

AN EDITION OF EGERTON MS.3511

A Twelfth Century Missal of S. Peter's in Benevento

by

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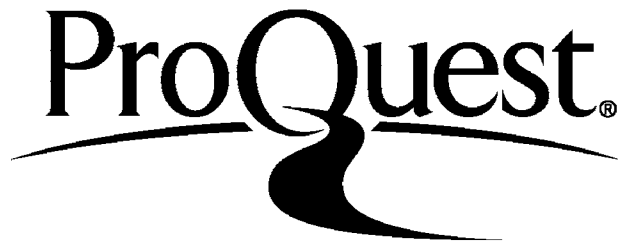
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ABSTRACT

The manuscript Eg.3511 which contains a missal and kalendar written in the early twelfth century for the nunnery of S. Pietro in Benevento was bought by the British Museum in 1947. Until c.1940 the missal had almost certainly been in the Biblioteca Capitolare at Benevento (ms.no.VI 29).

The contents of the kalendar, which is rich in cults of local significance, reveal the intentions of the Beneventan princes to direct the religious sentiments of their subjects towards the capital, and thus to give some unity to their state. They underline also the importance of the city of Benevento as the link between the east and west of the Italian peninsula - between Byzantium and Rome.

Comparison with other documents written in the principality of Benevento between the eighth and thirteenth centuries shows that the missal belongs to a definite liturgical type. A type which was derived from documents received from Rome in the mid-eighth century, before the Carolingian rulers adopted the policy of liturgical conformity with Rome. The Roman documents were altered slightly and adapted to the needs of the Beneventan Church. This new Romano-Beneventan use began its career at

Montecassino, and gradually ousted a more ancient liturgy, spreading as far east as Bari - and even to Dubrovnik on the coast of Yugoslavia.

The conquest of the principality by the Normans in the eleventh century opened the Beneventan church to the liturgical developments which had taken place in north-west France. Norman priests brought to the south their own ordines for the celebration of mass, and added a large number of saints to the Sanctoral, but appear to have made few other changes to the books which they found in the former principality of Benevento. Thus the Romano-Beneventan use, which from the middle of the eighth century had developed in isolation from the liturgy of the rest of western Europe, continued to be the use of this region down to the thirteenth century.

CONTENTS

Abstract		2
Introduction		
Chapter I	The British Museum Manuscript Eg.3511	7
	I Description	
	II Eg.3511 and Codex VI 29 in the Biblioteca Capitolare, Benevento	
Chapter II	Historical Background	29
	I The Church in Benevento	
	II The Monastery of S. Pietro	
Chapter III	The Beneventan Mass books	49
	I The sources for the study of the Beneventan missal	
	II The Old Beneventan Liturgy	
Chapter IV	The Romano-Beneventan Lectionary	65
	I The transition from Beneventan to Roman liturgy	
	II Sources for the study of the Roman lectionary in the eighth century	
	III The Gospels for the Sundays after Pentecost	

	IV	The Epistles for the Sundays after Pentecost	
	V	The date of the Roman basis of the Romano-Beneventan lectionary	
	VI	The Epistles and Gospels for the Sundays in Advent	
Chapter V		The Chants of the Romano-Beneventan Missal	116
Chapter VI		The prayers of the Romano-Beneventan Missal	144
	I	The Roman sacramentaries	
	II	The sources of the Romano- Beneventan sacramentary	
	III	The Gregorian basis of the Romano- Beneventan sacramentary	
	IV	The Sundays after Pentecost	
Note:		The Mass Ordo in Eg.3511	184
Chapter VII		The Kalendar	187
	I	The Documents	
	II	The influence of Roman liturgy on the formation of the Beneventan Kalendar	

	III	The special cults of the Church in southern Italy	
	IV	The contribution of the Eastern Church	
Chapter VIII		Conclusion	241
Bibliography			255
Egerton MS.3511			
Table of Contents			268
Text			277
Indices			
	I	Incipits of chants, lections and prayers contained in the Breviarium and of ff.4-9v	590
	II	Incipits of chants, lections and prayers contained in the missal	600
Plates			670

CHAPTER I

The British Museum MS. Egerton 3511

I Description

Before 1947 the only example of a missal in the Beneventan script in England was the manuscript in the Bodleian Library at Oxford (1). This is a thirteenth century manuscript written in Yugoslavia in the provincial script known as the Bari type (2), and it gives very little indication of the great works of art which were created elsewhere in Southern Italy at the same time, and in the previous century. In 1947 however the British Museum bought a twelfth century missal, now the manuscript Egerton 3511, written at Benevento for the nuns of the nunnery of S. Pietro (3). In its script and decoration this manuscript is comparable to some of the best manuscripts produced at Montecassino at the end of the eleventh and in the twelfth century.

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- (1) Bodl.MS.Canon.Lit.342
- (2) For the main characteristics of this script, distinguishing it from that of Benevento or Montecassino, see E.A.Lowe: "Beneventan Script" (Oxford 1914) p.150.
- (3) See ff.7v, 9v, 162v, 175

The present size of each folio is 32 x 22 cm., the three outside margins of the original have been cut down in binding. The space between the top and bottom ruling on each page is 26 cm. In width the writing space measures 16 cm., with a margin of about 1 cm. on each side for capital letters and "overflow". There are twenty-six lines to each page, and the text is arranged in two columns. The measurements of the first gathering of the missal are slightly different. Here the lines are wider apart and the writing is larger so that while there are only twenty-five lines to a page, the length of the writing space is 28 cm. Altogether the manuscript consists of 290 folios, to which a paper index of eight leaves was added at the beginning of the eighteenth century.

The first two gatherings (ff. 1-11), containing the Kalendar, additional prayers and lections, were not part of the original missal although they were probably attached during the course of the twelfth century. By the beginning of the eighteenth century they must have become loose again as they are joined to the rest of the manuscript by the binding of that period alone.

The first of these gatherings (ff.1-7), which contains the Kalendar, originally had ten folios of which the first

three are now missing. This gathering must have been attached to the codex soon after it came into use. In the body of the missal, on folio 206v the incipits of an alternative set of prayers for the octave of Pentecost are written in a twelfth century Beneventan hand contemporary with that of the text, with the rubric "Require ad caput librum". This set of prayers is found in the first gathering (f.4).

The second gathering (ff.8-11), containing supplementary lections and prayers, was probably added at about the same time, or when the book was rebound. The autograph on f.9v, in a thirteenth century Beneventan script, may refer to this rebinding:

Ego domnus Petrus de Ter()cosas sacerdos et
cappellanus sancti Petri de monachabus feci
ligare ~~(sic)~~ et coperire istum librum pro
remissionem peccatorum meorum; et expendi mediam
quartam untie auri.

This gathering, which has only four folios, certainly formed part of the codex when the prayers for the mass of penitents was added in the fourteenth century, for the scribe began to write the prayers for this mass on f.4v but then decided that he needed more room and turned to f.8 instead.

The missal itself begins on f.12 with the invocation: "In Christi nomine. Incipit Dominica i de adventu domini". It has thirty-six gatherings each originally of eight folios, but one or perhaps two gatherings at the end, which should complete the Commune Sanctorum are now missing. Nine folios are missing from the body of the text, and all but two of them appear to have been cut out deliberately. The gaps occur in four gatherings. Three folios are missing from the beginning of the tenth gathering, between ff.67 and 68; two folios between ff.144 and 145 at the beginning of the twentieth gathering. The two outside leaves of the twenty-fourth gathering have gone, one before f.175 and one after f.180. The last victim is gathering no. twenty-six, which has lost the first two folios, which should come before f.189. The contents of these missing folios included part of the first week in Lent, from the middle of the gospel on Monday to the same position in the mass for Wednesday; the section from the end of the series of prayers on Good Friday to the middle of the first of the Prophecies on the following day, and the end of the prefaces in the ordo of the mass to the beginning of the Canon, and including the first two words of the Canon - Te igitur - are also missing. The last two gaps occur between Easter Sunday and the following day, and for the first two Sundays after the Easter octave.

The arrangement of the missal follows a plan which is quite normal for this period. The Sanctoral is separated from the Temporal, but is distributed in groups following the appropriate season of the Temporal - after Advent, the Nativity, the sixth Sunday after Epiphany, and, at the end, after the series of Sundays after Pentecost. At the very end of the missal comes the Commune Sanctorum, which breaks off in the middle of the alleluia chants provided for one martyr. The ordo and canon of the mass are in their present day position between the Vigil and the feast of Easter, on f.163v.

The whole of the missal was written by one scribe, and details of the script show that he had been trained in the Beneventan hand at the time when its traditions were combined with a highly developed feeling for the beauty inherent in the letter forms. Every page is well planned with the different parts of each mass standing out clearly. The words which were to be sung are written in a script very much smaller than that used for the prayers and lections, providing contrast and adding to the feeling for balance and order that pervades the whole manuscript.

All the rules of the script are observed (1). The bow of the letter 'a' is always closed, and its uncial form

(1) E.A.Lowe: "Beneventan Script" (Oxford 1914)pp.300-313

is used only at the end of a line to save space. The uncial 's' is sometimes found in the same position, but with the opposite function of filling in unwanted space. Occasionally the usual form of 's' is combined with a preceding 'o' to prevent overflowing into the margin. The curve of the cross stroke of 't' is usually closed or just touching, and the same is true of the upper bow of the letter 'g'. Except in its capital form the broken 'c' is used very rarely, and only for headings such as the rubric "communio". The bows of adjacent letters are always joined. This applies also to the 'ri' ligature, the curve of which is treated in the same way as the bow of any other letter. Apart from the obligatory ligatures, which form part of the tradition of the script (1), the scribe also made use of those involving 'nt', 'or' and 'st', but never those containing the letter 'p' - for example, 'rp', 'sp' or 'xp'. Individual letters are perfectly formed and absolutely regular; their thick black strokes taper away into fine hairlines. The result is a perpetual contrast between light and dark, and a slight touch of angularity, which gives the complete page the same quality as distinguishes manuscripts written when the standard of calligraphic skill achieved in the South Italian scriptoria was at its highest.

(1) E.A.Lowe: "Beneventan Script" (Oxford 1914) p.140.

Many capital letters have two or more forms.

The ordinary and broken forms of the capitals C, G, and Q are used indiscriminately. The uncial form of A is found frequently, and capital N has three forms. Sometimes all these forms appear on the same page. The sole purpose of these alternatives is to add variety to the appearance of the page. On f.137 for example, two forms of each of the capitals A, C, and Q occur within nine lines. Added prominence is given to the capital letters by picking out the frame in red, and filling the space enclosed by the letter with green or yellow or a combination of the two colours.

Abbreviations are not very numerous, apart from the usual marks for the "nomina sacra", and liturgical formulae. The signs include a single horizontal dash and the 3-shaped sign denoting the omission of an 'm'. The word 'anima' and its declensions are usually contracted in the old way of omitting only the 'n' and 'i' - 'amā', while the abbreviations for 'omnis' vary. For the most part the older tradition of the eleventh and earlier centuries is maintained, and only the 'n' is omitted, but occasionally both 'm' and 'n' are included in the abbreviation sign as on f.12 line 24 - 'oīa'. This seems to be only when the scribe is cramped for space.

A curious feature of this manuscript is its use of the cedilla under the letter 'e'. Not only is it used to

mark the dropping of 'a' from the 'ae' diphthong in such words as 'ęterneę' and 'sęcula', it is also to be found frequently under the final 'e' of the ablative case of feminine or neuter nouns of the third declension. Favourites for this treatment are nouns with the nominative ending -tio, or -tas, 'expectationę' (f.12v 17), 'uetustateę' and 'prauitateę' (f.17v 20, 5), also 'uerticeę' (f.15v 7) and 'sermonę' (f.16 11). It is not used consistently in such cases, but it is found sufficiently often to suggest that the scribe had some object in doing so. Apart from this group there are a few examples of participles and verbs being treated in the same way, 'interuenienteę' (f.22v 10), 'operanteę' (f.216 22), 'admittę' (f.176v 22), 'tribueę' (f.178v 19). There is also another group for which there is seemingly no explanation. These correspond to examples quoted in another Beneventan manuscript, the gradual Vat.Lat. 10673 (1), and concern words such as 'sęcundum' (f.17 12), 'tęnebrarum' (f.21 12), 'acętum' (f.131v 22), 'pridię' (f.176 20), and 'ętiam' (f.176v 14).

The punctuation is interesting in so far as it gives an indication as to the date of the manuscript. The main pause is made by a comma surmounted by two dots, both of which are diamond shaped, and this is always followed by a

(1) Abbaye de Solesmes: "Paléographie Musicale" XIV (1931) p.200.

capital letter. The point and hook, or the point alone mark a shorter pause, whilst the slightest break of all is shown by a fine oblique stroke. This is only used to separate short phrases, probably as a guide to reading aloud. Questions are shown by the oblique 2-shaped sign, often more like an inverted circumflex accent, over the interrogative word, and the same sign is at the end of the sentence, over two points. The acute accent is used frequently in the lections to mark a stressed syllable, particularly when words are broken and continued on the following line. It is also used over two 'i's in order to distinguish them from an 'n'. Regular use is made of hyphens at the end of a line to indicate that the word continues on the following line. This, according to Lowe, "is an unfailing sign that the manuscript was written on this side of 1100" (1). It is worth noticing that the earliest manuscript that can be dated accurately in which regular use is made of the hyphen is another Beneventan product, the Naples manuscript VI E 43, written at S. Sofia, Benevento, between 1097 and 1099 (2).

(1) "Beneventan Script", p.278.

(2) E.A. Lowe: "Scriptura Beneventana" II (1929)
pl.LXXXI.

Corrections and additions to the text have been made in several hands, not all of them Beneventan. Of the Beneventan hands two in particular can be distinguished. On ff.23, 206v, and 248 corrections and directions are written in a small neat hand, similar to that of the text; while in large ungainly writing, instructions, mostly for the singing of the Gloria and the Creed, are given on ff.30v, 54v, 206, 206v, 240, 242. Other entries in Beneventan script are on ff.142v and 263. Two sets of prayers have been added on ff.21v and 281v in a non-Beneventan hand of the fourteenth century. Other additions - mostly instructions as to where a particular lection is written in full - have been made in various fourteenth century hands.

Certain sections of the sung parts of the mass are accompanied by musical notation. These include two canticles - the prayers of Jonas and Azarius; the "Benedictio Cerei" and the "Exultet", and the alleluia for the Easter Vigil; cues of the tropes for the Gloria in the ordo of the mass; the Prefaces, and two versions of both the "Pater" and the "Pax domini", one "in festiuitatibus" and the other "in sollempnitatibus". The notation is carefully diastematic, without lines or any further indication as to pitch. In several places a rough musical outline has been added to the words of the chants in the Temporal and Sanctoral to remind the user of the chant that should be used.

All the initial letters of prayers and lections have been decorated in bright colours. Some of the initials are sophisticated and elaborate, others quite simple and in the style of early Beneventan manuscripts. The influence of new trends from Montecassino is apparent, particularly in sections of special liturgical importance - the main mass on Christmas Day, the feast of the Epiphany, the Exultet, Easter Sunday, and the collection of Prefaces.

The ornamentation of the smaller initials of the prayers is in two distinct styles. There is first of all the traditional style which occurs on manuscripts from the tenth century onwards (1). Here, the form of the letter is straightforward and simple, between two and three centimetres in height. It has a solid frame divided into blocks of colour, but its line is broken by round knobs and bumps. The framework is frequently transformed into foliage but the characteristic simplicity of the design is preserved. The colours are usually pale, a combination of yellow, green and purple being a favourite scheme, (e.g. (f.80)).

(1) Piscicelli-Taeggi: "Paleographica artistica di Montecassino", (Montecassino, 1876-87) pl.4.

In complete contrast is the new style from Montecassino, which had made its first appearance in the Montecassino MS.99 (1). The form of the letter is traced by slender gold bands picked out in red, ending in a tapering heart-shaped leaf trailing into the margin. Sometimes the artist aimed at a particularly rich effect by filling the space enclosed by the gold curves with a mosaic of white dots on a blue or purple field.

The larger initials, the I's and F's of the liturgical settings of the lections, gave greater scope for elaboration. They are often between a third and half of the page in height, filling the margin with bright colour, and using traditional leaf motifs and the strange animal with his hooked beak, curled ears, and seaweed claws. The stems of the letters are sometimes pannelled, with oblong blocks of gold framed with blue or green and outlined in black. In the next panel the scheme is reversed and gold frames the central block. Interlace is rarely found in these panels, and another characteristic of Beneventan ornamentation - the pearl motif (2) is almost completely

(1) Lowe: "Script.Ben." II (1929) pl. LXVIII.

(2) Ibid. Examples of the pearl motif occur in Montecassino mss. 77 (pl.LXII); 109 (pl.LXIV); 99 (pl.LXVIII) and Vat.Lat.1202 (pl.LXXI).

ignored. The little blue eagle on f.133v at the head of an initial introducing a gospel taken from S. John is the only example of symbolism in the decoration. The Evangelist's symbols, used in this way, are to be found more frequently in manuscripts written in the Bari type of the South Italian script. The design of some of these letters is far removed from their form. On f.80v, for example, the letter 'I' is formed from loosely entwined foliage. For a particularly rich effect, as in the 'F' (f.26v) in the third mass on Christmas Day, the space inside the letter was filled with gold interlace on a mosaic background.

The page on which the artists of similar manuscripts, (e.g. Benevento MS.V.20) have concentrated their greatest skill - that containing the *Te igitur*, the first words of the Canon of the mass and the most important section of the missal - is unfortunately one of the missing folios in Eg.3511. The highlights of the manuscript in its present condition therefore are the 'E' of the "Exultet", and the 'VD' monogram of the Preface on Holy Saturday (ff.159v, 160). The 'E' in particular is worthy of a scribe trained at Montecassino. Its framework is divided into bands, outlined with a double line in black and red. The central oblong shape in each panel is alternately filled with gold or left blank to allow offshoots from the gold stems entwined in the

bows of the letter to climb, as through a trellis, tying themselves in a loose knot before coming to an end in the familiar, heart-shaped leaf. The upper and lower curves of the frame are linked with interlace, from which emerge the heads of two creatures - flesh coloured, but with pale green shading separating the colour from the red outline. Two horned creatures form the terminals of the letter. A background of blue and white mosaic fills the top bow, with purple and white below. The main colours used are pink, green, purple, blue, red, yellow and gold.

The difficulties of dating any manuscript written in Beneventan minuscule on the basis of its script and decoration alone are well known. This is especially true when the manuscript in question is not the product of Montecassino, but of one of the outlying scriptoria, where there are fewer manuscripts available for comparison and where there is little external evidence to guide the dating. Professor Lowe has warned that there may be a time lag of as much as fifty years between manuscripts written at Montecassino and those produced elsewhere (1). The scriptoria of Benevento however, and that of S. Sofia in particular, were among the first to feel the impact of the increased activity at Montecassino under the

(1) "Beneventan Script" p.315

enthusiasm of the Abbot Desiderius (1058-87). The manuscript cited by Lowe as "the finest in the South Italian hand" - Vat.Lat.1202 (1) - was written by the scribe Leo sometime between 1072 and 1076. Just over twenty years later, between 1097 and 1099, a manuscript of comparable quality was produced at S. Sofia in Benevento - the Breviary, Naples VI.E.43 (2). This is the earliest dated manuscript, written in Benevento, to represent the new trends in vogue at Montecassino both in its script and in its decoration.

The British Museum manuscript Eg.3511 was probably written in the early part of the twelfth century, certainly not before 1100. On the other hand it cannot be placed too far forward. The consistent use of hyphens is a late feature of the script, but they are used in the same way in the S.Sofia Breviary, known to have been produced before 1099. Moreover, the abbreviations of the words 'anima' and 'omnia' are those of the eleventh rather than the twelfth century. The decoration also favours a date fairly early in the century. New styles have been accepted from Montecassino, but there is nothing like the elaboration and complexity that mark later Cassinese illumination.

(1) E.A.Lowe: "Script.Ben." II pl.LXXI.

(2) Ibid. pl.LXXXI.

At some time during the middle ages the book was rebound and the backs of some of the quires strengthened with strips of parchment taken from a Troper or an Antiphoner. The present binding is early eighteenth century, pasteboard covered with parchment (1). The index and pagination was done at the same time. There is only one error in this pagination, which has been corrected by that of the British Museum. This occurs at f.95 where the number 94 has been repeated so that all succeeding numbers are one out. The index itself is prefaced by a title page with the words "Missale Antiquum" in an ornamental script, and below it the Roman numeral II. On f.5 in the lower margin another hand has added "IX Missale".

(1) At the beginning of the eighteenth century Cardinal Orsini ordered that the contents of all the mss. in Benevento should be indexed and the mss. rebound. (S. Borgia: Memorie istoriche della pontificia città di Benevento (1763-69) III XVIII - XIX).

II Eg.3511 and Codex VI 29 in the Biblioteca
Capitolare, Benevento.

The British Museum bought the manuscript which is now Eg.3511 in 1947. Sometime after 1940 the manuscript in the Cathedral Library at Benevento number VI 29 disappeared. Like the Egerton manuscript, VI 29 was a missal with a kalendar and came from S. Pietro, Benevento.

Brief references to the missal Ben. VI 29 can be found in several studies of Beneventan manuscripts, in descriptions of their script, music and liturgy. It appears in Lowe's handlist (1) described as a missal and kalendar of the twelfth century. It is referred to as "the missal from S. Pietro" by Dom. Andoyer in his study "L'ancienne liturgie de Bénévent" (2). Fuller and more detailed references are to be found in volumes XIV and XV of "Paléographie Musicale" (3). The main description given in "Paléographie

(1) "Beneventan Script", p.336.

(2) "Révue du Chant grégorien XX (1912) p.176; XXI (1913) pp. 14, 44, 81, 112, 144; XXII (1914) pp. 8, 41, 80, 106, 141.

(3) Abbaye de Solesmes (1931, 1937).

Musicale" is as follows (1):

Bénévent, Chapitre VI 29:

Missel plenier du XIIe siècle, écrit pour l'Abbaye de Bénédictines de Saint-Pierre de Bénévent. Les seules parties notées sont: pour le Samedi-Saint, la Prière d'Azarius, L'Exsultet et l'Alleluia; pour l'Ordinaire de la Messe: les intonations de la Gloria, les Préfaces, deux Pater et deux Pax Domini.

All this can be applied to the manuscript in the British Museum. The musical notation for the prayer of Jonas on Holy Saturday is omitted, but this is supplied by Andoyer (2). General remarks on the liturgy of Ben.VI 29 add more weight to the argument that the manuscripts are the same. Ben.VI 29 belonged to the Cassinese tradition in South Italian liturgy (3) - so does Eg.3511. Dom. Andoyer was saying exactly the

(1) XV p.51.

(2) Art.cit. Rev. du chant grég. XXI p.44. "Dans le missel de S. Pierre de Bénévent abbaye de moniales - missel moins ancien et déjà très romanisé - nous retrouverons la même leçon de Jonas avec son cantique entièrement noté, parmi les lectures du Samedi saint, en 9e lieu."

(3) Pal.Mus.XIV p.303 n.3

same when he said it was "very Romanised" in its liturgy. Compared with the other missals in the Chapter library at Benevento - VI 30 and VI 33 - this is perfectly true. Again, the series of gospels for the Sundays after Pentecost (1) are identical in the two manuscripts.

Comparison of Eg.3511 with photographs of the notated parts of Ben.VI 29 which are now in the possession of the Abbey of Solesmes shows almost conclusively that they are the same manuscript. The arrangement of the material on the page and the script, so far as can be judged from photographs, are identical.

Eg.3511 does not entirely conform to the description of Ben.VI 29 given in "Paléographie Musicale" however. In a discussion of the rite observed on Good Friday the following statement is made:

"..... (Ben.VI 29) indique simplement, pour l'Adoration de la Croix: l'antienne "Ecce lignum", avec le psaume "Beati immaculati", le Trisagion, les versets "Popule meus" et les "Improprès." (2)

(1) Pal.Mus.XIV p.137

(2) Ibid. p.303 n.3.

Eg.3511 probably did contain these chants at one time, but not when the above passage was written. They were contained on the two missing folios between ff.144 and 145. The eighteenth century pagination is continuous although, due to the error on f.95, the numbers of the folios on either side of the gap are 143 and 144. For succeeding entries the eighteenth century pagination tallies with that of the index. There can be no doubt that these pages were already missing at the beginning of the eighteenth century, and that the description in "Paléographie Musicale" is inaccurate.

The last printed reference to Ben.VI 29 was in 1940, in a booklet on the history of the library by Mgr. De Lucia, who was then the librarian (1). He gives a list of manuscripts containing musical notation, but refers to none of them by number. However since he mentions three missals; they must be the same as those in Lowe's handlist: VI 29, VI 30, and VI 33.

In another pamphlet (2) Mgr. De Lucia describes the precautions he took to safeguard the manuscripts of the library as soon as it was realised that the city was to be bombed during the 2nd World War (3). After the bombardment

(1) "La Biblioteca Capitolare di Benevento" p.24

(2) "Benevento nel Turbine della Guerra", a day by day account of the events of the summer of 1943.

(3) On 24th August he wrote: "Per la biblioteca

on Friday, October 8th, he wrote:

"La Biblioteca Capitolare, per grazie di Dio, è salva, solo il tetta è scoperchiato e parte della volta abbatuta."

capitolare avevo adottato, tempo fa, dei provvedimenti per mettere al sicuro dalle bombe codici e pergamene di importanza mondiale. In uno stipo, cioè, della stessa biblioteca, profondo circa un metro e quaranta e con una porta legno - noce di quasi dodici centimetri, incastonata in un muro dello spessore di più di due metri, avevo riposto tutto i cimeli i più importanti nelle loro medesime teche.

Ciò veniva approvata, da tempo, dalla Soprintendenza di Napoli, che mi promise anche l'invio di apposite casse per tenere tutto al sicuro nel sotterranei del Duomo.

E, giacche le. . . . famose casse non sono ancora arrivate ho avuto premura di ricarmi, per tempo, alla biblioteca, e, in tal guisa, con l'aiuto di altri, ho cercato con forte tavole e con sacchi di sabbia di coprire ben bene la porta dello stipo e coprire pure le grande teche dove sono la raccolta

The manuscripts were therefore safe from the bombs, but whether the codex VI 29, now Eg.3511, had already left the library by this time, or whether it was separated from the collection at a later date must remain a mystery. The manuscript was sold at Sotheby's on 24th June 1947.

sfragistica, alcuni incunaboli e vari manoscritti, senza, prima, aver ogni cosa avvolto con coperte di lana e di altro.

Ad una scanzia dove sono in bell'ordine una diecina di volumi degli "Acta Sanctorum (XIII secolo)" ho fatto la stessa operazione.

Così, in altri punti della biblioteca . . . Ora, almeno mi sento più tranquillo per la sorte di questa importantissima istituzione."

CHAPTER II

Historical Background

I The Church in Benevento

When Arichis, the first prince of Benevento, died in 787 the southernmost Lombard state had been in existence for over two hundred years (1), and was at the height of its power. The boundaries of the state ran from Terracina to Chieti in the north and from Salerno to Bari in the south, and excluded only the city of Naples. Already the state had established its political independence, which was recognised by the kings of Pavia when they gave up the attempt to enforce their authority over the two southern Lombard duchies. They classed Benevento and Spoleto together with Rome, Ravenna, the Franks, the Bavarians and the Alamanni as enemies of Pavia, and forbade all contact with them without royal permission. There were other characteristics to distinguish the Beneventan from his Lombard kinsman in the north: his church was a national institution, closely associated with

(1) Most of the following on the political history of Benevento is based on the relevant chapters in J.Gay: "L'Italie méridionale et l'Empire byzantin 867-1071" (1904) (Bibliothèque des écoles françaises d'Athènes et de Rome. fasc.90)

the royal city of Benevento, and, as elsewhere in Europe during the eighth century, dependent on the support of the secular power. The monk and the clerk wrote a highly distinctive script developed directly from the Roman cursive, and they had adopted the ancient liturgy of the region which was apparently unaffected by the interlude of the Arian heresy.

Little is known of Christianity at Benevento before the arrival of the Lombards, or indeed for some time afterwards. Although there were colonies of Christians at the main ports of Italy in the first century, and all traffic between Rome and the south eastern ports of Bari and Brindisi had to pass through Benevento, it took a surprisingly long time for the new religion to penetrate inland. Its first bishop, the famous S. Januarius whose cult is centred at Naples, was martyred in 304. There was a bishop Theophilus in 313, and another Januarius who attended the Council of Sardica (343/4) (1), but the general obscurity covering the early history of the diocese does not lift until the time of

(1) Lanzoni: "Le origini delle diocesi d'Italia"
(Studi e Testi XXXV (1923) p.169)

Barbatus (663-82), the twentieth bishop of Benevento, according to his ninth or tenth century biographer (1), nearly a hundred years after the arrival of the Lombards.

At the time of the invasions, the Lombards were half pagan and half followers of the Arian heresy. The first Duke of Benevento - Zotto - sacked the monastery of Montecassino in 581 and the letters of Gregory the Great (590-604) bear witness to the devastation of church lands and the destruction of property at this time. The ecclesiastical organisation in the sees of Canosa and Salpi, both in Apulia, was destroyed (2), but there is no information as to whether Benevento suffered in the same way.

The date of the conversion of the Lombards to Catholicism is also unknown. In 599, just after the truce between the Papacy and the Lombards, Gregory wrote to Zotto's successor Duke Arichis, requesting the assistance of his officials in the transport of some timber from the territory of the Britii to the sea (3). The tone of the letter, with its emphasis on the "father and son" relationship between

(1) "Vita S.Barbati." MGH SS.Rer.Lang.pp 557-63.

(2) Duchesne: "Les évêchés d'Italie et l'invasion lombarde". in Mélanges d'Archéologie et d'Histoire
XXIII p.104.

(3) Gregorii Registri IX 126. MGH p.127

Gregory and Arichis supports the argument that Arichis had already become a Catholic (1). On the other hand not a single letter written by Gregory to the clergy of Benevento has survived. While his care was extended to the churches of Naples, Capua, Sorrento, Terracina, Volturno, Nola, Siponto and Canosa, Benevento the stronghold of the Lombard dukes was left to fend for itself.

The change to Catholicism may have come towards the end of the seventh century with the handing over of the golden viper to Barbatus by Romoald's wife Theoderada (2). Duchesne suggests that this story is an allegory representing the victory of Catholicism over Arianism (3). There is nothing in the account of this episode however to suggest that it should be regarded as anything but the weaning of the royal family from the compromise practised by so many of the

- (1) Borgia op.cit.I p.30. Gregory uses the words:
 "... salutantes gloriam uestram paterna caritate . . .",
 and towards the end addresses Arichis as "glorioso
 fili".
- (2) Vita Barbati MGH SS.Rer. Lang. 561-2.
- (3) Art. cit. p.106.

Germanic races between the old religion and the new. This was the culmination of Barbatus's fight against paganism which began when he destroyed the sacred tree in the valley of the Sabato (1). The rites which took place round this tree were pagan, and not those of Christians whether Catholic or Arian, although the people had been baptised. The story of Romoald's conversion on the eve of battle (2) also suggests that it was paganism not Arianism that was being rejected.

It seems probable that despite the lack of contact between Gregory and the Beneventan clergy, the southern Lombards were converted to Catholicism in the time of Duke Arichis - especially when it is remembered that the Cathedral was dedicated in 600 (3). This would bring the Beneventan dukes into line with the royal family at Pavia, for in 603 Pope Gregory expressed his pleasure at the Catholic baptism of the first son of Agilulf and his already Catholic wife Theodelinda (4). Before the triumph over paganism towards the end of the seventh century, however, Christianity in Benevento was only half-hearted.

(1) Vita Barbati p.557

(2) Ibid. p.559

(3) M. de Vipera: "Catalogus Sanctorum quos ecclesia Benevent. celebrat. ritu" (1635) p.82

(4) Greg.Reg.XIV 12 MGH p.430

From Romoald's time onwards, once Christianity was consolidated, the Beneventan dukes took the initiative in restoring and reorganising the church in the Duchy. The authority of the bishop of Benevento was extended by the suppression of the diocese of Siponto and the union of the two sees. Romoald had wanted Barbatus to have control over all the cities of the duchy, but the bishop was reluctant. Under pressure however, he suggested that Benevento and Siponto should be united, and this was done without any reference to the Papacy (1). The result of this action was to bring the shrine of S. Michael on Monte Gargano, whose cult - after the apparition which was reputed to have taken place in 506 (2) - was popular among the Lombards, together with the whole of northern Apulia except for Lucera, under the control of the bishop of Benevento. Canosa, restored by Romoald's wife, Theoderada, during the minority of her son Gisulf, and Lucera appear to have been the only other dioceses known in Apulia at the beginning of the ninth century. In

(1) A Bull was forged later to give validity to the act.
Jaffé 2098 (Gay op.cit. p.197)

(2) "Catalogus Codicum Hagiographicorum Latinorum
Bibliotheca Ambrosianae Mediolanensis" (An. Boll. XI
(1892) p.260 n.58^o.)

other parts of the duchy the dukes founded monasteries and gave their protection to the two great newly restored houses of S. Vincenzo al Volturno and Montecassino, granting them monasteries and lands.

The translation of relics to Benevento by Prince Arichis ^{duke} (758) (prince in 774-787) went still further towards making this city the ecclesiastical centre of the new principality. Most of these relics were placed in the church of Arichis' new monastery of S. Sofia, which had been founded on a site near the royal palace (1). The prestige

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- (1) Borgia: op.cit. II tav.1. S. Sofia was founded by Arichis, not by his predecessor Gisulf II (see Meomartini: "I monumenti e le opere d'arte della città di Benevento" (1889) p.365). Erchempert (MGH. SS.Rer.Lang.p.236): "Infra Beneventi autem moeniam templum Domino opulentissimum ac decentissimum condidit, quod Graeco vocabulo Agiam Sophian, id est sanctam Sapientiam nominavit; dotatumque amplissimis prediis et variis opibus sanctimoniale coenobium statuens, idque sub iure beati Benedicti in perpetuum tradidit permanendum". The community changed from women to men in the tenth century. (Gattola: "Hist.Abb.Cass." (1733) I p.51).

of S. Sofia was assured by the splendour of its Church, and by the fame of the relics which it housed. After he had endowed the monastery richly with lands and churches (1), Arichis gave it to Montecassino (2).

After the death of Arichis the state gradually disintegrated. Internal rivalries led to the division of the principality between Benevento and Salerno in ^c849 (3); and with the Saracen invasions at the same time, the effective authority of the Prince was considerably diminished. The Bishops of Benevento, on the other hand, continued to extend their authority. By 947 the see covered the principality (4) and in 969 it became an Archbishopric (5). The fact that the boundaries of the diocese coincided with those of the principality as it was during the ninth and tenth centuries, may explain how it was that the liturgy of this Church developed independently from the rest of western Europe.

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- (1) "Chronicon S.Sophia" (Ughelli:"Italia Sacra" X (1717-22) p.421). See also Bertolini: "Liber preceptorum Beneventani Monasterii S.Sophiae" (Studi di storia napoletana in onore M.Schipa (1926)).
- (2) Leo Marsicano:"Chron.Mon.Cass". I c.6 (MG.Script.VII p.584).
- (3) Capua split away from Salerno almost immediately, and later joined with Benevento (899-981), taking the lead in the principality of Capua-Benevento.

- (4) D~~u~~chesne: art.cit.p.107 (Jaffé:3636).
- (5) Gay: op.cit. pp.355-58. (Jaffé)

II The Monastery of S. Pietro

The manuscript Eg. 3511 makes no secret of the place for which it was intended to be used. On f.162v. at the end of the Exultet, mention is made of "abbatissa nostra cum omni congregatione sanctissimi Petri", and the same entry is to be found in the Canon of the mass on f.175 - although the endings of the words "abbatissa nostra" written by the scribe, have been erased and now read "abbati nostro". However, the thirteenth century autograph on f.9v records the binding of the manuscript for the nuns of S. Pietro, and finally, there is the entry in the kalendar on 24th November, "Dedicatio Sancti Petri apostoli intra Beneventum" (f.7v.).

There are known to have been two communities of nuns both dedicated to S.Pietro at Benevento however. Stefano Borgia, writing in the mid-eighteenth century, was the first to distinguish clearly between the two, and to disentangle their histories from the muddle and confusion of previous writers (1). It is possible that there may also have been a third monastery of S.Pietro, a little further away from the city in the plain of the Calore, although there seems to be no mention of it in the chronicles or charters.

(1) S.Borgia: "Memorie istoriche della Pontificia Città di Benevento", (Rome 1763-9) I pp.130-2.

In the Biblioteca Comunale at Macerata there is a Pontifical in Beneventan script - dated by Lowe to the first part of the twelfth century (1) - with the following dedication in another hand:

"Ego Bar(tholomaeus) abbas S.Petri in Plano, Beneventanae Dyocesis reverendo Domno Jo(hanni) Beneventano Archiepiscopo." (2).

Bartholomew must have been abbot between 1282 and 1300, as the only Archbishops of Benevento named John were John de Castrocoeli 1282-95 and his immediate successor who was transferred to Capua in 1301 (3). The S.Pietro referred to in this inscription can be neither of the two communities already known to have existed in or near the city. It was at this very time that the house outside the walls was suppressed, and although the Bull suppressing the monastery no longer exists it is clear from the abstract printed by Muratori (4) that it was occupied by nuns. In 1294 they

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- (1) See the handlist in "Beneventan Script" p.340.
- (2) The writing is very faint and worn, and I am indebted to the Director of the library at Macerata for this transcript.
- (3) Eubel: "Hierarchia Catholica" I p.133
- (4) Muratori: Antiq.Ital. VI 190 xiv (c).

were transferred to S. Deodato, another nunnery inside the city. The other S. Pietro - S. Pietro "dentro" - can also be discounted at once, because the mention of the diocese rather than the city indicates a monastery outside the walls, and because it too was a community of nuns.

If then there was a third monastery dedicated to S. Peter near Benevento it may have been in the valley of the river Calore. A long stretch of land by the Calore between Benevento and Apice seems to have been known as "the Plain", whereas the flat land round the river Sabato, on the other side of the ridge which separates the two rivers, is called variously "planitia" (1) or "planura" (2). A document in the Chronicon Vulturnense (3), dated March 845, records the grant of various pieces of land to S. Vincenzo al Volturno, and among them:

"Terram meam seminacione modia quinquaginta
que est in Caput de Plano, ad sanctum Marcianum
iuxta Beneventum civitatem".

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- (1) Falco Beneventanus (1137) Migne P.L. CLXXIII col.1234.
 (2) Archives of S. Pietro (in Chiostro di S. Sofia Benevento) I n.6 (1335).
 (3) Chron.Vult. doc.64. Edit. Frederici in "Fonti per la Storia" 58-60 (1925-38).

In 1028 Landolf V and Pandolf III gave to the priest Leo the church of S. Marciano:

"foris hanc Beneventanam civitatem iuxta
ac erga fluvium nomine Calorem". (1)

It seems likely then, that S. Pietro in Plano was to be found somewhere in this stretch of land, rather than in the area near the river Sabato, and that it was not very far away from the city, although it was not within its territory.

The existence of this third house does not affect Borgia's account of the history of the other two houses to which there is very little to be added.

The first mention of the house inside the city comes in the chronicle of Falco Beneventanus in the year 1121 (2) In this year there was a dispute between the two monasteries of S. Pietro and S. Maria di Porta Somma, also inside the city. The abbess of S. Pietro, Agnes, produced a document in which Liutprand, Duke of Benevento 7751-758, gave the church of

(1) Ughelli: "Italia Sacra" X col.476 (1717-22)

(2) Borgia: op.cit. II p.190-192. For Falco Beneventanus see Migne P.L. CLXXIII col.1184 and Jamison: "Abbess Bethlem of S. Maria di Porta Somma" in Oxford Essays presented to H.E. Salter (1934)

S. Maria to S. Pietro. Agnes also possessed confirmations of this grant - made by Pandolf and his successors. On these grounds she objected to the election of Bethlem as abbess of S. Maria and claimed that the house was subject to S. Pietro. Agnes lost her claim, but not because the validity of her documents was held in question. It was the period of fifty years during which the abbesses of S. Maria had acted in their own right that was judged sufficient to establish the legal independence of the house. The house still had to pay a nominal tribute to S. Pietro.

The antiquity of the monastery of S. Pietro inside the walls is therefore well established. Although there is no record of its foundation, it can have been no later than the middle of the eighth century; and its position, near the Cathedral in the centre of the old Lombard city as it was before it was extended to the top of the hill and enclosed by its eighth century walls, indicates an early date (1). S. Sofia, founded later in the same century, is in the new section of the city, near the royal palace (2).

(1) Rotili: L'Arte nel Sannio p.69.

(2) Borgia: op.cit. II tav.1. p.1.

Whether or not it was a royal foundation as were S. Pietro "fuori" and S. Sofia is not known, but it seems likely. It became the retreat of Lombard princesses, and Borgia gives the names of Gaitelgrima, Maria and Sikelcarda, whose tombs could be seen in the church there (1).

Unlike S. Pietro "fuori" it managed to preserve its independence of other monastic bodies, and came directly under the jurisdiction of the Holy See - although it ran into difficulties at times. In 1372, in the time of the abbess Martuccia, a public declaration was necessary to the effect that:

" . . . predictum monasterium (S. Pietro) ab eo tempore cuius in contrarium memoria hominum non existebat fuit, erat, et est cum membris suis plene exemptum et immediate sedi apostolice et ecclesie Romane subiectum . . ." (2)

On the whole however, the nuns of S. Pietro "dentro" seem to have lived a peaceful life. In 1321 they were joined by the nuns of S. Maria di Porta Somma, who were moved to the home of their old enemies after all but two hundred years of independence, because the site of their own monastery,

(1) Borgia: op. cit. II p. 192.

(2) ibid. III 319-21 from the archives of S. Pietro II n.12

being the best defensive position in the town, was wanted for the castle of the Papal Rector(1). From this move the nuns of S. Pietro gained possession of the lands of S. Maria to which they added in the course of the fourteenth and fifteenth centuries (2). The community was finally suppressed in 1866 and the site was used for a tobacco factory, of which only the ruins - survivals of the bombardment of 1943 - remain.

It is to this house inside the city rather than to the other, across the river Sabato at the foot of Monte Felice (3), that the manuscript Eg.3511 most probably belonged. The dedication in the kalendar says "intra Beneventum", and the name "Ma'tuctia" added in the margin of the prayer "Memento etiam" in the Canon of the mass on f.176v, is probably to be identified with the Martuccia who was abbess in 1372 (4). Moreover it has been shown that there was a continuity of monastic life in this house throughout the twelfth, thirteenth and fourteenth centuries, during which time the missal was in use - as is shown by the additions made to the text.

(1) Borgia: op.cit. III 319

(2) The documents of these transactions are at present housed in the Chostro di S. Sofia, Benevento.

(3) See the map in Borgia: op.cit. II p.1.

(4) See above p.43.

S. Pietro "fuori", on the other hand, led a most troubled existence. After its foundation by Theoderada, wife of Duke Romoald 671?-687 (1), it was subject to S. Vincenzo al Volturno between 881 and 1059. The first genuine document recording this dependency is that extending Imperial protection to S. Vincenzo in 892 (2). Its dependency goes back to before 881 however, as in 899 its Prior - Adelpert - obtained from Radelchis II the right to claim all lands which S. Pietro had held from S. Vincenzo before the Saracen attack in 881, when the documents relating to these lands were burnt (3).

S. Pietro "fuori" appears in thirteen documents of S. Vincenzo - all Imperial or Papal confirmations of territory (4).

- (1) Paul.Diac.: De gestis Langobardorum VI 1; M.G.H.
SS.Rer. Langobard. p.164
- (2) Chron.Vult.doc.80 Edit.Frederici II p.21. The mention of S. Pietro in the donation of Gisulf (doc.9 (I p.135)), and its appearance in other documents before 892, are regarded as eleventh century interpolations by Frederici.(Ibid.I p.135n.)
- (3) Ibid.doc.79.(II p.20).
- (4) Chron.Vult.doc.91 (II p.58); 99 (941) II p.83; 103 (951) II p.92; 106 (44) II p.104; 115 (962) II p.131; 127 (992) II p.175; 145 (982) IIp.252; 184 (1012) IIIp.6; 185 (1014) III p.14; 187 (1038) III p.25; 204 (1059) III p.92.

Towards the end of this period, in the years around 969 when the saintly Offa was abbess, the community was quite flourishing (1), but soon after 1059 the house must have

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- (1) Borgia (op.cit.III p.9) and Poupardin ("Etude sur les institutions politiques des principautés lombardes." (1907) p.110) differ as to the date of the diploma (Arch.Cass. caps.43 n.2. Edit.Borgia: loc.cit.) whereby Offa gained the right for the nuns of S.Pietro to construct a bath house inside one of the turrets on the walls of the city. The dating of the diploma to the twenty-sixth year of the rule of Paldolf, and the first year of his son Landolf, applies equally well to Borgia's date of 1038 - in the reign of Paldolf III, or to that of Poupardin, who puts it in the reign of Paldolf I in 969. The clue is provided by the name of the notary who drew up the diploma. The signature, "Madelfrid, clericus et notarius atque scriba", occurs in two other documents of the reign of Paldolf I, (in Poupardin's Catalogue: op.cit. 1 Sept.965, p.106; 1 Oct. 980, p.115), but in none of those of Paldolf III.

For the stories of Offa's miracles see Victor III: Dialogi III (Migne P.L. CXLIX col.1016) and S. Peter Damian: Ep.VIII 5 (Migne P.L.CXLIV col.472).

Desiderius (Victor III) errs when he says that

fallen empty - possibly because of the constant fighting round the city in the eleventh century (1). By 1102 the monastery's church had come under the jurisdiction of S. Sofia of Benevento (2), and in 1138, "in tempore valde pluviali", the Norman King Roger "intra ecclesiam Sancti Petri apostoli prope civitatem sitam, castrametatur". (3)

cont. Offa was abbess of the inner house, as the diploma says clearly: ", . . quod constructum est extra et propinquo hanc Beneventanam civitatem trans fluvio Sabbati". Possibly his mistake reflects the decline that had taken place in the status of the outer house by the mid-eleventh century.

- (1) Annales Beneventani. M.G.A. Scriptorum III p.173
- (2) Bull of Paschal II to Madelmo, abbot of S. Sofia. (Borgia: op.cit.I p.132; Ughelli: "Italia Sacra" X col.495).
- (3) Falco Beneventanus: (Migne P.L. CLXXIII col.1248).

At the time the missal, Eg.3511, was written for the nuns of S. Pietro therefore, in the early years of the twelfth century, there can have been no community living in the monastery outside the city. Moreover, although we know from Celestine's Bull of suppression in 1264 that the nuns returned and were under the direct jurisdiction of the Archbishop (1), the entry of the prayers for S. Antony of Padua on f.4v and other fourteenth century additions show that the missal was still being used long after there had ceased to be any community at all in the outer house, and the buildings had begun to fall into ruins.

(1) Muratori: Antiq.Ital.VI 190 xiv (c) (see above p.26)

CHAPTER III

The Beneventan Mass-books

I The sources for the study of the Beneventan Missal

The sources for the study of the missal in Benevento come from all parts of the principality, and from further afield - from Yugoslavia, where the Beneventan script was also written. There were two main centres, however, Benevento itself and Montecassino. Besides the missal, Eg.3511, there are eleven missals and fragments of four others, which are written in the Beneventan script and contain masses for the Temporal and Sanctoral throughout the year.(1)

1. Montecassino 127. This missal was written at Montecassino for the monastery of S. Maria di Albaneta, probably during the abbacy of Desiderius (1058-87). It is in perfect condition without any missing folios. The propers of the Temporal and the Sanctoral are

(1) Details of the dates and origin of these manuscripts are taken from Lowe's handlist of manuscripts in "The Beneventan Script" (1914) pp.334-370; "Paléographie Musicale" XV pp.51-70, 76-81, 91-97; and catalogues of the individual libraries.

completely separate and are divided by the Ordo and Canon of the Mass which were written in the fourteenth century.

2. Montecassino 540 Written at Montecassino c.1100 for the nuns of S. Petronilla di Piumerola. Only the first half has survived, down to the beginning of the mass for Palm Sunday. There is also a gap from the middle of Septuagesima to partway through the mass for Sexagesima. The arrangement of the Temporal and Sanctoral is the same as that of Eg.3511. The masses of the saints are gathered together into groups after the appropriate season of the Temporal - after Advent, the Nativity and the season of Epiphany.

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3. Rome Vat.Lat.6082 This manuscript was also written at Montecassino during the twelfth century. It is complete. The Temporal and the Sanctoral are arranged in the same way as Eg.3511, and the Ordo and Canon of the mass are in the same position. It is the only manuscript besides that from S. Pietro to contain a mass for the translation of S. Matthew to Salerno, but the two sets of formularies are different.

rather and
11th cent

4. Rome Vat.Ottob.Lat.576 (10). The origin of this manuscript is not known, but it is very similar in content to the three preceding Cassinese missals. It was written in two hands (ff.2-220 are assigned by Lowe to the twelfth, and ff.221-377 to the thirteenth century). It is complete, and again the arrangement of the masses and the position of the Ordo and Canon of the mass are the same as in Eg.3511.

5. Rome Barb.Lat.699 (10). This manuscript was written at the end of the twelfth century, possibly at Veroli. It has been badly damaged at the beginning and only fragments of the first few folios survive, giving parts of the masses for the Ember days - Friday and Saturday in Advent, the fourth Sunday in Advent and the Vigil of the Nativity. It is more or less complete from the first mass on Christmas Day, with only one other gap in the first week of Lent from Quadragesima to the middle of the following Saturday. The Temporal and the Sanctoral are arranged as in Eg.3511, but there is no ordo or canon of the mass. In masses of the Sanctoral the chants are frequently gathered together and followed by the appropriate prayers and lessons.

6. Rome Barb.Lat.603 (2). This manuscript comes from Caiazzo and was written in the twelfth or thirteenth century. Like the preceding manuscript - Barb.Lat. 699 - only fragments of the masses for Advent have survived (Advent III and Ember Saturday). The first complete mass is the first of Christmas Day; there is a short gap between the second and third masses on the same day; and a longer one in the last week of Lent - from the Saturday of the third week until Palm Sunday. The missal breaks off at the fourth Sunday after Pentecost. The only parts of the Sanctoral that survive are the traditional masses that follow Christmas Day. Obviously the Sanctoral was originally grouped after the Sundays following Pentecost.

7. Benevento V 19,20 (2). These two manuscripts taken together form one work, a collectar or correctorium combining the breviary and missal for the whole year. They were written in the twelfth century at the monastery of S. Sofia Benevento, which belonged to Montecassino. The orderly arrangement of the material on the page, and its decoration bear a close resemblance to Eg.3511; and the rubrics for the ordo and canon of the mass, which appear in both parts

are practically identical with the manuscript in the British Museum. The two parts do not link up completely. There is a gap from the Wednesday of the fourth week in Lent (V 19) to the Tuesday after Easter (V 20).

8. Benevento VI 33 (5). This is the "Missale Antiquum" of S. Sofia, written between the tenth and eleventh centuries, and one of the earliest Beneventan liturgical documents which have survived. It begins part-way through the mass on Christmas Eve, and there are a number of folios missing throughout the manuscript: the beginning of the second mass on Christmas Day, the middle of the Epiphany, the end of Septuagesima to the end of Quinquagesima, from Palm Sunday to the following Tuesday, and about ten Sundays after Pentecost are missing. There is a group of saints after the season of the Epiphany and another after the Sundays following Easter. Those saints whose feasts fall in the summer months are all grouped together after the Octave of Pentecost and the masses for the Sundays in this period follow at the end. The same arrangement is found in some of the Tropers written at S. Sofia. The canon of the mass is in its usual position before Easter Sunday.

What is
'the ending'
that survives?

This missal contains remnants of the local liturgy of Benevento which was observed until the eighth century. There are sets of chants for the mass which can be used as alternatives to those of the Roman rite, and the gospels for the Sundays in Lent have been altered to conform with the old rite. It also retains the Beneventan rite for Good Friday.

9. Benevento VI 30 (B). Written in the thirteenth century, this manuscript comes from the diocese of Benevento. Its beginning is missing; it starts with the sixth Sunday after Epiphany; and there is no provision for the weekdays in Lent. The masses for Ascension Day and its Vigil are missing and there are gaps between the Tuesday and Wednesday after Pentecost, from the second Sunday after Pentecost to the first after the feast of S. S. Peter and Paul (Pent.V) and the sanctoral corresponding to this period. A group of saints - beginning with Agnes (Feb.5) - follows the Sundays after Epiphany, but after Easter and Pentecost the masses for the Temporal and Sanctoral are mingled together.
10. Oxford Bodl.MS.Canon.Lit.342 (Q). This is another thirteenth century manuscript, but in the Bari type of Beneventan script. It was written for the

monastery of S. Maria at Rabiata near Dubrovnik (Ragusa) in Yugoslavia, which belonged to Montecassino.(1)

It begins with the gradual of the second mass on Christmas Day, and, as in Benevento VI 30, no provision has been made for the week-days of Lent except for the Thursday "in cena domini" and Good Friday. There are a large number of gaps: part of the third mass on Christmas Day, the end of the gradual on the Sunday after the Nativity to the lesson of the mass "in honore S. Marie", most of Sexagesima Sunday, the end of Quinquagesima, some of the pieces from the third and fourth Sundays in Lent, from the middle of the Benediction of the Candle on the Easter Vigil to the offertory on the fourth Sunday after Easter, part of the Ascension, the beginning of All Saints, and the first sixteen Sundays after Pentecost.

11. Walters Art Gallery (Baltimore U.S.A.) MS.6 . This manuscript is also written in the Bari type of Beneventan script but it is considerably earlier than the Oxford missal. It was written in the eleventh century and used at Canosa in Apulia. It is not a

(1) E.A. Lowe: Scriptura Beneventana II pl.XCIV

"missale plenum" as it contains only ten of the important feasts of the Temporal: the first Sunday in Advent, the Nativity (one mass) and its Vigil, the Epiphany, Palm Sunday, Maundy Thursday, Easter Sunday, the Ascension, Pentecost and its Vigil. The sanctoral is similarly restricted to the main feasts of the Virgin, the apostles and of the Cross and about eleven other feasts. It contains a large number of votive masses, and a full commune sanctorum.

In addition to these more or less complete missals, there are four of which only fragments have survived. Two of these were written during the eleventh and twelfth centuries at Montecassino (Montecassino I and II), and have been edited by Dold (1). The folios which survive from these manuscripts contain formularies for masses of the Temporal and Sanctoral between the Vigil of the Epiphany and the ninth Sunday after Pentecost.

The other two sets of fragments contain fewer masses, but they are perhaps more interesting in that they are earlier than the Cassinese fragments and that they come from the east

(1) "Umfangreiche Reste zweier Plenarmissalien des 11 und 12 Jhs. aus Montecassino" Eph.Lit.LIII (1939) pp. 111-167.

of the peninsula. Both are written in the Bari type of the Beneventan script. Vat.lat.10645 was written in the eleventh century and consists of four folios with formularies for a few masses round Ascensio[n]tide. The folios of the other missal from Bari which contain fragments of the formularies for twenty-two masses between Quinquagesima and the Sunday "p. fest. S. Michaelis" are scattered in several libraries in Switzerland but they too have been edited by Dold (1). The structure of its masses puts this missal in a class by itself (2), but it is frequently useful in supplementing the information gained from the other missals.

The Cassinese manuscripts have a distinct advantage over the others in that they are a large group, and provide a much more complete picture of the year's cycle. (This can be remedied up to a point by evidence supplied by other liturgical books from Benevento and elsewhere. For the sung

(1) "Die Zürcher und Peterlinger Messbuch-Fragmente"
Texte und Arbeiten I Hft.25 (1934). /

(2) Masses in this missal have three readings: one from the Old Testament, one from the epistles and the last from the gospels. There are usually two collects and an extra prayer following the gospel.

parts of the mass the five Tropers in the Cathedral Library at Benevento, all believed to have been written at S. Sofia in the eleventh and twelfth centuries constitute a valuable source: Benevento VI 34 (11 or 12th sec.) (1), VI 35 (12th sec.), VI 38 (11th sec.), VI 39 and VI 40 (11th sec.). Three of these (VI 38, VI 39, VI 40) also contain chants of the old Beneventan rite. Other sources for the chants are a Graduale c.1200 (Montecassino 546), and a Troper written in hands of the eleventh, twelfth and thirteenth centuries (Rome Urb.Lat. 602), both of which come from Montecassino; and the fragments of a Graduale from Apulia (Vat.Lat.10673).(2)

Additional information for the lectionary system used in the principality comes mainly from manuscripts of the Bari type, although there is one Evangeliary at Benevento - VI 31 - from the eleventh or twelfth century, and one from Monte Vergine written in the thirteenth century - Vat.Lat. 5100. There are three Evangeliaries written in the Bari type of script, all from the eleventh century. One is in the

(1) Facsimile Pal.Mus. XV.

(2) This manuscript is the basis of Dom. Hesbert's study of the Beneventan gradual. (Pal.Mus.XIV pp.197-465). Facsimile (loc.cit.pl.1-70).

Archivio del Duomo at Bisceglie near Bari, and thought to be a local product; the other two are in the Vatican: Ottob.lat.296, and Borg.lat.339 which is from Ossero in Yugoslavia. Another Evangeliary of the same century was written at Montecassino - Montecassino 229. The most important gap in the evidence however, in the formularies of the prayers of the masses, cannot be filled. There is only one Sacramentary in the Beneventan script and that is a Cassinese product - Montecassino 339 (1058-87).

II The Old Beneventan Liturgy

For the most part the mass formularies contained in the missals and in the lectionaries and tropers belong to the liturgy of the Roman Church. But there is also to be found in some of them, a large number of chants, ceremonials, and some epistles and gospels which belong to a much earlier stage in the development of the liturgy in western Europe. From a study of the sung portions of the masses in the Beneventan documents, particularly in the Tropers belonging to the Cathedral Library at Benevento - VI 35, VI 38, VI 39, VI 40 - Dom. Hesbert came to the conclusion that there was an ancient Beneventan liturgy similar to the old rites of Gaul, Spain and Milan, and that this liturgy was observed in the

Lombard duchy down to the eighth century (1).

Despite their different formularies and melodies, all the Latin rites, including that of Rome, were descended from a very ancient source. Their ancestor possessed several texts which were not taken from the scriptures and these texts reappear in the different Latin rites, with different functions and set to different melodies but with only slight textual variations. The old Beneventan version of one of these texts - "Vadit Propitiator" (2) - seems to be closer to the original than either the Roman or the Ambrosian versions, and this establishes the old Beneventan liturgy as a liturgy in its own right.

(1) Paléographie Musicale XIV, XV (1931,1939);

"L'Antiphonale Missarum de l'ancien rit bénéventain" Eph.Lit.LII, LIII, LIX-LXI (1938,39,45-47); "Les dimanches de Carême dans les manuscrits Romano-Bénéventains" Eph.Lit.XLVIII (1934).

(2) The gradual on Maundy Thursday. In the Ambrosian liturgy the text is found at Tenebrae on Good Friday, and in the Roman rite it is used on Good Friday either at Tenebrae or at Mattins.

The chants for some masses of the old Beneventan liturgy have been preserved mainly in the Tropers, where the normal mass formulary of the Roman liturgy is followed by a set of chants from the earlier liturgy of the region. In this way a complete set of chants has survived for the following masses of the Temporal:

Nativity	Easter Sunday
Palm Sunday	Ascension Day
Maundy Thursday	Pentecost
Holy Saturday	

and of the Sanctoral:

S. Stephen	Invention of S. Michael
John the Baptist	SS. Peter and Paul
S. Laurence	The Assumption
SS.XII Fratres	Exaltation of the Cross
SS. Simon and Jude	All Saints
S. Martin	S. Andrew

In addition to these, Dom. Hesbert has reconstructed some of the ceremonial of Holy Week:

The Benediction of Palms and Procession on Palm Sunday
 The Mandatum on Maundy Thursday
 The Adoration of the Cross on Good Friday
 The Easter Vigil, with the blessing of the Candle
 and font.

Readings for the epistles and gospels which have survived from the old liturgy are less easy to extract, since they were incorporated into the Roman lectionary system and not kept distinct from it as were the chants. These will be discussed later (p.65-77).

The change from the old Beneventan to the Roman liturgy took place gradually and because there was a transitional stage it is difficult to say exactly when the Roman rite was adopted in the principality of Benevento. The monks at Montecassino were probably still singing chants of the old Beneventan liturgy as late as 1058 (see below p.252), but the Roman liturgy had been adopted much earlier than this.

Hesbert has pointed out that the mass for S. Bartholomew in the Beneventan manuscripts is proper to Benevento, but the music of its chants is composed in the Gregorian style and is modelled on existing Gregorian melodies. Moreover the chants have been skilfully composed and are not clumsy adaptations. The chant of the Roman liturgy had therefore been adopted by the time the mass was composed. The most likely occasion for the composition of such a mass was that of the translation of the relics of S. Bartholomew from the Lipari islands to Benevento in 838 (1), and the dedication of a church to S. Bartholomew in Benevento in the following year. On the

(1) Annales Beneventani ann. 838. MG SS.III p.173

same principle, the existence of a mass in the Beneventan style for the XII Fratres, whose cult at Benevento also began most probably with their translation to the city in 768 (1), shows that either the new rite had not yet reached Benevento, or that there was no-one who was sufficiently at home in the new style to compose a fitting mass for the occasion. It would seem that the complete adoption of the Roman rite took place between 768 and 838. This puts the change from the local to the Roman rite at the same time as a corresponding change was effected in the Frankish empire, but it is quite evident from the study of twelfth century Beneventan missals that they were compiled from books containing elements characteristic of an earlier stage in the development of Roman liturgy than those which were sent to Charles at the end of the eighth century.

When dealing with the special characteristics of the Romano-Beneventan manuscripts, the cycle of chants introduced into Benevento with the adoption of the Roman rite, Hesbert frequently had occasion to observe:

"La fidélité à la tradition romaine; fidélité qui, sans doute, à l'époque, aurait pu passer per une

(1) The feast does not appear in the early Cassinese kalendars of the eighth century, which contain a number of feasts associated with Benevento.

manque d'adaptation à l'usage universellement reçu; comme une attachement, touchant peut-être, mais un peu aveugle, à des coutûmes démodées, archaïsmes précieux, au contraire, pour l'historien, auquel ils révèlent un rameau de la tradition manuscrite, où bien des traits anciens ont pu subsister qu'on cherchait vainement dans les autres documents de la même époque; archaïsmes qui représentent pour le liturgiste et le musicologue la possibilité d'un recul de plusieurs siècles par rapport aux monuments conservés, ce qui pour certains détails, peut rapprocher singulièrement des origines". (1)

This is true not only of the chants, but also of the lections and prayers found in these missals.

(1) Rev. Greg. XVII (1932) pp.81-89.

Chapter IV

The Romano-Beneventan Lectionary

I The Transition from Beneventan to Roman Liturgy

The lectionary system for the mass found in Beneventan service books from the tenth to the thirteenth centuries is fundamentally that of the church of Rome. However, a number of lessons belonging to the old liturgy have survived in manuscripts from all parts of the principality, and they have been incorporated into the framework of the Roman liturgy.

Although the epistle and gospel passages found for certain feasts in Beneventan manuscripts are not found for the same feasts in books of the pure Roman liturgy, they do sometimes appear in surviving manuscripts of the Ambrosian, Mozarabic and Gallican rites. These ancient liturgies all drew on a much older source at least in so far as the sung parts of the mass are concerned, for they have several texts in common which were not taken from the scriptures. (1) Quite frequently they also agree on the extracts which were chosen for the epistle and gospel on certain days when the Roman lectionary has something completely different.

1. See Cp. 60p.

The gospels for the Sundays preceding the central feast of Easter in the Liber Comicus of Spain for example (1), are almost identical with those for the same Sundays in the Ambrosian Sacramentary of Bergamo (2). These in turn are the same as those which were originally written in the tenth century "Missale Antiquum" of Benevento (Ben.VI 33) (3). The Roman system on the other hand was completely different. (See Table I p. 67). It was the custom at Benevento, as it was at Milan and in Spain, to refer to these weeks in Lent by the popular titles: "de Samaritana", "de Abrahe", "de Caeco", "de Lazaro" and "Palmarum". The subject of the Sunday gospel gave the name to the whole week. In addition to the "Missale Antiquum", other Beneventan manuscripts have, or had, these gospels and the communion chants associated with them, instead of those of the Roman evangeliary. All of them come from the Bari area of the principality. They are: the two sets of

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1. Representing the usage of the Province of Toledo in the time of Bishop Ildephonsus (657-67). Reproduced D.A.C.L. (V i under "Evangiles").
 2. Tenth or eleventh century. D.A.C.L. (loc.cit.).
 3. See Hesbert: "Les dimanches de Carême dans les manuscrits romano-bénéventains" Eph.Lit.XLVIII (1934) pp.198-222. Later marginal corrections bring the manuscript into line with Roman liturgy.

Table I

The Gospels for the Sundays in Lent

	Spain (Liber Comicus)	Milan (Sac. of Bergamo)	Rome (π , λ and Σ) (1)
Quad.	Ductus est in deserto (Mth. iv 1-11)	Ductus est in deserto (Mth. iv 1-11)	Ductus est in deserto (Mth. iv 1-11)
Quad. II	Mulier Samaritana (Jo. iv 5-42)	Mulier Samaritana (Jo. iv 5-42)	Vacat
Quad. III	Vidit Caecum (Jo. ix 1-38)	Semen Abrahe (Jo. viii 31-59)	Erat Iesus eiciens demonium (Lk. xi 14-28)
Quad. IV	Mediante die festo (Jo. vii 14-30)	Caecus a nativitate (Jo. ix 1-38)	Abiit Iesus trans mare (Jo. vi 1-14)
Quad. V	Erat quidem languens (Jo. xi 1-52)	Erat quidem languens (Jo. xi 1-52)	Quis ex vobis arguet (Jo. viii 46-59)
Quad. VI (Palm Sunday)	Maria unguuit pedes (Jo. xi 55 - xii 13)	Maria unguuit pedes (Jo. xi 55 - xii 13)	Scitis quia post biduum (Mth. xxvi 2 - xxvii 16)

1. See below pp. 79-81.

fragments - Vat.lat.10645 and the fragments edited by Dold - and the Yugoslav missal Bodl.Ms.Canon.lit.342 (1). This suggests that the liturgy of the early Beneventan church possessed a lectionary system similar to that of the other ancient rites.

Dom. Hesbert has pointed out other peculiarities in the "Missale Antiquum" in connection with the gospels for Holy Week (2), and more examples of what are probably old Beneventan lections incorporated into the new Roman system can be detected. The survivals fall into two categories. There were the occasions when the Beneventans were reluctant to abandon their familiar Sundays "de Abrahe" or "de Lazaro" and the ceremonies of Holy Week and they clung to their traditions even if it meant altering the Roman books to do so. More frequent still are the occasions when a day, unprovided with readings in the appropriate Roman book, was supplied with an epistle or gospel traditionally used for the same day in the old liturgy.

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1. Isolated lessons from the series have survived in these manuscripts. In the fragments edited by Dold, only the beginning of the gospel for the third Sunday has been preserved: "Ego sum lux mundi" (Jo.viii 12). Dold suggests the usual ending for this passage at v.21. In Ben.VI 33 however the passage begins at v.12 and continues to the end of the chapter vv.59. It is vv.33-59 which concern Abraham, and give the lesson its title.
 2. Pal.Mus. XIV p.333.

The gospels for the Sundays in Lent come into the first category. So too does an unusual series of readings for the octave week of Easter in the missal Ben.VI 30. In the Roman lectionary these readings are taken from the Acts of the Apostles, but this missal (Ben.VI 30) has the following passages, all from the Epistles:

Fer. ii	Quicumque baptizati sumus	(Rom. vi 3)
Fer.iii	Quicumque enim in Christo	(Gal.iii 27)
Fer. iv	Deus qui diuis est	(Eph. ii 4)
Fer. v	Renouamini spiritus	(Eph. iv 23)

This series of readings is identical with those found in a seventh century Ambrosian lectionary - Vat. Reg.9 (1).

All the books of the Roman liturgy and the other Beneventan manuscripts keep to the provisions made for these Sundays in the earliest surviving lectionary of the Roman church, the epistle list in the "Comes" of Wurzburg (2). It is unlikely that the lessons for this week would have been omitted in any of the Roman books which came to Benevento. Here again it appears that the Roman system was altered deliberately. The parallel with the Ambrosian lectionary suggests that these lessons were part of the old Beneventan rite.

1. D.A.C.L. V i col.281-284.

2. See below p.78

It is difficult to see why the Roman system should have been altered in this way. The lessons in the missal Ben.VI 30 do not appear to have the same strong pull of tradition as the gospels for the Sundays in Lent, which gave rise to their popular titles - "de Abrahe", "de Caeco" and "de Lazaro". To the theologian and teacher however, whose congregation had just been increased by those newly baptized on Holy Saturday, the passages selected in Ben.VI 30 may have had great value in explaining the significance of the Crucifixion, the Resurrection and the implications of baptism.

There is another series of readings which may have belonged to the old liturgy of Benevento. These are found only in the "Missale Antiquum" (Ben.VI 33), and involved no changes in the Roman books. For the first eight Sundays after Pentecost this manuscript has two lessons in addition to the gospel (1). The second of these readings belongs to the traditional Roman series to be discussed later (pp.94-102), but the first passages are nearly all taken from the Prophets.

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1. The folios containing the formularies from the ninth to the sixteenth Sunday after the Octave are missing, and when the series resumes there is only one lesson in addition to the gospel.

Two lessons, one from the Old Testament and one from the Acts or the Epistles, are found quite frequently in the early Roman epistle lists, and the practice was continued in the eighth century (1), but there is no indication that two lessons were ever supplied for the Sundays after Pentecost. The passages for these Sundays were contained in the list of unappropriated epistles at the end of the Würzburg epistle list (2), and there is no trace of a second lesson in any book of the Roman liturgy. Several lectionaries of the non-Roman liturgies - for example, the lectionaries of Luxeuil and Schlettstadt, the Liber Comicus of Spain and a twelfth century Ambrosian lectionary, the "lectionary of Milan" (3) - have lessons from the writings of the Prophets for these Sundays, although they do not have exactly the same series as is found in the "Missale Antiquum". Bearing in mind their common origin, the prevalence of lessons from the Prophets on these Sundays in the non-Roman Latin rites suggests that these lessons in the "Missale Antiquum" originally belonged to the old liturgy of Benevento.

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1. Eg. the lectionaries of Murbach and Corbie. (See below p. 79).
 2. See below p. 94.
 3. The percopés of all these manuscripts are reproduced in D.A.C.L. V i "Epitres".

The additional lesson on the Sundays after Pentecost in Ben.VI 33

Oct.Pent.I	Ingressus Paulus in synogogam	(Acts xiii 16)
II	Memento te Iacob et Israhel	(Is. xliiv 21)
III	Memento te domus Iacob et fundamini	(Is. xlvi 8)
IV	Noli timere Israhel quia redemi te	(Is. xliiii 1)
V	Corrigite uias uestras	
VI	Facite iudicium	(Jer. xxii 3)
VII	Scribe omnia uerba que ego	(Jer. xxx 2)
VIII	Ecce ego conuertam	(Jer. xxx 18)

It was natural to turn to the old Beneventan lectionary for lessons which were not provided in the Roman book at the time when the latter was adopted in the principality. Such additions can be traced partly because they are different from the later Roman epistle or gospel for the mass concerned - but mainly because the same lessons are used in the same mass in seventh and even sixth century sources of the non-Roman liturgies.

For the most part these lessons are found in the Sanctoral but the scribe of the manuscript from which the "Missale Antiquum" Ben.VI 33 is derived seized the opportunity offered by the gap in the Roman epistle list on the octave of the Nativity

to insert the epistle "De escis autem" (II Cor.viii 4). This passage has nothing to do with the function of the mass in the Roman rite, which is to celebrate either the octave of the Nativity, or the Circumcision of Christ. But it is appropriate for the old mass "de prohibendo ab idolis" found on the first of January in the Mozarabic and Ambrosian rites, as well as in the Roman "Gelasian" Sacramentary (1). Moreover the same passage is found in the Ambrosian manuscript Vat.Reg.9, with the rubric "in kalendas ianuaris"; and a longer version - beginning with the first verse of the same chapter (II Cor.viii/ix 12) - appears in the "Codex Fuldensis", a Capuan epistle list in a manuscript which was in the possession of Victor, bishop of Capua 546-7 (2). The rubric in the Capuan list is: "De eodem die contra idola in octabas domini contra idola."

Another peculiarity of the "Missale Antiquum" (Ben.VI 33) is the epistle for the feast of S. Apollinaris "Fili adsecutus es doctrinam" (II Tim.iii 10). This passage is not part of the normal repertory of epistles for saints' days in the Roman lectionary, but it is used for exactly the same feast in the Ambrosian lectionary Vat.Reg.9. The Ambrosian lectionary also has the same epistle as the Beneventan documents for the Vigil of the Epiphany - "Deus qui dixit de tenebris"

1. See below p. 144-153.

2. Reproduced D.A.C.L. vi col.297-300.

(II Cor. iv 6-11) - an epistle which is not found in books of the Roman liturgy outside Benevento. (1)

Turning to the gospel passages there are three occasions where the Beneventan documents are almost unanimous and where there seems to be a link with gospel lists of non-Roman origin. The reading for the feast of the Invention of the Cross, "Simile est regnum celorum thesauro abscondito" (Mth. xiii 44-50) is identical with that for the same feast in the Neapolitan capitulary of the Lindisfarne gospels (2), and in the Bobbio Missal (3). The Neapolitan capitulary also has two lessons entitled "in nat. S. Petri", one of which - "Symon Iohannis diligis" (Jo. xxi 15-19) - was used by the Beneventans for the feast "In Cathedra S. Petri" (Feb. 22), instead of the Roman "Venit Iesus in partes Cesarea" (Mth. xvi 13-19). Since both of the Neapolitan gospels "in nat. S. Petri" are employed for the "Cathedra S. Petri" in the lectionary of Luxeuil, one of the few sources for the Gallican rite (4), it is quite possible that the passages had the same function in the old Beneventan liturgy.

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1. W.H. Frere. "Studies in early Roman Liturgy" III (The Roman Epistle Lectionary) p.52. (Alcuin Club Collections XXXII 1935).
 2. Edited G. Morin: Rev. Ben. VIII (1891). Also in D.A.C.L. XII i under 'Naples'.
 3. Edited E.A. Lowe: H.B.S. LIII, LVIII, LXI (1917-24).
 4. See D.A.C.L. Vi col. 274.

Finally the Beneventan gospel for the first mass of S. John the Evangelist (Dec.27) may have been provided by the native liturgy. The Roman epistle lists have two masses on this day but the gospel lists do not. The passage found in most of the Beneventan missals is "Accessit ad Iesum mater" (Mth.xx 20-23). In the Ambrosian liturgy, the liturgy of Aquileia and the Bobbio missal, this passage was used for a mass which does not appear in the Roman kalendar. This was the mass for the two brothers SS. James and John, which followed the mass for the Holy Innocents within the octave week of the Nativity. Possibly this feast was once observed in Benevento, but if so, only its gospel passage has survived.

All these connections with the Gallican, Ambrosian, and, to a lesser extent, with the Mozarabic rites cannot be coincidence. Although some of the passages involved are confined to the "Missale Antiquum" (Ben.VI 33), many are found in manuscripts from all parts of the principality, and supplement the gaps of the Roman lectionary system. They must have been incorporated into the Roman system at the very beginning of the history of the Roman rite in the principality. It was probably at this time too that individual monasteries and churches, faced with the new Roman

rite, were reluctant to abandon some of their traditional practices and altered parts of the Roman books accordingly.

The survivals from the old Beneventan liturgy show that it had a strong resemblance to that of the church of Milan, and in the tenth and eleventh centuries the Beneventans themselves described these non-Roman elements as "Ambrosian". Apart from the often quoted letter of Pope Stephen IX to Montecassino instructing the monks to cease singing "Ambrosian" chants (1), a rubric in the "Missale Antiquum" for the ceremonial of the Adoration of the Cross on Good Friday reads: "In parasceven secundum ambrosiam". The independence of the old Beneventan liturgy cannot be challenged seriously however. The chants which have survived have their own individuality, and moreover, seem to have preserved a purer textual tradition than that of the Milanese church. They are derived therefore not from the church of Milan, but from an ancient liturgy which gave rise to all the early Latin rites, whether they are found in Spain, Milan or Gaul. If the Beneventans received the music of their rite by direct descent from this remote ancestor of the Latin liturgies, then it is reasonable to suppose that their lectionary system came from the same source. They called the

1. Leo Mars.: Chron.Mon.Cass. II 98. MG SS. VII 693.

remnants of their old liturgy "ambrosian" because in the eleventh century the only Latin liturgy still in use in Italy besides that of Rome, was that of the church of Milan.

II Sources for the Study of the Roman Lectionary in the Eighth Century.

The lessons of the ancient rite of Benevento were incorporated into a Roman framework which had been fixed since the beginning of the seventh century. Lists of the epistle and gospel passages read at mass throughout the liturgical year are found in manuscripts from the seventh and eighth centuries onwards.

The earliest Roman example is an epistle list contained in the "Comes" or Würzburg (1). This represents the system which was in use at Rome in the first half of the seventh century. The main feasts of the Temporal and Sanctoral, and all but a few of the masses in Lent are provided with lessons. A number of lessons are gathered together before Christmas and after the feasts of the Epiphany and Easter. Passages needed for the ordinary Sundays during these seasons of the year were to be selected from these groups. At the end of the list there is a series of epistles which are not assigned to any particular days.

The Roman epistle list did not remain in this embryonic stage for long. After the time represented by the Würzburg

1. Edited by Morin: "Le plus ancien "comes" ou lectionnaire de l'église romain". Rev. Ben. XXVII (1910) pp.41-74.

list, but still during the seventh century, the lessons for the Sundays in Advent and following the Epiphany and Easter became fixed and the Sanctoral was enlarged. In the eighth century epistles were added for the Thursdays in Lent. There is no epistle list of purely Roman origin to illustrate these developments, but Roman lists found their way to Gaul where they were adapted for use in Frankish churches and monasteries, and it is to the Franko-Roman lists that one must turn to study the development which was taking place in Rome.

One Franko-Roman list of this kind is contained in the Comes of Murbach (1) which was based on a Roman list including the lessons for the Thursdays in Lent and therefore later than 715-31. A later Roman list formed the basis of the lectionary of Corbie (2) which represents the type of epistle list most widely used in the Carolingian Empire from 772-780 onwards.

There is more evidence for the study of the Roman gospel lists since copies of the four gospels frequently included capitularies, that is lists of extracts from the gospels intended for liturgical use. These were divided into three

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1. Edited by Wilmart: Rev. Ben. XXX (1913).
 2. Edited by W.H. Frere "Studies in Early Roman Liturgy" III "The Roman Epistle Lectionary" (Alcuin Club Collections XXXII (1935)).

groups by Klauser, π λ and Σ , and dated mainly by the contents of the Sanctoral to c.645, c.740 and c.755 respectively (1).

The earliest of these groups π (c.645) (2) includes gospels for the Sundays in Advent, after Epiphany and Easter, and a list of twenty gospels which are distributed in groups after the feasts of Pentecost, SS. Peter and Paul (June 29), S. Lawrence (Aug.10), and S. Cyprian (Sept.14) and cover the Sundays from Pentecost to Advent.

Klauser's dates for the two later groups λ and Σ must be treated with caution. It is true that both the lists contain gospels for masses instituted at about the dates 740 and 755. The list λ for example contains the gospels for the Thursdays in Lent instituted 715-31, and Σ has a gospel

1. T. Klauser: "Das Römische Capitulare Evangeliorum" I Typen. (Liturgiegeschichtliche Quellen und Forschungen Hft.28 (1935)).
2. Chavasse ("Les plus anciens types . . ." Rev.Ben.LXII (1952) pp.28-49) believes that this list was compiled to accompany the epistle list on which Alcuin's lectionary was based - in 626.

for the feast of S. Eustachius instituted by Pope Stephen (752-757) (1). Neither λ nor Σ however can be regarded as absolute models of Roman practice c.740 and c.755. With only slight variations they both make the same provision for the Sundays after Pentecost as is found in π (c.645), although there is evidence to suppose that this list had been augmented at Rome certainly before c.755, and probably earlier than c.740. This evidence will be discussed below (see pp.90-93). Here it is sufficient to say that the dates c.740 and c.755 for groups λ and Σ are acceptable only in so far as they include some masses celebrated at Rome about these dates which were incorporated into the basic list π .

Just as the Roman epistle lists were modified and adapted when they reached Gaul, so the Roman capitularies formed the basis of new Franko-Roman gospel lists which were spread through the Carolingian Empire, and from which the tradition of most of Western Europe is derived.

The Beneventan missals and evangeliaries contain the cycle of lessons found in the earliest Roman lists, the Würzburg epistle list and π , and they have in common with the later Roman and Frankish lists, all the developments which took place at Rome down to and including the addition of the Thursdays in

1. L.P. I p.440.

Lent in the pontificate of Gregory II (715-731). There are a number of deviations from this system, but they are mostly confined to the Sanctoral, and are apparently without significance (1).

There is however one peculiarity common to most of the epistle and gospel lists used in Benevento, which marks out this group of manuscripts from later Roman and Carolingian manuscripts of the eighth century and onwards. This peculiarity concerns the provisions made for the Sundays between Pentecost and Advent, and may perhaps provide a clue to the date when the Roman lectionary was taken to Benevento.

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1. Except for the occasions where a reading from the old Beneventan liturgy has been used, the passage substituted for the Roman reading is nearly always one which was part of the normal repertory of epistles for saints' days all over Europe.

III The Gospels for the Sundays after Pentecost

Dom. Hesbert was the first to notice that the comparatively small group of Beneventan manuscripts differed from the tradition followed by the rest of Western Europe in the gospels provided for the Sundays after Pentecost (1). Both the Beneventan and the non-Beneventan gospels for these Sundays were however derived originally from the same Roman source - the list of groups π , λ and Σ . The Roman list did not provide enough gospels to cover the period between Pentecost and Advent and the difference between the Beneventan and non-Beneventan groups lies in the way in which they added to the original list to raise the number of Sundays following Pentecost from nineteen to twenty-six, and the way in which they dealt with two places where the original list was not entirely satisfactory.

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1. Pal.Mus.XIV pp.129-144 (Table p.137). The only differences within the Beneventan group are that some have twenty-six instead of twenty-five passages; and that Ben.VI 30 and the antiphoner Ben.V 21 insert an extra gospel into the series ("Arborem fici" (Lk.xiii 6-17)) at Oct.Pent. XVI. Since this Sunday follows the September Ember days, and this passage is the same as that used on Ember Saturday, its insertion was probably thought necessary in order to provide for the "Vacat" Sunday.

In the table on p. 85 the Beneventan and non-Beneventan gospels are placed side by side.(1) The passages belonging to the early Roman list have been numbered 1-19 and the passages added to this list are distinguished by the letters A-M (2). The rubrics of list λ have been included to show more clearly the principles on which the passages of the Roman list were distributed in the two later groups.

Apart from being too short, the Roman list was unsatisfactory in two other ways. One passage was supposed to be read twice, with two extra verses on the second occasion. Passage no.10 begins "Beati oculi" (Lk.x 23-37) instead of "Quidam legis peritus" (Lk.x 25-37) - passage no.7. There was another passage (no.15) which was much too long for a normal gospel reading. Both problems are solved differently in the Beneventan and non-Beneventan groups. In both cases it was the shorter version (no.7) of the repeated passage that was abandoned. In the Beneventan list the two extra verses (Lk.x 23-25) were added to the passage the first time it appeared. When it came to

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1. The non-Beneventan was derived via Carolingian sources and is represented here by the gospel list of the Comes of Murbach. (See p. 79).
 2. The references to the texts involved are included in Table III p. 91 .

Table II. The Gospels for the Sundays following Pentecost

The later development of the Roman list λ in Beneventan and Carolingian manuscripts.

λ	Ben.		Mur.	λ
(Oct.Pent.)	A	Oct.Pent.	A	(Oct.Pent.)
Die Dom.vacat	1	I	C	
Ebd.ii p.Pent.	2	II	D	
	B	III	B	
	D	IV	1	Die Dom.vacat
Ebd.i p.nat.ap.	3	V	2	Ebd.ii p.Pent.
Ebd.ii "	4	VI	3	Ebd.i p.nat.ap.
Ebd.iii "	5	VII	4	Ebd.ii "
Ebd.iv "	6	VIII	5	Ebd.iii "
Ebd.v ")			6	Ebd.iv "
(ii p.S.Laur.)	10	IX	E	
Ebd.vi p.nat.ap.	8	X	8	Ebd.vi "
Ebd.i p.S.Laur.	9	XI	9	Ebd.i p.S.Laur.
Ebd.iii "	11	XII	10	Ebd.ii "
Ebd.iv "	12	XIII	11	Ebd.iii "
Ebd.v "	13	XIV	12	Ebd.iv "
Ebd.i p.S.Cypr.	14	XV	13	Ebd.v "
Ebd.ii "	15 a	XVI	14	Ebd.i p.S.Cypr.
Ebd.iii "	16	XVII	15b	Ebd.ii "
Ebd.iv "	17	XVIII	16	Ebd.iii "
Ebd.v "	18	XIX	F	
Ebd.vi "	19	XX	H	
	K	XXI	17	Ebd.iv "
	E	XXII	18	Ebd.v "
	L	XXIII	19	Ebd.vi "
	J	XXIV	J	
	M	XXV		

the Sunday when the long version should have been read, it was omitted altogether and the succeeding passages were moved up one week so that the sequence of gospels in the table is 6 (7 ÷ 2vv. =) 10 8 9 11 (etc.). The non-Beneventan list on the other hand substituted a new lesson altogether - passage E - in place of the short version and the sequence is 6 E 8 9 10 11 (etc.). In the case of the long gospel (no.15) the Beneventan list used the first 10 verses of the passage only (Mth.xxii 23-33) - called in the table 15a - whereas the non-Beneventan list took the middle section of the long passage - gospel 15 b (Mth.xxii 34-46).

The most important difference between the two groups concerns the choice of the passages used to supplement the original list and the places where they were to be inserted into the Roman list. The liturgists who drew up the new lists were guided by the structure of the Roman list with its divisions of the Sundays into groups following the great summer festivals of the apostles SS. Peter and Paul (June 29), S. Laurence (Aug.10), and S. Cyprian (Sept.14). Both begin with the gospel A "Erat homo ex Phariseis" (Jo.iii 1-15), a passage which appears in λ with the rubric "Octabas de Pentecosten". In λ however, this passage comes after the Sunday "Die dominico vacat", and so it may be a fairly recent addition to the list, which was misplaced.

Even including this passage, the Roman list provided for only three Sundays between Pentecost and the feast of SS. Peter and Paul (June 29): the octave, the "Vacat" Sunday - "die dominico vacat", and the "second" Sunday after Pentecost - "Ebd.ii post Pentecosten", although this period varies between two and six weeks in length depending on the date of Easter. The maximum number of three lessons (C D and B) was added in the non-Beneventan list, whereas only two (B and D) were added to form the Beneventan list. The position of these additions is again different, but both are justified by the rubrics of the Roman lists. The list of the Beneventan manuscripts follows the directions found in λ and the gospels are inserted after the Sunday "Ebd.ii p.Pentecosten". The non-Beneventan group on the other hand goes back to the lists of type Π where the full rubric for this Sunday is "Ebd.ii post Pentecosten ante nat. apostolorum". The second half of this rubric ("ante nat. apostolorum") was taken to determine the position of the passage. The gospel for the "Vacat" Sunday was fixed at Oct.Pent. IV, and the three extra gospel passages were inserted between the octave and "die dominico vacat" (see Table II).

There is another difference between the two groups at the end of the series where extra passages have been added. In the early Roman lists there is a gap of at least two weeks between the Sundays which are named the third and fourth Sundays

after S. Cyprian. When the Sanctoral and the Temporal for this season are mingled together, the approximate date of the Sundays is established by their position in relation to the feasts of the Sanctoral, the dates of which are fixed. Thus in λ the third Sunday after S. Cyprian comes between 29th September and 7th October, the feasts of the Dedication of the Basilica of S. Michael and of S. Mark, while the fourth Sunday was placed between S. Theodore and S. Mennas on the 9th and 11th November (1). In the Murbach list two passages (F and H) have been inserted at this point. The Beneventan documents on the other hand, make no additions until the end of the list.

The Carolingian and Beneventan groups were not formed entirely independently of each other. The evidence of a few

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1. Chavasse: "Les plus anciens types du lectionnaire et de l'antiphonaire romains de la messe" Rev. Ben. LXII (1952) p.15.

late Roman manuscripts (1) compared with these two groups shows clearly that the list in λ must have been augmented on two separate occasions. The Roman list from which the Beneventan manuscripts are derived left Rome at an intermediate stage, before the new Roman list, which was later to be modified in Gaul, was completed.

1. Apart from the Homiliary of Paul the Deacon compiled at the command of Charlemagne (786-97) (edited by F. Wiegand: "Das Homiliarum Karls des Grossen" (1897)) all these manuscripts are quite late in date. Two are from the monastery of S. Eutizio near Norcia in Umbria - a tenth or eleventh century missal (Rome Vallicell.B VIII. Ed. Tomasi (ed. Vezzosi) "Opera Omnia" V (1750) p.320 sq. (Lectionarius Missae), p.431 sq. (Capitulare Evangeliorum)) and an epistollary (Vallicell.C X. See Wilmart: "Le Lectionnaire d'Alcuin" Eph.Lit.LI (1937) pp.136-97(=Eut.)). See also Frere: op.cit.III 55-56, 68-69). Three documents come from the city of Rome itself: some twelfth century fragments of an evangeliary with cues for epistles, from the church of S. Cecilia-in-Trastevere (Frere: op.cit. III 54-55, 70) and two manuscripts which were used in the Vatican: a twelfth century evangeliary with cues for epistles and a thirteenth century epistollary (Archivio di S.Pietro F 7 and F 1. Both edited by Tomasi: loc.cit. (F 1 = MS.V, F 7 (olim 6) = S.)).

Some what
newer are those
first dated 'Ro-
man'?

The importance of the Roman documents was first noticed by Chavasse (1), but he regarded their lists for the Sundays after Pentecost as identical with the list of the Beneventan group. Table III (p. 91) shows that this is not so. They begin in the same way (except for Paul the Deacon's list) adding only two passages between Pentecost and the feast of the Apostles, and inserting them in the same position as the Beneventan group. The repeated gospel passage and the extra long reading on "Ebd.ii post S. Cypriani" are handled differently in each manuscript. But the most important difference between these manuscripts and the Beneventan group is the position of the passages which were added towards the end of the original list in λ .

The Beneventan list saves all its additions to the very end. In the later Roman documents on the other hand, although the choice of extra passages differs (G K or G F and K instead of F and H), the principle which governs their position in the list is the same as in the Murbach list.

1. Art.cit. "Les plus anciens types . . ." (Rev.Ben. LXII 1952).

Table III

The Gospels for the Sundays following Pentecost in the Carolingian (Mur.), later Roman and Beneventan manuscripts.

	<u>Mur.</u>	<u>Paul.</u>	<u>Diac.</u>	<u>F. Z.</u>	<u>Cec.</u>	<u>Val. B.</u>	<u>VIII</u>	<u>Ben.</u>
Oct. Pent. I	C	1		1	/	1		1
II	D	D		2	/	2		2
III	B	B		B	B	B		B
IV	1	-		D	D	D		D
V	2			3	3	3		3
VI	3			4	4	4		4
VII	4	20-24		5	5	5		5
VIII	5	1-9		6	6	6		6
IX	6	15-21		E	E	10 Lk. x 26-37		10
X	E	6		8	8	8		8
XI	8	10		9	9	9		9
XII	9	8		10	10	10		10
XIII	10	9		11	/	11		11
XIV	11	11		12	/	12		12
XV	12	12		13	/	13		13
XVI	13	13		14	/	14		14
XVII	14	14		15b	/	15a		15a
XVIII	15b	15(a?)		16	/	16		16
XIX	16	16		G	/	G		17
XX	F	G		F	/	K		18
XXI	H	17		17	/	17		19
XXII	17	18		K	/	18		K
XXIII	18	19		18	/	19		E
XXIV	19	-		H	/	F		L
XXV	J	-		J	/	E		J

Numbers represent the passages which appear in the list λ.

B Erant appropinquantes (Lk. xv 1-10)

C Homo ... erat diues (Lk. xvi 19-31)

D Homo ... fecit cenam (Lk. xiv 16-24)

E Cum adpropinquaret (Lk. xix 41-47)

F Loquebatur Iesus (Mth. xxii 2-14)

G Interrogauit Iesum unus (Mk. xii 28-34)

H Erant quidam regulus (Jo. iv 46-53)

J Cum uideritis abominationem (Mth. xxiv 15-35)

K Simile est regnum (Mth. xiii 24-30)

L Egressus Iesus de templo (Mth. xxiv 1-13)

M De die autem illa (Mth. xxiv 36-47)


They were inserted between the third and fourth Sundays after S. Cyprian (1).

The main point of Chavasse's argument in this part of his article is to show that the Carolingian list was a modification of that found in the later Roman manuscripts. This is probably correct. If the list in the Comes of Murbach was designed to accompany the eighth century Gelasian sacramentary (2), some re-arrangement of the gospels at the beginning of the list would have been necessary, as the Sacramentary provides for six instead of five Sundays between Pentecost and the feast of the Apostles (June 29). The lists of the later Roman documents are therefore older than that of the Carolingian group; and since the Beneventan and the later Roman manuscripts begin the series in exactly the same way the arrangement at the beginning of the list in the Beneventan group is descended from pure Roman tradition.

1. In the table the extra passages appear a week earlier than in Murbach, because like the Beneventan manuscripts only two passages were inserted at the beginning between Pentecost and the feast of the Apostles.
2. Wilmart. Rev. Ben. XXX (1913) p.68.

This leads to the conclusion that the two passages which were inserted into λ between the third and fourth Sundays after S. Cyprian to form the lists found in the later Roman and in the Carolingian documents, were added later than those at the beginning of the list. If this were not so the Beneventan documents should also include them in the same position. Since the inadequacy of the list in would be more noticeable and inconvenient at the beginning than at the end of the list - by which time some Sundays would have coincided with feasts of the Sanctoral - this conclusion is not unlikely. The ^{gospel} list which came to the principality of Benevento probably left Rome equipped with only twenty Sundays after the octave of Pentecost.

A study of the epistles for the same Sundays in the missal Eg.3511 and in the Carolingian and later Roman groups, leads to exactly the same conclusion. The epistle list which came to Benevento from Rome also provided for only twenty Sundays after the Octave of Pentecost.



IV The Epistles for the Sundays after Pentecost

The earliest Roman epistle list - that of the "Comes" of Würzburg - makes no provision for the series of Sundays after Pentecost, but at the end of the list there is a number of passages without any indication as to when they were to be used. The first twenty-eight of these "unappropriated" epistles were used by later liturgists as a source for compiling the series for the Sundays after Pentecost (1).

In Table IV (p. 95) these passages have been extracted from the Würzburg list and numbered 1-28. The second column shows how they were allotted in Eg.3511 and the third how they were allotted in the Corbie lectionary. Table V (p. 97) compares the complete lists in the Carolingian (Corbie), later Roman (Cec., F 1, F 7, Vallicell.B VIII) manuscripts and Eg. 3511 (2). All epistles which are not

1. Frere: op.cit.III pp.33-36

2. There is not the same unanimity among the Beneventan documents for the epistles as for the gospels at this point, and so for the time being, the comparison will be confined to Eg.3511, and the variations in the other manuscripts will be dealt with later.

Table IV The use of the "unappropriated" passages in the Würzburg Epistle list in Eg.3511 and the Corbie lectionary

		<u>Eg.3511</u>	<u>Cor.</u>
1	Rom.v 6-11	Oct.Pent. ²	-
2	18-21	Oct.Pent. ³	-
3	vi 3-11	Oct.Pent. ⁴	Oct.Pent. ⁶
4	19-23	Oct.Pent. ⁵	Oct.Pent. ⁷
5	viii 1-6	-	-
6	12-17	Oct.Pent. ⁶	Oct.Pent. ⁸
7	I Cor.x 6-13	Oct.Pent. ⁷	Oct.Pent. ⁹
8	xii 2-11	Oct.Pent. ⁸	Oct.Pent. ¹⁰
9	xv 39-46	-	-
10	II Cor.iii 4-7	Oct.Pent. ¹⁰	Oct.Pent. ¹²
11	iv 5-10	-	-
12	v 1-11	Oct.Pent. ¹¹	-
13	vi 14-vii 1	-	-
14	Gal.iii 16-22	-	Oct.Pent. ¹³
15	v 16-24	Oct.Pent. ¹²	Oct.Pent. ¹⁴
16	v 25-vi 10	Oct.Pent. ¹³	Oct.Pent. ¹⁵
17	Eph.iii 13-21	Oct.Pent. ¹⁴	Oct.Pent. ¹⁶
18	iv 1-6	Oct.Pent. ¹⁵	Oct.Pent. ¹⁷
19	23-28	Oct.Pent. ¹⁷	Oct.Pent. ¹⁹
20	v 15-21	Oct.Pent. ¹⁸	Oct.Pent. ²⁰
21	vi 10-17	Oct.Pent. ²¹	Oct.Pent. ²¹
22	Phil. i 6-11	Oct.Pent. ²²	Oct.Pent. ²²
23	iii 17-21	-	Oct.Pent. ²³
24	Col. i 9-14	Oct.Pent. ¹⁹	Oct.Pent. ²⁴
25	12-18	-	-
26	ii 8-13	-	-
27	iii 5-11	Oct.Pent. ²⁰	-
28	12-17	Oct.Pent. ²⁵	-
	(etc.)		

found in the Würzburg list of "unappropriated" passages are distinguished by letters (1).

1. Epistle A ("Notum uobis facio" - I Cor.xv 1-10) is believed to have been omitted from the Würzburg list in error. (Frere: op.cit. III p.34). The "unappropriated" passages follow the order of the epistles, and all the later lists include this passage in its correct position in the sequence of the epistles. Epistles B and C are the passages traditionally used for the "vacat" Sundays of Embertide in June and September. D E F and G in Corbie are the same as Oct.Pasch. VI-IX in the Würzburg list. These passages were not needed after Easter and therefore were transferred to the Sundays after Pentecost (Frere: loc.cit. pp.33-36). According to Chavasse (art.cit. p.14) they were brought into use when the Roman list (represented by F 1 etc.) was revised, in order to provide for one more Sunday between Pentecost and the feast of the Apostles. Presumably the Carolingian liturgist did not have the "unappropriated" list at his disposal, otherwise he could have used passage 5. As it was, he converted the unused passages Würzburg Oct.Pasch. VI-IX into Oct.Pent.I-III, V, inserting the epistle for Embertide at Oct.Pent.IV; and omitted passages 1 and 2 of the Roman list to accommodate them.

Table V The Epistles for the Sundays following Pentecost in the Carolingian (Cor.), and later Roman manuscripts, and Eg. 3511

	Cor.	Val. B VIII Val. C X	F I	F 7	Cec.	Eg. 3511
Oct. Pent. I	D	B	B	B	/	B
II	E	1	1	1	/	1
III	F	2	2	2	/	2
IV	B	3	3	3	2	3
V	G	4	4	4	3	4
VI	3	6	6	6	4	6
VII	4	7	7	7	6	7
VIII	6	8	8	8	7	8
IX	7	A	A	A	8	A
X	8	10	10	10	A	10
XI	A	12	12	12	10	12
XII	10	14	14	14	12	14
XIII	14	15	15	15	14	15
XIV	15	16	16	16	15	16
XV	16	17	17	17	/	17
XVI	17	18	18	18	/	18
XVII	18	C	C	C	/	C
XVIII	C	19	19	19	/	19
XIX	19	20	20	20	/	20
XX	20	21	21	21	/	24
XXI	21	22	22	22	/	27
XXII	22	23	22	22	/	21
XXIII	23	24	24	24	/	22
XXIV	24	27	-	H	/	K
XXV	-	28	-	J	/	4
				-	/	28

The numbers represent the epistles taken from the "unappropriated" passages in Würz.

- A Notum uobis (I Cor. xv 1-10)
- B Existimo quod non (Rom. viii 18-23)
- C Gratias ago (I Cor. i 4-8)
- D Deus caritas est (I Jo. iv 16-21)
- E Nolite mirari (I Jo. iii 13-18)
- F Humiliamini (I Pet. v 6-11)
- G Omnes unanimes (I Pet. iii 8-15)
- H Iustificati (Rom. v 1-5)
- J Ecce dies uenient (Jer. xxiii 5-8)
- K Sicut per unum (Rom. v 12-15)

It can be seen that as was the case with the gospels for these Sundays, Eg.3511 and the later Roman documents begin the series in the same way, but are different at the end of the list. Table V also shows that in the Carolingian and later Roman documents the passages were taken in the same order as they appear in the Würzburg list; but in Eg.3511 these passages are in their correct order only down to Oct.Pent.XX. Moreover, while at the beginning of the list in Eg.3511, consecutive passages were chosen from Würzburg more often than not, the last two of these twenty passages (nos. 24 and 27) were taken at much wider intervals. It seems as though the compiler suddenly found that he had in the twenty-eight epistles of the Würzburg list more passages than he required and so he was able to select which of the remaining lessons he would use. Given the list of "unappropriated" passages in the Würzburg as a source, the list of epistles which appears in Eg.3511 for the Sundays after Pentecost, makes sense only if it were intended to end with the reading of No.27 on Oct.Pent.XX and if the passages for the remaining Sundays after Pentecost (21, 22 K 4 28) were added later.

In addition to this list of twenty epistles for the Sundays after the octave of Pentecost the Roman lectionary which came to Benevento must have contained a list of "unappropriated" passages such as appears in the Würzburg list,

since three of the five lessons which were added came from this source. Support for this theory can be found in three other Beneventan documents, where passages of the Würzburg list which were passed over when the series for the Sundays after Pentecost was compiled, have been employed elsewhere to supplement the Roman lectionary.

The fifth passage in the list of "unappropriated" epistles in Würzburg ("Nihil nunc damnationis" - Rom.viii 1-6), and the thirteenth ("Nolite iugum" - II Cor.vi 14-vii 1) are found on the fifth and sixth Sundays after the Epiphany in the "Missale Antiquum" Ben.VI 33 (1). The Collectar Ben.V 19 does not give an epistle for the fifth Sunday after the Epiphany but has the same passage as the "Missale Antiquum" on the sixth Sunday. The fourteenth passage of this list ("Abrahe dicte sunt" - Gal.iii 16-22) is used by the missal Ben.VI 30 to pair with the extra gospel inserted into the series for the "vacat" Sunday of Embertide in September,

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1. Würzburg provides only four readings for the Sundays after Epiphany, and a variety of passages are found in later manuscripts for the fifth and, when wanted, the sixth Sundays.

which was however already provided for in the original list (1). These examples suggest that a list of "unappropriated" passages was available in Benevento at the time when it was thought desirable to increase the number of epistles for the Sundays after Pentecost.

The presence of such a list may account for the discrepancies in the Beneventan evidence (see Table VI p. 101). While the majority of the manuscripts are agreed in placing passages 21 and 22 after passage 27, the manuscripts Ben.VI 30 and VI 33 - the "Missale Antiquum" - have them earlier in the list (2). It is possible that this is due to contact with a

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1. Cf. p. 83 n. 1. Although this passage is found in the later Roman and Carolingian series of epistles for these Sundays, it does not occur in any other Beneventan manuscript and has a definite function in the missal VI 30. It is out of order and so is unlikely to have formed part of the original list from which the Beneventan lectionary is derived. This passage was probably chosen because it was the unused passage nearest to the day for which it was required.
 2. The similar ending of the series in these two manuscripts - in both the sequence is 27 H 4 6 - suggests that the scribe of the epistollary used to compile the missal VI 30 had inverted the passages 24 and 22 by mistake. If this was the case, then the sequence of the last eight passages in these two manuscripts is the same: 20 21 22 24 27 H 4 6.

