

BENEDICTIONALE STRIGONIENSE

BIBLIOTHECA SCRIPTORUM MEDII RECENTISQUE ÆVORUM

condita a Ladislao Juhász

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MONUMENTA RITUALIA HUNGARICA III
Bibliotheca Scriptorum Medii Recentisque Ævorum

BENEDICTIONALE STRIGONIENSE
1075–1100, Zagrabiaë, Knížnica Metropolitana MR 89

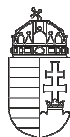
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INTRODUCTION

ABBREVIATIONS

AER	De antiquis Ecclesiæ ritibus (MARTÈNE)
B	Braunschweig Benedictional (Wolfenbüttel, Staatsarchiv VII B 313)
BHL	Bibliotheca hagiographica Latina
BNF	Bibliothèque nationale de France
BSB	Bayerische Staatsbibliothek
CA	Codex Albensis (Graz, Universitätsbibliothek 211)
CBP	Corpus benedictionum pontificalium (MOELLER)
CI	Cantus Index
CO	Corpus orationum (MOELLER)
CP	Corpus præfationum (MOELLER)
CPL	Clavis Patrum Latinorum (DEKKERS)
CPPM	Clavis Patristica Pseudoepigraphorum Medii Ævi (MACHIELSEN)
CSLMA	Clavis Scriptorum Latinorum Medii Ævi (JULLIEN)
G	Missal of Némétújvár (Güssing, Klosterbibliothek der Franziskaner 1/43)
H	Agenda of Hartwick (Zagreb, Knjižnica Metropolitana MR 165)
KMTL	Korai Magyar Történeti Lexikon (KRISTÓ — ENGEL — MAKK)
LMA	Lexikon des Mittelalters
M	Magdeburg Pontifical (Magdeburg, Domgymnasium 154)
MNS	Missale notatum Strigoniense (Bratislava, Archiv Mesta EC Lad. 3 & EL 18)
OR	Ordines Romani (ANDRIEU)
OSzK	Országos Széchényi Könyvtár
P	Codex Pray (Budapest, Országos Széchényi Könyvtár MNy 1)
PGD	Durandus Pontifical: Pontificale Guillelmi Durandi (ANDRIEU)
PL	Patrologia Latina
PRG	Roman-Germanic Pontifical: Pontificale Romano-Germanicum (VOGEL)
S	Benedictionale Strigoniense (Zagreb, Knjižnica Metropolitana MR 89)
SAn	Supplementum Anianense (DESHUSSES)
SGel	Sacramentarium Gelasianum (MOHLBERG)
SGr	Sacramentarium Gregorianum (DESHUSSES)
SRH	Scriptores Rerum Hungaricarum (SZENTPÉTERY)
V	Veszprém Pontifical (Budapest, Országos Széchényi Könyvtár Clmæ 317)
Z	Zagreb Pontifical (Zágreb, Knjižnica Metropolitana MR 124)

THE SIGNIFICANCE OF THE SOURCE

The so-called Esztergom Benedictional (*Benedictionale Strigoniense*, henceforward: S) is a liturgical manuscript from the last quarter of the 11th century. It provides pontifical blessings for the entire ecclesiastical year, and contains the ordines of confirmation, priestly ordinations and the dedication of a church. These were supplemented by a later hand with the prayers said during the preparation and vesting for Mass and at the foot of the altar. Although preserved among the books of Zagreb Cathedral (now in the Knjižnica Metropolitana under the shelf mark MR 89) since the Middle-Ages, originally it may have been the first part of a Pontifical consisting of several volumes and designed for use in Esztergom, Hungary's primatial see. Other extant sources of its most voluminous section, the blessings have only survived in Saxony: Braunschweig (Brunswick) and Magdeburg, both from the 13th–14th centuries.

The S is the first extant document of the Hungarian liturgy, however its significance is not limited to its respectable age. Its documentary value is heightened by the reliability of its text and by its Esztergom origin that can be proven by historical, philological, and liturgical arguments. Thus this first manuscript is also one of the most representative ones.

From a Hungarian perspective, the S fills gaps in both liturgical and literary history. According to currently available evidence, the cycle of pontifical blessings was formulated in the 11th century in Hungary by an author with individual style, well considered structure, intellectual depth, and poetical ambition. As there are only a few relatively short literary works which have survived from this era, the S is an important contribution to the corpus of 11th century Hungarian literature—obviously written in Latin—that seemed to be closed for a long time. As to the liturgy, only the S can help formulate an idea of how priestly ordinations and the dedication of a church were performed in Hungary in the period. It is also a comparison with the S that allows for the relevance of the above mentioned later sources, which also contain the aforementioned rites, to be evaluated. Indirectly the codex bears witness to the early Office lectionary and Mass Propers of Esztergom too, although the first direct, trustworthy sources of these are from the 13th and 14th centuries.

In an international context, the richest known collection of pontifical blessings within the Latin Rites can be found in the S and its descendant, the Braunschweig Benedictional. The cycle contains almost 300 items, about three-quarters of which were produced in Esztergom. This amount surpasses even the most plentiful Visigothic series while its artistic and intellectual standards remain high and coherent. Such an abundance of creativity could not have been motivated by practical factors: pontifical high Masses were not celebrated several times a week even in that age. One rather suspects the activity of an enthusiastic circle, engaged in the making of the peculiar Use of the nascent Hungarian church. The ordines of confirmation, ordinations, and dedication were most probably produced in this environment. Therefore the S offers insight into the processes that lead to the formation of a medieval liturgical practice.

HISTORIOGRAPHY

The S was discovered for modern research by Germain Morin,¹ together with another two manuscripts from the 11th–12th centuries which are the first surviving documents of the Hungarian liturgical Use and may rightly be called the “Zagreb Triad”.² Morin’s original intention was merely to draw the attention of the academic community to these codices by providing their basic description and making some suggestions with regards to their origin. However many of his opinions proved to be true, while some others survived at length due to his authority.³ He knew the codex in its present-day length but in its unbound, worn condition before its restoration. He attributed the script to two or three 11th–12th-century hands and defined its genre as pontifical blessings and an abridged Pontifical. Beyond the codicological questions, he was the first to favour the Esztergom origin of the text. His reasoning was primarily based on the ecclesiastical patronages mentioned at the beginning of the ordination ceremonies and on the prominent position of St Adalbert within the litany. In the Sanctoral part the feast of St Paul the Hermit was emphasized in a Hungarian context, although with a somewhat accidental argumentation. Unfoundedly, he considered the text of the rubrics mentioning an *episcopus* (bishop) instead of an *archiepiscopus* (archbishop) a problem. Finally it was Morin who first realized that the order of Confirmation as described in the S is identical with the Confirmation of the Agenda of Hartwick, or more properly the Chartvirgus Pontifical (henceforth: H).

Franjo Fancev, head of the Zagreb University Library at the time was inspired by Morin to study the source.⁴ The most important merits of his work were that he identified the majority of the library’s books with the entries of the cathedral’s 14th–15th-century catalogues,⁵ and refuted the misconception that the medieval liturgy of Zagreb would have been of an Old Slavonic character. Yet he defined the genre of the S incorrectly as a Sacramentary, and expressed unfounded doubts regarding its Hungarian provenance. Instead he assumed that it had originated in Bohemia because of the patronages of St Adalbert and St Margaret and according to the words “Dyonisius Bohemus”, inserted by a later hand in a cursory way.

It was Dragutin Kniewald who communicated the results of Morin to Hungarian scholarship and refuted Fancev’s hypothesis of Czech provenance.⁶ He considerably refined Morin’s description and went into further detail. He specified the genre with

¹ MORIN: “Manuscrits liturgiques hongrois des XI^e et XII^e siècles” 60–63.

² Zagreb, Knjižnica Metropolitana MR 165. (Pontifical of Chartvirgus or Hartwick, henceforth cited with the siglum H) and MR 126. (Sacramentary of St Margaret).

³ Specific problems discussed by the scholarly literature are detailed in the appropriate chapters.

⁴ FANCEV: “O najstarijem bogoslužju u Posavskoj Hrvatskoj” 537–540.

⁵ TKALČIĆ—LASZOVSKI: *Povjesni spomenici slobodnog kraljevskog grada Zagreba prijestolnice kraljevine dalmatinsko-hrvatsko-slavonske* XI. 138., 147., an edition of the two catalogues is: TKALČIĆ: “Dva inventara prvostolne crkve zagrebačke iz XIV. i XV. vieka”.

⁶ KNI EWALD: “Esztergomi Benedictionale (XI. század)”.

the words *Benedictionale* + *Pontificale*, but he also coined the now common title “Esztergom Benedictional”. Nevertheless, he constructed a popular but unfounded theory that the Zagreb Triad was donated as a gift by different Hungarian churches to the first Czech bishop of Zagreb, Duh who brought them to Zagreb at the foundation of the bishopric around 1094. Although he was unable to verify this thesis, he cited the medieval inventories of the library of the Zagreb cathedral chapter which do contain an entry on a Benedictional, possibly identical with the S.

Kniewald’s study contains a historical digression by its translator, Flóris Kühár.⁷ In this all ecclesiastical institutions that might correspond to the patronages given at the beginning of the ordination ceremony were identified. According to the results reached, the detailed analysis of the litany, and the title “metropolitanus” discovered in the rubrics, Kniewald again argued for an Esztergom origin on the one hand, and stated that a more precise date of composition can be ascertained. As *terminus post quem* he indicated 1075, the foundation of the monastery of Garamszentbenedek (Hronský Beňadik or Sankt Benedikt, now Slovakia), the youngest church mentioned. For *terminus post quem* he preferred 1083, the canonization of the first Hungarian saints. He claimed that after this event they would have surely been inserted into the Sanctoral or at least the litany. He himself did not consider the last argument decisive enough. Nevertheless, he added that the S must have been compiled before 1100 when the synod of Esztergom declared that a *libellus* of liturgical contents was to be followed. This *libellus* is thought to be the Micrologus by Bernold of Konstanz, a treatise that disapproves the celebration of Trinity Sunday, which is still an integral part of the Benedictional.

The first to discuss the S in the context of the beginnings of the Hungarian liturgy was Polikárp Radó.⁸ The manuscript was never the main focus of his studies but he expressed a mistaken opinion that has continually resurfaced in the scholarly literature since that pontifical blessing were a peculiarity of the Visigothic and Gallican Rites and consequently the very presence of a Benedictional in an Eastern-European source leads to the conclusion of a French influence. Opposed to this, the genre obviously begun to spread from the western Old Latin Rites towards Roman and Germanic Uses but by the 11th century this was an already completed process, thus Radó’s view is an untenable anachronism.

The first paper to deal with the S’s musical palaeography was that of Zoran Hudovský.⁹ He derived the musical notation from Sankt Gallen but—in vain, only influenced by Kniewald and Radó—thought one of the neumes to be of Norman type. He compared the presumable melodies of the items notated in both sources

⁷ *Op. cit.* 219–226.

⁸ RADÓ: “De originibus liturgiæ Romanæ in Hungaria sæculi XI.” 302., its Hungarian translation is: ID: “A magyar liturgia eredete a XI. században”.

⁹ HUDOVSKÝ: “Benedictionale MR 89 of the Metropolitan Library in Zagreb”.

with the first extant Hungarian Antiphonal¹⁰ and drew the conclusion that they were akin.

Edmond Moeller's monumental work, the comprehensive edition of pontifical blessings (*Corpus benedictionum pontificalium*, henceforth: CBP),¹¹ was a milestone in the research of Benedictionals. Its closing volume even attempted to classify the textual families. Moeller's list of sources dedicates only a nine-lines-long description to the S¹² which reveals that he was only aware of the source through Kniewald, did not inspect it personally, and consequently could not include its contents in the CBP. Esztergom itself is localized incorrectly as a city of Yugoslavia. Indirectly however, the CBP contributed to a better understanding of the S as it enabled further research to clarify the relationship between the blessings of the S and the already classified branches of transmission.

Janka Szendrei first turned to the S while preparing her monograph on the musically notated sources of the Hungarian Middle-Ages.¹³ After almost 25 years it was she, who summarized the results of the palaeographical, codicological, historical, and liturgical fields.¹⁴ Chiefly interested in the musical evidence and the liturgical arrangement, she focused on the notated items inside the ordination and dedication ceremonies. She evaluated the S to be the first witness of the Hungarian liturgy and thoroughly analyzed its neumes. In her opinion, they represent a notation type peculiar to Southern-Germany and some north-eastern regions also under a southern-Germanic influence. These nevertheless ramify into several styles, thus an unambiguous homeland of the S cannot be pinpointed. It is still beyond doubt that the S does not contain any vestige of the tendencies which lead towards the later Hungarian notation types and can already be found in some neumes of the H. Even its most special note is only partially related to the mainstream of later notation types in Hungary.

As to textual palaeography, the first evaluation of the S was penned by László Veszprémy¹⁵ who formulated his thesis based on Bavarian script samples, published by Bernhard Bischoff.¹⁶ According to him the script of the S is a witness of a style that tilts oval letters right, the so-called *schrägovaler Stil*, which spread especially from the scriptorium of the monastery of St Emmeram, Regensburg throughout Bavarian and Austrian territories and whose most significant master was a certain Otloh (ca. 1010–1070). Therefore Veszprémy—reconsidering his earlier point of view¹⁷—dated

¹⁰ Graz, Universitätsbibliothek No. 211., its facsimile edition with introduction and indices is: FALVY—MEZEY: *Codex Albensis* (henceforth: CA).

¹¹ MOELLER: *Corpus benedictionum pontificalium*, henceforth: CBP.

¹² *Ibid.* I. XLVI; B 77–78.

¹³ SZENDREI: *A magyar középkor hangjegyes forrásai* 19., ID: *Középkori hangjegyírások Magyarországon* 95–96., 113., 118–119.

¹⁴ SZENDREI: *Mos patriae* 47–54.

¹⁵ VESZPRÉMY: “A 12. századi magyar kódexírás alakulása” 224–226.

¹⁶ BISCHOFF: *Kalligraphie in Bayern* Abb. 25., Katalog, Abb. 23., 24.

¹⁷ VESZPRÉMY: “Legkorábbi hazai szakramentáriumaink” 128–129. suggests that the monastery of

the codex to the second half of the 11th century and declared it a representative of Southern-Germanic book culture.

The study of the S and the research of pontifical blessings in general were brought together by József Török¹⁸ as he realized that the Esztergom series almost entirely corresponds to the so-called Braunschweig-Magdeburg textual family of the CBP. Hence with a comprehensive analysis of the primary source material and by putting the topic into a European context, he laid the foundations for the reconstruction of the original collection, the common ancestor of the three documents. However, both sources of the Braunschweig-Magdeburg family were penned more than 200 years later than the S, yet Török assumed that they entered Hungary via German missionaries. A reverse process is in now way less probable. Nevertheless, it is Török's merit that he treated the S within the context of the beginnings of the Hungarian liturgy and that he highlighted—also following palaeographical considerations—the German relationship in contrast to the Radó-Kniewald tradition, which overestimated the French impact.

Even by breaking the chronological order, an article and transcription by Willy Lüdtke must be mentioned.¹⁹ He was the one who published a list of items from the Braunschweig manuscript²⁰ (*Benedictionale Brunsvigense*, henceforth: B), and the blessings of the Magdeburg source,²¹ (*Pontificale Magdeburgense*, henceforth: M) simultaneously with the first publications about the S. While the B is almost identical to the S, the M is only an extract of the same family of transmission which renders the abundant series into a shorter one, limited to the most important feasts and the Sundays of the yearly cycle. Lüdtke's brief introduction is outdated and misleading in every respect. It traces the blessings not only to a Gallic origin but directly to the age of St Norbert (ca. 1082–1134), a native of Gaul who was an archbishop of Magdeburg but was born around the time the S was created. However his work is also absolutely indispensable. The library of the Domgymnasium in Magdeburg that preserved the original of the M was partly dispersed, partly destroyed in the Second World War. The M itself belonged to the lost part²² thus the only surviving docu-

St Margaret is identical to the collegiate chapter of Dömös, founded in 1108, where the third member of the Zagreb Triad, the Sacramentary of St Margaret should also originate from. This means that the S must have been composed after this date but still in the first half of the 12th century.

¹⁸ TÖRÖK: "Az Esztergomi Benedictionale".

¹⁹ LÜDTKE: "Bischöfliche Benediktionen aus Magdeburg und Braunschweig".

²⁰ Wolfenbüttel, Staatsarchiv VII. B 213. (The Landes-Hauptarchiv, cited several times in the scholarly literature had ceased to exist. Its successor is the Staatsarchiv Wolfenbüttel, subordinated to the Niedersächsisches Landesarchiv.)

²¹ Magdeburg, Domgymnasium Ms. 154. (destroyed) 56^v–90^v.

²² WINTER: *Die Manuscripta Magdeburgica der Staatsbibliothek zu Berlin — Preußischer Kulturbesitz* I. 18. marks it with the note „Kriegsverlust". Answering to my special inquiry this fact was confirmed by Kurt HEYDECK, representative of the manuscript department of the Staatsbibliothek zu Berlin — Preußischer Kulturbesitz and by Marita von CIEMINSKI, representative of the special collections of the Universitäts- und Landesbibliothek Halle, Sachsen-Anhalt. All the surviving material of the former Domgymnasium has been transported to these two libraries save a few volumes, which remain in

ment of its contents is Lüdtke's transcription. It is an irreparable detriment that research is limited to the Benedictional, and one will not have the chance to study other parts of the text, which probably consisted of pontifical services according to the Use of Magdeburg.

A comparison made by Szilveszter Sólymos between the S and another Benedictional of Hungarian origin, the Codex of Pannonhalma lead to negative conclusions.²³ The two collections differ very much not only as to the number of their blessings but even the material they share is limited to twenty solemn items, popular all over Europe. One definitive marker of their independence is that there are no coincidences in the blessings for post-Pentecostal Sundays at all.

Within our closest scholarly circles, Attila Józsa revised the traditional ideas about the generic relationship between Benedictionals and Pontificals.²⁴ I myself contributed to the research of other Hungarian Pontificals as related to the S,²⁵ especially that of the H and the Zagreb Pontifical²⁶ (*Pontificale Zagradiense*, henceforth: Z). Ágnes Szaszovszky analyzed the dedication rite both in comparison with its later Hungarian sources and in an international context.²⁷ Balázs Déri published a series of articles on the patristic references of some blessings and the Homiliary that may be reconstructed on their grounds.²⁸ The results of these studies will be discussed below in the appropriate chapters.

Magdeburg within the Kulturhistorisches Museum.

²³ SÓLYMOS: *A Pannonhalmi Kódex* 223–244.

²⁴ JÓZSA: "Benedictio pontificalis sollemnis", ID: "A benedikcionále mint liturgikus könyvtípus".

²⁵ FÖLDVÁRY: "A Hartvik-agenda és a Német-római pontifikále" 150–152., ID: "Egy hiányzó láncszem" 383–388. An earlier, Hungarian variant of the present introduction was published as ID: *Az Esztergomi benedikcionále*.

²⁶ Zagreb, Knjižnica Metropolitana MR 124., its critical and facsimile edition with introduction and indices is: ŠAŠKO: *Zagrebački pontifikal MR 124*.

²⁷ SZASZOVSZKY: *A veszprémi pontifikále templomszentelési ordója* 47–67., 85–101.

²⁸ DÉRI: "Az Esztergomi benedikcionále zsolozsma-lekcionáriuma I–IV."; FÖLDVÁRY: "A magyarországi zsolozsma-lekcionárium" III.

DESCRIPTION

The information on the manuscript below was collected during an on the spot inspection in September 2012 and based on the results found during the preparation of the present edition. The observations are harmonized with those of other competent experts. The codicological description is based on the work of Edit Madas, the palaeographical evaluation on the work of László Veszprémy,²⁹ the art-historical summary on the work of Tünde Wehli,³⁰ and the analysis of the musical notation on the work

²⁹ VESZPRÉMY: „A 12. századi magyar kódexírás alakulása” 224–226.

³⁰ The summary is based on Tünde WEHLI's sketches made on the spot in 1983, her memories and

of Janka Szendrei.³¹ Only the linguistic and orthographical subdivisions are entirely our own.

Codicology, palaeography, ornamentation

The text of the manuscript was written on fine white parchment. The size of the pages is 224×152 mm, the extant book consists of 114 folios. Its first and last paper flyleaves and the pencilled folio-numberings were added in the modern age.³² One of them runs in the left upper corner, the other in the middle of the right outer margin. A third pencilled numbering starts from folio 82 for the ceremonies after the Benedictional. The codex contains 15 gatherings in the following arrangement:

$$\text{IV}^{1-8} + \text{V}^{9-18} + \text{III}^{19-24} + 10\text{IV}^{25-104} + \text{III}^{105-110} + \text{II}^{111-114}$$

After folio 64 (following the eighth gathering) one gathering is missing (liturgically 26 blessings should be considered lost which amounts to approximately eight folios, so precisely one gathering). According to the contents, one folio is missing from the forth gathering after folio 26 but the gathering itself is intact, i.e. the copyist may be suspected of the failure.

The script fills a one-column area of 158×105/110 mm. The outlines are doubled, the initial letters are placed between two vertical outlines. In the first, longer proportion of the manuscript there are 20 ruled lines per pages, from the 89^r on (ordination of acolytes) there are 22 lines per page. Save for the marginal notes and the appendices of the last folio, the body of the codex is the writing of a single hand, the script is uniform, elegant Carolingian minuscule. It belongs to a southern-German type, the so-called tilted oval style. This supports the assumption of a cultural influence from Bavarian or Austrian regions, or in closer terms that of Regensburg.

In order to turn folio 84 easily (litany of All Saints), a handle has been cut from the bottom of the page and slipped back into a small gap at a right angle. The H also contains similar turning handles. The parts beyond the Benedictional were used intensely, as testified by the fingerprints which soil the bottom of pages, especially those containing the prayers for Confirmation, ordinations and the dedication of an altar: 81^v–106^r. The Benedictional however is almost intact. The text was emended and supplemented by contemporary and later hands, primarily at the ordinations:

some photographs. The topic was discussed at a conference on palaeography held in Vienna, 2005 in her paper read with László VESZPRÉMY: VESZPRÉMY — WEHLI: „Das Verhältnis von Schrift und Bild in ungarischen Handschriften vor 1300”.

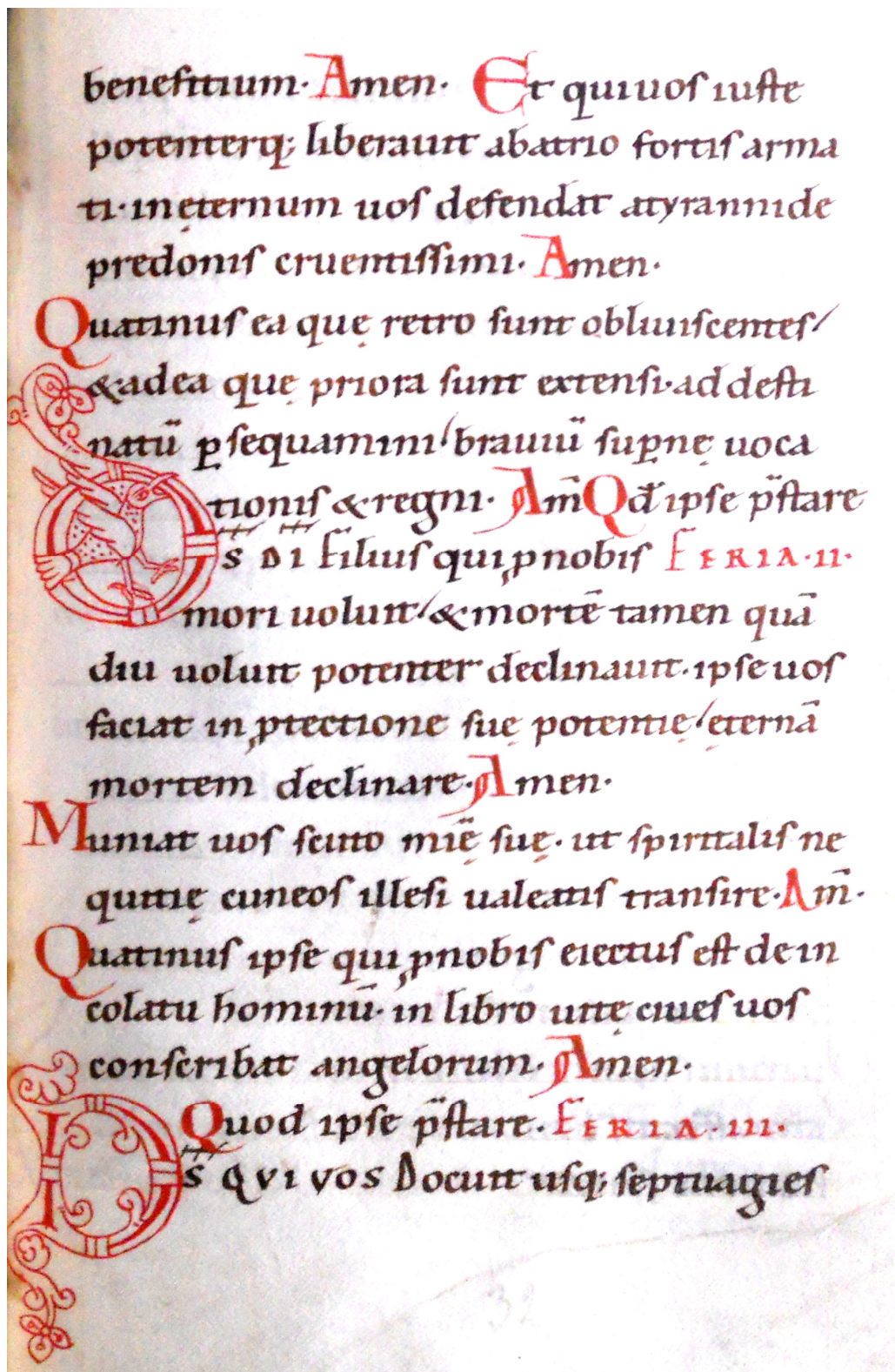
³¹ SZENDREI: *A magyar középkor hangjegyes forrásai* 19., ID: *Középkori hangjegyírások Magyarországon* 95–96., 113., 118–119., ID: *Mos patriae* 51–54.

³² SZENDREI: *Mos patriae* 47. suggests that the pencilled foliation (probably that on the right margins) comes from Germain MORIN himself.

- (1) „The black hand”: within the Benedictional the notes *Dyonisius Bohemus* and *Bohemus episcopus* (40^r),³³ awkward sketches and initial letters (57^r, 66^{r-v}, 68^r, 69^v, 72^v, 73^r), the titles of some blessings in the commune and votive parts (72^v, 75^r, 76^{r-v}, 77^v, 78^v, 79^v, 80^{r-v}), the changeable verses of the litany, designed originally for ordinations but applied later to dedication (84^v). An exact hand is hard to identify but there are some smaller emendations and stress-marking neumes for the accents of words with problematic pronunciations in the Benedictional.
- (2) „The brown hand” (14th century?): new saints added to the litany (83^v, 84^r), titles and marginal notes beginning with *Hic character imprimitur* for each degree of the ordinations (86^r etc.), sketches (86^v), marginal titles and insertions for the allocutions (see below), the order to dedicate an altar (97^v), underlinings within the dedication service (98^r, 101^r, 105^r, 106^r, 108^r), marginal notes to highlight the texts which are also used for the dedication of an altar (99^v, 100^v, 101^{r-v}, 103^v, 105^v, 112^v), a strikethrough (101^r), further notes (99^v, 100^{r-v}), divisions of the text (85^v, 103^v), crosses within the text of some blessings (106^v).
- (3) „The hand of admonitions”: allocutions for each degree of the ordinations with the title *Admonitio* (86^v, 87^r, 88^{r-v}, 90^r, 91^v). This hand is obviously earlier than the brown hand as the latter knew and supplemented its notes.
- (4) „The other hand of ordinations”: further marginal notes and additions at the bottom of the page (90^v, 91^r, 93^v, 94^r, 97^r).
- (5) „The other hand of dedication”: marginal notes (103^r, 106^v), rubrical addition with the title *Benedictio tabulae* (107^r).
- (6) At the end of the manuscript two further hands inserted a second variant of the Confirmation (114^r), and the prayers to be recited during the vesting for a pontifical Mass and at the foot of the altar (114^v). The first is roughly contemporary with the manuscript but at least earlier than the middle of the 12th century, the latter is from the 14th century.

The manuscript has red initial letters ornamented with pen-drawn human heads (5^r), animals (5^v) and palmetta motifs (6^r, 31^v, 32^v). The high-standard ornamentation breaks off on 34^r, from the middle of the page to follow plain, cursory initial letters, sketches and rubrics with another shade of red from the above detailed hands. An awkward coat of arms can be found on 40^r in the place of the *D* of the *D(eus)*. On 57^r there is another cursory sketch in the initial letter of *D(eus)*: a kneeling figure of a bishop wearing a tiara; at 65^v there is an awkward coat of arms again with a mitre; at 68^r a crosier in the initial letter of *O(mnipotens)*. All these sketches may have been drawn by a 14th-century dilettante.

³³ KNIEWALD: „Esztergomi Benedictionale (XI. század)” 216–217. reads the note as *Dyonisius Boljicinus*, confirmed by a certain Dr. BARADA, lecturer of palaeography at the University of Zagreb at the time. His goal was to undermine Fancev’s hypothesis on the manuscript’s Czech provenance. I am convinced that Fancev’s reading is correct, nevertheless, I stand with KNIEWALD as far as a late and awkward note cannot prove anything regarding the origin of the codex.

Folio 32^r of the S with ornamental initial letters

The characteristic features of the initial letters are the following: (1) half-palmettas with a curved edge, arranged symmetrically along both sides of the central line; (2) half-palmettas with a curved edge that look clear-cut due to the arched back of the leaves; (3) small leaves with three curves; (4) rosettes consisting of half-palmettas; (5) small quadrupeds; (6) flying birds; (7) heads of dragons or other animals, sometimes with a vine coming from their open mouth or beak; (8) belts or bands made of double rings. These elements are often enriched by sketches inside.

The majority of the motifs are a heritage of Carolingian book painting as 10th and 11th-century art also rested on these patterns. The artist of the book based his work on the tools of a workshop that had been established by Carolingian tradition, yet was still respected in the Ottonian period. Considering the motifs the influence of an atelier of Ratisbon may be concluded. Nonetheless, Salzburg, Reichenau and some minor workshops should also be taken into account. The S's tools of ornamentation were still regularly used in the first half of the 11th century in these but became scarcer later. These motifs would have been known in Hungary before 1100 or could have been copied from an earlier original. A more precise attribution would be made possible by identifying the parallels of the mane which surrounds the neck of some animals in a fan-like manner. The artist was without a doubt a well-trained master of pen-drawing technique.

The manuscript was restored in 2001. It was then that it received its current binding of brown leather on three frames. Beforehand it was unbound as last mentioned by Hudovský (1967) in the concerning literature.³⁴

The following librarian's notes have been made on the codex: (1) printed etiquette on the inner side of the front cover: *Metropolitanska Knjižnica prvostolnog Kaptola Zagrebačkog (u Pohrani Kr. Sveuč Knjižnice) M. R 89.* (with handwritten shelf mark); (2) on the upper margin of folio 1^r 49 d 440 (pencilled); (3) seal of the library: 3^r, 41^r, 113^r; (4) seal on the inner side of the back cover: *Konzervirano, restaurirano i uvezano u Središnjem laboratoriju i restauraciju Hrvatskog državnog arhiva – Zagreb* (handwritten addition: *2001 god.*).

³⁴ Ibid. 229. suggests that the S might be identical with a book that was already entered into the cathedral's earliest, 14th-century catalogue A: *Item, unum aliud benedictionale repositum est inter reliquias pro plenario, et descriptum supra inter plenaria*, which is referred to with further details in catalogue B from 1425: *Item, unum benedictionale, ex una parte argento coopertum, figura sancti regis Stephani sibi impressa, inter reliquias deputatum*, cf. TKALČIĆ: „Dva inventara prvostolne crkve zagrebačke iz XIV. i XV. vieka” 120., 136. Later the cover might have been removed due to its financial and artistic value but this could only have happened after 1688–1694. It was then that Bishop MIKULIĆ, the founder of the library ordered all unbound books to be bound in brown leather. These covers endured to the age of KNIEWALD, there were scarcely any unbound volumes in the collection. The suggestion seems probable even if it cannot be proved.

Grammar, orthography

When compared to the related sources, the S preserved the best readings of the text almost everywhere. Even where some versions are poorer, grammatically vulnerable or meaningless passages are hard to find. Therefore it can be concluded that its specimen was a high-quality, trustworthy manuscript and the copyist himself was a careful scribe who competently understood the original.

The punctuation is confined to a uniform point (·) positioned in the centre of the text lines, usually at linguistically or rhythmically reasonable places. This is supplemented with vertical divisions (|) by the same later hand which provided some words with accent marks and may be identical with the master of the musical notations.

The orthography is reasonably steady, standard, compared to its age, in places even pedantically hypercorrect: this too suggests a grammatically conscious scribe. The letters *ę* and *æ* frequently occur in linguistically correct places and there are no dots above the letters *i/ii*: both facts endorse a date of composition in the 11th century. Divergences from the normalized transcription as used in the edition can be classified into the following four types:

(1) General attributes of medieval liturgical texts: *ci*+vowel instead of *ti*+vowel (*astucia*, *avaricia*, *consencio*, *duricia*, *gracia*, *iniciu*, *iusticia*, *malicia*, *milicia*, *mundicia*, *nequicia*, *ociosus*, *pacior*, *peticio*, *precium*, *propicio*, *quociens*, *sacio*, *sevicia*, *sicio*, *spacium*, *substantia*, *tristicia*, *viciu*); omission of *h* at the beginning of some words or from diphthongs (*oreb*, *ebdomada*, *ymnus*, *ysopum*) or often its redundant use (*habundo*, *heliseus*, *heremus*, *hostium*, *coherceo*, *iohannes*, *mihahell/michahel*, *raphahel*, *thobias*); variable rendering of guttural plosives (*carisma*, *caticuminus*, *dragma*, *eculeus*, *karissimus*, *karitas*, *scisma*, *scola*), sometimes with aspiration (*archa*, *archanum*) or in a bilabial way (*restringuo*, *unguo*); *f* instead of *ph* in words of Greek origin (*fantasia*); *p* stop inserted between *mn* (*calumpnio*, *dampno*, *sollempnis*) or *nt* (*temptatio*); omission of etymological *s* after *x* (*expecto*, *exyon* [*ex Sion*]); *i* for *y* in words of Greek origin (*azima*, *martirium*, *misterium*, *presbiter*) or rather its redundant use (*cyrographum*, *eleyson*, *minysterium*, *nycolaus*, *paradysum*, *syon*, *ymber*, *yppolitus*, *ysaac*, *ythamarus*); *n* for *m* in Hebrew words (*cherubin*); duplication of *i* (*hii*); omission of etymological *i* (prefixed forms of the verb *iacio*).

(2) Results of phonetical changes in comparison with the literary standard of the classics: ambiguities concerning simple or double consonants (*accolitus*, *bassis*, *cambutta*, *littus*, *parrochia*, but: *consumare*, *oportunus*, *mathias*, *quatuor*, *retulit*, *ysopum*); shift from back vowels towards front vowels and vice versa (*catecuminus/caticuminus*, *energuminus*, *patina*, *quatinus*, *intellegenda*, *margareta*, *iocundus*, *incolomitas*). These spellings became partially conventional in the Middle-Ages.

(3) An archaic feature is the frequent occurrence of the diphthongs *æ/œ/ę*, usually in standard positions but sometimes in grammatically incorrect places (*cordæ* [ablative], *deprecæmur*, *eternę* [vocative], *spontanę* [adverb], *quiætis*, *vitę* [ablative], *voluntarię* [adverb]). Some of these spellings, however, must be regarded as conventional before the 12th century (*letania*, *pœniteo*, *ęcclesia*, *cęna*, *cęlebro*, *cęterus*).

(4) Peculiarities limited to the S are certain ambiguities around labial plosives (*to-bazion*, but: *optineo*, *pleps*, *prespiter*); inadequate changes from *ci*+vowel to *ti*+vowel (*benefitium*, *commertium*, *fidutia*, *mendatium*, *pernitie*, *sacriftium*, once also: *spurtitia*); assimilation of the *ad* prefix before *s* (*asscribo*, *asspiro*), yet its dissimilation before *qu* (*adquiro*); dissimilation of the *n* in different compounds (*conmento*, *conpleo*, *conpungo*, *conputresco*, *inmaculatus*, *inmarcescibilis*, *inmemor*, *inmensus*, *inmitto*, *inmoderatus*, *immortalis*, *inmundus*, *inpassibilis*, *inpono*, *inpugno*, *inpello*, *menbrum*, *nunquam*, *tanquam*, *venundo*); etymological spacings (*ac quisitio*, *experge faciat*, *in ter*, *in nocentiam*, *in nocentium*, *per mixtio*, *proto martyr*, *sub stantia*). Beyond these instances, prepositions are often written together with their noun or prefixes separate from their verb. These characteristics are fundamentally similar to those detected in the H,³⁵ however, in the case of the latter the higher number of mistakes indicate the much lower linguistic skill of the scribe.

Musical notation

The S is the first extant source of the history of Hungarian music, yet it is not a choir-book in the proper sense. The musical notations are only auxiliary supplements. As to their date, one of them consists of German neumes by a skilled hand, contemporary with the main text, the others were notated subsequently by different 13th-century hands. Although the latter have been superimposed on the earlier and more interesting layer—in some places rendering it illegible—they are proof that the ordines were used for centuries. Especially the intonations of the chants within the ordination and dedication services were given musical notations, as were a few words of the Preface-like consecrational prayers and some repeating formulas (*Oremus*, *Flectamus genua*, *Levate*). The accent marks, which emphasize the stresses in some problematic pronunciations of the Benedictional also bear the form of neumes and may originate from the notator.

As the codex is not a musical service book in the strict sense, the applied system of neumes is not comprehensive. Even so conclusion that the notation belongs to a group within the wider circle of German neumes can be drawn. These neumes are documented primarily in southern-German sources and secondly by their north-eastern relatives. As a rule one derives this type of notation from the tradition of St Gall but an exact documentation has never been created that would make any direct influence from the monastery of St Gall or any German monastic institution provable.³⁶

³⁵ FÖLDVÁRY: *Egy úzus születése* 44–46., in English: ID: *The Making of a Use* 39–41. Many of the characteristics are also preserved by the B (e.g. labial plosives, dissimilation). The latter contains more *y*-s, always uses *c* before *i*+vowel, but after *c* regularly applies *cti* and not *cci*. Its other notable spellings are: *apperiat*, *benedixio*, *ewangelizari*, *magestate*.

³⁶ The following table was drawn by Gábor SZOLIVA OFM according to photographs of the original and the sketches by Janka SZENDREI.

The musical writing proceeds in a narrow zone (*in campo aperto*) and tilts right both at ascending and descending parts. Albeit the majority of the surviving notes are adiaستمatic, for short periods a tendency towards relative diastematism stands out. Beyond the basic neume forms a few liquescents and some special ornamental neumes can also be found.

