei domine turris fortitudinis. Conuertere domine usque quo. Et de. Benedictus dominus die cotidie. Angelus domini bonus comitetur tecum. Et bene disponat itinera tua ut iterum cum gaudio reuertaris ad propria. Beati immaculati in uia. Qui. Nichil proficiet inimicus in eo. Domine exaudi ora- [p. 83. tionem meam. Dominus uobiscum.

<sup>1</sup> These crosses have been added.

Oremus.

**A**Desto domine supplicationibus nostris. et uiam famuli tui in salutis tue prosperitate dispone. ut inter omnes uie et uite uarietates tuo semper protegatur auxilio. Per.<sup>1</sup> *Deinde sequitur benedictio pere et baculi hoc modo.*

Oremus.

**D**omine ihesu christe qui tua ineffabili miseratione ac patris iussione et spiritus sancti cooperatione ouem perditam uoluisti querere. et propriis humeris ad celestis patrie gregem deferre te humiliter inuocamus. quatinus hanc peram et hunc baculum sanctificando bene✠dicas bene✠dicendo sanctifices: ut quicumque hanc peram pro tui nominis amore instar humilis armature [p. 84. lateri suo applicare. et hunc baculum manibus gestare. sicque peregrinando suffragia sanctorum humili comitante deuotione studuerit querere. dextere tue protectus munimine peruenire mereatur ad gaudia uisionis eterne. Qui cum patre et spiritu sancto uiuit et regnat deus. per omnia secula seculorum. *Postea aspergat aqua benedicta super peram et baculum et det imponatur pera collo eius dicendo.*

**I**N nomine domini nostri ihesu christi accipe hanc peram habitum peregrinationis tue: ut bene castigatus et saluatus peruenire merearis ad limina sanctorum quo pergere cupis. et

<sup>1</sup> In margin (later hand) hic surgat a prostratione.

peracto itinere tuo ad nos iterum reuerta/ris incolumis. Per [p. 85. eundem. *Postea detur ei baculus ita dicendo* Accipe hunc baculum sustentationis itineris. ac laboris peregrinationis tue. ut deuincere ualeas omnes cateruas inimici. et peruenire securus ad limina sanctorum quo pergere cupis: et peracto obediens cursu. ad nos iterum reuertaris cum gaudio. prestante domino nostro ihesu christo. *Deinde dicat sacerdos illo interim prostrato* Dominus uobiscum.

Oremus.

**O**Mnipotens sempiterne deus qui est uia ueritas. et uita. iter tuum in beneplacito suo disponat angelum suum raphaellem in hac peregrinatione tui custodem adhibeat. qui ad loca desiderata cum pace te eundo perducatur. et cum salute iterum ad nos reducat sit /inter- [p. 86. uentrix tui beata dei genitrix maria cum omnibus angelis et archangelis. patriarchis quoque et prophetis<sup>2</sup> sint intercessores tui sancti apostoli petrus et paulus cum ceteris apostolis. martyribus. confessoribus. uirginibus optineantque tibi sancti illi quorum queris suffragia cum omnibus sanctis iusta desideria. et itineris prosperitatem remissionemque peccatorum ac uitam eternam: Per eundem dominum nostrum ihesum christum filium suum. Qui cum eo uiuit et regnat in unitate spiritus sancti deus per omnia secula seculorum.

<sup>1</sup> Syllable omitted.

<sup>2</sup> A stop has been omitted here.

*Oremus.*

**D**Eus qui ad uitam ducis et confidentes in te paterna protectione custodis. quesumus ut presenti famulo tuo a nobis egredienti angelicum tribuas comitatum: ut eius auxilio protectus. nullius /mali [p. 87. concuciaturformidine. nullo comprimatur aduersitatis angore nullis irruentis inimici molestetur insidiis. sed pacis necessarium† itineris prospero gressu peracto propriisque locis restitutus. uniuersos recipiat sospites. ac debitas exsoluat tuo nomini gratias. Per.

*Oremus.*

**D**Eus qui diligentibus te misericordiam tuam semper impendis et a seruiantibus tibi in nulla es in† regione longinquus. dirige uiam huius famuli tui in uoluntate tua. ut te protectore te perduce. per iusticie semitas sine offensione gradiantur.† Per.

*Oremus.*

**D**Eus infinite misericordie et maiestatis immense quem nec spatia locorum nec interualla tem/porum ab hiis [p. 88. quos tueris adiungunt†; adesto famulo tuo in te ubique confidenti. et per omnem quam iturus est uiam dux ei et comes esse dignare: nichil illi aduersitatis noceat. nichil difficultatis obsistat: cuncta ei salubria cuncta sint prospera. et sub ope dextere tue quicquid iusto pecierit desiderio: celeri consequatur effectum. Per. *Benedictio super crucem uestimenti eius qui ierosolimam profecturus est.* Dominus uobiscum.

*Oremus.*

**D**Eus inuicte potentie et pietatis immense. atque peregrinantium tocius consolationis auxilium. qui famulis tuis uictricia arma tribuis: quesumus hanc crucem deuote humilitatis bene/dicere [p. 89.<sup>1</sup> digneris: ut uenerande crucis uexillum cuius eis est designata figura: sit inuictissimum robur seruorum tuorum contra hostis antiqui ualidissima temptamenta. sit in uia defensio. in domo protectio. sit ubique presidium. Per. *Cum uestem dederit uel crucem dicat sacerdos.*

**A**Ccipe uestimentum cruce saluatoris signatum: ut per illud salus. benedictio. et uirtus prospere proficiscendi ad sepulcrum ipsius tibi comitetur. Qui cum patre et spiritu sancto. *Uel aliter cum cruce[m<sup>2</sup>] imposerit.*

**A**Ccipe signum inuincibile crucem saluatoris tui. in cuius uirtute triumphato mortis auctore: uitam consequaris eternam amen. *[Deinde [p. 90. adiungat.*

**P**Er hanc armaturam accipias benedictionem a domino: et misericordiam a deo salutari tuo. Qui cum patre. *Deinde dicantur orationes.*

**O**Mnipotens sempiterne deus qui es uia ueritas. *Et cetera que sequuntur.*

¶ *Benedictio noui panis.*

**B**enedic ✠ domine creaturam istam panis sicut benedixisti

<sup>1</sup> Fifth gathering.

<sup>2</sup> Omitted.

quinque panes in deserto. ut sit dominus eiusdem abundans in annum alimentum gustantesque ex eo accipiant tam corporis quam anime sanitatem. Per.

¶ *Benedictio nouorum pomorum  
pirorum.*

SAnctifica ✠ domine hunc nouum fructum arborum. ut qui eo utuntur/sint semper [p. 91. in tuo sancto nomine sanctificati. Per.

¶ *Benedictio uuarum siue  
fabarum.*

Benedic ✠ domine hos fructus nouos et maturos uuarum. quos tu domine per rorem celi et terre pinguedinem. et tempora serena atque tranquilla. ad maturitatem perducere dignatus es. ad percipiendum nobis cum gratiarum actione. In nomine domini nostri ihesu christi. Qui cum. ¶ *Incipiunt benedictiones ad ornamenta ecclesie benedicenda.*

¶ *Benedictio albe.*

D[✠]Eus inuicte<sup>1</sup> uirtutis auctor  
et omnium creator et sancti-  
ficator. intende preces nostras  
et hanc albam leuitice ac sacer-  
dotalis glorie tuo ore benedicere.  
sanctificare et consecra/re [p. 92. digneris omnesque ea utentes et tibi fideliter gratos effici serui-  
entes†: Per.

¶ *Benedictio amite.*

B[✠]ene✠dic domine quesumus omnipotens amictum istum tam leuitici quam sacerdotali officii. et concede propicius. ut

<sup>1</sup> MS. originally inuicte.

<sup>2</sup> These crosses have been added.

quicumque eum capiti suo imposuerit: benedictionem accipiet† de supernis. sitque in fide solidus: et sanctitatis grauedine fundatus.

¶ *Benedictio cinguli.*

O[✠]mnipotens sempiterna deus qui aaron et filios eius sacerdotali ministerio cingulo et cum balteo in renibus stringi iussisti. adesto supplicationibus nostris: et presta ut omnes tue sancte operationis ministeri† hac zona iusticie circumcepti. renes lumbosque sancte pudicitie precingere sata/gant atque preuale- [p. 93. ant: quatinus nullo modo uento elationis et frigore<sup>1</sup> iniquitatis tabescant. sed magis magisque te opitulante confirmari et corroborari: ad tibi placita queant.

¶ *Benedictio manipuli.*

E[✠]xaudi nos domine quesumus. ut hos manipulos sacri ministerii usui preparatos bene✠dicere et sancti✠ficare digneris.

¶ *Benedictio stole.*

D[✠]Eus qui solis predicatoribus collum et pectus orario muniri concessisti: exaudi nos propicius. ut quicumque tuorum sacerdotum huic stole colla subiecerint: quicquid corde credant boni protulerint. et quod uerbis edocuerint: factis adimplere festinent: Per.

¶ *Benedictio casule.* [p. 94.

D[✠]Eus fons bonitatis et iusticie qui tui operis ministros ad extremum uestimentum† casule. cuius munimine interius omnia

<sup>1</sup> MS. originally frigorem.

tegerentur uestiri sanxisti.<sup>1</sup>  
concede petitionibus nostris: ut  
omnes hac planeta induti.  
enumeratis intus omnium  
uirtutum ornamentis: uinculum  
perfecte caritatis super omnia  
habeant. quo perficere que  
desiderant te prestante ualeant.  
Per dominum.

¶ *Benedictio corporalis.*

Clementissime pater cuius  
inenarrabilis uirtus. cuius  
ministerii archana mira cele-  
brantur: tribue quesumus. ut  
hec lintheamina tue propitia-  
tionis bene<sup>✠</sup>dictione sancti-  
ficentur. ad consecran- [p. 95.  
dum super illa corpus dei et  
domini nostri ihesu christi filii  
tui qui tecum.

¶ *Benedictio ad palla.†*

Deus a quo omnis benedictio  
procedit. et dator sancti-  
ficationis benedic hoc linthea-  
men. ut sit altaris operculum  
sacrum et diuinis cultibus con-  
secratum. Per.

¶ *Benedictio ad casulam. stolam.  
et manipulum.*

Deus inuicte uirtutis auctor et  
omnium creator. et sanctifi-  
cator. intende propicius ad preces  
nostras. ut hanc casulam. stolam.

et manipulum benedicere. con-  
secrare. ac sanctificare digneris.

omnesque eis utentes tuis-  
que misteriis in eis deuote et  
laudabiliter seruientes. gratos  
tibi esse concede. Qui uiuis.

¶ *Generalis benedictio ad omnia  
ornamenta.*

Uisibilium et inuisibili- [p. 96.  
lium creator deus. adesto  
propicius inuocationibus nostris.  
et hec ornamenta uel linthea-  
mina sanctitatis effigiem preten-  
dentia: desuper gratia irrigante  
ingenti benedictione purificare  
consecrare et benedicere dig-  
neris ad laudem nominis tui. Per  
dominum.

¶ *Benedictio generalis ad omnia  
ornamenta uasa et instrumenta  
ecclesie.*

Deus qui diuersa ad taberna-  
culum federis ornamenta in  
sacerdotalis officium ministerii  
ore proprio fieri precepisti: te  
humili prece deposcimus. ut hoc  
uestimentum hoc uas uel hoc  
candelabrum uel thuribulum uel  
hanc ampullam uel aliud aliquid  
ad ornamentum /et ad [p. 97.  
ministerium ecclesie tue prepar-  
atum. illa bene<sup>✠</sup>dictione per-  
fundas: qua olim per manus  
sacerdotum utensilia tabernaculi  
oleo unctionis perfudisti. ut  
quicumque iam in tua apostolica  
ecclesia hoc utitur: te miserante  
ueniam peccatorum et gaudia  
promereatur percipere sempi-  
terna. Per dominum.

¶ *Benedictiones nocturnales  
ante lectiones per totum annum.*

¶ *Sciendum quod per totum  
annum exceptis festiuitatibus  
de domina ad primum noctur-  
num ante benedictionem: dicat  
sacerdos V. Ostende nobis  
domine misericordiam tuam.  
Ad secundum nocturnum. V. Et*

<sup>1</sup> MS. originally "sanxinsti."

<sup>2</sup> These crosses have been added.

<sup>1</sup> These crosses have been added.

ueniat super nos misericordia tua domine. *Ad tertium nocturnum: V. Adiutorium nostrum in / nomine domini. ¶ Scien- [p. 98. dum etiam quod in primo et secundo Nocturno prima benedictio dicatur de patre. secunda: de filio. tertia: de spiritu sancto. Et quarta: de trinitate.*

¶ *Benedictiones de patre.*

Alma dei patris: ueniat benedictio nobis.

Benedictione perpetua: benedicat nos pater eternus.

Omnipotens dominus: sua gratia nos benedicat.

Propicius et clemens: sit deus nobis<sup>1</sup> omnipotens.

De sede maiestatis: benedicat nos dextera dei patris.

Ille nos benedicat in terris: cuius ma.<sup>†2</sup> fulget in excelsis.

Nos deus omnipotens: custodiat et benedicat.

Misericordia dei patris: nos ab omnibus eruat malis.

¶ *Benedictiones de filio.*

Deus dei filius: nos benedicere et adiuuare dignetur.

Christus perpetue: det nobis gaudia uite.

Ad gaudia paradisi: perducatur nos misericordia christi.

Ille nos benedicat: qui sine fine uiuit et regnat.

/Christus ad eterne: nos [p. 99. ducat premia uite.

Alma dei uirtus: habitet in cordibus nostris.

Christus dei splendor: lapsis sit reparator.

Nos regat in terris: christus qui regnat<sup>†3</sup> astris.

<sup>1</sup> Corrected to sit nobis deus.

<sup>2</sup> Perhaps for maiestas.

<sup>3</sup> Probably for regnat in.

Nos a peccatis: detergat fons pietatis.

¶ *Benedictiones de trinitate.*

In unitate sancti spiritus: benedicat nos pater et filius.

In caritate perfecta: confirmet nos trinitas sancta.

Benedictione perpetua: benedicat nos trinitas sancta.

Nos deus eternus: benedicat trinus et unus.

Trinus et unus deus: sit nobis ubique propicius.

¶ *Benedictiones de spiritu sancto.*

Spiritus sancti gratia: illuminare dignetur corda et corpora nostra.

Ignem sui amoris: accendat deus in corde nostro.

Ardeat in nobis: diuini f.<sup>†1</sup> amoris.

Intus et exterius: nos purget spiritus almus.

De celo missus doceat nos spiritus almus.

Gratia spiritus sancti illuminet cecitatem cordis nostri.

/¶ *Benedictiones indifferentes.*

[p. 100.

Creator omnium rerum: benedicat nos hic et in euum.

Nos regat et muniat: qui secula cuncta gubernet.

Gaudium sine fine manens: tribuat nobis conditor orbis.

¶ *Benedictiones ad expositionem.*

Per ewangelica dicta: deleantur nostra delicta.

Sancti euuangelii lectio: sit nobis salus et protectio.

Fons euuangelii: repleat nos dogma. c.<sup>†2</sup>

<sup>1</sup> Perhaps for flamma.

<sup>2</sup> Probably for dogmate celi.

Ewangelicis armis: muniat nos conditor orbis.

Verba redemptoris: pia sint s. n.<sup>†1</sup>

Uerbis christe tuis: trahe nos ad gaudia lucis.

Diuinum auxilium: maneat semper nobiscum.

Gratia diuina: pia nobis sit medicina.

Gratia celestis: nos mo. orñ. hoñ.<sup>†2</sup>

Sapientia dei patris: ce<sup>†3</sup> nos instruere dignetur.

Ad societatem ciuium superiorum: perducatur nos rex angelorum.

*[C] In die purificationis [p. 101.<sup>4</sup> post vi<sup>m</sup> uel iii<sup>m</sup> pro tempore decantatur: ordinata processione in albis. et thurificatione altari et cruce a priore: exeat processio per hostium inferius chori. Abbasque festiue reuestitus procedat ministris tantum cum cruce et cereis extinctis. atque thuribulo cum igne. et aqua benedicta precedentibus. et priore cum senioribus et postea ceteris procession-aliter subsequentibus. et diuertant per altare sancti iohannis baptiste usque in criptam. cumque in criptam peruenerint: procedat abbas et stet prope cereos. uersu igitur Gabrielem. decantato: benedicat Abbas ignem in thuribulo legens demissa uoce.*

*Oremus.*

**D**omine sancte pater omnipotens eterne deus bene✠

<sup>1</sup> Probably for salutaria nobis.

<sup>2</sup> Probably for moribus ornet honestis.

<sup>3</sup> Perhaps for celestis, or celestia.

<sup>4</sup> Sixth gathering.

dicere et sanctifi✠care digneris ignem istum quem nos indig/ni suscipimus per [p. 102. inuocationem unigeniti filii tui domini nostri ihesu christi. quem hodie in templo presentatum iustum symeonem diu expectantem in ulnas suscepisse nouimus: et qui salutare tuum ante faciem omnium populorum esse lumen scilicet gentibus et gloriam plebi tuae israel. propheticum spiritu docuisti: te quesumus domine ut bene✠dicere digneris lumen istud: et omnibus in manibus gestantibus hoc uerum lumen tue maiestatis concede: ut te agnoscentes: per uiam uirtutum ad te ualeant peruenire qui in trinitate perfecta uiuis et gloriaris deus: per omnia secula seculorum. Amen. Postea benedicantur cerei et candelae per has orationes demissa uoce.

*Oremus.*

**O**mnipotens sempiterne deus qui moysen famulum tuum purissimum olei liquorem [p. 103. ad luminaria ante conspectum tuum iugiter concinnanda preparare iussisti: bene✠dictionis tue gratiam super hos cereos et candelas benignus infunde. quatinus sic nobis administrent lumen exterius: ut te donante lumen spiritus tui in nostris non desit mentibus interius. Per dominum nostrum ihesum filium tuum qui tecum uiuit et regnat in unitate eiusdem spiritus sancti deus.

*Oremus.*

**D**omine ihesu christe qui illuminas omnem hominem uenientem in hunc mundum.

effunde bene✠dictionem tuam super hos cereos : et sancti✠fica eos lumine gratie tue. et concede propicius ut sicut hec luminaria igne uisibili accensa nocturnas depellunt tenebras : ita corda nostra inuisibili igne id est sancti spiritus splendore illustrat ut omni uiciorum cecitate ca/reant. et purgato [p. 104. mentis oculo ea cernere semper possimus que tibi sunt placita et nostre saluti utilia. quatinus per huius seculi caliginosa discrimina ad lucem indeficientem peruenire mereamur. Per te ihesu christe saluator mundi qui uiuis et regnas cum deo patre in unitate eiusdem spiritus sancti deus. *Tunc abbas aspergat aqua benedicta cereos et candelas. et incenset. et postea dicat alta uoce. Dominus uobiscum.*

*Oremus.*

**E**Rudi quesumus domine plebem tuam : et que extrinsecus annua tribuis deuotione uenerari. interius assequi gratie tue luce concede. Per. *uel si uelit : dicat istam orationem.*

*Oremus.*

**D**omine deus pater lumen indeficiens. qui es conditor omnium luminum benedic hoc lumen /a fidelibus in [p. 105. honore tui nominis portandum. quatinus a te sanctifi✠catum sit atque bene✠dictum. et ut lumine tue claritatis accendamus et illuminemur propicius concedere digneris. et ueluti eodem igne quondam illuminasti moysen famulum tuum : ita illumina corda nostra et sensus nostros. ut

ad uisionem eterne claritatis peruenire mereamur. Per dominum.

**Q**uo peracto : *recedat Abbas ad locum suum. Precentor uero accipiat candelam Abbati preparatam : et accendat eam de igne thuribuli et tradat Abbati incipiens hanc antiphonam Suscipiens ihesum. secretarii uero distribuant singulis fratribus singulos cereos. Interim canantur hee antiphone Nunc dimittis. antiphona Uiderunt. antiphona Lumen. Et notandum quod abbas /portabit candelam unus [p. 106<sup>1</sup>. uero de seruientibus suis : cereum ornatum ante eum. medio tempore ordinetur processio secundum librum : et exeat. iunioribus fratribus precedentibus. senioribus uero sequentibus cum Abbate. et procedant per claustrum usque in ecclesiam more solito. et fiat statio et absolutio. cantore incipiente antiphonam Ave maria. cetera secundum librum. Dicto Confiteor : ponatur cereus ornatus super candelabrum iuxta altare. sciendum autem quod celebrans missam semper deferat candelam in dextera tam ad processionem : quam ad missam usque post offerendam. Post offerendam durante missa teneat eam in sinistra. uidelicet inter medios digitos. capellano seu diacono pro tempore iuuante et sustentante.*

**¶** *In capite ieiunii [p. 107. feria iiii<sup>a</sup> post horam vi<sup>m</sup> pulsato magno signo conueniat conuentus in chorum. et facta ora-*

<sup>1</sup> At the top of this page a drop of wax seems to have fallen on the book—probably abbatte portante candelam.

*tionem: Abbas indutus amictu. stola. capa. mitra. cirotecis. anulo. et baculo: procedat coram magno altari cum duobus diaconis indutis et publice penitentibus. et prosternant se ante gradus altaris. et conuentus in choro. precentore seu priore incipiente. vii psalmos penitenciales. Quibus dictis: dicatur alta uoce Kyrieleyson. Christeleyson. Kyrieleyson. et Pater noster. Postea abbas iacendo dicat alta uoce. Et ne nos in. cum hiis precibus. Saluos fac seruos tuos. chorus respondeat Deus. Mitte eis domine auxilium de sancto. Et de syon.*

*Esto eis domine turris fortitudinis. A facie.*

*Nichil proficiat inimicus in nobis. Et*

*Ostende nobis domine misericordiam tuam. Et.*

*Fiat misericordia tua domine super nos. Quemadmodum.*

*/Peccauimus cum patri-[p. 108. bus nostris. Iniuste.*

*Domine non secundum peccata nostra facias nobis. Neque secundum iniquitates.*

*Domine ne memineris iniquitatum nostrarum antiquarum. Cito anticipent nos.*

*Adiuua nos deus salutaris noster. Et propter.*

*Exurge domine adiuua nos. Et libera.*

*Domine exaudi orationem meam. Et.*

*Dominus uobiscum. Hanc orationem dicat Abbas utrum uoluerit stando siue iacendo.*

*Oremus.*

**A**desto domine supplicationibus nostris. et me qui etiam

*miserericordia tua primus indigeo clementer exaudi. ut quem non electione meriti. sed dono gratie tue constituisti operis huius ministrum. da fiduciam tui muneris exequendi. et ipse in nostro ministerio quod tue pietatis est operare. Per. /Hac oratione finita: si iacendo [p. 109. eam dixerit erigat se et accepto baculo in sinistra manu. extensa dextra super populum prostratum fatiat absolutio[nem<sup>1</sup>] legendo alta uoce.*

*Oremus.*

**E**Xaudi domine preces nostras et confitencium tibi parce peccatis. ut quos conscientie reatus accusat indulgentie tue miserationis absoluat. Per.<sup>2</sup>

*Oremus.*

**P**reueniat hos famulos tuos<sup>3</sup> quesumus domine misericordia tua et omnes iniquitates eorum celeri indulgentia deleantur. Per.<sup>2</sup>

*Oremus.*

**A**desto domine supplicationibus nostris. ne sit ab hiis famulis tuis clementie tue longinqua miseratio. sana uulnera. eorumque remitte peccata. ut nullis a te iniquitatibus /separati tibi domino semper [p. 110. ualeant adherere. Per.

*Oremus.*

**D**omine deus noster qui offensione nostra non uinceris sed satisfactione placaris. respice quesumus ad hos famulos tuos

<sup>1</sup> Syllable left out.

<sup>2</sup> Christum added by a later hand.

<sup>3</sup> tuos scored through.

qui se tibi peccasse grauiter confitentur. tuum est enim ablutionem criminum dare. et ueniam prestare peccantibus. qui dixisti penitentiam te malle peccatorum quam mortem. concede ergo domine hoc ut tibi penitentie excubias celebrent. et correctis actibus suis conferri sibi a te sempiterna gaudia gratulentur. Per.<sup>1</sup>

*Oremus.*

**D**Imitte deus peccata nostra et tribue nobis misericordiam tuam orisque alloquio deprecatus. deuotionem et humilitatem attende. uincula solue. tribulationem inspicere. /aduersi- [p. 111. tatem [et pericula repelle.<sup>2</sup>] effectumque petitioni nostre largiens iugiter et clementer exaudi. Per.<sup>1</sup>

*Oremus.*

**P**Resta quesumus domine hiis famulis tuis dignum penitentie fructum. ut ecclesie tue sancte a cuius integritate deuiant peccando admissorum reddantur innoxii ueniam consequendo. Per.

*Absolutio.*

**A**Bsoluimus uos uice sancti petri apostolorum principis cui dominus ligandi atque soluendi potestatem dedit ut in quantum uestra expetit accusatio et ad nos pertinet remissio. sit uobis omnipotens deus redemptor uester uita et salus. et omnium peccatorum uestrorum

<sup>1</sup> Christum added by later hand.

<sup>2</sup> Added above line apparently by first hand.

propicius indultor. Qui uiuit et regnat.<sup>1</sup>

*Absolutio.*

**D**ominus ihesus christus qui beato petro apostolo ceterisque discipulis /suis [p. 112. licentiam dedit ligandi atque soluendi ipse uos absoluat ab omni uinculo delictorum. et quantum mee fragilitati permittitur. sitis absoluti ante tribunal domini nostri ihesu christi. habeatisque uitam eternam et uiuatis in secula seculorum.

*Conclusio.*

**M**isereatur uestri omnipotens deus et dimittat uobis omnia peccata uestra liberet uos ab omni malo confirmet et conseruet uos in omni opere bono : et perducatur nos pariter ad uitam eternam. *Hiis finitis : conuentus discalciet se. Abbas uero uersus ad altare benedicat cineres demissa uoce hoc modo.*

*Oremus.*

**D**Eus qui non mortem sed penitentiam desideras peccatorum fragilitatem conditionis humana benignissime respice. et hos cineres quos proferende humilitatis atque promerende uenie capitibus nostris imponi decernimus bene<sup>2</sup>dicere pro tua pietate digneris ut qui nos in cinerem et ob prauitatis nostre meritum in puluerem reuersuros cognoscimus. peccatorum omnium ueniam et premia penitentibus repromissa misericorditer consequi mereamur. Per.<sup>2</sup>

<sup>1</sup> In margin (later hand) per omnia secula seculorum.

<sup>2</sup> Christum added by later hand.

Oremus.

**O**Mnipotens sempiterne deus qui misereris omnium. et nichil odisti eorum que fecisti dissimulans peccata hominum propter penitentiam. qui etiam subuenis in necessitate laborantibus bene dicere et sanctificare hos cineres dignare quos causa humilitatis et sancte religionis ad emundanda delicta nostra super capita nostra ferre constituisti more /niniui- [p. 114. tarum. et da per inuocationem sancti nominis tui ut omnes qui eos ad deprecandam misericordiam tuam super capita sua tulerint a te mereantur omnium delictorum suorum ueniam accipere. et hodie sic eorum ieiunia inchoare sancta. ut in dies resurrectionis purificatis mentibus ad sanctum mereantur accedere pascha. et in futuro perpetuam accipere gloriam. Per dominum. *Hic dicatur Dominus uobiscum.*

Oremus.

**C**oncede nobis domine presidia militie christiane sanctis inchoare ieiuniis ut contra spirituales nequicia[s]<sup>1</sup> pugnaturi continentie muniamur auxiliis. Per.<sup>2</sup> *Hic aspergat cineres aqua benedicta. et procedens stet super gradum inferiorem chori. Et conuentus procedat utrimque nudis pedibus ad cineres sus-* [p. 115. *ciendum reuestitis preeuntibus. et flectant genua. Et dum capitibus singulorum imponit Abbas cineres faciendo crucem dicat. Memento quia cinis es et in cinerem reuerteris. Interim canatur hec*

<sup>1</sup> Added by later hand.<sup>2</sup> Dominum added by later hand.

EVESHAM.

*antiphona Immutemur habitu. cum interpolatione uersuum psalmi Deus misereatur nostri. Ultimo accipiat prior stolam et imponat capiti abbatis cineres. Quibus peractis<sup>1</sup>: redeat Abbas ad stallum suum superius. precentore incipiente antiphonam Exurge domine. cum psalmo Deus auribus nostris. et dicantur preces et orationes consuete sicut in ferialibus processionibus. Et postea fiat processio [circum<sup>2</sup>] claustrum cruce in medio preeunte et aqua benedicta. Abbas uero cum diaconibus reuestitis sequatur conuentum. cantore incipiente antiphonam Exaudi nos domine. /Postea duo iuuenes [p. 116. canant letaniam feralem usque in ecclesiam more solito. Qua finita: fiat sermo si fuerit habendus. Finito sermone: Abbas procedat cum diacono reuestito alba. stola. et manipulo. ante altare. Alius diaconus similiter reuestitus stet in medio presbiterii ducens duos penitentes. unum a dextris et alium a sinistris. Et uersis uultibus ad altare: incipiat Abbas hoc responsorium <sup>3</sup>In sudore<sup>3</sup> conuentus suppleat quod sequitur <sup>4</sup>uultus tui uesceris pane tuo dixit dominus ad adam cum operatus fueris terram non dabit fructus /suos sed spinas et [p. 117. tribulos germinabit tibi.<sup>3</sup> Interim diaconus ducens penitentes: procedat cum omnibus penitentibus usque ad medium chori. Abbas cum diacono sequatur usque ad gradus chori. Et uertant se uersus altare. Responsorio*

<sup>1</sup> In margin (later hand) Fiat sermo<sup>2</sup> Word partly obliterated.<sup>3-3</sup> Noted.

D

*finito: diaconus cum penitentibus dicat* <sup>1</sup>Flectamus genua<sup>1</sup>. *et diaconus cum abbate respondeat* <sup>1</sup>Leuate<sup>1</sup>. *Et Abbas dicat* <sup>1</sup>Exaudi nos christe<sup>1</sup>. *Tunc dexter chorus* <sup>1</sup>Kyrieleison<sup>1</sup>. *Et sinister* <sup>1</sup>Christeleyson<sup>1</sup>. *Postea omnes simul* <sup>1</sup>Kyrieleison<sup>1</sup>. *Abbas iterum incipiat* *R.* In sudore <sup>2</sup>uel hanc antiphonam<sup>2</sup>/ <sup>1</sup>In sudore uultus [p. 118. tui uesceris pane tuo plangens peccata tua cum patientia magna<sup>1</sup> *Dum cantatur: diaconus cum penitentibus eat extra chorum. Abbas uero stet in hostio chori. cum diacono suo. Et dicantur omnia sicut prius. Postea incipiat Abbas tertio* *R.* uel *Ant.* In sudore. *Et eant omnes ante altare sancte crucis. et fiant omnia ut prius. Quibus peractis: eant omnes ad hostium ecclesie. Et decanus Abbati stanti a sinistris hostii singulos penitentes per manum. qui deosculantes manum Abbatis: emittantur. Dum uero hec aguntur et in redditu incipiat cantor hanc antiphonam* <sup>1</sup>Cor mundum / crea in me deus [p. 119. spiritum rectum innoua in uisceribus meis S. Amen.<sup>1</sup> *Et canantur hii duo psalmi Beati quorum. et Miserere. cum predicta antiphona.* ¶ *Cum reuersi fuerint: incipiat missa. quod si Abbas missam celebrauerit: non induatur tunica neque dalmatica neque sandaliis.*<sup>3</sup>

*D*ominica in ramis palmarum post terciam cantatam canantur hee antiphone Fratres hoc. et

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup>—<sup>2</sup> uel hanc antiphonam scored through.

<sup>3</sup> MS. originally *scandalis*.

In nomine domini. *Quibus cantatis: accedat Abbas indutus sicut in sollempni processione ad locum ubi palme et rami benedici debent diaconus autem. alba. stola. manipulo. et dalmatica indutus: procedat preceden[t]ibus cereis et* [p. 120. *thuribulo. Et ponens euangelium. super analogium positum ante palmas offerat Abbati thus ad libandum et incenset analogium. petitaque benedictione ab Abbate legat euangelium festiue. Quo lecto: Abbas extensa manu benedicat palmas et ramos demissa uoce hoc modo.*

**E**Xorcizo te creatura florum et frondium in no[m]ine dei patris omnipotentis et in no[m]ine ihesu christi filii eius et in uir[tu]te spiritus sancti. proinde [(o)mnis uirtus (ad)uersarii<sup>2</sup>] omnis exercitus diaboli omnisque incursio demonum. eradicare et explantare ab hac creatura florum et frondium ut ad dei gratiam festinancium uestigia non sequaris. Per eum qui uenturus est in spiritu sancto<sup>3</sup> uiuos et mortuos.<sup>4</sup>

/Oremus. [p. 121.

**O**Mnipotens sempiterne deus qui in diluuii effusione noe famulo tuo per os columbe gestantis ramum oliue pacem terris redditam nuntiasti te supplices deprecamur ut hanc creaturam florum spatulasque palmarum seu frondes arborum quas ante conspectum glorie tue offerimus ueritas tua sancti✠

<sup>1</sup> A cross added here (later hand).

<sup>2</sup> In margin (original hand) partly worn away.

<sup>3</sup> In margin (later hand) iudicare.

<sup>4</sup> In margin (later hand) et s. per ignem.

ficet: ut deuotus populus in manibus eas suscipiens: benedictionis tue gratiam consequi mereatur. Per.<sup>1</sup>

*Oremus.*

**D**Eus cuius filius pro salute humani generis de celo descendit ad terras. et appropinquante hora passionis sue ierosolimam in asino uenire. et a turbis rex appellari ac laudari uoluit: bene~~dicere~~ dicere dignare hos palmarum ceterarumque frondium ramos. ut [p. 122. omnes qui eos latu- sunt ita benedictionis tue dono repleantur: quatinus et in hoc<sup>2</sup> seculo hostis antiqui temptamenta superare. et in futuro cum palma uictorie et fructu bonorum operum tibi ualeant apparere. Per eundem.<sup>1</sup>

*Oremus.*

**D**Eus qui dispersa congregas. et congregata conseruas. qui populis obuiam ihesu ramos portantibus benedixisti: bene~~dic~~ dic etiam hos ramos palme uel arborum quos tui famuli ad gloriam nominis tui fideliter suscipiunt. ut in quocumque loco fuerint introducti. tua benedictio consequatur. et omni aduersa ualitudine effugata. dextera tua protegat quos redemit. Per eundem.<sup>3</sup> *Tunc Abbas aspergat palmas et ramos aqua benedicta et incenset et* [p. 123. *dicat alta uoce. Dominus uobiscum.*

<sup>1</sup> Christum added by later hand.

<sup>2</sup> superare written here by original hand, but crossed out.

<sup>3</sup> Dominum added by later hand.

*Oremus.*

**O**Mnipotens sempiterne deus qui dominum nostrum ihesum christum die azimorum super pullum asine sedere uoluisti. ac pueros hebreorum uestimenta uel ramos oliuarum in uiam sternere et in laudem ipsius osanna filio dauid decantare docuisti: da quesumus ut innocencium laudem in templo clamantium et eorum merita in celestibus consequi mereamur. Per eundem.<sup>1</sup> *Hic reuertatur Abbas in chorum et accipiat cantor palmam et tradat abbati dicens.* <sup>2</sup>*Pueri hebreorum.* <sup>2</sup>*Palmis distributis: ordinetur processio secundum librum et eant in merstowiam si tempus permiserit cantantes antiphonam.* Ante sex dies pasche [p. 124. *et alias antiphonas sequentes. ubi fiat statio senioribus stantibus ad occidentem. et iunioribus ad orientem. In medio autem ponatur subsellium cum quarello ubi Abbas sedeat cum uoluerit. Et fiant omnia secundum librum.* ¶ *Postea finita antiphona Salue rex fabricator: fiat sermo si habendus sit. Post sermonem: Abbas cum duobus senioribus cantore premonente strato sub pedibus tapeto: incipiant ter hanc antiphonam.* <sup>2</sup>*Aue rex noster* <sup>2</sup>*flectentes genua qualibet uice. Et conuentus idem repetat ter flexis genibus et tercio cantetur tota antiphona. et procedat processio per magnam stratum intrans per portam ciniterii et fiat stacio ante fores ecclesie et cantetur.* Gloria laus. [p. 125.

<sup>1</sup> Dominum added by later hand.

<sup>2-2</sup> Noted.

*Postea ingrediantur ecclesiam et fiat ibi statio iuxta morem sollempnis processionis. Postquam ingrediantur Abbate incipiente. <sup>1</sup>Circumdederunt me. <sup>1</sup> Si tempus non permiserit quod processio fiat extra fiat circa claustrum. ita quod prima stacio fiat in capituli. Secunda stacio fiat in scolis ex parte hostilarie. et tertia in ecclesiam† ut supra. ¶ Notandum quod qui celebrat magnam missam: teneat palmam inter ewangelium.*

¶ *Feria quinta in cena domini pulsato magno signo post horam ix<sup>am</sup> conuentu conueniente in chorum: Abbas eat in uestiario et reuestiat se ut supra in capite ieiunii. uel si missam fuerit celebraturus: sicut in sollempni processione. Duo etiam [p. 126. diaconi reuestiantur ut supra. precentor etiam et minister altaris reuestiantur. Quibus reuestitis. procedat Abbas comitantibus illis reuestitis sine cruce et cereis et ingrediantur chorum superius transeantque sub silentio per medium chorum ad hostium ecclesie subsequente conuentu prioribus etiam precedentibus. Cumque ad hostium ecclesie peruenerint: unus diaconorum exeat extra hostium ad publice penitentes. altero remanente cum abbate stante ubi supra. ¶ <sup>2</sup>Prior autem seu<sup>a</sup> precentor postulet pro penitentibus hiis uerbis.*

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup>—<sup>2</sup> These words are scored through (not by the original writer).