Table VI The Epistles for the Sundays after Pentecost
in the Beneventan manuscripts

	Eg.3511 Ben.V 20 (1) Vat.lat.6082	Mc.127	Ottob.lat. 576	VI 33	VI 30
Oct.Pent.I		B		B	B
II		1		1	1
III		2		2	/
IV		3		3	/
V		4		4	4
VI		6		6	6
VII		7		7	7
VIII		8		/	8
IX		A		/	A
X		10		/	10
XI		12		/	12
XII		15		/	15
XIII		16		/	16
XIV		17		/	17
XV		18		/	18
XVI		C		/	14
XVII		19		/	C
XVIII		20		/	19
XIX		24		20	20
XX		27		21	21
XXI		21		22	24
XXII		22		24	22
XXIII		K		27	27
XXIV	4	6	L	H	H
XXV	28	J	28	4	4
XXVI	(+ J:Vat. lat.6082)	-	-	6	6
	L Nolite esse (Rom.xii 16-21)				

1. V 20: Sundays I-XII after the Octave of Pentecost missing.

non-Beneventan list, but it is just as possible, since there is no other evidence for such a contact in the gospels for this period, that the two passages were spotted as being out of order, and were reinstated to their correct position.

It seems likely therefore that the Roman lectionary from which the Beneventan lists are derived, contained gospels and epistles for twenty Sundays after the Octave of Pentecost. A fixed number of gospel passages was added to the list before it came into use throughout the principality, but no such provision was made for the epistles and all the Beneventan lists end in a slightly different way. This may have been because the list of "unappropriated" passages also formed part of the lectionary and could be used where required.

V The date of the Roman basis of the Romano-Beneventan
lectionary

Both the epistles and gospels of the Beneventan documents suggest that the Roman lists from which they are derived possessed only twenty Sundays after the octave of Pentecost. This means that the Roman lists must have left Rome before the second stage in the augmentation of the early list contained in π λ and Σ - the insertion of two passages between the third and fourth Sundays after S. Cyprian - had been reached. It is impossible to say exactly when the passages either at the beginning or at the end of the list were added (1), but the augmented list was probably complete before c.740-750.

The lists of the Comes of Murbach are Gallican versions of the augmented Roman list (2). Their Sanctoral corresponds

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1. Chavasse (art.cit.pp.23-28) favours a date c.700 for the formation of the complete Roman list. The first stage may well have been completed by this date, but the divergence of the Beneventan group makes it unlikely that the complete list was available at this time.
 2. Chavasse: art.cit.pp.22.

to the eighth century Gelasian Sacramentary, and it has been suggested that they were designed to accompany it (1). The eighth century Gelasian Sacramentary was compiled between 740 and 750 at the monastery of Flavigny (2), and therefore the augmented gospel list which was revised in Gaul must have been complete by this date. The Roman prototype of the Beneventan lectionary therefore cannot be earlier than the addition of the Thursdays in Lent (715-31), nor later than c.740-750, by which time the augmented list which has been preserved in the later Roman manuscripts was complete.

Additional support for a date between c.730 and c.740 can be found in the gospel list λ . It will be remembered that although this list cannot give a complete picture of Roman practice c.740, it does contain gospels for certain masses which belong to this period.

The contents of its Sanctoral are of little use for this purpose; for the conclusions which can be drawn from the composition of the Sanctoral in Beneventan manuscripts of the eleventh and twelfth centuries are limited. Increased

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1. Wilmart: Rev.Ben.XXX (1913) p.68.
 2. E. Bourque: "Etude sur les sacramentaires romains" II i (1952) p.228.

emphasis on liturgical observances in the monasteries from the eighth to the twelfth centuries caused great expansion in the number of saints honoured by a mass, and the widespread diffusion of many cults.

The gospel type λ has one important characteristic however, not possessed by either π or Σ . It includes three passages which were meant to be read on the three days immediately following the Epiphany:

<u>Die prima post Theophania.</u>	Fuit Iohannes in deserto (Mk.i 4-11)
<u>Item alia p.Theophania.</u>	Vidit Iohannes Iesum (Jo.i 29-34)
<u>Item alia.</u>	Venit Iohannes Baptista (Mth.iii 1-17)

In the missal from S. Pietro, Eg.3511, the first two of these passages follow the mass formulary for the Epiphany without any rubrics. Comparison between this missal and other Beneventan documents shows that manuscripts closely connected with Montecassino both liturgically and in arrangement, script and decoration, have another variant of the three ferial gospels of λ . The following gospels and rubrics are found in the missals Montecassino 127 and 540, Vat.lat.6082 and Ottob.lat.576, and the evangeliaries Montecassino 229 and Ben.VI 31:

Euangelia intra octavas Epiphanie

<u>Secundum Marcum.</u>	Fuit Iohannes in deserto (Mk.i 4-11)
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<u>Secundum Iohan.</u>	Iohannes testimonium perhibet (Jo.i 32-34)
<u>Secundum Iohan.</u>	Vidit Iohannes Iesum uenientem (Jo.i 29-34)

No new passage has been introduced. "Iohannes testimonium perhibet" is only a shortened version of the next extract, which in λ was read on the second day after the Epiphany (1). This link with the gospel list of c.740 suggests that the Beneventan group is derived from a list of roughly the same date.

VI The Epistles and Gospels for the Sundays in Advent

One further point which arises from the study of the epistles and gospels for the Sundays after Pentecost is reinforced by evidence from other parts of the Romano-Beneventan lectionary, and in particular by the arrangement of the epistles and gospels for the Sundays in Advent.

Since the gospel passages added at the end of the series for the Sundays after Pentecost in the early Roman list are the same in all the Beneventan manuscripts, it follows not only that they must have been added before the books of the

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1. The Roman manuscript F 7 (olim 6) has another variant of λ 's three passages - all taken from S. Matthew's Gospel.

Roman rite were diffused throughout the principality, but also that, at least in so far as the gospel lists are concerned, the Roman lectionary reached Benevento through one channel only.

On the Sundays in Advent the Beneventan gospels differ from the early Roman lists and from the lists which spread through the rest of western Europe. This difference is contained not so much in the choice of passages as in their arrangement:

	<u>Π λ Σ</u>	<u>Ben.</u>
Cum adpropinquasset (Mth. xxi 1-9)	iv ante nat. dni.	-
Erunt signa in sole (Lk. xxi 25-33)	iii ante nat. dni.	Dom. i de aduentu
Cum audisset Iohannes (Mth. xi 2-10)	ii ante nat. dni.	Dom. ii de aduentu
Miserunt Iudei (Jo. i 19-26)	i ante nat. dni.	Dom. iii de aduentu
	⌈Quat. Temp.⌋	⌈Quat. Temp.⌋
Anno quinto decimo (Lk. iii 1-6)	Fer. vii	Sabbato
(Lk. iii 1-11)	-	Dom. iv de aduentu

The difference between the two groups can be traced back to the time when no mass was provided for the Sunday which followed the Ember days. In π , λ and Σ the Ember days follow the gospels for the Sundays in Advent, and the "vacat" Sunday is completely ignored. When it became the practice to sing a mass on this Sunday, the Ember days were moved back a week and placed before the Sunday "Ebd.i ante nat. dni.", which then assumed the role of the "vacat" Sunday. This is the arrangement found in Carolingian and in most of the later Roman manuscripts edited by Tomasi. One of the later Roman manuscripts however - F 7 - adopted a different procedure. The Ember days were kept in their original position, after the gospel allotted to "Ebd.i ante nat. dni!". Then the scribe wrote: "Dominica vacat. Euangelium require in Sabbato". From here it is only a short step to the Beneventan practice. The rubric "Dominica vacat" was omitted, and the first passage for the Sundays in Advent - "Ebd.iv ante nat.dni." - was suppressed, in order that there should be only four Sundays in Advent altogether. The Beneventan arrangement is therefore a logical development of the early lists, but it differs from the more widespread practice of the Carolingian documents.

It is not so easy to understand the peculiar arrangement of epistles for these Sundays in Advent in the

Beneventan manuscripts, although again it probably arose from doubt as to the correct position of the Ember days. In the lectionary of Corbie and the Beneventan documents the epistles are as follows:

	<u>Cor.</u>	<u>Ben.</u> (1)
Ecce dies uenient (Jer.xxiii 5-8)	v ante nat.dni.	-
Scientes tempus quia (Rom.xiii 11-14)	iv ante nat.dni.	Dom. iv de aduentu
Quecumque scripta (Rom.xv 4-13)	iii ante nat.dni.	Dom. i de aduentu
Sic nos existimet (I Cor.iv 1-5)	ii ante nat.dni.	Dom. ii de aduentu
	[Quat.Temp.]	
Gaudete in domino (Phil.iv 4-7)	i ante nat.dni.	Dom.iii de aduentu
		[Quat.Temp.]

Again the Beneventan arrangement is probably closer to the original Roman practice. The epistle "Gaudete in domino" was most probably intended for the third Sunday in Advent since the introit for this mass also begins with the words "Gaudete in

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1. In the MS. W 6 "Sic nos existimet" is assigned to the first and only Sunday in Advent.

domino". In the Carolingian liturgy the introit and epistle are in different masses. A process similar to that which took place in the gospel lists must have given rise to the arrangement of Corbie. The Ember days may have been placed originally after the Sunday "i ante nat.dni." (cf. $\pi \lambda \Sigma$), and then moved back a week so that the epistle "Gaudete in domino" could be used for the "vacat" Sunday. This would account for the separation of the epistle and the introit. The Beneventan manuscripts retained the original arrangement but had to find an extra passage for the "vacat" Sunday.

To account for the use of the epistle "Scientes tempus quia" for this purpose it is necessary to go back to the epistle list of Würzburg. Here the Ember days precede the whole group of epistles for the Sundays in Advent. In addition to this, the positions of the passages "Scientes tempus quia" and "Ecce dies uenient" are reversed, and the Sundays are not numbered. The order in Würzburg is therefore: fer.iv, fer.vi, fer.vii (de quattuor temporum); De Aduentu domini ("Scientes tempus quia"), De Aduentu domini ("Ecce dies uenient") (etc.). It is easy to see how the epistle "Scientes tempus quia" could become particularly associated with the epistles for Embertide, and moved with the passages for these days to a position immediately before the Nativity.

As was the case with the epistles and gospels for the Sundays after Pentecost, the almost complete unanimity of the small group of Beneventan manuscripts is opposed to a mass of liturgical evidence from the rest of western Europe. Since the same characteristics re-appear in manuscripts from all over the principality, it seems that they are all ultimately derived from the same source - an epistle and a gospel list which left Rome between 715-731 and c.740. Something of the route taken by these Roman lists can be discovered by further examination of the five passages which were added to the series of gospels for the Sundays after Pentecost.

The great abbot and bishop of Tours, S. Martin, is given considerable prominence in the Beneventan liturgical documents. In two manuscripts (1) the epistle for his feast on November 11 is not taken from the scriptures but from the biography written by Severus. S. Martin is also singled out in another way.

A few of the Beneventan manuscripts have a debased form of the Roman system of counting the Sundays after Pentecost, grouping them after main feasts of the Sanctoral in the summer months (2). One remarkable feature of this numbering is shared by three manuscripts: Ben.VI 30, VI 33 and the

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1. Ben.VI 33. W 6.
 2. See Table VII p.112.

The numbering of the Sundays between Pentecost and Advent in the Beneventan manuscripts

Table VII

Octob. 296 (Evangelary)	Mc. 359 (Sacramentary)	VI 30 (Missal)	VI 33 (Missal)	VI 38 (Troper)	VI 40 (Troper)
Oct. Oct. Pent.	Oct. Pent.	Oct. Pent.	Oct. Pent.	-	-
I i p. oct.	i p. oct.	i p. oct.	i p. oct.	i p. oct.	i p. oct.
II ii "	ii "	ii "	ii "	ii "	ii "
III iii "	iii "	iii "	iii "	iii "	iii "
IV iv "	iv "	iv "	iv "	iv "	iv "
V i p. nat. ap.	v "	i p. nat. ap.	i p. nat. ap.	v "	v "
VI i p. oct. ap.	vi "	i p. oct. ap.	ii "	vi "	ii p. nat. ap.
VII ii "	vii "	ii "	iii "	vii "	iii "
VIII iii "	viii "	iii "	iv "	i p. S. Marie	iv "
IX iv "	ix "	iv "	/	ii "	v "
X v "	x "	v "	/	iii "	vi "
XI i p. S. Laur.	xi "	vi "	/	iv "	vi "
XII ii "	ii p. S. Laur.	vii "	/	xii (p. oct.)	i p. S. Laur.
XIII iii "	iii "	iv p. S. Laur.	/	xiii "	ii "
XIV iv "	v "	v "	/	xiv "	iii "
XV v "	vi "	vi "	/	xv "	iv "
XVI i p. S. Ang.	vii "	vii "	/	xvi "	v "
XVII ii "	viii "	viii "	/	i p. ieiunii	i p. ieiunii
XVIII iii "	i p. S. Ang.	i mensis obtubris	/	ii "	ii "
XIX iv "	ii "	iii p. S. Ang.	ii p. S. Ang.	iii "	iii "
XX v "	iii "	iv "	iii "	iv "	iv "
XXI vi "	iv "	v "	iv "	v "	v "
XXII i p. S. Mart.	v "	vi "	v "	vi "	vi "
XXIII ii "	vi "	i p. S. Mart.	vii "	vii "	vii "
XXIV iii "	vii "	ii "	i p. S. Mart.	-	-
XXV iv "	viii "	iii "	ii "	-	-
XXVI -	-	iv "	iii "	-	-

evangelary from Bari - Ottob.lat.296. These three introduce a group of three or four Sundays "post S. Martini" at the end of the list, and these correspond to the extra gospels which were added to the original Roman list in π , λ and Σ .

The evangelary Ottob.lat.296 has six Sundays after the feast of the Apostles on June 29; then it has five after S. Laurence, and six after the Dedication of S. Michael's at Rome. Reading "angeli" for "Cypriani" this is exactly the same disposition as is found in λ . If these titles in Ottob.lat. 296 are put side by side with the series of gospel passages in the Beneventan manuscripts (Table VIII) it can be seen that the additional passages at the end of the list begin on the sixth Sunday "post S. Angeli", and then continue as i - iv "post S. Martini". The gap on "vi post S. Angeli" was caused by the combination of the two gospels 7 and 10 earlier in the series (see pp.84-86). After this gap has been filled the remaining additions fit neatly into the group of four Sundays after S. Martin. Apart from the two missals, which may be disregarded as composite works, the group "post S. Martini" is found only in an evangelary - another indication that it was created to accompany the new gospel passages.

There is no liturgical book of purely Roman origin that uses the feast of S. Martin on November 11 as a landmark

Table VIII The titles and gospel passages for the Sundays
following Pentecost in the ms. Ottob.lat.296

<u>Ottob.lat.296</u>		
Oct.Pent.	Oct.Pentecosten	A
" I	i p.oct.	1
" II	ii "	2
" III	iii "	B
" IV	iv "	D
" V	i p.nat. apost.	3
" VI	i p.oct. apost.	4
" VII	ii "	5
" VIII	iii "	6
" IX	iv "	10
" X	v "	8
" XI	i p. S. Laur.	9
" XII	ii "	11
" XIII	iii "	12
" XIV	iv "	13
" XV	v "	14
" XVI	i p. S. Angeli.	15 a
" XVII	ii "	16
" XVIII	iii "	17
" XIX	iv "	18
" XX	v "	19
" XXI	vi "	K
" XXII	i p. S. Martini.	E
" XXIII	ii "	L
" XXIV	iii "	J
" XXV	iv "	M

Note: numbers represent the passages taken from the list λ .
Letters represent additions made to this list at Rome
and in the principality of Benevento.

for these weeks after Pentecost, nor was there any stational church of S. Martin at Rome. It seems then that the group was constituted after the departure of the lists from Rome, and in a place where there was a special cult of S. Martin - possibly at the monastery of Montecassino itself (1).

The epistle and gospel lists contained in the Beneventan missals and evangeliaries are key witnesses in the discovery of the stages by which the transition from old Beneventan to Roman liturgy was accomplished. They suggest an approximate date c.740 for the departure of the lists on which they are based from Rome, and they reveal something of the spirit in which the liturgy of the church of Rome was adopted in the principality. Roman liturgy was simple and dignified. The books which contained its formularies were well organised, and provided a more or less complete cycle of readings, chants and prayers for the whole year. Its adoption was a convenient and practical step, but its formularies were by no means sacrosanct. Gaps in the Roman cycle were filled from the old liturgy, and in several churches the Roman liturgy itself was altered in order that more traditional lessons may be preserved.

1. See the chapter on the chants p.127-8, and also the Conclusion p. 248 .

CHAPTER V

The Chants of the Romano-Beneventan Missal

The lectionary system for the mass of the Roman liturgy may be studied at various stages in its development. Lists in Carolingian and Ottonian manuscripts have preserved the Roman rite of the seventh and eighth centuries almost untouched by local additions. From these lists a picture of the evolution of the system can be built up, showing the final stages in providing for the masses of the Temporal, the gradual augmentation of the Sanctoral, and the hardening of the liturgical year. It has therefore been possible to trace the lectionary of the Beneventan missal to a type earlier than that on which the lectionary used in the Carolingian Empire was based.

There is no comparable evidence for the study of the chants of the masses in the Roman rite. Except for the "Comes" of Würzburg, all the gospel lists from which Klauser compiled his two earliest types π and λ , were capitularies attached to copies of the four gospels; some of them codices of great magnificence, such as the "Codex Aureus" at Trier (type λ). Such books were not intended for regular liturgical use, and there was no need to adapt the capitularies

to make them conform to the custom of the particular monastery in or for which they were written. Books of chants for the mass on the other hand, were usually meant for regular use in the choir, and they had to be kept more or less up to date. The Roman books on which they were based were amended, and local variants added to such an extent that, according to Dom. Hesbert:

"On le voit, ce serait une illusion de croire que, dans des documents de cette nature, on puisse en trouver un qui soit purement et simplement plus près de l'original que les autres. Dans les plus anciens, ceux même où l'on peut relever des notes d'un archaïsme absolument authentique, on trouve d'autres traits qui apparaissent, au contraire, comme des innovations, et même comme des innovations qui n'ont eu la suite aucun succès." (1)

The earliest sources for the sung portions of the Roman mass are six manuscripts, written without musical notation in the eighth and ninth centuries, when the Roman system was fully formed, except for those days which were

(1) Hesbert: "Antiphonale Missarum Sextuplex" (1935)
p.XIII.

still a-liturgic in the second half of the eighth century. The earliest is the eighth century Cantatorium of Monza (M) which contains only the graduals and alleluia verses. The main body of the chants used at this date is known from the other five manuscripts, all of which were written in Belgium or the north of France: the antiphoner (1) of Rheinau (R) written for the abbey of Nivelles in Belgium (eighth/ninth century); the antiphoner of Mont-Blandin near Ghent (B) (eighth/ninth century); the antiphoner of Compiègne (C) (c.870); the antiphoner of Corbie (K) (ninth/tenth century); and the ninth century antiphoner of Senlis (S) (2). These are strictly contemporary documents belonging to the time and place in which they were written.

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- (1) The description "antiphoner" for these manuscripts is not strictly accurate. The term should apply only to the book containing the chants of the office, while the chants for the mass are contained in a "gradual". As far as these five manuscripts are concerned, however, Hesbert's terminology has been retained to avoid confusion.
- (2) Edited by Hesbert: op.cit.

Some of the stages in the formation of the cycle of chants for the year can be deduced from internal evidence and by comparison with other documents. One development which took place before the general diffusion of the Roman rite throughout western Europe is confirmed by documentary evidence: the insertion of the mass "Omnes gentes" into the series of Sundays after Pentecost, on the seventh Sunday after the Octave.

The mass "Omnes gentes" appears on the seventh Sunday after the octave of Pentecost in the antiphoner from Mont-Blandin, introduced by the rubric: "Ista Ebdomata non est in antefonarios romanos". In a study of two hundred and twenty-four manuscripts from all parts of western Europe, Dom. Hesbert discovered three in which this mass was omitted entirely, and nine in which it was inserted in the wrong place - six of these manuscripts came from the Beneventan area. (1)

(1) Hesbert: "La Messe "Omnes gentes" du VIIe Dimanche après la Pentecôte" Revue Gregorienne XVII (1932) pp.81-89, 170-179; XVIII (1933) pp.1-14. The manuscripts Montecassino 127 and Eg.3511 (olim Ben.VI 29) were not included in this study, but they should be added to the number of manuscripts in which "Omnes gentes" is displaced. Nine manuscripts have the mass twice; one comes from Benevento (Ben.VI 30) and the rest from the area round S. Gall.

The manuscripts which omit the mass are the Cantatorium of Monza - the earliest of the antiphoners of the Sextuplex, and two graduals from Rome - Vat.lat.5319 and F.22. It is clear that the mass did not originally form part of the group of Sundays after Pentecost. That it was designed for this particular Sunday - the seventh after the octave - can also be established, for the introit and communion verses for the whole series of Sundays following the octave of Pentecost are taken from the psalms in order, and the chants of the mass "Omnes gentes" fit into this sequence.

The inclusion or omission of this mass and its position in the series of Sundays after Pentecost is therefore a basis for estimating the relative chronology of the manuscripts. It is important to notice however that the manuscripts in which it is omitted - the Cantatorium of Monza and the two Roman graduals, Vat.lat.5319 and F 22 - belong to two different musical traditions, the "Gregorian" and the "Old Roman" which differ from each other not only musically but in their use of different versions of the psalter, and in their choice of formularies. Manuscripts belonging to the "Old Roman" tradition can be distinguished even when they are not notated, by their choice of formularies for certain

masses and by the texts of some of the chants (1). The Cantatorium of Monza belongs firmly in the "Gregorian" tradition whereas the graduals F 22 and Vat.lat.5319 are the principal surviving sources for the "Old Roman" mass-chants.

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- (1) Huglo: "Le chant vieux-romain" Sacris Erudiri VI (1954) 97. Huglo lists thirty-six occasions where the "Gregorian" and "Old Roman" formularies differ. Another deviation from the "Gregorian" formularies which can be added to Huglo's list and which is of particular interest to this study is the Introit for the mass of SS. Peter and Paul (June 29) which, in the manuscript Vat.lat.5319 is the same as that found in Eg.3511 - "Michi autem". It is not used for this mass anywhere else. This chant and three others - the communion verse "Sint lumbi" for the feast of S. Felix (July 29) found in Eg.3511, Vat.lat.6082, Ottob.lat.576, V 20 and VI 34, and the offertory "Beatus es Simon" and communion "Domine si tu es" for the octave of SS. Peter and Paul (July 5) in Ben.VI 35 - are the only occasions where Beneventan manuscripts use the formulary of the "Old Roman" graduals in preference to the "Gregorian".

This distinction between the manuscripts which omit the mass "Omnes gentes" was not observed by Chavasse (1). He attempted to associate the chants of the Beneventan missals and tropers with the Roman graduals, and to create a clear-cut division between them and the antiphoners of the rest of western Europe, using "Omnes gentes" as the distinguishing characteristic. This is misleading and inaccurate. Not only is the field of study restricted to the Sundays after Pentecost, which excludes the divergences in the choice of texts in other parts of the year, where, with four exceptions only, the Beneventan manuscripts follow the tradition of the Sextuplex and not that of the Roman graduals; but even within this narrow field changes in the communion verses found in all the Beneventan documents are ignored, and the list of chants given by Chavasse as representative of the Beneventan group is, like his list for the epistles and gospels for these Sundays, based on the Roman and not on the Beneventan documents. The Beneventan manuscripts belong to the "Gregorian" tradition [musically and,] so far as concerns the divergences between the "Gregorian" and "Old Roman" types, in their choice of formularies; although the version of the psalter of which they make use is the earlier Latin version, the "psalterium romanum", the

(1) "Les plus anciens types . . ." Rev. Ben. LXII (1952)
pp. 17-20.

same as that used in the "Old Roman" manuscripts (1).

The appearance of the mass "Omnes gentes" on the twenty-second and not on the seventh Sunday after the octave of Pentecost in eight manuscripts from the principality of Benevento may indicate that the gradual of Benevento belongs to an earlier stage in the development of the Roman cycle of mass-chants than that used in Gaul; but it is the only indication of this kind and too much weight cannot be placed on it. Moreover the Beneventan evidence is divided: the eight manuscripts involved (2) do not include the earliest of Beneventan sources - the tenth century *Missale Antiquum* VI 33 - nor the *tropers* VI 34 (3) and VI 35 and the more orthodox missal Barb.lat.699, all of which have the mass on the seventh Sunday.

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- (1) According to Huglo (art.cit.123) the "psalterium romanum" was always used in conjunction with the "Old Roman" chant, and as the "Old Roman" gave way to the Gregorian chant, so the text of the psalter gave way to the Gallican version. The Beneventans however sang the "psalterium romanum" to Gregorian melodies.
- (2) Mc.127, Vat.lat.6082, Ottob.lat.576, Eg.3511, Ben.V 20, VI 38, VI 39 and VI 40.
- (3) The evidence of this manuscript is particularly

Most of the special characteristics of the chants of the mass in the Beneventan books have been discussed by Dom. Hesbert (4). Apart from the masses which survived from the local Beneventan liturgy, there are several peculiarities, general to the whole area which distinguish these books clearly from the graduals and missals used elsewhere.

In addition to the use of the "psalterium romanum" there is a unique treatment of the canticle "Benedicite", which in the Romano-Beneventan rite is divided into four sections and distributed between the four Saturdays of Embertide beginning with the Saturday of the first week of Lent. There is also a new mass "Dirige nos" composed for the "vacat" Sunday of Lent, where the melodies for the new texts were centonisations and adaptations of chants from the Gregorian repertory. These characteristics became so deeply rooted that they were incorporated even in the missals from Caiazzo and Veroli (Barb.lat.603 and 699), which in most other respects belong completely to the Franko-Roman tradition.

(3) valuable as it makes no provision for a number of
 (cont.) late liturgical days, and may be regarded as preserv-
 ing most closely the form of the Temporal in which
 the Roman gradual was received at Benevento.

(4) In "Paléographie Musicale" XIV, XV (1936-7).

There are a few characteristics found in all, or most of the Beneventan books which can be added to Hesbert's analysis. The communion verse belonging to the ^{mass-chants} (masses) "Respice in me" and "Si iniquitates" on the third and twenty-first Sundays after the octave of Pentecost in Eg.3511 (1) have been transposed. All the communion verses for the Sundays after the octave of Pentecost that have been taken from the psalms follow their numerical order (2). The appearance of a passage from psalm 16 on the twenty-first Sunday when the preceding passage came from psalm 118, as well as the universal testimony of manuscripts outside Benevento, shows that this arrangement is not a survival of a more ancient tradition but an innovation. The reason for the change presents no difficulty. The gospel communion "Dico uobis" was transferred to the third Sunday because it came from the same passage from S. Luke as the gospel for that day. The change appears in all the Beneventan manuscripts except Barb.lat.699 (3).

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- (1) Oct.Pent.III and ^{or XXIII} XXII, where "Omnes gentes" is on the seventh Sunday.
- (2) Hesbert: "Antiphonale Missarum Sextuplex" p.LXXV
- (3) There is a lacuna in Barb.lat.603.

Another transposition of communions on exactly the same lines, but of more limited application, is found in Eg.3511, Ben.V 20 and two Cassinese missals - Mc.127 and Vat.lat.6082. In this case the communion verses "Primum querite" has been transferred from the mass "Ecce deus" (Oct.Pent.VIII/IX) to the mass "Protector noster" (Oct.Pent. XIII/XIV) to accompany the gospel "Nemo potest duobus" (Mth.vi 24-33) (1).

The practice observed in the Beneventan books of singing an alleluia verse at the mass on certain vigils or at masses which were regarded as vigils, and which are not provided with alleluias in the Roman rite, is again unusual. Alleluia verses for the first mass of S. John the Evangelist (2), the vigil and first mass of S. John the Baptist (3), and the

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- (1) The transposition of the communion verses in the series of Sundays after Pentecost has found permanence in present day usage; but in the tenth century (i.e. in manuscripts contemporary with Ben.VI 33) the re-arrangement appears to be confined to Benevento. The link between the Beneventan and reformed Roman practice may have been formed by Franciscan missals.
- (2) Not in Ben.VI 33.
- (3) Not in Bodl.MS.Canon.lit.342 nor Barb.lat.699.

vigil of SS. Peter and Paul are found in nearly all the Beneventan manuscripts. The only explanation of the practice is the rubric in Eg.3511 which directs that the alleluia verse provided for the vigil of S. John the Baptist should be sung only if the day were a Sunday. Considering the numerous variations usually found in the choice of alleluia verses for the Sanctoral in the Beneventan documents, their almost complete unanimity in the adoption of these particular alleluia verses is remarkable.

The missals and tropers from the principality of Benevento share one other characteristic. This is the special mass "Beatus Martinus" in honour of S. Martin on November 11, which is only omitted by Barb.lat.699.* In speaking of this mass Hesbert states that it is only found in Italian and Beneventan manuscripts; but he does not say in which manuscripts outside the province of Benevento it occurs.(1) These manuscripts may have been subject to Beneventan or Cassinese influence, for there is good reason to suppose that the mass originated at Montecassino.

Although S. Martin is in the Roman gospel lists from an early date, his feast does not appear in the sacramentary, and no set of chants is provided in any of the six early antiphoners. A set of chants for a mass of S. Martin in the

(1) . "Pal.Mus."XV p.169.

* cf. p.111

How do you define this?

Beneventan style is preserved in the troper Ben.VI 40, and suggests that S. Martin was venerated in southern Italy before the introduction of the Roman chant. It is unlikely that the cult would have been allowed to lapse with the adoption of the new rite. Possibly the traditional chants continued to be sung until a new mass was composed. The kalendars of Benevento do not point to any particular cult of S. Martin in the city of Benevento; but at Montecassino the saint was held in great honour. A church dedicated to S. Martin was enlarged soon after the resettlement of the abbey at the beginning of the eighth century, and the relics of SS. Faustinus and Iovitta were placed there (1). It may have been for this church that the mass in the Beneventan style was composed. At the end of the century another event occurred at Montecassino which was connected with the cult of S. Martin. During the abbacy of Gisulf (797-818) a basilica was built in honour of the Saviour and two chapels were placed inside: one for S. Benedict on the right and one for S. Martin on the left (2). This event could have been the occasion for the composition of a new mass in the Roman style - the mass "Beatus Martinus".

(1) Leo Mars.: Hist.Abb.Cass.MG.SS.VII p.582.

(2) Ibid. p.593.

So far in discussing the differences between the chants in the Beneventan manuscripts and those from outside the principality, only the occasions of almost complete unanimity in the Beneventan evidence have been considered. Where certain innovations are concerned, such as the new mass "Dirige nos" for the second Sunday in Lent, the distribution of the canticle "Benedicite", the re-arrangement of some of the communion verses in the series of Sundays after Pentecost, and the mass for S. Martin, this unanimity indicates that the Roman books were subject to some revision and were brought slightly more up to date before they were spread throughout the principality. Concentration on this unanimity however is misleading, for there is a considerable amount of variety in the choice of texts for a great number of feasts - particularly in the chants of the Sanctoral.

For some of the saints' days the missal from S. Pietro refers to the Commune Sanctorum (1), or indicates the introit only, with the rubric "per ordinem", and occasionally adding

(1) S.Nicholas, S.Ambrose, S.Severinus, S.Barbatus, SS.XL Martyrs, S.Agapitus, S.Magnus, S.Januarus and S.Denis, All but one of these feasts (S.Magnus) are provided with chants in the Breviarium, which are usually the same as those in the Cassinese missals.

the alleluia verse (1). Only a small proportion of the mass-chants of the Sanctoral are treated in this way however. For the most part the missal gives at least the incipits for a full set of chants for each mass.

The immediate impression formed from a comparison of the chants of the Sanctoral in Eg.3511 with the other Beneventan missals and tropers and with the six antiphoners of the Sextuplex, is one of complete disorder, without any discernible pattern, except that provided by the four Cassinese missals and the gradual Mc.546. These five manuscripts, which due to the missing folios in Mc.540 and 546 are generally reduced to three in practice, represent the one constant factor in the study of the choice of texts for the Beneventan Sanctoral. Disagreement within the group occurs in only seven masses and involves only ten pieces (2).

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- (1) S.Thomas, S.James, the Invention of S.Stephen, the Vigil of S.Matthew, S.Callixtus, S.Luke and S.Chrisogonus.
- (2) Conversion of S.Paul (com.), S. Benedict (tr.), SS.Tiburtius & Valerian (off.), Invention of the Cross (off.com.), S.Urban (in.gr.com.), S.Stephen (A ug.2) (gr.), Exaltation of the Cross (off.).

In contrast, the missals and tropers from the city of Benevento and from elsewhere in the principality outside Monte Cassino possess no such uniformity. The picture of their relationship with each other and with the Cassinese group is constantly changing like the shifting patterns of a kaleidoscope. As a general principle however it would seem that the manuscripts written at Benevento are closer to the early Gregorian books than the Cassinese manuscripts.

The table on pp. 132-3 gives the main differences between Eg.3511 and the manuscripts of the Sextuplex in the Sanctoral - excluding the alleluia verses, and illustrates the impossibility of generalising from these variants.(1)

(1) Except for the introit of S.S. Peter and Paul which Eg.3511 shares in common with the "Old Roman" manuscript Vat.lat.5319, all these deviations are found in the Cassinese group; but in twelve cases (nos.2,4,5,13,14,15,19,20,21,22,24,25) the other manuscripts from Benevento usually retain the chant found in Gregorian tradition. The agreement between Eg.3511 and the Cassinese group is not as exact as this might imply. Both the Cassinese and some of the Beneventan manuscripts make other alterations which are not found in Eg.3511.

THE SANCTORAL

Variants of Eg.3511 from the chants
provided in the Antiphonale Sextuplex

	<u>Sextuplex</u>	<u>Eg.3511</u>
1. Agatha	off. Offerentur regi	Filie regum
2. Tib.& Valer.	off. Letamini	Confitebuntur
3. Inu.S.Crucis	off. Dexterā dñi.(C)	Protege
4. Urban	in. Sacerdotes tui	Dicit dñs.
5. Urban	com. Fidelis seruus	Dñe.v talenta
6. Prim.& Felic.	gr. Exultabunt	Iustorum anime
7. Marc.& Marcell.	gr. Iustorum anime	Anima nostra
8. Prot.& Gerv.	gr. Gloriosus deus	Iustorum anime
9. John Bapt.I	gr. Iustus ut palma	Iustus non conturb.
10. Vig.Apost.	com. Tu es Petrus	Symon Iohannis
11. Peter & Paul	in. Nunc scio uere	Michi autem
12. Peter & Paul	com. Symon Iohannis	Tu es Petrus
13. Proc.& Martin.	off. Gloriabuntur	Mirabilis
14. Oct.Apost.	gr. Exultabunt	In omnem terram
15. Stephen	in. Sacerdotes eius(B) Iustus ut palma(KS)	Statuit ei
16. Stephen	gr. Os iusti (B) Iustus non cont.(KS)	Iustus ut palma

SextuplexEg.3511

- | | | | |
|--------------------|------|--|-----------------|
| 17. Lawrence | in. | Confessio et
pulchritudo | Probasti |
| 18. Lawrence | ps. | Probasti | Exaudi |
| 19. Tiburtius | off. | In uirtute tua | Desiderium |
| 20. Yppolitus | gr. | Iustorum anime | Clamauerunt |
| 21. Hermas | gr. | Iustus non cont.(M)
Iustus ut palma(KS) | Beatus uir |
| 22. Hermas | com. | Multitudo (B)
Posuisti (KS) | Qui uult uenire |
| 23. Exalt.S.Crucis | off. | Deus enim | Dextera dni. |
| 24. Matthew | com. | Magna est | Amen dico |
| 25. Clement | com. | Beatus seruus(BKS)
Dne.v talenta (B) | Dne.v talenta |
| 26. Vig.Andrew | com. | Venite post me | Dicit Andreas |
| 27. Andrew | com. | Dicit Andreas | Venite post me |

It is much more difficult to compare the chants of feasts added after the acceptance of the Roman rite, where there is no standard by which the variations can be judged. For ten feasts (1) completely different formularies are found in different manuscripts. To make an example of only two of them shows the extent of the variation within the manuscripts and at the same time illustrates how the divisions between them are blurred by cross-references.

- (1) S. Benedict, S. Mark, SS.Vit.Mod. and Crescentia, Trans. of S. Bartholomew to Lipari (the tropers VI 35, 38, 39, 40 all have the title "Nat. S. Bartholomei"), SS. Nazarius and Celsus, S. Bartholomew, S. Augustine, Decoll. S. John the Baptist, SS.XII Fratres, Nat. S. Mary. The Translation of S. Bartholomew is not found in the Cassinese documents, and for all but two of the remainder (S. Benedict and XII Fratres) Eg.3511 agrees with the Cassinese manuscripts with only minor variations.

SS. Nazarius and CelsusMass A

in. Loquetur dns.
 gr. Iustorum anime
 all. Fulgebunt iusti
 off. Exultabunt sancti
 com. Dico autem

Mc.127 Ottob.lat.576

Eg.3511 V 20

Vat.lat.6082

Mass B

in. Clamauerunt
 gr. Clamauerunt
 all. Sancte uir^a or Te martyrum^b
 off. Anima nostra^c or Letamini^d
 com. Iustorum anime

VI 35, VI 38 (all.^a, off.^c)

VI 39, VI 40 (all.^b, off.^c)

VI 34 (all.^b, off.^d)

VI 33 - in.= B

gr. omit

all., off. = A

com. Et si coram

SS.XII FratresMass A

in. Clamauerunt
 gr. Exultabunt
 all. Ecce quam bonum
 off. Exultabunt
 com. Iustorum anime

Mass B

in. Iusti epulentur^a or Ecce
 quam bonum^b
 gr. Iustorum anime
 all. Hec est uera fraternitas
 off. Mirabilis^c or Anima nostra^d
 com. Dico autem uobis

SS. XII Fratres continued

<u>Mass A</u>	<u>Mass B</u>
Mc.127	Eg. 3511 (in. ^a , off. ^c)
Vat.lat.6082	VI 34, VI 38, VI 40 (in. ^a , off. ^d)
Ottob.lat.576	VI 35, VI 39 (in. ^b , off. ^d)

V 20 - in., gr. = A
 all. Sancti tui
 off., com. = B

In the Sanctoral there seems to be no logical system behind the numerous variations in the selection of chants. No pattern emerges from the groupings of the manuscripts, nor from the nature of the feasts, nor from the types of chants involved. Discrepancies between the manuscripts in their provision for the masses of the Temporal however are easily explained. Except for a handful of chants in individual manuscripts and the alleluia verses, they are all found on the days which became liturgical fairly late, or where extra masses were needed to bring the antiphoner of the mass into line with the other liturgical books - the Sacramentary and Lectionary.

The missal Eg.3511 adds three more Sundays to those provided for the period after Epiphany in the Antiphonale

Sextuplex to bring the total up to six. All the chants for these masses, except the alleluia verses, were drawn from the third, fifth and eighth Sundays after Pentecost. The same arrangement may have been found in the thirteenth century missal VI 30, although there is only the mass for the sixth Sunday in evidence of this. None of the other missals makes exactly the same arrangement (1).

In their original position in the series of Sundays after Pentecost, two of these masses - "Respice in me" and "Ecce Deus" - were affected by the transposition of communion verses; it is therefore of particular interest to note what happened when they were transferred to the fourth and sixth Sundays after the Epiphany.

(1) None of the troopers goes beyond the three Sundays provided in the Gregorian antiphoner and the Missale Antiquum VI 33 likewise makes no provision for the fourth and sixth Sundays. On the fifth it has the rubric "Cantate quale uolueris". The rest either repeat the mass "Adorate deum" of the third Sunday, or draw on two other masses from the Sundays after Pentecost: "Omnia que fecisti" (Pent.Oct.XIX) and "Deus in adiutorium" (Pent.Oct.XI).

Epiph.IV In. Respice in me	com. Ego clamaui
Epiph. V In. Exaudi dominum	com. Unam petii
Epiph.VI In. Ecce deus	com. Unam petii (VI 30: Primum querite (1))

The original communion verses "Ego clamaui" and "Primum querite" which were displaced when the masses were sung on the Sundays after Pentecost, were restored to their rightful place when the masses were transferred to the Sundays after Epiphany. This shows at least that the original forms of these masses were known in the principality, and it is one indication that the changes made to the Roman masses which appear in the Beneventan manuscripts were made somewhere in the principality, after the departure from Rome.

Omissions in the troper VI 34 give a good idea as to which days were still a-liturgic when the books of the Roman rite began circulating in the principality. No provision is made for the octave of the Nativity in this manuscript, although, as in the Antiphonale Sextuplex, there is a mass "in honore S. Marie" for the same day. The vigil and octave of the Epiphany and the octave of Pentecost are also left blank.

(1) The evidence of the missal VI 30 suggests that the repetition of the communion verse "Unam petii" on the sixth Sunday in the mass "Ecce deus" was an error in Eg.3511.

There are no Rogation days, only the "Letanie Maiores", and the absence of tracts for the vigil of Pentecost show that this day was not yet modelled on the Easter vigil. The variety of chants found in the manuscripts for the two Saturdays in Lent - after Ash Wednesday and preceding Palm Sunday - suggests that these two days were also without chants when the books began to circulate through the province.

The methods employed in filling these gaps varies from one manuscript to another. For octaves texts were usually taken from the feast, although new pieces are found in the troper VI 35 for the octave of the Nativity (1) and for the octave of the Epiphany (2). The same formulary for

- (1) In. Consummati sunt dies ps. Dominus regnauit
all. Christe uirtutum ℣ Natus est off. Letentur celi.
 The gradual and communion verses were taken from the third mass on Christmas Day.
- (2) In. In columbe specie ps. Deus iudicium gr. Adorabunt
℣ Reges Tharsis ℣ Hodie baptizatus est off. Timebunt
 gentes com. Regi autem seculorum. VI 33 has the
 alleluia verse: Benedictus qui venit.

the octave of the Epiphany is in the two missals VI 33 and V 19. For the octave of Pentecost, which is omitted in all the troopers, VI 30 has a new mass (1). Similarly on the two Saturdays in Lent, which became liturgical fairly late, the Cassinese manuscripts, Eg.3511, V 19, Barb.lat.603 and 699 borrow from the preceding Wednesday, Thursday or Friday, but some of the troopers have new masses (2).

Of all the chants of the mass the alleluia verses usually show the greatest variation. For much of the year these verses were standardised, and the Beneventan manuscripts conform to Roman practice preserved in the antiphoners of the Sextuplex.(3) For the Sundays following Easter and Pentecost

- (1) In. Confirma hoc ps. Exurgat deus all. Veni sancte spiritus off. Emitte spiritum com. Paraclitus autem.
- (2) Quinq.Sab.: In. Conuerte nos - VI 35, 38 (See Pal. Mus.XIV p.241-2). Quad.V Sab.: In. Domine exaudi orationem ps. Ne auertas gr. Dies mei ✓ Tu autem domine off. Dominus ad adiuuandum com. Iudica domine - VI 34, 35, 38, 39, Ottob.lat.576.
- (3) The first three Sundays after the Epiphany are an exception. All except Eg.3511 and Barb.lat.699 change the Roman verse "Iubilate deo" for the verse "Deus qui sedes". On Epiph.II and III all the manuscripts have the verses "Omnis terra" and "Timebunt" instead of the more usual "Laudate dominum" and "Dominus regnauit".

however, the alleluia verses are highly individual, varying from one church or monastery to another. Three of the tropers - VI 35, 38 and 40 have a list of about forty verses from which the choice of alleluias for the Sundays after Pentecost could be made. In those manuscripts which include the alleluia verse with the rest of the chants given for each Sunday no two lists correspond exactly (1). Similarly there is such variety in the alleluia verses assigned to the feasts of the Sanctoral that it seems safe to assume that in the first Roman books to reach the principality the alleluia chants were either left with a vague instruction "quale uolueris", or else were grouped at the end of the book without any precise allocation, as they are in the early notated manuscripts from S. Gall (e.g. S. Gall 339).(2)

Antiphoners of the mass of the Roman rite first began to penetrate the territory of the Franks in 754 when the Roman chant was introduced at Metz. Since at the end of the century

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- (1) The first twelve Sundays of the series are missing in the Collectar V 20. From the thirteenth Sunday after the octave of Pentecost this manuscript has the same verses as Eg.3511.
- (2) Facsimile in Pal.Mus.I pt.ii.

it was to Metz that Charlemagne turned for teachers of the new chant, it may be assumed that the manuscripts of the Antiphonale Sextuplex inherited the same tradition. Although there are indications that the system of chants in the Beneventan missals and tropers may be earlier than that which was introduced at Metz, and an "archaism" such as the displacement of the mass "Omnes gentes" points to an earlier date, it is impossible to say for certain that this is so, or to make any suggestion as to how much earlier it may be. One thing is fairly certain. No manuscript coming to Benevento from Frankish territory would have used the "Psalterium Romanum", and so it seems that the chant was received at Benevento directly from Rome.

As was the case with the lectionary, the Roman book was modified before being sent throughout the principality. At least one of the "late liturgical" days was provided with a mass - "Dirige nos" on the second Sunday in Lent. For some manuscripts this was a precedent for the composition of new pieces for other masses which were added later.

The Romano-Beneventan lectionary and antiphoner of the mass are linked by a much stronger bond than this however, a bond which is shown in the special position held by the cult of S. Martin. In the lectionaries the cult left its mark on the organisation of the books with the group of Sundays labelled "post S. Martini" at the end of the series after

Pentecost. There is also the fact that the lesson for this feast was sometimes chosen not from Scripture but from Severus's Life of S. Martin. In the missals and tropers the saint stands out sharply as one of the few added to the original Roman sanctoral whose feast was widely observed. There is no variation in the chants employed for this mass, although several of them were specially composed and have particular reference to S. Martin instead of being drawn from the normal repertory.

It would seem then that the system of lections and of the chants came under the same influences after they left Rome, and before books of the new rite were generally diffused throughout the principality of Benevento.

CHAPTER VI

'The Prayers of the Romano-Beneventan Missal

I The Roman Sacramentaries

The history of the Roman sacramentaries is one of the most controversial of liturgical subjects. Much of their development is obscure and many theories have been formed, each giving a slightly different interpretation of the existing evidence. For this reason it is necessary to review, at least in outline, the background against which the development of a Romano-Beneventan sacramentary should be seen. Like sacramentaries of the Roman rite used throughout western Europe from the end of the eighth century onwards, the prayer formularies contained in the Beneventan missals are ultimately to be derived from a fusion between the two main types of Roman sacramentary - the "Gelasianum", the oldest form of which has survived in the manuscript Vat.Reg.316, and the "Gregorianum". Broadly speaking the history of these two types in all their manifestations has been approached from three different angles: there has been the historical, the liturgical, and the literary approach.

At the beginning of this century liturgists took as their starting point the notice in the "Liber Pontificalis"

referring to Pope Gelasius: "Fecit etiam et sacramentorum praefationes et orationes cauto sermones" (1); and attributed the sacramentary contained in the manuscript Vat.Reg.316 to S. Gelasius (2). It was believed that this sacramentary was used at Rome until the end of the sixth century, and that it was then superseded by a new sacramentary composed by Gregory I (590-604) (3). At that time, S. Gregory's sacramentary was known only in the eighth century edition which was sent by Pope Hadrian to Gaul c.783-787, in response to Charlemagne's request for an authentic copy of the "Gregorianum", and which was circulated throughout the Carolingian lands with the title: "Sacramentorium de circulo anni expositum a sancto Gregorio papa romano editum" (4).

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- (1) "Liber Pontificalis" ed. Duchesne I 225.
- (2) Edited by H.A. Wilson: "The Gelasian Sacramentary"
(1894)
- (3) Accepted by, among others, E. Bishop. See "The Earliest Roman Mass Book". "Liturgica Historica" (1918) 39-61.
- (4) Edited by D.H. Lietzmann: "Das Sakramentarium Gregorianum nach dem Aachener Urexemplar" (1921).

When the prayers of masses which had been added to this sacramentary after Gregory's death during the seventh and eighth centuries were examined however, they revealed a close connection with the sacramentary in Vat.Reg.316 - the "Gelasianum"; and it was then thought that the "Gelasianum" must have existed side by side with the "Gregorianum" at least to the mid-eighth century (1).

More recently it has been found possible to establish the authorship of a number of formularies on stylistic and historical grounds (2), and to discover a little of their

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- (1) M.Andrieu: "Les messes des jeudis de Carême et les anciens sacramentaires" Revue des sciences religieuses IX (1929) 343-75.
- (2) See the articles by B. Capelle: "Messes du pape S. Gélase, dans le sacramentaire léonien" Rev.Ben. LVI (1945-46) 12-41; "Rétouches gélasiennes dans le sacramentaire léonien" Rev.Ben.LXI (1951) 1-14; "Une messe de S. Léon pour l'Ascension" Eph.Lit.LXVII (1953) 201-9. A. Chavasse: "Messes du pape Vigile (537-55), dans le sacramentaire léonien" Eph.Lit.LXIV (1950) 161-213, LXVI (1952) 144-219. Ashworth: "The influence of the Lombard invasions on the Gregorian sacramentary" Bulletin of the John Rylands Library XXXVI (1954) 305-327.

subsequent history through a study of textual variations in those formularies which are common to several of the early sacramentaries (1). The latest theory to take into account all this new work is that outlined by Antoine Chavasse in his analysis of the manuscript Vat.Reg.316, and this work is used as the basis of the following summary (2).

The practice of composing sacramentaries grew up outside Rome at the beginning of the fifth century, to ensure that the prayers offered at mass were doctrinally correct. It became the custom for bishops to make sacramentaries for the use of their clergy - Paulinus of Nola (d.431) and Gregory of Tours are only two among a number of others who are known to

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- (1) P.H. Schmidt: "De lectionibus variantibus in formulis identicis sacramentariorum Leoniani, Gelasiani, et Gregoriani" Sacris Erudiri IV (1952) 103-173.
- (2) A. Chavasse: "Le sacramentaire gélasien Vat.Reg.316 - Sacramentaire presbytéral en usage dans les titres romains au vii^e siècle" Bibliothèque de Théologie, série IV Histoire de la Théologie (sous la direction de Mgr. G. Jouassard, M. Richard, R. Aubert) vol.I (1958). See in particular pp.679-692.

have composed sacramentaries for their dioceses (1). At Rome all liturgical life revolved round the papacy, and among the successors of S. Peter there would have been no lack of the inspiration and invention necessary for spontaneous prayer. It was inevitable however that as the liturgical life of the church became more complex, collections of prayers should be made for the Pope's own use, and for the use of his clergy when it became the rule to say regular masses in the "Tituli", and other churches in the city and at the cemeteries (2).

In this way a reservoir of prayers was accumulated. The prayers composed by Pope Gelasius were thought particularly worthy of notice by the author of the *Liber Pontificalis*

(1) See E. Bourque: "Etude sur les sacramentaires romains" I (1947) 11-20.

(2) Chavasse, op.cit. 77-86. Gregory I instituted regular masses in the basilicas of S. Peter and S. Paul. Lib.Pont.LXVI ed. Duschene I 312: "Hic fecit ut super corpus beati Petri missas celebrarentur. Item et in ecclesiam b. Pauli apostoli eadem fecit."

but popes continued to compose new prayers throughout the sixth century, and the practice came to an end only with S. Gregory. Some of the prayers which had been written down during the sixth century were collected together c.560 and are preserved in the so-called "Leonine" sacramentary (1).

S. Gregory organised a complete sacramentary, containing all that was necessary for his own use, but making no provision for the ordinary Sundays of the year outside Advent and Lent. Contrary to tradition, and due no doubt to his own prestige and to the fact that many seventh century popes were foreigners, this sacramentary was adopted by his successors; but this did not prevent other sacramentaries being formed from the wealth of material which had been collected.

One unofficial sacramentary of this kind was taken to Gaul before c.600 and accounts for the presence of Roman formularies in the sacramentaries of the Gallican rite, such as the Missale Gothicum, the Missale Francorum and the Bobbio Missal. Back in Rome, a sacramentary of this type passed into the use of the ordinary churches; and at some date during the

(1) Edited by C.L. Feltoe: "Sacramentarium Leonianum"
(1894).

next century, between 650 and 680, it was combined with another list of formularies modelled on the day-to-day use of the Vatican where the Gregorian sacramentary was used, and closely connected with the church of S. Pietro ad Vincula. It is this fusion that gave rise to the greater part of the sacramentary contained in the manuscript Vat.Reg.316 - the "Gelasianum".

Soon after this, between 650 and 682/3, an attempt was made to fill out some of the gaps in the Gregorian sacramentary used at the Vatican, by adding formularies for the ordinary Sundays of the year after Epiphany, Easter and Pentecost, and new formularies were composed from a mixture of Gregorian and "Gelasian" prayers. This revised version eventually gave rise to the sacramentary contained in the manuscript "Paduensis" (Pad.D.47) discovered by Mohlberg in the 1920's (1), and another copy found its way to Gaul, where c.740-50 a new sacramentary was composed at the monastery of Flavigny (2).

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- (1) Edited by P.K. Mohlberg: "Die ältester erreichbare Gestalt des Liber Sacramentorum anni circuli der römischen Kirche (Cod.Pad. D 47)" Liturgiegeschichtliche Quellen und Forschungen Hft.11/12 (1927).
- (2) E. Bourque op.cit. II i 223-233.

The formularies of this book were mainly "Gelasian", that is to say that they were taken from a sacramentary similar to Vat.Reg.316; but where the "Gelasianum" was deficient masses of the revised Gregorian sacramentary were used, and the organisation of the new book was modelled on that of the "Gregorianum". The "eighth century Gelasian" sacramentary, as it is called, spread rapidly through France, Germany and Italy, and had already reached Salerno before the end of the eighth century. (1)

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- (1) A complete bibliography of the texts of the eighth century Gelasian sacramentary can be found in E. Bourque: op.cit.II i, "Le Gélisien du viii^e siècle" (1952) 3-30. The texts of which most use has been made for this study are the sacramentary of S. Gall, written c.790-800 in the north of Italy. Edited by P.K. Mohlberg: "Das fränkische Sacramentarium Gelasianum in alemannischer Ueberlieferung (Cod.Sangall.348)" Liturgiegeschichtliche Quellen. Hft.1/2 (1939); the palimpsest sacramentary of Salerno (Bibl.Angelica Cod. F.A.1408 (T 6 22)), written south of Rome in the mid-eighth century. Edited by Mohlberg: "Un sacramentario palinsesto del secolo viii dell'Italia Centrale" Atti della Pontificia Accademia Romana di Archeologia 3

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The next stage in the development of these books was the amalgamation of the "Hadrianum" with the eighth century Gelasian sacramentary. It began with a supplement which was added to the "Hadrianum" before it was sent out into the churches of the Carolingian empire (2), and was continued independently in individual churches and monasteries. Examples of these later fusions which were observed quite widely are the tenth century "mixed" sacramentaries of Fulda and the Codex Rossianus (3).

cont'd. (1925) 390-450; and the sacramentary of Monza -
 Monz.Bibl.capitolare ms.Fl/101, written in the north
 of Italy ix/x century. Edited by A. Dold & K.Gamber:
"Das Sakramentar von Monza" Texte und Arbeiten Abt.1
 Beiht.3 (1957).

(2) Edited by H.A. Wilson: "The Gregorian Sacramentary"
 HBS (1915) XLIX.

(3) "Sacramentarium Fuldense seculi x" edited by G.Richter
 & A. Schönfelder, Quellen und Abhandlungen zur
Geschichte der Abtei und Diözese Fulda. Hft.ix 1912.
"Sacramentarium Rossianum, Cod. Ross. lat. 204"
 Ed.I.Brinktrine (Römische Quartalschrift Supplementhft.
 xxv 1930).

The point most open to question in this survey is the interpretation which Chavasse gives to the "Gelasianum" and to "Paduensis" - whether in fact there was a "presbyteral" as well as a "papal" liturgy at Rome. The hypothesis seems reasonable, and, as argued by Chavasse, it is convincing. Certainly he has shown that it is impossible to regard "Paduensis" as the original "Gregorianum" of which the "Hadrianum" was a reduced version. Very briefly therefore, the interpretation of the Roman documents on which this study of the Beneventan missals rests is as follows.

The "Hadrianum" was the direct descendent of the sacramentary composed by S. Gregory and used in the Papal chapel from the end of the sixth century until after the pontificate of Hadrian. From the second half of the seventh century, two types of sacramentary were being used in the ordinary churches of the city - the "Gelasianum" and "Paduensis". All three of these sacramentaries are found outside Rome at varying stages in their careers, and were adopted in different parts of Gaul. The problem now to be decided is, what type of sacramentary was adopted in the principality of Benevento, and the date when it left Rome.

II The Sources of the Romano-Beneventan Sacramentary

An analysis of the prayers in the Romano-Beneventan sacramentaries shows that for the most part they have the same parentage as sacramentaries from the countries of the Carolingian empire. The framework for the liturgical year is Gregorian. Then came a fusion with the German or Italian branch of the eighth century Gelasian sacramentary (1); and at a much later date there may have been some contact with the "mixed" sacramentaries like that of Fulda.

The eighth century Gelasian sacramentary was used in two distinct ways. In the first place it was a rich and abundant source from which the Gregorian sacramentary could be supplemented. It had a much larger sanctoral than the "Gregorianum" had at any stage in its history, and many of its feasts were taken into the Romano-Beneventan sacramentary. In the missal Eg.3511 for example, the formularies for the following masses were adopted entirely from an eighth century Gelasian corresponding to the S. Gall sacramentary or to the Italian sacramentary of Monza:

S. Thomas

S. James

Conversion of S. Paul

SS.Machabees

(1) Cod.Sangall.348 belongs to the German, and the sacramentary of Monza and the Salerno palimpsest to the Italian forms of the eighth century Gelasian sacramentary.

Invention of the Cross	S. Bartholomew
SS. Primus & Felicianus	S. Augustine
SS. Basilidis and companions	S. Matthew
SS. Vitus, Modestus & Crescentia	S. Luke

This selection is typical of the borrowings of all the Beneventan missals although they are not always identical in this respect.

More important for the consideration of the origin of the Romano-Beneventan sacramentary are the masses of the Temporal which were supplied from an eighth century Gelasian source. These include the Sundays between Christmas and Lent which the eighth century Gelasian had adopted from the revised Gregorian sacramentary, the Vigil and Octave of the Epiphany, the Saturday after Ash Wednesday, the Saturday before Palm Sunday, and Vigil of the Ascension. In this respect the eighth century Gelasian masses are a useful guide as to the contents of the Gregorian sacramentary from which the Beneventan missals are derived. Most of the days mentioned above are not provided with a mass in the "Hadrianum", but the appearance of a Gelasian mass on the Saturday before Palm

Sunday, one of the late liturgical days in Lent, which was added after the institution of the Thursdays in Lent (715-31) but before the arrival of the "Hadrianum" at Charlemagne's court, is therefore of great interest in the consideration of the type of the "Gregorianum" which was available in the province of Benevento (1).

Care must be taken however not to confuse this use of the eighth century Gelasian to supply formularies absent from the "Gregorianum" with the second function of these books. The presence of a Gelasian formulary instead of a Gregorian does not necessarily mean that no Gregorian mass was available. It was characteristic of the later development of the sacramentaries all over Europe that prayers from the eighth century Gelasian sacramentary were sometimes used in preference to the Gregorian, either because they were considered more suitable, or in order to avoid the repetition of a particular prayer. (2)

(1) See below pp 163-164.

(2) Prayers in the eighth century Gelasian formularies were sometimes suppressed in their turn, in order to avoid repetition and the gaps were filled by either Gregorian or Gelasian prayers.

This process can be seen in action in the missal Eg.3511. At the side of the prayers for the octave of Pentecost, there is a marginal note referring the celebrant to an alternative set added on f.4 of the manuscript. The prayers in the text are those of the "Gregorianum"; the alternative set is eighth century Gelasian. Most of the Beneventan manuscripts use the Gelasian set for this day, but three manuscripts: Montecassino 127, the fragments of the missal Montecassino I and the Yugoslav missal Oxford Bodl.342 retain the Gregorian mass. Combinations of Gregorian and Gelasian formularies in Eg.3511 are found in the masses for the octave of the Nativity (1), and for three of the masses of the Virgin: the Annunciation, the Assumption, and the Nativity. The formulary for the Exaltation of the Cross is wholly Gelasian, probably because this mass is more suitable

(1) The Cassinese manuscripts, which have the Gelasian secret and post communion together with the Gregorian collect on the Octave of the Nativity, apparently wanted to preserve the secret of the Gregorian mass as well as its collect. It was transferred to the first Sunday after the Nativity: the secret for this mass was also pushed forward - to Epiph.I. The series returns to normal on Epiph.II - the secret for the mass on Epiph.I having been omitted entirely.

for use in a church which does not possess a relic of the True Cross.(1). The remaining substitutions of eighth century Gelasian formularies for Gregorian, which in Eg.3511 involve some seven feasts of the sanctoral (2), and three masses of the temporal (3), can all be traced to the desire to avoid repeating a formulary after too short an interval of time (4); many of these substitutions are found in the sacramentary of Fulda.

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- (1) See A. Chavasse: "Le Sacramentaire gélasiien . . ." 357-360.
- (2) S. Fabian, sec.; S. Gregory, sec. and comp.; S. George o.sec. and comp.; Vig.SS.Peter and Paul, o.; SS.Peter and Paul, comp.; SS.Cornelius and Cyprian, o.sec.; S.Martin, sec.
- (3) Q.T.(Adv.)Sabb., sec.; Quad.III v, o.sec.comp. and pop.; Pasch.ii, sec.
- (4) E.g. the Gregorian secrets for Ember Saturday and Easter Monday are found also on Adv.IV and Easter Sunday; the secret for S. Fabian is used only six days earlier in the mass for S. Felix etc.

Formularies for some feasts which were common to the whole of the western church in the tenth to twelfth centuries appear in neither Gregorian nor Gelasian sources; but the use of the same prayers in the Beneventan missals and in missals from other parts of Europe pre-supposes some contact or interchange with sacramentaries like that of Fulda or the Codex Rossianus. Masses for S. Denis, All Saints, and for the Rogation days must have reached Benevento from such sources, while the formularies for the Vigil and Feast of S. Benedict and S. Scholastica probably owe their existence to the Benedictine Order which provided one unifying force in the liturgical development of the later middle ages. For a few feasts in this category however the Beneventan missals have individual masses compiled from Gregorian and eighth century Gelasian prayers.(1)

While for the most part there seems little to distinguish the sources of the Romano-Beneventan sacramentary from sacramentaries from other parts of Europe from the tenth to twelfth centuries, there are a number of unusual prayers in

(1) For S. Nicholas, S. Peter's Chair, S. Mark evang., SS.Nereus, Achilleus and Pancras, S. Apollinaris, Invention of S. Stephen.

these missals. As might be expected, they are to be found more frequently in the older manuscripts - the *Missale Antiquum* Ben.VI 33, the fragments from Bari, and W 6, and in those from the remote parts of the principality and Yugoslavia, than in those associated with Cassinese influence in the eleventh century. Even in the Cassinese group however, including Eg.3511, there are several prayers which cannot be traced.

Most of these prayers belong to the feasts which are peculiar to this part of Italy: the masses for S. Severinus (Jan.8), SS.Faustinus and Iovitta (Feb.15) (1), the Translations of S. Bartholomew to Liparim and to Benevento (June 17, Oct.25), SS.XII Fratres (Sept.1), S. Januarius (Sept.19), the translation of S. Matthew to Salerno (May 6), and the commemoration of S. Eustratius and his companions (Dec.13). In addition to these, there are the formularies for S. Germanus, the collects for S. Nicholas and the Passion of S. John the Baptist, the collect and secret for S. Jerome, the secret and post communion for S. Mathias, and the post communion for S. Peter's Chains, none of which can be traced.

(1) The collect and secret for SS.Faustinus and Iovitta are the same, with only slight variation, as those used in commemoration of S. Eustratius and his companions on December 13.

The style of these prayers is very similar to those of the Roman sacramentaries. They are concise, and have nothing in common with the lengthy and discursive prayers of the Gallican rites. In one particular case, the Translation of S. Bartholomew to the Lipari islands, the collect is built up from a Gregorian phrase in the preface for S. Andrew (1). While such direct borrowing is not discernible elsewhere, the vocabulary and the construction of the phrases differs very little from Roman formularies, with the exception of an occasional purple passage such as occurs in the post communion for the mass of S. Januarius:

"Fac nos qs.dne. . . . illesos uitę huius seculi pelagus pertransire (et) nulla nos procella perturbet.."

Most of these prayers were probably composed after the introduction of the Roman rite in the principality.

(1) Cf.Eg.3511 (175 or.): "Deus qui ecclesiam tuam in apostolicis uoluisti consistere fundamentis . . .", with Had. (183³): "Qui ecclesiam tuam in apostolicis tribuisti consistere fundamentis . . .".

III The Gregorian basis of the Romano-Beneventan sacramentary

The prayer formularies of the Romano-Beneventan missals and sacramentaries are fundamentally "Gregorian", but there are at least two known types of the "Gregorianum". The sacramentary which came to the province of Benevento may have been the revised version (c.650-682/3) which is at the root of the manuscript Pad.D 47 and was used in the compilation of the eighth century Gelasian; it may have been the "Hadrianum" in which case it would have been later than 783-7; or, it may have been an earlier edition of the unrevised "Gregorianum" - a "pre-Hadrian" Gregorian sacramentary.

The first suggestion can be eliminated immediately. When the formularies for the Sundays after Epiphany were composed for the revised sacramentary between c.650 and 682/3, a number of prayers were transferred to these Sundays from Lent. In each case the gaps made in Lent were filled from the Gelasian formulary for the same day (1). From the revised Gregorian sacramentary these formularies, for the Sundays after Epiphany, passed to the eighth century Gelasian sacramentary. Later they were taken from the eighth century Gelasian and combined with the "Hadrianum", but on this

(1) A. Chavasse: "Le Sacramentaire gélasien . . ."

531-3, 538-9.

occasion no changes were made in the formularies for Lent. Any descendant of the revised "Gregorianum" should have certain Gelasian prayers during Lent, but the Beneventan documents have an entirely gregorian set of formularies on these days, although like the descendants of the "Hadrianum" they have the same prayers for the Sundays after Epiphany.

It is more likely that the gregorian sacramentary should have been a copy of the "Hadrianum", but it has already been noticed that all the Beneventan manuscripts, except Barb.lat.699, have a mass from an eighth century Gelasian source for the Saturday before Palm Sunday, although there is no apparent reason why the formulary in the "Hadrianum" should have been suppressed had it been available.

Other liturgical sources show that this Saturday was one of the last days in Lent to be provided with a mass. The following table, reproduced from Chavasse (1), shows clearly the steps by which the gaps in Lent were filled at Rome, according to the evidence of the lectionaries and antiphoners of the mass as well as the sacramentaries:

(1) Op.cit.569.

Evg. π Ep. Wurz	Sac. Pad.	Evg. λ Antiph. Miss.	Evg. Σ Ep. Alc.	Sac. Had.	Evg. Δ Murbach. Com.
-	-	Quinq. v	-	Quinq. v	Quinq. v
-	-	-	-	-	Quinq. vii
-	Quad. I v	Quad. I v	Quad. I v	Quad. I v	Quad. I v
-	II v	II v	II v	II v	II v
-	III v	III v	III v	III v	III v
-	IV v	IV v	IV v	IV v	IV v
-	V v	V v	V v	V v	V v
-	-	-	V vii	V vii	V vii

The Saturday before Palm Sunday (V vii) appears to have been instituted between c. 740 and c. 755, the approximate dates for the two gospel lists λ and Σ . If there was no mass for this day in the "Gregorianum" from which the Romano-Beneventan sacramentary is derived, then its absence points to a sacramentary which left Rome after the institution of the Thursdays in Lent (715-31), but before c. 755. In addition to this the Beneventan manuscripts have certain peculiarities in their formularies for the Thursdays in Lent which confirm the view that the Gregorian sacramentary which came to the province of Benevento was an earlier edition of the "Gregorianum" than that sent by Pope Hadrian to Charlemagne.

The formularies provided for the Thursdays in Lent and added to the revised Gregorian sacramentary to complete the type known as "Paduensis", differ from those which are in the "Hadrianum". The formularies of the two manuscripts are tabulated below (pp.166-7), together with the sources from which the prayers were taken.

According to Chavasse, "Paduensis" represents the earliest attempt to provide for these Thursdays; no provision was made for Quinq. v which, strictly speaking, is not part of Lent. In order to provide for this day the whole series was moved back one week, and another Gelasian formulary brought into use for Quad. V v. Finally the formulary "Aufer a nobis" and its accompanying pieces were suppressed and a new mass created. This must have taken place at a different time because Gregorian and not Gelasian sources were employed. (1)

At first sight the Beneventan documents appear to support this theory, for they all, except Barb.lat.603 and 699,

(1) See Chavasse: op.cit.572-580. Section 201 in Lietzmann's edition of the "Hadrianum" is a series of thirty-six prayers. This and the following three sections: 202 (59 prayers), 203 (8 prayers), and 204 (37 prayers), were the main Gregorian sources for formularies composed after S. Gregory.

	Pad.		Had.	
Qq.v			D.q.culpa offenderis Sacrificiis present. Celestis doni Parce dne.	Gr.201 ²⁴ Ge.II 83 ³ Gr.69 ³ Gr.201 ²⁵
IV	Aufer a nobis Sacrificium dne. Repleti sumus De multitudine	Ge. I 17 A ¹ 17 A ³ 17 A ⁴ 17 A ⁵	Deuotionem populi Sacrificia qs.dne. Tuorum nos dne. Da qs.o.d. populi	Gr.41 ² Ge. I 18 D ³ Ge. I 18 D ⁴ Ge. I 18 D ⁵
IIIV	Deuotionem pop. Sacrificia qs.dne. Tuorum nos dne. Da qs.o.d. populi	Gr. 41 ² Ge. I 18 D ³ Ge. I 18 D ⁴ Ge. I 18 D ⁵	Pra.nob.dne.qs. Praesenti sacrificio Gratia tua nos qs. Adesto dne.famulis	Ge. I 25 D ² Ge. I 25 D ³ Ge. I 25 D ⁴ Ge. I 25 D ⁵
IIIIV	Pra.nob.dne.qs. Praesenti sacrificio Gratia tua nos qs. Adesto dne.famulis	Ge. I 25 D ² Ge. I 25 D ³ Ge. I 25 D ⁴ Ge. I 25 D ⁵	Magnificet te dne. In tuorum dne.pret. Sit nob.dne.sacramenti Subiectum tibi	Ge.II 58 ¹ Ge.II 58 ³ Ge.II 58 ⁴ Gr. 201 ¹⁵

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TABLE IX

(continued)

	Pad.		Had.	
IVv	Magnificet te dne. In tuorum dne. Sit nob.dne.sac. Populi t.d.institutur	Ge.II 58 ¹ Ge.II 58 ³ Ge.II 58 ⁴ Ge. I 27 C ⁵	Pra.qs.o.d.ut quos Purifica nos Celestia dona Populi t.d.institutur	Ge. I 28 D ² Ge. I 27 C ³ Ge. I 27 C ⁴ Ge. I 27 C ⁵
Vv	Pra.qs.o.d.ut quos Purifica nos Celestia dona Populi t.d.institutur	Ge. I 28 D ² Ge. I 27 C ³ Ge. I 27 C ⁴ Ge. I 27 C ⁵	Pra qs.o.d.ut dignit. Dne.d.n.q.in his Quod ore sumpsimus Esto qs.dne.propitius	Ge. I 26 F ¹ Ge. I 26 F ³ Ge. I 26 F ⁴ Ge. I 26 F ⁵

have the formulary "Aufer a nobis" on Quinq.v, and therefore would belong to the intermediate stage - after the formularies had been moved back, but before the suppression of "Aufer a nobis". In his argument however, Chavasse ignores the strongest point in favour of the traditional view of the provision made for these Thursdays in "Paduensis", without bringing conclusive evidence to establish his point.

It is usually maintained that the formularies in "Paduensis" were not added at Rome, the reason being that the stations assigned to these days are incomplete and inaccurate(1):

	Pad.	Had.
Qq. v	-	S. Georgius
Qd. Iv	none	S. Laurentius in Formosum
I Iv	none	S. Maria trans Tiberim
IIIv	none	SS. Cosmas et Damianus
IVv	SS. Cosmas et Damianus	S. Silvester
Vv	S. Silvester	S. Apollonaris

- (1) The Abbé Bourque ("Etude sur les sacramentaires romains" I p.325) upholds the theory first put forward by Andrieu in his article "Les messes des jeudis de Carême" Revue des sciences religieuses IX (1929) 343-375.

- But already pointed out by Bishop

The stations assigned in the "Hadrianum" are found in all the other Roman liturgical books - the gospel lists λ (c.740), Σ (c.755) - and also in the eighth century Gelasian (c.750). It is most unlikely that these churches, once decided upon, should have been altered at a later date. Moreover the fact that only two stations are named in "Paduensis" confirms the view that they were added outside Rome.

It may be argued that the inaccuracy of the stations assigned for these masses in "Paduensis" is no reflection on the accuracy of their formularies. There is however a close relation between the stations and the formularies in this series. The set of prayers with the collect "Magnificet te" (IV v in Pad., III v in Had.) is the Gelasian formulary for the mass in honour of S.S. Cosmas and Damian. There can be no reason for its inclusion in the series of Lenten masses, unless it were designed for the day when the station was at the church of SS. Cosmas and Damian. Both "Paduensis" and the "Hadrianum" preserve this association. Thus if the stations in "Paduensis" are inaccurate, then the mass formularies must also be inaccurately placed, despite the fact that in the absence of a mass for Quinq.v "Paduensis" appears to represent an earlier stage in the provision for these days than that found in the "Hadrianum".

There must be a different explanation for the appearance of the formulary "Aufer a nobis" on Quinq.v in the Beneventan manuscripts. This is not difficult to find once it is agreed that it was accepted liturgical practice to fill in the gaps of the "Gregorianum" from the old Gelasian in use at Rome. All the prayers of this formulary are found in a section of the old Gelasian headed "Orationes et preces a Quinquagesima usque ad Quadragesima". Quinq.v is therefore a far more natural place on which to find this formulary than Quad.I v where it appears in "Paduensis".

The formulary "Aufer a nobis" was probably the first provision made for the Thursday following Ash Wednesday. It is more likely that it was added at Rome than after the arrival of the "Gregorianum" in the principality of Benevento, because there is no evidence that the old Gelasian sacramentary was known in the principality. If the mass had been added in the principality one would have expected the formulary to be that found on Quinq.v in the eighth century Gelasian, for the other gaps in Lent - Quinq.vii and Quad.V vii - were both filled by masses taken from the eighth century Gelasian. This is the only occasion when the Beneventan manuscripts appear to lead straight back to the old Gelasian sacramentary.

At Rome the formulary may have been suppressed because the collect was already in use as "Oratio quando

leuantur reliquie", but by this time the sacramentary from which the Romano-Beneventan missals are derived had already left Rome.

A number of changes and adjustments were made to the series of Thursday masses in Lent after the books had begun to spread throughout the principality. The secret of the formulary "Aufer a nobis" was also said on the following day (Quinq.vi) and to avoid repetition it was replaced by the secret from the formulary for Quinq.v in the "Hadrianum" in all the manuscripts except Eg.3511 and the Missale Antiquum Ben.VI 33. The mass on Quad.III v "Magnificet te" may have been regarded as unsuitable for Lent outside the city of Rome, where its celebration no longer had any connection with the stational church of SS. Cosmas and Damian, and it was abandoned by all the Beneventan manuscripts except the two later missals Barb.lat.603 and 699. For the most part it was replaced by the corresponding formulary in the eighth century Gelasian sacramentary. The Missale Antiquum takes its collect for this day from the eighth century Gelasian mass, but the rest of the mass is composed from Gregorian sources. In the missal from S. Pietro, Eg.3511, the super populum of the original mass was retained.

Behind these variations however, the original structure of these masses in Lent is still clear, and it seems that the

sacramentary which provided the Gregorian framework for the Romano-Beneventan missals belonged to the main branch of the Gregorian tradition which finally led to the edition known as the "Hadrianum". It left Rome some forty years earlier however, soon after the institution of the Thursdays in Lent. The evidence of the eighth century Gelasian formulary on the Saturday of the fifth week in Lent, the Saturday before Palm Sunda, suggests an outside limit of c.755. Thus the sacramentary and the gospel list which were to be used at mass in the principality of Benevento, first left Rome at about the same time.

IV The Sundays after Pentecost

One of the most peculiar features of the Romano-Beneventan sacramentary is the arrangement of the formularies for the Sundays after Pentecost. In this period from Pentecost to Advent the "Hadrianum" provides formularies for three Sundays only: the "vacat" Sunday following the June Ember days and the Sundays before and after the Ember days in September. This presumably was the state of the sacramentary as it left the hands of S. Gregory and as it left Rome on its way to Benevento c.731-755.

Formularies were fixed in the seventh century for the revised Gregorian sacramentary (Pad.D 47), the main source being a sacramentary similar to that in the manuscript Vat.Reg. 316. The "Gelasianum" provides masses for six Sundays after the octave of Easter and one to follow the feast of the Ascension. These are found together with the main body of masses for the Temporal in the first part of the sacramentary. The third book of the "Gelasianum" opens with a series of sixteen masses "per cottidianibus diebus", a phrase which was frequently used to describe the Sundays in this part of the year - the season between Pentecost and Advent (1).

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- (1) The Beneventan missal VI 30 heads the series of Sundays beginning with Oct.Pent.I with the rubric: "Incipit

In "Paduensis" the first five of these twenty-three masses (Oct.Pasch.I - V) became Oct.Pasch.I - IV and "Dominica post Ascensa". The next two Gelasian masses, Oct.Pasch.VI and Asc.I, were transferred to the second and third Sundays after Pentecost - the octave being provided for by the Gregorian formulary for the "vacat" Sunday in June. The series of sixteen masses "per cottidianibus diebus" begin on "Ebd.i.p.nat. apostolorum": the first six of these masses follow the feast of SS. Peter and Paul on June 29. Then comes a group of five after the feast of S. Lawrence. (Aug.10). At this point the two remaining Gregorian formularies were inserted into the series with the rubrics: "Orationes mensis VII die dominico" and "Die dominico vacat". The series of Gelasian masses was then resumed as Dom.I - V p.S. Angeli.

Had the arrangement stopped at this, it can be seen that "Paduensis" would have resembled the evangeliary λ , with only three masses provided for the period between Pentecost and June 29. To remedy this, two new formularies

(Cont'd) missę de cottidianibus diebus ab octaba Pentecosten usque in Aduentum".

were composed (cf. the later Roman evangeliaries F 1 etc.), and another four masses were added at the end of the list (1).

The list passed into the eighth century Gelasian sacramentary via the revised Gregorian sacramentary, with one important adjustment. The Romano-Frankish books all provide for six Sundays between Pentecost and June 29 (cf. the epistle and gospel lists). The compiler of the eighth century Gelasian sacramentary therefore moved the Gregorian "vacat" formulary "Deprecationem nostram" from the first to the fourth Sunday after Pentecost, and substituted a Gelasian mass on the octave Sunday.

The same formularies are employed in the Beneventan manuscripts, but in such a way that direct borrowing from the list of "Paduensis" or from that in the eighth century Gelasian seems unlikely. Apart from minor variations which were probably the results of later refinements of the sacramentary(2)

(1) This analysis of the Sundays after Pentecost in "Paduensis" is summarised from Chavasse, "Le sacramentaire gélasien . . ." 533-537, 539-541.

(2) The most noticeable of these changes concerns the collects. The original Gelasian masses all had two collects, only one of which was used in "Paduensis", but both of them appear in the eighth century Gelasian sacramentary. Sometimes the first, and sometimes

the Beneventan manuscripts arrange these formularies in two ways. There is one large group, consisting of the four Cassinese missals, Ben.V 20 and Eg.3511. The missals Ben.VI 30 and VI 33 form a small group on their own. (3) (See Table I p. 177).

At the beginning of the series the main group corresponds to the arrangement of "Paduensis" with five Sundays between Pentecost and June 29, as might be expected. The Gregorian formulary "Deprecationem nostram", is either on the octave or else omitted altogether. The only divergence from "Paduensis" is that the position of the two new formularies (D and E) have been reversed.

(Cont'd) the second of the two collects was selected for use in the Beneventan manuscripts. This could be due to later contact with the eighth century Gelasian, or it could indicate that both collects were available in the source used by the compilers of the three types.

(3) Barb.lat.699 is the same as the eighth century Gelasian, but omitting formularies 19 and 20.

TABLE X

The masses for the Sundays following the octave of Pentecost in the Beneventan manuscripts:

	Pad.	Eg.3511 Mc.127 Ottob.576	Vat.lat. 6082	V 20	VI 33	VI 30
Oct. Pent.						
I	(D) 1 **	MS 1 (all Ge)	1	/	A	A
II	(D) 2 †	MS 22 " "	2	/	1	1
III	(U) D	MS E	E	/	2	/
IV	(V) E	MS D	D	/	(A)	/
V	3	MS 3	3	/	3	3
VI	4	MS 4	4	/	4	4
VII	5	MS 5	5	/	5	5
VIII	6	6	6	/	6	6
IX	7	7	7	/	/	7
X	8	8	8	/	/	8
XI	9	MS 9	9	/	/	9
XII	10	MS 10	10	/	/	10
XIII	11	11	11	11	/	11
XIV	12	12	12	12	/	12
XV	13	13	13	13	/	13
XVI	B	MS 14 * †	14	14	/	B
XVII	C	MS 15	15	15	/	L
XVIII	14	14	16	16	/	14
XIX	16	17	17	17	15	15
XX	15	MS 18	18	18	16	16
XXI	17	F	F	F	17	17
XXII	18	MS 23 G	G	G	18	18
XXIII	F	K	K	K	F	F
XXIV	G	† C	M	H	G	G
XXV	H	H	H/E*	-	H	H
XXVI	J	-	C	-	E	E

* The collect is from mass H, the secret and postcommunion from mass E.

** collect & post-comm only; the Secret is Ecclesiae tuae (amigne) dectur .../....

† Sec. & post-comm. only; collect is Deus qui te rechs (alia or. in Ge)

Note:- Numbers represent the formularies taken from the old Gelasian sacramentary, Vat.Reg.316. (1 = Ge.Oct.Pasch.V; 2 = Ge. p.Asc.; 3-18 = Ge. 1-16 "per cott.diebus"). A, B and C are the three formularies of the "~~Hadrianum~~"; D - J are the formularies which appear for the first time in "Paduensis". † K - M are the new Beneventan formularies.

or (better?) for the first time in Sv. Gall 348 (Gel)

* But 1 & 2 are already 1 & 2 p. p. in Ge. s VIII & hence in Hadr Suppl.

The arrangement in the Missale Antiquum VI 33 at this point is very strange. The two new formularies are omitted entirely, although one of them (E) appears at the end of the list on the last Sunday before Advent (1). This missal still manages to start the main series of sixteen Gelasian masses on Oct.Pent.V however, that is, on the same day as "Paduensis" and the other Beneventan manuscripts. This was achieved by the adoption of the eighth century Gelasian mass for the octave of Pentecost, and moving the first three formularies forward one week; a new formulary was composed for Oct.Pent.IV, the collect and secret of which come from the eighth century Gelasian version of the formulary "Deprecationem nostram", and the postcommunion from a Gregorian prayer (Had.93³, Pasch.vi). The missal VI 30 probably agreed with VI 33 at this point, but the essential formularies are missing. Like VI 33 the new formulary (E) in "Paduensis" appears at the end of the list.

At Oct.Pent.V the series of sixteen Gelasian masses "per cottidianibus diebus" begins in all the manuscripts. Unlike "Paduensis" and the eighth century Gelasian, this series is unbroken in the main group of Beneventan manuscripts:

(1) The secret and postcommunion of this mass occur again in Vat.lat.6082 on the last but one Sunday before Advent.

explain!

the Gregorian formulary B is omitted entirely, while the formulary C is relegated to the last mass but one of the complete series in all but the Collectar V 20 (1). In the missal VI 30 the mass B is inserted into the Gelasian series in the same position as in "Paduensis", and following it is a new formulary composed from a mixture of Gelasian and Gregorian prayers.

Three of the four new masses which follow the sixteen Gelasian formularies in "Paduensis" are preserved at the end of the Beneventan lists, but the Cassinese group has in addition another mass - K.

The lists in the Beneventan manuscripts were therefore compiled from exactly the same sources as those found in "Paduensis" and the eighth century Gelasian. All the old Gelasian masses (no.1-18) were used; the three Gregorian formularies associated with Embertide (A, B and C) were known although they were never all used in one manuscript; and five of the six new formularies composed for the revised Gregorian sacramentary (D, E, F, G and H) were employed. Where the Beneventan lists differ from the usual tradition is in their organisation of the masses.

(1) In the missal Vat. lat. 6082 the formulary C is the last mass in the series.

The Beneventan organisation of these formularies is intelligible only if it is admitted that the three elements - Gelasian, Gregorian and the new - were kept completely separate until they were put together to form the two Beneventan lists. The inversion or omission of the two masses D and E in the first part of the list, the uninterrupted run of the sixteen Gelasian masses from the first Sunday after June 29, and the relegation of the Gregorian formulary C to a position near the end of the list all support this theory of separation. The Beneventan lists could then have been compiled from a basic list of the eighteen Gelasian masses to which had been attached an appendix containing supplementary formularies. The Gregorian masses would have been included in the main body of the sacramentary. If Chavasse is correct in his general interpretation of the two sacramentaries Vat.Reg.316 and Pad.D 47 - that they both represent seventh century usage in the churches of Rome, - then it is quite reasonable to suppose that an appendix containing masses for the Sundays after Pentecost could have been added to the sacramentary which came to Benevento.

The eighth century Gelasian sacramentary appears to be the only contribution made by the Franks to the initial adoption of the Roman liturgy in the principality of Benevento; and right from the beginning its function was purely to

supplement the Gregorian book. The palimpsest fragments from Salerno which were written south of Rome in the mid-eighth century are evidence as to the presence of this sacramentary in the principality (1). They also show that only a very short interval of time elapsed between the compilation of this Frankish sacramentary at Flavigny c.740-750 and its arrival in southern Italy. Taking this time factor into account, it is most likely that it was brought south by a chaplain in Pepin's army when he attacked the Lombards, 754-56. Whether or not this was deliberate policy on the part of the Frankish king, it is impossible to say.

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- (1) Ties between Salerno and Benevento became particularly close in the second half of the eighth century. Arichis, who ruled from 759, first as Duke, and later (774-789) as Prince, is reputed to have rebuilt the fortifications of Salerno, and to have built a magnificent palace for himself there. (Chron. Salern.17. MG SS.III 481.) It was Arichis also who completed the monastery of S. Sofia at Benevento, and was active in acquiring relics for the new foundation.

There is no consistent use of eighth century Gelasian formularies in these manuscripts, the *Missale Antiquum* VI 33 or the Yugoslav missal may use one of its formularies or an isolated prayer where the Cassinese manuscripts keep to the "Gregorianum" and vice versa, and so the eighth century Gelasian sacramentary must have been fairly wide-spread in the principality.

The "Gregorianum" which it was used to supplement left Rome before c.755, possibly together with the epistle and gospel lists with which it was later combined. Unlike the epistle and gospel lists, it does not appear to have been subjected to any re-organisation before it spread through the principality, for the only characteristic common to all the Beneventan manuscripts and distinguishing them from the "mixed" sacramentaries which were used elsewhere in western Europe is the mass formulary used on the Thursday after Ash Wednesday, a characteristic which was probably Roman in origin.

In the different centres of the principality however many changes were made to the "Gregorianum" between the eighth and eleventh centuries. In addition to its fusion with the eighth century Gelasian sacramentary, there were contacts at a later date with tenth century sacramentaries such as the Sacramentary of Fulda and the Codex Rossianus. This may have been the result of the opening up of Benevento to trends current in France and Germany by the arrival of the Normans

in the eleventh century and the transformation of the Lombard principality into a Norman kingdom.

Note: The Mass Ordo in Eg.3511

The prayers and ceremonies indicated in the "Ordo ad celebrandum misse" in the missal from S. Pietro, Eg.3511, and other Beneventan manuscripts which include an Ordo are a great contrast to the prayers, chants and lections of the rest of the missal. Far from being conservative and looking back to the eighth century, the south Italian mass ordines are in the vanguard of eleventh and twelfth century development. The formal censing of the altar at the beginning of the service, mentioned in Eg.3511, makes its first appearance in the eleventh/twelfth century Pontifical written in Beneventan script in the Biblioteca Casanatense at Rome (Cod.614). This manuscript and a psalter containing prayers from S. Vincenzo al Volturno (Chigi D V 77), are described by Jungmann as the "carriers of Norman tradition" in central and southern Italy (1) and they bear a very close resemblance to the ordines of Benevento and Montecassino.

(1) J.A.Jungmann: "The Mass of the Roman Rite (Missarum Solemnia) trans.F.A.Brunner(1955) I 95,297³², 319¹³."

In Eg.3511 the ordo of the mass begins with the prayers which were said by the priest while he was vesting. This was followed by a short service of psalms, versicles, and prayers sung and said together by the celebrant, his deacon and the other servers before they went into the church. After the procession they bowed before the altar and said the formal confession followed by more versicles and prayers, the kissing of the Gospel Book and the altar and the censing of the altar. The celebrant then continued to pray throughout the singing of the Kyrie and Gloria. Before and after the Gospel, certain ceremonies were to be observed, and again a prayer was provided for the priest to say during the Creed. The ordo continued with a number of prayers to be said as the celebrant prepared himself for the offertory and received the paten and chalice from the deacon, ending with the prayer "Orate pro me fratres". Then follows a collection of prefaces, the Canon of the mass, the Agnus Dei and Pax and prayers to the Trinity. The form for the priest's communion and for communicating others precedes the final ceremony for leaving the altar and returning to the vestry, which is similar to the opening service of psalms, versicles and prayers.

The ordo of Eg.3511 is almost identical with those contained in the two parts of the Collectar V 19 and 20, even down to the phrasing of the rubrics. Many of the same prayers

occur also in the other missals which contain an ordo - particularly in Vat.lat.6082 and Ottob.lat.576. All these manuscripts closely resemble the ordo in the psalter from S. Vincenzo, with its procedure in the vestry, and for the procession to the altar and the prayers at the foot of the altar.

Nearly all the prayers of the mass ordo in Eg.3511 are mentioned by Jungmann in his work on the mass (1), and the most common source is the ordo found in the eleventh century sacramentary of Séz, from which the present day ritual is derived. Other prayers are found in French sacramentaries of the ninth, tenth and eleventh centuries from Corbie, Amiens, Chartres and Besançon (2).

The mass ordines of the Beneventan documents are interesting as the only significant part of the liturgy of the mass to show the impact of the political change which took place in Benevento: the conversion of the Lombard principality into a Norman kingdom, and consequently the introduction of Norman clergy brought up in the Franko-Roman liturgical tradition.

(1) Jungmann: op.cit. I 93-95, I & II passim.

(2) See V.Leroquais: "Les sacramentaires et les Missels manuscrits des bibliothèques publiques de France"(1924).

CHAPTER VIITHE KALENDARI The Documents

The kalendar takes up three folios (ff.5-7v) of the manuscript Eg.3511. It is written in two columns with one column allotted to each month. As the feasts are not graded the only distinction between the various entries is in their colour; festivals of special importance are entered in red and the rest are in black. Capital letters are used inconsistently and are no guide to the importance of the feast. Two entries were added after it had been written, both in non-Beneventan hands of the thirteenth or fourteenth centuries: Maria Madalene on July 22nd, and the Dedication of S. Saviour's at Rome (S. Giovanni in Laterano) on November 9th.

At the beginning of each month there are two lines of verse which refer to the Dies Aegyptiacae or Evil Days, when blood-letting and other hazardous occupations were to be avoided. These couplets belong to two different sets of verses. One set, which is nearly always written in black (1) deals with the days themselves, and the other, written in red, refers to certain hours which should be treated with special caution.

(1) March is the only exception.

The day verses are the same as a set given by Priscian and Bede, and they were used widely in kalendars in England and on the continent (1). The set of verses for the hours is more difficult to trace. Outside Benevento the set which comes closest to it is that found in a fifteenth century manuscript in Venice - S. Mark's MS.173 (2). The only verse which is identical in the two versions however is that for April. For all the other months the verses are different. Sometimes the differences are only slight but for March, July, September, November and December the two versions are completely different, although it is possible that the verses for November may have had a common ancestor (3).

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- (1) J. Hennig: "Versus de mensibus" Traditio XI (1955) p.83.
- (2) R. Steele: "Dies Aegyptiaci". Proceedings of the Royal Society of Medicine (1919) (Vol.XIII. Section of History of Medicine pp.108-121).
- (3) S.Mark's MS.173: Est Ianus nona vel quarta scorpius hora
 Inficit octavam Februi lupus et laena denam
 Mars habet infestam dubius primam atque secundam
 Est acus Aprilis in primis atque novenis
 Maius habet sextam decimam quoque febre perustam
 Est Iunius quinta serpens et quarta sagitta
 Iulius undecimam nonam simul igne perurit
 Augusti serpens prima est et septima vulpis
 Tertia Septembris vulpis ferit a pede dena
 Octobris quintam nonam simul aspis oberrat
 Languet in octava et quarta sub peste Novembris
 Condemnat primam et sextam quoque clade perustam.

A kalendar from S. Sofia now in the Biblioteca Nazionale at Naples - VI E 43 - has similar sets of verses for the Dies Aegyptiaci and their hours. In this manuscript the day set is the same as that from S. Pietro, but the verses for the hours correspond to the set in the S. Mark's manuscript. The other kalendars in Beneventan script, if they have anything at all, content themselves with noting the number of days in the month and the hours of darkness and light. In the missal from Canosa - W 6 - the kalendar has a set on the signs of the zodiac.

A number of obits, written at the same time as the text, have been recorded in the kalendar from S. Pietro. Presumably they include the names of abbesses of the monastery although it has not been possible to identify them.

Jan. 13	<u>Obiit Stephanus sacerdos</u>
Feb. 22	Obiit Fr(a...)
April 18	Obiit Iohannes piscis
May 18	Obiit Grisa
Sept. 29	Obiit Maria
Oct. 18	Obiit Maria (1)

(1) The absence of the name of the Abbess Offa is another indication that the manuscript comes from the monastery inside Benevento, and not from the one outside the city.

Quite a large number of the kalendars which were written in Beneventan script between the eighth and thirteenth centuries have survived, and can be compared with the kalendar in Eg.3511. Of especial interest are two other kalendars which were written in Benevento itself and also two martyrologies which contain a number of feasts particularly associated with the monastery of S. Sofia and the city of Benevento.

The manuscript VI E 43 in the Biblioteca Nazionale at Naples has already been mentioned. It is the earliest Beneventan manuscript showing the impact of the new trends at Montecassino, which can be dated accurately (1097-99), and its kalendar is in the same script as the rest of the manuscript. Every day of the year has a feast or commemoration of some description, but many of its entries appear to belong to a martyrology rather than to a kalendar intended for liturgical use.

Among entries of particular interest are the names of a number of Old Testament prophets: Amos (March 31st), Iezechiel (April 10th), and the Assumptio S. Helie (July 19th). Biblical events are recorded such as the "Relatio pueri Iesu in Egyptio" (Jan.7th), and the "Conceptio S.Iohannis Baptiste" (Sept.24th). S. Cuthbert of Lindisfarne (March 20th), "Osualdi regis anglorum" (Aug.5th), and S. Gall (Oct.16th) are

also included. In addition there are a number of historical notes recording the obits of Popes:

March 29 Obiit Stephanus pp.a.d.MLVIII
 April 21 Obiit Alexander pp.a.d.MLXXIII.
 May 26 Obiit Gregorius VII pp.a.d.MLXXXV
 July 19 Obiit Nicolaus pp.a.d. MLXI

The date of the death of Leo IX (1054) has been added on April 19. Other events, this time of liturgical significance, are also dated:

May 8 Inuentio S.Michaelis (in Monte Gargano) a.d.DVI
 May 9 Translatio S.Nycolay (to Bari) a.d.MLXXXVII
 Aug. 26 Translatio S.Mercurii in S.Sophia a.d.
 DCCXXXVIII (1)
 Oct. 25 Translatio S.Bartholomei in Beneuentum
 a.d.DCCCXXXIX
 Dec. 6 S.Nycolay a.d.DCLXXXV.

Notes on the seasons of the year and the signs of the Zodiac are also included.

The second kalendar from Benevento (Rome: Vat.lat.4928) is more prosaic, but it is probably a better guide to the

(1) The correct date is 768. (Translatio S.Mercurii:
MGH.SS.Rer.Langob.p.578.)

liturgical practice of the monastery of S. Sofia. Like Naples VI E 43, it is attached to a Breviary (1), and it was written after 1119. Its kalendar is very similar to that of S. Pietro. There are about the same number of feasts and only a few variations between the two manuscripts. The two martyrologies, Rome Vat.lat.5949 (2) and London B.M. Add. M.S. 23776, throw a little more light on the liturgical kalendar of Benevento. They were both written at S. Sofia and the manuscript in the British Museum contains gradings which can be used as a guide to the use of S. Sofia and of the city of Benevento in general.

The kalendar which is attached to the tenth or eleventh century missal from Canosa (W 6) is the only kalendar to

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- (1) The "Annales Beneventani" are contained in the same manuscript.
- (2) There is a commentary on this martyrology by Petrella: "Martirologium Gualdense" (Samnium XIV 1941). Its variants from the martyrology of Usuard are given in the edition of Usuard in Migne: P.L. CXXIII 559 - CXXIV 860.

survive from the eastern part of the diocese. The Archangel S. Michael is particularly prominent in this kalendar. There are the usual feasts on May 8th and September 29th, and also two others: "Inuentio S. Michaelis in periculo maris" (Oct.16) and on November 7th, "S. Michaelis in Chonis".

Most of the kalendars in the Beneventan script, however, were written at Montecassino. There are at least fourteen and they range from the eighth to the twelfth century, and several of them have been edited (1).

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- (1) These include the four earliest kalendars - Cava 23 and Paris B.N.7530 (both 778-797), Rome Bibl.Casanat. 641, (All edited by E.A.Lowe: "Die drei ältesten kalendarien aus Montecassino" Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters". Bd.III Hft.3 (1906) 83) and Milan, Ambrose H 150 (by Morin in Révue Bénédictine XXV (1908) 488.). Of the later kalendars, mostly of the late eleventh and twelfth centuries, only one has been printed (Montecassino 127, Biblioteca Casinensis (1873-94) III Florilegium 131-134) and another is described by Leroquais (Bréviaires manuscrits des bibliothèques de France II 398.(1934)).

Three kalendars from Capua (1), two from Naples (2), and one from Cava have also been used to give a more complete picture of the kalendars of this region. The manuscript from Cava, codex 19, is later than most of the other sources. It was written after 1280 (3) and has come under influences from outside Italy, notably that of Cluny. The Marble Kalendar of Naples, much earlier in date, is a useful source even though it was not designed for liturgical use. It was compiled between 849 and 872 at the time when Greek influence was at its height in the south of Italy and it shows an early fusion between Greek

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1. Printed by Michael Monaco: "Sanctuarium Capuanum" (1630) pp.391, 404, 412.
 2. The Marble Kalendar, edited by Delehaye (An. Boll.LVII (1939)) and by Mallardo (Eph.Lit.LVIII (1944)). For the "Kalendarium Tutinianum" see Mazzochi, "De Sanctorum Neapolitanae Ecclesiae episcoporum cultu" (1753) p.311.
 3. Mattei-Cerasoli, "Codices Cavensis" I (1935) p.42.

and local tradition. The second Neapolitan kalendar comes from the end of the twelfth century and is preserved only in a fourteenth century transcript printed by Mazzochi under the title "Kalendarium Tutinianum". Both the Neapolitan kalendars are very full, the Marble Kalendar has only four days in the whole year without a feast. Some of the saints in these kalendars were venerated also at Benevento and elsewhere in southern Italy, but for the most part they remained confined to Naples.

There is little indication as to the date of the Capuan kalendars edited by Michael Monaco, although he says that the third was written about 1300. All three were written in "character longobardo" however, which was the name given to the Beneventan script before the nineteenth century. The first two, one attached to a Psalter and the other to a collection of prayers, litanies and offices, came from the convent of S. Giovanni at Capua.

All the kalendars have been used to throw light on the diffusion of some cults centred at Benevento. With their help it is possible to trace Beneventan influence on the liturgy of neighbouring churches, and to see how Benevento, in turn, was influenced.

II The Influence of Roman Liturgy on the Formation of the Beneventan Kalendar

The adoption of the Roman liturgy outside the city of Rome involved first of all the acceptance of its kalendar, the cycle of saints' days which were to be observed annually. This kalendar did not only include feasts of universal interest such as the Nativity of Christ and the Epiphany, and feasts of the apostles and earliest martyrs of the Church. These would have found a place in the Old Beneventan liturgy as well. It included also a large number of feasts which were of purely local importance. There were the martyrs who suffered at Rome, and the bishops who ruled over the city. These were buried in the cemeteries outside the city and churches were dedicated in their honour. Because their names were found in the Roman lectionaries and sacramentaries their cults spread throughout the western church. The local kalendar of the church in Rome provided the framework for all liturgical kalendars in western Europe, and outside Rome S. Valentine was honoured according to the Roman rite as well as S. Peter, SS. Cosmas and Damian as well as S. Paul.

The kalendar from S. Pietro, Benevento, omits very few of the feasts found in the Roman liturgical books. In August both Agapitus (Aug.18) and Hermas (Aug.28) are omitted although they are provided with masses in the body

of the missal; and the same is true of SS. Basilides, Naboris, Nazarius and Cyrinus (June 12). Dedications of churches in Rome - for example, the basilica of S. John "ante Portam Latinam" and of "S. Marie ad Martires" are also omitted, although they sometimes occur in other South Italian kalendars.

The feasts which are found in the kalendar of S. Pietro because they were in the Roman liturgical books are as follows (1):-

Jan. 1	Octave domini	Jan. 22	Vincentii leu. et m.
5	Vig. Epiphaniæ	28	Oct. S. Agnes
6	Epiphania domini	Feb. 2	Purificatio S. Marie
14	Felicis et Felicis	5	Agathe uir. et m.
16	Marcelli pp. et m.	14	Valentini pres. et m.
18	Prisce m.	March 7	Perpetue et Felicitatis
20	Sebastiani m. Fabiani m.	12	Gregorii pp.
21	Agnes uir. et m.	25	Annuntiatio S. Marie

(1) See the table in Chavasse: "Le Sacramentaire Gélasien . . ." pp. 274-279.

April	14	Tiburtii et Valeriani	July	2	Processi et Martiniani
	24	Georgii m.		6	Oct. Apostolorum
	25	Letania maior		10	Felicitatis et
	28	Vitalis			filiorum eius
May	1	Ap. Philippi et Iacobi		21	Praxedis uir
	3	Alexandri Euentii et Theodoli. Inuentio S. Crucis		23	Apollinaris ep. et m.
	10	Gurdiani Epymachi		29	Felicis, Simplicii Faustini et Beatrice
	12	Nerei Achillei et Pancratii	Aug.	1	Vincula S. Petri
	19	Potentiane		2	Stephani pp.
	20	Eustasii (on Sept.20 in Roman kalendar)		6	Xisti et sociorum eius
	25	Urbani pp.		8	Cyriaci leu. et m.
June	2	Marcellini et Petri		9	Laurentii (Vig. & Oct.)
	9	Primi et Feliciani		10 & 17	
	18	Marci et Marcelliani		11	Tiburtii et Susanne
	19	Geruasii et Protasii		13	Yppoliti
	23	Vig.S.Iohannis Baptiste		14	Vig. S. Marie. Eusebii.
	24	Nat. Eiusdem		15	Assumptio Matris Domini
	26	Iohannis et Pauli		29	Decollatio S.Iohannis Sauine
	28	Leonis pp. Vig. Apostolorum		30	Felicis et Audacti
	29	Petri et Pauli			
	30	Pauli ap.			

Sept. 8	Adriani.	Nov. 9	Theodori m.
	Nat. S. Marie	12	Martini ep. et con.
9	Gorgonii	21	Cecilie uir.
11	Proti et Iacinthi	23	Clementis ep. et m.
14	Exaltatio S. Crucis	24	Grysogoni
	Cornelii et Cypriani	29	Saturnini
16	Euphemie uir.	29	Vig. Andreę
27	Cosme et Damiani	30	Andreę ap.
29	Dedicatio S. Michaeli	Dec. 13	Lucię uir.
	archangeli	24	Vig. nat. Domini
Oct. 14	Calixti pp.	25	Natiuitas Domini
18	Lucę euang.		nostri Iesu Christi
25	Crisanti et Darie	26	Stephani protomart.
28	Symeonis et Iudę	27	Iohannis ap. et euang.
31	Cesarii	28	SS. mm. Innocentium
Nov. 8	IV Coronatorum	31	Siluestri pp.