Though confined to a restricted set of means, the S bears witness to the purest, most original type of German neume system within the surviving Hungarian sources. Still the *pes* similar to the Arabic numeral 3 emerges as a component rather peculiar to the S and one that may more closely determine the position of this notation both in the German environment and in the context of Hungarian sources. Namely it is a *pes quadratus* with a distinct musical meaning that characterizes the classical notation of St Gall (9th–10th century) beside the round *pes*. In the southern-German notations related to the S the round *pes* is the exclusive basic form. The latter prevails gradually in 12th-century Hungary too.

However the round *pes* of the S always closes with a stress of the pen or an *episema* at the end of the stem on the left. This makes it unique among both southern-German and later Hungarian parallels. The same phenomenon can be observed in the shaping of the *virga*: in both cases one may recognize a tendency that suggests the head of a note, to hint at a particular musical pitch.

In order to properly evaluate evidence one must outline its geographical and historical context. The so-called German neumatic notations were used nearly over a quarter of Europe, hence they can only be referred to as a general category. This category ramified into several variants and styles. Each single type applied a rich, differentiated system of neumes. In German

<i>Virga / Punctum</i>		
<i>Pes</i>		
<i>Clivis</i>		
<i>Scandicus</i>		
<i>Climacus</i>		
<i>Torculus</i>		
<i>Porrectus</i>		
<i>Epiphonus / Cephalicus</i>		
Other liquescent neumes		
<i>Salicus</i>		
<i>Quilisma</i>		
Other additional neumes and compositions		

neumatic notations, the second half of the 11th century counts as a late period when two trends became typical. (1) A filtering of the differentiated system of neumes, evolving into types that can be separated by their choices of how they single out certain signs of the ample repertory and how they combine the selected ones with permanent musical functions. (2) A shift from graphic elements that originally referred to directions and processes towards notes suggesting single pitches.

From the 12th century, the use of German neumatic notations was abandoned in Hungary for a particular Hungarian style designed for staves, the Esztergom notation. Therefore the surviving sources of the less than two centuries of “Hungarian” neumes are scarce and often fragmentary. They belong to a wider family of German neumatic notations but in their first period are rather divergent, one cannot deduce the definite impact of any prevalent cultural centre from them. This means that in the Hungarian ecclesiastical institutions of the late 11th-century the techniques of musical notation were known and skilfully used, however, a single type was yet to emerge as particular to the Hungarian territories. Different individuals and workshops were inspired by and instructed in different foreign types of musical notation. Later, in 12th-century sources a typology of the notations already allows one to predict which of these types would have proved to be lasting and viable had neumatic notations been maintained in general. These “Hungarian” neumes form a dynamic, shorthand script with a highly selected repertory of neumes, characterized by a round *pes* without *episema*. Indirectly its style and ductus exercised some influence on the later, staved Esztergom notation.

Thus the notation of the S testifies that the contemporary Hungarian church engaged itself to German musical culture. Within these confines it acquired a late, up-to-date tradition on a high level and derived its musical literacy from several, parallel sources. Yet the relationship of the S with later Hungarian documents is not obvious. Its closest relatives are the neumes that were given the melody of the hymn *Inventor rutili* in the H and constitute a transitional stage between the S and the mature “Hungarian” neumatic notation as found in the CA.

CONTENTS

The S is the first volume of a Pontifical that originally consisted of several volumes. To prove this hypothesis, the typology and history of pontifical service books must be summarized.³⁷

³⁷ A classical companion on the history and typology of liturgical books is: VOGEL: *Medieval Liturgy*, its chapter on Pontificals: 225–256. The same conclusions were summarized later by PALAZZO: *Histoire des livres liturgiques* 204–220. In the following this consensus is to be nuanced and completed as earlier by FÖLDVÁRY: „A Hartvik-agenda és a Német-római pontifikále” 150–152. The opinion is based on the evidence of medieval Pontificals which have been published in a modern edition and on the digital copies of the source collection and database of the ELTE Research Group of Liturgical History (<http://>

Defining the genre of the S is problematic, and has been a focal point of earlier research: the role of the last chapters after the so-called Benedictional was not obvious (abridged, or excerpted Pontifical, appendix?), neither was the relationship between the other pontifical ceremonies and the Benedictional clear. In my opinion the two parts are tightly and organically connected. The subdivisions below are intended to argue this thesis.

Genre

The contents of Pontificals may differ from other service books in two respects: (1) they contain special rites beyond the usual yearly cycle of the Mass or the Office; (2) their ceremonies can only be performed by a bishop. The first of these two categories has historical prominence, i.e. Pontificals have always contained extraordinary rites but were originally not confined to ceremonies reserved to bishops. This means that plenty of Pontificals also contained the rites which were listed in the so-called Ritual in the modern age, moreover they recorded the Masses and Offices of some unusual days of the year.³⁸

Nevertheless, these ordines do not comprise such a coherent series as the chapters of the Mass and Office books for they are practically never needed at the same time: one celebrant performs only one rite at one occasion. Accordingly, the arrangement of Pontificals is haphazard. Theoretically, it would be possible to render each *ordo* into a separate fascicle, or even to join all into a single massive volume. However, the most usable format seemed to be a neither too fragmentary, nor too monumental redaction. Most Pontificals belong to such a type, they do not include all the possible rites but only a selection of them.

There is another type of Pontifical, fewer in number but documented by numerous sources nonetheless, which systematically extends to all possible ceremonies. This kind of book may be so voluminous that it is more feasible both to carry and handle them if they are separated into different volumes, especially because pontifical rites are often celebrated far from the cathedral, and relatively large distances have to be covered when performing certain rites. Indeed, a number of Pontificals have survived that are composed of two or three volumes in the same format.³⁹ Nonetheless, some of the extant one-volume Pontificals might be the remnants of such series.

usuarium.elte.hu/books/3_other) acquired before the spring of 2018 (henceforth: *USUARIUM*).

³⁸ A special, intermediary category is that of the abbatial Pontificals or Rituals as they contain more than a mass-priest's book but more than a bishop's book.

³⁹ Among the 11th–12th-century Pontificals I studied the twin-volumes of München, BSB Clm 21587. and 6425; Köln, Erzbischöfliche Diözesan- und Dombibliothek Cod. 139. and 140. Further two-volume Pontificals according to the numbering of KAY: *Pontificalia* are: 31 (Autun), 49–50 (Bamberg?), 130 (Cambrai), 397 (Westminster), 516 (Augsburg), 644–645 (Paris), 811 (Luçon–Mirepoix), 1106 (Naples). Three-volume ones: 52 (Hildesheim), 83 (Besançon), 706–708 (PGD), 1208 (Durham).

In order to determine if a Pontifical that only contains certain ceremonies belongs to the former or the latter type, i.e. if it is a haphazard juxtaposition of chapters or the only surviving volume of a series, the book's environment and the arrangement of the ordines has to be examined. As far as the S's environment is concerned, its closest relative is the H, which is contemporaneous, represents the same liturgical Use, and was preserved for ages in the same library. The provenance and function of both books is parallel. Furthermore, their close kinship is also supported by the fact that their contents do not overlap, save the short but verbatim identical Confirmation. Thus, they reciprocally complete one another. Regarding the arrangement of the ordines, if the material of the S is regarded as the first volume and the material of the H as the second volume of the same Pontifical (or as the third, due to the ceremonies that are missing from both), the contents follows the sequence of chapters characteristic of the so-called Romano-Germanic Pontifical⁴⁰ (henceforth: PRG). Obviously, the PRG was the prevalent Pontifical type in Central-Europe at the time when the S and the H were composed. Yet it is undeniable that the two manuscripts' formats differ too much to consider them a physically coherent pair of volumes. Furthermore, Benedictionals were not originally elements of the PRG.

The solution to the first problem is to trace the two manuscripts to different pairs of volumes from the same textual tradition. The hypothesis is verified by two facts. On the one hand, inventories from medieval cathedral libraries illustrate that they usually stored several copies of the same liturgical genre, including Pontificals.⁴¹ On the other hand, manuscripts and prints from the 13th–15th centuries have survived, among them is an important document from Zagreb. These fit within the textual tradition of the H. The manuscripts contain some rubrics for which the scribe of the H left empty spaces but failed to insert them.⁴² These rubrics testify that the contents of the H must have been transmitted to Zagreb by at least one further manuscript (not to mention the probable Esztergom originals). One of these manuscripts could have been the "twin-codex" of the S.

⁴⁰ The critical edition of twelve early manuscripts is: VOGEL — ELZE: *Le pontifical romano-germanique du dixième siècle*. The contents and arrangement of the single sources can be studied with on the PRG Database at database.prg.mus.cam.ac.uk. Though the relevance of VOGEL's edition has been seriously attacked by Henry PARKES: *The Making of Liturgy in the Ottonian Church*, 18–19., 92–101; "Questioning the Authority", the existence and impact of the PRG as a type or pattern in a wide sense cannot be debated.

⁴¹ Besides the S and the H, the above cited catalogues of Zagreb contain entries for at least four further Pontificals or Benedictionals, cf. TKALČIĆ: „Dva inventara prvostolne crkve zagrebačke iz XIV. i XV. veka” 136. The inventory of Veszprém has at least four, cf. FEJÉRPATAKY: „A veszprémi káptalan könyvtára a XV. század első felében” 143–144. The first extant Hungarian list of books comes from a monastic context so it contains no bishop's Pontifical but four abbatial Pontificals or Rituals under the title *Baptisteria*, cf. CSAPODI: „A legrégebb magyar könyvtár belső rendje” 15.

⁴² The most manifest examples are in the orders of Palm Sunday: H 37^v cf. Z 9^v, H 41^r cf. Z 12^v, H 41^v cf. Z 13^r, summarized by FÖLDVÁRY: „Egy hiányzó láncszem” 387–388.

The essence of the second problem is whether the Benedictional represents an independent liturgical genre. In my opinion it definitely does not. However, in order to demonstrate this thesis, one has to analyze the ceremonial context of performing pontifical blessings, their position within the corpus of liturgical texts and the books they have been preserved in.⁴³

The blessing is recited in a pontifical high Mass between the fraction and the offering of peace. It has a peculiar structure, introductory formula and conclusion. The bishop says the blessing in front of the altar, turning to the faithful while his book and crosier are held by his servers.⁴⁴ Thus the blessing is on a borderline between Missal and Pontifical. It is a part of the Mass Propers' yearly cycle but reserved for a bishop. Consequently, it is sometimes included in Sacramentaries or Missals designed for bishops, often at the appropriate place of each Mass Proper. Yet its more typical host is a distinct, homogeneous collection of blessings that is properly called a Benedictional. There are certain arguments for this being a separate volume:

Firstly, its independence from both the Sacramentary and the Missal is backed up by the consideration that neither of these is an exclusively pontifical book and they are not in view of the bishop when the blessing is administered.⁴⁵ A smaller and more graceful, spectacular book serves the purpose better as it can easily be held in front of the bishop and represent the dignity of its possessor.⁴⁶ Secondly, it is also practical to have it separate from the Pontifical because it is used in a situation different from the other functions of the bishop yet still lengthy enough to complete a thin volume.

Nevertheless, in practice Benedictionals have more often been transmitted together with other pontifical rites. The convergent process that organized a bishop's ordines into Pontificals did not leave Benedictionals intact. Therefore, a Benedictional was originally a chapter of a Pontifical, albeit the most voluminous one, which was placed at the beginning or end of the codex. It is the former arrangement that induced some scholars to speak of supplemented Benedictionals.

The first items of the PRG did not contain Benedictionals. They were the successors of Old Roman traditions to which the genre was unknown, and resisted its use even after gaining knowledge of it for a long time. Nevertheless, within some ceremonies the early PRG contains triple pontifical blessings and its descendants and local applications are regularly supplemented with a Benedictionals of varying lengths. By the second half of the 11th century the blessing was already an integral part of pontifical Masses all over Europe, thus the S fits well into the tradition of its

⁴³ Sources and secondary literature: JÓZSA: „Benedictio pontificalis sollemnis”, ID: „A benedictionále mint liturgikus könyvtípus”.

⁴⁴ An emblematic, detailed description of the ceremony from the 13th century is: PGD 653–656. Local traditions might have differed to a certain degree.

⁴⁵ Namely it lays open on a stand or a cushion on the altar, left of the corporal, as unanimously attested by contemporary rubrics and representations.

⁴⁶ This is confirmed by many luxurious Benedictionals and could explain the valuable figurative silver binding which covered the S according to KNIEWALD (note 33).

age when—otherwise being a Pontifical of the PRG type—it starts with a Benedictional.⁴⁷

Structure

To summarize the above, the S belongs to the group of Pontificals which starts with a Benedictional. This is followed by the ordo of Confirmation, comprising only one and a half folios. Several factors suggest that it is a supplementary addition, alien to the structure of the book:

First, in medieval terms the Confirmation was not separated from the Baptism for a long time, thus its usual position was at the end of the baptismal service. This is where it is placed in in the H (on Holy Saturday, 93^r). If, however, it is dedicated a separate chapter, the text is so short that it can easily be inserted on the empty front or back pages or the main divisions of the books. This is exemplified by the S itself where a second, approximately contemporary ordo of Confirmation has been written on the bottom of the last folio, left empty at the end of the dedication service.

On the other hand, the scribe of the S obviously strived to begin each major division on *recto* folios with a large initial letter. The Benedictional, the ordinations and the dedication all start in this manner. Yet the Benedictional ends on a *recto* page so an entire *verso* page is left empty. This was not suitable to begin of a new, lengthy division but neither would it have been proper to keep it blank. That is why the ordo of Confirmation—beginning on a *verso* with a small initial letter—was fit to fill the blank and subsequent pages. The conclusion can be drawn that the position of the Confirmation was not rooted in the editorial concept. The Benedictional is followed by the ordinations and those by the dedication.

The significance of this observation appears in comparison with the sequence of ordines in PRG-type Pontificals to which the complementary S and H are adjusted. The typical PRG arrangement is:

- (1) Priestly ordinations and other consecrations of persons
- (2) Dedication of a church and other consecrations of objects
- (3) Inauguration/coronation of ecclesiastical and secular authorities
- (4) Rites of church discipline and government
- (5) Extraordinary ceremonies within the yearly cycle
- (6) Baptism and other related rites
- (7) Exodiastic rites
- (8) Supplementary material, including matrimonial ceremonies

Of these categories the S includes groups 1–2, and the H groups 4–7.

Group 3 (e.g. bishop, king, queen, abbot, abbess) was either not needed in the early period of Zagreb as it was neither an archbishopric nor a bishopric abounding in

⁴⁷ Beyond the early manuscripts the edition is based on, practically all copies and rearrangements of the PRG are similar. Of the 11th-century ones Paris, BNF Lat. 820. (Salzburg/Viviers–Séez?) and Lat. 13313. (Trier) start with a Benedictional.

monasteries, or formed a further volume.⁴⁸ Group 8 is only missing because the end of the H is damaged: the contents come to an end within Group 7, before the funeral rites.

Albeit a later addition like the second ordo of Confirmation, the prayers for the vesting of a bishop and those at the foot of the altar are also worth discussing. These ceremonies are pontifical in some respect but they belong to the Mass. In contrast to a normal priest, a bishop was obliged to perform the preparation before and the thanksgiving after the Mass in a solemn way. Furthermore, the texts which did not definitively belong to the sacrificial part of the Mass were read by him at the throne or the faldstole, not at the altar. This is the why the preparation, the Mass ordinary and the thanksgiving were collected in a separate volume even in the modern age, the so-called *canon episcopalis*. In the Middle-Ages these texts were often found in Pontificals. Hence, the items written on the last *verso* of the S are not foreign to the original function of the book.

Following an overview of the sequence of chapters, focus should shift to the structure of the yearly cycle as given in the Benedictional and indirectly its liturgical background. The year starts with Advent, a phenomenon not self-evident at the end of the 11th century but parallel with the arrangement of the H.⁴⁹ The collection of blessings is extraordinarily abundant. All privileged weekdays have proper blessings (Lent, Ember Days, vigils, Octaves of Easter and Whitsun) and in the winter season (from Advent to Septuagesima) even every Wednesday and Friday has blessings. Moreover, Sundays and feasts (including the Commune) bear two items. This emphasis on Wednesdays and Fridays is explained by how most of western Uses assigned proper periscopes to them, and the S's predilection for blessings reflecting on the topic of the daily readings. The duplications are a result of how the S provides a wide-spread, popular blessing from the western liturgical heritage before its own blessing on days when such an item is available.

The Benedictional contains a single cycle for the year, mixing the Temporal and the Sanctoral parts, followed by a Commune and a votive section. The structure of its year is easy to understand if one assumes that Easter falls on the 27th of March. Namely, it was a general opinion in the Middle-Ages that Jesus fulfilled an integral age or a perfect lifetime, similarly to the just ones according to the Old Testament and the Talmud, i.e. he suffered the crucifixion on the day of his incarnation, the 25th of March.⁵⁰ Thus, his resurrection must have happened on the third day, and

⁴⁸ To solve this problem the connected ordines of the Z and the Veszprém Pontifical (henceforth: V) must be studied. However, in the present phase of research this question has to be left unanswered.

⁴⁹ Both the analogous section of the PRG (OR 50) and that of the Roman Sacramentaries begins with Christmas Eve and closes with Advent.

⁵⁰ Until the present day, Jewish liturgy has commemorated the birth and the death of Moses on the same date, the 7th of Adar, cf. Talmud, tractate *Megillah* 13b. Some rabbinical opinions extend this view to all the just ones, cf. *Sotah* 13b. In a Christian context see: TIGHE: „Calculating Christmas”, chapter *Integral Age*.

indeed, the 27th of March is often marked in medieval calendars with the entry *Resurrectio Domini*. Such notes are also common in Hungarian sources⁵¹ and the S is also aware of this tradition in an explicit way. The second blessing for Annunciation (25th March) deals with Good Friday while the third connects the mysteries of the two days:

Et, qui ipsa die assumptam carnem, sacerdos et hostia, Patri in ara Crucis immolaverat, medullatam et acceptabilem vos sibi hostiam reddat. — Quatenus humanitatis eius primitias et Crucis palmam sic recolatis, ut in novissimo die non ad condemnationem, sed ad gloriam resurgatis.⁵²

Assuming an “ideal” form of the yearly cycle in this way is a technique used to solve the problems of mobile feasts the editors of liturgical books are faced with. In the composition of the S it manifests twice, firstly in the method of merging the Sanctoral and the Temporal, secondly in the position of the summer and autumn Ember Days:

(1) Save the ancient feasts within the Christmas Octave which belonged, as a rule, to the Temporal in Eastern-Europe, the Sanctoral of the S is inserted into the Temporal in two divisions. The first division is incorporated between Epiphanytide and Septuagesima, and lasts from the 31st of December (St Sylvester) to the 25th of March (Annunciation). The second division follows the Sundays of Whitsuntide and lasts from the 23rd of April (St George) to the 6th of December (St Nicolas). These are divisions from Christmas to Easter and from Easter to Christmas through which the Sanctoral is applied to the winter and the summer seasons of the Temporal.⁵³

(2) Ember Days are traditionally called the fasts of the first, fourth, seventh, and tenth months according to both the Roman and the Hebrew calendar (*ieiunium primi, quarti, septimi et decimi mensis*). Theoretically they corresponded to March, June, September, and December. However, the mature Roman Rite assigned the spring Ember Days to the first week of Lent and the summer Ember Days to the Octave of Whitsun, without respect to the month they occurred in within the current year. The winter and spring Ember Days are not explicitly mentioned in the S for they fall into Advent and Lent respectively, seasons when each weekday has a proper blessing by default, including those which would be emphasized as Ember Days. Yet in the

⁵¹ The entry can be found in the calendar of the 12th-century Codex Pray (P 18^v) and regularly in the Missals of Esztergom, Zagreb, and Pécs up to the age of the printing press. According to a sample taken from relatively late but representative calendars from the entire European region, this is a peculiarity within the eastern territories. The closest parallels are from the western borders of the Germanic landscape (Copenhagen, Münster, Cologne, Trier, Lüttich, Verdun, Tournai, Sion/Sitten, Basel), east of these are none. In Gaul and Britain the entry is remarkably frequent and occurs now and then in Iberia. Sometimes there is a note on the so-called *aureus numerus* instead of *Resurrectio Domini* on the same day. The conclusion is founded on the Calendar Database of the USUARIUM (note 36), the principles of the collection and the significance of late but representative source material is also detailed there.

⁵² S 23^v, in the present edition: I. 72. (Henceforth the blessings are cited with our own numbering.)

⁵³ The same concept is followed by the first surviving sources of the Divine Office in Hungary: the Antiphonal CA and a 13th-century Breviary of Esztergom (Zagreb, Knjižnica Metropolitana MR 67.).

Benedictional the summer Ember Days are not placed in the Octave of Whitsun but in the third week of Whitsuntide.

The assignation can be explained by a custom discordant to the practice of the Roman Rite. According to this view the spring Ember Days should be celebrated in the first week of March, the summer ones in the second week of June, the autumn ones in the third week of September, the winter ones in the fourth week of December.⁵⁴ If the date of Easter was the 27th of March, the third Sunday after Whitsun would be on the 5th of June, i.e. the second Wednesday of the fourth Roman month (June) would follow exactly.⁵⁵

The same logic determines the position of the autumn Ember Days, which the S places in the 17th week after Whitsun. After an Easter on the 27th of March, the 17th Sunday after Whitsun falls on the 11th of September, consequently the first Ember Day falls on the 14th of September which is the third Wednesday of the month.

Finally, this is why no blessing is provided for the Saturday of the winter Ember Days. Before an Easter on the 27th of March, the fourth Wednesday of the previous December falls on the 22nd of the month (in a leap year on the 23rd but the “ideal” year is not leap) hence the subsequent Friday is the 24th of December, Christmas Eve,⁵⁶ and the next Saturday Christmas Day itself.

The late 15th-century Esztergom Ordinal demonstrates the lasting effect of organizing the calendar this way was. Astonishingly, the spring Ember Days are assigned there to the fourth week of Lent, opposite to the arrangement of all the liturgical books of the time. Nevertheless, if Easter fell on the 27th of March, the fourth Sunday

⁵⁴ OR 37B, 38 = PRG VII., VIII. According to chapter 25 of BERNOLDUS: *Micrologus de ecclesiasticis observationibus* (PL 151. 997.) this custom was introduced by Canon 3 of a council held at Mainz in the time of Emperor Henry II (1002–1024) and was revised with reference to a provision of Pope Gregory VII (1073–1085). 11th-century Pontificals provide the same regulation in a rubric before the ordinations all over Europe, e.g. Munich, BSB 21587. (Freising) 43^r, Cologne, Erzbischöfliche Diözesan- und Dombibliothek Cod. 141. (Cambrai) 11^v, Paris, BNF Lat. 10575. (Anglo-Saxon) 18^v, Lat. 820. (Salzburg/Viviers–Séez?) 17^r. — During the reign of Henry II two councils of Mainz were held. Bernold in all probability refers to the more significant imperial council of the year 1007 (about the 25th of May), the later one of the year 1023 (about the 2nd of June) was a provincial synod convoked by Archbishop Aribio, albeit in the presence of the emperor, cf. WOLTER: *Die Synoden im Reichsgebiet und in Reichsitalien von 916 bis 1056*. 235–237., 292–294. Hence the year 1007 can be a further *terminus post quem* for the composition of the Benedictional, notwithstanding that the custom may stem from somewhat earlier times as it is already described in the earliest source of OR 38 from the turn of the 10th and 11th centuries: Lucca, Biblioteca Capitolare Feliniana Cod. 607. 23^v. An even earlier date (the year 813, see MGH *Concilia* II. 269.) is proposed by KENNEDY: “For a New Edition of the *Micrologus*” 233. (note 27).

⁵⁵ Only one early 13th-century Missal has survived from Hungary (Németújvár/Güssing [currently in Austria], Klosterbibliothek der Franziskaner Cod. 1/43., henceforth: G). According to its archaic structure the summer Ember Days are placed in the second week after Whitsun (162^r–165^r) and there is no hint to the Ember Days from Wednesday to Saturday within the Octave of Whitsun (152^v–155^v).

⁵⁶ The only possible weakness of the argumentation is that the S contains one blessing for Friday and another two for Christmas Eve. Curiously enough, this is the only place where the first blessing the S’s own and the second is borrowed from earlier tradition.

of Lent would be to the 6th of March, thus the next week would be the first full week of the first Roman month (March), even if its Wednesday was the second in the sequence. In the same Ordinal the saints' feasts are apportioned into the Temporal according to the same principle but more meticulously than in the S, in a day-by-day manner.⁵⁷

⁵⁷ A critical edition of the six surviving editions is: FÖLDVÁRY: *Ordinarius Strigoniensis* — Both phenomena are described and considered to be an archaic feature in the introduction: XLI. (calendar), XLVI. (Ember Days) but a convincing explanation is yet to be coined.

HISTORY

The importance of the S is obvious both from a literary and a liturgical point of view. However, there is doubt around which period and which institution it was conceived in, and furthermore, how far and on what environment it exercised any influence. In the following an attempt will be made to answer these questions in accordance with codicological and palaeographical considerations as compared to the contents of the book.

Date

Two aspects should be considered regarding the time of composition: the first is the time when the manuscript itself was produced, the other when the included liturgical practice, first of all its Benedictional was created.

The codex itself was created in the last quarter of the 11th century. This period is determined based on the saints named in the Benedictional and the litany and by the patronages of the churches mentioned before the ordinations. The palaeographical analysis of both the text and the musical notation also points to the second half of the 11th century. Among the saints honoured in the Benedictional or invoked in the litany, St Adalbert (Vojtěch) is the youngest (died in 997, canonized in 999),⁵⁸ however, the first Hungarian saints are missing: the hermits Andrew and Benedict, King Stephen, Prince Emery and Bishop Gerard, all of them canonized in 1083.⁵⁹ The institutions the patronages may refer to are as follows:⁶⁰

⁵⁸ Here and in the following, biographical and chronological evidence regarding saints is based on: bilder.manuscripta-mediaevalia.de/gaeste//grotefend/grotefend.htm, heiligenlexikon.de, bollandistes.org.

⁵⁹ This date for the *elevatio* of Stephen, Emeric, and Gerard is recorded in the late 12th-century Annals of Pozsony (Bratislava/Prefßburg), cf. SRH I. 126. The legend of Andrew and Benedict was written by St Maurus of Pécs (SRH II. 347–361.), already a consecrated bishop, but still before the coronation of Géza I, thus between 1036–1074. Presumably their *elevatio* also took place in 1083 but no written evidence has survived.

⁶⁰ According to Flóris KÜHÁR in agreement with Antal LEOPOLD, Albin BALOGH, and Mihály ZÁK-

(1) <i>Domus sancti Adalberti</i>	Esztergom, cathedral
(2) <i>Ecclesia sanctæ Mariæ</i>	Székesfehérvár, collegiate chapter (exempted royal basilica)
(3) <i>Ecclesia sancti Petri</i>	Óbuda, collegiate chapter (exempted priory)
(4) <i>Cænobium sancti Hippolyti</i>	Zoborhegy (Zobor), Benedictine priory
(5) <i>Monasterium sancti Benedicti</i>	Garamszentbenedek (Hronský Beňadik), Benedictine abbey
(6) <i>Monasterium sanctæ Margaritæ</i>	Dömös, monastery/collegiate chapter (?) ⁶¹
(7) <i>Domus sancti Adalberti</i>	Esztergom, cathedral

Of all these, the monastery of St Benedict was unanimously identified by researchers with the Abbey of Garamszentbenedek. It is the latest of the identifiable locations,⁶² as it was founded in 1075. Thus, the narrowest timeframe for the copying of the manuscript would be 1075–1083.

The *terminus post quem* is widely accepted but the *terminus ante quem* is often considered to be too early, as the canonization of Hungarian saints does not automatically result in the start of their liturgical worship. Their cult was first regulated by the Synod of Szabolcs, held in 1092,⁶³ but a liturgical book of unquestioned Hungarian origin has survived from the beginning of the 13th century in which they are not listed,⁶⁴ moreover, their names were not added to the S during the 14th-century completion of the litany. The next possible timeframe is 1089–1094, the foundation of the bishopric of Zagreb,⁶⁵ as it was around this time when pontifical books would most likely have been taken from Esztergom to Zagreb. However, such a donation

ONYI, cf. KNEWALD: „Esztergomi Benedictionale (XI. század)” 220–226.

⁶¹ The identity of the institution has been under debate to the present day, on the one hand because Dömös was founded in 1107 or 1108 (according to the first diplomatic evidence from 1138, cf. KNAUZ: *Monumenta ecclesiæ Strigoniensis* I. 88–97.), on the other hand because it hosted a collegiate chapter, not a monastery. However the 11th-century composition of the S is widely accepted and the nomenclature of the institutions is otherwise not haphazard. It means that either the collegiate chapter had had a monastic antecedent or another 11th-century monastery of St Margaret existed under the jurisdiction of Esztergom. For a summary of the question and a full bibliography see THOROCZKAY: “A dömösi prépostság” 409–414.

⁶² Székesfehérvár, Óbuda, and Zoborhegy were founded by St Stephen. The year of Garamszentbenedek's foundation is recorded in its charter of foundation by Géza I which has survived in interpolated copies. On the charter and the foundation: KEGLEVICH: *A garamszentbenedeki apátság története az Árpád- és az Anjou-korban* 13–35.

⁶³ Chapter XXXVIII, its edition is: ZÁVODSZKY: *A Szent István, Szent László és Kálmán korabeli törvények és zsinati határozatok forrásai* 79., 164. However this list was not composed with the purpose of introducing the feasts mentioned but of enumerating those which are to be observed as obligatory holidays (*Istæ vero festivitates feriandæ sunt per annum*), primarily ancient and general ones. Hence, as far as the cults of Stephen, Emery, and Gerard are concerned, the date is at most a *terminus ante quem* without any point of reference for their liturgy and does not indicate the contemporary lack of worship for other Hungarian saints (e.g. Adalbert is missing from the saints of the S but additionally the feasts of the apostles Bartholomew, Matthew, Simon and Jude, and Thomas are registered).

⁶⁴ They are missing from the core of the G (but listed in its calendar) although King St Stephen is cited in the votive prayers *A cunctis* and *Mundet et muniat* as the patron of the diocese (253^o), cf. DOBSZAY: „Árpád-kori kottás misekönyvünk provenienciája” 10.

⁶⁵ For the date of Zagreb's foundation see the entry ROKAY Péter “Zágrábi püspökség”: KMTL 739–740; and more recently KÖRMENDI: “A zágrábi püspökség alapítási éve”.

could also have happened in subsequent years. Lastly, the year 1100 emerges as the latest possible date, when the Synod of Esztergom declared the regulations of a certain *libellus* on the order of services and feasts obligatory.⁶⁶ The booklet is in all likelihood identical with the *Micrologus* of Bernold of Constance which—in accordance with the contemporary Roman persuasion—questions the *raison d'être* of Trinity Sunday and indeed, the debated feast is missing from some 12th–13th-century Hungarian sources,⁶⁷ while it is an integral part of the S's Benedictional.

As far as the liturgy is concerned, no chronological reference can be derived from the Confirmation, the dedication, or the ordinations, since all these work with a traditional corpus of texts. On the other hand, the Benedictional was written relatively recently to the creation of the codex. The stress laid on Trinity Sunday by two blessings in contrast with the Octave of Whitsun indicates this. Namely Trinity Sunday, not documented before the 10th century,⁶⁸ became wide-spread only within the 11th century and, at least in Hungary, fell into temporary disuse during the 12th.

A more precise date can be determined by comparing the Benedictional of the S with that of the 13th–14th-century B, its only other extant source. Fortunately, the B preserved the contents of the gathering missing from the S, which comprised the end of the Temporal (Sundays 18–24 after Whitsun) and the beginning of the Sanctoral after Easter (St George–St Lawrence). A blessing, assigned by its title to St George's Day, has two subjects in the same way as the blessing for the 25th of March (Annunciation–Good Friday). Its first member is about St George but the second is about St Adalbert, martyred on the same day, the 23rd of April.⁶⁹

⁶⁶ Chapter XXVI: *Ordo divinatorum officiorum vel ieiuniorum secundum libellum, quem collaudavimus, ab omnibus teneatur* (no hint at such a booklet can be found in the earlier paragraphs of the text), cf. ZÁVODSZKY: *A Szent István, Szent László és Kálmán korabeli törvények és zsinati határozatok forrásai* 200. The identification is probable as the 12th-century P indeed contains a copy of the *Micrologus* under the heading *Incipit libellus in Romano ordine* (P 13^r) and it argues for a new timing of the Ember Days (note 53). The observations of the *Micrologus* exerted a tangible influence on 12th–13th-century Hungarian liturgical practice, cf. FÖLDVÁRY: „A Pray-kódex *Micrologus*-a és annak környezete” 89–94. One comes to the same conclusion from the analysis of the system of pericopes as detailed below.

⁶⁷ BERNOLDUS: *Micrologus de ecclesiasticis observationibus*, chapter 60. (PL 151. 1019–1020.). On CA 99^r (ca. 1130), Trinity is added after the Octave of Whitsun; on P 62^r, the feast is totally omitted, only votive Trinity-Propers are given on folio 99^v (and again within the nuptial Mass: 116^v); on G 156^v, it is written after the Octave of Whitsun, not in the Temporal but as a part of a votive series of Masses; on Prague, Strahovská Knihovna DE. I. 7. 208^r–213^r, the office of the Holy Trinity is an addition by a different hand and also after the Octave of Whitsun, similarly to that of Corpus Christi.

⁶⁸ RADÓ: *Enchiridion liturgicum* II. 1278., cf. with the information by RICHARIUS, bishop of Lütich/Liège that his predecessor, STEPHEN (902–920) composed an office in honour of the Holy Trinity (PL 139. 1084.).

⁶⁹ For this reason St George's Day has been transposed to the next date, the 24th of April, by mature Hungarian liturgical practice (as it is still listed in the current civil calendar), and accordingly by the calendars of e.g. Poznań/Posen, Silesia (Wrocław/Breslau, Lebus/Lubusz), and Bohemia (Prague, Olomouc/Olmütz). Nevertheless it was more wide-spread and certainly more original not to transpose or anticipate any of the feasts but to celebrate them on the same date (note 81).

Deus, qui beato Georgio, militi suo, certamen forte dedit, ut vinceret: contra spiritales nequitias eius vos exemplis muniat et meritis, ut sub oculis regis æterni non adversus carnem et sanguinem, sed adversus principes tenebrarum harum viriliter dimicetis. — Et, qui beatum Adalbertum pontificem illi in sanguine sociavit martyrii, misereatur vestri amborum suffragiis, quorum triumphis est dies iste sollemnis.⁷⁰

As the concerned item is an integral part of the Benedictional, the whole series cannot be earlier than the date of Adalbert's martyrdom (997) or rather his canonization (999). This means that the Benedictional as a literary work must have been composed at most a few decades before the production of the manuscript of the S but at any rate in the 11th century.

The highlighted position of Adalbert in comparison with the whole of the Sanctoral is not merely important from a chronological point of view but—as detailed in the subdivision below—it is a definitive argument for the Benedictional being written in literary terms in Hungary and for use in Esztergom. As the amplest extant collection of pontifical blessings within the Latin Rites, it is self-evident that its author should be sought in an ambitious age and milieu. One that was both inclined and able to create something great, and where it was possible that such a creation be incorporated into a common culture. In 11th-century Hungary these circumstances were not always given. Within the possible confines they were chiefly provided during the reign of the kings St Stephen (997–1038), Andrew I (1046–1060), and St Ladislav (1077–1095). In which of these periods a liturgical upheaval was most likely, can be estimated with the help of analogous ceremonies.

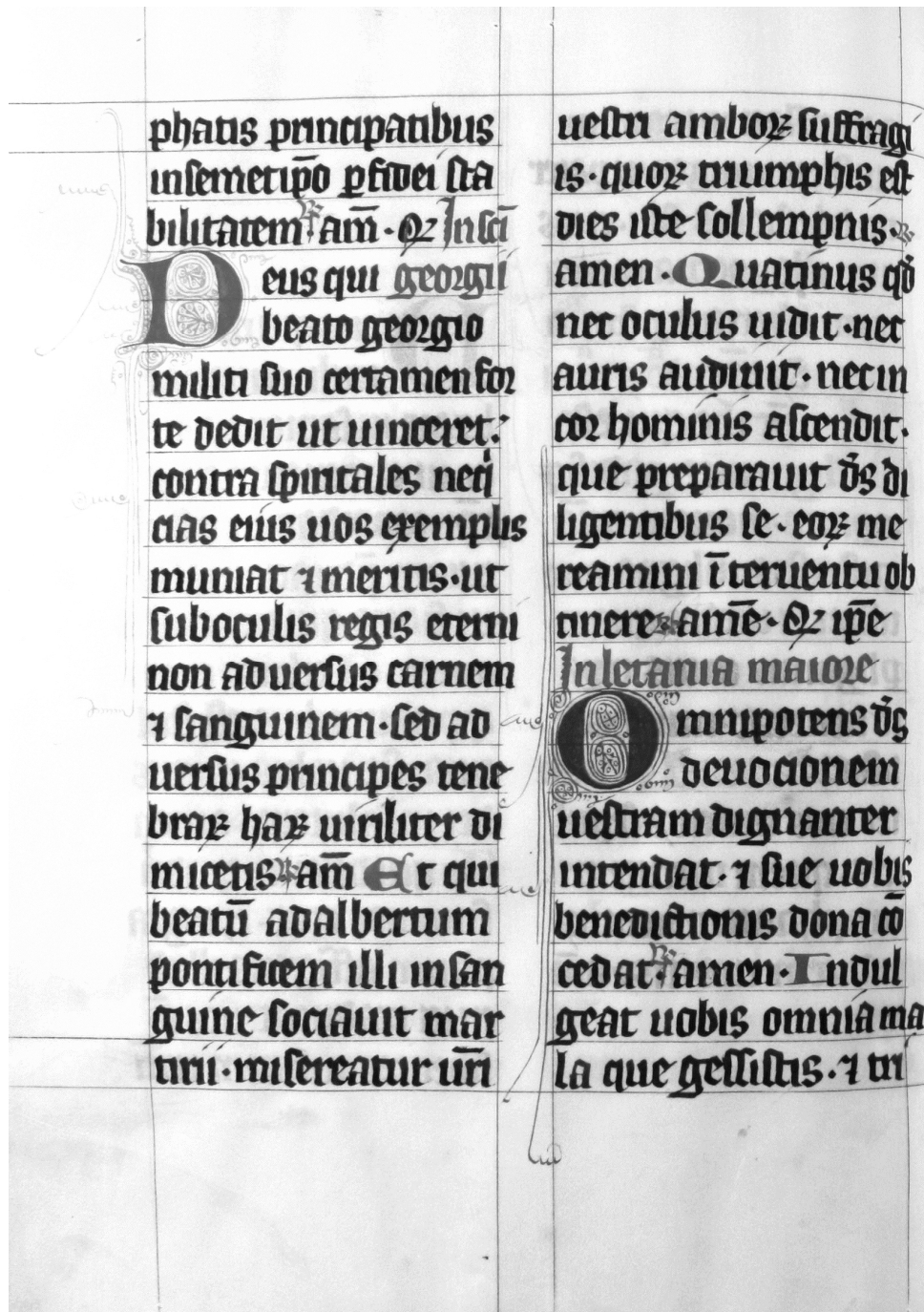
The S is closely connected to the H by their verbatim identical orders of Confirmation and their complementary structures. Furthermore, the manifold liturgical contents of the H provide far more opportunity for historical and comparative studies than that of the S. Hence the conclusions drawn from the analysis of the H about the making of its liturgical Use will fit the S as well.⁷¹ Three of these must be underlined: (1) The H is the result of a large-scale project of liturgy-making which was initiated in order to design a particular Use of Hungary. (2) There is a considerable past of liturgical and textual transmission behind the manuscript, i.e. the hypothesized project was conducted at least a few decades earlier than its first known source was written. (3) Despite all its peculiarities, the liturgical order harmonizes with the Germanic liturgical landscape so that a strong western orientation, susceptible to influences from beyond Romano-Germanic territories cannot yet be detected.