**A**Dest o uenerabilis pater tempus acceptum. dies propiciationis diuine. et salutis humane. qua mors interitum et uita accepit eterna principium. quan/do in uinea domini [p. 127. sabaoth sic nouorum palmitum plantatio facienda est. ut purgetur execratio uetustatis. Quamuis enim a diuitiis bonitatis et pietatis dei nichil temporis uacet. nunc tamen et largior est. per indulgentiam remissio peccatorum. et copiosior per gratiam assumptio renascencium. Augemur regenerandis. crescimus reuersis. Lauant aque. lauant lacrimae inde est gaudium de assumptione uocatorum. hinc leticia de absolutione penitentium. Inde est quod supplex populus tuus postea quam in uarias formas criminum neglectu mandatorum celestium. et morum probabiliu transgressione cecidit. humiliatus atque prostratus prophetica ad deum uoce clamat. Peccaui inique egi. iniqui/tatem feci. miserere [p. 128. mei domine: euangelicam uocem non frustratoria aure capiens. Beati qui lugent. quoniam ipsi consolabuntur. Manducauit sicut scriptum est panem doloris. lacrimis stratum rigauit. cor suum afflixit ieiuniis. ut anime sue reciperet quam perdiderat sanitatem. Unicum itaque est penitentie suffragium quod et singulis prodest et omnibus in commune succurrit. *Abbas.*

**I**niquitates meas ego cognosco et delictum meum coram me est semper. Auerte faciem tuam domine a peccatis meis et omnes

iniquitates meas dele. Redde mihi leticiam salutaris tui et spiritu principali confirma me. *Et [prior] uel precentor.*

**R**Edintegra in eis apostolice sacerdos quic/quid [p. 129.<sup>2</sup> diabolo scindente corruptum est et orationum tuarum patrocinantibus meritis: per diuine reconciliationis gratiam. fac hominem deo proximum. ut qui antea in suis sibi peruersitatibus displicebat: nunc iam placere se domino in regione uiuorum deuicto mortis auctore gratuletur. *Tunc exeat unus diaconorum accipiens duos penitentes per manus. Alter uero remanens cum Abbate: dicat.* <sup>3</sup>Dicite quare uenistis.<sup>3</sup> *Diaconus cum penitentibus respondeat* <sup>3</sup>Indulgentie causa.<sup>3</sup> *Et Abbas dicat semel* <sup>3</sup>Uenite.<sup>3</sup> *Tunc diaconus cum penitentibus flectendo genua dicat* <sup>3</sup>Flectamus genua.<sup>3</sup> *Et diaconus cum Abbate respondeat* [<sup>3</sup>Leuate.<sup>3</sup> *Et Abbatust* [p. 130. <sup>3</sup>Exaudi nos christe.<sup>3</sup> *Tunc dexter chorus dicat.* <sup>3</sup>Kyrieleyson.<sup>3</sup> *Et sinister* <sup>3</sup>Christeleyson.<sup>3</sup> *et omnes simul* <sup>3</sup>Kyrieleyson.<sup>3</sup> *Pater noster. Tunc Abbas dicat* Et ne nos. *Preces.* Ostende nobis domine misericordiam tuam. Et. Domine exaudi orationem meam. Et. Dominus uobiscum.

*Oremus.*

**D**omine sancte pater omnipotens eterne deus respice super hos famulos qui ab infesta huius seculi tempestate dimersi flebili lamentatione suos accu-

<sup>1</sup> Scored through. See col. 71 above.

<sup>2</sup> Seventh gathering.

<sup>3-3</sup> Noted.

sant excessus. tu fletus ac gemitus eorum pie suscipias. eosque de tenebris ad lumen reuoces et medelam confitentibus. et uulneratis auxilium sanitatis /indulgeas. ne ultra inimicus in [p. 131. eorum habeat animabus potestatem. eorumque confessionem libenter admittens. ecclesie tue purificatos restitue ac tuo altari representa. ut ad sacramentum reconciliationis admissi. una nobiscum sancto nomini tuo gratias agere mereantur. *Per.*<sup>1</sup> *Iterum Abbas bis dicat.* <sup>2</sup>Uenite. uenite.<sup>2</sup> *Et diaconus cum penitentibus.* <sup>2</sup>Flectamus genua.<sup>2</sup> *Diaconus cum Abbate* <sup>2</sup>Leuate.<sup>2</sup> *Et Abbas* <sup>2</sup>Exaudi nos christe.<sup>2</sup> *Tunc dexter chorus* <sup>2</sup>Kyrieleyson.<sup>2</sup> *sinister* <sup>2</sup>Christeleyson.<sup>2</sup> *Et omnes simul* <sup>2</sup>Kyrieleyson.<sup>2</sup> *Pater noster. Et Abbas* Et ne nos inducas in temptationem. *precis.* /Fiat misericordia tua [p. 132. domine super nos. Quemadmodum. Esto nobis domine turris fortitudinis. Domine exaudi orationem meam. Et. Dominus uobiscum.

*Oremus.*

**M**Aiestatem tuam quesumus domine sancte pater omnipotens eterne deus qui non mortem peccatorum sed ueniam semper inquiris. respice flentes famulos tuos. attende prostratos. eorumque planctum in gaudium conuerte. scinde delictorum sacrum. et indue eos leticiam salutarem. ut post longam peregrinationis famem de sanctis altaribus tuis sacientur. ingres-

<sup>1</sup> Dominum added in margin by later hand.

<sup>2-2</sup> Noted.

sique cubiculum regis: in ipsius aula benedicant nomen glorie tue semper: Per. *Tercio Abbas dicat ter.* <sup>1</sup>Uenite Uenite Uenite.<sup>1</sup> *Et diaconus cum penitentibus* [<sup>1</sup>Flectamus genua<sup>1</sup>. *Alter* [p. 133. *diaconus cum Abbate* <sup>1</sup>Leuate<sup>1</sup>. *Et Abatus*† <sup>1</sup>Exaudi nos christe.<sup>1</sup> *Tunc chori ut prius* <sup>1</sup>Kyrieleyson. Christeleyson. Kyrieleyson.<sup>1</sup> *Pater noster. Et ne nos. Et ueniat super nos misericordia* [tua domine.<sup>2</sup>] *Et salutare tuum. Saluos fac seruos tuos. Deus meus. Domine exaudi orationem meam. Dominus uobiscum.*

## Oremus.

**D**eus misericors deus clemens. qui secundum multitudinem miserationum tuarum peccata penitentium deles. et preteritorum criminum culpas uenia remissionis euacuas. maiestatem tuam supplices deprecamur. ut hiis famulis tuis longo squalore penitentie maceratis / mis- [p. 134. *erationis tue ueniam largiri digneris. ut nuptiali ueste recepta ad regalem mensam unde eiecti fuerant mereantur introire:* Per.<sup>3</sup> *Quarto dicat Abbas ter sic* <sup>1</sup>Uenite uenite uenite.<sup>1</sup> *Conuentus supleat antiphonam cum psalmo* Benedicam dominum sic. <sup>1</sup>Filii audite me timorem domini docebo uos. Benedicam.<sup>1</sup> *Interim penitentes tradantur abbati a priore seu cantore. Et Abbas restituat eos gremio ecclesie. Quibus introductis: inponat cantor. Antiphonam* <sup>1</sup>Cor mundum.<sup>1</sup> *Et intonet psalmum* Miserere

<sup>1</sup>—<sup>1</sup> Noted.<sup>2</sup> Later hand over rasure.<sup>3</sup> Dominum added by later hand.

mei deus. *et reuertantur in chorum cantando psalmum illum. Quo finito: cantetur antiphona. Quibus finitis: prosternat se Abbas cum* [reuestitis [p. 135. *ante altare. Et conuentus in choro. publice uero penitentes: inter Abbatem et conuentum. Et dicant vii psalmos. hiis finitis: dicatur in audientia* Kyrieleyson. Christeleyson. Kyrieleyson. *Tunc Abbas iacendo dicat* Pater noster. Et ne nos. *precēs* Exaudi me domine quoniam benigna est misericordia tua. Ne memineris domine iniquitatum nostrarum antiquarum. Cito anticipent. Adiuua nos deus salutaris noster. Saluos fac seruos tuos. Deus meus. Mitte eis domine auxilium de sancto. Et de. Conuertere domine usquequo. Et de. Domine exaudi orationem meam. Dominus uobiscum. *Hanc orationem dicat Abbas iacendo.*

## Oremus.

**D**omine deus omnipotens propicius esto mihi peccatori. ut condigne pos/sim [p. 136. *tibi gratias agere. qui me indignum propter tuam misericordiam ministrum fecisti sacerdotalis officii. et me exiguum humilemque sacerdotem constituisti mediatorem ad adorandum et intercedendum dominum nostrum ihesum christum pro peccatoribus et ad penitentiam reuertentibus. Ideoque dominator domine qui omnes homines uis saluos fieri: et qui non uis mortem peccatorum sed ut conuertantur et uiuant suscipe orationem meam quam fundo ante*

conspectum clementie tue pro famulis et famulabus tuis qui ad penitentiam et misericordiam tuam confugerunt. Per dominum nostrum. *Hac finita: abbas conuertat se ad populum erectus. et fatiat absolutionem hoc modo Oremus legendo alta uoce.*

/DEus cuius indul- [p. 137. gentia cuncti indigent memento famulorum famularumque tuarum. et qui lubrica terreni corporis sunt fragilitate nudati. quesumus da ueniam confitentibus parce supplicibus ut qui suis meritis accusantur: tua miseratione saluentur. Per.<sup>1</sup>

*Oremus.*

DEus sub cuius oculis omne cor trepidat. omnesque conscientie pauescunt. propiciare omnium gemitibus et cunctorum medere uulneribus. ut sicut nemo nostrum liber est a culpa ita nemo sit alienus a uenia: Per.<sup>1</sup>

*Alia oratio. Oremus.*

DEus humani generis benignissime conditor et misericordissime reformator. qui in reconciliatione lapsorum etiam me qui misericordia tua primus indigeo seruire effectibus gratie tue per sacerdotale [p. 138. ministerium uoluisti. ut cessante merito supplicis mirabilior fieret indulgentiaremittentis. Deus qui iusticie leges misericordie semper multiplicatione moderaris. dum delinquentibus penitentiam adhibes. dum etiam malis prouidentie tue dona non subtrahis et uindictam miserando suspen-

<sup>1</sup> Christum added by later hand.

dis. Deus qui hominem inuidia diaboli ab eternitate deiecit. unici filii tui sanguine redemisti. uiuifica hos famulos tuos. quos tibi nullatenus mori desideras. et quos non dereliquisti deuotios assume correctos. Moueat pietatem tuam fletus iste merorum. tu eorum medere uulneribus. tu benignam iacentibus manum porrige ne ecclesia tua aliqua sui corporis /portione priuata [p. 139. temeretur. ne grex tuus detrimentum sustineat. ne de familie tue dampno inimicus exultet ne renatas lauacris salutaribus animas mors secunda possideat. Tibi ergo humiliamur omnes tibi domine supplices fundimus preces tibi fletum nostri cordis offerimus. tu parce confitentibus ut imminentes<sup>1</sup> penas future iudicii sententiam te miserante non incidant. nesciant quod terret in tenebris. quod stridet in flammis. et ab errorum uia ad iter iusticie iam reuersi nequaquam ultra nouis uulneribus saucientur. Propiciare ergo domine trementibus atque supplicantibus sub sententie tue expectatione. et ad humilitatem iacencium subleuandam dexteram salutis extende. Nobis quoque seruis tuis quos /apostolice clauis sacerdotalisque [p. 140. officii ministros. non electione meriti. sed dono gratie tue constituisti. da fiduciam tanti muneris exequendi. et ipse in nostro ministerio quod tue sit potestatis operare. Agnosce piissime pastor oues tue redemptionis. et constrictas uinculis peccatorum ecclesie tue precibus exoratus

<sup>1</sup> So MS. originally: altered to imminentes.

absolue. redeant ad unitatem ecclesie tue et post illam diram inopis exilii famem redeuntes ueste splendida ornatæ. gaudeant se paterno receptas esse conuiuio. nichil honore adoptionis. nichil de hereditatis sorte perdiderint sed integrum sit eis atque perpetuum. et quod gratia tua contulit et quod misericordia tua reformauit: Per christum dominum nostrum.

*Absolutio.*

/Omnipotens deus qui [p. 141. dixit qui me confessus fuerit coram hominibus. confitebor et ego eum coram patre meo ipse uos benedicat et custodiat<sup>1</sup> semper detque uobis remissionem peccatorum et uitam eternam. amen.

*Absolutio.*

Dominus ihesus christus qui dixit discipulis suis quecumque ligaueritis super terram: ligata erunt et in celo. et quecumque solueritis super terram: erunt soluta et in celo. de quorum numero quamuis indignos nos esse uoluit. ipse uos absoluat per ministerium nostrum ab omnibus peccatis uestris quecumque cogitatione. locutione. atque operatione. negligenter egistis. et a peccatorum nexibus absolutos perducere dignetur ad regna celorum. Amen.

/Conclusio. [p. 142.

Misereatur uestri omnipotens deus. et dimittat uobis omnia peccata uestra. liberet

<sup>1</sup> The final t added by later hand.

uos ab omni malo. et conseruet uos in omni opere bono. et perducatur nos pariter ad uitam eternam. et ab omni malo custodiat nos dominus. Amen.

*Hiis finitis: fiat sermo si fuerit habendus. et moneantur penitentes quod penitendo diluerint: iterando non committant. Post hec accipiant ministri altaris crucem et cereos sine lumine. et thuribulum sine carbonibus. et aquam benedictam. et diaconus uirgam cum tribus cereolis non accensis. et procedant ad locum ubi benedicendus est ignis. sequatur Abbas. sicque exeant superiores senioribus precedentibus cantantes alternatim psalmos Miserere. /Ad te [p. 143. domine leuauit. sine Gloria patri. Cumque peruenerint ad ignem: benedicat Abbas ignem demissa uoce quasi legendo hoc modo.*

*Oremus.*

Domine deus noster. pater omnipotens. lumen indeficiens. conditor omnium luminum. exaudi nos famulos tuos et benedic hunc ignem. qui tua sanctificatione et benedictione consecratur. tu qui illuminas omnem hominem uenientem in hunc mundum. illumina co[n]<sup>2</sup>scientias cordis nostri igne tue caritatis. ut tuo igne igniti. tuo lumine illuminati. expulsis a cordibus nostris peccatorum tenebris ad uitam te illustrante peruenire mere[a]<sup>3</sup>mur eternam Per.<sup>4</sup>

<sup>1</sup> A cross added by later hand.

<sup>2</sup> n omitted.

<sup>3</sup> a added by later hand at end of line where it had been originally omitted.

<sup>4</sup> Christum added by later hand.

*Alia oratio.*

Domine sancte pater omnipotens eterne deus bene❖dicere et sanctifi❖ca/re [p. 144. digneris ignem istum. quem nos indigni per inuocationem unigeniti filii tui domini nostri ihesu christi bene❖dicere presumimus. tu clementissime eum tua benedictione sanctifi❖ca. et ad perfectum humani generis peruenire concede. Per eundem.<sup>1</sup> Postea aspergat ignem aqua benedicta. et tunc imponatur de ipsis carbonibus in thurribulo. et apposito incenso: thurificet abbas crucem et ignem. et tunc accendantur cerei. et postea dicat Abbas alta uoce. Dominus uobiscum. Oremus. Celesti lumine quesumus domine semper et ubique nos preueni. ut misterium cuius nos participes esse uoluisti. et puro cernamus intuitu et digno percipiamus affectu. Per dominum. *[Hac oratione dicta: [p. 145. processio procedat ad ecclesiam canendo hos psalmos. Dominus illuminatio. Ad te domine clamabo. Abbas diuertat in uestiario et preparet se ad missam non induatur scandalis. Conuentus communicetur. Quibus communicatis: cantetur communio. et postea dicat abbas post communionem. sequatur [et det benedictionem. data benedictione<sup>2</sup>]: accipiat quod residuum fuerit sacramenti et inuoluat cum summa diligentia in corporalibus et reponat in pixide reseruandum usque in crastinum. sicque precedentibus cereis: deferat illud usque ad*

<sup>1</sup> Dominum added by later hand.

<sup>2</sup> The words in brackets have been scored through.

*thecam retro altare decenter ad hoc paratam. et incensetur. repositoque corpore: iterum incensetur. Interim denudetur altare. Abbas uero depositis casula cirotecis et manipulo: precingatur lintheo. et accedens ad altare [p. 146. infundat. uinum in modum crucis super medium altaris et super iiii<sup>or</sup> cornua. Inchoando hoc responsorium. <sup>1</sup>Circumdederunt me.<sup>1</sup> Conuentus supleat quod sequitur. Interim abbas cum priore habentes ramos in manibus lauent altare per totum. finito retractu responsorii: incipiat abbas antiphonam de domina <sup>1</sup>Sancta maria<sup>1</sup> quam conuentus percantet. Qua cantata: inchoet antiphonam de omnibus sanctis <sup>1</sup>Sanctum et uerum<sup>1</sup> Qua finita: dicat Abbas *has preces. Adoramus te christe et benedicimus tibi. Post partum uirgo inuiolata permansit. Exultabunt sancti in gloria. Letabuntur. Cum hiis orationibus quasi legendo.**

*Oremus.*

*[Deus qui pro nobis [p. 147. filium tuum crucis patibulum subire uoluisti. ut inimici a nobis expelleres potestatem: concede nobis famulis tuis. ut in resurrectionis eius gaudiis semper uiuamus.*

*Alia oratio.*

*[Concede nos famulos tuos quesumus domine deus perpetua mentis et corporis sanitate gaudere: et gloriosa beate marie semper uirginis intercessionem a presenti liberari tristitia et futura perfrui leticia.*

<sup>1-1</sup> Noted.

## Alia.

**T**Ribue quesumus domine sanctos tuos iugiter orare pro nobis : et semper clementer audiri. Per dominum. *Quibus dictis : eat abbas in uestiarium. et deponat indumenta. Indutusque frocco suo : ingrediatur chorum superius et inclinet. Qui statim |regrediens pro-* [p. 148. *cedat primus ceteris processionaliter subsequenter usque refectorium. et facta inclinatione*† sedeant omnes. *Quibus sedentibus : Abbas ad digitum sedens percutiat tabulam ter capellano ministrante et conuentus dicat Benedicite. Abbas uero det benedictionem Cibum et potum seruorum.*<sup>1</sup> *et cetera. Et tunc comedant omnes et bibant. facto modico interuallo : abbas iterum percuciat tabulam ter et surgant omnes. factaque inclinatione : abbas eat primus conuentu subsequente usque in capitulum ubi pauperes congregati sedent. Quo cum peruenerint : abbas stans in medio coram crucifixo accingatur lintheo. Quo facto : incipiat antiphona*† <sup>2</sup>/Dominus [p. 149. *iesus.*<sup>2</sup> *et flexis genibus : lauet pedes septem pauperum cum omni humilitate et tergat atque deosculetur. Quibus lotis : tollatur lintheum. Deinde cantore incipiente. Mandatum nouum. fundat aquam manibus singulorum flexis genibus. et tergat atque deosculetur. Quibus lotis : lauet sibi manus. Lotis autem omnium manibus : percuciat abbas tabulam ter. Et dicto ab omnibus Benedicite. dicat Abbas.*

<sup>1</sup> suorum filius dei benedicat added by later hand.  
<sup>2</sup>—<sup>2</sup> Noted.

Potum seruorum.<sup>1</sup> *et cetera. sicque flexis genibus : tradat abbas singulis pauperum suorum potum et eorum manus deosculentur*†. *Postea cantore incipiente. Caritas patiens est : tradat cuilibet pauperum suorum flexis genibus et deosculando singulorum manus* [tres denarios quos elemosi- [p. 150. *narius sibi tradet liberatis denariis omnibus pauperibus : Abbas flexis genibus cum conuentu dicat Suscepimus deus misericordiam tuam. Conuentus respondeat In medio et cetera. Kyrieleyson. Christeleyson. Kyrieleyson. Et dicta oratione dominica : Abbas dicat. Et ne nos. Preces. Tu mandasti. Mandata tua custodiri. Tu lauasti pedes discipulorum tuorum. Dominus uobiscum.*

## Oremus.

**A**Desto domine officio nostre seruitutis et quia tu pedes lauare dignatus es tuis discipulis : opera manuum tuarum ne despicias. que nobis retinenda mandasti. sed sicut hiis exteriora abluuntur inquinamenta corporum : ita per te omnium nostrum interiora lauentur peccata. Qui cum patre et spiritu sancto [p. 151. *uiuis et regnas deus per omnia secula seculorum. Hiis expletis : facta inclinatione reuertantur omnes in ecclesiam iunioribus precedentibus psallentes psalmum Miserere. Quo finito : canantur uespere. Abbas etiam premunitus a precentore : inchoet antiphonam super psalmum Magnificat. Et finiantur uespere secundum librum. Postea eant ad prandium.*

<sup>1</sup> suorum filius dei benedicat added by later hand.

Si Abbas uel<sup>1</sup> in refectorio comedere: lotis manibus ut moris est: percuciat tabulam ter ante prandium et ter post prandium loco pulsationis tintinabuli. cetera fiant more solito. Post prandium facto congruo interuallo: faciat Abbas uocare priorem. precentorem. camerarium et alios de conuentu quos uoluerit ad eius mandatum faciendum. Congregatis igitur xiii pauperibus in aula: Abbas et prior lin-

[p. 152. theis precincti fatiant mandatum ipso abbate incipiente antiphonam <sup>2</sup>Dominus ihesus.<sup>2</sup> Et fiat mandatum modo quo supra. Tempore etiam congruo pulsata tabula ad mandatum et conuentu congregato in capitulum. priore etiam residente in loco suo: accedat Abbas premunitus a precentore ad hostium capituli. et precingatur lintheo. Ingrediensque capitulum: incipiat antiphonam <sup>2</sup>Dominus ihesus.<sup>2</sup> cui nullus assurgat. sequatur capellanus eius et unus de ministris coquine et ministrent ei. Et flexis genibus: lauet pedes prioris et ceterorum ex dextro choro. tergat etiam et deosculetur. Lotis omnium pedibus: deponat Abbas lintheum: et eat sessum superius in [p. 153.<sup>3</sup> sede sua cui adhuc nullus assurgat. Et accedentes duo iuuenes ex uno et alio choro: discalcient eum. et lotis eius pedibus: recalcient. Prior precinctus lintheo: lauet eius pedes. Et postea fundat aquam manibus ipsius et tergat atque deosculetur. Abbas uero postea priori lauet manus et ceteris

fratribus sinistri chori. ita quous fundat aquam: et ministri sustineant bacinus. ¶ Hiis expeditis: Abbas. prior. et ceteri ministri exeant. At cantore incipiente Congregauit nos. ingrediatur abbas capitulum. priore et ceteris ministris subsequentibus. et facta inclinatione: cant sessum. Tunc assurgant omnes abbati et inclinent transeunti. Medio tempore: cantentur antiphona Ante diem. Antiphona Uenit ad petrum. Quibus finitis: accedat diaconus reuestitus et [p. 154. dalmatica indutus ferens textum in manibus. ministris reuestitis cum cereis et thurribulo precedentibus. et intrent capitulum. Diacono inchoante responsorium Circumdederunt me. Cui omnes assurgant. Et posito texto super analogium: offerat Abbati thus ad libandum. postea thurificatio secundum librum. [Et accepta Benedictione ab Abbate legat.<sup>1</sup>] Cumque peruentum fuerit ad illud. Cum recubisset. sedeat Abbas et ceteri. Cum autem peruentum fuerit ad Surgite eamus hinc. surgant omnes et exeant diacono et ministris preeuntibus et pergant in refectorium. Quo cum peruenerint. priore residente ad digitum. cunctisque sedentibus. et abbate deorsum ex opposito hostii <sup>2</sup>et capellanus cum eo. Lectio legatur et lectis duobus uel tribus uersibus: percuciat abbas tabulam. ter. capellano ministrante: et dicto ab omnibus

<sup>1</sup> The words in brackets have been scored through.

<sup>2</sup> [The portion in brackets has been omitted by the original scribe and inserted in another hand on the lower margins of pp. 154, 155.]

<sup>1</sup> MS. originally uelis, corrected by later hand.

<sup>2-3</sup> Noted.

<sup>3</sup> Eighth gathering.

Benedicite. *submissa uoce det abbas benedictionem.* <sup>1</sup>Potum seruorum suorum. et cetera. et sic eat ad digitum nullo tunc ei assurgente. tradatque priori ciphum cum uino deosculando manum eius: sicque faciat singulis ex utraque parte. [incipi- [p. 155.<sup>2</sup> ens a senioribus: dextre partis: et deinde sinistre. Postea clausula congrue finita: faciat similiter diacono et ministris astantibus. qui tamen non bibant: sed statim legatur. et abbas reuertatur deorsum ex opposito ostii factaque] inclinacione<sup>3</sup>: eat sessum ad digitum cunctis ei assurgentibus. Assurgat etiam ei prior et tradat ei ciphum cum uino deosculando manum eius. surgantque iuuenes et ministrent de potu sufficienter. Quibus rite peractis: facto nutu ab abbate: terminetur lectio. Facto congruo interuallo: percuciat Abbas tabulam semel. et postea ter. et surgant omnes. Dictoque Adiutorium nostrum. ab abbate: et facta inclinatione: eant ad completorium. In uoluntate abbatis sit remanendi.

*De parasceue: pulsata mane tabula: surgant omnes discalciati conueniant in ecclesiam ad dicendum primam et postea vii psalmos cum letania. Abbas etiam similiter intersit [si [p. 156. uelit. Et completa letania: eant in capitulum Abbate precedente et psalterium incipiente. ibique sedentes: psalterium com-*

<sup>1</sup> In margin (later hand), Potum seruorum suorum filius dei benedicat.

<sup>2</sup> Lower margin.

<sup>3</sup> Top of p. 155.

*pleant. Quo completo dicat Abbas. Requiem eternam et cetera. Et dicta oratione dominica: et precibus cum oratione Fidelium deus. exeant et eant in criptis ac disciplinas sumant secundum consuetudinem. Abbas etiam intersit capitulo et terminet capitulum cum. Confiteor. et absolutione. Post nonam congregato conuentu in chorum: Abbas calciatus reuestiatur ut supra. et ministri discalciati et fiat processio ad ignem sicut superius in cena domini. et etiam regressus. Excepto quod ad ultimam orationem non dicitur Dominus uobiscum. sed dicat abbas illam orationem [p. 157. aliquantulum alta uoce quasi legendo. Cum in ecclesiam peruenerint: diuertat in uestiarium et deposita capa: reuestiatur stola. manipulo. casula. cirotecis. anulo et mitra sine aurifrigio. et procedat ad altare diacono cum baculo tantum alba stola. et manipulo induto: preeunte. et capellano sequente. non dicatur. Confiteor. sed statim dicat. Oremus. et cetera secundum librum. Lecta passione: statim dicat orationes solempnes et ante quamlibet orationem: dicat quasi legendo. Oremus. et cetera. sed Oremus ante Flectamus genua. dicat festiue quasi cantando. Dictis orationibus: Abbas deponat ibi casulam. stolam. et manipulum. sumptis secum baculo. cirotecis. et anulo. et mitra. [Et eat in [p. 158. chorum in stallo suo superiori. et ibi discalcietur. Postea allata cruce a duobus sacerdotibus ad inferiorem gradum chori et cantu finito: procedat abbas cantore monente et discooperiat crucem cum inferiore*

parte baculi pastoralis. incipiens sonora uoce.<sup>1</sup> Ecce lignum crucis.<sup>1</sup> Et reposito baculo: ter flectens genua procedat ad crucem adorandam. et deosculetur primo ueram crucem. postea pedes crucifixi. postea textum. et reuertens ad stallum suum recalcietur.<sup>2</sup> et sedeat ibi. postea finita antiphona Super omnia ligna: eat abbas ubi casulam et cetera deposuit et reinduat ut supra. Postea procedat ad locum ubi reposita est Eukaristia. Diacono et ministris [cum cereis et thuribulopre-[p. 159. euntibus. Et libato incenso: accipiat eam et deferat ad altare. Et extenso corporali cum Eukaristia. collocatoque calice cum uino et aqua<sup>3</sup> incenset. Sicque lotis manibus uertat se ad stantes et dicat Confiteor. et cetera. Postea inclinet se ad altare dictaque oratione. Aufer a nobis. uel orationem. Sancta maria. et cetera. Incipiat humili uoce et brachiis extensis. Oremus preceptis salutaribus. cum oratione dominica. et cetera dicantur more solito.<sup>4</sup> usque ad Pax domini sit semper uobiscum.<sup>5</sup> Quo dicto non<sup>6</sup> dicatur. Agnus dei. nec pax detur. sed statim ponatur particula in calice. abbate solum dicente In nomine patris et filii et spiritus sancti. amen. et si aliquid uelut [p. 160.

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> MS. originally discalcietur (altered by erasure).

<sup>3</sup> et aqua repeated (second scored through).

<sup>4</sup> Added by later hand, et dicatur per omnia secula seculorum cum nota.

<sup>5</sup> Added by later hand, et non dicatur pax domini.

<sup>6</sup> So MS. originally, but Quo dicto is scored through and non altered by later hand to nec.

secreto orare. postea communice et omnes communicentur. Completa comunione: dicat uesperas subsilentio cum circumstantibus ministris. Et psalmis finitis cum antiphonis: Abbas premunitus stans ad aram: incipiat alta uoce antiphonam.<sup>1</sup> Cum accepisset.<sup>1</sup> Conuentus excelsa uoce cantet psalmum Magnificat. Interim discedat Abbas cum ministris ab altari in uestiarium. et se deuestiat dicentes psalmum. Magnificat. cum antiphona. postea orationem dominicam preces et collectam sine. Kyrieleison. et Dominus uobiscum. Abbas comedat in refectorio et intersit potui regulari si uelit.

**I**N uigilia pasche post [p. 161. horam nonam congregato conuentu in chorum: reuestiantur albis. Abbas uero reuestiatur sicut in sollempni processione. Et diaconus alba. stola. manipulo et dalmatica et procedat processio ad ignem benedicendum ut supra. et fiant omnia ut supra in cena domini benedictoque igne: cantetur hic ymnus Inuentor rutili. et procedant ad ecclesiam. finito hoc modo ymno in choro ante gradus: accedat diaconus ad consecrandum cereum paschalem accepta benedictione ab ipso Abbate prope as[s<sup>2</sup>]tante. scilicet in stallo suo. cum uoluerit: sedeat. Sed cum uentu[m<sup>3</sup>] fuerit ad illud Hec nox est in qua. Benedicat ab-

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> s repeated at beginning of line.

<sup>3</sup> m omitted by original hand, added by later.

*bas demissa uoce incensum hoc modo.*

**E**Xorcizo te inmundissime spiritus /et omne [p. 162. nefas inimici. in no<sup>x</sup>mine dei patris omnipotentis. et in nomine <sup>x</sup> ihesu christi filii eius. et in uir<sup>x</sup>tute spiritus sancti. ut exeat et recedatis ab hac specie thimiamathis. siue incensi. cum omni fallatia atque nequitia uestra. ut sit hec species sancti<sup>x</sup>ficata in nomine domini nostri ihesu christi. ut omnes gestantes. tangentes. siue adorantes<sup>1</sup> ea. uirtutem et auxilium percipiant spiritus sancti. ita ut ubicumque hec incensa uel thimiamata fuerint. ibidem nullatenus appropinquare audeatis. nec aduer[su] inferre presumatis. sed quicumque es spiritus inmunde. cum omni uersucia tua procul inde fugias atque discedas. adiuratus per nomen et uirtutem dei patris omnipotentis. et filii eius domini nostri /ihesu [p. 163. christi. Qui uenturus est iudicare uiuos et mortuos et seculum per ignem.

*Oremus.*

**D**Eus omnipotens. deus abraham deus ysaac. et deus iacob inmitte in hanc creaturam incensi uirtutem odoris tui. et sancti<sup>x</sup>fica illud benedictione celesti ut sit seruis tuis munimentum tutelaeque defensionis. ne intret hostis in uiscera eorum aditumque nec sedem habere possit. per te ihesu christe fili dei

<sup>1</sup> So MS. originally, altered to "odorantes" by later hand.

<sup>2</sup> Syllable added by later hand at end of line.

uiui. Qui cum deo patre.<sup>1</sup> *Hic misceatur cinis cum incenso et dicat Abbas.*

*Oremus.*

**U**Eniat ergo omnipotens deus super hoc incensum larga tue benedicti<sup>x</sup>onis infusio huiusque thimiamathis confectionem inui/sibilis regnator in- [p. 164. tende : ut quocienscumque tibi per hoc libatum fuerit. et celestis odoris sua<sup>2</sup> commixtione redeat. ut quocumque loco fidelium tuorum ex huius aliquid sanctificationis ministerio fuerit deportatum expulsa diabolice fraudis nequitia. uirtus tue sancte et gloriose m[a<sup>8</sup>]iestatis assistat. Per dominum. *Deinde cum uentum fuerit ad illud.* In huius igitur noctis. *accedat diaconus ad Abbatem. cum thuribulo iuueni ministrante. et libato incenso. ab Abbate : incenset cereum circum-eundo.* ¶ *Ad per dominum nostrum : eat abbas in uestiarium et deposita capa : induatur casula. sicque diacono cum baculo precedente et capellano in capa comitante : eat ad altare sine* [p. 165. *ministris. Interim legat prior lectionem et cetera fiant secundum librum. Lectionibus finitis : exuat Abbas se casula. et ponatur super altare indutusque capa : eat in chorum ad stallum suum cantoribus interim Letania.† canentibus. Qua finita exeat processio ad fontes cum alia Letania. Abbate. uidelicet cum ministris subsequenter cantores*

<sup>1</sup> et spiritu sancto uiuis et reg[nas] deus per omnia secula seculorum (added by later hand).

<sup>2</sup> MS. originally suam.

<sup>3</sup> a inserted by later hand.

*Letanie. Quos prior et seniores immediate sequantur et postea ceteri secundum ordinem. Finita letania abbas stans a parte occidentali fontis uerso uultu ad aquilonem. ceteris etiam ministris stantibus uersis uultibus ad fontes: incipiat benedicere fontes hoc modo quasi legendo.* <sup>1</sup>Quoniam apud te est fons uite.<sup>1</sup> Et in lumine tuo. <sup>1</sup>Dominus uobiscum. *Oremus.*<sup>1</sup>

**O**Mnipotens semper [p. 166. terne deus adesto magne pietatis tue misteriis adesto sacramentis. et ad recreandos nouos populos quos tibi fons baptismatis parturit spiritum adoptionis emitte: ut quod nostre humilitatis gerendum est ministerio. tue uirtutis impleatur effectum. Per dominum nostrum. iesum christum filium tuum. Qui tecum uiuit et regnat in unitate eiusdem spiritus sancti deus: *hic mutet uocem more prefationis.*

<sup>2</sup>**P**ER omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. Sursum corda. Habemus ad dominum. Gratias agamus domino [p. 167. deo nostro. Dignum.

**U**Ere quia dignum et iustum est equum et salutare. Nos tibi semper et ubique gratias agere. domine sancte pater omnipotens eterne deus. Qui inuisibili potentia sacramentorum tuorum inuisibiliter operaris effectum: et licet nos tantis misteriis exequendis simus indigni: tu tamen gratie tue dona non

<sup>1</sup> <sup>1</sup> Noted in small hand between lines.

<sup>2</sup> What follows, to p. 173, is noted,

deserens. etiam ad nostras preces aures tue pietatis inclines. Deus /cuius spiritus su- [p. 168. per aquas inter ipsa mundi primordia ferebatur ut iam tunc uirtutem sanctificationis aquarum natura conciperet. Deus qui nascentis mundi crimina per aquas ablans. regenerationis speciem in ipsa diluuii effusione signasti: ut unius eiusdemque elementi misterio. et finis esset uitae et origo uirtutibus. Respice domine in fatiem ecclesie tue. et multiplica in ea regenerationes tuas. qui gratie tue affluens impetu letificas ciuitatem tuam: fontemque baptismatis aperis toto orbe terrarum gentibus innouandis ut tue maiestatis imperio: sumat unigeniti tui gratiam de spiritu sancto. *Hic diuidat aquam manu sua in modum crucis.* Qui hanc aquam regenerandis hominibus preparatam archana sui luminis admixtione fecundet: ut sanctificatione concepta ab immaculato diuini fontis utero. in nouam renatam creaturam progenies celestis emerget. Et [p. 170. quos aut sexus in corpore: aut etas discernit in tempore: omnes in unam pariat gratia mater infanciam. Procul ergo hinc iubente te domine omnis spiritus inmundus abscedat: procul tota nequicia diabolice fraudis absistat. Nichil hic loci habeat contrarie uirtutis ammixtio: non insidiando circumuolet: non latendo surrepat.<sup>1</sup> non inficiendo corrumpat. Sit hec sancta et innocens creatura libera [p. 171. ab omni impugnationis incurso:

<sup>1</sup> MS. originally surrepat.

et tocius nequitię purgata discessu. Sit fons ✠ uiuus aqua ✠ regenerans unda ✠ purificans. Ut omnes hoc lauachro salutifero diluendi operante in eis spiritu sancto : perfecte purgationis indulgentiam consequantur. Unde benedico te creaturam† aque per deum ✠ uiuum : per deum ✠ uerum : per deum ✠ sanctum : per deum qui te in principio uerbo separauit ab arida. cuius spi/ritus super te [p. 172. ferebatur. qui te de paradyso manare iussit : et in quatuor fluminibus totam terram rigare precepit. *Hic eiciat aquam manu sua in modum crucis.*

Qui te in deserto amaram suauitate indita fecit esse potabilem : et scicienti populo de petra produxit. Benedico te et per ihesum ✠ christum filium eius unicum dominum nostrum : qui te in chana galilee signo admirabili sua potentia conuertit in uinum. Qui pedibus super te /ambulauit : [p. 173. et a iohanne in iordane in te baptizatus est. Qui te una cum sanguine de latere suo produxit : et discipulis suis iussit. ut credentes baptizarentur in te dicens. Ite docete omnes gentes baptizantes eos in nomine pa✠tris et fi✠lii et spiri✠tus sancti.<sup>1</sup> *hic mutet uocem quasi ad legendum.* Hec nobis precepta seruauit tu deus omnipotens clemens adesto tu benignus <sup>2</sup>aspira.<sup>3</sup> *Et aspiret in fontem in modum crucis ter legendo.* Tu has simplices aquas tuo ore benedicito.