To these should be added the following feasts which are found in the Franco-Roman book known as the eighth century Gelasian Sacramentary which spread rapidly throughout western Europe in the second half of the eighth century:

Jan. 25	Conuersio S.Pauli ap.	Aug. 7	S. Donani (sic) ep.
Feb. 16	Iulianes uir. et m.		et m.
	22 Cathedra S.Petri ap.	19	Magni ep. et con.
May 2	Iuuenalis m.	25	Bartholomei ap.
June 15	Viti	Sept. 21	Mathei ap. et eu.
July 25	Iacobi ap.	Oct. 7	Marcelli et Apolei
Aug. 1	SS. Machabeorum	Dec. 21	Thome ap.

Not all of these feasts owe their position in the S. Pietro kalendar entirely to the influence of the liturgical books. Some of them, Juvenal (May 2) for example, and Cyriacus (Aug.8), were the object of special cults in Benevento. Moreover the contribution of the south Italian church to the local tradition of Rome was quite substantial so that some festivals are common to Roman, Central and South Italian tradition. Felix of Nola (Jan. 14), Juliana of Cumae, Naples (Feb.17), Vitus, Modestus and Crescentia of Lucania (June 15), Donatus of Arezzo (Aug.7), Magnus of Anagni (Aug.19), Marcellus and Apoleus of Capua (Oct. 7), Cesarius of Terracina (Oct.31) and Lucy (Dec.31) from Sicily are all to be numbered in this group.

Rome's influence did not stop with these feasts. Two more Roman martyrs found a place in the S. Pietro kalendar: Petronilla (May 31), and Simphorosa and her sons (July 18), who were buried nine miles out of Rome on the Via Tiburtina (1). They were a little too far to qualify for a regular visit from Rome and therefore did not find a permanent place in Roman liturgical books. The names of three popes came into the kalendar later: Xistus III d.440 (March 28), Gaius d.296 (April 22), and Leo IX d.1054 (April 19). The feast of All Saints (Nov.1) with its Vigil is also Roman in origin though of comparatively late date. Its observance dates from the dedication of the oratory of All Saints in St. Peter's by Gregory III, even though it was not generally accepted until a century later (2). Other, later developments common to the whole Western Church are to be found in the completion of the list of Evangelists and Apostles by the addition of S. Mark (April 25), S. Matthias (Feb.24) and S. Barnabas (June 11); and in the inclusion of the two great doctors of the Church: S. Augustine of Hippo (Aug.28) and S. Jerome (Sept.30) (3).

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1. Hieronymian martyrology Acta SS. Nov.II 2.
 2. W.H. Frere: "Studies in Roman Liturgy" I The Kalendar (Alcuin Club XXVIII (1930) p.138)
 3. Masses in honour of S. Jerome and S. Augustine were established by mid eighth century (Council of Cloveshoë 747).

A small group of the Roman saints appear in the kalendar from S. Pietro on the day before or after that on which their feasts were usually observed:

George	24	instead of 23	April.
Juvenal	2	" "	3 May
Adrian	7	" "	8 September
Marcellus and Apoleus	6	" "	7 October
Cesarius	31 Oct.	instead of 1	November.

The entry of Marcellus and Apoleus in 6 October is plainly a mistake on the part of the scribe of this particular manuscript. The series of seven saints between October 5 and 8 should all have been entered a day later. Cesarius and Adrian are found on these dates in W 6, but in no other Beneventan or Cassinese manuscript. Adrian is on the 7th September in Capua III and in the *Kalendarium Tutinianum* on the 9th. Presumably the aim was to avoid the more important feasts of the Nativity of S. Mary and All Saints. Juvenal, on 2 May in all Beneventan documents and on the 4th in the later Neapolitan kalendar (1), was probably moved because he was held in special honour at Benevento, and it was desirable that a clash with the feast of the Invention of the Cross should be avoided.

1. None of the Cassinese documents have the feast.

The case of S. George however is more interesting because he is found on the 24th April in two well-defined groups: in the three early Cassinese kalendars that have the feast (Paris 7530, Milan Ambrose H 150, Casanat.641), and in the three kalendars from Benevento (1). There can be no question that the move was made to avoid a clash with Adelbert, who also appears in these ^(Beneventan) kalendars on 23rd April, for the Cassinese kalendars were written well before Adelbert's death in 997. It is possible that the mistake in the two groups is unconnected, but it seems unlikely.

In all probability the error was made at Montecassino, transmitted to Benevento at the end of the eighth or during the course of the ninth century through manuscripts of which Casanat.641 is itself an example, and perpetuated over two hundred years of copying. Casanat.641 has S. George on the 24th April and is known to have been at Benevento from the ninth to the fifteenth century (2). Two of the Beneventan documents containing the error come from the monastery of S. Sofia, which was founded as a nunnery in the last part of the eighth century and given to Montecassino about the same time as the Cassinese kalendars were being written (3).

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1. The martyrologies are correct.
 2. Lowe: "Die drei ältesten Kalendarien aus Montecassino"
p.7,51.
 3. Leo Mars. Chron.Mon.Cass. I 6,9. (MG SS.VII 584,586).

S. George was one of the last additions to the Roman kalendar and was not a fully established member of the sanctoral before the middle of the eighth century (1). The most likely explanation of the mistake is that it occurred when the name was added to the Cassinese kalendar for the first time. Through imperfect knowledge of the feast, or through carelessness in counting the spaces, it may have been inserted on the wrong day, and the mistake copied by later scribes. Probably the addition was made in the last quarter of the century, since the earliest kalendar from Montecassino (Cava 23) omits the feast completely.

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1. Frere: Studies in Early Roman Liturgy I The Kalendar. (Alcuin Club XXVIII (1930)) pp. 16-28. See also the table in Chavasse "Le Sacramentaire Gélasien . . ." pp.274-279. The feast of S. George appears only in evangeliaries of type λ (c.740), and the Gregorian sacramentary - "Hadrianum" (783-7), - and in the eighth century Gelasian sacramentary (c.740-750).

III The Special Cults of the Church in Southern Italy

Saints with local cults were added to the Roman kalendar all over Europe, but in S. Italy there was a particular abundance of such feasts. The South Italian Church supplied nearly as many martyrs in the first centuries of Christianity as the Church of Rome. Many of the saints in the Hieronymian Martyrology came from the Campania and elsewhere in the south. Where there are many martyrs there are also many relics, and not only of those whose names were known. The names of many martyrs were unrecorded, but the cult of the "Unknown Warrior" played no part in the early Christian Church. Where relics were found, they were attributed to some known saint, and translated to newly founded churches where they became the centre of a new cult. Rival claims sprang up in many places. The bodies of Nicander and Marcianus, for example, were claimed by Capua, Venafro and Atina (1)

1. Lanzoni: "Le origini delle diocesi d'Italia" in Studi e Testi XXXV (1923) p.124

Benevento, like Naples, acted as a powerful magnet to the relics of the neighbourhood. In the late seventh and the eighth century the city was the political centre of the Lombard south, and its dukes and princes saw the value of making it also a religious centre (1). Relics were brought to Benevento and housed for the most part in the cathedral and the monastery church of S. Sofia, the two churches whose dedications appear in the kalendar of Eg.3511 alongside the dedication of the church of S. Pietro itself on 24th November.

The entry on December 18: "Dedicatio S. Marie in Beneventum", refers to the Cathedral which was dedicated in 600 (2). Only two other documents observe the event; the martyrology Vat.Lat.5949 and the Cassinese manuscript Casanat.641 where the entry: "Dedicatio erit (sic) huius sancte ecclesie", was added after the manuscript reached Benevento.

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1. J. Gay: L'Italie méridionale" (1904) p.30
 2. De Vipera: "Catalogus Sanctorum quos ecclesia Benevent. celebrat ritu" p.82 (1635)

The church of the monastery of S. Sofia was an even more important shrine than the Cathedral. Arichis' passion for collecting relics for the new church was outstanding and is noted by chroniclers and in accounts of the translations of these relics (1). Excluding Mercurius, the Prince was reputed to have collected together the relics of thirty-one martyrs and confessors, which were placed in the several altars of the church (2). That this was a moderate estimate can be seen from the following list of feasts which appear in Eg.3511 followed by the phrase "in S. Sophia".

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1. "Chron.Volt." Frederici I p.302. The Translations of SS. Duodecim Fratres, S. Mercurius and S. Helianus, MGH SS.Rer.Lang. p.574-582. (See also Antonino de Stefano: "Nuovi Testi di Leggende agiografiche Beneventane" Papers of the British School at Rome XXIV (N.S.XI) 1956 pp. 117-123.)
 2. Leo Marsicano: "Chron.Mon.Cass." I c 6 (MG SS.VII p.586).

- Jan. 10 Gregorii Nazianzeni
 11 Leucii ep. et con.
 29 Felicissimi et Cassiani
- May 2 Iuuenalis m.
- June 5 Eleutherii et Antie matris eius
- July 7 Ianuarii et Laurentii
 22 Ieronomi ep. et con.
- Aug. 8 Cyriaci leu. et m.
 18 Dedicatio S. Mercurii
 21 Valentii et Leontii
 26 Translatio S. Mercurii
- Sept. 1 SS.XII fratrum
 13 Felicissimi ep.
 15 Constantii ep.
- Oct. 22 Carsii ep.
- Nov. 5 Pardi m.
 16 Augustini et Felicitatis
 26 Nicandri m.

From the other Beneventan documents (Naples VI E 43, Vat. lat. 4928, Vat.lat. 5949 and B.M. Add.MS.23776) it would seem that the phrase "in S. Sophia" should be added on other days as well:

May 6 Secundini ep. et con.
 14 Bonifacii m.
 17 Rosii ep.
 25 Secundi ep.
 27 Felicis m.
 Oct. 15 Lupuli et Modesti
 Nov. 25 Mercurii
 Dec. 3 Grafici Septimi et Quinecli (1)

1. There is another group of feasts which do not appear in the kalendar of Eg.3511, but are in the other documents with the description "in S. Sophia".

(N.B. N = Naples VI E 43, V = Vat.lat.4928,
 A = B.M. Add.MS.2776, L = Vat.lat.5949).

Jan. 16 Petri NVAL
 March 26 Dedicatio ecclesie S. Bartholomei - A
 July 23 Dedicatio altaris S. Ieronimi - A
 Aug. 4 Dedicatio S. Bartholomei ap. - A
 17 Dedicatio altaris S. Secundi - V
 28 Dedicatio trium altarium huius ecclesiae - L
 Dec. 11 Dedicatio altaris S. Agnelli - NV.

In the martyrology from S. Sofia (Add.MS.23776), all of these feasts - except those of Valentius and Leontius and the Translation of S. Mercurius which have no grading - are graded at twelve lessons (1). It is important to remember however, that these gradings may not be an accurate guide to the use of S. Pietro. Only six of the twenty-six feasts which have the qualification "in S. Sophia" are written in red (2), and with the exception of Cyriacus who appears in the Gregorian sacramentaries, only two of them, the feasts of the Twelve Brothers and S. Mercurius, are provided with masses in the sanctoral of the missal. The Twelve Brothers and S. Mercurius are also the only saints in this list for whom there is a record of their translation to S. Sofia, in the time of Arichis.

S. Mercurius appears in the Beneventan kalendars three times. There is the feast on November 25, a commemoration of his translation to S. Sofia on August 26 and the dedication of an altar to him in the same church on August 18.

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1. It is quite possible that the Translation of S. Mercurius was graded, but that the number was cut off when the manuscript was re-bound.
 2. Gregory Nazianzen, Juvenal, Cyriacus, Trans. S. Mercurius, the Twelve Brothers, and Mercurius.

On November 25 the Hieronymian Martyrology records the martyrdom of Mercurius of Caesarea, but it is now known that the relics found at Quintodecimo and translated to Benevento by Arichis were in fact those of Mercurius of Aeclanum, which was the old name for the town of Quintodecimo (1). Delehaye pointed out that the translation of S. Mercurius coincided with the feast of the deposition of Mercurius of Aeclanum on August 26. When the relics were translated however, they were thought to be those of the more famous martyr from Caesarea (2). The kalendar in the Missal W 6 has "Nat.S.Mercurii" on August 26, but does not mention the feast on November 25. This may indicate a survival of the cult of Mercurius of Aeclanum in S. Italy independent of Beneventan influence. If "Natalis" was a mistake for "translatio" the feast on November 25 would most probably appear as well - as happened in the Cava manuscript. No other kalendar has the Translation of S. Mercurius without the main feast in November. At Montecassino and Capua Mercurius was venerated on November 25, but there is no mention of any feast in August.

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1. Delehaye: La "Translatio S. Mercurii Beneventi" in Mélanges Godefroid Kurth. (1908).
 2. A Life of Mercurius of Caesarea was written by Arichis himself (BHL 5933).

The Twelve Brothers were not martyred together, but on different days and in different places in Apulia and Lucania, and their relics were brought together by Arichis (1). The day chosen for the celebration of their feast is not that of the translation (2) but that on which the last two - Felix and Donatus - were martyred. The feast appears in all of the eleventh and twelfth century kalendars, and seven of the twelve are included in the S. Pietro kalendar a few days earlier.

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1. Honoratus, Fortunatus, Arontius and Sabinianus died at Potenza on August 27, Septiminus, Januarius and Felix at Venosa on August 28, Vitalis, Sator and Repositus on August 29 at Velleiano, and on September 1 at Senziano Felix and Donatus. The groups appear on these days in several S. Italian kalendars, but S. Pietro has only those of the 27th and 28th August, besides the great feast of the Twelve on September 1. (Lanzoni op cit. p.285-8) Acta SS. Sept.I 129.
 2. May 15 (MGH. SS Rer.Lang. p.575). It is only observed by the martyrology Add. MS 23776.

The eventful posthumous history of Leucius bishop of Brindisi (1) unfortunately gives no indication as to when and how his relics reached S. Sofia. The last that is known of him is that part of his relics were in the possession of a count of Benevento towards the middle of the ninth century when the first Saracen attacks began (2). Borgia believed that the translation to S. Sofia could not have taken place before 1119 (3); but there is no foundation for his statement that S. Sofia received no new relics from the time of Arichis to 1119, beyond the fact that no such translations have been recorded. Despite the liturgical documents it is agreed that there was only one saint of that

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1. By John, bishop of Trani. Acta SS. Ian. I 669-72.
 2. The first attack on Brindisi was during the wars between Sicard of Benevento (832-39) and Andrew of Naples (834-40). Gay: op.cit. II p.50.
 3. Borgia: op.cit.II p.231.

name (1) and the translation must have taken place before the end of the eleventh century when the earliest of the

1. Acta SS.Nov.II 2 p.35. Lanzoni: op.cit. p.195.

The two S. Sofia kalendars duplicate the entry on January 11, and have "Leucii m. in S. Sophia, Leucii ep. et con." whereas S. Pietro combines the two in "Leucii ep. et con. in S. Sophia". In the kalendars outside Benevento Leucius is always referred to as a bishop. The confusion was due to a double entry in the Hieronymian Martyrology where the name occurs on January 8: "Et in Brundisio Leuci", and on January 11 with no indication of place, so that he was attached to the preceding group: "Apud Alexandriam SS. con. Petri Seueri Leucii". On the one hand this gave rise to the belief that the bishop of Brindisi originally came from Alexandria; and on the other, that there were two saints of the same name, one being an Alexandrian martyr. The martyrology Add.MS.23776 has the name four times on January 11: ". . . Apud Alexandriam SS.Con.Petri Seueri Leucii. .", at the end of the paragraph: "Et nat. S. Leuci ep. et con. et Leucii in S. Sophia", and in the margin: "xii Nat.S. Leuci in S. Sophia".

Beneventan documents was written. The first appearance of the name (without the qualification "in S. Sophia") in the kalendar is in Casanat.641 but Leucius did not succeed in establishing a firm position at Montecassino and he is found in only one of the later kalendars - Montecassino 127 (1). The spread of the cult was not dependent on the translations, first to Trani and then to Benevento, since a monastery dedicated to Leucius existed on the Via Flaminia at Rome in the time of Gregory the Great (2) when the relics were still at Brindisi.

The great majority of saints whose relics were presumably in S. Sofia have left no record of their translation. The presence of Juvenal Secundus and Jerome is confirmed by altar dedications (3), and further evidence of the cults comes

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1. The feast of Leucius is found also at Canosa, Capua, Naples (Kal.Tut.) and at Cava.
 2. Greg.Gt.: Registrum Lib.XI, 57 (MGH Ep.II p.343); Liber Pontificalis ed. Duchesne I p.509.
 3. De Vipera: op. cit. p.23 (Juvenal); Vat.Lat.4928: August 17. Dedicatio altaris S. Secundi in S. Sophia; Add. MS. 23776 (July 23): Dedicatio altaris S. Ieronimi.

from the existence of Passions and Lives of Juvenal, Cyriacus, Gregory Nazianzen and Boniface in eleventh and twelfth century codices preserved in the Cathedral Library (1).

With the exception of these five - the two Roman martyrs Boniface and Cyriacus, Jerome bishop of Pavia (2), Juvenal bishop of Narni in Umbria, and Gregory Nazianzen from the Greek Church, - the rest in so far as they can be identified, are local saints and martyrs, mostly from the Campania. Identification however is difficult as the names of several tend to be fairly common, and duplications also have to be taken into account. Moreover the dates on which they appear in the Beneventan kalendars are likely to be the dates of their translation and therefore of doubtful assistance in identification.

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1. Ana. Boll. LI (1933) pp.337-77. "Catalogus Codicum Hagiographicorum Latinorum Bibliothecae Capituli Ecclesiae Cathedralis Beneventanae."
 2. Vat.Lat.5949: Ieronimi ep. Ticinensis.

Mercurius excepted, Felix (May 27) is the only one to come from the immediate region of Benevento (1). Capua, in the Campania, supplies a fairly large number: Lupulus (October 15) (Hier.Mart.), Pardus (November 5) (2), Augustine and Felicity (November 16) (Hier.Mart.) (3), Nicander (November 26) (Hier.Mart.), and the trio on December 3 -

1. Acta SS.Mai.IV p.651. A Carthusian Martyrology at Brussels identifies Felix as "Comes, martir, Beneventi". Since Felix is such a common name, and in the absence of any further concrete evidence, it seems pointless to list the possible alternatives to the solution offered by this martyrology; but see Petrella: "Martirologium Gualdense" (Vat.Lat.5949) in Sannium XIV (1941) p.115.
2. Acta S.S. Nov.I p.535. Identified as the same as the Capuan martyr Quartus, associated with Euras on November 5.
3. In connection with these saints, Michael of Capua (op.cit.p.135) quotes from a martyrology from "monasterium S. Pietro apud Beneventum", where the entry reads "Nat.S. Augustini Capuani ep. et Felicitatis matris eius". The martyrology is no longer extant.

Graficus Septimus and Quineclus (1). Felicissimus and Cassianus on January 29 may be the same two as are associated with Nicander, in the Hieronymian Martyrology on November 26, all three coming from Capua. This is the only occasion on which a Felicissimus and Cassianus appear together in the Hieronymian Martyrology, and since the relics of Nicander were in S. Sofia it seems likely that relics of his companions were there also. Felicissimus of Nocera and Cassian bishop of Benevento (c.340) have also been suggested (2). This Cassian was regarded as a saint but the

1. These saints are most elusive. Petrella (op.cit. p.115) suggests that the last two may be the Septimus and Quintus found in the mosaics of the church of S. Priscus, Capua. The name Graphi appears in the Hier.Mart. on June 22 (Acta SS.Nov.II 2 p.330 n.7) where the name is regarded as a corruption of "historiographi" from the preceding day (June 21): "Palestinae depositio Eusebii ep.historiographi".
2. Petrella: op.cit. p.116.

date of his feast is unknown (1). Constantius (September 15) came from Nocera (Hier.Mart.) and from Suessa come Secundinus (May 6) and Carsius (October 22). (2) Also from the Campania are Rosius (May 16/17) and possibly Secundus (May 25) (3), but Secundus may come from Apulia.

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1. De Vipera (op.cit.p.49) confuses him with the martyr of Imola when he says that the feast was on August 12 (Lanzoni: op.cit. p.171). There is no reason to suppose that the Cassian in the kalendars on August 13 was, or was believed to have been other than Cassian of Imola the martyr usually celebrated on the previous day; and of whom there are two Passions in the Cathedral Library (=BHL 1625-6).
 2. If they are to be identified with the two saints commemorated in the Passio SS. Casti et Secundini, martyred July 1. (Lanzoni: op.cit.p.125).
 3. Rosius is associated in a late fourteenth century legend (BHL 1644,6927) with a group of eleven bishops who were reputed to have come from Africa in the company of S. Priscus later bishop of Capua. The Secundus on May 25 may also have been one of the company whose names were: SS.Priscus, Castrensis, Tammarus, Rosius, Secundinus, Heraclius, Adiutor, Mark, Elpide, Canione and Vindonius. Tammarus and Castrensis are also to be found in the kalendar from S. Pietro.

An Apulian saint named Secundus is associated in the Hieronymian Martyrology with Felicissimus on September 13 (1) whose relics were in S. Sofia and venerated on that day (2). The Secundus who appears in the kalendars on May 25 is described as a bishop but although the martyrology gives no indication that the Apulian Secundus on September 13 was a bishop, this is not conclusive evidence that the saint of that name venerated in S. Sofia on May 25 must be identified with the saint from the Campania. The martyrology does not say that the Apulian Felicissimus was a bishop but he is described as such in the kalendars. Further south than Apulia, from Lucania, come Valentius and Leontius (3).

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1. H.M.: "In Apulia nat. Felicissimi et Secundi".
 2. Acta SS. Sept. IV p.57. Lanzoni: op.cit. p.175-6.
 3. H.M. The entry "In Lucania nat. Valentini et Leonti" is found on three consecutive days in August- 19th, 20th, and 21st - with some variations in the name of Valentinus. Acta SS. Aug. IV p.398. Lanzoni: op.cit. p.203.

So far unidentified are the bishop Eleutherius and his mother Antia (June 5), Januarius and Laurentius (July 7), and Modestus on October 15. Modestus appears together with Lupulus only in the Capuan and Beneventan kalendars, and it is possible that he is the same Modestus who was venerated at Benevento on February 12 (1), and whose relics were in the monastery church dedicated to his name in Benevento. Bearing in mind the large contribution made by Capua to the Beneventan kalendar, and that the association of Modestus and Lupulus occurs only at Capua and Benevento, the stages by which Modestus returned to the Beneventan kalendar on October 15 may be reconstructed as follows: at Naples Modestus was venerated on October 15 (Kal.Tut.) and not on either of the two days on which he is found at Benevento. Due to Neapolitan influence, or drawing on the same tradition as was current at Naples, Capua also celebrated the saint on October 15, on the same day

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1. Lanzoni: op.cit.p.171. February 12 is the date of his Passion and Translation. Vat. Lat. 5949 and Casanat. 641 have the feast on October 2.

as their own Lupulus, and when Lupulus was translated to Benevento the name of his companion in the kalendar went with him (1).

Like Modestus, Eleutherius and his mother are found on different dates in various places in southern Italy (2), but it is not known of which see he was bishop. There is no satisfactory identification either for Januarius and Laurentius, but Januarius may be the second bishop of Benevento of that name (3), and Laurentius, for lack of any other candidate may be Lawrence of Spoleto, normally associated with Proculus on June 1 (4).

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1. Michael of Capua (op.cit. p.135) says that the association of these two saints on the same day and with the antiphon - Vera fraternitas, indicates that they were brothers; but this antiphon is frequently used to signify the brotherhood of martyrdom only. Acta SS. Oct.VII i p.7.
 2. April 18 at Benevento, Aeca and Naples; April 27 at Altinum; May 21 at Chieti and H.M.; May 13 at Terracina; May 23 at Arce. Lanzoni: op.cit. p.181.
 3. Not Januarius I as in Acta SS. (Iul.II 450). The fame of this saint at Naples precludes the possibility that any of his relics could rest in comparative anonymity at Benevento.
 4. Acta SS. Iul.II p.450.

For the most part the cults of these saints in S. Sofia were confined to Benevento, although, like Eleutherius and Antia, some are found elsewhere on different dates; Secundinus (May 6) at Capua (III) on May 21; Gregory Nazianzen at Naples (Kal.Tutinianum) on 7th and at Capua on 25th January - apart from occasional appearances on the normal date on May 9. Only the cults of Mercurius and the Twelve Brothers may be said to owe their widespread popularity to the honour shown them at Benevento.

Apart from the saints marked "in S. Sophia" in the kalendars, there is a number of others whose cult was particularly associated with Benevento. Some of them are marked "in Beneuentum" in the two martyrologies from S. Sofia - London B.M. Add.23776, and Rome Vat.Lat.5949. The list given here is taken from the manuscript in the British Museum, but the two manuscripts are almost identical in this respect (1).

1. See the notes to the martyrology of Usuard in Migne P.L. CXXIII col.599 - CXXIV col. 860.

- Feb. 12 Beneuenti nat. S. Modesti leu. et m. (1).
 19 Beneuenti nat. S. Barbati ep. et con.
- May 14 Beneuenti S. Constantii ep.
- June 14 In Beneuento S. Marciani ep.
 17 Beneuenti SS. Nicandri et Marciani ep.
- July 10 Beneuenti nat. SS. mm. VII fratrum filiorum S. Felicitatis.
 16 Beneuenti nat. S. Vitaliani ep. et con.
- Oct. 20 Beneuenti S. Zosimi ep.
 25 Apud Beneuentum translatio S. Bartholomei ap. de
 insula Lypari.
- Nov. 10 Beneuenti S. Menne con. (2)

Moving outside the monastery of S. Sofia into the larger sphere of the city, the gradings of the martyrology have a greater relevance to the use of S. Pietro. Again the majority of these saints have a grading of twelve lessons, but

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1. Vat. Lat. 5949: Oct. 2 See above p. 24.
 2. Others marked "in Beneuentum" but not appearing in Eg. 3511 are: January 14 Beneuenti Memori ep.; March 3 Ben. S. Arthellarię uir.; July 1, Ben. Dedicatio domini Saluatoris; July 27, Apud Beneu. S. Hermolai pres. cuius doctrina beatus Pantaleon ad fidem Christi conuersus est; November 20 S. Dori ep. Beneuentani.

three have no grading at all. These are Constantius, Vitalian and the Translation of S. Bartholomew to Benevento. Zosimus has a grading of only three lessons. In the use of S. Pietro a higher proportion occupy positions of importance than in the preceding group, which represented the special observances of S. Sofia. Five of the ten feasts are written in red (1), and, besides the feast of the Septem Fratres which is in the Roman sacramentaries, three of them are provided with masses (2). The relics of over half of these saints especially connected with Benevento were in the Cathedral.

The most illustrious patron of Benevento was S. Bartholomew, translated to Benevento in 838, by the orders of Sicard to protect the relics from Saracen attacks (3). The relics were placed in the Cathedral (4), and in the year after the translation an oratory dedicated to S. Bartholomew was built inside S. Sofia (5). Three feasts of S. Bartholomew

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1. Modestus, Barbatus, Marcianus, Septem Fratres, and the Translation of S. Bartholomew.
 2. Modestus, Barbatus and the Translation of S. Bartholomew.
 3. Annales Beneventani MG.SS.III p.173.
 4. De Vipera: op.cit.p.76.
 5. Annales Beneventani ann.839. MG.SS.III p.174.

are observed in the S. Pietro kalendar; the main feast on August 25 which has a grading of twelve in the S. Sofia martyrology, and the two translations - from India to the Lipari islands on June 17, and to Benevento on October 25 - which are not graded, but which are provided with masses in the S. Pietro missal. Outside Benevento the Apulian kalendar has the same three feasts, but other documents do not have them all. All but one of the Cassinese manuscripts (Montecassino 444) observe the translation to Benevento, and so too does one of the Capuan kalendars (Capua II). Capua I and Cava have the translation to Lipari; but neither of the translations were observed at Naples.

Also buried in the Cathedral were Vitalian bishop of Capua (July 16), whose relics were translated by Bishop John (1), Felicity and the Septem Fratres (July 10) translated by Sicard 839 (2), Marcianus bishop of Syracuse (June 14) (3), and the

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1. Presumably John II c.755. Acta SS.Iul.IV p.168:
 "Beatus pater Joannes antistes Beneventanus corpus S.Vitaliani ep.Capuani a collabente ecclesia Monte Virginis Beneventum transtulit et in ecclesia Marie virginis cum multis aliis sanctis locavit".
 2. De Vipera p.75-76.
 3. Lanzoni p.171.

famous bishop of Benevento, Barbatus (663-c.682) (February 19), the counsellor of Duke Romoald (1). The connection between Benevento and SS. Nicander and Marcianus (June 17) lies in the presence in S. Sofia of the relics of Nicander also venerated on November 26 (2), and whose cult reached Benevento from Egypt via Capua (3). Relics of Modestus were also elsewhere in the city (4), and until 1094 Mennas (November 10), who lived as a hermit near Benevento during the sixth century was buried about eight miles from the city (5). He is not to be confused with the Egyptian martyr of the same name whose feast is celebrated throughout the Western church on the following day.

The identification of Zosimus (October 20) is uncertain. It has been suggested that he was the twentyeighth bishop of

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1. Falco Beneventanus ann.1124. Migne: P.L.CLXXIII col.1188.
 2. Lanzoni: op.cit.p.124.
 3. Mallardo: op.cit. Eph.Lit.LIX p.237.
 4. See above p.221.
 5. Greg.Gt.: Dialogi III 26. (Migne P.L.LXXVII 280-4).
Translated to Caiazzo in 1094: Leo Marsicano
(Migne P.L. CLXXIII 989-992).

Benevento - Zeno (1). This at least satisfies the title of "episcopus" which is one drawback to the theory that the name is a corruption of "Sossius" the deacon of Misenum commemorated in this kalendar on September 23 (2). It is difficult also to account for the association of Constantius with Benevento. There was a parish church dedicated to him in the city (3), but the centre of the cult was at Capri where his relics were contained in the Cathedral dedicated to his name (4). According to De Vipera the saint was Archbishop of Constantinople and this is upheld by the Bollandists in Acta Sanctorum, but since there was no suitable archbishop of this name they suggest that it is an error for "Constantinopolitanum Archiepiscopum".

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1. De Vipera: op.cit. p. 102.
 2. Acta SS.Nov.II ii 564. A Cassinese martyrology (Naples VIII C 4) has "Puteolis S. Zosimi et Ianuarii"; while in the Hier.Mart. the entry is "In Puteolis Zosimi et Ianuarii". Puteoli is near Naples and for this reason "Zosimus" is regarded as a corruption of "Sossius". Petrella (op.cit.133) rejects this solution on the grounds that Sossius the Deacon was never translated to Benevento.
 3. De Vipera: op.cit. p.25.
 4. Acta SS.Mai. III p.373.

The liturgical documents are not the only sources for the special cults of Benevento. Valuable information can come from inscriptions and church dedications. Paulinus of Nola, whose relics were substituted for those of S. Bartholomew by the people of Benevento, and translated to Rome by Otto III (1), Felix of Nola (2), Vincent bishop of Mevania in Umbria (3), and Tammar bishop of Benevento and one of those associated with Rosius (4), were all buried in the Cathedral; and inscriptions in the Church of S. Sofia showed the present of Hillary of Poitiers (5) and of the fourth century Egyptian hermit Onufrius (6). Churches were dedicated to both of these saints in, or in the case of Onufrius, just outside the city at the Porta Calore (7). Another cult from the eastern church which found favour at Benevento was that of S. Blassius to whom two

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1. De Vipera: op.cit. p.34.
 2. January 14. De Vipera: op.cit. p.9.
 3. June 6. Ibid. p.28.
 4. October 15. Ibid. p.68.
 5. January 13. Ibid. p.6.
 6. June 11. Ibid. p.30.
 7. Ibid. loc.cit.

churches were dedicated, one in and the other outside the city (1). Relics of S. Donatus of Arezzo were translated to the church of S. Maria de Samnitibus which then changed its dedication to S. Donato (2). The martyrology shows that both S. Blassius and S. Donatus were honoured with twelve lessons at S. Sofia. Two churches were dedicated to Lupus bishop of Troyes, one of which claimed the possession of the saint's relics (3); and the appearance of an abbot from Turin, Eldradrus (d.c.840), in the Beneventan kalendars is accounted for by the presence of his relics in three urns, each on a separate altar in the church of S. Salvatore di Porta Somma (4).

The contribution of local tradition to the kalendar of S. Pietro did not stop at those who were the object of a special cult at Benevento. Surrounding provinces had a strong influence on the formation of its kalendar. Particularly noticeable is the combination of feasts from Apulia and the Campania, which emphasises the importance of Benevento as the main link between the east and west of the peninsula.

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1. February 3. Ibid. p.10.
 2. August 7. Ibid. p.47.
 3. July 29. Ibid. p.43. According to Acta SS.(Iul.VII 63), with the exception of a brief interlude in 889 the relics were always at Troyes "ubi nunc est".
 4. March 13. Petrella op.cit. p.113.

The central Italian saints, Magnus of Anagni (August 19) and Gregory of Spoleto (December 23), find a place in the kalendar from S. Pietro and general acceptance in the south of Italy, although Magnus is in only two of the Cassinese kalendars (1). From Cassino comes the great triumvirate of the Benedictine Order: the feast of S. Benedict (March 21) with a Vigil and Octave, S. Scholastica and S. Maur; and SS. Faustinus and Iovitta (February 15) who were translated to Montecassino from Breschia in 720 (2).

Two of the five feasts from Apulia have a grading of twelve lessons and are found in kalendars from all over the south of Italy: Savinus a mid-sixth century bishop of Canosa (February 9), and the Inventio, sometimes known as the Apparitio, S. Michaelis in Monte Gargano, which took place in 506 (3). The Irish bishop Paschasius (January 30) was a hermit in the region of Monte Gargano (4) and his cult, like that of Pardus,

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1. Montecassino 444, Rome Borg. Lat. 211.
 2. Leo Mars.: Chron. mon. Cass. Lib. 1 (MG Scriptorum VII P. 582)
 3. This date is given in the kalendar Naples VI E 43, and in the prologue to an account of the event (= BHL 5948) in the Ambrose Library at Milan (Ann. Boll. XI 1892 p. 260 n. 58).
 4. There is a "Vita" and "Obitus" of this saint in the Cathedral Library.

bishop of Larino to the north of the province (1), was limited to Apulia and Benevento, whereas Potitus is found also at Naples, Capua and Montecassino - although he is to be found mainly in the earlier documents (2).

By far the largest group of S. Italian feasts however had their origin in the neighbouring province of the Campania, and particularly in the area around Naples:

- January 8 Severinus of Noricum, whose relics were translated to Naples 902 (BHL 7658).
- 28 Marina, whose relics were in the cathedral at Salerno (3).
- February 11 Castrensis of Volturmo, one of the saints associated in legend with Rosius and Tammarus. His relics were at S. Rufino in Carinola near Civitanova (4).
- 16 Juliana, whose cult was centred at Cuma near Naples.

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1. Add.23776: "In Samnia Pardi". Lanzoni op.cit.p.182.
2. At Montecassino: Casanat.641; both Neapolitan kalendars; and Capua I.
3. Petrella: op.cit.p.124. A life of Marina in the Cathedral Library (=BHL 5528) refers to the saint venerated on July 17.
4. Mallardo: art.cit.Eph.Lit.LVIII (1944) pp.175-7.

- May 6 The Translation of S. Matthew to Salerno in
 954 (1).
- 29 Restitutus (at Montecassino May 27), who is
 probably the same as the Restituta in the
 Neapolitan kalendars on May 16. The cult
 is particularly associated with Ischia (2).
- June 1 Erasmus, martyred at Formia.
- August 12 Euplius of Catania in Sicily.
- September 19 Januarius bishop of Benevento (d.305), whose
 relics were at Naples.
- 23 Sossius deacon of Misenum, mistakenly associated
 with Januarius in the legend of that saint's
 martyrdom (3).
- October 5(6) Renatus bishop of Sorrento (4).
- 7(8) Reparata whose relics were brought from
 Caesarea to Teano (5).
- 30 Germanus bishop of Capua (d.540/541).

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1. BHL 5693.
 2. Delehaye: "Hagiographie Napolitain" Anz. Boll. LIX(1941)p.25
 3. Mallardo: art.cit. Eph. Lit. LIX(1945) p.242.
 4. The correct dates for S. Renatus and S. Reparata are
 October 6 and 8; see ref. to SS. Marcellus and Apoleus
 p.202.
 5. Acta SS. Oct. IV p.26. The relics were translated to
 Benevento in the fourteenth century.

- October 30 Maximus, whose cult was centred at Cuma (1).
 December 14 Agnellus, abbot of the monastery of S. Gaudioso
 at Naples (d.596) (2).

Only two of these fourteen feasts have twelve lessons: S. Severinus and Januarius of Naples, and in the kalendar from S. Pietro these two and Erasmus are written in red. The greater part of these feasts appear in the Marble kalendar and are known to have had early cults at Naples.

Before leaving the Western Church, mention should be made of the small group of Gallic and North Italian saints who are to be found in the Beneventan kalendar. Some of them belong to the whole of the western church or at least to the monastic orders, but others seem of parochial rather than of universal interest. Those who were venerated with particular honour at Benevento are the two abbots Romanus of S. Rambert (February 28), and Martin of Tours (November 11), Denis (October 8) and the consecration of S. Ambrose bishop of Milan (December 7). Also from Milan are Naboris and Felix (July 12) and Nazarius and Celsus (July 28); from Verona, Zeno (December 9) and on December 11 Syrus bishop of Pavia (3). Others are:

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1. Mallardo: art.cit. Eph.Lit..LIX (1945) p.246.
 2. Delehaye: art.cit. Ann.Boll..LIX (1941) p.32-33
 3. Since there is a Life of this saint who is usually venerated on December 9 in the Cathedral Library (=BHL 7976) I can see no justification for the suggestion that Syrus is a mistake for Eutiche! (Petrella:op.cit. p.114).

- February 7 Austroberta abbess of S. Pauillac in the
Gironde (d.703).
- March 1 Albinus bishop of Anjou (d.560).
- April 23 Adelbert bishop of Prague (d.997).
- October 1 Remigius bishop of Reims (d.532).
- November 13 Bricius bishop of Tours
- December 31 Columba m. of Sens.

IV The Contribution of the Eastern Church

In the south of Italy the Roman kalendar was enriched not only by feasts which were of special significance to its own people, but also by cults from the East, brought by immigrants from Syria, Palestine and Egypt displaced by the Arab move westwards, and by monks escaping from the iconoclast persecutions. The list of feasts taken from the Eastern Church and appearing in the Beneventan kalendar is impressive - forty-three in all, including Blassius and Onufrius who were held in special honour at Benevento. Eleven of them are ascetics, monks and hermits:

January 1	Basil (d.379).
10	Paul the first hermit of Thebes (d.340/1).
17	Antony (d.356).
22	Anastasius a monk of Jerusalem (d.623).
March 27	John an Egyptian hermit (d.393).
June 11	Onufrius
July 9	Effrem an Egyptian monk (d.373)
17	Alexius of Edessa
27	Symeon the Stylite
October 21	Hylarion abbot in Palestine (d.371)
December 5	Saba abbot in Palestine (d.532).

Three of these: Antony, Alexius, and Hylarion have a grading of twelve lessons in the martyrology from S. Sofia. Other

Eastern festivals, excluding the feast of the Maccabees which was one of the feasts added to the Roman kalendar by the Gelasian sacramentary, are as follows:

Jan.	10	Gregory Nazianzen	Sept.26	Januarius pres.Antioch
	26	Polycarp of Smyrna	Oct.6(7)	Sergius and Bacchus mm.
Feb.	1	Ignatius of Antioch		Syria
	3	Blassius of Sebaste	13	Athanasius of Alexandria
	6	Pantaleon m.Nicomedia	23	Theodoretis pres.Antioch
March	9	XL martyrs, Armenia	26	Dimitrius m.Thessalonica
	26	Longinus the soldier who pierced the side of Christ	Nov. 9	Theodore m.Amasea in Pontus
	27	The Resurrection	13	John Chrisostom
July	28	Procopius m.Caesarea	17	Gregory Theumatirgus
	13	Margaret v.m.Antioch	17	Tecla v.m. Asia
	15	Cyricus and Julitta mm.Tarsi	21	Sammone Abibius and Guria mm. Edessa
	24	Christine v.m.Tyre	25	Catherine of Sinai
	25	Christofer m.Lycia	26	Peter Archbishop of Alexandria
Aug.	3	Invention of S.Stephen	Dec. 4	Barbara v.m.Nicomedia
	6	Transfiguration	10	Eulalia
Sept.	2	Zeno m.Nicomedia	13	Eustratius m.Armenia
	9	Dorothea m.Nicomedia.		

Taking into account the very considerable contribution of Naples and the surrounding area, particularly Capua, to the "local" element in the Beneventan kalendar, it is reasonable to suppose that most of these feasts reached Benevento from Naples and Capua. Only three, the hermit John (March 27), Januarius of Antioch (September 26), and Theodoretis of Antioch (October 23) are not to be found in either of the Neapolitan, or in any of the Capuan kalendars, that have survived (1); although the days on which their feasts are observed are not always the same (2). Eighteen of them appear in the Marble Kalendar, and of those which are to be found neither there nor in the "Kalendarium Tutinianum" three appear in at least one of the

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1. Januarius is only in the Beneventan kalendars, but John and Theodoretis are both in the two Cassinese kalendars, Montecassino 444 and Borg.Lat.211.
 2. E.g., Pantaleon - the Beneventan date of Feb.6th. (Feb.15th in the Marble Kalendar) is the date of his translation to Coloniae in Armenia (Acta SS. Iul.VI p.405); Paul the first hermit is on Jan.10th instead of 19th as in the Marble kalendar; Polycarp of Smyrna is on Jan. 26th instead of Feb.23rd; Sannone on Nov.21st instead of 15th.

Capuan kalendars - Zeno (September 2), Dorothea (September 9) and Tecla (November 2) (1).

After the church of Rome therefore, Naples, Capua and the Campania appear to have been the most important contributors to the Beneventan kalendar. The majority of the south Italian saints honoured in the kalendar from S. Pietro were associated primarily with the western provinces of the Italian peninsula. Moreover cults from the Eastern church seem to have reached Benevento from Naples rather than from Bari.

This constant turning to the west rather than to the east of the peninsula reflects the political situation in the south. Once the leaders of the Lombards felt their position in the south secure, the importance of Capua and the towns of the Campania increased steadily. Benevento failed to maintain the position it had acquired during the conquest (2) and for eighty-two years (899-981) Capua was the dominant partner in the principality of Capua-Benevento (3).

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1. Of these Eastern feasts, four do not appear in Cassinese kalendars - Januarius of Antioch, Longinus, Athanasius and Sammone Abibius and Guria. Effrem is in Montecassino 444 only, and the Resurrectio appears only in the early kalendars.
 2. Gay: "L'Italie méridionale" p.44-45.
 3. Ibid. p.150-152.

At the same time the contribution of Apulia was not insignificant, for the Beneventan church had many links with this province. The bishopric of Siponto was united with Benevento in the time of Barbatus, and when in 969 Benevento became an Archbishopric, two of the ten suffragan bishops came from Apulia (1). The monastery of S. Sofia also had important contacts with the eastern provinces. The "Chronicon S. Sophie" contains references to lands owned in Apulia and fishing rights in the sea of Sipontum, south of the Garganican peninsula (2). Thus Benevento drew to itself the traditions of both the Campania and Apulia and the kalendar shows the extent to which Arichis' desire to make the city the religious centre of the Lombards, fit to compete with the old enemy Naples, was fulfilled.

1. Bovino and Larino. (Gay, op.cit.p.197).

2. Chron.S.Sophie. Ughelli: Italia Sacra X col.422.

CHAPTER VIII

CONCLUSION

The eighth century witnessed the development of an idea that was to have enormous importance for the Church in western Europe - the idea that the essential mystical unity of the Christian Church should be expressed openly in its worship. Liturgical uniformity was not a subject that troubled the early Fathers of the Church unduly. They were mainly concerned to ensure that the texts of prayers offered at the mass were doctrinally correct. For this reason the first sacramentaries were compiled, and by the fifth century it was part of the bishop's work to provide a sacramentary and on occasions a lectionary and gradual for the priests of his diocese. At Rome the Popes were comparatively late in organising a complete sacramentary, and the yearly cycle of lessons, chants and prayers chosen for the mass at Rome could not claim any greater antiquity than that of Gaul, Spain or of Benevento itself (1). Nor did the Roman Church make such a claim. The move to adopt its missal and other service books came from the outlying churches themselves.

1. E. Bourque: op.cit.I p.1-38.

Conformity with Rome, even where rites and not just the choice of formularies were concerned, mattered little to S. Gregory, to whom the liturgy of the Roman Church owes a great deal. He reassured his emissary in England with the words:

"Non enim pro locis res, sed pro bonis rebus loca amanda sunt" (1)

But the fact that the question troubled S. Augustine suggests that the idea had already been born. In England where ties with Rome were particularly strong, it gained strength from the conflict with the Celtic Church in the mid-seventh century and in the vindication of the authority of the Roman Church at the synod of Whitby. Bede, writing c. 732 saw this conflict primarily as a clash between the liturgical practices of the two churches. At the synod of Cloveshoe in 747 it was agreed that all the English churches should follow the Roman liturgy.

The same idea was transported to the continent in the eighth century by Anglo-Saxon missionaries. These men obtained Papal authority for their missions to Europe and established the same ties between their new churches and Rome as existed between England and Rome. Possibly the impact of

1. Bede: Hist.Eccl.I xxvii (Plummer p.49)

the scriptures and its symbolism was lost on the Germanic races with their different cultural tradition. This may have led to a greater emphasis being placed on the forms of worship to prevent disintegration. The movement gradually built up towards Charles' campaign to make the rite of Rome observed throughout his empire. For Charles, unity in worship was one of the best ways of giving some cohesion to the various peoples that made up his empire. Thus by the end of the eighth century what the Pope had left to the discretion of his bishops had become a matter of policy for kings.

In England there was a sentimental attachment to the Church of Rome which was given direction by the conflict with the Celts. In the lands of the Franks there was a need for unity. What prompted a similar movement in the principality of Benevento, where the Pope was encountered more frequently in his secular than in his spiritual role, and where the unity of the state would be more effectively secured by preserving the local liturgy?

The answer to this question is to be found in the liturgical books themselves. The preceding chapters have shown that the Beneventan lectionaries, sacramentaries and graduals, and the missals that were compiled from them, except for Barb.lat.603 and 699, each go back to a single Roman prototype. This is seen most clearly in the case of the

Romano-Beneventan lectionary. An unusual arrangement of the epistles and gospels for the Sundays in Advent, and the group of gospels which was added to the list for the Sundays after Pentecost (1), as well as isolated epistles and gospels, are found in all the documents and prove that the Roman lectionary reached Benevento direct from Rome and through only one channel. The use of the "psalterium romanum" and the presence of Romano-Beneventan sets of chants - such as the mass "Dirige nos" for the second Sunday in Lent and the unusual treatment of the canticle "Benedicite" which are found in all the manuscripts (2), show that the same is true also of the Romano-Beneventan gradual.

The descent from a common ancestor is less obvious in the case of the prayers said during the masses. However, the mass formulary "Aufer a nobis" on the Thursday following Ash Wednesday and the confusion in the provisions made for the Sundays after Pentecost suggest the same conclusion. The arrangements of the formularies for the Sundays after Pentecost in the different Beneventan manuscripts cannot be derived from any known type of Roman sacramentary. The formularies of the three sources for this series of masses - Gregorian, "Gelasian"

1. Ch. IV pp. 83-102, 107-110.

2. Ch. V pp. 124-128.

and "revised" Gregorian - were kept separate until they were combined to form the different Beneventan lists; and the emergence of these lists can only be explained if all the documents are descended ultimately from a Roman manuscript where these three elements were kept separate (1).

The problem of how the change from the Old Beneventan to the Roman liturgy was effected is thus simplified. A Roman sacramentary, lectionary and gradual came direct from Rome to the principality. A number of additions and alterations were made to them, and then copies were spread throughout the province.

The period during which these prototypes must have left Rome can be narrowed down. Their departure must be placed after the institution of masses for the Thursdays in Lent (715-31). The absence of a Gregorian formulary for the Saturday before Palm Sunday, instituted 740-753 (2), and the series of twenty gospels and epistles for the Sundays after Pentecost which must have left Rome before c.740-750 (3) provide the "terminus ante quem" for the sacramentary and the lectionary. The gradual is more difficult to date, but there

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1. Ch.VI pp. 173-181.
 2. Ch.VI pp. 163-164.
 3. Ch.IV pp. 103-106

are indications that the book which came to Benevento represented an earlier stage in the development of the gradual than that which was sent to Pepin c.760 (1). There is the confusion over the position of the mass "Omnes Gentes" and the possibility that certain days, in particular the Saturday before Palm Sunday, were still a-liturgic when the book left Rome (2).

If the Roman prototypes of the Beneventan mass-books left Rome between 715-31 and c.750 then we have to account for a time lag of between twenty and a hundred years before the new rite reached the city of Benevento between 768 and 838 (3). That there was some delay before books containing the Roman liturgy were sent to the various parts of the principality is suggested by the special characteristics of the Romano-Beneventan use. Time was necessary for the Roman books to be studied, compared with the old liturgy and their deficiencies remedied. A group of gospels was selected and added to the series for the Sundays after Pentecost. Texts were chosen and the music composed for new masses. A few parts of the Roman liturgy were rejected and were replaced by the corresponding pieces of the Old Beneventan rite. Then the new books had to be copied.

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1. Jaffé 2351.
 2. Ch.V pp.138-9. Cf. the Sacramentary.
 3. Ch.III pp 62-63

All the evidence points to the monastery of Montecassino as the most likely place where this work was carried out. The documents are unanimous in the special prominence which they give to the feast of S. Martin. The Tropers and Missals all contain the Romano-Beneventan mass "Beatus Martinus" for the feast of this saint (1). Some manuscripts take the first reading for this mass from the saint's biography written by Severus, and others use the feast as one of the landmarks for dividing up the Sundays from Pentecost to Advent (2). Such devotion to S. Martin outside Montecassino is not supported by the kalendars from the city of Benevento, and the unanimity of the documents suggests that these characteristics formed part of the first Romano-Beneventan books to be circulated throughout the principality. Moreover a possible link between the extra gospels added to the series of Sundays after Pentecost and the group of Sundays "post S. Martini" has already been discussed (3).

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1. Ch.V pp. 127-8.
 2. Ch.IV pp. 111-113.
 3. Ch.IV pp. 113.

At Montecassino S. Martin was held in great honour, second only to S. Benedict himself (1). The history of Montecassino also, during the eighth century, shows that it was the most likely centre to receive and distribute the books of the new Roman rite. Monks returned to the monastery, which had been sacked in 580, at the beginning of the eighth century and by 729 there was a small community following the Rule of S. Benedict under the leadership of Petronace of Brescia. In 741 this community received recognition from Pope Zacharias in the form of a charter. The monks who were sent to Rome for this purpose brought back more than the charter. They brought presents from the Pope for the monastery and its church:

"Insequenti tempore, sanctissimus papa Zacharias qui Gregorio successerat, plurima huic (Petronace) adiutoria contulit; libros scilicet aliquot sanctae scripturae, necnon et codicem sanctae regulae quam pater Benedictus manu propria scripserat. . . . Diversa etiam ad ecclesiasticum ministerium ornamenta, nonnulla quoque ad diversas utilitates monasterii pertinentia, illi apostolica liberalitate largitus est. Ab hoc etiam sanctissimo papa praedictus abbas privilegium primus accepit" (2)

1. Ch.V p.128.

2. Leo Mars.: Chron.mon.Cass. MG SS.VII p.582.

Even if these gifts did not include liturgical books it is very likely that the monks may have acquired them from some church in the city. They may have been intrigued by different ceremonies, and by the music which was so different from their own chants. They may have requested some books to take back with them to be studied at Montecassino. This contact with Rome comes about the time when, it has been decided, the prototypes of the Romano-Beneventan sacramentary, lectionary, and gradual must have left Rome.

From 741 onwards the rulers of Benevento showed a special interest in Montecassino. They gave lands to the monastery with guarantees of their protection. They also founded new houses which they placed under its authority - houses which included the splendid monastery of S. Sofia in the city of Benevento (1). The great increase in the number of houses in the eighth century would emphasize the scarcity of books, and these new houses would have turned naturally to Montecassino where there was already a flourishing scriptorium, to provide them. At the beginning of the ninth century books written at Montecassino were present in Benevento. The kalendar in the manuscripts Casanat.641 was written at Montecassino. From the ninth to the fiteenth centuries additional

1. Leo Mars.: Chron.Mon.Cass.I 6. MG SS.VII p.584

entries were made in this kalendar which show that it was at Benevento during this time (1).

Montecassino, with its many subject houses dotted all over the principality would have been an ideal centre for distributing books of the new liturgy. Very probably the transition to the new rite took place quite naturally, without any intention of deliberately ousting the rite of the Old Beneventan Church. The new monasteries used books of the Roman rite because these were the books which were made available for them. There was no desire on the part of Montecassino to suppress the earlier rite. It would have been easier to acquire a copy of a Cassinese manuscript, than to track down a copy containing the older liturgy. Moreover the Roman books were probably better organised and more complete than the books of the Old Beneventan liturgy - if the examples of the Gallican and Mozarabic rites which have survived are any standard of comparison.

Each house felt free to preserve any parts of the old liturgy which it wished. The presence of Old Beneventan chants in manuscripts of the tenth and eleventh centuries shows that these chants were still being sung at Benevento and at Montecassino two or three hundred years after the Roman rite had been adopted in the principality. They could not have

1. Ch.VII p.203

been preserved solely "dans un souci de piété traditionnelle" as Hesbert suggests (1). They must have been part of a living tradition. The earliest surviving examples of Beneventan notation show that it was not absolutely diastematic. It only observed the relative intervals between consecutive notes (2). It is improbable therefore, that music which had ceased to be sung by the end of the ninth century - the time which Hesbert suggests was taken to assimilate the chant of the new rite - could have survived until the eleventh century in a recognisable form, purely on manuscript tradition. Later scribes must have had some knowledge of the chant they were writing.

This was the first stage in the transition from Old Beneventan to Roman liturgy, when the Roman mass formularies were adapted to suit the needs of each church. During this time manuscripts of the Roman rite spread to remote parts of the principality where they were copied and recopied, and where missals were compiled from them.

1. Pal.Mus.XIV p.448.

2. Pal.Mus.XV p.105

In the eleventh century however came some changes. In 1058 the monks at Montecassino were ordered by the Pope, Stephen IX, to stop singing "Ambrosian" chants:

"Ambrosianum cantum in ecclesia ista penitus interdixit" (1)

Soon after this, Montecassino received a new abbot. Desiderius (1058-87) had spent some time in the monastery of S. Sofia (2) and was afterwards to become Pope Victor III. Desiderius infused new life into the scriptorium at Montecassino. One of the missals which was compiled and written during his rule - Montecassino 127 - shows that a revolution had taken place since the time when the manuscripts which gave rise to a missal such as the *Missale Antiquum* (Ben.VI 33) had been written. The new missals were well planned and orderly as well as being beautifully written and decorated. The Sanctoral was greatly enriched by new additions, and remnants of the old liturgy were completely eliminated except for a few isolated epistles and gospels. The liturgy now conformed much more strictly to Roman standards. Only the additions which had been necessary in the eighth century to bring the Roman books up to date were allowed to remain.

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1. Leo Mars.: Chron.Mon.Cass. II 97 (MG SS. VII p.693)
 2. Ibid. III 5 (MG SS. VII p.700).

A new wave of books began to leave Montecassino for other parts of the principality, which had by now been conquered by the Normans. A second branch of the Romano-Beneventan liturgy - the Cassinese branch - was formed.

In remote areas of the Beneventan diocese, in the region round Bari and on the Dalmatian coast these reforms made little impact. The missals, Ben.VI 30 and Bodl.MS. Canon.lit.342 which belong to the earlier Romano-Beneventan tradition when a considerable amount of liberty had been allowed, were both written in the thirteenth century. Books which had been revised were sent to Benevento however, where they replaced earlier manuscripts. Early in the twelfth century the missal Eg.3511 was written for the monastery of S. Pietro, Benevento. This conformed closely to the second generation of missals which were produced at Montecassino in the twelfth century: Montecassino 540, Vat.lat.6082, Ottob.lat. 576.

The adoption of the Roman rite in the principality of Benevento was a spontaneous development which appears to have owed little to the influence and prestige of Rome, or of any secular authority. Once the books had arrived at Montecassino it was inevitable that they should gradually spread to other monasteries in the diocese of Benevento. The scriptorium at Montecassino was the best and most prolific in southern

Italy. The time taken for the new rite to spread - it did not reach Benevento, the capital and ecclesiastical centre of the province, until after 768 - and the way in which parts of the older rite were incorporated into it, show that there was at first no deliberate policy to suppress the Old Beneventan liturgy. Books were produced to supply a demand, the demand of an ever-increasing number of monasteries for the books which were necessary if they were to perform their duties to God according to S. Benedict's Rule

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Abbreviations

<u>Acta SS.</u>	<u>Acta Sanctorum</u> (see below)
<u>An.Boll.</u>	<u>Analecta Bollandiana</u>
<u>BHL</u>	<u>Bibliotheca Hagiographica</u> (see below)
<u>DACL</u>	<u>Dictionnaire d'Archéologie</u> (see below)
<u>Eph.Lit.</u>	<u>Ephemerides Liturgicae</u> (Analecta Historico-Ascetica)
<u>HBS</u>	<u>Henry Bradshaw Society</u>
Migne, <u>P.L.</u>	Migne, " <u>Patrologia Latina</u> "
<u>M.G.</u>	<u>Monumenta Germaniae Historica</u> (ed.Pertz)
<u>M.G.H.</u>	<u>Monumenta Germaniae Historica</u> (ed.Waitz)
<u>Rev.Ben.</u>	<u>Revue Bénédictine</u>

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VI	33	Missal
VI	34	Troper (Facs. " <u>Paléographie Musicale</u> " XV (1937))
VI	35	Troper
VI	38	Troper
VI	39	Troper
VI	40	Troper

Bisceglie, Archivio del Duomo

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London, British Museum

Eg. MS. 3511 Missal

Add. MS. 23776 Martyrology

Montecassino

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Ottob.lat.	296	Evangelary
Ottob.lat.	576	Missal
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EGERTON MS. 3511

TABLE OF CONTENTS

A	Later additions (ff.4-4v)	278
	i Dominica Octauas Pentecostes	279
	ii [Euangelium] secundum Matheum (Mth.x 1-8)	279
	iii [S.Antonii con.]	279
	iv Missa contra paganos	280
B	Kalendar (ff.5-7v)	281
C	Later additions (ff.8-9v)	294
	v Missa in honore S.Petri ap.	295
	vi In S.Modesti (12 Feb.)	295
	vii Missa pro [penitentibus]	296
	viii [Lectiones] Heb.xiii 9-17	297
	II Cor.x 15-xi 2	
	ix [Euangelia] Lk.x 1-2	297
	Mk.xiii 5-13	
	x Translatio S.Mathei ap.in Salerno (6 May)	297
	xi [Euangelium] Mth.x 23-32	298
	xii [Lectio et Euangelium] Apoc.xix 9-10	298
	Jo.v 1-4	
	xiii Autograph: Ego domnus Petrus	298
D	Breuiarium (ff.10-11v)	299
E	Missal (ff.12-290v)	315
	1 Dominica i de aduentu domini	316
	2 Dominica ii de aduentu domini	317
	3 Dominica iii	318

4	Feria iv de ieiunio	319
5	Feria vi	320
6	Sabbato	321
7	Dominica iv	324
8	Missa in honore S.Marię intra aduentum	325
9	S.Nycolai (6 Dec.)	326
10	S.Ambrosii (7 Dec.)	326
11	S.Lucię uir.(13 Dec.)	327
12	S.Thome ap. (21 Dec.)	328
13	Vigilie natalis domini (24 Dec.)	329
14	Missa in nocte sancta (25 Dec.)	330
15	Missa primo mane (25 Dec.)	331
16	Missa maiore (25 Dec.)	332
17	S.Stephani (26 Dec.)	333
18	S.Iohannis euang. Missa primo mane (27 Dec.)	334
19	Missa maiore (27 Dec.)	335
20	SS.Innocentum (28 Dec.)	336
21	S.Siluestri pp. (31 Dec.)	338
22	Missa in honore S.Marie	338
23	Octaue natalis domini (1 Jan.)	339
24	Dominica i post natale domini	340
25	Vigilie Epyphania (5 Jan.)	341
26	In die sancto Epyphanię (6 Jan.)	342
27	[Euangelia post Epyphanie]	343
28	Dominica i post Epyphanie	343
29	Octaue Epyphanie (13 Jan.)	344
30	Dominica ii post Epyphanie	345
31	Dominica iii	346
32	Dominica iv	347
33	Dominica v	348
34	Dominica vi	349
35	S.Seuerini (8 Jan.)	350
36	S.Felicis (14 Jan.)	350

37	S.Mauri abb.	(15 Jan.)	351
38	S.Marcelli pp.	(16 Jan.)	352
39	S.Prisce uir.	(18 Jan.)	353
40	SS.Fabiani et Sebastiani	(20 Jan.)	354
41	S.Agnes	(21 Jan.)	355
42	S.Vincentii	(22 Jan.)	356
43	Conuersio S.Pauli ap.	(25 Jan.)	357
44	Octaue S.Agnes	(28 Jan.)	358
45	Purificatio S.Marie	(2 Feb.)	359
46	S.Agatha uir.	(5 Feb.)	360
47	S.Scolastice	(10 Feb.)	361
48	S.Valentini m.	(14 Feb.)	362
49	SS.Faustini et Iouitte	(15 Feb.)	363
50	S.Barbati	(19 Feb.)	363
51	Cathedra S.Petri ap.	(22 Feb.)	364
52	S.Mathie ap.	(24 Feb.)	365
53	SS.Quadraginta Martyrum	(9 March)	366
54	S.Gregorii pp.	(12 March)	366
55	Vigilie S.Benedicti	(20 March)	367
56	Natale eiusdem	(21 March)	368
57	Annuntiatio S.Marie	(25 March)	369
58	Dominica in Septuagesima		371
59	Dominica in Sexagesima		372
60	Dominica in Quinquagesima		373
61	Feria iv Caput Ieiunii		374
62	[Feria v]		376
63	Feria vi		377
64	Sabbato		378
65	Dominica caput Quadragesima		379
66	Feria ii (Ebd.I)		380
67	[Feria iv (Ebd.I)]		381
68	Feria v (Ebd.I)		381
69	Feria vi (Ebd.I)		382

70	Sabbato	(Ebd. I)	383
71	Dominica ii		386
72	Feria ii	(Ebd. II)	387
73	Feria iii	(Ebd. II)	388
74	Feria iv	(Ebd. II)	389
75	Feria v	(Ebd. II)	390
76	Feria vi	(Ebd. II)	392
77	Sabbato	(Ebd. II)	393
78	Dominica iii		394
79	Feria ii	(Ebd. III)	395
80	Feria iii	(Ebd. III)	396
81	Feria iv	(Ebd. III)	397
82	Feria v	(Ebd. III)	398
83	Feria vi	(Ebd. III)	399
84	Sabbato	(Ebd. III)	400
85	Dominica iv		401
86	Feria ii	(Ebd. IV)	402
87	Feria iii	(Ebd. IV)	403
88	Feria iv	(Ebd. IV)	404
89	Feria v	(Ebd. IV)	406
90	Feria vi	(Ebd. IV)	407
91	Sabbato	(Ebd. IV)	408
92	Dominica v		409
93	Feria ii	(Ebd. V)	410
94	Feria iii	(Ebd. V)	411
95	Feria iv	(Ebd. V)	412
96	Feria v	(Ebd. V)	413
97	Feria vi	(Ebd. V)	414
98	Sabbato	(Ebd. V)	415
99	Dominica in Palmis		416
100	Feria ii	(Ebd. VI)	418
101	Feria iii	(Ebd. VI)	419
102	Feria iv	(Ebd. VI)	420

103	Feria v̄v In Cena Domini	422
104	[Feria vi In Parasceuen]	423
105	[Sabbato Sancto]	426
106	Ordo ad celebrandum missa	435
107	Dominica sanctum Pascha	459
108	[Feria ii]	460
109	Feria iii	460
110	Feria iv	461
111	Feria v	462
112	Feria vi	463
113	Sabbato	464
114	Dominica octauas Pasche	465
115	[Dominica ii]	466
116	Dominica iii	466
117	Dominica iv	467
118	Feria ii in rogationes	468
119	Feria iii	469
120	Vigilie Ascensionis Domini	470
121	Ascensio Domini	471
122	Dominica i post Ascensionem	472
123	Sabbato in uigiliis Pentecostes	473
124	Dominica sanctum Pentecostes	475
125	Feria ii	476
126	Feria iii	477
127	Feria iv	478
128	Feria v	479
129	Feria vi	480
130	Sabbato	481
131	Dominica Octauas Pentecostes	484
132	Dominica i post Octauas Pentecostes	485
133	Dominica ii	486
134	Dominica iii	487
135	Dominica iv	488

136	Dominica v	488
137	Dominica vi	489
138	Dominica vii	491
139	Dominica viii	492
140	Dominica ix	493
141	Dominica x	494
142	Dominica xi	495
143	Dominica xii	496
144	Dominica xiii	497
145	Dominica xiv	498
146	Dominica xv	499
147	Dominica xvi	500
148	Feria iv de ieiunio	501
149	Feria vi	502
150	Sabbato	503
151	Dominica xvii	505
152	Dominica xviii	506
153	Dominica xix	507
154	Dominica xx	508
155	Dominica xxi	509
156	Dominica xxii	510
157	Dominica xxiii	511
158	Dominica xxiv	512
159	Dominica xxv	513
160	SS.Tyburtii et Valeriani (14 April)	514
161	S.Georgii (23 April)	515
162	Letanie Maiores (25 April)	515
163	S.Marci euang. (25 April)	516
164	S.Vitalis (28 April)	517
165	Apostolorum Philippi et Iacobi (1 May)	518
166	Inuentio S.Crucis (3 May)	519
167	Inuentio S.Michahelis archang. (8 May)	521
168	SS.Gordiani, Cyrilli et Petri (10 May)	522

169	SS.Nerèi et Achillei atque Pancratii (12 May)	523
170	S.Urbani pp. (25 May)	523
171	SS.Marcellini et Petri (2 June)	524
172	SS.Primi et Feliciani (9 June)	525
173	S.Barnabe ap. (11 June)	526
174	SS.Basilidis Cyrini Nabor.et Nazar.(12 June)	526
175	SS.Viti Modesti et Crescentie (15 June)	527
176	Translatio S.Bartholomei de India in Lyparim (17 June)	528
177	SS.Marci et Marcelliani (18 June)	529
178	SS.Protasii et Geruasii (19 June)	529
179	Vigilie S.Iohannis Baptiste (23 June)	530
180	Missa primo mane (24 June)	531
181	Missa maiore (24 June)	532
182	SS.Iohannis et Pauli (26 June)	533
183	Vigilie apostolorum Petri et Pauli (28 June)	534
184	[Natal]e eorundem (29 June)	536
185	S.Pauli ap. (30 June)	537
186	Missa intra octauas apostolorum	538
187	SS.Processi et Martiniani (2 July)	538
188	Octaue apostolorum (6 July)	539
189	SS.Septem Fratrum (10 July)	540
190	S.Apollinaris (23 July)	541
191	S.Iacobi ap. (25 July)	541
192	SS.Nazarii et Celsi (28 July)	542
193	S.Felicis pp. (29 July)	543
194	SS.Abdon et Senne (30 July)	544
195	SS.Septem Fratrum Machabaea (1 Aug.)	545
196	Vincula S.Petri (1 Aug.)	545
197	S.Stephani pp. (2 Aug.)	546
198	Inuentio corporis S.Stephani (3 Aug.)	546
199	SS.Xisti Felicissimi et Agapiti (6 Aug.)	547
200	Transfiguratio Domini (6 Aug.)	548

201	S.Cyriaci et sociorum eius (8 Aug.)	549
202	Vigilie S.Laurentii (9 Aug.)	550
203	Natale eiusdem (10 Aug.)	551
204	S.Tyburtti (11 Aug.)	552
205	S.Yppoliti (13 Aug.)	553
206	Vigilie S.Marie (14 Aug.)	554
207	Assumptio Matris Domini (15 Aug.)	555
208	Octaue S.Laurentii (17 Aug.)	556
209	S.Agapiti (18 Aug.)	556
210	S.Magni (19 Aug.)	557
211	S.Bartholomei ap. (25 Aug.)	557
212	S.Hermetis (28 Aug.)	558
213	S.Augustini ep. (28 Aug.)	559
214	S.Sauine (29 Aug.)	560
215	Decollatio S.Iohannis Baptiste (29 Aug.)	560
216	SS.Felicis et Audacti (30 Aug.)	561
217	SS.Duodecim Fratrum (1 Sept.)	562
218	Natiuitas S.Marie (8 Sept.)	563
219	S.Adriani m. (8 Sept.)	564
220	Exaltatio S.Crucis et SS.Cornelii et Cipriani (14 Sept.)	564
221	S.Ianuarii et sociorum eius (19 Sept.)	566
222	Vigilie S.Mathei ap. (20 Sept.)	566
223	Natale eiusdem (21 Sept.)	566
224	SS.Cosme et Damiani (27 Sept.)	567
225	S.Ieronimi pres. (30 Sept.)	568
226	S.Dionisii et sociorum eius (9 Oct.)	569
227	S.Calixti pp. (14 Oct.)	569
228	S.Luce euang. (18 Oct.)	570
229	Translatio S.Bartholomei in Beneuentum (25 Oct.)	571
230	Apostolorum Symonis et Iude (28 Oct.)	571
231	S.Germani ep. (30 Oct.)	572
232	Vigilie Omnium Sanctorum (31 Oct.)	573

233	Sollemnitate Omnium Sanctorum (1 Nov.)	574
234	SS.Quattuor Coronatorum (8 Nov.)	575
235	S.Martini ep. (11 Nov.)	576
236	S.Cecilie (22 Nov.)	577
237	S.Clementis (23 Nov.)	578
238	S.Grisogoni (24 Nov.)	579
239	S.Mercurii m. (25 Nov.)	579
239a	S.Caterina (25 Nov.)	580
240	Vigilie S.Andree ap. (29 Nov.)	581
241	Natale eiusdem (30 Nov.)	582
242	Vigilie unius apostoli	583
243	Natale eiusdem (584
244	Vigilie plurimorum apostolorum	585
245	Natale eorundem	586
246	Natale unius martyris	587

The Transcription

This edition of Egerton MS.3511 keeps the spelling of the original, but abbreviations have been expanded according to the spelling generally accepted today. In order that each month of the kalendar should be on a separate page the titles of some of the saints are abbreviated regardless of how they were written in the manuscript. Punctuation follows that of the manuscript, pauses shorter than the full point being represented mostly by a comma but occasionally by a colon where that seems more appropriate. Everything that was written in red is underlined.

Where the writing is illegible, and where words are lost because the parchment has been trimmed the supposed reading is supplied in square brackets '[]'. In most cases it has been possible to make this reconstruction from the manuscript itself, as many prayers and chants appear more than once. Elsewhere readings have been taken from the Hadrianum and eighthcentury Gelasian sacramentaries, the texts of the Antiphonale Sextuplex and the Vulgate.

The contents of the manuscript have been numbered, and references for the lessons and dates of saints' masses are in round brackets '()'.

A

Additions f.4-4v

i

[f.4] Dominica Octauas Pentecostes.

Or. Omnipotens sempiterne deus, ad cuius beatitudinem sempiternam non fragilitate carnis, sed alacritate mentis ascenditur, fac nos atria superne ciuitatis, et te inspirante semper ambire, et per tuam indulgentiam fideliter introire. per.

Sec. Remotis obumbrationibus carnalium uictimarum, spiritualem tibi domine summamque hostiam supplici seruitute deferimus, que miro ineffabilique mysterio, et immolatur semper, et eadem semper offertur. per.

Compl. Letificet nos quaesumus domine sacramenti tui ueneranda sollempnitas, pariterque mentes nostras et corpora spirituali sanctificatione fecundet. per. (1) /

ii

[f.4v] Secundum Matheum (2). Conuocatis Iesus duodecim discipulis suis dedit illis potestatem spirituum
(Mth.x 1-8) (3)

iii

[Sancti Antonii con.]

Or. Ecclesiam tuam deus beati Antonii confessoris tui sollempnitas uotiuā l[etificet] ut spiritualibus semper muniatur auxiliis et gaudiis perfrui mereatur eternis. per.

-
1. Written in a twelfth century Beneventan hand.
 2. Matheum: Written in black ink over an erasure in a non-Beneventan hand of the thirteenth or fourteenth century.
 3. Written in a thirteenth century Beneventan hand.

Sec. Presens oblatio fiat domine tuo populo salutans,
pro quo dignatus es patri tuo te uiuentem hostiam immolare.
Qui uiuis.

Compl. Diuinis domine muneribus satiati, quaesumus ut
beati Antonii confessoris tui meritis gloriosis, salutaris
uictime desideratum sentiamus effectum. per. (1)

iv

Missa contra paganos.

Or. Omnipotens sempiterne deus in cuius manu sunt omnium
potestates et omnia iura regnorum, respice in auxilium
christianorum ut gentes paganorum qui in sua feritate
confidunt potencie tue dextera conprimantur. per.

Sec. Sacrificium domine quod immolamus intende ut pro-
pugnatores tuos ab omni exuas bellorum nequicia et in tue
protectionis securitate constituas. per.

Postcom. Protector noster aspice deus propugnatores tuos
a paganorum defende periculis ut ab omnibus perturbacionibus
semoti liberis tibi mentibus seruiamus. per. (2)

1. Written in anon-Beneventan hand of the thirteenth or
fourteenth century. After the mass for S. Antony comes the
title: Missa pro penitentibus, and the first words of the
collect: Nunc deus noster. The prayers for this mass are
written in full in the same hand on f.8 (mass vii).

2. Written in a non-Beneventan hand of the fourteenth
century.

B

Kalendar ff.5-7v

[f.5] Iani pri[ma dies et septima fine timetur]

Est Ianus nona uel quinta scorpius hora.

1	KL. <u>Ianuarii</u>	<u>Octaue domini.</u>	Basilii ep. et con.	<u>D.A.</u>
2	iv	non.		
3	iii	non.		
4	ii	non.		
5	Nonis		Vigilie Epiphanię	
6	viii	id.	<u>Epiphania domini</u>	
7	vii	id.		
8	vi	id.	<u>Seuerini con.</u>	
9	v	id.		
10	iv	id.	<u>Pauli primi heremite.</u>	<u>Gregorii Nazianzeni in</u> S. Sophia
11	iii	id.	Leucii ep. et con. in S. Sophia	
12	ii	id.		
13	Idibus		<u>Octaue Epiphanię.</u>	<u>Ylarii ep. Potiti. Obiit</u> <u>Stephanus sacerdos</u>
14	xix	KL. <u>Februarii</u>	<u>Felicis et Felicis</u>	
15	xviii	KL.	<u>Mauri abbatis</u>	
16	xvii	KL.	<u>Marcelli pp. et m.</u>	
17	xvi	KL.	<u>Antonii heremite</u>	
18	xv	KL.	Prisce m.	
19	xiv	KL.		
20	xiii	KL.	<u>Sebastiani m.</u>	Fabiani pp. m.
21	xii	KL.	<u>Agnes uir. et m.</u>	
22	xi	KL.	<u>Vincentii leuite et m.</u>	Anastasio
23	x	KL.		
24	ix	KL.		
25	viii	KL.	<u>Conuersio S. Pauli ap.</u>	<u>D.A.</u>
26	vii	KL.	Policarpi ep. et m.	
27	vi	KL.		
28	v	KL.	Octaue S. Agnes (ii).	Marine (i)
29	iv	KL.	Felicissimi et Cassiani in S. Sophia	
30	iii	KL.	Paschasii abbatis	
31	ii	KL.		

Inficit octauam februi lupus et duodenam

Ast februi quarta est preceidit tertia finem.

- 1 KL.Februarii Ignatii ep.et m.
 2 iv non. Purificatio S.Marie
 3 iii non. Blassii ep.et m.et sociorum eius
 4 ii non. D.A.
 5 Nonis Agathe uir.et m.
 6 viii id. Pantaleonis m.
 7 vii id. Austroberte uir.
 8 vi id.
 9 v id. Sauini Canosini ep.
 10 iv id. Scolastice uir.
 11 iii id. Castrensis ep.et con.
 12 ii id. Modesti leuite et m.
 13 Idibus
 14 xvi Kl.Martii Valentini pres.et m.
 15 xv Kl. Faustini et Iouitte mm.
 16 xiv Kl. Iulianes uir.et m.
 17 xiii Kl. Beneuenti dedicatio ecclesie S.Sophie
 18 xii Kl.
 19 xi Kl. Barbati ep.et con.
 20 x Kl.
 21 ix Kl.
 22 viii Kl. Cathedra S.Petri ap. Obiit Fr[a ...
 23 vii Kl. Vigilie Sancti 6
 24 vi Kl. Mathie ap.
 25 v Kl.
 26 iv Kl.
 27 iii Kl.
 28 ii Kl. Romani abbatis

[f.5v] Martius ut punguat prima furit atque secunda
Martis prima necat de cuius cuspe quarta est.

1	KL.	<u>Martii</u>	Albini ep. et con.	<u>D.A.</u>
2	vi	non.		
3	v	non.		
4	iv	non.		
5	iii	non.		
6	ii	non.		
7	Nonis		Perpetue et Felicitatis	
8	viii	id.		
9	vii	id.	<u>Sanctorum Quadraginta Militum</u>	
10	vi	id.		
11	v	id.		
12	iv	id.	<u>Gregorii pp.</u>	
13	iii	id.	<u>Eldradri abbatis</u>	
14	ii	id.		
15	Idibus			
16	xvii	KL.	<u>Aprilis</u>	
17	xvi	KL.		
18	xv	KL.		
19	xiv	KL.		
20	xiii	KL.	Vigilie S. Benedicti	
21	xii	KL.	<u>Benedicti abbatis</u>	
22	xi	KL.		
23	x	KL.		
24	ix	KL.		
25	viii	KL.	<u>Annuntiatio S. Marie</u> (1)	
26	vii	KL.	Longini m.	
27	vi	KL.	<u>Resurrectio domini.</u> Iohannis heremite	
28	v	KL.	<u>Octave S. Benedicti.</u> Xisti pp.	<u>D.A.</u>
29	iv	KL.		
30	iii	KL.		
31	ii	KL.		

1. Thirteenth century Beneventan addition: Hoc cauendum est
 prima noctis hora.

Est acus aprilis in primis atque nouenis
 Aprilis dec[imam est undena a] fine minatur.

1 KL. Aprilis

2 iv non.

3 iii non.

4 ii non.

5 Nonis

6 viii id.

7 vii id.

8 vi id.

9 v id.

10 iv id.

D.A.

11 iii id.

12 ii id.

13 Idibus

14 xviii Kl. Maii Tiburtii et Valeriani

15 xvii Kl.

16 xvi Kl.

17 xv Kl.

18 xiv Kl.

Obiit Iohannes Piscis

19 xiii Kl. Leonis noni pp.

20 xii Kl.

D.A.

21 xi Kl.

22 x Kl. Iohannis m. Tetensis. et Gaii pp.

23 ix Kl. Adelberti ep. et m.

24 viii Kl. Georgii m.

25 vii Kl. Marci euangeliste. Letanie maioris

26 vi Kl.

27 v Kl.

28 iv Kl. Vitalis m.

29 iii Kl. Eufrosine uir.

30 ii Kl.

[f.6] Maius habet sextam decimam febre perustam
Tertius in maio lup[us est et septimum anguis].

1	KL.	<u>Maii</u>	<u>Apostolorum Philippi et Iacobi</u>	
2	vi	non.	<u>Iuuenalis m. in S. Sophia</u>	
3	v	non.	<u>Inuentio S. Crucis. Alexandri Euentii et Theodoli</u>	
4	iv	non.		<u>D. A.</u>
5	iii	non.		
6	ii	non.	Secundini ep. et con. Translatio S. Mathei in Salerno	
7	Nonis			
8	viii	id.	<u>Inuentio S. Michahelis archangeli.</u>	
9	vii	id.		
10	vi	id.	Gurdiani et Epymachi mm.	
11	v	id.		
12	iv	id.	Nerei et Achillei atque Pancratii	
13	iii	id.		
14	ii	id.	Bonifacii m. Constantii ep. et con.	
15	Idibus			
16	xvii	KL.	<u>Iunii</u>	
17	xvi	KL.	Rosii ep. et con.	
18	xv	KL.		Obiit Grisa
19	xiv	KL.	Potentiane uir.	
20	xiii	KL.	<u>Eustasii et sociorum eius</u>	
21	xii	KL.		
22	xi	KL.		
23	x	KL.		
24	ix	KL.		
25	viii	KL.	Secundi ep. Urbani pp.	<u>D. A.</u>
26	vii	KL.	Theodori m.	
27	vi	KL.	Felicis m.	
28	v	KL.		
29	iv	KL.	Restituti	
30	iii	KL.		
31	ii	KL.	Petronille uir.	

Iunius est quinta serpens et quarta sagitta

Iunius in decimo quindenum a fine salutatur.

1	KL. <u>Iunii.</u>	<u>Erasmi m.</u>	
2	iv non.	Marcellini et Petri	
3	iii non.		
4	ii non.		
5	Nonis	Eleutherii et Antie matris eius in S.[Sophia]	
6	viii id.	Vincentii ep.	
7	vii id.		
8	vi id.		
9	v id.	<u>Primi et Feliciani</u>	
10	iv id.		<u>D.A.</u>
11	iii id.	<u>Barnabe ap.</u> Onufrii heremite	
12	ii id.		
13	Idibus		
14	xviii KL. <u>Iulii</u>	<u>Marciani ep. et con.</u>	
15	xvii KL.	<u>Viti Modesti et Crescentie</u>	
16	xvi KL.	Nicandri et Marciani	<u>D.A.</u>
17	xv KL.	<u>Translatio S. Bartholomei de India in Lyparim</u>	
18	xiv KL.	Marci et Marcelliani	
19	xiii KL.	<u>Geruasii et Protasii</u>	
20	xii KL.		
21	xi KL.		
22	x KL.	Paulini ep. et con.	
23	ix KL.	Vigilie S. Iohannis Baptiste	
24	viii KL.	<u>Natalis eiusdem</u>	
25	vii KL.	(1)	
26	vi KL.	<u>Iohannis et Pauli</u>	
27	v KL.		
28	iv KL.	Leonis pp. Vigilie apostolorum	
29	iii KL.	<u>Petri et Pauli</u> (2)	
30	ii KL.	<u>Pauli ap.</u>	

1. Cauenda est hora prima diei - 13 cent. Beneventan hand.
2. Vitia (?) dedit ad omni a[.... - 13 cent. Beneventan addition partly cut away.

[f.6v] Iulius undena fundit nonaque uenena
 Tredecimus Iulii decimo innuitur ante kalendas.

1	KL.	<u>Iulii</u>	Octaue S.Iohannis	
2	vi	non.	<u>Processi et Martiniani</u>	
3	v	non.		
4	iv	non.		
5	iii	non.		
6	ii	non.	<u>Octaue apostolorum</u>	
7	Nonis		Ianuarii et Laurentii in S.Sophia	
8	viii	id.	Procopii m.	
9	vii	id.	Effrem monachi	
10	vi	id.	<u>Felicitatis et filiorum eius</u>	
11	v	id.		
12	iv	id.	Naboris et Felicis	
13	iii	id.	Margarite uir.	<u>D.A.</u>
14	ii	id.		
15	Idibus		<u>Cyrici et Iulitte</u>	
16	xvii	Kl.	<u>Augusti</u> Vitaliani ep.et con.	
17	xvi	Kl.	<u>Alexii</u> con.	
18	xv	Kl.	Simphorose m.et filiorum eius	
19	xiv	Kl.		
20	xiii	Kl.		
21	xii	Kl.	Praxedis uir.	
22	xi	Kl.	Ieronimi ep.et con.in S.Sophia (1)	<u>D.A.</u>
23	x	Kl.	Apollinaris ep.et m.	
24	ix	Kl.	Christine uir. Vigilie sancti -	
25	viii	Kl.	<u>Iacobi apost</u> Christofori m.	
26	vii	Kl.		
27	vi	Kl.	Symeonis monachi de columna	
28	v	Kl.	<u>Nazarii et Celsi</u>	
29	iv	Kl.	<u>Felicis pp.</u> <u>Lupi ep.et con.</u> Simplicii Faustini et Beatrice	
30	iii	Kl.	Abdon et Sennes	
31	ii	Kl.		

1. Addition in a fourteenth century non-Beneventan hand:
 Marie Madalene.

Augusti serpens prima est et septima peste
 A[ugusti nepa prima fugat] de fine secunda.

- 1 KL.Augusti Vincula S.Petri et sanctorum Ma[chabeorum] D.A.
 2 iv non. Stephani pp.m.
 3 iii non. Inuentio corporis S.Stephani et sociorum
 4 ii non.
 5 Nonis
 6 viii id. Transfiguratio domini. Xisti cum sociis suis
 7 vii id. Donani ep.et m.
 8 vi id. Cyriaci leuite et m.in S.Sophia
 9 v id. Vigilie sancti -
 10 iv id. Laurentii leuite et m.
 11 iii id. Tiburtii et Susanne
 12 ii id. Eupli diaconis et sociorum eius
 13 Idibus Yppoliti et Cassiani mm.
 14 xix Kl.Septembris Vigilie S.Marię et Eusebii
 15 xviii Kl. Assumptio matris domini
 16 xvii Kl.
 17 xvi Kl. Octaue S.Laurentii
 18 xv Kl. Dedicatio S.Mercurii in S.Sophia
 19 xiv Kl. Magni ep.et con.
 20 xiii Kl.
 21 xii Kl. Valentii et Leontii in S.Sophia
 22 xi Kl. Octaue S.Marię
 23 x Kl.
 24 ix Kl. Vigilie sancti -
 25 viii Kl. Bartholomei ap.
 26 vii Kl. Translatio S.Mercurii m.in S.Sophia
 27 vi Kl. Arontii Honorati Fortunatiani et Sabiniani
 28 v Kl. Augustini ep. Septimini Ianuarii et Felicis
 29 iv Kl. Decollatio S.Iohannis et Sauine
 30 iii Kl. Felicis et Audacti D.A.
 31 ii Kl.

[f.7] Tertia septembris et quarta est maxima pestis
 Tertia septembris [uulpus fert a pede dena].

1	KL.	<u>Septembris</u>	<u>Sanctorum Duodecim Fratrum in S.Sophia</u>	
2	iv	non.	Zenonis m.	
3	iii	non.		<u>D.A.</u>
4	ii	non.		
5		Nonis		
6	viii	id.		
7	vii	id.	Adriani m.	
8	vi	id.	<u>Natiuitas S.Marie</u>	
9	v	id.	Gorgonii et Doratheï	
10	iv	id.		
11	iii	id.	Proti et Iacinthi	
12	ii	id.		
13		Idibus	Felicissimi ep.in S.Sophia	
14	xviii	KL.	<u>Octobris</u>	<u>Exaltatio S.Crucis.</u> Cornelii et Cypriani
15	xvii	KL.	Constantii ep.in S.Sophia	
16	xvi	KL.	Euphemię uir.et m.	
17	xv	KL.		
18	xiv	KL.		
19	xiii	KL.	<u>Ianuarii ep.et sociorum eius</u>	
20	xii	KL.	Vigilie sancti -	
21	xi	KL.	<u>Mathei ap.et euangeliste</u>	<u>D.A.</u>
22	x	KL.	<u>Mauricii et sociorum eius</u>	
23	ix	KL.	Sossii diaconis	
24	viii	KL.	(1)	
25	vii	KL.		
26	vi	KL.	Ianuarii pres.Anthiocheni	
27	v	KL.	<u>Cosme et Damiani</u>	
28	iv	KL.		
29	iii	KL.	<u>Dedicatio S.Michahelis</u> archangeli. Obiit Maria	
30	ii	KL.	<u>Ieronimi pres.</u>	

1 Thirteenth century Beneventan addition: ~~4~~ hora diei quarta.

Octobris quintam nonam mors aspidis intrat

Tertius octobris gladius decimam ordine nect[it].

- 1 KL.Octobris Remigii ep.et con.
- 2 vi non.
- 3 v non. D.A.
- 4 iv non.
- 5 iii non. Renati ep.et con.
- 6 ii non. Marcelli et Apolei. Sergii et Ba[cchi]
- 7 Nonis Reparate uir.
- 8 viii id. Dionisii ep.et sociorum eius
- 9 vii id.
- 10 vi id.
- 11 v id.
- 12 iv id.
- 13 iii id. Athanasii ep.et con.
- 14 ii id. Calixti pp.
- 15 Idibus Tammari ep.et con. Lupuli et M[odesti]
- 16 xvii Kl.Nouembris
- 17 xvi Kl. Pardi ep. (1)
- 18 xv Kl. Luce euang. Obiit Maria
- 19 xiv Kl.
- 20 xiii Kl. Zosimi ep.et con.
- 21 xii Kl. Ylarionis monachi
- 22 xi Kl. Carsii ep.in S.Sophia D.A.
- 23 x Kl. Theodoretis m.
- 24 ix Kl.
- 25 viii Kl. Translatio S.Bartholomei in Beneuentum. Crisanti
et D[arie]
- 26 vii Kl. Dimitri m.
- 27 vi Kl. Vigilie apostolorum -
- 28 v Kl. Symonis et Iude
- 29 iv Kl.
- 30 iii ~~K~~KL. Germani ep.et con. Maxim[i]
- 31 ii Kl. Vigilie omnium sanctorum. Cesarii
- I Hic inceptit adser[....] - 14 cent.non-Beneventan hand.

[f.7v] Quinta nouembris acux uix tertia mansit in urna
Octaua languet quinta quoque pesta nouember.

1	KL.	<u>Nouembris</u>	<u>Sollemnitas omnium sanctorum</u>	
2	iv	non.		
3	iii	non.		
4	ii	non.		
5	Nonis		Pardi m.in S.Sophia	<u>D.A.</u>
6	viii	id.		
7	vii	id.		
8	vi	id.	<u>Quattuor Coronatorum</u>	Obiit Senda
9	v	id.	<u>Theodori m.</u> (1)	
10	iv	id.	Menne con.	
11	iii	id.	<u>Martini ep.et con.</u>	
12	ii	id.		
13	Idibus		<u>Iohannis Chrisostomi.</u> Bricii ep.	
14	xviii	KL.	<u>Decembris</u>	
15	xvii	KL.		
16	xvi	KL.	Augustini ep.et Felicitatis matris eius	S.[Sophia]
17	xv	KL.	<u>Gregorii Theumatirgi.</u> <u>Tecle</u>	
18	xiv	KL.	Octaue S.Martini	
19	xiii	KL.		
20	xii	KL.	Theogenis m.	
21	xi	KL.	Sammone Abibii et Gurię	
22	x	KL.	<u>Cecilie uir.et m.</u>	
23	ix	KL.	<u>Clementis ep.et m.</u>	
24	viii	KL.	<u>Dedicatio S.Petri ap.intra Beneuentum.</u>	Crysogoni
25	vii	KL.	<u>Mercurii m.</u> Ecaterine uir.	
26	vi	KL.	<u>Petri Alexandree.</u> Nicandri m.in S.Sophia	
27	v	KL.		
28	iv	KL.		<u>D.A.</u>
29	iii	KL.	Saturnini. Vigilie sancti -	
30	ii	KL.	<u>Andree ap.</u>	

1. Fourteenth or fifteenth century non-Beneventan addition:
 Dedicatio Basilice Saluatoris.

Dat duodena [cohors septima decemque] decembris
Clade sua sternet prima sextaque december.

1	KL.	<u>Decembris</u>	
2	iv	non.	
3	iii	non.	Grafici Septimi et Quinecli
4	ii	non.	Barbare uir.
5	Nonis		Sabe abbatis
6	viii	id.	<u>Nycolai ep.</u>
7	vii	id.	<u>Ambrosii ep.</u> <u>D.A.</u>
8	vi	id.	
9	v	id.	Zenonis con.
10	iv	id.	Eulalie uir.
11	iii	id.	Syri ep. et con.
12	ii	id.	
13	Idibus		<u>Lucie uir.</u> Eustratii et sociorum eius
14	xix	<u>KL. Ianuarii</u>	Agnelli con.
15	xviii	KL.	
16	xvii	KL.	
17	xvi	KL.	(1)
18	xv	KL.	Dedicatio S. Marie in Beneuentum
19	xiv	KL.	Gregorii ep.
20	xiii	KL.	Vigilie sancti -
21	xii	KL.	Thome ap.
22	xi	KL.	<u>D.A.</u>
23	x	KL.	Gregorii m. Spoletini
24	ix	KL.	Vigilie natalis domini (2)
25	viii	KL.	<u>Natiuitas domini nostri Iesu Christi</u>
26	vii	KL.	<u>Stephani protomartiris</u>
27	vi	KL.	<u>Iohannis ap. et euang.</u>
28	v	KL.	<u>Sanctorum martirum Innocentium</u>
29	iv	KL.	
30	iii	KL.	
31	ii	KL.	<u>Siluestri pp.</u> et S. Columbe

1 Hic incepit adser[...] in isto monasterio - 14 cent. non-Ben. add

2 Hora - 13 cent. Beneventan hand.

C

Additions ff.8-9v

v

[f.8] Missa in honore Sancti Petri apostoli.

Cantus Lectio et Euangelium sicut in passionem eius.

[Or.] Deus qui apostolici principatus insignia pre ceteris [P]etrum subire iussisti, eius in hac uita sentiamus auxilium, cui non caro et sanguis sed diuinitatis tuę reuelauit archanum. per.

Sec. Deus qui apostolum Petrum regendarum ouium [tuorum doc]trina commenda[tione] firmasti, intercedat pro nobis semper apud trinitatis potentiam, ut pro quibus hanc sacram oblationem offerimus, celeste ouile mereantur intrare. qui uiuis.

Compl. Deus qui beati Petri apostoli tui dignitatem ubique facis esse gloriosam, praesta quaesumus, ut his sacrificiis sumptis eius semper foueamur et meritis. per.

vi

In Sancti Modesti. (12 Feb.)

In. Letabitur iustus.

Or. Deus fidelium remunerator animarum, praesta quaesumus, ut beatissimi Modesti leuite et martyris tui, cuius uenerandam celebramus festiuitatem, precibus ipsius indulgentiam cons[equ]amur. per.

Lec. Iustus [cor] suum. (Ecclus.xxxix 6)

Gr. Posuisti domine.

Tr. Posuisti. Alleluia [Y] Posuisti.

Eug. Amen dico uobis nisi granum frumenti. (Jo. xii 24)

Off. Desiderium.

Sec. or. Suscipe quaesumus domine munera, quae pro gloriosa passione beatissimi Modesti leuite et martyris tui deferimus concede propitius, ut per haec et temporalibus liberemur incommodis, et gaudiis conectamur eternis. per.

Com. Letabitur iustus.

Or. postcom. Purifica domine quaesumus mentes nostras benignus, et renoua celestibus sacramentis, ut per intercessionem beatissimi Modesti martyris tui, et ut consequenter corporum presens, pariter et futurum capiamus auxilium. per.(1)

vii

Missa pro [penitentibus].

Or. Nunc deus noster magne et omnipotente, qui sanas [contritos] corde, eorumque aliquas contritiones, exaudi quaesumus pias preces nostras et dimitte nobis [cunctas] offensiones ut cum sanctis hic et in eternum te adiuuante letemur. per.

[Sec.] Deus qui caritatis et pacis qui pro salute gentis humani crucis patibulum protulisti et sanguinem tuum sanctum et pretiosum pro redemptionem nostram fudisti, preces nostras benigne exaudi et hoc sacrificium quod tibi offerimus sereno uultu dignare respicere, ut delicta nostra soluendo ad uitam nos perducas eternam. per.

[Compl.] Repleti sumus domine et satiati gaudio eterno nostre salutis sacro scilicet et corpore sanguine tuo

1. Masses v and vi are in the same twelfth century Beneventan hand.

praesta quaesumus ut sancti hec que a te sumpsimus incorrupta
in nobis te domine seruentur. qui uiuis. (1) /

viii

[f.8v] Pauli apostoli ad Ebreos. Fratres: Doctrinis
uariis et peregrinis, nolite adduci. (Heb.xiii 9-17)

Ad Corinthios. Fratres: Spem autem habentes, crescentes
fidei uestre (II Cor.x 15-xi 2)

ix

Secundum Lucam. In illo tempore: Designauit dominus
septuaginta duos (Lk.x 1-2)

Secundum Marcum. In illo tempore: Dixit Iesus discipulis
suis: Videte ne quis uos seducat / [f.9]
(Mk.xiii 5-13)

x

Translatio Sancti Mathei apostoli in Salerno. (6 May)

[Or.] Deus qui apostoli glebam et euangelistę tui Mathei,
pro tutela nostra Salernum uenire fecisti, concede quaesumus,
ut per illius presidium, imminetia mala careamus, et ubi
ille transuectus est, scandere ualeamus. per.

Sec. Suscipe quaesumus domine has oblationes, quas pro
translationę beati Mathei deuota mente gerimus, pro quibus
dominus noster Iesus Christus hostiam semet ipsum se
nimirum offeruit. qui tecum uiuis.

Compl. Deus qui famulos tuos corporis et sanguinis Iesu
Christi domini nostri satiare fecisti, quaesumus, ut per

1. Written in a non-Beneventan hand of the thirteenth or
fourteenth century.

suffragium beati et euangeliste Mathei cuius translationem gerimus, etiam tueamur et precibus. per eundem.

xi

[Secundum Matheum]. In illo tempore: Dixit Iesus discipulis suis: Cum persequentur uos in ciuitate ista, fugite in aliam (Mth.x 23-32) (1) /

xii

[f.9v] [Lectio]. In diebus illis: Dixit michi angelus: Scribe, beati qui ad cenam nuptiarum agni uocati (Apoc.xix 9-10)

[Euangelium]. In illo tempore: Ascendit Iesus Hierosolimam (sic.). Est autem Hierusolimis super probatica piscina (Jo.v 1-4) (2)

xiii

† Ego domnus Petrus de Ter[]cosas sacerdos, et capellanus, sancti Petri de monachabus fecit ligare et coperire istum librum, pro remissionem peccatorum meorum, et expendi mediam quartam untie auri. (3)

1. No.s. viii, ix, x, xi are in the same late twelfth century Beneventan hand.

2. No.xii is written in a thirteenth century Beneventan hand.

3. No.xiii is written in a thirteenth century Beneventan hand.

D

Breviarium ff.10-11v

[f.10] In nomine Christi. Incipit breuiarium de die
qualiter missa debetur celebrari.

1. S.Nicolai. In. [Sacerdotes dei]. Gr. [Inueni Daud].
All. \forall Tu es sacerdos. Euang. Vigilate. Off. Veritas.
Com. Fidelis.
2. S.Ambrosii. In. Sacer[dotes tui]. Gr. [Sacerdotes eius].
All. \forall Iurauit dominus. Euang. Sint lumbi uestri.
Off. Inueni Daud. Com. Sint lumbi.
3. S.Eulalie. In. Me expec[tauerunt]. Gr. A[diuuauit]
All. \forall Loquebar. Euang. Simile est regnum decem.
Off. Diffusa est. Com. Quinque prudentes.
4. S.Eustrati. In. Clamauerunt. Gr. [Iustorum anime].
All. \forall Gaudete iusti. Euang. Cum audieritis.
Off. Mirabilis. Com. Et si coram.
5. S.Lucie. In. Dilexisti. per ordinem. Euang. Simile
est regnum celorum thesauro.
6. Vigilia S.Thome. In. Ego autem. per ordinem.
Euang. Hoc est preceptum.
7. S.Thome. In. Michi autem. Gr. In omnem terram.
All. \forall Nimis honorati. Euang. Thomas unus. Off. In omnem
terram. Com.¹Mitte manum.¹
8. S.[Gregorii]. In. Gloria et honore. Gr. Posuisti domine.
All. \forall Beatus uir. Euang. Dicebat Iesus ad. Si quis uult.
Off. Desider[ium]. Com. Posuisti domine.
9. S.Siluestri. Sacerdotes tui domine. per ordinem.
10. Missa ad primam intra octauas. Vultum tuum.
Gr. Diffusa est. All. Post partum. Off. ¹Offer[entur]¹.
Com. ¹Diffusa¹.

1....1 See note p.314.

11. S. Basilii. Sacerd[otes] eius per ordinem.
All. [✓] Elegit te dominus. Euang. Sint lumbi uestri.
12. Octaue domini. Puer natus est per ordinem.
Euang. Pastores loquebantur.
13. Vigil[ia] Epiphani. Dum medium silentium per ordinem.
Euang. Defuncto Herode.
14. S. Seuerini. In uirtute tua domine per ordinem.
All. [✓] Iustum deduxit. Euang. Num quid uenit lucerna.
15. S. Pauli heremite. Iustus non conturbabitur.
Gr. Domine preuenisti. All. [✓] Iustus non conturbabitur.
Euang. Dixit Simon Peter ad Iesum. Off. Posuisti domine.
Com. ¹Amen dico uobis¹.
16. S. Ylarii. Sacerd[otes] dei. Gr. Iustus non
conturbabitur. All. [✓] Posui adiutorium. Euang. Vigilate
quia. Off. Veritas. Com. Fidelis seruus.
17. Octaue Epiphanie. Ecce aduenit per ordinem.
Euang. Venit Iesus a Galilea in Iordanem.
18. S. Felicis. Os Iusti per ordinem. Euang. Vos estis sal.
19. S. Mauri. Vir dei sacerdos Maurus. Gr. Os iusti.
All. [✓] Iustus ut palme. Euang. Nemo accendit.
Off. Desiderium. Com. Letabitur.
20. S. Marcelli pp. Statuit ei dominus per ordinem.
All. Tu es sacerdos. Euang. Homo quidam peregre.
21. S. Antonii. Iustus ut palma. Gr. Domine preuenisti.
All. [✓] Beatus uir qui suffert. Euang. Num quid uenit
lucernam. Off. In uirtute. Com. Magnus est.
22. S. Prisce uir. Loquebar. per ordinem. Euang. Simile
est regnum thesauro.

23. S. Sebastiani. Intret in conspectu per ordinem.
 All. [✓] Sanctitui domine. Tr. Effuderunt.
Euang. Descendens Iesus de monte.
24. S. Agnes. Me expectauerunt per ordinem.
Euang. Simile est regnum decem.
25. S. Vincentii. Letabitur iustus per ordinem.
Euang. Si quis uult. All. [✓] Letabitur iustus.
26. Conuersio S. Pauli. Scio cui per ordinem. Lec. Saulus
 adhuc. All. [✓] Magnus. Euang. Homo quidam erat diues qui
 habuit uillicum. Com. Ego uos.
27. S. Policarpi. Gloria et honore. Gr. Beatus uir.
 All. [✓] Posuisti domine. Euang. Si quis uenit. Off. Gloria
 et honore. Com. Posuisti domine.
28. S. Ignatii. Statuit ei dominus per ordinem.
 All. [✓] Gloria et honore. Euang. Homo quidam peregre
 proficiscens.
29. S. Blassii. Iustus non conturbabitur. Gr. Iustus ut
 palma. All. [✓] Iustus non conturbabitur. Euang. Vigilate
 quia nescitis. Off. Posuisti domine. Com. Fidelis.
30. S. Austroberte. Cognoui domine. Gr. Species tua.
 All. [✓] Veni spon[se]. Euang. Simile thesauro.
Off. Offerentur. Com. Diffusus est.
31. S. Agathe. Gaudeamus omnes in domino per ordinem.
Euang. Simile est regnum celorum decem.
32. S. Sauini. Sacerdotes tui domine per ordinem.
 All. [✓] Iurauit. Tr. Beatus uir. Euang. Vigilate quia
 nescitis.
33. S. Scolastice. Dilexisti. Gr. Dilexisti.
 All. [✓] Dilexisti. [✓] In columbe. Euang. Simile thesauro.

Off. ¹Offerentur¹. Com. Simile est.

34. S.Valentini. In uirtute tua domine per ordinem.

All. [Y] Iustus germinabit. Euang. Nolite arbitrari.

35. S.Faustini et Iouitte. Iusti epulentur.

Gr. Clamauerunt iusti. All. [Y] Iustorum. Tr. Qui seminat.

Euang. Attendite a fer[mento]. Off. Exultent.

Com. Dico autem.

36. S.Iulianes. Loquebar. Gr. Audi filia. All. [Y] Loquebar.

Euang. Simile decem. Off. Filie regum. Com. Confundentur superbi.