The first factor endorses the age of St Stephen: the time when the ecclesiastical organization and liturgical life was established. The second renders the age of St Ladislav improbable: both the S and the H were copied within the period, consequently if they had had any antecedents those must have been written earlier. Lastly the third factor brings the age of Andrew I into question: there was warfare between Hungary

⁷⁰ B 62^v (223).

⁷¹ FÖLDVÁRY: *Egy újzus születése* II. (for the time being, comparative analyses from the liturgy of a synod to the Good Friday ceremonies have been completed).

and the Empire at the time and the king reached towards contacts beyond the Rhine to restore ecclesiastical life which had been shaken by pagan revolts. Thus, considering the analogy between the H and the S reliable, the original composition of the Benedictional may in all probability be dated to the first decades after the foundation of the Hungarian state.



The folio 62^v of the B with the blessing for St George's (and Adalbert's) Day

Origin

The origin of the S and its contents can be clarified through the provenance of the manuscript and some related sources; through evidence regarding its institutional background; through the cult of the saints mentioned; and through the liturgical Use. All these refer to Esztergom, as has already been stated by earlier research. The novelty of the theses below is that the Esztergom origin will be supported by decisive arguments from the level of the Benedictional's composition.

Currently, the codex belongs to the collection of the Zagreb archbishopric. According to medieval inventories it might have been in the possession of the cathedral before the 14th century. Both in a liturgical and a philological respect, its closest known descendant is the Z, demonstrating that the S or one of its textual relatives was in Zagreb in the 13th century at the latest.

The age of the S and several of its attributes to be detailed below seem to exclude it originating from Zagreb. Among contemporary sources the H is its closest relative due to the order and drafting of the Confirmation and the principles of its structure. The Esztergom origin of the H has already been proven through a comparative analysis of its liturgical order. Consequently the S might have been taken to Zagreb from Esztergom, Zagreb's founder and first superior archbishopric, under similar circumstances as the H.⁷² This hypothesis is confirmed by the above cited patronages which are mentioned before the ordinations as examples to be substituted, a technique not infrequent in medieval service books.⁷³ Necessarily, they were chosen from subordinate institutions that were likely to send candidates to the cathedral and indeed, for the period in question the list fits Esztergom closely.

However, parallels of the Benedictional have survived from Saxony, not Hungary. One of them, a 13th–14th-century Benedictional of the Dom of Braunschweig (B) is an almost perfect equivalent of the S. The other one, the Benedictional of a roughly contemporary Pontifical of the Magdeburg cathedral (M) is abridged: it only contains an extract of the series but belongs to the same textual family beyond any doubt.⁷⁴

⁷² First Zagreb belonged to Esztergom, from 1180 to Kalocsa, then soon again to Esztergom, see the entry of ENGEL Pál — KOSZTA László "Zágráb püspökei": KMTL 740. The authors refer to the works of TKALČIĆ. However László SOLYMOSI doubts that Zagreb ever belonged to Esztergom as the archbishop of Kalocsa was present at the foundation ceremony (verbal information).

⁷³ Obviously, the archbishop of Esztergom did not always ordain a certain rank of the hierarchy from a certain institution as in that case there would have been only lectors in Székesfehérvár, only exorcists in Óbuda, and so on. As a rule medieval service books refer to proper names which have to be substituted in practice at times with the mark *N.*, at times with the appropriate case of the pronoun *ille*, at times by inserting optional proper names. The last case is exemplified by the ordinations of the S. Further examples: FÖLDVÁRY: *Egy úzus születése* I. 33. (note 61).

⁷⁴ The B itself does not indicate its place of origin. It is attributed to the collegiate chapter of St Blase, Braunschweig, by LÜDTKE: „Bischöfliche Benediktionen aus Magdeburg und Braunschweig” 98., who is the source of information for CBP I. XXXVI. and at last for KAY: *Pontificalia* 1237, and this is how it is registered in the current catalogue of the Staatsarchiv of Wolfenbüttel: aidaonline.niedersachsen.de. The German noun 'Stift' is misinterpreted by KAY as an 'abbey': the Dome of Braunschweig

Although both sources are considerably later than the S, one cannot exclude that they may derive from precedents contemporary with the S but lost in the subsequent period. This would be supported by the older ecclesiastical culture of the Saxon territories compared to Hungarian ones and by the fact that Saxony was an influential borderland of the Empire when the Hungarian state was founded.⁷⁵ This is especially true for Magdeburg, founded in the Ottonian period to serve as a missionary archbishopric of the marches.

Nevertheless, one should emphasize that despite their spatial and historical proximity the B and the M lack any direct lineage. In a philological regard, their arrangement and textual variants differ from one another more⁷⁶ than either of them differs from the S. In an institutional respect, the more complete and reliable of the two is the B. The Dom of Braunschweig, a collegiate church founded in the 12th century, was not subordinate to Magdeburg but to the bishop of Hildesheim and indirectly to the archbishop of Mainz. The diocese of Hildesheim was separated from the neighboring diocese of Halberstadt by the Oker, a river dividing the city of Magdeburg. When the province of Magdeburg was founded, the territory of the latter was carved out of Halberstadt's, hence Halberstadt must be considered in a comparative study.

Save the vigils and the octaves, the Sanctoral of the Benedictional contains the following feasts. The second column refers to the date, the third to the year of the saint's death or that of the historical event the feast is connected to, the fourth to the transmitting source. The original absence of the blessing is marked by a dash (–), the postulated content of the S's lost gathering by a question-mark (?).

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St Paul the Hermit	10.01.	341	S	B	–
St Fabian and Sebastian, martyrs	20.01.	250 and 288 (?)	S	B	–
St Agnes, virgin	21.01.	258/259 or 304 (?)	S	B	–
St Timothy, apostle	24.01.	97 (?)	S	B	–
Conversion of St Paul	25.01.	60–68	S	B	–

was never an abbey nor a cathedral during the Middle-Ages, so theoretically a pontifical blessing could not have been administered there. Still it obtained a privileged position particularly in the age of Henry the Lion and Otto IV (12th–13th-century), by and large similarly to the royal Priory of Székesfehérvár in Hungary. Thus one cannot exclude that a Benedictional was preserved in its library for the sake of bishops staying there as guests or of the local dean who might have enjoyed some liturgical prerogatives. A 13th-century origin of the M is suggested by LÜDTKE: „Bischöfliche Benediktionen aus Magdeburg und Braunschweig” 98. due to the lack of Corpus Christi but considering the S, this is not a decisive factor: the B also does not contain feasts from later than the 10th century.

⁷⁵ Further literature and historical details on Braunschweig: DÜRRE: *Geschichte der Stadt Braunschweig im Mittelalter* 368–376; on its Dom: 383–414; on Magdeburg: WENTZ — SCHWINEKÖPER: *Die Bistümer der Kirchenprovinz Magdeburg* 11–12., 81–89; LMA II. 584–586. (M. LAST); VI. 71–77. (M. KINTZINGER).

⁷⁶ The most striking difference is that the M disregards the original arrangement of the S, still unaltered in the B, by merging the Sanctoral and splitting it from the Temporal (see below).

FEBRUARY

Candlemas	02.02.	48 (?)	S	B	M
Chair of St Peter	22.02.	64 (?)	S	B	—
St Matthias, apostle	24.02.	63 (?)	S	B	—
St Vincent, martyr ⁷⁷	22.02.	304 (?)	S	B	—

MARCH

St Gregory, pope	12.03.	604	S	B	—
St Benedict, abbot	21.03.	547/560 (?)	S	B	—
Annunciation	25.03.	48 (?)	S	B	M

APRIL

St George, martyr	23.04.	305 (?)	?	B	—
St Adalbert, martyr	23.04.	997	?	B	—

MAY

Invention of the Holy Cross	03.05.	335–347	?	B	M
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JUNE

Nativity of St John the Baptist	24.06.	1 (before Christ)	?	B	M
St Peter and Paul, apostles	29.06.	64 (?) and 60–68	?	B	M
St Paul, apostle	30.06.	60–68	?	B	—

JULY

St Mary Magdalene	22.07.	50 (about)	?	B	—
St James, apostle	25.07.	43	?	B	—

AUGUST

St Peter's Chains	01.08.	64 (?)	?	B	M
Invention of St Stephen	03.08.	36/040	?	B	—
St Lawrence, martyr	10.08.	258	S	B	—
Assumption	15.08.	48 (?)	S	B	M
Beheading of St John the Baptist	29.08.	29 (?)	S	B	—

SEPTEMBER

Nativity of Mary	08.09.	48 (?)	S	B	M
Exaltation of the Holy Cross	14.09.	627–628	S	B	M
St Maurice and companions, martyrs	22.09.	302 (?)	—	—	M
St Michael, archangel	29.09.		S	B	M

⁷⁷ An inconsequent oddity is that the feast of St Vincent (22nd of January) is placed between Matthias (24th of February) and Gregory (12th of March). According to both the biographical points of his blessing and the selected nature of the Sanctoral, the saint concerned is undoubtedly the most famous of Vincents, deacon from Valencia, for whom no other date is possible. However it is a thought-provoking problem that all the other blessings for “minor” saints are the S's own and it is exclusively that of Vincent which was known in a wide circle through the Frankish redactions of the SGel. This suggests that the item is an addition but still relatively early as it is at the same place both in the S and the B. The calendar's incorrect order can also be explained by such an early insertion.

NOVEMBER

All Saints	01.11.		S	B	M
St Martin, bishop	11.11.	397 (?)	S	B	–
St Cecilia, virgin	22.11.	230 (?)	S	B	–
St Andrew, apostle	30.11.	60 (?)	S	B	–

DECEMBER

St Nicolas, bishop	06.12.	345–351	S	B	–
St Stephen, martyr	26.12.	36/40	S	B	M
St John, evangelist	27.12.	101 (?)	S	B	M
Holy Innocents	28.12.	(?)	S	B	M
St Sylvester, pope	31.12.	335	S	B	–

A Braunschweig origin of the Benedictional can be ruled out as the growth of the city and the foundation of its collegiate chapter fell under the rule of Prince Henry the Lion (1129–1195), probably 1173, a date nearly a hundred years later than when the S was copied. Still it is striking that the patron of Braunschweig, St Blasius was not inserted into the Sanctoral even at a later date.⁷⁸ The patrons of Hildesheim (Peter and Paul, later Mary), Mainz (Martin), and Halberstadt (Stephen) are worshipped so generally that they cannot be considered as points of reference.

Nonetheless, the position of Maurice, dedicatee of Magdeburg, is decisive. Albeit the M contains a blessing under the title *In nativitate sancti Mauricii et sociorum eius*, this is the only item which is missing from both the B and the S. This is rather strange because Maurice was an ancient Christian martyr. He was venerated, on the one hand, among the utmost protectors of the German Empire besides Michael and Martin, and on the other hand, his feast had a fixed position in every Hungarian calendar and Sanctoral from the earliest sources up to the end of the Middle-Ages. There was no particular reason to have omitted him either in Braunschweig, or in Esztergom, had he been present in the original collection. Accordingly, the blessing of Maurice cannot be anything but a later addition, unique to the special demands of Magdeburg.⁷⁹ This renders the Magdeburg origin of the entire Benedictional improbable.⁸⁰

⁷⁸ Further patrons of Braunschweig are St John the Baptist, too general to be a marker of identity, and St Thomas Becket whose worship may be connected to Henry the Lion's English wife, Matilde, and in more general terms to the good relations between England and the House of Welf. However, Thomas Becket is not honoured with a blessing in the B.

⁷⁹ A local composition is also suggested by the pericope to which the blessing alludes as it is the daily reading in Magdeburg (*Iustorum animæ*, cf. Sap 3,1sq.), in contrast with the parallel epistles for St Maurice's Day, e.g. in Hungary (*Sancti per fidem*, cf. H 11,33sq., in Zagreb: *Reddet Deus mercedem*, cf. Sap 10,17sq.). Beyond this one exception, the pericopal background of the other blessings differs from the Use of Magdeburg (see below).

⁸⁰ The Sanctoral is otherwise restricted to the most popular solemnities and thus not at all decisive. Those of some local significance may be St Paul the Hermit and the apostle Timothy. The cult of the latter was wide-spread over German territories (but not beyond them), the former was sporadic even within the Germanic landscape (e.g. he is not worshipped in Hildesheim, Magdeburg, or Halberstadt,

Even more remarkable is the hidden presence of Adalbert, the patron of Esztergom within the blessing for St George's Day. St Adalbert studied in Magdeburg from 972 to 981, and gained his Christian name from a bishop of the same name there (before he was called Vojtěch). He suffered martyrdom east of Pomerania, i.e. in the missionary area of Magdeburg (Fischhausen, currently Primorsk, Kaliningrad Oblast [Region]), and was buried in Gniezno (Gnesen), a cathedral founded also by Magdeburg where he had served for a while as archbishop. The presence of his cult in itself would not be strange⁸¹ but alongside with the lack of a blessing for St Maurice it excludes an origin from Magdeburg and points to an institution where Adalbert was not merely worshipped but highly important.

This conclusion is supported by a chronological overview of the Benedictional's list of saints, which is as a rule far too exclusive. Namely the Sanctoral almost only includes Biblical and ancient Christian saints. Only two saints are listed who died after the 4th century: St Benedict the abbot and Pope Gregory the Great,⁸² furthermore, the Feast of the Exaltation of the Cross is the only other element that can be traced to the events of the 7th century (627–628), at least in a Western context. In such a prestigiously historic background Adalbert is a startling contrast: in effect, he alone represents a contemporary layer, nearly 400 years younger than the most recent feasts in the Sanctoral. Nevertheless, the sentences referring to him are organic parts of the original collection, as can be concluded from their presence in the core of the B. This presence is modest, secondary to the figure of St George. This can be explained by how the cult of Adalbert was relatively new in the age when the Benedictional was composed. This in turn corresponds not only to the Benedictional's Esztergom origin but to its composition in the age of King Stephen as well.

Still the question remains that if the Benedictional had actually been written for the sake of Esztergom, why and how was it taken to Saxony. Not only is the objection justified because the prestigious German churches were not in the need of the Hungarian church, especially young in liturgical terms, but also because no definitive relationship can be proven between the dioceses concerned when analyzing their

although popular in western Europe), yet both have a stable position in Hungarian Sanctorals. One has to take into account that the Sanctoral of the S is much scarcer after Easter than after Christmas (see below).

⁸¹ The feast is not typical either of Mainz, or of Hildesheim, or any other diocese of Germany's north-eastern region (except Lübeck and Brandenburg), including the Baltic area under the rule of the Teutonic Order, save Halberstadt and Magdeburg where the calendars assign Adalbert to the same date as George but only as a secondary feast, the former with red and the latter with black letters. On the contrary, in Polish sources Adalbert is ubiquitous. He prevails as a high feast (red) over George (black) on the same date (Gniezno, Kraków, Warmia, Kamień), or George is anticipated on the 22nd (Płock), or transposed to the 24th (Poznań, Wrocław, Lebus). George is also transposed by Czech Uses (Prague, Olmütz). The statistics are based on *USUARIUM* (note 37).

⁸² Most probably, this fact has a bearing upon the possible monastic inspiration of the whole Benedictional. Gregory was the biographer of Benedict, originally a monk himself, and the only virgin in the litany of the S who was not a martyr is Benedict's sister, Scholastica.

liturgical Uses.⁸³ In my opinion the explanation lies in the liturgical upheaval under the circumstances of which the Benedictional of Esztergom was conceived. Being an above average collection, the German institutions had not inherited such an elaborate text of their own tradition. Since the collection of blessings was not an inalienable marker of a liturgical Use but rather a sort of delicacy, similarly e.g. to the rhymed offices, a work from Esztergom might have been of interest to some in Germany too, without respect to its origin. The lack of direct descent between the B and the M suggests that the Benedictional was not accepted and transmitted further by a single German institution but that it was more widely known. The copy of Braunschweig and the extract of Magdeburg are only sporadic vestiges of the tradition which have survived independently from one another.

The litany at the ordinations does not substantially modify the conclusions drawn from the Sanctoral. There Adalbert comes before George as the second martyr, preceded only by the protomartyr St Stephen. All other saints who constitute an addition to the Sanctoral are invoked in a less prominent position, at the end of each division: Gorgonius as the last of the martyrs, Ambrose and Augustine as the last confessor bishops, Perpetua, Felicitas, Agatha, Lucy, Scholastica, and Petronilla as the last virgins.⁸⁴ Such supplements to the litanies may spring from local preferences (e.g. relics, side-altars, patrons of privileged persons or institutes) which cannot be reconstructed, or only fragmentarily, from such a historical distance.

Lastly in order to determine the liturgical Use of the S and to distinguish it from the German Uses one can reconstruct the system of pericopes of the related Mass Propers based on the Benedictional, and parts of the related Sacramentary based on the ordinations. The pericopes can be restored because the text of several blessings hint at the readings of the day. Indirectly they enable researchers to ascertain which epistles and gospels were recited on the days in question. This is particularly informative on the Wednesdays and Fridays of the winter season as weekday pericopes are extremely variable per Use. On the other hand, the ordinations contribute to the reconstruction of the Sacramentary behind the S by referring to the incipits of the Mass prayers of the spring Ember Days. These orations are also very variable, thus even scarce evidence can lead to relevant conclusions. This perspective of the S will be examined later under the heading of liturgical surveys.

⁸³ In the analyzed rites of the S and the H no single liturgical item or ceremonial gesture indicates their particular kinship beyond the generalities of the Germanic base material, though there are several such instances for e.g. Salzburg, Passau, Freising, Regensburg, Merseburg, Worms, Mainz, or Czech and Polish dioceses.

⁸⁴ The litany was supplemented during the 14th century, especially in order to render each category of saints more comprehensive and possibly under Dominican influence (Dominic and Thomas Aquinas are the first among the Doctors of the Church). It is strange that Hungarian saints were not added at the time, not even the patron of Zagreb, King St Stephen.

Use and transmission

In all probability, the Benedictional was already oversized in its state of birth as compared to practical needs. Hence, it is more an artistic achievement than a witness of real liturgical practice. The context of performing the blessings was a pontifical high Mass of the convent and these were not celebrated several times a week, neither in medieval cathedrals or abbeys, and particularly not with two alternative blessings. Moreover, it was only on a few appointed dates that the bishop or abbot executed the duty of the celebrant. In all other cases, another of the ordained members of the community, the so-called *hebdomadarius*, presided over the services, or, according to a carefully codified system, on the most high-ranking feast days one of the superiors.⁸⁵ They—not being raised to episcopacy—were not allowed to administer a pontifical blessing. Beyond theoretical considerations, this thesis is confirmed by three facts:

(1) While other pontifical services, especially the ordinations were regularly used until the 14th century (as witnessed by the related pages which are worn and their texts corrected, modified, supplemented), the Benedictional is almost intact, even its decoration has been left unfinished. Some blessings however, and as a rule those assigned to privileged dates (e.g. Christmas, Ash Wednesday, Holy Saturday, Ascension Day, All Saints, feasts of the Commune), are provided with emendations, accent marks, and titles.⁸⁶ In a few the diacritics have been put on the letters *i*, still missing according to 11th-century spelling norms. That these interferences are confined to a certain group of blessings suggests that only these were really used for a lasting period.

(2) The Benedictional of the S has no descendant within the Hungarian liturgical tradition, and had none within Zagreb either.⁸⁷ Of the two other Benedictionals from Hungary outside Zagreb the earlier V contains the popular series of the *Supplementum Anianense*,⁸⁸ while the latter, the above-mentioned Codex of Pannonhalma draws on the also popular series of St Gall.⁸⁹ Even more striking, the Z which otherwise stands closer to the S than any other source maintains only a restricted selection.⁹⁰ The majority of these can be found in the S but do not belong to its own material but to its borrowings from earlier collections. Furthermore, the textual variants of the shared items cannot be derived from the S.

⁸⁵ A late but very minute regulation is e.g. *Ordinarium officii divini secundum consuetudinem metropolitanae ecclesiae Strigoniensis* V₅–X₃ (end of the volume).

⁸⁶ Usually the same blessings are highlighted by later colourings and sketches.

⁸⁷ The textual variants of the synodal blessings of the H may be connected with them, cf. FÖLDVÁRY: “A zsinattartás rendje a Hartvik-agendában” 25–28.

⁸⁸ V 125^r–131^v, cf. SGr (an edition according to almost 40 manuscripts: DESHUSSES: *Le sacramentaire grégorien*) 1738–1789 (volume I., pages 576–598.).

⁸⁹ SÓLYMOS: *A Pannonhalmi Kódex* 101–190.

⁹⁰ Z 81^r–84^v, in the edition: 376–385.

(3) In contrast with the documents of other textual families, the blessings of the S were unable to maintain a wider influence for a lasting period, albeit their richness proved to be attractive for a while. Otherwise the texts would not have reached either Braunschweig or Magdeburg. Indirectly the very existence of the M is testament to the superfluous dimensions of the Benedictional, as its length is one-third of the original's.

The relationship of the two German manuscripts to the S or rather to a common but undoubtedly Esztergom archetype can be summarized with the following:

The B is an exact equivalent of the S from both a structural and content perspective. There is no sign of adaptation, not even on the level of church patronages. Remarkably, the condition of the manuscript is extremely good and this again reveals that it was not used very frequently. Though it has an additional blessing for Whitsun, the item proves to be an integral part of the collection that stylistically adheres to the original concept and was omitted from the S only been accidentally where—opposite to other solemnities—Whitsun has only one blessing, inherited from earlier tradition. Furthermore, the B inserts a full ordo of Confirmation between the Sanctoral and the Commune. This Confirmation is distinct from the “Hungarian” Confirmation of the S and the H, neither is the pontifical blessing that closes the service identical. Undeniably, there is a slight difference at the end of the B, in the votive section. In the S at most three blessings can be considered original here, and these can be found in the B as well. The difference consists of the omission of some blessings, a small change to the order of items, and the addition of two blessings for the dedication of churches, all of which are missing from the S but were probably parts of the original. More importantly the B completes the above-mentioned lacunas of the S: one missing folio at the beginning of Lent and a missing gathering around the division of the Temporal and the summer Sanctoral.

The M goes further as it radically abridges the whole collection and rearranges it by merging the Sanctoral and separating it from the Temporal. It provides five additional blessings: two at the end of the Temporal for the 24th Sunday after Whitsun and for the subsequent week (both are borrowings but their presence in the original cannot be entirely excluded), one in the Sanctoral for St Maurice's Day, and two in the Commune for the feast of a single virgin and for the dedication of a church respectively. Of the last two the former seems to be foreign to the original collection as both the S and the B contain a double blessing for the feast of a single virgin but the latter is the same as the first blessing for dedication in the B. Another characteristic of the M is that it entitles its blessings with headings referring to the introit of each day.

Contrary to the Benedictional, the pontifical ordines of the S were regularly consulted until the first half of the 14th century when the bishops of Zagreb changed to the Pontifical of Durandus. The ordinations were looked up more often conforming to how often they occurred in comparison to dedication. Their frequent use is documented by the physical condition of the book, on the one hand, and by several modifications and supplements of the text and sometimes even of the ceremony on the

other. The transmission of these ordines can be traced further in the Z which for some sections follows the S both liturgically and textually while for others it does not follow the earlier manuscript. Its alterations valuably contribute to a better understanding of Hungarian liturgical history and particularly to that of Zagreb.

From the perspective of medieval liturgical practice in Hungary, a gap is filled by the prayers for the vesting of the bishop before Mass, written on the last page of the codex. As emphasized earlier, this is in perfect harmony with the proper designation of Pontificals. Interestingly enough, the closest relatives of these prayers are not in the Z, albeit earlier, preserved in Zagreb, and containing an entire Mass ordinary with preparation, but in the 14th-century V, a source which in many respects deviates from the general Hungarian custom. Their survival from Zagreb and in a book of undoubted episcopal function suggests that these shared prayers belonged to a temporary set of items that was relatively wide-spread in the period.

THE BENEDICTIONAL AS A WORK OF LITERATURE

Be texts on the S ever so plentiful, their observations primarily do not deal with contents the codex was originally written to contain. Prior to now its popularity has been due to information almost insignificant to those who composed the manuscript or for those who used it, e.g. the patronages or the neumes. Compared to liturgical questions, even less attention has been paid to the basic material of the book: the Benedictional. Albeit its text was published in the CBP through the medium of the B, without the S its age, origin, and whole significance remained a mystery. This is the deficiency the following chapter has to compensate.

Productive liturgical genres

Liturgical texts and melodies are surrounded with an air of timelessness and invariability. The majority of their authors are unknown and their original composition most probably preceded the first extant records by centuries. This is already how they were treated in the Middle-Ages: if their authors were identified at all, they were named from the figures of the first 500 years of Christianity and their arrangement was also attributed to at least the age of Pope Gregory the Great.⁹¹

Nevertheless, there were some exceptions. Certain “soft” points of the liturgy enabled the creation of new genres and within some already existing genres the possibility remained to enrich the repertory through contemporary works, theoretically without any loss to the traditional, inherited material, especially at recent feasts. A

⁹¹ Medieval liturgical commentaries have plenty of such attributions. A comprehensive crowning of these commentaries is given by the *Rationale* of Guillelmus DURANDUS, recently edited as: DAVRIL — THIBODEAU: *Guillelmi Duranti Rationale divinatorum officiorum*.

medieval cleric knew exactly which corpora of liturgical genres were ranked as finite for his age and which were susceptible to creativity and could be expanded.

For the scholars of medieval literature and music it has been obvious for a long time that some tropes, hymns, sequences, Alleluia-verses, or rhymed offices can be considered artistic achievements, even independently of the liturgy.⁹² Yet this list in itself demonstrates that the realization was mostly constrained to the musical field. The situation in Hungary was not different, where prior research has concentrated on poems that had possibly been composed there.⁹³ It was only a few years ago that Edit Madas shed new light on some allocutions, i.e. sermons commenting on liturgical rites which survived in the H, as original works.⁹⁴ Her suggestion is of great importance from two perspectives: first it draws the attention of literary criticism to the “prosaic” genres of the homiletics or the euchology, second it brings certain new and original texts of 11th-century Hungarian literature—still written in Latin—into the scope of research.

Literary evidence from the century of the Hungarian state’s foundation is extremely scarce. Barring charters, laws, and synodal acts, only by three texts of a literary value are extant from the era: the *Admonitions* attributed to St Stephen, the *Deliberatio* of St Gerard, and the legends written by St Maurus.⁹⁵ All domestic compositions of liturgical poetry originate from a later period; it is only in the allocutions of the H where a well-founded assumption emerges that they were compiled by an author from Hungary.

In such a state of affairs, the “discovery” or—more modestly—the revaluation of the S’s Benedictional may result in a shift of early Hungarian literary criticism. In the

⁹² The classical edition of liturgical poetry is: DREVES — BLUME: *Analecta hymnica medii ævi*. Concerning tropes the series *Corpus troporum*, edited by the University of Stockholm since 1975 has to be mentioned, concerning rhymed offices the series *Historia*, edited by the Ottawa Institute of Medieval Music since 1993.

⁹³ A pioneering work had been DANKÓ: *Vetus Hymnarium Ecclesiasticum Hungariæ*, for melodies: RAJECZKY: *Melodiarium Hungariæ Medii Ævi*. The topic was further examined by Béla HOLL, his legacy edited posthumously by Kinga KÖRMENDY: *Holl Béla: Repertorium Hymnologicum Medii Ævi Hungariæ*. An edition of sequences used or composed in Hungary was recently completed by Andrea KOVÁCS: *A középkori liturgikus költészet*, hymns are forthcoming as well by Gábor SZOLIVA OFM. For rhymed offices one can consult e.g. FALVY — MEZEY: *Drei Reimoffizien aus Ungarn und ihre Musik*; KOVÁCS — FÖLDVÁRY: „Egy ismeretlen Szent Gellért-officium”. These contributions are primarily engaged in the exploration of sources and the reconstruction of texts or—if extant—of melodies. A systematic analysis from the perspective of literary criticism, initiated by László MEZEY, is yet to be performed. An inspiring foundation for this work is taking shape in the papers of Balázs DÉRI: “*Három liturgikus tétel Szent István Intelmeiben*”; “*A Kézai-krónika biblikus-liturgikus idézetei*”; “*P. magister gestájának bibliai-liturgikus idézetei*”; “*Omne donum perfectum*” etc.

⁹⁴ MADAS: *Középkori prédikációirodalmunk történetéből* 49–81., see also ID: „A legkorábbi fennmaradt magyarországi prédikációk”.

⁹⁵ Their modern editions are SRH II. 357–361; 611–627; HAVAS: *Sancti Stephani regis primi Hungariæ Libellus de institutione morum sive Admonitio spiritalis*; SILÁGI: *Gerardi Moresanæ ecclesiæ seu Csana diensis episcopi Deliberatio supra hymnum trium puerorum*; KARÁCSONYI — SZEGFÜ: *Deliberatio Gerardi Moresanæ ecclesiæ episcopi supra hymnum trium puerorum*.

previous chapter arguments were stated claiming that the Benedictional was composed in the 11th century, in or for the use of Esztergom. If the pontifical blessing was one of the productive liturgical genres of related period, i.e. if the majority of the series was not merely compiled but also conceived at the time, it would mean that the S preserved the most voluminous literary cycle from the beginnings of Christian culture in Hungary.

Antecedents, inherited items

In the proportion of conservatism to innovation, pontifical blessings are parallel to sequences. The items of both genres can be divided into layers: there are traditional pieces, known throughout the Roman Rite, somewhat younger but still popular items, characteristic to a wider group of Uses; and rather modern compositions, rare or unique. One can find the same compound of layers in the S. To aid better understanding it is best to begin with a brief overview of the pontifical blessing's history and textual families:⁹⁶

The genre of the triple blessing spread from the West: Visigothic and Gallican territories where it had been an established part of the Mass Propers and not exclusively pontifical. They owned several regional Benedictionals which were transmitted locally even after the Carolingian era but did not impact the Roman liturgy as a whole. Later developments were fuelled by two basic documents, mostly inspired by Visigothic precedents: the so-called 8th-century or Frankish SGel,⁹⁷ and the supplement of the SGr, previously attributed to Alcuin, now to St Benedict of Aniane (SAn).⁹⁸ Both collections are rather modest. They only provided blessings for feasts of the highest rank but these blessings became wide-spread and enjoyed lasting popularity. Substantially the material of the Frankish SGel and the SAn can be called common property, the basic layer of the repertory of blessings.

The centuries before and after the first millennium when liturgical creativity was at its height in many other fields were a golden age for Benedictionals as well. By the time the genre of pontifical blessing had already been adopted even by those traditions which formerly ignored or rejected it and the modest Frankish substance was enriched by contemporary compositions. The first witness of this development in Germanic territories is a collection called, after its first document, the collection of St Gall which was also used in Bavaria, Northern-Italy, and later in many other churches.⁹⁹ The collection of St Gall itself contains the basic layer but completes it with a further series of blessings, assigned to the common Sundays of the year. The

⁹⁶ CBP B. XX–XLVI.

⁹⁷ DUMAS: *Liber sacramentorum Gellonensis* 1986–2100 (pages 262–300.), cf. SAINT-ROCH: *Liber sacramentorum Engolismensis*.

⁹⁸ SGr 1738–1789 (note 87).

⁹⁹ Sankt Gallen, Stiftsbibliothek Cod. 398; Ivrea, Biblioteca Capitolare Cod. 10. (XX.); Paris, Bibliothèque Sainte-Geneviève Ms. 2657.

series is heterogeneous: some items are inherited from earlier times and resemble the language of the Frankish substance while others are new compositions. The most conspicuous feature of the latter category is that they consequently allude to the daily readings of the Mass, the epistle or the gospel. The concept is expressed by the very title of the series: *Benedictiones congruentissime ex lectionibus apostolicis et evangelicis ordinatae*.

Although the earliest source of the Benedictional of St Gall survived from the beginning of the 11th century too, it must be older than the S as the latter contains both the basic layer and the improvements of the St Gall collection. These are the two components its own contributions are based on, all surpassing their dimensions. However neither the St Gall nor the Esztergom blessings are unparalleled among the newly composed series of the age. Plenty similar, though as a rule less elaborate, collections followed but these had no effect on the S. The productive period of pontifical blessings ended with the Benedictional of the Durandus Pontifical, an Indian summer in a way, at the end of the 13th century.¹⁰⁰

According to our present knowledge, at least 67 of the 268 items in the S derive from one of the earlier collections.¹⁰¹ The selection is deliberate: (1) The blessings for St Vincent, Ash Wednesday, and for the majority of the votive section come from the SGel. These are generally singles, without alternatives from Esztergom. (2) The blessings for the opening Sundays of special seasons in the Temporal, for the solemnities of the highest rank, and for the Commune come from the SAn, always paired with an alternative of the S's own. (3) The collection of St Gall is the source of the blessings for Christmas Eve, the Sundays of Septuagesima, the Rogation Days, the 14th–23rd Sundays of Whitsuntide, the feasts of St Michael and Andrew, and for synods. This latter material lacks lingual and stylistic coherence; besides new compositions it contains several older items of various origins, thus cannot be treated as a section contemporary with the S in its entirety. Some of its blessings are, some of them are not listed with alternatives. The collection of St Gall contains the whole San, too, and some of its codices contain the blessings of the SGel as well. Nevertheless, they are usually separated within a single volume. Therefore the editor of the S was without a doubt aware of the differences, even if he became acquainted with the three collections through a single source of the St Gall type.

The influence of the SGel is clearly secondary. The most perfunctory section of the S is the votive part in which it is difficult to find a blessing original to the S and a lot of them are missing from the B so it is uncertain precisely which were included in a common archetype. The blessing of St Vincent seems to be a subsequent addition

¹⁰⁰ Only in a limited number of its manuscripts, cf. PGD 56., 122–123., 135–136., 164–165., 179., 191–192., 204.

¹⁰¹ Save three blessings which are slight variations of known antecedents (249, 251, 286), or the originality of which may be questioned but which are not yet documented in any other source. On the other hand, the repertory of authentic texts can be augmented with some blessings transmitted only by the B or the M (158+, 280+).

as it is wrongly placed in the calendar between the feasts of February and March. Of the borrowings from the SGr, the only organic position is that of the blessing for Ash Wednesday. The reason may be that the SAn contains nothing for the day.

It was primarily the heritage of the SAn the author of the S relied on. Not only are the majority of blessings taken from it but also the most prestigious ones. Through this he expresses a loyalty to the western tradition as a whole. This loyalty is also emphasized by the order of alternative blessings for the same day, as the SAn's variant precedes the S0s own almost exclusively.¹⁰² However, the inclusion of the recently composed items next to the traditional blessings is a self-conscious gesture; which reveals that respect and not the lack of creativity urged the author to incorporate the popular items.

Stylistically some of the St Gall blessings are closely related to the SAn: these can be traced to other attempts at completing the SGr, documented from as early as the 9th century.¹⁰³ Hence there are few St Gall compositions in a strict sense but they round off the series at important and integral points. Very likely the author of the S considered them congenial.

And moreover, their impact reaches beyond that of the borrowed items. As detailed below, the utmost virtuosity of the S reveals itself in the use of biblical citations. For an ambitious author it was the St Gall blessings which could serve as a model and offer a generic precedent worth surpassing for an intertextual play based on biblical texts and particularly on the New Testament readings of the Mass.

Hypotexts from Scripture, homiletics, and liturgy

Biblical orientation itself is a turn in the history of the genre. Formerly the pontifical blessing undoubtedly belonged to the genres of euchology (e.g. orations, prefaces), i.e. to the liturgical "prose", high-flown and rhetoric as it was: they shared their vocabulary, phraseology and thematic patterns. Other techniques of composition which worked with shifts of context, associations, centos and paraphrases of biblical passages chiefly featured liturgical "poetry": the chants of the Mass and even more those of the Office (e.g. antiphons, responsories).

Regarding both its extant and method, this turn was carried out by the S with the greatest consequence. Almost every single word of its original blessings can be deduced from precisely identifiable passages of the Bible. The choice of hypotexts may

¹⁰² The two exceptions are Christmas Eve (22–23) where the second blessing does not derive from the SAn but is the opening item of the collection of St Gall, a contemporary composition (their order may also be influenced by the arrangement of the S according to which Christmas Eve coincides with Ember Friday, see note 56), and the subsequent Midnight Mass (24–25) where the second blessing is already from the SAn.

¹⁰³ Such Benedictionals embedded in Mass Propers can be found in three 9th–10th-century redactions of the SGr from Corbie (Paris, BNF Lat. 12050., 12051., 12052.), published as PL 78. 25–152. These Corbie blessings prove to be a collection contemporary with the SAn and of similar prestige.

be described with a typology that expands from blessings totally independent of pericopes and based on apostolic letters to thematic blessings expressly based on pericopes which comment upon gospels, often inspired by patristic homilies.

The most striking feature of the cycle is a predilection for apostolic letters. More than 39% of the total biblical references come from this corpus. The emphasis laid on letters is not an accidental literary idea or the result of a personal interest but rather the recognition of the inner relationship that connects the letters with pontifical blessings. The situation is almost identical: in the letters the apostle addresses the congregation in second person plural, advising, exhorting, greeting his faithful — the bishop is the apostle's successor, his blessing simultaneously being an admonition, an exhortation, and a sacramental that secures spiritual and physical benefits. Hence, in their purest instances the letters do not recall a daily epistle but the fullness of apostolic manifestations, here and there with a demonstrative distance from the actual pericope.¹⁰⁴

Letter-based blessings are of two types. In the first case the whole blessing is founded on a coherent and relatively short passage which produces the illusion of a pericope but has no connection with the liturgical day.¹⁰⁵ In the other case the literary invention consists precisely in linking or merging distant texts on the strength of a shared vocabulary or common motifs. If so, the circle of hypotexts often grows wider: beyond the apostolic letters, psalms, canticles, and other "epistle-like" Old Testament readings (Isaiah, Books of Wisdom) can play a part.