<sup>1</sup> Here the notation ends.

<sup>2-3</sup> Noted in small hand, between lines.

ut preter natura/lem [p. 174. emundationem quam lauandis possunt adhibere corporibus sint etiam purificandis mentibus efficaces. *Hic stillet de cereo in fontem in modum crucis. et faciens cum cereo crucem in fonte dicat cantando.* <sup>1</sup>Descendat in hanc plenitudinem fontis uirtus spiritus tui totamque huius aque substantiam regenerandi fecundet effectu. Hic omnium peccatorum macule deleantur : hic natura ad ymaginem tui condita. et ad honorem [sui<sup>2</sup>] reformata principii. cunctis uetustatis squaloribus emundetur. /ut [p. 175. omnis homo hoc sacramentum regenerationis ingressus. in uere innocentie nouam infantiam renascatur.<sup>1</sup> *Demissa uoce* Per dominum. In unitate eiusdem. *Hic subsistat si nullus est baptizandus. Si uero aliquis : tunc eo facto caticumino ad hostium ecclesie mittat abbas crisma in aquam<sup>3</sup> crucem faciens de ipso crismate dicens legendo* Fecundet et sanctificetur fons iste hoc salutifero. crismate. In nomine patris et filii et spiritus sancti. amen. *Deinde similiter oleum dicendo.* Coniunctio olei unctionis. et aque baptismatis : in nomine patris et filii et spiritus sancti. Amen. *Postea utrumque simul cum duobus instrumentis crucem faciendo dicens* Coniunctio crismatis sanctificationis. et olei unctionis. et aque baptismatis : in nomine patris et filii<sup>4</sup> et spiritus sancti. Amen. *Tunc ponat*

<sup>1-2</sup> Noted. <sup>3</sup> sui added by later hand.

<sup>3</sup> cum ipsa billione added in later hand.

<sup>4</sup> et fi. repeated

*abbas manum dexteram super<sup>1</sup> infantem et uocato nomine eius dicat* N. Abrenuntias sathane? *Respondeant compadres* Abrenuntio. *Item* Et omnibus operibus eius? *R.* Abrenuntio. *Item* Et omnibus pompis eius? *R.* Abrenuntio. *Postea tangat ei pectus. et scapulas de oleo<sup>2</sup> crucem faciendo et<sup>3</sup> dicens* <sup>4</sup>Et ego lineo te oleo salutis in christo ihesu domino nostro: ut habeas uitam eternam et uiuas in secula seculorum amen. *Deinde interroget abbas nomen eius dicens* <sup>5</sup>N. Credis in deum patrem omnipotentem creatorem celi et terre? *[Respondeant Credo. Ite- [p.177.<sup>6</sup> rum interroget* Credis et in ihesum christum filium eius unicum dominum nostrum natum et passum? *R.* Credo. *Iterum interroget* Credis et in spiritum sanctum. sanctam ecclesiam catholicam. sanctorum communionem. remissionem peccatorum. carnis resurrectionem. et uitam eternam amen? *R.* Credo. *Item.* Hec omnia credis? *R.* Credo. *Item interroget.* Quid petis? *R.* Baptismum. *Item interroget* Uis baptizari? *R.* Uolo. *Deinde<sup>8</sup> baptizet eum abbas<sup>9</sup>*

<sup>1</sup> super repeated at beginning of line (one struck through in red).

<sup>2</sup> sancto added by later hand. In margin (later hand) Rogat nomen infantis.

<sup>3</sup> et scored through (in red): cum pollice added (by later hand).

<sup>4</sup> N inserted by later hand.

<sup>5</sup> In margin (later hand) Quid uocaris. Respondeant compadres N: Iterum abbas interroget dicens. <sup>6</sup> Ninth gathering.

<sup>7</sup> amen is expunged and post mortem added, both by later hand.

<sup>8</sup> (Added by later hand) accipiat abbas infantem in manibus suis. et uersa facie ad aquam et capite uersus orientem interrogatoque nomine infantis.

<sup>9</sup> Abbas is expunged by later hand.

*sub trina mersione tantum. sanctam trinitatem inuocando et dicendo.* <sup>1</sup>N] ego baptizo te in nomine patris. et mergat semel. et filii. et iterum mergat. et spiritus sancti. et mergat tercio. *Ut autem leuauerit eum a fonte: teneant eum compadres. et faciat abbas signum crucis de crismate* [p. 178. *in uertice eius cum pollice et dicat* Dominus uobiscum.

## Oremus.

**D**Eus omnipotens pater domini nostri ihesu christi qui te regenerauit ex aqua et spiritu sancto quique dedit tibi remissionem omnium peccatorum. ipse te lin[eat<sup>2</sup>] crismate salutis<sup>3</sup> in eodem filio suo christo ihesu domino nostro in uitam eternam. *Postea ponat abbas crisma<sup>4</sup>le super caput eius ita dicens.*<sup>5</sup> Accipe uestem candidam sanctam et immaculatam quam perferas ante tribunal domini nostri ihesu christi ut habeas uitam eternam. et uiuas in secula seculorum. amen. *Deinde ponat abbas candelam in dexteram manum infantis<sup>6</sup> dicens*<sup>7</sup> Accipe lampadem irreprehensibilem custodi baptism[um<sup>8</sup>] / tuum serua mandata ut [p.179. cum uenerit ad nuptias dominus

<sup>1</sup> N written by later hand upon an erasure of two or three letters.

<sup>2</sup> These letters are in a later hand on an erasure (MS. perhaps originally linit).

<sup>3</sup> In margin (later hand) Hic ponatur crisma super uertice infantis.

<sup>4</sup> le added by later hand.

<sup>5</sup> In margin (later hand) Interrogat nomen N.

<sup>6</sup> In margin (later hand) Interrogat nomen infantis.

<sup>7</sup> N added by later hand.

<sup>8</sup> A syllable omitted at end of line.

possis ei occurrere una cum sanctis in aula celesti<sup>1</sup> et uiuas in secula seculorum. amen. *Tunc tradat abbas puerum compatribus et commatribus precipiens ut doceant eum symbolum et orationem dominicam. et quod tradant eum patri et matri. precipientes eis ut faciant eum ab episcopo confirmari: et seruent eum per septem annos ab ignis et aque periculo.*

*Hiis igitur ita expletis: reuertatur processio eo ordine quo uenerat cantoribus prosequentibus terciam letaniam. Abbas uero per medium chori procedens reasumat casulam. et diaconus dalmaticam ac statim dicatur Confiteor ab abbate ministris etiam assistantibus. Factaque oratione solita: [p. 180 dicatur. Kyrieleyson. et fiat thurificatio. missa peragatur secundum librum. cum communionem conuentus. Post quam: cantantur uespere a conuentu. Dictoque uersiculo a iuuenibus: incipiat abbas stans ad aram. Antiphona. <sup>2</sup>Uespere autem.<sup>3</sup> Et postea sedeat si uelit dicatque uesperas cum ministris. Finita predicta antiphona: surgat et dicat Dominus uobiscum. cum collecta. Spiritum nobis. sicque finiantur pariter missa et uespere. et detur benedictio. postea exuat se ibi casula. stola. et manipulo et induatur capa. fiatque processio ad altare sancte crucis: abbate cum capellano et ministris cum cereis et thuribulo precedentibus. altare thurificetur more solito. Dictisque col-*

<sup>1</sup> ut habeas uitam eternam added by later hand.

<sup>2-3</sup> Noted.

*lectis: redeat abbas in [p. 181. uestiarium et deuestiat se.*

**I**N nocte pasche pulsato ad matutinas: surgat abbas et eat in uestiarium ubi lotis manibus se reuestiat alba. stola. capa. mitra. cirotecis. anulo et baculo. Ad classicum: ingrediatur chorum superius precentore et succentore preeuntibus et regat chorum ipsis comitantibus. Et stans in medio: mox incipiat mediocri uoce. Domine labia mea aperies. postea dicat Deus in adiutorium. post psalmum Uenite. incipiat primam antiphonam. similiter legat terciam lectionem. Post tertium responsorium cantatum statim incipiat Te deum laudamus. et post. Te deum statim dicat uersum Surrexit dominus uere. et incipiat Deus in adiutorium et cetera. Postea [p. 182. dicat capitulum ad laudes. et inchoet antiphonam super Benedictus. et det benedictionem more solito. Deinde sequatur benedictio seruitorum coquine more solito. primo egredientium secundo ingrediencium. cum quibus Abbatis celerarius et coquinarius procedant. capellanus uero dicat benedictionem super eosdem. Post benedictionem dictam: fiat processio ad altare sancte crucis. Et notandum quod abbas intabulatur ad seruicium coquine ebdomade pasche. pentecostes. et natalis domini: quando in dominica contigerit festum Natalis. unde et tunc accipiat Benedictionem ut supra. Item notandum quod in nocte pentecostes:

*simili modo peragantur Matutine  
sicut in hac nocte.*

*/Benedictiones in festo [p. 183.  
omnium sanctorum.*

*In primo nocturno.*

Omnipotens dominus: sua  
gratia nos benedicat

A[n]gelorum custodia: muni-  
at nos christi m.

Gaudia sanctorum: det nobis  
rector eorum.

Nos prece baptiste: benedic  
per omnia christe.

*In secundo nocturno.*

Apostolorum suffragia: nos  
ducant ad regna celestia.

Martirii sanguis: curet quos  
uulnerat anguis.

Rex confessorum: det nobis  
regna polorum.

Sancta dei genitrix: sit nobis  
auxiliatrix.

*In tercio nocturno.*

Fons ewangelii: repleat nos  
dogmate celi.

<sup>1</sup> Nostra iuuat uota: sanctorum  
concio lota.

Ad societatem supernorum  
ciuium: perducatur nos conditor  
orbis.

[p. 184 blank]

*/Ordo ad uisitandum [p. 185.<sup>2</sup>  
fratrem infirmum.*

*AD infirmarium pertinet in-  
firmos fratres communicare*

<sup>1</sup>—<sup>1</sup> A line blank.

<sup>2</sup> Tenth gathering.

*cum uoluerint et precipue omni  
die dominica. ¶ Cum uero infir-  
mus inungendus fuerit: [per-  
cussa tabula<sup>1</sup>] conuentus conueniat  
in chorum seu in uestiarium. et  
abbas si presens fuerit induatur  
alba, stola. et capa. si presens non  
fuerit: prior seu supprior uel  
alius sacerdos induatur ut prius.  
ministri uero [albis<sup>2</sup>] induantur.  
sicque ordinata processione. cum  
aqua benedicta, cruce. cereis. et  
thuribulo. diacono etiam cris-  
matorium in medio portante cum  
manutergio: exeat conuentus iu-  
nioribus precedentibus reuestitis  
tamen in primis. cantore inci-  
piente vii psalmos cum Gloria  
patri. ¶ Cumque [per- [p. 186.  
uenerint ad infirmum: asperga-  
tur aqua benedicta et incensetur.  
finitis psalmis: abbas uel uicar-  
ius eius incipiat hanc letaniam  
ceteris respondentibus.*

Kyrieleyson.<sup>3</sup> Christeleyson.<sup>3</sup>  
Kyrieleyson.<sup>3</sup>

Sancta maria tu illum adiuua.  
Sancta dei genitrix tu illum  
adiuua.

Sancta uirgo uirginum tu  
illum adiuua.

Sancte michael tu illum  
adiuua.

Sancte gabriel tu illum  
adiuua.

Sancte raphael tu illum  
adiuua.

Sancte iohannes baptista tu  
illum adiuua.

<sup>1</sup> The words in brackets have been partly  
erased.

<sup>2</sup> Interlined (in red).

<sup>3</sup>—<sup>3</sup> Each of these is now marked with i,  
but there has been an erasure of something  
beside the numeral in each case.

*AD VISITANDUM FRATREM INFIRMUM.*

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Sancte petre tu illum adiuua.  
 Sancte paule tu illum adiuua.  
 Sancte andrea tu illum  
 adiuua.  
 Sancte iacobe tu illum  
 adiuua.  
 Sancte iohannes tu illum  
 adiuua.  
 Sancte stephane tu illum  
 adiuua.  
 /Sancte clemens tu [p. 187.  
 illum adiuua.  
 Sancte dionisi cum sociis tuis  
 tu illum adiuua.  
 Sancte laurenti tu illum  
 adiuua.  
 Sancte uincenti tu illum  
 adiuua.  
 Sancte geruasi tu illum  
 adiuua.  
 Sancte protasi tu illum  
 adiuua.  
 Sancte thoma tu illum  
 adiuua.  
 Sancte sebastiane tu illum  
 adiuua.  
 Sancte martine tu illum  
 adiuua.  
 Sancte gregori tu illum  
 adiuua.  
 Sancte ecgwine tu illum  
 adiuua.  
 Sancte odulfe tu illum  
 adiuua.  
 Sancte nicholae tu illum  
 adiuua.  
 Sancte benedict<sup>ii</sup>e tu illum  
 adiuua.  
 Sancte maure tu illum  
 adiuua.  
 Sancte credane tu illum  
 adiuua.  
 Sancta maria magdalene tu  
 illum adiuua.  
 Sancta katerina tu illum  
 adiuua.

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/Sancta agnes tu illum [p. 188.  
 adiuua.  
 Sancta cecilia tu illum  
 adiuua.  
 Sancta lucia tu illum adiuua.  
 Sancta scolastica tu illum  
 adiuua.  
 Omnes sancti orate pro eo.  
 Omnes sancti orate pro eo.  
 Omnes sancti angeli orate pro  
 eo.  
 Omnes sancti patriarche orate  
 pro eo.  
 Omnes [<sup>1</sup>sancti] apostoli orate  
 pro eo.  
 Omnes [<sup>1</sup>sancti] martyres  
 orate pro eo.  
 Om[<sup>ne</sup><sup>2</sup>s] sancti confessores  
 orate pro eo.  
 Omnes sancti monachi orate  
 pro eo. Omnes sancte uirgines.<sup>3</sup>  
 Omnes sancti et electi dei  
 orate pro eo.  
 Propicius esto parce ei  
 domine.  
 Propicius esto libera eum  
 domine.  
 A peccatis omnibus libera eum  
 domine.  
 Ab omni tribulatione libera  
 eum domine.  
 A uariis languoribus libera  
 eum domine.  
 /Ab omni malo libera [p. 189.  
 eum domine.  
 A cogitatione immunda libera  
 eum domine.  
 Ab insidiis diaboli libera eum  
 domine.  
 Ab ira tua libera eum domine.  
 Per natiuitatem tuam libera  
 eum domine.

<sup>1</sup> Added.

<sup>2</sup> Letters omitted.

<sup>3</sup> Or. p. eo added by later hand.

Per passionem tuam libera eum domine.

Per crucem tuam libera eum domine.

Per resurrectionem tuam libera eum domine.

Per ascensionem tuam libera eum domine.

Per gratiam sancti spiritus paracleti libera eum domine.

In die iudicii libera eum domine.

Peccatores terrogamus audire nos.

Ut compunctionem cordis ei dones te rogamus.

Ut fontem lacrimarum ei dones te rogamus.

Ut remissionem peccatorum suorum ei concedere digneris te rogamus audi nos.

Ut sanitatem ei dones te rogamus.

Ut spacium penitentiae ei dones te rogamus.

/Ut fidem et spem et [p. 190. caritatem ei dones.

Ut illicitas cogitationes ab eo auferre digneris te rogamus ter<sup>†</sup> audi.

Fili dei te rogamus audi nos.

Agne dei qui tollis peccata mundi parce ei domine.

Agne dei qui tollis peccata mundi dona ei pacem.

Christe audi nos. Kyrieleyson. Christeleyson. Pater noster. Et ne nos. Saluum fac seruum tuum. Deus meus.

Conuertere domine usquequo. Et de precabilis.

Mitte ei domine auxilium de sancto.

Esto illi domine turris fortitudinis.

Domine exaudi orationem. Dominus uobiscum.

*Oremus.*

**D**Eus qui famulo tuo ezechie ter quinos annos ad uitam donasti: ita et hunc famulum tuum a lecto egritu- [p. 191. dinis tua potentia erigat ad salutem. Per<sup>1</sup>.

*Oremus.*

**R**espice domine super famulum tuum in infirmitate sui corporis laborantem. et animam refoue quam creasti. ut castigationibus emendatus: continuo se sentiat tua medicina saluatum. Per christum.

*Oremus.*

**D**Eus qui facture tue pio dominaris affectu: inclina aurem tuam supplicationibus nostris. et famulum tuum ex aduersa ualitudine corporis laborantem placatus respice. et uisita in salutari tuo. ac celestis gratie presta medicinam. Per<sup>1</sup> dominum.

*Oremus.*

**D**Eus qui humano generi et salutis remedium et uite eterne munera contulisti: conserua famulo tuo tua- [p. 192. rum dona uirtutum. et concede ut medelam tuam non solum in corpore. sed etiam in anima sentiat. Per<sup>1</sup> dominum.

*Oremus.*

**U**irtutum celestium deus qui ab humanis corporibus omnem languorem et omnem infirmitatem precepti tui potestate depellis: adesto huic famulo tuo ut fugatis infirmita-

<sup>1</sup> Christum added by later hand.

tibus et uiribus receptis : nomen sanctum tuum instaurata protinus sanitate benedicat. Per.<sup>1</sup>

*Oremus.*

**D**omine sancte pater omnipotens eterne deus. qui fragilitatem conditionis nostre infusa uirtutis tue dignatione confirmas : ut salutaribus remediis pietatis tue corpora nostra uegetentur. super hunc famulum tuum /propiciatus in- [p. 193. tende : ut omni necessitate corporee infirmitatis exclusa : gratia in eo pristina sanitatis perfecte reparetur. Per.<sup>1</sup> dominum.

*Oremus.*

**P**reueniat hunc famulum tuum quesumus domine misericordia tua : ut omnes iniquitates eius celeri indulgentia deleantur. Per.<sup>2</sup>

*Oremus.*

**A**desto domine supplicationibus nostris : ne sit ab hoc famulo tuo clementie tue longinqua miseratio. sana uulnera eiusque remitte peccata : ut nullis a te iniquitatibus separatus tibi domino semper ualeat adherere. Per.<sup>2</sup>

*Oremus.*

**O**mnipotens sempiterne deus qui egritudines animarum depellis et corporum auxilii tui super infirmum nostrum ostende uirtutem : ut /ope miseri- [p. 194. cordie tue adiutus. ad omnia pietatis tue reparetur officia. Per.<sup>2</sup>

<sup>1</sup> Christum dominum added by later hand.

<sup>2</sup> Christum added by later hand.

[*Oremus.*]<sup>1</sup>

**O**remus dominum nostrum ihesum christum et cum omni supplicatione rogemus : ut hunc famulum tuum† N. per angelum suum uisitare atque confortare dignetur.<sup>2</sup>

*Oremus.*

**P**ropicietur dominus cunctis iniquitatibus tuis. et sanet omnes languores tuos. redimatque de interitu uitam tuam qui solus in trinitate perfecta uiuit et regnat per omnia secula seculorum. *Hic dicat infirmus.* Confiteor et cetera. *Et ab omnibus respondeatur* Misereatur uestri et cetera. Absolutionem et cetera. *nisi abbas presens fuerit. Qui solus dicat* Absolutionem et cetera *si presens sit. Et sciendum quod si infirmus loqui non possit : prior seu alius* [p. 195. *sacerdos dicat* Confiteor. *pro eo et absoluator ut supra. Quo facto : osculetur ab omnibus. primo a reuestitis. Deinde a senioribus usque ad nouissimum. Interim dicantur hee collecte.*

*Oremus.*

**D**omine deus noster qui offensione nostra non uinceris sed satisfactione placaris : respice quesumus ad hunc famulum tuum qui se tibi grauiter peccasse confitetur. tuum est ablu-tionem criminum dare et ueniam prestare peccantibus. qui dixisti penitentiam te malle peccatorum quam mortem. concede ergo hoc domine ut tibi penitentie ex-

<sup>1</sup> *Oremus* scored through.

<sup>2</sup> qui uiuit et regnat cum deo added by later hand. [MS. originally Per.]

cubias celebret: et correctis actibus suis conferri sibi a te sempiterna gaudia gratuletur. Per.<sup>1</sup> *Hic oret sacerdos pro seipso.*

*Oremus.*

/ **A** Desto domine sup- [p. 196. plicationibus nostris et me etiam qui misericordia tua primus indigeo clementer exaudi. ut quem non electione meriti sed dono gratie tue constituisti huius operis ministrum da fiduciam tui muneris exequendi. et ipse in nostro ministerio quod tue pietatis est operare. Per christum.

*Oremus.*

**P**Resta quesumus domine huic famulo tuo dignum penitentie fructum. ut ecclesie tue sancte a cuius integritate deuiarat peccando. admissorum reddatur innoxius ueniam consequendo. per<sup>1</sup> dominum.

*Oremus.*

**D**Eus humani generis benignissime conditor et misericordissime reformator. qui hominem inuidia diaboli ab eternitate deiectum /unici filii tui [p. 197. sanguine redemisti. uiuifica hunc famulum tuum quem tibi nullatenus mori desideras et qui non derelinquis deuium assume correctum. moueant pietatem tuam quesumus domine huius famuli tui lacrimosa suspiria. tu eius medere uulneribus. tu iacenti manum porrige salutarem. ne ecclesia tua aliqua sui corporis

<sup>1</sup> Christum added by later hand.

uastetur portione. nec grex tuus detrimentum sustineat. nec de familie tue dampno inimicus exultet. nec renatum lauacro salutari mors secunda possideat. Tibi ergo domine supplices precibus tibi fletum cordis effundimus. tu parce confitenti. ut sic in hac mortalitate peccata sua te adiuuante defleat quatinus /in [p. 198. tremendi iudicii die sententiam dampnationis euadat. et nesciat quod stridet in flammis. quod terret in tenebris. atque ab erroris uia ad iter reuersus iusticie nequaquam uulneribus saucietur: sed integrum sit ei atque perpetuum. et quod gratia tua contulit et quod misericordia reformauit. Per eundem. *Hic communicetur infirmus nisi ipsa die ante uisitationem communicauerit quod si forte ante uisitationem commederit: nichilominus abluto ore communicetur. sacerdote ita dicente.*

**D**omine sancte pater omnipotens eterne deus. te fideliter deprecamur. ut accipienti fratri nostro N. sacrosanctum corpus ac sanguinem ihesu christi filii tui domini nostri tam corporis quam /anime sit salus. [p. 199. In nomine patris et filii et spiritus sancti. *Quo communicato: detur ei uinum in calice ad hauriendum. Postea dicantur hec orationes siue [tunc<sup>1</sup>] communicauerit siue non.*

*Oremus.*

**O**mnipotens sempiterne deus. salus eterna credencium ex-

<sup>1</sup> Interlined in red (perhaps original hand).

audi nos pro famulo tuo pro quo misericordie tue imploramus auxilium: ut reddita sibi sanitate gratiarum tibi in ecclesia tua referat actionem. Per<sup>1</sup> dominum.

*Oremus.*

**D**Eus infirmitatis humane singulare presidium. auxilii tui super infirmum nostrum ostende uirtutem. ut ope misericordie tue adiutus ecclesie tue sancte representari mereatur. Per dominum.<sup>2</sup> *Et sciendum quod quando infirmus tempore inunctionis communicari uoluerit: abbas seu prior [p. 200. uel eorum uicarius de hoc premunitus ponat pixidem cum corpore domini in calicem patena superposita. et cooperiat calicem panno serico et procedat cum processione ut supra ad infirmum subsacrista etiam lanternam accensam et urceolum cum uino deferente. Hiis expletis dicat sacerdos Dominus uobiscum.*

*Oremus.*

**O**Mnipotens sempiterne deus qui per beatum apostolum tuum dixisti: infirmatur quis in uobis inducat presbiteros ecclesie et orent super eum unguentes eum oleo in nomine domini et oratio fidei saluabit infirmum. et alleuiabit eum dominus et si in peccatis sit dimittentur ei. te suppliciter exoramus. ut hic famulus [p. 201. tuus per ministerium nostre unctionis et donum tue sancte

pietatis peccatorum suorum ueniam consequi. et ad uitam eternam peruenire mereatur. Per.<sup>1</sup> *Hic intingat sacerdos pollicem dextrum in oleum infirmorum et inungat primo oculum dextrum postea sinistrum in modum crucis ita dicendo.*

**P**ER istam unctionem et suam piissimam misericordiam indulgeat tibi dominus quicquid peccasti. Per uisum. *Similiter super aures dicendo* Per istam unctionem. Per auditum. *Similiter super os dicendo* Per istam unctionem et suam piissimam. Per gustum. *Et per illi cita uerba. Similiter super nares dicendo* Per istam unctionem. Per odoratum. *Similiter [p. 202. super manus. Si sacerdos sit: inungantur manus eius exterius. quia prius inuncte fuerunt interius. sin autem: inungantur interius ita dicendo.* Per istam unctionem. Per tactum. *Similiter super pedes ita dicendo* Per istam unctionem. Per incessum. *Deinde super latus sinistrum uel super umbiculum† dicendo* Per istam unctionem. Per illicitas cogitationes *Et per ardorem libidinis. Ad unamquamque unctionem conuentus subiungat Amen. postea sacerdos subiungat hanc benedictionem.* In nomine patris et filii et spiritus sancti. sit tibi hec olei unctio ad purificationem mentiset corporis. ad munimen et defensionem contra iacula immundorum spirituum.<sup>2</sup>

<sup>1</sup> Christum added by later hand.

<sup>2</sup> Nostrum added by later hand.

<sup>1</sup> Dominum nostrum added in later hand.

<sup>2</sup> Amen in margin (later hand).

[*Et sciendum quod ad* [p. 203. *seruientes infirmarie pertinet prouidere stuppas molles paratas in modum pile parue. numero nouem: ad extergenda singula membra iniuncta. Quam extersionem infirmarius statim post iniunctionem facere debet. Hiis ita peractis: sacerdos abluat manus suas cum sale et aqua. Que ponatur<sup>1</sup> in sacrarium. uel in ignem una cum stuppis proiciatur. postea dicat sacerdos Dominus uobiscum.*

*Oremus.*

**D**Eus misericors. deus clemens. qui secundum multitudinem miserationum tuarum peccata penitentium deles. et preteritorum criminum culpas uenia remissionis euacuas. respice super hunc famulum tuum. /et [p. 204. remissionem omnium peccatorum suorum sibi tota cordis confessione poscentem deprecatus exaudi. Renoua in eo piissime pater quicquid terrena fragilitate corruptum uel diabolica fraude uiolatum est. et in unitate corporis ecclesie tue membrum perfecta remissione restitue. Miserere domine gemituum eius. miserere lacrimarum. et non habentem fiduciam nisi in tua misericordia: ad sacramenta reconciliationis admitte. Per.<sup>2</sup>

*Oremus.*

**M**Aiestatem tuam domine supplices deprecamur. ut huic famulo tuo longo squalore penitentie macerato miserationis tue ueniam largiri digneris. ut

<sup>1</sup> Ponatur scored through by later hand.

<sup>2</sup> Christum added by later hand.

nuptiali ueste recepta. ad regalem mensam unde [p. 205. eiectus fuerat mereatur introire. per dominum.

*Benedictio.*

**D**Ominus ihesus christus apud te sit ut te defendat. intra te sit ut reficiat: cum te sit ut te conseruet. ante te sit ut te deducat. post te sit ut te adiuuet. super te sit ut te benedicat. qui cum patre et spiritu sancto uiuit et regnat.<sup>1</sup>

*Benedictio.*

**B**enedicat te deus pater. sanet te dei filius. illuminet te spiritus sanctus. corpus tuum custodiat. animam tuam saluet. cor tuum irradiet. sensum tuum dirigat. et ad supernam patriam te perducatur. Qui in trinitate uiuit et regnat.<sup>1</sup>

*Alia.*

**B**enedicat te deus celi. adiuuet te christus filius dei. corpus /tuum in seruitio suo [p. 206. custodiri et<sup>2</sup> conseruari fatiat. mentem tuam illuminet. sensum tuum custodiat. gratiam suam ad profectum anime tue in te augeat. ab omni malo te liberet dextera sua te defendat. qui sanctos suos semper adiuuat ipse te adiuuare et confortare dignetur qui uiuit et regnat deus.

*Item alia.*

**B**enedicat te deus pater qui in principio cuncta creauit. benedicat te dei filius qui de supernis sedibus pro nobis saluator descendit. benedicat te spiritus

<sup>1</sup> Deus added by later hand.

<sup>2</sup> et repeated at break of line: the first scored through.

sanctus qui in similitudine columbe in flumine iordanis requieuit in christo. ipseque te in trinitate sanctificet quem omnes gentes uenturum expectant ad iudicium. qui uiuit et regnat. [p. 207. cum deo patre. *Ad unamquamque clausulam precedencium benedictionum: conuentus dicat.* Amen.

<sup>1</sup>[Anselmus cantuariensis archiepiscopus. Sic debet frater proximus morti interrogari et sic debet responderi. Fiat interrogatio. Letaris quod in fide christiana morieris. Respondeat. Etiam. Gaudes quod morieris <sup>(uel clericali)</sup> in habitu monachali? Etiam. Fateris te non tam bene uixisse quam debuisses? Etiam. Penitet te? Etiam. Habes uoluntatem emendandi si spatium haberes uiuendi? Etiam. Credis quod mortuus est pro te dominus ihesus christus dei filius? Etiam. Agis ei gratias? Etiam. /Credis te non [p. 207<sup>2</sup>. posse nisi per mortem illius saluari? Etiam. Age ergo dum superest in te anima in hac sola morte totam fiduciam tuam in illam constitue. in nulla alia re fiduciam habens. Huic morti te totum immitte. Hac morte te totum contege. Hac morte te totum inuolue. Et si dominus deus te uoluerit iudicare: dic. Domine mortem domini nostri ihesu christi obicio inter me et iudicium tuum. Aliter tecum non contendo. Si dixerit quod

merueris dampnationem. dic. Domine mortem domini nostri ihesu christi obtendo inter me et mala merita mea ipsiusque meritum offero pro merito meo quod ego debuisssem habere nec habeo. Et dic iterum. Domine mortem domini nostri ihesu christi pono inter me et te et iram tuam. Deinde dicat ter. In manus tuas. Conuentu idipsum respondente ter. Tunc securus moritur. Qui ante mortem hec dicuntur<sup>1</sup> non intrabunt<sup>2</sup> mortem eternam.]

<sup>3</sup>¶ *Post inunctionem si superuixerit frater: seruientes infirmarie. sartrie. et lauendrie ipsum diligenter custodiant et uigilias faciant per circa ipsum tribus diebus et tribus noctibus. Qui singulis diebus interim panem et ceruisiam de cellario percipere debent. Item tertia die post inunctionem si superuixerit: post capitulum et Uerba mea. seu Dirige. pro tempore induat se prior seu supprior stola. amictu. et capa. et uisitet cum conuentu infirmum fratrem cruce et cereis<sup>4</sup> aqua benedicta preeuntibus. cantore etiam incipiente vii psalmos cum gloria patri. Quibus dictis. dicatur Kyrieleyson.<sup>5</sup> Christeleyson. Kyrieleyson. /Pater [p. 208. noster. Et prior asperso infirmo aqua benedicta: subiungat preces que sequuntur<sup>6</sup> Letaniam. ut supra cum hiis orationibus. Deus qui famulo tuo ezechie. Respice*

<sup>1</sup> So, apparently, MS., perhaps for dicunt ter.

<sup>2</sup> Word hardly legible.

<sup>3</sup> Page 207 continued.

<sup>4</sup> cum apparently should be supplied.

<sup>5</sup> r omitted.

<sup>6</sup> n omitted.

<sup>1</sup> The section in brackets is written along the lower margin of pp. 206-7, in a hand somewhat later than the body of the MS.

<sup>2</sup> Lower margin.

domine. Omnipotens semper-  
terne deus salus eterna. Deus  
infirmi-*tatis*. Dominus ihesus  
christus. cum ceteris benedictioni-  
bus sequentibus. Quibus finitis :  
confiteatur frater infirmus et ab  
omnibus absolatur ut supra. Et  
si adhuc supervixerit : iterum  
tercia die sequente uisitetur eodem  
modo. Et adhuc iterum terci-  
a die. et non amplius. Cum in-  
firmus uidebitur omnino deficere  
et morti approximare. induatur  
cuculla. et extenso cilicio super  
petram ad hostium capelle et  
cinere in modum crucis consperso<sup>1</sup> :  
deferatur et superponetur. In-  
terim infirmarius pulset tabulam  
ubicumque conuentus [p. 209.<sup>2</sup>  
fuerit. Tunc omnes fratres cum  
summa uelocitate accurrant cruce  
et cereis precedentibus canentes  
moderata uoce. Credo in unum  
deum. ut fraterna fides<sup>3</sup> : suffra-  
gium conferat migraturo. Quod  
si in ecclesia fuerint : aliqui ex  
fratribus ibi remaneant donec  
horam regularem compleuerint et  
sic ipsi accurrant. Cumque ibi  
peruenerint dicant vii psalmos  
sine gloria patri Quibus subiun-  
gat prior uel abbas si presens  
fuerit : hoc capitulum.

PARce domine parce famulo  
tuo : quem redimere digna-  
tus es precioso sanguine tuo : ne  
in eternum irascaris ei. Istud  
dicatur ter tam ab abbate seu  
priori : quam a conuentu ita ut  
abbas seu prior prius dicat : et  
conuentus repetat. Deinde sequa-  
tur letania.

<sup>1</sup> MS. originally conspersio.

<sup>2</sup> Eleventh gathering.

<sup>3</sup> fides written twice ; the first expunged.

/Pater de celis deus [p. 210.  
miserere anime famuli tui.

Fili redemptor mundi deus  
miserere anime eius.

Spiritus sancte deus miserere  
anime eius.

Sancta trinitas unus deus  
miserere anime eius.

Qui es trinus et unus miserere  
anime eius.

Sancte sanctorum deus mise-  
rere anime eius.

Ipse idemque benignus deus  
miserere anime eius.

Sancte saluator mundi deus  
miserere anime eius.

Sancta maria intercede pro  
anima eius.

Sancta dei genitrix intercede  
pro anima eius.

Sancta uirgo uirginum inter-  
cede pro anima eius.

Sancte michael intercede pro  
anima eius.

Sancte gabriel intercede pro  
anima eius.

Sancte raphael intercede pro  
anima eius.

Omnes sancti angeli et arch-  
angeli intercedite pro.

Omnes sancti beatorum spiri-  
tuum ordines intercedite pro  
anima eius.

/Sancte iohannes [p. 211.  
baptista intercede pro anima  
eius.

Sancte petre intercede pro  
anima eius.

Sancte paule intercede pro  
anima eius.

Sancte andrea intercede pro  
anima eius.

Sancte iohannes intercede pro  
anima eius.

Sancte iacobe intercede pro  
anima eius.

COMMENDATIO ANIMAE.

119

Sancte philippe intercede pro anima eius.

<sup>1</sup>Sancte bartholomee intercede pro anima eius.<sup>1</sup>

Sancte mathee intercede pro anima eius.

Sancte thoma intercede pro anima eius.

Sancte iacobe intercede pro anima eius.

Sancte symon intercede pro anima eius.

Sancte thaddee intercede pro anima eius.

Sancte mathia intercede pro anima eius.

Sancte barnaba intercede pro anima eius.

Sancte marce intercede pro anima eius.

Sancte luca intercede pro anima eius.

Omnes sancti apostoli intercedite pro anima eius.

Sancte stephane<sup>2</sup> intercede pro anima eius.

/Sancte clemens inter-[p. 212. cede pro anima eius.

Sancte laurenti intercede pro anima eius.

Sancte [thoma]<sup>3</sup> intercede pro anima eius.

Omnes sancti martyres intercedite pro anima eius.

Sancte silvester intercede pro anima eius.

Sancte martine intercede pro anima eius.

<sup>4</sup>Sancte ecguine intercede pro anima eius.

Sancte odulfe intercede pro anima eius.

<sup>1</sup>—<sup>1</sup> Added in margin (perhaps by original hand).

<sup>2</sup> MS. sstephane.

<sup>3</sup> Blotted and partly erased.

<sup>4</sup> "ii" in margin (later hand).

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Sancte benedicte intercede pro anima eius.

Sancte maure intercede pro anima eius.

Sancte credane intercede pro anima eius.

Omnes sancti confessores intercedite pro anima eius.

Sancta maria magdalene intercede pro anima eius.

Sancta felicitas intercede pro anima eius.

Sancta perpetua intercede pro anima eius.

Sancta scolastica intercede pro anima eius.

Omnes sancte uirgines intercedite pro anima eius.