37. S.Barbati. Sacerdotes eius. Gr. Iurauit.

All. [Y] Inueni. Tr. Beatus uir. Euang. Homo quidam nobilis.

Off. Veritas. Com. Semel.

38. Cathedra S.Petri. Statuit ei. Gr. Inueni.

Tr. Posuisti domine. Euang. Dixit Iesus Symoni Petro.

Off. Constitues eos. Com. Simon Iohannes.

39. S.Mathie. Michi autem. Gr. Nimis honor. Tr. Desiderium.

Euang. Hec mando. Off. Michi autem. Com. Ego uos.

40. S.Romani. Os iusti. Gr. Domine preuenisti.

Euang. Vos estis sal. Off. Gloria et honore.

Com. Posuisti domine. /

[f.10v] 41. SS.Quadraginta martyrum. Iudicant sancti.

Gr. Iustorum. Tr. [Effuderunt]. Euang. [Videns Iesus turbas]. Off. [Gloriabuntur]. Com. A[mima nostra].

42. S.Gregorii. Sacerdotes dei per ordinem.

Euang. Vigilate quia nescitis.

43. Vigilie S.Benedicti. Os iusti. Gr. [....] per ordinem.

Euang. [Vos estis sal terre].

44. Annuntiatio S.Marie. Rorate. Gr. Tollite portas.

All. [✓] Aue Maria. All. [✓] [R.... .. as]. Tr. [Aue Maria].
Euang. Missus est angelus. Off. Aue Maria. Com. Ecce
 uirgo.

45. In nataliciis sanctorum a Pascha usque in Octauas
 Pentecosten. All. [✓] Pretiosa. [✓] ¹Confitebor¹.

46. SS. Tyburtii et Valeriani. Sancti tui domine per ordinem.
Euang. Ego sum uitis uera. Si uenerit in XLma. Videte
 ne quis uos. Off. Confiteantur celi. Com. Gaudete iusti.

47. S. Georgii. Protexisti per ordinem. Euang. Ego sum
 uitis uera.

48. S. Marci euangeliste. Protexisti. Lec. Stabunt iusti.
Euang. Ego sum uitis uera. Off. Confiteantur celi.
Com. Ego sum uitis.

49. S. Vitalis. Protexisti. Euang. Ego sum uitis uera.
Off. Repleti sumus. Com. Ego sum uitis.

50. S. Eufrosine. Me expectauerunt per ordinem.
 All. [✓] Specie tua. Euang. Simile est regnum celorum.

51. S. Athanasii. Protexisti per ordinem. Euang. Ego sum
 uitis.

52. SS. Alexandri Euentii et Theodoli. Clamauerunt.
Euang. Ego sum uitis. Off. Repleti sumus. Com. Iustorum
 anime.

53. Inuentio S. Crucis. Nos autem. All. [✓] Nos autem.
 All. [✓] Dulce. Lec. Misterium. Euang. Simile thesauro.
et missa per ordinem.

54. Translatio S. Mathei. Exclamauerunt. Off. Confiteantur.
Com. Gaudete iusti.

55. S. Victoris. Protexisti per ordinem. Euang. Ego sum
 uitis.

56. SS.Gurdiani et Epymachi. Sancti tui domine.
Euang. Ego sum uitis. Off. Mirabilis. Com. Iustorum anime.
57. SS.Nerei et Achillei. Ecce oculi domini.
Off. Confiteantur. Com. Gaudete.
58. S.Bonifatii. Protexisti per ordinem. Euang. Ego sum uitis.
59. S.Potentiane. Dilexisti per ordinem. All.[Y] Diffusa est gratia. Euang. Simile est regnum celorum decem.
60. S.Eustasii. Iudicant sancti. Gr. Gloriosus deus.
All.[Y] Gaudete. Euang. Ego sum uitis uera.
Off. Gloriabuntur. Com. Et si coram.
61. S.Urbani pp. Dicit dominus sermones. Gr. Inueni.
All.[Y] Posuisti. Euang. Homo quidam peregre.
Off. Veritas mea. Com. Domine quinque.
62. S.Petronille. Cognoui domine. Gr. Adiuuauit eam.
All.[Y] Veni sponse. Euang. Simile thesauro.
Off. Diffusa est. Com. Confundantur.
63. SS.Marcellini et Petri. Clamauerunt. Gr. Clamauerunt iusti. All.[Y] Iustorum. Euang. Descendens Iesus de monte.
Off. Letamini. Com. Iustorum.
64. SS.Primi et Feliciani. ¹Sapientia¹. Gr. Iustorum.
All.[Y] Fulgebunt. Euang. Hoc est preceptum.
Off. Mirabilis deus. Com. Ego uos.
65. S.Barnabe apostoli. Ego autem. Gr. Beatus uir.
All.[Y] Beati qui persecuti. Euang. Designauit dominus.
Off. Posuisti domine. Com. Letabitur.
66. SS.Basilidis et sociorum. Intret in conspectu.
Gr. Vindica domine. All.[Y] Vox exultet. Euang. Circuibat.
Off. Exultabunt. Com. Posuerunt.

67. SS.Viti et sociorum. Iusti epulentur. Gr. Exultabunt.
All. [Y] Iusti fulgebunt. Euang. Cum persequentur uos.
Off. Letamini. Com. Dico autem.
68. SS.Nicandri et Marciani. Iudicant sancti.
Gr. Gloriosus deus. All. [Y] Te martyrur. Euang. Conuocatis
 Iesus. Off. Gloriabuntur. Com. Anima nostra.
69. SS.Marci et Marcelliani. Salus autem. Gr. Anima nostra.
All. [Y] Mirabilis. Euang. Videte ne quis uos seducat.
Off. Anima nostra. Com. Amen dico uobis quod u[ni].
70. SS.Geruasii et Protasii. Loquetur. Gr. Iustorum
 anime. All. [Y] Ecce quam. Euang. Ecce ego mitto sicut agnus.
Off. Letamini. Com. Posuerunt.
71. S.Paulini. Sacerdotes tui domine per ordinem.
All. [Y] Tu es sacerdos. Euang. Vigilate quia nescitis.
72. S.Febronie. Loquebar per ordinem.
73. SS.Processi et Martiniani. Iudicant sancti gentes
per ordinem. All. [Y] Vindica domine. Euang. Cum audieritis
 prelia. Off. Mirabilis.
74. Intra octauas apostolorum. Michi autem. Gr. Constitues.
All. [Y] Celi enarrent. Lec. Iam non estis.
Euang. Dixit Symon Petrus. Off. In omnem terram.
Com. Amen dico.
75. S.Procopii. Letabitur per ordinem. All. [Y] Beatus
 uir qui. Euang. Dicebat Iesus ad discipulos suos. Si quis
 uult.
76. SS.Naboris et Felicis. Intret. Gr. Clamauerunt.
All. [Y] Exultabunt. Euang. Qui uos audit. Off. Letamini.
Com. Et si coram.
77. S.Margarite. Me expectauerunt. Gr. Audi filia.
All. [Y] Loquebar. Euang. Simile est thesauro.

Off. Offerentur. Com. Simile est regnum.

78. S.Foce. In uirtute per ordinem. All.[✓] Iustus non conturbabitur. (1) Euang. Nichil opertum quod non reuelauit.

79. SS.Cyrnici et Iulitte. Iusti epulentur. Gr. Anima nostra. All.[✓] Iusti epulentur. Euang. Ibat Iesus.

Off. Gloriabuntur. Com. Anima nostra.

80. S.Alexii con. Iustus non conturbabitur. Gr. Domine preuenisti. All.[✓] Beatus qui suffert. Euang. Dixit Simon Petrus. Off. Desiderium. Com. Amen dico quod uos.

81. S.Symphorose. Laudate pueri. Gr. Exultabunt. All.[✓] Sancti tui domine benedicunt. Euang. Loquente. Off. Anima nostra. Com. Quicumque. /

[f.11] S.Seueri. Ego autem per ordinem. Euang.[Vigilate.]

83. S.Praxedis. Dilexisti per ordinem. All.[✓] Specie. Euang. Simile est regnum decem.

84. S.Praxedis (2). [Sacerdotes dei]. Gr.[Inueni Daud]. Euang. Facta est contentio. Off. Veritas. Com. Semel iurauit.

85. Vigilie S.Iacobi. Ego autem per ordinem. Euang. A[ccesserunt] ad Iesum Iacobus et Iohannes.

86. Natalis eiusdem. Michi autem. Gr. Nimis [honor]. All.[✓] Ven[ite] Benedicti. Euang. Accessit ad Iesum. Off. In omnem terram. Com. Vos qui secuti.

87. S.Pantaleonis. Gloria et honore. Gr. Posuisti domine] All.[✓] Iustum deduxit. Euang. Si quis uenit. Off. Posuisti domine. Com. Posuisti domine.

1. conturbabitur.] Cyri - erased.

2. Probably S.Appolinaris.

88. SS. Nazarii et Celsi. Loquetur. Gr. Iustorum anime.
 All. [✓] Fulgebunt. Euang. Cum persequentur uos in ciuitate.
 Off. Exultabunt. Com. Dico autem.
89. SS. Felicis, Simplicii, Faustini, Beatrice. Sacerdotes
 eius per ordinem. All. [✓] Disposui. Euang. Sunt lumbi
 uestri. Off. Veritas mea. Com. Sint lumbi.
90. SS. Abdo et Sennes. Intret. Gr. Gloriosus deus.
 All. [✓] Exultent iusti dei. Euang. Videte ne quis uos.
 Off. Mirabilis. Com. Posuerunt.
91. SS. Machabeorum. Laudate pueri per ordinem.
 All. [✓] Laudate pueri. Euang. Loquente Iesus ad turbas.
92. Vincula S. Petri. Nunc scio per ordinem.
93. S. Stephani pp. Statuit ei. Gr. Iustus non
 conturbabitur. All. [✓] Letabitur. Euang. Homo quidam peregre.
 Off. Inueni. Com. Domine quinque.
94. Inuentio S. Stephani. Multe tribulationes per ordinem.
 All. [✓] Sancti tui domine floreant. Lec. Rememoramini.
 pristinos. Euang. Dicebat Iesus turbis phariseorum. Ve
 uobis..
95. S. Xisti et sociorum. Salus autem. Gr. Exultabunt
 sancti. All. [✓] Gaudete iusti. Euang. Hoc est preceptum.
 Off. Repleti. Com. Ego uos.
96. S. Donati. In uirtute tua per ordinem. All. [✓] Iustus
 non. Euang. Nichil opertum est quod non reueletur.
97. S. Cyriaci. Timete dominum per ordinem. All. [✓] Iusti
 fulgebunt. Euang. Euntes in mundum uniuersum predicantes.
98. SS. Septem Fratrum. Iudicant sancti gentes per ordinem.
Euang. ——— Com. Quod dico uobis in tenebris.
99. S. Tyburtii. Iustus ut palma. Gr. Os iusti.

All. [✓] Posuisti. Euang. Si quis uult. Off. Desiderium.
Com. Posuisti domine.

100. S. Eupli m. Letabitur iustus per ordinem.

All. [✓] Iustus non conturbabitur. Euang. Nolite arbitrari.

101. SS. Yppoliti et Cassiani. Iusti epulentur.

Gr. Clamauerunt. All. [✓] Vox exultet. Euang. Attendite
a fermento phariseorum. Off. Anima nostra.

Com. Dico autem.

102. Vigilie S. Marie. Dilexisti per ordinem.

Lec. Ego quasi libanus. All. [✓] O quam pulchra.

Euang. Exurgens Maria.

103. S. Agapiti. Gloria et honore. Gr. Domine preuenisti.

All. [✓] Beatus uir. Euang. Si quis uenit ad.

Off. Posuisti domine. Com. Letabitur.

104. Vigilie S. Bartholomei. Ego autem per ordinem.

Euang. Hoc est preceptum meum.

105. Natalis eiusdem. Michi autem. Gr. Constitues.

All. [✓] O quam beatus. Euang. Facta est contentio.

Off. In omnem. Com. Vos qui secuti.

106. SS. Rufi et Carponi. Salus autem. Gr. Iustorum anime.

All. [✓] Iusti epulentur. Euang. Qui uos audit.

Off. Mirabilis deus. Com. Posuerunt.

107. S. Hermetis. Iustus non conturbabitur. Gr. Beatus uir.

All. [✓] Iustum deduxit. Euang. Dicebat Iesus ad discipulos.

Off. In uirtute. Com. Qui uult.

108. S. Augustini. Dicit dominus sermones. Gr. Os iusti.

All. [✓] Iurauit. Euang. Homo quidam nobilis.

Off. Veritas mea. Com. Fidelis.

109. S.Sauine. Cognoui domine. Gr. Specie tua.
All. [✓] Diffusa est. Euang. Simile est regnum celorum decem.
Off. Filie regum. Com. Principes persequuntur.
110. Decollatio S.Iohannis Baptiste. Iustus ut palma.
Gr. Iustus non conturbabitur. All. [✓] Iustus ut palma.
Euang. Misit Herodes. Off. Iustus ut. Com. Posuisti.
111. [SS.] Felicis et Audacter. Sapientia sanctorum.
Gr. Gloriosus. All. [✓] Iustorum anime. Euang. Cum
persequuntur uos. Off. Letamini. Com. Quod dico.
112. SS.Duodecim Fratrum. Clamauerunt. Gr. Exultabunt.
All. [✓] Ecce quam. Euang. Misit Iesus duodecim.
Off. Exultabunt. Com. Iustorum.
113. S.Zenonis. Iusti epulentur. Gr. Anima nostra.
All. [✓] Exultabunt. Euang. Ibat Iesus. Off. Anima nostra.
Com. Et si coram.
114. S.Adriani. Letabitur iustus. Gr. Domine preuenisti.
All. [✓] Posuisti domine. Euang. Si quis uult.
Off. Desiderium. Com. Qui uult.
115. S.Gorgoni. Gloria et honore. Gr. Posuisti domine.
All. [✓] Gloria et honore. Euang. Nichil opertum.
Off. Posuisti domine. Com. Letabitur.
116. SS.Proti et Iacinthi. Iudicant sancti gentes.
Gr. Vindica domine. All. [✓] Fulgebunt. Euang. Ecce ego
mitto. Off. Gloriabuntur. Com. Anima nostra.
117. SS.Cornelii et Cypriani. Sacerdotes eius.
Gr. Sacerdotes eius. All. [✓] Sancti tui domine.
Lec. Benedictus deus et pater. Euang. Sint lumbi.
Off. Exultabunt. Com. Sint lumbi.
118. Exaltatio S.Crucis. Lec. Hoc sentite. Euang. Nunc
iudicium est mundi.

119. SS.Lucie et Geminiani. Intret in conspectu.
Gr. Iustorum. All.[✓] Mirabilis. Euang. Conuocatis Iesus.
Off. Mirabilis. Com. Posuerunt. /
- [f.11v] 120. S.Ianuarii et sociorum. Multe tribulationes.
Gr. Exultabunt. All.[✓] Let[amini]. Euang. [Designauit].
Off. [Letamini]. Com. [Et si coram].
121. Vigilie S.Mathei. Ego autem per ordinem.
Euang. Vidit Iesus publican[um].
122. Natalis eiusdem. Os iusti. Gr. Beatus uir.
All.[✓] Celi enarrant. Euang. Vidit Iesus [hominem sedentem
in theloneo]. Off. Posuisti domine. Com. Amen.
123. S,Mauricii. Clamauerunt. Gr. Gloriosus deus.
All.[✓] Te martyr[um]. Euang. Descendens Iesus de monte.
Off. Anima nostra. Com. Iustorum.
124. S.Tecle. Me expectauerunt. Gr. Adiuuauit eam.
All.[✓] Audi filia. Euang. Simile est regnum decem.
Off. Diffusa est gratia. Com. Qui[n]que prudentes].
125. SS.Cosme et Damiani. Sapientiam. Gr. Clamauerunt.
All.[✓] Hec est uera. Euang. Circuibat.Iesus.
Off. Gloriabuntur. Com. Posuerunt.
126. S.Sophie. Vultum tuum. Com. Qui[n]que prudentes].
127. S.Ieronimi. In uirtute tua. Gr. Os iusti.
All.[✓] Amauit. Euang. Homo quidam nobilis. Off. Desiderium.
Com. Fidelis.
128. S.Remigii. Sacerdotes tui domine. per ordinem.
All.[✓] Elegit te. Euang. Vigilate quia nescitis.
129. SS.Sergi et Bachi. Iudicant sancti gentes.
Gr. Anima nostra. All.[✓] Exultabunt iusti.
Euang. Cum persequentur uos in. Off. Exultabunt.
Com. Quod d[ico].

130. S.Dionisii. Iusti epulentur. Gr. Vindica domine. All.[✓] Sancti tui domine florebunt. Euang. Misit Iesus duodecim. Off. Mirabilis. Com. Dico autem.
131. S.Calixti. Statuit ei per ordinem. All.[✓] Letabitur. Euang. Homo quidam peregre.
132. S.Lucæ Ego autem per ordinem. All.[✓] In omnem terram. Lec. Unicuique nostrum. Euang. Si quis uult post me.
133. S.Ylarionis. Iustus ut palma. Gr. Domine preuenisti. All.[✓] Iustus ger[minabit]. Euang. Nemo accendit. Off. Desiderium. Com. Letabitur.
134. Translatio S.Bartholomei. Michi autem. Gr. Constitues. All.[✓] O quam beatus. Euang. Hec mando. Off. Constitues. Com. Amen dico uobis.
135. SS.Crisanti et Darie. Multe tribulationes. Gr. Exultabunt. All.[✓] Fulgebunt. Euang. Ecce ego mitto. Off. Anima nostra. Com. Et si coram.
136. S.Dimitrii m. Letabitur iustus per ordinem. All.[✓] Beatus uir. Euang. Nichil opertum.
137. Vigilie apostolorum Symonis et Iude. Intret. Gr. In omnem terram. Euang. Hoc est preceptum. Off. Michi autem. Com. Ego uos elegi.
138. In die. Michi autem nimis per ordinem. Euang. Ponite in cordibus uestris.
139. S.Maximi. Gloria et honore per ordinem. Com. Posuisti domine.
140. S.Germani. Sacerdotes dei. Gr. Inueni. All.[✓] Tu es sacerdos. Euang. Vigilate quia. Off. Inueni Daud. Com. Fidelis seruus.
141. SS.Valentini et Ylarii. Salus autem. Gr. Anima nostra.

- All. [✓] Sancti tui domine benedicunt. Euang. Conuocatis Iesus. Off. Gloriabuntur. Com. Anima nostra.
142. SS. Quattuor Coronatorum. Intret. Gr. Vindica domine All. [✓] Iusti epulentur. Euang. Cum audieritis prelia. Off. Anima nostra. Com. Posuerunt.
143. S. Theodori. In uirtute tua. Gr. Domine preuenisti, All. [✓] Iustus non conturbabitur. Euang. Nolite arbitrari. Off. Posuisti. Com. M[agna est].
144. S. Martini pp. Statuit ei. Gr. Inueni. All. [✓] Beatus uir qui suffert. Euang. Homo quidam peregre. Off. Veritas. Com. Se[mel].
145. S. Menne. Os iusti. Gr. Posuisti domine. All. [✓] Amavit. Euang. Si quis uult. Off. Desiderium. Com. Posuisti domine.
146. S. Iohannis Chrisostomi. Sac[erdotes] eius. Gr. Sac[erdotes] eius. All. [✓] Disposui. Euang. Sint lumbi. Off. In uirtute tua domine. Com. Sint lumbi.
147. S. Gregorii ep. Sacerdotes tui per ordinem. All. [✓] Iuravit. Euang. Vigilate quia.
148. S. Cecilie. Loquebar per ordinem. Euang. Simile est regnum decem.
149. S. Clementis. Dicit dominus. Gr. Iuravit. Lec. Benedictus deus et pater. All. [✓] Iustus germinabit. Euang. Homo quidam nobilis. Off. Veritas. Com. [Domine].
150. S. Chrisogoni. In uirtute tua per ordinem. All. [✓] Gloria et honore. Euang. Nichil opertum.
151. S. Ecatere. Me expectauerunt per ordinem. Euang. Simile est regnum celorum.
152. S. Mercurii. Iustus non conturbabitur. Gr. Iustus

non conturbabitur. All.[✓] Letabitur. Euang. Si quis uenit.
Off. Posuisti domine. Com. Letabitur.

153. S.Petri Al[exandrini]. Gloria et honore.
Gr. Iustus ut palma. All.[✓] Posuisti. Euang. Nolite
 arbitrari. Off. Desiderium. Com. Posuisti.

154. Vigilie S.Andree. Dominus secus. Gr. In omnem terram.
Euang. Stabat Iohannes. Off. Gloria et honore.
Com. Dicit Andreas.

155. S.Saturnini. Iudicant sancti per ordinem.
Com. Quod dico.

156. S.Andree. Michi autem. Gr. Constitues.
 All.[✓] Dilexit. Euang. Ambulans. Off. Michi autem.
Com. Venite post me. /

1....1 Throughout the Breviarium this indicates that a
 rough musical cue has been added above the words.

E

Missal ff.12-290v

[f.12] In Christi nomine.

1

Incipit Dominica de aduentu domini.

In. Ad te leuauit animam meam deus meus in te confido non erubescam, neque irrideant me inimici mei etenim uniuersi qui te expectant non confundentur. Ps. Vias tuas domine notas fac michi et semitas tuas edoce me.

Or. Excita domine quaesumus potentiam tuam et ueni, ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante saluari. Qui uiuis et regnas cum patre in unitate spiritus sancti deus, per omnia secula seculorum.

Lectio epistolę beati Pauli apostoli ad Romanos.

Fratres: Quęcumque scripta sunt, ad nostram doctrinam scripta sunt/[f.12v] (Rom.xv 4-13)

Gr. Uniuersi qui te expectant non [confundentur domine]. Y Vias [tuas domine notas] fac michi et sem[itas] tuas edoce me. Alleluia. Y Ostende nobis domine misericordiam tuam et salutare tuum da nobis.

Secundum Lucam. In illo tempore, dixit Iesus discipulis suis: Erunt signa in sole et luna et stellis/[f.13] (Lk.xxi 25-33).

Off. Ad te domine leuauit animam meam deus meus in te confido non erubescam, neque irrideant me inimici mei etenim uniuersi qui te expectant non confundentur.

Sec. Hęc sacra nos domine potenti uirtute mandatos, ad suumfaciant puriores uenire principium. per.

Com. Dominus dabit benignitatem et terra nostra dabit fructum suum.

Compl. Suscipiamus domine misericordiam tuam in medio templi tui, et reparationis nostrę uentura sollempnia congruis honoribus p̄cedamus. per.

2

Dominica ii de aduentu domini.

[In.] Populus Sion ecce dominus ueniet ad saluandas gentes auditam faciet dominus gloriam uocis suę in letitia cordis uestri. Ps. Qui regis.

Or. Excita domine corda nostra ad p̄parandas unigeniti tui uias, ut per eius aduentum purificatis tibi mentibus [f.13v] seruire / mereamur. per eundem.

Pauli apostoli ad Corinthios. Fratres: Sic nos existimet homo ut ministros Christi (I Cor. iv 1-5)

Gr. Ex Sion species decoris eius deus manifeste ueniet. Y Congregate illi sanctos eius qui ordinauerunt testamentum eius super sacrificia. Alleluia. Y Letatus sum in his quę dicta sunt michi in domum domini ibimus. Y Stantes erant pedes nostri in atriis Ierusalem.

Sequentia sancti euangelii secundum Matheum. In illo tempore: Cum audisset Iohannes in uinculis/[f.14].... (Mth. xi 2-10).

Off. Deus tu conuertens uiuificabis nos et plebs tua letabitur in te ostende nobis domine misericordiam tuam et salutare tuum da nobis.

Sec. Placare quaesumus domine humilitatis nostrę precibus et hostiis, et ubi nulla suppetunt suffragia meritorum, tuis nobis succurre p̄sidiis. per.

Com. Ierusalem surge et sta in excelso et uide iocunditatem quę ueniet tibi a deo tuo.

Compl. Repleti cibo spiritualis alimonie, supplices te domine deprecamur, ut huius participatione mysterii, doceas nos et terrena despiciere, et amare celestia. per.

3

Dominica iii.

[In.] Gaudete in domino semper iterum dico gaudete, modestia uestra nota sit omnibus hominibus dominus prope est [f.14v] nichil solliciti scitis sed in omni / oratione petitiones uestrę innotescant apud deum. Ps. Benedixisti domine.

Or. Aures tuas quaesumus domine precibus nostris accomoda et mentis nostrę tenebras, gratia tuę uisitationis illustra. qui uiuis.

Pauli apostoli ad Philippenses. Fratres: Gaudete in domino semper, iterum dico gaudete. (Phil. iv 4-7)

Gr. Qui sedes domine super cherubin excita potentiam [tuam et ueni]. Y [Qui] reg[is Israhel intende qui deducis uelut] ouem Ioseph. Alleluia Y Excita domine potentiam tuam et ueni ut saluos facias nos.

Sequentia sancti euangelii secundum Iohannem. In illo tempore: Miserunt Iudei/[f.15] (Jo. i 19-28)

Off. Benedixisti domine terram tuam auertisti captiuitatem Iacob remisisti iniquitatem plebis tuę.

Sec. Deuotionis nostrę tibi quaesumus domine hostia iugiter immoletur, quę et sacri peragat instituta mysterii, et salutare tuum nobis mirabiliter operetur. per.

Com. Dicite pusillanimis confortamini et nolite timere ecce deus noster ueniet et saluabit nos.

Compl. Imploramus domine clementiam tuam, ut hæc diuina mysteria a uitiis expiatis, ad festa uentura nos præparent. per.

4

Feria iv de ieiunio.

In. Rorate cęli desuper et nubes pluant iustum aperiatur terra et germinet saluatorem. Ps. Cęli enarrant.

Or. Praesta quaesumus omnipotens deus, ut redemptionis nostrę uentura sollempnitas, et præsentis nobis uite subsidia [f.15v] conferat, et ęterne beatitudinis præ/mia largiatur. per.

Lectio Esaye prophete. In diebus illis dixit Esayas: Erit in nouissimis diebus preparatus mons (Is.ii 2-5)

Gr. Tollite portas principes uestras et eleuamini porte ęternales et introibit rex glorię. Y Quis ascendet in montem domini aut quis stabit in loco sancto eius innocens manibus et mundo corde.

Dominus uobiscum.

Or. Festina quaesumus ne tardaueris domine, et auxilium nobis superne uirtutis impende, ut aduentus tui consolationibus subleuentur, qui in tua pietate confidunt. qui uiuis.

Lectio Esaye prophete. In diebus illis: Locutus est dominus ad Achaz dicens: Pete tibi signum a domino deo tuo / [f.16] (Is.vii 10-15)

Gr. Prope est dominus omnibus inuocantibus eum omnibus qui inuocant eum in ueritate. Y Laudem domini loquetur os meum et benedicat omnis caro nomen sanctum eius.

Sequentia sancti euangelii secundum Lucam. In illo

tempore: Missus est angelus Gabrihel a deo/[f.16v]....
(Lk.i 26-38)

Off. Confortamini et iam nolite timere ecce enim deus
noster retribuet iudicium ipse ueniet et saluos nos faciet.

Sec. A[cccepta tibi sint domine quaesumus nostra ieiunia]
que et expiando nos tua gratia dignos efficiant, et ad
sempiterna promissa perducant. per.

Com. Ecce uirgo concipiet et pariet filium et uocabitur
nomen eius Emmanuhel.

Compl. Salutaris tui domine munere satiati supplices
deprecamur, ut cuius letamur gustu, renouemur effectu. per.

5

Feria vi.

In. Prope esto domine et omnis uie tue ueritas, initio
cognoui de testimoniis tuis quia in eternum tu es.

Ps. ¹Beati immaculati.¹

Or. Excita quaesumus domine potentiam tuam et ueni, ut ii
qui in tua pietate confidunt, ab omni citius aduersitate
liberentur. qui uiuis.

Lectio Esaye prophete. In diebus illis:

[f.17] Egredi/[etur uirga de radice Iesse]

(Is.xi 1-5)

Gr. Ostende nobis domine misericordiam tuam et salutare
tuum da nobis. [Y] Benedixisti domine terram tuam
auertisti captiuitatem Iacob.

Secundum Lucam. In illo tempore: Exurgens Maria abiit
in montana/[f.17v] (Lk.i 39-47)

1....1 Added in a hand contemporary with the text.

Off. Deus tu conuertens.

Sec. Muneribus nostris quaesumus domine precibusque susceptis, et celestibus nos munda mysteriis, et clementer exaudi. per.

Com. Ecce dominus ueniet et omnes sancti eius cum eo et erit in die illa lux magna.

Compl. Tui nos domine sacramenti sancta restauret, et a uetustate purgatos, in mysterii salutaris faciat transire consortium. per.

6

Sabbato.

In. Veni et ostende nobis faciem tuam domine qui sedes super cherubim et [salui e]rimus. Ps. Qui regis.

Oremus. Flectamus.

Or. Deus qui conspicias quia ex nostra prauitate affligimur, concede propitius, ut ex tua uisitatione consolemur. qui uiuis.

Lectio Esaye prophete. In diebus illis: Clamabunt ad dominum a facie tribulantis/[f.18] (Is.xix 20-22)

Gr. A summo celo egressio eius et occursum eius usque ad summum eius. Y Celi enarrant gloriam dei et opera manuum eius annuntiat firmamentum.

Or. Concede quaesumus omnipotens deus, ut qui sub peccati iugo ex uetusta seruitute deprimimur, expectata unigeniti filii tui noua natiuitate liberemur. per eundem.

Lectio Esaye prophete. Hec dicit dominus: Letabitur deserta et inuia (Is.xxxv 1-7)

[f.18v] Gr. In sole posuit tabernaculum / suum et ipse

tanquam sponsus procedens de thalamo suo. Y A summo
 cęlo egressio eius et occursum eius usque ad summum eius.

Or. Praesta quaesumus omnipotens deus, ut filii tui
 uentura sollempnitas, et presentis nobis uite remedia
 conferat, et premia eterna concedat. per eundem.

Lectio Esaye prophete. Hęc dicit dominus: Super montem
 excelsum ascende tu (Is.xl 9-11)

Gr. Domine deus uirtutum conuerte nos et ostende faciem
 tuam et salui erimus. Y Excita domine potentiam tuam
 et ueni ut saluos facias nos.

Or. Preces populi tui quaesumus domine clementer exaudi,
 ut qui iuste pro peccatis nostris affligimur, pietatis tue
 uisitatione consolemur. qui uiuis.

Lectio Esaye prophete. Hęc dicit dominus: Christo meo
 Cyro, cuius apprehendi dexteram/[f.19]
 (Is.xlv 1-8)

Gr. Excita domine potentiam tuam et ueni ut saluos facias
 nos. Y Qui regis Israhel intende qui deducis uelut ouem
 Ioseph qui sedes super cherubim appare coram Effrem
 Beniamin et Manasse.

Or. Exultemus quaesumus domine deus noster omnes recti
 corde, in unitate fidei congregati, ut ueniente saluatore
 [f.19v] nostro filio tuo, immaculati / occurramus illi in
 eius sanctorum comitatu. per eundem.

Lectio Danihelis prophete. In diebus illis: Angelus
 domini descendit cum Azaria et sociis eius (Dan.iii 49-51)

Ben. Benedicite spiritus et anime iustorum dominum;
 Benedicite sancti et humiles corde dominum;
 Benedicite Anania Azaria Misahel dominum;
 Ymnum dicite et superexaltate eum in secula;
 Benedicimus patrem et filium cum sancto spiritu; Ymnum.

Dominus uobiscum,

Or. Deus qui tribus pueris mitigasti flammam ignium,
concede propitius, ut nos famulos tuos, non exurat flamma
uitiorum. per.

Pauli apostoli ad Tesalonicenses. Fratres: Rogamus uos
per aduentum domini nostri Iesu Christi/[f.20]....
(II Thes.ii 1-8)

Tr. Qui regis Israhel intende qui deducis uelut ouem
Ioseph. Qui sedes super cherubin appare coram Ephrem,
Beniamin et Manasse. Excita domine potentiam tuam et
ueni ut saluos facias nos.

Sequentia sancti euangelii secundum Lucam. Anno quinto
decimo imperii Tyberii Cęsaris/[f.20v].... (Lk.iii 1-6)
Sabbato usque huc.

Dicebat ergo Iohannes ad turbas quę exhibant
(Lk.iii7-11)

Off. Exulta satis filia Sion predica filia Ięrusalem
ecce rex tuus uenit tibi sanctus et saluator.

Sec. Ecclesię tuę domine munera sanctifica, et concede ut
[f.21] per hęc ueneranda mysteria, pane cęlesti / [refici
mereamur]. per.

Com. Exultauit ut gigas ad currendam uiam a summo cęlo
egressio eius et occursum eius usque ad summum eius.

Compl. Quaesumus domine deus noster, ut sacrosancta
mysteria quę pro reparationis nostrę munimine contulisti
et presens nobis remedium esse facias et futurum. per.

¹Dominica iv.

V² alia. Memento nostri domine in beneplacito populi tui uisita nos in salutari tuo ad uidendum in bonitate electorum tuorum in letitia gentis tuę ut lauderis cum hereditate tua. Ps. Confitemini domino qui.

Or. Excita domine potentiam tuam et ueni, et magna nobis uirtute succurre, ut auxilium gratię tuę quod nostra peccata prepediunt, indulgentia tuę propitiationis acceleret. qui uiuis.

Pauli apostoli ad Romanos. Fratres: Scientes quia hora est (Rom.xiii 11-14)

Gr. Prope est dominus. Alleluia Y Veni domine et noli tardare relaxa facinora plebis tuę.

Euangelium. Anno quinto decimo. et legatur totum. (Lk.iii 1-11)

[f.21v] Off. Aue Maria gratia/ plena dominus tecum, benedicta tu in mulieribus et benedictus fructus uentris tui.

Sec. Sacrificiis presentibus domine quaesumus placatus intende, ut et deuotioni nostrę proficiant et saluti. per.

Com. Ecce uirgo concipiet et pariet filium et uocabitur nomen eius Emmanuhel.

Compl. Sumptis muneribus domine quaesumus, ut cum frequentatione mysterii crescat nostrę salutis effectus. per.

¹Sabbato erased.

²V.... : the following letters are erased. It was probably "Veni et ostende", the introit for the previous day.

Missa in honore S. Marię intra aduentum.

[In.] Rorate cęli desuper.¹

Or. Deus qui de beatę Marię uirginis utero, uerbum tuum angelo annuntiantę carnem suscipere uoluisti, praesta supplicibus tuis, ut qui uere eam dei genitricem credimus, eius apud te intercessionibus adiuuemur. per eundem.

Lectio. In diebus illis: Locutus est dominus ad.
(Is.vii 10 (-15))

Gr. Tollite portas. Alleluia Y Aue Maria gratia plena dominus tecum benedicta inter mulieres et benedictus fructus uentris tui.

Euangelium. Missus est angelus. (Lk.i 26 (-38))

Off. Aue Maria.

Sec. Altari tuo domine superposita munera spiritus sanctus benignus assumat, qui beatę Marię uiscera splendoribus suę uirtutis repleuit. per. qui tecum et cum eodem spiritu sancto.²

Com. Ecce uirgo.

¹ Add: "require feria iv". Thirteenth century non-Beneventan hand.

² In lower margin add: [In mentibus nostris quaesumus domine uere fidei] sacramenta confirma ut qui conceptum de uirgine deum uerum et hominem [confitemur per eius salutifere resurrectionis] potentiam ad eternam mereamur peruenire letitiam. per eundem. (Fourteenth century non-Beneventan hand.) The same prayer is written in the lower margin of f.22 in a non-Beneventan hand of the thirteenth century. [Had. 31 ³].

Compl. Adesto domine populo tuo, ut quę sumpsit fideliter, et mente sibi et corpore, beatę Marię semper uirginis intercessionę custodiat. per.

9

Sancti Nycolai. (6 Dec.)

Cantus, Lectio et Euangelium de confessore. /

[f.22] [Or.] Omnipotens sempiternę deus qui hodierna die beatissimum Nycolaum confessorem tuum atque pontificem etherea regna penetrare fecisti, da quaesumus supplicibus tuis digne illius sollempnia celebrare, ut per eius uenerandam festiuitatem, salutem consequamur et pacem. per.

Sec. Munera tibi domine dicata sanctifica et intercedente beato Nycolao confessore tuo atque pontifice, per eadem nos placatus intende. per.

Compl. Spiritum in nobis domine tuę caritatis infunde, ut quos uno cęlesti pane satiasti, intercedente beato Nycolao confessore tuo atque pontifice, tua facias pietatę concordēs. per. in unitate eiusdem spiritus.

10

Sancti Ambrosii. (7 Dec.)

Omnia de confessore.

[Or.] Sancti Ambrosii confessoris tui atque pontificis nos domine iugiter prosequatur oratio, ut quod petitio nostra non impetrat, ipso pro nobis interuenientę prestetur. per.

Sec. Hęc in nobis sacrificia deus intercedente beatissimo confessore tuo Ambrosio, et actionę permaneant, et operationę firmentur. per.

Compl. Hęc nos communio domine purget a crimine, et intercedente beato sacerdote et confessore tuo Ambrosio, cęlestis remedii faciat esse consortes. per.

11

Sanctę Lucię uirginis. (13 Dec.)

[In.] Dilexisti iustitiam et odisti iniquitatem propterea unxit te deus deus tuus oleo letitie preconseru/tibus tuis.

[f.22v] Ps. Eructauit.

Or. Exaudi nos deus salutaris noster, ut sicut de beatę Lucię festiuitate gaudemus, ita pię deuotionis erudiamur effectu. per.

Or. de sanctis. Beatissimorum nos quaesumus domine martyrum tuorum Eustratii, Auxentii, Nardarii, Eugeniique atque Orestis ueneranda passio tueatur, ut sicut illos ab ignium cruciatibus exemisti, ita nos quoque a noxiis incendiis liberare digneris. per.

Lectio et Euangelium de uirgine.

Gr. Dilexisti iustitiam et odisti iniquitatem. Y Propterea unxit te deus deus tuus oleo letitię. Alleluia Y Diffusa est gratia in labiis tuis propterea benedixit te deus in ęternum.

Off. Offerentur regi uirgines post eam proximę eius offerentur tibi.

Sec. Accepta tibi sit domine [sacratę plebis] oblatio pro tuorum honore sanctorum quorum se meritis percepisse de tribulationę cognoscit auxilium. per.

alia. Beatorum martyrum tuorum Eustratii Auxentii Nardarii Eugeniique atque Orestis oblata quaesumus domine honore munera suscipe, et nos eorum meritis a cunctis defende periculis. per.

Com. Diffusa est gratia in labiis tuis propterea benedixit te deus in eternum.

Compl. Satiasti domine familiam tuam muneribus sacris, eius quaesumus semper interuentione nos refoue, cuius sollempnia celebamus. per.

alia. Corporis sacri et pretiosi sanguinis repleti libamine, quaesumus domine deus noster ut quod pia deuotione gerimus, inter/cedentibus sanctis martyribus tuis, Eustratio [f.23] Auxentio Nardario Eugenio atque Oreste, certa redemptione capiamus. per.

12

Sancti Thome apostoli. (21 Dec.)

In. ¹Michi autem nimis.¹ per ordinem.

[Or.] Da nobis quaesumus domine beati apostoli tui Thome sollempnitatem gloriari, ut eius semper et patrociniis subleuemur, et fidem congrua deuotione sectemur. per.

Lectio. Fratres: Iam non estis.² (Eph.ii 19)

Secundum Iohannem. In illo tempore: Thomas unus ex duodecim (Jo,xx 24-29)³

Sec. Debitam domine nostre redemptionis seruitutem [f.23v] exoluimus suppliciter exorantes, ut suffragiis beati Thome apostoli in nobis tua munera tuearis, cuius honorando confessionem laudis tibi hostias immolamus. per.

¹...¹ Written over an erasure in a Beneventan hand (12th.cent.)

² Add: [Gr.] In omnem. Alleluia. Nimis. Same hand as the Introit.

³ Add: [Off.] In omnem. In the same hand as the introit.

Com. Mitte manum tuam et cognosce loca slauorum alleluia et noli esse incredulus sed fidelis alleluia alleluia.

Compl. Adesto nobis misericors deus, et intercedente pro nobis beato Thoma apostolo tuo, tua circa nos propitiatus dona custodi. per.

13

Vigilie Natalis Domini

In. Hodie scietis quia ueniet dominus, et saluabit nos et mane uidebitis gloriam eius. Ps. Domini est terra.

Or. Deus qui nos redemptionis nostre annua expectatione letificas, praesta ut unigenitum tuum quem redemptorem leti suscepimus, uenientem quoque iudicem securi uideamus eundem dominum nostrum Iesum Christum filium tuum. qui tecum.

Lectio epistole beati Pauli ad Corinthios.¹ Fratres: Paulus seruus Iesu Christi uocatus apostolus (Rom.i 1-6)

[f.24] Gr. Hodie scietis quia ueniet / dominus et saluabit nos et mane uidebitis gloriam eius. Y Qui regis Israhel intende qui deducis uelut Ioseph qui sedes super cherubin appare coram Ephrem Beniamin et Manasse. Alleluia Y Crastina erit uobis salus dicit dominus deus exercituum.

Secundum Matheum. In illo tempore: Cum esset desponsata mater Iesu Maria Ioseph (Mth.i 18-21)

Off. Tollite portas principes uestras et eleuamini porte eternales et introibit rex glorie.

Sec. Da nobis quaesumus omnipotens deus, ut sicut adoranda filii tui natalicia preuenimus, sic eius munera capiamus sempiterna gaudentes. per. eundem.

1. sic.

Com. Reuelabitur gloria domini et uidebit omnis caro salutare dei nostri.

Compl. Da nobis domine quaesumus unigeniti filii tui recensita natiuitatę respirare, cuius cęlesti mysterio pascimur et potamur. per eundem.

Ad uesperas. Praesta quaesumus omnipotens deus, ut ad [f.24v] suscipiendum filii tui sin/gulare natiuitatis mysterium, et mentes credentium pręparentur, et non credentium corda subdantur, per eundem.

14

Missa in nocte sancta.

In. Dominus dixit ad me filius meus es tu ego hodie genui te. Ps. Quare fremuerunt.

Or. Deus qui hanc sacratissimam noctem ueri luminis fecisti illustrationę clarescere, da quaesumus, ut cuius lucis mysterium in terra cognouimus, eius quoque gaudiis in cęlo perfruamur. per eundem.

Pauli apostoli ad Titum. Karissime: Apparuit gratia dei saluatoris (Tit.ii 11-15)

Gr. Tecum principium in die uirtutis tuę in splendoribus sanctorum ex utero ante luciferum genui te. Y Dicit dominus domino meo sede a dextris meis donec ponam inimicos tuos scabellum pedum tuorum. Alleluia Y Dominus dixit ad me filius meus es tu ego hodie genui te.

Sequentia sancti ęuangelii sęcundum Lucam. In illo tempore: Exiit edictum a Cęsare Augusto/[f.25].... (Lk.ii 1-14)

[f.25v] Off./ Letentur cęli et exultet terra ante faciem domini quoniam uenit.

Sec. Accepta tibi sit domine quaesumus hodiernę festiuitatis oblatio, ut tua gratia largiente, per hęc sacrosancta commercia, in illius inueniamur formę, in quo tecum est nostra substantia. per eundem.

Preph. Quia per incarnati. In fract. Communicantes.

Com. In splendoribus sanctorum ex utero ante luciferum genui te.

Compl. Da nobis quaesumus domine deus noster, ut qui natiuitatem domini nostri Iesu Christi nos frequentare gaudemus, dignis conuersationibus ad eius meręamur pertinere consortium, per.

15

Missa primo mane.

In. Lux fulgebit hodie super nos quia natus est nobis dominus et uocabitur admirabilis deus princeps pacis pater futuri seęculi cuius regni non erit finis.

Ps. Dominus regnauit decorem.

Or. Da quaesumus omnipotens deus, ut qui noua incarnati uerbi tui luce perfundimur, hoc in nostro resplendeat opere, quod per fidem fulget in mente. per eundem.

Sancte Anastasie. Da quaesumus omnipotens deus, ut qui beatę Anastasię martyris tuę sollempnia colimus, eius apud te patrocina sentiamus. per.

Pauli apostoli ad Titum. Karissime: Apparuit benignitas/[f.26] (Tit.iii 4-7)

Gr. Benedictus qui uenit in nomine domini deus dominus et illuxit nobis. Y A domino factum est et est mirabile in oculis nostris. Alleluia Y Dominum regnauit decorem induit induit dominus fortitudinem et preęcinxit se uirtutem.

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Pastores loquebantur ad inuicem (Lk.ii 15-21)

Off. Deus enim firmauit orbem terre qui non commouebitur parata sedes tua deus ex tunc a seculo tu es.

[f.26v] Sec. Munera nostra quaesumus domine nati/uitatis Hodierne mysteriis apta proueniant, ut sicut homo genitus idem refulsit et deus, sic nobis hec terrena substantia conferat quod diuinum est. per eundem.

Preph. Quia per incarnati. et Communicantes.

Sec. Accipe quaesumus domine munera dignanter oblata, et beatę Anastasię suffragantibus meritis, ad nostrę salutis auxilium prouenire concede. per.

Com. Exulta filia Sion lauda filia Ięrusalem ecce rex tuus uenit sanctus et saluator mundi.

Compl. Huius nos domine sacramenti nouitas semper instauret, cuius natiuitas singularis, humanam repulit uetustatem. per.eundem.

alia. Satiasti domine familiam tuam muneribus sacris, eius quaesumus semper interuentionę nos [refoue] cuius sollempnia celebamus. per.

16

Missa maiore.

In. Puer natus est nobis et filius datus est nobis cuius imperium super humerum eius et uocabitur nomen eius magni consilii angelus. Ps. Cantate domino quia.

Or. Concede quaesumus omnipotens deus, ut nos unigeniti tui noua per carnem natiuitas liberet, quos sub peccati iugo uetusta seruitus tenet. per eundem.

Pauli apostoli ad Ebreos. Fratres: Multifarie multisque modis olim deus loquens/[f.27] (Heb.i 1-12)

Gr. Viderunt omnes fines terrę salutare dei nostri iubilare deo omnis terra. Y Notum fecit dominus salutare suum ante conspectum gentium reuelavit iustitiam suam. Alleluia. Y Dies sanctificatus illuxit nobis uenite gentes [f.27v] et adorate dominum quia hodie / descendit lux magna super terram.

Initium sancti Euangelii secundum Iohannem. In principio erat uerbum (Jo.i 1-14)

Off. Tui sunt cęli et tua est terra orbem terrarum et plenitudinem eius tu fundasti iustitia et iudicium preparatio sedis tuę.

[f.28] Sec. / Oblata domine munera unigeniti tui noua natiuitate sanctifica, nosque a peccatorum nostrorum maculis emunda. per eundem.

Preph. Quia per incarnati. In fract. Communicantes.

Com. Viderunt omnes fines terrę salutare dei nostri.

Compl. Praesta quaesumus omnipotens deus, ut natus hodie saluator mundi sicut diuinę nobis generationis est auctor, ita ut immortalitatis sit ipse largitor, qui tecum uiuit.

17

Sancti Stephani. (26 Dec.)

In. Et enim sederunt principes et aduersus me loquebantur et iniqui persecuti sunt me adiuua me domine deus meus quia seruus tuus exercebatur in tuis iustificationibus.

Ps. Beati immaculati.

Or. Da nobis quaesumus domine imitari quod colimus, ut discamus et inimicos diligere, quia eius natalicia

cēlebramus, qui nouit etiam pro persecutoribus exorare,
dominum nostrum Iesum Christum filium tuum. qui tecum.

Lectio Actuum Apostolorum. In diebus illis: Stephanus
plenus gratia et fortitudine/[f.28v] ... (Act.vi 8-10,
vii 54-60)

Gr. Sederunt principes et aduersus me loquebantur et
iniqui [persecuti sunt me]. Y Adiuua me domine deus meus
saluum me fac propter misericordiam tuam. Alleluia.
X Video cēlos apertos et Iesum stantem a dextris uirtutis
dei.

Secundum Matheum. In illo tempore: Dicebat Iesus turbis
Iudeorum, et principibus sacerdotum: Ecce ego mitto ad
uos prophetas/[f.29] (Mth.xxiii 34-39)

Off. In uirtute tua domine letabitur iustus et super
salutare tuum exultauit uehementer desiderium animę eius
tribuisti ei.

Sec. Suscipe domine munera pro tuorum commemoratione
sanctorum, ut quod illos passio effecit gloriosos, nos
deuotio reddat innocuos. per.

Com. Video cēlos apertos et Iesum stantem a dextris
uirtutis dei domine Iesu suscipe spiritum meum et ne statuas
illis hoc peccatum quia nesciunt quid faciunt.

Compl. Auxilientur nobis domine sumpta mysteria et
intercedente beato Stephano martyre tuo, sempiterna
protectione confirmet. per.

18

Sancti Iohannis euangeliste. Missa primo mane. (27 Dec.)

In. Ego autem sicut oliua fructificaui in domo domini
speraui in misericordia dei mei, et expectabo nomen tuum

quoniam bonum est ante conspectum sanctorum tuorum.

Ps. Quid gloriaris.

Or. Deus qui per os beati Iohannis apostoli tui et euangelistę uerbi tui nobis archana reserasti, praesta quaesumus, ut quod ille nostris auribus excellenter infudit, intellegentię competentis erüditionę capiamus, per eundem.

Lectio. Beatus uir qui inuentus est. (Ecclus. xxxi 8)

Gr. Iustus ut palma florebit sicut cedrus Libani [f.29v] multiplicabitur in domo domini. Y Ad annun/tiandum mane misericordiam tuam et ueritatem tuam per noctem. Alleluia. Y Gloria et honore coronasti eum domine et constituisti eum super opera manuum tuarum.

Secundum Matheum. In illo tempore: Accessit ad Iesum mater filiorum Zebedei (Mth. xx 20-23)

Off. Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Sacrandum tibi domine munus offerimus, quo beati Iohannis apostoli et euangelistę sollemnia recolentes, purificationem quoque nostris mentibus imploramus. per.

Com. Magna est gloria eius in salutari tuo gloriam et et magnum decorem impones super eum domine.

Compl. Beati Iohannis apostoli tui et euangelistę domine quaesumus intercessione nos adiuua, in cuius sollemnitate percepimus tua sancta letantes. per.

Missa maiore.

[In.] In medio ecclesię aperuit os eius et impleuit eum dominus spiritu sapientię et intellectus, stolam glorię induit eum. Ps. Bonum est.

Or. Ecclesiam tuam domine benignus illustra, ut beati [f.30] Iohannis euangelistę / illuminata doctrinis, ad dona perueniat sempiterna. per.

Lectio Libri Sapientie. Qui timet deum facit bona
(Ecclus. xv 1-6)

Gr. Exiit sermo inter fratres quod discipulos ille non moreretur. Y Sed sic eum uolo manere donec ueniam tu me sequere. Alleluia. Y Hic est discipulus ille qui testimonium perhibet de his, et scimus quia uerum est testimonium eius.

Secundum Iohannem. In illo tempore: Dixit Iesus Petro, sequere me/[f.30v] (Jo. xxi 19-24)

Off. Iustus ut palma florebit sicut cedrus que in Libano est multiplicabitur.

Sec. Suscipe domine munera que in eius tibi sollempnitatem deferimus, cuius nos scimus patrocinio liberari. per.

Com. Exiit sermo inter fratres quod discipulus ille non moreretur, et non dixit Iesus non moritur sed sic eum uolo manere donec ueniam.

Compl. Refacti cibo potuque celesti deus noster, te supplices deprecamur, ut in cuius hęc commemorationem percepimus, eius muni[amur et precibus]. per eundem.

20

Sanctorum Innocentum. (28 Dec.)

In. Ex ore infantium deus et lactentium perfecisti laudem propter inimicos tuos. Ps. Domine dominus noster.¹

Or. Deus cuius hodierna die preconium innocentes martyres

¹ A Beneventan hand of the thirteenth century adds:
"Gloria in excelsis deo non dicitur."

non loquendo, sed moriendo confessi sunt, omnia in nobis uitiorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus uita fateatur. per.

Lectio Libri Apocalypsis beati Iohannis apostoli. In diebus illis: Vidi supra montem Syon agnum stantem/[f.31] (Apoc.xiv 1-5)

Gr. Anima nostra sicut passer erepta est de laqueo uenantium
 Y Laqueus contritus est et nos liberati sumus adiutorium nostrum in nomine domini qui fecit celum et terram.

Alleluia non cantetur, nisi uenerit die dominico, quia quasi pro tristitia deducitur dies illa.

Tr. Effuderunt sanguinem sanctorum uelut aquam in circuitu Ierusalem. Et non erat qui sepeliret. Vindica domine sanguinem sanctorum tuorum qui effusus est super terram.

Secundum Matheum. In illo tempore: Angelus domini apparuit in somnis Ioseph/[f.31v] (Mth.ii 13-18)

Off. Anima nostra sicut passer erepta est de laqueo uenantium laqueus contritus est et nos liberati sumus.

Sec. Sanctorum tuorum nobis domine [pia] non desit oratio, que et munera nostra conciliet, et tuam nobis indulgentiam semper optineat. per.

Com. Vox in Rama audita est ploratus et ululatus Rachel plorans filios suos noluit consolari quia non sunt.

Compl. Votina domine dona percepimus, que sanctorum nobis precibus, et presentis quaesumus uite pariter et eterne tribue conferre subsidium. per.

21

Sancti Siluestri pape. (31 Dec.)

[In.] Sacerdotes tui domine induant iustitiam et sancti tui exultent propter Daudid seruum tuum non auertas faciem Christi tui. Ps. Memento domine.

Or. Da quaesumus omnipotens deus, ut beati Siluestri confessoris tui atque pontificis ueneranda sollemnitas, et deuotionem nobis augeat et salutem. per.

Lectio. Fratres: Plures facti sunt. (Heb.vii 23)

[f.32] Gr. Ecce sacerdos magnus qui in diebus / suis placuit deo. Y Non est inuentus similis illi qui conseruaret legem excelsi. Alleluia Y Inueni Daudid seruum meum oleo sancto meo unxi eum.

Euangelium. Vigilate quia nescitis qua. (Mth.xxiv 42)

Off. Inueni Daudid seruum meum et in oleo sancto unxi eum manus enim mea auxiliabitur ei et brachium meum confortabit eum.

Sec. Sancti tui nos quaesumus domine ubique letificent, ut dum eorum merita recolimus patrocinia sentiamus. per.

Com. Beatus seruus quem cum uenerit dominus inuenerit uigilantem amen dico uobis super omnia bona sua constituet eum.

Compl. Praesta quaesumus omnipotens deus, ut de perceptis muneribus gratias exhibentes, beneficia potiora sumamus. per.

22

Missa in honore Sancte Marię.

[In.] Vultum tuum deprecabuntur omnes diuites plebis adducentur regi uirgines post eam proximę eius adducentur tibi in letitia et exultatione. Ps. Eructauit.

Or. Deus qui salutis eterne.

Lectio. Populus gentium qui. (Is.ix 2)

Gr. Diffusa est gratia in labiis tuis propterea benedixit te deus in eternum. Y Propter ueritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua.

Alleluia. Y Post partum uirgo inuiolata permansisti dei genitrix intercede pro nobis.

Euangelium. Pastores loquebantur usque sicut dictum est ad illos. (Lk.ii 15-20)

Off. ¹Offerentur regi uirgines proxime eius offerentur tibi in letitia et exultatione adducentur in templum regi domino.

Sec. Tua domine propitiatione et beate Marie semper uirginis intercessionem, ad perpetuam atque presentem hęc oblatio nobis proficiat ad prosperitatem. per.

[f.32v] Com. Diffusa / est gratia in labiis tuis propterea benedixit te deus in eternum.

Compl. Quaesumus dominus deus noster, ut sacrosancta mysteria que pro reparationis nostre munimine contulisti, intercedente beata semperque uirgine Maria, et presens nobis remedium esse facias et futurum. per.

23

Octaue natalis domini.

[In.] Puer natus est nobis per ordinem.

Or. Deus qui salutis eterne beate Marie uirginitate fecunda, humano generi premia prestitisti, tribue quaesumus, ut ipsam pro nobis intercedere sentiamus, per quam meruimus auctorem uite suscipere, dominum nostrum Iesum Christum filium tuum.

Alia. Deus qui nobis nati saluatoris diem celebrare

1...1 Musical cue.

concedis octauum, fac quaesumus eius nos per[petua
diuinitate] muniri, cuius sumus carnali commercio reparati.
per eundem.¹

Lectio Esaye prophete. Populus gentium qui ambulabat in
tenebris / (Is.ix 2-7)

[f.33] Euangelium [In illo tempore]: Pastores loquebantur
ad inuicem. Require in missa primo mane et legatur totum.
(Lk.ii 15-21)

Sec. Praesta quaesumus domine, ut hec munera que domini
nostri Iesu Christi archane natiuitatis mysterio gerimus,
purificate mentis intellegentia consequamur. per eundem.

Compl. Praesta quaesumus omnipotens deus, ut que saluatoris
nostri iterata sollempnitate percepimus, intercedente beata
uirgine Maria, perpetue nobis redemptionis conferant
medicinam. per eundem.

24

Dominica i post natale domini.

[In.] Dum medium silentium teneret omnia et nox in suo
cursu medium iter haberet omnipotens sermo tuus domine de
celis a regalibus sedibus uenit. Ps. Dominus regnauit
decorem.

Or. Omnipotens sempiterne deus dirige actus nostros in
beneplacito tuo, ut in nomine dilecti filii tui mereamur
bonis operibus abundare. per eundem.

1. Addition in a thirteenth century non-Beneventan hand:
[Se]c. Muneribus nostris [...]ue creatam. per omnia.
[Haec no]s communio domine purget [a crimin]e, et intercedente
beata [dei genitr]ice Maria celestis [remedii] faciat esse
consortes. (The beginning of each line has been cut away.)

Lectio epistole beati Pauli apostoli ad Galathas. Fratres:
Quanto tempore heres paruulus est/[f.33v] (Gal.iv 1-7)

Gr. Speciosus forma pre filiis hominum diffusa est gratia
in labiis tuis. Y Eructauit cor meum uerbum bonum dico
ego opera mea regi lingua mea calamus scribe uelocitef
scribentis. Alleluia. Y Dominus regnauit decorem induit
induit dominus fortitudinem et precinxit se uirtutem.

Sequentia sancti Euangelii secundum Lucam. In illo tempore:
Erat Ioseph et Maria mater Iesu admirantes/[f.34]
(Lk.ii 33-40)

Off. Deus enim firmauit orbem terre qui non commouebitur
parata sedes tua deus ex tunc a seculo tu es.

Sec. Muneribus nostris quaesumus domine precibusque
susceptis, et celestibus nos munda mysteriis, et clementer
exaudi. per.

Com. Tolle puerum et matrem eius et uade in terram Iuda
defuncti sunt enim qui querebant animam pueri.

Compl. Per huius domine operationem mysterii, et uitia
nostra purgentur, et iusta desideria compleantur. per.

25

Vigilie Epyphania.

In. Dum medium silentium.

Or. Corda nostra quaesumus domine uenture festiuitatis
splendor illustret, quo et mundi huius tenebris carere
ualeamus, et perueniamus ad patriam claritatis eterne. per
eundem.

Pauli apostoli ad Corinthios. Fratres: Deus qui dixit de
tenebris (II Cor. iv 6-11)

Gr. ¹Speciosus forma.¹ Alleluia. Y Dominus regnauit.

Secundum Matheum. In illo tempore: Defuncto Herode, ecce [f.34v] apparuit angelus / domini (Mth.ii 19-23)

Off. Deus enim firmauit.

Sec. Tribue quaesumus domine ut eum presentibus immolemus sacrificiis et sumamus, quem uenturę sollemnitatis pia munera preloqu[untur dominum nostrum].

Com. ¹Tolle puerum.¹

Compl. Illumina quaesumus domine populum tuum, et splendore gratię tuę cor eius semper accende; ut saluatorem suum et incessanter agnoscat, et ueraciter apprehendat. qui tecum.

26

In die sancto Epyphanię.

In. Ecce aduenit dominator dominus et regnum in manu eius et potestas et imperium. Ps. Deus iudicium.

Or. Deus qui hodierna die unigenitum tuum gentibus stella duce reuelasti, concede propitius, ut qui iam te ex fide cognouimus, usque ad contemplandam speciem tuę celsitudinis producamur. per eundem.

Lectio Esayę propheteę. Surge illuminare Ięrusalem / [f.35] (Is.lx 1-6)

Gr. Omnes de Saba uenient aurum et tus deferentes et laudem domino annuntiantes. Y Surge illuminare Ięrusalem quia gloria domini super te orta est. Alleluia. Y Vidimus stellam eius in oriente et uenimus cum muneribus adorare dominum.

1....1 Musical cue in Beneventan notation.

Secundum Matheum. Cum natus esset Iesus in Bethleem/
[f.35v] (Mth.ii 1-12)

Off. Reges Tharsis et insule munera offerent reges Arabum et Saba dona adducent, et adorabunt eum omnes reges terre omnes gentes seruient ei.

Sec. Ecclesie tue quaesumus domine dona propitius intueri; quibus iam non aurum, tus et myrra profertur, sed quod isdem
[f.36] ^{muneribus} declaratur, immolatur et /[sumitur. per]

Preph. Quia cum unigeniti. In frac. Communicantes et.

Com. Vidimus stellam eius in oriente et uenimus cum muneribus adorare dominum.

Compl. Praesta quaesumus domine deus noster, ut que sollempni celebramus officio, purificate mentis intellegentia consequamur. per.

27

Sequentia sancti Euangelii secundum Marcum. In illo tempore: Fuit Iohannes in deserto baptizans (Mk.i 4-11)

Secundum Iohannem. In illo tempore: Vidit Iohannes Iesum uenientem ad se / (Jo.i 29-34)

28

[f.36v] Dominica i post Epyphanie.

[In.] In excelso throno uidi sedere uirum quem adorant multitudo angelorum psallentes in unum ecce cuius imperii nomen est in eternum. Ps. Iubilate deo. seruite.

Or. Vota quaesumus domine supplicantis [populi celesti pietate pro]sequere, ut et que [agen]da sunt uideant; et ad implenda que uiderint conualescant. per.

Ad Romanos. Fratres: Obsecro uos per misericordiam dei .../

[f.37] (Rom.xii 1-5)

Gr. Benedictus dominus deus Israhel qui facis mirabilia magna solus a seculo. Y Suscipiant montes pacem populo tuo et colles iustitiam. Alleluia. Y Iubilate deo omnis terra seruite domino in letitia.

Secundum Lucam. In illo tempore: Cum factus esset Iesus annorum duodecim/[f.37v] (Lk.ii 42-52)

Off. Iubilate deo omnis terra iubilate deo omnis terra seruite domino in letitia, intrate in conspectu eius in exultatione quia dominus ipse est deus.

Sec. Concede quaesumus domine ut oculis tue maiestatis munus oblatum, et gratiam nobis deuotionis optineat, et effectum beate perennitatis adquirat. per.

Com. Fili quid fecisti nobis sic ego et pater tuus dolentes querebamus te et quid est quod me querebatis nesciebatis quia in his que patris mei sunt oportet me esse.

Compl. Supplices te rogamus omnipotens deus, ut quos tu[is reficis sacramentis] tibi etiam placit[is mo]ribus dignanter deseruire concedas. per.

29

Octaue Epyphanie.

[In.] Ecce aduenit. per ordinem.

Or. Deus cuius unigenitus in substantia nostre carnis apparuit, praesta quaesumus, ut per eum quem similem nobis foris agnouimus, intus reformari mereamur. qui tecum.

Lectio Esaye prophete. Hec dicit dominus: Me enim insule expectabunt/[f.38].... (Is.lx 9-16)

Secundum Matheum. In illo tempore: Venit Iesus a Galilea

in Iordanem/[f.38v].... (Mth.iii 13-17)

Sec. Hostias tibi domine pro nati filii tui apparitione deferimus, suppliciter exorantes, ut sicut ipse nostrorum est munerum auctor, ipse sit misericors et susceptor, Iesus Christus filius tuus dominus noster. qui tecum.

Compl. Celesti lumine quaesumus domine semper et ubique nos praeueni, ut mysterium cuius nos participes esse uoluisti, et puro cernamus intuitu, et digno percipiamus effectum. per.

30

Dominica ii post Epiphaniae.

[In.] Omnis terra adoret te deus et psallat tibi psalmum dicat nomini tuo altissime. Ps. Iubilate. psalmus

Or. Omnipotens sempiternus deus qui] caelestia simul et] terrena moderaris, supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus. per.

Pauli apostoli ad Romanos. Fratres: Habentes donationes secundum gratiam/[f.39] (Rom.xii 6-16)

Gr. Misit dominus uerbum suum et sanauit eos et eripuit eos de interitu eorum. Y Confiteantur domino misericordiae eius et mirabilia eius filiis hominum. Alleluia. Y Omnis terra adoret te deus et psallat tibi psalmum dicat nomini tuo deus.

Secundum Iohannem. In illo tempore: Nuptiae factae sunt in Chana Galilee/[f.39v] (Jo.ii 1-11)

Off. Iubilate deo uniuersa terra iubilate deo uniuersa terra psalmum dicite nomini eius, uenite et audite et narrabo uobis omnes qui timetis deum quanta fecit dominus anime mee alleluia.

Sev. Oblata domine munera sanctifica, nosque a peccatorum

nostrorum maculis emunda. per.

Com. Dicit dominus implete ydrias aqua et ferte architriclino dum gustasset architriclinus aqua uinum factum dicit [sponso seruasti uinum bonum] usque adhuc hoc signum [fecit] Iesus primum coram discipulis suis.

Compl. Augeatur in nobis domine quaesumus tuę uirtutis operatio, ut diuinis uegetati sacramentis, ad eorum promissa capienda tuo munere præparemur. per.

31

Dominica iii.

[In.] Adorate deum omnes angeli eius audiuit et letata est Sion et exultauerunt filię Iudę. Ps. Dominus regnauit exultet.

Or. Omnipotens sempiterne deus, infirmitatem nostram propitius respice, atque ad protegendum nos dexteram tuę maiestatis extende. per.

Pauli apostoli ad Romanos. Fratres: Nolite esse prudentes/[f.40] (Rom.xii 16-21)

Gr. Timebunt gentes nomen tuum domine et omnes reges terre gloriam tuam. Y Quoniam edificabit dominus Sion et uidebitur in maiestate sua. Alleluia. Y Timebunt gentes nomen tuum domine et omnes reges terrę gloriam tuam.

Secundum Lucam. In illo tempore: Regressus est Iesus in uirtutę spiritus/[f.40v] (Lk.iv 14-22)

Off. Dexteram domini fecit uirtutem dexteram domini exaltauit me non moriar sed uiuam et narrabo opera domini.

Sec. Hęc hostia domine quaesumus emundet nostra delicta et sacrificium celebrandum subditorum tibi corpora mentesque

sanctificet. per.

Com. Mirabantur omnes de his que procedebant de ore dei.

Compl. Quos tantis domine largiris uti mysteriis, quaesumus ut effectibus nos eorum ueraciter aptare digneris. per.

32

Dominica iv.

[In.] Respice [in me et miserere mei domine] quoniam unicus et pauper[um sum ego uide] humilitatem meam et labor[em] meum et dimitte omnia peccata mea deus meus.

Ps. Ad te domine leuauit.

Or. Deus qui nos in tantis periculis constitutos pro humana scis fragilitate non posse subsistere, da nobis salutem mentis et corporis, ut ea que pro peccatis nostris patimur, te adiuuante uincamus. per.

Lectio epistole beati Pauli apostoli ad Romanos. Fratres: Nemini quicquam debeatis/[ff.41] (Rom.xiii 8-10)

Gr. Iacta cogitatum tuum in domino et ipse te enutriet.
 ¶ Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi. Alleluia. ¶ Lauda anima mea dominum laudabo dominum in uita mea psallam deo meo quandiu ero.

Secundum Matheum. In illo tempore: Cum descendisset Iesus de monte/[f.41v] (Mth.viii 1-13)

Off. Sperent in te omnes qui nouerunt nomen tuum domine quoniam non derelinquis querentes te psallite domino qui habitat in Syon quoniam non est oblitus orationes pauperum.

Sec. Concede quaesumus omnipotens deus, ut huius sacrificii munus oblatum, fragilitatem nostram ab omni malo purget semper et muniat. per.

Com. Ego clamaui quoniam exaudisti me deus inclina aurem tuam et exaudi uerba mea.

Compl. S[acro munere satiati] supplices te [domine depre]camur, ut quod deb[it]ę seruitutis cęlebramus officio, saluationis tuę sentiamus augmento. per.

33

Dominica v.

[In.] Exaudi domine uocem meam qua clamaui ad te adiutor meus esto ne derelinquas me neque despicias me deus salutaris meus. Ps. Dominus illuminatio.

Or. Familiam tuam quaesumus domine continua pietate custodi, ut quę in sola spe gratię cęlestis innititur, tua semper protectionę muniatur. per.

Ad. Corinthios. Fratres: Habentes ministerium Christi/[f.42] (II Cor. iv 1-5)

Gr. Protector noster aspice deus et respice super seruos tuos. Y Domine deus uirtutum exaudi preces seruorum tuorum. Alleluia. Y Iubilate deo omnis terra seruite domino in letitia.

Secundum Matheum. In illo tempore: Ascendente Iesu in nauiculam (Mth. viii 23-27)

Off. Benedicam dominum qui michi tribuit intellectum prouidebam dominum in conspectu meo semper quoniam a dextris est michi ne commouear.

Sec. Hostias tibi domine placationis offerimus, ut et delicta nostra miseratus absoluas, et nutantia corda tu dirigas. per.

Com. Unam petii a domino hanc requiram ut inhabitem in

[f.42v] domo / domini omnibus diebus uite meę.

Compl. Quaesumus omnipotens deus ut illius salutaris
capiamus effectum, cuius per hęc mysteria pignus accepimus.
per.

34

Dominica vi.

[In.] Ecce deus adiuuat me et dominus susceptor est anime
meę auerte mala inimicis meis in ueritate tua disperde illos
protector meus domine. Ps. Deus in nomine tuo.

Or. Conserua populum tuum deus, et tuo nomini fac deuotum
ut diuinis subiectus officiis, et temporalia pariter et
ęterna dona percipiat. per.

Pauli apostoli ad Colosenses. Fratres: Induite uos
sicut electi dei (Col.iii 12-15)

Gr. Domine dominus noster quam admirabile est nomen tuum
in uniuersa terra. Y Quoniam eleuata est magnificentia
tua super cęlos. Alleluia. Y Letatus sum in his que
dicta sunt michi in domum domini ibimus.

Sequentia sancti Euangelii secundum Marcum. In illo
tempore: Venit Iesus in patriam suam/[f.43]
(Mk.vi 1-5)

Off. Iustitię domini recte letificantes corda et dulciora
super mel et fauum nam et seruus tuus custodit ea.

Sec. Exaudi domine preces nostras, et ut digna sint
munera que oculis tuę maiestatis offerimus, subsidium nobis
tuę pietatis impende. per.

Com. Unam petii a domino hanc requiram ut inhabitem in
domo domini omnibus diebus uite meę.

Compl. Salutari munere satiati suppliceste domine
deprecamur, ut cuius letamur gustu renouemur effectu. per.

35

Sancti Seuerini. (8 Jan.)

Cantus de confessoribus.

Or. Deus qui beatum Seuerinum famulum tuum ignote gentis
uirum nobis mirabilem prestitisti, da nobis quaesumus, ut
eius apud te et beata merita, et sancta nos tibi semper
commendet oratio. per.

Lectio. Iustus cor suum. (Ecclus. xxxix 6)

Euangelium. Vos estis sal terre. (Mth. v 13)

Sec. Intercessio quaesumus domine beati Seuerini confessoris
tui munera nostra tibi commendet, ut et meritis eius
protegamur et precibus. per.

[f.43v] Compl. Deus qui nos sacramenti / tui participatione
contingis uirtutis eius effectus in nostris cordibus operare,
ut suscipiendo muneri tuo, per ipsum munus appetemus. per.

36

Sancti Felicis. (14 Jan.)

In. Os iusti meditabitur sapientiam et lingua eius
loquetur iudicium lex dei eius in corde ipsius.

Ps. Noli.

Or. Concede quaesumus omnipotens deus ut ad meliorem uitam
sanctorum tuorum exempla nos prouocent, quatinus quorum
sollemnia agimus, etiam actus imitemur. per.

Lectio. Testificor coram deo. Require in Sancti Pauli.
(II Tim. iv 1-8)

Gr. Iuravit dominus et non penitebit eum tu es sacerdos in æternum secundum ordinem Melchisedech. Y Dicit dominus domino meo sede a dextris meis. Alleluia. Y Disposui testamentum electis meis iuravi David seruo meo.

Euangelium. Qui uos audit me audit. (Lk.x 16)

Off. Gloria et honore [coronasti eum dominum et constitu]isti eum super opera manuum [tuarum] deus.

Sec. Hostias tibi domine beati Felicis confessoris tui dicatas meritis benignus assume, et ad perpetuum nobis tribue prouenire subsidium. per.

Com. Posuisti domine in capite eius coronam de lapide pretioso.

Compl. Quaesumus domine salutaribus repleti mysteriis, ut cuius sollempnia celebamus, eius orationibus adiuuemur. per.

37

Sancti Mauri abbatis. (15 Jan.)

In. Os iusti meditabitur.

Oratio. Intercessio nos quaesumus domine beati Mauri abbatis tibi commendet, ut quod nostris meritis non ualemus, eius patrocinio assequamur. per.

Lectio. Iustum deduxit dominus. (Sap.x 10)

Gr. Domine preuenisti eum in benedictionibus / [f.44] [dulcedinis posuisti in capite] eius coronam de lapide pretioso. Y Vitam petiit et tribuisti ei longitudinem dierum in seculum seculi. Alleluia. Y Iustum deduxit dominus per uiam rectam et ostendit illi regnum dei.

Euangelium. Nemo accendit lucernam. (Lk.xi 33)

Off. Desiderium anime eius tribuisti ei domine et uoluntate labiorum eius non fraudasti eum posuisti in capite eius

coronam de lapide pretioso.

Sec. Suscipe quaesumus domine munera dignanter oblata, et beati Mauri confessoris tui suffragantibus meritis, ad nostrę salutis auxilium prouenire concede. per.

Com. Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde alleluia alleluia.

Compl. Beati Mauri confessoris tui domine precibus confidentes, quaesumus clementiam tuam, ut per ea que sumpsimus, ęterna remedia capiamus. per.

38

Sancti Marcelli papae. (16 Jan.)

In. Statuit ei dominus testamentum pacis et principem fecit eum ut sit illi sacerdotii dignitas in ęternum.

Ps. Misericordias tuas.

Or. Preces populi tui quaesumus domine clementer exaudi, ut beati Marcelli martyris tui atque pontificis meritis adiuuemur, cuius passione letamur. per.

Lectio. Ecce sacerdos magnus. (Ecclus.xliv 16)

Gr. Inueni Daud seruum meum oleo sancto unxi eum manus enim mea auxiliabitur ei et brachium meum confortauit eum. Y Nichil proficiet inimicus in eo et filius iniquitatis non nocebit ei. Alleluia. Y Tu es sacerdos in ęternum secundum ordinem Melchisedech.

Euangelium. Homo quidam peregre proficiscens. (Mth.xxv 14)

Off. Veritas mea et misericordia mea cum ipso et in nomine meo exaltabitur cornu eius.

[f.44v] Sec./ Acceptare digneris quaesumus piissime deus huius salutaris sacrificii munus oblatum, et nobis famulis tuis interueniente beato Marcello martyre tuo atque pontifice,

omnium concede ueniam peccatorum. per.

Com. Domine quinque talenta tradidisti michi ecce alia quinque super lucratus sum euge serue fidelis quia in pauca fuisti fidelis supra multa te constituam intra in gaudium domini tui.

Compl. Quos cęlestibus domine reficis sacramentis, interueniente beato Marcello martyre tuo atque pontifice, ab uniuersis tuere periculis. per.

39

Sanctę Prisce uirginis. (18 Jan.)

In. Loquebar de testimoniis tuis in conspectu regum et non confundebar et meditabor in mandatis tuis que dilexi nimis.

Ps. Beati immaculati.

[Or.] D[a quaesumus omnipotens deus] ut qui b[eate Prisce] martyris tuę natalicia colimus, et annua sollempnitatę letemur, et tantę fidei proficiamus exemplo. per.

Lectio de uirgine.

Gr. Specie tua et pulchritudine tua intende et prospere procede et regna. Y Audi filia et uide et inclina aurem tuam quia concupiuit rex speciem tuam. Alleluia. Y Diffusa est gratia in labiis tuis propterea benedixit te deus in eternum.

Euangelium. Simile est regnum celorum thesauru abscondito. (Mth. xiii 44)

Off. Filię regum in honore tuo astitit regina a dextris tuis in uestitu de aurato circumdata uarietate.

Sec. Hostias domine quaesumus quas sanctorum tuorum natalicia recensentes offerimus, et uincula nostre prauitatis absoluant, [f.45] et tuę nobis misericordię dona / [conciliet. per.]

Com. [Feci iudicium] et iustitiam domine non ca[lu]mnia[m] michi superbi ad omnia mandata tua dirigebar omnem uiam iniquitatis odio habui.

Compl. Quaesumus domine salutaribus repleti mysteriis, ut cuius sollempnia celebramus, eius orationibus adiuuemur. per.

40

Sanctorum Fabiani et Sebastiani. (20 Jan.)

In. Intret in conspectu tuo domine gemitus compeditorum redde uicinis nostris septuplum in sinu eorum uindica sanguinem sanctorum tuorum qui effusus est. Ps. Deus uenerunt.

Or. Infirmi[n]itatem nostram respice omnipotens deus, et quia pondus proprię actionis grauat, beati Fabiani martyris tui atque pontificis, intercessio gloriosa nos protegat. per.

Or. Deus qui beatum Sebastianum martyrem tuum uirtutę constantię in passionę roborasti ex eius nobis imitationęs tribue pro amore tuo prospera mundi despiciere, et nulla eius aduersa formidare. per.

Lectio. Fratres: Sancti per fidem. (Heb.xi 33)

Gr. Gloriosus deus in sanctis mirabilis in maiestate faciens prodigia. Y Dexteram tuam domine magnificata est in uirtutę dextera manus tuę confregit inimicos. Alleluia. Y Sancti tui domine benedicent te gloriam regni tui dicent.

Euangelium. In illo tempore: Descendens Iesus de monte. (Lk.vi 17)

Off. Letamini in domino et exultate iusti et gloriamini omnes recti corde.

Sec. Intercessio quaesumus domine sancti pontificis et martyris tui Fabiani munera nostra commendet, nosque eius

ueneratio tuę maiestati reddat acceptos. per. /

[f.45v] Secd. Accepta sit in conspectu tuo domine nostre deuotionis oblatio, et eius nobis fiat supplicationeę salutaris pro cuius sollempnitate defertur. per.

Com. Multitudo languentium et qui uexabantur ab spiritibus immundis ueniebant ad eum quia uirtus de illo exhibat et sanabat omnes.

Compl. Refecti participationeę muneris sacri quaesumus domine deus noster, ut cuius exequimur cultum sentiamus effectum. per.

Alia. Sacro munere satiati supplices te domine deprecamur, ut quod debiteę seruitutis ceęlebramus officio, intercedente beato Sebastiano martyre tuo saluationis tuę sentiamus augmento. per.

41

Sanctę Agnes. (21 Jan.)

In. Me expectauerunt peccatores ut perderent me testimonia tua domine intellexi omni consummationę uidi finem latum mandatum tuum nimis. Ps. Beati immaculati.

Or. Omnipotens sempiterne deus, qui infirma mundi eligis ut fortia queęque confundas, concede propitius, ut qui beatę Agnes martyris tuę sollempnia colimus, eius apud te patrocina sentiamus. per.

Lectio. Domine deus meus exaltasti. (Ecclus.li 13)

Gr. Diffusa est gratia in labiis tuis propterea benedixit te deus in ęternum. Y Propter ueritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua.

Alleluia. Y Specie tua et pulchritudine tua intende et prospere procede et regna.

Tr. Adducentur regi uirgines.

Euangelium. Simile est regnum cęlorum decem uirginibus.
(Mth.xxv 1)

[f.46] Off. ¹Offarentur regi¹ / uirgines proxime eius offerentur tibi in letitia et exultatione adducentur in tempus regi domino.

Sec. Hostias domine quas tibi offerimus propitius suscipe, et intercedente beata Agne martyre tua, uincula peccatorum nostrorum absolue. per.

Com. Quinque prudentes uirgines acceperunt oleum in uasis suis cum lampadibus media autem nocte clamor factus est ecce sponsus uenit exite obuiam Christo domino.

Compl. Refecti cibo potuque celesti deus noster, te supplices exoramus, ut in cuius hec commemoratione percepimus, eius muniamur et precibus. per.

42

Sancti Vincentii. (22 Jan.)

In. Letabitur iustus in domino et sperabit in eo et laudabuntur omnes recti corde. Ps. Exaudi deus orationem cum tribularer.

Or. Adesto domine supplicationibus nostris, ut qui ex iniquitate nostra reos nos esse cognoscimus, beati Vincentii martyris tui intercessione liberemur. per.

Lectio. Iustum deduxit dominus. (Sap.x 10)

Gr. Posuisti domine super caput eius coronam de lapide pretioso. Y Desiderium anime eius tribuisti ei et uoluntate

11 Musical cue in Beneventan notation.

labiorum eius non fraudasti eum. Alleluia. Y Letabitur iustus in domino et speravit in eo et laudabuntur omnes recti corde.

Euangelium. Si quis uult post me uenire. (Mth. xvi 24)

Off. Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Muneribus nostris quaesumus domine precibusque susceptis, et celestibus nos munda mysteriis, et clementer exaudi. per.

Com. Qui uult uenire post me abneget semet ipsum et tollat [f.46v] crucem suam / et sequatur me.

Compl. Quaesumus omnipotens deus, ut qui celestia alimenta percepimus, intercedente beato Vincentio martyre tuo, per hec contra omnia aduersa muniamur. per.

43

Conuersio Sancti Pauli apostoli. (25 Jan.)

In. Scio cui credidi et certus sum quia potens est depositum meum seruare in illo die. Ps. Domine probasti.

Or. Deus qui uniuersum mundum beati Pauli apostoli predicatione docuisti, da nobis quaesumus ut qui eius hodie conuersionem colimus, per eius ad te exempla gradiamur. per.

Lectio Actuum Apostolorum. In diebus illis: Saulus adhuc spirans / [f.47] / [f.47v] (Acts ix 1-22)

Gr. Qui [operatus est Petro in aposto]latu operatus est et [michi in]ter gentes et cognouerunt gratia[m] dei que data est michi. Y Gratia dei in me uacua non fuit sed gratia eius semper in me manet. Alleluia. Y ¹Bonum¹

I¹ Musical cue in Beneventan notation.

certamen certavi cursum consumavi fidem servavi.

Secundum Lucam. In illo tempore dixit Iesus discipulis suis: Homo quidam erat dives qui habebat villicum / [f.48] (Lk.xvi 1-9)

Off. Michi autem nimis honorificati sunt amici tui deus nimis confortatus est principatus eorum.

Sec. Apostoli tui Pauli quaesumus domine precibus plebis tuę dona sanctifica, ut quę tibi tuo grata sunt instituto, gratiora fiant patrocinio supplicantis. per.

Com. Amen dico vobis quod vos qui reliquistis omnia et secuti estis me centuplum accipietis et vitam ęternam possidebitis.

Compl. Sanctificati domine salutari mysterio quaesumus ut nobis eius non desit oratio, cuius donasti patrocinio liberari. per.

44

Octave Sancte Agnes. (28 Jan.)

In. Vultum tuum.

[f.48v] Or. Deus qui nos annua / beate Agne martyre tuę sollemnitate letificas, da quaesumus ut quam ueneramur officio, etiam pię conversationis sequamur exemplo. per.

Lectio et Euangelium sicut in natale eius.

Gr. Specie tua ~~gr~~ Alleluia. ~~ab~~ Diffusa est gratia.

Off. Diffusa est gratia in labiis tuis propterea benedixit te deus in ęternum et in seculum seculi.

Sec. Super has quaesumus domine hostias benedictio copiosa descendat, quę et sanctificationem nobis clementer operetur, et de martyrum sollemnitate letificet. per.

Com. Simile est regnum cęlorum homini negotiatori querenti bonas margaritas inuenta una pretiosa margarita dedit omnia sua et comparauit eam.

Compl. Sumpsimus domine cęlebritatis annue uotiu sacramenta, praesta quaesumus [ut et temporalis] nobis uite remed[ia pre]beant et ęterne. per.

45

Purificatio Sanctę Marię. (2 Feb.)

[In.] Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum deus ita et laus tua in fines terre iustitia plena est dextera tua. Ps. Magnus dominus.

Or. Omnipotens sempiterne deus maiestatem tuam supplices exoramus, ut sicut unigenitus filius tuus hodierna die cum nostre carnis substantia in templo est presentatus, ita nos facias purificatis tibi mentibus presentari, per.

Lectio Malachie prophete. Hec dicit dominus: Ecce ego mittam angelum meum/[f.49] (Malach.iii 1-4)

Gr. Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum domine ita et laus tua in fines terre. Y Sicut audiuimus ita et uidimus in ciuitate dei nostri in monte sancto eius. Alleluia. Y Senex puerum portabat puer autem senem regebat.

Tr. Nunc dimittis domine seruum tuum secundum uerbum tuum in pace. Quia uiderunt oculi mei salutare tuum. Quod parasti ante faciem omnium populorum. Lumen ad reuelationem gentium et gloriam plebis tue Israhel.

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Postquam impleti sunt dies purificationis Marię/[f.49v]... (Lk.ii 22-32)

Off. Diffusa est gratia in labiis tuis propterea benedixit te deus in æternum et in seculum sæculi.

Sec. Exaudi domine preces nostras, et ut digna sint munera quę oculis tuę maiestatis offerimus, subsidium nobis tuę pietatis impende. per.

Preph. Quia per incarnati uerbi.

Com. Responsum accepit Symeon ab spiritu sancto non uisurum se mortem nisi uiderit Christum domini.

Compl. Quaesumus domine deus noster, ut sacrosancta mysteria quę pro reparationis nostrę munimine contulisti, intercedente beata semperque uirgine Maria et pręsens nobis [f.50] remedium / [esse facias et futurum.] per.

46

Sancte Agathe uirginis. (5 Feb.)

[In.] Gaudeamus omnes in domino diem festum celebrantes sub honore Agathę martyris de cuius passione gaudent angeli et collaudant filium dei. Ps. Eructauit.

Or. Deus qui inter cetera potentię tuę miracula etiam in sexu fragili uictoriam martyrii contulisti, concede propitius, ut cuius natalicia colimus, per eius ad te exempla gradiamur. per.

Gr. Adiuuauit eam deus uultu suo deus in medio eius non commouebitur. Y Fluminis impetus letificat ciuitatem dei sanctificauit tabernaculum suum altissimus. Alleluia. Y Mens mea solidata est et a Christo domino in æternum fundata permanet.

Tr. Qui seminant in lacrimis in gaudio metent. Euntes ibant et flebant mittentes semina sua. Venientes autem uenient cum exultatione portantes manipulos suos.

Lectio et Euangelium de uirgine.

Off. Filie regum in honore tuo astitit regina a dextris tuis in uestitu de aurato circumdata uarietatem.

Sec. Suscipe munera domine quę in beatę Agathę martyris tuę sollemnitate deferimus, cuius nos scimus patrociniō liberari. per.

Com. Qui me dignatus est ab omni plaga curare et mamillam meam meo pectori restituere ipsum inuoco deum uiuum.

Compl. Auxilientur nobis domine sumpta mysteria, et intercedentę beata Agatha martyre tua, sempiterna protectionę confirment. per.

47

Sancte Scolastice. (10 Feb.)

In. Dilexisti iustitiam et odisti iniquitatem propterea [f.50v] unxit te deus deus / tuus oleo letitię pre consortibus tuis. Ps. Eructauit.

Or. Deus qui beatę uirginis tuę Scolasticę animam ad ostendendam innocentie uitam, in columbę specie cęlum penetrare fecisti, concede nobis ipsius meritis innocenter uiuere, ut ad eadem mereamur gaudia peruenire. per.

Lectio. Fratres: Qui gloriatur. (II Cor.x 17)

Gr. Dilexisti iustitiam et odisti iniquitatem. Y Propterea unxit te deus deus tuus oleo letitię. Alleluia.
[Y] Dilexisti iustitiam et odisti iniquitatem.

Tr. In columbe specie uidit beatus Benedictus. Celsa omnipotentis ęthera ire animam sanctę Scolasticę, mox nuntiat illud fratribus deo gratias egit.

Euangelium. Simile est regnum cęlorum thesauro. (Mth.xiii 44)

Off. Offerentur regi uirgines post eam proxime eius offerentur tibi.

Sec. S[uscipe quaesumus domine ob] honorem sacr[e uir]ginis tuę Scolasticę m[u]nus oblatum et quod nostris assequi meritis non ualemus, eiusdem suffragantibus meritis largire propitius. per.

Com. Simile est regnum cęlorum homini negotiatori querente bonas margaritas inuenta una pretiosa margarita dedit omnia sua et comparauit eam.

Compl. Quos cęlesti domine refectione satiasti, beatę quaesumus Scolasticę uirginis tuę meritis a cunctis exime propitiatus aduersis. per.

48

Sancti Valentini martyris. (14 Feb.)

In. In uirtute tua domine letabitur iustus et super salutare tuum exultauit uehementer desiderium animę eius tribuisti ei.

Ps. Domine in uirtute.

Or. Praesta quaesumus omnipotens deus, ut qui beati [f.51] Va/[l]lentini martyris tui] natalicia colimus, a cunctis malis imminentibus eius intercessionibus liberemur. per.

Lectio et Euangelium de uno martyre.

Gr. Beatus uir qui timet dominum in mandatis eius cupit nimis. χ Potens in terra erit semen eius generatio rectorum benedicetur.

Tr. Desiderium animę eius tribuisti ei et uoluntate labiorum eius non fraudasti eum. Quoniam preuenisti eum in benedictione dulcedinis. Posuisti super caput eius coronam de lapide pretioso.

Off. In uirtute tua domine letabitur iustus et super

salutare tuum exultauit uehementer desiderium anime eius tribuisti ei.

Sec. Oblatis quaesumus domine placare muneribus, et intercedente beato Valentino martyre tuo, a cunctis nos defende periculis. per.

Com. Magna est gloria eius in salutari tuo gloriam et magnum decorem impones super eum domine.

Compl. Sit nobis domine quaesumus reparatio mentis et corporis celeste mysterium, ut cuius exequimur actione, sentiamus effectum. per.

49

Sanctorum Faustini et Iouitte. (15 Feb.)

[Or.] Beatissimorum nos quaesumus domine martyrum tuorum Faustini et Iouitte ueneranda passio tueatur, ut sicut illos a ferarum morsibus igniumque cruciatibus exemisti, ita nos quoque a spiritualibus bestiis noxiisque incendiis liberare digneris. per.

Sec. Beatorum martyrum tuorum Faustini et Iouitte oblata quaesumus domine honore munera suscipe, et nos eorum meritis [f.5lv] a cunctis / defende periculis. per.

Compl. Perceptis domine sacrosancti corporis et sanguinis tui muneribus, beatissimorum martyrum Faustini et Iouitte interuentu a cunctis quaesumus uitiorum contagiis emundemur. qui uiuis.

50

Sancti Barbatii. (19 Feb.)

Cantus, Lectio et Euangelium de confessore.

[Or.] Deus qui sanctam nobis huius diei sollemnitatem pro commemoratione beati Barbati confessoris tui atque pontificis fecisti, adesto familie tue precibus, et da ut cuius nos hodie festa celebramus, eius meritis et intercessionibus adiuuemur. per.

Sec. Praesta quaesumus domine, ut sancti Barbati confessoris tui atque pontificis, quem ad laudem nominis tui dicatis muneribus honoramus pie nobis deuotionis fructum accrescat. per.

Compl. Quaesumus domine, ut per beati confessoris tui Barbati deprecationem, sacramenta sancta que sumpsimus, ad tue nobis proficiant placationis augmentum. per.

51

Cathedra Sancti Petri apostoli. (22 Feb.)

[In.] Statuit ei dominus testamentum pacis et principem fecit eum ut sit illi sacerdotii dignitas in eternum.

Ps. Misericordias tuas domine.

Or. Deus qui apostolo tuo Petro collatis clauibus regni celestis, ligandi atque soluendi pontificium tradidisti, concede, ut intercessionis eius auxilio a peccatorum nostrorum nexibus liberemur. qui uiuis et regis cum patre.

Lectio. Ecce sacerdos magnus. (Ecclus. xlii 16)

[f.52] Gr. / [Exaltent eum in ecclesia ple]bis et in cathedra seniorum laudent eum. Y Confiteantur domino misericordia eius et mirabilia eius filiis hominum.

Tr. Posuisti domine super caput eius coronam de lapide pretioso. Vitam petiit et tribuisti ei. Longitudinem dierum in seculum seculi.

Secundum Iohannem. In illo tempore: Dixit Iesus Petro: Symon Iohannis, diligis me plus his? (Jo. xxi 15-19)

Off. Constitues eos principes super omnem terram memores erunt nominis tui in omni progenie et generatione.

Sec. Beati apostoli tui Petri cuius sollempnia recensemus, quaesumus domine auxilio tua beneficia capiamus, pro quo tibi hostias laudis offerimus. per.

Com. Symon Iohannis diligis me plus his domine tu omnia nosti tu scis domine quia amo te.

[f.52v] Compl. Sumpsimus domine pignus salutis / eterne, celebrantes beati Petri apostoli tui uotiva sollempnia, et perpetua merita uenerantes, quaesumus ut nobis proficiat ad salutem. per.

52

Sancti Mathie apostoli. (24 Feb.)

In. Michi autem nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. Ps. Domine probasti.

Or. Adiuuet ecclesiam tuam tibi domine supplicando beatus Mathias apostolus, et pius interuentor existat, qui tui nominis extitit predicator. per.

Lectio Actuum Apostolorum. In diebus illis: Exurgens Petrus in medio fratrum dixit: Erat autem turba/[f.53]... (Acts.i 15-26)

Gr. Nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. Y Dinumerabo eos et super arenam multiplicabuntur.

Tr. Qui seminant.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Hoc est preceptum meum/[f.53v] (Jo.xv 12-16)

Off. In omnem terram exiuit sonus eorum et in fines orbis

terre uerba eorum.

Sec. Quaesumus omnipotens deus ut hæc munera tuę maiestati oblata, intercedente beato Mathia apostolo tuo, ad perpetuam nobis facias prouenire salutem. per.

Com. Posuisti domine in capite eius coronam de lapide pretioso.

Compl. Quaesumus omnipotens deus, ut corda nostra munera sacrata quę sumpsimus, beati Mathię apostoli tui orationę purificent, et recte uiuendi nobis operentur effectum. per.

53

Sanctorum Quadraginta Martyrum. (9 March)

Omnia de pluribus martyribus.

[Or.] Deus qui es omnium sanctorum tuorum splendor mirabilis, quique hunc diem beatorum Quadraginta testium tuorum martyrio consecrasti, da [ęcclesię tuę natali]cio tante festiuitatis gaudere, ut apud misericordiam tuam exemplis eorum protegatur et meritis. per.

Sec. Accepta tibi sit domine sacre plebis oblatio pro tuorum honore sanctorum Quadraginta martyrum, et eorum se meritis percepisse de tribulationę cognoscat auxilium. per.

Compl. Cęlestibus refecti sacramentis et gaudiis supplices te domine deprecamur, ut quorum gloriamur triumphis, protegatur auxiliis. per.

54

Sancti Gregorii papae. (12 March)

In. Sacerdotes dei benedicite dominum sancti et humiles corde laudate deum. Ps. ¹Benedicite omnia opera domini dominum.¹

1 1 Musical cue in Beneventan notation,

Or. Deus qui anime famuli tui Gregorii eterne beatitudinis [f.54] premia con/t[ulisti concede propitius ut] qui peccatorum nostrorum pondere premmur, eius apud te precibus subleuemur. per.

Lectio. Testificor coram deo. (II Tim.iv 1)

Gr. Iuravit dominus et non penitebit eum tu es sacerdos in eternum secundum ordinem Melchisedech. Y Dicit dominus domino meo sede a dextris meis.

Tr. Beatus uir qui timet dominum in mandatis eius cupit nimis. Potens in terra erit semen eius generatio rectorum benedicetur. Gloria et diuitie in domo eius et iustitia eius manet in seculum seculi.

Euangelium. Vigilate quia. (Mth.xxiv 42)

Off. Veritas mea et misericordia mea cum ipso et in in nomine meo exaltabitur cornu eius.

Sec. Hostias domine quas nomini tuo sacrandas offerimus, sancti Gregorii prosequatur oratio, per quas nos et expiari tribuas et defendi. per.

Com. Fidelis seruus et prudens quem constituit dominus supra familiam suam ut det illis in tempore tritici mensuram.

Compl. Prestent nobis quaesumus domine tua sancta presidia, que interuenientibus beati Gregorii meritis, ab omnibus nos absoluant peccatis. per.

55

Vigilie Sancti Benedicti. (20 March)

In. Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde. Ps. Exaudi deus orationem cum tribula[rer].

Or. Concede nobis quaesumus domine alacribus animis beati confessoris tui Benedicti sollempnia praeuenire, cuius diuersis decorata uirtutibus tibi uita complacuit. per.

Lectio. Iustum deduxit. (Sap. x 10)

Gr. Os iusti meditabitur sapientiam et lingua eius loquetur iudicium. Y Lex dei eius in corde ipsius et non supplantabuntur gressus eius.

Euangelium. Vos estis sal terrae. (Mth. v 13)

[f.54v] Off. Gloria et honore / coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Oblata sancti confessoris tui Benedicti honore, sint tibi domine quaesumus nostra grata libamina, et nostrarum apud te supplicationum effectum obtineant. per.

Com. Beatus seruus et prudens quem constituit dominus supra familiam suam ut det illis in tempore tritici mensuram.

Compl. Quos caelestibus domine reficis sacramentis, interueniente beato confessore tuo Benedicto, ab uniuersis tuere periculis. per.

56

Natales eiusdem. (21 March)

[In.] Os iusti meditabitur sapientiam et lingua eius loquetur iudicium lex dei eius in corde ipsius. Ps. Noli.¹

Or. Omnipotens sempiternus deus, qui hodierna die beatissimum confesso[rem carnis eductum ergastulo] subleuasti ad cael[um] concede quaesumus haec festa tuis famulis celebrantibus cunctorum ueniam delictorum, ut qui exultantibus

1. Gloria in excelsis. Addition in a Beneventan hand.

animis eius claritati congaudent, ipso apud te interueniente consocientur et meritis. per.

Lectio. Iustus cor suum. (Ecclus. xxxix 6)

Gr. Domine preuenisti eum in benedictionibus dulcedinis posuisti in capite eius coronam de lapide pretioso.

Y Vitam petiit et tribuisti ei et uoluntate labiorum eius non fraudasti eum.

Tr. Desiderium anime eius tribuisti ei et uoluntate labiorum eius non fraudasti eum. Quoniam preuenisti eum in benedictione dulcedinis. Posuisti super caput eius coronam de lapide pretioso.

Euangelium. Nemo accendit lucernam. (Lk. xi 33)¹

Off. Desiderium anime eius tribuisti ei domine et [f.55] uo/[luntate labiorum eius non fraudas]ti eum posuisti in capite eius coronam de lapide pretioso.

Sec. Oblatis domine ob honorem beati confessoris tui Benedicti placare muneribus et ipsius tuis famulis interuentu cunctorum tribue indulgentiam peccatorum. per.

Com. Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde.

Compl. Perceptis domine deus noster sacramentis salutaribus humiliter deprecamur, ut intercedente beato Benedicto abbate que pro illius uenerando agimus obitu, nobis proficiant ad salutem. per.

57

Annuntiatio Sancte Marię. (25 March)

In. Rorate cęli desuper et nubes pluant iustum aperiatur

1. Symbolum dicatur. Addition in a Beneventan hand.

terra et germinet saluatorem. Ps. Cęli.

Or. Deus qui de beatę Marię uirginis utero uerbum tuum angelo annuntiante carnem suscipere uoluisti, p̄aesta supplicibus tuis, ut qui uere eam dei genitricem credimus, eius apud te intercessionibus adiuuemur. per eundem.

Alia. Deus qui hodierna die, uerbum tuum beatę uirginis aluo coadunare uoluisti, fac nos quaesumus ita peragere, ut tibi placere ualeamus. per eundem.

Lectio. In diebus illis: Locutus est dominus ad Achaz. (Is.vii 10)

Gr. Tollite portas. Alleluia Y Aue Maria gratia plena dominus tecum benedicta inter mulieres et benedictus fructus uentris tui.

Tr. Aue Maria gratia plena dominus tecum. Benedicta tu inter mulieres. Et benedictus fructus uentris tui.

Euangelium. Missus est angelus Gabrihel. (Lk.i 26)

[f.55v] Off. Aue / Maria gratia plena dominus tecum benedicta tu in mulieribus et benedictus fructus uentris tui.

Sec. Altari tuo domine superposita munera spiritus sanctus benignus assumat, qui hodie beatę Marię uiscera splendoribus suę uirtutis repleuit. per. qui tecum et cum eodem.

Preph. Quia per incarnati.

Com. Ecce uirgo concipiet et pariet filium et uocabitur nomen eius Emmanuhel.

Compl. Adesto domine populo tuo, ut quę sumpsit fideliter, et mente sibi et corpore, beatę Marię semper uirginis intercessionę custodiat. per.

Alia. Gratiam tuam domine quaesumus mentibus nostris

infunde, ut qui angelo nuntiante Christi filii tui incarnationem cognouimus, per passionem [eius et crucem ad] resurrectionis eius g[loriam] perducamur. per eundem.

58

Dominica in Septuagesima.

In. Circumdede runt me gemitus mortis dolores infèrni circumdede runt me et in tribulatione me a inuocaui dominum et exaudiuit de templo sancto suo uocem meam. Ps. Diligam.

Or. Preces populi tui quaesumus domine clementer exaudi, ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. per.

Pauli apostoli ad Corinthios. Fratres: Nescitis quod ii qui in stadio currunt/[f.56] (I Cor.ix.24-x 50)

Gr. Adiutor in oportunitatibus in tribulatione sperent in te qui nouerunt te quoniam non derelinquis querentes te domine. Y Quoniam non in fine obliuio erit pauperum patientia pauperum non peribit in eternum exurge domine non preualeat homo.

Tr. De profundis clamaui ad te domine domine exaudi uocem meam. Fiant aures tue intendentes in orationem serui tui. Si iniquitates obseruaberis domine domine quis sustinebit. Quia apud te propitiatio est et propter legem tuam sustinui te domine.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Dixit Iesus discipulis suis parabolam hanc. Simile est regnum celorum homini patrifamilias qui exiit/[f.56v]/[f.57] (Mth.xx 1-16)

Off. Bonum est confiteri domino et psallere nomini tuo altissime.

Sec. Muneribus nostris quaesumus domine precibusque susceptis et celestibus nos munda mysteriis, et clementer exaudi. per.

Com. Illumina faciem tuam super seruum tuum et saluum me fac in tua misericordia domine non confundar quoniam inuocaui te.

Compl. Fideles tui deus perpetuis donis firmentur, ut eadem et percipiendo requirant et querendo sine fine percipiant. per.

59

Dominica in Sexagesima.

In. Exurge quare obdormis domine exurge et ne repellas in finem quare faciem tuam auertis obliuisceris tribulationem nostram adhesit in terra uenter noster exurge domine adiuua nos et libera nos. Ps. Deus auribus nostris.

Or. Deus qui conspicias quia ex nulla nostra actione confidimus, concede propitius, ut contra aduersa omnia doctoris gentium protectione muniamur. per.

Pauli apostoli ad Corinthios. Fratres: Libenter suffertis insipientes/[57v]/[f.58] (II Cor.xi 19-xii 9)

Gr. Sciant gentes quoniam nomen tibi deus tu solus altissimus super omnem terram. Y Deus meus pone illos ut rotam et sicut stipulam ante faciem uenti.

Tr. Commouisti domine terram et conturbasti eam. Sana contritiones eius quia mota est. Ut fugiant a facie arcus ut liberentur electi tui.