It is a transitional phenomenon when the text a blessing is inspired by is obviously a pericope but not that of the particular day. This happens either if emblematic pericopes of a special season are not recalled on their exact day but loosely, elsewhere within the same season,¹⁰⁶ or if the reference is not strictly from the daily pericope but from its wider context, coming before the passage or reading it further in a scholarly manner.¹⁰⁷

Gospel-based blessings are typical to Lent and Whitsuntide, seasons that require many blessings of the same sort and so challenge the fantasy of the author. As a rule the hypotext is the pericope but the reference is less direct than to the letters: verbatim citations are rare, replaced by allusions. In letter-based blessings the audience is

¹⁰⁴ E.g. texts derived from apostolic letters are typical to Lenten weekdays as well in spite of the actual lessons that are always from the Old Testament.

¹⁰⁵ E.g. texts from the Epistle to the Ephesians accompany the blessings of Advent weekdays (3, 9, 15, 18, 21) although none of the Uses has such a pericope in the respective season. The first blessings of the Whitsuntide Sundays are of the same character, particularly on Sundays 3–10. (173, 180, 182, etc.).

¹⁰⁶ E.g. the blessing for the second Friday of Advent (11) refers to the epistle of the second Sunday (*Quaecumque scripta sunt*, R 15,4sq.) and of the fourth Sunday (*Gaudete in Domino*, Ph 4,4sq.) at once. The history of Susannah (Dn 13,1sq.) and the gospel of the women taken in adultery (J 8,1sq.) form an epistle–gospel pair on the Saturday of the third Lenten week—they can both be found in the same member of the same blessing in the S too but on the Saturday of the first Lenten week (91).

¹⁰⁷ E.g. 4, 107, 126, 154, 189, 201.

supposed to recognize the actual cited texts, in gospel-based blessings the audience has to identify the topic of the pericope behind. In such cases the artistic effect lies in concealing the exact text.¹⁰⁸ Once the blessing interprets, comments upon the pericope, condensing nearly an entire homily,¹⁰⁹ at other times the pericope is merely the *apropos* of an inherent image or notion which becomes the thematic focus of the blessing, reflected by several further places of the Bible.¹¹⁰

If two blessings are provided for a single day, as they are generally for Sundays and feast days, the two texts have different backgrounds. The most simple way to differentiate the two is to first have a borrowed item and then an original one. However if both are new compositions, the hypotexts differ: the first blessing is usually letter-based and independent of pericopes, the second is gospel-based and in most instances pericopal. Yet this it is not a tendency that prevails everywhere. E.g. some double blessings use the opening and the closing passage of the same gospel respectively.¹¹¹

Due to the interest in Scripture and exegetics, patristic commentaries are also an influential base. The anonymous author uses biblical texts with a solid and impressive knowledge of the Fathers, sometimes only hinting at the sense of the passage with explicative adverbs or attributes, sometimes disclosing its typological or moral meanings in detail. Some of these are exegetical commonplaces, hard to trace to a single author, yet in many cases the exact source can be identified through borrowed vocabulary, phrases, or motifs.¹¹² As no contemporary evidence of the Office Hours has

¹⁰⁸ E.g. the blessing that is based on the gospel of the stilling of the storm (54) refers both to the tempest in the sea and to Jesus being asleep through a psalm-verse (Ps 88,10; 120,4) without citing a single word from the pericope (Mt 8,23–27).

¹⁰⁹ E.g. to make friends of the mammon of iniquity: to make financial sacrifice for a neighbour (169, 189); the two walls and the head of the corner: Jews, pagans, and Christ (34, 122); the hundred-fold fruit is that of virginity, the sixtyfold that of martyrdom (37, 62, 268); turtledove is a sign of penitence, pigeon of simplicity (66); the tenth angelic choir is comprised of the saints (68, 199); to rot the beasts in their dung: to die in mortal sin (94, 135); to go after the lost sheep: incarnation (174); to fall upon one's face in spite of falling backward (191).

¹¹⁰ E.g. blessing 120 sets out the theme of temperature (cold–warmth) under the pretext of a subsidiary moment in the daily gospel (*et hiems erat*: J 10,22). Further examples are: stone (43); navigation (54, 66, 245), grape (98); agriculture (104); temperature (105); Jerusalem (109); drinking (118); resurrection (134); wealth (170, 189); water (205); tree (208); walk (212); pasturage (230).

¹¹¹ E.g. of L 6,36–42 the first part (mercy and judgement) is the object of blessing 178, the second part (mote and beam) of its pair, 179.

¹¹² Homiletic references have been systematically examined by DÉRI: “Az Esztergomi benedictionále zsolozsma-lekcionáriuma I–IV.” He found that the majority of them do not extend to the entire homily but to a relatively narrow, highlighted text. The selected homilies correspond to the assignments of the Esztergom homiliary, extant from the 13th century (note 115) but the S still has knowledge of the full texts, not only the abridged forms as transmitted by later breviaries. The highlighted text is often found at the end of the homily, and is usually missing from extant liturgical sources. — Particularly telling are the etymologies of patristic origin: *Betlehem*: house of bread (28); *Bariona*: son of pigeon (67); *Ierusalem*: vision of peace (119); *Galilaa*: transmigration (139); *porta*: through which one carries something (203); *Bethsames*: house of the sun (212).

survived,¹¹³ it is impossible to directly discern what kind of homiliary was used in the underlying practice and if the choice of patristic texts was determined by personal preferences or liturgical custom. However it is remarkable that the popular homilies of Gregory the Great, Bede the Venerable,¹¹⁴ and all the other commentaries are integral parts of the Esztergom homiliary as documented from the 13th century and unvarying afterwards.¹¹⁵ Thus, the blessings of the S and the composition of the Esztergom homiliary can readily be deduced from the same culture and intellectual surroundings, and moreover from partly reconstructing the early Esztergom homiliary based on the S.

Compared to the Bible and homiletics, the use of non-biblical liturgical texts is secondary. This is not because the liturgy is neglected but is rather based on the assumption that the liturgy is a self-evident textual foundation. It also implies that the audience was supposed to be of a higher education. This is underscored by how there is often a liturgical item as a medium behind the selection, choice, word order, or paraphrase of biblical originals: an antiphon, a responsory, or a chant of the Mass Propers.

Borrowed blessings are a part of the liturgical background in a peculiar way. The new compositions have a twofold relationship with them: an intratextual one from the perspective of the finite Benedictinal, and in an intertextual one from the perspective of the creation of the single blessings. Twin-blessings (both borrowed and unique for the same day) are often connected literally, this is especially common for borrowings from the SAn, which were well-known in the age when the S was compiled, and at the beginning of the series. This is a gesture of respect towards canonical texts and simultaneously a gesture that contests with them; of both imitation and emulation, the latter of which soon prevails.

The basic material of the euchology, e.g. orations, prefaces, or the formulas of the Mass ordinary are regularly cited and paraphrased in the traditional layer of blessings. While they are present in the S their influence is much more limited when compared to the precedents. On the contrary, verses and musical items are more commonly

¹¹³ The only exception is the Holy Triduum where H 42^r–43^r, 73^v–74^r, 79^{r-v} precisely list the readings of the Matins. This, though not decisive, is identical to the later Esztergom practice and differs from several other customs., cf. FÖLDVÁRY: *Egy úzus születése* II. 89–96.

¹¹⁴ PL 76. 1075–1312. (GREGORY), ill. PL 94. 9–516. (BEDE). (A useful digital tool is monumenta.ch/latein.)

¹¹⁵ A study with tables and a list of sources is: FÖLDVÁRY: “A magyarországi zsolozsma-lekcionárium temporáljájának jellegzetességei II.”. The arrangement of Esztergom proved to be peculiar within Hungary and even more in comparison with Uses abroad (see my recent analysis: FÖLDVÁRY: “A magyarországi zsolozsma-lekcionárium temporáljájának jellegzetességei III.”). However the Esztergom homiliary represents a mainstream variant, which chiefly conforms to the wide-spread Carolingian selection of PAUL THE DEACON, cf. WIELAND: *Das Homiliarium Karls des Grossen auf seine ursprüngliche Gestalt hin untersucht*. More decisive are the hints at some sermons, especially one within Whitsuntide when the use of sermons in the 2nd nocturne of Sunday Matins is a unique marker of Esztergom.

referred to, even if rarely, by the layer unique to the S's, e.g. introits, hymns, or such poetic prayers as the *Exsultet*.¹¹⁶ Similarly to the concealed allusions of the gospel-based blessings, an inclination to make things more enigmatic reveals itself in the fact that it is almost never the emblematic opening phrases that link to the hypotext but inner sections, only familiar to trained ears.

Unity, surroundings, composition

Several direct and indirect factors indicate that the S's own material was created by a single author who designed his work as a cycle of a coherent artistic concept and completed it through linear progress. The above described method of selecting and handling hypotexts, the peculiarities of the blessings' way of thinking, their images, recurrent motifs and themes, and some preferences of form and style to be discussed below are all indirect proof of this. Direct proof can be found in the vocabulary and phrases, the self-citations and re-uses within the series, and the phases and shifts of the creative progress which can be distinguished quite precisely.

The traditional themes of the genre are true faith, purification, community, and sanctification. These position the pontifical blessing as a liturgical gesture before receiving the Sacrament.¹¹⁷ The world of the S's blessings is more complex. It inherits some motifs from the earlier tradition and then further develops them: examples of this are the motifs of travelling, running, competition, or in the eschatological perspective of the closing pieces which contain frequent references to angels and the heavenly city. Nonetheless, other topics, e.g. patience and steadfastness, are over-represented compared to the traditions of the genre, paired with a disciplined yet humanely forgiving pastoral attitude. Its significance is illustrated by parallel phenomena in contemporary texts from Hungary (the *Admonitions* and some disciplinary rites of the H).¹¹⁸

¹¹⁶ Introits: *Lux fulgebit* (26), *Misereris omnium* (82), *Letare* (109), *Sitientes* (118), *Reminiscere* (130), *Misericordia Domini* (144), *De ventre matris meae* (227), *Nos autem gloriari* (242); hymns: *Veni Redemptor* (27), *Splendor paternae gloriae* (29), *Ave maris stella* (66), *Rex sanctorum angelorum* (87), *Vexilla regis* (286); *Exsultet*: 26.

¹¹⁷ Confession of faith, penance, restoration of the community, and sacramental gestures are traditional elements of Eucharistic rites as is the most clearly demonstrated by the Maundy Thursday ceremonies. For penance see e.g. MORIN: *Commentarius historicus de disciplina in administratione sacramenti penitentiae*, and particularly its appendix: *Codicum manuscriptorum, penitentialium, sacramentarium ... descriptio et enarratio* (with a new page numbering at the end of the volume); MANSFIELD: *The Humiliation of Sinners* 96–98., 102–103., 130–149; for the gestures before holy communion on feast days: HONORIUS AUGUSTODUNENSIS: *Speculum Ecclesiae*, after sermon I. (*De Nativitate*, PL 172. 819–830.), its Hungarian parallel: H 61^r–64^r.

¹¹⁸ Running, track, competition, sports: e.g. 1, 61, 81, 85, 115, 157, 212. Angels, heavenly citizens: e.g. 102, 117, 141, 174. Loving kindness, clemency: e.g. 97, 107, 152, 164, 175. The themes of the last judgment, patience, and steadfastness are present throughout the corpus.

Particularly important are the self-describing moments which provide information about the work's author and his supposed audience. The text abundantly reflects the author's intense intellectual life, the constantly endangered humility it requires and even his biblical and exegetic interest.¹¹⁹ The audience is not outlined as a community of laymen but that of clerics or moreover of a monastic convent. Those addressed are themselves intellectuals, receive the Eucharist under both species, lead an abstinent life, wear monk's habits, live in a close community,¹²⁰ and cherish religious ambitions far above the average. Taking the prominent role of monastic ideals in shaping and reforming the contemporary secular church, this audience does not contradict a cathedral. However, it makes the dimensions of the Benedictional easier to understand. For a cathedral chapter of monastic ambitions and for a bishop with an abbatial attitude several high Masses and included pontifical blessings on a weekly basis are more feasible.

Comparing the language of the inherited items with that of the newly composed ones within the same corpus is an outstanding opportunity for the analysis of vocabulary and phraseology. Through such research the coherence, independence, and originality of the new material can be statistically demonstrated. While the borrowed items account for less than a quarter of the Benedictional's totality, several—and especially euchological—expressions occur exclusively, regularly or primarily in these.¹²¹ The number of expressions exclusive to the newer material is far higher, and constitutes a majority.¹²² They are supplemented by a number of rare, uniquely formed, or semantically unusual words which—due to their being irregular—occur

¹¹⁹ Intellectual activity and humility: e.g. 32, 45, 49, 50, 55, 58, 85, 110, 118, 125, 193. Bible, exegetics: e.g. 11, 120, 121, 123, 142, 195, 200, 282.

¹²⁰ Brotherhood without jealousy: 5, 95, 103, 111. Communion under both species: 129. Liturgical service: 148. Religious profession: 149. Chastity: 162. Vestments: 4, 180. Community: 249.

¹²¹ Words, phrases, and their derivatives characteristic to the borrowed material (the first number indicates the occurrences in the borrowed, the second in the own blessings): *consors* (9:4), *contagium* (6:1), *donum benedictionis infundere/concedere* (6:0), *fultus* (3:1), *locupletus* (5:0), *persevero* (7:5) *placatus* (3:0), *præsens sæculum/vita/dies* (8:1), *quo* (in a final sense, typically as an opening of the 3rd member, in contrast with *quatenus*), *remunero* (7:5).

¹²² Words, phrases, and their derivatives characteristic to the own material (the first number indicates the occurrences in the own, the second in the borrowed blessings): *accendo* (6:1), *adoptio filiorum* (8:0), *æmulor* (11:0), *agon* (6:0, by St Paul only 2×), *censeo/censura* (8:0), *coædifico* (5:0), *coheres* (9:0, in the Bible only 5×), *columbina simplicitas* (5:0), *commercium* (5:1), *competenter* (10:0), *complaceo* (5:0), *conversatio* (9:3), *corrigo* (7:0), *corruptio* (10:0), *debita devotio/laus/honor* (5:0), *desidero* (23:3), *districtus* (13:0), *excessus* (7:0), *filii benedictionis* (5:0), *filii lucis* (5:0), *fraternus/fraternitas* (6:1), *homolocus interior* (12:0), *inspiro* (19:0), *interventus* (8:0), *Mediator* (7:1), *medico* (11:2), *misericordiam consequi* (8:0), *mors/periculum/naufragium/languor animæ* (6:0), *mortiferus* (6:1), *novitas* (6:0), *participo* (7:2), *perfecte* (9:0), *prævenio* (8:0), *pravus* (6:2), *(re)promissio* (13:3), *simplex* (10:0), *spiritalis nequitie* (7:0), *(super)abundo* (31:2), *uber* (7:4), *viscera* (5:0, of virtues, e.g. *misericordiae/benignitatis*), *voluntarius* (6:0), adjectives affixed with *x*, e.g. *capax*, *(in)efficax*, *miseratrix*, *tenax*, *ultrix* (13:1) — The vocabulary that departs from biblical and euchological precedents is often due to the influence of patristic texts.

only once or twice even in the unique material but together endow the text with a special linguistic character.¹²³

A still more obvious sign of cohesion is that some elements of blessings recur in full, with their remarkable syntactic units, or at least with their contents at different sections of the series and that the whole corpus is interwoven by such recurrences.¹²⁴ Sometimes these internal references span great distances, other times they are common within a short section as if the author had discovered a successful idiom and was unwilling to drop it. Some self-citations seem to spring from a temporary lack of creativity but some are deliberate intratextual references, enriching the intellectual and emotional effect of all the related blessings. Regardless of their esthetical value, they prove that the series is philologically homogeneous.

Several factors testify that the cycle was composed linearly, in the order of the extant collection. The progress the artist went through can be rather well reconstructed from a psychological point of view as the interaction of two opposing factors. One of them is a pursuit of design, organizing the collection into a structure beyond the single blessings. The other is exhaustion, compelled to gradually decrease the dimensions of the enterprise after the ambitious launch, even accepting some changes to the original concept. Nevertheless, it should be emphasized that exhaustion only affects the quantity and the proportion of borrowings: the literary standards of the new blessings remain high constantly and in some places—even at the end of the cycle—outstanding.

According to the original plan, each Sunday, Wednesday and Friday should have had a double blessing, as in the first three weeks of Advent. Compromises started with the weekdays (from the fourth week of Advent), and then temporarily continued with Sundays (in Epiphanytide and Septuagesima) which have only a single blessing; finally the weekday blessings ceased completely (from the Octave of Easter).¹²⁵ It is probable that the original idea would have listed more feasts in the Sanctoral. At least this what can be concluded from the fact that the season after

¹²³ E.g. (the number indicates the concerning blessings): *abiudico* (make somebody to escape the judgement): 208, *adventatio*: 254, *anhelo* (desire): 185, *beneficientia*: 194 (*i* is inserted by the S, originally included by the B), *character*: 199, *complex* (companion): 235, *erogo* (pay): 110, 189, *essentialiter*: 241, *exorbito* (leaves the circle): 177, *feriari*: 118, *impassibilis*: 205 (see also the theological technicalities of the blessing for Trinity Sunday: 168), *incentor* (enchanter): 165, *lassesco*: 106, 138, 212, *municeps* (somebody who carries a burden or receives a gift): 197, *offendiculum*: 113, 279, *pedagogari*: 43, *proficue*: 258, *radico* + acc. (here transitive, denoting 'make a plant produce roots', while in the Bible intransitive, denoting 'produce roots'): 103, 120, *retinaculum* (probably influenced by *retiaculum*): 212, *subtraho se* (withdraws himself): 172, 175; the ablative of *vetus* is consequently *veteri*, i.e. ranked among *i*-stem adjectives: 48, 123, 132, 242.

¹²⁴ In the apparatus fontium they are marked with *cf.* Repetition of entire members: e.g. 55 and 193, 121 and 195.

¹²⁵ According to our current knowledge, there are no systems of pericopes where weekdays are only provided with readings in the winter season. Even the Missal of Pécs (*Missale secundum morem almae ecclesiae Quinqueecclesiensis*), extraordinarily defective in this respect, has readings for Eastertide, abandoning them only after Trinity.

Christmas lists only slightly fewer feasts than the season after Easter despite the latter being three times the size of the former. Furthermore, modest feasts are listed after Christmas (e.g. St Paul the Hermit, Fabian and Sebastian, Timothy), while those of similar rank are hard to find after Easter.¹²⁶

Beyond the quantitative terms of days and blessings, the proportion of borrowings is not less telling. The double blessings for the Sundays after Trinity are at first new compositions. However, from the 14th Sunday onwards only the second of the pairs is unique. The blessings of the Sanctoral are almost always the S's own, save the greatest, ancient solemnities to which two blessings are assigned on occasion: an inherited and a newly composed one, following the original plan. Nevertheless, the closing three blessings of the Sanctoral (Cecilia, Andrew, Nicolas) are borrowings or slight adaptations of borrowed material. The same can be observed in the Commune where at first all the double items are new, then the first is borrowed, the second newly composed, and lastly the borrowed blessings prevail. In the votive part there is hardly a blessing unique to the S. Of the eighteen votive items in the S there are only three that are not documented elsewhere and another one is a slight adaptation.¹²⁷

Here and there a decline can be detected in the intellectual and artistic standards of the blessings, not independent of the rise of gospel-based items in Lent and Whitsuntide. While in the winter every borrowing is a literarily significant, traditional text, after the Easter Octave short and relatively meaningless pieces of a more primitive structure become dominant.¹²⁸ In the last third of the corpus self-citations and re-used passages grow more frequent, even in the new material.

Yet from time to time the opposite tendency emerges. After long, homogeneous sections at the end of which symptoms of exhaustion are easy to find, the author seems to regain his strength. After Lent in the Holy Week and in the Easter Octave, after the Sundays of Whitsuntide at the beginning of the Sanctoral, after the Sanctoral at the beginning of the Commune, and finally in his first unique blessing of the votive part. It is here that his genius manifests itself through real masterpieces.

Form and style

The S's author was concerned with three types of blessings, each with centuries of tradition behind it. In the collection and particularly in the new material, these types

¹²⁶ An objective comparison is possible with the list of feasts given by the Synod of Szabolcs in 1092 (note 63): in the section after Christmas the S lists more feasts than how many were holidays according to the synodal act, in the section after Easter it lists less.

¹²⁷ The amount can be further reduced as stylistically only one is beyond doubt (276), and of the other two (279, 282) only one has been preserved by the B too (279).

¹²⁸ It might be an excuse that for these days there were no significant items offered by the SAn. For Whitsuntide even the St Gall Benedictional is mostly compiled of Corbie blessings (note 103) and of the so-called *cottidiana* items of the SAn (e.g. 209, 215, 217, 219). There are only few original, recent St Gall blessings (e.g. 198 or the M's blessing for the 24th Sunday, cf. 222).

are represented in extremely different proportions. This is a clear sign of the author's autonomous taste and of his preference for the generic frames that best suited his highly intellectual method of combining plenty of hypotexts.

(1) The first type can be traced to the solemn blessings of the Visigothic tradition. The prestigious blessings of the SAn designed for privileged Sundays and outstanding feasts belong here. Phrases in this type are relatively long. They consist of two half-phrases, discreetly rhyming due to their grammatical endings, and each built up of two clauses so that a phrase has four divisions or cola.¹²⁹ Their style is characterized by rhetorical gravity. They are long-winded, i.e. prefer voluminous clauses, often bordered with hyperbata, the grammatical asymmetry of syntactically parallel phrases,¹³⁰ and—particularly at the end of each phrase—bulky words of four or five syllables, giving the impression of a rhythmic clausula or cursus. On the contrary, it abstains from light, fragmentary, verse-like, musically sounding solutions. Rhyme is considered an accessory of the genre yet its capacities are not fully exploited. It is this type that the majority of the S's own material belongs to.

(2) The second type is the chief form of weekday and ordinary Sunday blessings in the SAn and in other supplements of the SGr. Separately each phrase resembles the minor blessing formulas which are recited by the celebrant during Matins before lessons: they are short, syntactically symmetrical, consist of two clauses, strongly rhymed, and the rhyme sometimes shifts from a simple repetition of grammatical endings to more sophisticated harmonies. These "common" blessings used to have plain language and moralizing themes.

It is obvious that their brevity could not fit into the complex message of the S. Nevertheless, the anonymous author still uses them, and indeed, at the beginning of the cycle they are the means by which he seems to distinguish the weekday¹³¹ blessings from those of the Sundays. However, his taste and message gradually break through the chosen generic frames. At first only occasionally, later definitively, and thus the first type prevails. Still he does not totally abandon the second one; the tension between complex contents and narrow frames produces a transitional version, somewhat more voluminous than its model. In these the half-phrases are divided into further quarter-phrases and—due to the requirements of rhetorical heightening—the third, closing member consists of three, not of two clauses (2+2+3). Although there are similar phenomena in the inherited material, the consequent implementation of the transitional type comes from the unique preferences of the S.

(3) The third type is a foremost feature of the Frankish SGel, maybe a remnant of Gallican traditions. Opposed to the former ones, the wording is optative, i.e. they address the faithful and speak of God in the third person conjunctive, grammatically

¹²⁹ The present summary is based on an intimate knowledge of the text yet a comprehensive and systematic analysis of metrics in statistic terms is still desirable.

¹³⁰ E.g. two parallel members of equally final sense in blessing 264 are: *simplices sitis ... perfectos esse*.

¹³¹ In the first three weeks of Advent (during the period when there are still two for each days) only the first blessing is of this sort.

these “Gallican” blessings are triple orations, addressing God in the second person and speaking of the faithful in the third person plural. The members are voluminous again but without the gravity of the first type: they consist of tiny, uneven units, their rhyming is luxuriant, the overall impression is verse-like, sometimes with a tendency towards playful or restless loquacity.

For a long while, the S seems to be unaware of this type at all. It appears only at the end of the Sanctoral, usually in borrowed items. There are at most three such blessings which are not yet documented from earlier collections and even these are re-writings or adaptations of precedents that can be easily identified.¹³² Hence, I am inclined to count them among the S’s own material with restraint. However the presence of the third type is at least proof that the author was aware of this form and language. His avoiding its use or accepting it only in an insignificant degree demonstrates that it did not adhere to his artistic principles.

Therefore the predominance of the first, “solemn Visigothic” type is not a generic or historical condition. The first documents of all three types are extant from the 8th–9th century and if only indirectly, the author of the S knew their contents. He preferred the type the dignified tone of which least differed from the more traditional texts of the liturgy and the extent of which enabled him to sublime, connect, or explain the biblical and patristic hypotexts.

Undoubtedly the choice of the form indicates conservative taste but the vocabulary and the style are far less restrained. The above mentioned, peculiar word stock of the S is not devoid of extravagance, or oddities, albeit it never goes beyond the bounds of good taste and an enthusiastic soberness (*sobria ebrietas*) a bishop is supposed to exhibit. Anyhow, the style is expressive and energetic throughout. A manifest token of this is the great amount of words denoting abundance and inspiration.

Asyndetic coordination is a typical rhetorical figure. Not only in the triple form, more customary in rhetoric, but also in four-part co-ordinations, appropriate for the even rhythm of the blessings. The majority of the enumerations is of biblical origin but their presence in the series is more concentrated than in the original texts.¹³³

A special case of aggregation is the so-called *figura etymologica*, i.e. the triple or quadruple repetition of a word or its derivatives, often in the opening phrase of a blessing.¹³⁴ This gesture of emphasis, indeed of hammering into one’s head is contrary to the euchological tradition. Not only does it intensify the expressive strength of the text but also highlights the key-concepts or central metaphors of some blessings, especially of those which had been classified above as thematic. In such cases the

¹³² 249, 251, 286. Already some items of the former, 2nd type have been entered incorrectly or twice by the CBP due to their different incipits so that some blessings have been registered as the B’s own, though not unprecedented (e.g. 200, 202, 211, 251). This experience underlines that to distinguish the layers of language and style would be not less important than to identify the transmitting sources.

¹³³ Enumeration 3x: pl. 64, 69, 167, 234, 249, 253, 266. Enumeration 4x: 49, 181, 184, 227, 249.

¹³⁴ E.g. *persevero*: 14, *benedictus*: 58, *sanctus*: 66, *stola*: 70, *in-/suspiro*: 94, *templum*: 119, *trans-*: 130, *vulnus*: 142, *doceo*: 162, *lex*: 183, *teneo*: 195, *voco*: 214, *redintegro ... claudus*: 227, *quæro*: 232, *maledictum*: 242.

keywords facilitate the recognition of the concealed message of the blessing, and help the audience recognize the motif that secures the cohesion of rambling associations.

After all, the duality of form and style produces an intense text. The frame is dignified yet does not suggest an air of calmness or stability. The overall impression is rather that of a difficultly obtained balance between an emotional and mental disposition always prone to outbursts and an ascetic self-discipline that tames it. However, the balance is achieved. The work “tips neither to the right hand nor to the left”, escapes both the perils of hieratic boredom and of hysterical decomposition. Beyond being an exciting monument of the intellectual and esthetical activity of ages past, this is why it proves to be a fascinating work of art after a millennium has passed since its composition.

LITURGY

The mature form of the Use of Esztergom is well documented. Representative evidence of the Divine Office has survived from the 13th century, and from the 12th century for the Mass. Its distinctive features were transmitted faithfully until the second half of the 16th century. Sources of the earlier period, however, are scarce and of questionable identity. Thus, it is unclear when and in what phases the mature Use of Esztergom developed, and if it remained intact after its formation or was modified by reforms. The different genres of early and late sources present another difficulty. On the one hand, no Pontifical coeval with the mature books of the Office and the Mass has been preserved. On the other hand, no Mass or Office Books survived from the age of the early Pontificals. Such are the circumstances under which the S sheds some light on the “prehistory” of the Hungarian liturgy, and this is why everything that can be learned from it is vital. The following chapter aims to draw as many conclusions as possible from this single source.

System of pericopes

As the majority of the S's blessings are somehow linked to the readings of the daily Mass, the series assumes a particular system of pericopes, and since the material covers nearly the entire liturgical year, this system can mostly be reconstructed. The assignation of the majority of the Mass readings is universal within the Roman Rite. However, the subtle differences are sufficient enough to identify a liturgical Use based on a system of pericopes, and to identify a diocese or ecclesiastical institution within a Use. A result reached through such an analysis would theoretically disambiguate a source's origin and liturgical identity.

However the 11th century is too early a period to have a reliable and representative source of the system of pericopes for each diocese.¹³⁵ The information provided by the S can only be evaluated in the context of later parallels, assuming that the distinctive features of Temporal systems (at least) remained stable during the lifetime of a single Use. A comparative analysis has been performed of more than 150 dioceses, including practically the whole of the 10th–11th-century Romano-Germanic Empire and territories lying to the east.¹³⁶ The system of pericopes in the S differs remarkably from all of them. This is further evidence that the Benedictional could not have been made for Magdeburg, Hildesheim, or any other German bishopric, and the liturgical centres of the marches, Poland, Bohemia, and Moravia are equally improbable. Nonetheless the result of a comparison with the Use of Esztergom is also negative.

The inconsistency can be resolved by demonstrating that there is discontinuity between the classical system of mature Esztergom and the archaic system found in the S. Reliable and representative sources from the 14th century until the 16th document the system of pericopes unique to the Esztergom Mass. The same system has been preserved by the Pauline order with slight differences, establishing the terminus post quem as the end of the 13th century.¹³⁷ Three factors suggest that this system cannot be traced to the 11th century.

(1) Until the end of the Middle Ages, Hungarian usages had divergent systems of pericopes. This fact is striking in contrast with their uniformity in other respects. As such a convergence of diocesan customs within a country is unparalleled abroad, the most plausible explanation is that, in Hungary, a “national” Use developed and spread in a short period under effective central control.¹³⁸ Differences between the usage of the centre, Esztergom, and that of its subordinate bishoprics are either due to the efforts of the suffragans to better express their autonomy, or to Esztergom’s

¹³⁵ Summary of and tables on the early sources of pericope systems: CHAVASSE: *Les lectionnaires romains de la messe au VII^e et au VIII^e siècle*. A list of the most important 20th-century editions and secondary literature: *ibid.* I. 12–14. The understanding of the material is still hindered by the fact that scholars overestimate the earliest sources and favour a genetic approach instead of creating a synchronic typology. While working on this issue, we forsook this attitude and analysed the data of 15th–16th-century diocesan Missals according to the principles detailed by FÖLDVÁRY: „A Liturgiátörténeti Kutatócsoport digitális forrásgyűjteménye” 103. The background of the typology was provided by USUARIUM (note 37).

¹³⁶ There is one contemporary Romano-Germanic diocese (Osnabrück), and two Polish dioceses (Kołobrzeg, Chełmno) from where no authentic sources have been acquired to date. The sample covers a number of dioceses which were founded later than Esztergom or even later than the S was composed. The reason for this is that the pericopes of the region were considered a repertory. In this context the autonomous systems are consulted as parallels and not as ancestors of the S’s pericopes.

¹³⁷ For the chronology of the Pauline liturgy see Földváy, „Pauline Customs within the Esztergom Use. Archaism, Variant or Usage?” read at the international musicological conference *Liturgy and Music in the History of the Pauline Order* (Budapest 2013, forthcoming in *Studia Claromontana*, Jásna Góra).

¹³⁸ DOBSZAY: „A középkori magyar liturgia István-kori elemei?”.

changes to the original customs. The former is probable if only one or two dioceses deviate, the latter if the other usages are uniform, opposed to the archiepiscopal see.

(2) Another argument against continuity is how the the system of pericopes in pre-14th-century sources do not correspond to the classical state of affairs. Though none of these sources reflect a cathedral usage and their closer identity is uncertain, they differ from both one another and from the later Esztergom custom.

(3) Both the structure and the content of the classical Esztergom system of pericopes differs greatly from its Central-European neighbours. Its structure consistently lacks weekday pericopes which is almost unique in contemporary diocesan practice.¹³⁹ While its contents—as discussed below—does not follow the choices usual for the region but adjusts itself to a foreign system, documented from Rome and some northern and western parts of Europe, in their stead. These connected phenomena suggest that Esztergom adopted the Gregorian system of pericopes from the papal court at earliest in the 12th century,¹⁴⁰ abandoning its original and within Hungary's geographical borders more familiar tradition.

All these provided it is obvious that the classical, 13th–16th-century system cannot be reflected by an 11th-century source. A comparison of the earliest Hungarian sources and those outside Esztergom will prove that the S has preserved the archaic, probably original state of the Esztergom system, while the origin and the character of this archaic Esztergom system will be revealed in an international context. Conclusions can only be drawn from a relatively narrow cross-section of the material: among the pericopes that can be restored based on the S's Benedictional only those which may vary within the diocesan Uses of the Roman Rite. There are two levels of these based on their variability and classification:

¹³⁹ Within the scope of this study only Mainz and the Teutonic Order (Baltic area) act similarly. The lack of weekday pericopes is a rarity in Western- and Southern-Europe, too. The importance of this characteristic is neglected by most research because its point of departure is the Roman system.

¹⁴⁰ It differs from the mature curial pericopes, known from the "Tridentine" books, as it prescribes the pericope of the entry into Jerusalem (*Cum appropinquasset*: Mt 21,1sq.) for the first Sunday of Advent, and the pericope of the feeding of five thousand with five loaves (*Cum sublevasset*: J 6,5sq.) for the last Sunday before Advent. This is the directive of BERNOLDUS: *Micrologus de ecclesiasticis observationibus*, chapters 31. and 62. (PL 151. 1003–1004., 1022.). The latter gospel can be found in all Hungarian Missals on the 24th or 25th Sunday but is missing from the S (the M does not assign it to the 24th Sunday either). No hint to the gospel of the first Sunday of Advent is given by the S. Later Esztergom sources prescribe the *Cum appropinquasset* but one can also suspect the beginning of the Gospel according to St Mark (*Initium Evangelii*: Mc 1,1) as the original, as contained in G 16^f. SZENDREI: *Mos patrie* 220. suggests that this pericope is of Norman origin (referencing Lili GJERLØW) but it is equally common in sources from e.g. Burgundy (Besançon, Cluny, Cistercians — it is possible that this was the fountainhead from which Anglo-Norman Uses received it via the Benedictine monasteries of Normandy [Bec, Fécamp, Jumièges]). On the other hand, a Norman impact on Hungarian liturgy as far as one can be detected, should fall on the turn of the 11th–12th centuries, the very period when the *Micrologus* became standard. I am inclined to think that this was the original pericope of Esztergom as it fits the modest extravagance of the nascent Hungarian tradition.

Some gospels allow for a lesser degree of variation and therefore larger categories can be delineated on the 5th Sunday after Epiphany, the Thursdays and some Saturdays of Lent, and the last Sunday of Whitsuntide. If these decisive points of the Esztergom and Pauline sources are compared to the earliest Hungarian sources and those outside Esztergom, it becomes clear that not only are all the choices in the S documented elsewhere, they are actually more typical in Hungary than the classical Esztergom and Pauline pericopes themselves.¹⁴¹

DAY		PERICOPE	BIBLE	SOURCE
Ep/D5	(1)	<i>Confiteor tibi Pater Domine cali et terræ</i>	Mt 11,25–30	SQZUP
	(2)	<i>Simile est regnum celorum ... qui seminavit</i>	Mt 13,24–30	IE
Qu/H1/f5	(1)	<i>Si vos manseritis in sermone meo</i>	J 8,31–47	SOGQZU
	(2)	<i>Egressus Iesus secessit in partes Tyri et Sidonis</i>	Mt 15,21–28	PE
Qu/H2/f5	(1)	<i>Non possum ego a meipso facere quicquam</i>	J 5,30–47	SOGIQZU
	(2)	<i>Homo quidam erat dives et induebatur</i>	L 16,19–31	UPE
Qu/H3/f5	(1)	<i>Surgens Iesus de synagoga introivit in domum</i>	L 4,38–44	SZUPE
	(2)	<i>Operamini non cibum qui perit</i>	J 6,27–35	OGIQ
Qu/H4/f5	(1)	<i>Pater meus usque modo operatur et ego operor</i>	J 5,17–29	SOGIQZU
	(2)	<i>Ibat Iesus in civitatem quæ vocatur Naim</i>	L 7,11–16	IPE
Qu/H5/S	(1)	<i>Nisi manducaveritis carnem Filii hominis</i>	J 6,54–72	SOIU
	(2)	<i>Pater venit hora clarifica Filium tuum</i>	J 17,1–26	GQPE
	(3)	<i>Cogitaverunt autem principes sacerdotum</i>	J 12,10–36	Z
Pent/D24	(1)	<i>Loquente Iesu ad turbas ecce princeps unus</i>	Mt 9,18–26	SGQUE
	(2)	<i>Cum sublevasset oculos Iesus</i>	J 6,5–15	IZPE
	(3)	<i>Abeuntes pharisæi consilium inierunt</i>	Mt 22,15–21	O

¹⁴¹ The choices of the S and its parallels are listed in line 1, other alternatives from Hungary in lines 2–3. Sigla in chronological order: O = Oláh Evangeliary: Esztergom, Főszékesegyházi Könyvtár III. 180. (lost). A 12th-century book of the Use of Lüttich/Liège. Its presence in Hungary can only be proved from 1543 but its earlier use there is also possible. G = Missal of Güssing/Németújvár (note 55): From Zagreb diocese. I = Istanbul Missals: Istanbul, Topkapı Sarayı Müzesi Deissmann 49, 60. Two definitely Hungarian Missals of uncertain provenance with musical notation from about 1300. Q = Pécs (*Quinqueecclesia*). Z = Zagreb. U = Ultramontan Missal (*Ordo missalis secundum ritum Dominorum Ultramontanorum*): the first printed Missal of a Hungarian Use from 1480 of uncertain origin. P = Paulines. E = Esztergom. Both gospels of the 24th Sunday are present in the MNS but the latter is assigned to the 25th Sunday (the divergences between the gospels of the last Sundays are mostly due to their order). In the I the Thursday of the first Lenten week is omitted thus the further pericopes move back a week, for the 3rd and 4th week the alternatives are listed after one another: the table does not reflect this oddity, only the chronological sequence of the gospels. The U provides two possibilities for the 2nd Lenten week, the second with its opening phrase only, otherwise the U is fully conformant to the S. The earliest extant Evangeliary from Hungary, also known as the Codex Szelephényi (edition: SOPKO — VALACH: *Codex Nitriensis*), only provides readings for Sundays and solemnities, thus was not useful for this study.