Omnes sancti intercedite pro anima eius.

/Omnia agmina sanctorum intercedite pro anima eius.

Omnes sancti patriarche intercedite pro anima eius.

Omnes sancti prophete intercedite pro anima eius.

Omnes sancti monachi intercedite pro anima eius.

Propicius esto. parce et dimitte ei peccata sua domine.

Propicius esto. dele omnes iniquitates eius domine.

Propicius esto. libera et defende animam eius domine.

Ab omni malo libera animam eius domine.

Ab hoste malo libera animam eius domine.

A laqueis diaboli libera animam eius domine.

A peste demonum et a timore inimicorum libera animam eius domine.

Ab insidiis malignancium libera animam eius domine.

Ab ira tua libera animam eius domine.

/Per sanctam incarnationem tuam libera animam eius domine.

Per sanctam apparitionem tuam libera animam eius domine.

Per sanctum baptismum tuum libera animam eius domine.

Per sanctam passionem tuam libera animam eius domine.

Per piissimam mortem tuam libera animam eius domine.

Per sanctam descensionem tuam ad inferos. libera animam eius domine.

Per gloriosam resurrectionem tuam libera animam eius domine.

Per admirabilem ascensionem tuam libera animam eius domine.

Per magnitudinem aduentus tui. libera animam eius domine.

Per ineffabilem potentiam tuam libera animam eius domine.

Per beatissimam genitricem tuam libera animam eius domine.

/Per suffragia angelica. [p. 215. libera animam eius domine.

Peccatores ter rogamus audi nos.

Ut animam famuli tui de principibus tenabrarum et de locis penarum liberare digneris. te rogamus audi nos.

Ut cuncta eius peccata oblivioni perpetue tradere digneris. te rogamus audi uos.

Ut omnia uincula peccatorum eius absoluere digneris. te rogamus audi nos.

Ut ei omnes lubricae temeritatis offensas dimittere digneris. te rogamus audi nos.

Ut delicta iuuentutis eius et ignorantias eius ne reminiscaris te rogamus audi nos.

Ut quicquid uiciorum fallente diabolo contraxit clementer indulgere digneris te.

Ut ab inferorum cruciatibus eum liberare digneris. te rogamus audi nos.

Ut tua gratia succurrente mereatur eua /dere iudicium ultionis. te rogamus audi nos.

Ut eum in pacis ac lucis regione constituere digneris. te rogamus audi nos.

Ut ei placidam et quietam mansionem tribuere digneris. te rogamus audi nos.

Ut ei quietis beatitudinem et luminis claritatem largiri digneris. te rogamus audi.

Ut ei pacem et societatem in regno tuo cum sanctis et electis tuis donare digneris. te rogamus audi nos.

Ut ei sanctum et gloriosum ac desiderabilem uultum tuum placabilem ostendere digneris te rogamus audi nos.

Ut nos exaudire digneris te rogamus audi nos.

Agnus dei qui tollis peccata mundi miserere anime eius.

Christe ihesu miserere anime eius.

Agnus dei qui tollis peccata mundi dona ei pacem [p. 217. eternamque felicitatem et gloriam sempiternam.<sup>1</sup>

[*Hic si mortuus fuerit*<sup>2</sup>]: aspergatur aqua benedicta et incen-

<sup>1</sup> Amen added by later hand.

<sup>2</sup> The words in brackets have been scored through.

*setur. et postea cooperiatur faties eius caputio.<sup>1</sup> Conuentu interim canente hoc responsorium cum uersu.*

<sup>2</sup>Subuenite sancti dei occurrere angeli domini suscipientes animam eius offerentes eam in conspectu altissimi. V. Requiem eternam dona ei<sup>3</sup> domine et lux perpetua luceat ei. In conspectu.<sup>3</sup> *Finito responsorio: subiungat / abbas seu prior hanc ora-* [p. 218. *tionem sine Oremus.<sup>4</sup>*

**P**roficiscere anima christiana de hoc mundo in nomine dei patris omnipotentis qui te creauit. amen. In nomine ihesu christi filii eius qui pro te passus est. amen. In nomine spiritus sancti qui in te effusus est. amen. In nomine angelorum et archangelorum. In nomine thronorum et dominationum. In nomine principatum et potestatum et omnium celestium uirtutum. In nomine cherubin et seraphin. In nomine patriarcharum et prophetarum. In nomine apostolorum et martyrum. In nomine confessorum et episcoporum. In nomine sacerdotum et leuitarum et omnium ecclesie catholice graduum. / In nomine [p. 219. monachorum et anachoritarum. In nomine uirginum et fidelium uiduarum. hodie ut fiat in pace locus tuus et habitatio tua in ierusalem celesti. Suscipe itaque domine seruum tuum in bono. Libera domine animam serui

<sup>1</sup> In margin in red (by another hand.) Et omnia signa pulsantur donec corpus ad maiorem ecclesiam portetur.

<sup>2-3</sup> Noted.

<sup>3</sup> MS. originally eis.

<sup>4</sup> *Oremus* scored through.

tui ex omnibus periculis infernorum et de laqueis penarum et ex omnibus tribulationibus. Libera domine animam serui tui sicut liberasti enoch et heliam de communi morte mundi. Libera domine animam serui tui sicut liberasti loth de sodomis et flamma ignis. Libera domine animam serui tui sicut liberasti moysen de manu pharaonis regis egyptiorum. Libera domine animam serui tui sicut liberasti ysaac de hostia / et de [p. 220. manu patris sui abrahe. Libera domine animam serui tui sicut liberasti iob de passionibus suis. Libera domine animam serui tui sicut liberasti daniellem de lacu leonum. Libera domine animam serui tui sicut liberasti tres pueros de camino ignis ardentis et de manu regis iniqui. Libera domine animam serui tui sicut liberasti susannam de falso crimine. Libera domine animam serui tui sicut liberasti dauid de manu saul regis: et de manu golie. Libera domine animam serui tui sicut liberasti petrum et paulum de carceribus. Sic liberare digneris animam serui tui. et tecum habitare concedas in bonis celestibus. Per dominum.<sup>1</sup> *Post hoc deportetur corpus a duo/bus fratribus ubi* [p. 221. *lauetur si sacerdos sit: a sacerdotibus lauetur. si conuersus: a conuersis et sic in ceteris. Camerarius debet habere preparados nocturnales et staminiam quam antea non habebat indutam et caligas. cum uero lotum et uestitum*

<sup>1</sup> In margin, by later hand, Et statim subiungat sacerdos Tibi domine commendamus.

*fuert: deponatur in feretrum. et deportetur a predictis fratribus in capellam infirmarie ubi conuentus dum hec aguntur: dicant comendationem anime hoc modo sine Oremus.*<sup>1</sup> Tibi domine commendamus animam famuli tui N. ut defunctus seculo tibi uiuat. et que per fragilitatem mundane conuersationis peccata admisit tu uenia misericordissime pietatis absterge. Per.<sup>2</sup>

*Oremus.*

**M**isericordiam tuam domine sancte pater /om- [p. 222. nipotens eterne deus pietatis affectu rogare pro aliis cogimur. qui pro nostris peccatis supplicare nequaquam sufficimus tamen de tua confisi gratuita pietate et solita benignitate clementiam tuam deposcimus. ut animam famuli tui N. ad te reuertentem cum pietate suscipias. Assit ei angelus testamenti tui michael. et per manus sanctorum angelorum tuorum inter sanctos tuos in sinibus abrahe. ysaac. et iacob patriarcharum tuorum eam collocare digneris. quatinus liberata de principibus tenebrarum et de locis penarum. nullis iam primeue natiuitatis uel ignorantie. aut proprie iniquitatis seu fragilitatis confundatur<sup>3</sup> erroribus. /sed potius agnos- [p. 223. catur a tuis. et sancte beatitudinis requie perfruatur in celis. atque cum magni iudicii dies aduenerit. inter sanctos et electos tuos resuscitatus gloria manifeste con-

<sup>1</sup> *Oremus* has been scored through.

<sup>2</sup> Christum added by later hand.

<sup>3</sup> MS. originally confundantur: altered by later hand.

templationis tue perpetuo satietur. Per.<sup>1</sup> *Deinde incipiat cantor hanc antiphonam.*<sup>2</sup> Suscipiat<sup>3</sup> te christus qui uocauit te et in sinum abrahe angeli deducant te.<sup>4</sup> *Et intonetur psalmus.* In exitu israel. S. amen. *Post quem cantetur antiphona. Qua finita: sacerdos dicat.*

*Oremus.*

**O**Mnipotens sempiterne deus qui humano corpori animam ad similitudinem tuam inspirare dignatus es. dum te iubente puluis in puluerem [p. 224. reuertitur. tu ymaginem tuam cum sanctis et electis tuis eternis sedibus precipias sotiari. eamque ad te reuertentem de egypti partibus blande leniterque suscipias. et angelos tuos sanctos ei obuiam mittas. uiamque iusticie illi demonstra. et portas illi glorie tue aperi. Repelle quesumus domine ab ea omnes principes tenebrarum et agnosce depositum fidele quod tuum est. Suscipe domine creaturam tuam non a diis alienis creatam. sed a te solo deo uiuo et uero: quia non est alius deus preter te. et non est secundum opera tua. Letifica clementissime deus animam serui tui N. et clarifica eam in multitudine misericordie tue. Ne memineris iniquitatum eius antiquarum /et ebrieta- [p. 225. tum quas suscitauit feruor maligni desiderii. Licet enim

<sup>1</sup> Dominum nostrum added in later hand.

<sup>2</sup> Antiphon and psalm not noted, but ruling for notes is there.

<sup>3</sup> MS. originally suscipiant.

<sup>4</sup> In margin by later hand, Dicta ista antiphona portatur corpus in capellam cum psalmo In exitu israel.

peccauerit. tamen te non negauit. sed signo fidei insignitus. te qui omnia et eum inter omnia fecisti fideliter adorauit. Qui uiuis et regnas deus. per. *Tunc incipiat cantor hanc antiphonam.* <sup>1</sup>Chorus angelorum te suscipiat et in sinibus abrahe ibi te collocet. ut cum lazaro quodam<sup>2</sup> paupere eternam habeas requiem. *Ps.* Dilexi<sup>3</sup> *Usque Ad dominum cum tribularer sine gloria patri. Et*<sup>3</sup> *sacerdos subiungat sine Oremus.*<sup>4</sup>

**D**Iri uulneris nouitate perculsi et /quodammodo [p. 226. cordibus sauciati. misericordiam tuam mundi redemptor flebilibus uocibus imploramus. ut cari nostri N. animam ad te qui fons pietatis es reuertentem blande leniterque suscipias. et si quas illa ex carnali commoratione contraxit maculas. tu deus solita bonitate clementer deleas. pie indulgeas. obliuioni perpetue tradas. atque hanc laudem tibi cum ceteris reddituram et ad corpus proprium quandoque reuersuram. sanctorum tuorum cetibus aggregari precipias. Qui cum deo patre et spiritu sancto. *hic roget sacerdos orare pro eo dicendo* Pater noster. Et ne nos. Non intres in iudicium<sup>5</sup> cum seruo tuo domine. *N.* Requiem eternam dona [ei<sup>6</sup>] domine A porta inferi. Dominus uobiscum.

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> For quondam.

<sup>3</sup> *Et* written twice.

<sup>4</sup> *Oremus* scored through.

<sup>5</sup> ū added, above an erasure.

<sup>6</sup> Added in later hand above the space where eis has been erased.

/Oremus. [p. 227.

**P**Artem beate resurrectionis obtineat. uitamque eternam habere mereatur in celis. per te ihesu christe saluator mundi. Qui cum patre et spiritu sancto.<sup>1</sup>

Oremus.

**D**Eus cui soli competit medicinam prestare post mortem. tribue quesumus ut anima famuli tui N. terrenis exuta contagiis. in tue redemptionis parte numeretur. Per christum.

Oremus.

**S**Uscipe domine animam famuli tui reuertentem ad te. ueste celesti indue eam. et laua eam sancto fonte uite eterne. ut inter gaudentes gaudeat. et inter sapientes sapiat. et inter martyres coronata consideat. et inter patriarchas proficiat. et inter apostolos christum sequi studeat. et inter /angelos [p. 228. et archangelos claritatem dei semper uideat. et inter paradysi rutilos lapides gaudium possideat. et inter cherubin noticiam misteriorum dei agnoscat. et inter seraphin claritatem dei inueniat. et inter uiginti quatuor seniores cantica canticorum audiat. et inter lauantes stolas in fonte luminis uestem lauet. et inter pulsantes depulsans portas apertas celestis ierusalem reperiatur: et inter uidentes deum facie ad faciem uideat. et inter cantantes canticum nouum cantet. et inter audientes auditum celestis soni audiat. Per eundem. Dominus uobiscum.

<sup>1</sup> uiuis et regnas added by later hand.

Requiescat in pace.<sup>1</sup> *Cum hec completa fuerint: [so]nentur omnia signa tribus uicibus. [p. 229. Et<sup>2</sup>] agantur ibi in capella agenda mortuorum. scilicet. Dirige. et Placebo. cum hiis orationibus.<sup>3</sup>*

**T**ibi domine commendamus animam famuli tui N. ut defunctus seculo tibi uiuat. et que per fragilitatem mundane conuersationis peccata admisit. tu uenia misericordissime pietatis absterge.

**P**artem beate resurrectionis obtineat uitamque eternam habere mereatur in celis. per te ihesu christe saluator mundi. [qui cum patre et spiritu sancto.<sup>4</sup>]

**A**bsolue quesumus domine animam famuli tui N. ab omni uinculo /delictorum [p. 230. ut in resurrectionis gloria inter sanctos [et electos<sup>5</sup>] tuos resuscitatus respiret.

**F**idelium deus omnium conditor et redemptor animabus famulorum famularumque tuarum [omnium fidelium<sup>6</sup>] remissionem cunctorum tribue peccatorum. ut indulgentiam

<sup>1</sup> MS. originally Requiescant. In margin (later hand), et statim incipiatur dirige.

<sup>2</sup> Of the words in brackets the first syllable has been erased, and the rest scored through by a later hand.

<sup>3</sup> In margin, with musical notation (by later hand), Requiem eternam dona eis domine a porta inferi Dominus uobiscum.

<sup>4</sup> The words in brackets have been scored through, as have also the words uiuus et regnas added by a later hand.

<sup>5</sup> et electos erased, but still legible.

<sup>6</sup> Words partly erased.

quam [<sup>1</sup>semper?] optauerunt pii supplicationibus consequantur. Per dominum. *Incensetur etiam altare ibi quod est et postea corpus tam ad psalmum Benedictus quam ad psalmum Magnificat. Post Placebo. dicatur psalmus Uerba mea. cum ceteris psalmis et precibus consuetis: et cum orationibus prescriptis.<sup>2</sup> hiis finitis: accedat processio.<sup>3</sup> Et abbas seu prior aspergat corpus et incenset et roget<sup>4</sup> orare [p. 231. pro eo dicendo. Pater noster. Non intres in iudicium<sup>5</sup> ut supra. preces ut supra cum hac oratione.*

*Oremus.*

**S**uscipe domine animam serui tui<sup>6</sup> N. quam de ergastulo huius seculi uocare dignatus es. et libera eam domine de principibus tenebrarum. et de locis penarum. ut absoluta omnium uinculis peccatorum quietis ac lucis eterne beatitudine perfruatur. et inter sanctos et electos tuos in resurrectionis gloria resuscitari mereatur. Per.<sup>7</sup> *Post hec portetur corpus a fratribus ad ecclesiam ante altare beati iohannis cantore incipiente R. Subuenite. Require prius. cum*

<sup>1</sup> Word erased.

<sup>2</sup> In margin (later hand), Absolve. Fidelium.

<sup>3</sup> In margin (later hand), et corpus portetur ante hostium capelle in medio infirmarie cum psalmo miserere mei deus.

<sup>4</sup> In lower margin of p. 230, by a later hand (not that of most of the corrections and additions), Quesumus domine pro tua pietate miserere anime famule tue N et a contagiis mortalitatis exutam in eterne saluacionis parte restitue per.

<sup>5</sup> cum seruo tuo added by later hand.

<sup>6</sup> uel ancille tue interlined by later hand.

<sup>7</sup> Dominum added by later hand.

uersu<sup>1</sup> Suscipiat eam christus qui uocauit et in sinu abrahe [p. 232. angeli deducant<sup>1</sup> *Alius uersus Requiem eternam. et cessent omnia signa. locato corpore: aspergatur et incensetur. et postea roget orare pro eo dicendo Pater noster. preces ut supra<sup>2</sup> cum hac oratione.*

**S**uscipe domine seruum tuum **N.** in habitaculum eternum. et da ei requiem et regnum celestem ierusalem. et eum in sinibus patriarcharum tuorum abrahe. ysaac. et iacob. collocare digneris. ut habeat partem in prima resurrectione. et inter resurgentes: surgat. et inter suscipientes corpora in die resurrectionis: corpus suum suscipiat. et cum benedictis a dextris dei uenientibus: ueniat. et inter pos/sidentes [p. 233.<sup>3</sup> uitam eternam possideat. Per.<sup>4</sup> *Hiis finitis: recedat conuentus. secundum tamen morem antiquum: sedeant undique fratres per circuitum. canentes psalterium. Quacumque enim die seu hora diei migrauerit frater. siue estate siue hyeme. post depositum in ecclesia corpus omnes fratres communiter sedeant canentes psalterium. et post psalterium commendationem anime. uesperas. uigilias. matutinos. uerba mea. et hec eadem frequenter. Et quacumque hora diei frater obierit: numquam debe[re]<sup>5</sup> corpus*

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> In margin by later hand, Non intres in iudicium. Require in 3 fol.

<sup>3</sup> Twelfth gathering.

<sup>4</sup> Dominum nostrum added by later hand.

<sup>5</sup> t omitted by original hand.

*esse sine conuentu. excepto quando canunt horas uel missam uel sint in capitulo. seu in refectorio. aut in dormitorio meridia<sup>1</sup>nis horis Et tunc tamen deputentur aliqui [fratres qui ibi remaneant. [p. 234. hec antiquitus usitata fuerunt et bene. ¶ Post completorium dicta trina oratione: dicat nouicius qui est ad tabulam quomodo fratres per quatuor uigilias debeant uigilare circa corpus hoc modo.*

**I**N prima uigilia: dexter chorus. In secunda: sinister chorus. Inter matutinas: sacrista cum conuersis. et in mane: prior cum nouiciis. *et in unaquaque uigilia: canatur psalterium integrum cum commendatione anime. uesperis. uigiliis. et matutinis. ¶ Ante missam pro defuncto celebrandam: [tempore yemali dicatur tertia alio uero tempore facta trina oratione pulsetur ad capitulum et] in capitulo antequam corpus sepeliatur: omnes fratres [p. 235. disciplinam recipiant pro defuncto. prior uero mentionem faciat. de missis celebrandis pro eo. post capitulum eant omnes usque ad corum more solito canentes Uerba mea.<sup>2</sup> Et postea pulsetur maius signum tribus ictibus. ut si forte alicubi sint: conueniant. Deinde subsacrista habeat cereis preparados<sup>3</sup> et tradat unicui-*

<sup>1</sup> ia repeated in MS.

<sup>2</sup> The words in brackets are in a different hand from the rest of the MS., being apparently written over an erasure and not quite filling the space.

<sup>3</sup> In margin (same hand as the insertion on p. 234), *Et postea deportetur corpus in choro et peragatur missa cum cantore.*

<sup>4</sup> In margin (same hand as the last insertion), *cum illis qui sunt super herciam.*

que unum a minimo usque ad maiorem. et sic faciant stationem circa corpus cum cruce et cereis ac thuribulo et aqua benedicta. Abbas uero seu prior uel alius sacerdos. alba. stola. et capa. indutus: aspergat corpus aqua benedicta. et procedat cantor cum duobus fratribus uel uno tantum pro tempore ad gradus. qui incipiant uoce lacrimabili hanc antiphonam ter <sup>1</sup>Cir- [p. 236. cum dederunt me gemitus mortis <sup>1</sup>Chorus ter respondeat <sup>1</sup>Dolores inferni circumdederunt me. <sup>1</sup>Tunc cantores predicti dicant <sup>1</sup>Kyrieleyson <sup>1</sup>Chorus idem repetat <sup>1</sup>Christeleyson. <sup>1</sup>Chorus idem. Tunc omnes simul <sup>1</sup>Kyrieleyson. <sup>1</sup>Deinde dicat sacerdos omnibus inclinatis.<sup>2</sup>

Oremus.

**N**on intres in iudicium cum seruo tuo<sup>3</sup> domine quoniam nullus apud te iustificabitur homo. nisi per te omnium peccatorum tribuatur remissio. Non ergo eum<sup>4</sup> quesumus iudicialis sententia premat quem<sup>5</sup> [p. 237. tibi uera supplicatio fidei christianae commendat sed gratia tua illi succurrente mereatur euadere iudicium ultionis. qui dum uiueret insignitus<sup>6</sup> est signaculo trinitatis in qua uiuis et regnas deus. Deinde predicti cantores stantes ad gradus incipiant hoc responsorium <sup>1</sup>Qui lazarum<sup>1</sup> conuentus supleat <sup>1</sup>resuscitasti a monumento

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> MS. inclinantis (n scored through).

<sup>3</sup> ancilla tua interlined by later hand.

<sup>4</sup> eam interlined by later hand.

<sup>5</sup> quam interlined by later hand.

<sup>6</sup> ta interlined by later hand.

fetidum tu eis domine dona requiem et locum indulgentie. *N.* Requiem eternam dona eis do/mine. et locum.<sup>1</sup> Dum [p. 238. canitur responsorium abbas seu prior incenset altare et postea corpus. finito retractu responsorii: subiungatur Kyrieleyson. ut supra. postea abbas dicat.

Oremus.

**D**eus cui omnia uiuunt. et cui non pereunt moriendo corpora nostra sed mutantur in melius. te supplices deprecamur. ut quicquid uitiorum tueque uoluntati contrarium anima famuli tui<sup>2</sup> N. fallente diabolo et propria iniquitate atque fragilitate contraxit. tu pius et misericors abluas indulgendo. eamque suscipi iubeas per manus sanctorum angelorum tuorum deducendam in sinum patriarcharum tuorum. abraham [p. 239. scilicet /amici tui. et ysaac electi tui. atque iacob dilecti tui quo aufugit dolor et tristitia atque suspirium. fidelium quoque anime felici iocunditate letantur. et in nouissimo magni iudicii die inter sanctos et electos tuos eam facias perpetue glorie percipere portionem. quam oculus non uidit. et auris non audiuit. et in cor hominis non ascendit. que preparasti diligentibus te. Per<sup>3</sup> Iterum predicti cantores responsorium <sup>1</sup>Heu michi domine <sup>1</sup>Conuentus <sup>1</sup>quia peccaui nimis in uita mea quid faciam miser ubi fugiam nisi ad te deus meus

<sup>1</sup> Noted.

<sup>2</sup> famule tue interlined by later hand.

<sup>3</sup> Dominum added by later hand.

*antiphonam* <sup>1</sup>Hec requies mea in seculum seculi hic habitabo quoniam elegi eam.<sup>1</sup> *Ps.* <sup>1</sup>Memento domine dauid.<sup>1</sup> *Interim aspergatur aqua benedicta et incensetur. Finita antiphona subiungat has orationes.*

*Oremus.*

**D**Eus uite dator et humanorum corporum reparator. qui te a peccatoribus exorari uoluisti. exaudi preces quas specia/li deuotione pro anima [p. 249. famuli tui<sup>2</sup> N. tibi humiliter fundimus. ut liberare eam ab infernorum cruciatibus et collocare inter agmina sanctorum tuorum digneris. ueste quoque celesti et stola immortalitatis indui. et paradisi amenitate confoueri iubeas. <sup>1</sup>er.<sup>3</sup>

*Oremus.*

**D**Eus qui humanarum animarum eternus amator es animam famuli tui<sup>2</sup> N. quam uera dum in corpore maneret tenuit fides. ab omni cruciatu inferorum redde extorrem: ut segregata ab infernalibus claustris sanctorum tuorum mereatur adunari consortiis. Per.<sup>4</sup> *hic sectarius habeat stolas paratas et accipiant singuli sacerdotes/stolas. precentor uero prouideat* [p. 250. *breue in quo scribatur sequens absolutio et tradat abbati. Tunc legant omnes absolutionem super mortuum manibus extensis hoc modo.*

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> le tue interlined by later hand.

<sup>3</sup> Christum added by later hand.

<sup>4</sup> Dominum added by later hand.

**A**bsoluimus te frater<sup>1</sup> N. uice sancti petri apostoli. cui dominus dedit potestatem ligandi atque soluendi. ut in quantum tua expetit accusatio et ad nos pertinet remissio. sit tibi omnipotens deus creator tuus uita et salus. et omnium peccatorum tuorum indultor propicius. Qui uiuit et regnat per omnia secula seculorum.

*Alia.*

**D**ominus ihesus christus qui beato petro apostolo ceterisque discipulis suis licentiam dedit ligandi atque soluendi. ipse te absoluat ab omni uinculo delictorum o N. et<sup>2</sup> /quantum mee fragilitati permit- [p. 251. titur sis absolutus<sup>3</sup> ante tribunal domini nostri ihesu christi habeasque uitam eternam. et uiuas in secula seculorum amen. *Deinde canatur hoc responsorium cantore incipiente* <sup>4</sup>Paucitas dierum meorum finitur breui dimitte me domine sine plangam paululum dolorem meum antequam uadam ad terram tenebrosam et opertam mortis caligine. *V.* Ecce in puluere sedeo et in puluere dormio et si mane [p. 252. me quesieris non subsistam. Antequam.<sup>4</sup> *Dum canitur responsorium ponat abbas breue predictum super pectus mortui una cum cedula professionis fratris defuncti si prompta sit. Si autem inueniri non poterit scriba-*

<sup>1</sup> uel soror interlined by later hand.

<sup>2</sup> On the lower margin of p. 250 these words are traced with a dry point—huius bulle et papalis indulgencie absoluo te.

<sup>3</sup> ta interlined by later hand.

<sup>4</sup>—<sup>4</sup> Noted.

*tur eius professio in breui predicto. et ponatur ut supra. libatoque incenso: effundat abbas ignem de thuribulo in sepulcro. finito responso cum uersu. abbas iaceat terram super corpus et cooperiatur. cantore incipiente antiphonam.*

<sup>1</sup>De terra plasmasti me et carne induisti me memento mei domine dum ueneris in [p. 253. nouissimo die. *Ps.* Domine probasti me.<sup>1</sup> *Quo finito subiungat abbas hanc orationem.*

*Oremus.*

**T**E domine sancte pater eterne deus supplices deprecamur pro spiritu cari nostri quem<sup>2</sup> a uoraginibus huius seculi accersiri iussisti ut digneris domine dare ei locum refrigerii et quietis. liceat ei transire portas inferorum et penas tenebrarum. maneatque in mansionibus sanctorum. et in luce sancta. quam olim abrahe promisisti et semini eius. Nullam senciati lesionem spiritus eius. sed cum magnus dies ille resurrectionis ac remunerationis aduenierit resuscitare digneris eum<sup>3</sup> una cum elec/tis tuis. deleas [p. 254. eius omnia delicta atque peccata usque in nouissimum quadrantem. tecumque immortalitatis tue uitam et regnum consequatur eternum. *Cantor Antiphonam*

<sup>1</sup>Non intres in iudicium cum seruo tuo domine quia non iustificabitur in conspectu tuo omnis uiuens. *Ps* Domine exaudi.<sup>1</sup> *ii.*

*Oremus.*

**D**Eus apud quem mortuorum spiritus uiuunt et in quo

<sup>1</sup>—<sup>1</sup> Noted.

<sup>2</sup> re nre quam interlined by later hand.

<sup>3</sup> eam interlined by later hand.

electorum anime deposito carnis onere plena felicitate letantur. presta supplicantibus nobis. ut anima famuli tui<sup>1</sup> N. que temporali per corpus uisionis huius /luminis caruit uisu. [p. 255. eterne illius lucis solatio potiat. Non eam tormentum mortis attingat. non dolor horrende uisionis afficiat. non penalis timor excruciet. non reorum proxima catena constringat. sed concessa sibi delictorum omnium uenia. optate quietis consequatur gaudia repromissa. Per.<sup>2</sup> *Cantor antiphonam* <sup>3</sup>Omnis spiritus laudet dominum.<sup>3</sup> *Ps.* <sup>3</sup>Laudate.<sup>3</sup>

**O**Mnipotentis dei misericordiam deprecemur fratres karissimi cuius iuditio sicut nascimur ita finimur. ut spiritum cari nostri quem<sup>4</sup> domini pietas de incolatu huius mundi transire precepit requies eterna suscipiat. et eum resurrectio/nis [p. 256. gaudiis cum sanctis suis representet et in sinibus abrahe ysaac et iacob collocare dignetur. prestante domino nostro ihesu christo.

*Oremus.*

**T**U nobis domine auxilium prestare digneris tu opem feras et misericordiam largiaris spiritum etiam famuli tui. ac cari nostri<sup>5</sup> uinculis corporalibus liberatum. in pace sanctorum tuorum recipias. ut locum pena-

<sup>1</sup> le tue interlined by later hand.

<sup>2</sup> Christum added by later hand.

<sup>3</sup>—<sup>3</sup> Noted.

<sup>4</sup> re nre quam interlined by later hand.

<sup>5</sup> le tue . . . re nre interlined by later hand.

lem et gehenne ignem flammisque tartari in regione uiuentium euadat. Per.<sup>1</sup> *Cantor* Requiem eternam dona ei domine. *Conuentus* Et lux perpetua luceat ei. *Cantor antiphonam* <sup>2</sup>Omne quod dat michi pater ad me uenit et eum /qui uenit ad me [p. 257.<sup>3</sup> non etiam<sup>4</sup> foras. Ps. Benedictus.<sup>5</sup> *Finita antiphona imperet sacerdos pro eo orare dicendo.* Pater noster. Et ne nos. Non intres in iudicium cum seruo tuo<sup>5</sup> domine. A porta inferi. Dominus uobiscum.

*Oremus.*

**D**omine sancte pater omnipotens eterne deus. qui unicum filium tuum dominum nostrum ihesum christum incarnari constituisti: quo uetustum solueret proprio sanguine peccatum et uitam redderet mundo: ipso opitulante animam fratris nostri<sup>6</sup> ab ergastulo cenulente materie exemptam ab omnibus piaculis absolue. non patiatu insidias occursantium demonum: propter quam misisti ad terras unicum filium tuum. /Li- [p. 258. bera et absolue eam a tetra uoragine inferni: quam redemisti pretio sanguinis unigeniti tui. Libera domine et absolue eam ab estuantis incendio gehenne: collocans in paradysi amenitate. Non sentiat piissime pater quod calet in flammis. quod stridet in penis. sed magnificentie tue mu-

<sup>1</sup> Chri-tum added by later hand.

<sup>2-3</sup> Noted.

<sup>3</sup> Thirteenth gathering.

<sup>4</sup> e of this word added above line.

<sup>5</sup> uel ancilla tua interlined by later hand.

<sup>6</sup> sororis nre interlined by later hand.

nere preuenta. mereatur euadere iudicium ultionis. et beate requiei ac lucis eterne felicitate perfrui. prestante domino nostro ihesu christo Qui uenturus [est<sup>1</sup>] iudicare.

*Oremus.*

**T**emeritatis quidem est domine. ut homo hominem. mortalis mortuum. cinis cinerem: tibi domino deo nostro audeat commendare. Sed quia terra suscipit terram /et [p. 259. puluis conuertitur in puluerem. donec omnis caro in suam redigatur originem: inde tuam deus piissime lacrimabiliter quesumus pietatem ut huius famuli tui<sup>2</sup> animam quam de huius seculi uoragine cenulenta ducis ad patriam: abrahe amici tui sinu recipias. et refrigerii rore perfundas. Sit ab estuantis gehenne truci incendio segregatus.<sup>3</sup> et beate requiei te donante coniunctus.<sup>3</sup> Et si que illi sunt domine digna cruciatibus culpe: tu eas gratia mitissime<sup>4</sup> lenitatis indulge. Nec peccati recipiat uicem: sed indulgentie tue piam senciati bonitatem. Cumque finito mundi termino supernum cunctis illuxerit regnum /omni- [p. 260. um sanctorum cetibus aggregatus<sup>5</sup> cum electis resurgat in parte dextera coronandus.<sup>6</sup> Per.<sup>6</sup>

*Oremus.*

**D**ebitum humani corporis sepeliendi officium fidelium

<sup>1</sup> est originally omitted, and indicated by a later hand.

<sup>2</sup> le tue interlined by later hand.

<sup>3</sup> ta interlined by later hand.

<sup>4</sup> MS. originally mittissime.

<sup>5</sup> da interlined.

<sup>6</sup> Christum added by later hand.

more complentes. deum cui omnia uiuunt fideliter deprecemur. ut hoc corpus cari nostri<sup>1</sup> in infirmitate a nobis sepultum in ordine sanctorum suorum resuscitet. et eius spiritum sanctis ac fidelibus aggregari iubeat: cum quibus inenarrabili gloria et perhenni felicitate perfrui mereatur. prestante domino nostro ihesu christo qui uenturus.

*Oremus.*

**E**Xequiis rite celebratis. membrisque feretro depositis. tumulto ex more composito. post israel exitum de egypto. deprecemur /clementiam dei [p. 261. patris pro spiritu cari nostri<sup>1</sup> quem dominus de laqueo huius mundi liberauit lugubri et letali. cui posse ubique est et potestas innumerabilis. habens diuitias spirituales. Spiritui huius subueniat dominus sublimis. ut ardore careat eterni ignis adepturus<sup>2</sup> perpetui regni refrigerium. Coram rege suo gratificetur in gaudio genitili. in sublimi solio patrum preelectorum. in medio iustorum in splendoribus sanctorum. in sede maiestatis magne. in lumine regionis uiuorum. per eum qui uenturus. *Post incipiat cantor pro his qui in cimiterio requiescunt. Ps.* Miserere mei deus.<sup>3</sup> *Subiungendo* Requiem eternam dona eis domine. Et lux perpetua. /*Quo dicto:* [p. 262. dicat sacerdos omnibus audientibus. Pater noster pro animabus fratrum nostrorum qui in hoc cimiterio requiescunt. et pro

<sup>1</sup> re nre interlined by later hand.

<sup>2</sup> ra interlined by later hand.

<sup>3</sup> Sine nota interlined by later hand.

animabus omnium fidelium defunctorum. Pater noster. Et ne nos. Non intres in iudicium cum seruis et ancillis tuis domine. A porta inferi. Dominus uobiscum.

*Oremus.*

**O**Mnipotens sempiterne deus annue quesumus precibus nostris ea que poscimus. et dona omnibus quorum corpora hic et in cunctis cimiteriis sanctorum requiescunt refrigerii sedem. quietis beatitudinem. luminis claritatem: et qui peccatorum suorum pondere pregrauantur eos supplicatio commendet ecclesie. Per.<sup>1</sup> *Inde reuertentes cantore inci/piente dicant* [p. 263. *vii psalmos penitenciales sine gloria patri. Cumque peruenerint in chorum. prosternant se in terram. sacerdos super formam. quibus finitis: subiungat.* Requiem eternam. Pater noster. Et ne nos. A porta inferi. Dominus uobiscum.

*Oremus.*

**S**atisfatiat tibi domine deus noster pro anima fratris nostri sancte dei genitricis semperque uirginis marie et sancti confessoristuecwgwinionnumquesanctorum tuorum oratio: et presentis familie tue deuota supplicatio. ut peccatorum omnium ueniam quam precamur optineat. nec eum paciari cruciari gehennalibus flammis: quem filii tui domini nostri ihesu christi precioso sanguine redemisti. qui tecum et /spiritu sancto [p. 264.

<sup>1</sup> In margin (later hand), dominum nostrum.

uiuuit et regnat deus per omnia  
secula seculorum. Amen.

¶ *Uisitatio tumuli fratris defuncti.*

*U*isitatio tumuli per triginta dies continue fiat hoc modo. Post missam matutinalem sacerdos qui eam celebrauerit exuta casula, stola et manipulo retentis incipiat psalmum Miserere, sine gloria patri. Et stans ante crucifixum ibi in uestiario diacono cum cruce stante a dextris, et aque baiulo a sinistris, subiungat hanc antiphonam. Si iniquitates obseruaueris domine domine quis sustinebit quia apud te propiciacio est deus israel. *Qua finita: sacerdos genu flectendo coram altari cum summa deuotione dicat.*

/ *P*arce domine parce [p. 265. anime famuli tui, quam in cruce redimere dignatus es precioso sanguine tuo, ceteri genu flectendo respondeant. Ne in eternum benigne ihesu irascaris ei. Hoc ter fiat. Deinde procedant ad tumulum cantantes Uerba mea. Quo cum peruenerint: aspergat sacerdos tumulum, finitis psalmis: dicat Requiem eternam dona ei domine. Et lux perpetua luceat ei. Pater noster. Et ne nos, preces Non intres in iudicium cum seruo tuo domine. Quia. Delicta iuuentutis sue, et ignorantias eius. Ne memineris domine deus. Custodi animam eius et erue eam. Non erubescat quoniam sperauit in te. A porta inferi, erue domine. In pace fiat locus eius. /Et habitatio [p. 266.

eius in syon. Dominus uobiscum. Et cum.