[f.58v] Secundum Lucam. / In illo tempore: Cum turba plurima conueniret/[f.59] (Lk.viii 4-15)

Off. Perfice gressus meos in semitis tuis ut non moueantur uestigia mea inclina aurem tuam et exaudi uerba mea mirifica misericordias tuas qui saluos facis sperantes in te domine.

Sec. Oblatum tibi domine sacrificium uiuificet nos semper et muniat. per.

Com. Introibo ad altare dei ad deum qui letificat iuuentutem meam.

Compl. Supplices te rogamus omnipotens deus, ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deseruire concedas. per.

60

Dominica in Quinquagesima.

In. ¹Esto michi in deum protectorem¹ et in locum refugii ut saluum me facias quoniam firmamentum meum et refugium meum es tu et propter nomen tuum dux michi eris et enutries me. Ps. In te domine.

Or. Preces nostras quaesumus domine clementer exaudi, atque a peccatorum uinculis absolutos, ab omni nos aduersitate custodi. per.

Pauli apostoli ad Corinthios. Fratres: Si linguis hominum loquar/[f.59v] (I Cor.xiii 1-13)

Gr. Tu es deus qui facis mirabilia solus notam fecisti in gentibus uirtutem tuam. Y Liberasti in brachio tuo populum tuum filios Israhel et Ioseph.

[f.60] Tr./ Iubilate [domino omni]s terra seruite domino

¹ ¹ Musical cue in Beneventan notation, partly cut away in binding.

in letitia. Intrate in conspectu eius in exultatione.
Scitote quod dominus ipse est deus. Ipse fecit nos et
non ipsi nos. Nos autem populus eius et oues pascue eius.

Sequentia sancti Evangelii secundum Matheum (sic.) In illo
tempore: Assumpsit Iesus duodecim discipulos suos/
[f.60v] (Lk.xviii 31-43)

Off. Benedictus es domine doce me iustificationes tuas
benedictus es domine iustificationes tuas in labiis meis
pronuntiaui omnia iudicia oris tui.

Sec. Hęc hostia quaesumus domine emundet nostra delicta,
et ad sacrificium celebrandum, subditorum tibi corpora,
mentesque sanctificet. per.

Com. Manducauerunt et saturati sunt nimis et desiderium
eorum attulit eis dominus non sunt fraudati a desiderio suo.

Compl. Quaesumus omnipotens deus, ut qui celestia
alimenta percepimus, per hęc contra omnia aduersa muniamur. per.

61

Feria iv Caput Ieiunii.

[In.] Misereris omnium domine et nichil odisti [eorum
quae fecisti dissimulans peccata hominum propter penitentiam
et parce nobis quia tu es dominus deus noster.

Ps. Miserere mei deus miserere.

Or. Concede nobis domine presidia militie christianę,
sanctis inchoare ieiuniis, et contra spirituales
nequitias pugnaturi, continentie muniamur auxiliis. per.

Lectio Iohelis prophete. Hęc dicit dominus, Conuertimini
ad me in toto corde uestro/[f.61] (Joel ii 12-19)

Gr. Miserere mei deus miserere mei quoniam in te donfidit

anima mea. Y Misit de celo et liberavit me dedit in opprobrium conculcantes me. ¹

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis, Cum ieiunatis/[f.61v] (Mth.vi 16-21)

Off. Exaltabo te domine quoniam suscepisti me nec delectasti inimicos meos super me domine clamaui ad te et sanasti me.

Sec. Fac nos quaesumus domine his muneribus offerendis conuenienter aptari, quibus ipsius uenerabilis sacramenti celebamus exordium. per.

Preph. Qui corporali ieiunio. ²

Com. Qui meditabitur in lege domini [die ac] nocte dabit fructum suum in [tempore] suo.

Compl. Percepta nobis domine praebeant sacramenta subsidium ut et tibi grata sint nostra ieiunia, et nobis proficiant ad medelam. per.

Super Pop. Inclinantes se domine maiestati tuę propitiatus intende ut qui diuino munere sunt reffecti, celestibus semper nutriantur auxiliis. per.

I Tr. Domine non secundum peccata nostra quae fecimus nos neque secundum iniquitates nostras retribuas nobis.

Y Domine ne memineris iniquitatum nostrarum antiquarum cito anticipit nos misericordie tue quia pauperes facti sumus nimis.

Y Adiuua nos deus salutaris et propter gloriam nominis tui domine libera nos et propitius esto peccatis nostris propter nomen tuum. Added in a non-Beneventan hand of the fourteenth century.

² Usque ad dominica palmarum. Added in a non-Beneventan hand of the thirteenth century.

[Feria v.]

In. Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi et humiliavit eos qui est ante secula et manet in eternum iacta cogitatum tuum in domino et ipse te enutriet. Ps. Exaudi deus orationem et ne despexeris.

Or. Aufer a nobis quaesumus domine iniquitates nostras, ut ad sancta sanctorum puris mereamur sensibus introire. per./

[f.62] Lectio Esayę prophete. In diebus illis: Egrotauit Ezechias usque ad mortem (Is.xxxviii 1-6)

Gr. Iacta cogitatum tuum in domino et ipse te enutriet.
 ¶ Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi.

Secundum Matheum. In illo tempore: Cum intrasset Iesus Capharnaum, accessit ad eum centurio/[f.62v] (Mth.viii 5-8)

Off. Ad te domine leuavi anima[m meam] deus meus in te confido non erubescam neque irrideant me inimici mei et enim uniuersi qui te expectant non confundentur.

Sec. Sacrificium domine obseruantię paschalis exercemus, praesta quaesumus, ut tibi et mentes nostras reddat acceptas, et continentię promptiores. per.

Com. Acceptabis sacrificium iustitię oblationes et holocausta super altare tuum domine.

Compl. Repleti sumus domine donorum participationę celestium, praesta quaesumus, ut eadem et sumamus iugiter, et incessabiliter ambiamus. per.

Super Pop. Da quaesumus domine fidelibus tuis ieiuniis paschalibus conuenienter aptari ut suscepta sollemniter [f.63] ca/[stigatio corporalis cunctis ad fru]ctum proficiat animarum. per.

63

Feria vi.

In. Audiuit dominus et misertus est michi dominus factus est adiutor meus. Ps. Exaltabo.

Or. Inchoata ieiunia quaesumus domine benigno fauore prosequere, ut obseruantiam quam corporaliter exhibemus, mentibus etiam sinceris exercere ualeamus. per.

Lectio Esaye prophete. Hec dicit dominus: Clama, ne cesses/[f.63v] (Is.lviii 1-9)

Gr. Unam petii a domino hanc requiram ut inhabitem in domo domini. Y [Ut uideam uo]luntatem domini et proteg[ar a temp]lo sancto eius.

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis. Audistis quia dictum est, diliges proximum tuum/[f.64] (Mth.v 43-vi 4)

Off. Domine uiuifica me secundum eloquium tuum ut sciam testimonia tua.

Sec. Sacrificium domine obseruantie paschalis offerimus, praesta quaesumus, ut tibi et mentes nostras reddat acceptas, et continentie promptioris nobis tribuat facultatem. per.

Com. Seruite domino in timore et exultate ei cum tremore apprehendite disciplinam ne pereatis de uia iusta.

Compl. Spiritum in nobis domine tue caritatis infunde,

ut quos uno cęlesti pane satiasti, tua facias pietate
concordes. per. in unitate eiusdem.

Super Pop. Tuere quaesumus domine populum tuum, et ab
omnibus peccatis clementer emunda, quia nulla ei nocebit
[f.64v] aduersitas, si / nulla dominetur iniquitas. per.

64

Sabbato.

In. Dum clamarem.

Or. Omnipotens sempiterne deus, obseruationis huius annua
celebritatę letantes, quaesumus domine ut paschalibus
actionibus inherentes, plenis eius effectibus gaudeamus. per.

Lectio Esayę propheteę. Hec dicit dominus: Si abstuleris
de medio tui catenam (Is.lviii 9-14)

Sequentia sancti Euangelii secundum Marcum. /
[f.65] I[n illo tempore:] C[um sero e]sset factum, erat
nauis in medio mari (Mk.vi 47-56)

Sec. Suscipe domine sacrificium cuius te uoluisti
dignanter immolationę placari, praesta quaesumus, ut huius
[f.65v] operationę mundati, bene/placitum tibi nostre
mentis offeramus affectum. per.

Compl. Cęlestis uite munere uegetati quaesumus domine ut
quicquid est nobis presentis uite mysterium, fiat
ęternitatis auxilium. per.

Super Pop. Praesta domine fidelibus tuis ut ieiuniorum
ueneranda sollempnia, et congrua pietatę suscipiant, et
secura deuotionę percurrant. per.

Dominica Caput Quadragesima.

[In.] Inuocabit me et ego exaudiam eum eripiam eum et glorificabo eum longitudinem dierum adimplebo eum.

Ps. Qui habitat.

Or. Deus que ecclesiam tuam annua quadragesimali obseruatione purificas, praesta familie tue, ut quod a te optinere abstinendo nititur, hoc bonis operibus exequatur. per.

Pauli apostoli ad Corinthios. Fratres: Hortamur uos ne in uacuum gratiam dei redipiatis/[f.66]

(II Cor.vi 1-10)

Gr. Angelis suis mandabit de te ut custodiant te in omnibus uis tuis. Y In manibus portabunt te ne unquam offendas ad lapidem pedem tuum.

Tr. Qui habitat in adiutorio altissimi in protectione dei celi commorabitur. Dicet domino susceptor meus es et refugium meum deus meus sperabo in eum. Quoniam ipse liberauit me de laqueo uenantium et a uerbo aspero. Scapulis suis obumbrabit tibi et sub pennis eius sperabis. Scuto circumdabit te ueritas eius non timebis a timore nocturno. A sagitta uolante per diem a negotio perambulante in tenebris a ruina et demonio meridiano. Cadent a latere tuo mille et decem milia a dextris tuis tibi autem non appropinquabit. Quoniam angelis suis mandabit de te ut custodiant te in omnibus uis tuis. In manibus portabunt te ne unquam offendas ad lapidem pedem tuum. Super aspidem et basiliscum ambulabis et conculcabis leonem et draconem. Quoniam in me sperauit liberabo eum protegam eum quoniam cognouit nomen meum. Inuocauit me et ego exaudiam eum cum ipso sum in tribulatione. Eripiam eum et glorificabo eum

longitudinem dierum adimplebo eum et ostendam illi salutare meum.

[f.66v] Sequentia sancti Euangelii secundum Matheum. / In illo tempore: Ductus est Iesus in desertum ab spiritu
(Mth. iv 1-11)

Off. Scapulis obumbrabit tibi dominus et sub pennis eius sperabis scuto circumdabit te ueritas eius.

Sec. Sacrificium domine quadragesimalis initii sollemniter immolamus, te domine deprecantes, ut cum epularum [f.67] restrictione carnalium, a noxiis / [quoque uoluptatibus] [tem]peremus. per.

Com. Scapulis suis obumbrabit tibi et sub pennis eius sperabis scuto circumdabit te ueritas eius.

Compl. Tui nos domine sacramenti libatio sancta restauret, et a uetustate purgatos, in mysterii salutaris faciat transire consortium. per.

66

Feria ii. (Ebd. I)

In. Sicut oculi seruorum in manibus dominorum suorum ita oculi nostri ad dominum deum nostrum donec misereatur nobis miserere nobis domine miserere nobis. Ps. Ad te leuauit.

Or. Conuerte nos deus salutaris noster et ut nobis ieiunium quadragesimale proficiat, mentes nostras celestibus instrue disciplinis. per.

Lectio Ezechielis prophete. Hec dicit dominus deus: Ecce ego ipse requiram oues meas / [f.67v]
(Ezech. xxxiv 11-16)

Gr. Protector noster aspice deus et respice super seruos

tuos. V Domine deus uirtutum exaudi preces seruorum tuorum.

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis: Cum uenerit filius hominis in maiestate sua / (Mth.xxv 31-39 (46))

////////////////////////////////////

[3 folios missing]

67

[Feria iv. (Ebd.I)]

[Euangelium. Magister uolumus a te signum]

[f.68] / foris stant querentes te (Mth.xii (38)47-50)

Off. Meditabor in mandatis tuis que dilexi ualde et leuabo manus meas ad mandata tua que dilexi.

Sec. Hostias tibi domine placationis et laudis offerimus, ut delicta nostra miseratus absoluas, et nutantia corda tu dirigas. per.

Com. Intellege clamorem meum intende uoci orationis mee rex meus et deus meus quoniam ad te orabo domine.

Compl. Tui domine perceptione sacramenti et a nostris mundemur occultis et ab hostium liberemur insidiis. per.

Super Pop. Mentem nostram quaesumus domine lumine tue claritatis illustra, ut uidere possimus que agenda sunt et que recta sunt agere ualeamus. per.

68

[Feria v. (Ebd.I)]

In. Confessio et pulcritudo in conspectu eius sanctitas et magnificentia in sanctificatione eius. Ps. Cantate domino .i.

Or. Deuotionem populi tui quaesumus domine benignus intende, ut qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente. per.

Lectio Ezechielis prophete. In diebus illis: Factum est uerbum domini ad me dicens: Quid est quod inter uos parabolam uertitis/[f.68v] (Ezech.xviii 1-9)

Gr. Custodi me domine ut pupillam oculi sub umbra alarum tuarum protege me. Y De uultu tuo iudicium meum prodeat oculi mei uideant equitatem.

Secundum Matheum. In illo tempore: Egressus Iesus secessit in partes Tyri et Sydonis/[f.69] (Mth.xv 21-28)

Off. Immittet angelis domini in circuitu timentium eum et eripiet eos gustate et uidete quoniam suavis est dominus.

Sec. Sacrificia domine quaesumus te propitius ista nos saluent, que medicinalibus sunt instituta ieiuniis. per.

Com. Panis quem ego dederam caro mea est pro seculi uita.

Compl. Tuorum nos domine largitate donorum et temporalibus attolle presidiiis, et renoua sempiternis. per.

Super Pop. Da quaesumus domine populis christianis quod profitentur agnoscere, et celeste munus diligere quod frequentant. per.

69

Feria vi. (Ebd.I)

[In.] De necessitatibus meis eripe me domine uide humilitatem meam et laborem meum et dimitte omnia peccata mea. Ps. Ad te domine.

Or. Esto domine propitius plebi tue, et quam tibi facis

esse deuotam, benigno refoue miseratus auxilio. per./

[f.69v] Lectio Ezechielis prophete. Hęc dicit dominus:
Anima que peccauerit, ipsa morietur/[f.70]
(Ezech.xviii 20-28)

Gr. Saluum fac seruum tuum deus meus sperantem in te.
Y Auribus percipe domine orationem meam.

Secundum Iohannem. In illo tempore: Erat dies festus
Iudeorum et ascendit Iesus Ierusalem/[f.70v]
(Jo.v 1-15)

Off. Benedic anima mea dominum et noli obliuisci omnes
retributiones eius et renouabitur sicut aquile iuuentus tua.

Sec. Suscipe quaesumus domine munera nostris oblata
seruitiis, et tua propitius dona sanctifica. per.

Com. Erubescant et conturbentur omnes inimici mei
auertantur retrorsum et erubescant ualde uelociter.

Compl. Per huius domine operationem mysterii, et uitia
nostra purgentur, et iusta desideria compleantur. per.

Super Pop. Exaudi nos omnipotens et misericors deus, et
continentię salutaris, propitius nobis dona concede. per.

70

Sabbato. (Ebd.I)

In. Intret oratio mea in conspectu tuo inclina aurem tuam
ad precem meam domine. Ps. Domine deus salutis.

Oremus. Flectamus.

Or. Populum tuum quaesumus domine propitius respice, atque
[f.71] ab eo flagella tuę iracundię / clementer auerte. per.

Lectio Libri Deuteronomii. In diebus illis: Oravit Moyses
ad dominum dicens: respice domine (Deu.xxvi 15-19)

Gr. Protector noster aspice deus et respice super seruos tuos. Y Domine deus uirtutum exaudi preces seruorum tuorum.

Oremus. Flectamus.

Or. Deus qui nos in tantis periculis constitutos, pro humana scis fragilitate non posse subsistere, da nobis salutem mentis et corporis, ut ea que pro peccatis nostris patimur, te adiuuantem uicemus. per.

Lectio Libri Deuteronomii. In diebus illis: Dixit Moyses filiis Israhel: si custodieritis mandata/[f.71v] (Deut.xi 22-25)

Gr. Propitius esto domine peccatis nostris nequando dicant gentes ubi est deus eorum. Y Adiuua nos deus salutaris noster et propter honorem nominis tui domine libera nos.

Oremus. Flectamus.

Or. Protector noster aspice deus, et qui malorum nostrorum pondere premimur, percepta misericordia, libera tibi mentem famulemur. per.

Lectio Libri Machabeorum. In diebus illis; Orationem faciebant sacerdotes dum offerrent sacrificium (II Mach.i 23-27)

Gr. Conuertere domine aliquantulum et deprecare super seruos tuos. Y Domine refugium factus es nobis a generatione et proienie. /

[f.72] Oremus. Flectamus.

Or. Preces populi tui quaesumus domine clementer exaudi, ut qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. per.

Lectio Libri Sapientie (sic.). Miserere nostri deus omnium et respice nos (Ecclus.xxxvi 1-10)

Gr. Dirigatur oratio mea sicut incensum in conspectu tuo domine. Y Eleuatio manuum mearum sacrificium uespertinum.

Oremus. Flectamus.

Or. Actiones nostras quaesumus domine et aspirando preueni, et adiuuando proseguere, ut cuncta nostra operatio, et a te semper incipiat, et per te cepta finiatur. per.

Lectio. Angelus domini descendit cum. Require in Quattuor Tempora ante Natale Domini. (Dan.iii 49 (-51))

[f.72v] Ben. Benedicatus es in firmamento cęli / et laudabilis et gloriosus in secula.

Benedicite omnia opera domini dominum.

Benedicite cęli dominum.

Benedicite angeli domini dominum.

Ymnum dicite et superexaltate eum in secula.

Benedicite aque que super cęlos sunt dominum.

Benedicite omnes uirtutes domini dominum.

Benedicite sol et luna dominum. Ymnum.

Benedicite stelle cęli dominum.

Benedicite imber et ros dominum.

Benedicite omnis spiritus dominum. Ymnum.

Dominus uobiscum.

Or. Deus qui tribus pueris mitigasti flammam ignium, concede propitius ut nos famulos tuos, non exurat flamma uitiorum. per.

Pauli apostoli ad Thesalonicenses. Fratres: Rogamus uos corripite inquietos (I Thes.v 14-23)

Tr. Laudate dominum omnes gentes et collaudate eum omnes populi. Quoniam confirmata est super nos misericordia eius et ueritas domini manet in ęternum.

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Assumpsit Iesus Petrum/[f.73] (Lk.ix 28-36)

Off. Domine deus salutis meę in die clamaui et noctę coram te intret oratio mea in conspectu tuo domine.

Sec. Presentibus sacrificiis domine ieiunia nostra sanctifica, ut quod obseruantia nostra profitetur extrinsecus, interius operetur. per.

Com. Domine deus meus in te speraui libera me ab omnibus persequentibus me et eripe me.

Compl. Sanctificationibus tuis omnipotens deus, et / [f.73v] uitia nostra curentur et remedia nobis sempiterna proueniant. per.

Super.Pop. Perpetuo domine fauore prosequere quos reficis diuino mysterio, et quos imbuisti celestibus institutis, salutaribus comitare solaciis. per.

71

Dominica ii

In. Intret oratio mea.

Alia. Dirige me domine in ueritate tua et doce me quia tu es deus salutaris meus et te sustinui tota die.

Ps. Ad te domine leuaui.

Or. Deus qui conspicias omni nos uirtutę destitui, interius exteriusque custodi, ut et ab omnibus aduersitatibus muniamur in corpore, et a prauis cogitationibus mundemur in mente. per.

Pauli apostoli ad Thesalonicenses. Fratres: Rogamus uos et obsecramus in domino/[f.74] (I Thes. iv 1-7)

Gr. Qui confidunt in domino sicut mons Syon non commouebitur in ęternum. ¶ Quia non derelinquet dominus uirgam peccatorum super sortem iustorum.

Tr. Confitemini domino quoniam bonus quoniam in seculum misericordia eius. Quis loquetur potentias domini auditas faciet omnes laudes eius. Beati qui custodiunt iudicium et faciunt iustitias in omni tempore. Memento nostri domine in beneplacito populi tui uisita nos in salutari tuo.

Secundum Matheum. In illo tempore: Assumpsit Iesus Petrum/[f.74v] (Mth.xvii 1-9)

Off. Exaltabo te domine quoniam suscepisti me nec delectasti inimicos meos super me domine clamaui ad te et sanasti me.

Sec. Sacrificiis presentibus domine quaesumus, intende placatus, ut et deuotionis nostrae proficiant et saluti. per.

Com. Redimet dominus animas seruorum suorum et non derelinquet omnes qui sperant in eo.

Compl. Supplices te rogamus omnipotens deus, ut quos tuis reficis sacramentis, tibi etiam placitis moribus dignanter deseruire concedas. per.

72

Feria ii. (Ebd.II)

In. Redime me domine et miserere mei pes enim meus stetit in uia recta in ecclesiis benedicam dominum.

Ps. Iudica me domine.

Or. Praesta quaesumus omnipotens deus, ut familia tua que se affli[gendo carnem ab] alimentis abstinet [sec]tando iustitiam a culpa ieiunet. per.

Lectio Danihelis prophete. In diebus illis: Oravit Danihel ad dominum dicens: Domine deus noster qui eduxisti populum tuum/[f.75] (Dan.ix 15-19)

Gr. Adiutor meus et liberator meus esto domine ne tardaueris. Y Confundantur et reuereantur inimici mei qui querunt animam meam.

Secundum Iohannem. In illo tempore: Dixit Iesus turbis Iudeorum: Ego uado et queritis me/[f.75v] (Jo.viii 21-29)

Off. Benedicam dominum qui michi tribuit intellectum prouidebam deum in conspectu meo semper quoniam a dextris est michi nec commouear.

Sec. Hęc hostia domine placationis et laudis, tua nos propitiatione dignos effeciat. per.

Com. Domine dominus noster quam admirabile est nomen tuum in uniuersa terra.

Compl. Hec nos communio domine purget a crimine, et cęl[estis remedii fa]ciat esse consortes. per.

Super Pop. Adesto supplicationibus nostris omnipotens deus, et quibus fiduciam sperande pietatis indulges, consuetę misericordię tribue benignus effectum. per.

73

Feria iii. (Ebd.II)

In. Tibi dixit cor meum quesui uultum tuum uultum tuum domine requiram ne auertas faciem tuam a me.

Ps. Dominus illuminatio.

Or. Perfice quaesumus domine benignus in nobis obseruantię sanctę subsidium, ut que te auctore facienda cognouimus, te operante impleamus. per.

Lectio Libri Regum. In diebus illis: Factus est sermo domini ad Helyam Thesbitem dicens: Surge et uade in

sarepta/[f.76] (III Reg.xvii 8-16)

Gr. Iacta cogitatum tuum in domino et ipse te enutriet.

Y Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi.

[f.76v] Secundum Matheum./ In illo tempore: Locutus est Iesus ad turbas et ad discipulos suos dicens. Super cathedram Moysi (Mth.xxiii 1-12)

Off. Miserere michi domine secundum magnam misericordiam tuam dele domine iniquitatem meam.

Sec. Sanctificationem tuam nobis domine, his mysteriis placatus operare, que nos et a terrenis purget uitiiis, et ad celestia dona perducatur. per.

Com. Narrabo omnia mirabilia tua letabor et exultabo in [f.77] te / psallam no[mini] tuo altissime.

Compl. Ut sacris domine reddamur digni muneribus, fac nos quaesumus tuis obedire mandatis. per.

Super Pop. Propitiare domine supplicationibus nostris, et animarum nostrarum medere langoribus, ut remissionem percepta, in tua semper benedictionem letemur. per.

74

Feria iv. (Ebd.II)

In. Ne derelinquas me domine deus meus ne discedas a me intende in adiutorium meum domine uirtus salutis meae.

Ps. Domine ne in ira.

Or. Populum tuum domine propitius respice, et quos ab escis carnalibus precipis abstinere, a noxiis quoque uitiiis cessare concede. per.

Lectio Libri Hester. In diebus illis, Orauit Hester ad

dominum dicens: Domine domine rex omnipotens, in tua
dicionē/[f.77v] (Esth.xiii 8-17)

Gr. Saluum fac populum tuum domine et benedic hereditatem
tuam. Y Ad te domine clamaui deus meus ne sileas a me
et ero similis descendentibus in lacum.

Secundum Matheum. In illo tempore: Ascendens Iesus
Ierusolyam, assumpsit duodecim discipulos/[f.78]
(Mth.xx 17-28)

Off. Ad te domine leuauit animam meam deus meus in te
confido non erubescam neque irrideant me inimici mei et
enim uniuersi qui te expectant, non confundentur.

Sec. Hostias domine quae tibi offerimus, propitius
respice, et per haec sancta commercia, uincula peccatorum
nostrorum absolue. per.

Com. Iustus dominus et iustitiam dilexit equitatem uidit
uultus eius.

Compl. Sumptis domine sacramentis, ad redemptionis eterne
quaesumus proficiamus augmentum. per.

Super Pop. Deus innocentie restitutor et amator, dirige
ad te tuorum corda seruorum, ut spiritus tui feruore concepto
et in fide inueniantur stabiles et in opere efficaces.
per. qui tecum et cum eodem.

75

Feria v. (Ebd.II)

[In.] Deus in adiutorium meum intende domine ad
adiuuandum me festina confundantur et reuereantur inimici
mei qui querunt animam meam. Ps. Auertantur.

Or. Praesta nobis domine quaesumus auxilium gratie tue,
ut ieiuniis et orationibus conuenienter intenti, liberemur

ab hostibus mentis et corporis. per.

Lectio Ieremie prophete. Hec dicit dominus: Maledictus homo qui confidit in hominem/[f.78v] (Jerxvii 5-10)

Gr. Propitius esto domine peccatis nostris ne quando dicant gentes ubi est deus eorum. Y Adiuua nos [deus salutaris noster] et propter honorem nominis tui domine libera nos.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis suis parabolam hanc. Homo quidam erat diues, et induebatur purpura/[f.79] (Lk.xvi 19-31)

Off. Precatus est Moyses in conspectu domini dei sui et dixit precatus est Moyses in conspectu domini dei sui et dixit, quare domine irasceris in populo tuo parce ire anime tue memento Abraam Ysaac et Iacob quibus iurasti dare terram fluentem lac et mel et placatus factus est dominus de malignitate quam dixit facere populo suo.

[f.79v] Sec. Presenti sacrificio nomini / tuo nos domine ieiunia dicata sanctificent, ut quod obseruantia nostra profitetur extrinsecus, interius operetur effectum. per.

Com. Qui manducat carnem meam et bibit sanguinem meum in me manet et ego in eum dicit dominus.

Compl. Gratia tua nos quaesumus domine non relinquat, que et sacre nos deditos faciat seruituti, et tuam nobis opem semper acquirat. per.

Super Pop. Adesto domine famulis tuis et opem tuam largire poscentibus, ut iis qui te auctore et gubernatore gloriantur, et conragata restaures, et restaurata conserues. per.

Feria vi. (Ebd.II)

[In.] Ego autem cum iustitia apparebo in conspectu tuo
satiabor dum manifestabitur gloria tua. Ps. Exaudi
domine.

Or. Da quaesumus omnipotens deus ut sacro nos p[urificante
ieiunio] sinceris mentibus ad [sancta] uentura facias
peruenire. per.

Lectio Libri Genesis. In diebus illis: Dixit Ioseph
fratribus suis: Audite somnium meum/[f.80]/[f.80v] ..
(Gen.xxxvii 6-22)

Gr. Ad dominum dum tribularer clamaui et exaudiuit me.
Y Domine libera animam meam a labiis iniquis et a lingua
dolosa.

Secundum Matheum. In illo tempore: Dixit Iesus discipulis
suis et turbis Iudeorum parabolam hanc. Homo erat
paterfamilias qui plantauit uineam .../[f.81]
(Mth.xxi 33-46)

Off. Domine in auxilium meum respice confundantur et
reuereantur qui querunt animam meam ut auferant eam.

Sec. Hęc in nobis sacrificia deus, et actionę permaneant,
et operationę firmentur. per.

Com. Tu domine seruabis nos et custodies nos a generatione
hac in ęternum.

Compl. Fac nos domine quaesumus accepto pignore salutis
ęterne sic tendere congruenter, ut ad eam peruenire
possimus. per.

Super Pop. Da quaesumus domine populo tuo salutem mentis et
corporis ut bonis operibus inherendo, tuę semper uirtutis

mereatur protectione defendi. per.

77

Sabbato. (Ebd.II)

In. Lex domini inreprehensibilis conuertens animas
testimonium dei fidele sapientiam prestans paruulis.

Ps. Celi enarrant.

Or. Da quaesumus domine nostris effectum ieiuniis
[f.81v] salutarem, ut castigatio carnis assumpta, ad
nostrarum uegetationem transeat animarum. per.

Lectio Libri Genesis. In diebus illis: Dixit Rebecca
filio suo Iacob/[f.82]/[f.82v]/[f.83]
(Gen.xxvii 6-40)

Gr. Bonum est confiteri domino et psallere nomini tuo
altissime. Y Ad annuntiandum mane misericordiam tuam et
ueritatem tuam per noctem.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis
suis parabolam hanc. Homo quidam habuit duos filios/
[f.83v]/[f.84] (Lk.xv 11-32)

Off. Illumina oculos meos ne quando dormiam in morte
ne quando dicat inimicus meus preualui aduersus eum.

Sec. His sacrificiis domine concede placatus, ut qui
propriis oramus absolui delictis, non grauemur externis. per.

Com. Oportet te fili gaudere quia frater tuus mortuus
fuerat et reuixit perierat et inuentus est.

Compl. Sacramenti tui domine diuina libatio, penetrabilia
nostri cordis infundat, et sui participes potenter
efficiat. per.

Super Pop. Familiam tuam quaesumus domine continua

pietate custodi, ut que insola spe gratie celestis innititur celesti etiam protectione muniatur. per.

78

Dominica iii.

[In.] Oculi mei semper ad dominum quia ipse euellet de laqueo pedes meos respice in me et miserere mei quoniam unicus et pauper sum ego. Ps. Ad te domine leuau.

Or. Quaesumus omnipotens deus, uota humilium respice, atque ad defensionem nostram dexteram tue maiestatis extende. per.

Pauli apostoli ad Ephesios. Fratres: Estote imitatores dei/[f.84v] (Eph.v 1-9)

Gr. Exurge domine non preualeat homo iudicentur gentes in conspectu tuo. Y In conuertendo inimicum meum retrorsum infirmabuntur et perient a facie tua.

Tr. Ad te leuau oculos meos qui habitas in celo. E[cc]e sicut oculi seruorum in manibus dominorum suorum. Et sicut oculi ancille in manibus domine sue. Ita oculi nostri ad dominum deum nostrum donec misereatur nobis. Miserere nobis domine miserere nobis.

Secundum Lucam. In illo tempore: Erat Iesus eiciens demonium/[f.85] (Lk.xi 14-28)

Off. Iustitie domini recte letificantes corda et dulciora super mel et fauum nam et seruus tuus custodit ea.

Sec. Hec hostia domine quaesumus, emundet nostra delicta, et subditorum tibi corpora mentesque sanctifieet. per./

[f.85v] Com. Passer inuenit sibi domum et turtur nidum
ubi reponat pullos suos altaria tua domine uirtutum rex
meus et deus meus beati qui habitant in domi tua in
seculum seculi laudabunt te.

Compl. A cunctis nos domine reatibus et periculis
propitiatus absolue, quos tanti mysterii tribuis esse
participes. per.

79

Feria ii. (Ebd.III)

In. In deo laudabo uerbum in domino laudabo sermonem in
in deo sperabo non timebo quid faciat michi homo.

Ps. Miserere mei deus quoniam conculcauit.

Or. Cordibus nostris quaesumus domine benignus infunde,
ut sicut ab escis corporalibus abstinemus, ita sensus
quoque nostros, a noxiis retrahamus excessibus. per.

Lectio Libri Regum. In diebus illis: Neeman princeps/
[f.86]/[f.86v] (IV Reg.v 1-15)

Gr. Deus uitam meam nuntiaui tibi posui lacrimas meas
in conspectu tuo. Y Miserere michi domine quoniam
conculcauit me homo tota die bellans tribulauit me.

Secundum Lucam. In illo tempore: Dixerunt pharisei ad
Iesum. Quanta audiuimus (Lk.ii 23-30)

Off. Exaudi deus orationem meam et ne despexeris
[f.87] deprecationem / meam [intende] in me et exaudi me.

Sec. Munus quod tibi domine nostre seruitutis offerimus,
salutare nobis perfice sacramentum. per.

Com. Quis dabit ex Syon salutare Israhel cum auerterit
dominus captiuitatem plebis sue exultauit Iacob et

letabitur Israhel.

Compl. Praesta quaesumus omnipotens et misericors deus, ut que ore contingimus, pura mente capiamus. per.

Super Pop. Subueniat nobis domine misericordia tua, ut ab imminentibus peccatorum nostrorum periculis, te mereamur protegente saluari. per.

80

Feria iii. (Ebd.III)

In. Ego clamaui quoniam exaudisti me deus inclina aurem tuam et exaudi uerba mea custodi me domine ut pupillam oculi sub umbra alarum tuarum protege me.

Ps. Exaudi domine iustitiam.

Or. Exaudi nos omnipotens et misericors deus et continentię salutaris, propitius nobis dona concede. per.

Lectio Libri Regum. In diebus illis: Mulier quedam clamabat ad Helyseum/[f.87v] (IVReg.iv 1-7)

Gr. Ab occultis meis munda me domine et ab alienis parce seruo tuo. Y Si mei non fuerint dominati tunc immaculatus ero et emundabor a delicto maximo.

Secundum Matheum. In illo tempore: Respiciens Iesus discipulos suos dixit: Si peccauerit in te frater/[f.88] (Mth.xviii 15-22)

Off. Dexteram domini fecit uirtutem dextera domini exaltauit me, non moriar sed uiuam et narrabo opera domini.

Sec. Per hęc ueniat quaesumus domine sacramenta nostre redemptionis effectus, qui nosset ab humanis retrahat semper excessibus et ad salutaria cuncta perducatur. per.

Com. Domine quis habitabit in tabernaculo tuo aut quis

requiescēt in monte sancto tuo qui ingreditur sine macula
et operatur iustitiam.

Compl. Sacris mysteriis expiati quaesumus domine, et
ueniam consequamur et gratiam. per.

Super Pop. Tua nos domine protectione defende, et ab
omni semper iniquitate custodi. per.

81

Feria iv. (Ebd.III)

In. Ego autem in domino sperabo exultabo et letabor in
tua misericordia quia respexisti humilitatem meam.

Ps. In te domine.

Or. Praesta nobis quaesumus domine, ut salutaribus
ieiuniis eruditi, a noxiis quoque uitiis abstinentes,
propitiationem tuam facilius impetremus. per.

Lectio Libri Exodi. Hęc dicit dominus: Honora patrem
tuum et matrem/[f.88v] (Ex.xx 12-24)

Gr. Miserere michi domine quoniam infirmus sum sana me
domine. Y Conturbata sunt omnia ossa mea et anima mea
turbata est ualde.

Secundum Matheum. In illo tempore: Accesserunt ad Iesum
ab Hierosolymis scribe/[f.89]/[f.89v]
(Mth.xv 1-20)

Off. Domine fac mecum misericordiam tuam propter nomen
tuum quia suavis est misericordia tua.

Sec. Suscipe quaesumus domine preces populi tui, cum
oblationibus hostiarum, et tua mysteria celebrantes, ab
omnibus nos defende periculis. per.

Com. Notas michi fecisti uias uite adimplebis me letitia

cum uultu tuo domine.

Compl. Sanctificet nos domine quaesumus qua pasti sumus mensa cęlestis, et a cunctis erroribus expiat@s, supernis promissionibus reddat acceptos. per.

Super Pop. Concede quaesumus omnipotens deus ut qui protectionis tuę gratiam querimus, liberati a malis omnibus secura ti[bi mente seruiamus. per.]

82

Feria v. (Ebd.III)

In. Salus populi [ego] sum dicit dominus de quacumque tribulatione clamauerint ad me exaudiam eos et ero illorum dominus in perpetuum. Ps. Attendite.¹

Or. Deus qui peccantium animas non uis perire sed culpas contineę quam meremur iram, et quam precamur super nos effunde clementiam, ut de merore gaudium tuę misericordię consequi mereamur. per.

Lectio Ieremie prophete. In diebus illis: Factum est uerbum domini ad me dicens: Sta in porta/[f.90] (Jer.vii 2-7)

Gr. Oculi omnium in te sperant domine et tu das illis escam in tempore oportuno. Y Aperis tu manum tuam et imples omne animal benedictione.

Lucam. In illo tempore: Surgens Iesus de synagoga, introiuit in domum Symonis/[f.90v] (Lk.iv 38-44)

¹ Attendite popule meus legem meam et inclinate[....
Addition in a non-Beneventan hand of the thirteenth or fourteenth century. The remainder has been cut away in binding.

Off. Si ambulauero in medio tribulationis uiuificabis me domine et super iram inimicorum meorum extends manum tuam et saluum me fecit dextera tua.

Sec. Deus de cuius gratie rore descendit, ut ad mysteria tua purgatis sensibus accedamus, praesta quaesumus, ut ad eorum traditionem sollempniter honorandam, competens deferamus obsequium. per.

Com. Tu mandasti mandata tua custodiri nimis utinam dirigantur uisus meus ad custodiendas iustificationes tuas.

Compl. Sacramenti tui domine ueneranda perceptio et mystico nos mundat] effectu et perpetua [uir]tute defendat. per.

Super Pop. Subiectum tibi populum quaesumus domine propitiatio celestis amplificet, et tuis semper faciat seruire mandatis. per.

83

Feria vi. (Ebd.III)

[In.] Fac mecum domine signum in bonum ut uideant qui me oderunt et confundantur quoniam tu domine adiuuasti me et consolatus es me. Ps. Inclina domine.

Or. Ieiunia nostra quaesumus domine benigno fauore proseguere, ut sicut ab alimentis in corpore, ita a uitiiis ieiunemus in mente. per.

Lectio Libri Numeri. in diebus illis: Conuenerunt filii Israhel ad Moysen et Aaron, et uersi in seditionem / [f.91] (Num.xx 2,3,6-13)

Gr. In deo sperauit cor meum et adiutus sum et reffloruit caro mea et ex uoluntate mea confitebor illi. Y Ad te domine clamaui deus meus ne sileas ne discedas a me.

Sequentia sancti Euangelii secundum Iohannem. /

[f.91v] In illo tempore: Venit Iesus in ciuitatem Samarie
 que dicitur Sychar/[f.92]/[f.92v]/[f.93]
 (Jo. iv 5-42)

Off. Intende uoci orationis meę rex meus et deus meus
 quoniam ad te orabo domine.

Sec. Respice domine propitius ad munera que sacramus,
 ut et tibi grata sint, et nobis salutaria semper existant. per.

Com. Qui biberit aqua quam ego dabo uobis dicit dominus
 fiet in eo fons aque salientis in uitam eternam.

Compl. Huius non domine perceptio sacramenti mundet a
 crimine, et ad celestia regna perducatur. per.

Su per Pop. Praesta quaesumus deus, ut qui in tua protectione
 confidimus, cuncta nobis aduersantia te adiuuantem
 superemus. per.

84

Sabbato. (Ebd. III)

[In.] Verba mea auribus percipe domine intellege clamorem
 meum intende uoci orationis mee. Ps. Quoniam ad.

Or. Praesta quaesumus omnipotens deus, ut familia tua
 que se affligendo carnem ab alimentis abstinet, sectando
 iustitiam a culpa ieiunet.

Lectio Danihelis prophete. In diebus illis: Erat uir
 in Babylone et nomen eius Ioachim/[f.93v]/[f.94]/
 [f.94v]/[f.95]/[f.95v]
 (Dan. xiii 1-9, 15-17, 19-30, 33-62)

Gr. Si ambulem in medio umbre mortis non timebo mala

quoniam tu mecum es domine. Y Virga tua et baculus tuus ipsa me consolata sunt.

Secundum Iohannem. In illo tempore: Perrexit Iesus in montem Oliueti/[f.96] (Jo.viii 1-11)

Off. Gressus meos dirige domine secundum eloquium tuum ut non dominetur omnis in iustitia domine.

Sec. Concede quaesumus omnipotens deus ut huius sacrificii munus oblatum fragilitatem nostram ab omni malo purget semper et muniat. per.

Com. Nemo te condemnauit mulier nemo domine nec ego te condemnabo iam amplius noli peccare.

Compl. Quaesumus omnipotens deus, ut inter eius membra numeremur, cuius corpori communicamus et sanguini. per eundem.

Super Pop. Pretende domine fidelibus tuis dexteram caelestis auxilii, aut et te toto corde perquirant, et que digne postulant assequantur. per.

85

Dominica iv.

[In.] Letare Ierusalem et conuentum facite omnes qui diligitis eam gaudete cum letitia qui in tristitia fuistis ut exultetis et satieminis ab uberibus consolationis uestrae. Ps. Letatus sum.

Or. Concede quaesumus omnipotens deus, ut qui ex merito nostre actionis affligimur, tuę gratię consolatione respiremus. per.

Pauli apostoli ad Galathas. Fratres: Scriptum est quoniam Abraham duos filios/[f.96v] (Gal.iv 22-31)

Gr. Letatus sum in his quę dicta sunt michi in domum domini ibimus. Y Fiat pax in uirtute tua et abundantia in turribus tuis.

Tr. Qui confidunt in domino sicut mons Sion non commouebitur in eternum qui habitat in Ierusalem. Montes in circuitu eius et dominus in circuitu populi sui ex hoc nunc et usque in seculum.

Sequentia sancti Euangelii secundum Iohannem. In illo tempore: Abiit Iesus trans mare..../[f.97]
(Jo.vi 1-15)

[f.97v] Off. Laudate dominum quia benignus est psallite nomini eius quoniam suavis est omnia quęcumque uoluit fecit in celo et in terra.

Sec. Sacrificiis presentibus domine quaesumus intende placatus ut et deuotioni nostre proficiant et saluti. per.

Com. Ierusalem quę edificatur ut ciuitas cuius participatio eius in idipsum illuc enim ascenderunt tribus tribus domini ad confitendum nomini tuo domine.

Compl. Da nobis quaesumus misericors deus ut sancta tua quibus incessanter explemur, sinceris tractemus obsequiis, et fideli semper mente sumamus. per.

Feria ii. (Ebd.IV)

In. Deus in nomine tuo saluum me fac et in uirtute tua libera me deus exaudi orationem meam. Ps. Auribus.

Or. Praesta quaesumus omnipotens deus, ut obseruationes sacras annua deuotionę recolentes, et corpore tibi placeamus et mente. per.

Lectio Libri Regum. In diebus illis: Venerunt duę mulieres/[f.98] (III Reg.iii 16-28)

Gr. Esto michi in deum protectorem et in locum refugiuit saluum me facias. Y Deus ~~in te~~ speravi domine non confundar / [f.98v] in ęternum .

Secundum Iohannem. In illo tempore: Prope erat pascha Iudeorum/[f.99] (Jo.ii 13-25)

Off. Iubilate deo omnis terra. Iubilate deo omnis terra seruite domino in letitia intrate in conspectu eius in exultationę quia dominus ipse est deus.

Sec. Oblatum tibi domine sacrificium, uiuificet nos semper et muniat. per.

Com. Ab occultis meis munda me domine et ab alienis parce seruo tuo.

Compl. Sumptis domine salutaribus sacramentis, ad redemptionis ęterne quæsumus proficiamus augmentum. per.

Super Pop. Deprecationem nostram quæsumus domine benignus exaudi, et quibus supplicandi prestas affectum, tribuę defensionis auxilium. per.

87

Feria iii. (Ebd.IV)

[In.] Exaudi deus orationem meam et ne despexeris deprecationem meam intende in me et exaudi me.

Ps. Contristatus.

Or. Sacrę nobis quæsumus domine obseruationis ieiunia, et pię conuersationis augmentum, et tuę propitiationis continuum prestant auxilium. per.

Lectio Libri Exodi. In diebus illis: Locutus est dominus

ad Moysen dicens: Descende de monte quia peccauit populus tuus/[f.99v] (Ex.xxxii 7-14)

Gr. Exurge domine fer opem nobis et libera nos propter nomen tuum. Y Deus auribus nostris audiuius patres nostri annuntiauerunt nobis opus quod operatus es in diebus eorum.in diebus antiquis.

Secundum Iohannem. [In illo tempore:] Iam die festo mediante, ascendit Iesus in templum/[f.100] (Jo.vii 14-31)

Off. Expectans expectaui dominum et respexit / [f.100v] me et exaudiuit deprecationem meam et immisit in os meum canticum nouum ymnum deo nostro.

Sec. Hęc hostia domine quaesumus emundet nostra delicta, et ad sacrificium celebrandum, subditorum tibi corpora mentesque sanctificet. per.

Com. Letabimur in salutari tuo et in nomine domini dei nostri magnificabimur.

Compl. Huius nos domine perceptio sacramenti mundet a crimine, et ad celestia regna perducatur. per.

Super Pop. Miserere domine populo tuo, et continuis tribulationibus laborantem, propitiis respicere concede. per.

88

Feria iv. (Ebd.IV)

[In.] Dum sanctificatus fuero in uobis congregabo uos de uniuersis terris et effundam super uos aquam mundam et mundabimini ab omnibus inquinamentis uestris et dabo uobis spiritum nouum, Ps. Attendite.

Oremus. Flectamus genua.

Or. Deus [qui et iustis premia] meritorum, et pec[ca]toribus

per ieiunium ueniam prebes, miserere supplicibus tuis,
ut reatus nostri confessio, indulgentiam ualeat percipere
delictorum. per.

Lectio Ezechielis prophete. Hęc dicit dominus:
Sanctificabo nomen meum/[f.101] (Ezech.xxxvi 23-27)

Gr. Venite filii audite me timorem domini docebo uos.
✓ Accedite ad eum et illuminamini et facies uestre non
confundentur.

Dominus uobiscum.

Or. Praesta quaesumus omnipotens deus, ut quos ieiunia
uotiuu castigant, ipsa quoque deuotio sancta letificet,
ut terrenis affectibus mitigatis facilius celestia
capiamus. per,

Lectio Esaye prophete. Hęc dicit dominus: Lauamini,
mundi estote (Is.i 16-19)

Gr. Beata gens cuius est dominus deus eorum populus
quem elegit dominus in hereditatem sibi. ✓ Verbo domini
celi firmati sunt et spiritu oris eius omnis uirtus eorum. /
[f.101v] Secundum Iohannem. In illo tempore: Preteriens
Iesus, uidit hominem cęcum/[f.102]/[f.102v]
(Jo.ix 1-38)

Off. Benedicite gentes dominum deum nostrum et obaudite
uocem laudis eius qui posuit animam meam ad uitam et non /
[f.103] [dedit commoueri pedes meos bene[dictus] dominus
qui non amouit deprecationem meam et misericordiam suam
a me.

Sec. Supplices te rogamus domine, ut his sacrificiis peccata
nostra mundentur, quia tunc ueram nobis tribues et mentis
et corporis sanitatem. per.

Com. Lutum fecit exputo dominus et liniuit oculos meos et

abii et laui et uidi et credidi deo.

Compl. Sacramenta quę sumpsimus domine deus noster, et spiritualibus nos reficiant alimentis, et corporalibus tueantur auxiliis. per.

Super Pop. Pateant aures misericordię tuę domine precibus supplicantium, et ut petentibus desiderata concedas, fac eos quę tibi sunt placita postulare. per.

89

Feria v. (Ebd.IV)

[In.] Letetur cor querentium dominum querite dominum et confirmamini querite faciem eius semper.

Ps. Confitemini domino et inuocate.

Or. Praesta quaesumus omnipotens deus, ut quos ieiunia uotiu castigant, ipsa quoque deuotio sancta letificet, ut terrenis affectibus mitigatis facilius celestia capiamus. per.

Lectio Libri Regum. In diebus illis: Venit mulier sunamitis/[f.103v]/[f.104] (IV Reg.iv 25-38)

Gr. Respice domine in testamentum tuum et animas pauperum tuorum ne obliuiscaris in finem. Y Exurge domine et iudica causam tuam memor esto opprobrii seruorum tuorum.

Secundum Lucam. In illo tempore: Ibat Iesus in ciuitatem quę uocatur Naym (Lk.vii 11-16)

Off. Domine in auxilium meum respice confundantur et reuereantur qui querunt animam meam ut auferant eam domine.

Sec. Purifica nos misericors deus, ut ecclesię tuę preces quę tibi grate sunt, pia munera deferentis, fiant expiatis mentibus gratiores. per. /

[f.104v] Com. Domine memorabor iustitię tuę solius deus docuisti me a iuuentute mea et usque in senecta et senium deus ne derelinquas me.

Compl. Cęlestia dona capientibus quaesumus domine non ad iudicium prouenire patiaris, quę fidelibus tuis ad remedium prouidisti. per.

Super Pop. Populi tui deus institutor et rector, peccata quibus impugnatur expelle, ut semper tibi placitus, et tuo munimine sit securus. per.

90

Feria vi. (Ebd.IV)

In. Meditatio cordis mei in conspectu tuo semper domine adiutor meus et redemptor meus. Ps. Cęli enarrant.

Or. Deus qui ineffabilibus mundum renouas sacramentis, praesta quaesumus, ut ęcclesia tua ęternis proficiat institutis, et temporalibus non destituatur auxiliis. per.

Lectio Libri Regum. In diebus [illis: Egrota]uit filius mulieris matris familię/[f.105] (III Reg.xvii 17-24)

Gr. Bonum est confidere in domino quam confidere in homine. [Y] Bonum est sperare in domino quam sperare in principibus.

Sequentia sancti Euangelii secundum Iohannem. In illo tempore: Erat quidam languens Lazarus/[f.105v]/[f.106]/[f.106v] (Jo.xi 1-45)

Off. Populum humilem saluum facies domine et oculos superborum humiliabis quoniam quis deus preter te domine.

Sec. Munera nos domine quaesumus oblata purificent, et te nobis iugiter faciant esse placatum. per.

Com. Videns dominus flentes sorores Lazari ad monumentum lacrimatus est coram Iudeis et clamabat: Lazare ueni foras et prodiit ligatis manibus et pedibus qui fuerat quadriduanus mortuus.

Compl. Hęc nos quaesumus domine participatio sacramenti, et a propriis reatibus indesinenter expediat, et ab omnibus tueatur aduersis. per.

Super Pop. Da nobis quaesumus omnipotens deus, ut qui / [f.107] [infirmittatis nostr]ę consci [de tua] uirtutę confidimus, sub tua semper pietatę gaudeamus. per.

91

Sabbato. (Ebd.IV)

[In.] Sitientes uenite ad aquas dicit dominus et qui non habetis pretium uenite bibite cum letitia. Ps. Attendite.

Or. Fiat quaesumus domine per gratiam tuam, fructuosus nostre deuotionis affectus, quia tunc nobis proderunt suscepta ieiunia, si tuę sint placita pietati. per.

Lectio Esaye prophete. Hęc dicit dominus: In tempore placito exaudiui te/[f.107v] (Is.xlix 8-15)

Gr. Tibi domine derelictus est pauper pupillo tu eris adiutor. Y Ut quid domine recessisti longe despicias in oportunitatibus in tribulationę dum superbit impius incenditur pauper.

Secundum Iohannem. In illo tempore: Dicebat Iesus turbis Iudeorum: Ego sum lux mundi (Jo.viii 12-20)

[f.108] Off. Factus est / [firmamentum meum] et refugium [meum et libe]rator meus sperabo in eum.

Sec. Oblationibus nostris quaesumus domine placare

susceptis, et ad te nostras etiam rebelles compelle propitius uoluntates. per.

Com. Dominus regit me et nichil michi deerit in loco pascue ibi me collocauit super aquam refectionis educauit me.

Compl. Tua nos domine quaesumus sancta purificent, et operatione sua perficiant esse placatos. per.

Super Pop. Deus qui sperantibus in te, misereri potius eligis quam irasci, da nobis digne flere mala que fecimus, ut tue consolationis gratiam inuenire mereamur. per.

92

Dominica v.

[In.] Iudica me deus et discerne causam meam de gente non sancta ab homine iniquo et doloso eripe me quia tu es deus meus et fortitudo mea. Ps. Quare me reppulisti.

Or. Quaesumus omnipotens deus, familiam tuam propitius respice, ut te largiente regatur in corpore, et te seruante custodiatur in mente. per.

Pauli apostoli ad Ebreos. Fratres: Christus assistens pontifex/[f.108v] (Heb.ix 11-15)

Gr. Eripi me domine de inimicis meis doce me facere uoluntatem tuam. Y Liberator meus dominus de gentibus iracundis ab insurgentibus in me exaltabis me a uiro iniquo eripies me.

Tr. Sepe expugnauerunt me a iuuentute mea. Dicat nunc Israhel sepe expugnauerunt me a iuuentute mea. Et enim non potuerunt michi. Supra dorsum meum fabricauerunt peccatores. Prolongauerunt iniquitatem sib[i. Dominus iustus concidet ceruices pecca]torum.

Secundum Iohannem. In illo tempore: Dicebat Iesus turbis Iudeorum et principibus sacerdotum; Quis ex uobis arguet me de peccato/[f.109] (Jo.viii 46-59)

Off. Confitebor tibi domine in toto corde meo retribue seruo tuo uiuam et custodiam sermones tuos uiuifica me secundum uerbum tuum domine.

Sec. Hęc munera domine quaesumus, et uincula nostrę prauitatis absoluant, et tuę nobis misericordię dona concilient. per.

Com. Hoc corpus quod pro uobis tradetur hic calix noui testamenti est in meo sanguine dicit dominus hoc facite quotienscumque sumitis in meam commemorationem.

[f.109v] Compl. Adesto nobis domine deus / noster et quos tuis mysteriis recreasti, perpetuis defende pręsidiis. per.

93

Feria ii. (Ebd.V)

In. Miserere michi domine quoniam conculcauit me homo tota die bellans tribulauit me. Ps. Conculcauerunt me. ¹

Or. Sanctifica quaesumus domine nostra ieiunia, et cunctarum nobis indulgentiam, propitius largire culparum. per.

Lectio Ione prophetę. In diebus illis: Factum est uerbum dei ad Ionam prophetam seculo dicens: Surge uade in Nineuen/[f.110] (Jon.iii 1-10)

Gr. Deus exaudi orationem meam auribus percipe uerba oris mei. Y Deus in nomine tuo saluum me fac et in uirtute tua libera me.

¹ inimici mei tota die ab altitudine die. Addition in a non-Beneventan hand of the thirteenth or fourteenth century.

Secundum Iohannem. In illo tempore: Miserunt principes et pharisei ministros ut apprehenderent Iesum

(Jo.vii 32-39)

Off. Domine conuertere et eripe animam meam saluum me fac propter misericordiam tuam.

Sec. Concede nobis domine deus, ut hæc hostia salutaris, [f.110v] et nostrorum fiat pur/gatio delictorum, et tuę propitiatio maiestatis. per.

Com. Dominus uirtutum ipse est rex glorię.

Compl. Sacramenti tui quaesumus domine participatio salutaris, et purificationem nobis prebeat et medelam. per.

Super Pop. Da quaesumus domine populo tuo salutem mentis et corporis ut bonis operibus inherendo, tua semper mereatur protectionę defendi. per.

94

Feria iii. (Ebd.V)

In. Expecta dominum uiriliter age et confortetur cor tuum et sustine dominum. Ps. Dominus illuminatio.

Or. Nostra tibi quaesumus domine sint accepta ieiunia quę nos et expiando gratię tuę dignos efficiant, et ad remedia perducant eterna. per.

Lectio Danihelis prophete. In diebus illis: Congregati sunt Babylonii ad regem/[f.111] (Dan.xiv 27-42)

Gr. Discerne causam meam domine ab homine iniquo et doloso eripe me. Y Emitte lucem tuam et ueritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum.

Secundum Iohannem. In illo tempore: Ambulabat Iesus in Galileam/[f.111v] (Jo.vii 1-13)

Off. Sperent in te omnes qui nouerunt nomen tuum domine quoniam non derelinquis querentes te psallite domino qui habitat in Syon quoniam non est oblitus orationes pauperum.

Sec. Hostias tibi domine deferimus immolandas que nobis [f.112] temporalem / [consolationem significant, ut promissam non desperemus eternam. per.

Com. Redime me deus Israhel ex omnibus angustiis meis.

Post Com. Da quaesumus omnipotens deus ut que diuina sunt iugiter exequentes, donis mereamur celestibus propinquare. per.

Compl.(sic.) Da nobis quaesumus domine perseuerantem in tua uoluntate famulatum ut in diebus nostris, et merito, et numero populus tibi seruiens augeatur. per.

95

Feria iv. (Ebd.V)

[In.] Liberator meus de gentibus iracundis ab insurgentibus in me exaltabis me a uiro iniquo eripies me domine. Ps. Diligam.

Or. Sanctificato hoc ieiunio deus, tuorum corda fidelium miseratus illustra, et quibus deuotionis prestat affectum, prebe supplicantibus pium benignus auditum, per.

Lectio Libri Leuitici. In diebus illis, locutus est dominus ad Moysen dicens: Ego dominus deus uester, non facietis furtum/[f.112v] (Lev.xix 1-19)

Gr. Exaltabo te domine quoniam suscepisti me nec delectasti inimicos meos super me. Y Domine deus meus clamaui ad te et sanasti me domine abstraxisti ab inferis animam meam saluasti me a descentibus in lacum.

Secundum Iohannem. In illo tempore: Facta sunt encenia in Ierusolymis/[f.113] (Jo.x 22-38)

Off. Eripe me de inimicis meis deus meus et ab insurgentibus in me libera me domine.

[Sec.] Annue misericors deus ut hostias placationis et laudis, sincero tibi deferamus obsequio. per.

Com. Lauabo inter innocentes manus meas et circuibo altare tuum domine ut audiam uocem laudis tue et enarrem uniuersa mirabilia tua.

Compl. Cęlestis doni benedictionę percępta, supplices te deus omnipotens deprecamur, ut hoc idem nobis et sacramenti causa sit et salutis. per.

Super Pop. Adesto supplicationibus nostris omnipotens deus, et quibus fiduciam sperandę pietatis indulges, consuetę misericordię tribuę benignus effectum. per.

96

Feria v. (Ebd.V)

In. Omnia quę fecisti nobis domine in uerum iudicium fecisti quia peccauimus tibi et mandatis tuis non obediuimus sed da gloriam nomini tuo et fac nobiscum secundum multitudinem misericordię tuę. Ps. Magnus dominus./

[f.113v] [Or.] Praesta quaesumus omnipotens deus, ut dignitas condicionis humanę per immoderantiam sauciata, medicinalis parsimonię studio reformetur. per.

Lectio DaniheYis prophetę. In diebus illis orauit Danihel ad dominum dicens: Domine deus Israhel ne **disperdas** populum tuum/[f.114] (Dan.iii 36-45)

Gr. Tollite hostias et introite in atria eius adorate dominum in aula sancta eius. Y Reuelauit dominus condensa et in templo eius omnes dicent gloriam.

Secundum Lucam. In illo tempore: Rogabat Iesum quidam phariseus, ut manducaret cum illo/[f.114v]
(Lk.vii 36-50)

Off. Super flumina Babylonis illic sedimus et flebimus dum recordaremur tui Syon.

Sec. Domine deus noster qui in his potius creaturis quas ad fragilitatis nostrę subsidium condidisti tuo quoqu[e] nomini mu]nera iussisti dicam[dam] constitui, tribuę quaesumus ut et uite nobis presentis auxilium, et ęternitatis efficiant sacramentum. per.

Com. Memento uerbi tui seruo tuo domine in quo michi spem dedisti hęc me consolata est in humilitatę mea.

Compl. Quod ore sumpsimus domine pura mente capiamus et de munere temporali, fiat nobis remedium sempiternum. per.

Super Pop. Esto quaesumus domine propitius plebi tuę, ut quę tibi non placent respuentes, tuorum potius repleantur dilectionibus mandatorum. per.

97

Feria vi. (Ebd.V)

En. Miserere michi domine quoniam tribulor libera me et eripe me de manibus inimicorum meorum et a prosequentibus me domine non confundar quoniam inuocaui te.

Ps. In tē domine speraui.

[f.115] Or./ C[ordibus nostris] quaesumus domine benignus infunde ut peccata nostra castigationę uoluntaria cohibentes, temporaliter potius maceremur, quam suppliciis deputemur ęternis. per.

Lectio Hieremię prophete. In diebus illis, dixit Hieremias:

Domine omnes qui te derelinquunt confundentur (Jer.xvii 13-18)

Gr. Pacifice loquebantur michi inimici mei, et in ira molesti erant michi. Y Vidisti domine ne sileas ne discedas a me.

Secundum Iohannem. In illo tempore: Collegerant pontifices et pharisei concilium/[f.115v] (Jo.xi 47-54)

Off. Benedictus es domine doce me iustificationes tuas et non tradas [calumniantibus me] superbis et respondebo exprob[antibus] michi uerbum.

Sec. Praesta nobis misericors deus, ut dignę tuis seruire semper altaribus mereamur, et eorum perpetua participationę saluari. per.

Com. Ne tradideris me domine in animas persequentium me quia insurrexerunt in me testes iniqui et mentita est iniquitas sibi.

Compl. Sumpti sacrificii domine, perpetua nos tuitio non relinquat, et noxia semper a nobis cuncta depellat. per.

Super Pop. Concede quaesumus omnipotens deus ut qui protectionis tuę gratiam querimus, liberati a malis omnibus, segura tibi mente seruiamus. per.

98

Sabbato. (Ebd.V)

In. Liberator meus de. per ordinem. Require retro in feria iv./

[f.116] [Or.] D[a nobis] obseruantiam domine legitime deuotionis perfectam, ut cum refrenationę carnalis alimonię, sancta tibi conuersationę placeamus. per.

Lectio Zacharie prophete. Hęc dicit dominus: Exulta satis filia Syon.... (Zach.ix 9-10)

Secundum Iohannem. In illo tempore: Cogitauerunt principes sacerdotum ut et Lazarum interficerent/[f.116v] (Jo.xii 10-36)

Sec. Praesta quaesumus omnipotens deus, ut ieiuniorum placatus sacrificiis, remissionis tuę ueniam consequamur. per.

Compl. Adesto domine fidelibus tuis, et quos cęlestibus reficis sacramentis, a terrenis conserua periculis. per.

Super Pop. Conserua domine populum tuum, et ab omnibus quas meretur aduersis redde securum, ut tranquillitate percepta, deuota tibi mente seruiat. per.

99

Dominica in Palmis.

Or. Deus qu[em diligere et] amare iustitia ineffabili gratię tuę dona in nobis multiplica, et qui fecisti nos morte filii tui sperare quę credimus, fac nos eodem resurgente peruenire quo tendimus . per eundem.

Lectio Libri Exodi. In diebus illis:: Venerunt filii Israhel in Helym/[f.117] (Ex.xv 27,xvi 1-7)

¶ Collegerunt pontifices. ¶ Unus autem.

Secundum Matheum. In illo tempore: Cum appropinquasset Iesus Ierusalymis/[f.117v] (Mth.xxi 1-9)

In. Domine ne elonge faciasauxilium tuum a me ad defensionem meam aspice libera me de ore leonis et a cornibus unicornuorum humilitatem meam. Ps. Deus deus meus respice. Non dicitur. Gloria patri. usque in Cena Domini.

Or. Omnipotens sempiterne deus, qui human[o] generi ad

imitan]dum humilitatis ex[em]plum saluatorem nostrum carnem sumere et crucem subire fecisti, concede propitius, ut et patientię ipsius habere documenta et resurrectionis eius consortia mereamur. per eundem.

Pauli apostoli ad Philippenses. Fratres: Hoc sentite in uobis/[f.118] (Phil.ii 5-11)

Gr. Tenuisti manum dexterę meę in uoluntate tua deduxisti me et cum gloria assumpsisti me. ¶ Quam bonus Israhel deus rectis corde mei autem pene moti sunt pedes pene effusi sunt gressus mei quia zelauit in peccatoribus pacem peccatorum uidens.

Tr. Deus deus meus respice in me quare me dereliquisti. Longe a salute mea uerba delictorum meorum. Deus meus clamabo per diem nec exaudies in nocte et non ad insipientiam michi. Tu autem in sancto habitas laus Israhel in te sperauerunt patres nostri sperauerunt et liberasti eos. Ad te clamauerunt et salui facti sunt in te sperauerunt et non sunt confusi. Ego autem sum uermis et non homo opprobrium hominum et abiectio plebis. Omnes qui uidebant me aspernabantur me locuti sunt labiis et mouerunt caput. Sperauit in domino eripiat eum saluum faciat eum quoniam uult eum. Ipsi uero considerauerunt et conspexerunt me, diuiserunt sibi uestimenta mea et super uestam meam miserunt sortem. Libera me de ore leonis et a cornibus unicornuorum humiliatam meam. Qui timetis dominum laudate eum uniuersum semen Iacob magnificate eum. Annuntiabitur domino generatio uentura et annuntiabunt cęli iustitiam eius. Populo qui nascetur quem fecit dominus.

Passio domini nostri Iesu Christi secundum Matheum. In illo tempore, dixit Iesus discipulis suis: Scitis quia post biduum/[ff.118v-124] (1) (Mth.xxvi 2-xxvii 66)

L. In the text the words "plane", "lector" and "sursum" are written over the words spoken by Christ, the narrator and the crowd. f.123: 12 cent.addition - "Heli,heli ... meus deus" (Mth.xxvii 46) written in red, originally with musical notation now cut away.

Off. In properium expectauit cor meum et miseriam et sustinui qui simul contristaretur et non fuit consolantem me quesui et non inueni et dederunt in escam meam fel et in siti mea potauerunt me aceto.

Sec. Concede quaesumus domine, ut oculis tuę maiestatis munus oblatum et gratiam nobis deuotionis obtineat, et effectum beatę perennitatis adquirat. per.

Com. Pater si non potest hic calix transire nisi bibam illum fiat uoluntas tua.

Compl. Per huius domine operationem mysterii et uitia nostra purgentur et iusta desideria compleantur. per.

100

Feria ii. (Ebd.VI)

In. Iudica domine nocentes me expugna impugnantes me apprehende arma et scutum et exurge in adiutorium meum domine uirtus salutis meę. Ps. Effunde.¹

Or. Da quaesumus omnipotens deus, ut qui in tot aduersis ex nostra infirmitatę deficimus, intercedentę pro nobis unigeniti filii tui passionę respiremus, per. eundem.

Lectio Esaye propheteę. In diebus illis, dixit Esayas: Dominus deus aperuit michi aurem/[f.124v]

(Is.1 5-10)

Gr. Exurge domine et intende iudicium meum deus meus et dominus meus in causam meam. Y Effunde framea et conclude aduersus eos qui me persequuntur.

¹ frameam et conclude aduersus eos [qui me] persequuntur dic anime [meę] tua ego sum.

Addition in a non-Beneventan hand of the fourteenth century.

Secundum Iohannem. In illo tempore: Ante sex dies pasche/[f.125] (Jo.xii 1-9)

Off. Eripe me de inimicis meis domine ad te confugi doce me facere uoluntatem tuam quia deus meus es tu.

Sec. Hęc sacrificia nos omnipotens deus, potenti uirtute mundatos, ad suum faciant puriores uenire principium. per.

Com. Erubescant et reuereantur simul qui gratulantur malis meis induantur pudore et reuerentia qui maligna loquuntur aduersus me.

Compl. Prebeant nobis domine diuinum tua sancta feruorem, quo eorum pariter et actu delectemur et fructu. per.

Super Pop. Adiuua nos deus salutaris noster, et ad beneficia recolenda, quibus nos instaurare dignatus es, tribue uenire gaudentes. per.

101

Feria iii. (Ebd.VI)

In. Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est salus uita et resurrectio nostra per quem saluati et liberati sumus. Ps. Deus misereatur.

Or. Omnipotens sempiterne deus da nobis ita dominice passionis sacramenta peragere, ut indulgentiam percipere mereamur. per.

Lectio Ieremie prophete. In diebus illis: Dixit Ieremias: Domine demonstrasti michi/[f.125v] (Jer.xi 18-20)

Gr. Ego autem dum michi molesti essent induebam me cilicio et humiliabam in ieiunio animam meam et oratio mea in sinu meo conuertetur. Y Iudica domine nocentes me expugna impugnantes me apprehende arma et scutum et exurge in adiutorium michi.

Secundum Iohannem. In illo tempore: Dixit Iesus
discipulis suis: Amen amen dico uobis non est/[f.126]....
(Jo.xiii 16-32)

Off. Custodi me domine de manu peccatoris et ab hominibus
iniquis eripe me domine.

Sec. Sacrificia nos quaesumus domine, propensius ista
restaurent, quae medicinalibus sunt instituta ieiuniis. per.

Com. Aduersus me exercebantur quae sedebant in porta et
in me psallebant qui bibebant uinum ego uero orationem meam
ad te domine tempus bene placiti deus in multitudine
misericordiae tuae.

Compl. Sanctificationibus tuis omnipotens deus, et uitia
[f.126v] nostra curentur, et remedia / nobis sempiterna
proueniant. per.

Super Pop. Tua nos misericordia deus, et ab omni
subreptione uetustatis expurget, et capaces sanctae nouitatis
efficiat. per.

102

Feria iv. (Ebd.VI)

In. In nomine domini omne genu flectatur caelestium
terrestrium et infernorum quia dominus factus obediens
usque ad mortem mortem autem crucis ideo dominus Iesus
Christus in gloria est dei patris. Ps. Domine exaudi et.

Oremus. Flectamus genua.

Or. Praesta quaesumus omnipotens deus, ut qui nostris
excessibus incessanter affligimur, per unigeniti filii tui
passionem liberemur. qui tecum.

Lectio Esaye prophetae. In diebus illis, dixit Esayas:
Domine quis credidit auditui nostro/[f.127]
(Is.liiii 1-12)

Gr. Ne auertas faciem tuam a puero tuo quoniam tribulor uelociter exaudi me. Y Saluum me fac deus quoniam intrauerunt aque usque ad animam meam infixus sum in limo profundi et non est substantia.

Dominus uobiscum. Oremus.

Or. Deus qui pro nobis filium tuum crucis patibulum subire uoluisti, ut inimici a nobis expelleres potestatem, concede nobis famulis tuis, ut resurrectionis eius gratiam consequamur. per eundem.

Lectio Esayę propheteę. Hęc dicit dominus: Dicitę filię Syon Ecce saluator tuus/[f.127v] (Is.1xii 11,1xiii 1-7)

Tr. Domine exaudi orationem meam et clamor meus ad te ueniat. Ne auertas faciem tuam a me in quacumque die tribulor inclina ad me autem tuam. In quacumque die inuocauero te uelociter exaudi me. Quia defecerunt sicut sumus dies mei et ossa mea sicut in frixorio confrixa sunt. Percussus sum sicut fęnum et aruit cor meum quia oblitus sum manducare panem meum. Tu exurgens domine misereberis Syon quia uenit tempus miserendi eius.

Passio domini nostri Iesu Christi secundum Lucam. In illo tempore: Appropinquabat dies festus/[f.128-132v]
(Lk.xxii 1-xxiii 53) ¹

Off. Domine exaudi orationem meam et clamor meus ad te perueniat.

Sec. Purifica nos misericors deus, ut ecclesię tuę preces quę tibi graę sunt pia numera deferentes, fiant expiatis mentibus gratiores. per.

Com. Potum meum cum fletu temperabam quia eleuans allisisti me et ego sicut fęnum arui tu autem domine in ęternum permanes tu exurgens misereberis Syon quia uenit tempus miserendi eius.

1. Reading instructions are the same as for the Passion on Palm Sunday (99).

Compl. Largire sensibus nostris omnipotens deus, ut per temporalem filii tui mortem quam mysteria ueneranda testantur, uitam nobis dedisse perpetuam confidamus. per eundem.

Super Pop. Respice domine quaesumus super hanc familiam tuam, pro qua dominus noster Iesus Christus, non dubitauit manibus tradi nocentium, et crucis subire tormentum. qui tecum.

103

Feria v. In Cena Domini.

[In.] Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est solus uita et resurrectio nostra per quem saluati et liberati sumus. Ps. Deus misereatur. Gloria patri. dicitur.

¹Gloria in excelsis deo.¹

Or. Deus a quo et Iudas proditor reatus sui penam, et confessionis suę latro premium sumpsit, concede nobis tuę propitiationis effectum, ut sicut in passionę sua Iesus Christus dominus noster, diuersa utrisque intulit stipendia meritorum, ita nobis ablato uetustatis errore, resurrectionis suę gratiam largiatur. qui tecum./

[f.133] Pauli apostoli ad Corinthios. Fratres: Conuenientibus uobis in unum/[f.133v] (I Cor.xi 20-32)

Gr. Christus factus est pro nobis obediens usque ad mortem mortem autem crucis. Y Propter quod et deus exaltauit illum et dedit illi nomen quod est super omne nomen.

1....1 Musical cue in Beneventan notation.

Secundum Iohannem. In illo tempore: Ante diem festum pasche/[f.134].... (Jo.xiii 1-15)

Symbolum¹ dicitur.

Off. Dextera domini fecit uirtutem dextera domini exaltauit me non moriar sed uiuam et narrabo opera domini.

Sec. Ipse tibi quaesumus domine sancte pater omnipotens eterne deus sacrificium nostrum reddat acceptum, qui discipulis suis in sui comemorationem hoc fieri hodierna die monstrauit, Iesus Christus dominus noster.

In Frac. Communicantes et Hanc igitur. Qui pridie.

Com. Dominus Iesus postquam cenauit cum discipulis suis lauit pedes eorum et ait illis: Scitis quid fecerim uobis ego dominus et magister exemplum dedi uobis ut et uos ita faciatis.

Pacem non dent.

Post Com. Refecti uitalibus alimentis quaesumus domine deus noster, ut quod tempore nostre mortalitatis exequimur immortalitatis tue munere consequamur. per.

104

[Feria vi. In Parasceuen.]

[Hora Sexta]

Passio Domini Nostri Iesu Christi secundum Marcum. In illo tempore: Erat Pascha et azima .../[ff.134v-139]...²
(Mk.xiv 1-xv 46)

Ad Officium Hora Nona.

Lectio i. Hec dicit dominus: In tribulatione sua

1. non erased.

2. Reading instructions are the same as for the Passion on Palm Sunday (99).

(Os.vi 1-6)

Tr. Domine audiui auditum tuum et timui consideravi opera tua et expaui. In medio duorum animalium innotesceris dum appropinquauerunt anni cognosceris dum aduenerit tempus ostenderis. In eo dum conturbata fuerit anima mea in ira misericordię memor eris. Deus a libano ueniet et sanctus de monte umbroso et condenso. Operuit cęlos maiestas eius et laudes eius plena est terra.

Oremus. Flectamus genua. Leuate.

[f.139v] Or. Deus a quo et Iudas. / Require retro Feria v.

Lectio ii. In diebus illis, dixit dominus ad Moysen et Aaron: In terra ęgypti mensis iste/[f.140]....

(Exod.xii 1-11)

Tr. Eripe me domine ab homine malo a uiro iniquo libera me. Qui cogitauerunt malitias in corde tota die constituebant prelia. Acuerant linguas suas sicut serpentes uenenum aspidum sub labiis eorum. Custodi me domine de manu peccatoris et ab hominibus iniquis libera me. Qui cogitauerunt supplantare gressus meos absconderunt superbi laqueos michi. Et funes extenderunt in laqueo pedibus meis iuxta iter scandalum posuerunt michi. Dixi domino deus meus es tu exaudi domine uocem orationis meę. Domine domine uirtus salutis meę obumbra caput meum in die belli. Ne tradas me a desiderio meo peccatori cogitauerunt aduersus me ne derelinquas me ne unquam exaltentur. Caput circuitus eorum labor labiorum ipsorum cooperiet eos. Veruntamen iusti confitebuntur nomini tuo et habitabunt recti cum uultu tuo.

Passio Domini Nostri Iesu Christi secundum Iohannem.

In illo tempore: Egressus est Iesus cum discipulis suis trans torrentem/[ff.140v-143v] (Jo.xviii 1-xix 42) ¹

1. Reading instructions are the same as for the Passion on Palm Sunday (99).

Deinde dicantur orationes istas ante altare.

¹Oremus dilectissimi¹ nobis, in primis pro ecclesia sancta dei, ut eam deus ac dominus noster, /
[f.144] [pacificare adunare et c]ustodire dignetur toto orbe terrarum, subiciens eis principatus et potestates, detque nobis quietam et tranquillam uitam de gentibus glorificare deum patrem omnipotentem.

Oremus. Et diaconus dicat. Flectamus genua.

Et alter dicat. Leuate.

[Or.] ¹Omnipotens¹ sempiterne deus, qui gloriam tuam omnibus in Christo gentibus reuelasti, custodi opera misericordię tuę, ut ecclesia tua toto orbe diffusa, stabili fide in confessionę tui nominis perseueret. per eundem.

¹Oremus et pro¹ beatissimo papa nostro .illo. ut deus et dominus noster qui elegit eum in ordinę episcopatus, saluum atque incolumem custodiat ecclesię suę sanctę ad regendum populum sanctum dei.

Oremus. Et diaconus. Flectamus. ut supra.

[Or.] ¹Omnipotens¹ sempiterne deus cuius iudicio uniuersa fundantur, respice propitius ad preces nostras, et electum a te nobis antistitem tua pietate conserua, ut christiana plebs, quę tali gubernatur auctore, sub tanto pontifice ¹credulitatis sue¹ meritis augeatur. per.

¹Oremus¹ et pro omnibus episcopis, presbiteris, diaconibus, subdiaconibus, acolitis, exorcistis, lectoribus, ostiariis, confessoribus, uirginibus, uiduis, et pro omni populo sancto dei.

Oremus. Flectamus. ut supra.

[f.144v] [Or.] ¹Omnipotens¹ sempiterne deus, cuius / spiritu totum corpus ecclesię sanctificatur et regitur, exaudi nos pro uniuersis ordinibus supplicantes, ut gratię tuę munere

ab omnibus tibi gradibus fideliter seruiatur. per dominum.
qui tecum et cum eodem.

¹Oremus¹ et pro christianissimo imperatore nostro, ut
deus et dominus noster subditas illi faciat omnes barbaras
nationes, ad nostram perpetuam pacem.

Oremus. Flectamus genua. ut supra.

[Or.] ¹Omnipotens¹ sempiternus deus in cuius manu sunt
omnium potestates et omnia iura regnorum, respice benignus
ad christianorum regn[a]² ut gentes quę in sua feritate
confidunt, potentie tuę dextera comprimantur. per.

O[remus et pro] cathecuminis nostris, ut deus ac dominus
noster, adaperiat aures precordiorum ipsorum, ianuamque
misericordie, ut per lauacrum regenerationis, accepta
remissione omnium peccatorum digni inueniantur. In Christo
Iesu domino nostro.

Oremus. Flectamus genua. ut supra.

[Or.] ¹Omnipotens¹ sempiternus deus qui ecclesiam tuam
noua semper prole fecundas, auge fidem et intellectum
cathecuminis nostris, ut renati fonte baptismatis,¹ adoptionis
tuę¹ filiis aggregentur. per.

Oremus dilectissimi nobis deum patrem omnipotentem,
ut cunctis mundum purget erroribus /

////////////////////////////////////

[2 folios missing.]

105

[Sabbato Sancto.]

[f.145] [Lectio i. In principio....]/[Iuxta species suas]
et iumenta et omne reptile terre

1....1 Musical cues in Beneventan notation.

2 regn.. The letters "um" have been erased.

(Gen. [i 1] 25 -ii 2)

Oremus.

Or. Deus qui mirabiliter / creasti hominem, et mirabilius [f.145v] redemisti, da nobis quaesumus contra oblectamenta peccati mentis ratione resistere, ut mereamur ad gaudia eterna peruenire. per.

Lectio ii. Noe cum quingentorum esset annorum / [ff.146-147v] (Gen.v 1-viii 21)

Oremus.

Or. Deus incommutabilis uirtus lumen eternum respice propitius ecclesie tue mirabile sacramentum et opus salutis humane perpetue dispositionis effectu tranquillus operare totusque mundus experiatur, et uideat deiecta erigi, inueterata nouari, et per ipsum redire omnia in integrum, a quo sumpsere principium. dominum nostrum Iesum Christum filium tuum.

Lectio iii. ~~Temporibus~~ temptauit deus Abraam / [ff.148-148v] (Gen.xxii 1-19)

Or. Deus fidelium pater summe, qui in toto orbe terrarum promissionis tue filios, diffusa adoptionis gratia multiplicas, et per paschale sacramentum, Abraam puerum tuum uniuersarum sicut iurasti gentium efficis patrem, da populis tuis digne ad gratiam tue uocationis introire. per.

Lectio iv. Factum est in uigilia matutina / [f.149] (Exod.xiv24-xv 1)

Tr. Cantemus domino gloriose enim honorificatus est, equum et ascensorem proiecit in mare. Adiutor et protector factus est michi in salutem. Hic deus meus et honorabo eum. Deus patris mei et exaltabo eum. Dominus conterens bella dominus nomen est illi.

Or. Deus cuius antiqua miracula, etiam nostris seculis

coruscare sentimus, dum quod uni populo a persecutione
[f.149v] egyptia liberando, dexterę tuę potentia / contulisti
id in salutem gentium per aque regenerationem operaris,
praesta ut in Abrahę filios, et in Israheliticam dignitatem,
totius mundi transeat plenitudo. per.

Lectio v. Hęc est hereditas seruorum domini/[f.150]....
(Is.liv 17-55)

Or. Omnipotens sempiterne deus, multiplica in honorem
nominis tui quod patrum fidei spondidisti, et promissionis
filios, sacra adoptione dilata, ut quod priores sancti non
dubitauerunt futurum, ecclesia tua magna iam ex parte
cognoscat impletum. per.

Lectio vi. Dixit Hieremyas: Surgite et ascendamus/
[f.150v] (Jer.xxxi 6-14)

Or. Deus qui ecclesiam tuam semper gentium uocatione
multiplicas concede propitius, ut quos aqua baptismatis
abluis, continua protectione tuearis. per.

Lectio vii. Facta est super me manus domini/[ff.151-
151v] (Ezech.xxxvii 1-14)

Or. Deus qui nos ad celebrandum paschale sacramentum,
utriusque testamenti paginis imbuisti, da nobis intellegere
misericordiam tuam, ut ex perceptione presentium munerum
firma sit expectatio futurorum. per.

Lectio viii. Apprehendent septem mulieres (Is.iv 1-6)

Tr. Vineam factam est dilectam in cornu in loco uberi.
Et maceria circumdedit et circum fodi et plantaui uineam
Sorech. Et edificaui turrem in medio eius, et torcular
fodi in ea. Vineam enim domini Sabaoth domus Israhel est.

[f.152] Or./ D[eus qui in omnibus ecclesie tue] filiis
sanctorum prophetarum uoce manifesta[sti in] omni loco

dominati[oni]s tuę satorum te bonorum seminum, et electorum palmitum esse cultorem, tribuę populis tuis, qui et uinearum apud te nomine censentur et segetum, ut spinarum et tribulorum squalore resecato, digna efficiantur fruge fecundi. per.

Lectio ix. Factum est uerbum domini ad Ionam filium Amathi dicens: Surge uade in Niniuen/[ff.152v-154v] (Jon.i 1-iv 11) ¹

Or. Deus qui diuersitatem omnium gentium in confessione tui nominis adunasti, da nobis et uelle et posse quod preęcipis, ut populo ad eternitatem uocato, una sit fides cordium et pietas actionum. per.

Lectio x. Scripsit Moyses canticum/[f.155] (Deut.xxxi 22-30)

Tr. Attende cęlum et loquar et audiat terra uerba ex ore meo. Expectetur sicut pluuia eloquium meum et descendant sicut ros uerba mea. Sicut imber super gramen et sicut nix super fęnum quia nomen domini inuocabo. Date magnitudinem deo nostro deus uera opera eius et omnes uieę eius iudicia. Deus fidelis in quo non est iniquitas iustus et sanctus dominus.

Or. Deus celsitudo humilium et fortitudo rectorum qui per sanctum Moysen puerum tuum ita erudiri populum tuum sacri carminis decantationę uoluisti, ut illa legis iteratio fieret etiam nostra directio, excita in omnem iustificatarum gentium plenitudinem potentiam tuam, et da letitiam mitigando terrorem, ut omnium peccatis tua remissionę delectis, per.

¹ Notation is provided for the canticle: Clamaui de tribulationę pro salute mea domine.

quod denuntiatum est in ultionem, transeat in salutem. per.

Lectio xi. Dixit dominus ad Moysen et Aaron in terra
Egypti.¹

Or. Omnipotens sempiternus deus, qui in omnium sanctorum
tuorum dispensatione mirabilis es, intelligant redempti tui
non fuisse excellentius quod initio factus est mundus,
quam quod in fine seculi pascha nostrum immolatus est
Christus. qui tecum.

Lectio xii. Nabuchodonosor rex fecit statuam auream/
[ff.155v-158v]² (Dan.iii 1-50,91-100)

Tr. Sicut ceruus desiderat ad fontes aquarum ita desiderat
anima mea ad te deus sitiuit anima mea ad deum in uium
quando ueniam et apparebo ante faciem dei, Fuerunt michi
lacrimę meę panes die ac nocte dum dicitur michi cotidie
ubi est deus tuus.

Or. Deus qui tribus pueris mitigasti flammam ignium,
concede propitius, ut nos famulos tuos, non exurat flamma
uitiorum. per./

[f.159] Benedictio ignis noui. Deus qui per filium tuum
angularem scilicet lapidem caritatis, tuis fidelibus
ignem contulisti, productum et silice nostris pro futurum
usibus nouum hunc ignem \dagger sanctifica, et concede nobis ita
per hęc festa paschalia celestibus desideriis inflammari,
ut ad perpetua claritate puris mentibus ualeamus festa
pertingere. per eundem.

Alia. Domine deus pater omnipotens exaudi nos lumen

1 Addition in a non-Beneventan hand of the fourteenth
century: Require folio xvi retro. (f.139v - Lectio ii Hora
Nona.)

2. The canticle of Azarius (vv.26-45) is notated.

indeficiens, tu es sanctę conditor omnium luminum,
 † benedic domine hoc lumen quod a te sanctificatum atque
 benedictum est, tu illuminasti omnem mundum ut ab eo
 lumine accendamus, et illuminemur igni claritatis tuę sicut
 igni illuminasti Moysi, ita illuminare corda nostra et
 sensus nostros, ut ad uitam ęternam peruenire mereamur. per.

Or. Veniat ergo omnipotens deus, super hoc incensum larga
 tuę † benedictionis infusio, et hunc nocturnum splendorem
 inuisibilis regnator intende, ut non solum sacrificium quod
 hac nocte litatum est archanę luminis tui ammixture
 refulgeat, sed quocumque loco ex huius aliquid sanctificationis
 fuerit mysterio deportatum, expulsa diabolicę fraudis
 nequitia uirtutis tuę maiestatis assistant. per.

Benedictio cerei. ¹Lumen Christi. Deo gratias./

[f.159v] Exultet iam angelica turba ęlorum. Exultent
 diuina mysteria, et pro tanti regis uictoria tuba intonet
 salutaris. Gaudeat se tantis tellus irradiata fulgoribus,
 et ęterni regis splendore lustrata, totius orbis se sentiat
 amisisse caliginem. Letetur et mater ęc[clesia, tanti]
 luminis adornata fulgoribus et magnis populorum uocibus
 hec aula resultet. Quapropter astantibus uobis fratres
 karissimi, ad tam miram sancti huius luminis claritatem,
 una mecum queso dei omnipotentis misericordiam inuocate.

Ut qui me non meis meritis intra leuitarum numerum

[f.160] digna/tus est aggregare luminis sui gratiam infundens,
 cerei huius laudem implere pęcipiat. Per dominum nostrum
 Hęsum Christum filium suum, uiuentem secum atque regnantem
 in unitate spiritus sancti deum.

Per omnia sęcula sęculorum. Amen. Dominus uobiscum. Et cum.
 Sursum corda. Habemus. Gratias agamus domino deo nostro.
 Dignum.¹

¹ 1 With musical notation.

¹Vere quia dignum et iustum est, inuisibilem deum patrem omnipotentem filiumque eius unigenitum dominum nostrum Iesum Christum. Sanctum quoque spiritum. Toto cordis ac mentis affectu et uocis ministerio personare. Qui pro [f.160v] nobis eterno patri / Ade debitum soluit et ueteris piaculi cautionem pio cruore deterisit. Hęc sunt enim festa paschalia, in quibus uerus ille agnus occiditur, eiusque sanguine postes consecrantur. Hęc nox est, in qua primum patres nostros filios Israhel educens domine de Egypto, rubrum mare sicco uestigio transire fecisti. Hęc igitur nox est que peccatorum tenebras, colonne illuminatione purgauit. Hęc nox est que hodie per uniuersum mundum in Christo credentes, a uitiiis seculi segregatos et caliginę peccatorum reddit gratie, sociatque sanctitati. Hęc nox est in qua destructis uinculis mortis, Christus ab inferis uictor ascendit. Nichil enim nobis / [f.161] nasci profuit, nisi redimi profuisset. O mira circa nos tuę pietatis dignatio. O inestimabilis dilectio caritatis, ut seruum redimeres filium tradisti. O certe necessarium Ade peccatum quod Christi morte deletum est. O felix culpa que talem ac tantum meruit habere redemptorem. O beata nox que sola meruit scire tempus et horam in qua Christus ab inferis resurrexit. Hęc nox est de qua scriptum est et nox ut dies illuminabitur, et nox illuminatio mea in deliciis meis. Huius igitur sanctificatio noctis. Fugat scelera. Culpas lauat, et reddit innocentiam [f.161v] lapsis, mestis letitiam. Fugat odia. / Concordiam parat, et curuat imperia.² In huius igitur noctis gratia¹

1....1 With musical notation.

2. Addition in a non-Beneventan hand of the fourteenth century: † Quinque grana incense ponit in cereo in modum crucis.

¹suscipe sanctę pater incensi huius sacrificium uespertinum, quod tibi in hac cerei oblationę solempni per ministrorum tuorum manus de operibus apum sacrosancta reddit ecclesia. Sed iam columnę huius preçonia nouimus, quam in honore dei rutilans ignis accendit. Qui licet diuisus [in par]tes mutuati tamen luminis detrimenta non nouit. Alitur enim liquantibus cereis, quam in substantiam preçtiose huius lampadis apis mater eduxit.² O uere mirabilis apis, cuius nec sexum masculi uiolant, fetus non quassant nec filii destruunt castitatem. Sicut sancta concepit uirgo / [f.162] Mari[a, uir]go peperit, [et ui]rgo permansit.³ O uere beata nox que expoliauit Egyptios, ditauit Hebreos. Nox in qua terrenis celestia iunguntur. Oramus te domine ut cereus iste in honorem nominis tui consecratus ad noctis huius caliginem destruendam indeficiens perseueret. In odorem suauitatis acceptus, supernis luminaribus misceatur. Flammas eius, lucifer matutinus inueniat. Ille inquam lucifer qui nescit occasum. Ille qui regressus ab inferis, humano generi serenus illuxit. Preçcamur ergo te domine ut nos famulos tuos omnem clerum et deuotissimum populum. Una cum beatissimo papa nostro .illo. et [f.162v] antistite nostro .illo. / et abbatissa nostra .illa. cum omni congregationę sanctissimi Petri, presentis uite quietę concessa, gaudiis facias perfrui sempiternis, Per dominum nostrum Iesum Christum filium tuum qui tecum et cum spiritu sancto uiuit et regnat deus. per omnia secula seculorum, amen.¹

1....1 With musical notation.

2. [ac]cendatur cereum. Fourteenth century addition.

3. accendatur lampades. Addition in the same hand as n.2.

Tunc incipiant letanię, et cum dixerint: Kyrie leyson.
Christe leyson. Kirie¹ leyson. procedant de secretario
sacerdotes cum ministris ritu sollempni.

Deinde: Gloria in excelsis deo.

Or. Deus qui hanc sacratissimam noctem gloria dominicę
 resurrectionis illustras, conserua in noua familie tuę
 progenię adoptionis spiritum quem dedisti, ut corpore et
 mente renouati, puram tibi exhibeant seruitutem. per eundem.
 qui tecum et cum eodem.

Lectio epistolę beati Pauli apostoli ad Colosenses. ²Fratres:
 Si consurrexistis²/[f.163] (Col.iii 1-4)

³Alleluia Y Confitemini domino quoniam bonus quoniam in
 sæculum misericordia eius. ³

Tr. Laudate dominum omnes gentes.

Sequentia sancti Euangelii secundum Matheum. In illo
 tempore: Vespere sabbati que lucescit (Mth.xxviii 1-7)

Symbolum non dicatur nec Offertorium, nec Agnus dei. nec
Communio sed Missa per ordinem. Pacem uero non dent.

Sec. Suscipe domine quaesumus preces populi tui cum
 oblationibus hostiarum, ut paschalibus initiata mysteriis, ad
 [f.163v] eternitatis nobis medelam, te ope/rantę proficiant. per

Preph. Te quidem. In Frac. Communicantes et Hanc igitur.

Compl. Spiritum in nobis domine, tuę caritatis infunde,
 ut quos sacramentis paschalibus satiasti, tua facias pietatę
 concordēs. per. in unitate eiusdem.

1. sic.

2....2 Musical cue in non-Beneventan notation.

3....3 With musical notation.

Incipit ordo ad celebrandum missa.

Or. ad manus lauandas. Largire sensibus nostris omnipotens pater, ut sicut exterius abluuntur inquinamenta manuum, sic a te mundentur interiorius pollutiones mentium, et crescant in nobis sanctarum augmenta uirtutum. per.

[Or.] ad abstergendum. Da michi domine uirtutem manibus meis ad abstergendam omnem maculam immundam, ut sine pollutione mentis et corporis ualeam tibi ser[uire]. per.

[Or.] ad amictum. Obumbra domine caput meum umbraculo sanctę fidei, et expelle a me nubila ignorantię. amen.

[Or.] ad albam. Indue me domine uestimento salutis, et circumda me lorica fortitudinis. amen.

[Or.] ad cingulum. Domine accinge in me custodiam mentis meę, ne ipsa mens infletur spiritu elationis. amen.

[Or.] ad stolam. Stola iustitię circumda domine ceruicem meam, et ab omni corruptione peccati purifica mentem meam.

[Or.] ad casulam. Indue me domine ornamento humilitatis, caritatis, ac pacis, ut undique munitus uirtutibus, possim resistere uitiiis, et hostibus mentis et corporis. amen. /

[f.164] [Or.] ad manipulum. M[ererear domine] obsecro manipulum portare, ad exrognandas et exuperandas omnes diabolicas fraudes. per. Christum dominum nostrum.

Tunc sacerdos cum circumstantibus ministris canat hos psalmos. Quam amabilia. Benedixisti domine. Inclina domine.

Kyrie. Christe. Kyrie.

Pater noster.

Cap. Exurge domine.
 Fiat domine.
 Deus tu conuertens.
 Ostende nobis.
 Non intres in iudicium.
 Propitius esto domine peccatis.
 Domine exaudi orationem.

Dominus uobiscum.

Or. Aures tuę pietatis mitissimeę deus, inclina pęcibus meis, et gratia spiritus sancti illumina cor meum, ut tuis mysteriis digne ministrare, teque ęterna caritate diligere merear. per. in unitate eiusdem spiritus sancti.

Tunc sacerdos ponat incensum in turibulum dicendo.

In nomine patris et filii et spiritus sancti, benedicatur incensum istud, et acceptabile fiat deo in odorem suauitatis. amen.

Et diaconus dicat. Procedamus cum pace. ¶ In nomine Christi.

Tunc incipiatur antiphona hęc. Introibo ad altare dei ad deum qui letificat iuuentutem meam. Ps. Iudica me domine quoniam ego. alia. Iudica me deus et discerne. Gloria. Repetatur antiphona.

Et inclinati ante altare faciant confessionem. Confiteor deo omnipotenti et istis et omnibus sanctis eius, et uobis fratribus, quia ego miser peccaui nimis in lege dei mei, cogitatione, sermone, et opere, pollutione mentis et corporis, et in multis malis quibus humana fragilitas contaminari potest, propterea precor uos ut oretis pro me misero peccatore. Pęcibus et meritis sancte dei genitricis Marię, et omnium sanctorum suorum, misereatur [uestri] / [f.164v] omnipotens deus, et dimittat omnia peccata uestra, praeterita, presentia, et futura, conseruet uos in omni opere bono, liberet uos ab omni malo, et perducatur nos pariter

Christus filius dei uiui in uitam eternam. amen.
 Indulgentiam et absolutionem omnium peccatorum nostrorum,
 et spatium uere penitentię, per intercessionem omnium
 sanctorum suorum, tribuat nobis omnipotens pius et
 misericors dominus. amen.

Cap. Conuerte nos deus salutaris noster. R/ et auer[tisti].
 Dignare domine die isto. R/ sine.
 Non intres in iudicium cum ser[mone]. R/ quia.
 Ab occultis meis munda me domine. R/ et.
 Fiat domine misericordia tua super nos. R/ sicut.
 Domine exaudi orationem meam. R/ et domine.

Domine uobiscum.

[Or.] Exaudi quaesumus domine supplicum preces, et
 confitentium tibi parce peccatis, ut pariter nobis
 indulgentiam tribuas benignus et pacem. per.

Alia. Aufer a nobis domine iniquitates nostras, ut ad
 sancta sanctorum puris mereamur mentibus introire. per.

Et osculetur euangelium dicat. Pax Christi quam nobis
 per euangelium suum tradidit, conseruet et confirmet corda
 nostra, et corpora in uitam eternam. amen.

Tunc inclinatus ante altare, dicatur hanc orationem.

Conscientia quidem trepida omnipotens deus, ad altare tuum
 accedo, sed si dimitto, uereor de inobedientia condemnari,
 parce michi domine indigno famulo tuo, et licet ad
 celebranda sacrificia semper indignus inueniar, tamen
 [f.165] fiduciam de tua misericordia / retineo, pro qua re
 omnipotens deus dignare me paterna pietate, placidoque
 uultu respicere, et cordis mei interiora purgare, et si
 ego reatu culpabilis existo, sanctę dei genitricis tamen
 Marię, et omnium sanctorum intercessionę, tibi sint in
 omnibus mysteria placita et sacrata. per.

Dehinc accedens osculetur altare, dicatque orationem.

Omnipotens sempiterne deus qui me peccatorem sacris altaribus adstare uoluisti, et sancti nominis tui laudare potentiam, concede propitius per intercessionem omnium sanctorum tuorum, et per huius sacramenti mysterium, omnium meorum michi ueniam peccatorum, ut tuę maiestati digne et tibi placitę ministrare merear. per.

Exurgens faciat incensum super illud.

Dum uero Kyrie eleison canitur, dicat sacerdos orationem hæc. Omnipotens sempiterne deus, qui de indignis dignos, de immundis mundos, de peccatoribus efficere potens es iustos, respice propitius super me indignum famulum tuum in hora hac, et placatus meritis et intercessionę beatę et gloriosę semperque uirginis Marię et beati Michahelis archangeli omniumque cęlestium uirtutum, et omnium sanctorum tuorum, qui tibi ab initio placuerunt, munda cor meum et corpus meum ab omne sorde et contagionę peccati, meque infelicissimum seruum tuum audacter ad te accedentem, et de [f.165v] tua / misericordia presumentem, per ineffabilem gratiam tuam dignum et idoneum tanti mysterii fac ministrum, et concede propitius, ut in hoc altari ad quod ministraturus indignus accedo, hostias acceptabiles atque placabiles offeram pietati tuę pro omnibus peccatis et offensionibus meis, et in numeris cotidianis excessibus, et pro omnibus circumstantibus, omnibusque michi consanguinitatę uel familiaritatę coniunctis, et pro omnibus qui se in meis indignis præcibus commendauerunt, pro omnibus etiam qui mei memoriam in suis orationibus faciunt, sed pro omnibus fidelibus christianis uiuis atque defunctis, et per eum sit tibi meum uotum acceptabile atque [sacrificium qui] ipsum tibi deo[patri in]lata crucis pro totius mundi salute obtulit in sacrificium, Iesus Christus filius tuus dominus noster. qui tecum.

Or. Ad te plasmator meus, redemptor meus, liberator meus, rex omnium seculorum suppliciter clamo, cui assistunt omnia agmina angelorum, atque sanctorum, omniumque ciuium supernorum, ut confessionem meam in his missarum sollempniis suscipere digneris. Confiteor tibi domine quia plura sunt mala mea et iniquitates meae quam stellae caeli et arenae quae est in litore maris, et herbae terrae, et frondes arborum, et capillis totius hominis. Mea culpa domine ego [f.166] miser peccator peccaui in gula, in ebrieta / [te in crapule uitiiis] in libi[dine] in tristitia, in homicidio, accedia, sompnolentia, negligentia, pigritia, ira, cupiditate, inuidia, malitia, odio, in periuriis multis, in detractionibus multis, in falsitate, uana gloria, leuitate, et superbia, et uisu, et omnino locutione, et cogitatione, atque omnibus uitiiis inquinatus sum. Sed te domine deus omnipotens precor, et suppliciter rogo dulcissimam pietatem tuam, qui omnes homines uis saluos fieri, et neminem uis perire, tu expelle a me omnes iniquitates, et praesta michi ut digne merear tua sancta suscipere et offerre munera, et tuo semper adiutus auxilio, ea iugiter agam, ea loquar, ea cogitem, quae tibi sunt placita, propter nomen sanctum tuum, et magnam misericordiam tuam, qui uiuis et regnas, trinus unusque deus, per infinita secula seculorum. amen.

Alia. Deus qui non mortem, sed penitentiam desideras peccatorum, me miserum fragilemque ac peccatorem, a tua non repellas pietate, neque aspicias ad scelera mea, et immunditias turpesque cogitationes, quibus flebiliter a tua disiungor uoluntate. Sed ad animas tuas et fidem deuotionemque eorum, qui per me peccatorem tuam expetunt misericordiam, et qui me medium inter te et populum fieri uoluisti, fac me talem, ut digne possim tuam misericordiam exorare pro me [f.166v] et populo tuo, et adiunge / domine uoces nostras

uocibus sanctorum angelorum tuorum, ut sicut illi te laudant incessabiliter in æterna beatitudine, ita nos quoque eorum interuentu te mereamur laudare inculpabiliter in hac peregrinatione. Iesu Christe.

¹ Gloria in excelsis deo	∫	Laus tua.
Gloria in excelsis deo	∫	Quem ciues.
Gloria in excelsis deo	∫	Laudat.
Gloria in excelsis deo	∫	Quem patris.
Gloria in excelsis deo	∫	Ciues.
Gloria in excelsis deo	∫	Rex hodie.
Gloria in excelsis deo	∫	Cetus.
Gloria in excelsis deo	∫	Aureas arces.
Gloria in excelsis deo	∫	Gloria in excelsis. ¹

Interim dum cantatur dicat sacerdos orationes has. Indignum me esse fateor domine tuis sacris, qui in numeris cotidie fuscior peccatis, nam qui te blandis rogare presumo uerbis, improbis sepe offendo factis, tu enim michi medicinam ingeris egro, sed ago indesinenter contraria ego, legem tuam sacris inditam paginis lego, sanam uero disciplinam infelix neglego, ad tuum quidem altare quasi deuotus accedo, sed a præceptis tuis contumaci corde recedo, quasi me dignum in oculis hominum ostendo, sed in tuo conspectu quem occulta non fallunt, diuersis sceleribus pollutus sordeo, sed tuum est [f.167] domine / deus dare peccatori cor compunctum fontemque lacrimarum, quo digne ualeam abluere peccatorum maculas, meum est si donaueris delicta deflere, tuum est eam ut nubem cito delere, et licet palmam amiserim innocentie inimico suadente, saltim per confessionem ueniam merear te miserante, ut tibi sit gloria, laus et honor cuncta regenti in sæcula sæculorum. amen.

Or. Ignosce domine quod te rogare compellor, dum per immunda labia mea nomen sanctum tuum assumo, ut cum

¹ 1 With musical notation.

pudendorum actuum meorum secreta confiteor, non habeo apud
 te uerba sine crimine, tu enim conscientie meę uulnera, tu
 cogitationum mearum occulta nosti, et immunditias meas tu
 solus agnoscis, miserere michi domine, miserere michi,
 ignosce mysterii tui secreta tractanti, nec indignum mi
 misericordia tua iudices, quem pro aliis rogare permittis,
 et in quo testimonium boni operis non agnoscis, officium
 saltem dispensationis credite non recuses. Saluator mundi.