It should be noted that the selection is not haphazard as—in contrast with its alternatives—the Lenten cycle of gospels in the S systematically avoids the repetition of the pericopes within the Temporal.¹⁴²

In an international context it can be seen that the ancient pericopes of Esztergom combine the two predominant European systems. Uses which are otherwise more closely related to the S (largely German and Polish ones but several French ones too, from Picardy to Gascogne) consequently choose another pericope either on the Thursday of the 3rd Lenten week (type A) or on the Saturday of the 6th week (type B).¹⁴³ However, the Uses that follow the S on the Thursday of the 3rd week differ from it in all other cases (type D). After analysing more than 150 foreign systems, the arrangement of the S (type C) was only found in Würzburg and Aosta, an Alpine bishopric on the borderlands of the Italian, Gallic, and Germanic ritual landscapes,¹⁴⁴ while there are several sources for the other variants. The exact match with Aosta is almost certainly fortuitous, nevertheless it demonstrates how atypical the selection is. The most common patterns in selection can be outlined through an overview of the the types most relevant from a Hungarian perspective:

A	B	C	D
Confiteor	Confiteor	Confiteor	<i>Simile est</i>
Si vos manseritis	Si vos manseritis	Si vos manseritis	<i>Egressus Iesus</i>
Non possum	Non possum	Non possum	<i>Homo quidam</i>
<i>Operamini</i>	Surgens Iesus	Surgens Iesus	Surgens Iesus
Pater meus	Pater meus	Pater meus	<i>Ibat Iesus</i>
Nisi manducaveritis	<i>Pater venit hora</i>	Nisi manducaveritis	<i>Pater venit hora</i>
Loquente Iesu	Loquente Iesu	Loquente Iesu	Loquente Iesu

The next level and simultaneously the most variable layer of the entire Mass Propers is made up of the readings assigned to Wednesdays and Fridays. Not even closely related Uses provide totally identical series,¹⁴⁵ thus weekday epistles and gospels facilitate a nuanced distinction. The S contains blessings for these weekdays in Advent and Epiphanytide. The majority of connected pericopes can safely be deduced from these. Yet a comparison with Hungarian tradition is impossible as early sources and those outside Esztergom alike did not list weekday lessons. Beyond foreign paral-

¹⁴² Save the Thursday of the 3rd week. In the Roman system all the Lenten weekdays which had lacked pericopes of their own were given “second-hand” pericopes and so was the last Sunday of Whitsuntide: Qu/H1/f5 = Qu/D2, Qu/H2/f5 = Pent/D1, Qu/H3/f5 = Pent/S, Qu/H4/f5 = Pent/D16, Qu/H5/S = Vig.Asc, Pent/D24 = Qu/D3.

¹⁴³ Only Qu/H3/f5 differs from the S in Amiens, Autun, Bayonne, Bourges, Geneva, Konstanz, Lüttich, Passau, Ratisbon, Viviers (A), only Qu/H5/S differs: Chur, Gniezno, Krakow, Poznań, Trier, Toul (B). All the other Uses differ in a higher degree. The mature Esztergom type is equivalent with those of Copenhagen, Cologne, Lund, Orléans, Rome, and Schleswig (D).

¹⁴⁴ The sources and abridged contents of the Aosta Missal according to 22 manuscripts: AMIET: *Missale Augustanum*. As detailed below, its weekday pericopes are far from the selection of the S.

¹⁴⁵ In other respects closely related neighbouring Uses are e.g. Hildesheim–Minden, Brandenburg–Havelberg, Wrocław–Lubusz.

lels, only scarce and scattered evidence remains of their existence.¹⁴⁶ Unsurprisingly, these do not correspond to the S at critical points, as the difference between Hungarian usages manifests itself here if anywhere at all.

A comparison with foreign sources is more productive. Pericopes that are common in Europe or at least characteristic indicate that the S's Use can be traced to Romano-Germanic areas. Nevertheless, some more particular items transgress the bounds that are accepted by average Germanic churches and accept solutions which can only be found on the frontiers of the Empire, in Czech, Moravian, Polish dioceses, or in ancient but uncommon German traditions. The parallels of the archaic Esztergom system of pericopes point to the latter: Poznań, Płock, Halberstadt, and Ratisbon; their degree of indipendence is als similar.¹⁴⁷ Yet none of them fit Esztergom in detail, and indeed, the factors that disbar a genetic lineage outnumber the similarities. In its overall character the system of pericopes suits the age and the geographical environment but in its final realisation it is an atypical, independent composition, equal to the Benedictional in which it is indirectly preserved.¹⁴⁸

FUNCTION	ITEM	BIBLE	PARALLELS
Adv/H1/f4/Ev	<i>Venit Ioannes</i>	Mt 3,1–6	=
Adv/H1/f6/Ev	<i>Dicebat Ioannes</i>	L 3,7–18	=
Adv/H2/f4/Ev	<i>Non surrexit maior</i>	Mt 11,11–15	≈ (except HAL HRB MET TRA)
Adv/H2/f6/Ev	<i>Ioannes testimonium</i>	J 1,15–18	≈ (except HAL HIL MAG PAT +)
Ep/H1/f4/Ev	<i>Venit Iesus a Galilæa</i>	Mt 3,13–17	≈ (except HAL HIL PAT RAT +)
Ep/H1/f6/Lc	<i>Si unius delicto</i>	R 5,15–17	H3: PLO H4: LBS PAT PRA WRA
Ep/H2/f4/Lc	<i>Audistis dispensationem</i>	Kol 1,23–28	≈ (except HIL OLM SLE WRA POS)

¹⁴⁶ The Missal of Pécs (note 125) only contains weekday readings before Trinity Sunday, omits the weeks which might not come around or be imperfect in some years (Adv/H4, Ep/H5), does not provide an epistle for Fridays. In G 40^r–44^v there are accidental vestiges of weekday lessons between Epiphany and Lent. The weekday repertory of the Oláh Evangeliary is intact but its value of information as a Hungarian source is doubtful (note 141).

¹⁴⁷ Churches in Saxony, among them Magdeburg and Hildesheim, rank among the “reichsdeutsch” average and so do churches in the Rhineland and Bavaria. Nonconformist German Uses are primarily Regensburg and Halberstadt, in a lesser degree also Passau. Beyond these, remarkable differences can only be detected in the borderlands. Płock is coeval with the S, founded in 1075, but is worth comparing due to its monastic precedents.

¹⁴⁸ Symbol: = (general in the Romano-Germanic realm, predominant all over Europe), ≈ (predominant but not exclusive in the Romano-Germanic realm, documented all over Europe). If the amount of exceptions is also significant, those which belong to the Polish, Czech, and nonconformist German Uses and those which emerged in the context of the S's origin are listed separately. The abbreviations of Uses in alphabetic order: AQU = Aquileia, AUG = Augsburg, BAM = Bamberg, EIS = Eichstätt, GNE = Gniezno, HAL = Halberstadt, HIL = Hildesheim, HRB = Würzburg (*Herbipolis*), KAM = Kamień, LBS = Lubusz, LUB = Lübeck, MAG = Magdeburg, MET = Metz, MIN = Minden, OLM = Olomouc, PAD = Paderborn, PAT = Passau (*Patavium*), PLO = Płock, POS = Poznań, PRA = Prague, RAT = Ratisbon, SLE = Schleswig, SWE = Schwerin, TRA = Utrecht (*Traiectum*), TUL = Toul, WRA = Wrocław (*Wratislavia*). The abbreviations of weeks and days suggest that the item does not occur elsewhere with the same assignation but it is documented on the respective week or day.

FUNCTION	ITEM	BIBLE	PARALLELS
Ep/H2/f6/Lc	<i>Sapientia carnis</i>	R 8,7–11	H1: POS H5: RAT
Ep/H3/f4/Lc	<i>Fidelis sermo</i>	1T 1,15–17	≈ (except HAL KAM LUB PLO SWE)
Ep/H4/f6/Ev	<i>Offerebant Iesu parvulos</i>	Mc 10,13–16	≈ (except PAT POS RAT WRA +)
Ep/H5/f4/Ev	<i>Simile ... seminavit bonum semen</i>	Mt 13,24–30	PLO
D70/f4/Lc	<i>Festinemus ingredi</i>	H 4,15–16	=
D70/f4/Ev	<i>Factum est dum complerentur</i>	L 9,51–56	MIN f6: ≈ (except AUG AQU TRA)
D70/f6/Ev	<i>Egressus Iesus ibat per Galileam</i>	Mc 9,29–36	HRB MIN TRA f4: ≈ (except BAM EIS)
D60/f4/Ev	<i>Ecce exiit seminans</i>	Mc 4,1–9	PLO (or less probably)
	<i>Ecce exiit qui seminat</i>	Mt 13,3–23	HAL
D60/f6/Ev	<i>Qui non est mecum</i>	Mt 12,30–37	PLO TUL

Ember Day orations

The first Sacramentaries from Hungary represent monastic practices and were written later than the S. The first surviving Missal of Hungary is even younger, moreover, its value is quite uncertain.¹⁴⁹ Consequently the Sacramentary of the Esztergom Mass (not meant as an extant book but as a particular arrangement of prayers) is only documented from the 14th century, similarly to its system of pericopes. That is what makes the fragmentary evidence found in the S, such as embedded ordinations in the Mass of the spring Ember Saturday and preserving the opening words of the first six orations of that Mass, so important.

The selection and the order of these prayers belong to the few features which are not uniform in the diocesan reception of the Roman Sacramentaries. The reason is that the SGr contains eight items for this function (save the Secret and the Postcommunion) while only six were needed in the usual medieval practice. Hence, the Uses differ in how they select from the original stock.¹⁵⁰ On the other hand, variability springs from the fact that a minority of Uses place rarer, non-Gregorian orations into the series: mostly the daily Collect of the SGel, occasionally some “exotic” items that are not part of the basic repertory of the day.¹⁵¹

¹⁴⁹ The three earliest sources are: Zagreb, Knjižnica Metropolitana MR 126., P, G.

¹⁵⁰ SGr 192–199 (volume I., pages 139–141.). Ember Saturdays were for a long time called *sabbata duodecim lectionum* (how the eight orations fit into the twelve lessons in unknown) but in the general medieval practice they had five lessons. Each lesson was preceded by an oration and finally the Collect was recited before the epistle.

¹⁵¹ SGel 134 (edition: MOHLBERG — EIZENHÖFER — SIFFRIN: *Liber sacramentorum Romanae ecclesiae ordinis anni circuli*, pages 23–24.): *Deus qui delinquentes perire non pateris*: in Swabia (Chur, Konstanz, Basel), in Silesia (Wrocław, Lubusz), in Troyes, and in the early Sacramentaries of Ratisbon (Munich, BSB Clm 4456. 76^v; Vatican City, BAV Vat. lat. 3806; Verona, BC 87) and in the earliest one from Hungary (Zágráb, Knjižnica Metropolitana MR 126. 4^r). Other rare or unique prayers are: *Deus qui nos per temporalia* (Sarum, Avranches, Bayeux, Ratzeburg), *Peccata nostra quæsumus Domine miseratus absolvas* (Ultramontan Missal [note 141]), *Omnipotens ... qui in observatione* (Prague), *Da nobis ... ut aeternae promissionis* (Carthusians), *Adiuvā ... ad beneficia recolenda* (Besançon).

The opening and closing items of the six-part series (*Populum tuum*, and respectively *Deus qui tribus pueris*) are always the same, but an in-depth analysis of the four items in-between is required. As to their selection, the decisive majority of European Uses follow the Gregorian sequence and use the first four of the repertory at their disposal (type A).¹⁵² Other Uses, still an impressive amount, omit the first (*Deus qui nos*, type B)¹⁵³ or the last (*Preces*, type C) of the four,¹⁵⁴ in both cases these include the last piece of the Gregorian series (*Actiones*). Compared to these an insignificant minority is formed by Uses that prefer the next-to-last, otherwise most neglected item of the repertory (*Quæsumus*, type D),¹⁵⁵ though these are highly important from our perspective. Even compared to the last category only sporadic signs indicate that a Use altered the sequence¹⁵⁶ or inserted a unique, non-Gregorian oration. A common feature of every variant is that the 2nd and 3rd prayers (*Protector*, *Adesto*) are considered to be the axis of the series: they are never omitted.

	SGr	A	B	C	D
(1)	<i>Deus qui nos</i>	<i>Deus qui nos</i>	—	<i>Deus qui nos</i>	<i>Deus qui nos</i>
(2)	<i>Protector</i>	<i>Protector</i>	<i>Protector</i>	<i>Protector</i>	<i>Protector</i>
(3)	<i>Adesto</i>	<i>Adesto</i>	<i>Adesto</i>	<i>Adesto</i>	<i>Adesto</i>
(4)	<i>Preces</i>	<i>Preces</i>	<i>Preces</i>	—	—
(5)	<i>Quæsumus</i>	—	—	—	<i>Quæsumus</i>
(6)	<i>Actiones</i>	—	<i>Actiones</i>	<i>Actiones</i>	—

The S also draws on the Gregorian repertory, leaves its sequence intact, and following international trends omits *Quæsumus*. Nevertheless, its selection is unparalleled all over Europe: it disregards *Adesto*, which belongs to the axis of the series. The result is an arrangement that combines the typical prayers of the three most wide-spread variants in an atypical way: *Deus qui nos*, *Protector*, *Preces*, *Actiones*. While it would be a stretch to draw conclusion about the character of a whole Sacramentary from such fragmentary data, how much this method of selection resembles that observed among the pericopes is remarkable.

¹⁵² Type A: Esztergom (P as well), Pécs, Augsburg, Bamberg, Freising, Mainz, Spire, Worms, Cologne, Münster, Naumburg, Kamień, Turku, Warmia, Teutonic Order, Cambrai, Lüttich, Lausanne, Châlons-sur-Marne, Nevers, Paris, Rouen, Sées, Verdun, Théroouanne, Dominicans, York, Hereford, Mallorca, Pamplona, Toledo, Tarazona, Ávila, Salamanca, Valladolid, Badajoz, Valencia, Orense, Braga, Évora, Autun, Cluny, Lyon, Poitiers, Toulouse, Messina, Aosta etc.

¹⁵³ Type B: Ratisbon, Hildesheim, Minden, Trier, Bremen, Hamburg, Lübeck, Lund, Schleswig, Viborg, Strängnäs, Copenhagen, Olomouc, Évreux, Bourges, Valencia, Cordoba, Rome etc.

¹⁵⁴ Type C: Zagreb (Istanbul Missal as well), Eichstätt, Würzburg, Ratzeburg, Brandenburg, Havelberg, Paderborn, Toul, Trondheim, Gniezno, Płock, Krakow, Carmelites, Premonstratensians, Lleida, Zaragoza, Sevilla, Burgos, Aix-en-Provence, Angers, Bayonne, Cistercians, Orléans, Le Mans, Utrecht, Tournai, Geneva etc.

¹⁵⁵ Type D: Magdeburg, Merseburg, Salzburg, Passau, Brixen, Poznań, Aquileia, Amiens. Metz has the unparalleled combination of *Deus qui nos*, *Protector*, *Quæsumus*, *Actiones*.

¹⁵⁶ Paulines (variant of A); Halberstadt, Straßburg, Besançon (variant of B); G (variant of C).

Later sources do not continue the tradition of the S. Esztergom joins type A, as early as in the 12th century, i.e. again falls under the influence of Gregorian standards. However, early sources and those in connection with Zagreb contain a series with *Actiones* (type C and its variants) without exception: a feature shared with the S but not peculiar to the region. Due to the discontinuity and divergence of Hungarian versions it can reasonably be assumed that the S followed an archaic Sacramentary of Esztergom, later abandoned.

The orations of the Zagreb Usage, largely untouched by Gregorian changes, allow researchers to form an idea of what kind of Sacramentary this was. Current research has discovered the closest parallels of the Zagreb Sacramentary in Ratisbon, the capital of contemporary Bavaria. The Ratisbon euchology is the most peculiar of all the Empire's Uses.¹⁵⁷ Diplomatic relations between Bavaria and Hungary were complicated before and after the rule of St Stephen, nevertheless, he secured favourable political and cultural conditions for his rule through his marriage with Gisela of Ratisbon and by being on friendly terms with her brother, Emperor Henry II. The splendid Sacramentary copied between about 1002 and 1014 in honour of Henry II in the abbey of St Emmeram, Ratisbon,¹⁵⁸ is in fact more closely related to the 13th–16th-century Missals of Zagreb than to the 15th-century Missals of Ratisbon. While influence from Ratisbon would have been anachronistic in the age when the bishopric of Zagreb was founded, it would have been very plausible when the Esztergom Sacramentary was compiled in the age of St Stephen. Therefore, the Zagreb system of prayers may be considered a vestige of the archaic Sacramentary of Esztergom and the Ember Saturday orations of the S are the first arguments that support this hypothesis.

Confirmation

The Confirmation is the most obvious link between the S and the contemporary and later liturgical tradition of Esztergom. The ordo is not only identical with that of the H (including the precise wording of the title and the rubrics) but also with that of the most authentic manuscript Missal of the mature Esztergom Use from the first half of the 14th century, the MNS.¹⁵⁹ However, the significance of this connection only becomes clear through a brief analysis of the rite, when special emphasis is laid on the

¹⁵⁷ The euchological layer of the related sources were entered and compared by Krisztina RUDOLF (Zagreb diocese) and Balázs HORVÁTH (Bavaria and Swabia) in the context of the *Missalia Project*, initiated by myself in order to supplement the *Gradualia* database of the late Gábor KISS (Hungarian Academy of Sciences, Institute for Musicology, <http://earlymusic.zti.hu/gradualia/gradualia.html>) with prayers and readings.

¹⁵⁸ Munich, BSB Clm 4456. and its 10th-century predecessors (note 151): HORVÁTH—FÖLDVÁRY: "Beyond the Gradual" 166–169.

¹⁵⁹ H 93^r–94^v, MNS 124^{r-v}.

elements that enable us to classify the variants of Confirmation within the Latin Rite.¹⁶⁰

Only Spanish sources, and the PGD, possibly due to the influence of intermediary sources from Provance, contain elaborate introductory sections for the Confirmation. Other Western-European traditions (Gallic and Anglo-Norman) do not have an introductory part at all. Nevertheless, since the PRG, ordines of the Romano-Germanic type start with a characteristic formula, beginning with *Spiritus Sanctus superveniat*: this is omnipresent east of the Rhine and Alps, in the so-called Germanic liturgical landscape.¹⁶¹ It also present in the sources of Esztergom, underlining their fundamentally Germanic character.

The pivotal moment of the Confirmation is the anointing with the chrism. This is surrounded by the core of the service, consisting of an introductory prayer, the formula which is recited by the bishop during the anointing, and the kiss of peace and its accompanying formula. The introductory prayer is the same ancient text everywhere, well-known from Roman Sacramentaries: *Omnipotens ... qui regenerare dignatus es*.¹⁶² It varies little and rarely, in as much as the enumeration of the gifts of the Holy Spirit, divided into three sections beginning with *Spiritum*, is interrupted by three *Amen* acclamations. All Esztergom sources omit these acclamations. Yet they consequently contain a rather rare gesture, they ask for the name of the person to be confirmed (*Quis vocaris?*). As a liturgical formula, the only other source that contains this is from Marmoutier (near Tours),¹⁶³ and even it uses a different wording. Similarly, the anointing and the kiss of peace are merely general as gestures, their accompanying texts are manifold. For the anointing, the most wide-spread formula is the PRG's *Confirmo et consigno* and its close relatives, for the kiss of peace the *Pax tecum*. However, there are several other texts, more sporadic texts, mainly from Western Wurope. The formula of anointing in Esztergom (*Confirmo te signo Crucis et chrismate salutis*) is a mixture of the PRG and Roman types (*[Con]signo te signo Crucis*). Geographically divergent, hard to classify, and variable even within the same Use as it is, the exact text is maintained by the sources of Esztergom with a phraseology unparalleled elsewhere. The *Pax tibi* formula for the kiss of peace is not decisive in it self¹⁶⁴ but in this unique form it is infrequent and consistently preserved in Esztergom.

¹⁶⁰ The conclusions have been drawn from the comparative analysis of more than 70 ordines of different ages and origins. Ágnes SZASZOVSKY, Benjámín VARGA, and Balázs HORVÁTH supported the collection and processing of data. For detailed documentation visit <http://vallastudomany.elte.hu/node/77/> (Publikációk, Esztergomi benedikcionále, Mellékletek).

¹⁶¹ On liturgical landscapes see: FÖLDVÁRY: „Régiók, történelem és önazonosság a középkori Európában” 101–103.

¹⁶² SGr 376 (volume I., page 189.); SGel 451 (with the textual variant *regenerasti*, not preserved by later transmission).

¹⁶³ AER I. 254–268. (Ordo IX., about 1000): *Quo nomine vocaris?*

¹⁶⁴ OR 28; Paris, Arsenal Ms. 227. 213^r = AER ibid. (Ordo. IV., Poitiers/Vierzon, about 900); AER ibid. (Ordo XXII., Angers, 1400); Paris, BNF Lat. 949. 5^v (Aix-en-Provence, 13th–14th century).

The most wide-spread elements of the closing section are the three-versed: *Ecce sic benedicetur*, a text the liturgical genre of which is unclear for it is entitled a psalm, versicle, and blessing alike, and the prayer *Deus qui apostolis tuis*, originally the Collect of Whit Monday. Only the most rudimentary sources omit both of these, and they form a common ground of western Uses. While several further additions are known internationally, in a wide variety, the Use of Esztergom incorporates nothing but a pontifical blessing and a formula of dismissal. These, however, are both characteristic. Throughout Europe the most popular blessing after Confirmation is the PRG's *Benedicat ... qui ex nihilo*, and next to it, within a narrower Germanic circle, another that begins with *Deus qui vos fecit aqua baptismatis*. The blessing *Effunde* in the Esztergom Confirmations is a part of the collection of St Gall and is documented in earlier, Anglo-Saxon and Aquitanian sources.¹⁶⁵ Nevertheless, it is scarce in ordines of Confirmation. It is not used at all within the Germanic landscape, except by the B which probably borrowed it from Esztergom. The dismissal *Ite in pace* is easier to classify, outside Esztergom it could only be found in Bavarian, Czech, and Polish sources.¹⁶⁶

All in all, the components of the Confirmation ordo can be isolated into three layers: the common property of the Roman Rite, the markers of the Germanic landscape, and some peculiarities with only remote parallels. The first group comprises the two orations and the *Ecce sic benedicetur*, the second the introductory formula *Spiritus Sanctus superveniat* and the dismissal *Ite in pace*, the third the formulas of the anointing and the kiss of peace along with the pontifical blessing *Effunde*. These clearly illustrate that the ordo of the S has a close and exclusive kinship to the tradition of Esztergom and is embedded in the regional environment.

(1) F. <i>Spiritus Sanctus superveniat</i>	Germanic
(2) Or. <i>Omnipotens sempiterne Deus qui regenerare dignatus es</i>	general
(3) F. <i>Quis vocaris?</i>	local
(4) F. <i>Confirmo te signo Crucis et chrismate salutis</i>	local
(5) F. <i>Pax tibi</i>	local
(6) V. <i>Ecce sic benedicetur</i>	general
(7) Or. <i>Deus qui apostolis tuis</i>	general
(8) Ben. <i>Effunde ... super hos famulos tuos N. celestem benedictionem tuam</i>	local
(9) F. <i>Ite in pace</i>	Germanic

Lastly, three further ordines of Confirmation connected to the Hungarian tradition must be discussed. These differ from both the variant detailed above and the PGD. The latter replaced the local variant of Zagreb in the 14th century, and the variants of other parts of Hungary in the 15th century.

¹⁶⁵ BANTING: *Two Anglo-Saxon Pontificals* 14., AER ibid. (Ordo VII., Moissac, about 900).

¹⁶⁶ Munich, BSB Clm 21587. 9^v and 6425. 113^r (Freising, beginning of the 11th century); OBER-TYŃSKI: *The Cracow Pontifical* 115 (Krakow, 11th century); Munich, BSB Clm 28938. 46^r (Płock, end of the 12th century); Prague, Královská kanonie premonstrátů na Strahově GD I. 19. 133^r (Litomyšl–Prague, 1376).

The first can be found in the S itself as a later addition on the last folio of the codex. The text cannot be considered a self-sufficient ordines as beyond the two prayers and the *Ecce sic benedicetur* it only details the formulas for the anointing and the kiss of peace, both in their most commonplace wordings. This means the additional ordo of the S is without any local quality and can, at most, be considered a sketch or a skeleton of the Confirmation.

The second text in question is the variant of the B (71^v). The Saxon manuscript otherwise contains nothing but pontifical blessings and strictly follows the S. This is the only unique point where it includes further liturgical texts and where it leaves its Esztergom ancestor. Before the rite and as a part of the Benedictional—hence at an illogical place from the Confirmation's point of view—it has preserved the blessing *Effunde* from the S. In all other respects it contains a typical German variant with the formulas of the PRG, and the second most popular blessing (*Omnipotens Deus qui vos fecit aqua baptismatis*)¹⁶⁷ without a dismissal.

Finally the third related ordo is that found in a 14th-century source, the V. According to former studies, the codex represents a transitional phase between traditional Hungarian Pontificals and curial ones. Its Confirmation follows a redaction of the latter type as is apparent from the formula of the anointing and the very unique dismissal (*Ite ... in ultionem inimicorum Dei*).¹⁶⁸ Nevertheless, a pontifical blessing is added, the same popular item which was chosen in the B. All these suggest that the Esztergom variant, in spite of its distinctive capacity and it belonging to the fundamental layer of the Use, barely survived the 14th century in practice.

Ordinations

Of all of the chapters in the S the ordo describing priestly ordinations received the most lively reception both in medieval practice and in modern research. Fingerprints soiling the edges of the folios,¹⁶⁹ marginal additions, changes to the text all testify that the codex was regarded as a lasting tool of ordination ceremonies in the liturgy of Zagreb. This is also the ordo which contains the litany and text referring to the institutions of the Esztergom province. Consequently, it must be considered a reliable witness of how ordinations were originally celebrated in Esztergom and subsequently for a longer period in Zagreb.

¹⁶⁷ This is also found in recently cited Central-European sources (note 166) and occurs in Northern-France (AER *ibid.* Ordo X., Beauvais, St-Lucien, about 1000, Cambrai, about 1200).

¹⁶⁸ V 9^r, cf. AER *ibid.* (Ordo XVI., Constantinople, about 1200, 12th-century Roman Pontifical for Crusader use). For a liturgical analysis of the V's contents see: SZASZOVSKY: *A Veszprémi pontifikále templomszentelési ordója* 31–32; on its monastic ordines: ARADI: *Il rito della benedizione dell'abate*.

¹⁶⁹ The second most often consulted ordo was that of the dedication of a church, and particularly of an altar (the latter uses several parts of the former). The smudges left by the thumb of the hand carrying the book cease at the consecration of utensils.

Through historical and synchronic comparisons, liturgical analysis has to establish which are the particularly Hungarian features of the rite. However, in this case this is a rather problematic issue due to the special nature of how ordinations are transmitted.¹⁷⁰ In its outlines this is the most uniform pontifical service of the western liturgy, the direct Roman lineage of which is emphasized by the title and the majority of sources. Variants only evolved gradually through a process of elaboration and enlargement so they follow historical rather than regional patterns, i.e. more differences can be spotted between an early and a later realization of the same ceremony than between one or the other liturgical Use. The same is demonstrated by the large number of later modifications to sources, and by books of various ages that belong to the same Use yet prescribe different practices. Therefore a detailed analysis must review the *ordo* and its history in a more detailed manner.

The ritual process can be divided into an introductory module and the administrations of each order respectively. The consecration of deacons and priests can be divided into two further modules each: the first analogous with that of the lesser orders, the second being a confirmatory module with the title “*ad consummandum officium*”.

The fundamental layer of the texts is formed by those which are present in the ancient Roman Sacramentaries, primarily the SGel.¹⁷¹ From the introductory module the opening rubric *Mensis primi* and the shorter form of the allocution *Auxiliante* should be listed here. The administration of the minor orders is described by the SGel separately from that of the major ones. Each is preceded by a rubric on how the ceremony is performed (for cantors and acolytes by nothing else). Afterwards an appeal for prayer follows, directed to the faithful. This is also called a “preface” but differs from the homonymous genre of the Mass; in the case of the acolytes it is replaced by a short allocution. Finally, a consecratory oration is prescribed introduced with formulas *Flectamus genua*, *Levate*. The SGr also contains the basic set of prayers for major orders.¹⁷² In these a further prex is added to the “preface” and to the oration, i.e. a lengthy and poetically conceived consecratory prayer. The “consummandum” modules are again only provided by the SGel: they consist of an allocution calling for prayer and a prayer which is entitled “consecratio” or “benedictio”. The anointing also has its own textual formula.

The appearance of the second layer is documented in 9th–10th-century sources, the PRG, in effect, summarizes the results of this process.¹⁷³ Inauguration into each order

¹⁷⁰ The richest published chrestomathy of ordination ceremonies so far is: MORIN: *Commentarius de sacris Ecclesiae ordinationibus*, a monograph on an early medieval practice; ELLARD: *Ordination Anointings in the Western Church before 1000 A. D.*; an instructive modern companion: REYNOLDS: *Clerics in the Early Middle Ages*. The present subdivision relies on the comparative analysis of more than 60 sources, its detailed documentation is available online (note 160).

¹⁷¹ SGel 140–156, 739–756 (pages 24–28., 116–119.).

¹⁷² SGr 30–32 (volume I., pages 96–98.).

¹⁷³ E.g. Paris, Arsenal Ms. 227. 2^r; Paris, BNF Lat. 1217. 40^v and 10575. 18^r, for further evidence-see: RASMUSSEN: *Les pontificaux du haut moyen âge* 45., 98., 140., 159., 189., 266., 378; PRG ordines

had previously already been conducted with the gesture of the so-called *traditio instrumentorum*, i.e. the candidates were formally handed the liturgical utensils of their service: this is described in the SGel's rubrics. In the newer tradition each *traditio* receives a short, definite textual formula that comments on the gesture (formerly only cantors had such). The next novelty is a tendency towards uniform structures in the administration of minor orders. Later generations' sense of form seems to have been annoyed by early inconsistencies, such as the "preface" of lectors being replaced by an allocution in the SGel or that the acolytes had no prayers at all. Thus, in more recent sources "prefaces" for lectors and acolytes can be found, and at least one but often two or three orations for acolytes. The third development is that beginning with subdeacons, the vesting with each order's proper vestments is also given a textual formula. Finally, the consecration of priests is concluded by an anointing, a blessing, and a kiss of peace, each accompanied by appropriate liturgical texts. While it was not a general trend in the period, elaboration can be found from sources from before the first millennium: the introductory module grows and the first allocutions appear, i.e. exhortative sermons with a liturgically fixed wordings.¹⁷⁴ The table below illustrates this growth, not accounting for the inconsistencies of single sources.¹⁷⁵

		7 th –8 th centuries ≈ SGel	9 th –10 th centuries ≈ PRG
Introductory module	Rb.	<i>Mensis primi</i>	=
	Alloc.	<i>Auxiliante Domino Deo</i>	=
(1) CANTOR	Rb.	<i>Psalmista id est cantor</i>	=
	F.	<i>Vide ut quod ore cantas</i>	=
(2) PORTER	Rb.	<i>Ostiarius cum ordinatur</i>	=
	F.		<i>Sic agite quasi reddituri</i>
	Pf.	<i>Deum Patrem omnipotentem</i>	=
	Or.	<i>Domine sancte Pater</i>	=
(3) LECTOR	Rb.	<i>Lector cum ordinatur</i>	=
	Alloc.	<i>Eligunt te fratres tui</i>	<i>Elegerunt te fratres tui</i>
	F.		<i>Accipite et estote verbi Dei</i>
	Pf.		<i>Oremus dilectissimi nobis</i>
(4) EXORCIST	Or.	<i>Domine sancte Pater</i>	=
	Rb.	<i>Exorcista cum ordinatur</i>	=
	F.		<i>Accipite et commendate</i>
	Pf.	<i>Deum Patrem omnipotentem</i>	=
(5) ACOLYTHE	Or.	<i>Domine sancte Pater</i>	=
	Rb.	<i>Acolythus cum ordinatur</i>	=
	F. (1)		<i>Accipite ceroferarium</i>

II–IV. and XV. (VOGEL—ELZE: *Le pontifical romano-germanique du dixième siècle* I. 4sqq.).

¹⁷⁴ The first text of this kind by GREGORY THE GREAT is present in the SGel: *Si quis invitatus renuit*; another pair of allocutions emerges in the PRG: *Quoniam dilectissimi ... Qui ordinandi estis*. The third stage is represented by the so-called *Oportet* allocutions, assigned to each order.

¹⁷⁵ Although the opening words of the "prefaces" and orations are not characteristic, the same texts are applied in the same functions everywhere. — Rb. = rubric, Alloc. = allocution, F. = formula, Pf. = "preface".

		7 th –8 th centuries ≈ SGel	9 th –10 th centuries ≈ PRG
	F. (2)		<i>Accipite urceolum</i>
	Pf.		<i>Deum Patrem omnipotentem</i>
	Or. (1)		<i>Domine ... in hunc mundum</i>
	Or. (2)		<i>Domine ... ad Moysen et Aaron</i>
	Or. (3)		<i>Omnipotens ... fons luminis</i>
(6) SUBDEACON	Rb.	<i>Subdiaconus cum ordinatur</i>	=
	F.		<i>Videte cuius ministerium</i>
	Pf.	<i>Oremus Deum ac Dominum</i>	=
	Or.	<i>Domine sancte Pater</i>	=
(7) DEACON	Rb.	<i>Diaconus cum ordinatur</i>	=
	Pf.	<i>Oremus dilectissimi Deum</i>	=
	Or.	<i>Domine Deus preces nostras</i>	<i>Exaudi Domine preces nostras</i>
	Prex	<i>Adesto ... Honorum dator</i>	<i>Omnipotens Deus honorum dator</i>
"Consummandum"	F.		<i>Accipe stolam tuam</i>
	F.		<i>Accipite potestatem legendi</i>
	Alloc.	<i>Commune votum</i>	=
	Cons.	<i>Domine sanctæ spei</i>	=
(8) PRIEST	Rb.	<i>Presbyter cum ordinatur</i>	=
	Pf.	<i>Oremus dilectissimi Deum</i>	=
	Or.	<i>Exaudi nos Deus salutaris noster</i>	<i>Exaudi nos quesumus Domine</i>
	Prex	<i>Domine ... Honorum omnium</i>	<i>Adesto ... Honorum auctor</i>
"Consummandum"	Alloc.	<i>Sit nobis fratres</i>	=
	Cons.	<i>Sanctificationum omnium</i>	<i>Deus sanctificationum omnium</i>
Anointing, etc.	F./Or.	<i>Consecrentur manus istæ</i>	<i>Consecrare et sanctificare digneris</i>
	F.		<i>Accipite potestatem offerre</i>
	Ben.		<i>Benedictio Dei Patris</i>
	F.		<i>Pax Domini sit semper vobiscum</i>

This was the general state of affairs in the 11th century when the version in the S was created. The period after the millennium—approximately to the 14th century—modified and enlarged the ordo with the following layers: (1) the proportionate placing of the single orders within the Mass of the Ember Saturday, (2) allocutions, (3) chants, (4) further, alternative formulas, (5) canonical texts, e.g. admonition, absolution, a detailed confession of faith, oath of allegiance, (6) appeals to the candidates (*pronuntiatio*), i.e. formulas that call them to the bishop and order them to withdraw after their consecration. As these do not belong to the ancient layer which is shared throughout most of Europe, they enable the identification and classification of the ordines. However, in the period the S was written they were not yet common, or had only just begun to develop in certain areas.

Hence, neither too modern nor too old components are of use to the current analysis. Instead sources which support the identification of the “inputs” and “outputs”: can a special group of ordines that served as a model for the ordinations of the S be defined, and does the S’s ordo have attributes that may be viewed as improvements to its precedents.

As far as origin and kinship are concerned, both the adaptation and the supplementation of the SGel’s texts left some possibilities for variants to evolve open. Though at

first glance these may seem to be bagatelle, in comparison with the ordo's uniformity they still prove to be significant. To name only a few such, such minor variants are how the *Eligunt* allocution of lectors is treated after it becomes unnecessary; the selection and arrangement of the three orations of acolytes; whether or not the allocution *Commune votum* of the deacons and *Sit nobis fratres* of the priests is maintained, and if it is, where it is placed in the ritual sequence; whether the preces are introduced with a preface dialogue or not; whether the formula of the SGel or the oration of the PRG is used for the anointing of hands. The structure of sources can also differ, some describe the orders without interruption, other start a separate ordo for the lesser ones. In connection with this, the litany and the introductory module can be placed before all of the orders, before the ordination of subdeacons or deacons, or can be split in two according to the lesser and the greater orders.

Early enrichments of the introductory module can already be philologically classified in the PRG. The gesture of the so-called *præsentatio* means that the archdeacon introduces the candidates to the bishop and the latter first asks the archdeacon about their aptitude and then calls upon the congregation to disclose any information they have against the candidates. This presentation occurs in two typical forms. In the first it is performed at the beginning of the entire ordo and the allocution *Postulat* is replied to by the bishop with a phrase beginning with *Vide ut natura*. In the second the dialogue stands before the consecration of the deacons and the bishop answers with the question: *Scis illos dignos esse?* Only the first variant is supplemented rarely by a formula beginning with *De domo*, through the means of which the deacon presents the candidates according to their ranks and the patronages of their ecclesiastical host institutions, or with a dialogue beginning with *Sunt digni?* performed by the bishop and his clergy before the ordination of priests.

By considering these factors in a wider European context, familiar conclusions can be drawn from the ordinations of the S. The ordo fits into the Romano-Germanic surroundings in all aspects and is clearly distinguishable from western parallels, documented in French, British, Spanish territories. Even within the Romano-Germanic landscape, it indicates a conservative attitude by not including any exhortative or explanatory sermons and by listing the consecrations of the major orders in the original sequence of the SGel.¹⁷⁶

Some texts facilitate an even more in-depth identification. In the last section of the litany, three verses are always recited by the bishop instead of the cantors, for the candidates personally. Sources do not always contain these sections in full, nonethe-

¹⁷⁶ A summary of the S's peculiarities: only the *præsentatio* of the PRG is used with the *De domo* supplement; the allocution *Eligunt* is omitted; all three orations for acolytes are given but in comparison with the PRG in the order: 2–1–3; the consecratory allocutions of deacons and priests are maintained but in the order the SGel uses, not that of the PRG; preces are introduced by preface dialogues; for the anointing of hands the PRG's oration is used; all orders are placed in one single ordo, preceded by the litany and the presentation, with a second dialogue before the ordination of priests; it does not contain exhortative sermons.

less when they do, the precise wording is surprisingly divergent. The variant in the S, *Ut fratres nostros ... in vera religione conservare digneris*, is only documented in a narrow group of sources, also otherwise connected. The same group is characterized by a more abundant and rhetorical version of the allocution *Auxiliante* after the presentation which differs from the short variant of the SGel and contains an extra paragraph beginning with *Proinde admonemus*. Finally a distinctive feature of this group is that in the “preface” of exorcists the more usual syntagm of *spirituales imperatores* is replaced with *spirituales medici*.