*Oremus.*

*A*diuu nos domine deus et beatissime dei genitricis semperque uirginis marie: omniumque sanctorum tuorum precibus exoratus, animam famuli tui N. in beatitudinem† sempiternae lucis constitue. Per eundem. *Oremus.* Satisfat tibi domine deus noster. *Require in ii folio precedenti.*

*Oremus.*

*T*ibi domine commendamus animam famuli tui N. ut defunctus seculo tibi uiuat, et que per fragilitatem mundane conuersationis peccata admisit, tu uenia misericordissime pietatis absterge. Partem beate resurrectionis obtineat uitamque eter/nam habere merea- [p. 267. tur in celis, per te ihesu christe saluator mundi, qui cum patre et spiritu sancto.<sup>1</sup>

*Absolutio.*

*A*bsoluimus te frater N. uice sancti petri apostoli, cui dominus dedit potestatem ligandi atque soluendi, ut in quantum tua expetit accusatio et ad nos pertinet remissio, sit tibi omnipotens deus creator tuus uita et salus, et omnium peccatorum tuorum indultor propicius. Qui uiuit<sup>2</sup> regnat per omnia secula seculorum.

*Alia.*

*D*ominus ihesus christus qui beato petro apostolo ceteris-

<sup>1</sup> uiuis added by later hand.

<sup>2</sup> et omitted in MS.

que discipulis suis licenciam dedit ligandi atque soluendi. ipse te absoluat ab omni uinculo delictorum. o N. et quantum mee fragilitati permittitur /sis [p. 268. absolutus ante tribunal domini nostri ihesu christi habeasque uitam eternam. et uiuas in secula seculorum. Amen. *Deinde oret pro animabus omnium fidelium ibi uel ubique quiescentium dicens.* Pater noster pro animabus omnium fidelium defunctorum quorum corpora hic et ubique requiescunt. Pater noster. Et ne nos. Requiem eternam dona. Anime famulorum famularumque tuarum requiescant in pace. Amen.

## Oremus.

**D**Eus cuius miseratione anime fidelium requiescunt famulis et famulabus tuis hic et ubique in christo quiescentibus da propicius ueniam peccatorum: ut a cunctis [reatibus<sup>1</sup>] absoluti. tecum sine fine letentur. Per eundem. *Deinde reuer/tentes in ecclesiam dicant psalmum* [p. 269. Domine exaudi ii. *subiungendo* Requiem eternam dona. Pater noster. Et ne nos. A porta inferi. Dominus uobiscum.

## Oremus.

**A**Bsolue quesumus domine animas famulorum famularumque tuarum ab omni uinculo delictorum. ut in resurrectionis gloria inter sanctos et electos<sup>2</sup> tuos resuscitati respirent. Per dominum nostrum. Dom-

<sup>1</sup> reatibus added by later hand.<sup>2</sup> et electos scored through by later hand.

inus uobiscum. Requiescant in pace. Amen. *In tricesimo uero die: post capitulum. dicto* Verba mea. *uel* Dirige. *pro tempore: prior uel eius uicarius indutus amictu. stola et capa. ingrediatur chorum cum cruce. cereis. thuribulo et aqua benedicta ministris non reuestitis. Qui stans ante gradus conuentu etiam* [circum- [p. 270. *stante incipiat psalmum* Miserere mei deus. *et fiant omnia ut supra.*

*De sepultura fratris conuersi.*

**C**Onuerso laboranti in extremis concedatur cuculla ad succurrendum. facta confessione abbati uel cui demandauerit. Cum necesse fuerit communicet eum et inungat infirmarius conuentu non uocato. Cum autem fuerit mortuus lauetur a fratribus conuersis tempore oportuno. ita quod conuentus non inquietetur. Et paratis parandis pulsetur tabula. Et conuentu peruento deferatur in ecclesiam. in ingressu: pulsetur classicum. Sacrista<sup>1</sup> inueniat necessaria sicut monacho. Elemosinarius fatiat uenire clericum suum et ceteros pa/rentes [p. 271. monachorum pastos de elemosina ad cantandum psalterium pro tempore. Missa celebrata cum pertinentiis deferatur ad sepeliendum. In egressu ecclesie pulsetur classicum tantum. conuentu astante sine cereis. Nomen eius scribatur in martilogio. et in proximo breui pro monacho. Quilibet sacerdotum tenetur ei in tribus missis. et ceteri in uno

<sup>1</sup> MS. originally secrista.

*psalterio. conuersi in tribus quinquagenis Pater noster et Aue Maria et cetera.*

*De obuiatione corporis defuncti.*

**Q**uando pergunt fratres obuiam corpori dicant hos psalmos. *Ps. Miserere mei deus Ps. Deus in nomine. Ps. Miserere mei deus miserere. Ps. Ad dominum cum tribularer. Et qui sequuntur donec* [p. 272. *perueniant. At ubi peruenierint: faciant stationem uersi ad alterutrum. Sacerdos alba indutus et stola. accedat et aspergat corpus aqua benedicta. et incenset. Deinde moueat ut orent pro eo*

*dicendo. Pater noster. Et ne nos. Non intres in iudicium cum. Requiem eternam dona. A porta inferi. Dominus uobiscum. Oremus. Suscipe domine animam serui tui. Require retro. Inde reuertantur. cantore incipiente R. Subuenite sancti dei. Dum intrant in ecclesiam pulsantur omnia signa. Et cantetur V. Suscipiat eam christus. Et si opus fuerit. V. Requiem eternam. Si autem prolixa fuerit processio: cantetur R. Subuenite. cum interpolatione V. psalmi In exitu. et psalmi<sup>1</sup> De profundis.<sup>1</sup> Locato corpore. aspergatur et dicantur preces que supra cum oratione Suscipe. ii./*

<sup>1—1</sup> Noted.

[With p. 272 the MS. proper ends. The last page contains two lines more than the other pages, and the last few lines show more abbreviations, indicating that the scribe was endeavouring to make an end of the office on that page. The page now numbered 273 has been ruled differently from those which precede it. On it has been written, in a different hand from the body of the MS., the Psalm (xxiv Vulg.) *Ad te Domine levavi*. The first letter of each verse is left out by the original writer, a space being left for ornamentation in each case. On the verso of the leaf (not numbered) are written the last verses of Ps. xxvii (Vulg.) *Dominus adiutor meus . . . usque in aeternum*, apparently in the same hand, and leaving spaces for the initial letters, (including the *Et* of *Et refluat*) in the same way].

## SUMMARY OF CONTENTS OF UNNUMBERED LEAVES.

There are six unnumbered leaves of parchment before the first numbered page :—

- (a) A leaf smaller than the rest, which seems to have at one time been used as part of the binding of a book. The recto of this leaf, as now placed, is blank. On the verso, about the middle, is written the following prayer :—  
(manu saec. xv.)

Omnipotens sempiterne deus miserere huic famulo tuo N. et dirige eum  
secundum tuam clemenciam : in uiam salutis eterne : ut te donante  
tibi placita cupiat : et tota uirtute perficiat. Per dominum.

This page has also at the top the press-mark ( 7 ) Linc.  
(NE) and below the prayer the inscription :—

Liber Thomae Barlow è Coth. Reg. Oxon.

Ann. CIO IOC LI.

and another press-mark “ North side, *infra* 6.”

- (b) A leaf containing the form “ De Installatione Novi Abbatis ” (manu saec. xiv).

- (c) A leaf containing—

- (i) The form “ De fraternitate facienda ” (manu saec. xiv).  
(ii) Prayers for the King (Edward) [ ? Edw. III ] and Queen (N),  
and (as it now runs) the Prince *Henry*.

- (d) A leaf containing—

- (i) On the recto, a form of Absolution (manu saec. xiv).  
(ii) On the verso, *Preces* and *Collect*.  
[The ruling on the verso of this leaf is only carried through half the page, and is different in spacing from that on the recto.]

- (e) A leaf containing on the recto—

- (i) Prayer for the King (Henry) and the Queen (Joanna, wife of Henry IV).  
(ii) Prayer for the Queen (Margaret) and the Prince (Edward) [wife and son of Henry VI], altered by later hand to prayer for Queen (Elizabeth) only [wife of Edw. IV].

The verso is blank and without ruling.

- (f) A leaf without ruling, on which is written, in Barlow's hand, a list of the contents of the MS. which follows, headed—

“ Summa capita Missalis hujus Eveshamensis Monasterii

sive τῶν περιεχομένων

Syllabus.”

The list has references to the numbered pages of the MS.

## APPENDIX I.

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### ADDITIONAL OFFICES AND PRAYERS.

BEFORE the first numbered page of the volume there are six unnumbered leaves. The first of these is of smaller size than the rest, and has apparently at some time formed part of the binding of this volume. Its *recto* is blank, and the greater part of the *verso* is blank also; but across the middle of the latter page there is written, in a hand of the 15th century, the following collect:—

Omnipotens sempiterne deus miserere huic famulo tuo N. et dirige eum secundum tuam clemenciam: in uiam salutis eterne: ut te donante tibi placita cupiat: et tota uirtute perficiat. Per dominum.

Below the collect is the note:—

Liber Thomae Barlow è Coll. Reg. Oxon. Ann. CIO IDC LI.

and at the top and bottom of the page are two press-marks showing the place which the MS. formerly occupied in its present home.

The second leaf contains a form for the Installation of a new Abbot. This is written in a hand a good deal smaller than that of the body of the MS., and of rather later date. It is evidently intended for use at Evesham, and has no doubt been added to make the book more complete.

*De installatione noui Abbatis.*

*Abbas de nouo creatus ea die qua installandus est ueniat de aliquo propinquo manerio suo puta de Offeham. equitando cum capellanis suis. familia et alia honesta comitiua. Sicque transiens per mediam uillam. procedat ad portam cimiterii: ibique descendens intret in aliquam domum extra portam. et ibidem discalcietur. Sicque nudus pedes et capatus sicut uenit duobus de honestioribus personis qui secum uenerunt ipsum hinc inde ducentibus: ingrediatur portam cimiterii procedendo usque contra ecclesiam omnium sanctorum. ibique faciat stationem donec conuentus uenerit. tapeto sub pedibus eius strato. Conuentus uero solempniter reuestitus. et capatus ipsum Abbatem in porticu ecclesie*

*expectans. cum uiderint Abbatem intrare dictam portam. statim exeant obuiam ei cum processione sic ordinata. In primis procedant duo nouicii in albis reuestiti: unus portans acerram cum incenso. et alius<sup>1</sup> aspersorium cum aqua benedicta. Hos sequantur duo diaconi similiter in albis portantes duos cereos. Deinde subsequantur duo presbyteri de secunda forma in capis deferentes duo thuribula cum igne. Ultimo sequantur duo seniores de prima forma similiter in capis. portantes duas cruces. Post hos sequatur prior capatus quasi in medio portans textum. Conuentus uero subsequatur ordinate et processionaliter. senioribus precedentibus. Cum autem peruenerint ad abbatem. fiat statio uersis uultibus ad inuicem: et statim procedat nouicius portans aspersorium. et tradat illud priori qui aspergat abbatem. Deinde thuribularii imposito incenso a priore: incensent<sup>2</sup> Abbatem. Quo facto: prior procedat et offerat eidem textum apertum ad osculandum. Ipse uero genua flectens osculetur deuote. et inclinans se deorsum in curto uenit<sup>3</sup> iaceat. donec sequens oratio terminetur. Que quidem oratio dicatur a priore. sic. Saluum fac seruum tuum. Deus meus sperantem in te. Dominus custodiat introitum tuum et exitum tuum. Ex hoc nunc et usque in seculum. Dominus uobiscum Oremus. Omnipotens sempiterne deus miserere huic famulo tuo. Require super textum in fine. Qua dicta: statim precentor incipiat Rm. Sint lumbi uestri precincti. Sicque reuertentes<sup>4</sup> in ecclesiam iunioribus precedentibus et canentes dictum Rm. cum peruenerint in chorum conuentus diuertat in stalla sua inclinantes dum Abbas transierit. Prior uero cum ministris cruces et cetera deferentibus<sup>5</sup> immediate precedentes Abbatem. procedant cum ipso ad magnum altare. Ubi abbas se prosternat super superiorem gradum. et iaceat in oratione quousque sequens oratio terminetur. Finito responsorio prior dicat orationem sic. Saluum fac seruum tuum. Deus meus sperantem in te. Mitte ei domine auxilium de sancto. Et de syon tuere eum. Dominus uobiscum. Oremus. Omnipotens sempiterne deus qui facis.<sup>6</sup> Qua dicta: Abbas erigat se et osculetur altare. et postea ducatur in choro a priore [ibi]que<sup>7</sup> installatur ab ipso in stallo Abbatis superiori dicendo sic. Auctoritate domini [pape]<sup>8</sup> nos installamus te pastorem et abbatem huius monasterii. In nomine patris et filii et spiritus sancti. Amen. Quo facto. prior osculetur manum ipsius genuflectendo. et postea os eius. et sic faciant omnes fratres singillatim et per ordinem. incipiens a senioribus. Postea ducatur in cameram suam. Ubi postquam fuerit lotus. recalcatus et expeditus: reuertatur ad ecclesiam missam solemniter celebraturus. In crastino si uacare poterit Abbas ueniat in capitulum. omnibus fratribus ibidem existentibus etiam infirmi si possint. et faciat capellanum suum legere bullam priori et conuentui a domino [papa]<sup>8</sup> directam super eiusdem*

<sup>1</sup> MS. originally *alii*.

<sup>2</sup> Verso of leaf.

<sup>3</sup> Vide infra.

<sup>4</sup> *pape* erased

<sup>5</sup> MS. originally *incenset*.

<sup>6</sup> MS. originally *deferetibus*.

<sup>7</sup> *ibi* added in black over an erasure.

<sup>8</sup> *papa* erased.

*confirmatione et benedictione. Qua lecta : prior uice omnium fratrum dicat.* Dompne mandatum domini [pape]<sup>1</sup> audiuius. et te in patrem et pastorem nostrum secundum ipsius mandatum gratanter et ex corde recipimus. et tibi sicut abbati nostro debitam obedientiam promittimus et faciemus in omnibus regularibus mandatis.

A later hand, of the 15th century, has added *in extenso* the collect of which the first words only are given in the office above, as follows :—

Omnipotens sempiterne deus qui facis mirabilia magna solus : pretende super famulum tuum N. et super cunctam congregationem sibi commissam spiritum gratie salutaris : et ut in ueritate tibi complacent : perpetuum eis rorem tue benedictionis infunde : Per dominum.

The third leaf contains, in the same hand as the Installation form, a form for the admission of a secular person to confraternity.

*De fraternitate facienda.*

*Cum aliquis secularis fraternitatem istius domus petierit : faciat petitionem suam abbati uel priori. et prior indicet hoc Abbati. Abbas uero hora capituli. uel alia hora. ita quod sit ante prandium et ieiuno stomacho intret capitulum et premuniantur omnes fratres quod sint in capitulo. Expletisque que ad capitulum pertinent : indicet abbas petitionem conuentui. et concedatur caritatiue. Tunc subsacrista surgat et deferat textum cum manutergio. Cui omnes assurgant et ponat super analogium ex parte presidentis. Hostiliarius autem uel aliquis fratrum : specialis seculari mittatur pro eo. Qui doceat eum. quod cum ingressus fuerit in medio capituli quod salutet conuentum. et postea ducatur ad presidentem et sedeat iuxta eum si presidens uoluerit. Qui significet ei petitionem suam fuisse admissam dicendo sic. Domine fecimus petitionem tuam fratribus nostris. et ipsi eam benigne et libenter concedunt. et nos concedimus. Et statim surgat secularis. et prosternat se super ultimum gradum coram presidente. Cantore incipiente Ps. Magnus dominus et laudabilis nimis cum Gloria patri. Uel si secularis nobilis fuerit. et abbas uoluerit eum sollempniter admitti : tunc cantor incipiat Antiphonam <sup>2</sup>Diligamus nos in inuicem<sup>2</sup> et intonetur predictus psalmus Magnus dominus. Antiphona percantata: Abbas dicat V. Suscepimus deus misericordiam tuam. In medio templi tui. Kyrieleyson. Christeleyson. Kyrieleyson. Pater noster. Et ne nos. Saluum fac seruum tuum. Deus meus sperantem in te. Mitte ei domine auxilium de sancto. Et de syon tuere eum. Nichil proficiat inimicus in eo. Et filius iniquitatis non apponat nocere ei. Domine exaudi orationem meam. Et*

<sup>1</sup> nape erased.

<sup>2</sup> Ruling for musical notation, but notes not written.

Dominus uobiscum. *Oremus.* Suscipiat te deus pater in numero fidelium suorum. Et nos licet indigni suscipimus te in orationibus nostris. Concedatque tibi per unigenitum suum mediatorem dei et hominum. locum bene agendi. et instantiam perseuerandi. et ad eterne uite hereditatem feliciter perueniendi. Et sicut nos hodie caritas fraternitatis specialiter coniungit in terris: ita diuina pietas que fraterne dilectionis est auctrix et amatrix cum fidelibus suis coniungere dignetur in celis. Per eundem dominum nostrum ihesum christum filium suum qui cum eo uiuit. et regnat deus per omnia secula seculorum. *Finita oratione:* <sup>1</sup>/sacrista deferat textum et teneat clausum coram abbate. et secularis surgat et ponat ambas manus super textum: Abbate dicente sic. Nos admittimus te in societatem et fraternitatem nostram. quod sis deinceps particeps tanquam unus de nobis In missis. horis. orationibus. uigiliis. disciplinis. ieiuniis. elemosinis. et ceteris beneficiis spiritualibus que fient in hac ecclesia inperpetuum. et quod nos simus participes de beneficiis tuis. *Quo dicto:* deosculetur textum. et postea Abbatem et presidentem et ceteros dextri chori. et deinde sinistri chori. aliquo fratre eum ducente. et postea ducatur ad presidentem. Qui dicat ei quod de cetero sit beniuolus et fidelis huic ecclesie. bona procurando. et mala pro posse suo impediendo. Et quod ex uinculo contracto ad hoc tenetur. Postea dicat ei presidens. Societatem electorum suorum in celis: concedat tibi omnipotens et misericors deus. *Ad quod omnes inclinent dicentes.* Amen. *Deinde licenciando eum dicat* Uade ad ecclesiam et roga deum. eiusdem genitricem uirginem mariam. et sanctum Egwinum patronum nostrum. et omnes sanctos quorum corpora in hac ecclesia requiescunt: ut concedant tibi quod nos tibi concessimus. ita quod post hanc uitam ad fraternitatem. et societatem que in celis est ualeas peruenire. *Sic licentiatus recedat. uno de fratribus ipsoꝝ comitante.*

The remainder of the third leaf is occupied by the form following, which is in the main apparently of the reign of Edward III; the last collect is in a hand later than the rest, and the words in brackets perhaps in a third hand.

Domine saluum fac regem: Dominus uobiscum.

Quesumus omnipotens deus: ut famulus tuus Rex noster Edwardus qui tua miseratione suscepit regni gubernacula uirtutum eciam omnium percipiat incrementa: quibus decenter ornatus et uiciorum uoraginem deuitare. et hostes superare: et ad te qui uia ueritas et uita es. graciosus ualeat peruenire. per dominum nostrum.

Adducentur regi uirgines post eam.

Adesto domine supplicationibus nostris et uiam famule tue Regine nostre N. in salutis tue prosperitate dispone: ut inter omnes uie et uite huius uarietates tuo semper protegatur auxilio. Per.

<sup>1</sup> Verso of leaf.

Adesto domine supplicacionibus nostris et uiam famuli tui [principis nostri Henrici<sup>1</sup>] in salutis tue prosperitate dispone: ut inter omnes uie et uite huius uarietates tuo semper protegatur auxilio. Per. Saluum fac seruum tuum. Mitte ei domine auxilium de sancto.

The *recto* of the fourth leaf contains a form by which the Abbot of Evesham releases from the sentence of greater excommunication a monk of the same house. The name of the monk is only indicated by the letter N, while the offence by which the sentence had been incurred is specified. From this it may be inferred that several monks had been concerned in the same offence, an assault, namely, upon Master John, Rector of the church of Hinton, probably Hinton on the Green in Gloucestershire, about two miles from Evesham. The form is in a hand of about the middle of the 14th century, and the Abbot for whose use it was written must therefore have been either Abbot William de Chyryton (1316-44) or Abbot William Boys (1345-67).

In dei nomine amen. Nos frater Willelmus permissione diuina Abbas eueshamie te fratrem N. commonachum nostrum monasterii eiusdem a sententia excommunicationis maioris. [qua]<sup>2</sup> propter tuam uiolentam manuum iniectiōem nuper infra monasterium nostrum scienter in casu a iure non permissio in magistrum Iohannem Rectorem ecclesie de Hynton clericum innodatus existis quam consideratis omnibus in hac parte iuste considerandis non atrocem sed leuem fuisse et esse iniuriam arbitramur: absoluimus. et te restituimus ecclesiasticis sacramentis.<sup>3</sup> In nomine patris. et filii: et spiritus sancti Amen.

On the *verso* of the fourth leaf follows a form apparently intended for the benediction of some person or persons on a journey. It is in a hand of the 15th century. Spaces have been left for ornamental initial letters, but the letters which were intended to be added have been written in the spaces in a small hand.

Saluum fac seruum tuum. deus meus sperantem.

Nichil proficiat inimicus in eo. Et filius.

Esto ei domine turris fortitudinis. A facie inimici.

Domine exaudi orationem meam. Et clamor meus.

Dominus uobiscum. Et cum spiritu tuo.

<sup>1</sup> The words in brackets are apparently written over an erasure, and have been themselves partly scored through and blotted.

<sup>2</sup> qua has been erased before propter, no doubt by mistake.

<sup>3</sup> cum penitencia tibi iniuncta interlined in another hand.

Dirige quesumus domine famulum tuum<sup>os</sup><sup>os</sup><sup>ant</sup><sup>ant</sup><sup>1</sup> secundum tuam clemenciam in uiam salutis eterne. ut te timeat te sequatur et que tibi placita sunt: tota dileccione perficiat. per christum dominum nostrum.

The fifth leaf contains two forms, like that on the third leaf, one for Henry IV and his queen Joanna, the other originally worded for Margaret the queen of Henry VI and her son Edward, Prince of Wales. The latter has been altered, the name Elizabeth being inserted, no doubt on some occasion when such a form was used for the queen of Edward IV. The versicles at the end have perhaps been added at the same time.

Saluum fac seruum tuum. Adducentur regi uirgines post eam.

Omnipotens sempiterne deus. in cuius manu sunt omnium potestates. et omnium iura regnorum: respice ad anglicanum regnum. et uiam et actus famuli tui regis nostri Henrici. et famule tue Johanne regine nostre et omnium sibi commitancium in salutis tue prosperitate dispone. ut inter omnes uie et uita huius uarietates: tuo semper protegantur auxilio. ut sibi rebelles qui in sua feritate confidunt: potencie tue dextera comprimantur. per dominum.

Omnipotens sempiterne deus in cuius manu sunt omnium potestates et omnium iura regnorum: respice ad anglicanum regnum. et uiam et actus famule tue [Margarete<sup>2</sup>] regine nostre [et famuli tui principis nostri Edwardi<sup>2</sup>] et omnium sibi commitancium in salutis tue prosperitate dispone. ut inter omnes uie et uite huius uarietates: tuo semper protegantur auxilio. ut sibi rebelles qui in sua feritate confidunt potencie tue dextera comprimantur. Per dominum.

Saluam fac ancillam tuam. Nichil proficiat inimicus in ea. Esto ei domine turris fortitudinis.

The *verso* of the fifth leaf is blank. The sixth leaf now contains a list, in the handwriting of Thomas Barlow, of the contents of the numbered pages which follow, from 1 to 272.

<sup>1</sup> In margin Georgium.

<sup>2</sup> The words in brackets are scored through and Elizabeth written in place of Margarete.

## APPENDIX II.

### ALTARS AND CHAPELS AT EVESHAM.

IN the *Monasticon Anglicanum*<sup>1</sup> (Vol. II. p. 12) it is stated that the church of Evesham "had fifteen altars, besides the high altar of Jesus: viz., those of the Virgin Mary, of the Twelve Apostles, Pope Constantine, and St Egwin: all in their chapels." There seems to be some confusion here; and it is perhaps worth while to give a somewhat more complete and exact list of the altars and chapels which can be shown to have existed within the monastery precincts.

In the church itself, besides the high altar, there was at least one altar of the Blessed Virgin, and probably more than one, since one is frequently spoken of as the altar of St Mary *in cryptis*. This may be merely to distinguish the altar of the early Lady-chapel from the altar of the Lady-chapel which, as it seems, was built by Abbot John de Brokehampton (1282-1316.) But it is possible that even before that Abbot's time, there was an altar of St Mary in the upper church, besides that in the crypt. (On the sense of the term *in cryptis* see note on col. 57, l. 30.)

From the Harleian MS. 3763 it appears that on December 16th, 1295, the church of Evesham was reconciled by the Bishop of Bangor (Anian). The cause which had rendered its reconciliation necessary is not stated, and the Chronicle does not give any information on the subject. After the reconciliation of the church several altars were consecrated in it before the end of the year 1295, by the Bishop of St Asaph (Leoline Bromfield). On the 17th December this Bishop consecrated four altars *retro majus altare*; the saints in whose honour they were dedicated are not named. On the 21st December (St Thomas' Day) he consecrated two altars *in cryptis*, viz., *altare Sancti Jacobi et Apostolorum et Sancti Blasii*; and on the next day two more, the altars of St Andrew and St Benedict. On the 31st December he consecrated an altar of St John Baptist. Another altar of St John Baptist is mentioned in the Chronicle before this time, in connection with Thomas de Marleberge's repairs to the presbytery and the adjoining parts of the church (see note on col. 57, l. 30), which had been dedicated in 1203 by Philip, Archbishop of Tuam. (See *Chron. Abbat. Evesh.*, p. 253 note.) From the same entry in the Harleian MS. it appears that in 1295 the Bishop of St Asaph also consecrated, *in crastino Sancti Egwini*, the Lady-chapel. This may have been the Lady-chapel which John de Brokehampton built, if the statement concerning him in the Chronicle (p. 286) means that he built a new Lady-chapel. But it seems more likely that it was the Lady-chapel in the crypt, and that the Feast of St Egwin, on the morrow of which it was dedicated, was that of

<sup>1</sup> Ed. Caley Ellis and Bandinel, London, 1817-30.

the *Translation* (September 10th). For the consecration is mentioned quite apart from that of the altar of St John Baptist on December 31st (the morrow of the *Deposition* of St Egwin) while the *Dedicatio Cryptarum* is mentioned in the Cotton MS. *Vespasian B. XXIV.* (in a list of *caritates per annum*) after the Decollation of St John Baptist and just before the Octave of St Egwin, which day is mentioned before the Feast of St Matthew. In this case, the consecration of the Lady-chapel would have taken place on September 11th, 1295.

From the Cotton MS. *Nero D. III.* we have a record of the consecration of two more altars in the year 1522, on September 5th, by Ralph, Bishop of Ascalon. These were the altar of St Egwin on the north side of the nave, and an altar of the Holy Cross, opposite to it. At a much earlier date, in 1231 or 1232, Thomas de Marleberge made an altar of the Holy Cross *in navi ecclesiæ*, perhaps the altar before the Rood-loft. (*Chronicle*, p. 276.) In the nave stood also the altar of St Thomas of Canterbury (*Chronicle*, p. 307) and perhaps those of St Stephen (*Chronicle*, p. 299) and of the Holy Trinity (mentioned in MS. *Harl. 3763*). In the sacristy there was an altar of St Peter (see col. 28) which was already in existence when Thomas de Marleberge was Prior, *i.e.*, before 1229. (*Chronicle*, p. 271.)

To the altars already mentioned must be added those which would form part of the chapels in which the *feretra* of St Egwin, St Odulf, St Credan, and St Wistan were placed, and probably one at the tomb of St Wlsin. Possibly the two *brachia* of St Egwin and St Oswald, made by Abbot Reginald, between 1122 and 1148 (*Chronicle*, p. 99) were chapels within the church, and the same may be said of the chapel of St Nicholas, built between 1070 and 1077 by Abbot Agelwy. (*Chronicle*, p. 93.) The chapel of St Mary Magdalen, built by Abbot Maurice, about 1096, (*Chronicle*, p. 98) and that of St Anne, repaired by Thomas de Marleberge before 1229 (*Chronicle*, p. 271), seem to have been chapels adjoining the "locutory," and were probably not within the church. Other chapels outside the church, but within the monastery, were that of St Michael in the infirmary, dedicated in 1233 (*Chronicle*, p. 277), and that in the Abbot's lodging. (*Chronicle*, p. 288.)

In the cemetery which surrounded the great church were the two churches or chapels of St Laurence and All Saints, which still remain. In each of these churches there would most probably be at least one altar. Also within the cemetery, near the Abbey gate, stood the chapel known as the *carnarium* or "charnel-house," and adjoining this chapel, but outside the gate, was a chapel built by Abbot John de Ombresley (1367-79) on the extreme verge of the precincts. (*Chronicle*, p. 300.)

Of the altars mentioned in the *Monasticon Anglicanum*, in the passage cited, that of Constantine is perhaps imaginary. The twelve altars of the Apostles, which go to make up the total of fifteen, probably have their origin in the name given to one of the altars in the crypt, in the list of altars consecrated in 1295. The memorandum including the mention of this altar is printed in the *Monasticon*, Vol. II. p. 34, from Stevens, who took it from the Cotton MS. *Vitellius E. XVII.* since partially destroyed by fire.

### APPENDIX III.

#### EXTRACTS RELATING TO VESTMENTS BELONGING TO THE MONASTERY OF EVESHAM AND TO THEIR USE.

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THE Chronicle of Evesham, in enumerating the benefactions of the Abbots, makes frequent mention of vestments bestowed by them upon the church of Evesham, or purchased by them for that church : while similar gifts bestowed by other benefactors are also mentioned. It has seemed to be worth while to extract the passages containing these notices from the edition of the Chronicle prepared for the Rolls Series by the Rev. W. D. Macray, noting the dates of the several benefactions, so far as these can be ascertained, and adding some other passages of a similar kind, relating to Priors and Sacrists, from the Harleian MS. 3763.

Canute (c. 1034) gave "nigram casulam meliorem cum aliis ornamentis ad eam pertinentibus." (Chron. p. 83.)

Leofric and his wife Godiva (c. 1030?) gave "viridem casulam et minorem nigram capam et multa alia ornamenta preciosa." (Chron. p. 84.)

Reginald (Abbot 1122-49) gave "majorem nigram capam et multa alia vestimenta." (Chron. p. 99.)

Randolph (Abbot 1214-29) "ditavit nos nobili annulo ad missam et una mitra, et de duabus albis auro textis, et de una capa de rubeo examito auro super intexto, et de tribus tunicis. Contulit etiam altari Sanctae Mariae unum vestimentum sacerdotale cum casula de rubeo examito." (Chron. p. 262.)

[These gifts are more minutely described, and some others mentioned, in a passage of MS. Harl. 3763, given by Mr. Macray at p. 263 of the Chronicle, as follows :—]

"Ditavit ecclesiam nobili annulo ad missam et una mitra, et acquisivit unam capam de rubeo examito angelis aureis cum thuribulis post tergum et grifonibus aureis supertextam, et unam casulam de rubeo examito tunc secundo meliorem, et tres tunicas, et unam casulam ad capellam beatae Mariae de rubeo examito stellis aureis supertextam, et duas stolas cum manipulis de aurifrigio cum tintinnabulis argenteis, quarum una est ad capellam beatae Mariae et alia in thesauria, et duas albas cum paruris de consimili aurifrigio, quarum una est ad capellam beatae Mariae et alia in thesauria.

"Iste tamen abbas acquisivit tres capas bonas, unam de albo serico diasperatam et auro stragulatam, et unam casulam de consimili panno, et aliam capam de rubro examito cum equitibus aureis et grifonibus, et tertiam de viridi examito cum angelis thurificantibus et leopardis et floribus aureis, et stolam cum manipulo de serico purpureo aurifrigerato cum tintinnabulis argenteis, et unam albam bonam, tunicam et dalmaticam, et unum pallium, omnes vestes auro textas, et baculum pastorem." (Chron. p. 263 *note*.)

Thomas de Marleberge, as Prior (1218-29) "ad restaurationem vestimentorum beatae Mariae emit unam albam cum apparatu, auro superintexto. . . . Dedit etiam . . . . tres solidos in auxilium pretii dalmaticae de rubro examito quam abbas Rondulphus emit." (Chron. p. 271.)

Thomas de Marleberge, as Abbot (c. 1232) "emit etiam capam de examito auro super intextam." (Chron. p. 277.)

Richard le Gras (Abbot 1236-43) "acquisivit etiam capam de opere Saracenorum, quae vocatur *cantulcope*." (Chron. pp. 278-9.)

Thomas de Gloucester (Abbot 1244-55) "acquisivit casulam unam cum castellis aureis superintextis, et unam bonam albam et stolam cum manipulo de nigro serico aurifrigerato cum tintinnabulis auratis. Dedit etiam unam albam bonam et stolam ad capellam beatae Mariae." (Chron. p. 280.)

Henry (Abbot 1256-63) "acquisivit tres capas, unam de rubeo serico manibus consutam cum albis columbis et floribus liliorum aureis, et aliam de baudekino confectam scalopibus aureis et flosculis liliorum de rubeo serico omnino textam, et tertiam de rubeo examito qua capellani abbatis utuntur quum abbas revestitus fuerit. Acquisivit etiam duas casulas, unam de rubeo serico etiam manibus consutam cum albis columbis post tergum, et aliam de albo baudekino, cum avibus aureis rostra de serico violatico habentibus supertextam. Et sex albas et duas stolas cum manipulis, unam de serico violatico regibus aureis et episcopis et floribus supertextis, et viridi examito subtectam, et aliam de diversis sericis et diversis scutis manibus consutam." (Chron. pp. 281-2.)

John de Wygornia, called Sebrond, Prior (c. 1258) "adquisivit unam capam de rubeo examito cum prophetis aureis infra circulos aureos duplicatos sedentibus et leunculis ipsos circulos connectentibus." (MS. Harl. 3763, fol. 181. b.)

William de Lond, Prior (probably after the last) "adquisivit huic ecclesiae tres capas unam de rubeo examito iesse aureo superintexto et duas alias de examito cineri (*sic*; *l.* cinerei) coloris compares auro stragulato." (MS. Harl. 3763.)

Walter de Walcote, Prior (probably after the last) "adquisivit unam capam ex viridi serico cum apostolis aureis stantibus in tabernaculis et unam albam cum paruris de historia sancte Katerine et aliam albam cum paruris de maiestate sedente et apostolis stantibus." (MS. Harl. 3763.)

John Marcle, Prior (probably after the last) "emit unum par vestimentorum de panno auri cum capa cum bonis orfrays de passione

- Christi et casula cum dalmatica. et unam albam bonam cum historia sancti Egwini." (MS. Harl. 3763.)
- William de Whitchurch (Abbot 1266-82) "acquisivit etiam huic ecclesiae duas capas, unam de examito purpureo cum vinea aurea supertextam, et aliam de rubeo examito cum prophetis et regibus aureis et etiam vinea supertextam, et unam casulam de albo serico cum duabus tunicis de consimili panno, et unam albam bonam." (Chron. p. 283.)
- John de Brokehampton (Abbot 1282-1316) "acquisivit huic ecclesiae unam capam rubeam et longam, quae fuit Magistri Willelmi de Bosco, et aliam capam albam de examito, et sex casulas, unam videlicet de violacio, et alteram similiter de violacio cum Crucifixo in tergo, et tertiam de violacio duplicatam cum rubeo examito, et quartam de examito albo cum floribus depictam, et quintam similiter de examito albo, et sextam de violacio duplicatam cum rubeo examito, quae est in capella domini abbatis. Item acquisivit duas tunicas cum duabus dalmaticis de examito et violacio, et septem albis cum paruris bonis. (Chron. p. 288.)
- William de Chyryton (Abbot 1316-44) "acquisivit huic ecclesiae unam casulam cum duabus tunicis ex violacio cum flosculis liliorum croceis supertextam, et unam albam valde bonam de opere manuali [vocato *whyppedwerk* (MS. Harl. 3763)], et aliam albam viridem cum stellis aureis supertextam." (Chron. p. 292.)
- William Boys (Abbot 1345-67) "ditavit ecclesiam istam ornamentis pontificalibus, videlicet una bona mitra cum baculo pastorali, annulis, chirothecis, almicio de grisio, cum uno rochetto, cum tunica et dalmatica, cum sandaliis et uno libro pontificali. Emit insuper unam bonam capam de rubeo velvetto cum imaginibus tabernaculatis, et ramusculis foliorum de auro supertextis : et aliam capam albam cum griffonibus, bestiolis et flosculis aurotextis ; et duas capas de una secta stragulatas ; et unam casulam, dalmaticam et tunicam cum stolis et manipulis stragulatis ; et decem albas cum amictis et paruris diversimode stragulatis ; et unam casulam cum pluribus albis ferialibus de eodem panno ; et unum tapetum de blodio cum mitris intextis pro sede abbatis ad altare et alibi." (Chron. p. 296.)
- William de Stowe, Sacrist (apparently in the time of Abbot William Boys) "acquisivit quatuor capas, unam exauratam bonam et pretiosam, alteram ex rubeo velvetto cum margaritis, bonam et pretiosam valde, tertiam ex rubeo examito optimo. et quartam [ex] examito rubeo cum floribus deauratis. Item adquisivit tres albas unam de rubeo examito cum majestate deaurata et stola cum amipulo de eodem panno. et alteram cum capite majestatis deaurato et capitibus apostolorum deauratorum. et tertiam ex serico cum albis griffonibus de serico. et xx albas feriales. Item unam tunicam cum dalmatica de aurifrigio." (MS. Harl. 3763.)
- John de Brymmesgrove, Sacrist (date uncertain, probably after the last) "adquisivit unam bonam albam et unam albam mediocre de nigro velvetto cum ramusculis et foliis et . . . . albas feriales." (MS. Harl. 3763.)
- John de Ombresley (Abbot 1367-79) "acquisivit insuper huic ecclesiae

unum par vestimentorum de albo panno aureo, videlicet unam casulam, unam dalmaticam, tres tunicas, unam capam principalem, aliam pro capellano, et duas alias pro cantoribus in choro, unum sedile episcopale cum coopertoriis ipsius, duo frontella pro altari, unum superius et aliud inferius dependentia . . . . Item acquisivit aliud par vestimentorum de blodio velvetto aureo opere enbrowdato, cum margaritis, videlicet *peerlus*, et aliis lapidibus bene adornatum, videlicet unam casulam cum duabus tunicis et tribus albis, unam capam pro choro cum stolis et manipulis condecensibus de eadem secta. Acquisivit etiam margaritas, videlicet *peerlus*, ad valorem quinquaginta marcarum pro alia mitra facienda, quas reliquit post se in thesauria." (Chron. pp. 301-2.)