Or. Domine deus omnipotens propitius esto michi
 peccatori seruo tuo, quia non sum dignus leuare oculos meos
 ad cęlum pre multitudine iniquitatum mearum, nec ad sacrum
 altare tuum accedere, nec sacrosanctum sacrificium tibi
 offerre, quia multis flagitiis et criminibus sum occupatus,
 [f.167v] tu / ergo omnipotens et misericordissime deus,
 qui non uis mortem peccatoris sed ut conuertatur et uiuat,
 per intercessionem dei genitricis Marię et beati Michaelis
 archangeli tui et omnium sanctorum apostolorum, martyrum,
 confessorum, ac uirginum, uel quorum sacre reliquie in hoc
 sancto altario tuo sunt consecrate, suscipe deprecationem
 meam, sicut publicam precibus et confessione placatus es,
 quam pro me miserimo et pro omnibus bona facientibus,
 famulis ac famulabus tuis, et qui se in meis commendauerunt
 orationibus, et qui michi sua peccata confessi sunt, et
 quorum nomina scripta habeo, tam pro uiuis quam et pro
 defunctis, ante conspectum clementie maiestatis [tue]
 suppliciter offero ut pariter [de] peccatis nos exuas, et in
 futuro ab omnibus criminibus illesos custodias. per.

A dominica de Aduentu usque in Natale Domini, et a
Septuagesima usque in Cena Domini Gloria in excelsis deo
 ad missam non dicatur. Exceptis festiuitatibus apostolorum,
et Purificationis et Annuntiationis Sancte Marię, et
Sancti Benedicti.

Cum sacerdos mittit incensum in turibulum ante euangelium dicat. Odore cęlestis inspirationis suę accendat et impleat dominus corda nostra, ad audienda et implenda ęuangelii sui precepta. qui uiuis.

Tunc diaconus inclinato capite dicat sacerdoti Iube domine benedicere.

Et sacerdos signum crucis super eum faciens dicat Dominus sit in corde tuo et in labiis tuis, ut nunties / [f.168] [digne et competenter euangelium suum].

Et diaconus dicat sibi. Munda cor meum et corpus meum, ac labia mea omnipotens et misericors deus, qui labia Esayę propheteę calculo mundasti ignito, ita me rectissimeę tua miserationeę digneris mundare, ut sanctum ęuangelium tuum digne ualeam nuntiare. amen.

Perlecto euangelio osculetur eum dicens. Per istos sermones sancti ęuangelii filii sui domini nostri Iesu Christi, indulgeat nobis dominus omnia peccata nostra.

Credo in unum deum.

Non in omni festo debet cantari ad missam, nisi tantum in diebus dominicis, et in sollempnitatibus domini, id est: Natiuitatis, Epiphanię, Purificationis, Resurrectionis, Ascensionis, Pentecosten, Transfigurationis, Sanctę Crucis, et in festiuitatibus Sanctę Marię, et Sancti Angeli, in natiuitate quoque Sancti Iohannis, et in omnibus festis apostolorum, et in sollempnitatibus omnium sanctorum, et dedicationis ecclesię. Nec non et in singulis diebus intra octauas Natalis Domini et Epiphanię, Pasche, et Pentecosten, et octauas die Ascensionis, et ad missam de Trinitate.

Interim dicat sacerdos orationem. Ante oculos tuos deus reus conscientię testis assisto, rogare non audeo quod impetrare non mereor, tu enim sanctis domine que aguntur in

nobis, erubescimus confiteri quod non timemus admittere, uerbis tibi tantum obsequimur, corde mentimur, et quod uelle nos dicimus, nolle nostris actibus approbamur. Sed parce domine confitentibus, ignosce / peccantibus, miserere [f.168v] te rogantibus, et quia omnis sensus in sacramentis tuis infirmus est, et apud te peccatores non habent uerba sine crimine, praesta domine, ut si ex nobis indignis et et peccatoribus duri cordis uerba non suscipis, per temet ipsum ueniam largiaris. qui uiuis.

[Or.] ad manus lauandas. Concede michi omnipotens deus ita manus lauare, ut puro corde et corpore possim dominicum corpus et sanguinem tractare. amen.

[Or.] ad abstergendum. Da domine uirtutem.

[Or.] ad ornandum altare de corporali. In tuo conspectu domine haec nostra munera sint placita ut nos tibi placere ualeamus. per Christum dominum nostrum.

Diaconus offerat sacerdoti patenam cum oblata. Suscipe sancta trinitas hanc oblationem quam tibi offert famulus tuus, et praesta ut in conspectum tuum tibi placens ascendat. Tibi domino deo creatori meo hostiam offero pro remissione omnium peccatorum meorum, et cunctorum fidelium tuorum.

Sacerdos signum † faciens suscipiat illam, ponatque super corporale dicens. Suscipe sancte pater omnipotens eterne deus hanc immaculatam hostiam, quam ego indignus famulus tuus offero tibi deo uiuo et uero, pro nostra omniumque fidelium tuorum uiuorum siue defunctorum salute.

Alia. Suscipe sancta trinitas hanc oblationem quam tibi [f.169] offero pro me / [peccatore et] nostre congregationis salute, et pro omni populo christiano, et pro omnibus elemosinas nobis facientibus, et pro his etiam qui se

commendauerunt in nostras orationes, et qui nostri memoriam in suis orationibus habent, ut hic ueniam recipiamus peccatorum, et in futuro præmia consequi mereamur eterna. per.

Pro se ipse. Suscipe sancta trinitas hanc oblationem quam tibi offero pro me peccatore et miserrimo omnium hominum, pro meis peccatis innumerabilibus, quibus peccaui coram te in dictis, in factis, in cogitationibus, ut preterita michi dimittas, et de futuris me custodias, pro sanitate corporis et anime mee, et pro gratiarum actione, de tuis bonis quibus cotidie utor. per.

Alia pro defunctis. Suscipe sancta trinitas hanc oblationem, quam tibi offero pro anima famuli tui. illius. ut per hoc salutare sacrificium purgata, sanctorum tuorum consortio mereatur adiungi. per.

Cum diaconus offert calicem dicat. Offerimus tibi domine calicem salutaris deprecantes clementiam tuam, ut in conspectum diuine maiestatis tue, pro nostra et totius mundi salutem cum odore suauitatis ascendat.

Alia. Acceptum sit omnipotenti deo sacrificium istud.

Cum aquam mittit in calicem dicat. Deus qui humane substantie dignitatem et mirabiliter condidisti et mirabilius reformasti, da nobis quaesumus per huius aque / [f.169v] et uini mysterium eius diuinitatis esse consortes, qui humanitatis nostre fieri dignatus est particeps, Iesus Christus dominus noster.

Cum operit calicem corporali. Domine Iesu Christe fili dei uiui qui in cruce passionis tue de latere tuo sanguinem et aquam unde tibi ecclesiam tuam aptares manare uoluisti, suscipe et benedic hoc sacrificium altari tuo superpositum, et concede clementissime, ut pro redemptione nostra, et etiam totius mundi, in conspectum diuine maiestatis tue

cum odore suauitatis ascendat.

Adiunge. Veni sanctificator omnium sanctę spiritus, et sanctifica hoc presens sacrificium ab indignis manibus preparat[um et descende in] hanc hostiam inuisibiliter sicut in patrum hostias uisibiliter descendisti.

Tunc benedicat utrumque dicens. In nomine domini nostri Iesu Christi sit sacrificium istud immaculatum, et a te deo uiuo et uero adunatum et benedictum.

Tunc accipiat incensum, ponatque in turibulum et dicat. Per intercessionem sancti Gabrihelis archangeli stantis a dextris altaris incensi, et omnium electorum suorum incensum istud dominus dignetur benedicere, et in odorem suauitatis accipere.

Tunc faciat incensum super sacrificium dicat. Incensum istud a te benedictum, ascendat ad te domine, et descendat [f.170] super nos misericordia tua. /D[irigatur oratio mea] sicut incensum in conspectu tuo. Y Eleuatio manuum mearum sacrificium uespertinum.

Adiunge. In spiritu humilitatis et in animo contrito suscipiamur domine a te, et sic fiat sacrificium nostrum, et obsequium seruitutis nostrę, ut a te suscipiatur et placeat tibi, quia non est confusio confidentibus in te, et sperantibus de immensitate misericordię tuę domine.

Or. Deus qui suscepisti munera Abel, Noę et Aaron, et Samuhel, Melchisedech, de indignis manibus nostris suscipe digneris incensum istud in odorem susuitatis in remissionem omnium peccatorum. per.

Cum odor incensi cuique porrigitur dicat sibi. Accendat in nobis dominus ignem sui amoris, et flammam ęterne caritatis.

Tunc inclinatus ante altare sacerdos dicat. Suscipe sancta trinitas et uera unitas omnipotens ęterne deus hanc oblationem quam tibi offero indignus famulus tuus, in

memoriam incarnationis, natiuitatis, passionis, resurrectionis et ascensionis domini nostri Iesu Christi, et in honorem glorioſe et perpetue uirginis Marię, atque omnium sanctorum tuorum qui tibi placuerunt ab initio mundi, et quorum hodie festiuitas celebratur, et quorum nomina uel reliquię hic habentur, ut illis proficiat ad honorem nobis autem ad [f.170v] salutem, et illi omnes pro nobis inter/cedere dignentur in cęlis, quorum memoriam ueneramur in terris, ut eorum omnium meritis et intercessionibus adiuti, digni mereamur celebrandis tantis mysteriis inueniri.

Tunc surgens osculetur altare, uersusque ad populum dicat lenta uoce. Orate pro me fratres, ut meum ac uestrum sacrificium acceptabile fiat apud dominum omnipotentem. Cui respondendum est. Sit dominus in corde tuo et in ore tuo, suscipiatque sacrificium acceptum de ore tuo et de manibus tuis pro nostra omniumque salute.

Prephatio de Natale Domini, que omnibus diebus usque in octauas ad omnes missas de Natale dicenda est. Similiter quoque et in Purificationis et Annuntiationis Sanctę Marię eadem dicatur.

¹V.D. Eterne deus. Quia per incarnati uerbi tui mysterium nouamentis nostre oculis lux tue claritatis infulsit. Ut dum uisibiliter deum cognoscimus, per hunc in inuisibilium amorem rapiamur. Et ideo.¹

In Frac. Communicantes et noctem .diem. sacratissimam .mum. celebrantes qua .quo. beate Marię intemerata uirginitas huic mundo edidit saluatorem. Sed et me/moriam uenerantes [f.171] eiusdem glorioſe semper uirginis genitricis eiusdem dei et domini nostri Iesus Christi. Sed et beatorum apostolorum.

In Epiphanie usque in octauas.

¹V.D. Eterne deus. Quia cum unigenitus tuus in substantia nostre

¹ 1 With musical notation.

mortalitatis apparuit, in noua nos immortalitatis suę luce reparauit. Et ideo.¹

In Frac. Communicantes et diem sacratissimum celebrantes quo unigenitus tuus in tua tecum gloria coęternus in ueritate carnis nostrę uisibiliter corporalis apparuit. Sed et memoriam uenerantes gloriose semper uirginis Marię, genitricis eiusdem dei et domini nostri Iesu Christi.

In Quadragesima.

¹V.D. . . . Eterne deus: Qui corporali ieiunio uitia comprimis, mentem eleuas uirtutem largiris et premia. per Christum dominum nostrum.¹

Feria v. in Cena Domini in Frac. Communicantes et diem sacratissimum celebrantes, quo dominus noster Iesus Christus pro nobis est traditus.

Sed et memoriam.

Hanc igitur oblationem seruitutis nostrę, sed et cunctę [f.171v] familie tue, quam tibi / offerimus ob diem in qua dominus noster Iesus Christus tradidit discipulis suis corporis et sanguinis sui mysteria celebranda, quaesumus domine ut placatus accipias.

Qui pridie quam pro nostra et omnium salute pateretur hoc est hodie, accepit panem in sanctas ac uenerabiles manus suas eleuatis.

In Pascha, usque in octauas, et omnibus diebus dominicis usque in Ascensa.

¹V.D. . . . Equum et salutare: Te quidem domine omni tempore, sed in hac potissimum² die nocte gloriosius predicare, cum pascha nostrum immolatus est Christus [ipse enim] uerus est agnus qui abstulit peccata mundi. Qui mortem nostram

¹.....¹ With musical notation.

²..am. originally written above the word is erased.

moriendo destruxit, et uitam resurgendo reparauit. Et ideo.¹

In Frac. Communicantes et diem noctem sacratissimum .mam.
cēlebrantes resurrectionis domini nostri Iesu Christi
secundum carnem.

Sed et memoriam uenerantes in primis gloriose semper uirginis
Marię genitricis eiusdem dei et domini nostri Iesu Christi.

Item. Hanc igitur oblationem seruitutis nostre, sed et
cunctę familię tuę quam tibi offe/rimus pro his] quoque
[f.172] quos [regen]erare dignatus es ex aqua et spiritu
sancto tribuis eis remissionem omnium peccatorum, quaesumus
domine ut placatus accipias.

In Ascensa usque in octauas.

V.D.E.¹ Per Christum dominum nostrum: Qui post resurrectionem
suam omnibus discipulis suis manifestus apparuit. Et ipsis
cernentibus hodie est eleuatus in cęlum, ut nos diuinitatis
suę tribueret esse participes. Et ideo.¹

In Frac. Communicantes et diem sacratissimum cēlebrantes
quo dominus noster unigenitus filius tuus unitam sibi
fragilitatis nostre substantiam in glorię tuę dextera
collocauit.

Sed et memoriam.

In Pentecostes usque in octauas.

V.D.E.¹ Per Christum dominum nostrum: Qui ascendens super
omnes cęlos sedensque ad dexteram tuam promissum spiritum
sanctum¹. in uigilie non dicat hodierna die.¹ hodierna die
in filios adoptionis effudit. Quapropter profusis gaudiis,
totus in orbe terrarum mundus exultat. Sed et superne
[f.172v] uir/tutes atque angelicę potestates ymnum glorię
tuę concinunt sine fine dicentes.¹

In Frac. Communicantes et diem sacratissimum Pentecosten.

In uigilie preuneientes, quo spiritus sanctus apostolos

¹....¹ With musical notation.

plebemque credentium, presentia suę maiestatis impleuit.
Sed et cęlebrantes, in quo spiritus sanctus apostolis in
igneis linguis apparuit.

Sed et memoriam. Item.

Hanc igitur oblationem. Require in Pascha.

In Sancte Crucis.

V.D.E.¹ Eterneę deus: Qui salutem humani generis in ligno crucis constituisti, ut unde mors oriebatur inde uita resurgeret. Et qui in ligno uincebat, in ligno quoque uinceretur. per Christum dominum nostrum.¹

Sanctę Trinitatis.

V.D.E.¹ Eterneę deus: Qui cum unigenito filio tuo et spiritu sancto unus es deus unus es dominus. Non in unius singularitate personeę sed in unius trinitateę substantię. Quod enim de tua gloria reuelante te credimus, hoc de filio tuo hoc de spiritu sancto sine differentia discretionis sentimus./ Ut in confessionę uere sempiternęque deitatis, [f.173] et in personis proprietas et in essentia unitas et in maiestateę adoretur eşqualitas. Quam laudant angeli atque archangeli cherubin quoque et seraphim, qui non cessant clamare dicentes.¹

In Assumptionę et Natiuitateę Sanctę Marię.

V.D.E.¹ Eterneę deus: Et te in Assumptionę .in Natiuitateę. beatę Marię semper uirginis collaudare benedicere et prædicare. Quę et unigenitum tuum sancti spiritus obumbrationę concepit, et uirginitatis gloria permanente, lumen ęternum mundo effudit Iesum Christum dominum nostrum.¹ Quem laudant.

In apostolis.

V.D.E. Equum et salutare: Te domine suppliciter exorare,

¹.....¹ With musical notation.

ut gregem tuum pastor eterne non deseras, sed per beatos apostolos tuos, continua protectione custodias. Ut isdem rectoribus gubernetur, quos operis tui uicarios eidem contulisti preesse pastores. Et ideo.

In Dedicacione Ecclesie./

[f.173v] V.D.E.¹ Equum et salutare: Nos tibi semper et ubique pro annua dedicacione tabernaculi huius honorem gratiasque referre. Domine sancte pater omnipotens eterne deus, cuius uirtus magna est et pietas copiosa. Respice quaesumus domine de celo et uide et uisita domum istam, Ut si quis in ea nomini tuo supplicauerit libenter exaudias, et satis facientibus [clementer gubernas. per Christum] dominum nostrum.¹

Pro defunctis.

Per Christum dominum nostrum: Per quem salus mundi, per quem uita hominum, per quem resurrectio mortuorum. Per ipsum te domine suppliciter deprecamur, ut animabus famulorum famularumque tuarum² quorum memoriam agimus², indulgentiam largiri digneris perpetuam, atque a contagiis mortalitatis exutas, in eterne saluationis partem restituas. per quem.

In cotidianis diebus.

¹Per omnia secula seculorum. Amen. Dominus uobiscum. Et cum spiritu tuo. ~~Sursum~~

Sursum corda. Habemus ad dominum./

[f.174] [Gratias agamus domino deo nostro.] Dignum et iustum est.

Vere dignum et iustum est equum et salutare: Nos tibi semper et ubique gratias agere. Domine sancte pater omnipotens eterne deus per Christum dominum nostrum. Per quem maiestatem tuam laudant angeli, adorant dominationes tremunt

1....1 With musical notation.

2...2 Erased by a later hand.

potestates. Cęli celorumque uirtutes ac bęata seraphin
 socia exultationę cocolebrant. Cum quibus et nostras uoces
 ut admitti iubeas deprecamur supplici confessione dicentes.¹

In festiuitatibus.

¹Per omnia secula/[f.174v] supplici confessione
 dicentes.¹

Et ideo cum angelis et archangelis cum thronis et
 dominationibus. Cumque omnia militia cęlestis exercitus
 ymnum glorię tuę canimus sine fine dicentes.

In sollempnitatibus.

¹Per omnia secula Sursum corda.¹/

////////////////////////////////////

[1 folio missing]

[f.175] [Te igitur]/[clementissime] pater per [Iesum]
 Christum filium tuum dominum nostrum, supplices rogamus et
 petimus, uti accepta habeas et benedicas, hęc \pm dona,
 hęc munera \pm , hęc sancta \pm sacrificia illibata. In primis
 quę tibi offeribus pro ęcclesia tua sancta catholica, quam
 pacificare, custodire, adunare et regere digneris, toto
 orbe terrarum. Una cum famulo tuo papa nostro .illo. et
 antistitę nostro .illo. et abbati nostro² cum omni
 congregationę Sancti Petri, et omnibus orthodoxis catholicę
 et apostolicę fidei cultoribus. Michi quoque indignissimo
 famulo tuo propitius esse digneris, et ab omnibus me
 delictorum offensionibus emundare.

Memento domine famulorum famularumque tuarum: Iohannis
sacerdotis.³

1....¹With musical notation.

² Altered from "abbatissa nostra!"

³ Two lines erased.

Nec non et omnium circumstantium, et omnium fidelium christianorum, quorum tibi fides cognita est, et nota deuotio, pro quibus tibi offerimus uel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suae, tibi que reddunt uota sua eterno deo uiuo et uero. Communicantes et memoriam uenerantes, in primis gloriose [f.175v] semper uirginis Mariae genitricis dei et / domini nostri Iesu Christi. Sed et beatorum apostolorum ac martyrum tuorum: Petri, Pauli, Andreae, Iacobi, Iohannis, Thome, Iacobi, Philippi, Bartholomei, Mathei, Symonis et Taddei, Lini, Cleti, Clementis, Xisti, Cornelii, Cypriani, Laurentii, Vincentii, Chrisogoni, Iohannis et Pauli, Cosme et Damiani. Nec non et illorum quorum hodie sollempnitatis in conspectu glorie tuae celebratur triumphus in toto orbe terrarum. Et omnium sanctorum tuorum quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. per eundem Christum dominum nostrum. Hanc igitur oblationem seruitutis nostrae sed et cunctae familiae tuae, quaesumus domine ut placatus accipias. Diesque nostros in tua pace disponas, atque ab aeterna damnatione nos eripi, et in electorum tuorum iubeas grege numerari. per Christum dominum nostrum. Quam oblationem tu deus in omnibus quaesumus, Benedictam, Ascriptam, Ratam, Rationabilem, Acceptabilemque facere digneris, ut nobis Corpus, et Sanguis fiat dilectissimi filii tui dei et domini nostri Iesu Christi. Qui pridie quam pateretur accepit panem in sanctas ac uenerabiles manus suas, eleuatis oculis in caelum ad te deum [f.176] patrem suum omnipotentem, / tibi gratias agens, benedixit, fregit, dedit discipulis suis dicens; Accipite et manducate ex hoc omnes, hoc est enim corpus meum. Simili modo posteaquam cenatum est, accipiens et hunc

preclarum calicem in sanctas ac uenerabiles manus suas, item tibi gratias agens, benedixit, dedit discipulis suis dicens: Accipite et bibite ex eo omnes. Hic est enim calix sanguinis mei, noui et æterni testamenti mysterium fidei, qui pro uobis et pro multis effundetur in remissionem peccatorum. Hęc quotienscumque feceritis in mei memoriam facietis;

Unde et memores domine nos tui serui, sed et plebs tua sancta eiusdem Christi filii tui dei et domini nostri, tam beatę passionis, nec non et ab inferis resurrectionis, sed et in cęlos gloriosę ascensionis. Offerimus preclare maiestati tuę de tuis donis ac datis, hostiam † puram, hostiam † sanctam, hostiam † immaculatam, panem † sanctum uite æternę et calicem † salutis perpetuę.

Supra quę propitio ac sereno uultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui iusti Abel, et sacrificium patri archę nostri Abrahe, et quod tibi optulit summus sacerdos tuus Melchisedech, sanctum sacrificium immaculatam hostiam. /

[f.176v] Supplices te rogamus omnipotens deus, iube hęc perferri per manus sancti angeli tui in sublime altare tuum in conspectu diuinę maiestatis tuę, ut quotquot ex hac altaris participatione sacrosanctum filii tui corpus et sanguinem sumpserimus, omni benedictione cęlesti, et gratia repleamur. per eundem Christum dominum nostrum.

Memento etiam domine famulorum famularumque tuarum¹ quorum uel quarum nomina scripta habemus, et quorum uel quarum elemosinas recepimus,² et eorum qui nos precesserunt cum signo fidei et dormiunt in somno pacis.

1. Martuctia. Addition in a fourteenth century non-Beneventan hand.

2.xequs sacro huius monasterio. Marginal note in another non-Beneventan hand of the fourteenth century.

Nomina defunctorum.¹

Istis domine et omnibus in Christo quiescentibus, locum refrigerii luci[s et pacis] ut indulgeas depreca[mur]. per eundem Christum dominum nostrum.

Nobis quoque peccatoribus famulis tuis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris, cum tuis sanctis apostolis et martyribus, Iohanne, Stephano, Mathia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agne, Cecilia, Anastasia. Et cum omnibus sanctis tuis, intra quorum nos consortium non estimator meriti, sed uenie quaesumus largitor admitte. per Christum dominum nostrum.

Per quem hæc omnia domine semper bona creas, sanctificas [f.177] uiuificas, bene/[dicis et praest]as nobis.

Per \dagger ipsum, et cum \dagger ipso, et in \dagger ipso est tibi deo patri omnipotenti in unitate spiritus sancti omnis honor et gloria.

In festiuitatibus. ² Per omnia secula seculorum. Amen.

Oremus; preceptis salutaribus moniti, et diuina institutione formati audemus dicere:

Pater noster qui es in celis, sanctificetur nomen tuum. Adueniat regnum tuum. Fiat uoluntas tua sicut in celo et in terra. Panem nostrum cotidianum da nobis hodie, et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in temptationem. Sed libera nos a malo.²

In sollempnitatibus. ² Per omnia secula....dicere./ [f.177v] Pater noster nos a malo.²

Libera nos quaesumus domine ab omnibus malis, preteritis,

1.es d' sexto. Addition in the margin.

2....2 With musical notation.

presentibus, et futuris, et intercedente beata et gloriosa semperque uirginę dei genitricę Maria, et beato Michaele archangelo tuo cum omnibus ordinibus angelorum, et sanctis apostolis tuis, Petro, et Paulo, Andrea, Iohanne, atque Bartholomeo cum omnibus sanctis. Da propitius pacem in diebus nostris, ut opę misericordię tuę adiuti, et a peccato simus liberi semper, et ab omni perturbationę securi. Per eundem dominum nostrum Iesum Christum filium tuum, qui tecum uiuit et regnat deus in unitate spiritus sancti.

In sollemnitatibus. ¹Per omnia secula seculorum.amen.

[f.178] Pax domini sit / semper uobiscum. [~~E~~]Et cum spiritu tuo.¹

In festiuitatibus. ¹Pax domini tuo.¹

Cum demittit particulam panis in calicem, dicat. Fiat hęc commixtio et consecratio corporis et sanguinis domini nostri Iesu Christi omnibus nobis sumentibus, salus mentis et corporis, et ad ęternam uitam capessendam preparatio salutaris. amen.

Sequitur. Agnus dei. Agnus dei. Agnus dei.

Cum osculatur altare, dicat, orationem. Domine Iesu Christe qui dixisti apostolis tuis pacem meam do uobis pacem relinquo uobis, ne respicias ad peccata mea sed ad fidem ęcclesię tuę, eamque secundum uoluntatem tuam pacificare semper et gubernare digneris. qui uiuis.

Cum dat pacem circumstantibus. Pax Christi et ęcclesię semper maneat in pectoribus nostris.

Oratio ad deum patrem. Domine deus benignissimę et clementissimę pater, da michi facinoroso et omnium uitiorum sorde polluto, innumerabilibus etiam cotidianis excessibus

1....1 With musical notation.

meis exigentibus, merito ad eternam damnationem diiudicato hoc corpus et sanguinem dilectissimi filii tui domini mei Iesu Christi ita deuote ac fideliter sumere, /
 [f.178v] ut per hoc merear omnium peccatorum meorum ueniam a te in hac hora suscipere, et tuo sancto spiritu repleri, et ab eo in tua semper uoluntate custodiri, quia tu es deus solus et preter te non est alius, cuius gloriosum nomen permanet in secula seculorum. amen.

[Oratio] ad filium. Domine Iesu Christe fili dei unigenite, propitius esto michi peccatori, et ne respicias ad iniquitates et scelera mea, sed solius misericordie tue memor, respice super me miserum, et tribue michi indulgentiam de omnibus peccatis et offensionibus meis, ut sacrosanctum hoc corpus et sanguinem tuum quem sumo, non michi sit ad [iudicium], sed ad remedium potius a[nime meę] proficiat in uitam eternam.

[Oratio] ad spiritum sanctum. Domine sancte spiritus deus omnipotens, cordi meo dignanter illabere, omniumque peccatorum meorum sordes et tenebras per infusionem tuam potentissimus et mirificus illustrator expelle, quatinus per gratiam tuam emundatus ab omnibus illecebris uitiorum, hæc sancta et uiuifica sacramenta, munda et pura conscientia percipere merear.

Quando corpus domini sumit in manu dicat. Panem celestem accipiam et nomen domini inuocabo. Domine non sum dignus ut intres sub tectum meum.

Sequitur. Prosit nobis ad sanctificationem uiuifi/[cationem]
 [f.179] et salutem corporis et anime domine deus, huius sacrosancti et terribilis sacramenti perceptio, et tua ineffabilis pietatis et misericordie uotiuua presumptio. amen.

Ad calicem. Quid retribuam domino pro omnibus que retribuit michi? Calicem salutaris accipiam et nomen domini inuocabo.

Post sumtum sacrificium dicat tertio. Verbum caro factum est et habitauit in nobis. Tibi laus, tibi gloria, tibi gratiarum actio, in sæcula sæculorum. O beata trinitas.

Or. Gratias tibi ago domine sancte pater omnipotens eterne deus, qui me peccatorem et indignum satiare dignatus es, sacrosancto corpore et sanguine Iesu Christi filii tui domini mei, peto ergo te domine deus meus, ut hæc sacrosancta communio non sit michi in iudicium neque in condemnationem, sed per tuam ineffabilem misericordiam prosit michi in remissionem omnium peccatorum meorum, et sit michi robur fidei et scutum bone uoluntatis, ad euacuandas omnes insidias diaboli de corde et corpore meo, et illud me introire conuiuium quandoque concedas, ubi lux uera est et gaudia sempiterna iustorum. Per eundem dilectissimum filium tuum dominum nostrum Iesum Christum, qui per spiritum sanctum semet ipsum tibi deo patri in ara crucis hostiam pro nostra salute optulit, et nos suo sancto et pretioso [f.179v] sanguine rede/mit, et tecum uiuit et regnat in unitate eiusdem spiritus sancti deus, per omnia.

Alia. Domine Iesu Christe fili dei uiui qui ex uoluntate patris cooperante sancto spiritu per mortem tuam mundum uiuificasti, libera me per hoc sacrosanctum corpus et sanguinem tuum quem sumpsi, a cunctis iniquitatibus et uniuersis malis, et fac me semper tuis obedire preceptis, et a te numquam in perpetuum separari. qui uiuis.

Alia. Corpus tuum domine quod sumpsi, et calix quem potaui, sanctificet uiscera mea, et praesta ut in me nulla remaneat scelerum macula, quem pura et sancta refecerunt sacramenta.

Ad communicandum alios. Corpus domini nostri Iesu Christi conseruet animam tuam in uitam eterne.

Ad propinandum calicem. Sanguis domini nostri Iesu Christi
prosit tibi ad remissionem omnium peccatorum tuorum in
uitam eternam.

Expletis omnibus osculetur altare dicat. Placeat tibi
sancta trinitas deus omnipotens obsequium seruitutis mee,
et praesta ut sacrificium quod oculis tuę maiestatis
indignus et peccator optuli, tam michi quam et omnibus
fidelibus uiuis atque defunctis sit te miserante
propitiabile.

Et sic reuertantur cantando. Benedicite omnia opera.
et Laudate dominum in sanctis eius.

Ant. Trium puerorum cantemus ymnum quem cantabant in
camino ignis benedicentes dominum.

Kyrie. Christe. Kyrie.

Pater noster. /

[f.180] <u>Cap.</u> C[onfite]antur tibi domino	R/ et sancti.
Exultabunt sancti in gloria	R/ letabuntur.
Non nobis domine non nobis	R/ sed nomini.
Domine deus uirtutum conuerte	R/ ostende.
Benedicat nos deus deus noster	R/ met[uant].
Domine exaudi orationem meam	R/ et clamor.

Or. Deus qui tribus pueris.

Alia. Actiones nostras quaesumus domine.

Dominica Sanctum Pascha.

In. Resurrexi et adhuc tecum sum alleluia, posuisti super me manum tuam alleluia, mirabilis facta est scientia tua alleluia alleluia. Ps. Domine probasti.

Or. Deus qui hodierna die per unigenitum tuum eternitatis nobis aditum deuicta morte reserasti, uota nostra que preueniendo aspiras, etiam adiuuando prosequere. per eundem.

Lectio epistole beati Pauli apostoli ad Corinthios. Fratres: Expurgate uetus fermentum (I Cor.v 7-8)

Gr. Hec dies quam fecit dominus exultemus et letemur in ea. Y Confitemini domino quoniam bonus quoniam in seculum misericordia eius. Alleluia Y Pascha nostrum immolatus est Christus. Y Epulemur in azimis sinceritatis et ueritatis.

Secundum Marcum. In illo tempore: Maria Magdalene et Maria Iacobi et Salome/[f.180v] (Mk.xvi 1-7)

Off. Terra tremuit et quieuit dum resurgeret in iudicio deus alleluia.

Sec. Suscipe domine quaesumus preces populi tui [cum oblationibus] hostiarum ut paschalibus initiata mysteriis, ad eternitatis nobis medelam te operante proficiant. per.

Preph. Te quidem omni. In Frac. Communicantes et Hanc igitur.

Com. Pascha nostrum immolatus est Christus alleluia itaque epulemur in azimis sinceritatis et ueritatis alleluia alleluia alleluia.

Compl. Spiritum in nobis domine tue caritatis infunde, ut quos sacramentis paschalibus satiasti, tua facias pietate concordem. per. in unitate eiusdem.

Benedictio agni. Deus uniuerseꝑ carnis qui Noę et filiis
suis, de mundis et in mundis animalibus precepta dedisti,
qui quasi olera erbarum humano generi quadrupedia munda
edere precepisti, qui agnum in Eꝑypto Moysi /

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[1 folio missing]

108

[Feria ii.]

[f.181] [Euangelium. Duo ex discipulis]/oculi autem
eorum tenebantur/[f.181v] (Lk.xxiv(13) 16-35)

Off. Angelus domini descendit de celo et dixit mulieribus
quem queritis surrexit sicut dixit alleluia.

Sec. Paschales hostias recensentes, quaesumus domine, ut
quod frequentamus actu, comprehendamus affectu. per.

Preph. Te quidem. In Frac. Communicantes.

Com. Surrexit dominus et apparuit Petro alleluia.

Compl. Paschale mysterium recensentes, apostolorum /
[f.182] [domine beatorum] precibus foue[am]ur, quorum
magisterio cognouimus exequendum. per.

109

Feria iii.

[In.] Aqua sapientię potauit eos alleluia, firmabitur in
illis et non flectetur alleluia et exaltauit eos in eternum
alleluia alleluia. Ps. Confitemini domino.

Or. Deus qui ecclesiam tuam nouo semper fetu multiplicas,
concede famulis tuis, ut sacramentum uiuendo teneant quod
fide perceperunt. per.

Lectio Actuum Apostolorum. In diebus illis: Surgens Paulus

et manu silentium indicens ait: Viri fratres

(Act. xiii 16, 26-33)

Gr. Hec dies. Y Dicant nunc qui redempti sunt /
[f.182v] a domino quos redemit de manu inimici et de regionibus
congregavit eos. Alleluia Y Optulerunt discipuli
domino partem piscis assi et fauum mellis.

Secundum Lucam. In illo tempore: Stetit Iesus in medio
discipulorum/[f.183] (Lk. xxiv 36-47)

Off. Intonuit [de celo] dominus et altissimus dedit uocem
suam et apparuerunt fontes aquarum. alleluia.

Sec. Suscipe quaesumus domine fidelium preces cum
oblationibus hostiarum, ut per hec pie deuotionis officia,
ad celestem gloriam transeamus, per.

Preph. et in Frac. ut supra.

Com. Si consurrexistis cum Christo que sursum sunt querite
alleluia ubi Christus est in dextera dei sedens que sursum
sunt sapite alleluia.

Compl. Concede quaesumus omnipotens deus, ut paschalis
perceptio sacramenti, continua in nostris mentibus
perseueret. per.

110

Feria iv.

In. Venite benedicti patris mei percipite regnum alleluia
quod uobis paratum est ab origine mundi alleluia alleluia
alleluia. Ps. Cantate domino .i.

Or. Deus qui nos resurrectionis dominice annua sollempnitate
letificas, concede propitius, ut per temporalia festa
que agimus, peruenire ad gaudia eterna mereamur. per eundem.

Lectio Actuum Apostolorum. In diebus illis: Aperiens Petrus os suum/[f.183v] (Act.x 34-43)

Gr. Hec dies. Y Dexteram domini fecit uirtutem dexteram domini exaltauit me. Alleluia Y Surrexit dominus uere et apparuit Petro.

Secundum Iohannem. In illò tempore: Manifestauit se Iesus discipulis/[f.184] (Jo.xxi 1-14)

Off. Portas celi aperuit dominus et pluit illis manna ut ederent panem celi dedit illis panem angelorum manducauit homo alleluia.

Sec. Sacrificia domine paschalibus gaudiis immolamus, quibus ecclesia tua mirabiliter et pascitur et nutritur. per.

Preph. et in Frac.

Com. Christus resurgens a mortuis iam non moritur alleluia mors illi ultra non dominabitur alleluia alleluia.

Compl. Ab omni nos quaesumus domine uetustate purgatos, sacramenti tui ueneranda perceptio, in nouam transferat creaturam. per.

111

Feria v.

In. Victricem manum tuam domine laudauerunt pariter alleluia quia sapientia aperuit os mutum et lingua infantium facit disertus alleluia alleluia. Ps. Cantate domino ii.

Or. Deus qui diuersitatem omnium gentium / [f.184v] in confessione tui nominis adunasti, da ut renatis fonte baptismatis, una sit fides mentium et pietas actionum. per.

Lectio Actuum Apostolorum. In diebus illis: Angelus domini locutus est ad Philippum/[f.185] (Act.viii 26-40)

Gr. Hec dies. Y Lapidem quem reprobauerunt edificantes hic factus est in caput anguli a domino factum est et est mirabile in oculis nostris. Alleluia Y Surrexit dominus de sepulchro qui pro nobis pependit in ligno.

Secundum Iohannem. In illo tempore: Maria stabat ad monumentum/[f.185v] (Jo.xx 11-18)

Off. In die sollempnitatis uestre dicit dominus inducam uos in terram fluentem lac et [mel alleluia].

Sec. Suscipe quaesumus domine [mu]nera populorum tuorum propitius, ut confessione tui nominis et baptismate renouati, sempiternam beatitudinem consequantur. per.

Preph. et in Frac. ut supra.

Com. Populus acquisitionis annuntiate uirtutes eius alleluia qui uos de tenebris uocauit in admirabile lumen suum alleluia.

Compl. Exaudi domine preces nostras, ut redemptionis nostre sacrosancta commercia, et uite nobis conferant presentis auxilium, et gaudia sempiterna concilient. per.

112

Feria vi.

In. Eduxit eos dominus in spe alleluia et inimicos eorum operuit mare alleluia alleluia. Ps. Attendite.

Or. Omnipotens sempiterne deus qui paschale sacramentum [f.186] in reconciliationis humane federe / [contulisti da men]tibus nostris ut quod professione celebramus, imitemur effectum. per.

Lectio epistole beati Petri apostoli. Karissimi: Christus

semel pro peccatis (I Pet.iii 18-22)

Gr. Hec dies. Y Benedictus qui uenit in nomine domini deus dominus et illuxit nobis. Alleluia Y In die resurrectionis meę dicit dominus precedam uos in Galileam.

Secundum Matheum. In illo tempore: Undecim discipuli abierunt in Galileam/[f.186v] (Mth.xxviii 16-20)

Off. Erit uobis hic dies memorialis alleluia et diem festum celebrabitis sollempnem domino in progenies uestras legitimum sempiternum diem alleluia alleluia alleluia.

Sec. Hostias quaesumus domine placatus assume, quas et pro renatorum expiatione deferimus, et pro acceleratione celestis auxilii. per.

Preph.et in Frac. ut supra.

Com. Data est michi omnis potestas in celo et in terra alleluia euntes docete omnes gentes baptizantes eos in nomine patris et filii et spiritus sancti alleluia alleluia.

Compl. Respice quaesumus domine populum tuum et quem eternis dignatus es renouare mysteriis, a temporalibus culpis dignanter absolue. per.

113

Sabbato.

In. Eduxit dominus populum suum in exultatione alleluia et electos suos in letitia alleluia alleluia.

Ps. Confitemini domino et inuocate.

Or. Concede[quaesumus omnipotens] deus ut qui fest[a] paschalia uenerando egimus, per hec contingere ad gaudia eterna mereamur. per.

Lectio epistole beati Petri apostoli. Fratres: Deponentes

omnem malitiam/[f.187] (I Pet.ii 1-10)

Alleluia Y Hęc dies quam fecit dominus exultemus et letemur
in ea. Alleluia Y Laudate pueri dominum nomen domini.

Secundum Iohannem. In illo tempore: Una sabbati Maria
Magdalena uenit/[f.187v] (Jo.xx 1-9)

Off. Benedictus qui uenit in nomine domini benediximus
uos [de domo domini] deus dominus et illuxit nobis alleluia
alleluia.

Sec. Concede quaesumus domine semper nos per hęc mysteria
paschalia gratulari, ut continua nostrę reparationis
operatio, perpetuę nobis fiat causa letitię. per.

Preph. et in Frac. ut supra.

Com. Omnes qui in Christo baptizati estis Christum
induistis. alleluia.

Compl. Redemptionis nostrę munere uegetati quaesumus domine,
ut hoc perpetuę salutis auxilium, fides semper uera
perficiat. per.

114

Dominica octauas Paschę.

[In.] Quasi modo geniti infantes alleluia rationabiles
sine dolo lac concupiscite alleluia alleluia alleluia.

Ps. Exultate.

Or. Presta quaesumus omnipotens deus, ut qui paschalia
festa peregrimus, hęc te largiente moribus et uita
[f.188] te/[neamus. per.]

Lectio epistole beati Iohannis apostoli. Karissimi: Omne
quod natum est ex deo (I Jo.v 4-10)

Alleluia Y Post dies octo ianuis clausis uenit Iesus et
stetit in medio discipulorum suorum et dixit eis pax uobis.

Alleluia. Y Quasi modo geniti infantes rationabiles sine dolo lac concupiscite.

Secundum Iohannem. In illo tempore: Cum esset sero die illo/[f.188v] (Jo.xx 19-31)

Off. Angelus domini descendit de celo et dixit mulieribus quem queritis surrexit sicut dixit alleluia.

Sec. Suscipe munera domine quaesumus exultantis/

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[2 folios missing]

115

Dominica ii.]

[f.189] [Compl.]/ sacramenta que sumpsimus domine, et spiritualibus nos reficiant alimentis, et corporalibus tueantur auxiliis. per.

116

116

Dominica iii.

In. Cantate domino canticum nouum alleluia quia mirabilia fecit dominus alleluia ante conspectum gentium reuelauit iustitiam suam alleluia alleluia. Ps. Saluauit.

Or. Deus qui fidelium mentes unius efficis uoluntatis, da populis tuis id amare quod precipis, id desiderare quod promittis, ut inter mundanas uarietates, ibi nostra fixa sint corda, ubi uera sunt gaudia. per.

Lectio epistole beati Iacobi apostoli. Karissimi: Omne datum optimum (Iac.i 17-21)

Alleluia Y Cantate domino canticum nouum quia mirabilia fecit dominus. Alleluia Y Surrexit Christus qui creauit

omnia et misertus est humano generi.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Vado ad eum/[f.189v] qui me misit (Jo.xvi 5-14)

Off. Iubilare deo uniuersa terra iubilare deo uniuersa terra psalmum dicite nomini eius, uenite et audite et narrabo uobis omnes qui timetis deum quanta fecit dominus anime meę. alleluia.

Sec. Deus qui nos per huius sacrificii ueneranda commercia unius summe diuinitatis participes effecisti, praesta quaesumus, ut sicut tuam cognoscimus ueritatem, sic eam dignis moribus assequamur, per.

Com. Dum uenerit paraclitus spiritus ueritatis ille arguet [f.190] mundum de peccato / [et de iustitia et de iuditio] alleluia alleluia.

Compl. Adesto nobis quaesumus domine deus noster, ut per hec que fideliter sumpsimus et purgemur a uitiiis, et a periculis omnibus exuamur. per.

117

Dominica iv.

In. Vocem iocunditatis annuntiate et audiatur alleluia, nuntiate usque ad extremum terre liberauit dominus populum suum alleluia alleluia. Ps. Iubilare deo psalmis.

Or. Deus a quo bona cuncta procedunt, largire supplicibus, ut cogitemus te inspirante que recta sunt, et te gubernante eadem faciamus. per.

Lectio epistole beati Iacobi apostoli. Karissimi: Estote factores uerbi (Iac.i 22-27)

Alleluia Y Tu domine pater noster es redemptor a seculo.

[f.190v] Alleluia Y Exiui a patre/ et ueni in mundum iterum relinquo mundum et uado ad patrem.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Amen amen dico uobis, si quid petieritis patrem.... (Jo.xvi 23-30)

Off. Benedicite gentes dominum deum nostrum et obaudite uocem laudis eius qui posuit animam meam ad uitam et non dedit commoueri pedes meos benedictus dominus qui non amouit deprecationem meam et misericordiam suam a me alleluia.

Sec. Suscipe domine fidelium preces, cum oblationibus hostiarum, ut per haec pie deuotionis officia, ad caelestem gloriam transeamus. per.

[f.191] Com. Cantate domino alleluia canta/te [domino] et benedicite nobem eius benenuntiate de die in diem salutare eius alleluia alleluia.

Compl. Tribue nobis domine caelestis mense uirtute satiatis, et desiderare que recta sunt, et desiderata percipere. per.

118

Feria ii in rogationes.

In. Exaudiuit de templo sancto suo uocem meam alleluia et clamor meus in conspectu eius introiuit in aures eius alleluia alleluia. Ps. Diligam.

Or. Praesta quaesumus omnipotens deus, ut qui in afflictione nostra de tua pietate confidimus, contra aduersa omnia, tua semper protectione muniamur. per.

Lectio epistole beati Petri apostoli. Karissimi:
Humiliamini sub potenti manu dei (I Pet.v 6-11)

Alleluia Y Confitemini domino et inuocate nomen eius annuntiate inter gentes opera eius.

Secundum Marcum. In illo tempore: Cum regressus esset Iesus ad mare/[f.191v] (Mk.ii 13-17)

Off. C[onfitebor domino] nimis in ore meo et in medio multorum laudabo eum qui assistit ad dexteram pauperis ut saluam faceret a persequentibus animam meam alleluia.

Sec. Hęc munera domine quaesumus et uincula nostrę iniquitatis absoluant, et tuę nobis misericordię dona concilient. per.

Com. Petite et accipietis querite et inuenietis pulsate et aperietur omnis enim qui petit accipit et qui querit inuenit pulsanti aperietur alleluia.

Compl. Pretende nobis domine quaesumus misericordiam tuam, ut quę uotis expetimus, conuersione tibi placita consequamur. per.

119

Feria iii.

In. Exaudiuit.

Or. Praesta quaesumus omnipotens deus, ut qui iram tuę indignationis agnouimus, misericordię tuę indulgentiam consequamur. per.

[f.192] Lectio epistole beati Petri apostoli. / Karissimi: Omnes unanimes in fide estote (I Pet.iii 8-15)

Secundum Marcum. In illo tempore: Cum sero esset factum, dixit Iesus discipulis suis: Transeamus contra/[f.192v]... (Mk.iv 35-40)

Sec. Quaesumus domine nostris placare muneribus, quoniam tu eadem tribuisti ut placareris. per.

Compl. Propitiare domine iniquitatibus nostris, et

exorabilis tuis esto supplicibus, ut concessa uenia quam precamur, perpetuo misericordię tuę munere gloriemur. per.

120

Vigilie Ascensionis Domini.

[In.] Omnes gentes plaudite manibus iubilare deo in uoce exultationis. Ps. Quoniam deus sum.

Or. Deus cuius filius in alta cęlorum potenter ascendens, captiuitatem nostram sua duxit uirtute captiuam, tribue quaesumus, ut dona quę suis participibus contulit largiatur et nobis, Iesus Christus filius tuus dominus noster. qui tecum.

Lectio Actuum Apostolorum. In diebus illis: Receperunt Iudęi sermonem/[f.193] (Act.ii 41-47)

Alleluia Y Omnes gentes plaudite manibus iubilare deo in uoce esultationis.

Secundum Iohannem. In illo tempore: Subleuatis oculis in cęlum Iesus dixit: Pater uenit hora/[f.193v] (Jo.xvii 1-11)

Off. Ascendit deus in iubilationę et dominus in uocę tubę alleluia.

Sec. Sacrificium domine pro filii tui supplices uenerabili quam preuenimus nunc ascensionę deferimus, praesta quaesumus, ut et nos per ipsum his commerciis sacrosanctis ad cęlestia consurgamus. per eundem.

Com. Non pro his rogo tantum sed pro eis qui credituri sunt per uerbum illorum in me. Sicut tu pater in me et ego in te et et ipsi in nobis unum sint ut mundus credat quia tu me misisti alleluia.

Compl. Tribue quaesumus domine, ut per hęc sacramenta quę

sumpsimus illuc tendat nostrę de[uotionis] affectus quo tecum est nostra substantia. Iesus Christus dominus noster qui tecum.

121

Ascensio Domini.

In. Viri Galilei quid admiramini aspicientes in cęlum alleluia, quemadmodum uidistis eum ascendentem in cęlum ita ueniet alleluia alleluia alleluia. Ps. Omnes gentes.

Or. Concede quaesumus omnipotens deus ut qui hodierna die unigenitum tuum redemptorem nostrum ad cęlos ascendisse credibus, ipsi quoque mente in cęlestibus habitemus. per.

Lectio Actuum Apostolorum. Primum quidem sermonem feci de omnibus/[f.194] (Act.i 1-11)

Alleluia Y Dominus in Syna in sancto ascendens in altum [f.194v] captiuam duxit captiuitatem. Alleluia Y / Regnauit dominus super omnes gentes deus sedet super sedem sanctam suam.

Secundum Marcum. In illo tempore: Recumbentibus undecim discipulis (Mk.xvi 14-20)

Off. Viri Galilei quid admiramini aspicientes in cęlum hic Iesus qui assumptus est a uobis in cęlum sic ueniet quemadmodum uidistis eum ascendentem in cęlum. alleluia.

Sec. Suscipe domine munera que pro filii tui gloriosa ascensione deferimus, et concede propitius, ut et a presentibus periculis liberemur, et ad uitam perueniamus ęternam. per eundem.

Preph. Qui post resurrectionem. In Frac. Communicantes.

Com. Psallite domino qui ascendit super cęlos cęlorum /
[f.195] ad orientem alleluia.

Compl. Praesta nobis quaesumus omnipotens et misericors
deus, ut quę uisibilibus mysteriis sumenda percępimus,
inuisibili consequamur effectu. per.

122

Dominica i post Ascensionem.

[In.] Exaudi domine uocem meam qua clamaui ad te alleluia,
tibi dixit cor meum quesui uultum tuum uultum tuum domine
requiram ne auertas faciem tuam a me alleluia alleluia.

Ps. Dominus illuminatio.

Or. Omnipotens sempiterne deus fac nos tibi semper et
deuotam gerere uoluntatem, et maiestati tuę sincero corde
seruire. per.

Lectio epistolę beati Petri apostloi. Karissimi: Estote
prudentes, et uigilate (I Pet. iv 7-11)

Alleluia Y Psallite domino quia ascendit super cęlos
cęlorum ad orientem. Alleluia Y Non uos relinquam orfanos
dicit dominus uadam et ueniam ad uos iterum et gaudebit
cor uestrum.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis
suis: Cum uenerit Paraclitus quem ego mittam/[f.195v]
(Jo. xv 26-xvi 4)

Off. Ascendit deus in iubilationę dominus in uoce tube
alleluia.

Sec. Sacrificia nos domine immaculata purificent, et
mentibus nostris superne gratię dent uogorem. per.

Com. Pater cum essem cum eis ego seruabam [eos quos dedisti michi alleluia nunc] autem ad te uenio non rogo ut tollas eos de mundo sed ut serues eos a malo alleluia alleluia.

Compl. Repleti domine muneribus sacris, da quaesumus, ut in gratiarum semper actione maneamus. per.

123

Sabbato in uigiliis Pentecostes.

Legatur Lectio i. Temptauit deus Abraam. (Gen.xxii 1)

Tr. Cantemus domino.

Oremus.

Or. Deus qui in Abraę famuli tui opere, humano generi obedientię exempla prebuisti, concede nobis et nostre uoluntatis prauitatem frangere, et tuorum preceptorum rectitudinem in omnibus adimplere. per.

Lectio ii. Scripsit Moyses. (Deut.xxxi 22)

Tr. Attende celum.

Or. Deus qui nobis per prophetarum ora precepisti temporalia relinquere, atque ad eterna festinare, da famulis tuis / [f.196] [ut quae a te iussa cognouimus] implere celesti inspiratione ualeamus. per.

Lectio iii. Apprehendent septem. (Is.ii 1)

Tr. Vinea facta est.

Or. Deus qui nos ad celebrandum hodiernam festiuitatem, utriusque testamenti paginis instruis da nobis intellegere misericordiam tuam, ut ex perceptione presentium munerum, firma sit expectatio futurorum. per.

Lectio iv. Audi Israhel mandata uite/[ff.196v-197]
(Bar.iii 9-18)

Tr. Sicut ceruus.

Or. Deus incommutabilis uirtus, et lumen eternum, respice propitius ad totius ecclesie mirabile sacramentum, et da famulis tuis, ut hoc quod deuote agimus, etiam rectitudinem uite teneamus. per.

Lectio v. Angelus domini descendit. (Dan.iii 49(-51))

Ben. Benedictus es domine deus patrum nostrorum, et laudabilis et superexaltatus in secula. amen.

Benedicite omnia opera domini dominum, ymnum dicite et superexaltate eum in secula.

Benedicite celi et omnes angeli domini dominum, ymnum.

Benedicite sol et luna et omnes stelle celi dominum, ymnum.

Benedicite tenebre et lumen dominum, ymnum.

Benedicite maria et flumina dominum, ymnum.

Benedicite fontes dominum, ymnum.

Benedicite sacerdotes domini dominum, ymnum.

Benedicite serui domini dominum, ymnum.

Benedicite spiritus et anime iustorum dominum, ymnum.

Benedicite Anania Azaria Misahel dominum, ymnum.

Benedicamus patrem et filium et sanctum spiritum, ymnum.

Oremus.

[Or.] Deus qui tribus pueris.

Deinde fiant Letania pro Introitum sicut in Sabbato Sancto.

Gloria in excelsis deo.

Dominus uobiscum.

[197v] Or./ Praesta quaesumus omnipotens deus, ut claritatis tuae super nos splendor effulgeat, et lux tuae lucis corda eorum qui per gratiam tuam renati sunt, sancti spiritus illustrationem confirmet. per. qui tecum et cum eodem.

Lectio Actuum Apostolorum. In diebus illis: Cum Apollo esset Corinthi (Act.xix 1-8)

Alleluia Y Confitemini domino quoniam bonus quoniam in
seculum misericordia eius.

Tr. Laudate dominum omnes gentes.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis
suis: Si diligitis me/[f.198] (Jo.xiv 15-21)

Off. Emittes spiritum tuum et creabuntur et renouabis faciem
terre sit gloria domini in secula alleluia.

Sec. Munera domine quaesumus oblata sanctifica, et corda
nostra sancti spiritus illustratione emunda. per. qui tecum
et cum eodem.

Preph. Qui ascendens. In Frac. Communicantes et Hanc igitur.

Com. Ultimo festiuitatis die dicebat Iesus qui in me credit
flumina de uentre eius fluent aque uiue hoc autem dixit de
spiritu quam accepturi erant credentes in eum alleluia alleluia.

Compl. Mentis nostras quaesumus domine spiritus sanctus
diuinis reparet sacramentis, quia ipse est remissio omnium
peccatorum. per. qui tecum et cum eodem.

124

Dominica Sanctum Pentecostes.

In. Spiritus domini repleuit orbem terrarum alleluia et hoc
quod continet omnia scientiam habet uocis alleluia alleluia
alleluia. Ps. Exurgat deus.¹

1. 14 cent.addition in non-Beneventan hand:

[In.] Dum sanctificatus fu[ero] in uobis congrega[bo] uos
de uniuersis t[erris] et effudam super uo[s aquam] mudam
et mudab[imini] ab omnibus inquinamen[tis] uestris et dabo
uobis nouum spiritum. [Ps.] Bened[icam].

[f.198v] Or. / Deus qui hodierna die corda fidelium sancti spiritus illustratione docuisti, da nobis in eodem spiritu recta sapere, et de eius semper consolatione gaudere. per. qui tecum et cum eodem.

Lectio Actuum Apostolorum. In diebus illis: Cum complerentur dies pentecostes/[f.199] (Act.ii 1-11)

Alleluia Y Veni sancte spiritus reple tuorum corda fidelium et tui amoris in eis igne accende. Alleluia Y Dum complerentur dies pentecostes erant omnes pariter dicentes.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Si quis diligit me/[f.199v] (Jo.xiv 23-31)

Off. Confirma hoc deus quod operatus es in nobis a templo tuo quod est in Ierusalem tibi offerent reges munera alleluia.

Sec. Virtute spiritus sancti domine munera nostra continge, ut quod sollemnitatem presenti tuo nomini dicavit, et intellegibile nobis faciat et eternum. per.

Preph. Qui ascendens. In Frac. Communicantes et Hanc igitur. usque in octavas.

Com. Factus est repente de celo sonus advenientis spiritus uehementis ubi erant sedentes alleluia, et repleti sunt omnes spiritus sancto loquentes magnalia dei alleluia alleluia.

Compl. Sancti spiritus quaesumus domine corda nostra mundet infusio, et sui roris intima aspersione fecundet. per. qui tecum et cum eodem.

Feria ii.

[In.] Cibavit eos ex adipe frumenti alleluia et de petra melle saturavit eos alleluia [alleluia]. Ps. Exultate deus.

Or. Deus qui ap[ostolis tuis sanctum] dedisti spiritum, concede plebi tuę pię petitionis effectum, ut quibus dedisti fidem largiaris et pacem. per. qui tecum et cum eodem.

Lectio Actuum Apostolorum. In diebus illis: Aperiens Petrus os suum dixit: Viri fratres/[f.200] (Act.x 42-48)

Alleluia Y Spiritus sanctus docebit uos quęcumque dixerō uobis.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis; Sic dilexit deus mundum (Jo.iii 16-21)

Off. Intonuit de cęlo dominus et altissimus dedit uocem suam et apparuerunt fontes aquarum alleluia.

Sec. Propitius domine quęsumus hęc dona sanctifica, et [f.200v] hostię spiritualis / oblatione suscepta, nosmet ipsos tibi perficę munus ęternum. per.

Com. Spiritus sanctus docebit uos alleluia quęcumque dixerō uobis alleluia alleluia.

Compl. Adesto domine quaesumus populo tuo, et quem mysteriis cęlestibus imbuisti, ab hostium furore defende. per.

126

Feria iii.

In. Accipite iocunditatem glorię uestre alleluia, gratias agentes deo alleluia qui uos ad cęlestia regna uocauit alleluia alleluia alleluia. Ps. Attendite populos.

Or. Assit nobis domine quaesumus uirtus spiritus sancti, quę et corda nostra clementer emundet, et ab omnibus tueatur aduersis. per. in unitate eiusdem.

Lectio Actuum Apostolorum. In diebus illis: Cum audissent apostoli quierant Ierusalimis (Act.viii 14-17)

Alleluia Y Spiritus qui a patre procedit ille me clarificauit.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Amen amen dico uobis, qui non intrat per ostium / [f.201] (Jo.x 1-10)

Off. Portas cęli aperuit dominus et pluit illis manna ut ederent panem cęli dedit illis panem angelorum manducauit homo alleluia.

Sec. Purificet nos domine quaesumus muneris presentis oblatio, et dignos nos sacra participationę perficiat. per.

Com. Spiritus qui a patre procedit alleluia ille me clarificauit alleluia alleluia.

Compl. Mentem nostram quaesumus domine spiritus sanctus diuini reparat sacramentis, quia ipse est remissio omnium peccatorum. per dominum in unitate eiusdem.

127

Feria iv.

In. Deus dum egredereris coram populo tuo alleluia iter faciens eis alleluia habitans in illis alleluia alleluia.

Ps. Exurgat deus.

Oremus.

Or. Mentem nostram quaesumus domine spiritus paraclitus [f.201v] qui a te procedit illuminet, et / [inducat] in omnem sicut tuus promisit filius ueritatem. per eundem. qui tecum et cum eodem.

Lectio Libri Sapientie. In diebus illis: Dixit Salomon filiis Israhel: Diligite iustitiam (Sap.i 1-7)

Alleluia Y Spiritus paraclitus docebit uos omnia.

Dominus uobiscum.

Or. Praesta quaesumus omnipotens et misericors deus, ut spiritus sanctus adueniens, templum nos glorię suę dignanter habitando perficiat. per. in unitate eiusdem.

Lectio Esayę propheteę. Hec dicit dominus: Audi Iacob serue meus et Israhel quem elegi/[f.202]

(Is.xliv 1-3)

Alleluia Y Domine deus salutis meę in die clamaui et nocte coram te.

Sequentia sancti Euangelii secundum Iohannem. In illo tempore: Dixit Iesus turbis Iudeorum: Nemo potest uenire ad me

(Jo.vi 44-52)

[f.202v] Off. Meditabor in / mandatis tuis quę dilexi ualde et leuabo manus meas ad mandata tua que dilexi.

Sec. Accipe quaesumus domine munus oblatum, et dignanter operare, ut quod mysteriis agimus, piis effectibus celebremus. per.

Com. Pacem meam do uobis alleluia pacem relinquo uobis alleluia alleluia.

Compl. Sumentes domine celestia sacramenta quaesumus clementiam tuam, ut quod temporaliter gerimus, ęternis gaudiis consequamur. per.

128

Feria v.

In. Spiritus domini.

Or. Deus qui sacramento festiuitatis hodiernę uniuersam ecclesiam tuam in omni gente et nationę sanctificas, in tota mundi latitudinem spiritus tui dona diffunde. per. in unitate eiusdem.

Lectio Actuum Apostolorum. In diebus illis: Philippus descendens (Act.viii 5-9)

Alleluia Y Repleti sunt apostoli spiritu sancto et ceperunt loqui magnalia dei.

Secundum Lucam. In illo tempore: Conuocatis Iesus duodecim discipulis, dedit illis uirtutem/[f.203] (Lk.ix 1-6)

Off. Emittere spiritum.

Sec. Munera domine quaesumus oblata sanctifica, et corda nostra sancti spiritus illustratione emunda. per. in unitate eiusdem.

Com. Factus est repente.

Compl. Concede quaesumus omnipotens deus, ut qui sollemnitatem donis spiritus sancti colimus, celestibus desideriis accensi, fontem uite sitiamus. per. in unitate eiusdem.

129

Feria vi.

In. Repleatur os meum laude tua alleluia ut possim cantare alleluia gaudebunt labia mea dum cantauero tibi alleluia alleluia. Ps. Deus in te speraui domine.

Or. Da quaesumus ecclesie tue misericors deus, ut spiritu sancto munita, hostili nulla tenus incursione turbetur. per. qui tecum et cum eodem.

Lectio Iohelis prophete. Hec dicit dominus; Exultate filie Syon, et letabimini/[f.203v] (Joel ii 23-27)

Alleluia Y Loquebantur uariis linguis apostoli magnalia dei.

Secundum Lucam. In illo tempore: Facta est in una dierum et Iesus sedebant docens/[f.204] (Lk.v 17-26)

Off. Lauda anima mea dominum laudabo dominum in uita mea
psallam deo meo quandiu ero alleluia.

Sec. Sacrificia domine tuis oblata conspectibus ignis
ille diuinus assumat, qui discipulorum Christi tui per
sanctum spiritum corda succendit. per eundem. in unitate
eiusdem.

Com. Spiri[tus] ubi uult spirat et uocem eius audis
alleluia et nescis unde ueniat aut quo uadat alleluia
alleluia alleluia.

Compl. Sumpsimus domine sacri dona mysterii humiliter
deprecantes ut que in tui commemoratione nos facere
precepisti, in nostre proficiant infirmitatis auxilium.
qui uiuis.

130

Sabbato.

In. Caritas dei diffusa est in cordibus nostris alleluia
per inhabitantem spiritum eius in nobis alleluia alleluia.

Ps. Domine deus salutis.

Oremus.

Or. Mentibus nostris quaesumus domine spiritum sanctum
tuum benignus infunde, cuius sapientia conditi sumus, et
prouidentia gubernamur. per qui tecum et cum eodem.

Lectio Iohelis prophete. Hec dicit dominus: Effundam de
spiritu / [f.204v] meo (Joel ii 28-32)

Alleluia Y Emittere spiritum tuum et creabuntur et renouabis
faciem terre.

Or. Illo nos igne quaesumus domine spiritus sanctus
inflammet, quem dominus Iesus misit in terram, et uoluit
uehementer accendi. per eundem in unitate eiusdem.

Lectio Libri Leuitici. In diebus illis; Locutus est dominus ad Moysen dicens: Loquere filiis Israhel et dices ad eos: Cum ingressi fueritis terram/[f.205] (Lev.xxiii 9-11, 15-21)

Alleluia Y Spiritus sanctus docebit uos quecumque dixero uobis.

Or. Deus qui ob animarum medelam, ieiunii deuotione castigare corpora precepisti, concede nobis et mente et corpore tibi semper esse deuotos. per.

Lectio Libri Deuteronomii.¹ In diebus illis. Dixit Moyses filiis Israhel: Audi Israhel mandata uite/[f.205v] (Deut.xxvi 1-11)

Alleluia Y Spiritus qui a patre procedit ille me clarificauit.
Oremus.

Or. Praesta quaesumus omnipotens deus, ut salutaribus ieiuniis eruditi, ab omnibus etiam uitiiis abstinentes, propitiationem tuam facilius impetremus. per.

Lectio Libri Leuitici. In diebus illis. Dixit dominus ad Moysen: Loquere filiis Israhel et dices ad eos: Si in preceptis meis ambulaueritis/[f.206] (Lev.xxvi 3-12)

Alleluia Y Loquebantur uariis linguis apostoli magnalia dei.
Oremus.

Or. Praesta quaesumus omnipotens deus, sic nos ab epulis carnalibus abstinere, ut a uitiiis irruentibus pariter ieiunemus. per.

Lectio. Angelus domini descendit cum. Require in
Quattuor Tempora de Natale. (Dan.iii 49-52)

[Ben.] Benedictus es in firmamento cęli et laudabilis et gloriosus in sęcula.

Benedicite ignis et estus dominum.

Benedicite noctes et dies dominum.

Benedicite tenebrę et lumen dominum. Ymnum dicite et superexaltate eum in sęcula.

Benedicite frigus et cauma dominum.

Benedicite pruina et niues dominum.

Benedicite fulgura et nubes dominum. Ymnum.

Benedicat terra dominum.

Benedicite montes et colles dominum.

Benedicite omnia nascentia terrę dominum. Ymnum.¹

Or. Deus qui tribus pueris.

Ad Romanos. Fratres: Iustificati igitur ex fide
(Rom. v 1-5)

Alleluia χ Caritas dei diffusa est in cordibus uestris per spiritum sanctum qui datus est nobis.

Tr. ²Laudate dominum.²

Euangelium. In illo tempore: Surgens Iesus de /
[f.206v] synagoga. Require in Quadragesima, Ebdomada III
Feria v.³

Off. Domine deus salutis meę in die clamaui et nocte coram te. intret oratio mea in conspectu tuo domine.

Sec. Ut accepta tibi sint domine nostra seruitia, praesta nobis quaesumus huius munere sacramenti purificatum tibi pectus offerre. per.

1. Add: Gloria in excelsis. In a thirteenth century Beneventan hand.

22 Musical cue in Beneventan notation.

3. Add: Credo in unum. In a thirteenth century Beneventan hand.

Com. Non uos relinquam orphanos ueniam ad uos iterum
alleluia et gaudebit cor uestrum alleluia alleluia.

Compl. Prebeant nobis domine diuinum tua sancta feruorem,
ut eorum pariter et actu delectemur et fructu. per.

131

Dominica octauas Pentecostes.

[In.] Spiritus domini.

Or.¹ Deprecationem nostram quaesumus domine benignus
exaudi, et quibus supplicandi prestas affectum, tribue
defensionis auxilium. per.

Lectio epistole beati Iohannis apostoli. Karissimi: In
hoc apparuit caritas dei/[f.207] (I Joan. iv 8-21)

Alleluia Y Emittere spiritum tuum et creabuntur et
renouabis faciem terre. Alleluia Y Dum complerentur.

Secundum Iohannem. In illo tempore: Erat homo ex
phariseis Nycodemus nomine/[f.207v] (Jo. iii 1-15)

Off. Confirma hoc deus.

Sec. Munera domine oblata sanctifica, ut tui nobis
unigeniti corpus et sanguis fiat. per eundem.

[f.208] Com. Spiritus ubi uult spi/rat et [uocem] eius
audis alleluia et ne[scis un]de ueniat et quo uadat alleluia
alleluia alleluia.

Compl. Hęc nos communitio domine purget a crimine, et
celestibus remediis faciat esse consortes. per.

1. Omnipotens. Require ad caput libri. Addition in a
twelfth century Beneventan hand. See p.279.

Dominica i post octauas Pentecostes.

[In.] Domine in tua misericordia sperabo exultabit cor meum in salutari tuo cantabo domino qui bona tribuit michi.

Ps. Usquequos.

Or. Deus in te sperantium fortitudo, adesto propitius inuocationibus nostris, et quia sine te nichil potest mortalis infirmitas, praesta auxilium gratiae tuae, ut in exequendis mandatis tuis, et uoluntate tibi et actione placeamus. per.

Lectio epistole beati Pauli apostoli ad Corinthios.¹ Fratres: Existimo quod non sint condigne (Rom.viii 18-23)

[f.208v] Gr. Ego dixi domine / miserere mei sana animam meam quoniam peccaui tibi. Y Beatus qui intellegit super egenum et pauperem in die malo liberabit eum dominus. Alleluia Y Verba mea auribus percipe domine intellege clamorem meum.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis suis: Estote misericordes sicut et pater (Lk.vi 36-42)

Off. Intende uoci orationis meae rex meus et deus meus quoniam ad te orabo domine.

Sec. Hostias nostras quaesumus domine tibi dicatas [f.209] placatus assume et ad perpetuum nobis tribue prouenire subsidium. per.

Com. Narrabo omnia mirabilia tua letabor et exultabo in te psallam nomini tuo altissime.

Compl. Tantis domine repleti muneribus, praesta quaesumus,

1. Sic.

ut et salutaria dona capiamus, et a tua nunquam laude
cessemus. per.

133

Dominica ii.

[In.] Factus est dominus protector meus et eduxit me in
latitudine saluum me fecit quoniam uoluit me.

Ps. Diligam te domine.

Or. Sancti nominis tui domine timorem pariter et amorem
fac nos habere perpetuum, quia nunquam tua gubernatione
destituis, quos in soliditate tue dilectionis instituis.
per dominum.

Lectio epistole beati Pauli apostoli ad Romanos. Fratres:
Cum adhuc infirmi essemus (Rom.v 6-11)

[f.209v] Gr. Ad dominum dum tribularer clamaui / et
exaudiuit me. Y Domine libera [ani]mam meam a labiis
iniquis et a lingua dolosa. Alleluia Y Domine deus meus
in te speraui saluum me fac ex omnibus persequentibus me
et libera me.

Secundum Lucam. In illo tempore: Cum turbe irruerunt ad
Iesum/[f.210] (Lk.v 1-11)

Off. Domine conuertere et eripe animam^{meam} saluum me fac
propter misericordiam tuam.

Sec. Oblatio nos domine tuo nomini dicanda purificet, et
de die in diem ad celestis uite transferat actionem. per.

Com. Cantabo domino qui bona tribuit michi et psallam
nomini domini altissimi.

Compl. Sumptis muneribus domine quaesumus, ut cum
frequentatione mysterii, crescat nostre salutis effectus. per.

Dominica iii.

[In.] Respice in me et miserere mei domine quoniam unicus et pauper sum ego uide humilitatem meam et laborem meum et dimitte omnia peccata mea deus meus. Ps. Ad te domine leuauit.

Or. Da nobis domine quaesumus ut et mundi cursus pacifico nobis tuo ordine dirigatur, et ecclesia tua tranquilla deuotione letetur. per.

Pauli apostoli ad Romanos. Fratres: Sicut per unius hominis delictum..../[f.210v] (Rom.v 18-21)

Gr. Iacta cogitatum tuum in domino et ipse te enutriet.
Y Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi. Alleluia Y Deus iudex iustus fortis et patiens nunquid irascitur per singulos dies.

Secundum Lucam. In illo tempore: Erant appropinquantes ad Iesum/[f.211] (Lk.xv 1-10)

Off. Sperent in te omnes qui nouerunt nomen tuum domine, quoniam non derelinquis querentes te psallite domino qui habitat in Syon quoniam non est oblitus orationes pauperum.

Sec. Oblationibus quaesumus domine placare susceptis, et ad te nostras etiam rebelles compelle propitius uoluntates.per.

Com. Dico uobis gaudium est angelis dei super uno peccatore penitentiam agente.

Compl. Mysteria nos domine sancta purificent, et suo munere tueantur. per..

Dominica iv.

[In.] Dominus illuminatio mea et salus mea quem timebo, dominus defensor uite meę a quo trepidabo qui tribulant me inimici mei infirmati sunt et ceciderunt. Ps. Si consistent.

Or. Protector in te sperantium deus, sine quo nichil est ualidum, nichil sanctum, multiplica super nos misericordiam tuam, ut te rectore te duce sic transeamus per bona temporalia, ut non amittamus ęterna. per.

Pauli apostoli ad Romanos. Fratres: Quicumque baptizati sumus/[f.211v] (Rom.vi 3-11)

Gr. Propitius esto domine peccatis nostris nequando dicant g[ente]s ubi est deus eorum. Y Adiuua nos deus salutaris noster et propter honorem nominis tui domine libera nos. Alleluia Y Diligam te domine uirtus mea domine firmamentum meum et refugium meum.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis suis similitudinem hanc: Homo quidam fecit cęnam/[f.212] (Lk.xiv 16-24)

Off. Illumina oculos meos ne quando dormiam in morte ne quando dicat inimicus meus preualui aduersus eum.

Sec. Respice domine munera supplicantis ęcclesię et saluti credentium perpetua sanctificationę sumenda concede. per.

Com. Dominus firmamentum meum et refugium meum et liberator meus deus meus adiutor meus.

Compl. Sancta tua nos domine sumpta uiuificent, et misericordię sempiternę preparent expiatos. per.

Dominica v.

[In.] Exaudi domine uocem meam qua clamaui ad te adiutor

meus esto ne derelinquas me neque despicias me deus salutaris meus. Ps. Dominus illuminatio.

Or. Deus qui diligentibus te bona inuisibilia preparasti, infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes, promissiones tuas / [f.212v] que omne desiderium superant consequamur. per.

Ad Romanos. Fratres: Humanum dico propter infirmitatem (Rom.vi 19-23)

Gr. Protector noster [aspice deus] et respice super seruos tuos. Y Domine deus uirtutum exaudi preces seruorum tuorum. Alleluia Y Domine in uirtute tua letabitur rex et super salutare tuum exultabit uehementer.

Secundum Matheum. In illo tempore: Dixit Iesum discipulis suis: Nisi abundauerit iustitia/[f.213] (Mth.v 20-24)

Off. Benedicam dominum qui michi tribuit intellectum prouidebam deum in conspectu meo semper quoniam a dextris est michi nec commorear.

Sec. Propitiare domine supplicationibus nostris, et has oblationes famulorum famularumque tuarum benignus assume, ut quod singuli obtulerunt ad honorem nominis tui, cunctis proficiat ad salutem. per.

Com. Unam petii a domino hanc requiram ut inhabitem in domo domini omnibus diebus uite mee.

Compl. Quos celesti domine dono satiasti, praesta quaesumus ut a nostris mundemur occultis, et ab hostium liberemur insidiis. per.

Dominica vi.

[In.] Dominus fortitudo plebis sue et protector salutarium

Christi sui est saluum fac populum tuum domine et benedic hereditatem tuam et rege eos usque in seculum.

Ps. Ad te domine clamabo.

Or. Deus uirtutum cuius est totum quod est optimum, insere pectoribus nostris amorem tui nominis, et presta in nobis religionis augmentum, ut que sunt bona nutrias, ac pietatis studio que sunt nutrita custodias. per.

Ad Romanos. Fratres: Debitores sumus non carni/
[f.213v] (Rom.viii 12-17)

Gr. Conuertere domine aliquantulum et deprecare super seruos tuos. Y Domine refugium factus es nobis a generatione et progenie. Alleluia Y In te domine speraui non confundar in eternum in tua iustitia libera me et eripe me, inclina ad me aurem tuam accelera ut eripias me.

Secundum Marcum. In illo tempore: Cum turba multa esset/
[f.214] (Mk.viii 1-9)

Off. Perfice gressus meos in semitis tuis ut non moueantur uestigia mea inclina aurem tuam et exaudi uerba mea mirifica misericordias tuas qui saluos facis sperantes in te domine.

Sec. Propitiare domine supplicationibus nostris, et has oblationes populi tui benignus assume, ut nullius sit irritum uotum, nullius uacua postulatio, praesta quaesumus, ut quod fideliter petimus, efficaciter consequamur. per.

Com. Circuibo et immolabo in tabernaculo eius hostiam iubilationis cantabo et psalmum dicam domino.

Compl. Repleti domine muneribus tuis, tribue quaesumus, ut eorum et mundemur effectum, et muniamur auxilio. per.

Dominica vii.

In. Suscepimus deus misericordiam tuam in medio templi tui secundum nomen tuum deus ita et laus tua in fines terre iustitia plena est dextera tua. Ps. Magnus dominus.

Or. Deus cuius prouidentia in sui dispositione non fallitur, te supplices exoramus, ut noxia cuncta summoueas, et omnia nobis pro futura concedas. per.

Pauli apostoli ad Corinthios. Fratres: Non sumus concupiscentes malorum/[f.214v] (I Cor.x 6-13)

Gr. Esto michi in deum protectorem et in locum refugii ut saluum me facias. [Y] Deus in te speraui domine non confundar in eternum. Alleluia Y Venite filii audite me timorem domini docebo uos.

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis: Attendite a falsis prophetis/[f.215] (Mth.vii 15-21)

Off. Populum humilem saluum facies domine et oculos superborum humiliab[is] quoniam quis deus preter te domine.

Sec. Deus qui legalium differentias hostiarum unius sacrificii perfectione sanxisti, accipe sacrificium a deuotis tibi famulis, et pari benedictione sicut munera Abel sanctifica, ut quod singuli obtulerunt ad maiestatis tue honorem, cunctis proficiat ad salutem. per.

Com. Gustate et uidete quoniam suavis est dominus beatus uir qui sperat in eo.

Compl. Tua nos domine medicinalis operatio, et a nostris peruersitatibus clementer expediat, et ad ea que sunt recta perducatur. per.

Dominica viii.

[In.] Ecce deus adiuuat me et dominus susceptor est anime mee auerte mala inimicis meis in ueritate tua disperde illos protector meus domine. Ps. Deus in nomine tuo.

Or. Largire nobis domine quaesumus semper spiritum cogitandi que recta sunt propitius et agendi, ut qui sine te esse non possumus, secundum te uiuere ualeamus. per dominum nostrum Iesum Christum filium. in unitate eiusdem.

[f.215v] Pauli apostoli ad Corinthios. / Fratres: Scitis quoniam cum gentes essetis (I Cor.xii 2-11)

Gr. Domine dominus noster quam admirabile est nomen tuum in uniuersa terra. Y Quoniam eleuata est magnificentia tua super celos. Alleluia Y Exaudi deus orationem meam et ne despexeris depredationem meam. Intende in me et exaudi me.

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Dixit Iesus discipulis suis: Homo quidam erat diues qui habebat uillicum/[f.216] (Lk.xvi 1-9)

Off. Iustitie domini recte letificantes corda et dulciora super mel et fauum nam et seruus tuus custodit ea.

Sec. Suscipe munera domine quaesumus, que tibi de tua largitate deferimus, ut hec sacrocancta mysteria gratie tue operante uirtute, et presentis uite nos conuersione sanctificent, et ad gaudia sempiterna perducant. per.

[f.216v] Com. Panis quem / ego dederam caro mea est pro seculi uita.

Compl. Sit nobis quaesumus domine reparatio mentis et corporis celeste mysterium, ut cuius exequimur actionem, sentiamus effectum. per.

Dominica ix.

[In.] Dum clamarem ad dominum exaudiuit uocem meam ab his qui appropinquant michi et humiliavit eos qui est ante secula et manet in eternum iacta cogitatum tuum in domino et ipse te enutriet. Ps. Ex[audi] deus orationem cum trib[ularer].

Or. Pateant aures misericordie tue domine precibus supplicantium, et ut petentibus desiderata concedas, fac eos que tibi tibi sunt placita postulare. per.

Ad Corinthios. Fratres: Notum uobis facio euangelium/
[f.217] (I Cor.xv 1-10)

Gr. Custodi me domine ut pupillam oculi sub umbra alarum tuarum protege me. Y De uultu tuo iudicium meum prodeat oculi mei uideant equitatem. Alleluia Y Eripe me de inimicis meis deus meus et ab insurgentibus in me libera me.

Secundum Lucam. In illo tempore: Quidam legis peritus/
[f.217v] (Lk.x 25-37)

Off. Ad te domine leuavi animam meam deus meus in te confido non erubescam neque irrideant me inimici mei et enim uniuersi qui te expectant non confundentur.

Sec. Concede nobis hec quaesumus domine frequentare mysteria, quia quotiens huius [hostie a com]memoratio celebratur, opus nostre redemptionis exercetur. per.

Com. Acceptabis sacrificium iustitie oblationes et holocausta super altare tuum domine.

Compl. Tui nobis domine communio sacramenti, et purificationem conferat, et tribuat unitatem. per.

Dominica x.

[In.] Deus in loco sancto suo deus qui inhabitare facit unanimes in domo ipse dabit uirtutem et fortitudinem plebi suę. Ps. Exurgat deus.

Or. Deus qui omnipotentiam tuam parcendo maxime et miserando manifestas, multiplica super nos misericordiam tuam, ut ad tua promissa currentes, celestium bonorum facias esse consortes. per dominum nostrum.

Lectio epistole beati Pauli apostoli ad Corinthios. /

[f.218] Fratres: [Fiduciam] talem habemus (II Cor.iii 4-9)

Gr. In deo sperauit cor meum et adiutus sum et refluoruit caro mea et ex uoluntate mea confitebor illi. Y Ad te domine clamaui deus meus ne sileas ne discedas a me. Alleluia Y Te decet ymnus deus in Sion et tibi reddetur uotum in Ierusalem. Y Replebimur in bonis domus tuę sanctum est templum tuum mirabile in equitate.

Secundum Lucam. In illo tempore: Dicebat Iesus ad eos qui in se confidebant/[f.218v] (Lk.xviii 9-14)

Off. Exaltabo te domine quoniam suscepisti me^{nec} delectasti inimicos meos super me domine clamaui ad te et sanasti me.

Sec. Tibi domine sacrificia dicata reddantur, que sic ad honorem nominis tui deferenda tribuisti, ut eadem fieri remedia nostra prestares. per.

Com. Honora dominum de tua substantia et de primitiis frugum tuarum ut impleantur horrea tua saturitate et umo torcularia redundabunt.

Compl. Quaesumus domine deus noster, ut quos diuinis reparare non desinis sacramentis, tuis non destituas benignis auxiliis. per.

Dominica xi.

[In.] Deus in adiutorium meum intende domine ad adiuuandum me festina confundantur et reuereantur inimici mei qui querunt animam meam. Ps. Auertantur retrorsum.

Or. Omnipotens sempiternus deus qui abundantia pietatis tuę et merita supplicum excedis et uota, effunde super nos misericordiam tuam, ut dimittas quę conscientia metuit, et adicias quę oratio non pręsumit. per.

Pauli apostoli ad Corinthios. Fratres: Scimus quoniam si terrestris domus/[f.219] (II Cor.v 1-11)

Gr. Benedicam dominum in omni tempore semper laus eius in ore meo. Y In domino laudabitur anima mea audiant mansueti et letentur. Alleluia Y Attendite popule meus in legem meam.

Sequentia sancti Euangelii secundum Marcum./

[f.219v] In illo tempore: Exiens Iesus de finibus Tyri (Mk.vii 31-37)

Off. Precatus est Moyses in conspectu domini dei sui et dixit, precatus est Moyses in conspectu domini dei sui et dixit, quare domine irasceris in populo tuo parce irę anime tuę memento Abraham Ysaac et Iacob quibus iurasti dare terram fluentem lac et mel et placatus factus est dominus de malignitate quam dixit facere populo suo.

Sec. Respice domine quaesumus nostram propitius seruitutem, ut quod offerimus, sit tibi munus acceptum, sit nostrę fragilitati subsidium. per.

Com. De fructu operum tuorum domine satiabitur terra ut educat panem de terra et uinum lætificet cor hominis ut exhylaret faciem in oleo et panis cor hominis confirmet.

Compl. Sentiamus domine quaesumus tui perceptione sacramenti [f.220] subsidium mentis et / [corporis ut in utroque] saluati, cęlestis remedii plenitudine glorięmur. per.

143

Dominica xii.

[In.] Respice domine in testamentum tuum et animas pauperum tuorum ne derelinquas in finem exurge domine et iudica causam tuam et ne obliuiscaris uoces querentium te.

Ps. Ut quid reppulisti.

Or. Omnipotens et misericors deus, de cuius munere uenit, ut tibi a fidelibus tuis digne et laudabiliter seruiatur, tribuę quaesumus nobis, ut adpromissiones tuas sine offensionę curramus. per.

Pauli apostoli ad Galathas. Fratres: Spiritu ambulate, et desideria carnis/[f.220v] (Gal.v 16-24)

Gr. Respice domine in testamentum tuum et animas pauperum tuorum ne obliuiscaris in finem. Y Exurge domine et iudica causam tuam memor esto opprobrii seruorum tuorum.

Alleluia Y Exultate deo adiutori nostro iubilate deo Iacob sumite psalmum iocundum cum cythara.

Secundum Lucam. In illo tempore: Dum iret Iesus in Ierusalem (Lk.xvii 11-19)

Off. In te speraui domine dixi tu es deus meus in manibus tuis tempora mea.

Sec. Hostias quaesumus domine propitius intende quas sacris altaribus exhibemus, ut nobis indulgentiam largiendo, tuo nomini dent honorem. per.

Com. Panem de cęlo dedisti nobis domine habentem omne [f.221] de/[lectamentum et omn]em saporem suauitatis.

Compl. Vivificet nos quaesumus domine huius participatio sancta mysterii, et pariter nobis expiationem tribuat et munimen. per.

144

Dominica xiii.

[In.] Protector noster aspice deus et respice in faciem Christi tui quia melior dies una in atriis tuis super milia.

Ps. Quam amabilia.

Or. Omnipotens sempiternae deus da nobis fidei spei et caritatis augmentum, et ut mereamur assequi quod promittis, fac nos amare quod precipis. per.

Ad Galathas. Fratres: Si spiritu uiuimus/[f.221v]
(Gal.v 25,26 vi 1-10)

Gr. Bonum est confidere in domino quam confidere in homine.
 ¶ Bonum est sperare in domino quam sperare in principibus.
 Alleluia ¶ Domine deus salutis meae in die clamaui et nocte coram te.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Dixit Iesus discipulis suis: Nemo potest duobus dominis/[f.222] (Mth.vi 24-33)

Off. Immittet angelum dominus in circuitu timentium eum et eripiet eos gustate et uidete quoniam suavis est dominus.

Sec. Propitiare domine populo tuo, propitiare muneribus, ut hac oblatione placatus, et indulgentiam nobis tribuas, et postulata concedas. per.

Com. Primum querite regnum dei et omnia adicientur uobis dicit dominus.

Compl. Sumptis domine celestibus sacramentis, ad redemptionis eterne quaesumus proficiamus augmentum. per.

Dominica xiv.

[In.] Inclina domine aurem tuam ad me et exaudi me saluum fac seruum tuum deus meus sperantem in te miserere michi domine quoniam ad te clamaui tota die. Ps. Letifica.

Or. Custodi domine quaesumus ecclesiam tuam propitiatione perpetua, et quia sine te labitur humana mortalitas tuis semper auxiliis et abstrahatur noxiis, et ad salutaria dirigatur. per.

Pauli apostoli ad Ephesios. Fratres: Obsecro uos ne deficiatis/[f.222v] (Eph.iii 13-21)

Gr. Bonum est confiteri domino et psallere nomini tuo altissime. Y Ad annuntiandum mane misericordiam tuam et ueritatem tuam per noctem. Alleluia Y Domine refugium factus es nobis a generatione et progenie.

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Ibat Iesus in ciuitatem que uocatur Naym/[f.223v] (Lk.vii 11-16)

Off. Expectans expectaui dominum et respexit me et exaudiuit deprecationem meam et immisit in os meum canticum nouum hymnum deo nostro.

Sec. Concede nobis domine quaesumus, ut hec hostia salutaris et nostrorum fiat purgatio delictorum, et tue propitiatio potestatis. per.

Com. Qui manducat carnem meam et bibit sanguinem meum in me manet et ego in eo dicit dominus.

Compl. Purificent semper et muniant tua sacramenta nos deus, et ad perpetuum ducant saluationis effectum. per.

Dominica xv.

In. Miserere michi domine quoniam ad te clamaui tota die quia tu domine suavis ac mitis es et copiosus in misericordia omnibus inuocantibus te. Ps. Inclina.

Or. Ecclesiam tuam domine miseratio continuata mundet et mundet et muniat, et quia sine te non potest salua consistere, tuo semper munere gubernetur. per.

Pauli apostoli ad Ephesios. Fratres: Obsecro uos ego uinctus in domino/[f.223v] (Eph. iv 1-6)

Gr. Timebunt gentes nomen tuum domine et omnes reges terre gloriam tuam. Y Quoniam edificauit dominus Syon et uidebitur in maiestate sua. Alleluia Y Venite exultemus domino iubilemus deo salutari nostro. Y Preoccupemus faciem eius in confessione et in psalmis iubilemus ei.

Secundum Lucam. In illo tempore: Cum intrasset Iesus in domum cuiusdam principis/[f.224] (Lk. xiv 1-11)

Off. Domine in auxilium meum respice confundantur et reuereantur qui querunt animam meam ut auferant eam, domine in auxilium meum respice.

Sec. Tua nos domine sacramenta custodiant, et contra diabolicos tueantur semper incursus. per.

Com. Domine memorabor iustitie tue solius deus docuisti me a iuuentute mea et usque in senecta et senium deus ne derelinquas [me].

Compl. Mentem nostram et corpora possideat domine quaesumus doni celestis operatio, ut non noster sensus in nobis, sed iugiter eius preueniat effectus. per.

Dominica xvi.

In. Iustus es domine et rectum iudicium tuum fac cum seruo tuo secundum misericordiam tuam. Ps. Beati immaculati.

Or. Fac nos quaesumus domine prompta tibi uoluntate subiectos, et ad supplicandum tibi nostras semper excita uoluntates. per.

Lectio epistolę beati Pauli apostoli ad Corinthios. Fratres: Gratias ago deo meo/[f.224v] (I Cor.i 4-8)

Gr. Unam petii a domino hanc requiram ut inhabitem in domo domini. Y Ut uideam uoluntatem domini et protegar a templo sancto eius. Alleluia Y Quoniam deus magnus dominus et rex magnus super omnem terram.

Secundum Matheum. In illo tempore: Accesserunt ad Iesum Sadducei qui dicunt/[f.225] (Mth.xxii 23-33)

Off. Oraui deum meum ego Danihel dicens exaudi domine preces serui tui illumina faciem tuam super sanctuarium tuum et propitius intende populum istum super quem inuocatum est nomen tuum deus,

Sec. Munda nos quaesumus domine sacrificii presentis effectu, et perfice miseratus in nobis, ut eius mereamur semper esse participes. per.

Com. Vouete et reddite domino deo uestro omnes qui in circuitu eius offertis munera, terribili et ei qui aufert spiritum principum terribili apud omnes reges terre.

Compl. Purifica domine quaesumus mentes nostras benignus, et renoua celestibus sacramentis, ut consequenter et corporum presens pariter et futurum capiamus auxilium. per.

Feria iv de ieiunio.

In. Exultate deo adiutori nostro iubilate deo Iacob
fumite psalmum iocundum cum cythara canite in initio mensis
tuba quia preceptum in Israhel est et iudicium deo Iacob.

Ps. Testimen[tu]m.

Oremus. Flectamus genua.

Or. Misericordię tuę remediis quaesumus domine fragilitas
nostra subsistat, ut quę sua condicionę atteritur, tua
clementia reparetur. per.

Lectio Amos prophete. Hęc dicit dominus: Ecce dies
uenient et comprehendet/[f.225v] (Amos ix 13-15)

Gr. Deus uitam meam nuntiaui tibi posui lacrimas meas in
conspectu tuo. Y Miserere michi domine quoniam
conculcauit me homo tota die bellans tribulauit me.

Dominus uobiscum.

Or. Praesta quaesumus domine familię supplicanti ut
dum a cibis corporalibus abstinent, a uitiiis mente ieiunent.
per.

Lectio libri Hesdre. In diebus illis: Congregatus est
omnis populus/[f.226] (II Esdr.viii 1-10)

Gr. Qui sicut dominus deus noster qui in altis habitat
humilia respicit in celo et in terra. Y Suscitans a terra
inopem et de stercore erigens pauperem.

Secundum Marcum. In illo tempore: Respondens unus de turba
dixit ad Iesum: Magister attuli filium meum/[f.226v]
(Mk.ix 16-28)

Off. Meditabor in mandatis tuis quę dilexi ualde et
leuabo manus meas a mandata tua quę dilexi.

Sec. Hęc hostia domine quaesumus emundet nostra delicta, et ad sacrificium cęlebrandum, subditorum tibi corpora, mentesque sanctificet. per. /

[f.227] [Com.] Comedite [pingua] et bibite mustum et mittite partes eis qui non pęparauerunt sibi sanctos enim dies domini est nolite contristari gaudium etenim domini est fortitudo nostra.

Compl. Sumentes domine dona cęlestia, suppliciter depreęcamur, ut quę sedula seruitutę te donante te gerimus, dignis sensibus tua munera capiamus. per.

149

Feria vi.

In. Letetur cor querentium dominum querite dominum et confirmamini querite faciem eius semper. Ps. Confitemini domino et inuocate.

Or. Praesta quaesumus omnipotens deus, ut obseruationes sacras, annua deuotionę recolentes, et corpore tibi placeamus et mente. per.

Lectio Osee propheteę. Hęc dicit dominus: Conuertere Israhel ad dominum deum tuum/[f.227v] (Os.xiv 2-10)

Gr. Conuertere domine aliquantulum et deprecare super seruos tuos. Y Domine refugium factus es nobis a generationę et progenie.

Euangelium. In illo tempore: Facta est in una dierum. Require Feria vi post Pentecosten. (Lk.v 17-26)

Off. Benedic anima mea dominum et noli obliuisci omnes retributiones eius et renouabitur sicut aquile iuuentus tua.

Sec. Accepta tibi sint domine nostri dona ieiunii, quę et expiando nos tua gratia dignos efficiant, et ad sempiterna

promissa perducant. per.

Com. Aufer a me opprobrium et contentu quia mandata tua exquisiui domine nam et testimonia tua meditatio mea est.

Compl. Quaesumus omnipotens deus, ut de perceptis muneribus gratias exhibentes, beneficia potiora sumamus. per.

150

Sabbato.

In. Venite adoremus deum et procidamus ante dominum ploremus ante eum qui fecit nos quia ipse est dominus deus noster. Ps. Venite exultemus domino.

Oremus. Flectamus genua.

Or. Omnipotens sempiterne deus, qui per continentiam salutarem, et corporibus mederis et mentibus, maiestatem tuam supplices exoramus, ut pia ieiunantium deprecatione placatus, et presentia nobis subsidia prebeas et eterna. per.

Lectio libri Leuitici. In diebus illis, locutus est dominus [f.228] ad Moysen di/cens: Decimo die mensis huius septimi (Lev.xxiii 26-30)

Gr. Protector noster aspice deus et respice super seruos tuos. Y Domine deus uirtutum exaudi preces seruorum tuorum.

Or. Da nobis quaesumus omnipotens deus, ut et ieiunando tua gratia satiemur, et abstinendo, cunctis efficiamur hostibus fortiores. per.

Lectio libri Levitici. In diebus illis, locutus est dominus ad Moysen dicens: Quinto decimo die mensis septimi / [f.228v] (Lev.xxiii 34-43)

Gr. Dirigatur oratio mea sicut incensum in conspectu tuo

domine. Y Eleuatio manuum mearum sacrificium uespertinum.

Or. Tuere quaesumus domine familiam tuam, ut salutis eterne remedia que te aspirante requirimus, te largiente consequamur. per.

Lectio Michee prophete. Domine deus noster pasce populum tuum.... (Mich.vii 14-20)

[f.229] Gr./ Propitius esto domine peccatis nostris ne quando dicant gentes ubi est deus eorum. Y Adiuua nos deus salutaris noster et propter honorem nominis tui domine libera nos.

Or. Praesta quaesumus domine, sic nos ab epulis abstinere carnalibus, ut a uitiiis irruentibus pariter ieiunemus. per.

Lectio Zacharie prophete. Hec dicit dominus deus: Sicut cogitauit ut affligerem uos (Zach.viii 14-19)

Gr. Ad dominum dum tribularer clamaui et exaudiuit me. Y Domine libera animam meam a labiis iniquis et a lingua dolosa.

[f.229v] Or. Sicut nobis domine / tribuis sollemne tibi deferre ieiunium, sic nobis quaesumus indulgentie presta subsidium. per.

Lectio. Angelus domini descendit cum. Require in Natale in Quattuor Tempora. (Dan.iii 49-51)

[Ben.] Benedictus es in firmamento celi et laudabilis et gloriosus in secula.

Benedicite maria et flumina dominum.

Benedicite fontes dominum.

Benedicite cete et omnia que mouentur in aquis dominum.

Ymnum dicite et superexaltate eum in secula.

Benedicite uolucres celi dominum.

Benedicite bestie et uniuersa pecora dominum.

Benedicite filii hominum dominum. Ymnum.

Benedicat Israhel dominum.

Benedicite sacerdotes domini dominum.

Benedicite serui domini dominum. Ymnum.

Dominus uobiscum. Oremus.

[Or.] Deus qui tribus pueris.

Pauli apostoli ad Ebreos. Fratres: Tabernaculum factum est primum/[f.230] (Heb.ix 2-12)

Tr. Laudate dominum omnes gentes.

Secundum Lucam. In illo tempore: Dicebat Iesus turbis similitudinem hanc. Arborem ficī habebat/[f.230v] (Lk.xiii 6-17)

Off. Domine deus salutis meę in die clamaui et nocte coram te, intret oratio mea in conspectu tuo domine.

Sec. Concede quaesumus omnipotens deus, ut oculis tuę maiestatis munus oblatum, et gratiam nobis deuotionis optineat, et effectum beatę perennitatis acquirat. per.

Com. Mense septimo festa cęlebrabitis cum in tabernaculis habitare fecerim filios Israhel cum eduxerim eos de terra Egypti ego dominus deus uester.

Compl. Perficiant in nobis domine quaesumus, tua sacramenta quod con/tinent, ut quę [nunc] specię gerimus, [f.231] rerum ueritatę capiamus. per.

151

Dominica xvii.

In. Da pacem domine sustinentibus te ut prophetę tui fideles inueniantur et exaudi preces seruorum tuorum et plebis tuę Israhel. Ps. Letatus sum.

Or. Da quaesumus domine populo tuo diabolica uitare contagia, et te solum dominum pura mente sectari. per.

Pauli apostoli ad Ephesios. Fratres: Renouamini spiritu mentis uestre et induite nouum hominem (Eph. iv 23-28)

Gr. Letatus sum in his que dicta sunt michi in domum domini ibimus. Y Fiat pax in uirtute tua et abundantia in turribus tuis. Alleluia Y Iubilate deo omnis terra seruite domino in letitia.

Secundum Matheum. In illo tempore: Ascendens Iesus in nauiculam transfretauit/[f.23lv] (Mth. ix 1-8)

Off. Sanctificauit Moyses altare domino offerens [semper] illud holocausta et immolans uictimas fecit sacrificium uespertinum in odorem suauitatis domino deo in conspectu filiorum Israhel.

Sec. Maiestatem tuam domine suppliciter deprecamur, ut hec sancta que gerimus, et preteritis nos delictis exuant et futuris. per.

Com. Tollite hostias et introite in atria eius adorate dominum in aula sancta eius.

Compl. Sanctificationibus tuis omnipotens deus, et uirtutia nostra curentur, et remedia nobis eterna proueniant. per.

152

Dominica xviii.

[In.] Salus populi ego sum dicit dominus de quacumque tribulatione clamauerint ad me exaudiam eos et ero illorum dominus in perpetuum. Ps. Attendite.

Or. Dirigat corda nostra domine quaesumus tue miserationis [f.232] operatio, quia tibi sine te placere non / po[ssumus]. per.

Pauli apostoli ad Ephesios. Fratres: Videte quomodo caute ambuletis (Eph.v 15-21)

Gr. Dirigatur oratio mea sicut incensum in conspectu tuo domine. Y Eleuatio manuum mearum sacrificium uespertinum. Alleluia Y Domine exaudi orationem meam et clamor meus ad te ueniat.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Dixit Iesus discipulis suis parabolam hanc. Simile est regnum cęlorum homini regi qui uoluit rationem / [f.232v] (Mth.xviii 23-35)

Off. Si ambulauero in medio tribulationis uiuificabis me domine et super iram inimicorum meorum extends manum tuam et saluum me fecit dextera tua.

Sec. Deus qui nos per huius sacrificii ueneranda commercia unius summeque diuinitatis participes efficis, praesta quaesumus, ut sicut tuam cognoscimus ueritatem, sic eam dignis mentibus et moribus assequamur. per.

Com. Tu mandasti mandata tua custodiri nimis utinam dirigantur uie meę ad custodiendum iustificationes tuas.

Compl. Gratias tibi referimus domine sacro / [f.233] [munere uegetati tuam] misericordiam supplices deprecantes, ut dignos nos eius participationeę perficias. per.

153

Dominica xix.

[In.] Omnia que fecisti nobis domine in uero iudicio fecisti quia peccauimus tibi et mandatis tuis non obediimus sed da gloriam nomini tuo et fac nobiscum secundum multitudinem misericordię tuę. Ps. Magnus dominus.

Or. Omnipotens et misericors deus uniuersa nobis

aduersantia propitiatus **ex**clude, ut mente et corpore
pariter expediti, quę tua sunt liberis mentibus exequamur. per.

Pauli apostoli ad Colosenses. Fratres: Non cessamus pro
uobis orantes (Col.i 9-14)

Gr. Oculi dñnium in te sperant domine et tu das illis
escam in tempore oportuno. Y Aperis tu manum tuam et
imples omne animal benedictione. Alleluia Y Paratum cor
[f.233v] meum deus paratum / [os] meum cantabo et psalmum
[dicam] in gloria mea.

Secundum Matheum. In illo tempore: Abeuntes pharisęi
consilium inierunt (Mth.xxii 15-21)

Off. Super flumina Babylonis illic sedimus et fleuimus
dum recordaremur tui Syon.

Sec. Hęc munera quęsumus domine quę oculis tuę maiestatis
offerimus, salutaria nobis esse concede. per.

Com. Memento uerbi tui seruo tuo domine in quo michi spem
dedisti hęc me consolata est in humilitate mea.

Compl. Tua nos domine medicinalis operatio et a nostris
peruersitatibus clemēter expediat, et tuis faciat ^{semper} inherere
mandatis. per.

154

Dominica xx.

In. In uoluntate tua domine uniuersa sunt posita et non
est qui possit resistere uoluntati tuę tu enim fecisti omnia
cęlum et terram et uniuersa quę cęli ambitu continentur
dominus uniuersorum tu es. Ps. Beati immaculati.

[f.234] Or. / [Largire quęsumus domine fidelibus] tuis
indulgentiam placatus et pacem, ut pariter ab omnibus
mundentur offensis, et segura tibi menta deseruiant. per.

Lectio epistolę beati Pauli apostoli ad Colosenses. Fratres:
Mortificate membra uestra (Col.iii 5-11)

Gr. Domine refugium factus es nobis a generatione et
progenie. Y Priusquam montes fierent aut formaretur terra
et orbis a seculo et in seculum tu es deus. Alleluia
Y In exitu Israhel ex Egipto domus Iacob de populo barbaro.

Sequentia sancti Euangelii secundum Matheum. In illo
tempore: Loquente Iesu ad turbas, ecce princeps unus
accessit/[f.234v] (Mth.ix 18-26)

Off. Vir erat in terra Us nomine Iob simplex et rectus
ac timens deum quem Satan petiit ut temptaret, et data est
ei potestas a domino in facultates et in carnem eius
prodiditque omnem substantiam ipsius et filios carnem quoque
eius graui ulcere uulnerauit.

Sec. Celestem nobis prebeant hec mysteria quaesumus
domine medicinam et uitia nostri cordis expurgent. per.

Com. In salutari tuo anima mea et in uerbum tuum speraui
quando fadies de persequentibus me iudicium iniqui persecuti
sunt me adiuua me domine deus meus.

[f.235] Compl. Ut sacris domine reddamur digni / muneribus
fac nos quaesumus tuis obedire mandatis. per.

Dominica xxi.

In. Si iniquitates obseruaueris domine domine quis
sustinebit quia apud te propitiatio est deus noster.

Ps. De profundis.