It is particularly interesting that the enumerated phenomena occur in two remote circles: in Central-Europe and in the Anglo-Norman landscape.¹⁷⁷ Still, the closest relative of the S is an ordo from the beginning of the 11th century, preserved by the Pontifical of Emperor Henry II’s confidant, Bishop Egilbert of Freising.¹⁷⁸ It not merely corresponds to the S in all the above detailed features but even has the same title. Albeit without comprehensive knowledge of the coeval source material one cannot state that the immediate model was the “Egilbert Ordo”, it was written in the period when the archetype of the S was most likely composed. Furthermore, it is unique enough in the Romano-Germanic landscape for one to assume that sources of its kind only occurred in closely related traditions.¹⁷⁹ Therefore it is highly probable that the source of the S’s ordinations was either the “Egilbert Ordo” or one of its closest relatives.

Only in light of its direct predecessor can the unique features of the S be evaluated properly. As is obvious from the historical summary above, the fundamental repertory of texts for ordinations was stable and the possibility of introducing new items into it was not given at the time. The author of Esztergom was forced to choose another method. He selected unique solutions on the level of structure and liturgical topography, and textually on the level of the dialogues. Accordingly an ordo conservative in its selection of texts, even for its age, but ahead of its time in its novelties evolved.

¹⁷⁷ Munich, BSB Clm 21587. 22^r (Freising, 11th century); WILSON: *The Pontifical of the Magdalen College* 58. (Cantebury, 12th century); Paris, BNF Lat. 14832. 44^v (of Mont-St-Michel provenance, the exact origin is uncertain [Avranches?] but clearly of the Anglo-Norman type, 12th century), extracted by MORIN: *Commentarius de sacris Ecclesiae ordinationibus* 169. Dunstan (archbishop of Canterbury, died in 988) is invoked in the litany thus the book is nearly contemporary with and closely related to the Magdalen Pontifical. – The ordo’s lasting influence is attested in both regions by the lengthier allocution *Auxiliante ... Proinde* in Litomyšl–Prague (Prague, Královská kanonie premonstrátů na Strahově GD I. 19. 117^v–118^r (only for the third repetition), and in York (HENDERSON: *Liber pontificalis Chr. Bainbridge archiepiscopi Eboracensis* 6.).

¹⁷⁸ Short biography with further literature: www.deutsche-biographie.de (EGILBERT, erwähnt 1006, gestorben 1039, Bischof von Freising); the entry of W. STÖRMER, LMA III. 1609–1610.

¹⁷⁹ E.g. UNTERKIRCHER: *Das Kollektar-Pontifikale des Bischofs Baturich von Regensburg (817–848)* 102–105; Vatican City, BAV Vat. lat. 3806 189^v sqq; Verona, BC 87 205^r sqq; OBERTYŃSKI: *The Cracow Pontifical* 60–74. differ.

The rubrics are the most plentiful sources of new information. The ordo starts, respectfully, with the first sentence of the SGel and PRG, *Mensis primi*, but after a few words it turns to adapted texts of its own. Subsequently, new content is embedded in the old rubrics in similar fashion. This also means that the newly drafted passages in the rubrics can easily be identified and contain a significant amount of information. For example, in the new passages the celebrant is consequently called *metropolitanus*, i.e. archbishop, and they contain references to the Ember Saturday orations.

A unique feature is that each order is precisely placed within the Mass of the Ember Saturday and that the Propers of the first possible such Mass, the spring one, are listed in their entirety. Albeit a similar arrangement later became almost universal, in other 11th–12th-century sources it is an unheard-of novelty, suggested at most by later marginal notes,¹⁸⁰ while versions with concrete Mass Propers spread from the 14th century onwards.¹⁸¹ It should also be noted that the arrangement and structure of the S remains unparalleled even in later sources.

The first, undeniably inventive idea is to merge the Kyrie of the Mass and the litany before the ordinations. Indeed the Kyrie of the Mass is a remnant of a litany which once accompanied the procession¹⁸² but this was not self-evident in the period. In fact, the litany starts with *Kyrie* and *Christe* acclamations but they are sung twice, not thrice as in the Mass. In other ordines the litany and the Kyrie are separate items, however, the S anticipates the litany before the presentation and demands that the opening acclamations of the litany be repeated thrice instead of twice.

In full knowledge of later developments it seems commonplace for the administration of the lesser orders to take place after each oration of the Mass and for major orders to be administered before the part of the Mass to which the respective candidates are to be introduced as ministers: that of subdeacons before the epistle, that of deacons before the gospel, that of priests before the offertory. The timing of chants inbetween varies and some uncertainty can be detected in whether subdeacons are ranked among the lesser or major orders. To this the S offers the following, ingenious solution:

The difference between lesser and major orders is reflected by their location in the sacred space. The first half of the ceremony, the administration of the lesser orders is not conducted in the choir but in the nave, before the altar of the Holy Cross, i.e. in

¹⁸⁰ Two nearly coeval examples where the practice is prescribed by original rubrics: Paris, BNF Lat. 17333. 50^r (Nevers, 1013–1066); Cologne, Erzbischöfliche Diözesan- und Dombibliothek Cod. 141. 11^r (Cambrai, mid 11th century). Examples for marginal notes: Paris, BNF Lat. 13313. 117^v and 13315. 37^r (Trier, 11th and 12th century respectively); Toledo, Biblioteca Capitular 12.39. 18^r (Toledo, 13th century).

¹⁸¹ These apply the PGD's material separately to all four Ember Saturdays. The Propers of the spring Ember Saturday (a heritage of the SGel) are given in an early but unique source, the Sacramentary of Nevers (note 180), where the graduals are listed instead of the introit and the orations. The selection and the order of the graduals, although not universal, is in accordance with the mature Use of Nevers.

¹⁸² JUNGSMANN: *Missarum sollemnia* I. 432–439.

front of the choir-screen. This is appropriate to the publicity needed for presentation. The candidates wait in the west end of the church and after being called must walk through half of the building. Cantors are blessed right after the presentation as a sort of “zero” rank, then the other four lesser orders each after the first four orations. Yet the subdeacons’ do not come after the fifth oration. First, the permanent lesson of Ember Saturdays is recited, the story of the three Hebrews in the fiery furnace, as are the first three verses of the subsequent hymn, the *Benedictus es*.¹⁸³ The ordination of subdeacons happens here, in this transitional position. Afterwards the next three verses of the hymn are sung while the last three verses and the doxology are reinterpreted as a processional hymn: the clergy enters the choir, proceeding during the verses and stopping during the refrains.¹⁸⁴ Consequently the administration of the two major orders takes place in the sanctuary: that of the deacons after the epistle, that of the priests after the gospel or more precisely after the *Dominus vobiscum* and *Oremus* which introduce the offertory rites.

Beyond the structure, the dialogical texts seem to have aroused the most interest in the creator of the S. The first proof of this is the enumeration beginning with *De domo* as part of the presentation. In the rare cases it appears at all this text is featured in an abridges and stereotyped form:¹⁸⁵ only the first three orders are illustrated with examples (porter, lector, exorcist), and always with the same three patronages (*De domo sanctæ Mariæ*, *De titulo sancti Stephani*, *De ecclesia sancti Petri*). The “Egilbert Ordo” also only enlarges the series with the acolytes (*De monasterio sancti Benedicti*).¹⁸⁶ The S is completely unique by containing formulas for all seven orders and referencing the real institutions of the Esztergom province instead of a conventional nomenclature. Hence, the hypothesis of earlier research proves to be well founded. The text is of eminent importance not only regarding the manuscript’s origin but the type and patronage of the institutions mentioned.¹⁸⁷

¹⁸³ The lesson is Dn 3,47–51, with a slight change in the order of the verses, the canticle is its continuation: Dn 3,52–56. The chant forms an independent liturgical genre, usually called hymn or tract; it has variants of different wording, length, and melody (cf. SABO: “A három ifjú éneke”), yet in Hungary and its environment a form consisting of nine verses and doxology was customary — the rubrics of the S are similar.

¹⁸⁴ The same manner of singing and proceeding is prescribed for the verses and the refrains of the processional hymn *O Redemptor* within the chrism Mass on Maundy Thursday by e.g. Paris, BNF Lat. 962. 214^r (Sens, 14th century) and 961. volume II. 47^{r-v} (Paris, beginning of the 15th century).

¹⁸⁵ Besides the early manuscripts of the PRG only AER II. 142–150. (Ordo VIII., Salzburg, about 1000), Naples, Biblioteca Nazionale Ms. VI. G 22. 7^v (no foliation, Italy, 13th century); Madrid, Biblioteca Nacional de España Ms. 678. 69^v (Messina, 13th century), and the “Egilbert Ordo” (note 177).

¹⁸⁶ The relationship of the two ordines does not question the hypothesis that there was an actual institution behind the monastery of St Benedict in the S: Garamszentbenedek (Hronský Beňadik). The “Egilbert Ordo” associates Benedict with monasteries in general, while the patronages that surround him in the S are unquestionably unique.

¹⁸⁷ Albeit of minor importance, it is worth mentioning that before the ordination of priests the S contains the dialogue *Sunt digni?* in full while only a rubric refers to it the “Egilbert Ordo”.

The appeals called *pronuntiationes* also belong among the dialogical texts. These are most probably the only primary texts in the ordo, i.e. those which lack any philological precedents. While such texts later grew popular throughout Europe, they only occur sporadically, and never became universal. Their phraseology is also largely unique, changing from place to place.¹⁸⁸ In the 11th–12th century they are unheard of in the Romano-Germanic landscape and can only occasionally be found in the West. The formula in the S (*Ad ordinem ... [electi et] ordinandi accedite*) is not used elsewhere, only the Z contains something similar, which is directly connected to the S, and thus can be traced to a local initiative and not to the adoption of an international trend.

There is no continuity between the ordo of the S and later ordinations from Hungary. Nevertheless, the three highlighted features: an attempt to create a differentiated structure, the unique use of the three spaces, and an inclination towards the acclamations of the archdeacon also manifest themselves in the editorial concept of the contemporary H. Similarities between the H and S are easy to pinpoint: the H also adjusts the actions and texts in a single section to their liturgical context (e.g. the intercessory supplications of the synod); ceremonies which are performed over multiple stations use the portal, the area before the screen and the sanctuary (e.g. the reconciliation of penitents); the bishop communicates with his subjects through formulas declaimed by the archdeacon, even in cases when these formulas were non-existent in earlier traditions (e.g. excommunication).¹⁸⁹ These patterns illustrate that the S and the H not only complete one another from a structural point of view but were compiled through the use of similar techniques and a similar approach to their sources. The same person, or editorial workshop may be suspected behind the texts.

The subsequent history of ordinations in Hungary can be divided into two phases. Both of these support the impression that the rite, as throughout the continent, was redrafted almost every century and that these revisions adhered to temporary fashions rather than local traditions from earlier periods. The three 13th–14th-century documents are autonomous texts based on several sources, while from the 14th–15th centuries international variants would prevail as a whole.

The afterlife of the original rite can first be studied in the S itself through marginal additions and changes. Some of the supplements, from various hands and ages, conform to general tendencies. Such are the so-called *Oportet* allocutions and the appendix to the formula of *traditio instrumentorum* for the subdeacons, beginning with *Oblationes* (12th-century Pontifical of the papal court); the general absolution after *Auxiliante*; the formula *Accipite Spiritum Sanctum* at the laying of hands on deacons;

¹⁸⁸ A surprising exception, the variant *Accedant qui ordinandi sunt...* of the PGD corresponds to a more numerous group of sources from 14th-century Northern-France (Sens, Paris, Senlis — notes 184 and 196).

¹⁸⁹ FÖLDVÁRY: „A zsinattartás rendje a Hartvik-agendában” 28; Id: „Íme, kivettettel e napon...” 86–87; Id: „A Hartvik-agenda kiközösítési és visszafogadási rítusainak szerkezete és eredete” 551., 559.

and the oath of allegiance to the bishop after the ordination of priests (PGD).¹⁹⁰ Others are more unique: while their origins are manifold, the modifications coincide with the next two 13th–14th-century Hungarian sources. These are the textual variants of the allocution *Eligunt*,¹⁹¹ the transposition of the litany before the priestly ordinations with insertions beginning *ut hos præsentes famulos* (Z), the formula for the tradition of the maniple, the *consecratio* of the priest, and the chants after the kiss of peace (V).¹⁹² Finally the orations – not formulas – accompanying the vesting of the subdeacon and the deacon are completely unique, only a single distant parallel from 14th-century Bohemia can be found for one of them.¹⁹³

The ordinations of the Z form an indisputable but strange lineage with those of the S. Only the Z contains the appealing formulas characteristic of Esztergom (*pronuntiationes*), and sections of the S's own rubrics can also be found within it.¹⁹⁴ However, both the texts and structure of the rite have undergone a radical revision which besides the S bears the influence of unmodified versions of the PRG, the Roman Pontificals, sources from Normandy (position of *Veni Creator*), Bohemia (two chants), and perhaps Spain (*Auxiliante* transposed before subdeacons).¹⁹⁵

The ordinations of the V are largely unique not only compared to the S but to the Romano-Germanic realm as a whole. So far their closest predecessors were found in a Pontifical from the archiepiscopal province of Rheims (maybe Noyon or Senlis) from around the turn of the 13th–14th centuries. Other, improved variants of the same ordo

¹⁹⁰ Edition: ANDRIEU: *Le Pontifical Romain au moyen-âge* I. 123sq; III. 333sq.

¹⁹¹ In the S: *Eligit* (the agent is God), in the Z: *Eligimus* (the agent is the bishop): in all other examined sources: *Eligunt* or *Elegerunt* (the agents are the *fratres*).

¹⁹² F. *Accipe manipulum imple ministerium*, Ant. *Accipite Spiritum Sanctum*, Hy. *Veni Creator Spiritus*, R. *Veni Spiritus alme*, R. *Sint lumbi vestri*, cf. V 14^v–20^r.

¹⁹³ Or. *Iniectione istius manipuli subnixte te deprecor Domine*, cf. *Investiando harum mappularum subnixte te Domine deprecamur* (Prague, Královská kanonie premonstrátů na Strahově GD I 19 121^v) — The textual variants are rather distant but as a whole the item is basically the same.

¹⁹⁴ Z 24^v: *Ad ordinem ostiariorum electi et ad titulum sancti Ioannis notati accedite* — The reference to the patronage is an enlargement, otherwise the formula is identical with that of the S. No similar wording could be found in the other examined sources.

¹⁹⁵ According to Z 28^v and 32^r the calls for prayer as parts of the consecration of deacons and priests are already in their place as suggested by the PRG, and not the SGel (*Commune votum*, *Sit nobis*), and on 31^r the PRG's *Qui ordinandi* allocution can be read. The singing of the hymn *Veni Creator* was already a wide-spread custom in the mature Middle-Ages yet not in a preparatory function, before the litany of the ordination of priests (Z 30^v) but always afterwards, in the section of laying on the hands—vesting—anoointing. The only parallels to the structure of the Z in this respect are Paris, BNF NAL 306. 109^r (Rouen, 12th century) and NAL 3183. 38^v (Lisieux, 13th century). However, these Norman ordines from France do not correspond in other respects to the 12th-century Anglo-Norman relatives of the S and of the “Egilbert Ordo” (note 177). Parallels of the antiphon before the ordination of priests *Accipite Spiritum* (Z 30^v) and particularly of *Infunde unctionem* (32^v): Prague, Královská kanonie premonstrátů na Strahově GD I. 19. 128^v and 132^r. Placing the presentation before the ordination of subdeacons is a typically Spanish custom, e.g. Toledo, Biblioteca capitular Ms. 39.12. 18^r (Toledo, 13th century) and 39.14. 18^r (Sigüenza, 13th century); it probably entered the PDG through a Spanish medium.

survived from 14th–15th-century Northern-France (Sens, Paris).¹⁹⁶ Nonetheless, the components missing from the French models are present without exception in the marginal notes of the S, the Z, or both.¹⁹⁷ This demonstrates that the Hungarian variants were connected, however, their contact influenced the superstructure rather than the foundations.

Use of the 13th-century Pontifical of the Papal Court in Hungary is only supported by a single source of questionable background.¹⁹⁸ Compared to this, the adoption of the PGD is not only obvious based on copies extant from Hungary¹⁹⁹ but more directly because the 15th-century Ordinal of Esztergom minutely describes the progression of ordinations within the context of the summer Ember Saturday based on the PGD.²⁰⁰ Sources indicate that some pontifical ordos did not follow the model laid out by Durandus even in the 16th century,²⁰¹ however, a source of such practical caliber must be regarded as proof of the abandonment of local traditions of ordinations.

Dedication

Compared to the ordinations, the dedication ordo of the S is less complex. It describes the consecration of a church, an altar, various utensils and vestments. With some textual variants of lesser or higher significance, its whole structure and text—including titles and rubrics as well—faithfully follows Ordo XL, published by Cyrille Vogel in his critical edition of the PRG according to eight 10th–11th-century sources.²⁰²

Nevertheless, the editor of the Hungarian ordo should not be accused of simply imitating a foreign model, as the dedications of the PRG are more peculiar than its ordinations. Albeit, the basic structure and the fundamental texts of the rite can be

¹⁹⁶ The ordo of Noyon/Senlis: Paris, BNF 17335. 16^r (to its relatives see note 184), 126^v ill. 126^r.

¹⁹⁷ Additions in comparison with the French prototypes are the chants: *Veni Creator Spiritus*, *Accipite Spiritum Sanctum*, *Sint lumbi vestri*, *Infunde unctionem*, *Veni Spiritus alme*, cf. notes 192 and 195.

¹⁹⁸ ANDRIEU: *Le Pontifical Romain au moyen-âge* II. 327. = BNF Lat. 1219. 2^r — The source is an extract, consisting of two parts of different scripts, its origin is uncertain. In the second part the litany suggests a Hungarian Dominican origin, then the reconciliation of penitents is again of a Hungarian type. However the ordinations belong to the first part.

¹⁹⁹ Zagreb, Knjižnica Metropolitana MR 25., 37., 163. (Zagreb, 14th century); Vienna, Österreichische Nationalbibliothek Cod. Lat. 1799. (14th century, used by Ferenc Várday, bishop of Vác, later of Transylvania: 16th century); Esztergom, Főszékesegyházi Könyvtár Mss. 26. (Várad–Esztergom, 15th century); Rome, Biblioteca Apostolica Vaticana Ottob. Lat. 501. (Syrmia–Veszprém, 14th century). A summary on the copies of the PGD in Hungary: FÖLDVÁRY: *Egy úzus születése* I. 36–37.

²⁰⁰ FÖLDVÁRY: *Ordinarius Strigoniensis* 102.

²⁰¹ A convincing example is the reconciliation of penitents in Eger, cf. DOBSZAY: *Liber ordinarius Agriensis* 219 (pages 54–56.).

²⁰² PRG I. 124sqq.

found in the SGel and the OR,²⁰³ the 9th–10th-century variants were much more developed and variable according to Use. The earliest extant source of the PRG's dedication ordo was at earliest written in the second half of the 10th century, while others are coeval with the S or hardly older than it is.²⁰⁴ Thus, the ordo should be considered a modern item for the 11th century. The early manuscripts spring from a relatively confined geographical region of Southern-Germany and Italy (Mainz, Bamberg, Eichstätt, Salzburg, Lucca, Monte Cassino). However, the differences which distinguish the Italian branch of the rite from its Romano-Germanic "original" can already be found in the mid-11th century in Monte Cassino.²⁰⁵

Entirely different parallels evolved in western Europe:²⁰⁶ within the Gallic landscape a relatively primitive type with an Old Roman base and a rich variety of detail in the single Uses, in the Anglo-Norman landscape a more elaborate and unified type, based on old Anglo-Saxon models which dynamically spread towards France and South-Italy, and possibly a third, Ibero-Provencal type which was, however, soon overshadowed by the dedication of the 12th-century Roman Pontifical.²⁰⁷ Considering this context, the dedications of the PRG are exclusive to German and Central European territories.

Thus, the editor of the S adopted a duly individual and up-to-date ordo, fitting both its geographical and cultural landscape and his personal taste, so that he had no special reason to modify it. Nevertheless, the few features that differ from the typical versions of the PRG are enough to determine the S's closer context, highlight its unique attributes, and to elucidate its relationship with the later developments of the

²⁰³ SGel 689–702 (pages 107–110.); OR 41–43 (ca. 720–790, edition: ANDRIEU: *Les Ordines Romani du haut moyen âge* IV. 351skk.).

²⁰⁴ Of the sources of Vogel's edition only the following contain the full ordo: Rome, Biblioteca Vallicelliana Ms. D 5. (Salzburg, about 1000), Monte Cassino, Archivio dell' Arciabazia Ms. 451. (ibid., 1022–1035), Pistoia, Archivio capitolare del duomo Ms. C 141. (Italy, 11th century), Lucca, Biblioteca Capitolare Cod. 607. (ibid., 2nd half of the 10th or beginning of the 11th century, on the problem of its date see PARKES: *The Making of Liturgy in the Ottonian Church* chapter 5, note 46), Eichstätt, Diözesanarchiv Ms. B 4. (ibid., Pontifical of Gondekar II, 1071–1073), Bamberg, Staatliche Bibliothek Ms. Lit. 53. (ibid., 1007–1025), Vienna, Österreichische Nationalbibliothek Ms. pal. 701. (Mainz, 1031 or at latest before 1070), Vendôme, Bibliothèque municipale Ms. 14. (Salzburg, 2nd third of the 11th century).

²⁰⁵ Vatican City, Biblioteca Apostolica Vaticana Barb. Lat. 631. 1^r sqq. represents the same type as do the Roman Pontificals from the 12th century, cf. ANDRIEU: *Le Pontifical Romain au moyen-âge* I. 176skk.

²⁰⁶ For the sources, history, and typology of the rite see: SZASZOVSKY: *A veszprémi pontifikále templomszentelési ordója* 19–67; for the chants only: KOZACHEK: *The Repertory of Chant for Dedicating Churches in the Middle Ages* 112–357. Due to these reliable works a general introduction—necessary for the ordinations—is not needed here.

²⁰⁷ Iberia and Southern-France adopted the Roman dedication in the 12th century. A Visigothic Pontifical of the Narbonne cathedral from about 1000 may be the witness of an earlier local tradition; now lost, excepts by Edmond MARTÈNE can be found in AER II. 733–747. (Ordo VIII.), for further Hispanic sources see: KOZACHEK: *The Repertory of Chant for Dedicating Churches in the Middle Ages* 174sqq.

Hungarian tradition. There is no need to discuss the original structure of the ordo here, the main differences are arranged according to larger structural divisions for the sake of clarity in the table below. Not counting textual variants²⁰⁸ the list intends to be exhaustive:

- (1) INTRODUCTORY MODULE AND MINOR BLESSING OF WATER
 - (a) The service starts with the apologetic prayer *Virtutum caelestium* alone.
 - (b) The blessing of water is conducted in front of the tabernacle, the bishop enters only after.
 - (c) There is a formula for the mixing of salt and water, namely the *Fiat commixtio ... pariter*
- (2) ENTERING THE CHURCH AND WRITING THE GREEK–LATIN ALPHABET
 - (a) While entering, the formula *Pax huic domui* is recited only once.
 - (b) Then first the hymn *Veni Creator* is sung, the litany only after.
 - (c) A more detailed rubric treats the antiphon *O quam metuendus* and the canticle *Benedictus*.
- (3) BLESSING AND SPRINKLING OF GREGORIAN WATER
 - (a) The opening *Deus in adiutorium* is recited thrice.
 - (b) There is an exorcism of the ashes, its second part in the form of an oration.
 - (c) Psalm 15 (*Conserva me*) is assigned to the antiphon *Tu Domine universorum*.
- (4) ANOINTING OF THE ALTAR AND BURNING OF INCENSE
 - (a) Psalm 89 (*Domine refugium*) is assigned to the antiphon *Ædificavit Moyses*.
- (5) CONSECRATION OF THE ALTAR, TABULA, UTENSILS AND VESTMENTS
 - (a) The prayers in the centre of the church are omitted after the blessing of the tabula.
 - (b) The consecration of utensils–vestments is part of the dedication but without appendices.
 - (c) No oration is given for the blessing of a paten.
 - (d) There is a formula for the anointing of the chalice.
- (6) DEPOSITION OF THE RELICS
 - (a) The relics stay in front of the church throughout the rite, no second procession is led.
 - (b) The rubric before the orations *Deus qui altaria* and *Descendat* is missing.
 - (c) While the relics are enclosed the responsory *Isti sunt sancti* is sung with the verse *Tradiderunt*.

Furthermore, the ordo is governed by a degree of modesty: where the typical representatives of the PRG contain two or three items for the same function successively or alternatively, the S lists only one; series of several items are abridged; and verses are omitted if a parallel action does not last longer than an accompanying chant:

²⁰⁸ There are still several strong textual variants which would enable us to reveal an unambiguous philological relationship between the S and its immediate predecessors or descendants, have such survived, e.g. the variant *participibus* for *consortibus* in the antiphon *Unxit te Deus* (S 105^v, the chant is not from the Divine Office), or the variant *magnificator* for *magnificus triumphator* in one of the blessings of priestly vestments (S 109^v) etc.

(1) REDUCED REPERTORY OF ITEMS

- (a) At the procession with the relics: *Surgite* instead of *Surgite* + *Cum iucunditate*
- (b) For the consecration of a tabula only one “preface” and oration each: *Lapidem* + *Supplices*
- (c) Blessing of altar-clothes: *Exaudi* instead of *Exaudi* + *Deus qui tibi*
- (d) Blessing of stole: *Domine ... ab initio* instead of *Deus invictæ* + *Domine ... ab initio*
- (e) Entry with the relics: *Ingredimini* instead of *Ingredimini* + *Sancti Dei* + *Benedicta*

(2) ABRIDGED SERIES

- (a) For the blessing of Gregorian water: one exorcism and oration per each component
- (b) At the inner circuits: one antiphon and psalm per each: *Similabo* + *Tu Domine* + *Hæc est*

(3) OMITTED VERSES

- (a) At the burning of incense: no Psalm 86 (*Fundamenta*) to *Ecce odor*
- (b) After the consecration of an altar no *Gloria Patri* and *Alleluia* to *Confirma hoc*

The listed features can be objectively classified and their significance evaluated through a comparison with contemporary parallels from abroad and 13th–14th-century ones from Hungary.²⁰⁹ Many of them prove to be the results of general tendencies, as e.g. the triple *Deus in adiutorium* preceding the blessing of Gregorian water — these are not worth discussing in detail. Some others are particular to the Central-European region, i.e. documented exclusively or primarily in sources from Bavarian, Austrian, Czech, and Polish territories. However, the majority of them cannot be found outside the S, save for two later surviving dedications from Hungary.

For example, the chosen three antiphons for the blessing of the Gregorian water are a Central-European characteristic. The inner circuits were accompanied by the same chants according to the Pontifical of Egilbert of Freising (already referred to regarding the ordinations) and two codices of unknown origin but preserved in Klosterneuburg, and in Prague, Krakow, and Płock.²¹⁰ All the other sources contain a different or longer series.²¹¹ Similarly, Central-European sources are characterized by

²⁰⁹ For the analysis approximately another 20 codices have been consulted beyond the 8 of the PRG-edition. Their relatively low number is due to the fact that earlier investigations based on a larger amount of sources had already excluded ordines far from the PRG-type as irrelevant.

²¹⁰ Munich, BSB Clm 21587. 89^r; Klosterneuburg, Stiftsbibliothek 622. and 1020. (without foliation); Prague, Královská kanonie premonstrátů na Strahově GD I 19 81^v; OBERTYŃSKI: *The Cracow Pontifical* 31sq; Munich, BSB Clm 28938. 14^r – Information in these is confirmed by other Czech and Polish sources from the 13th–15th century, e.g. Prague, Univerzitní knihovna, Ms. 722. (ibid., 13th century); Krakow, Archiwum i Biblioteka Krakowskiej Kapituły Katedralnej Ms. 11. (ibid., 1st half of the 15th century); Ms. 12. (ibid., 1423–1455).

²¹¹ E.g. AER II. 721–725. (Ordo V., Rheims, 10th century); Cologne, Erzbischöfliche Diözesan- und Dombibliothek Cod. 139. 59^r (ibid., 12th century) and 141. 55^v (Cambrai, 11th century); Paris, BNF Lat. 13313. 140^r (Trier, 11th century) – The information in these is confirmed by later sources from the northern and western borderlands of the Germanic landscape, e.g. Heidelberg, Universitätsbibliothek Cod. Sal. VII,86. (a Pontifical of unknown origin from the library of the Cistercian abbey of Salem, Swabia, 15th century); Lund, Universitets Bibliotek Medeltidshandskrift 43. (Roskilde, 1st third of the 15th century).

omitting the oration for the blessing of a paten, and by containing a formula for the anointing of the chalice, not only of the paten. The preparatory oration before the minor blessing of water and the relative lack of prayers to be recited in the centre of the church after the consecration of the altar also have parallels from “Klosterneuburg”, Prague, and Krakow. These will also be mentioned in connection with the editorial concept. However, it is important to note that the Central-European parallels do not point in a single direction, hence, none of them are part of the same lineage as the S.

Features exclusive to the S primarily concentrate in its structure. The oration *Virtutum caelestium* is similar to a motto or brand for the variant. Originally it is only given as one of the private preparatory prayers of the bishop in the PRG, within the loose preceding chapters, as is its alternative, the *Deus qui ad ineffabilis*. Highlighting it at the beginning of the dedication endows the otherwise somewhat boring overture of the rite a solemn opening.²¹² While its use in such a context has some parallels, only the S lists it without its alternative.-

The words “rore” and “purgatis” seem to indicate editorial concept behind the blessing of water immediately following *Virtutum caelestium*, to ensure that they are performed as preliminary rites outside the tabernacle where the relics are guarded, and the bishop enters the tent – which represents the Tabernacle in the desert – only afterward to approach the case of the relics, equivalent to the Arch of Covenant. Elsewhere, the sequence is reversed: the blessing of waters happens after entry, inside the tent, thus loosing its preliminary nature.

Another consistent feature is “streamlining”, the filtering of an ample stock of texts, which, as a tendency, is a distinctive property of the S. The PRG is basically an encyclopaedic collection, with the purpose of collecting the liturgical material within its horizon as fully as possible, regardless of superfluity or self-contradiction. Opposed to this, both the S and H strive to create unique, practical ordines with a discernible sense of form and proportion. In the dedication this is expressed by the fact that the number of texts does not simply become smaller, but balanced groups of items from the same genre arise, as illustrated regarding the blessing of Gregorian water and regarding the inner circuits.

Although not unparalleled, the omissions of the S follow similar principles. After the consecration of the altar and tabula, the PRG practically directs the bishop back to the centre of the church in order to deliver another two consecratory prayers about the church in general (*Habitator sanctarum mentium* + *Deus qui super mysticam*) and then bless the clothes and utensils of the altar. Albeit the bishop had already recited such consecratory prayers in the centre of the church after the blessing of Gregorian water. Also in the PRG, the blessings of utensils, altar-clothes, and liturgical vest-

²¹² Compared to parallel places the same can be found in the processional rites of the H: emphasis is laid on a single, emblematic oration at the very beginning of the ordo, e.g. on Candlemas (*Erudi*, H 30^r) and on Palm Sunday (*Visita*, 37^r).

ments are followed by those of other ecclesiastical tools, which are not indispensable for a dedication (e.g. vessels apt for the Eucharist, cross, incense). Finally, after these blessings a second procession should be led to the tabernacle of the relics and their solemn transportation described, regardless of this already being completed according to earlier rubrics, thus the the litter carrying the relics stays in front of the church for a long time.

In all three instances the S refrains from such exaggeration. It discards the second group of consecratory prayers in the centre of the church so that the rite can take possession of the building, the altar, and its parts gradually, through uninterrupted progress, to the cavity which houses the relics (*confossio* or *sepulcrum*). Only the utensils and vestments necessary for covering the altar and offering the first Mass on it are blessed. Neither does it forget that relics have already been transported from the tent, hence there is no need for a second procession. Nevertheless, it should be noted that holding and guarding the relics for so long proved to be inconvenient in the long run: later practices modified the structure of the ordo particularly at this point.²¹³

These features are missing from the other two dedication ordines which are known from later Hungary.²¹⁴ That of the Z also relies on the PRG but an analysis of the textual variants shows that – despite both being used in the Cathedral of Zagreb – its immediate model was not, or not primarily the S.²¹⁵ Rather, the text is closer to the “standard” version of the PRG, enriched at the indoors processions of sprinkling Gregorian water by orations of Anglo-Norman origin. Moreover, the original ordo was hardly easy to use, because of the puzzling order of its texts, and several marginal notes, which may be the traces of a revision. Therefore, an individual – by his script the scribe of the core of the codex – judged it necessary to repeat the liturgical order of the dedication on the second folio of the manuscript in the form of a table of contents. This second, excerpted ordo is closer to the S, however, their conformity to one another is limited at critical points.

The V deviates from the PRG in typological terms. As a detailed analysis in a European context by Ágnes Szaszovszky illustrated, the V draws on the 12th–13th-century Roman variant of dedication,²¹⁶ but also has knowledge of the Anglo-

²¹³ In the ordines of the Roman Pontificals it is the first procession, not the latter, which is omitted: the relics are transported from the tent in a solemn procession only at this point, after the consecration of the altar.

²¹⁴ SZASZOVSKY: *A veszprémi pontifikále templomszentelési ordója* 57–58., 90–91.

²¹⁵ Z 2^r and 33^v; V 36^v.

²¹⁶ In comparison with those of the ordinations, the marginal notes that modify the dedication are less significant. Nevertheless, the responsories of the outdoors circuits and the inserted verses of the litany were later harmonized with the Roman custom and, in accordance with the Z and the V, the numeric signs of the Greek alphabet were erased. Namely, some of the signs of Greek writing are not use to denote sounds but to indicate numbers: Ϟ (*stigma* or *digamma*) = 6, Ϡ (*qoppa*) = 90, ϡ (*disigma* or *sampi*) = 900, Ϡ = 1000 (I am indebted to András MOHAY for his detailed explanation). The first three are always and sometimes also the fourth is applied by Germanic and sporadically by Gallic

Norman items present in the Z and several of its changes are completely novel. The result is similar to that of the ordinations of both the Z and the V. As bishops were no longer engaged to their dioceses for life, pontifical ordines moved towards “internationalization”: a pontifical service book was more the property of the bishop’s person than the episcopal see. However, after the 11th-century in Hungary changes were not made independently (see the Anglo-Norman items) and variations were formed parallel to and contemporary with wider European trends.

The question is whether 13th–14th-century revisions maintained anything of the rite from the 11th-century service book of Esztergom’s archbishops. As stated above, it is almost certain that the three ordines have nothing in common in the sense of direct transmission. Still, there are a few features in which only or primarily Hungarian dedications agree. Some of these are “weak” correspondences such as the formula of mixing salt and water in the minor blessing of water, which differs from the typical variant in the PRG (the Central-European group included),²¹⁷ but is identical in all Hungarian sources. The single recitation of the formula *Pax huic domui* and the singing of the hymn *Veni Creator* throughout the entry may also be listed here. These are parallel with foreign analogies, which could equally have evolved under the influence of other services, independently of one another.

“Strong” correspondences are different. Similarly to the S Psalm 89 joins the antiphon *Ædificavit Moyses* both in the core and in the excerpted ordo of the Z. This assignation is without a single foreign parallel, elsewhere it is Psalm 45 (*Deus noster refugium et virtus*), or, maybe due to a slip of the pen, Psalm 8 (*Domine Dominus noster*).²¹⁸ The choice cannot be traced to the Divine Office either for there Psalm 47 (*Magnus Dominus noster*) is sung after the same antiphon.²¹⁹ It is even more important that the excerpt of the Z prescribes *Isti sunt sancti* to be recited while the relics are being enclosed in the altar.²²⁰ A responsory – or indeed any kind of chant – that accompanies this act can only be found in the S, even after a comparison with a great number of sources. Surprisingly, the core text of the Z is also unaware of its use. Such connections are rare and cannot be explained but with the interference of the two ordines (if not of the two codices themselves).

The third correspondence that links the Hungarian dedications is the exorcism of the ashes. While the Z does contain an exorcism of ashes (46^r) it was copied by a later hand. The text is not identical with that of the S, and the item does not belong to the

sources for the dedication, while Italian sources are confined to the alphabet denoting sounds. This means that such erasures also fit the context of “Romanization”. The last modification of the S is that another passage is inserted for the anointing of the tabula.

²¹⁷ Characteristic phrases of the formula in the PRG-type are: *Hæc commixtio ... per virtutem individue Trinitatis*.

²¹⁸ Paris, BNF Lat. 820. 46^v.

²¹⁹ An unanimous attribute of Hungarian sources, the first witness being: CA 136^v.

²²⁰ In Hungary the chant is assigned to the first vespers of the commune of martyrs (with the continuation *qui pro testamento Dei*), cf. DOBSZAY — SZENDREI: *Responsories* 1102 (volume I., page 411.). It occurs in other Uses but in a less emblematic position.

original layer of the ordo as it is missing from the excerpted summary. This makes the fact that the V (46^r) contains the same text as the S all the more striking, as the V is further from the S both geographically and historically, while its liturgical order is radically alien. Still the correspondence reveals a true relationship due to the following considerations:

(1) Neither the PRG-type of ordines, nor the more remote variants use an exorcism at the blessing of the ashes for Gregorian water. Only the Egilbert Pontifical contains such a text on a tiny leaf inserted later,²²¹ and even that differs from the variant in the S.

(2) The textual variants in the V and the S are verbatim the same. The same exorcism of the ashes can be found in the PRG as one of the texts opening the catechumens²²² yet in this function it fell into disuse. A narrow group of Germanic Uses, Hungarian usages included, adopted it as the beginning of the blessing of the ashes on Ash Wednesday. However, the popular variant only contains the exorcism in the proper sense, separately from its oration-like supplement *Te (autem) petimus*, and the wording of the text is also seriously altered.²²³ The original text has only been preserved in the Ash Wednesday ceremonies of Konstanz²²⁴ and the Hungarian usages. Yet in Hungary the same wording was used from the H to the last printed Missals. Even compared to this common Hungarian background, the S and the V are both peculiar in adding the grammatically inorganic “ad dedicationem huius basilicæ” to the end of the exorcism, without deleting the reference to the catechumens. Two texts of this kind, both very special and both incorrect in the same manner could hardly have evolved independently:

[...] ita et tu exorcizatus sis in nomine sanctæ Trinitatis, ad dedicationem huius basilicæ, aspersus in eis, qui scrutinia sunt habituri, super stantes vel transituros diabolus non lateat, sed manifestetur et expellatur, ut puri et sinceri inveniantur.

Thus, a comparison with later Hungarian dedications has led to contradictory results: they are not directly descendants of the S philologically or liturgically but still share some incidental attributes with it. This contradiction can be resolved by a synopsis of the conclusions drawn from the three pontifical rites: continuity has been found in the Confirmation, but discontinuity in the ordinations and the dedication. Yet one

²²¹ Munich, BSB Clm 21587. After folio 207., with the mark F 98/99: it is a less assimilated antecedent of the popular exorcism for Ash Wednesday (see below). A similar leaf contains the oration for the blessing of ashes in Paris, BNF Lat. 13313. 149^r.

²²² PRG XCIX 83 (volume II., page 23.).