Nicholas Herford (Prior, who died 1392) left to the church "unum par vestimentorum pro majori altari embrowdatum cum aquilis de auro de cypre, et le chaumpe de blew velvetto cum capa, dalmaticis, et xxx<sup>ta</sup> albis cum paruris de eisdem aquilis. Et aliud par vestimentorum de viridi velvetto embrowdat. cum capitibus cervinis, cum capa, dalmaticis, cum iiii albis de eodem. Et aliud vestimentum tñ pro sacerdote de panno auri de Luc. viz. casula, alb. cum paruris, stola, manipulo, et frontello. quod dominus abbas ex ejus bonitate in memoriam animae ejus dedit capellae beatae Mariae in criptis . . . . Et aliud vestimentum tñ pro sacerdote de panno cypreo, quod dominus abbas contulit Johanni Golafre. Et aliud vestimentum domino Thomae Hambury eodem modo . .

Pretium vestimentorum de blew velvett ... lx<sup>li</sup>

Pretium vestimentorum de viridi velvett ... xx<sup>li</sup>

Pretium vestimenti de auro de Luc. ... vi marc.

Pretium vestimenti cum rosis ... xx<sup>s</sup> "

(MS. Harl. 3763, in *Monast. Anglic.* Vol. II. pp. 7-8.)

Roger Zaton (Abbot 1379-1418) "acquisivit huic ecclesiae unam bonam mitram et formosam cum *perles* decenter ornatam. Portea acquisivit sex capas cum xxxiiii albis unius sectae, et duas alias cum quatuor tunicis fieri fecit." (Chron. p. 305.)

Perhaps the most notable feature in this catalogue of vestments is the predominance of particular colours at certain periods. In the few entries before 1150 the only colours mentioned are black and green: both of these occur again after 1150, but green is seldom mentioned, though instances of it occur through the whole list. Black only occurs once after 1255, the exact date being doubtful. White is first mentioned between 1214 and 1229, and occurs at intervals (including "white cloth of gold") down to 1379. "Cloth of gold" may perhaps be indicated by the term *auro textae* as early as 1214-29, and it appears again as *pannus auri* at an uncertain date: "white cloth of gold" is mentioned between 1367 and 1379, and "cloth of gold of Lucca" is probably the meaning of a phrase in the list of vestments bequeathed in 1392. Purple, under the name *purpureus*, only appears twice, both times before 1282: under the name of "violet" (*violacius* or *violaticus*) it first appears between 1256 and 1263, and occurs very frequently between 1282 and 1344. After 1344 there is no mention of either *purpureus* or *violaceus*. Blue (*blodius*) is mentioned first between 1345 and 1367, as the colour of a *tapetum* for the Abbot's seat: after 1367 it occurs twice as the colour of vestments. Red, which is the colour most frequently

mentioned before 1282, occurs but seldom after that date, except in the list of vestments given by William Stowe. Yellow (*croceus*) only appears once, and then as the colour of flowers upon a violet chasuble. The term *stragulata* (which may apparently mean either "embroidered" or "striped") is applied once before 1229 as the epithet of a set of *white* vestments, and again between 1345 and 1367 apparently as the description of several vestments (the colour of which is not otherwise described) acquired by Abbot William Boys, whose taste in the matter of ornament seems to have been slightly florid. The term *cypreus* applied to a set of vestments for a priest perhaps denotes a fabric rather than a colour: but the vestments in question were apparently not suited for the service of the church of Evesham, and were bestowed upon one John Golafre, perhaps the priest serving one of the churches of the Vale, which were dependencies of the Monastery. Ash-colour (*cinereus*) only occurs once, the date being uncertain.

The Harleian MS. 3763 contains a note which throws some light on the use of Evesham in the matter of colours for particular days. The portion of the MS. in which the note occurs is of the reign of Richard II, or the latter part of the reign of Edward III.

"Memorandum quod consuetudo istius ecclesie est in omnibus festis beate Mariæ uti album vestimentum. In vigiliis omnium sanctorum et nat. domini et in cena domini et vigiliis pasche et pentecostes rubeis. Die natalis domini utendum est magna nigra casula ad magnam missam eodem die ad missam in galli cantu et die pasche ad magnam missam et die ascensionis et die pentecostes alba casula deasperata et auro stragulata utendum est. In festo sancti Egwini et in die animarum et in anniversariis sancti Uulsini et Regum minore nigra casula utendum est."

In this note the most remarkable point is the direction to use "the great black chasuble" at high mass on Christmas Day. Perhaps this is to be connected with Canute's gift of "the better black chasuble." The choice of colour was perhaps due, in part at least, to the splendour of the vestment, and it is likely that Canute's gift may have been for some time the finest vestment in the possession of the monastery. On the subject of this sequence of colours at Christmas, Dr. Wickham Legg has kindly furnished the note which follows this appendix. The use of "the lesser black chasuble" on the anniversaries of St Egwin, St Wlsin, and the Kings (Ethelred, Kenred, and Offa), was probably (so far as the colour is concerned) an instance of the use of black for feasts of confessors,<sup>1</sup> which may have had its origin in the first anniversaries of those who were afterwards esteemed as saints. The white chasuble used at high mass on Easter Day, Ascension Day, and Pentecost, and for the mass *in galli cantu* on Christmas Day, may apparently be identified with one acquired, together with a cope of the same design, by Abbot Randolph, between 1214 and 1229. The use of white for Whitsunday may be noticed.

<sup>1</sup> Black, blue, *indius*, and *fuscus* were the colours for confessors in some English dioceses. (See *Transactions of St Paul's Ecclesiological Society*, Vol. I. p. 127, and Vol. II. pp. 253 and 267.)

## NOTE.

The use at Evesham of a black chasuble for the high mass on Christmas Day and of a white chasuble for the mass after mattins, *in galli cantu*, appears to be an instance of a custom once widely spread. Three colours, black, red, white, were often used in succession, one after the other, at the nocturns of mattins and at the three masses of Christmas. The order which the colours followed varied; and in one instance in particular at Narbonne, the succession of colours at mattins was reversed at the masses: the first, second, and third nocturns at Narbonne were respectively red, white, and violet; while the masses *in galli cantu*, *in aurora*, and after terce, were violet, white, and red respectively.<sup>1</sup> This changing of colours is at least as old as John Beleth, who speaks of it in dealing with the ceremonies both of the mattins of Christmas and of Easter; and he gives the succession as black, white, and red.<sup>2</sup> This custom with colours was also introduced sometime between 1100 and 1187, by the Crusaders into the Latin Church of the Holy Sepulchre, where the succession of the colours in the masses of Christmas Day was black, red, and white.<sup>3</sup> Durandus<sup>4</sup> and Sicardus<sup>5</sup> give the succession as black, white, and red at mattins.

The custom of changing the colours at the three nocturns of Christmas was preserved at Beauvais to the beginning of the last century<sup>6</sup>: the colours were in this order; black, red, and white. Down to our own times, the Christmas masses at Lyons<sup>7</sup> have been said in violet, white, and red; and at Paris in the Metropolitan Church in red, white, and purple.<sup>8</sup>

At Evesham it is possible that the order was white, red, and black, if red were worn at the mass *in aurora*.

<sup>1</sup> *Missale Narbonense*, Narbonae, 1778. Rubricae generales x.

<sup>2</sup> Iohannes Beleth, *Divinorum Officiorum Brevis Explicatio*, capp. lxi. and cxv. Appendix to Gulielm. Durandus, *Rationale Divinorum Officiorum*, Venetiis, apud Gratiolum Perchacinum. 1568, 4<sup>c</sup>.

<sup>3</sup> Iosephus Maria Giovene, *Kalendaria Vetera MSS.* Neapoli, 1828, p. 7. The rules for the colours will be found reprinted in *The Reliquary*, New Series, 1888. Vol. I. p. 194.

<sup>4</sup> Gul. Durandus, *Rationale*, Lib. I. cap. iij. § 40 (in edition already quoted).

<sup>5</sup> Sicardus, *Mitrale*, Lib. VI. capp. vi. and xv. (Migne's ed. coll. 220 and 344.)

<sup>6</sup> Claude de Vert, *Explication . . . des Cérémonies de l'Eglise*, Paris, 1708, t. ii. p. 237.

<sup>7</sup> The colours first appear in the Lyons Missal printed in 1737, and they continue thus in that printed in 1825. About 1858 the particular Lyons liturgy would seem to have been abolished, but in 1864 a modified liturgy was restored. (See [Marchese] *La Liturgia Gallicana*, Roma, 1867.) In the rubrics of this new Missal (*Missale Romano-Lugdunense*, Paris, Ad. Le Clerc, 1866) the ancient colours are no longer directed to be used.

<sup>8</sup> *Caeremoniale Parisiense*, Parisiis, L. Josse, 1703, p. 131.

At Paris the change of colour both at mattins and the three masses was noticed by J. Grancolas (*Commentarius historicus in Romanum Breviarium*, Lib. II. cap. xiv. Venetiis. Seb. Coleti, 1734, p. 214), and in the margins of some Ventimillian editions of the Paris Missal (1776, veuve Hérissant, and another, about 1790, published by Claude Simon) opposite Christmas Day may be found: In Metropolitana, Ruber, Albus, Fuscus. The Parisian liturgy was abolished in 1871 by Cardinal Guibert.

## NOTES.

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- Lanfranc. *Statuta*: see Reyner.
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Winchester, S<sup>t</sup> Swithun's Priory : see Compotus, and Consuetudinary.

## NOTES.

Col. 1. l. 7. *In vii. festis.* The seven principal feasts at Evesham were the Feasts of Christmas, Easter, Pentecost, the Assumption of the Blessed Virgin, the Deposition, (30th Dec.<sup>1</sup>) and the Translation (10th Sept.<sup>1</sup>) of S<sup>t</sup> Egwin, and All Saints' Day. This appears from an entry in the Cotton MS. Vitellius E. XVII. cited in *Monasticon Anglicanum* Vol. II. p. 39. It is to be noted that any one of these days was called "septem festum," a 'seven-feast' (see col. 13;) a usage which may be illustrated by the term "a 'Six-Preacher,'" commonly applied to one of the Six Preachers at Canterbury. After the date of the Evesham book the number of principal feasts was increased. Thus Roger Zaton (Abbot 1380-1418) ordained, "per assensum totius conventus et maxime ad instantiam Thomae Newbold, tunc cellerarii," that Trinity Sunday should be kept "quasi unum de principalibus festis"; (*Chron. Abb. de Evesh.* p. 307), and John Wykwan (Abbot 1435-60) "fecit festum Epiphaniae solemnizari sicut in septem festis cum octavis." (Cotton MS. Vespasian B. XV. in *Chron. Abb. de Evesh.* App. II. p. 338.) From col. 15, it appears that the Abbot's use of the sandals was confined to the Seven Feasts, which were thus the only days on which he wore all the Episcopal ornaments.

*Sollemni processione.* The "solemn procession," the order of which is described at col. 12, marked not only the Seven Feasts, but also, apparently, the more important of the "festa in capis" (see below), on which the Abbot wore the tunic and dalmatic when vested for mass (see col. 15.)

1. 11. *Intabulari.* To be entered on the "tabula" or list of those appointed to perform certain duties in the services of the church, or to fulfil certain functions in the various offices of the monastery. See Martène, *de Ant. Mon. Rit.* Lib. II. cap. xii. where a specimen of such "tabulae" is given (p. 82, in 1764 Ed.)

<sup>1</sup> The dates for these festivals of S<sup>t</sup> Egwin are given on the following authority:—

(1.) That for the Deposition is fixed by the date of the Saint's decease, which took place on Dec. 30th (*Chron. Abb. de Evesh.* p. 14). This day is mentioned as "festum sancti Egwini" in MS. Harl. 3763, and in the Cotton MS. Nero D. iii. (see *Monast. Anglic.* Vol. II. p. 31).

(2.) That for the translation rests on the authority of the Chronicle, which states that after the translation of the saint's relics to a new shrine on Sept. 10th, 1039, Aelward, Bishop of London, then Abbot, ordered "ut cum frequentia populari uti hactenus fit, altissime eadem translatio quotannis celebraretur." (*Chron. Abb. de Evesh.* p. 38.)

(3.) In the Evesham kalendar in the Lansdowne MS. 427, as well as in the kalendar prefixed to a 13th century Psalter, now in Magdalen College Library, which appears to have belonged to some monastery in the diocese of Worcester (perhaps to Worcester itself) the two festivals are assigned to these dates.

From this evidence it would seem that the date of Jan. 11th, given in some authorities as that of the Feast of S<sup>t</sup> Egwin, was not that of either of these festivals at Evesham.

- l. 16. *In festis caparum*. So far as the purposes of the Evesham book are concerned, the festivals not differentiated as "septem festa," or as "festa cum solemnī processione," were divided into "festa caparum" (also called "festa in capis") and "festa in albis." The masses on these days are accordingly spoken of as "missae in capis" or "missae in albis"; see l. 22, and col. 16, l. 9.
  - l. 24. *Teneat chorum*. According to Ducange (s. v. tenere), this phrase may be apparently interpreted either as equivalent to "regat chorum," or as signifying that the Abbot was to "keep choir," *i.e.*, to be present at the service in his place in the choir, not privately in some other part of the church, or in some room adjoining it.
  - l. 30. *Manitergium*. Probably in this place simply a "towel"; but see note on col. 2, l. 21, and compare col. 7, l. 34, *sqq.*
  - l. 31. *Pecten*. The ritual use of the comb seems to have formed part of the ceremonial washing in the case of all English prelates. Its use by Bishops is attested as late as the 16th century by the Pontifical of Christopher Bainbridge. (Surtees Society, Vol. 61, p. 3.) The comb was used also by the King at his coronation; Charles I. as appears from a note of Abp. Laud, "caled to see y<sup>e</sup> combe and vsed it." (*Coronation of King Charles I.* Henry Bradshaw Society, p. 35, note.) Ware's Consuetudinary attests its use by the Abbot of Westminster. (Cotton MS., Otho C. XI. f. 29.)
- Col. 2. l. 1. *Pulsetur classicum cum omnibus signis*. The "classicum" was a ringing of several bells (or, as here, of the whole number) not, apparently, in the manner of a "peal," but all together.<sup>1</sup> The Chronicle preserves some details as to the bells of the monastery. Abbot Reginald (1122-49) made two bells which were known as "Benedict and his fellow."<sup>2</sup> Abbot Adam (1160-91) made "duas maximas campanas," which were apparently known as "Jesus" and "Gloriosa." Abbot William Boys (1345-67) made "duas magnas campanas Mariam scilicet et Egwynum, quas venerabilis pater archiepiscopus Nazarenus chrismate sacro linivit." Another bell was known as "Gratia." (*Chron. Abb. de Evesh.* pp. 99, 100, 297.)
- l. 3. *Superius*. By the upper door, *i.e.* that entering from the aisle.
  - l. 6. *Ad stallum suum inferius*. To the stall south of the west door of the choir.
  - l. 9. *Quarello*. Quarellus is explained by Ducange to mean a cushion.
  - l. 21. *Manitergium* (or manutergium) ordinarily a towel for the hands, is here used of a cloth of linen or silk intended to prevent the

<sup>1</sup> A similar mode of ringing is employed on the mornings of "commemoration days" (*i.e.*, on the "obits" of benefactors) at Magdalen College, Oxford.

<sup>2</sup> Abbot Reginald also obtained two "tinnabula," known as "Gloucester and his fellow;" but these, like the bell which hung in the lavatory, were probably used for other purposes, and would not be reckoned among the "signa."

- vestments from being soiled; another mode of its use is referred to in col. 7, l. 34-6.
- l. 26. *Capitulari*. Probably a book containing the *capitula*: the same word occurs again in the directions concerning lauds, col. 8.
- l. 27. *Absconsa*. Martène, in the glossary to his *de Ant. Mon. Rit.* (p. 363, Ed. 1764) explains this word by "coeca laterna," "eo quod lumen, sive candela in illa absconderetur." From the "Constitutiones S. Wilhelmi" (in *Vetus Disciplina Monastica*, p. 411) it appears that such lanterns were made of wood.
- Col. 3. l. 6. *Acerra*. This word is apparently used in the classical sense, of an incense box. Martène, in his glossary (u. s.), notes that its more ordinary use is in the signification of a censer. "Acerra est thuribulum, sed in nostris ritibus vulgo sumitur pro vasculo ad recondendum incensum idoneo": here in the Evesham book, it is clearly distinguished from the "thuribulum."
- l. 20. *Feretrum sancti Egwini*. St Egwin, Bishop of Worcester 693-710 (ob. 717), was the founder and patron of the monastery. The first shrine which enclosed his relics was stripped of its ornaments by the Danes, and the relics in 1039 were translated to a new shrine by Abbot Aelward. A few years later Abbot Manny made a "feretrum sancti Egwini" of silver, gold, and precious stones. This was plundered in the time of Abbot Reginald (1122-49) by some of the monks: "instante werra et urgente fame ut dicebant, filii Belial multi monachi hujus ecclesiæ, abbate ignocrante inter prandendum, auro et argento et lapidibus spoliaverunt." A new top for the "feretrum" was then provided by the Abbot. This "feretrum," though somewhat damaged by the fall of the tower in 1207, escaped destruction in that catastrophe. Abbot Thomas de Marleberge (1218-29) "fecit etiam thronum feretri sancti Egwini, et ipsum feretrum floribus et lapidibus pretiosis per casum turris mutilavit." (*Chron. Abb. de Evesh.* pp. 38, 86, 99, 224, 269.) The history of St Egwin was figured in one of the windows of the presbytery, made by the last named Abbot (*Chron. Abb. de Evesh.* p. 269), and an altar was dedicated in his honour on the north side of the nave, opposite to the altar of the Holy Cross: the two altars were consecrated on the same day (Sept. 7th, 1522) by Ralph, Bishop of Ascalon. (Cotton MS. Nero D. III. f. 246.)
- l. 21. *Feretrum sancti Wistani*. St Wistan, King of Mercia, was murdered on June 1st in 849 or 850, by Brifard and others, at Wistanstowe in Shropshire. His body was first removed to the monastery of Rependune (Repton, in Derbyshire), and there buried. His relics were given by Canute to the monastery of Evesham, and translated thither in the time of Abbot Aelward. Abbot Walter, the first Norman Abbot, having a doubt as to the sanctity of the relics of Saxon saints, tested those of St Wistan by casting them "in ignem copiosum," where they remained unhurt. The shrine of the saint was destroyed by the fall of the tower in

1207, and restored by Abbot Thomas de Marleberge, while Sacrist. The same Abbot also made, at a later time, a throne for the shrine, and an image of the saint which stood before it: the whole edifice, so completed, is called by the Chronicle "the chapel of St Wistan"; it was dedicated in 1233 by a Bishop John, who was at that time acting as suffragan or commissary for various English Bishops. (See *Chron. Abb. de Evesh.* pp. 83, 224, 266, 272, 277; and the Appendix to the same work, pp. 326 *sqq.* 335-7.)

1. 22. *Tumba sancti Wilsini.* St Wilsin or Wlsin (the name is spelt both ways in the Barlow MS.) was also known as Wulsius or Wulsy. He is most probably to be identified with an anchorite who spent 75 years as a recluse in different places, part of this time, apparently, being spent at Evesham, where his relics seem to have been preserved. (See *Chron. Abb. de Evesh.* App. pp. 322-3.) This identification is made practically certain by the fact that in the Evesham kalendar in MS. Lansdowne 427, at Feb. 24th, there appears the entry:

Hic obiit do<sup>s</sup> Wlsin' mo' et anachoreta istius loci.

His anniversary also appears in the list of "caritates" in the Cotton MS. Vespasian, B. XXIV. between the Feasts of the Purification and the Annunciation. Neither the kalendar nor the list of "caritates" makes any mention of the festival of the better known St Wulsin, Bishop of Sherborne, which fell on Jan. 8th, and the possibility of his being the same with the saint here mentioned seems very slight. It is noteworthy that although there was a special custom as to the colour of the vestments on St Wlsin's Day (see Appendix III.) his name does not occur among those invoked in the litanies in the Evesham book, though these include the names of other saints locally venerated. We learn from the Chronicle that until Thomas de Marleberge "fecit lectrorium retro chorum, quod prius factum non est in ecclesia Eveshamiæ" the lessons were read "juxta tumbam sancti Wlsini." (*Chron. Abb. de Evesh.* p. 266.) The natural inference from the statement that the lessons were read at the tomb would be that the tomb was in the choir; but the fact that the "lectricium" afterwards made is expressly said to have been "retro chorum" suggests a doubt whether the usage of Evesham on this point may not have been exceptional.

- Col. 4. 1. 29. *Collationi.* The Collation, or reading of lives of saints or homilies of the Fathers, took place before compline. For different usages concerning it, and the allowance of wine distributed at the same time, see Martène *de Ant. Mon. Rit.* lib. I. cap. xi.

1. 31. *Manicis cancellatis.* So holding his hands that the sleeves of his habit overlap.
1. 39. *Per officinas regulares.* This term includes the cloister, and the places opening from it to which the monks had access when *in claustro*.

Col. 5. l. 8. *Ministris mandati ministrantibus*. The "ministri mandati" are probably those who were appointed in the "tabula" for the week to perform the ceremony of the "mandatum," i.e. the washing of the feet either of the brethren on Saturday in each week, or (as in some houses) of certain poor persons on every day in the week. This latter usage was followed at Winchester, and probably at Eynsham, as appears from Aelfric's abridgement of the *Concordia Regularis* (printed from a MS. belonging to Corpus Christi College, Cambridge, in the *Obedientiary Rolls of S<sup>t</sup> Swithun's, Winchester*,<sup>1</sup> pp. 74-198.) "Mandatum omni sabbato faciendum fratribus regula sancta satis monet, sed insuper, consuetudo docet omni die trium pauperum ex his qui in monasterio iugiter pascuntur, fratres uicissim debere lauare pedes et aqua manibus infundere." (p. 192.) A less probable sense of the term "ministri mandati" is that which would make it refer to those who were appointed to serve in the "mandatum" or guest-house of the monastery. The guest-house at Evesham, however, seems to have been more usually called "hostilaria."

l. 16. *Cimba percussa*. The only explanation of the term "cimba" given in Ducange makes it equivalent to "capsa reliquiarum," a sense which hardly seems to fit the present context. Probably the word is used as a synonym of "cymbalum" in the sense of a bell: but it may be intended to denote the basin which had just been used for washing the Abbot's hands, and was perhaps made to serve the purpose of a bell.

l. 32. *Ad digitum*. The "digitus," which is mentioned again in the section "De Prandio" (col. 17), and in the directions relating to Maundy Thursday (col. 83, 87) is no doubt the "dais" or "high table" of the refectory. The same word, apparently, is found in a contracted form in the Consuetudinary of the Refectory of S<sup>t</sup> Swithun's Priory, edited by the present Dean of Winchester. (*Winchester Cathedral Records*, No. 1, p. 23, and note 5 on p. 38.) The Dean points out that in the Almoner's Rolls of S<sup>t</sup> Swithun's, the phrase "ad dignum" is used, apparently in the same sense, in two places, in the former of which, he says, there is no doubt as to the reading. (*Obedientiary Rolls of S<sup>t</sup> Swithun's, Winchester*, pp. 417, 434.) The word in the Evesham book is clearly "digitum."

l. 42. *Tintet*. The word is perhaps equivalent to "tintinet": but it may be an error of the scribe for the latter word.

Col. 6. l. 7. *Remanere de completorio*. To be absent from (or "stay from") compline.

l. 11. *Lanterna*. This form of the word is regularly used in the Evesham book: the more ordinary form in late Latin is "laterna."

l. 28. *Ante trinam orationem*. The "trina oratio" (or "tres orationes") consisted of three "orationes" each of which included

<sup>1</sup> Hampshire Record Society, 1892.

one or two psalms, *Kyrie*, *Pater noster*, certain *preces*, and one or more collects. These were said privately, immediately after conpline. Martène gives an example of their form in *de Ant. Mon. Rit.* Lib. I. cap. xii. (p. 39 in ed. 1764) where he cites the following passage from the *Usus Beccenses*. "Omnibus per annum diebus post completam prius a pueris dein a reliquo conventu fiant tres orationes; a Pascha usque ad octavam Pentecostès, et omnibus festis per annum, et die ante festum, corpore tantum inclinato, reliquo anni tempore genu in terram deposito."

Col. 7. l. 9. *Ewangelium legere*. According to Martène, *de Ant. Mon. Rit.* Lib. II. cap. i. (p. 44 in ed. 1764) the reading of the Gospel at mattins was a duty belonging to the Abbot; but the custom had grown up of entrusting its performance to the priest who was named in the "tabula" as the celebrant of high mass: "Lectio S. Evangelii ex Regula pertinet ad abbatem, et tamen ex communi ordinis usu Sacerdoti Hebdomadario commissa est."

l. 23. *Capiat paruum ueni*. The reading of the text has been marked with an "obelus" not because it is, but because it might easily be supposed to be, an error of the scribe. The form "veni" as a masculine or neuter substantive is not noticed in Ducange, but it occurs elsewhere in the Evesham book, though not in the body of the text. It is found in the form for the Installation of an Abbot which is contained in the unnumbered leaves at the beginning of the MS. (see Appendix I.) where "in curto ueni" is evidently the same in sense as "in curta uenia" at col. 31 of the text. Thus "capere paruum ueni" signifies "to make a slight 'reverence.'" Possibly a vernacular corruption of the word "venia," in the sense of a "genuflection," or "reverence," into "venie," or "veni," has been Latinized into the neuter or masculine substantive.

l. 30. *Post inceptionem ymni Te deum*. In the *Ordo Cluniacensis* of Bernard (in *Vet. Disc. Mon.* p. 182) it is laid down that the reader of the Gospel should leave the choir at the verse "Pleni sunt caeli," and having vested in alb, stole, and chasuble, should return at the verse "Per singulos dies," carrying the Gospel book in the first place to the altar, and thence to the "analogium" or reading-desk. The use of mass vestments at mattins is noticed also by Martène *de Ant. Mon. Rit.* Lib. II. cap. i. ii.

Col. 8. l. 9. *Analogium*. The remains of a reading-desk found at Evesham, possibly that here referred to, are described and figured in *Archæologia*, 1814, Vol. XVII. p. 278.

l. 16. *Dicta oratione Ewangelium*. Perhaps the word "post" or "ad" has been omitted before "Ewangelium," the *oratio* referred to being the collect which in the Benedictine rite follows the Gospel lection at the end of mattins and is followed by the "Deus in adiutorium" which marks the beginning of lauds.

Col. 9. l. 19. *Preparatione calicis*. Presumably this refers to the "making of the chalice," and is another instance of the usage of mixing before the beginning of the Mass; but the time of the "preparation" is not stated explicitly.

- Col. 10. l. 32. *Post tabulam lectam.* For the "tabula" see note on col. 1, l. 11.
- Col. 11. l. 40. *Ad introitum sc. chori.*
- Col. 12. l. 40. *Cum manitergio.* With the "gremial" or "lap-cloth"; see note on col. 2. l. 21.
- Col. 13. l. 10, 14. *Retractus.* The sense of this term is hardly doubtful. It signifies, in all probability, the portion of the respond which is repeated after the verse.
- l. 42. *Si . . . fuerit vii. festum.* See note on col. 1, l. 7.
- Col. 16. l. 3. *Offerenda.* The word is written at length in the MS. once in this passage, and once in another; and the contracted forms have been expanded accordingly. The form "offertorium" does not occur at length in the MS.
- l. 39. *De proprio scilicet pane.* The Abbot's bread was probably of a better quality than that supplied to the monks; for it appears from MS. Harl. 3763, that one of the two loaves which formed the Prior's ordinary allowance was "de pasta abbatis" and the other "de communi" (see *Chron. Abb. de Evesh.* p. 218, note 3).
- l. 42. *Ad scisiones faciendas in mensa.* These two loaves were "trencher-loaves," intended to serve the same purpose for which wooden "trenchers" were afterwards employed. They were either old bread or bread of a coarse kind. Directions on these points may be found in the "Bokes of Nurture," and "Boke of Curtesye," edited by Dr. Furnivall for the Early English Text Society in 1868 (see pp. 120, 130, 138, and pp. 322-3). From the instructions there given it appears that the proportion of loaves "for alms" was larger, and the proportion of "trencher-loaves" smaller, as compared with the allowance for the Abbot's own use, than in the ordinary provision for a temporal lord at his own table.
- Col. 17. l. 1. *Caritas uini.* A special allowance of wine such as was made to the brethren in the refectory on certain festivals and commemoration days. The word "caritas" is also used to denote a certain measure, the sixth part of a "sextarius regis" (see *Chron. Abb. de Evesh.* p. 218, note 6) and possibly this use of the word may indicate that the share of the "caritas" given to each monk was such a measure. A list of the days on which "caritates" of wine and of mead were given at Evesham may be found in the Cotton MS. Vespasian B. XXIV.
- l. 2. *Dimidium sextarium.* The "sextarius" is a measure of rather doubtful quantity. If the ordinary "sextarius" is meant, the Abbot's allowance would be about two-thirds of a pint. The "sextarius" as a wine measure, according to Fleta, contained four gallons. This would make the Abbot's allowance improbably large, unless it was intended that it should serve also for the use of himself and the others when he left the refectory and took the Prior and some elder monks to his chamber "ad potandum," as directed in col. 18.

- l. 34. *Colligatur releuium*. The word "releuium" is most probably a Latinization of the English "relief," in the sense, now obsolete, of the remains of a meal gathered together to be bestowed as alms. There is no mention of this sense of the Latin word in Ducange. For the use of the English word see the *Description of the Rites of Durham* (Surtees Society, 1842) p. 78:—"Ther weare four aged women who lyved in the Farmery without the South Gaits of the Abbey of Durham . . . being founde and fedd onely with the releefe that came from the Prior's own meyss."
- Col. 18. l. 6. *Ordo ad caticuminos faciendos*. This *Ordo* agrees for the most part with that in the Sarum Manual, but differs in some respects both from that *Ordo* and from the *Ordo* in the York Manual. It differs also from the parallel *Ordo* in the Westminster book (Bodley MS. Rawlinson, C. 425).
- l. 13. *Interroget nomen infantis*. The name is not demanded at this point in the Sarum Manual or in the Westminster book: but the question is directed at the same point in the York Manual.
- l. 15. *Recede diabole*, etc. This first exorcism does not appear in the Sarum Manual, and that in the York Manual is in a different form. The Westminster book agrees with the text.
- Col. 20. l. 40. *Deus abraham*, etc. Before this prayer the Westminster rubric directs that the child is to be signed on the forehead, and so also before the "Exorcismus super masculos tantum" which stands on col. 22 of the text. There is no similar direction in the Sarum and York Manuals.
- Col. 21. l. 30. *Deus immortale presidium*, etc. This prayer is directed in the Sarum Manual to be said "sine Oremus," and no "Oremus" precedes it in the York Manual. The later insertion of "sine" in the Evesham book seems to mark a change of use both here and in the case of some of the prayers which follow, in which the Manuals also direct the omission of "Oremus." In the Westminster book it is not clear whether the form "Or." which precedes some of these prayers, is to be regarded as more than a title.
- Col. 22. l. 36. *Exorcismus super masculos tantum*. See note on col. 20, l. 40.
- Col. 24. l. 20. *Ad percipiendam . . . tui*. Here the Westminster book directs that the child is to be signed with its own hand: the Sarum and York Manuals postpone this action till just before the entrance to the church: the Evesham book omits it altogether.
- l. 24. *Nec te latet*, etc. The Sarum Manual agrees with the text in making this adjuration follow the prayer "Aeternam ac justissimam." The York Manual ends that prayer with "Per Dominum," etc., and places before "Nec te latet" the reading of the Gospel. The Westminster book places before "Nec te latet" not only the reading of the Gospel, but also the recital of *Pater noster* and

*Credo*, which in the Sarum and York Manuals, as in the Evesham book, follows the ceremony of *Ephphatha*. In the Sarum Manual the Gospel follows after "Nec te latet"; the Evesham book differs from all the three others in omitting the Gospel altogether.

- Col. 25. l. 18. *Pater noster et Credo*. The Evesham book agrees with the Westminster in omitting *Ave Maria*, but differs from it and agrees with the Sarum and York Manuals in the direction that the godfathers and godmothers are to be enjoined to say *Pater noster* and *Credo* for the child. The two Manuals both direct that *Ave Maria* is to be said by the priest and by the godparents. The Westminster book here preserves the character of the recital of the Creed and the Lord's Prayer as a survival of the ancient instruction of the catechumens, a character which is somewhat obscured in the Evesham book and in the two Manuals.
- l. 23. *In nomine patris*, etc. If this is to be regarded as the formula of introduction into the church, the Evesham book here differs from the form of the two Manuals and of the Westminster book, which have "Ingredere [in] templum dei," etc. With the Evesham book may be compared the parallel portion of a Welsh Manual of the 15th century now at Hereford (partly printed by Dr. Henderson in the supplement to the York Manual). "*Similiter et ipse sacerdos dicat cunctis audientibus Pater noster et Ave Maria et Credo. Et his dictis dicat super infantem: In nomine Patris et Filii et Spiritus Sancti. Et sic introducat infantem in ecclesiam*" (York Manual, p. 152\*.)
- l. 32. *Stola collo impos[it]a*. The stole was the only vestment necessarily worn by the person conferring the tonsure. To this effect Catalani cites a rubric from a Vatican MS. "Prima tonsura potest dari omni tempore, sive in missa sive extra missam, sive in mane sive sero, dummodo episcopus habeat stolum, et ordinatus superpellicium" (*Comment. in Pontif. Roman.* Vol. I. p. 56). From the Winchester Pontifical, partly printed by Maskell, now in the University Library of Cambridge, it would appear that even the surplice was not a matter of necessity (see W. Maskell, *Monum. Ritual.* Vol. II. p. 160). The modern Roman Pontifical provides for the use of one surplice for several "ordinati."
- l. 33. *Hanc prefationem*. The "Praefatio" here is the bidding prayer "Oremus dilectissimi fratres," to which in some books (e.g., in the Winchester Pontifical mentioned in the last note, according to Maskell's edition) the title of "Oratio" is given. In a 12th century English Pontifical in the Library of Magdalen College, Oxford, the bidding prayer has the title of "Praefatio." The Westminster book, like the Winchester Pontifical, prefixes "Adjutorium nostrum," etc.
- Col. 26. l. 8. *Deinde erecta manu*, etc. For this rubric the Westminster book substitutes "Deinde super tonsorandos ponatur superpellicium et pontifex hanc orationem." The Magdalen Pontifical gives to the prayer "Adesto Domine" the title of "Benedictio," and agrees

with the Evesham book in making no mention of the surplice. The Winchester Pontifical, which, like the present Roman Pontifical, places the vesting at a later point, transfers also the prayer "Adesto Domine," which seems to refer to this ceremony.

1. 19. *Hic acceptis cissoriis*, etc. The Westminster book, like the Winchester Pontifical, directs that the hair is to be cut *thrice*, with the words "In nomine patris et filii et spiritus sancti."
1. 23. *Accipe personam*, etc. This form does not appear in the Winchester Pontifical, in the Westminster book, or in the present Roman Pontifical. Its first words are noted by a later hand on the margin of the Magdalen Pontifical, where the text directs that the psalms "Conserva me" and "Domini est terra" are to be said (with the anthems given in the Evesham book) while the tonsure is given. The Winchester Pontifical and the Westminster book direct that the Bishop is to begin the psalm "Conserva me" before giving the tonsure; the psalm is to be said as far as "Dominus pars," and this verse is to be said by each of the "ordinati." After the tonsure is given the psalm is to be finished. The Westminster book directs that all the "tonsorati" should then together repeat the verse "Dominus pars," and that the psalm "Domini est terra," with its anthem, should follow. The present Roman Pontifical omits the latter part of the psalm "Conserva me," and agrees with the Winchester Pontifical in placing before "Domini est terra" the collect "Praesta quaesumus" (col. 27 of text), as to the position of which the Westminster and Evesham books are in agreement. After "Domini est terra" in the Winchester Pontifical, and in the present Roman Pontifical, comes the vesting.
- Col. 27. l. 15. *Presta quesumus*, etc. After this prayer the Westminster book directs that the *tonsorati* are to be sprinkled with holy water and bidden by the Bishop to pray for him. A similar direction stands at the end of the *Ordo* in the Winchester Pontifical.
1. 22. *Ad barbam tendendam*. This form is not contained in the Westminster book. It appears with but slight variation in the Magdalen Pontifical.
- Col. 28. l. 15. *De professione nouiciorum*. The order here described for the profession agrees as to its main features with that in the Westminster book, but differs from it in some details, while both show some variations from the order sketched in Lanfranc's *Statuta*. (See the Appendix to Reynier's *Apost. Bened. in Anglia*, pp. 244-5.) The Magdalen Pontifical contains a parallel office, with the title "Benedictio Monachorum," but its rubrics are very brief.
1. 16. *Quando nouicii*, etc. The *rubrics* of the Evesham book contemplate the case of several novices making their profession at the same time; but the *prayers* have apparently been copied from a text which (like that of the Westminster book) was worded to suit the case of a single novice; the plural terminations which

appear between the lines are added by a hand rather later than that of the body of the MS.