Or. Deus qui nos regendo conseruas, parcendo iustificas,
et a temporali tribulatione nos eripe, et gaudia nobis
eterna largire. per.

Pauli apostoli ad Ephesios. Fratres: Confortamini in in domino (Eph.vi 10-17)

Gr. Ecce quam bonum et quam iocundum habitare fratres in unum. Y Sicut unguentum in capite quod descendit in barbam barbam Aaron. Y Mandavit dominus benedictionem et uitam usque in seculum. Alleluia Y Non nobis / [f.235v] domine non nobis sed nomini tuo da gloriam.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Dixit Iesus discipulis suis parabolam hanc. Simile est regnum celorum homini qui seminavit (Mth.xiii 24-30)

Off. Recordare domine omnipotentatui dominas da sermonem rectum et benesonantem in os meum ut placeant uerba mea in conspectu principis euerte cor eius in odium repugnantium nobis et in eos qui consentiunt eis. Nos autem libera in manu tua deus noster in eternum.

Sec. Suscipe domine propitius hostias, quibus et te placari [f.236] uoluisti, et nobis salutem potenti / [pietate restitui. per.]

Com. Ego clamaui quoniam exaudisti me deus inclina aurem tuam et exaudi uerba mea.

Compl. Immortalitatis alimoniam consecuti, quaesumus domine, ut quod ore percepimus, mente sectemur. per.

156

Dominica xxii.

[In.] Omnes gentes plaudite manibus iubilare deo in uoce exultationis. Ps. Quoniam deus summus.

Or. Deus refugium nostrum et uirtus, adesto piis ecclesie tue precibus auctor ipse pietatis, et praesta ut quod fideliter petimus efficaciter consequamur. per.

Pauli apostoli ad Philippenses. Fratres: Confidimus in domino Iesu (Phil.i 6-11)

Gr. Beata gens cuius est dominus deus eorum populus quem elegit dominus in hereditatem sibi. Y Verbo domini celi firmati sunt et spiritus eius omnis uirtus eorum.

Alleluia Y Dilexi quoniam exaudiuit dominus uocem meam.

[f.236v] Secundum Lucam. / In illo tempore: Cum appropinquaret Iesus Ierusalem, uidens ciuitatem fleuit (Lk.xix 41-47)

Off. Sicut in holocausto arietum et taurorum et sicut in milibus agnorum pinguium sic fiat sacrificium nostrum in conspectu tuo hodie ut placeat tibi quia non est confusio confidentibus in te domine.

Sec. Da misericors deus ut hæc nos salutaris oblatio, et a propriis reatibus indesinenter expediat, et ab omnibus tueatur aduersis. per.

Com. Inclina aurem tuam accelera ut eruas nos.

Compl. Sumpsimus domine sacri dona mysterii humiliter deprecantes, ut que in tua commemoratione nos facere precepisti, in nostre proficiant infirmitatis auxilium. qui uiuis et regnas.

157

Dominica xxiii. /

[f.237] [In.] Dicit dominus ego cogito cogitationes pacis et non afflictionis inuocabitis me et ego exaudiam uos et reducam captiuitatem uestram de cunctis locis.

Ps. Benedixisti domine.

Or. Deus qui creature tue misereri potius eligis quam irasci, cordis nostri infirma considera, et tue nos gratia

pietatis illustra. per.

Pauli apostoli ad Romanos. Fratres: Sicut per unum hominem (Rom.v 12-15)

Gr. Libera nos domine ex affligentibus nos et eos qui nos oderunt confunde. Y In deo laudabimur tota die et nomini tuo confitebimur in secula. Alleluia Y Laudate dominum omnes gentes et collaudate eum omnes populi.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Egressus Iesus de templo/[f.237v] (Mth.xxiv 1-13)

Off. De profundis clamaui ad te domine domine exaudi orationem meam.

Sec. Hostias quaesumus domine nostrę deuotionis benignus assume et sacrificiis gloriosis subditorum tibi corpora mentesque purifica. per.

Com. Amen dico uobis quicquid orantes petitis credite / [f.238] [quia accipietis et fiet uobis].

Compl. Hęc nos communio domine purget a crimine et celestis remedii faciat esse consortes. per.

158

Dominica xxiv.

[In.] Dominus illuminatio.¹

Or. Omnipotens sempiterne deus, misericordiam tuam ostende supplicibus, ut qui de meritorum qualitate diffidimus, non iudicium sed indulgentiam sentiamus. per.

1. Require in Dominica iv post Pentecosten. Addition in a non-Beneventan hand of the fourteenth century.

Lectio. Humanum dico. Require in Dominica v post Pentecosten. (Rom.vi 19-23)

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis: Cum uideritis abominationem/[f.238v] (Mth.xxiv 15-35)

Sec. Sacrificiis presentibus quaesumus domine intende placatus, ut et deuotione nostrę proficiant et saluti. per.

Compl. Quaesumus omnipotens deus ut illius salutaris capiamus augmentum, cuius per hæc mysteria pignus accepimus. per.

159

Dominica xxv.

[In.] ¹Adorate deum.^{1.2} /

[f.239] Or. Excita domine tuorum corda fidelium ut sacris intenta doctrinis, et intellegant quod sequantur, et sequendo fideliter apprehendant. per.

Lectio. Fratres: Induite uos sicut. Require in Dominica vi post Epyphaniam. (Col.iii 12-15)

Secundum Matheum. In illo tempore: Dixit Iesus discipulis suis: De die illa et hora/[f.239v] (Mth.xxiv 36-47)

Sec. Grata tibi sit domine quaesumus hæc oblatio plebis tuę quam tibi offerimus in honorem domini nostri Iesus Christi, et quod singuli optulerunt, cunctis proficiat ad salutem. per eundem.

Compl. Spiritum in nobis domine tuę caritatis infunde, ut

1....1 Musical cue in Beneventan notation.

2. Require in Dominica iii post Epiphaniam. Addition in a non-Beneventan hand of the fourteenth century.

quos uno cęlesti pane satiasti, tua facias pietate
concordes. per. qui tecum et cum eodem.

160

Sanctorum Tyburtii et Valeriani. (14 April)

In. Sancti tui domine benedicent te gloriam regni tui
dicent alleluia. Ps. Exaltabo te deus.

Or. Praesta quaesumus omnipotens deus, ut qui sanctorum
tuorum Tyburtii = Valeriani et Maximi sollempnia colimus,
eorum etiam uirtutes [imitemur. per.]

Lectio de martyre.¹

Alleluia ✓ Confitebuntur cęli mirabilia tua domine et
ueritatem tuam in ecclesia sanctorum.

Euangelium. Ego sum uitis uera. (Jo. xv 1)

Off. Confitebuntur celi mirabilia tua domine et ueritatem
tuam in ecclesia sanctorum alleluia.

Sec. Hostia hęc quaesumus domine quam in sanctorum tuorum
natalicia recensentes offerimus, et uincula nostre
prauitatis absoluat, et tuę nobis misericordię dona conciliet.
per.

Com. Gaudete iusti in domino alleluia rectos decet
collaudatio alleluia.

Compl. Sacro munere satiati, supplices te domine deprecamur,
ut quod debite seruitutis celebramus officio, saluationis
tuę sentiamus augmentum. per.

1. The original scribe has added a note in the margin:
....s legendum sunt [in festiuitatibus] sanctorum qui sunt
[in Pascha (?)] usque in octauas Pentecosten. [Stabunt iusti.
(Sap. v 1). The beginning of each line has been cut away.

161

Sancti Georgii. (23 April)

In. Protexisti me deus a conuentu malignantium alleluia [f.240] et a multitudine operantium ini/qui[tatem alleluia alleluia]. Ps. Ex[audi deus orationem meam] cum tribularer.

Or. Tuus sanctus martyr Georgius nos quaesumus domine ubique letificet, ut dum eius merita in presenti festiuitate recolimus, patrocinia in augmentum uirtutum, sentiamus. per.

Lectio de uno martyre. ¹

Alleluia Y Confitebuntur celi alleluia. Y Pretiosa in conspectu domini mors sanctorum eius.

Euangelium. Ego sum uitis et uos palmites. (Jo.xv 5)

Off. Confitebuntur celi.

Sec. Tanto placabiles quaesumus domine nostrę tibi sint hostię, quanto sancti martyris tui Georgii pro cuius sollempnitate exhibentur, tibi grata sunt merita. per.

Com. Letabitur iustus in domino et sperabit in eo et laudabuntur omnes recti corde alleluia alleluia.

Compl. Beati Georgii martyris tui domine suffragiis exoratus, percepta sacramenti tui nos uirtute defende. per.

162

Letanie Maiores. (25 April)

In. Exaudiuit de templo sancto suo uocem meam alleluia et clamor meus in conspectu eius introiuit in aures eius

1. Stabunt. Addition in a thirteenth century Beneventan hand.

alleluia alleluia. Ps. Diligam te domine.

Or. Praesta quaesumus omnipotens deus, ut qui in afflictione nostra de tua pietate confidimus, contra aduersa omnia tua semper protectione muniamur. per.

Lectio epistolę beati Iacobi apostoli. Karissimi:
Confitemini alterutrum peccata uestra/[f.240v]
(James v 16-20)

Alleluia Y Confitemini domino et inuocate nomen eius annuntiate inter gentes opera eius. Alleluia Y Confitemini domino quoniam bonus quoniam in seculum misericordia eius.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis suis: Quis uestrum habebit amicum/[f.241]
(Lk.xi 5-13)

Off. Confitebor domino nimis in ore meo et in medio multorum laudabo eum qui assistit ad dexteram pauperis ut saluam faceret a persequentibus animam meam alleluia.

Sec. Hec munera domine quaesumus et uincula nostre iniquitatis absoluant, et tue nobis misericordię dona concilient. per.

Com. Petite et accipietis querite et inuenietis pulsate et aperietur uobis omnis enim qui petit accipit et qui querit inuenit pulsanti aperietur alleluia.

Compl. Vota nostra quaesumus domine pio fauore prosequere, ut dum dona tua in tribulatione percipimus, de consolatione nostra in tuo amore crescamus. per.

163

Sancti Marci euangeliste. (25 April)

In. Protexisti.

Or. Deus qui per ministerium beati Marci euangeliste et

martyris tui ueritatem euangelii patefieri uoluisti,
concede quaesumus, ut quod ab eius ore didicimus gratia
tua adiuti operari ualeamus. per.

Alia. Exaudi domine quaesumus preces nostras, et
interueniente beato Marco martyre tuo et euangelista,
supplicationes nostras placatus intende. per.

Lectio libri Apocalypsis beati Iohannis apostoli. /
[f.24lv] In diebus illis: Ego Iohannes uidi hostium
apertum/[f.242] (Apoc. iv 1-10)

Alleluia Y Confitebuntur. Alleluia VY Pretiosa.

Euangelium. Ego sum uitis uera. (Jo. xv 1)

Off. Confitebuntur.¹

Sec. Benedictio tua domine larga descendat, que munera
nostra deprecante sancto Marco martyre tuo et euangelista
tibi reddat accepta, et nobis sacramentum redemptionis
efficiat. per.

Preph. Te domine suppliciter.

Com. Ego sum uitis uera et uos palmites qui manet in me
et ego in eo hic fert fructum multum alleluia.

Compl. Sumpsimus domine diuina mysteria beati Marci
euangeliste festiuitate letantes, que sicut tuis sanctis
ad gloriam, ita nobis quaesumus adueniam prodesse
perficias. per.

164

Sancti Vitalis. (28 April)

In. Protexisti me deus. per ordinem.

1. Musical cue.

Or. Praesta quaesumus omnipotens deus ut intercedente beato Vitale martire tuo, et a cunctis aduersitatibus liberemur in corpore, et a prauis cogitationibus mundemur in mente. per.

Lectio de uno martyre.¹

Euangelium. Ego sum uitis uera. (Jo. xv 1)

Off. Repleti sumus mane misericordia tua et exultauimus et delectati sumus alleluia.

Sec. Munera quaesumus domine tibi dicata sanctifica, et [f.242v] intercedente beato Vitale / martyre tuo, per eadem nos placatus intende. per.

Com. Ego sum uitis uera.

Compl. Refecti participatione muneris sacri quaesumus domine deus noster ut cuius exequimur cultum, sentiamus effectum. per.

165

Apostolorum Philippi et Iacobi. (1 May)

[In.] Exclamauerunt ad te domine in tempore afflictionis suę et tu de celo exaudisti eos alleluia alleluia.

Ps. Gaudete iusti.

Or. Deus qui nos annua apostolorum tuorum Philippi et Iacobi sollempnitate letificas, presta quaesumus ut quorum gaudemus meritis instruamur exemplis. per.

Lectio libri Sapientie. Stabunt iusti in magna constantia (Sap. v 1-5)

1. Crossed through, and 'Stabunt' written in a Beneventan hand of the thirteenth century.

Alleluia Y Confitebuntur cęli mirabilia tua domine et ueritatem tuam in ecclesia sanctorum. Alleluia Y Pretiosa in conspectu domini mors sanctorum eius.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Non turbetur cor uestrum/[f.243] (Jo.xiv 1-14)

Off. Confitebuntur.

Sec. Munera domine que pro apostolorum tuorum Philippi [f.243v] et Iacobi sollempnitate deferimus, propitius suscipe, et mala omnia que meremur auerte. per.

Preph. Te domine suppliciter.

Com. Tanto tempore uobiscum sum et non cognouistis me Philippe qui uidet me uidet et patrem alleluia non credis quia ego in patre et pater in me est alleluia alleluia.

Compl. Quaesumus domine salutaribus repleti mysteriis, ut quorum sollempnia cęlebramus eorum orationibus adiuuemur. per.

166

Inuentio Sancte Crucis. (3 May)

In. Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est salus uita et resurrectio nostra per quem saluati et liberati sumus. Ps. Deus misereatur.

Or. Deus qui in preclara salutifere crucis inuentione passionis tue miracula suscitasti, concede, ut uitalis ligni prelio eterne uite suffragia [consequamur. qui] uiuis et.

Alia or. Praesta quaesumus omnipotens deus ut qui sanctorum tuorum Alexandri, Euentii et Theodoli natalicia colimus, a cunctis malis imminentibus eorum intercessionibus liberemur. per.

Pauli apostoli ad Colosenses. Fratres: Mysterium dei quod absconditum/[f.244] (Col.i 26-29)

Alleluia Y Nos autem gloriari oportet in cruce domini nostri Iesu Christi. Alleluia Y Dulce lignum dulces clauos dulciora ferens pondera que sola fuisti digna portare regem celorum et dominum.

Euangelium. Simile est regnum celorum thesauro. (Mth.xiii 44)

Off. Protege domine plebem tuam per lignum sancte crucis ab omnibus insidiis inimicorum omnium ut tibi gratam exhibeamus seruitutem et acceptabile tibi fiat sacrificium nostrum alleluia.

Sec. Sacrificium domine quod immolamus placatus intende, ut ab omni nos exuat bellorum nequitia, et per uexillum sancte crucis filii tui, nos in tue protectionis securitate constituat. per eundem.

Alia. Super has quaesumus domine hostias benedictio copiosa descendat que et sanctificationem nobis clementer operetur, et de martyrum nos sollempnitatem letificet. per.

Preph. Qui salutem humani.

Com. Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est salus uita et resurrectio nostra per quem saluati et liberati¹sumus alleluia alleluia¹

Compl. Repleti alimonia celesti et spirituali poculo recreati, quaesumus omnipotens deus, ut ab hoste maligno defendas, quos per lignum sancte crucis filii tui, armis iustitie triumphare iussisti. per eundem.

Alia. Refecti participatione muneris sacri, quaesumus domine deus noster, ut cuius exequimur cultum, sentiamus effectum. per.

1. . . . 1 Musical cue.

Inuentio Sancti Michahelis archangeli. / (8 May)

[f.244v] [In.] Benedicite dominum omnes angeli eius potentes uirtutes qui facitis uerbum eius ad audiendam uocem sermonum eius. Ps. Benedic anima.

Or. Deus qui miro ordine angelorum ministeria hominumque dispensas, concede propitius, ut a quibus tibi ministrantibus in celo semper assistitur, ab his in terra nostra uita muniatur. per.

Lectio libri Apocalypsis beati Iohannis apostoli. In diebus illis: Factum est prelium magnum in celo (Apoc.xii 7-12)

Gr. Benedicite dominum omnes angeli eius potentes uirtutes qui facitis uerbum eius. Y Benedic anima mea dominum et omnia interiora mea nomen sanctum eius. Alleluia Y Qui facit angelos / [suos spiritus et] ministros [f.245] flamma[s] ignis. Y Uniuerse angelorum uirtutes laudate dominum.

Secundum Matheum. In illo tempore: Accesserunt discipuli ad Iesum dicentes: Quis putas maior est/[f.245v] (Mth. xviii 1-10)

Off. Stetit angelus iuxta aram templi habens turibulum aureum in manu sua et data sunt ei incensa multa et ascendit fumus aromatum in conspectu dei alleluia.

Sec. Hostias tibi domine laudis offerimus, suppliciter deprecantes, ut easdem angelico pro nobis interueniente suffragio, et placatus accipias, et ad salutem nostram prouenire concedas. per.

Com. Benedicite omnes angeli domini dominum ymnum dicite et superexaltate eum in secula.

Compl. Beati Michaelis archangeli tui intercessione suffulti, supplices te domine deprecamur, ut quod ore prosequimur, contingamus et mente. per.

168

Sanctorum Gordiani Cyrilli et Petri. (10 May)

In. Sancti tui [domine benedicunt].

Or. Da quaesumus omnipotens deus [ut] qui beatorum Gordiani, Cyrilli et Petri martyrum tuorum sollemnia colimus, eorum apud te intercessionibus adiuuemur. per.

Lectio. Iustorum anime. (Sap.iii 1)

Alleluia Y Sancti tui domine benedicent te gloriam regni tui dicent.

Euangelium. Ego sum uitis uera. (Jo.xv 1)

Off. Mirabilis deus in sanctis suis deus Israhel ipse dabit uirtutem et fortitudinem plebis sue benedictus deus alleluia.

Sec. Hostias tibi domine beatorum Gordiani, Cyrilli et Petri martyrum tuorum dicatas meritis benignus assume, et ad perpetuum nobis tribue uenire subsidium. per.

Com. Iustorum anime in manu dei sunt et non tanget illos tormentum malitie uisi sunt oculis insipientium mori illi autem sunt in pace.

Compl. Quaesumus omnipotens deus, ut qui / [f.246] [celestia alimenta] percepimus intercedentibus sanctis tuis Gordiano, Cyrillo et Petro, per hec contra omnia aduersa muniamur. per.

169

Sanctorum Nerei et Achillei atque Pancratii. (12 May)

[In.] Ecce oculi domini super timentes eum sperantes in misericordia eius alleluia ut eripiat a morte animas eorum quoniam adiutor et protector noster est alleluia alleluia.

Ps. Gaudete iusti.

Or. Beati Nerei nos domine et Achillei atque Pancratii, foueat pretiosa confessio, et pia iugiter intercessio tueatur. per.

Lectio et Euangelium de pluribus martyribus.

Off. Confitebuntur celi.

Sec. Pro sanctorum Nerei et Achillei atque Pancratii, munera tibi domine commemoratione que debemus exsoluimus, praesta quaesumus ut remedium nobis perpetue salutis operentur. per.

Com. Gaudete iusti.

Compl. Percepta nos domine tua sancta purificent, et beati Nerei et Achillei atque Pancratii, quaesumus pro nobis imploret oratio. per.

170

Sancti Urbani pape. (25 May)

In. Dicit dominus sermones mei.

Or. Da quaesumus omnipotens deus, ut qui beati Urbani martyris tui atque pontificis sollempnia colimus, eius apud te intercessionibus adiuuemur. per.

Lectio de confessoribus.

Gr. Inueni Daud. Alleluia Y Posuisti domine.

Euangelium. Homo quidam peregre profic[iscens]. (Mth. xxv 14)

Off. Veritas mea.

Sec. Hęc hostia domine quaesumus emundet nostra delicta, et subditorum tibi corpora mentesque sanctificet. per.

Com. Domine quinque talenta.

Compl. Refecti participatione muneris sacri quaesumus [f.246v] domine deus noster, ut cuius / exequimur cultum, sentiamus effectum. per.

171

Sanctorum Marcellini et Petri. (2 June)

[In.] Clamauerunt iusti et dominus exaudiuit eos et ex omnibus tribulationibus eorum liberauit eos.

Ps. Benedicite dominum.

Or. Deus qui nos annua beatorum Marcellini et Petri martyrum tuorum sollempnitatę letificas, praesta quaesumus, ut quorum gaudemus meritis, prouocemur exemplis. per.

Lectio et Euangelium de martyribus.

Gr. Clamauerunt iusti et dominus exaudiuit eos et ex omnibus tribulationibus eorum liberauit eos. ¶ Iuxta est dominus his qui tribulato sunt corde et humiles spiritu saluabit. Alleluia ¶ Iustorum anime in manu dei sunt et non tanget illos tormentum malitie.

Off. Letamini in domino.

Sec. Hostia hęc domine quaesumus, quam in sanctorum tuorum natalicia recensentes efferimus, et uincula nostre prauitatis absoluat, et tuę nobis misericordię dona conciliet. per.

Com. Iustorum animę in manu dei sunt et non tanget illos tormentum malitię uisi sunt oculis insipientium mori illi autem sunt in pace.

Compl. Sacro munere satiati supplices te domine deprecamur, ut quod debite seruitutis celebramus officio, saluationis tuę sentiamus augmentum. per.

172

Sanctorum Primi et Feliciani. (9 June)

In. Sapientiam sanctorum narrent populi et laudem eorum nuntiet ecclesia nomina autem eorum uiuent in seculum seculi. Ps. Gaudete iusti.

Or. Fac nos domine quaesumus sanctorum tuorum Primi et Feliciani semper festa sectari, quorum suffragiis protectionis tuę sentiamus augmentum. per.

Lectio de martyre.

Gr. Iustorum animę in manu dei sunt et non tanget illos / [f.247] tormentum malitię. Y Visi sunt oculis insipientium mori illi autem sunt in pace. Alleluia Y Fulgebunt iusti et tanquam scintille in arundineto discurrent in eternum.

Euangelium. Hoc est preceptum meum. (Jo.xv 12)

Off. Mirabilis deus.

Sec. Fiat domine quaesumus hostia sacranda placabilis pretiosi celebritate mysterii, que et peccata nostra purificet, et tuorum tibi uota conciliet famulorum. per.

Com. Ego uos elegi de mundo ut eatis et fructum afferatis et fructus uester maneat.

Compl. Quaesumus omnipotens deus, ut sanctorum tuorum

celestibus mysteriis celebrata sollempnitas, indulgentiam nobis tuę propitiationis acquirat. per.

173

Sancti Barnabe apostoli. (11 June)

In. Ego autem sicut oliua.

Or. Deus qui nos beati Barnabę apostoli tui, meritis et intercessionę letificas, concede propitius, ut qui eius beneficia poscimus, dono tuę gratię consequamur. per.

Lectio et Euangelium de apostolis.

Gr. ¹Beatus¹ uir qui timet. Alleluia Y Beati qui persecutionem patiuntur propter iustitiam quoniam ipsorum est regnum celorum.

Off. ¹Posuisti domine¹ in capite eius.

Sec. Munera domine oblata sanctifica, et intercedente beato Barnaba apostolo tuo, nos per hęc a peccatorum nostrorum maculis emunda. per.

Com. Letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde alleluia.

Compl. Supplices te rogamus omnipotens deus, ut quos tuis reficis sacramentis, intercedentę beato Barnaba apostolo tuo, tibi etiam placitis moribus dignanter tribuas deseruire. per. /

174

[f.247v] Sanctorum Basilidis, Cyrini, Naboris, et Nazarii.
(12 June)

[In.] Intret in conspectu.

Or. Sanctorum martyrum tuorum Basilidis, Cyrini, Naboris

1...1 Musical cue.

et Nazarii quaesumus domine natalicia nobis uotiuua resplendeant, et quod illis contulit excellentiam sempiternam, fructus nostrę deuotionis accrescat. per.

Lectio et Euangelium de martyribus.

Gr. Vindica domine. Y Posuerunt. ¹Alleluia Y Vindica.¹

Off. Exultabunt sancti.

Sec. Pro sanctorum Basilidis, Cyrini, Naboris et Nazarii sanguine uenerando, hostias tibi domine sollempniter immolamus, tua mirabilia pertractantes, per que talis est perfecta uictoria. per.

Com. Posuerunt mortalia.

Compl. Sanctorum martyrum tuorum domine, Basilidis, Cyrini, Naboris et Nazarii, sollempnia [celebremus] praesta quaesumus, ut eorum patrocina iugiter sentiamus. per.

175

Sanctorum Viti, Modesti et Crescentie. (15 June)

[In.] Iusti epulentur.

Or. Da ecclesię tuę quaesumus domine sanctis martyribus tuis Vito, Modesto et Crescentia intercedentibus, superbe non sapere, sed tibi placita humilitate proficere, ut proterua despiciens, que matura sunt, libera exerceat caritate. per.

Lectio et Euangelium de martyribus.

Gr. ¹Exultabunt¹sancti. Alleluia Y Iusti fulgebunt.

Off. ¹Letamini.¹

1....1 Musical cue in Beneventan notation.

Sec. Sicut glorię diuinę potentiam, munera pro sanctis oblata testantur, sic nobis effectum domine tuę saluationis impendant. per.

Com. ¹Dico autem uobis.¹

Compl. Repleti domine benedictionę sollempni, quaesumus [f.248] ut per intercessionem / sanctorum martyrum tuorum Viti Modesti et Crescentię, medicina sacramenti, et corporibus nostris prosit et mentibus. per.

176

Translatio Sancti Bartholomei de India in Lyparim. (17 June)

[In.] Michi autem nimis.

Or. Deus qui ecclesiam tuam in apostolicis uoluisti consistere fundamentis, da nobis quaesumus beati Bartholomei precibus, et in recta fide persistere, et piis semper operibus abundare. per.

Lectio et Euangelium de apostolis.

Gr. Constitues eos. Alleluia Y O quam beatus es dei apostolus Bartholomeus qui inter ceteros apostolos tormentis ualidis expertus penarum gloriosus triumphauit.

Off. ¹Constitues.¹

Sec. Precibus beati Bartholomei apostoli tui domine quaesumus hoc tibi munus oblatum uitale nobis perface sacramentum. per.

Com. Amen dico uobis quod uos.

Compl. Quaesumus omnipotens deus ut donum celeste quod sumpsimus, intercedente beato Bartholomeo apostolo tuo,

1....1 Musical cue in Beneventan notation.

non nobis ad iudicium sed ad salutis eterne proueniat incrementum. per.

177

Sanctorum Marci et Marcelliani. (18 June)

[In.] Salus autem iustorum a domino et protector eorum est in tempore tribulationis. Ps. Noli emulari.

Or. Praesta quaesumus omnipotens deus, ut qui sanctorum martyrum Marci et Marcelliani natalicia colimus, a cunctis malis imminentibus, eorum intercessionibus liberemur. per.

Lectio de martyribus.

Gr. Anima nostra sicut. Alleluia Y Mirabilis dominus noster in sanctis suis.

Euangelium. Dixit Symon Petrus ad Iesum: Ecce nos relinquimus.¹ (Mth. xix 27)

Off. Anima nostra.

Sec. Munera domine tibi dicata sanctifica, et intercedentibus [f.248v] beato Marco / et Marcelliano, per eadem nos placatus intende. per.

Com. Amen dico uobis quod uos.

Compl. Salutaris tui domine munere satiati, supplices exoramus, ut sanctorum tuorum quorum letamur gustu, renouemur effectum. per.

178

Sanctorum Protasii et Geruasii. (19 June)

In. Loquetur dominus pacem in plebem suam et super sanctos

1. Require in sancti Pauli. Addition in a twelfth century Beneventan hand.

suos et in eos qui conuertentur in ipsum. Ps. Benedixisti.

Or. Deus qui nos annua sanctorum tuorum Protasii et Geruasii sollempnitate letificas, concede propitius, ut quorum gaudemus meritis, accendamus exemplis. per.

Lectio de martyre.

Gr. Iustorum anime. Alleluia Y Ecce quam bonum.

Euangelium. Attendite a fermento. (Lk.xii 1)

Off. Letamini.

Sec. Oblatis quaesumus domine placare muneribus, et intercedentibus sanctis tuis, a cunctis nos defende periculis. per.

Com. Posuerunt mortalia.

Compl. Hęc nos communio domine purget a crimine, et intercedentibus sanctis tuis Protasio et Geruasio, celestis remedii faciat esse consortes. per.

179

Vigilie Sancti Iohannis Baptiste. (23 June)

[In.] Ne timeas Zacharia exaudita est oratio tua et Helysabeth uxor tua pariet tibi filium et uocabis nomen eius Iohannem, et erit magnus coram domino et spiritu sancto replebitur adhuc ex utero matris sue et multi in natiuitate eius gaudebunt. Ps. Domine in uirtute.

Or. Praesta quaesumus omnipotens deus, ut familia tua per uiam salutis incedat, et beati Iohannis precursoris hortamenta sectando, ad eum quem predixit segura perueniat dominum nostrum Iesum Christum filium.

[f.249] Lectio Ieremie prophete. / In diebus illis:

Factum est uerbum domini ad me dicens: Priusquam te formarem in utero (Jer.i 4-10)

Gr. Fuit homo missus a deo cui nomen Iohannes erat hic uenit. Y Ut testimonium perhiberet de lumine et parare domino plebem prefectam.

In die dominico. Alleluia Y Ne timeas Zacharia ne timeas quia exaudita est oratio tua et nascetur tibi filius et uocabitur nomen eius Iohannes.

Initium sancti Euangelii secundum Lucam. Fuit in diebus Herodis regis Iudeę/[f.249v] (Lk.i 15-17)

Off. Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Munera domine oblata sanctifica, et intercedente beato Iohanne Baptista, nos per hęc a peccatorum nostrorum maculis emunda. per.

Com. Magna est gloria eius in salutari tuo gloriam et magnum decorem impones super eum domine. /

[f.250] [Compl. Beati Iohannis Ba]ptistę nos quaesumus domine preclara comitetur oratio, et quem uenturum esse predixit, poscat nobis fore placatum, dominum nostrum Iesum Christum.

180

Missa primo mane. (24 June)

In. Iustus ut palma florebit sicut cedrus Libani multiplicabitur plantatus in domo domini in atriis domus dei nostri. Ps. Bonum est.

Or. Concede quaesumus omnipotens deus ut qui beati Iohannis Baptistę sollempnia colimus, eius apud te intercessionę muniamur. per.

Lectio require in Vigilie.

Gr. Iustus non conturbabitur quia dominus firmat manum eius. Y Tota die miseretur et commodat et sem[pen] in eius in benedictione erit. Alleluia Y Tu puer propheta altissimi uocaberis preibis ante dominum parare uias eius.

Secundum Lucam. In illo tempore: Dixit Zacharias ad angelum: Unde hoc sciam/[f.250v] (Lk.i 18-25)

Off. In uirtute tua domine letabitur iustus et supersalutare tuum exultabit uehementer desiderium anime eius tribuisti ei.

Sec. Munera nostra quaesumus domine propitiatus intende, et beati Baptiste Iohannis cuius nos tribuis preire sollempnia fac gaudere suffragiis. per.

Com. Posuisti domine in capite eius coronam de lapide pretioso.

Compl. Praesta quaesumus omnipotens deus, ut qui celestia alimenta percipimus, intercedente beato Iohanne Baptista per hec contra omnia aduersa muniamur. per.

181

Missa maiore. (24 June)

In. De uentre matris meę uocauit me dominus nomine meo et posuit os meum ut gladium acutum sub tegumento manus sue protexit me posuit me quasi sagittam electam.

Ps. Bonum est confiteri.

Or. Deus qui presentem diem honorabilem nobis in beati Iohannis natiuitate fecisti, da populis tuis spiritualium gratiam gaudiorum, et omnium fidelium mentes dirige in uiam salutis eterne. per.

Lectio Esaye prophete. Hęc dicit dominus: Audite insule/

[f.251] (Is.xlix 1-7)

Gr. Priusquam te formarem in utero nouite et antequam exires de uentre sanctificaui te. Y Misit dominus manum suam et tetigit os meum et dixit michi. Alleluia
Y De utero senectutis et sterilis Iohannes natus est precursor domini.

Secundum Lucam. In illo tempore: Elysabeth impletum est/[f.251v] (Lk.i 57-68)

Off. Iustus ut palma florebit sicut cedrus que in Libano multiplicabitur.

Sec. Tua domine muneribus altaria cumulamus [illius natiuita]tem honore debito celebrantes, qui saluatorem mundi et cecinit affuturum, et adesse monstrauit. Iesum Christum filium tuum dominum nostrum, qui tecum.

Com. Tu puer propheta altissimi uocaueris preibis enim ante faciem domini parare uias eius.

Compl. Sumat ecclesia tua deus beati Iohannis Baptiste generatione letitiam, per quem sue regenerationis cognouit auctorem dominum nostrum Iesum Christum filium tuum.

182

Sanctorum Iohannis et Pauli. (26 June)

In. Multe tribulationes iustorum et de his omnibus liberauit eos dominus, dominus custodit omnia ossa eorum unum ex his non conteretur. Ps. Benedicam deum.

Or. Quaesumus omnipotens deus, ut nos geminata letitia [f.252] hodiernę / festiu[itatis] excipiat, que de beatorum Iohannis et Pauli glorificatione procedit, quos eadem fides et passio, uere fecit esse germanos. per.

Lectio. Iustorum anime. (Sap.iii 1)

Gr. Ecce quam bonum et quam iocundum habitare fratres in unum. Y Sicut unguentum in capite quod descendit in barbam barbam Aaron. Y Mandavit dominus benedictionem et uitam usque in seculum. Alleluia Y Ecce quam bonum et quam iocundum est habitare fratres in unum.

Euangelium. Attendite a fermento phariseorum.... (Lk.xii 1-8)

Off. Gloriabuntur in te omnes qui diligunt nomen tuum quoniam tu domine benedices iustum domine ut scuto bone uoluntatis tue coronasti nos.

SecI Hostias tibi domine sanctorum martyrum tuorum Iohannis et Pauli dicatas meritis, benignus assume, et ad perpetuum nobis tribue prouenire subsidium. per.

Com. Et si coram hominibus tormenta passi sunt deus temptauit illos tanquam aurum in fornace probauit eos et sicut holocausta accepit eos.

Compl. Sumpsimus domine sanctorum tuorum Iohannis et Pauli sollempnia celebrantes sacramenta celestia, praesta quaesumus, ut quod temporaliter gerimus, eternis gaudiis consequamur. per.

183

Vigilie apostolorum Petri et Pauli. (28 June)

[In.] Dicit dominus Petro cum esses iunior cingebas te et ambulabas ubi uolebas cum autem genueris extendes manus tuas et alius te cinget et ducet quo tu non uis hoc autem dixit significans qua morte clarificaturus esset deum.

Ps. Celi enarrant.

Or. Deus qui nobis beatorum apostolorum /

[f.252v] tuorum Petri et Pauli natalicia gloriosa preire concedis, tribue quaesumus eorum nos semper et beneficiis preueniri, et orationibus adiuuari. per.

Alia. Deus qui beatum Leonem pontificem sanctorum tuorum meritis coequasti, concede propitius, ut qui commemorationis eius festa percolimus, uite quoque imitemur exempla. per.

Lectio Actuum apostolorum. In diebus illis: Petrus et Iohannes ascendebant in templum/[f.253] (Act.iii 1-10)

Gr. In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum. Y Celi enarrant gloriam dei et opera manuum eius annuntiat firmamentum. Alleluia Y Tu es Petrus et super hanc petram edificabo ecclesiam meam.

Euangelium. Dixit Iesus Petro: Symon Iohannis, diligis me. Require in Cathedra Sancti Petri. (Jo.xxi 15-19))

Off. Michi autem nimis honorificati sunt amici tui deus, nimis confortatus est principatus eorum.

Sec. Munus populi tui domine quaesumus apostolica intercessionem sanctifica [nosque] a peccatorum nostrorum maculis emunda. per.

Alia. Annuem nobis domine, ut intercedentem beato Leone pontifice, hec nobis prosit oblatio, quam immolando totius mundi tribuisti relaxari delicta. per.

Com. Symon Iohannis diligis me plus his domine tu omnia nosti tu sanctis domine quia amo te.

Compl. Quos celesti domine alimento satiasti, apostolicis intercessionibus ab omni aduersitate custodi. per.

Alia. Deus qui beato Leoni pontifici tuo eterne beatitudinis premia contulisti, concede propitius, ut qui peccatorum nostrorum pondere premimur eius apud te precibus subleuemur. per.

[Natale] eorundem. /

[f.253v] [In.] Michi autem nimis.

Or. Deus qui hodiernam diem apostolorum tuorum Petri et Pauli martyrio consecrasti, da ecclesie tue eorum in omnibus sequi preceptum, per quos religionis sumpsit exordium. Per.

Lectio. Iam non estis hospites. (Eph.ii 19)

Gr. Constitues eos principes super omnem terram memores erunt nominis tui domine. Y Pro patribus tuis nati sunt tibi filii propterea populi confitebuntur tibi.

Alleluia Y Beatus es Symon BarIona quia caro et sanguis non reuelavit tibi sed pater meus qui in celis est.

Secundum Matheum. In illo tempore: Venit Iesus in partes Cesaræ (Mth.xvi 13-19)

[f.254] Off. Constitues / eos principes super omnem terram memores erunt nominis tui in omni progenie et generatione.

Sec. Hostias domine quas nomini tuo sacrandas offerimus apostolica prosequatur oratio per quas nos et expiari tribuas et defendi. per.

Preph. Te domine suppliciter.

Com. Tu es Petrus et super hanc petram edificabo ecclesiam meam.

Compl. Sumptis domine remediis sempiternis, tuorum mundentur corda fidelium, ut apostoli Petri et Pauli natalis insignia, que corporalibus officiis exequentur, pia cordis intellegentia comprehendant. per.

185

Sancti Pauli apostoli. (30 June)

In. Scio cui credidi et certus sum quia potens est depositum meum seruare in illo die. Ps. Domine probasti.

Or. Deus qui multitudinem gentium beati Pauli apostoli predicatione docuisti, da nobis quaesumus, ut cuius natalicia colimus, eius apud te patrocinia sentiamus. per.

Pauli apostoli ad Timotheum. Karissime: Testificor coram deo/[f.254v] (II Tim.iv 1-8)

Gr. Qui operatus est Petro in apostolatu operatus est et michi inter gentes et cognouerunt gratiam dei que data est michi. Y Gratia dei in me uacua non fuit sed gratia eius semper in me manet. Alleluia Y Bonum certamen certavi cursum consummaui fidem seruaui.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Dixit Symon Petrus ad Iesum: Ecce nos reliquimus.... (Mth.xix 27-29)

Off. Michi autem nimis.

Sec. Ecclesie tue quaesumus domine preces et hostias / [f.255] apostolica commendet oratio, ut quod pro illorum gloria celebramus nobis prosit ad ueniam. per.

Com. Amen dico uobis quod uos qui reliquistis omnia et secuti estis me centuplum accipietis et uitam eternam possidebitis.

Compl. Perceptis domine sacramentis beatis apostolis interuenientibus deprecamur, ut que pro illorum celebrata sunt gloria, nobis proficiant ad medelam. per.

186

Missa intra octavas apostolorum.[In.] Michi autem nimis.Or. Deus qui hodiernam.Lectio. Iam non estis. (Eph.ii 19)Gr. Constitues eos. Alleluia de apostolis.Euangelium. Dixit Symón Petrus. (Mth.xix 27)Off. In omnem terram.Sec. Hostias domine.Com. Amen dico uobis.Compl. Sumptis domine.

187

Sanctorum Processi et Martiniani. (2 July)[In.] Iudicant sancti gentes et dominantur populis
regnauit dominus deus illorum in perpetuum.Ps. Gaudete iusti.Or. Deus qui nos sanctorum tuorum Processi et Martiniani
confessionibus gloriosis circumdas et protegis, da nobis
et eorum imitatione proficere et intercessione gaudere. per.Lectio et Euangelium de pluribus martyribus.Gr. Exultabunt sancti in gloria letabuntur in cubilibus
suis. Y Cantate domino canticum nouum laus eius in
ecclesia sanctorum. Alleluia Y Vindica domine
sanguinem sanctorum qui effusus est.Off. Mirabilis deus in sanctis suis.

Sec. Suscipe domine preces et munera, que ut tuo sint digna conspectui, sanctorum tuorum quaesumus precibus adiuuemur. per.

[Com.] Anima nostra.

Compl. Corporis sacri et pretiosi sanguinis repleti libamine quaesumus domine deus noster, ut quod pia deuotione [f.255v] gerimus, / certa redemptione capiamus. per.

188

Octaue Apostolorum. (6 July)

[In.] Sapientiam sanctorum narrent populi et laudem eorum nuntiet ecclesia nomina autem eorum uiuent in seculum seculi. Ps. Gaudete.

Or. Deus cuius dextera beatum Petrum ambulanti in fluctibus ne mergeretur erexit, et coapostolum eius Paulum tertio naufraganti de profundo pelagi liberauit, exaudi nos propitius et concede, ut amborum meritis eterne beatitudinis gloriam consequamur. qui uiuis.

Lectio Libri Sapientie. Hi sunt uiri misericordie
(Ecclus.xliv 10-15)

Gr. In omnem terram. Alleluia Y Vos estis lux huius mundi qui in patientia possidebitis animas uestras.

Secundum Matheum. In illo tempore: Iussit Iesus discipulos suos: Ascendere / [f.256] (Mth.xiv 22-33)

Off. Exultabunt sancti in gloria letabuntur in cubilibus suis exultationes dei in faucibus eorum.

Sec. Offerimus tibi domine preces et munera, que ut tuo sint digna conspectui, apostolorum tuorum precibus adiuuemur. per.

Com. Iustorum anime.

Compl. Protege domine populum tuum, et apostolorum tuorum Petri et Pauli patrocinio confidentem, perpetua defensione conserua. per./

189

[f.256v] Sanctorum Septem Fratrum. (10 July)

In. Laudate pueri dominum laudate nomen domini qui habitare facit sterilem in domo matrem filiorum letantem.

Ps. Sit nomen domini.

Or. Praesta quaesumus omnipotens deus, ut qui gloriosos martyres fortes in sua confessione cognouimus, pios apud te in nostra intercessione sentiamus. per.

Lectio Libri Sapientie. Mulierem fortem quis inueniet/
[f.257] (Prov.xxxi 10-31)

Gr. Vindica domine sanguinem sanctorum tuorum qui effusus est. Y Posuerunt mortalia seruorum tuorum escas uolatilibus celi carnes sanctorum tuorum bestiis terre. Alleluia Y Laudate pueri dominum laudate nomen domini.

Secundum Matheum. In illo tempore: Loquente Iesu ad turbas: Ecce mater eius/[f.257v] (Mth.xii 46-50)

Off. Anima nostra.

Sec. Sacrificiis presentibus domine quaesumus intende placatus, et intercedentibus sanctis tuis, deuotioni nostre proficiant et saluti. per.

Com. Quicumque fecerit uoluntatem patris mei qui in celis est ipse meus grater soror et mater est dicit dominus.

Compl. Quaesumus omnipotens deus, ut illius salutaris capiamus effectum, cuius per hec mysteria pignus accepimus. per.

190

Sancti Apollinaris. (23 July)

In. Sacerdotes dei benedicite dominum sancti et humiles corde laudate deum. Ps. Benedicite omnia opera.

Or. Quaesumus omnipotens deus, ut nostra deuotio quę natalicia beati Apollinaris marty[r]is tui] atque pontificis celebrat, patrocinia nobis eius accumulēt. per.

Lectio de uno martyre.

Gr. Inueni Daud seruum meum. Alleluia Y Vos estis qui permansistis mecum in temptationibus meis, et ego dispono uobis sicut disposuit michi pater meus regnum.

Sequentia sancti Euangelii. In illo tempore: Facta est contentio/[f.258] (Lk.xxii 24-30)

Off. Veritas mea.

Sec. Magnifica domine beati Apollinaris sollemnia recensemus, quę promptis cordibus ambientes oblatis muneribus, et suscipiamus et ueneremur. per.

Com. Semel iuravi in sancto meo semen eius in eternum manebit et sedes eius sicut sol in conspectu meo et sicut luna perfecta in eternum et testis in celo fidelis.

Compl. Sancta tua domine, quę pro beati Apollinaris martyris tui atque pontificis, pretiosa passionę percepimus mentes nostras refoueat, quibus et iugiter satiamur, et semper desideramus expleri. per.

191

Sancti Iacobi apostoli. (25 July)

In. Michi autem nimis per ordinem.

Or. Esto domine plebi tuę sanctificator et custos, ut apostoli tui Iacobi munita p̄sidiis, et conuersione tibi placeat, et secura deseruiat. per.

Lectio. Iam non estis. (Eph.ii 19)

Alleluia Y Venite benedicti patris mei percipite regnum cum gaudio magno.

Euangelium. Accessit ad Iesum mater filiorum. Require
in sancti Iohannis euangeliste. (Mth.xx 20-33)

Sec. Oblationes populi tui domine quaesumus, beati apostoli tui Iacobi passio beata conciliet, et que nostris [fn258v] non abite sunt / meritis, fiant tibi placite eius deprecatione. per.

Preph. Te domine suppliciter.

Sec. (sic.) Beati apostoli tui Iacobi cuius hodie festiuitate, corpore et sanguine tuo nos refecisti, quaesumus domine intercessione nos adiuua, in cuius sollemnitate percepimus tua sancta letantes. qui uiuis.

192

Sanctorum Nazarii et Celsi. (28 July)

In. Loquetur dominus pacem in plebem suam et super sanctos suos et in eos qui conuertentur ad ipsum. Ps. Benedixisti.

Or. Praesta quaesumus omnipotens deus, ut sicut populus christianus martyrum tuorum Nazarii et Celsi temporali sollemnitate congaudet, ita perfruatur eterna, et que uotis celebrat comprehendat effectu. per.

Lectio de martyre.

Gr. Iustorum anime. Alleluia Y Fulgebunt iusti et [tam quam] scintille in arundineto discurrent in eternum.

Euangelium. Ponite in cordibus uestris. (Lk. xxi 14)

Off. Exultabunt sancti.

Sec. Concede nobis omnipotens deus, ut his muneribus que in sanctorum martyrum tuorum Nazarii et Celsi honore deferimus, et te placemus exhibitis, et nos uiuificemur acceptis. per.

Com. Dico autem uobis amicis meis ne terreamini ab his qui uos persequuntur.

Compl. Praesta quaesumus omnipotens deus, ut sanctorum tuorum Nazarii et Celsi celestibus mysteriis celebrata sollempnitas, indulgentiam nobis tue propitiationis adquirat. per.

193

Sancti Felicis pape. (29 July)

In. Sacerdotes eius induant salutare et sancti eius exultatione exultabunt. Ps. Memento domine.

[f.259] Or. Infirmitatem nostram / respice omnipotens deus, et quia pondus proprie actionis grauat, beati Felicis martyris tui atque pontificis, intercessio gloriosa nos protegat. per.

Lectio de confessore.

Gr. Sacerdotes eius induant salutare et sancti eius exultatione exultabunt. Y Illic producam cornu Dauid paraui lucernam Christo meo. Alleluia Y Inueni Dauid seruo meo oleo sancto meo unxi eum.

Euangelium. Sint lumbi uestri. (Lk. xii 35)

Off. Veritas mea.

Sec. Accepta sit in conspectu tuo domine nostra deuotio, et eius nobis fiat supplicatione salutaris pro cuius sollempnitate defertur. per.

[Com.] Sint lumbi uestri precincti.

[Compl.] Spiritum in nobis domine tuę caritatis infunde, ut quos uno celesti pane satiasti, intercedente beato Felice martyre tuo, tua facias pietate concordēs. per. qui tecum et cum eodem.

194

Sanctorum Abdon et Senne. (30 July)

In. Intret in conspectu tuo.

Or. Deus qui sanctis tuis Abdon et Senne ad hanc gloriam ueniendi copiosum munus gratię contulisti, da famulis tuis suorum ueniam peccatorum, ut sanctorum tuorum intercedentibus meritis, ab omnibus mereamur aduersitatibus liberari. per.

Lectio et Euangelium de martyribus.

Gr. Gloriosus deus. Alleluia Y Exultent iusti.

Off. Mirabilis deus.

Sec. Hostia hęc quaesumus domine quam in sanctorum tuorum natalicia recensentes offerimus, et uincula nostre prauitatis absoluat, et tuę nobis misericordię dona conciliet. per.

Com. Posuerunt mortalia.

Compl. Per huius domine operationem mysterii et uitia [f.259v] nostra / purgentur, et intercedentibus sanctis tuis Abdon et Senne iusta desideria compleantur. per.

195

Sanctorum Septem Fratrum Machabaea. (1 Aug.)Omnia sicut in Septem Fratrum.

Or. Fraternalis nos domine martyrum tuorum corona letificet, que et fidei nostre prebeat incitamenta uirtutum, et multiplici nos suffragio consoletur. per.

Sec. Iterata mysteria domine pro tuorum passionem sanctorum martyrum, deuota mente tractemus, quibus et presidium nobis crescat et gaudium. per.

Compl. Praesta quaesumus omnipotens deus, ut quorum memoriam sacramenti participationem recolimus, fidem quoque proficiendo sectemur. per.

196

Eo die uincula Sancti Petri. (1 Aug.)

[In.] Nunc scio uere quia misit dominus angelum suum et eripuit me de manu Herodis et de omni expectatione plebis Iudeorum. Ps. Domine probasti.

Or. Deus qui beatum Petrum apostolum a uinculis absolutum, illesum abire fecisti, nostrorum quaesumus absolute uincula peccatorum, et omnia mala a nobis propitiatus exclude. per.

Lectio Actuum Apostolorum. In diebus illis: Misit Herodes rex manus / [f.260] (Act.xii 1-11)

Cantus et Euangelium sicut in passione eius.

[f.260v] [Sec.] Oblatum tibi domine / sacrificium ad liberationem nostram benignus assume, et intercedente beato Petro apostolo tuo, aduersus omnium inimicorum insidias continuum praesta auxilium. per.

Compl. Deus qui angelico ministerio beatum Petrum apostolum a uinculis carceris liberasti, eius intercedentibus meritis, ab omni nos tribulatione liberare digneris. per.

197

Sancti Stephani pape. (2 Aug.)

In. Statuit ei dominus.

Or. Deus qui nos beati Stephani martyris tui atque pontificis annua sollemnitate letificas, concede propitius, ut cuius natalicia colimus, de eiusdem etiam protectione gaudeamus. per.

Lectio de uno martyre.

Gr. Iustus ut palma. Alleluia Y Letabitur iustus.

Euangelium. Homo quidam peregre. (Mth. xxv 14)

Off. Inueni Daud seruum.

Sec. Munera tibi domine dicata sanctifica, et intercedente beato Stephano martyre tuo atque pontifice, per eadem nos placatus intende. per.

Com. Domine quinque talenta.

Compl. Hec nos communitio domine purget a crimine, et intercedente beato Stephano martyre tuo atque pontifice, celestis remedii faciat esse consortes. per.

198

Inuentio corporis Sancti Stephani. (3 Aug.)

In. Multe tribulationes.¹ per ordinem.

1. Require in Sancti Iohannis et Pauli. Addition in a non-Beneventan hand of the fourteenth century.

Or. Deus qui nos concedis hodierna die reliquiarum sanctorum tuorum Stephani, Nichodemi, Gamalihelis atque Abiba inuentionis sollempnia colere, tribue nobis quaesumus in æterna letitia de illorum societate, gaudere. per. /

[f.261][Lectio.] Fratres: Rememoramini pristinos
(Heb. x 32-38)

Alleluia Y Sancti tui domine florebunt.

Secundum Lucam. In illo tempore: Dixit Iesus turbis Pharisæorum et principibus sacerdotum: Vē uobis qui edificatis / [f.261v] (Lk. xi 47-51)

Sec. Sacrificium tibi domine laudis offerimus in tuorum commemoratione sanctorum, de quaesumus, ut quod illis contulit gloriam, nobis prosit ad ueniam. per.

Compl. Sumpsimus domine sanctorum tuorum Stephani, Nicodemi, Gamalihelis atque Abbiba inuentione celebrantes, sacramenta cęlestia praesta quaesumus, ut quod temporaliter gerimus æternis gaudiis consequamur. per.

199

Sanctorum Xisti, Felicissimi et Agapiti. (6 Aug.)

In. Salus autem iustorum.

Or. Deus qui conspicias quia ex nulla nostra uirtute subsistimus concede propitius, ut intercessionē sanctorum tuorum Xisti Felicissimi et Agapiti, contra omnia aduersa muniamur. per.

Lectio et Euangelium de martyribus.

Gr. Exultabunt sancti. Alleluia Y Gaudete iusti.

Off. Repleti sumus.

Sec. Munera tibi domine nostrę deuotionis offerimus, quę et pro tuorum tibi grata sint honore iustorum, et nobis salutaria te miserante reddantur. per.

Com. Ego uos elegi de.

Compl. Praesta quaerimus domine deus noster, ut quorum nobis festiuitatę uotiuua sunt sacramenta, eorum salutaria nobis intercessione reddantur. per.

200

Transfiguratio Domini. (6 Aug.)

In. Benedicta sit sancta trinitas atque indiuisa unitas confitemini ei quia fecit nobiscum misericordiam suam.

Ps. Confitemini et inuocate.

[f.262] Or. Deus qui hodierna die uni/genitum tuum mirabiliter transformatum, cęlitus uariiusque testamenti patribus reuelasti, da nobis bene placitis tibi actibus ad eius semper contemplandam pertingere gloriam, in quo tuę paternitati optime complacuisse testatus es. per eundem.

Lectio epistole beati Petri apostoli. Fratres: Dabo operam et frequenter (II Pet.i 15-19)

Gr. Benedictus es domine qui intueris abyssos et sedes super cherubin. Y Benedicite deum cęli et coram omnibus uiuentibus confitemini ei. Alleluia Y Benedictus es domine deus patrum nostrorum et laudabilis in sęcula.

Secundum Marcum. In illo tempore: Assumpsit Iesus Petrum/[f.262v] (Mk.ix 1-9)

Off. Benedictus sit deus pater unigenitusque dei filius sanctus quoque spiritus quia fecit nobiscum misericordiam suam.

Sec. Suscipe quaesumus domine sancte pater omnipotens munera que pro gloriosa filii tui transfiguratione deferimus, et concede propitius, ut per hec et a temporalibus incommodis liberemur, et gaudiis connectamur eternis. per eundem.

Preph. Qui cum unigenito.

Intra consecrationem. Intra quorum nos consortium non [f.263] estimator meriti, / sed [uenie] quaesumus largitor admitte. per Christum.

Benedictio uue noue. Benedic domine et hos fructus novos uue, quos tu domine per rorem celi et inundationem pluuiarum et temporum serenitatem atque tranquillitatem ad maturitatem perducere dignatus es, et dedisti eos ad usus nostros cum gratiarum actione percipere. In nomine domini nostri Iesu Christi. Per quem hec omnia domine semper bona creas.

Com. Benedicimus deum celi et coram omnibus uiuentibus confitemini ei quia fecit nobiscum misericordiam suam.

Compl. Deus qui hunc diem incarnati uerbi tui transfiguratione, tueque ad eum missa paternitatis uoce consecrasti, tribue quaesumus, quo diuinis pasti alimoniis, in eius mereamur membra transferri, qui hec in sui memoriam fieri percepit. qui tecum.

201

Sancti Cyriaci et sociorum eius. (8 Aug.)

In. Timete dominum omnes sancti eius quoniam nichil deest timentibus eum diuites eguerunt et esurierunt inquirentes autem dominum non deficient omni bono.

Ps. Benedicam deum.

Or. Deus qui nos annua beatorum martyrum tuorum Cyriaci,

Largi et Smaragdi et sociorum eorum sollempnitatem letificas, concede propitius, ut quorum natalicia colimus, uirtutem quoque passionis imitemur. per.

Lectio de martyribus.

Gr. Timete dominum omnes sancti eius quoniam nichil deest timentibus eum. Y Inquirentes autem dominum non deficient omni bono. Alleluia Y Te martyrum candidatus laudat exercitus domine.

Euangelium. In illo tempore: Dixit Iesus discipulis suis: Euntes in mundum uniuersum usque / [f.263v] et bene habebunt.¹ (Mk.xvi 15-18)

Off. Letamini in domino.

Sec. Accepta sit in conspectu tuo domine nostra deuotio, et eorum nobis fiat supplicationem salutaris, pro quorum sollempnitatem defertur. per.

Com. Signa eos qui in me credunt hec sequentur demonia eicient super egros manus imponent et bene habebunt.

Compl. Refecti participationem muneris sacri, quaesumus domine deus noster, ut cuius exequimur cultum, sentiamus effectum. per.

202

Vigilie Sancti Laurentii. (9 Aug.)

In. Despersit dedit pauperibus iustitia eius manet in seculum seculi cornu eius exaltabitur in gloria.

Ps. Beatus uir qui timet.

Or. Adesto domine supplicationibus nostris, et intercessione

1. Require in Euangelium Ascensionis ubi est †. Addition in a twelfth century Beneventan hand.

beati Laurentii martyris tui, perpetuam nobis misericordiam benignus impende. per.

Lectio Libri Sapientie. Confitebor tibi domine rex et collaudabo / [f.264] (Ecclus.li 1-12)

Gr. Dispersit dedit pauperibus iustitia eius manet in seculum seculi. Y Potens in terra erit semen eius generatio rectorum benedicetur. Alleluia Y Beatus uir qui timet dominum in mandatis eius cupit nimis.

Euangelium. Si quis uult post me uenire. (Mth.xvi 24-27)

Off. Oratio mea munda est et ideo peto ut detur locus uoci mee in celo quia ibi est iudex meus et conscius meus in eternum ascendat ad dominum deprecatio mea.

Sec. Hostias domine quas tibi offerimus propitius suscipe, et intercedente beato Laurentio martyre tuo, uincula peccatorum nostrorum absolue. per.

Com. Qui uult uenire post me abneget semet ipsum et tollat crucem suam et sequatur me.

Compl. Da quaesumus domine deus noster, ut sicut beati Laurentii martyris tui commemoratione temporali gratulamur officio, ita perpetuo letemur aspectu. per.

203

Natales eiusdem. (10 Aug.)

[In.] Probasti domine cor meum et uisitasti nocte igne me examinasti et non est inuenta in me iniquitas.

Ps. Exaudi domine.

Or. Da nobis quaesumus omnipotens deus uitiorum nostrorum flammam extinguere, qui beato Laurentio tribuisti tormentorum suorum incendia superare. per.

Ad Corinthios. Fratres: Qui parce seminat/[f.264v]
(II Cor.ix 6-10)

Gr. Probasti domine cor meum et uisitasti nocte.

Y Igne me examinasti et non est inuenta in me. iniquitas.
Alleluia Y Beatus Laurentius orauit et dixit domine Iesu
Christe deus de deo miserere mei serui tui.

Euangelium. Amen amen dico uobis; nisi granum frumenti.
(Jo.xii 24)

Off. Confessio et pulcritudo in conspectu eius sanctitas
et magnificentia in sanctificatione eius.

Sec. Accipe quaesumus domine munera dignanter oblata,
et beati Laurentii suffragantibus meritis, ad nostrę salutis
auxilium prouenire concede. per.

Com. Qui michi ministrat me sequatur et ubi ego sum illic
et minister meus erit.

Compl. Sacro munere satiati, supplices ^{te} domine deprecamur,
ut quod debite seruitutis celebramus officio, intercedente
beato Laurentio saluationis tuę sentiamus augmento. per.

204

Sancti Tyburtii. (11 Aug.)

In. Iustus ut palma.

Or. Beati Tyburtii nos domine foueant continuata pręsidia,
[f.265] quia non desinis propitius / intueri quos talibus
auxiliis concesseris adiuuari. per.

Lectio et Euangelium de ^{uno} martyre.

Gr. Os iusti. Alleluia Y Posuisti domine.

Off. Desiderium.

Sec. Adesto domine precibus populi tui adesto muneribus, ut quę sacris sunt oblata mysteriis, tuorum tibi placeant intercessionę sanctorum. per.

Com. Posuisti domine.

Compl. Sumpsimus domine pignus redemptionis eterne, sit nobis quaesumus, interuenientę beato Tyburtio martyre tuo, uite presentis auxilium pariter et future. per.

205

Sancti Yppoliti. (13 Aug.)

In. Iusti epulentur exultent in conspectu dei delectentur in letitia. Ps. Exurgat deus.

Or. Da nobis quaesumus omnipotens deus, ut beati Yppoliti martyris tui ueneranda sollempnitas, et deuotionem nobis augeat et salutem. per.

Lectio et Euangelium de martyre.

Gr. Clamauerunt iusti. Alleluia Y Mirabilis.

Off. Anima nostra.

Sec. Respice domine munera populi tui, sanctorum festiuitatę uotiuā, et tuę testificatio ueritatis, nobis proficiat ad salutem. per.

Com. Dico autem uobis amicis meis ne terreamini ab his qui uos persequuntur.

Compl. Sacramentorum tuorum domine, communio sumpta nos saluet, et in tuę luce ueritatis confirmet. per.

Vigilie Sanctę Marie. (14 Aug.)In. Dilexisti iustitiam. per ordinem.Or. Deus qui uirginalem aulam beatę Marię in qua habitares eligere dignatus es, da quaesumus, ut sua nos defensione munitos, iocundos faciat suę interesse festiuitati. qui uiuis.[f.265v] Alia./ Deus qui nos beati Eusebii confessoris tui annua sollempnitatę letificas, concede propitius, ut cuius natalicia colimus, per eius ad te exempla gradiamur. per.Lectio Libri Sapientie. Ego quasi libanus
(Ecclus.xxiv 21-31)Gr. Dilexisti iustitiam. Alleluia Y O quam pulchra es casta generatio cum claritate.Euangelium. Exurgens Maria abiit.¹ (Lk.i 39)Off. Offerentur.Sec. Per hęc sacrificia quaesumus domine magnum nobis p̄sidium conferat apud clementiam tuam dei genitricis oratio, quam iccirco de p̄senti sęculo transtulisti, ut pro peccatis nostris / apud te fiducialiter intercedat.
[f.266] per eundem.Alia. Laudis tuę domine hostias immolamus, in tuorum commemorationę sanctorum, quibus nos et presentibus exui malis confidimus et futuris. per.Com. ²Dilexisti.²

1. Require in Quattuor Temporum de Natiuitate Domini in feria vi. Addition in a fourteenth century non-Beneventan hand.
2....2 Musical cue in Beneventan notation.

Compl. Sumptis domine sacramentis, intercedente beata et gloriosa semperque uirginę dei genitricę Maria, ad redemptionis ęternę, quaesumus proficiamus augmentum. per eundem.

Alia. Refecti cibo potuque cęlesti domine deus noster, te supplices exoramus, ut inccuius hęc commemorationę percepimus, eius muniamur et precibus. per.

207

Assumptio Matris Domini. (15 Aug.)

In. Vultum tuum deprecabuntur omnes diuites plebis adducentur regi uirgines post eam proxime eius adducentur tibi in letitia et exultationę. Ps. Eructauit.

Or. Concede nobis quaesumus omnipotens deus ad beatę Marię semper uirginis gaudia ęterna pertingere, de cuius nos assumptionę ueneranda tribuis annua sollempnitate gaudere. per.

Lectio Libri Sapientię. In omnibus requiem quęsiui / [f.266v] (Ecclus.xxiv.11-20)

Gr. Propter ueritatem et mansuetudinem et iustitiam et deducet te mirabiliter dextera tua. Y Audi filia et uide et inclina aurem tuam quia concupiuit rex speciem tuam. Alleluia X Quasi cędrus exaltata es in libano et quasi cypressus in montem Sion sancta dei genitrix.

Sequentia sancti Euangelii. In illo tempore: Intrauit Iesus in quoddam castellum / [f.267] (Lk.x 38-42)

Off. Offerentur regi uirgines proxime eius offerentur tibi in letitia et exultationę adducentur in templum regi domino.

Sec. Intercessio quaesumus domine beatę Marię uirginis, munera nostra commendet, nosque eius ueneratio tuę maiestati reddat acceptos. per.

Com. Dilexisti iustitiam et odisti iniquitatem.

Compl. Mense cęlestis participes effecti, imploramus clementiam tuam domine deus noster, ut qui festa dei genitricis colimus, a malis imminentibus eius intercessionibus liberemur. per eundem.

208

Octave Sancti Laurentii. (17 Aug.)

In. Confessio et pulchritudo.

Or. Excita domine in ecclesia tua spiritum, cui beatus Laurentius leuita seruiuit, ut eodem nos replente, studeamus amare quod amauit, et opere exercere quod docuit. per. in unitate eiusdem.

Lectio et Euangelium sicut in natiuitate eius.

Gr. Probasti domine. Alleluia χ Laurentius bonum opus operatus est qui per signum crucis cęcos illuminauit.

Off. Confessio et.

Sec. Sacrificium nostrum tibi domine quaesumus beati Laurentii pęcatio sancta conciliet, ut cuius honore sollempniter exhibetur, meritis efficiatur acceptum. per.

Com. Qui michi ministrat.

Compl. Supplices te rogamus omnipotens deus, ut quos donis celestibus satiasti, intercedente beato Laurentio martyre tuo, perpetua protectionę custodias. per.

209

Sancti Agapiti. (18 Aug.)

Omnia de martyre.

Or. Letetur ecclesia tua deus beatus Agapiti martyris [f.267v] tui confisa suffragiis, / atque eius precibus gloriosis, et deuota permaneat, et segura consistat. per.

Sec. Suscipe domine munera, que in eius tibi sollempnitatem deferimus, cuius nos confidimus patrocinio liberari. per.

Compl. Satiasti domine familiam tuam muneribus sacris, eius quaesumus semper interuentionem nos refouere cuius sollempnia celebramus. per.

210

Sancti Magni. (19 Aug.)

Omnia de uno martyre.

[Or.] Adesto domine supplicationibus nostris, et intercedente beato Magno martyre tuo atque pontifice, ab hostium nos defende propitiatus incursum. per.

Sec. Offerimus tibi domine quaesumus preces et munera que ut tuo sint digna conspectui, [beati Ma]gni martyris tui atque pontificis, precibus adiuuemur. per.

Compl. Diuini muneris largitatem satiati quaesumus domine deus noster, ut intercedente beato Magno martyre tuo atque pontifice, eius semper intercessionem uiuamus. per.

211

Sancti Bartholomei apostoli. (25 Aug.)

[In.] Michi autem nimis.

Or. Omnipotens sempiternus deus qui huius diei uenerandam sanctamque letitiam, in beati apostoli tui Bartholomei festiuitate tribuisti, da ecclesie tue quaesumus et amare quod credidit, et predicare quod docuit. per.

Lectio et Euangelium de apostolis.

Gr. Constitues eos. Alleluia Y O quam beatus es dei apostolus Bartholomeus qui inter ceteros apostolos tormentis [f.268] ualidis expertus / penarum gloriosus triumphauit.

Off. In omnem terram.

Sec. Beati apostoli tui Bartholomei domine sollempnia recensemus, quaesumus ut auxilio eius, tua beneficia capiamus pro quo tibi hostias laudis offerimus. per.

Com. Vos qui secuti.

Compl. Sumpsimus domine pignus salutis eterne, celebrantes beati Bartholomei apostoli tui uotiuu sollempnia, et perpetua merita uenerantes, quaesumus ut nobis proficiat ad salutem. per.

212

Sancti Hermetis. (28 Aug.)

In. Iustus non conturbabitur quia dominus firmat manum eius tota die miseretur et commodat et semen eius in benedictione erit in eternum conseruabitur. Ps. Noli emulari.

Or. Deus qui beatum Hermen martyrem tuum uirtute constantie in passionem roborasti ex eius nobis imitatione tribue pro amore tuo prospera mundi despiciere, et nulla eius aduersa formidare. per.

Lectio et Euangelium de uno martyre.

Gr. Beatus uir. Alleluia Y Iustus deduxit.

Off. In uirtute.

Sec. Sacrificium tibi domine laudis offerimus, in tuorum commemorationem sanctorum, da quaesumus, ut quod illis

contulit gloriam, nobis ~~pro~~sit ad ueniam. per.

Com. ¹Qui uult.¹

Compl. Repleti domine benedictione cęlesti, quaesumus clementiam tuam, ut intercedente beato Herme martyre tuo, que humiliter gerimus salubriter sentiamus. per.

213

Sancti Augustini ępiscopi. (28 Aug.)

In. Dicit dominus sermones mei.

Or. Deus qui nos annua beati Augustini confessoris tui [f.268v] atque pontificis sollempnitatem letificas concede propitius, ut cuius natalicia colimus, per eius ad te exempla gradiamur. per.

Lectio. Testificor coram deo. (II Tim.iv 1)

Gr. Os iusti meditabitur. Alleluia Y Iurauit dominus.

Euangelium. Vigilate quia nescitis. (Mth.xxiv 43)

Off. Veritas.

Sec. Sancti confessoris tui Augustini nobis domine pia non desit oratio, que et munera nostra conciliet, et tuam nobis indulgentiam semper optineat. per.

Com. Beatus seruus.

Compl. Ut nobis domine tua sacrificia dent salutem, beatus confessor tuus Augustinus pontifex, quaesumus precator accedat. per.

1

1....1 Musical cue in Beneventan notation.

Sancte Sauine. (29 Aug.)

In. Cognoui domine quia equitas iudicia tua in ueritate tua humilasti me confige timore tuo carnes meas a mandatis tuis non me repellas. Ps. Beati immaculati.

Or. Deus qui [inter] cetera potentie tue miracula, etiam in sexu fragili uictoriam martyrii contulisti, concede propitius, ut cuius natalicia colimus per eius ad te exempla gradiamur. per.

Lectio. Domine deus meus. (Ecclus. li 13)

Gr. Specie tua. Alleluia Y Diffusa est.

Euangelium. Simile est regnum celorum thesauro. (Mth. xiii 44)

Off. Filie regum.

Sec. Hostias tibi domine beatę Sabine martyris tue dicatas meritis benignus assume, et ad perpetuum nobis tribue prouenire subsidium. per.

Com. Principes persecuti sunt me gratis et a uerbis tuis formidauit cor meum letabor ego super eloquia tua sicut qui inuenit spolia multa.

Compl. Diuini muneris largitate satiati quaesumus domine [f.269] deus noster, ut intercedente beata Sabina martyre tua, in huius semper participatione uiuamus. per.

Decollatio Sancti Iohannis Baptiste. (29 Aug.)

[In.] Iustus ut palma florebit.²

2. Require in natale eius. Addition in a fourteenth century non-Beneventan hand.

Or. Deus qui precursorem filii tui tantò munere ditasti, ut pro ipso etiam capite plecti mereretur, da nobis ex eius imitatione ueritatis fortes testes existere, et nullas aduersitates mundi formidare. per eundem.

Lectio Esayę propheteę. Hęc dicit dominus: Ecce seruus meus suscipiam eum/[f.269v].... (Is.xlii 1-9)

Gr. Iustus non conturbabitur.¹ Alleluia Y Iustus ut palma florebit et sicut cedrus multiplicabitur.

Secundum Marcum. In illo tempore: Misit Herodes et tenuit Iohannem/[f.270] (Mk.vi 17-29)

Off. ²Iustus ut palma² florebit.

Sec. Perpetuis nos domine sancti Iohannis Baptistę tuere preşidiis et quanto fragiliores sumus, tanto magis necessariis attolle suffragiis. per.

Com. Posuisti domine in capite.

Compl. Conferat nobis domine sancti Iohannis Baptistę et martyris tui utrumque sollempnitas, ut magnifica sacramenta que sumpsimus, significata ueneremur, et in nobis potius edita gaudeamus. per.

216

Sanctorum Felicis et Audacti. (30 Aug.)

In. Sapientiam sanctorum.

Or. Maiestatem tuam domine suppliciter deprecamur, ut sicut nos iugiter sanctorum tuorum Felicis et Audacti commemoratione letificas, ita semper supplicatione defendas. per.

1. Require in natale eius. Addition in a fourteenth century non-Beneventan hand.

2....2 Musical cue in Beneventan notation.

Lectio et Euangelium de martyribus.

Gr. Gloriosus deus. Alleluia Y Iustorum anime.

Off: Letamini.

Sec. Hostias domine tue plebis intende, et quas in honore sanctorum tuorum deuota mente celebrat, proficere sibi sentiat ad salutem. per.

Com. Quod dico uobis in tenebris dicite in lumine dicit dominus et quod in aure auditis predicare super tecta.

[f.270v] Compl. Repleti domine muneribus / sacris quaesumus, ut intercedentibus sanctis tuis Felice et Audacto in gratiarum semper actione maneamus. per.

217

Sanctorum Duodecim Fratrum. (1 Sept.)

In. Iusti epulentur.

Or. Deus qui nobis per singulos annos, natalicia sanctorum Donati Felicis fratrumque eorum celebrare donasti concede quaesumus, ut ipsorum quoque meritis, nos famulos tuos ad gaudia eterna perducere digneris. per.

Lectio. Fratres: Sancti per fidem. (Heb.xi 33)

Gr. Iustorum anime. Alleluia Y Hec est uera fraternitas que uicit mundi crimina Christum secuta inclita tenent regna celestia.

Secundum Matheum. In illo tempore: Misit Iesus duodecim discipulos suos/[f.271].... (Mth.x 5-15)

Off. Mirabilis deus in sanctis suis.

Sec. Munera tibi domine nostre deuotionis offerimus, que et pro tuorum tibi grata sint honore iustorum, et nobis salutaria te miserante reddantur. per.

Com. Dico autem uobis.

Compl. Praesta nobis quaesumus domine intercedentibus sanctis tuis Donato, Felice, fratribusque eorum, ut quę ore contingimus, pura mente capiamus. per.

218

Natiuitas Sancte Marie. (8 Sept.)

[In.] Vultum tuum.

Or. Supplicationes seruorum tuorum deus miseratus exaudi, ut qui in natiuitate dei genitricis et uirginis congregamur, eius intercessionibus a te de instantibus periculis eruamur. per eundem.

Lectio Libri Sapientię. Sapientia laudabit animam/
[f.271v] (Ecclus.xxiv 1-25)

Gr. Propter ueritatem et. Alleluia Y Gloriose uirginis Marię natiuitatem celebremus./

[f.272] Initium sancti Euangelii secundum Matheum.
Liber generationis/[f.272v] (Mth.i 1-16)

Off. ¹Offerentur¹ regi.

Sec. Unigeniti tui domine nobis succurrat humanitas, ut qui natus de uirginę matris integritatem non minuit sed sacrauit, in natiuitatis eius sollempniis a nostris nos piaculis exuens, oblationem nostram sibi faciat esse acceptam, Iesus Christus dominus noster, qui tecum.

Com. Dilexisti iustitiam.

1....1 Musical cue in Beneventan notation.

Compl. Famulis tuis domine cęlestis gratię munus impertire, ut quibus beatę uirginis partus extitit salutis exordium, natiuitatis eius uotiuua sollempnitas, pacis tribuat incrementum. per.

219

Eo die Sancti Adriani martyris. (8 Sept.)

[Or.] Praesta quaesumus omnipotens deus, ut qui beati Adriani martyris tui natalicia colimus, a cunctis malis imminentibus, eius intercessionibus liberemur. per.

Sec. Munera quaesumus domine tibi dicata sanctifica, et intercedente beato Adriano martyre tuo, per eadem nos placatus intende. per.

Compl. Beati Adriani martyris tui domine intercessionę placatus, praesta quaesumus, ut quę temporaliter gerimus perpetua saluationę capiamus. per.

220

Exaltatio Sancte Crucis, et Sanctorum Cornelii et Cipriani.
(14 Sept.)

In. Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est salus uita et resurrectio nostra [f.273] per quem saluati et liberati / sumus.

Ps. Deus misereatur.

Or. Deus qui nos hodierna die exaltationis sancte Crucis annua sollempnitate letificas, praesta ut cuius mysterium in terra cognouimus, eius redemptionis pręmia consequamur. per.

Alia. Beatorum martyrum pariterque pontificum Cornelii et

Cypriani nos domine festa tueantur, et eorum commendet oratio ueneranda. per.

Lectio. Fratres: Hoc sentite in uobis. (Phil.ii 5)

Gr. Christus factus est pro nobis. Alleluia Y Dulce lignum.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Nunc iudicium est mundi (Jo.xii 31-36)

Off. Dexteram domini.

Sec. Deuotas domine humilitatis nostrę preces et hostias, misericordię tuę precedat auxilium, et salutem quam per / [f.273] Adam in paradyso ligni clauserat temerata presumptio, ligni rursum fides aperiat. per.

Alia. Plebis tuę domine munera benignus intende, quę maiestati tuę pro sanctorum martyrum tuorum sollempnitatibus sunt dicata. per.

Preph. Qui salutem.

Com. Nos autem gloriari oportet in cruce domini nostri Iesu Christi in quo est salus uita et resurrectio nostra per quem saluati et liberati sumus.

Compl. Adesto familię tuę quaesumus clemens et misericors deus, ut in aduersis et prosperis preces eius exaudias, et nefas aduersariorum per auxilium sanctę Crucis digneris conterere, ut portum salutis tuę ualeat apprehendere. per.

Alia. Quaesumus domine salutaribus repleti mysteriis [ut quo]rum sollempnia celebramus orationibus adiuuemur. per.

221

Sancti Ianuarii et sociorum eius. (19 Sept.)

Cantus, Lectio et Euangelium de pluribus martyribus.

[Or.] Intercessio nos quaesumus domine beatorum martyrum tuorum Ianuarii, Festi, et Desiderii et sociorum eorum beata foueat, ut eorum sacra natalicia et temporaliter frequentemus et conspiciamus eterna. per.

Sec. Beatorum martyrum tuorum Ianuarii Festi et Desiderii domine merita munera nostra commendent, nosque eorum ueneratio tuę maiestati reddat acceptos. per.

Compl. Fac nos quaesumus domine meritis beati Ianuarii martyris tui atque pontificis et sociorum eius illesos uite [f.274] huius seculi pela/[]gus pertransire et nulla] nos procella perturbet, sed ut etenne pacis munera reportantes, perpetuo cum eis gaudio triumphare mereamur. per.

222

Vigilię Sancti Mathei apostoli. (20 Sept.)

[In.] Ego autem sicut oliua per ordinem.

Lectio. Beatus uir qui in sapientia. (Ecclus.xiv 22)

Sequentia sancti Euangelii secundum Lucam. In illo tempore:
Vidit Iesus publicanum (Lk.v 27-32)

223

Natalis eiusdem. (21 Sept.)

In. Os iusti meditabitur sapientiam et lingua eius loquetur iudicium lex dei eius in corde ipsius. Ps. Noli emulari.

Or. Beati Mathei apostoli et euangeliste domine precibus

adiuuemur, ut quod possibilitas nostra non obtinet, eius nobis intercessione donetur. per.

Lectio Iezechielis prophete. In diebus illis: Vidi et ecce uentus/[f.274v] (Ezech.i 4-13)

Gr. Beatus uir qui timet dominum in mandatis eius cupit nimis. Y Potens in terra erit semen eius generatio rectorum benedicetur. Alleluia Y Cęli enarrant gloriam [f.275] dei et opera manuum eius / annuntiat firmamentum.

Secundum Matheum. In illo tempore: Vidit Iesus hominem sedentem (Mth.ix 9-13)

Off. Posuisti domine in capite eius coronam de lapide pretioso, uitam petiit a te tribuisti ei alleluia.

Sec. Supplicationibus beati Mathei apostoli et euangeliste quaesumus ecclesie tue domine commendetur oblatio, cuius magnificis predicationibus eruditur. per.

Preph. Te domine suppliciter.

Com. Amen dico uobis quod uos qui reliquistis omnia et secuti estis me centuplum accipietis et uitam eternam possidebitis.

Compl. Perceptis domine sacramentis beato Matheo apostolo tuo et euangelista interueniente deprecamur, ut que pro eius celebrata sunt gloria, nobis proficiant ad medelam. per.

224

Sanctorum Cosme et Damiani. (27 Sept.)

In. Sapientiam sanctorum.

Or. Praesta quaesumus omnipotens deus, ut qui sanctorum [f.275v] tuorum / Cosme et Damiani et fratrum eorum natalicia colimus, a cunctis malis imminentibus, eorum intercessionibus liberemur. per.

Lectio de martyre.

Gr. Clamauerunt iusti. Alleluia Y Hęc est uera fraternitas.

Euangelium. Circuibat Iesus castella. (Mth.ix 35)

Off. Gloriabuntur in te omnes.

Sec. Sanctorum tuorum domine nobis pia non desit oratio quę et munera nostra conciliet, et tuam nobis indulgentiam semper obtineat. per.

Com. Posuerunt.

Compl. Protegat domine quaesumus populum tuum, et participatio cęlestis indulta conuii, et deprecatio collata sanctorum. per.

225

Sancti Ieronimi presbiteri. (30 Sept.)

[In.] In uirtute tua domine.

Or. Ecclesiam tuam quaesumus domine pia miseratione custodi, et quam beatissimus sacerdos et confessor tuus ieronimus a cunctis te adiuuante purgavit heresibus suis orationibus non desinas mentes omnium adiuu[are]. per.

Lectio et Euangelium de confessore.

Gr. Os iusti meditabitur. Alleluia Y Amavit eum.

Off. Desiderium anime.

Sec. Supplicationis nostre hostias domine deus omnipotens, ut clementer suscipias humiliter exoramus, et familie tue quę se beatissimi confessoris et sacerdotis tui Ieronimi meritis erudita exultat, cęlestis regni ianuas aperire digneris. per.

Com. Fidelis seruus.

Compl. Prestent nobis domine quaesumus tua sancta praesidia, quae interuenientibus beati Ieronimi meritis, ab omnibus nos absoluant peccatis. per.

226

Sancti Dionisii et sociorum eius. (9 Oct.)

Omnia de pluribus martyribus. /

[f.276] [Or.] Deus qui hodierna die beatum Dionisium uirtute constantie in passione roborasti, quique illi ad praedicandam gentibus gloriam tuam Rusticum et Eleutherium sociare dignatus es, tribue nobis quaesumus, ex eorum imitatione pro amore tuo prospera mundi desplicere, et nulla eius aduersa formidare. per.

Sec. Hostia domine quaesumus quam sanctorum tuorum Dionisii Rustici et Eleutherii natalicia recensentes offerimus, et uincula nostrae prauitatis absoluat, et tuae nobis misericordiae dona conciliet. per.

Compl. Quaesumus omnipotens deus, ut qui caelestia alimenta percepimus, intercedentibus sanctis martyribus tuis Dionisio Rustico et Eleutherio, per haec contra omnia aduersa muniamur.

227

Sancti Calixti pape. (14 Oct.)

In. Statuit ei dominus per ordinem.

Or. Deus qui nos conspicias ex nostra infirmitate deficere, ad amorem tuum nos misericorditer per sanctorum tuorum exempla restaura. per.

Lectio de uno martyre.

Alleluia Y Letabitur iustus.

Euangelium. Homo quidam peregre. (Mth.xxv 14)

[Sec.] Mistica nobis domine prosit oblatio, quę nos et a reatibus nostris expediat, et perpetua saluationę confirmet. per.

Compl. Quaesumus omnipotens deus, ut reatus nostras munera sacrata purificent, et recte uiuendi nobis operentur effectum. per.

228

Sancti Luce euangeliste. (18 Oct.)

In. Ego autem sicut oliua. per ordinem. /

[f.276v] [Or.] Interueniat pro nobis domine quaesumus sanctus tuus Lucas ęuangelista, qui crucis mortificationem iugiter in suo corpore, pro tui nominis amore portauit. per.

Lectio. Fratres: Unicuique nostrum data est. (Eph. iv 7)

Alleluia Y In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum.

Euangelium. Si quis uult post me uenire. (Mth.xvi 24)

Sec. Donis cęlestibus quaesumus domine da nobis libera mente seruire, ut munera quę deferimus, interuenientę sancto ęuangelista tuo Luca, et medelam nobis operentur et gloriam. per.

Preph. Te domine suppliciter.

Compl. Praesta quaesumus omnipotens et misericors deus, ut id quod de sancto altari tuo accepimus, precibus beati euangelistę tui Luce sanctificet animas nostras per quod tuti esse possimus. per.

Translatio Sancti Bartholomei in Beneuentum. (25 Oct.)

In. Michi autem.

Or. Omnipotens sempiterne deus qui beatum Bartholomeum apostolum tuum italicis populis ex Lipari Beneuentum transuehendo concedere dignatus es, praesta ut cuius gaudemus triumphis tueamur et precibus. per.

Lectio et Euangelium de apostolis.

Gr. Constitues eos, Alleluia χ O Quam beatus es dei apostolus Bartholomeus qui inter ceteros apostolos tormentis ualidis expertus penarum gloriosus triumphauit.

Off. Constitues eos.

Sec. Protegat nos domine sepius beati Bartholomei apostoli repetita sollempnitas, ut cuius patrocinia sine intermissione [f.277] recolimus, perpetua defensione mu/niamus. per.

Com. Amen dico uobis.

Compl. Prosit nobis domine quaesumus, beati Bartholomei apostoli tui frequentata laudatio, eumque pro nobis orare in augmento uirtutum sentiamus. per.

Apostolorum Symonis et Iude. (28 Oct.)

In. Michi autem nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. Ps. Domine probasti.

Or. Concede quaesumus omnipotens deus, ut sicut apostolorum tuorum Symonis et Iude gloriosa natalicia colimus, sic ad tua beneficia promerenda apud maiestatem tuam pro nobis ipsi intercedant. per.

Lectio. Iam non estis. (Eph.ii 19)

Gr. Nimis honorati sunt amici tui deus nimis confortatus est principatus est principatus eorum. Y Dinumerabo eos et super arenam multiplicabuntur. Alleluia Y Vos estis lux huius mundi qui in patientia possidebitis animas uestras.

Secundum Lucam. In illo tempore: Dixit Iesus discipulis suis: Ponite in cordibus (Lk.xxii 4+19)

Off. In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum.

Sec. Munera domine que pro apostolorum tuorum Symonis et [f.277v] Iudee sollempni/tate deferimus, propitius suscipe, et mala omnia que meremur auerte. per.

Preph. Te domine suppliciter.

Com. Vos qui secuti estis me dicit dominus sedebitis super sedes iudicantes duodecim tribus Israhel alleluia alleluia.

Compl. Perceptis domine sacramentis, suppliciter exoramus, ut intercedentibus beatis apostolis Symone et Iuda, que pro illorum ueneranda gerimus passionem, nobis proficiant ad medelam. per.

231

Sancti Germani episcopi. (30 Oct.)

In. Sacerdotes dei benedicite.

Or. Adiuuemur quaesumus domine precibus beati confessoris tui Germani, ut illuc pietatis tue mereamur clementia subsequi, quo ipse subuehentibus angelis igneo septus globo conscendit. per.

Lectio et Euangelium de confessore.

Gr. Iuravit dominus. Alleluia Y Tu es sacerdos.

Off. Inueni Daudid.

Sec. Placatus meritis quaesumus domine beati confessoris tui Germani, et oblata nomini tuo sacrificia suscipe, et uniuersa famulorum tuorum delicta depelle. per.

Com. Fidelis seruus.

Compl. Cęlestis domine mysterii perceptionę munitos, tales nos quaesumus beati Germani confessoris tui pęcibus effice, ut quod ille deferentibus indeptus est angelis, nostra quoque fragilitas mereatur adipisci. per.

232

Vigilię Omnium Sanctorum. (31 Oct.)

[In.] Timete dominum omnes sancti eius quoniam nichil deest timentibus eum diuites eguerunt et esurierunt inquirentes autem dominum non deficient omni bono.

Ps. Benedicam dominum.

Or. Domine deus multiplica super nos gratiam tuam, / [f.278] [et quorum premimus] gloriosa sollempnia, tribue subsequi in sancta professione letitiam. per.

Oratio pro Sancto Cesario. Deus qui nos beati martyris tui Cesarii annua sollempnitate letificas, concede propitius, ut cuius natalicia colimus, etiam actiones imitemur. per.

Lectio Libri Apocalypsis beati Iohannis apostoli. In diebus illis: Ego Iohannes uidi in medio throni/[f.278v] (Apoc.v 6-12)

Gr. Timete dominum omnes sancti eius quoniam nichil deest timentibus eum. Y Inquirentes autem dominum non deficient omni bono.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Amen amen dico uobis, quia plorabitis (Jo. xvi 20-22)

Off. Exultabunt sancti in gloria letabuntur in cubilibus suis exultationes dei in faucibus eorum.

Sec. Altare tuum domine muneribus cumulantes oblatis, da quaesumus, ut ad salutem nostram, omnium sanctorum tuorum preceptione proficiant, quorum sollempnia uentura precurrimus. per.

Alia. Hostias tibi domine, beati Cesarii martyris tui dicatas meritis benignus assume, et ad perpetuum nobis tribue prouenire subsidium. per.

Com. Dico autem uobis amicis meis ne terreamini ab his quis uos persequentur.

Compl. Sacramentis domine et gaudiis optata celebritate [f.279] ex/pletis quaesumus [ut] eorum precibus adiuuemur, quorum recordationibus exhibentur. per.

Alia. Quaesumus omnipotens deus, ut qui celestia alimenta percipimus, intercedente beato Cesario martyre tuo, per hec contra omnia aduersa muniamur. per.

233

Sollempnitas Omnium Sanctorum. (1 Nov.)

[In.] Gaudeamus omnes in domino diem festum celebrantes sub honore sanctorum omnium de quorum sollempnitate gaudent angeli et collaudant filium dei. Ps. Gaudete iusti.

Or. Omnipotens sempiterne deus, qui nos omnium sanctorum merita sub una tribuisti celebritate uenerari, quaesumus, ut desideratam nobis tue propitiationis abundantiam multiplicatis cunctorum sanctorum intercessionibus largiaris. per.

Lectio Libri Apocalypsis beati Iohannis apostoli. In diebus illis: Ego Iohannes uidi alterum angelum/[f.279v] (Apoc.vii 2-12)

Gr. Gloriosus deus in sanctis mirabilis in maiestate faciens prodigia. Y Dexteram tuam domine magnificata est in uirtute dextera manus tuę confregit inimicos. Alleluia Y Iusti fulgebunt sicut sol in regno patris eorum.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Videns Iesus turbas ascendit in montem/[f.280] (Mth.v 1-12)

Off. Letamini in domino et exultate iusti et gloriamini omnes recti corde.

Sec. Munera tibi domine nostrę deuotionis offerimus, quę et pro cunctorum tibi grata sint honore sanctorum, et nobis salutaria te miserantę reddantur. per.

Com. Iustorum anime in manu dei sunt et non tanget illos tormentum malitię uisi sunt oculis insipientium mori illi autem sunt in pace.

Compl. Da quaesumus domine fidelibus populis omnium sanctorum semper uenerationę letari, et eorum perpetua supplicationę muniri. per.

234

Sanctorum Quattuor Coronatorum. (8 Nov.)

[In.] Intret in conspectu.

Or. Praesta quaesumus omnipotens deus, ut qui gloriosos martyres tuos **Claudium, Nicostratum, Simpronianum, Castorium** atque **Simplicium**, fortes in sua confessionę cognouimus, pios apud te in nostra intercessionę sentiamus. per.

Lectio et Euangelium de martyribus.

[f.280v] Gr. Vindica deus./ Alleluia Y Iusti
epulentur.

Off. Anima nostra.

Sec. Benedictio tua domine larga descendat, que et munera
nostra deprecantibus sanctis tuis tibi reddat accepta, et
nobis sacramentum redemptionis efficiat. per.

Com. Posuerunt mortalia.

Compl. Celestibus refecti sacramentis et gaudiis, supplices
te domine deprecamur, ut quorum gloriamur triumphis,
protegamur auxiliis. per.

235

Sancti Martini episcopi. (11 Nov.)

In. Beatus Martinus obitum suum longe ante presciuit
dixitque fratribus dissolutionem sui corporis imminere
quia indicauit se iam resolui. Ps. Beati immaculati.

Or. Deus qui conspicias quia ex nulla nostra uirtute
subsistimus, concede propitius, ut intercessione beati
Martini confessoris tui (atque pontificis) contra omnia *Gr. om.*
aduersa muniamur. per.

Lectio et Euangelium de confessore.

Gr. Dixerunt discipuli ad beatum Martinum cur nos pater
deseris aut cui nos desolatos relinquis. Y Inuadent enim
gregem tuum lupi rapaces. Alleluia Y Beatus uir sanctus
Martinus urbis Turonis requieuit quem susceperunt angeli
atque archangeli throni dominationes et uirtutes.

Off. O uirum ineffabilem nec labore uictum nec mortem
uincendum qui nec mori timuit nec uiuere recusauit.

Sec. Beati sacerdotis et confessoris tui Martini, quaesumus domine nobis pia non desit intercessio, que et munera nostra conciliet, et tuam nobis indulgentiam semper optineat. per.

Com. Sacerdos dei Martine pastor egregie ora pro nobis deum.

Compl. Sumpsimus domine pignus redemptionis eterne, sit [f.281v] nobis quaesumus inter/ueniente beato Martino confessore tuo, uite presentis auxilium pariter et future. per.

236

Sancte Cecilie. (22 Nov.)

In. Loquebar de testimoniis tuis in conspectu regum et non confundebar et meditabar in mandatis tuis que dilexi nimis. Ps. Beati immaculati.

Or. Deus cui beata Cecilia ita castitatis deuotione complacuit, ut coniugem suum Valerianum, affinemque suum Tyburtium tibi faceret consecrari quaesumus ut ea intercedente pro nobis, beneficia tui numeris percipere mereamur. per.

Lectio et Euangelium de uirgine.

Gr. Audi filia et uide et inclina aurem tuam quia concupiuit rex speciem tuam. Y Specie tua et pulchritudine tua intende et prospere procede et regna. Alleluia Y Expansis manibus beata Cecilia orabat ad dominum ut eam eriperet de inimicis.

Off. ¹Offerentur.¹

[Sec.] Hec hostia domine placationis et laudis quaesumus, ut interuenientem beata Cecilia martyrem tua, sua nos

1....1 Musical cue in Beneventan notation.

protectione dignos efficiat. per.

Com. Confundantur superbi quia iniuste iniquitatem fecerunt in me ego autem in mandatis tuis exercebar in tuis iustificationibus ut non confundar.

Compl. Satiasti domine familiam tuam muneribus sacris, eius quaesumus semper intercessionem nos refoue, cuius sollempnia celebramus. per.

237

Sancti Clementis. (23 Nov.)

In. Dicit dominus sermones mei quos dedi in os tuum non deficient de ore tuo adest enim nomen et munera tua accepta erunt super altare meum. Ps. Misericordias tuas domine.

Or. Deus qui nos annua beati Clementis martyris tui atque pontificis sollempnitatem letificas, concede propitius, / [f.28lv] ut cuius natalicia colimus, uirtutem quoque passionis imitemur. per.

Lectio. Benedictus deus et Pater.

Gr. Iuravit dominus. Alleluia Y Iustus germinauit sicut lilius et florebit in eternum ante dominum.

Euangelium. Homo quidam peregre proficiscens. (Mth. xxv 14)

Off. Veritas mea.

Sec. Munera domine oblata sanctifica, et intercedente beato Clemente martyre tuo, per hęc nos a peccatorum nostrorum maculis emunda. per.

Com. Domine quinque talenta.

Compl. Corporis sacri et pretiosi sanguinis repleti libamine, quaesumus domine deus noster, ut quod pia deuotionem gerimus, intercedentem beato Clemente, certa redemptionem capiamus. per.

Sancti Grisogoni. (24 Nov.)In. In uirtute tua.Or. Adesto domine supplicatio[nibus nost]ris [ut qui ex ini]quitate nostra re[os non esse] cognoscimus, beati Chrisogoni martyris tui intercessione liberemur. per.Lectio et Euangelium de martyre.Alleluia Ψ Gloria et honore.Sec. Oblatis quaesumus domine p[la]care muneribus, et intercedente beato Chrisogono martyre tuo a cunctis nos defende periculis, per.Compl. Tui domine perceptione sacramenti, et a nostris mundemur occultis, et ab hostium liberemur insidiis. per.Sancti Mercurii martyris. (25 Nov.)In. Letabitur iustus.Or. Deus qui nos annua beati Mercurii martyris tui sollemnitate letificas, fac nos quaesumus, eius meritis ab omni impugnatione defendi, et continua interuentione / [f.282] per.Lectio. B[enedictus deus et pater.]Gr. Posuisti domine. Alleluia Ψ ¹Iustum¹ deduxit.Euangelium. Amen amen dico uobis: Nisi granum frumenti.
(Jo. xii 24)Off. ¹Posuisti¹ domine.

1....1 Musical cue in Beneventan notation.

Sec. Quaesumus omnipotens deus, beati Mercurii martyris tui meritis, hanc oblationem sanctifica, nosque ab omnium peccatorum nostrorum labe purifica. per.

Com. ¹Posuisti¹ domine.

Compl. Refecti cibo celesti et perhenni poculo satiati tuam deus immensam deprecamur clementiam, ut intercedente beato Mercurio martyre tuo sempiternam leti perueniamus ad gloriam. per. ²

1....1 Musical cue in Beneventan notation.

2. [f.28lv] Addition in a non-Beneventan hand of the fifteenth century:

239 a

Sancta Caterina . (25 Nov.)

Or. Deus qui dedisti legem Moysi in sumitate montis Synai, et in eodem loco corpus beate Catherine uirginis et martyris tue, per [sanctos] angelos tuos mirabiliter collocasti, tribue quaesumus, ut eius meritis et intercessione ad montem qui Christus est peruenire ualeamus. per.

[Sec.] Munera domine sacrificiis presentibus quae tibi offerimus in honore beata Catherine uirginis et martyris tue fiant nobis eius precibus [uita] perpetua et salus infinita. per.

Postcommunio oratio. Sumptis domine salutis eterne misteriis suppliciter deprecamur ut sicut liquor qui de membris beate Catherine uirginis et martiris iugiter manat languidorum corpora sic quaesumus domine [cunctas] a nobis iniquitates expellat. per.

Vigilie Sancti Andree apostoli. (29 Nov.)

[In.] Dominus secus mare Galilee uidit duos fratres Petrum et Andream et uocauit eos uenite post me faciam uos fieri piscatores hominum. Ps. Celi enarrant.

Or. Quaesumus omnipotens deus ut beatus Andreas apostolus tuum pro nobis imploret auxilium ut a nostris reatibus absoluti, a cunctis etiam periculis exuamur. per.

Eo die Sancti Saturnini. [Or.] Deus qui nos beatorum martyrum tuorum Saturnini et Sisinnii concedis natalicio perfrui, eorum nos tribue meritis adiuuari. per.

Lectio Libri Sapientie. Benedictio domini super caput / [f.282v] (Ecclus.xliv 26-27, xlv 2-4,6-9)

Gr. In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum. Y Dinumerabo eos et super arenam multiplicabuntur.

Sequentia sancti Euangelii secundum Iohannem. In illo tempore; Stabat Iohannes et ex discipulis eius duo / [f.283] (Jo.i 35-51)

Off. Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Sanrandum tibi domine munus offerimus, quo beati Andree sollempnia recolentes, purificationem quoque nostris mentibus imploramus. per.

Sec. Munera domine tibi dicata sanctifica, et intercedentibus beatis martyribus tuis Saturnino et Sisinnio, per eadem nos placatus intende. per.

Com. Dicit Andreas Symoni fratri suo inuenimus Messiam qui dicitur Christus et adduxit eum ad Iesum.

Compl. Perceptis domine sacramentis, suppliciter exoramus, [f.283v] ut intercedente / beato Andrea apostolo tuo, quę pro illius ueneranda gerimus passione, nobis proficiant ad medelam. per.

Alia. Sanctificet nos domine quaesumus tui perceptio sacramenti, et intercessionę sanctorum Saturnini et Sisinnii reddat acceptos. per.

241

Natales eiusdem. (30 Nov.,)

In. Michi autem nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. Ps. Domine probasti.

Or. Maiestatem tuam domine suppliciter exoramus, ut sicut ecclesię tuę beatus Andreas apostolus extitit p̄dicator et rector, ita apud te sit pro nobis perpetuus intercessor. per.

Lectio. Fratres: Corde creditur. (Rom. x 10)

Gr. Constitues eos. Alleluia Y Dilexit Andream dominus in odorem suauitatis.

Sequentia sancti Euangelii secundum Matheum. In illo tempore: Ambulabat Iesus iuxta mare(Mth. iv 18-22)

Off. Michi autem nimis.

Sec. Sacrificium nostrum tibi domine quaesumus beati Andree precatio sancta conciliet, ut cuius honore sollempniter [f.284] exhibemur merito efficiatur [acceptum]. per.

Com. Venite post me faciam uos piscatores hominum at illi relictis retibus et nauis secuti sunt dominum.

Compl. Sumpsimus domine diuina mysteria beati Andree festiuitate letantes, quę sicut tuis sanctis ad gloriam, ita nobis quaesumus ad ueniam prodesse perficias. per.

Vigilie unius apostoli.

In. Ego autem sicut oliua fructificaui in domo domini speraui in misericordia dei mei et expectabo nomen tuum quoniam bonum est ante conspectum sanctorum tuorum.

Ps. Quid gloriaris.

Or. Concede nobis omnipotens deus uenturam beati apostoli tui .illius. sollempnitatem congruo preuenire honore, et uenientem digna celebrare deuotione. per.

Lectio Libri Sapientie. Beatus uir qui inuentus est
(Ecclus. xxxi 8-11)

Gr. Iustus ut palma florebit sicut cedrus Libani multiplicabitur in domo domini. Y Ad annuntiandum mane misericordiam tuam et ueritatem tuam per noctem.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Ego sum uitis et uos/[284v] (Jo. xv 5-11)

Off. Gloria et honore coronasti eum et constituisti eum super opera manuum tuarum domine.

Sec. Accepta tibi sit domine nostre deuotionis oblatio, et ad apostolicam puriores nos faciat uenire festiuitatem. per.

Com. Magna est gloria eius in salutari tuo gloriam et magnum decorem impones super eum domine.

Compl. Praesta nobis eterne largitor eius nos ubique protegi oratione, cuius sancta natalicia per hec que sumpsimus uotiuo preuenimus obsequio. per.

Natalis eiusdem.

In. Michi autem nimis honorati sunt amici tui deus nimis confortatus est principatus eorum. Ps. Domine probasti.

Or. Quaesumus omnipotens deus, ut beatus .ille. / [f.285] apostolus tuum pro nobis imploret auxilium, ut a nostris reatibus absoluti, a cunctis etiam periculis exuamur. per.

Lectio. Benedictio domini super caput iusti. Require in uigilie Sancti Andree. (Ecclus.xliv 26- xlv 9)

Gr. In omnem terram exiuit sonus eorum et in fines orbis terre uerba eorum. Y Celi enarrant gloriam dei et opera manuum eius annuntiat firmamentum. Alleluia Y Venite benedicti patris mei percipite regnum cum gaudio magno.

Secundum Iohannem. In illo tempore: Dixit Iesus discipulis suis: Ego sum uitis uera¹ (Jo.xv 1-4)

Off. Michi autem nimis honorificati sunt amici tui deus nimis confortatus est principatus eorum.

Sec. Sacrandum tibi domine munus offerimus, quo beati .illius. apostoli sollempnia recolentes, purificationem quoque nostris mentibus imploramus. per.

Preph. Te domine suppliciter.

Com. Amen dico uobis quod uos qui reliquistis omnia et secuti estis me centuplum accipietis et uitam eternam possidebitis.

Compl. Beati .illius. apostoli tui domine quaesumus

1. Addition in a thirteenth century ^{non-} Beneventan hand:
Ego sum uitis (Jo.xv 5-7)

intercessionem nos adiuua, in cuius sollempnitate percepimus
tua sancta letantes. per. /

244

[f.285v] Vigilie plurimorum apostolorum.

[In.] Intret in conspectu tuo domine gemitus compeditorum
redde uicinis nostris septuplum in sinu eorum uindica
sanguinem sanctorum tuorum qui effusus est.

Ps. Deus uenerunt.

Or. Concede nobis quaesumus omnipotens deus uenturam
beatorum apostolorum tuorum .illius. et .illius. sollempnitatem
congruo preuenire honore, et uenientem digna celebrare
deuotione. per.

Lectio epistole beati Pauli apostoli ad Romanos. Fratres:
Scimus quoniam diligentibus/[f.286] (Rom.viii 28-39)

Gr. Vindica domine sanguinem sanctorum tuorum qui effusus
est. Y Posuerunt mortalia seruorum tuorum escas
uolatilibus celi carnes sanctorum tuorum bestiis terre.