²²³ Trier (30^v), Ratisbon (*Obsequiale* 48^r), Wrocław (*Agenda* 33^r), Prague (*Obsequiale* 21^r), Aquileia (*Agenda* 68^v); in another variant: Würzburg (*Agenda* [no foliation]). In the West, it can be found as a third variant in Seu d’Urgell, Catalonia (*Ordinarium* 12^v).

²²⁴ *Obsequiale* 41^r – The Use of Konstanz is at times akin to those of the neighbouring abbeys of Rheinau (cf. HÜRLIMANN: *Das Rheinauer Rituale* 110.) and of St Gall (the corresponding part of the latter’s approximately coeval Ritual [Sankt Gallen, Stiftsbibliothek Cod. 395] between folios 46–47. is missing), still at this point they differ. Compared to Hungary the textual variant is different even in Konstanz.

must not disregard that reliable sources of the later practice in Esztergom has only survived for the Confirmation;²²⁵ only questionable sources remain for the afterlife of the other two in Esztergom. Accordingly, the hypothesis that the ordinations and the dedication of the S were, similarly to the Confirmation, transmitted and improved by Esztergom in the 12th–14th century, while Zagreb and Veszprém dialogised with the contemporary practice of Esztergom and not directly with the S arises. Such a state of affairs could explain both the parallel improvements of the ordinations and the fossil correspondences in the dedication.

The vesting of the bishop and the prayers at the foot of the altar

Even the last page of the manuscript has preserved important liturgical information: the prayers recited during the donning of episcopal vestments before Mass and at the foot of the altar (*accessus altaris*). As already noted with respect to the structure, the material is not foreign to the genre of a Pontifical. However, the appendix is probably from the 14th century. Hence, it is connected to the use of the S in Zagreb and has nothing to do with the original editorial concept. Thus, to properly clarify its position an understanding of its context within the later history and variation of Hungarian liturgical usages is required, regardless of their beginnings.

As they belong to a common ground between personal devotion and “official” worship, these texts are relatively changeable both in time and space, and several traditions totally omit them from the most prestigious service books. Nevertheless, they are recorded as a rule in Hungarian sources and their selections can easily be distinguished from those of other areas. A more or less limited set of texts is used for the vesting and distinctive types emerge from the classification of the prayers recited at the foot of the altar. Albeit prayers for particularly episcopal vestments could only be found in five Hungarian sources, the S, a 12th-century Sacramentary known as the Codex Pray (henceforth: P), the Z, the V, and the Missal of György Pálóczy, archbishop of Esztergom,²²⁶ Missals provide plentiful comparative material for more common priestly garments.²²⁷

The dating of the appendix is supported by a point of reference in the text, as it contains two prayers for the donning of the maniple, where are missing from the

²²⁵ Attention must be paid to the fact that while in the 1st half of the 14th century the MNS precisely repeats the Confirmation of the S, the nearly contemporary V (9^r–10^r) does not contain the Confirmation in the Esztergom style.

²²⁶ P 22^r–23^r; Z 65^v; Budapest, OSzK 359. 4^r–5^v; V 123^r–124^v.

²²⁷ G 6^r; MNS 130^r; *Missale Strigoniense 1484* b1^r; Göttweig, Stiftsbibliothek Cod. 107. R 79. 121^r (Pauline, 15th century); *Missale fratrum eremitarum ordinis divi Pauli* 105^r; *Ordo missalis secundum ritum Dominorum Ultramontanorum* (no foliation); *Missale secundum morem almæ ecclesiæ Quinqueecclesiensis* bbIII^v; Zagreb, Knjižnica Metropolitana MR 133. 9^r (ibid., 14th century); *Missale secundum chorum et rubricam almi episcopatus Zagradiensis ecclesiæ* (no foliation) – Foreign practices have been surveyed with the help of USUARIUM (note 37).

12th–13th-century sources. The series is almost identical to that given in the V, even at points where the latter differs from the Z and mainstream of Hungarian sources. Nothing but a textual variant can be found in the invocation of the prayer for putting on the pectoral cross.²²⁸ In the single case when the two manuscripts are different, the S provides a further, alternative prayer for the maniple (*Da mihi Domine sensum rectum*) after the primary one: the secondary choice is typical to Esztergom.

Thus, the prayers of vesting convey the same message as the marginal supplements of the pontifical ordines above: there was a connection between the seasonal “reforms” of the Hungarian Pontificals; improvements and revisions were conducted on a national, not on a diocesan level. Simultaneously, data gleaned from the S increases the value of information from the V, as the latter deviates not only from its contemporary but later Hungarian parallels almost everywhere. It is improbable that its correspondence with the 14th-century appendix of the S is a result of direct relationship. It is rather a vestige of a nationwide but ephemeral reform attempt, the only extant document of which is the V.

	VESTMENT	S	V	HUNGARY	ESZTERGOM
(1)	chlamys	<i>Exue</i>	<i>Exue</i>	<i>Exue</i>	<i>Exue</i>
(2)	calcei	<i>Calcia</i>	<i>Calcia</i>	<i>Calcia</i>	<i>Calcia</i>
(3)	pectit se	<i>Corripe</i>	<i>Corripe</i>	<i>Aufer</i>	—
(4)	lavat manus 1.	—	—	<i>Lavabo</i>	<i>Lavabo</i>
(5)	lavat manus 2.	<i>Da nobis</i>	<i>Da nobis</i>	<i>Largire</i>	<i>Largire</i>
(6)	tergit manus	<i>Da Domine</i>	<i>Da Domine</i>	<i>Da Domine</i>	<i>Da Domine</i>
(7)	humerales	<i>Pone</i>	<i>Pone</i>	<i>Obumbra</i>	<i>Obumbra</i>
(8)	alba	<i>Indue</i>	<i>Indue</i>	<i>Omnipotens</i>	<i>Omnipotens</i>
(9)	cingulum	<i>Præcinge</i>	<i>Præcinge</i>	<i>Præcinge</i>	<i>Præcinge</i>
(10)	balteum	<i>Accinge</i>	<i>Accinge</i>	<i>Accinge</i>	<i>Accinge</i>
(11)	stola 1.	<i>Stola iustitiæ</i>	<i>Stola iustitiæ</i>	<i>Stola iustitiæ</i>	<i>Stola iustitiæ</i>
(12)	stola 2.	<i>Tollite</i>	<i>Tollite</i>	—	<i>Fac me quæso</i>
(13)	tunica	<i>Indue</i>	<i>Indue</i>	<i>Indue</i>	—
(14)	dalmatica	<i>Domine</i>	<i>Domine</i>	<i>Domine</i>	<i>Domine</i>
(15)	manipulus 1.	<i>Manipulum</i>	<i>Manipulum</i>	<i>Manipulum</i>	<i>Manipulum</i>
(16)	manipulus 2.	<i>Da mihi</i>	—	—	<i>Da mihi</i>
(17)	crux/pectorale	<i>Te obsecro</i>	<i>Te ... obsecro</i>	<i>O crux</i>	—
(18)	casula 1.	<i>Indue</i>	<i>Indue</i>	<i>Indue</i>	<i>Indue</i>
(19)	casula 2.	<i>Creator</i>	<i>Creator</i>	—	—
(20)	chirotecæ	<i>Indue</i>	<i>Indue</i>	<i>Indue</i>	<i>Indue</i>
(21)	anulus	<i>Anulum</i>	<i>Anulum</i>	<i>Anulum</i>	<i>Anulum</i>
(22)	cidaris/mitra	<i>Pone</i>	<i>Pone</i>	<i>Pone</i>	<i>Pone</i>
(23)	baculus	<i>Da Domine</i>	<i>Da Domine</i>	<i>Da Domine</i>	<i>Da Domine</i>

Fewer conclusions can be drawn from the prayers recited at the foot of the altar, as these are not documented in the V. Nonetheless, it can be stated that the series differs

²²⁸ S: *Te obsecro, Domine, ut tua virtute ...* V: *Te, sancta Dei Crux, humiliter obsecro, ut tua virtute ...*

from the typical *accessus altaris* of the Hungarian Missals, which starts with the versicles *Vias tuas + Deduc me*, inserts a suffrage invoking the Holy Spirit before the popular *Introibo* antiphon, and contains three or four orations for the ascending to the altar.²²⁹ The appendix of the S stands closer to the sources of Zagreb due to the lack of these additions, the wording of the general confession, and the selection of versicles before ascending the altar. Still, the correspondence is not complete and the most variable passage of the text, the phrase “*spatium et fructum veræ pænitentiae et emendationem vitæ per gratiam Sancti Spiritus*” from the absolution *Indulgentiam* is unparalleled in other examined sources.²³⁰ The origins of such a series may be found in the same 14th-century circle of innovating bishops in which the extraordinary selection of the vesting prayers was conceived.

²²⁹ The suffrage invoking the Holy Ghost consists of Ant. *Veni Sancte*, V. *Emitte Spiritum*, Or. *Adsit nobis*; the absolution is usually performed with the formula beginning with *Per gratiam* instead of *Misereatur*; the orations for the ascending to the altar are *Presta*, *Exaudi*, *Aufer*, *Oramus*. – Besides the sources of Esztergom the same series is prescribed in the Pauline and the Ultramontan Missal. Some related features are found in the P (versicles) and in the Missal of Pécs (orations) as well; obviously the most distant group is that of the sources from Zagreb.

²³⁰ A part of the consulted sources only refer to the text by incipit. As to the others: *spatium veræ pænitentiae et emendationem vitæ* (P, Pálóczy Missal); *pænitentiae fructuosum* (G); *et fructuosa pænitentiae et cor semper pænitens per gratiam Spiritus Sancti Paracliti* (MNS); *pænitentiae per gratiam Spiritus Sancti Paracliti* (Esztergom Missal); *pænitentiae per gratiam Spiritus Sancti* (Zagreb, Knjižnica Metropolitana MR 133); *pænitentiae per gratiam Spiritus Sancti Paracliti* (Zagreb Missal) – The noun “fructum” and its derivatives could be a point of reference in finding the S’s relatives.

THE QUESTION OF AUTHORSHIP

After considering the literary quality and high-standard liturgy-making preserved for posterity by the S (and its inseparable companion, the H), one cannot and should not ignore the impression of a organizing personality behind them. Their ambitiousness, concept, style, and taste are too individual to assume the slow and unconscious activity of generations in their background. Inevitably the question arises: who was the anonymous author, or who were the members of the anonymous community of editors engaged in the creation of the nascent Hungarian liturgical Use?

There may not be a scientifically founded answer to the question. Still there are several suggestions which – along with some historical information on the period – allow certain hypotheses. It is self-evident that Benedictionals and Pontificals were produced in a bishop’s environment. A bishop of above average cultural knowledge, commitment, and energy is indicated by the Benedictional; as is a congregation of a monastic nature respectively. Liturgical evidence points to the Romano-Germanic Empire, especially to Bavaria and the marches, as well as Poland and Bohemia. Chronologically the possible interval of its creation spans the 11th century. The dimensions, the prospect, and the infrastructure of the endeavour fit the age when the state and the ecclesiastical hierarchy were only just being established.

In its nascent state the Hungarian ecclesiastical structure might have been rather sparse. It would have centred around a few trained and enterprising missionary bishops, who were on intimate terms with their not very numerous clergy.²³¹ In a kingdom where the system of countryside parishes had just begun to develop, ecclesiastical life primarily concentrated in the protected institutions of cathedrals and monasteries. As a result, and due also to the ideal of monastic chapters and canonical life spreading at the time²³² the two cannot be separated. Evidently, the bishops who looked for spiritual and intellectual fellowship within the barbaric surroundings found relief in each others' company and that of the pious royal family.

Such was the position of and relationship between three bishops of Hungary and King Stephen as described by a passage of the major legend of St Gerard, cited previously by Balázs Déri to illustrate the atmosphere of the age and its milieu.²³³ Gerard, a Benedictine monk chooses the Hungarian mission on the advice of Rasina, a Benedictine abbot, instead of a pilgrimage to the Holy Land. In Pécs he is received by St Maurus, a former Benedictine monk, who is acting as host to Anastasius, a Benedictine abbot at the time, later the archbishop of Esztergom. The latter brings Gerard to (Pécs)várad and subsequently he introduces him to King Stephen together with Maurus who succeeds in convincing the highly-respected guest to stay in Hungary once and for all. The foremost reason behind this enthusiastic reception were his rhetorical skills combined with an exceptional exegetic knowledge. This fact is not only telling about him but also about those who could appreciate his ability and education.

Further names emerge in connection with Anastasius: Ascrick or Astericus, Radla, Sebastian, and St Adalbert himself. Who they really were, and how many names denoted how many men and what their corresponding courses of life were is disputed to date.²³⁴ Nevertheless, tradition has it – and despite many uncertainties these seem to be authentic pieces of information – that in their youth they were fellow-students at the cathedral school of Magdeburg, after which they toured the regions between Northern-Germany and Monte Cassino, then settled into a monastic way of life. At least one of them also settled in Polish territories and then came to Hungary, where the royal family urged them to stay. These men performed the duties of abbots²³⁵ and

²³¹ KNIEZSA: *Die Völkerschaften Ungarns im 11. Jahrhundert*, cited in the context of the ecclesiastical hierarchy by: SZENTIRMAI: „Der Ursprung des Archidiaconats in Ungarn” 233–235.

²³² For the concept and its history see the entry of A. RÜTHER “Vita communis”, LMA VIII. 1756–1757.

²³³ SRH II. 484–488., cf. DÉRI: „Szent Gellért *Elmélkedése* mint bibliai hermeneutikai traktátus” 109.

²³⁴ Probably the most influential hypothesis of the past decades: GYÖRFFY: *István király és műve* 177–190; partly criticized with a summary of the research in-between: THOROCZKAY: *Írások az Árpád-korról* 9–65. (the reissue of four, originally independent studies: “Az első magyarországi érsekek kérdéséhez” [1999]; “As(e)rik-Anasztáz érsek és Sobottin kapcsolata” [2003], “Szent István egyházmegyéi — Szent István püspökei” [2002]; “A kalocsai érsekség első évszázadáról” [2001]); short biographical summaries and bibliography: BEKE: *Esztergomi érsekek 1001–2003*.

²³⁵ ST ADALBERT was a monk of the monastery of St Boniface and Alexius in Rome, than the foun-

the dignities of the first Hungarian archbishops. The rule of Anastasius as the archbishop of Esztergom covered nearly the entire reign of St Stephen, hence his person connected the first, missionary generation with the second hallmarked by the names of the bishops Gerard and Maurus.

In a scarcely documented period such as this one is reduced to witty conjectures to better identify the author of the Benedictional of Esztergom, or by whom – through the compilation of the first service books – the liturgical Use of the young Hungarian church was created. However, it would be an intellectual cowardice of sorts to suppress that nothing that has been discovered regarding this monumental work is alien to Anastasius or his fellow-bishops.

der of the abbey of Břevnov near Prague. RADLA (identified by GYÖRFFY with Sebastian) is associated with Szentmártonhegy/Pannonhalma, ANASTASIUS (whose identity with Ascrick-Astericus is more accepted) with the abbacy of Międzyrzecz/Meseritz in Poland, Pécsvárad, Szentmártonhegy, and even Břevnov. This is, at the least, enough to suppose that the first significant prelates who organized the Hungarian church had some monastic backgrounds.

THE PRINCIPLES OF THIS EDITION

The typographical principles that the subseries MRH applies to liturgical sources based on the regulations of the series BSMRÆ²³⁶ were discussed and explained in detail by the introductions of previous volumes.²³⁷ The present volume introduces three changes: (1) This is the first volume which relies on a manuscript source instead of a printed one. (2) The largest section of the published text, the Benedictional is an original work of art in a literary sense, thus the philological approach taken to it must be somewhat different to that applied to liturgical texts in general. (3) The rites of a Pontifical are less perspicuous than those of a Missal or an Ordinal, hence it proved necessary to use a few further typographical tools in order to facilitate orientation within the text and a better understanding of the liturgical structure. In the following only novel considerations which stem from these three factors will be mentioned

Layout and orthography

Liturgical structure is primarily made perceptible by the divisions of ritual sequences and the differentiation of generic layers. Therefore, in the edition four ordines have been entitled with major headings: the Benedictional,²³⁸ the Confirmation, the ordinations, and the dedication. The Benedictional and the ordinations were also originally divided by subheadings: the Benedictional according to the Calendar, the ordi-

²³⁶ http://www.iti.mta.hu/BSMRÆ_szabalyzat.pdf.

²³⁷ DÉRI: *Missale Strigoniense 1484*. LII–LVIII; FÖLDVÁRY: *Ordinarius Strigoniensis* XLVII–LIV.

²³⁸ Its heading is from the B and is given in square brackets.

nations according to the hierarchical ranks. The Confirmation is too short to divide but the long service of the dedication has been split by editorial subheadings in square brackets. In some cases new subdivisions are inserted in to the divisions. After these insertions the original section, as happens in the dedication when the introductory module is interrupted by the minor blessing of water and later when the closing module is interrupted by the blessing of vestments and utensils. Under such circumstances the continuation is not separated from the insertion in the original, however, in the well-tried custom of modern service books the edition adds a horizontal line to indicate the end of the insertion. In the S both the subheadings and the titles of each item are written in red ink, however, in the edition the two have been distinguished in accordance with earlier volumes. In the context of the Benedictional this means that two blessings assigned to the same day are placed under a common subheading.²³⁹

The most effective tool of distinguishing genres is the more than thousand-year-old practice of service books: red is used as well as black. Rubrics and the original titles of items are printed in red, texts designed for ritual performance in black, even in the context of rubrics. This logic was consistently employed in the rare cases when the use of colours in the sources was inconsistent. The only exceptions made were the headings and subheadings mentioned above: in the original these are red, while in the edition they are printed in bold black type, the subheadings in a smaller size but with small capital letters.

By introducing the red colour italics have been freed for chants, including their occurrences in rubrics and sometimes, similarly to the use of colours, with a consequent overwriting the original. Namely, service books use smaller script yet equal spacing for genres chanted with unique melodies, originally to leave space for inter-linear neumes. However, even if the distinction is stylized and not functional, the difference between small-size and large-size genres is one of the foremost aids of orientation in liturgical manuscripts and early prints. In the edition italics are equivalent to this small-size setting.

Finally, it was deemed useful to render the initial letters as they are found in the original. In both the edition and the manuscript they distinguish texts of a prosaic sort, prayers and readings, from rubrics, chants, brief formulas, and dialogues.

Still written in a one-column layout, the S willingly emphasizes the stichic nature of some genres by breaking them into lines: such are the triple pontifical blessings themselves, the litany, the presentation, and the preces. The feature has been maintained in the edition and the editors intend to implement it in the forthcoming volumes as well (along with a layout suggesting the strophes and the caesuras in hymnody), regardless of the fact that in the Gothic period of service books an uninterrupted form of script and a justified script area became standard.

²³⁹ As a rule the second blessing is entitled *Item alia* or *Alia*: the S was followed in the choice of phrase, while the fortuitous differences of the B and the M have been disregarded (these are omitted from the apparatus as well). The same principle determined the extent of the *Quod ipse* conclusion.

The retrieval of and the exact identification of texts has been assisted by an editorial numbering and headers, obviously not present in the original. Headings are marked with Roman numerals, subheadings have not been given numbers. Single items and rubrics have been given a continuous Arabic numbering per each ordo. Headers repeat the texts of the connected titles but due to the extent of the Benedictional within it even pages have received a further header, denoting the weeks in the Temporal, the two sections of the Sanctoral (from Christmas to Easter and vice versa), the Commune, and the votive part.

Albeit the spelling of the S is more informative than that of early prints, it was deemed better to analyse it in the introduction than to burden the edited text with its oddities. Thus, it has been standardized according to the norms of the previous volume: only differing from current orthography where the modern and still valid spelling of some ecclesiastical words and phrases follow to a different standard. Numerals, words of Hebrew or Greek origin, proper names, capitalization, and word-divisions are treated as in the last volume. Abbreviations have been left intact only before responses (*R.*), verses (*V.*), and psalms (*P.*) belonging to superior items.

As it is in some degree a monument of contemporary declamation, the punctuation of the original text was revised but taken seriously. The beginning and the end of sentences, i.e. their opening capitals and closing punctuation marks (only full stops or question marks) follow the original barring from obvious errors. A comma separates each clause with a predicate of its own, including relative clauses, and each member of enumerations, unless a conjunction can be found in-between. The original punctuation is inclined to handle participial phrases on the same level as verbal clauses: this principle has been taken over and applied consistently. Otherwise the S progresses according to rhetorical phrases (cola), and punctuates enumerations and appositions even if a conjunction was inserted, this was a wide-spread custom in the Middle-Ages. These systematic but from our perspective needless punctuation marks have been indicated by a dot (·) in the middle of the line. A Colon (:) is used before citations and after the anamnestic invocations of blessings and prayers, a semicolon (;) is used to make lengthy sentences of rhetorical prayers more readable. The two parts of exorcisms are separated by a long (Em) dash (—), the first addressing the evil spirit or the substance to be purified, the second invoking God in the form of an oration. Similarly to modern service books, punctuation is used in texts referred to by an incipit or in the context of rubrics.

Main text

The edition is a publication of the S, as does not attempt to restore the inaccessible archetype of the Esztergom Benedictional. Nevertheless, extensive attention was given to the other extant codices of the text in establishing the main text; the M and particularly the more complete B, and also to the research of other collections, to considerations of language and style, and to the pericopes indicated by the blessings. All

these provided, a few decisions were made which led to revisions in the underlying text in some cases and to its acceptance with reservations in others.

Beyond deliberations between textual variants, the current state of the S was disregarded at two places.

At the first of these, the folio and the gathering which are missing from the S but can be restored both in terms of content and extent have been given. At their textual points of contact the B closely follows the S and the length of the missing parts is precisely equal to the amounts that have been preserved by the B. As a result, they have been included in the main text. Nevertheless, the reader is reminded of the lacunas by a note and by line brakes before and after the supplements. Within the supplements even the foliation is that of the B, as indicated by its siglum before the folio numbers. As in these sections the references of the S were unattainable, the variants were compared to the readings of the CBP. Unfortunately, they proved to be incorrect or misread in too many cases hence, and in the end they were omitted from the apparatus.

As for the second, the headings of the blessings from the Sunday after Christmas to the Wednesday of the third week after Epiphany have been replaced. Strangely there are three blessings in the surviving manuscripts for the Sunday within the Octave of Christmas, while the Sunday within the Octave of Epiphany is omitted, and henceforward the blessings are entitled to one day before their underlying readings. The conjectured original state of affairs is not documented by any of the sources, nevertheless, with full knowledge of the system of pericopes a revision seemed justified, all the more as later, in the Octave of Whitsun a similar slip of the B was amended based on the S.

In two cases the extant form of the S has been accepted, although with some reservations. The Benedictional is not only comprised of original texts in the literary sense but of several items from the earlier and contemporary tradition. Nonetheless, these are parts of the cycle in the sense of selection, composition, and sometimes modest revisions as well. Accordingly, both the newly composed and inherited blessings have been published in the main text and the precise wording of the borrowed items is that of the S as collated with the B and M. Yet, in order to isolate the borrowed layer more easily, its items have been marked with a plus (+) after the sigla (see below) in the upper right corner. At three instances the blessing is not a borrowed item as a whole but a slight revision of identifiable precedents (249, 251, 286) – this is illustrated by the mark “plus variant” (+^v).

Another problem concerns the precise identification of the layer of new compositions. There are a few blessings that are missing from the S but are present in the B or in the M. Some of these are yet to be documented from elsewhere, moreover, their use of hypotexts, their language and style all suggest that they were part of the original work, only left out of the S due to the contingencies of transmission. Such are the B's second blessing for Whitsun (158*)²⁴⁰ and its second blessing for Dedication

²⁴⁰ Blessings given in the apparatus are not numbered; an asterisk (*) refers to the notes of the bless-

(280**). Although borrowed texts, the M's blessing for the 24th Sunday of Whitsuntide (222*) or the paraphrase of the Blessing of Aaron (222**) cannot be definitely excluded from the original composition. The latter is listed as a general blessing for weekdays after two items which had probably been designed as general blessings for Sundays, although the B assigns these to the last Sunday before Advent. Finally, the first blessing for Dedication in the B and the only one for it in the M also belong to this category (280*). Later additions may be the M's blessing for St Maurice's Day (242*) and its common blessing for virgins (267*). Much as these opinions rely on an in-depth understanding of the corpus and on careful considerations of literary criticism, they cannot be proven philologically. Therefore, not even those blessings have been included in the main text, which may be considered new compositions. As the later additions, they are referred to in the apparatus at the due points of the series.

There are certain blessings which are yet to be found in other sources than the S but are stylistically alien to the cycle. The last three blessing of the Sanctoral (249–251) belong here as does nearly the whole votive part (269–286). In the latter the selection of the B follows the S less closely; there are only three blessings not found in earlier collections (276, 279, 282), and even of these only the blessing in time of war (276) proves to be an integral part of the original. However, it is difficult to distinguish between borrowings and changes of style which originate from the exhaustion or impatience of the author, and those which are in fact later, inorganic additions. In this respect any investigation of literary criticism is justified and indeed desirable but philologically the conjectures have not been expressed: in the main text all items can be studied in the original selection and order of the S.

Similar problems did not arise in the ordines after the Benedictional. Their texts may only claim a relative originality by right of their use and arrangement; textually they have innumerable parallels in the whole bulk of service books, save a few rubrics and dialogues. A deeper philological dependence can be demonstrated between the Confirmation of the S and the H, otherwise no precisely identifiable variant is connected to the text by a direct lineage. Consequently, the transmitted versions of the S have been accepted at all grammatically reasonable places. However, it was deemed useful to illustrate the variability of the text through the readings of codices to which the S stands closer than normal. Thus, the Confirmation was collated with the H and the B, the ordinations, the dedication, and the most popular blessings with the Z. This, however, does not mean that there would be such an immediate dependence between any of the ordines of the collated manuscripts as there is between the blessings of the S, the B, and the M.

ing. If there are two blessings listed at the same place, the second one is referred to with a double asterisk (**).

Apparatus criticus and apparatus fontium

A red sigla in the right upper corner indicate the source codices of the texts found in the edition. These are given separately for each blessing, and also indicate the manuscripts in which the concerned item is included. The three ordines were interpreted as continuous texts in this regard and the sigla were included only once after the headings.

Although the S generally provides the best readings, the aim was to restore a text which is the most correct linguistically and the most authentic stylistically. Therefore, in a few cases variants of the B or the M have been preferred. Beyond grammatically self-evident passages the decisions were influenced by three factors: (1) The peculiar wording of the blessings that speak of God in third person singular is often distorted by the second person inflection of more frequent euchological genres, particularly orations: in these cases it is always the third person conjugation that is correct. (2) The parallelism of the members of blessings are confirmed by rhymes and balanced dimensions yet the word order and the syntactic patterns tend to be asymmetric: as a rule, opposite variants of a grammatically symmetric, more equalized manner are to be rejected. (3) Plenty of the mostly biblical hypotexts the blessings hint at sounded familiar to the copyists but had been slightly modified by the S: at such places it is typically the *textus receptus* which proves to be the weaker reading.

The difference between the Benedictional and the other ordines is reflected by the placement of the apparatus criticus, too. The blessings within the series are independent units, roughly like the poems in a book of verse. For this reason and in order to make the layout more proportionate and perceptible the apparatus of the single blessings have been positioned below each items while those of the continuous ordines in a more customary way at the bottom of the pages. In the apparatus, the concerned word or passage of the main text is referred to with an Arabic numeral. The *variæ lectiones* follow a bold siglum of the related codex with normal letters. At passages of more than one word the last corresponding word of the main text is repeated with a right square bracket (]) this is followed by the different words until the last of them, marked by the numeral is reached. This practice was not applied to the variants of titles, as logically the whole title had to be substituted. In appropriate cases long and unvarying parts are replaced by three dots (...). The text of the apparatus has been standardized in accordance with the main text but not punctuated. Nevertheless rubrics and ceremonial texts have been distinguished. After the *variæ lectiones*, editorial remarks follow in italics. Both the readings of the respective codices and the editorial notes are divided by wide spaces.

A particular category of critical notes is formed by full items. These differ from variants of single words or syntactic units in having a bold subheading of their own even in the apparatus. Such items are the blessings not documented in the S, the liturgical texts supplied later in the margins or at the bottom of pages, and the appendices on the last folio. If critical notes were needed within these, they were inserted after the concerned word in square brackets. An exception has been made for

the subsequently added saints of the litany: their names are listed in a smaller type with an indent in the main text.

Albeit in the editions of service books an apparatus fontium usually proves to be unnecessary due to the many intermediate stages of transmission, the Benedictional as an original work of literature required an account of biblical, homiletic, and liturgical hypotexts. Though this would only be indispensable in the case of the original blessings, previous editions proved to be puzzlingly defective in this respect, even if inherited items do not contain as many and as various citations, paraphrases, and allusions. For this reason the edition registers the hypotexts of the entire material: the contrast strikingly illustrates the special way how the S makes use of its sources. Just as the apparatus criticus, the apparatus fontium has been printed beneath the blessings according to the standards of the BSMRÆ series, referring to the related passage of the main text by its first and last word in italics. As the blessings consist of short members of 2–3 lines on average, the places of the text are not indicated by the numbers of the lines but by that of the blessings followed by a Latin minuscule for each member (a, b, c) of the blessing. References to the blessing and its members are always bold. Within the same member the testimonies are separated with an obelisk (|). Citations were treated verbatim even if the blessing had slightly modified the original wording (e.g. word order, participle instead of verb or vice versa, etc.) – the mark “confer” (*cf.*) reserved for allusions which are not textual but conceived on the basis of common themes or overlapping motifs. Due to the liturgical embeddings of the text it has been noted in brackets and italics if the concerned biblical or patristic passage is part of a pericope, sermon or homily of a liturgical day. The abbreviations of liturgical rites, times, and genres are adjusted to the *USUARIUM* database.²⁴¹

The chapters outside the Benedictional have not been provided with an apparatus fontium. Instead, enumeration of textual parallels has been completed in the introduction: we are convinced that this has led to the formation of a more accurate and authentic understanding of the intricate process that leads from the ordines available in critical editions to the adaptations in the S.

Appendix

The appendix is comprised of the full tables illustrated in an abridged form in the introduction, a glossary of the Benedictionals vocabulary, a list of scriptural places, and an index facilitating the use of the edition.

Three tables are connected to the Benedictional: (1) The concordance of blessings that indicates the numberings of the edition along with those of Moeller and Lüdtké after the incipit and the liturgical assignation. For borrowed items the earliest collection or source in which the blessing first occurs is also given according to the CBP. This table enables one to collate the present edition with its predecessors and to

²⁴¹ usuarium.elte.hu/systems/missalia

identify the sources of items marked by a plus (+) in the main text. (2) Based on the scriptural references of the S's own blessings, the reconstruction of the whole system of pericopes assigns the corresponding lessons of the Mass to the due days of the yearly cycle. Besides the pericopes, which are distinctive for a liturgical Use, the general choices of epistles and gospels can also be found here, so that the reader may imagine the amount of pericope-based blessings or the proportion of restorable assignments. (3) In a similar way, a partial reconstruction of the patristic lessons of the Matins assigns sermons and homilies alluded to by the blessings to liturgical days.

No appendix has been added to the Confirmation as all the relevant information is contained by the related chapter of the introduction. The first appendix to the ordinations classifies the orations of the Ember Saturdays according to diocesan traditions; the second is a sketch of the rite according to the S, showing the parallel places from editions of reference, the SGel, the SGr, the OR, and the PRG. The same structure is followed by the conspectus of the dedication.

As the significance of the Benedictional is outstanding with respect to the beginnings of Latinity in Hungary, Balázs Déri analysed its vocabulary and phraseology in a glossary. This work, equally useful as a separate volume, has been included in the appendix as well. Similarly to the first volume of MRH, a scriptural index lists the verses of the Bible the blessings rely on so that one can survey according to the sequence of books, chapters, and verses which texts in which liturgical assignments were consulted by the author of the Benedictional.

The volume is closed by an alphabetical list of items, treating the book as a whole and enumerating the items in generic categories. The opening phrases of each item have been defined according to the principle of the shortest distinctive extant, i.e. they consist of only so many words as are necessary for an unambiguous distinction within the volume – nevertheless, beyond this corpus other liturgical texts with the same incipit may exist. The opening phrases are followed by the editorial number and the page number of the text, inclusively indicating its liturgical function. The general table of contents cannot be found in the appendix but at the beginning of the volume, a detailed table of contents for the S before the main text of the edition.

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- London, British Library Cod. Addit. 30844–30846. *Mozarabic Sacramentary, 10th century*

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- Lucca, Biblioteca Capitolare Feliniana Cod. 607. *Pontifical of Lucca (PRG), 10th–11th century*
- Lund, Universitets Bibliotek Medeltidshandskrift 43. *Pontifical of Roskilde, first half of the 16th century*
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- Monte Cassino, Archivio dell'Arciabbazia Ms. 451. *Pontifical of Monte Cassino (PRG), 1022–1035*
- Munich, Bayerische Staatsbibliothek Clm 21587. és 6425. *Pontifical of Egilbert, bishop of Freising, 1006–1039*
- Munich, Bayerische Staatsbibliothek Clm 28938. *Pontifical of Płocki, second half of the 12th century*
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- Naples, Biblioteca Nazionale Ms VI. G 22. (VII F 24.). *Pontifical of Italy, 13th century*
- Nyitra/Nitra, Káptalani Könyvtár, no shelf mark. *Evangelary of Hronský Beňadik/Garamszentbenedek, mid-12th century* (facsimile, edition: SOPKO — VALACH)
- Oxford, Magdalen College Ms. 226. *Pontifical of Canterbury, 12th century* (edition: WILSON)
- Paris, Arsenal Ms. 227. *Pontifical of Poitier/Vierzon (?), 10th century*
- Paris, Bibliothèque nationale de France Lat. 816. *Sacramentary of Angoulême, 8th century* (edition: CAGIN)
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- Paris, Bibliothèque nationale de France Lat. 949. *Pontifical of Aix-en-Provence, 1250–1350*
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- Paris, Bibliothèque nationale de France Lat. 12051. *Sacramentary of St Eligius Abbey, Noyon according to the Corbie Use, after 853*
- Paris, Bibliothèque nationale de France Lat. 12052. *Sacramentary of Rathold, abbot of Arras (St-Vaast) according to the Corbie Use, 980–986*
- Paris, Bibliothèque nationale de France Lat. 13313. *Pontifical of Trier, 11th century*
- Paris, Bibliothèque nationale de France Lat. 13315. *Pontifical of Trier, 12th century*
- Paris, Bibliothèque nationale de France Lat. 14832. *Anglo-Norman Pontifical, 12th century, from the library of Mont-St-Michel Abbey*
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- Paris, Bibliothèque nationale de France NAL 306. *Pontifical of Rouen, 12th century*
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- Pistoia, Archivio capitolare del duomo Ms. C 141. *Pontifical of Italy (PRG), 11th century*
- Prague, Královská kanonie premonstrátů na Strahově GD I. 19. *Pontifical of Albert von Stermberg, bishop of Litomyšl (Leitomischl) according to the Prague Use, 1376*

- Prague, Strahovská Knihovna (Bibliotheca Monasterii Strahoviensis) DE. I. 7. *Temporal of a notated Breviary of Esztergom, late 13th century* (facsimile: SZENDREI)
- Prague, Univerzitní knihovna, Ms. 722. (IV. F. 16; Y. I. 2, n. 76). *Pontifical of Prague, 13th century*
- Rome, Biblioteca Vallicelliana Ms. D 5. *Pontifical of Salzburg (PRG), about 1000*
- Sankt Gallen, Stiftsbibliothek Cod. 395. *Abbatial Ritual of St Gall, 12th century*
- Sankt Gallen, Stiftsbibliothek Cod. 398. *Benedictional of St Gall, , 1001–1022*
- Toledo, Biblioteca capitular Ms. 39.12. *Pontifical of Toledo, 13th century*
- Toledo, Biblioteca capitular Ms. 39.14. *Pontifical of Sigüenza, 13th century*
- Vatican City, Biblioteca Apostolica Vaticana Ms. Barberini Lat. 631. *Pontifical of Desiderius, abbot of Monte Cassino, 1057–1086*
- Vatican City, Biblioteca Apostolica Vaticana Ottob. Lat. 313. *Sacramentary with the Supplement of St Benedict of Aniane, 9th century*
- Vatican City, Biblioteca Apostolica Vaticana Ottob. Lat. 501. *Pontifical of János Vitéz the junior, bishop of Syrmia, later of Veszprém (PGD), 1489–1498*
- Vatican City, Biblioteca Apostolica Vaticana Vat. Lat. 3806. *Sacramentary of Ratisbon, 10th century, also known as the Rocca Sacramentary*
- Vendôme, Bibliothèque municipale Ms. 14. *Pontifical of Salzburg (PRG), second third of the 11th century*
- Verona, Biblioteca Capitolare LXXXVII. *Sacramentary and Pontifical of Ratisbon, 983–994, also known as the Sacramentary of Bishop Wolfgang* (edition: GAMBER)
- Vienna, Österreichische Nationalbibliothek Ms. pal. 1799. PGD, 14th century, *Pontifical used by Ferenc Várday, bishop of Transylvania (1514–1524)*
- Vienna, Österreichische Nationalbibliothek Ms. pal. 701. *Pontifical of Mainz (PRG), 1031 or at last before 1070*
- Wolfenbüttel, Staatsarchiv Ms. VII B 313. *Benedictional of Braunschweig (?), 13th–14th century*
- Zagreb, Knjižnica Metropolitana MR 124. *Pontifical of Zagreb, early 13th century* (facsimile, edition: ŠAŠKO)
- Zagreb, Knjižnica Metropolitana MR 126. *Monastic Sacramentary of Dömös (?), early 12th century*
- Zagreb, Knjižnica Metropolitana MR 133. *Missal of Zagreb, 14th century*
- Zagreb, Knjižnica Metropolitana MR 163. *Pontifical of Jakab of Placentia (PGD), 1343–1346*
- Zagreb, Knjižnica Metropolitana MR 165. *Pontifical of Esztergom, also known as the Agenda of Hartwick or the Chartvirgus Pontifical, late 11th century*
- Zagreb, Knjižnica Metropolitana MR 25. *Pontifical of Miklós Babonić, bishop of Zagreb (PGD), 1350–1356*
- Zagreb, Knjižnica Metropolitana MR 37. *Copy of the Avignon Pontifical of Pope John XXII (PGD) másolata 1316–1334, used in Zagreb*
- Zagreb, Knjižnica Metropolitana MR 67. *Breviary of Esztergom, 13th century*

Incunables and early prints

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|-----------------|---|
| Aix-en-Provence | <i>Missale secundum usum metropolitanae ecclesiae Aquensis</i> . Dionysius de Harsy, Lyon 1527. |
| Amiens | <i>Ad almae Ambianensis ecclesiae usum missale completum, Parisiis sollerti diligentia correctum atque luculenter impressum</i> . Ioannes de Prato, Paris 1487. |
| Angers | <i>Missale Andegavense</i> . Ioannes Higman — Wolfgang Hopyl, Paris 1489. |
| Aquila | <i>Agenda diocesis Aquilegiensis</i> . Ioannes Herczog, Venice 1495. |