1. 19. *Ducantur ad altare sancti Petri in uestiario*, etc. The Westminster book has no parallel direction, merely ordering that the novice is to be brought to the High Altar after the Gospel, and before the Creed, if the Creed is said on that day. Bernard of Cluni (in *Vet. Disc. Mon.* p. 180.) allows the ceremony to take place *after* the Creed.
1. 21. *Indutique tunicis et froccis*, etc. The Westminster rubric runs "frocco indutus absque cuculla suam deferens scriptam professionem."
1. 25. *Singuli nouicii . . . primus a priore*. Both in the Westminster book and in Lanfranc's *Statuta* the person presenting the novice is spoken of as his "magister."
1. 27. *Dicentes in eundo*, etc. In the Westminster book the Abbot is directed to begin the "Miserere" as the novice approaches, and the choir to take up the psalm. In Lanfranc's *Statuta* the "dexter chorus" begin the psalm.
1. 31. *Professionem suam manibus propriis scriptam*. It is to be observed that the Evesham book makes no provision for the case of an illiterate novice, such as is found in the Westminster book, and in Lanfranc's *Statuta*. From the form of the profession it seems to be assumed that all novices were in holy orders.
- Col. 29. l. 1. *Et abbas ponat super altare*. The Westminster book directs that the novice is to lay his profession upon the altar and to make a cross upon it with ink before delivering it to the Abbot; according to Lanfranc's *Statuta* the novice himself lays it on the altar. From two of the treatises in *Vet. Disc. Mon.* (pp. 180, 443) it appears that the ceremony of making a cross upon the document was not always performed, if (as the Evesham book supposes) the novice had written it himself.
1. 13. *In modum satisfactionis*. The Westminster rubric directs that (at the Gloria) "faciat nouicius ante et retro circumductum, ita uidelicet ut ibi perficiatur, ubi incipiebatur. Quo facto: ad benedictionem suscipiendam confestim se prosternat." The gesture is described in less technical language by Bernard of Cluni (*Vet. Disc. Mon.* p. 180): "Tunc omnes sicut sunt gyrum faciunt poplitibus flexis et prosternunt se ad orationem." The term "ante et retro" is explained by Martène in the glossary to the *de Ant. Mon. Rit.* (p. 363) as "inclinatio duplex quae fit a dextris et a sinistris." In the variety known as "ante et retro circumductum," apparently, a full circle was described.
1. 16. *Deinde dicantur psalmi*. The Westminster and Evesham books are here in agreement as against Lanfranc's *Statuta* and the Magdalen Pontifical, which prescribe the one psalm "De profundis." Bernard of Cluni directs the use of "De profundis" if the Abbot is not himself the celebrant at the mass: but otherwise he, and other authorities in *Vet. Disc. Mon.* (pp. 89, 180, 443), appoint

"Miserere" as the one psalm in this place, not having mentioned its use at the earlier point.

1. 26. *Deus indulgentie pater.* This and the following prayers according to the Westminster rubric "per modum lectionis plane dicantur."
- Col. 31. l. 11. *Nouicii iaceant in curta uenia.* See note on col. 7, l. 23. This phrase does not appear in the Westminster book, nor is it explained by any of the authorities to which reference has been made. Its probable meaning may be inferred from certain phrases in the *Constitutiones Hirsaugienses* (*Vet. Disc. Mon.* p. 89) where it is said that the novice, after the presentation of his profession, "veniam super genua petit," and that those who say the verse "Suscipe me," "petunt ter veniam super manus et genua."
1. 15. *Sancte spiritus qui te.* The Westminster rubric orders this prayer to be said without "Dominus uobiscum," but with "Oremus," "legendo ut prius."
- Col. 32. l. 34. *Aspergat cucullas,* etc. The Westminster rubric directs that the cowl is to be censed.
- Col. 33. l. 5. *Et cooperiat abbas.* The Westminster rubric runs "con-festim abbas capud nouicii caputio cooperiens osculatur." Lanfranc's *Statuta* place the veiling of the face of the novice after the prayer "Deus misericors Deus clemens." Bernard of Cluni (*Vet. Disc. Mon.* p. 180) omits this prayer, and agrees with Lanfranc and the Westminster book in joining the kiss with the veiling of the face.
1. 11. *Lauda ierusalem.* For this psalm the Westminster book substitutes the anthem "Beati eritis."
1. 33. *Ducantur in chorum,* etc. This, in all the authorities referred to, follows the giving of the kiss by the Abbot; but none of them, except the Magdalen Pontifical, uses the phrase "osculum pacis." The Westminster book gives rather full directions as to the procession round the choir, ordering, among other things, that the Offertory is to be delayed (the Creed being said, if at all, while the procession is in progress) until the novice can return to make his oblation. The *Constitutiones Hirsaugienses*, on the other hand, direct that the novice is to return for this purpose, even if he should not have time to complete the circuit of the choir. (*Vet. Disc. Mon.* p. 443). Bernard of Cluni says that the novice may be sent into the choir either after the "offerenda" has been begun, or before the Creed (*Vet. Disc. Mon.* p. 180).
1. 38. *Procedant et recipiant osculum.* Neither the Westminster book nor Lanfranc's *Statuta* contains such a direction.
1. 42. *Et notandum,* etc. The directions which follow are given in more detail in the Evesham book than in the Westminster book or in Lanfranc's *Statuta*: but the three agree in substance, so far as they touch the same points. The Westminster book directs

that the novice is to be present at high mass on the two days following his profession, and there to make his oblation and to communicate. On the third day, the Prior (or, failing him, the Sub-Prior) "ad pacem missae auferet ei cucullam a capite summo mane."

- Col. 34. l. 41. *De fratribus faciendis*. This section is not concerned with the services of the church, but with the business of the Chapter. Hence there is no parallel form in the Westminster book. The form here given is to be distinguished from that "De fraternitate facienda" which is to be found on one of the leaves at the beginning of the volume containing the Evesham book. (See Appendix I.) This is the form of admitting a "conversus," or lay-brother, as an inmate of the monastery, while the form in the Appendix is that of admitting an extraneous secular to "confraternity."
- Col. 35. l. 36. *Ordo desponsationis*. The marriage service as here given differs in a marked degree from those in the Sarum and York Manuals, and also, though less notably, from those in the Hereford Missal and in the Westminster book. On the other hand it shows some remarkable points of agreement with the form which Dr. Henderson gives from a 13th century Missal, once belonging to the parish of Hanley Castle in Worcestershire, now in the Cambridge University Library. The readings of this MS. are given as they appear in Dr. Henderson's edition of the York Manual, pp. 163\*—165\*.
- Col. 36. l. 10. *Si puella*, etc. The Hanley Castle Missal here differs from the Evesham book, and gives a direction contrary to what seems to have been the ordinary rule, viz. "Si puella sit, desponsetur obvelata manu; si corrupta, discooperta manu."
- l. 12. *Manda deus*, etc. These verses with *Kyrie*, *Pater noster*, and the *preces* following, form in the Sarum and York Manuals the prelude to the benediction of the bride and bridegroom at the church door. The Hereford and Hanley Castle Missals and the Westminster book agree with the text, except that the Hereford Missal apparently omits *Pater noster*.
- Col. 37. l. 19. *In pollicem dextre*. The usage of placing the ring first on the fingers of the right hand seems to have been common. The rubric of a pontifical of the Monastery of Notre-Dame de Lyre in the diocese of Evreux, cited by Martène (*de Ant. Eccl. Rit.* Lib. I. cap. ix. p. 128) gives as the reason for transferring it to the left hand, after placing it on the right, that the woman should wear her ring on the left hand "ad differentiam gradus episcopalis, ubi anulus in signaculum integrae et plenae castitatis in dextra manu publice est portandus." Among the Western *Ordines* cited by Martène the Ambrosian (p. 139) is the only one which agrees with the present Roman Ritual in directing the ring to be placed on the left hand, though several leave the point doubtful, while one, from the Ritual of Liège, directs that the ring is to be placed

"digito annulari dextrae manus sponsae, aut alii secundum morem loci et personarum" (p. 138), a regulation which suggests that there may have been a good deal of variation in the local usage.

1. 25. *De isto anulo*, etc. The Westminster book and the Hanley Castle Missal agree with the Evesham book in placing these (or the like) words after the act of placing the ring on the bride's hand and the words accompanying that action. The Sarum and York Manuals and the Hereford Missal direct the corresponding words to be said before the ring is given; the Hereford Missal seems to lay especial stress on this point.
  1. 29. *Postea dicat sacerdos*, etc. See note on col. 36, l. 12. In the order and form of these following benedictions at the church door the texts cited show considerable variation, the Hanley Castle Missal agreeing more closely with the Evesham book than any of the others.
  1. 33. *Omnipotens sempiterne deus*. This benediction does not appear in this form in any of the texts cited, except the Hanley Castle Missal, where it is found, with slight variations of reading, in the same position. In that MS. it begins "Deus qui primos." It appears also, with some variations, in the Irish Missal edited by the Rev. F. E. Warren. (*Missale Vetus Hibernicum*, p. 83.)
- Col. 38. l. 10. *Et qui sua*. This clause does not readily connect itself with the words preceding, and it seems at least possible that something has been omitted after "uoluit," or that "et" should be omitted. The Hanley Castle Missal, however, agrees with the reading of the text. The *Missale Vetus Hibernicum* has "et qui dignatus est nasci de maria uirgine et suo presentatu miraculo nuptias consecrare."
1. 16. *Quietam temporis sanitatem*. In the Evesham book, between the words "quietam" and "temporis" there is a space across which a line has been drawn, apparently by a later hand. The Hanley Castle Missal substitutes "corporis" for "temporis." *Missale Vetus Hibernicum* has "quieta tempora mentium et corporum gaudium."
  1. 25. *Deus abraham*. This benediction, apparently, is not in any of the other texts cited: the Hereford and Hanley Castle Missals, the York Manual and the Westminster book have, with variations, one which slightly resembles it.
  1. 38. *Respice domine*. This benediction appears at the same point in the Westminster book and in the Hanley Castle Missal. It is found among the benedictions said in the church in the Hereford Missal and the York Manual, and also (in a slightly different form) in the Sarum Manual.
- Col. 39. l. 8. *Inde si sint iuuenes*. The Westminster book also directs the following benediction to be said "si adolescentes fuerint." But there, as in the Hereford Missal and the Sarum and York

Manuals, the benediction is among those which are to be said in the church. The Hanley Castle Missal, like the Evesham book, places it before the entrance to the church, but does not limit its use.

1. 25. *Hic tradantur eis cerei.* The Hanley Castle Missal is the only one of the English texts cited which contains a similar direction : but there the tapers are apparently delivered before the psalm "Beati omnes" is begun. *Missale Vetus Hibernicum* (p. 81) directs that the bride and bridegroom are to hold burning tapers at the introit of the mass which follows, and to offer them at the time of the oblation (p. 82) : and with this apparently agrees the direction contained in a Rennes Missal, cited by Martène (*de Ant. Eccl. Rit. Lib. I. cap ix. p. 127*).
1. 33, 36. *Fiat pax, etc. Fiat misericordia, etc.* These versicles and their responses are not in any of the other texts cited, except the Hanley Castle Missal.
- Col. 40. l. 2. *Domine sancte pater.* This benediction appears here in the Hanley Castle Missal, and as a benediction after the mass in the York Manual. It is not in the Sarum Manual, the Hereford Missal, or the Westminster book.
1. 13. *Deus qui mundi crescentis.* This benediction is not in any of the other texts cited except the Hanley Castle Missal.
1. 23. *In quo ysaac.* The Hanley Castle Missal reads "et quo."
1. 27. *Ita suscipiat . . . qui.* The Hanley Castle Missal reads "Itaque suscipiat . . . ut."
1. 38. *Omnipotens sempiterne deus.* This is a variation of the first part of the benediction which appears on col. 37. It stands here in the Sarum and York Manuals and the Westminster book, but not in the Hereford or Hanley Castle Missals.
- Col. 41. l. 8. *Benedicat uos dominus.* This benediction appears here in the Hereford Missal, the Sarum Manual, and the Westminster book, but not in the Hanley Castle Missal or the York Manual.
1. 23. *Omnipotens sempiterne deus.* The Hanley Castle Missal does not expressly mention this collect, but it would naturally form part of the "Missa de Trinitate."
- Col. 42. l. 18. *Alma chorus.* This is the sequence in the Sarum Manual and Hereford Missal. That in the York Manual and the Westminster book is different. The Hanley Castle Missal is defective after the Gradual.
1. 20. *In illo tempore : Accesserunt.* The Gospel is the same as in the Hereford Missal and the Sarum Manual : that in the Westminster book begins a little earlier in the chapter : in the York Manual the Gospel is taken from St. John iii. 27-29.
- Col. 43. l. 1. *Adesto domine.* This second secret is in the Sarum and York Manuals, and in the Hereford Missal : the Westminster book has a different one.

1. 28. *Deus qui potestate*, etc. The marginal note in the MS. (see foot-note to text) may perhaps only be intended to refer to the clause "*Deus qui tam excellenti misterio*": but it appears as though it were intended to refer to the whole benediction. The Westminster book has no mention of the omission either of the benediction as a whole, or of the clause. The Sarum and York Manuals and the Hereford Missal all direct the omission of the *clause* in the case of a second marriage. The Sarum Manual notes that the question (or rather, presumably, the decision on the question) was brought to England in the year 1321; by that date the Evesham and Westminster books were probably already in use.
- Col. 45. l. 17. *Benedic domine hunc potum*. The Sarum Manual and Hereford Missal have this benediction (reading "*panem istum et hunc potum et hoc vasculum*"): the Westminster book has a different form, the opening words of which are the same as those of the form in the Evesham book.
1. 25. *Benedic domine thalamum*. This benediction is in the Sarum Manual, the Hereford Missal, and the Westminster book: in the York Manual it forms part of an office for the "*Benedictio thalami*." In the Sarum Manual and Hereford Missal it is followed by the "*Benedictio super lectum*" which is added in the margin of the Evesham MS. and by the benediction said over the bride and bridegroom: this last in the Sarum Manual is broken into three benedictions, each preceded by "*Oremus*." The York Manual and the Westminster book do not contain either the "*Benedictio super lectum*" or the triple benediction of the persons.
- Col. 46. l. 14. *Benedictio peregrinorum*. This order differs very widely from that in the Westminster book, and also from the orders in the Hereford Missal and the York Manual. It corresponds more nearly with that in the Sarum Manual, but the collects and benediction do not appear in the same sequence as in the Sarum form, while the *preces* in the Sarum form are much longer than those in the text.
- Col. 47. l. 11. *Domine ihesu christe*. This is the form of benediction of the staff and scrip both in the Sarum Manual and the Hereford Missal.
1. 37. *In nomine domini*. The forms used in delivering the staff and scrip agree with the Sarum Manual.
- Col. 48. l. 17. *Omnipotens sempiterne deus*. This (with slight variations) forms the last of the benedictions at the mass in the Sarum Manual: it is the final benediction in the Westminster book; and in the Evesham book it appears again, col. 50.
- Col. 49. l. 2. *Deus qui ad uitam*. This precedes the benediction of the staff and scrip in the Sarum Manual, and is there followed by the collect "*Deus qui diligentibus te*," which stands next to it in the Evesham book.

1. 28. *Deus infinite misericordie.* This in the Sarum Manual is one of the benedictions at the mass: in the Westminster book it precedes the delivery of the staff and scrip.
- Col. 50. 1. 2. *Deus inuicte potentie.* This is the form of benediction of the cross in the Sarum Manual, where the cross is delivered with the first of the two forms given in the Evesham book.
1. 26. *Accipe signum inuincibile.* Neither this form of delivery nor the benediction following it is given in the Sarum Manual.
1. 37. *Omnipotens sempiterne deus.* See note on col. 48, l. 17.
1. 40. *Benedictio noui panis.* This form differs slightly from that given in the Sarum, York, and Hereford books for the blessing of bread on Sundays.
- Col. 51. 1. 6. *Benedictio nouorum pomorum pirorum.* This very nearly agrees with a "*Benedictio Pomorum*" in the York Manual. The addition of the word "*pirorum*" shows that at the time when the book was written pears were of sufficient importance as a local crop to receive special mention.
1. 13. *Benedictio uuarum.* The benediction appears more than once with slight variations in the Gelasian and Gregorian Sacramentaries; but the insertion of the words "*et maturos*" is unusual. There were vineyards belonging to the monastery at Evesham, the first of which seems to have been planted by Abbot Walter (1077-85). (See *Chron. Abb. de Evesh.* p. 97.)
1. 24. *Benedictiones ad ornamenta ecclesie benedicenda.* It is not quite clear at what time the Abbots of Evesham first claimed authority for blessing sacerdotal vestments. In the Cotton MS. Vespasian B. XXIV. there appears a bull (printed in *Monast. Anglic.* Vol. II. p. 19) from Pope Clement to Abbot Roger, dated vi. Id. Jul. in the second year of the Pope. This is followed by another bull from Clement to Roger, dated viii. Kal. Feb. in the fourth year of the Pope, giving the same privileges conferred by the former bull to the Abbot *and his successors*, and this by a third bull, from Pope Celestine to Abbot Roger, dated Id. Jan. in the first year of the Pope, in the same terms as the last, but with the addition of an anathema against any one who may infringe the concession. In MS. Harl. 3763, there is a similar series of bulls: but in this MS. while the second and third agree with the copies in the Cotton MS. the first of the series is addressed to Abbot *Adam*, and in it, though the words "*necnon et vestimenta sacerdotalia benedicendi*" have been written, they are marked, as though for omission, by dots under the line. In the Chronicle of Evesham (pp. 178-9) the bull of Pope Clement to Abbot Adam is given. without these words, and is followed by the bull of Pope Celestine to Abbot Roger, while no bull from Pope Clement to Abbot Roger appears at all. The first Abbot Roger succeeded in 1159 and died in 1160 (*Chron. Abb. de Evesh.* p. 100, notes). It is therefore impossible that he could have received any privileges (as is suggested in *Monast. Anglic.*

Vol. II. p. 4) from Pope Clement III. who was elected in December, 1187. Abbot Adam succeeded Roger, and died Nov. 12th, 1191, (*Chron. Abb. de Evesh.* p. 102, note) being succeeded by Roger Norreys. But Clement III. died in March, 1191, and therefore could not have granted any privilege to Roger Norreys as Abbot. It seems on the whole most likely that the substitution of the name of Roger for that of Adam and the insertion of the words "necnon . . . benedicendi" in the first of the three bulls in the Cotton MS. are due to mistake on the part of the copyist, and that the second bull which appears in the Cotton and Harleian MSS. was omitted in the Chronicle because it was not known, or was recognised as a forgery. In this case, it would apparently follow that the authority in question was first conferred by Pope Celestine III. in 1192, upon Roger Norreys and his successors, the other privileges given by the same bull to the Abbots of Evesham having previously been conferred by Pope Clement III. upon Abbot Adam personally. It may be remarked that none of these bulls appear in Cocquelines' *Bullarum Privilegiorum ac Diplomatum Romanorum Pontificum amplissima Collectio*, 1739-44. The forms of benediction generally agree with those of the Sarum Manual, the readings of which are here cited from Dr. Henderson's edition in the Appendix to the York Manual. They may also be compared with those in the Exeter Pontifical edited by Mr. Barnes in 1847.

1. 29. *Intende preces nostras et.* The Sarum Manual and Exeter Pontifical both read "Intende propitius ut." Compare the "Benedictio ad casulam stolam et manipulum," col. 53.
  1. 33. *Omnesque ea utentes*, etc. The end of this benediction as it stands in the text is evidently corrupt. The Sarum Manual and the Exeter Pontifical both read (after "utentes") "tuis mysteriis aptos et tibi in ea devote et amicabiliter servientes gratos effici concedas." Compare, however, the end of the "Benedictio ad casulam stolam et manipulum," col. 53.
- Col. 52. l. 2. *Benedictionem accipiet de supernis.* The Sarum Manual and Exeter Pontifical have "benedictionem tuam accipiat."
1. 9. *Cingulo et cum balteo.* So also the Exeter Pontifical. The Sarum Manual omits "et."
  1. 13. *Ministerii.* Probably an error of the scribe, for "ministri," which is the reading of the Sarum Manual and Exeter Pontifical.
  1. 18. *Et frigore.* The Sarum Manual and Exeter Pontifical have "nec frigore."
  1. 24. *Sacri ministerii.* So also the Exeter Pontifical. The Sarum Manual has "mysterii."
  1. 28. *Deus qui solis predicatoribus.* The Sarum Manual reads "stolis" for "solis" and omits "orario," showing also a few other variations of reading in this benediction. The Exeter Pontifical omits the benediction.

1. 38. *Deus fons bonitatis.* The Sarum Manual and Exeter Pontifical both read "pietatis."
1. 40. *Ad extremum uestimentum casule.* For "uestimentum casule" the Sarum Manual has "vestimentorum suorum casula," and with this agrees the Exeter Pontifical, except in the accidental variation of "tuorum" for "suorum." Otherwise, the most obvious emendation of the text would be to substitute "vestimento" for "uestimentum"; but the reading of the other books suggests "uestimentorum casula."
- Col. 53. 1. 3. *Planeta.* The Sarum Manual and Exeter Pontifical substitute the more ordinary word "casula."
1. 6. *Super omnia habeant.* The Sarum Manual and Exeter Pontifical agree in giving a different ending to the benediction.
1. 10. *Benedictio corporalis.* This benediction appears (with variations) in the Sarum Manual (p. 101\*) and the Exeter Pontifical (p. 236).
1. 21. *Benedictio ad palla.* This benediction is not in either the Sarum Manual or the Exeter Pontifical. It is not clear whether "palla" should be "pallia" or "pallam."
1. 28. *Benedictio ad casulam stolam et manipulum.* This may be compared with the "Benedictio albe" above, col. 51. It is not in the Sarum Manual or the Exeter Pontifical.
- Col. 54. 1. 1. *Uisibilium et inuisibilium.* This benediction appears, with a few variations, in the Westminster book, under the title "Benedictio ad uestimenta sacerdotalia siue leuitica et ad lintheamina." It agrees very closely with a "Benedictio uestimentorum uiduae quae fuerit castitatem professa" in the Magdalen College Pontifical. It is not in the Sarum Manual, or in the Exeter Pontifical.
1. 11. *Benedictio generalis,* etc. This benediction is not in the Sarum Manual or the Exeter Pontifical. It is found with very slight variation in the Magdalen Pontifical, where it is a "Benedictio de ornamentis ecclesiae."
1. 33. *Benedictiones nocturnales.* The forms of benediction before the lessons in each of the four nocturns which compose the Benedictine mattins. A good many of these forms are abbreviated in the Evesham MS. and it is more or less doubtful, in some cases, how the abbreviation should be expanded. Where there seems to be a doubt, a probable form is sometimes suggested in the foot-notes to the text. An additional set of benedictions for All Saints' Day will be found at the end of the next section of the MS., the first section, as shown in the Preface, ending with the present series. See col. 101.
- Col. 57. 1. 18. *In die purificationis.* The order for the benediction of the candles here given differs very widely from those of the Sarum, York, and Hereford Missals, and also from that of the EVESHAM,

Westminster book, while these again differ very widely from one another. Some of the prayers of this order are found, with variations of form, in one or other of the books mentioned: but the arrangement of the service, as a whole, is so far removed from that in any of them that it would be useless to attempt a detailed comparison.

1. 30. *Diuertant per altare sancti iohannis baptiste usque in criptam.* Perhaps the most notable peculiarity of the order of blessing the candles observed at Evesham is the place in the church selected for the performance of the rite. At Salisbury, York, Westminster, and probably at Hereford, the benediction took place at the high altar. At Evesham, it seems to have been performed in the crypt, probably before an altar which is frequently referred to in the Chronicle and other documents relating to the monastery as the altar of St Mary "in cryptis." As to the meaning of this term, however, a doubt has been raised. May, in his "History of Evesham" (p. 48) contends that the "cryptae" were not the crypt, or undercroft, but certain chapels at the east end of the choir, so called from the vaulting of their roofs; and Mr. Macray, in his edition of the Evesham Chronicle, seems to adopt this view (*Chron. Abb. de Evesh.* p. 348). May's chief argument seems to be that it is incredible that the Lady-chapel should have been in the crypt: and the view that the "cryptae" were separate chapels, not under but adjoining the choir, may perhaps be supported by certain passages in the Chronicle, which speak of the works of restoration carried out by Thomas de Marleberge, after the presbytery of the church had been destroyed "by the second fall of the tower." He is said to have repaired the presbytery "cum tectis cryptarum presbyterio adjacentibus" (p. 265), while another passage states of him:—"Turres etiam presbyterii fecit, et quinque tabellata lapidea super quinque tecta cryptarum, et illam partem ecclesiae quae est super altare sancti Iohannis Baptistae reparavit post secundum casum turris" (p. 269). Another passage states of the same person that he "quinque etiam arcus presbyterii et unum ante ostium cryptarum obturavit." These passages suggest that the "cryptae" were near the presbytery, and that the "five roofs" of the "cryptae" were destroyed or damaged by the same fall of the tower which had done much damage to the roof and walls of that part of the church. May supposes that there was a Lady-chapel to the east of the choir, and that the masonry discovered to the east of the remains of the undercroft during the excavations carried on by Mr. Rudge (see *Vetusta Monumenta*, Vol. V.) was the foundation of this chapel. Hence he infers that there would not be a Lady-chapel in any other part of the church. That there was a Lady-chapel elsewhere than in the undercroft is probably true: for Abbot de Brokehampton (1282-1316) appears to have built one, if the statement concerning him in the Chronicle (p. 286) refers to the making of a new chapel, and not simply to the improvement and decoration of one already existing. But it is not certain that de Brokehampton's work was completed when the Evesham book was written: and it

is unlikely, if a Lady-chapel already existed in his time in the upper church, that he would have proceeded to undertake the building of another. That the Lady-chapel should be situated in the crypt may have been an unusual arrangement, but is certainly not in itself incredible. The chapel of St. Mary Undercroft at Canterbury furnishes an instance of such a case: and the same church supplies an instance of a later Lady-chapel being built in addition to that in the undercroft. The crypt at Evesham appears, from Mr. Rudge's investigations, to have been of considerable height internally. The remains of its western wall were still visible, and rose to a height of more than nine feet from the level of its floor, without showing any trace of the vaulting. It seems not impossible that the east end of the crypt (which was divided by four rows of pillars) projected beyond the east end of the superstructure, and that the "quinque tecta cryptarum" repaired by Thomas de Marleberge may be explained of the roofs of the five divisions of this projection of the crypt, which would probably share to some extent in the ruin of the presbytery. From Martène (*de Ant. Mon. Rit. Lib. III. cap. vii. p. 105*) it would appear that the older Benedictine usage with regard to the blessing of the candles was that it should take place "extra propriam ecclesiam," or, if in the church, in some chapel within it, to which a procession was made. He cites several instances of the performance of the rite in the Lady-chapel, among them being Cluni, from which place, perhaps, the usage may have been introduced at Evesham, through the former connection of Abbot Adam (1187-91) with the Cluniac house of Charité-sur-Loire. But if the Lady-chapel were not in the crypt, the usage of blessing the candles in that part of the church will simply be an additional instance of the local variation noted by Martène. The altar of St. John Baptist mentioned in the rubric apparently stood near the western door of the choir, and sufficiently near to the presbytery for the roof above it to require restoration after the fall of the tower. (See the passages from the Chronicle cited above.)

Col. 60. l. 17. *Cereum ornatum*. Perhaps this *cereus* corresponds to the large candle called "Mariale," which is mentioned in the rubric of the Westminster book.

1. 30. *Celebrans missam semper deferat candelam*, etc. Martène cites a similar direction from the customs of the Benedictine house of Notre-Dame de Lyre. According to the usage of Bec, which he also cites, the taper was held until the offertory, and then set on a candlestick "in dextra parte altaris" until near the end of the mass. (*De Ant. Mon. Rit. Lib. III. cap. vii. p. 107.*) The passage from the customs of Notre-Dame de Lyre shows at what points the celebrant would be relieved of the taper.

1. 39. *In capite ieiunii*. The portion of the Evesham book relating to the Ash Wednesday ceremonial differs much from the parallel portion of the Westminster book, and also from the corresponding portions of the Sarum, York, and Hereford Missals, which here

differ widely among themselves. It is in pretty close correspondence, in its earlier part, with the outline given by Martène from the customs of the Benedictine monastery of S. Pierre sur Dive, in the diocese of Lisieux. (*De Ant. Mon. Rit.* Lib. III. cap. viii. pp. 108-9.)

1. 40. *Pulsato magno signo.* The Westminster book orders that first two smaller, then two larger bells are to be rung, and then one large bell alone.
- Col. 61. l. 1. *Indutus amictu,* etc. The vestments prescribed for the Abbot in the Westminster book are alb, stole, maniple, and cope : the last is not to be worn by the Prior, if he is officiating in the Abbot's stead.
1. 4. *Cum duobus diaconis.* This is one of several points in the Evesham book which mark a correspondence between the order for the ejection and that for the reconciliation of the penitents. In the original rubric of the Westminster book the Abbot is accompanied by the Archdeacon, who is vested in an alb, no one else being vested : but this is modified by a later alteration.
1. 14. *Cum hiis precibus.* The *preces* in the Evesham book are rather more full than those in any of the three Missals, or in the Westminster book, or Martène's outline. The responses here, as sometimes elsewhere, are given in an abbreviated form.
1. 40. *Hanc orationem dicat Abbas.* The collect following is not in any of the three Missals or in the Westminster book : it is indicated by its first words in Martène's outline.
- Col. 62. l. 11. *In sinistra manu.* This plain direction may suffice to show, if proof be needed, the mistaken nature of the assertion, sometimes made, that an Abbot always held his staff in his right hand.
1. 13. *Fatiat absolutionem.* The term "absolutio" is apparently intended to cover the whole series of prayers down to the "conclusio" on col. 64. Of the six collects which form the first part of the series in the Evesham book, some appear, though in varying order, in the three Missals : the first four appear, in the same order, in the Westminster book, which substitutes two others for those beginning "Dimitte deus peccata" and "Praesta quaesumus." Martène's outline mentions five out of the six, omitting "Dimitte deus peccata" and placing "Praesta quaesumus" before "Domine deus noster qui offensione."
- Col. 63. l. 32. *Absoluimus uos.* This form is in the Sarum Missal, not in those of Hereford and York, in the Westminster book, or in Martène's outline.
- Col. 64. l. 4. *Dominus ihesus christus qui beato.* This form, and that which follows it in the text, are not in the three Missals at this point, nor are they in the parallel portion of the Westminster book, which has only a single form, the same which is indicated in Martène's outline.

- l. 22. *Conuentus discalciet se.* The Westminster book has at this point a direction that two bells are to be rung. Then follow anthems, psalms, and collects, apparently intended for a procession. The Evesham book puts the procession at a later point, after the benediction and distribution of the ashes. In the rubrics at the beginning of the Ash Wednesday section of the Westminster book it is noted that the monks are not to go to the dormitory to take off their sandals, as they used to do when the procession was made "*nudis pedibus*." From this it may be inferred (1) that the direction of the rubric in the Evesham book is with a view to the procession which follows the benediction of the ashes: (2) that the monks of Evesham, at the date of this MS. retained the usage of making the procession "*nudis pedibus*" which about the same time had been already abandoned at Westminster.
- l. 24. *Benedicat cineres.* The first two prayers for the "*Benedictio cinerum*" appear in the Sarum and York Missals, their order being reversed in the former. Hereford has only the first. The Westminster book has both, and adds two other prayers which are not in the Evesham book. The third prayer of the Evesham book does not appear at this point in any of the other texts cited.
- Col. 66. l. 4. *Ultimo accipiat prior stolam*, etc. In the Westminster book the Abbot is the first to receive the ashes, the Prior imposing them.
- l. 6. *Quibus peractis redeat Abbas.* The insertion of the words "*fiat sermo*" at this point probably marks a change in the Evesham usage at a time subsequent to the original date of the MS. The original rubric places the sermon after the procession (see l. 22).
- l. 13. *Postea fiat processio.* The Westminster book (which apparently provides for the procession before the giving of the ashes) directs that immediately after they are distributed the Abbot is to go to the door for the ejection of the penitents.
- l. 22. *Fiat sermo.* See note on l. 6 above. The sermon at Salisbury and York preceded the whole of this service: at Hereford it came immediately before the benediction of the ashes. Here it is apparently preparatory to the ejection of the penitents.
- l. 23. *Abbas procedat . . . ante altare.* Here begins the ritual of the ejection of the penitents, which is retained also in the Westminster book. Martène (*de Ant. Mon. Rit. Lib. III. cap. viii. p. 109*) notices the disappearance of this ceremonial from the Monastic books; the single exception which he mentions is the case of S. Pierre sur Dive. Possibly the ceremonial was retained more commonly in England than in France, but in the case both of Evesham and of Westminster its retention may be due to the fact that the monastery had spiritual jurisdiction over parochial churches. The mode of the ejection as here described corresponds more closely with the order for the re-admission of the penitents than appears to be the case in the rubrics of the three Missals or in those of the Westminster book: the Abbot with his attendant

deacon advancing by degrees from the altar through the presbytery, and the deacon with the penitents retiring before him by degrees from the presbytery through the choir and so to the church door.

Col. 67. l. 19. *Altare sancte crucis*. Probably that made "in navi ecclesiae" by Thomas de Marleberge, when Abbot, c. 1232. (*Chron. Abb. de Evesh.* p. 276.)

1. 22. *Decanus*. The "Decanus Christianitatis" who exercised jurisdiction, by the appointment of the monastery, over the subject churches of the Vale of Evesham. At Westminster the Archdeacon discharged the function here assigned to the Dean, and himself ejected the penitents, if the Abbot was not present.
1. 28. *Cor mundum*. This anthem is not appointed in any of the three Missals or in the Westminster book.
1. 31. The *S.* before *Amen* most probably stands for "seculorum," i.e. the last word of *Gloria patri* (see col. 14, l. 9.) The same abbreviation appears again in col. 126, l. 7.
1. 38. *Dominica in ramis palmarum*. The order for the benediction of the palms and the procession given in the text differs from the parallel orders in the Sarum, York, and Hereford Missals, and in the Westminster book. So far as the prayers for the blessing of the palms are concerned, it resembles that in the Sarum Missal rather than the others: but this portion still more closely resembles the parallel section in the Magdalen Pontifical. The order of the procession, of course, varied according to local conditions.
1. 39. *Canantur hee antiphone*. These anthems are mentioned also in the Westminster book.

Col. 68. l. 6. *Et dalmatica*. The Westminster rubric notes that the deacon does not wear a dalmatic if the Abbot is not present.

1. 8. *Ponens euangelium super analogium*. The Westminster book directs that before the Gospel is read a subdeacon is to read the lesson from the book of Exodus which appears, with slight variation, in the three Missals. The Westminster rubric lays especial stress upon this point, as one sometimes neglected:—"Que quidem leccio uetus significat testamentum et tamen aliquociens in modernis temporibus legi non consuevit. licet in quampluribus huius ecclesie missalibus scribatur atque in basilicis cathedralibus necnon et in ecclesiis que magne sunt auctoritatis uniuersaliter legatur."
1. 13. *Legat euangelium festiue*. The Westminster book directs that the Gospel is to be read "nota cotidiana." The passage to be read for the Gospel is not specified in the Evesham book. That which the Westminster book indicates is the same which is given in the Sarum and York Missals, and it is mentioned also in the *Concordia Regularis* and in Lanfranc's *Statuta*. (See Reyner, *Apost. Bened. in Angl.* App. pp. 86, 217.)
1. 17. *Exorcizo te creatura florum*. This exorcism is omitted in the York and Hereford Missals, and in the Westminster book. It appears in the Sarum Missal and in the Magdalen Pontifical.

1. 32. *Omnipotens sempiterne deus.* This prayer also is in the Sarum Missal and in the Magdalen Pontifical, not in the York and Hereford Missals or the Westminster book. The Magdalen Pontifical places next a prayer not contained in any of the other texts cited.
- Col. 69. l. 6. *Deus cuius filius.* The Sarum and Hereford Missals have another prayer with the same beginning: that in the text is found in the York Missal, the Westminster book, and the Magdalen Pontifical.
1. 24. *Deus qui dispersa congregas.* This prayer is in the Sarum Missal and the Magdalen Pontifical, not in the York and Hereford Missals, or the Westminster book. The Magdalen Pontifical places the sprinkling and censuring of the palms before it, and places after it the reading of the Gospel, which has not in that book been mentioned at the earlier point of the service.
- Col. 70. l. 2. *Omnipotens sempiterne deus.* The York Missal and the Magdalen Pontifical place this prayer after the distribution of the palms: the Sarum and Hereford Missals do not give it, nor is it in the Westminster book, which gives but few directions for anything after the distribution of the palms.
1. 20. *Eant in Merstowiam.* The place indicated is an open space (now partly built over) which is still called "Merstowe Green." It lies close to the precincts of the monastery, to the west of the present parochial churchyards, and of the probable site of the west gate of the Abbey.
1. 27. *Quarello.* See note on col. 2, l. 9.
1. 41. *Per magnam stratam.* The High Street of Evesham leads from the north of the town to the Market Place; from that point to the Merstowe Green the street now bears the name of Vine Street; but the name is perhaps not ancient: in the plan annexed to the account of Mr. Rudge's investigations, in *Vetusta Monumenta*, Vol. V. this street is marked as the continuation of the High Street. Assuming that the procession went northwards from the Merstowe Green they would, in passing along this street, have the cemetery on their right hand: and the gate through which they entered may have opened from the cemetery into the present Vine Street. But it seems more likely that they passed from what is now High Street into the Market Square, and thence through the old gate on the north of the cemetery, which still remains, to the north and west of the parish church of All Saints.
- Col. 71. l. 8. *Quod prima stacio fiat in capituli.* The reading of the text is clearly an error, perhaps for "capitulo." But the Chapter-house, as constructed by Abbot John de Brokehampton, did not open directly from the cloister, but was connected with it, apparently, by a vestibule, the entrance arch of which, still remaining, was for some time supposed to have been one of the principal gates of the monastery (see Mr. Rudge's report of his excavations in *Vetusta Monumenta*, Vol. V.) and it may be that the

station took place not in the Chapter-house itself, but in the entrance of the Chapter-house. In this case some word should be inserted before "capituli."