Euangelium. Ponite in cordibus uestris. Require in
Sanctorum Symonis et Iude. (Lk.xxi 14)

Off. Exultabunt sancti in gloria letabuntur in cubilibus
suis exultationes dei in faucibus eorum.

Sec. Munera tibi domine nostre deuotionis offerimus, que
et pro tuorum tibi grata sint honore sanctorum, et nobis
salutaria te miserantem reddantur. per.

Com. Amen dico uobis quicquid orantes petitis credite quia
accipietis et fiet uobis.

Compl. Concede quaesumus omnipotens deus, ut sanctorum
apostolorum tuorum quorum sollempnia annua deuotionem
preuenimus, eorum meritis et intercessionibus adiuuemur. per.

Natalis eorundem.

[In.] Michi autem.

Or. Deus qui nos per beatos apostolos tuos .illum. et .illum. ad cognitionem tui nominis uenire tribuisti da nobis eorum gloriam sempiternam, et proficiendo celebrare, et celebrando proficere. per.

Lectio epistole beati Petri apostoli. /

[f.286v] Karissimi: Benedictus deus et pater domini nostri/[f.287] (I Pet.i 3-7,iv 1-8,10-11,v 4,10-11)

Lectio epistole beati Pauli apostoli ad Ephesios. Fratres:
Unicuique nostrum data est (Eph.iv 7-13)

Lectio epistole beati Pauli apostoli ad Ephesios. Fratres:
Iam non estis / (Eph.ii 19-22)

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[Part of folio torn away]

[f.287v] [Gr. Celi enarrant gloriam dei et opera manuum]/eius annuntiat firmamentum. Alleluia Y Venite benedicti patris mei percipite regnum eum gaudio magno.

Alleluia Y Celi enarrant gloriam dei et opera manuum eius annuntiat firmamentum. Alleluia Y Ciues apostolorum et domestici dei aduenerunt hodie portantes faces.

Alleluia Y Vos estis lux huius mundi qui in patientia possidebitis animas uestras.

Euangelium. Facta est contentio inter discipulos. Require
in Sancti Apollinaris. (Lk.xxii 24-30)

Secundum Iohannem. In illo tempore: Dixit Iesus/discipulis suis: Hoc est preceptum /// (Jo.xv 12-16)

Sequentia sancti Euangelii secundum Iohannem. In illo

tempore: Dixit Iesus discipulis suis: Hęc mando uobis/
[f.288] (Jo.xv 17-25)

Euangelium. Ecce ego [mi]tto uos sicut oues. Require
in pluribus martyribus. (Mth.x 16)

Off. Constitues eos principes super omnem terram memores
erunt nominis tui in omni progenie et generatione.

Sec. Muneribus nostris domine apostolorum tuorum .illius.
et .illius. festa cęlebramus humiliter postulantes, ut que
conscientię nostrę pępediuntur obstaculis, illorum meritis
grata reddantur. per.

Com. Vos qui secuti estis me dicit dominus sedebitis
super sedes iudicantes duodecim tribus Israhel alleluia
alleluia.

Com. Ego uos elegi de mundo ut eatis et fructum afferatis
et fructus uester maneat.

Compl. Quaesumus domine salutaribus repleti mysteriis,
ut quorum sollempnia cęlebramus, eorum orationibus
adiuemur. per.

246

Natale unius martyris.

[In.] Letabitur iustus in domino et sperauit in eo et
laudabuntur omnes recti corde. /

[f.288v] Ps. Exaudi deus orationem meam cum tribularer.

Alia. In uirtute tua domine letabitur iustus et super
salutare tuum exultabit uehementer desiderium anime eius
tribuisti ei. Ps. Et uolunt[as] labiorum.

Or. Praesta quaesumus omnipotens deus, ut qui beati .illius.
martyris tui natalicia colimus, intercessionę eius in tui
nominis amore roboremur. per.

Alia. Deus qui nos annua beati .illius. martyris tui sollemnitate letificas, concede propitius, ut cuius natalicia colimus uirtutem quoque passionis imitemur. per.

Alia. Praesta quaesumus omnipotens deus, ut nos beati .illius. martyris interuentio gloriosa commendet, ut quod nostris actibus non meremur, eius precibus assequemur. per.

Pro pontifice. Preces populi tui quaesumus domine clementer exaudi ut beati .illius. martyris tui atque pontificis meritis adiuuemur, cuius passionem letamur. per.

Lectio Libri Sapientie. Iustum deduxit dominus/
[f.289] (Sap.x 10-14)

Lectio Libri Sapientie. Iustus cor suum tradidit
(Ecclus.xxxix 6-13)

Lectio Libri Sapientie. Beatus uir qui in sapientia/
[f.289v] (Ecclus.xiv 22,xv 3-4,6)

Pauli apostoli ad Corinthios. Fratres: Benedictus deus et pater (II Cor.i 3-7)

Gr. P[osuisti] super caput eius coronam de lapide pretioso.
Y Desiderium anime eius tribuisti ei et uoluntatem labiorum eius non fraudasti eum.

Gr. Beatus uir qui timet dominum in mandatis eius cupit nimis. Y Potens in terra erit semen eius generatio rectorum benedicetur.

Alleluia Y Beatus uir qui timet dominum in mandatis eius cupit nimis.

Alleluia Y letabitur iustus in domino et sperauit in eo et laudabuntur omnes recti corde.

Alleluia Y Posuisti domine super caput eius coronam de lapide pretioso.

Alleluia χ ¹Iustum¹ deduxit dominus per uias rectas et ostendit illi regnum dei.

Alleluia χ Amavit eum dominus et ornauit eum stolam glorię induit eum.

Sequentia sancti Euangelii secundum Lucam (sic). /

[f.290] In illo tempore: [Dixit Iesus] discipulos suos: Si quis uult post me (Mth.xvi 24-27)

Secundum Matheum. In illo tempore :Dixit Iesus discipulis suis: Nichil opertum / [f.290v] (Mth.x 26-32)

Sequentia sancti Euangelii secundum Lucam. In illo tempore: Dixit Iesus discipulis suis: Si quis uenit ad me (Lk.xiv 26-33)

Secundum Matheum. In illo tempore:Dixit Iesus discipulis suis: Nolite arbitrari / (Mth.x 34-35)

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1....1 Musical **cue** in Beneventan notation.

INDICES

- I Incipits of chants, lections and prayers contained
in the Breviarium and added on ff.4-9v.

Note: Small Roman numerals refer to the masses added
ff.4-9v, Arabic numerals to the masses of the
Breviarium.

INTROITS

Clamauerunt	4, 52, 63, 112, 123
Cognoui domine	30, 62, 109
Dicit dominus sermones	61, 108, 149
Dilexisti	5, 33, 59, 83, 102
Dominus secus	154
Dum medium silentium	13
Ecce aduenit	17
Ecce oculi	57
Ego autem	6, 65, 82, 85, 104, 121, 132
Exclamauerunt	54
Gaudeamus omnes	31
Gloria et honore	8, 27, 87, 103, 115, 139, 153
In uirtute tua	14, 34, 78, 96, 127, 143, 150
Intret in conspectu	23, 66, 76, 90, 119, 137, 142
Iudicant sancti	41, 60, 68, 73, 98, 116, 129, 155
Iusti epulentur	35, 67, 79, 101, 113, 130
Iustus non conturbabitur	15, 29, 80, 107, 152
Iustus ut palma	21, 99, 110, 133
Laudate pueri	81, 91
Letabitur iustus	vi, 25, 75, 100, 114, 136
Loquebar	22, 36, 72, 148
Loquetur	70, 88
Me expectauerunt	3, 24, 50, 77, 124, 151
Michi autem	7, 39, 74, 86, 105, 134, 138, 156
Multe tribulationes	94, 120, 135
Nos autem	53
Nunc scio	92

Introits cont.]

Os iusti	18, 40, 43, 122, 145
Protexisti	47, 48, 49, 51, 55, 58
Puer natus est	12
Rorate	44
Sacerdotes dei	1,16,42,84,140
Sacerdotes eius	11, 37, 89, 117, 146
Sacerdotes tui	2, 9, 32, 71, 128, 147
Sancti tui	46, 56
Salus autem	69, 95, 106, 141
Sapientia sanctorum	64, 111
Sapientiam	125
Scio cui	26
Statuit ei	20, 28, 38, 93, 131, 144
Timete dominum	97
Vir dei sacerdos	19,
Vultum tuum	10, 126

GRADUALS

Adiuuauit	3, 62, 124
Anima nostra	69, 79, 113, 129, 141
Audi filia	36, 77
Beatus uir	27, 65, 107, 122
Clamauerunt	35, 63, 76, 101, 125
Constitues	74, 105, 134, 156
Diffusa est	10
Dilexisti	33
Domine preuenisti	15,21,40,80,103,114,133,143
Exultabunt	67, 81, 95, 112, 120, 135
Gloriosus deus	60, 68, 90, 111, 123
In omnem terram	7, 137, 154
Inueni Dauid	1, 38, 61, 84, 144

Graduals cont.]	
Iuravit	37, 140, 149
Iustorum anime	4, 41, 64, 70, 88, 106, 119
Iustus non conturbabitur	16, 93, 110, 152
Iustus ut palma	29, 153
Nimis honor	39, 86
Os iusti	19, 99, 108, 127
Posuisti domine	vi, 8, 87, 115, 145
Sacerdotes eius	2, 117, 146
Specie tua	30, 109
Tollite portas	44
Vindica domine	66, 116, 130, 142

ALLELUIAS

Amavit	127, 145
Audi filia	124
Aue Maria	44
Beati q. persecuti	65
Beatus uir	8, 75, 103, 136
Beatus uir qui suffert	21, 80, 144
Celi enarrent	74, 122
Diffusa est	59, 109
Dilexit	156
Dilexisti \forall In columbe	33
Disposui	89, 146
Ecce quam	70, 112
Elegit te domine	11, 128
Exultabunt	76, 113, 129
Exultent iusti	90
Fulgebunt	64, 88, 116, 135
Gaudete iusti	4, 60, 95
Gloria et honore	28, 115, 150

Alleluias cont.]	
Hec est uera	125
In omnem terram	132
Inueni	37, 84
Iurauit dominus	2, 32, 108, 147
Iusti epulentur	79, 106, 142
Iusti fulgebunt	67, 97
Iustorum	35, 63, 111
Iustum deduxit	14, 87, 107
Iustus germinabit	34, 133, 149
Iustus non conturbabitur	15, 29, 78, 96, 100, 143
Iustus ut palma	19, 110
Laudate pueri	91
Letabitur	93, 131, 152
Letamini	120
Loquebar	3, 36, 77
Magnus	26
Mirabilis	69, 119
Nimis honorati	7
Nos autem <i>Y</i> Dulce	53
O quam beatus	105, 134
O quam pulchra	102
Post partum	10
Posui adiutorium	16
Posuisti	vi, 27, 61, 99, 114, 153
Pretiosa <i>Y</i> Confitebor	45
Sancti tui	23, 81, 94, 117, 130, 141
Specie tua	50, 83
Te martyrum	68, 123
Tu es sacerdos	1, 20, 71, 140
Veni sponse	30, 62
Venite benedicti	86
Vindica domine	73
Vox exultet	66, 101

TRACTS

Aue Maria	44
Beatus uir	32, 37
Desiderium	39
Effuderunt	23, 41
Posuisti	vi, 38
Qui seminat	35

OFFERTORIES

Anima nostra	69, 81, 101, 113, 123, 135, 142
Aue Maria	44
Confiteantur celi	48, 54, 57
Constitues eos	38, 134
Desiderium	vi, 8, 19, 80, 99, 114, 127, 133, 145, 153
Diffusa est	3, 62, 124
Exultabunt	66, 88, 112, 117, 129
Exultent	35
Filie regum	36, 109
Gloria et honore	27, 40, 154
Gloriabuntur	41, 60, 68, 79, 116, 125, 141
In omnem terram	7, 74, 86, 105
In uirtute	21, 107, 146
Inueni Dauid	2, 93, 140
Iustus ut	110
Letamini	63, 67, 70, 76, 111, 120
Michi autem	39, 137, 156
Mirabilis	4, 56, 64, 73, 90, 106, 119, 130
Offerentur	10, 30, 33, 77
Posuisti	15, 29, 65, 87, 103, 115, 122, 143, 152
Repleti sumus	49, 52, 95
Veritas	1, 16, 37, 61, 84, 108, 144, 149

COMMUNIONS

Amen dico uobis	15, 69, 74, 80, 122, 134
Anima nostra	41, 68, 79, 116, 141
Confundantur superbi	36, 62
Dicit Andreas	154
Dico autem	35, 67, 88, 101, 130
Diffusa est	10
Diffusus est	30
Domine quinque	61, 93, 149
Ecce uirgo	44
Ego sum uitis	48, 49
Ego uos	26, 39, 64, 95, 137
Et si coram	4, 60, 76, 113, 120, 135
Fidelis	1, 16, 29, 108, 127, 140
Gaudete iusti	46, 54, 57
Iustorum anime	52, 56, 63, 112, 123
Letabitur iustus	vi, 19, 65, 103, 115, 133, 152
Magna est	143
Magnus est	21
Mitte manum	7
Posuerunt	66, 70, 106, 119, 125, 142
Posuisti domine	8, 27, 40, 87, 90, 99, 110, 139, 145, 153
Principes persecuti	109
Qui uult	107, 114
Quicumque	81
Quinque prudentes	3, 124
Quod dico uobis	98, 111, 129, 155
Semel	37, 84, 144
Simile est	33, 77
Simon Iohannis	38
Sint lumbi	2, 89, 117, 146
Venite post me	156
Vos qui secuti	86, 105

LECTIONS

Sap.v 1	Stabunt iusti	48
Ecclus.xxiv 21	Ego quasi libanus	102
xxxix 6	Iustus cor suum	vi
Mth.ii 19	Defuncto Herode	13
iii 13	Venit Iesus a Galilea	17
iv 18	Ambulans	156
v 1	Videns Iesus turbas	41
13	Vos estis sal	18, 40, 43
ix 9	Vidit Iesus hominem	122
18	Loquente	81, 91
35	Circuibat	66, 125
x 1	Conuocatis Iesus	ii, 68, 119, 141
5	Misit Iesus duodecim	112, 130
16	Ecce ego mitto	70, 116, 135
23	Cum persequentur uos	xi, 67, 88, 111, 129
26	Nichil opertum	78, 96, 115, 136, 150
34	Nolite arbitrari	34, 100, 143, 153
xiii 44	Sim.est ...thesauro	5,22,30,33,53,62,77
xv 1	Accesserunt ad Iesum	85, 86
xvi 24	Si quis uult	8,25,75,99,114,132,145
? xix 27	Dixit Simon Peter	15, 74, 80
xxiv 42	Vigilate	1,16,29,32,42,71,82 128,140,147
xxv 1	Sim.est ,... decem	3,24,31,36,50,59,83, 109,124,148,151
14	Homo quidam peregre	20,61,93,131,144
Mk.iv 21	Num quid uenit lucerna	14, 21
vi 17	Misit Herodes	110
xiii 5	Videte ne quis uos	ix, 46, 69, 90

Lections cont.]

Mk.xvi 15	Euntes in mundum	97
Lk.i 26	Missus est angelus	44
39	Exurgens Maria	102
ii 15	Pastores loquebantur	12
v 27	Vidit Iesus publicanum	121
vi 17	Descendens Iesus	23, 63, 123
vii 11	Ibat Iesus	79, 113
ix 44	Ponite in cordibus	138
x 1	Designavit dñs.	ix, 65, 120
16	Qui uos audit	76, 106
xi 33	Nemo accendit	19, 133
47	Vae uobis	94
xii 1	Attendite a fermento	35, 101
35	Sint lumbi uestri	2, 11, 89, 117, 146
xivxlv 26	Si quis uenit	87, 103, 152
xvi 9	Homo quidam erat diues	28
xix 12	Homo quidam nobilis	37, 108, 127, 149
xxi 9	Cum audieritis	4, 73, 142
xxii 24	Facta est contentio	84, 105
Jo.i 35	Stabat Iohannes	154
v 1	Ascendit Iesus	xii
xii 24	Amen dico ... nisi granum	vi
31	Nunc iudicium est	118
xv 1	Ego sum uitis uera	46,47,48,49,51,52,56, 58,60
12	Hoc est preceptum	6, 64, 95, 104, 137
17	Hec mando	39, 134
xx24	Thomas unus	7
xxi 15	Dixit Iesus Simoni Petro	38

Lectio[n]s cont.]

Act.ix 1	Saulus adhuc	26
II Cor.x 15	Spem autem habentes	viii
Eph.iv 7	Unicuique nostrum	132
Heb.x 32	Rememoramini pristinos	94
xiii 9	Doctrinis uariis	viii

PRAYERS

Ds.fidelium remunerator animarum (or.)	vi
Ds.q.apostoli glebam (or.)	x
Ds.q.apostolici principatus (or.)	v
Ds.q.apostolum Petrum (sec.)	v
Ds.q.b.Petri ap.t.dignitatem (comp.)	v
Ds.q.caritatis et pacis (sec.)	vii
Ds.q.famulos tuos corporis (comp.)	x
Diuinis dne.muneribus (comp.)	iii
Ecclesiam t.ds.b.Antonii (or.)	iii
Letificet nos qs.dne. (comp.)	i
Nunc ds.noster magna et omnipotente (or.)	vii
O.s.d.ad cuius beatitudinem (or.)	i
O.s.d.in cuius manu (or.)	iv
Presens oblatio fiat dne. (sec.)	iii
Protector noster aspice ds. (comp.)	iv
Purifica dne.qs.mentes nostras (comp.)	vi
Remotis obumbrationibus carnalium (sec.)	i
Repleti sumus dne.et satiati gaudio (comp.)	vii
Sacrificium dne.quod immolamus (sec.)	iv
Suscipe qs.dne.has oblationes quas pro (sec.)	x
Suscipe qs.dne.munera que pro gloriosa (sec.)	vi

INDICES

- II Incipits of chants, lections and prayers contained
in the Missal.

INTROITS

Accipite iocunditatem	126
Ad te leuauit animam	1
Adorate deum	31, 159
Aqua sapientie	109
Audiuit dominus	63
Beatus Martinus	235
Benedicite dominum	167
Benedicta sit	200
Cantate domino	116
Caritas dei	130
Cibauit eos	125
Circumdederunt me	58
Clamauerunt iusti	171, 171
Cognoui domine	214
Confessio et pulchritudo	68, 208
Da pacem domine	151
De necessitatibus meis	69
De uentre matris	181
Deus dum egrederis	127
Deus in adiutorium	75, 142
Deus in loco sancto	141
Deus in nomine tuo	86
Dicit dominus ego	157
Dicit dominus Petro	183
Dicit dominus sermones	170, 213, 237
Dilexisti iustitiam	11, 47, 206
Dirige me	71
Dispersit dedit pauperibus	202

Introits cont.]

Domine in tua misericordia	132
Domine ne elonge	999
Dominus dixit ad me	14
Dominus fortitudo	137
Dominus illuminatio mea	135, 158
Dominus secus mare	240
Dum clamarem	62, 64, 140
Dum medium silentium	24, 25
Dum sanctificatus	88
Ecce aduenit dominator	26, 29
Ecce deus adiuuat	34, 139
Ecce oculi	169
Eduxit dominus	113
Eduxit eos	112
Ego autem cum iustitia	76
Ego autem in domino	81
Ego autem sicut oliua	18, 173, 222, 228, 242
Ego clamaui quoniam	80
Esto michi	60
Et enim sederunt	17
Ex ore infantium	20
Exaudi deus orationem	87
Exaudi domine uocem adiutor	33, 136
Exaudi domine uocem alleluia	122
Exaudiuit de templo	118, 119, 162
Exclamauerunt	165
Expecta dominum	94
Exultate deo	148
Exurge quare obdormis	59

Introits cont.]	
Fac mecum domine	83
Factus est dominus	133
Gaudeamus omnes	46, 233
Gaudete in domino	3
Hodie scietis	13
In deo laudabo	79
In excelso throno	28
In medio ecclesie	19
In nomine domini	102
In uirtute tua	48, 225, 238, 246
In uoluntate tua	154
Inclina domine	145
Intret in conspectu	40, 174, 194, 234, 244
Intret oratio mea	70, 71
Inuocabit me	65
Iudica domine nocentes	100
Iudica me deus	92
Iudicant sancti	187
Iusti epulentur	175, 205, 217
Iustus es domine	147
Iustus non conturbabitur	212
Iustus ut palma	180, 204, 215
Laudate pueri	189
Letabitur iustus	42, 55, 239, 246
Letare Ierusalem	85
Letetur cor	89, 149
Lex domini	77
Liberator meus	95, 98

Introits [cont.]

Loquebar	39, 236
Loquetur dominus	178, 192
Lux fulgebit	15
Me expectauerunt	41
Meditatio cordis	90
Memento nostri	7
Michi autem nimis	12, 52, 176, 184, 186, 191, 211, 229, 230, 241, 243, 245
Miserere michi dne. quoniam ad te	146
Miserere michi dne. quoniam conculcauit	93
Miserere michi dne. quoniam tribulor	97
Misereris omnium	61
Multe tribulationes	182, 198,
Ne derelinquas me	74
Ne timeas Zacharia	179
Nos autem gloriari	101, 103, 166, 220
Nunc scio	196
Populus Sion	2
Probasti domine	203
Prope esto domine	5
Protector noster	144
Protexisti me	161, 163, 164
Puer natus est	16, 23
Quasi modo	114
Redime me	72
Repleatur os meum	129
Respice domine	143

Introits cont.]	
Respice in me	32, 134
Resurrexi	107
Rorate celi	4, 8, 57
Sacerdotes dei	54, 190, 231
Sacerdotes eius	193
Sacerdotes tui	21
Salus autem	177, 199
Salus populi	82, 152
Sancti tui	160, 168
Sapientiam sanctorum	172, 188, 216, 224
Scio cui credidi	43, 185
Si iniquitates	155,
Sicut oculi	66
Sitientes	91
Spiritus domini	124, 128, 131
Statuit ei	38, 51, 197, 227
Suscepimus	45, 138,
Tibi dixit cor	73
Timete dominum	201, 232
Veni et ostende	6
Venite adoremus	150
Venite benedicti	110
Verba mea	84
Victricem	111
Viri Galilei	121
Vocem iocunditatis	117
Vultum tuum	22, 44, 207, 218

GRADUALS.

A summo celo	✓ Celi enarrant	6
Ab occultis	✓ Si mei non	80
Ad dominum	✓ Domine libera	76, 133, 150
Adiutor in opportunitatibus		
	✓ Quoniam non	58
Adiutor meus	✓ Confundantur	72
Adiuuauit eam	✓ Fluminis impetus	46
Adorabunt	✓ Reges Tharsis	29
Angelis suis	✓ In manibus	65
Anima nostra		177
Anima nostra	✓ Laqueus contritus	20
Audi filia	✓ Specie tua	236
Beata gens	✓ Verbo domini celi	88, 156
Beatus uir		212
Beatus uir q. timet		173
Beatus uir q. timet	✓ Potens	48, 223, 246
Benedicam dnm.	✓ In dno. laudabitur	142
Benedicite dnm.	✓ Benedic anima	167
Benedictus dns.	✓ Suscipiant	28
Benedictus es	✓ Benedicite dm.	200
Benedictus q.	✓ A dno. factum	15
Bonum est confidere		
	✓ Bonum est sperare	90, 144
Bonum est confiteri		
	✓ Ad annuntiandum	77, 145
Christus factus		220
Christus factus	✓ Propter quod	103
Clamauerunt		205, 224
Clamauerunt	✓ Iuxta est dns.	171

Graduals cont.]

Constitues eos		176, 186, 211, 229, 241
Constitues eos	✓ Pro patribus	184
Conuertere dne.	✓ Dne. refugium	70, 137, 149
Custodi me dne.	✓ De uultu tuo	68, 140
Ds. exaudi	✓ Ds. in nomine tuo	93
Ds. uitam meam	✓ Miserere michi	79, 148
Diffusa est	✓ Propter ueritatem	22, 41
Dilexisti iustitiam		206
Dilexisti iustitiam	✓ Propterea unxit te	11, 47
Dirigatur	✓ Eleuatio manuum	70, 150, 152
Discerne causam	✓ Emitte lucem	94
Dispersit dedit	✓ Potens in terra	202
Dixerunt discipuli	✓ Inuadent enim	235
Dne.ds.n.quam admirabile	✓ Quoniam eleuata	34, 139
Dne.ds.uirtutem	✓ Dne.in uirtute	136
	✓ Excita dne.	6
Dne.preuenisti	✓ Vitam petiit	37, 56
Dne.refugium	✓ Priusquam montes	154
Ecce quam bonum	✓ Sicut unguentum)	155, 182
	✓ Mandauit dominus)	
Ecce sacerdos	✓ Non est inuentus	21
Ego autem	✓ Iudica dne.	101
Ego dixi	✓ Beatus q.intellegit	132
Eripe me dne.	✓ Liberator meus	92
Esto michi	✓ Ds.in te speraui	86, 138
Ex Sion species	✓ Congregate illi	2
Exaltabo te	✓ Dne.ds.meus	95
Excita dne.	✓ Q.regis Israhel	6

Graduals cont.]

Exaltent eum	✓ Confiteantur	51
Exiit sermo	✓ Sed sic eum	19
Exultabunt sancti	✓	175, 199
Exultabunt sancti	✓ Cantate dno.	187
Exurge dne.et	✓ Effunde framea	100
Exurge dne.fer	✓ Ds.auribus	87
Exurge dne.non	✓ In conuertendo	78
Fuit homo	✓ Ut testimonium	179
Gloriosus ds.		194, 216
Gloriosus ds.	✓ Dexterā tua	40, 233
Hec dies	✓ Benedictus q. uenit	112
	✓ Confitemini dno.	107
	✓ Dexterā dni.	110
	✓ Dicant nunc	109
	✓ Lapidem quem reprobauerunt	111
Hodie scietis	✓ Q.regis Israhel	13
Iacta cogitatem	✓ Dum clamarem	32, 62, 73, 134
In deo sperauit	✓ Ad te dne.	83, 141
In omnem		12, 188
In omnem terram	✓ Celi enarrant	183, 243
	✓ Dinumerabo eis	240
In sole posuit	✓ A summo celo	6
Inueni Dauid		170, 190
Inueni Dauid	✓ Nichil proficiet	38
Iurauit dns.		231, 237
Iurauit dns.	✓ Dicit dns.dno.meo	36, 54
Iustorum anime		178, 192, 217
Iustorum anime	✓ Visi sunt oculis	172

Graduals cont.]

Iustus non conturbabitur	215
Iustus non conturbabitur ¶ Tota die	180
Iustus ut palma	197
Iustus ut palma ¶ Ad annuntiandum	18, 242
Letatus sum ¶ Fiat pax	85, 151
Libera nos dne. ¶ In deo laudabimur	157
Miserere mei ds. ¶ Misit de celo	61
Miserere michi ¶ Conturbata sunt	81
Misit dns. uerbum ¶ Confiteantur	30
Ne auertas ¶ Saluum me fac	102
Nimis honorati ¶ Dinumerabo	52, 230
Oculi omnium ¶ Aperis tu	82, 153
Omnes de Saba ¶ Surge illuminare	26
Os iusti	204, 213, 225
Os iusti ¶ Lex dei	55
Ostende nobis ¶ Benedixisti	5
Pacificè loquebantur ¶ Vidisti dne.	97
Posuisti dne.	239
Posuisti dne. ¶ Desiderium	42, 246
Priusquam te formarem ¶ Misit dns.	181
Probasti dne.	208
Probasti dne. ¶ Igne me	203
Prope est dns.	7
Prope est dns. ¶ Laudem dni.	4
Propitius esto ¶ Adiuua nos	70, 75, 135, 150
Propter ueritatem	218
Propter ueritatem ¶ Audi filia	207
Protector noster ¶ Dne.ds.uirtutem	33, 66, 70, 136, 150

Graduals cont.]	
Qui confidunt ¶ Quia non	71
Qui operatus est ¶ Gratia	43, 185
Qui sedes ¶ Qui regis	3
Qui sicut dns. ¶ Suscitans	148
Respice dne. ¶ Exurge dne.	89, 143
Sacerdotes eius ¶ Illic producam	193
Saluum fac populum ¶ Ad te dne.	74
Saluum fac seruum ¶ Auribus	69
Sciunt gentes ¶ Deus meus pane	59
Sederunt principes ¶ Adiuua me	17
Si ambulem ¶ Virga tua	84
Specie tua	44, 214
Specie tua ¶ Audi filia	39
Speciosus forma	25
Speciosus forma ¶ Eructauit	24
Suscepimus ds. ¶ Sicut audiuius	45
Tecum principium ¶ Dicit dns.	14
Tenuisti ¶ Quam bonus	99
Tibi dne. ¶ Ut quid	91
Timebunt gentes ¶ Quoniam edificabit	31, 146,
Timete dnm. ¶ Inquirentes	201, 232
Tollite hostias ¶ Reuelavit	96
Tollite portas ¶	8, 57
Tollite portas ¶ Quis ascendet	4
Tu es deus ¶ Liberasti	60
Unam petii ¶ Ut uideam	63, 147
Uniuersi q. te ¶ Vias tuas	1

Graduals cont.]	
Venite filii ¶ Accedite	88
Viderunt omnes ¶ Notum fecit	16
Vindica deus	234
Vindica dne. ¶ Posuerunt	174, 189, 244

ALLELUIAS

Amavit eum	225, 246
Attendite popule meus	142
Aue Maria gratia	8, 57
Beati q. persecutionem	173
Beatus es Symon	184
Beatus Laurentius oravit	203
Beatus uir q. timet	202, 246
Beatus uir sanctus Martinus	235
Benedictus es dne. ds.	200
Bonum certamen	43, 185
Cantate dno. ¶ Surrexit Christus	116
Caritas dei	130
Celi enarrant	223, 245
Ciues apostolorum	245
Confitebuntur celi	160, 161
Confitebuntur ¶ Pretiosa	163, 165
Confitemini dno.	105, 118, 123, 162
Crastina erit uobis	13
De utero senectutis	181
Deus iudex iustus	134
Dies sanctificatus illuxit	16
Diffusa est gratia	11, 39, 44, 214

Alleluia cont.]	
Dilexi quoniam exaudiuit	156
Dilexisti iustitiam	47
Dilexit Andream	241
Diligam te domine	135
Disposui testamentum	36
Domine deus meus in te speravi	133
Domine deus salutis	127, 144
Domine exaudi orationem	152
Domine in uirtute tua	136
Domine refugium factus	145
Dominus dixit ad me	14
Dominus in Syna ¶ Regnauit dominus	121
Dominus regnauit decorem	15, 24, 25
Dulce lignum	220
Ecce quam bonum	178, 182
Emittes spiritum tuum	130
Emittes spiritum ¶ Dum complerentur	131
Eripe me de inimicis meis	140
Exaudi deus orationem	139
Excita domine potentiam	3
Expansis manibus	236
Exultate deo adiutori	143
Exultent iusti	194
Fulgebunt iusti	172, 192
Gaudete iusti	199
Gloria et honore	18, 238
Gloriosę uirginis	218
Hec dies quam fecit ¶ Laudate	113

Alleluias cont.]	
Hec est uera fraternitas	217, 224
Hic est discipulus ille	19
In die resurrectionis	112
In exitu Israhel	154
In omnem terram	228
In te domine speraui	137
Inueni Daudid seruum	21, 193
Iubilate deo omnis terra	28, 33, 151
Iurauit dominus	213
Iusti epulentur	234
Iusti fulgebunt	175, 233
Iustorum animeꝝ in manu	171, 216
Iustum deduxit	37, 212, 239, 246
Iustus germinauit	237
Iustus ut palma	215
Lauda anima mea	32
Laudate dominum omnes gentes	157
Laudate pueri	189
Laurentius bonum opus	208
Letabitur iustus in domino	42, 197, 227, 246
Letatus sum ꝫ Stantes erant	2, 34
Loquebantur uariis linguis	129, 130
Mens mea solidata	46
Mirabilis dominus	177, 205
Ne timeas Zacharia	179
Non nobis domine non nobis	155
Nos autem gloriari ꝫ Dulce lignum	166

Alleluias cont.]

O quam beatus es dei ap. Bartholomeus	176, 211, 229
O quam pulchra	206
Omnes gentes plaudite	120, 231
Omnis terra adoret	30
Optulerunt discipuli	109
Ostende nobis domine	17
Veni sancte spiritus / Dum complerentur	124
Paratum cor meum patris	153, 243, 245
Pascha nostrum / Epulemur in azimis	107, 146
Post dies octo / Quasi modo geniti	114
Post partum uirgo	22
Posuisti domine	170, 204, 246
Psallite domino quia / Non uos relinquam	122
Vos estis lux	186, 230, 245
Quasi cedrus exaltata	207
Qui facit angelos / Uniuerse angelorum	167
Quoniam deus magnus	147
Repleti sun apostoli	128
Adducentur regi	41
Sancti tui domine benedicent	40, 168
Sancti tui domine florebut	198
Senex puerum portabat	45
Specie tua et pulchritudine	41
Spiritus paraclitus docebit	127
Spiritus qui a patre	126, 130
Surrexit dominus de sepulchro	111
Surrexit dominus uere	110
Te decet ymnus / Replebimur	141
Te martyrum	201
Timebunt gentes nomen	31

Alleluias cont.]

Tu domine pater ¶ Exiui a patre	117
Tu es Petrus	183
Tu es sacerdos	38, 231
Tu puer propheta	180
Veni domine et nolī tardare	7
Veni sancte spiritus ¶ Dum complerentur	124
Venite benedicti patris	191, 243, 245
Venite exultemus dominus ¶ Preoccupemus	146
Venite filii	138
Video celos apertos	17
Vidimus stellam	26
Vindica domine	174, 187
Vos estis lux	188, 230, 245
Vos estis qui permansistis	190

TRACTS

Ad te leuauī oculos	78
Adducentur regi	41
Attende celum	105, 123
Aue Maria	57
Beatus uir qui timet	54
Cantemus domino	105, 123
Commouisti domine	59
Confitemini domino	71
De profundis	58
Deus deus meus	99
Domine audiui auditum	104

Tracts cont.]

Domine exaudi orationem	102
Domine non secundum	6L(n.)
Effuderunt sanguinem	20
Eripe me domine	104
In columbe specie	47
Tubilate domino omnis terra	60
Laudate dominum omnes gentes	70, 105, 123, 130, 150
Nunc dimittis	45
Posuisti domine	51
Qui confidunt	85
Qui habitat	65
Qui regis Israhel	6
Qui seminant	46, 52
Saepe expugnauerunt	92
Sicut ceruus	105, 123
Vinea facta est	105, 123
Benedicite	6, 70, 123, 130, 150

OFFERTORIES

Ad te domine leuauit	1, 62, 74, 140
Angelus domini	108, 114
Anima nostra	20, 177, 189, 205, 234

Offertories cont.]

Ascendit deus	120, 122
Aue Maria	7, 8, 57
Benedic anima	69, 149
Benedicam dominum qui michi	33, 72, 136
Benedictus es domine	60, 97
Benedictus qui uenit	113
Benedictus sit	200
Benedicite gentes	88, 117
Benedixisti domine terram	3
Bonum est confiteri	58
Confessio et pulchritudo	203, 208
Confirma hoc	124, 131,
Confitebor domino nimis	118, 162
Confitebor tibi	92
Confitebuntur celi	160, 161, 163, 165, 169
Confortamini et iam nolite	4
Constitues eos	51, 176, 184, 229, 245
Custodi me	101
De profundis	157
Desiderium anime	37, 56, 204, 225
Deus enim firmauit	15, 24, 25
Deus tu conuertens	2,5
Dextera domini	31, 80, 103, 220
Diffusa est gratia	44,45
Domine conuertere	93, 133
Domine deus salutis	70, 130, 150
Domine exaudi orationem	102
Domine fac mecum	81
Domine in auxilium	76, 89, 146
Domine uiuifica me	63

Offertories cont.]

Emittes spiritum	123, 128
Eripe me de inimicis meis d.m.et ab	95
Eripe me de inimicis meis dne.ad te	100
Erit uobis	112
Exaltabo te domine	61, 71, 141
Exaudi deus orationem	79
Expectans expectaui	87, 145
Exulta satis filia	6
Exultabunt sancti	174, 188, 192, 232, 244
Factus est firmamentum	91
Filie regum	39, 46, 214
Gloria et honore	18, 36, 42, 55, 179, 240, 242
Gloriabuntur in te	182, 224
Gressus meos dirige	84
Illumina oculos	77, 135
Immittet angelum	68, 144
In die sollempnitatis	111
In omnem terram	12, 52, 186, 211, 230
In properium	99
In te speraui	143
In uirtute tua	17, 48, 180, 212
Intende uoci	83, 132
Intonuit de celo	109, 125
Inueni Daud	21, 197, 231
Iustorum anime	178
Iubilate deo omnis terra	28, 86
Iubilate deo uniuersa	30, 116
Iustitie domini	34, 78, 139
Iustus ut palma	19, 181, 215

Offertories cont.]

Letamini in domino	40, 171, 175, 178, 201, 216, 233
Letentur celi	14
Lauda anima	129
Laudate dominum	85
Meditabor in mandatis	67, 127, 148
Miserere michi domine	73
Michi autem nimis	43, 183, 185, 241, 243
Mirabilis deus	168, 172, 187, 194, 217
O uirum ineffabilem	235
Offerentur regi	11, 22, 41, 47, 206, 207, 218, 236
Oratio mea munda est	202
Oraui deum meum	147
Perfice gressus	59, 137
Populum humilem	90, 138
Portas celi 110,	110, 126
Posuisti domine	173, 223, 239
Precatus est Moyses	75, 142
Protege domine plebem	166
Recordare dominum	155
Reges Tharsis	26
Repleti sumus	164, 199
Sanctificauit Moyses	151
Scapulis obumbrabit	65
Si ambulauero	82, 152
Sicut in holocausto	156

Offertories cont.]

Sperent in te omnes	32, 94, 134
Stetit angelus	167
Super flumina	96, 153
Surrexit dominus de sepulchro	
Terra tremuit	107
Tollite portas	13
tui sunt celi	16
Veritas mea	38, 54, 170, 190, 213, 237
Vir erat in terra	154
Viri Galilei	121

COMMUNIONS

Ab occultis meis	86
Acceptabis sacrificium	62, 140
Aduersus me exercebantur	101
Amen dico uobis	43, 157, 176, 177, 185, 186, 223, 229, 243, 244
Anima nostra	187
Aufer a me	149
Beatus seruus	213
Beatus seruus et prudens	55
Beatus seruus quem cum uenerit	21
Benedicimus deum celi	200
Benedicite omnes angeli	167
Cantabo domino qui bona	133
Cantate domino alleluia	117
Christus resurgens	110
Circuibo	137

Communionis cont.]

Comedite	148
Confundantur superbi	236
Data est michi omnis potestas	112
De fructu operum	142
Dicit Andreas	240
Dicit dominus implete ydrias	30
Dicite pusillanimis	3
Dico autem uobis	175, 192, 205, 217, 232
Dico uobis gaudium est	134
Diffusa est gratia	11, 22
Dilexisti iustitiam	206, 207, 218
Domine deus meus	70
Domine deus noster	72
Domine memorabor	89, 146
Domine quinque talenta	38, 170, 197, 237
Domine quis habitabit	80
Dominus dabit benignitatem	1
Dominus firmamentum	135
Dominus Iesus postquam cenauit	103
Dominus regit me	91
Dominus uirtutum	93
Dum uenerit paraclitus	116
Ecce dominus ueniet	5
Ecce uirgo concipiet	4, 7, 8, 57
Ego clamaui	32, 155
Ego sum uitis uera	163, 164
Ego uos elegi	172, 199, 245
Erubescant et conturbentur	69
Erubescant et reuereantur	100
Et si coram	182

Communions cont.]	
Exiit sermo	19
Exulta filia Sion	15
Exultauit ut gigas	6
Factus est repente	124, 128
Feci iudicium	39
Fidelis seruus	54, 225, 231
Fili quid fecisti	28
Gaudete iusti	160, 169
Gustate et uidete	138
Hierusalem que edificatur	85
Hierusalem surge	2
Hoc corpus	92
Honora dominum de tua substantia	141
Illumina faciem	58
In salutari tuo	154
In splendoribus	14
Inclina aurem	156
Intellege clamorem	67
Introibo ad altare	59
Iustorum anime	168, 171, 188, 233
Iustus dominus	74
Letabimur in salutari	87
Letabitur iustus	37, 56, 161, 173
Lauabo inter innocentes	95
Lutum fecit	88
Magna est gloria	18, 48, 179, 242

Communions cont.]

Manducauerunt	60
Memento uerbi	96, 153
Mense septimo	150
Mirabantur omnes	31
Mitte manum	12
Multitudo languentium	40
Narrabo omnia mirabilia	73, 132
Ne tradideris	97
Nemo te condemnauit	84
Non pro his rogo	120
Non uos relinquam	130
Nos autem gloriari	166, 220
Notas michi fecisti	81
Omnes qui in Christo	113
Oportet te fili	77
Pacem meam do	127
Panem de celo	143
Panis quem	68, 139
Pascha nostrum	107
Passer inuenit	78
Pater cum essem	122
Pater si non potest	99
Petite et accipietis	118, 162
Populus acquisitionis	111
Posuerunt mortalia	174, 178, 194, 224, 234
Posuisti domine in caput	36, 52, 180, 204, 215, 239
Potum meum	102
Primum querite	144
Principes persecuti	214
Psallite domino	121

Communions cont.]	
Qui biberit	83
Qui manducat	75, 145
Qui me dignatus	46
Qui meditabitur	61
Qui michi ministrat	203, 208
Qui uult uenire	42, 202, 212
Quicumque fecerit	189
Quinque prudentes	41
Quis dabit ex Sion	79
Quod dico uobis	216
Redime me	94
Redimet dominus	71
Responsum accepit	45
Reuelabitur gloria	13
Sacerdos dei Martine	235
Scapulis suis	65
Semel iurauit	190
Seruite domino in timore	63
Si consurrexistis	109
Signa eos	201
Sint lumbi	193
Simile regnum	44, 47
Spiritus qui a patre	126
Spiritus sanctus docebit	125
Spiritus ubi uult	129, 131
Surrexit dominus	108
Symon Iohannis diligis	51, 183
Tanto tempore	165
Tolle puerum	24, 25

Communions cont.]

Tollite hostias	151
Tu domine seruabis	76
Tu es Petrus	184
Tu mandasti	82, 152
Tu puer propheta	181
Ultimo festiuitatis	123
Unam petii	33, 34, 136
Venite post me	241
Videns dominus flentes	90
Video celos apertos	17
Viderunt omnes fines	16
Vidimus stellam	26
Vos qui secuti	211, 230, 245
Vouete et reddite	147
Vox in Rama	20

LECTIONSGen.

[i 1]-ii 2	[In principio]	105
v 1-viii 21	Noe cum quingentorum esset	105
xxii 1-19	Temptauit deus Abraam	105, 123
xxvii 6-40	Dixit Rebecca filio suo	77
xxxvii 6-22	Dixit Ioseph fratribus	76

Exod.

xii 1-11	In terra Egypti	104, 105
xiv 24-xv 1	Factum est in uigilia	105
xv 27,xvi 1-7	Venerunt filii Israhel	99
xx 12-24	Hec dicit dns.: Honora patrem	81
xxxii 7-14	Descende de monte	87

Lev.

xix 1-19	Ego dominus deus uester	95
xxiii 9-11,15-21	Loquere ... Cum ingressi fueritis	130
xxiii 26-30	Decimo die mensis	150
xxiii 34-43	Quinto decimo die mensis	150
xxvi 3-12	Si in preceptis meis	130

Numer.

xx 2,3,6-13	Conuenerunt filii	83
-------------	-------------------	----

Deut.

xi 22-25	Si custodieritis mandata	70
xxvi 1-11	Audi Israhel mandata uite	130
15-19	Respice domine de sanctuario	70
xxxii 22-30	Scriptis Moyses canticum	105, 123

III Reg.

iii 16-28	Venerunt due mulieres	86
xvii 8-16	Factus est sermo	73
17-24	Egrotavit filius mulieris	90

IV Reg.

iv 1-7	Mulier quedam	80
25-38	Venit mulier sunamitis	89
v 1-15	Neeman princeps	79

II Esd.

viii 1-10	Congregatus est populus	148
-----------	-------------------------	-----

Esth.

xiii 8-17	Oravit Hester ...Dne.dne.rex	74
-----------	------------------------------	----

Prov.

xxxi 10-31	Mulierem fortem	189
------------	-----------------	-----

Sap.

i 1-7	Diligite iustitiam	127
iii 1-8	Iustorum anime	168, 182
v 1-5	Stabunt iusti	164, 165
x 10-14	Iustum deduxit	37, 42, 55, 246

Ecclus.

xiv 22,xv 3-4,6	B.uir q.in sapientia	222, 246
xv 1-6	Qui timet deum	19
xxiv 1-28	Sapientia laudabit	218
11-20	In omnibus requiem	207
21-31	Ego quasi libanus	206
xxxi 8-11	B.uir q.inuentus est	18, 242

Ecclus. cont.]

xxxvi 1-10	Miserere nostri	70
xxxix 6-13	Iustus cor suum	35, 56, 246
xliv 10-15	Hi sunt uiri misericordie	188
16	Ecce sacerdos magnus	38, 51
26,27,xlv	Benedictio domine super caput	240, 243
2-4, 6-9		
li 1-12	Confitebor tibi	202
13	Domine deus meus exaltasti	41, 214

Is.

i 16-19	Lauamini mundi estote	88
ii 2-5	Erit in nouissimis diebus	4
iv 1-6	Apprehendent septem mulieres	105, 123
vii 10-15	Locutus est dominus ad Achaz	4, 8, 57
ix 2,6,7	Populus gentium	22, 23
xi 1-5	Egredietur uirga	5
xix 20-22	Clamabunt ad dominum	6
xxxv 1-7	Letabitur deserta	6
xxxviii 1-6	Egrotauit Ezechias	62
xl 9-11	Super montem excelsum	6
xlii 1-9	Ecce seruus meus	215
xliv 1-3	Audi Iacob serue meus	127
xlv 1-8	Christo meo Cyro	6
xlix 1-7	Audite insule	181
8-15	In tempore placito	91
l 5-10	Dominus deus aperuit michi	100
liii 1-12	Domine quis credidit	102
liv 17-55	Hec est hereditas	105
lviii 1-9	Clama ne cesses	63
9-14	Si abstuleris de medio	64
lx 1-6	Surge illuminare Ierusalem	26
9-16	Me enim insule expectabunt	29
lxii 11,lxiii 1-7	Dicite ... Ecce saluator	102

Jer.

i 4-10	Priusquam te formarem	179
vii 1-7	Factum est ... Sta in porta	82
xi 18-20	Domine demonstrasti michi	101
xvii 5-10	Maledictus homo	75
13-18	Domine omnes q. te derelinquunt	97
xxxi 6-14	Surgite et ascendamus	105

Bar.

iii 9-18	Audi Israhel mandata uite	123, 130
----------	---------------------------	----------

Ezech.

i 4-13	Vidi et ecce uentus	223
xviii 1-9	Factum ... Quid est quod inter uos	68
20-28	Anima que peccauerit	69
xxxiv 11-16	Ecce ego ipse requiram	66
xxxvi 23-27	Sanctificabo nomen	88
xxxvii 1-14	Facta est super me	105

Dan.

iii 1-50,91-100	Nabuchodonosor rex	105
36-45	Orauit ... Domine deus Israhel	96
49-51	Angelus domini descendit	6,70,123,130,150
ix 15-19	Orauit ... Dne.ds.n.q.eduxisti	72
xiii 1-9,15-17,	Erat uir in Babylone	84
19-30,33-62		
xiv 27-42	Congregati sunt Babylonii	94

Os.

vi 1-6	In tribulatione sua	104
xiv 2-10	Conuertere Israhel	149

Joel

ii 12-19	Conuertimini ad me	61
23-27	Exultate filie Syon	129
28-32	Effundam de spiritu	130

Amos

ix 13-15	Ecce dies uenient	148
----------	-------------------	-----

Jonas

iii 1-10	Factum ... Surge uade	93
i 1-iv 11	Factum ... Surge uade	105

Mich.

vii 14-20	Dne. ds. n. pasce populum	150
-----------	---------------------------	-----

Zach.

viii 14-19	Sicut cogitauit	150
ix 9-10	Exulta satis filia Syon	98

Malach.

iii 1-4	Ecce ego mittam angelum	45
---------	-------------------------	----

II Machab.

i 23-27	Orationem faciebant sacerdotes	70
---------	--------------------------------	----

Matth.

i 1-16	Liber generationis	218
18-21	Cum esset desponsata	13
ii 1-12	Cum natus esset	26
13-18	Angelus domini	20
19-23	Defuncto Herode	25
iii 13-17	Venit Iesus a Galilea	29

Matth. cont.]

iv 1-11	Ductus est Iesus in desertum	65
18-22	Ambulans Iesus iuxta mare	241
v 1-12	Videns Iesus turbas	233
13	Vos estis sal	35, 55
20-24	Nisi abundauerit	136
43-vi 4	Audistis quia dictum	63
vi 16-21	Cum ieiunatis	61
24-33	Nemo potest	144
vii 15-21	Attendite a falsis prophetis	138
viii 1-13	Cum descendisset Iesus	32
5-8	Cum intrasset Iesus Capharnaum	62
23-27	Ascendente Iesus in nauiculam	331
ix 1-8	Ascendens Iesus in nauiculam	151
9-13	Vidit Iesus hominem	223
18-26	Loquente Iesu ad turbas	154
35	Circuibat Iesus castella	224
x 5-15	Misit Iesus duodecim	217
16	Ecce ego mitto uos	245
26	Nichil opertum	246
34-35	Nolite arbitrari	246
xi 2-10	Cum audisset Iohannes	2
xii 38-50	Magister uolumus	67
46-50	Ecce mater eius	189
xiii 24-30	Sim.est ... hom.q.seminauit	155
44	Sim.est ... thesauro	39, 47, 166, 214
xiv 22-33	Iussit Iesus discipulis	188
xv 1-20	Accesserunt ad Iesum	81
21-28	Egressus Iesus secessit	68
xvi 13-19	Venit Iesus in partes Caesarea	184
24-27	Si quis post me uult uenire	42, 202, 228, 246
xvii 1-9	Assumpsit Iesus Petrum	71
xviii 1-10	Quis putas maior est	167

xviii 15-22	Si peccauerit in te frater	80
23-35	Sim.est ... hom.regi q.uoluit	152
xix 27-29	Ecce nos relinquimus	177, 185, 186
xx 1-16	Sim.est ... hom.patrifamilias	58
17-28	Ascendens Iesus Ierusolymam	74
20-23	Accessit ad Iesum matr	18, 191
xxi 1-9	Cum appropinquasset	99
33-46	Homo erat paterfamilias	76
xxii 15-21	Abeuntes Pharisei	153
23-33	Accesserunt ad Iesum Saducei	147
xxiii 1-12	Super cathedram Moysi	73
xxiv 1-13	Egressus Iesus de templo	157
15-35	Cum uideritis abominationem	158
36-47	De die illa	159
42	Vigilate quia nescitis	21, 54, 213
xxv 1	Sim.est reg, ... decem	41
14	Homo quidem peregre	38,170,197,227, 237
31-46	Cum uenerit filius hominis	66
xxvi 1-xxvii 66	Passio: Scitis quia post biduum	99
xxviii 1-7	Vespere sabbati	105
16-20	Undecim discipuli	112

Marc.

i 4-11	Fuit Iohannes in deserto	27
ii 13-17	Cum regressus est	118
iv 35-40	Cum sero esset factum	119
vi 1-5	Venit Iesus in patriam	34
17-29	Misit Herodes	215
47-56	Cum sero esset factum	64
vii 31-37	Exiens Iesus de finibus Tyri	142
viii 1-9	Cum turba multa	137
ix 1-9	Assumpsit Iesus Petrum	200

Marc. cont.]

ix 16-28	Respondens unus	148
xiv 1-xv 46	Passio: Erat Pascha et azyma	104
xvi 1-7	Maria Magdalena	107
14-20	Recumbentibus undecim	121
15-18	Euntes in mundum	201

Luc.

i 5-17	Fuit in diebus Herodis	179
18-25	Dixit Zacharias	180
26-38	Missus est angelus	4, 8, 57
39-47	Exurgens Maria	5, 206
57-68	Elizabeth impletum est	181
ii 1-14	Exiit edictum	14
15-21	Pastores loquebantur	15, 22, 23
22-32	Postquam impleti sunt dies	45
33-40	Erat Ioseph et Maria	24
42-52	Cum factus esset Iesus annorum	28
iii 1-6	Anno quinto decimo	6
1-11	Anno quinto decimo	7
iv 14-22	Regressus est Iesus	31
23-30	Quanta audiimus	79
38-44	Surgens Iesus de synagoga	82, 130
v 1-11	Cum turba irruerant	133
17-26	Erant Pharisei sedentes	129, 149
27-32	Vidit Iesus publicanum	222
vi 17	Descendens Iesus de monte	40
36-42	Estote misericordes	132
vii 11-16	Ibat Iesus in ciuitatem	89, 145
36-47	Rogabat Iesus quidam phariseus	96
viii 4-15	Cum turba plurima	59
ix 1-6	Conuocatis Iesus duodecim	128
28-36	Assumpsit Iesus Petrum	70
x 16	Qui uos audit	36

Luc. cont.]

x 25-37	Quidam legis peritus	140
38-42	Intrauit Iesus in quod. castellum	207
xi 5-13	Quis uestrum habebit amicum	162
14-28	Erat Iesus eiciens demonium	78
33	Nemo accendit lucernam	37, 56
47-51	Vae uobis	198
xii 1-8	Attendite a fermento	178, 182
35	Sint lumbi uestri	193
xiii 6-17	Arborem fici habebant	150
xiv 1-11	Cum intrasset Iesus in domum	146
16-24	Homo quidam fecit cenam	135
26-33	Si quis uenit ad me	246
xv 1-10	Erat appropinquantes Iesum	134
11-32	Homo quidam habuit duos filios	77
xvi 1-9	Homo quidam erat diues	43, 139
19-31	Homo qui induebatur	75
xvii 11-19	Dum iret Iesus	143
xviii 9-14	Dicebat Iesus ad eos qui in se	141
31-43	Assumpsit Iesus duodecim	60
xix 41-47	Cum appropinquaret Iesus	156
xxi 14-19	Ponite in cordibus	192, 230, 244
25-33	Erunt signa in sole	1
xxii 1-xxiii 53	Passio: Appropinquabat dies	102
xxii 24-30	Facta est contentio	190, 245
xxiv [13]-35	[Duo ex discipulis]	108
36-47	Stetit Iesus in medio	109

Joan.

i 1-14	In principio	16
19-28	Miserunt Iudei	3
29-34	Vidit Iohannes Iesum	27
35-51	Stabat Iohannes	240

Joan. cont.]

ii 1-11	Nuptie facte sunt	30
13-25	Prope erat Pascha	86
iii 1-15	Erat homo ex Phariseis	131
16-21	Sic dilexit deus mundum	125
iv 5-42 ³⁶	Venit Iesus in ciuitatem Samarie	83
v 1-15	Erat dies festus	69
vi 1-14	Abiit Iesus trans mare	85
44-52	Nemo potest uenire ad me	127
vii 1-13	Ambulabat Iesus in Galileam	94
14-31	Iam die festo mediante	87
32-39	Miserunt principes	93
viii 1-11	Perrexit Iesus in montem	84
12-20	Ego sum lux mundi	91
21-29	Ego uado et queritis me	72
46-59	Quis ex uobis arguet me	92
ix 1-38	Preteriens Iesus uidit hominem	88
x 1-10	Amen, amen dico uobis	126
22-38	Facta sunt encenia	95
xi 1-45	Erat quidam languens Lazarus	90
47-54	Collegerunt principes	97
xii 1-9	Ante sex dies	100
10-18	Cogitauerunt principes	98
24	Nisi granum	203, 239
31-36	Nunc iudicium est mundi	220
xiii 1-15	Ante diem festum pasche	103
16-32	Amen, amen dico uobis non est	101
xiv 1-14	Non turbetur cor	165
15-21	Si diligitis me	123
23-31	Si quis diligit me	124
xv 1-4	Ego sum uitis uera	160,163,164,168 243
5-11	Ego sum uitis et uos	161, 242

Joan. cont.]

xv 12-16	Hoc est preceptum	52, 172, 245
17-25	Hec mando uobis	245
26-xvi 4	Cum uenerit Paraclitus	122
xvi 5-14	Vado ad eum qui me misit	116
20-22	Quia plorabitis	232
23-30	Amen, amen dico uobis si quid	117
xvii 1-11	Subleuatis oculis	120
xviii 1-xix 42	Passio: Egressus est Iesus	104
xx 1-9	Una sabbati Maria	113
11-18	Maria autem stabat	111
19-31	Cumeesset sero	114
24-29	Thomas unus duodecim	12
xxi 1-14	Manifestauit se	110
15-19	Dixit Iesus Petro: Symon Iohannis	51, 183
19-24	Dixit Iesus Petro: Sequere me	19

Act.

i 1-11	Primum quidem sermonem	121
15-26	Exurgens Petrus in medio	52
ii 1-11	Cum complerentur dies pentecostes	124
41-47	Receperunt Iudæi sermonem	120
iii 1-10	Petrus et Iohannes ascendebant	183
vii 54-60	Stephanus autem plenus gratia	17
viii 5-9	Philippus descendens	128
14-17	Cum audisset apostoli	126
26-40	Angelus domini locutus est	111
ix 1-22	Saulus adhuc spirans	43
x 34-43	Aperiens Petrus os: Viri fratres	1105
42-48	Aperiens Petrus os: Viri fratres	125
xii 1-11	Misit Herodes rex manus	196
xiii 16,26-33	Surgens Paulus	109
xix 1-8	Cum Apollo esset	123

Rom.

i 1-6	Paulus seruus Iesu Christi	13
v 1-5	Iustificati igitur	130
6-11	Cum adhuc infirmi	133
12-15	Sicut per unum hominem	157
18-21	Sicut per unius hominis	134
vi 3-11	Quicumque baptizati	135
19-23	Humanum dico	136, 158
viii 12-17	Debitores sumus	137
18-23	Existimo quod non sint	132
28-39	Scimus quoniam diligentibus	244
x 10	Corde creditur	241
xii 1-5	Obsecro uos per misericordiam	28
6-16	Habentes donationes	30
16-21	Nolite esse prudentes	31
xiii 8-10	Nemini quicquam debeatis	32
11-14	Scientes quia hora est	7
xv 4-13	Quaecumque scripta sunt	1

I Cor.

i 4-8	Gratias ago	147
iv 1-5	Sic nos existimet	2
v 7-8	Expurgate uetus	107
ix 24-x 5	Nescitis quod ii qui in stadio	58
x 6-13	Non sumus concupiscentes	138
xi 20-32	Conuenientibus in unum	103
xii 2-11	Scitis quoniam cum gentes	139
xiii 1-13	Si linguis hominum	60
xv 1-10	Notum uobis facio	140

II Cor.

i 3-7	Benedictus deus et pater	246
iii 4-9	Fiduciam talem	141

II Cor. cont.]

iv 1-5	Habentes ministerium	33
6-11	Deus qui dixit de tenebris	25
v 1-11	Scimus quoniam si terrestres	142
vi 1-10	Hortamur uos ne in uacuum	65
ix 6-10	Qui parce seminat	203
x 17-xi 2	Qui gloriatur	47
xi 19-xii 9	Libenter suffertis	59

Gal.

iv 1-7	Quanto tempore heres	24
22-31	Scriptum est quoniam Abraham	85
v 16-24	Spiritu ambulate	143
25,26,vi 1-10	Si spiritu uiuimus	144

Eph.

ii 19-22	Iam non estis	12,184,186,191 230,245
iii 13-21	Obsecro uos ne deficiatis	145
iv 1-6	Obsecro uos ego uinctus	146
7-13	Unicuique nostrum	228, 245
23-28	Renouamini spiritu	151
v 1-9	Estote imitatores dei	78
15-21	Videte quo modo	152
vi 10-17	Confortamini in domino	155

Phil.

i 6-11	Confidimus in domino	156
ii 5-11	Hoc sentite in uobis	99, 220
iv 4-7	Gaudete in domino	3

Col.

i 9-14	Non cessamus	153
26-29	Mysterium dei	166

Col. cont.]

iii 1-4	Si consurrexistis	105
5-11	Mortificate membra	154
12-15	Induite uos	34, 159

I Thess.

iv 1-7	Rogamus uos et obsecramus	71
v 14-23	Rogamus uos corripite	70

II Thess.

ii 1-8	Rogamus uos per aduentum	6
--------	--------------------------	---

II Tim.

iv 1-8	Testificor coram deo	36,54,185,213
--------	----------------------	---------------

Tit.

ii 11-15	Apparuit gratia	14
iii 4-7	Apparuit benignitas	15

Heb.

i 1-12	Multifarie multisque	16
vii 23	Plures facti sunt	21
ix 2-12	Tabernaculum factum est	150
11-15	Christus assistens pontifex	92
x 32	Rememoramini pristinos dies	198
xi 33	Sancti per fidem	40, 217

Iac.

i 17-21	Omne datum optimum	116
22-27	Estote factores uerbi	117
v 16-20	Confitemini alterutrum	162

I Pet.

i 3-7,iv 1-8, 10-11,v 4,10-11	Benedictus deus et pater	245
ii 1-10	Deponentes omnem malitiam	113
iii 8-15	Omnes unanimes in fide	119
18-22	Christus semel pro peccatis	112
iv 7-11	Estote prudentes	122
v 6-11	Humiliamini sub potenti manu	118

II Pet.

i 15-19	Dabo operam	200
---------	-------------	-----

I Joan.

iv 8-21	In hoc apparuit caritas	131
v 4-10	Omne quod natum est	114

Apoc.

iv 1-10	Ego Iohannes uidi hostium apertum	163
v 6-12	Ego Iohannes uidi in medio	232
vii 2-12	Ego Iohannes uidi alterum	233
xii 7-12	Factum est prelium magnum	167
xiv 1-5	Vidi supra montem Syon	20

PRAYERS

A cunctis nos dne. reatibus (comp)	78
Ab omni nos qs.dne.uetustate (comp)	110
Absolute qs.dne.nostrorum uincula (pop.)	66
Accepta sit in conspectu (sec.)	40, 193, 201
Accepta tibi sint dne. qs. (sec.)	4, 149
Accepta tibi sit	
dne.qs.hodierna (sec.)	14
dne.qs.sacrę plebis (sec.)	53
dne.sacrata plebis (sec.)	11
nostrę deuotionis (sec.)	242
Acceptare digneris qs. (sec.)	38
Accipe qs. dne. munera (sec.)	15, 203
Accipe qs. dne. munus (sec.)	127
Actiones nostras qs. dne. (or.)	70
Adesto dne.	
famulis (pop.)	75
fidelibus (comp.)	98
populo t. ut que sumpsit (comp.)	8, 57
precibus (sec.)	204
qs. populo t.et quem mysteriis (comp.)	125
Adesto dne. qs. supplicationibus	
nostris et intercedente b.Magno (or.)	210
nostris et intercessione b.Laurentii (or.)	202
nostris ut qui (or.)	42, 238
Adesto familie (comp,)	220
Adesto nobis	
dne. ds. n. et quos (compl)	92
misericors ds. (comp.)	12
qs. dne. ds. n. ut per (comp.)	116
Adesto supplicationibus nostris o.ds.(pop.)	72, 95
Adiuua nos ds. salutaris (pop.)	100

Prayers cont.]

Adiuuemur qs.dne.precibus (or.)	231
Adiuuet ecclesiam tuam (or.)	52
Altare t. dne. muneribus (sec.)	232
Altari t. dne. superposita (sec.)	8, 57
Anime nostre qs. o. ds. (comp.)	1
Annue misericors ds. (sec.)	95
Annue nobis dne.ut intercedente b.Leone (sec.)	183
Apostoli t.Pauli qs.dne. (sec.)	43
Assit nobis dne. (or.)	126
Aufer a nobis qs. dne. (or.)	62
Augeatur in nobis (comp.)	30
Aurem t.qs.dne. (or.)	3
Auxilientur nobis dne.sumpta mysteria et intercedente b.Agathe (comp.)	46
et intercedente b.Stephano (comp.)	17
B.Adriani m.t.dne.intercessione (comp.)	219
B.apostoli t.	
Bartholomei dne.sollemnia (sec.)	211
Iacobi cuius hodie (comp.)	191
Petri cuius sollemnia (sec.)	51
B.Georgii m.t.dne.suffragiis (comp.)	161
B.illius.ap.t.dne.qs.intercessione (comp.)	243
B.Iohannis ap.t.et euang.dne.qs.intercessione (comp.)	18
B.Iohannis Baptiste nos qs.dne.praeclara (comp.)	179
B.Matheï ap.et euang.dne.precibus (or.)	223
B.Mauri con.t.dne.precibus (comp.)	37
B.Michaelis archangeli t.intercessione(comp.)	167
B.Nerei nos dne.et Achillei atque P. (or.)	169
B.sacerdotis et con.t.Martini (sec.)	235
B.Tyburtii nos dne.foueant (or.)	204
B.Urbani m.t.atque pont.intercessione (comp.)	170

Prayers cont.]

Beatissimorum nos qs.dne.

mm.t.Eustratii A.N.E. atque O.ueneranda (or) 11

mm.t.Faustini et Iou.ueneranda (or.) 49

Beatorum martyrum

pariterque pont.Cornelii et Cypriani (or,) 220

t.Eustratii A.N.atque O.oblata (sec.) 11

t.Faustini et Iou.oblata (sec.) 49

t. Ianuarii Fest.et Des.dne.merita (sec.) 221

Benedic dne. et hos fructus (ben.) 200

Benedictio tua dne.larga (sec.) 163, 234

Celestem nobis prebeant (sec.) 154

Celesti lumine qs. dne. (comp.) 29

Celestia dona capientibus (comp.) 89

Celestibus refecti sacramentis (comp.) 53, 234

Celestis dne.mysterii (comp.) 231

Celestis doni benedictione (comp.) 95

Celestis uite munere (comp.) 64

Concede nobis

dne.ds.ut hec (sec.) 93

dne.presidia (or.) 61

dne.qs.ut hec (sec.) 145

hec qs.dne.frequentare (sec.) 140

o.ds.ut sanctorum t.Naz.et Cels.(sec.) 192

o.ds.uenturam (or.) 242

qs.dne.alacribus (or.) 55

qs. o.ds. ad b.Marie (or.) 207

qs.o.ds.uenturam (or.) 244

Concede qs.dne.

Concedesemper nos (sec.) 113

ut oculis (sec.) 28, 99

Prayers cont.]

Concede qs.o.ds.ut	
ad meliorem (or.)	36
huius sacrificii (sec.)	32, 84
nos unigeniti (or.)	16
oculis (sec.)	150
paschalis (comp.)	109
q.b.Iohannis Baptiste (or.)	180
q.ex merito (or.)	85
q.festa (or.)	113
q.hodierna (or.)	121
q.peccatorum (or.ad uesp.)	108
q.protectionis (pop.)	81,97
q.sub peccati (or.)	6
sanctorum (comp.)	244
sicut (or.)	230
Conferat nobis dne. (comp.)	215
Conserua dne.populum t.et ab omnibus (pop.)	98
Conserua populum t.dne.et tuo (or.)	34
Conuerte nos ds.salutaris n. (or.)	66
Corde nostra qs.dne. (or.)	25
Cordibus n.qs.dne. benignus infunde	
ut peccata (or.)	97
ut sicut (or.)	79
Corporis sacri et pretiosi (comp.)	11, 187, 237
Custodi dne.qs.ecclesiam (or.)	145
Da ecclesie tue qs. dne.(or.)	175
Da misericors ds.ut hec nos salutaris (sec.)	156
Da nobis dne.qs.	
unigeniti filii tui (comp.)	13
ut et mundi (or.)	134
Da nobis obseruantium dne. (or.)	98

Prayers cont.]

Da nobis qs.dne.	
b.ap.t.Thome (or.)	12
ds.n.ut q.natiuitatem (comp.)	14
imitari quod colimus (or.)	17
perseuerantem in tua uoluntate (pop.)	94
Da nobis qs.misericors ds.ut sancta (comp.)	85
Da nobis qs.o.ds.	
uitiorum (or.)	203
ut b.Yppoliti (or.)	205
ut et ieiunando (or)	150
ut q.infirmittatis nostre (pop.)	90
ut sicut adoranda (sec.)	13
Da qs.dne.	
ds.n.ut sicut b.Laurentii (comp.)	202
fidelibus tuis ieiuniis (pop.)	62
fidelibus populis (comp.)	233
nostris effectum ieiuniis (or.)	77
populis christianis (pop.)	68
populo tuo diabolica uitare (or.)	151
populo tuo salutem mentis (pop.)	76, 93
Da qs.ecclesie tue misericors ds. (or.)	129
Da qs.o.ds.ut	
b.Siluestri (or.)	21
que diuina sunt (comp.)	94
q.b.Anastasię (or.)	15
q.b.Prisce (or.)	39
q.b.Urbani (or.)	170
q.beatorum Gordiani (or,)	168
q.in tot aduersis (or.)	100
q.noua incarnati (or.)	15
sacro nos purificante (or.)	76
Debitam dne.nostre redemptionis (sec.)	12

Prayers cont.]

Deprecationem nostram qs.dne.benignus (or.)	131
(pop.)	86
Ds.a quo bona cuncta (or.)	117
Ds.a quo et Iudas (or.)	103, 104
Ds.celsitudo humilium (or.)	105
Ds.cui b.Cecilia (or.)	236
Ds.cuius	
antiqua miracula (or.)	105
dextera b.Petrum (or.)	188
filius in alta celorum (or.)	120
prouidentia in sui dispositione (or.)	138
unigenitus in substantia (or.)	29
Ds.de cuius gratie rore (sec.)	82
Ds.fidelium pater (or.)	105
Ds.in te sperantium (or.)	132
Ds.incommutabilis uirtus et lumen (or.)	123
Ds.incommutabilis uirtus lumen (or.)	105
Ds.innocentie restitutor (pop.)	74
Ds.quem diligere et amare (or.)	99
Ds.q.	
angelico ministerio (comp.)	196
anime famuli t.Gregorii (or.)	54
apostolis tuis (or.)	125
apostolo tuo Petro (or.)	51
b.uirginis t.Scholastice (or.)	47
b.Hermen (or.)	212
b.Leoni pont. (comp.)	183
b.Leonem pont. (or.)	183.
b.Petrum ap.a uinculis (or.)	196
b.Sebastianum m.t. (or.)	40
b.Seuerinum famulum (or.)	35
conspicis omni nos (or.)	71

Prayers cont.]

Ds.q.conspicis quia .	
ex nostra prauitate (or.)	6
ex nulla nostra actione (or.)	59
ex nulla nostra uirtute (or.)	199, 235
Ds.q.	
creature tue miserere (or.)	157
de b.Marie uir. utero (Or.)	8, 57
dedisti legem Moysi (or.)	239a
diligentibus te bona inuisibilia (or.)	136
diuersitatem ... da nobis et uelle (or.)	105
diuersitatem ...dda ut renatis (or.)	111
Ds.q.ecclesiam tuam	
annua quadragesimali (or.)	65
in apostolicis uoluisti (or.)	176
nouo semper fetu (or.)	109
semper gentium (or.)	105
Ds.q.	
es omnium sanctorum t.splendor (or.)	53
et iustis premia (or.)	88
fidelium mentes (or.)	116
hanc sacratissimam noctem gloria (or.)	105
hanc sacratissimam noctem ueri (or.)	14
Ds.q.Hodierna die	
b.Dionisium (or.)	226
corda fidelium (or.)	124
per unigenitum (or.)	107
preconium innocentes (or.)	20
unigenitum tuum gentibus (or.)	26
unigenitum tuum mirabiliter (or.)	200
uerbum tuum (or.)	57
Ds.q.hodiernam diem ap.t.Petri et Pauli (Or.)	184, 186

Prayers cont.]

Ds.q.

hunc diem incarnati (comp.)	200
in Abraę famuli (or.)	123
in omnibus ecclesie (or.)	105
in praeclara salutifere (or.)	166
ineffabilibus mundum (or.)	90
inter cetera potentie (or.)	46, 214
legalium differentiam (sec.)	138
mirabiliter creasti (or.)	105
miro ordine (or.)	167
multitudinem gentium (or.)	185
nobis b.t.Petri et Pauli (or.)	183
nobis saluatoris (or.)	23
nobis per prophetarum (or.)	123
nobis per singulos annos (or.)	217

Ds.q.nos

ad celebrandum hodiernam (or.)	123
ad celebrandum paschale (or.)	105

Ds.q.nos annua

ap.t.Philippi et Iacobi (or.)	165
b.Agne (or.)	44
b.Augustini (or.)	213
b.Clementis (or.)	237
b.illius.m. (or.)	246
B.Mercurii (or.)	239
b.Marcellini et Petri (or.)	171
b.m.t.Cyriaci Largi et Smaragdi (or.)	201
sanctorum tuorum Protasii et Geruasii (or.)	178

Ds.q.nos

b.Barnabe (or.)	173
b.Eusebii (or.)	206
b.m.t.Cesarii (or.)	232

Prayers cont.]

Ds.q.nos

b. Stephani m. t. (or.)	197
b. m. t. Saturnini et Sisinni (or.)	240
concedis hodierna die reliquiarum (or.)	198
conspicis ex nostra infirmitate (or.)	227
hodierna die exultationis (or.)	220
in tantis periculis (or.)	32, 70
per b. apostolos (or.)	245
redemptionis nostrę (or.)	13
regendo conseruas (or.)	155
resurrectionis dominicę (or.)	110
sacramenti tui (comp.)	35
sanctorum tuorum (or.)	187

Ds.q.

ob animarum medelam (or.)	130
omni potentiam (or.)	141
peccantium animas (or.)	82
per filium angularem (ben.)	105
per ministerium (or.)	163
per os b. Iohannis (or.)	18
precursorem filii (or.)	215
presentem diem honorabilem (or.)	181
pro nobis filium tuum (or.)	102
sacramento festiuitatis (or.)	128
salutis eterne (or.)	22, 23
sanctam nobis huius diei (or.)	50
sanctis tuis Abdon et Senne (or.)	194
sperantibus in te (pop.)	91
tribus pueris (or.)	6, 70, 105, 123, 130, 150
uniuersum mundum (or.)	43
uirginalem aulam (or.)	206
Ds. refugium nostrum (or.)	156

Prayers cont.]

Excita dne.

corda nostra (or.)	2
in ecclesiam tua (or.)	208
potentiam tuam et ueni et magna (or.)	7
qs.potentiam et ueni ut ab imminentibus (or.)	1
tuorum corda fidelium (or.)	159
Excita qs.dne.potentiam t.et ueni ut ii (or.)	5
Exultemus qs.dne.ds.n.omnes recti corde (or.)	6

Fac nos dne.qs.

accepto pignore (comp.)	76
sanctorum t.Primi et Feliciani (or.)	172

Fac nos qs.dne.

meritis b.Ianuarii (comp.)	221
his muneribus offerendis (sec.)	61
prompta (or.)	147

Familiam tuam qs.dne.continua (or.)

33

(pop.) 77

Famulis tuis dne.celestis (comp.) 218

Festina qs.ne tardaueris (or.) 4

Fiat dne.qs.hostia (sec.) 172

Fiat qs.dne.per gratiam (or.) 91

Fideles tui ds.perpetuis (comp.) 58

Fraterna nos dne.martyrum (or.) 195

Grata tibi sit dne.(sec.) 159

Gratia tua nos qs.dne. (comp.) 75

Gratiam tuam dne.qs.mentibus(comp.) 57

Gratias tibi referimus (comp.) 152

Hec hostia dne.

dona celestia (sec.) 148

placationis et laudis (sec.) 72, 236

qs.emundet nostra delicta (sec.) 31, 60, 78, 87, 170

Prayers cont.]

Hec in nobis sacrificia ds.	
intercedente (sec.)	10
et actione (sec.)	76
Hec munera dne.qs.et	
uincula nostre iniquitatis (sec.)	118, 162
uinculannostre prauitatis (sec.)	92
Hec munera qs.dne.que oculis (sec.)	153
Hec nos communio (compl.)	10, 23, 72, 131, 157, 178, 197
Hec nos qs.dne. participatio (comp.)	90
Hec sacra nos dne. (sec.)	1
Hec sacrificia nos o.ds.potenti (sec.)	100
His sacrificiis dne.concede (sec.)	77
Hostia dne.qs.quam	
in sanctorum tuorum natalicia (sec.)	160,171,194
sanctorum tuorum Dyonisii (sec.)	226
Hostias dne.quas	
nomini tuo sacrandas (sec.)	184, 186
sanctorum tuorum (sec.)	39
tibi offerimus (sec.)	41, 74, 203
Hostias dne.tue plebis (sec.)	216
Hostias nostras qs.dne.tibi dicatas (sec.)	132
Hostias qs.dne.	
nostre deuotionis (sec.)	157
placatus assume (sec.)	112
propitius intende (sec.)	143
Hostias tibi dne.	
b.Sabine m. (sec.)	214
b.Cesarii (sec.)	232
b.Felicis (sec.)	36
Beatorum Gordiani Cyrilli et Petri (sec.)	168
deferimus immolandas (sec.)	94
laudis offerimus (sec.)	167

Prayers cont.]

Hostias tibi dne.

placationis et laudis (sec.)	67
placationis offerimus (sec.)	33
pro nati filii tui (sec.)	29
sanctorum martyrum t. Iohannis et (sec.)	182

Huius nos dne.

perceptio sacramenti mundet (comp.)	83, 87
sacramenti nouitas (comp.)	15

Ieiunia nostra qs. dne. (or.)	83
Illo nos igne (or.)	130
Illumina qs. dne. populum (comp.)	25
Immortalitatis alimoniam (comp.)	155
Imploramus dne. clementiam (comp.)	3
In mentibus nostris qs. dne. uere fidei	8 (n.2)
Inchoata ieiunia qs. dne. (or.)	63
Inclinantes se dne. maiestati (pop.)	61
Infirmi- tatem nostram respice (or.)	40, 193
Intercessio nos qs. dne.	
b. Mauri (or.)	37
beatorum mm. t. Ianuarii Festi et Des. (or.)	221
Intercessio qs. dne.	
b. Marie (sec.)	207
b. Seuerini (sec.)	35
s. Pont. et m. t. Fabiani (sec.)	40
Interueniat pro nobis (or.)	228
Ipse tibi qs. dne. s. pater (sec.)	103
Iterata mysteria dne. (sec.)	195
Largire nobis dne. qs. semp̄r (or.)	139
Largire qs. dne. fidelibus (or.)	154
Largire sensibus nostris (comp.)	102

Prayers cont.]	
Laudis tue dne.hostias (sec.)	206
Letetur ecclesia tua (or.)	209
Magnifica dne.b.Apollinaris (sec.)	190
Maiestatem tuam dne.suppliciter deprecamur (or.)	216
(sec.)	151
exoramus (or.)	241
Mense celestis participes (comp.)	207
Mentes nostras	
et corpora (comp.)	146
qs.dne.lumine (pop.)	67
qs.dne.spiritus paraclitus (or.)	127
qs.dne.spiritus s.diuinis (compl.)	123
Miserere dne.populo tuo (pop.)	87
Misericordię tue remediis (or.)	148
Mistica nobis dne.prosit (sec.)	227
Munda nos qs.dne.sacrificii (sec.)	147
Munera dne.oblata sanctifica	
et intercedente b.Barnaba (sec.)	173
et intercedente b.Iohanne (sec.)	179
et intercedente b.Clemente (sec.)	237
ut tui nobis unigeniti (sec.)	131
Munera dne.qs. oblata sanctifica et corda (sec.)	123, 128
Munera dne.	
que pro ap.Philippi et Iacobi (sec.)	165
que pro ap.t.Symonis et Iude (sec.)	230
sacrificiis presentibus (sec.)	239a
tibi dicata sanctifica (sec.)	177, 240
Munera nos dne.qs.oblata (sec.)	90
Munera nostra qs.dne.natiuitatis (sec.)	15
MUnera nostra qs.dne.propitiatus (sec.)	180

Prayers cont.]

Munera qs.dne.tibi dicata sanctifica (sec.)	164, 219
Munera tibi dne.dicata sanctifica (sec.)	9, 197
Munera tibi dne.nostre deuotionis (sec.)	199, 217, 233, 244
Muneribus nostris	
dne.ap.t. (sec.)	245
qs.dne.precibusque (sec.)	5, 42, 58
qs.dne.spiritum sanctum (or.)	130
Munus populi tui dne.qs. (sec.)	183
Munus quod tibi dne.nostre (sec.)	79
Mysteria nos dne.sancta (comp.)	134
Nostra tibi qs.dne.sint accepta (or.)	94
Oblata dne.munera	
sanctifica nosque (sec.)	30
unigeniti tui (sec.)	16
Oblata sancti con.t.Benedicti (sec.)	55
Oblatio nos dne.tuo nomini (sec.)	133
Oblationes populi tui dne.qs. (sec.)	191
Oblationibus nostris qs.dne.placare (sec.)	91
Oblationibus qs.dne.placare (sec.)	134
Oblatis dne.ob honorem (sec.)	56
Oblatis qs.dne.placare muneribus et	
intercedente b.Chrisogono (sec.)	238
intercedente b.Valentino (sec.)	48
intercedentibus sanctis (sec.)	178
Oblatum tibi dne.sacrificium uiuificet (sec.)	59, 86, 196
Offerimus tibi dne.preces (sec.)	188, 210
O.et m.ds.	
de cuius munere (or.)	143
uniuersa nobis (or.)	153
O.s.ds.ad cuius beatitudinem (or.)	131(n.1)

Prayers cont.]

O.s.ds.

cuius iudicio (or.)	104
cuius spiritu (or.)	104
da nobis fidei (or.)	144
da nobis ita dominice (or.)	101
dirige actus (or.)	24
fac nos tibi semper (or.)	122
in cuius manu (or.)	104
infirmi ta tem nostram (or.)	31
maiestatem tuam (or.)	45
miseri cor diam tuam (or.)	158
multiplica in honorem (or.)	105
obseruationis huius annua (or.)	64

O.s.ds.q.

abundantia pietatis (or.)	142
b.Bartholomeum (or.)	229
celestia simul et terrena (or.)	30
ecclesiam tuam noua (or.)	104
gloriam tuam omnibus (or.)	104
H odierna die b.con.carnis (or.)	56
hodierna die beatissimum Nycolaum (or.)	9
huius diei uenerandam (or.)	211
humano generi (or.)	99
in omnium sanctorum (or.)	105
infirm ma mundi (or.)	41
nos om n ium sanctorum (or.)	233
paschale sacramentum (or.)	112
per continentiam (or.)	150

Oremus dilectissimi nobis	104
Oremus et pro b.papa	104
Oremus et pro cathecuminis	104
Oremus et pro Christianissimo	104
Oremus et pro omnibus episcopis	104

Prayers cont.]

Paschale mysterium recensentes (compl.)	108
Paschales hostias recensentes (sec.)	108
Pateant aures misericordie (pop.)	88
Per hec (or.)	140
sacrificia qs.dne.magnum (sec.)	206
ueniat qs.dne.sacramenta (sec.)	80
Per huius dne.operationem (comp.)	24,69,99,194
Percepta nobis dne.prebeant (comp.)	61
Percepta nos dne.tua sancta (comp.)	169
Perceptis dne.ds.n.sacramentis (comp.)	56
Perceptis dne.sacrosancti corporis (comp.)	49
Perceptis dne.sacramentis	
beatis apostolis (comp.)	185
b.Matheo (comp.)	223
suppliciter exoramus (comp.)	230, 240
Perfice qs.dne.benignus in nobis (or.)	73
Perficiant in nobis dne.qs.tua sacramenta (comp.)	150
Perpetuis nos dne.s.Iohannis (sec.)	215
Perpetue dne.fauore prosequere (pop.)	70
Placatus meritis qs.dne. (sec.)	231
Placare qs.dne.humilitatis (sec.)	2
Plebis tue dne.munera (sec.)	220
Populi tui ds.institutor (pop.)	89
Populum tuum dne.propitius respice (or.)	70, 74
Pra.dne.fidelibus tuis ut (pop.)	64
Pra.nobis	
dne.qs.auxilium (or.)	75
eterne largitor (comp.)	242
misericors ds.ut digne (sec.)	97
qs.dne.intercedentibus (comp.)	217
qs.dne.ut salutaribus (or.)	81
qs.o.et m.ds.ut que uisibilibus (comp.)	121

Prayers cont.]

Pra qs.ds.ut in tua (pop.)	83
Pra.qs.dne.	
ds.n.ut quorum (comp.)	199
familie (or.)	148
sic nos ab epulis (or.)	150
ut hec munera (sec.)	23
ut s.Barbati (sec.)	50
Pra.qs.osds.	
sic nos ab epulis (or.)	130
ut ad suscipiendum (or.ad uesp.)	13
ut de perceptis (comp.)	21
ut dignitas (or.)	96
ut familia t.que se (or.)	72, 84
ut filii tui (or.)	6
ut ieiuniorum (sec.)	98
ut intercedente (or.)	164
ut obseruationes (or.)	86, 149
ut natus hodie (comp.)	16
ut nos b.illius m. (or.)	246
ut que saluatoris (comp.)	23
Pra.qs.o.ds.ut q.	
b.Adriani (or.)	219
b.illius m. (or.)	246
b.Valentini (or.)	48
celestia alimenta (comp.)	180
claritatis tue (or.)	123
gloriosos martyres (or.)	189, 234
in afflictione (or.)	118, 162
iram tuam indignationis (or.)	119
nostris excessibus (or.)	102
paschalia festa (or.)	114
sanctorum martyrum Marci (or.)	117

Prayers cont.]

Pra.qs.o.ds.ut q.

sanctorum t.Alexandri (or.)	166
sanctorum t.Cosme (or.)	224
sanctorum t.Tyburtii (or.)	160

Pr.qs.o.ds.ut

redemptionis nostre (or.)	4
quorum memoriam (comp.)	195
quos ieiunia uotiva (or.)	88, 89
salutaribus ieiuniis (or.)	130
sanctorum t.Nazarii (comp.)	192
sicut populus (or.)	192

Pra.qs.o.et m.ds.ut

id quod (comp.)	228
que ore (comp.)	79
que sollempni celebramus (comp.)	26
spiritus sanctus (or.)	127

Prebeant nobis dne.diuinum (comp.) 100, 130

Preces populi tui qs.dne.clementer (or.) 6,38,58,60,70,246

Precibus b.Bartholomei (sec.) 176

Presenti sacrificio nomini tuo (sec.) 75

Presentibus sacrificiis dne.ieiunia (sec.) 70

Prestent nobis dne.qs.tua sancta (comp.) 225

Prestent nobis qs.dne.tua sancta (comp.) 54

Pretende dne.fidelibus tuis (pop.) 84

Pretende nobis dne.qs.misericordiam (comp.) 118

Pro sanctorum

Basilidis,Naboris et (sec.) 174

Nerei et Achillei atque (sec.) 169

Propitiare dne.

Iniquitatibus nostris (comp.) 119

populo tuo propitiare (sec.) 144

supplicationibus et animas (pop.) 73

Prayers cont.]

Propitiare dne. supplicationibus nostris et has oblationes famulorum (sec.)	136
et has oblationes populi (sec.)	137
Propitius dne. qs. hec dona (sec.)	125
Prosit nobis dne. qs. b. Bartholomei (comp.)	229
Protector in te sperantium (or.)	135
Protector noster aspice (or.)	70
Protegat dne. qs. populum (comp.)	224
Protegat nos dne. sepius (sec.)	229
Protege dne. populum (comp.)	188
Purifica dne. qs. mentes (comp.)	147
Purifica nos misericors ds. (sec.)	89, 102
Purificent semper et muniant (comp.)	145
Qs. dne.	
ds. n. ut quos diuinis (comp.)	141
ds. n. ut sacrosancta mysteria (comp.)	6, 22
(sec.)	45
nostris placate muneribus (sec.)	119
salutaribus repleti (comp.)	36, 39, 165, 245, 220
ut per b. con. t. Barbatii (comp.)	50
Qs. o. ds.	
b. Mercurii m. t. meritis (sec.)	239
familiam tuam (or.)	92
Qs. o. ds. ut	
b. Andreas ap. t. pro nobis (or.)	240
b. ill. ap. t. pro nobis (or.)	243
corda nostra munera (comp.)	52
de perceptis muneribus (comp.)	149
donum celeste (comp.)	176
hec munera tue maiestati (sec.)	52
illius salutaris (comp.)	33, 158

Prayers cont.]

Qs.o.ds.ut

inter eius membra (comp.)	84
nos geminata letitia (or.)	182
nostra deuotio (or.)	190
q.celestia alimenta (sec.)	42
(comp.)	60, 168, 226, 232
reatus nostros munera (comp.)	227
sanctorum tuorum celestibus (comp.)	172
Qs.o.ds.uota humilium (or.)	78
Quod ore sumpsimus (comp.)	96
Quos celesti dne.alimento (comp.)	183
Quos celesti dne.dono (comp.)	136
Quos celestib dne.refectionis (comp.)	47
Quos celestibus dne.reficis (comp.)	38, 55
Quos tantis dne.largiris (comp.)	31
Redemptionis nostre munere (comp.)	113
Refecti	
cibo celesti et (comp.)	239
cibo patuque (comp.)	19, 41, 206
participatione (comp.)	40, 164, 166, 170, 201
uitalibus alimentis (comp.)	103
Repleti	
alimonia celesti (comp.)	166
cibo spiritualis (comp.)	2
dne.benedictione celesti (comp.)	212
dne.benedictione sollempni (comp.)	175
dne.muneribus sacris (comp.)	122, 216
dne.muneribus tuis (comp.)	137
sumus dne.donorum (comp.)	62
Respice dne.	
munera populi tui (sec.)	205

Prayers cont.]

Respice dne.

supplicantis ecclesie (sec.)	135
propitius ad munera (sec.)	83
qs.nostram propitius (sec.)	142
qs.dne.populum tuum (comp.)	112

Sacramenta que sumpsimus dne.

ds. n. (comp.)	88
et spiritualibus (comp.)	115

Sacramenti tui

dne.divina libatio (comp.)	77
dne.ueneranda perceptio (comp.)	82
qs.dne.participatio (comp.)	93

Sacramentis dne.et gaudiis (comp.) 232

Sacramentorum tuorum dne.communio (comp.) 205

Sacrandum tibi dne.munus (sec.) 18, 240, 243

Sacre nobis qs.dne.observationis (or.) 87

Sacrificia

dne.paschalibus gaudiis (sec.)	110
dne.qs.te propitius (sec.)	68
nos dne.immaculata (sec.)	122
nos qs.dne.propensius (sec.)	101

Sacrificiis presentibus dne.qs.intende (sec.) 7,71,85,158,189

Sacrificium dne.

obseruantie paschalis (sec.)	62, 63
pro filii tui (sec.)	120
quadregesimalis (sec.)	65
quod immolamus (sec.)	166

Sacrificium nostrum tibi dne.qs.

b.Andree (sec.)	241
b.Laurentii (sec.)	208

Sacrificium tibi dne.laudis (sec.) 198, 212

Sacris mysteriis expiati qs.dne. (comp.) 80

Prayers cont.]

Sacro munere satiati (comp.)	32, 40, 160, 171, 203
Salutaris munere satiati supplices (comp.)	34, 177
Salutaris tui dne.munere satiati (comp.)	4
Sancta tua dne.que pro b.Apollinaris (comp.)	190
Sancti	
Ambrosii con.t.atque pont.nos dne.iugiter (or.)	10
con.t.Augustini nobis dne. (sec.)	213
nominis t.dne.timorem (or.)	133
spiritus qs.dne.corda nostra (comp.)	124
tui nos qs.dne.ubique (sec.)	21
Sanctifica qs.dne.nostra ieiunia (or.)	93
Sanctificati dne.salutari mysterio (comp.)	43
Sanctificationem tuam nobis dne. (sec.)	73
Sanctificationibus tuis o.ds.et uitia (comp.)	70, 101, 151
Sanctificato hoc ieiunio (or.)	95
Sanctificet nos dne.qs.que pasti (comp.)	81
Sanctificet nos dne qs.tui perceptio (comp.)	240
SS.mm.t.Basilidis Cyrini (or.)	174
SS.t.dne.nobis pia non desit oratio (sec.)	20, 224
Satiasti dne.familiam tuam muneribus (comp.)	15, 209, 236
Sentiamus dne.qs. tui perceptione (compl)	142.
Sicut glorie diuine potentiam munera (sec.)	175
Sit nobis	
dne.qs.reparatio (comp.)	48
qs.dne.reparatio (comp.)	139
Spiritum in nobis dne.(comp.)	9, 63, 105, 107, 159, 193
Subiectum tibi populum (pop.)	82
Subueniat nobis misericordia (pop.)	79
Sumat ecclesia tua ds. (comp.)	181
Sumentes dne.	
celestia sacramenta (comp.)	127
dona celestia (comp.)	148

Prayers cont.]

Sumpsimus dne.

celebritatis (comp.)	44
diuina mysteria b.Andree (comp.)	241
pignus redemptionis (comp.)	163
pignus salutis (comp.)	51, 211
sacri dona (comp.)	129, 156
SS.t.Iohannis et Pauli (comp.)	182
SS.t.Stephani et Nicodemi (comp.)	198

Sumpti sacrificii dne.perpetua (comp.)

97

Sumptis dne.

celestibus sacramentis (comp.)	144
remediis sempiternis (comp.)	184, 186
sacramentis ad redemptionis (comp.)	74
sacramentis intercedente (comp.)	206
salutaribus sacramentis (comp.)	86
salutis eterne (comp.)	239a

Sumptis muneribus dne.qs.ut cum frequentatione (comp.)

7, 133

Super has qs.dne.hostias benedictio (sec.)

44, 162

Supplicationes seruorum t. ds.miseratus (or.)

218

Supplicationibus b.Mathei ap.et euang. (sec.)

223

Supplicationis nostre hostias dne. (sec.)

225

Supplices te rogamus

dne.ut his sacrificii (Sec.)	88
------------------------------	----

o.ds. ut quos donis (comp.)	208
-----------------------------	-----

o.ds. ut quos tuis (comp.)	28, 59, 71, 173
----------------------------	-----------------

Suscipe dne.fidelium preces (sec.)

117

Suscipe dne.munera

pro tuorum commemoratione (sec.)	17
----------------------------------	----

que in eius (sec.)	19, 209
--------------------	---------

que pro filii tui gloriosa (sdc.)	121
-----------------------------------	-----

Suscipe dne.

preces et munera que ut tuo (sec.)	187
------------------------------------	-----

propitius hostias (sec.)	155
--------------------------	-----

Prayers cont.]

Suscipe dne.

qs.preces populi (sec.)	105, 107
sacrificium cuius te (sec.)	64

Suscipe munera dne.

qs.exultantis (sec.)	114
qs.que tibi de tua (sec.)	139
que in b.Agathe (sec.)	46

Suscipe qs.dne.

fidelium preces (sec.)	109
munera nostris oblata (sec.)	69
munera populorum tuorum (sec.)	111
ob honorem (sec.)	47
preces populi tui (sec.)	81
sancte pater (sec.)	200

Suscipiamus dne.misericordiam (comp.)

1

Tantis dne.repleti muneribus (comp.) 132

Tanto placabiles qs.dne.nostre (sec.) 161

Tibi dne.sacrificia dicata (sec.) 141

Tribue nobis dne.celestis mense (comp.) 117

Tribue qs.dne.ut

eum presentibus (sec.)	25
per hec sacramenta (comp.)	120

Tua dne.

muneribus altaria (sec.)	181
propitiatione et b.Marie (sec.)	22

Tua nos dne.

medicinalis (comp.)	138, 153
protectione (pop.)	80
qs.sancta purificent (comp.)	91
sacramenta (sec.)	146

Tua nos misericordia ds. (pop.) 101

Prayers cont.]

Tuere qs.dne.	
familiam (or.)	150
populum tuum (pop.)	63
Tui dne.perceptione sacramenti (comp.)	67, 238
Tui nobis dne.communio (comp.)	140
Tui nos dne.sacramenti	
libatio (comp.)	65
sancta (comp.)	5
Tuorum nos dne.largitate (comp.)	68
Tuus s.m.Georgius nos qs. (or.)	161
Unigeniti tui dne.nobis succurrat (sec.)	218
Ut accepta tibi sint (sec.)	130
Ut nobis dne.tua sacrificia (comp.)	213
Ut sacris dne.reddamur (comp.)	73, 154
Veniat ergo o.ds.super hoc (ben.)	105
Vere dignum (Prefaces)	
Et te in assumptione	106
Nos tibi semper et ubique gratias	106
Nos tibi semper et ubique pro annua	106
Per quem salus mundi	106
Q.ascendens super omnes	106, 123, 124
Q.corporali ieiunio	61, 106
Q.cum unigenito filio tuo	106, 200
Q.post resurrectionem	106, 121
Q.salutem humani generis	106, 166, 220
Quia cum unigenitus	106
Quia per incarnati	14,15,16,45,57,106
Te dne.suppliciter exorare	106,163,165,184,191,223,228, 230,243
Te quidem	105,106,107,108

Prayers cont.]

Virtute spiritus sancti dne.(sec.)	124
Viuificet nos qs.dne.huius (comp.)	143
Vota nostra qs.dne.pio fauore (comp.)	162
Vota qs.dne.supPLICANTIS populi (or.)	28
VotiuA dne.dona percePimus (comp.)	20

Prayers contained in the Ordo of the Mass. (106)

Accendat in nobis dne.ignem
 Acceptum sit omnipotenti deo sacrificium
 Actiones nostras qs.dne.
 Ad te plasmator meus
 Ante oculos tuos ds.reus conscientie
 Aufer a nobis dne.iniquitates
 Aures tue pietatis mitissime deus
 Concede michi o.ds.ita manus lauare
 Confiteor deo omnipotenti
 Conscientia quidem trepida omnipotens ds.
 Corpus tuum dne.quod sumpsi
 Da dne.uirtutem
 Da michi dne.uirtutem
 Ds.q.substantie dignitatem
 Ds.q.non mortem sed penitentiam
 Ds.q.suscepisti munera Abel
 Ds.q.tribus pueris
 Dne.accinge in me custodiam
 Dne.ds.benignissime et clementissime
 Dne.ds.o.propitius esto michi
 Dne.Iesu Christe fili dei uiui q.ex uoluntate
 Dne.Iesu Chirste fili dei uiui q.in cruce
 Dne.Iesu Christe fili dei unigenite propitius esto
 Dne.Iesu Christe q.dixisti apostolis

Prayers cont.]

Dne. sancte spiritus ds. o. cordi meo

Dne. sit in corde

Exaudi qs. dne. supplicum preces

Fiat hæc commixtio et consecratio

Gratias tibi ago dne.

In nomine dne. n. Iesu Christi sit sacrificium

In nomine patris benedicatur incensum

In spiritu humilitatis

In tuo conspectu dne.

Ignosce dne. quod te rogare compellor

Incensum istud a te benedictum

Indignum me esse fateor

Indue me dne. ornamento humilitatis

Indue me dne. uestimento salutis

Largire sensibus nostris o. pater

Merear dne. obsecro manipulum

Munda cor meum et corpus

Obumbra dne. caput meum umbraculo

Odore celestis inspirationis

Offerimus tibi dne. calicem

O. s. d. q. de indignis dignos

O. s. d. q. me peccatorem sacris altaribus

Panem celestem accipiam

Pax Christi et ecclesie

Pax Christi quam nobis per euangelium

Per intercessionem sancti Gabrihelis

Per istos sermones sancti euangelii

Placeat tibi sancta trinitas

Prosit nobis ad sanctificationem

Quid retribuam dno. pro omnibus

Stola iustitię circumda dne. ceruicem

Prayers cont.]

Suscipe sancta trinitas hanc oblationem quam tibi
offerro pro anima
offerro pro me peccatore et miserrimo
offerro pro me peccatore et nostre
offert famulus tuus

Suscipe sancta trinitas et uera uñitas

Suscipe sancte pater o. eterne ds.

Te igitur

Veni sanctificator omnium

Verbum caro factum

PLATES

- I f. 29 v
- II f. 101 v
- III f. 159 v
- IV f. 242 v

audum manū tuam &
uoluntatem tuam p̄ nocentem. Att.
X. **G**loria & honore coronasti tu
dñe & constituisti tuum sup̄ opere
manuum tuarū. **S**ecundū

mitta. **Matth.**

Accessit ad ihm manū
phorum zebedy cum
filijs suis. additans &
petens aliquid ab eo.

Qui dixit ei. quid uis. &
dixit illi. die uat sedentem
u duo filij mei unus ad
dexteram tuam & unus

ad sinistram in regno
tuo.

Respondens autē
illis dixit. nescias quid
petas.

Potestis bi
bere calicem quem ego
bibitatus sum.

Dixerunt
ei. possumus.

Dixit illis.
calicem quidem meum
bibetis. sed esse autē ad dex-

teram meam & sinistra
nō est meum dare uobis.
sed quibus partatum est

et partatum est
& honore coronasti tuum & constituisti
tuum sup̄ opere manuum tuarū.

Accessendum **S**ed
dabit dñe munus
offertimus. quo beatus

ioh̄s ap̄t̄ & euanḡliste
sollenniter p̄colenat̄.

pub̄licacionem quoq;
n̄r̄s m̄at̄z imploremz. p̄

Eo **M**agna est gl̄a eius in seculu
atq; tuo gl̄a & magnum decorum
impones sup̄ eum dñe. **Compt.**

Beatus ioh̄s ap̄t̄ & euanḡliste dñe

q̄s inaccessione nos ad
luam. In eulus sollenni

atq; p̄cipimz tua sc̄a
l̄tarnat̄. p̄. **C**issa mar

In medio seculi ap̄t̄ uat lot̄.
os eius & implauit eum dñs sp̄u sc̄o
p̄tinge & inaccessus. stolam gl̄e

induit eum. **P̄s** Bonum est. oī
cetam tuam dñe

benignus illustra.

ua beatus ioh̄s euanḡliste



Exultate

in

angelis

caelestibus

caelestium. Exultate in

nomine mystice. & per

spiritus uocatores caelestis in

uobis seruatores. Et exultate

in seculis angelis istis

dicite fulgore. & in

spiritus splendore iustitiae.

et in omni seculo in

seculo in seculo. **L**etitia

& in angelis & in

luminis ardore

spiritibus & in multis populis

uocibus hanc caelestem

caelestem. **Q**uia per spiritus

angelos uobis seruatores

sumus. ad terram nostram sancti

hulus luminis claritatis

una in uobis quiesce de omni

potestate misericordiam

in uocatis. **U**t qui me

non meis meritis in caelestem

caelestem numerum dignae

matay te auo . p. fardem
nos placeat in aude . p.
eo . Ergo su' in aucta . Compt .

Redeaq' p'ctas p'ces
one munitis factis
q's d'nt d's n'r . uat culus
dequimus culatum .
st'nciamus eff'ctum . p.
Aptoz philippi & iacobi .

Exclamauestunz ad ad d'nt in
atmp'it afflictonis sue & au de
celo exaudisti eos alleluia att . ps .

Exaudiat iusti . or .

Iqui nos annua
aptoz auotum
philippi & iacobi sollan
nataat l'ant'ces . p'sta
q's . uat quoz gaudemz
m'ctas . Instuamur
deamp'is . p .

Let' h'bt sa
arbunz p'nt'it .
iusti in magna
constancia ad
u'ctus eos qui
se angustauerunt . &
qui abstulerunt labores

totum . Vnde dicitur
habunatur am'ot' h'ot
Noli . & mis'abunatur
in sub'act'one ins'p'it
at saluans . dicit'at' in
ata se p'ct'at' q'am
ag'nt'at' . & p'ct' angu
st'ae sp's g'nt'at' . Hui
sunt quos aliquando
habuimus in d'ct'ia . &
in similitudine imp'ct' .

Nos ins'nsant . uatam il
lotum est' m'ct'amus in
s'ct'iam . & s'nt' illoz
s'nt' honore . Ecce quo
modo computant' sunt
in a'ct' filios d'i . & in a'ct'
s'ct'os s'nt' illoz est . Att . x .

Ex'at'una' celi m'ct'ib'ae auat d'nt
& u'ct'ant' auat in d'ct'ae s'ct'oz .

Att . x . P'ct'os salu'os p'ct' d'ni m'ct'
s'ct'oz . & d'ct'ia u'ct'ant' .

Nulla . Dixit ihs discip
suis . Non auct'atur
cor u'sm . et d'ct'as in
d'ni . & in me et d'ct'at .