1. 9. *In scolis ex parte hostilarie.* The church itself adjoining the cloister on the north, and the Chapter-house lying on the east side, it is probable that the schools were on the south or west: the last situation was apparently the most common: and the Chronicle, in recording the benefactions of Abbot Ombresleye (1367-79) furnishes a hint in favour of placing the school at Evesham in the west walk. After stating that he built "paginam illam claustrum contiguam ecclesiae ubi carolae fratrum consistunt" (*i.e.* the north walk), it mentions his outlay also "pro alia" (pagina *sc.*) "versus hostriam sibi annexa." The "pagina versus hostriam" corresponds to the "ex parte hostilarie" of the rubric: and it therefore seems that the walk containing the school was one of the two next to the north walk: while the rubric furnishes us with ground for thinking that it was not the east. The "hostria" would ordinarily be placed to the west of the cloister.
1. 15. *Feria quinta in cena domini.* The reconciliation of the penitents, like the ejection of the penitents on Ash Wednesday, seems to have disappeared from the monastic rites in most cases. It is not mentioned in Lanfranc's *Statuta* or in the *Concordia Regularis*, nor does Martène mention it in his account of the monastic ceremonies of Maundy Thursday. It was probably retained, however, where the ejection of the penitents was retained, and thus it appears in the Evesham book, and also in that of Westminster. The Evesham order is somewhat more elaborate than that in the Westminster book, and than the orders in the Missals of Sarum and York, so far as regards the introduction of the penitents to the church. The three sets of *preces*, each followed by a collect, which appear in col. 73, 74, 75, are not given in either of the Missals, or in the Westminster book. There is nothing in the Evesham rubrics to show that the whole series of *preces* and collects was not said at the church door; but it seems more likely that, as the penitents on Ash Wednesday were gradually driven out of the church, so they were on Maundy Thursday gradually led back, being brought within the church door at the first collect of the series, and gradually conducted by successive stages to the place between the choir and the altar where they appear in col. 76.
1. 24. *Precentor etiam.* The Precentor appears at Evesham to have taken the part in this office which at York and Salisbury, and also at Westminster, is assigned to the Archdeacon (see l. 38, and col. 73, l. 4). It is curious that although the rubric originally mentioned the Prior as "postulating" on behalf of the penitents, there is no direction as to his being vested. This is perhaps due to the scribe's having copied from an older book which in all three places made mention of "the Prior or Precentor," and having omitted the mention of the Prior in the first place, to suit the existing usage, but failed to make the corresponding alteration in copying the later passages. (See col. 75, l. 39.)

- l. 29. *Per medium chorum.* The Westminster book directs that the procession is to go by the north side of the choir "et non per chori medium."
- Col. 73. l. 19. *Dicite quare uenistis.* This interrogation and the answer are not in the Westminster book or in either of the two Missals. Their presence is somewhat inconsistent with the long "postulation" which has already been made.
- Col. 75. l. 39. *A priore seu cantore.* See note on col. 71, l. 24. The phrase here has not been altered, as those in col. 71, 73 have been, by a later hand.
- Col. 76. l. 2. *Cantando psalmum.* The Westminster book directs that the return to the choir is to be "sub silentio," and neither of the two Missals mentions any psalm sung in returning.
- l. 13. The *preces* and collects which follow vary in the two Missals and in the Westminster book, none exactly agreeing with the text.
- Col. 77. l. 28. *Deus humani generis.* This prayer is common to the two Missals and the Westminster book.
- Col. 79. l. 14. *Omnipotens deus qui.* This absolution is not in either of the Missals, or in the Westminster book. The York Missal gives as the absolution that which follows next in the Evesham book, adding a shortened form of the "Conclusio." The Sarum Missal gives the absolution "Absolvimus vos" (see col. 63 of the Evesham book); and the Westminster book also gives "Absolvimus vos," placing before it, however, the form "Dominus Jesus Christus qui beato" (see col. 64 of the Evesham book).
- Col. 80. l. 6. *Hiis finitis: fiat sermo.* The York Missal places the sermon immediately after the introduction of the penitents: neither the Sarum Missal nor the Westminster book mentions it: but the latter, among the things to be said and done at the church door, mentions the admonition to the penitents, leaving its delivery to the discretion of the Abbot.
- l. 9. *Post hec accipiant,* etc. The "Benedictio ignis," which here follows, is not mentioned among the ceremonies of Maundy Thursday in Lanfranc's *Statuta* or in the Westminster book. The *Concordia Regularis* (see Reyner, *Apost. Bened. in Angl.*, App. p. 87), does mention it, directing that it should take place at the church door. The same practice is recognized in the first of Mabillon's *Ordines Romani* (*Mus. Ital.* Vol. II. p. 21) but this part of the *Ordo* is probably not of Roman origin, since the custom was not known at Rome in the middle of the 8th century. This appears from the reply of Pope Zacharias to a question on the subject addressed to him by St. Boniface, c. 751. See Jaffé, *Bibliotheca Rerum Germanicarum*, Vol. III. (*Mon. Mogunt.*) p. 222. The custom of blessing the new fire on each of the last three days of Holy Week seems to have been preserved in monastic churches after the time when in secular churches it had ceased, or had been

transformed into the one benediction of the fire on Easter Even in connection with the "*Benedictio cerei*." (See Martène, *de Ant. Mon. Rit.* Lib. III. cap. xiii. pp. 126-7.) The prayers of the rite in the Evesham book agree with those given in the Sarum Missal (and nearly with those in the Westminster book) for the same purpose, in connection with the rite of the Paschal candle; but they are not followed, as these parallel forms are, by forms for the benediction of incense, since this belongs to the blessing of the candle. The fire is apparently in readiness when the Abbot comes to bless it; nothing is said as to its being kindled by means of a flint or crystal, according to the usage mentioned in Mabillon's *Ordo Romanus*, and in some of the passages cited by Martène: but it is quite possible that this usage was followed at Evesham, though the fact is not stated.

- Col. 81. l. 37. *Accipiat quod residuum fuerit*, etc. The Hosts reserved were sufficient in number for the communion of the whole convent on the next day (see col. 90, l. 1, 2). Martène (*de Ant. Mon. Rit.* Lib. III. cap. xiii. p. 129) calls attention to the simplicity of the ceremonial relating to the reservation in the monastic uses. Lanfranc's *Statuta* and the *Concordia Regularis* mention the usage, but the latter says nothing of any special place in which the Hosts were deposited. According to the rubric of the Westminster book the deacon carried the Hosts "*cum summa reverentia inter duas patenas: corporalibus honorifice inuolutas*," and the Abbot laid them in the place prepared.
- Col. 82. l. 4. *Interim denudetur altare*, etc. The washing of the altars, in the Westminster book also, follows immediately after mass, the vespers of the day not being joined to the mass, as in the Sarum, York, and Hereford Missals, but said at a later hour. (See col. 84 of the Evesham book.) The Westminster book does not contain the collects which are given in the Evesham book, col. 82-3. From Martène, *de Ant. Mon. Rit.* Lib. III. cap. xiii. pp. 131-2, it is clear that both as to the mode of this observance, and as to its place in the ceremonies of the day, there was a considerable amount of variation.
- Col. 83. l. 10. *Procedat primus . . . usque refectorium*. The refreshment taken between mass and the ceremonial of the maundy is called by the name of "*mixtum*" both in the *Concordia Regularis* and in Lanfranc's *Statuta*. (Reyner, *Apost. Bened. in Angl.* App. pp. 87, 220). The Westminster book does not refer to it, but proceeds, after the washing of the altars, to the mention of the "*mandatum pauperum*," with which it ends its directions for the day. But a note referring to another "*benedictionarium*" for the matters "*que hoc loco desunt*" shows that the book does not at this point give a full account of the order of the ceremonies at Westminster.
- l. 16. *Percutiat tabulam*. The "*tabula*" here is the board which was used during the last three days of Holy Week, instead of a bell, for the signals both in the refectory and elsewhere. A similar

signal was employed to call the convent together when a sick brother was to be anointed, or was at the point of death.

1. 25. *Eat primus . . . usque in capitulum.* The *Concordia Regularis* places the Abbot's maundy (see col. 85, l. 10, and note below) immediately after the "mixtum," and makes no mention of a "mandatum pauperum" performed by the convent generally. Lanfranc's *Statuta* agree with the Evesham book in placing here the "mandatum pauperum," but differ from it in making no mention of the Abbot's maundy. (Reyner, *Apost. Bened. in Anglia*, App. pp. 87, 220). The directions given in the Evesham book concerning the "mandatum pauperum" relate only to the Abbot's part in that ceremony. Each of the brethren had one or more "pauperes" assigned to him; the Abbot ministered to seven, who are spoken of as "pauperes sui."

Col. 84. l. 39. *Canantur uespere.* See note on col. 82, l. 4.

- Col. 85. l. 10. *Ad eius mandatum faciendum, etc.* See note on col. 83, l. 25. Martène (*de Ant. Mon. Rit. Lib. III. cap. xiii. p. 133*), mentions the separate maundy of the Abbot as a usage found in some monasteries. He speaks as though the number of the poor persons at the Abbot's maundy were always twelve. The Evesham book gives the number thirteen: this may be a slip of the scribe, but may, on the other hand, have been intended to correspond with the whole number of those who were present at the Last Supper. Thirteen was also the number in the Prior's maundy at Durham (*Rites of Durham*, p. 66). The *aula* where the ceremony took place was perhaps the hall of the Abbot's lodging. The Prior's maundy at Durham and the Abbot's maundy at Westminster were performed in the cloister, but at a spot different from that of the monks' maundy. The *Concordia Regularis* and Lanfranc's *Statuta* both place the "mandatum fratrum" immediately after the "refection" which the Evesham rubric calls "prandium." (Reyner, *Apost. Bened. in Angl.*, App. pp. 87, 221.)

Col. 86. l. 22. *Et posito texto, etc.* For various usages concerning the Gospel lection and the "collation," "caritas" or "potus regularis," see Martène, *de Ant. Mon. Rit. Lib. III. cap. xiii. pp. 133-4*.

1. 34. *Priore residente ad digitum.* Apparently the Prior occupied what would ordinarily be the Abbot's place: so Lanfranc's *Statuta* direct: "sedente majore priore in loco abbatis." (Reyner, *Apost. Bened. in Angl.*, App. p. 221.)
1. 37. *Et capellanus, etc.* This portion has evidently been omitted accidentally by the first scribe, the mistake being probably due to the fact that the words "ex opposito hostii" which precede it, occur again near the end of the omitted portion, col. 87, l. 15; but grammatically, the inserted portion does not fit very well with what comes just before it.

Col. 87. l. 30. *Remanendi.* See note on col. 6, l. 7.

1. 31. *Die parasceue*. The Westminster book contains nothing concerning the Good Friday ceremonial. See note on col. 83, l. 10.
1. 38. *Eant in capitulum*. According to Lanfranc's *Statuta* (Reyner, *Apost. Bened. in Angl.*, App. p. 222) the psalter was said through in the cloister.
- Col. 88. l. 5. *Eant in criptis ac disciplinas sumant*. There is no reference to this usage in the *Concordia Regularis*, or in Lanfranc's *Statuta*. Martène (*de Ant. Mon. Rit.* Lib. III. cap. xiv. p. 135) cites two similar instances, one being from Croyland. But in both the cases he mentions the discipline was received in the Chapter-house.
- Col. 89. l. 29. *Usque ad Pax domini*, etc. From Martène (*de Ant. Mon. Rit.* Lib. III. cap. xiv. pp. 139-40) it appears that there was a diversity of usage as to saying or not saying "Pax Domini." The alteration in the Evesham rubric perhaps points to a local change of practice after the date when the MS. was first written.
- Col. 90. l. 22. *Reuestiantur albis*. The Westminster rubric has "toto conuentu reuestito." The Westminster book has much more detailed directions than are given in the Evesham rubrics as to the processions, and places here the "Benedictio ignis," joining it, as in the Sarum, York, and Hereford Missals, with the "Benedictio cerei" and placing after it a benediction of incense closely corresponding with that which the Evesham book directs to be used during the singing of "Exultet." The rubrics concerning the "Benedictio cerei" in the Westminster book, though fuller than the Evesham rubrics, are apparently incomplete, as a note is added, stating that the subject is better and more fully treated "in alio benedictionario."
- Col. 93. l. 8. *Incipiat benedicere fontes*. The Westminster book separates this portion from the other ceremonies of Easter Even, and sets before it the "Ordo ad faciendum catechumenum," which in the Evesham book is placed apart from the "Benedictio fontis." With regard to the usage of blessing the font at Evesham, it may be noted that during the proceedings before Innocent III. at Rome, on the question of the authority of the monastery over the churches of the Vale, in 1206, Thomas de Marleberge, on behalf of the monastery, argued that the "chapels" of the Vale must be exempt from the Bishop of Worcester, since the "mother church" was exempt. This was met by the statement that the churches of the Vale were not "chapels" but "ecclesiae baptismales," while there was no baptismal font in the Abbey church: and the fact was admitted by Thomas de Marleberge, in answer to a direct question from the Pope. The time when a font was introduced into the Abbey church is not stated: but its introduction was perhaps a consequence of this argument, and it had evidently taken place before the death of John de Brokehampton, who was buried in 1316 "juxta fontem in navi ecclesiae." (*Chron. Abb. de Evesh.* pp. 185, 289).

1. 9. *Quoniam apud te est*, etc. This versicle and response after the Litany are not in the Westminster book, or in the Sarum, York, and Hereford Missals.
- Col. 96. 1. 7. *Faciens cum cereo crucem*, etc. The Westminster book directs that the candle is to be held in the font "per moram aliquantulam."
1. 23. *Hic subsistat*, etc. The Westminster book has no rubric corresponding to this.
1. 26. *Mittat abbas crisma in aquam*. The infusion of the chrism before the holy oil is probably unusual, though instances may be given of the use of the chrism only, or (as in the Magdalen Pontifical) of the use of the oil and the chrism together, with the words here appointed for the infusion of the chrism. The Westminster book agrees with the Sarum and York Manuals in directing the infusion of the holy oil before that of the chrism. The words "cum ipsa billione," added in the margin of the Evesham book, occur in the two Manuals, but not in the Westminster book. The Manuals explain the phrase by the addition "quae est in vase." The "billio" was a small metal rod, kept in the "vas" or "ampulla." It is probably the two "billiones" which are referred to in the phrase "cum duobus instrumentis" a few lines further on in the text.
1. 43. *Tunc ponat*, etc. The Westminster book mentions another usage: "uel etiam ut moris est apud quosdam teneat manum eius dextram."
- Col. 97. 1. 28. *Et uitam eternam amen*. The alteration made in the Evesham book by a later hand brings it into agreement with the two Manuals and with the Westminster book. The Magdalen Pontifical agrees with the original reading of the Evesham book in omitting "post mortem."
1. 29. *Haec omnia credis*, etc. This question and answer are not in the two Manuals, in the Westminster book, or the Magdalen Pontifical.
1. 33. *Baptizet eum*. The two Manuals and the Westminster book direct that the name of the child should be asked once more.
- Col. 98. 1. 6. *Ut autem . . . teneant eum compadres*. The Westminster book has "Tunc patrini accipientes puerum: leuent eum de fonte."
- Col. 99. 1. 4. *Tunc tradat*, etc. The Westminster book, like the two Manuals, directs that if a Bishop be present the child should at once be confirmed, and should also, if of proper age, be communicated.
1. 35. *Finiantur pariter missa et uespere*. This is according to the rule laid down in the *Concoraia Regularis*: Lanfranc's *Statuta*, on the other hand, provide that vespers should be sung solemnly after the mass is ended in the usual way. (Reyner, *Apost. Bened. in Angl.*, App. pp. 87, 224.)

Col. 100. l. 4. *Ad matutinas*. For the various uses of different monastic communities as to the mattins of this night see Martène *de Ant. Mon. Rit.* Lib. III. cap. xvi. pp. 145-7. According to Lanfranc's *Statuta* "the whole office" is to be sung "more monachorum," (Reyner, *Apost. Bened. in Angl.*, App. p. 224): the usage, however, of having only three lessons, seems to have been common, and is recognized by the *Concordia Regularis* (Reyner, App. p. 89). The abridgement of the *Concordia Regularis*, which represents, apparently, the usage of Winchester, here agrees with the directions in the Evesham book, not mentioning the peculiar dramatic rite which is found in the *Concordia* itself, and to which Martène (p. 146) calls special attention. (See the *Obedientiary Rolls of S' Swithun's, Winchester*, p. 189.) Of this rite, perhaps the verse "Surrexit dominus uere," before the beginning of lauds, may be a remnant. In the mattins of this night there was no Gospel lesson after *Te Deum*, but this fact does not account for the phrase "in vi.festis" at col. 7, l. 29, since the same rule applied to Pentecost, and therefore, if the writer had intended to deduct from the number of the "Seven Feasts" those on which no Gospel was read, the remainder would have been not six, but five.

1. 36. *Et notandum quod abbas*, etc. Martène (*de Ant. Mon. Rit.* Lib. III. cap. xvi. p. 149) notes this as an ancient custom, and cites, from the *consuetudines* of S. Pierre sur Dive, a passage resembling that in the Evesham book, with reference to the Abbot's receiving a benediction.

Col. 101. l. 3. *Benedictiones in festo omnium sanctorum*. It seems possible that the page on which these benedictions now stand, forming, as it does, the end of the second section of the MS. was originally intended to be left blank, and afterwards utilized by inserting them; but the handwriting of the benedictions seems to be the same as that of the body of the MS. One benediction for the third nocturn has been left out: it is of course impossible to say how the omission should be supplied, since it may have been due to the intentional rejection of the form given in the book from which the series of benedictions was taken, and thus could not be made good with certainty even from a set of benedictions exactly corresponding with the others in the text.

1. 32. *Ordo ad uisitandum*, etc. The order for the visitation and anointing of the sick given in the text, while containing, as might be expected, a good deal which is also to be found in the Sarum and York Manuals, agrees more closely with the Westminster book than with either of them. In the Westminster book, however, the officiant is throughout this portion described simply as "sacerdos": in the Evesham book the Abbot, or failing him the Prior, or Sub-prior, or (apparently in the last resort) another priest is to fulfil the office.

Col. 102. l. 7. *Alba. stola. et capa*. The Westminster rubric omits the cope, mentioning the alb and stole.

1. 23. *Incipiat hanc letaniam.* In the Westminster book there is no litany at this point, the *Kyrie*, Lord's Prayer, *preces* and collects following directly after the seven psalms. The "Kyrieleyson," with which the Evesham litany begins, was probably said either twice or thrice: the alteration of the numeral mentioned in the foot-note has reduced the number of repetitions. Some of the other invocations of the litany are also marked with a numeral, those, namely, which are addressed to St Egwin and St Benedict, the founder of the monastery and the founder of the Order.
- Col. 103. l. 33. *Sancte odulfe.* St Odulf was a Canon of Utrecht, who died about the year 865. The Evesham Chronicle says that his relics, consisting of the greater part of his remains, were purchased for 100 marks by Aelward, Abbot of Evesham and Bishop of London, from some merchants who had brought them to London for sale. In an account of the translation and miracles of the saint, contained in the same volume with the MS. Chronicle, and published by Mr. Macray in the Appendix to his edition of that work, it is stated that the relics were stolen by those who brought them to London, and that they were imported from "Stauron" (*i.e.* Stavoren, in Friesland;) while the price paid to the thieves is said to have been a hundred pounds. (*Chron. Abb. de Evesh.* p. 83, and App. pp. 313-14.) The relics so purchased were given by Aelward to the monastery of Evesham, and were kept, apparently, in a shrine which had been formerly occupied by the relics of St Egwin. The Chronicle says that Abbot Manny (1044-59) made a shrine for the relics of St Odulf, but that he considered the shrine to be so satisfactory when finished that he determined to assign it for the relics of St Egwin. (*Chron. Abb. de Evesh.* p. 44.) The treatise on the miracles of St Odulf contains a curious story, which may be connected with the translation of St. Egwin's relics from one shrine to the other, and with the employment of the older shrine for St Odulf's relics. According to this tradition, the lady Edith, the consort of St Edward the Confessor, sent to many English monasteries to require the monks to send the relics of their saints to Gloucester, in order that she might make a selection for herself. The Evesham monks, after consultation, determined to send, not the relics of St. Egwin, but those of St Odulf. The lady Edith is said to have been struck with blindness on attempting to open the shrine, and to have been restored on making a vow not to attempt any similar proceeding for the future. The relics were accordingly restored to Evesham. (See *Chron. Abb. de Evesh.* App. pp. 317-8.) The festival of St Odulf appears from the lists of "caritates" in the Cotton MS. Vespasian, B. XXIV. to have been observed at Evesham between June 1st and June 24th, and the kalendar in the Lansdowne MS. 427, places it on June 12th, the same day on which it appears to have been observed elsewhere.
1. 41. *Sancte credane.* St Credan was an Abbot of Evesham, whose name appears in the Chronicle as the eighth Abbot after St Egwin. (*Chron. Abb. de Evesh.* p. 76.) A shrine was made for

his relics also by Abbot Manny (1044-59). The relics themselves are said to have been subjected to the test of fire, along with the relics of St Wistan (see note on col. 3, l. 21) by the Norman Abbot Walter. (*Chron. Abb. de Evesh.* App. p. 323.) The list of "caritates medonum" (or days when the convent had an allowance of mead) in the Cotton MS. Vesp. B. XXIV. places his festival between the Assumption of the Blessed Virgin and the Feast of St Bartholomew. The kalendar in the Lansdowne MS. 427 marks it on Aug. 19th.

- Col. 105. l. 37. *Saluum fac seruum tuum*, etc. The *preces* in the Westminster book very nearly agree with those in the text, and are followed by the first eight of the series of collects.
- Col. 107. l. 33. *Omnipotens sempiterne deus*. This collect and the two which follow it are not included in the series in the Westminster book.
- Col. 108. l. 15. *Hic dicat infirmus. Confiteor*, etc. The corresponding direction in the Westminster book is as follows:—"Hic confiteatur et ab omnibus absoluatur. Deinde cruce suppliciter deosculata a cunctis fratribus osculetur. et interim hec collecte dicantur." Then follow the four collects which in the Evesham book precede the direction as to the communicating of the sick brother.
- Col. 110. l. 20. *Hic communicetur*, etc. No portion of the text relating to the communion of the sick brother appears at this point in the Westminster book, in which, after the collect "Deus humani generis," there follows (with "Dominus uobiscum" and "Oremus") the prayer preparatory to the unction ("Omnipotens sempiterne deus qui per beatum") and the directions for anointing. The Sarum and York Manuals place the communion of the sick person after the anointing, and in the Westminster book (which does not mention the actual communion at all) the collects which follow the communion in the Evesham book are placed after the anointing. The Westminster usage, therefore, probably agreed with the order of the two Manuals, which is also the order contemplated in Lanfranc's *Statuta* and in the *Concordia Regularis*.
- l. 41. *Omnipotens sempiterne deus salus*, etc. This prayer and that which follows it are in the Westminster book placed after the anointing. (See last note.)
- Col. 112. l. 9. *Per istam unctionem*, etc. In the Westminster book the words used at the anointing are all put together in a single form, with the response "Amen." The words "Per istam unctionem . . . peccasti" are only written once, and there is no indication that they were intended to be repeated: nor are there any directions as to the parts of the body to which the unction is to be applied.
- l. 35. *Subiungat hanc benedictionem*. This benediction is omitted in the Westminster book, which (after directions as to the washing of the priest's hands, and the disposal of the water) proceeds with

the two collects "Deus misericors deus clemens" and "Maiestatem tuam."

- Col. 114. l. 5. *Benedictio*. These benedictions are not in the Westminster book, which after the collect "Maiestatem tuam" has (preceded by "Dominus uobiscum" and "Oremus") the two collects which in the Evesham book follow the communion of the sick brother (col. 110-11) and the absolution "Dominus Jesus Christus qui beato" which the Evesham book gives as one of the absolutions said at the grave (col. 140). Next follow the "capitulum" "Parce domine" (with a rubric almost verbally the same as that in the Evesham book, col. 117) the litany, and the commendation.
- Col. 115. l. 11. *Anselmus cantuariensis episcopus*, etc. There is nothing in the Westminster book corresponding to this addition, which, though written at the end of the office, was doubtless intended for use at an earlier point in the visitation.
- Col. 116. l. 16. *Post inunctionem*, etc. These directions are rather more minute than those in the *Concordia Regularis* or in Lanfranc's *Statuta*. There is nothing corresponding to them in the Westminster book.
- l. 18. *Sartrie et lauendrie*. The tailors' room and the laundry. A similar direction, in more detail, which was followed at Croyland, is cited by Martène (*de Ant. Mon. Rit.* Lib. V. cap. viii. p. 249.)
- Col. 122. l. 41. *Hic si mortuus fuerit*, etc. This rubric is not in the Westminster book, which, as already stated, joins the litany and the "Commendatio animae" (with the respond "Subuenite" and the "Proficiscere anima christiana") to the order for the visitation and unction.
- Col. 124. l. 35. *Post hoc deportetur corpus*, etc. There is no corresponding direction in the Westminster book: according to its rubrics the whole commendation would apparently be said before the body was removed. The order in the Evesham book more nearly agrees with Lanfranc's *Statuta*. (Reyner, *Apost. Bened. in Angl.*, App. p. 250.)
- l. 38. *Si conuersus*, etc. See the directions as to the burial of the "conversi" or lay-brothers, col. 150.
- l. 41. *Nocturnales et staminiam*. The "nocturnales" were slippers or night shoes. Lanfranc's *Statuta* give the direction "calciatur caligis supradicto panno factis, usque ad genua attingentibus, et nocturnalibus." "Staminia" (also "staminea" or "stamineum") is the name of the fabric known as "linsey-woolsey," and is also used, as here, of an under-garment made of this stuff. Lanfranc's *Statuta* direct that the garment used for this purpose is to be "nova, vel noviter lota."
- l. 42. *Caligas*. The "caligae" were stockings or buskins reaching to the knee (see last note).

- Col. 125. l. 5. *Commendationem*. The rubric of the Westminster book seems to include "Proficiscere anima christiana" under the term "commendatio." Lanfranc's *Statuta* and the Evesham rubric treat the "commendatio" as a separate office, beginning with the prayer "Tibi domine commendamus." The *Statuta* direct that the body is to be removed after this prayer has been said: according to the Evesham rubrics it would be removed before it; that prayer, with the rest of the commendation, being said in the chapel of the infirmary. The order of the commendation, except for the difference already noted, is almost exactly the same in the Westminster and Evesham books.
- Col. 129. l. 1. *Cum hec completa fuerint*, etc. The Westminster book has no direction as to the saying of "Dirige" and "Placebo," but proceeds, after the commendation, to speak of the order which is to be followed when the brethren go to *meet the body* and bring it to the church. This course seems to be that contemplated also in Lanfranc's *Statuta*. At Evesham, apparently, the body was brought to the chapel of the infirmary, and the brethren, after "Dirige" and "Placebo" had been said in that chapel, went in procession with the body from the chapel to the great church. The precise arrangements followed in each monastery no doubt depended to some extent on the relative position of different parts of the buildings.
- Col. 130. l. 4. *Altare ibi quod est*. This was an altar of S<sup>t</sup> Michael. (See App. II.)
1. 18. *Suscipe domine*. This and the following prayer are given in the Westminster book to be used when the procession meets the body on its way to the church. (See note on col. 129, l. 1.)
  1. 30. *Ante altare beati iohannis*. Probably the altar of S<sup>t</sup> John Baptist, between the door of the choir and the entrance to the crypt. (See note on col. 57. l. 30.)
- Col. 131. l. 26. *Secundum tamen*, etc. The directions for watching by the body agree generally with those of Lanfranc's *Statuta*. The Westminster book gives no directions on the point, proceeding at once with the order of burial.
- Col. 132. l. 27. *Omnes fratres disciplinam recipiant pro defuncto*. This direction is not contained in the *Concordia Regularis* or in Lanfranc's *Statuta*. The nearest parallel to it in Martène's *de Ant. Mon. Rit.* seems to be in a passage cited from S<sup>t</sup> Peter Damiani. (Lib. V. cap. xiii. p. 273). "Cum frater quispiam ex nostris obierit . . . pro eo unusquisque septem dies jejunit, septem disciplinas cum millenis scoparum ictibus accipit," etc. The rule at Evesham seems to have been rather less stringent.
- Col. 133. l. 12. *Circumdederunt me*. The Westminster book has not this anthem, substituting for it the responds: "Subvenite sancti dei" and "Libera me," followed by a collect. Except for this variation, and for some to be afterwards noted, it may be said

that the Evesham and Westminster books agree as to the order of the burial service, both differing a good deal from the order in the Sarum and York Manuals.

Col. 137. l. 4. *Benedictio sepulchri*. The Westminster book places the prayer "Rogamus te" before the prayer (or bidding-prayer) "Pie recordationis affectu." The two Manuals, on the other hand, place it after the prayer "Obsecramus misericordiam."

Col. 139. l. 31. *Hic sectarius*, etc. The term "sectarius" is not found in Ducange. It may signify the person who had charge of the "sectae," or suits of vestments; but it is probably an error of the scribe for "secretarius" in the sense of "sacrista." The absolution of the departed brother does not appear in the Westminster book, nor is there a similar absolution in either of the Manuals; the York Manual, however, has the form "Dominus Iesus Christus qui beato." Lanfranc's *Statuta* direct that a written absolution is to be read by the brethren, and laid with the monk in his grave. (Reyner, *Apost. Bened. in Angl.*, App. p. 252.) The addition in the margin of p. 250 of the Evesham MS. (see Col. 140, note 2) suggests that anyone who was in possession of a bull of absolution would have it buried with him, and this is probably the history of a *bull* of Pope John XXII. found in a stone coffin in the nave of the church of Evesham during Mr. Rudge's excavations. (*Vetusta Monumenta*, Vol. V.) Mr. Rudge apparently assumed that the document to which this seal had belonged would be the Papal confirmation of an Abbot's election, and he concluded that the grave was that of William de Chyryton, who was the only Abbot elected during John's pontificate. If the bull was a bull of absolution, it is more likely that the grave was that of John de Brokehampton (for whom the Evesham book was probably written), as he was the only Abbot who died during John's pontificate. He was buried, as appears from the Chronicle (p. 289) "juxta fontem in navi ecclesiae."

Col. 140. l. 25. *Paucitas dierum*. This respond is not in the Westminster book, or in either of the two Manuals at this point.

Col. 147. l. 3. *Visitatio tumuli*. This usage is not mentioned in the *Concordia Regularis*, or in Lanfranc's *Statuta*. There is no parallel office in the Westminster book. The custom was one observed in some monasteries, but not universally.

Col. 150. l. 38. *In martilogio et in proximo breui pro monacho*. In the obit-book of the monastery, and in the next intimation of the decease of a monk which might be sent to the other monasteries with which Evesham was in confraternity.

Col. 152. l. 6. *Require retro*. The reference is to col. 130.

l. 18. *Preces que supra cum oratione Suscipe ii*. The references are to the *prec*es on the same page of the MS., and to the second of two prayers beginning with the word "Suscipe," at col. 131.

## NOTES ON APPENDIX I.

- p. 154. l. 26. *Offeham*. This ~~was one of~~ the most ancient possessions of the monastery of Evesham, on which it was bestowed, according to one ~~account~~, by Ethelred of Mercia, ~~according to another~~, by Offa, according to a third, by Kenred of Mercia and Offa, "governor of the East Angles." The first statement is that of the Harleian MS. 3763, the second that of the Chronicle (p. 71), the third depends upon a charter of Kenred and Offa contained in the Cotton MS. Vespasian, B. XXIV., which is, however, marked as suspected by Kemble in his *Codex Diplomaticus* (Vol. I, p. 70). The name of the place is spelt in various ways in the Chronicle and other records of the monastery: the modern form "Offenham" is perhaps the most usual. The manor of Offenham lay to the north-east of Evesham, on the left bank of the Avon. There was a grange there, built by Abbot Adam (1160-91), who also enclosed a deer-park on the manor, afterwards enlarged by Abbot Norton (1483-91). It was to Offenham that Abbot Clement Lichfield retired on his resignation in 1539: after that event, when his successor, Philip Hawford, had fulfilled the conditions of his appointment by surrendering the monastery to the King, the manor was granted, with most of the Abbey lands, to Philip Hoby. The Abbot, if he came from Offenham, would have to ride about three miles, entering Evesham through Bengeworth, and crossing the Avon by the bridge at the entry of the town. He would then pass along Bridge Street to the north of the Abbey precincts.
- l. 28. *Ad portam cimiterii*. This is probably a gate which still remains, by which the present parish churchyard and church of All Saints are approached from the market-place. Entering the cemetery (which apparently included the present churchyards of All Saints and S<sup>t</sup> Laurence), he would come at once to the church of All Saints. But it is possible that he might have passed by this gate, going on through the market-place, and turning to the left by the continuation of the High Street (now called Vine Street) towards Merstowe Green, so entering the cemetery by a western gate. In this case, however, the distance from the gate to All Saints' church would be longer, and he would have had to pass by the church of S<sup>t</sup> Laurence on the way.
- l. 32. *Ecclesiam omnium sanctorum*. This church is still in existence, lying to the north of the site of the great church, and about fifty yards from it. Its western porch is close to the north gate of the churchyard (see last note), and would be nearly opposite to the north door of the nave of the great church.
- p. 155. l. 15. *In curto ueni*. See notes on col. 7, l. 23, and col. 31, l. 11.
- l. 21. *Require super textum in fine*. The reference is to the end of the "textus," or book of the Gospels, already mentioned, where the prayer was no doubt written at length.

- p. 156. l. 16. *De fraternitate facienda*. This order is for one admitting an extraneous person to "confraternity," in the sense that while not an actual member of the monastery, he should have a share in the benefits of its prayers and good works, while the monastery should share in the benefits of his. The person so admitted undertook to aid the monastery so far as it might be in his power "bona procurando et mala pro posse suo impediendo."
- l. 22. *Caritativae*. As an act of charity or good will, not as of right.
- p. 157. l. 34. *Domine saluum fac regem*. This form, and the similar forms which follow on the next leaves, have probably all been intended for use in "receiving processionally" the king, or members of the royal family. The first was probably written for Edward III.
- p. 158. l. 2. *Principis nostri Henrici*. This collect, as it now stands, was doubtless intended to refer to Henry V., when Prince of Wales. He would very probably pass through Evesham during the time of his campaigns against Owen Glyndwr.
- p. 159. l. 1. *Famulum tuum [Georgium]*. The reference is probably to George, Duke of Clarence, the brother of Edward IV.
- l. 15. *Regis nostri Henrici et famule tue Iohanne*. The date of this must be between Feb. 7th, 1403 (the date of Henry IV.'s marriage to Joanna of Navarre) and March 19th, 1413 (the date of his death.)

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 ERRATUM.

Col. 10. line 9. for *fratum* read *fratrum*.



## INDEX OF LITURGICAL FORMS.

[In the headings of this index, the following abbreviations have frequently been used :—

aet. for aeternus (and its cases).  
b. for beatus (and its cases).  
d. for deus (and its cases).  
dnus. for dominus (and similar abbreviations for its cases).  
mis. for misericors.

n. for noster (and its cases).  
om. for omnipotens.  
p. for pater.  
q. for qui.  
qs. for quaesumus.  
s. for sanctus (and its cases).

Prayers and benedictions which have been identified with similar forms in the Leonine and Gelasian sacramentaries, in the various parts of Muratori's Gregorian text, and in the Leofric Missal, have been marked by letters as follows :—

L. indicates that a form is found also in the Leonine Sacramentary ; G. that it is found in the Gelasian Sacramentary of Tommasi ; Gr. that it is found in Muratori's Gregorian text, or in the notes appended ; Lf. that it is found in the Leofric Missal.]

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te frater N., 140, 148 ; cf. 63.

vos vice s. Petri, 63 ; cf. 140, 148.

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Accipe

hunc baculum, 48.

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Ad societatem

civium, 57.

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Ad te dne.

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Adesto dne. supplicationibus nrīs.

et hanc oblationem (G.), 43.

et hunc famulum, 26.

et me (G. Gr. Lf.), 61, 109.

et viam (G. Gr. Lf.), 47, 157, 158.

ne sit (G. Gr. Lf.), 62, 107.

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Adjuva nos dne. d. et beatissimae, 148.

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#### Benedicat

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#### Benedicimus deum, 44.

#### Benedicta sit s. Trinitas, 41.

#### Benedictione perpetua, 55, 56.

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#### Benedixisti, 14.

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#### Caritas patiens est, 84.

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#### Cibo et spiritalis, 17.

#### Cibum et potum, 83.

#### Circumdederunt me, 71, 82, 86, 133.

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#### Deus

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