Aquileia	<i>Missale Aquileiensis ecclesiae cum omnibus requisitis atque figuris nuper quam emendatissime perlustratum.</i> Petrus Liechtenstein, Venice 1517. (facsimile: PERESSOTTI)
Augsburg	<i>Missale secundum ritum Augustensis ecclesiae.</i> Erhardus Ratdolt, Augsburg 1510.
Autun	<i>Missale insignis ecclesiae Eduensis.</i> Paris, Ioannes Petit — Ioannes Kaerbriand, Paris 1530.
Ávila	<i>Missale secundum consuetudinem cathedralis ecclesiae civitatis Abulensis.</i> Ioannes Ponius, Salamanca 1510.
Badajoz	<i>Missale secundum almæ Pacensis ecclesiae consuetudinem.</i> Ioannes Croberger, Sevilla 1529.
Bamberg	<i>Liber missalis secundum ordinem ecclesiae Bambergensis.</i> Ioannes Sensenschmidt, Bamberg 1490.
Basel	[<i>Missale Basiliense</i>]. Basel, before 1479.
Bayonne	<i>Missale ad usum ecclesiae cathedralis Baiocensis.</i> Ioannes Kaerbriand, Paris 1543. (edition: DUBARAT)
Besançon	<i>Secundum Bisuntinae metropolitanae ecclesiae missarum annualium opus clarissimum.</i> Ioannes de Prato — Benedictus Bigot — Claudius Bodram, Salins 1485.
Bourges	<i>Missale secundum usum insignis ecclesiae Bituricensis.</i> Ioannes Garnerius, Bourges 1547.
Braga	<i>Ordo missalis secundum ritum et consuetudinem almæ Bracarensis ecclesiae.</i> Germanus Galhart Gallus, Lisbon 1538.
Brandenburg	<i>Ordo missalis secundum consuetudinem ecclesiae Brandenburgensis.</i> Georgius Stuchs, Nürnberg 1494.
Bremen	<i>Ordo missalis secundum ritum laudabilis ecclesiae Bremensis per circulum anni.</i> Renatus Beck, Straßburg 1511.
Brixen	<i>Missale secundum ritum ecclesiae Brixinensis.</i> Iacobus de Pfortzheim, Basel 1511.
Burgos	<i>Ordo missalis secundum consuetudinem ecclesiae Burgensis.</i> Fridericus de Basilea, Burgos 1507.
Cambrai	<i>Missale parvum secundum usum venerabilis ecclesiae Cameracensis.</i> Henricus Stephanus, Paris 1507.
Carmelites	<i>Missale secundum ordinem Fratrum Carmelitarum.</i> Boninus de Boninis, Brescia 1490.
Carthusians	<i>Missale secundum ordinem Carthusiensium noviter impressum cum novo et perutili repertorio.</i> Lucantonius de Giunta, Venice 1509.
Châlons-sur-Marne	<i>Missale ad usum insignis ecclesiae Cathalaunensis noviter emendatum ...</i> Henricus Stephanus, Paris 1509.
Chur	<i>Ordo missalis secundum chorum Curiensem per circulum anni.</i> Erhardus Ratdolt, Augsburg 1497.
Cistercians	<i>Missale secundum consuetudinem Fratrum Ordinis Cisterciensis.</i> Straßburg 1487.
Cluny	<i>Missale Ordinis Cluniacensis ex antiquioribus et authenticis exemplaribus sacri monasterii Cluniacensis.</i> Michael Wensler, Basel 1493.
Cologne	<i>Ordo missalis integri perfecti et exacte perlustrati cum officiis novis secundum consuetudinem et ritum ecclesiae Coloniensis.</i> Conradus de Homberh, Cologne 1481.
Copenhagen	[<i>Missale Hafniense</i>]. Copenhagen 1510.
Cordova	<i>Missale Cordubensis ecclesiae.</i> Simon Carpintero — Alexis Cardeña, Cordova 1561.
Dominicans	<i>Missale secundum ordinem fratrum prædicatorum ordinis sancti Dominici.</i> Ioannes Hamman — Ottavianus Scotus, Venice 1494.
Eger	<i>Ordinarius secundum veram notulam sive rubricam almæ ecclesiae Agriensis de observatione divinatorum officiorum et horarum canonicarum.</i> Ioannes Haller, Krakó 1509. (edition: DOBSZAY)

- Eichstätt
Esztergom *[Missale Eystetense]*. Michael Reyser, Eichstätt 1486.
Ordinarium officii divini secundum consuetudinem metropolitanae ecclesiae Strigoniensis, a mendis purgatum et editum, opera et expensis reverendissimi domini Nicolai Telegdini episcopi Quinqueecclesiensis, et in spiritualibus administratoris archiepiscopatus Strigoniensis. Nagyszombat/Trnava 1580.
- Esztergom *Ordinarius seu ordo divinus secundum almam Strigoniensem ecclesiam*. Georgius Stuchs, Nürnberg, late 15th century. (edition: FÖLDVÁRY)
- Esztergom *Missale divinatorum officiorum tam de tempore, quam etiam de sanctis, cum certis officiis annexis, utputa ... secundum chorum almae ecclesiae Strigoniensis*. Antonius Koburger, Nürnberg 1484. (edition: DÉRI)
- Évora *Missale secundum consuetudinem Elborensis ecclesiae noviter impressum*. Germanus Galhardus, Lisbon 1509.
- Évreux *Sacri missalis officium ad usum Ebroicensis ecclesiae*. Martinus Morin, Rouen 1497.
- Freising *Ordo missalis secundum breviarium chori ecclesiae Frisingensis*. Erhardus Ratdolt, Augsburg 1502.
- Geneva *Missale secundum usum Gebennensem noviter revisum et emendatum tam correctione, quam devotarum missarum et cantus munitione*. Geneva 1508.
- Gniezno *[Missale Gnesnense]*. Mainz 1492.
- Halberstadt *Missale celeberrimi Halberstattensis episcopatus*. Speyer 1511.
- Hamburg *Ordo missalis secundum ritum laudabilis ecclesiae Hamburgensis*. Hermannus Emden — Ioannes Prütz, Straßburg 1509.
- Havelberg *[Missale Havelbergense]*. Leipzig 1489.
- Hereford *Missale ad usum percelebris ecclesiae Herfordensis*. Petrus Olivierius — Ioannes Mauditier, Rouen 1502. (edition: HENDERSON)
- Hildesheim *Missale Hildensemense*. Nürnberg 1499.
- Kamień *Ordo missalis secundum ordinarium ecclesiae Caminensis*. Georgius Stuchs, Schneeberg 1506.
- Konstanz *Obsequiale sive benedictionale secundum ecclesiam Constantiensem*. Erhardus Ratdolt, Augsburg 1510.
- Konstanz *Ordo missalis secundum chorum Constantiensem per circulum anni*. Erhardus Ratdolt, Augsburg 1505.
- Krakow *Missale secundum rubricam Cracoviensem*. Georgius Stuchs, Nürnberg, after 1493.
- Lausanne *Missale ad usum Lausannensem*. Ioannes Belot, Lausanne 1493.
- Le Mans *Missale ad usum ecclesiae Cenomanensis*. Ioannes Bouyer, Poitiers, about 1482.
- Lleida *Missale secundum ritum et consuetudinem almae ecclesiae Illerdensis*. Georgius Cocus, Zaragoza 1524.
- Lübeck/Oldenburg *[Missale Lubicense]*. Matthæus Brandis, Lübeck 1486.
- Lubusz *[Missale Lubucense]*. Conradus Kachelofen, Leipzig — Bartholomæus Ghotan, Lübeck, about 1484–1491.
- Lund *Missale Lundense*. Wolfgang Hopyl, Paris 1514.
- Lüttich *Missale secundum ordinarium Leodiensem*. Christianus Snellaert, Delft 1495.
- Lyon *Missale impressum secundum usum archiepiscopatus Lugdunensis*. Ioannes Alemannus de Moguntia, Lyon 1487.
- Magdeburg *[Missale Magdeburgense]*. Georgius Stuchs, Nürnberg 1503.
- Mainz *[Missale Moguntinum]*. Würzburg 1482.
- Mallorca *Missale secundum usum almae Maioricensis ecclesiae*. Lucas Antonius de Giunta, Venice 1506. (edition: SEGUÍ I TROBAT)
- Meißen *Missale secundum rubricam Misnensium*. Melchior Lotter, Leipzig 1502.
- Merseburg *[Missale Merseburgense]*. Melchior Lotter, Leipzig 1502.

Messina	<i>Ordo missalis bene reformatus et de novo correctus multis superadditis, et praesertim in sanctuario et communi, ac etiam bene rubricatus, secundum consuetudinem Gallicorum et Messinensis ecclesiae.</i> Ioannes Emericus Alemanus, Venice 1499. (facsimile: SORCI – ZITO)
Minden	<i>Missale secundum verum ordinarium ecclesiae Mindensis.</i> Georgius Stuchs, Nürnberg 1513.
Münster	<i>Missale ad usum diæcesis Monasteriensis noviter impressum ac emendatum.</i> Franciscus Birchman — Goffredus Hat, Cologne 1520.
Naumburg/Zeitz	[<i>Missale Numburgense</i>]. Nürnberg 1501.
Nevers	<i>Missale ad usum ecclesiae Nivernensis.</i> Ioannes de Prato, Paris 1490.
Olomouc	<i>Missale Olomucense.</i> Georgius Stuchs, Nürnberg 1499.
Orense	<i>Liber, missale tam dominicarum, quam sanctorum totius anni secundum usum Auriensis ecclesiae.</i> Bundisalvus Rodericus de la Passera — Ioannes de Porres, Monreale 1494.
Orléans	<i>Missale ad usum ecclesiae Aurelianensis.</i> Ioannes Guiard — Ludovicus Boulengier, Paris 1522.
Pamplona	<i>Missale mixtum per totum anni circulum secundum usum ecclesiae et diæcesis Pamplonensis.</i> Ernestus Guillelmus de Brocar, Pamplona, about 1501.
Paris	<i>Missale secundum usum ecclesiae Parisiensis.</i> Ioannes de Prato, Paris 1481.
Passau	<i>Liber missalis secundum chorum Pataviensem.</i> Passau 1491.
Paulines	<i>Missale fratrum eremitarum ordinis divi Pauli, primi eremita, sub regula beati Augustini doctoris eximii summo Deo militantium.</i> Petrus Liechtenstein — Stephanus Heckel, Venice 1514.
Pécs	[<i>Missale Quinqueecclesiense</i>]. Michael Wenssler, Basel 1487.
Pécs	<i>Missale secundum morem almae ecclesiae Quinqueecclesiensis.</i> Ioannes Emericus de Spira, Venice 1499.
Płock	<i>Missale diæcesis Plocensis.</i> Ioannes Haller, Krakow 1520.
Poitiers	<i>Missale insignis ecclesiae Pictavensis.</i> Ioannes Higman, Paris 1498.
Poznań	<i>Missale ecclesiae Posnaniensis.</i> Ioannes Haller, Krakow 1524.
Prague	<i>Obsequiale sive benedictionale, quod agendam appellant, secundum ritum et consuetudinem Pragensis ecclesiae.</i> Georgius Stuchs, Nürnberg 1496.
Prague	<i>Missale emendatum iuxta rubricam Pragensis ecclesiae.</i> Conradus Kachelofen, Leipzig 1498.
Premonstratensians	<i>Ordo missalis secundum ritum Ordinis Præmonstratensis.</i> Straßburg, about 1510.
Ratzeburg	<i>Missale integrum tam de tempore, quam de sanctis secundum rubricam ecclesiae Ratzeburgensis cum omnibus suis requisitis.</i> Antonius Koberger, Nürnberg 1492–1493.
Regensburg	<i>Obsequiale sive benedictionale secundum consuetudinem ecclesiae et diæcesis Ratisponensis.</i> Georgius Stuchs, Nürnberg 1491.
Regensburg	<i>Liber missalis secundum breviarium chori ecclesiae Ratisponensis.</i> Regensburg 1485.
Rome	<i>Ordo missalis secundum consuetudinem Romanae Curiae.</i> Franz Renner, Venice 1481.
Rouen	<i>Ordo missarum per totum annum secundum usum Rothomagensis.</i> Martinus Morin, Rouen 1495.
Salamanca	<i>Missale ad usum almae ecclesiae Salmanticensis.</i> Ioannes Iunte, Salamanca 1533.
Salzburg	<i>Missale integrum tam de tempore, quam de sanctis secundum rubricam ecclesiae Salzceburgensis.</i> Georgius Stuchs, Nürnberg 1498.
Sarum	<i>Missale ad usum Sarum.</i> Ioannes Kerbriant — Ioannes Adam, Paris 1516.
Schleswig	<i>Missale secundum ordinarium et ritum ecclesiae Slesvicensis.</i> Stephan Arndes, Schleswig 1486.
Schwerin	[<i>Missale Sverinense</i>]. Fratres Domus Horti Viridis ad sanctum Michaellem, Rostock, about 1480.

Sées	<i>Ordo missarum per anni circulum tam de tempore, quam de sanctis secundum usum ecclesiæ Sagiensis.</i> Petrus Regnault, Rouen 1500.
Segovia	<i>Missale secundum consuetudinem Segobiensis ecclesiæ.</i> Guido de Lauczariis et socii, Venice 1500.
Seu d'Urgell	<i>Ordinarium sacramentorum, benedictionum et aliarum rerum a sacerdote animarum curam regente agendarum secundum sacrosanctæ Urgellensis ecclesiæ ritum.</i> Cornelius de Septem Grangiis, Lyon 1548. (edition: PARÉS I SALTOR)
Sevilla	<i>Missale divinorum secundum consuetudinem almæ ecclesiæ Hispalensis.</i> Ioannes Gotheus, Sevilla 1565.
Speyer	<i>Liber missalis secundum ordinem ecclesiæ Spirensis.</i> Petrus Drach, Speyer 1501.
Strängnäs	[<i>Missale Strengnense</i>]. Bartholomæus Ghotan (Lübeck), Stockholm 1487.
Straßburg	<i>Ordo missalis per circulum anni.</i> Basel, about 1486–1490.
Tarazona	<i>Missale mixtum per totum anni circulum secundum usum ecclesiæ et diæcesis Tira-sonensis.</i> Arnaldus Guillermus, Pamplona 1500.
Teutonic Order	<i>Missale secundum notulam Dominorum Teutunicorum.</i> Georgius Stuchs, Nürn-berg, about 1499.
Thérouanne	<i>Missale ad usum Morinensis ecclesiæ.</i> Ioannes de Prato, Paris 1491.
Toledo	<i>Missale mixtum secundum ordinem almæ primatis ecclesiæ Toletanæ ...</i> Bartholo-mæus Fraenus, Lyon 1551.
Toulouse	<i>Liber missalis secundum usum ecclesiæ metropolitana Sancti Stephani Tolosæ.</i> Ste-phanus Kleblat, Toulouse 1490.
Tournai	<i>Missale insignis ecclesiæ Tornacensis.</i> Ioannes Higmanus, Paris 1498.
Trier	<i>Missale Trevirensis.</i> Eucharius Cervicornus, Koblenz 1547.
Trondheim	<i>Missale pro usu totius regni Norvegiæ secundum ritum sanctæ metropolitana Ni-drosiensis ecclesiæ.</i> Paulus Ræff, Copenhagen 1519.
Ultramontans	<i>Ordo missalis secundum ritum Dominorum Ultramontanorum cum quibusdam of-ficiis novis.</i> Petrus Maufer, Verona 1480.
Utrecht	<i>Missale secundum ordinarium Traiectensem.</i> Christianus Snellaert, Delft 1495.
Valencia	<i>Missale secundum ritum insignis ecclesiæ Valentiniæ.</i> Ioannes Hamman, Venice 1492.
Valladolid	<i>Missale secundum consuetudinem monachorum congregationis Sancti Benedicti de Valladolid.</i> Ioannes Luschner, Montserrat 1499.
Verdun	<i>Missale ad usum Virdunensis ecclesiæ.</i> Ioannes de Prato, Paris 1481.
Viborg	<i>Liber missalis.</i> Stephanus Arndes, Lübeck 1500.
Viviers	<i>Missale Vivariensis ecclesiæ.</i> Laurentius Hylaie, Lyon 1527.
Warmia	<i>Missale secundum diæcesim Warmiensem.</i> Fridericus Dumbach (Ruch de), Straß-burg 1497.
Worms	<i>Liber missalis secundum ordinem ecclesiæ Wormatiensis.</i> Michael Wenssler, Basel 1490.
Wrocław	<i>Liber agendarum rubricæ diæcesis Wratislaviensis emendatus.</i> J. P., Wrocław 1510.
Wrocław	<i>Missale secundum ordinationem sive rubricam ecclesiæ Wratislaviensis.</i> Petrus Schos-ser de Gernszhem, Mainz 1499.
Würzburg	[<i>Agenda Herbipolensis</i>]. Georgius Reyser, Würzburg 1482.
York	<i>Missale secundum usum insignis ecclesiæ Eboracensis.</i> Petrus Violette, Rouen 1509 (edition: HENDERSON)
Zagreb	<i>Missale secundum chororum et rubricam almi episcopatus Zagrabiensis ecclesiæ, roboratum et approbatum in sacra synodo et generali capitulo sub reverendissimo domino domino Luca episcopo ...</i> Petrus Liechtenstein, Venice 1511.
Zaragoza	<i>Ordo missalis secundum consuetudinem ecclesiæ Cæsaraugustanæ.</i> Paulus Hurus, Zaragoza 1498.

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TEXTUS

Conspectus siglorum

- S** « Strigoniensis » id est Benedictionale ecclesiæ cathedralis Strigoniensis (Esztergom/Gran) circa 1075–1092 exaratum, hodie: Zagreb, Knjižnica Metropolitana MR 89
- B** « Brunsvigensis » id est Benedictionale ecclesiæ collegiatæ sancti Blasii Brunsvigensis sæculi XIII–XIV, hodie: Wolfenbüttel, Staatsarchiv VII B 213
- M** « Magdeburgensis » id est Pontificale ecclesiæ cathedralis Magdeburgensis (Magdeburg) sæculi XIV, olim: Magdeburg, Domgymnasium MS 154, postea destructum, cuius tamen edita fuerat pars benedictionalis (56^v–90^v) a Guillelmo (Willy) LÜDTKE: « Bischöfliche Benediktionen aus Magdeburg und Braunschweig », *Jahrbuch für Liturgiewissenschaft* V (1925) 97–122.
- H** « Hartwick » id est Pontificale Chartvirgi (episcopi cuiusdam nomine vulgo Hartwick) probabiliter ecclesiæ cathedrali Strigoniensi circa 1090 exaratum, hodie: Zagreb, Knjižnica Metropolitana MR 165
- Z** « Zagrabiensis » id est Pontificale ecclesiæ cathedralis Zagrabiensis (Zagreb) sæculi XIII ineuntis, hodie: Knjižnica Metropolitana MR 124, editum a Ioanne (Ivan) ŠAŠKO: *Zagrebački pontifikal MR 124 (Metropolitanska knjižnica u Zagrebu, MR 124). Diplomatičko izdanje rukopisa i prikaz liturgijskoga ozračja*. Societas historica archi-episcopatus Zagrabiensis — Društvo za povjesnicu Zagrebačke nadbiskupije ›Tkalčić, Zagreb 2005. Monumenta liturgica ecclesiæ Zagrabiensis — Bogoslužni spomenici Zagrebačke crkve 1)
- C** « Corpus » id est Edmundus Eugenius (Edmond Eugène) MOELLER OSB: *Corpus benedictionum pontificalium*. Brepols, Turnhout 1971–1979. (Corpus Christianorum. Series Latina 162 A–C)

Conspectus abbreviationum

<i>add.</i>	addit/addunt
<i>cf.</i>	confer
<i>coni.</i>	conieci
<i>corr.</i>	correxī/correctum est
<i>del.</i>	delet/delent
<i>ibid.</i>	ibidem
<i>om.</i>	omittit/omittunt
<i>orig.</i>	originaliter (in ipso codice a manu cœvo vel saltem mediævali)

/1'/

I. [Incipiunt benedictiones]¹**DOMINICA PRIMA IN ADVENTU DOMINI²**

1.

SBM+

OMNIPOTENS Deus, cuius Unigeniti adventum et³ præteritum creditis, et futurum exspectatis: eiusdem adventus vos illustratione sanctificet, et sua benedictione locupletet. **R.** Amen.

In præsentis vitæ stadio vos ab omni adversitate defendat, et se vobis in iudicio placabilem ostendat. **R.** Amen.

Quo a cunctis peccatorum contagiis liberati, illius tremendi examinis diem exspectetis interriti. **R.** Amen.

Quod ipse⁴ præstare dignetur, cuius regnum et imperium · sine fine permanet in sæcula sæculorum. **R.** Amen.

¹ *S om., cf. B*

² *M prima] Adventus Domini* Ad te levavi animam

³ *B om.*

⁴ *S orig. add.* Quod] ipse vobis

2. Alia:

SB

OMNIPOTENS Deus, cuius adventum et¹ humilem in carne celebratis, et in maiestate terribilem fideliter exspectatis: in hoc² vobis misericors /1'/ remittat, quod displicet, ut in illo districtus non inveniatur, quod condemnet. **R.** Amen.

Expergeficiat vos modo a somno torporis et negligentiae, qui, tunc veniens, omnes vult in bono opere vigilantes invenire. **R.** Amen.

Quatenus perfecte abiicientes opera tenebrarum, in illo tremendo examine cum filiis lucis et diei mereamini feliciter censeris. **R.** Amen. Quod ipse præstare.

¹ *B om.*

² *B hoc] adventu*

FERIA QUARTA

3.

SB

OMNIPOTENS Deus deponat pristinam¹ in vobis conversationem veteris hominis, qui corrumpitur secundum desideria vanitatis. **R.** Amen.

Atque renovatos spiritu vestrae mentis,² induat vos novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis. **R.** Amen.

¹ *S pristina*

² *B spiritu] mentis vestrae*

Ut inhærentes Deo vero Patrique veritatis, diabolum mendacem, patrem mendacii sub pedibus conteratis. **R.** Amen. Quod ipse præstare.

4. Alia:

SB

OMNIPOTENS Deus, qui pro nobis venit, et siluit, veniet autem, et non silebit: modo vos in /2'/ patientia sua misericorditer adducat ad pænitentiam, ut tunc iustam eius valeatis sustinere censuram. **R.** Amen.

Corrigat vos iudex etiam¹ exemplo sui præconis, ut, in deserto huius sæculi, tamquam advenæ et peregrini, abstinentes vos a carnalibus desideriis, etiam superflua vestium lenocinia respuatis. **R.** Amen.

Statuat vos modo ante faciem vestram, ut, videntes vestra peccata, faciem eius in confessione præveniatis, ne tunc terribiliter arguat vos, et in conspectu angelorum et hominum sine fructu erubescatis. **R.** Amen. Quod ipse præstare dignetur.

¹ B om.

FERIA SEXTA

5.

SB

AUFERAT a vobis Deus appetitum popularis gratiæ, et animos vestros veræ dignitatis inspiret amore. **R.** Amen.

Liberet vos a¹ pernicioso æmulationis vitio, et fraternæ necessitatis insudare vos concedat obsequio. **R.** Amen.

Ut, infusi² Spiritu caritatis mutuæ, paratum vobis regnum ab initio sæculi valeatis possidere. **R.** Amen. Quod ipse præstare dignetur.

¹ S om.

² B infuli

6. Alia: /2'/'

SB

DEUS pacis, qui est benedictus in sæcula: benedicat et sanctificet vos per omnia, ut per dignos fructus pænitiæ valeatis venturam iram declinare. **R.** Amen.

Excolat¹ vos superabunda[n]te gratia, et internæ² suavitatis fructu faciat exuberare, ut securim iustæ ultionis, pertingentem · usque ad divisionem spiritus et animæ, dignetur in æternum sublevare. **R.** Amen.

Excoquat in vobis igne Sancti Spiritus³ rubiginem et scoriam inolitæ pravitatis, ut,⁴ quandoque cum ventilabro veniens aream suam purgare, non cum paleis in ignem, sed cum tritico vos dignetur in horreum congregare. **R.** Amen. Quod ipse præstare.

¹ B extollat

² B in æternæ

³ B igne] Spiritus Sancti

⁴ B om.

DOMINICA SECUNDA¹

7.

SBM+

OMNIPOTENS Deus placido vos vultu respiciat, et in vos donum suæ benedictionis infundat. **R.** Amen.

Et, qui hos dies fecit incarnatione Unigeniti sui sollemnes, a cunctis præsentis vitæ et futuræ adversitatibus vos reddat indemnes. **R.** Amen.

Ut, qui de adventu Redemptoris nostri secundum /3'/ carnem devota mente lætamini, in secundo, cum in maiestate sua venerit, præmiis æternæ vitæ ditemini. **R.** Amen.

Quod ipse præstare.

¹ **M** *secunda*] Populus Sion

8. Alia:

SB

DEUS, qui vos¹ ex lectione sancti Evangelii de vicino terruit superventu² iudicii: auferat de cordibus vestris nocivum amorem mundi transeuntis, ut, dum signis evidentibus sub oculis vestris · suis cottidie percussionebus atteritur, desiderium eius vestris mentibus elabatur. **R.** Amen.

Aperiat vobis aurem cordis, ut verba eius, quæ, cælo et terra transeuntibus, non transeunt, sollicitè audiat, et propinquantem mundi terminum, quem³ tot signa prænuntiant,⁴ timeatis. **R.** Amen.

Quatenus, amatoribus mundi præ timore arescentibus, motis etiam supernis virtutibus, sic metum ex bona conscientia possitis temperare, ut in spem sequentis gloriæ cum sanctis capita vestra audeatis levare. **R.** Amen. Quod ipse præstare.

¹ **B** nos

² **B** super adventu

³ **B** quæ

⁴ **S** pronuntiant

FERIA QUARTA

9.

SB

DEUS, qui dives est in misericordia: a principibus et potestatibus aeris · ieiuniorum vos /3'/ muniat observantia. **R.** Amen.

Et, qui ante mundi constitutionem vos elegit in filiorum adoptionem, gratuitæ electionis suæ impleat in vobis prædestinationem. **R.** Amen.

Ut in futuri examinis die tremenda, ab auditione mala¹ non timentes, a dextra² beatitudinis Dei collocemini gratulantes. **R.** Amen. Quod ipse præstare.

¹ **B** *om.*

² **B** timentes] ad dexteram

10. Alia:

SB

DEUS immensus, qui parvus pro nobis¹ dignatus est fieri, ut de grano sinapis arbor magna succresceret, in cuius ramis aves cæli habitarent: faciat vos alis virtutum ad cælestia per contemplationem subvolare,² ut cum sanctis avibus, quas terrena non deprimunt desideria, mereamini in ramis eius habitare. **R.** Amen.

Quique regno suo violentiam fieri³ desiderat, ut in locum iusti peccator succedat,⁴ præsumptionem hanc inspiret cordibus vestris⁵ et animis, ut et ipsi in locum iustorum conversi subintroeatis. **R.** Amen.

Ut qui regnum suum humilibus proposuit · et quietis, /4'/ humiles vos et a sæculari appetitu quietos faciat et fraterno schismate, ut et⁶ ipsi regnum hoc cum benedictionis filiis mereamini possidere. **R.** Amen. Quod ipse præstare.

¹ B qui] pro nobis parvus

² B sublevare

³ Malim fieri] non

⁴ B accedat

⁵ B hanc] cordibus vestris inspiret

⁶ B schismate] et ut

FERIA SEXTA

11.

SB

DEUS, a quo est omnis scientia divinitus inspirata: Scripturarum sanctarum vobis per Spiritum suum revelet arcana. **R.** Amen.

Præstet vobis ex his, quæ scripta sunt, salutarem haurire doctrinam, ut habeatis spem certam, consolationem indefessam · et firmam patientiam. **R.** Amen.

Quatenus, earum ædificatione per caritatem instructi, et vocem eius audire, et speciem eius, quæ omnem sensum exsuperat, videre mereamini. **R.** Amen.

Quod ipse præstare.

12. Alia:

SB

DEUS Emmanuel, qui, ut hominibus visibilis fieret, Verbum caro factum¹ in nobis habitare · dignatus est: spiritali suæ vos habitationi idoneos efficiat, ut, qui foris præsidet, intus de cordibus vestris non recedat. **R.** Amen.

Ut, qui legem per Moysen dedit, gratiam autem per se/4'/metipsum intulit, vos, qui per ipsum regenerati estis in novum hominem, legali districtione non puniat, ne vinum vetus novos utres corrumpat. **R.** Amen.

Quatenus, de plenitudine eius accipientes fidem et peccatorum indulgentiam, gratiam pro gratia · et² vitam recipiatis æternam. **R.** Amen. Quod ipse præstare.

¹ B caro] factum est

² S om.

DOMINICA TERTIA¹

13.

SBM+

DEUS, cuius adventus incarnationis præteritus creditur,² et in die iudicii venturus exspectatur:³ vos, antequam veniat, expiet ab omni contagione peccati. **R.** Amen. Prius in vobis diluat omne, quod illa⁴ futura examinatione puniturus est, ut, cum iustus iudex⁵ advenerit, nihil in vobis inveniat, quod condemnet. **R.** Amen. Quo veniente, non incurratis supplicium æternum, sed remuneremini⁶ donariis⁷ sempiternis per ævum.⁸ **R.** Amen. Quod ipse præstare.

¹ **M** *tertia*] Gaudete in Domino semper² **B** præteritus] fideliter creditur³ **B M** venturus] exspectatur in die iudicii⁴ **B** quod] in illa⁵ **B** *om.*⁶ **B** remuneramini⁷ *Malim* denariis⁸ **B** *om.* sempiternis] per ævum **M** eum

14. Alia:

SB

DEUS, Dei Filius tribuat vobis inconcussam soliditatem perfectæ fidei, ut, qui in eodem,¹ Mediatore Dei et hominum inæstimabilem deitatis potentiam agnoscetes veneramini, /5'/ in humilitate² carnis, quam pro vobis³ assumpserat, numquam possitis scandalizari. **R.** Amen.

Adiiciat vobis perseverantiam in bonis operibus usque ad consummationem, ut in holocaustum propitiationis caudam Domino⁴ cum capite habeatis immolare, ne ulla vos · vel humana, vel spiritalis suggestio ad dexteram vel sinistram⁵ valeat declinare. **R.** Amen.

Quatenus, mobilitatem harundineam omittentes, profunda radice contra omnes temptationum impulsus longanimitatem et perseverantiam teneatis, et, usque in finem perseverantes, alii tricesimum, alii sexagesimum, alii centesimum · in patientia fructum afferatis, et in retributione iustorum a Patre vestro cælesti talarem immortalitatis tunicam recipiatis. **R.** Amen. Quod ipse præstare.

¹ **S** eo de² **B** humanitate³ **B** nobis⁴ **B** *om.*⁵ **B** vel] ad sinistram

FERIA QUARTA

15.

SB

DEUS, qui Ecclesiam suam mundavit lavacro aquæ in verbo vitæ, ut exhiberet eam gloriosam, non habentem maculam aut rugam: concedat /5'/ vobis vitam agere sanctam et immaculatam. **R.** Amen.

Præstet vobis spatia dierum malorum redimere, ut compendia vitæ apprehendatis æternæ. **R.** Amen.

Quatenus, dum in patientia toleratis passiones huius temporis, filiorum adoptionis futura gloria reveletur in vobis. **R.** Amen. Quod ipse præstare.

16. Alia:

SB

DEUS, qui in¹ intemeratæ Virginis utero mirabiliter pro nobis voluit incarnari:² det vobis³ intellectum et fidem, ut tantæ incarnationis sacramentum, vere intelligentes, credatis, et, ad capiendam æternæ salutis hereditatem, credendo proficiatis. **R.** Amen.

Dignetur nunc eandem sanctissimam Genitricem suam, pro vobis⁴ supplicantem, misericorditer audire, per quam tunc pro redemptione omnium Deus · et homo ad humanos oculos voluit prodire. **R.** Amen.

Et, qui ad salutem nostram · virgam produxit de radice Iesse, de qua ipse flos noster voluit ascendere, perfundat vos septiformis Spiritus sui charismate, quem super hunc florem singulariter /6'/ creditis requievisse. **R.** Amen. Quod ipse præstare.⁵

¹ **B** om. (*haplographia*)

² **B** nobis] incarnari voluit

³ **B**₁ nobis **B**₂ vobis

⁴ **B**₁ nobis **B**₂ vobis

⁵ **B** resumat hanc benedictionem in fine codicis.

FERIA SEXTA

17.

SB

DEUS, quem et in veritate iam natum creditis, et annua revolutione, quasi iam redituram eius nativitatem, exspectatis: det vobis in hac sua festivitate spiritale gaudium, quem præcursor suus, nondum natus, quali potuit, gaudio prænuntiavit¹ nasciturum. **R.** Amen.

Et, qui lapis abscisus de monte sine manibus in montem magnum factus est, faciat vos in montem istum · virtutum gradibus ascendere, ubi eum, docentem vias suas non in crassitudine nubium, aut in² coruscatione fulgurum, sed in evangelica lenitate, possitis audire. **R.** Amen.

¹ **S** pronuntiavit

² **B** om.

Quatenus, de luto fæcis et lacu fugientes miseræ, sic strenue de virtute in virtutem ascendatis, ut in cælesti Sion Deum deorum in sua gloria læti videatis. **R.** Amen.
Quod ipse præstare.

18. Alia:

SB

DEUS, qui vos elegit in consummationem /6/ sanctorum, in ædificationem Corporis Christi, in opus ministerii, benedicat vos in omni benedictione spiritali. **R.** Amen.

Concedat vobis investigabiles divitias bonitatis eius cum fiducia evangelizare, et per Ecclesiam multiformis sapientiæ Dei sacramentum, a sæculo absconditum, prædicare. **R.** Amen.

Quatenus, persoluta ratione gratiæ, quam accepimus secundum mensuram Christi donationis, configurari mereamur corpori eius inæstimabilis claritatis. **R.** Amen.
Quod ipse præstare.

DOMINICA ANTE NATIVITATEM DOMINI¹

19.

SBM

DEUS, qui illum iniquum filium perditionis, cuius adventus est secundum operationem Satanæ, oris sui spiritu · interficiet: corda vestra in patientia sua · et caritate sanctificet. **R.** Amen.

Et, qui eum destruet sui adventus illustratione, defendat vos a signis eius et prodigiis mendacibus · et ab omni iniquitatis seductione. **R.** Amen.

Ne, consentientes mendacio, et contradicentes veri/7'/tati, in ignem æternum cum ipso² patre mendacii damnemini.³ **R.** Amen. Quod ipse præstare.

¹ **B** Dominica] quarta **M** Dominica] quarta Memento nostri Domine

² **B** om.

³ **M** condemnemini

FERIA QUARTA

20.

SB

DEUS, qui est fons lucis, fons vitæ, fons veritatis: multiplicet in vobis suæ genimina caritatis. **R.** Amen.

Auferat a vobis spiritum servitutis in timore, et impleat vos spiritu adoptionis filiorum in dilectione. **R.** Amen.

Concedat vobis, ut se,¹ in quo inhabitet² omnis iustitiæ plenitudo, esuriatis et sitiatis,³ quatenus satiemini, cum ipse apparuerit in sede⁴ suæ maiestatis. **R.** Amen.

¹ **B** ut] in se

² **B** inhabitat

³ **B** sciciatis (*sic*)

Quod ipse præstare dignetur.

⁴ B gloria

FERIA SEXTA

21.

SB

DEUS, qui iustificat · et circumcisionem ex fide, et præputium per fidem: peccata, quæ post baptisma contraxistis, secundo lacrimarum baptismate per gratiam diluat, ne sub legis rigore iudicemini, quæ cruentat. **R.** Amen.

Et, qui per carnem assumptam, sanctam sibi desponsavit Ecclesiam, faciat vos in fecunditate /7v/ tanti matrimonii cum filiis, non cum adulteris computari. **R.** Amen.

Quatenus ad gloriam Matris vestræ moribus et actibus specimen præferentes huius nobilitatis, in conspectu Patris vestri nec maculam, nec rugam habeatis. **R.** Amen.

Quod ipse præstare.

IN VIGILIA NATIVITATIS DOMINI¹

22.

SBM

OMNIPOTENS Deus, qui, ut vos² a lege peccati absolveret, Unigenitum suum, in similitudine carnis peccati factum, sub lege mittere dignatus est: in bona voluntate sua perfecte vos exuat veterem cum suis actibus hominem,³ qui in novitate Spiritus eundem Filium eius habetis et⁴ infirmitatis vestræ participem, et regni⁵ coheredem. **R.** Amen.

Det vobis sobrie et iuste et pie humilem eius adventum excipere, et competenter venerari, ut, cum secundo⁶ non iudicandus, sed iudicaturus apparebit, indemnes eum mereamini in sua gloria contemplari. **R.** Amen.

Quatenus per hoc salutare commercium digne /8v/ vos faciat inter adoptionis filios computari, unde idem Mediator noster Filius Hominis dignatus est nominari. **R.** Amen.

Quod ipse præstare.

¹ B om. M Domini] Hodie scietis

² M qui] nos ut

³ B M cum] actibus suis hominem

⁴ B ut

⁵ B regem

⁶ B sæculo

23. Unde supra

SB+

DEUS, qui Filii sui, Domini nostri, Iesu Christi humilitate iacentem mundum dignatus est erigere: suæ vos benedictionis capaces dignetur efficere.

Ut, veterem hominem cum suis actibus¹ deponentes, illius conversatione vivatis, qui secundum Deum creatus est in iustitia et sanctitate veritatis. **R.** Amen.
 Sicque ab eo hodie sanctificationem mereamini, quatenus, nativitatem Salvatoris die crastina celebraturi, convenientibus illi obsequiis existatis accepti. **R.** Amen.
 Quod ipse præstare dignetur.

¹ B cum] actibus suis

AD MISSAM PRIOREM¹

24.

SBM

BENEDICAT vobis Deus,² qui mysterium incarnationis suæ, æternis temporibus tacitum, in hac sacratissima nocte voluit esse revelatum. **R.** Amen.
 Et, qui ante tempora sæcularia vocavit vos per gratiam suam, quæ hac nocte manifestata est per Salvatoris illuminationem, destruat peccati /8v/ mortem, illuminet autem vitam et incorruptionem.
 Ut, in omni castitate morum conversationem vestram agentes · in cælis, cum angelis Dei Deo celebretis gloriam³ in excelsis. **R.** Amen. Quod ipse præstare.

¹ B Ad] priorem missam M priorem] missam Dominus dixit ad me benedictio

² M vobis] omnipotens Deus

³ B gloria

25. Item alia:

SB+

OMNIPOTENS Deus, qui incarnatione Unigeniti sui mundi tenebras effugavit, et eius gloriosa nativitate hanc sacratissimam noctem irradiavit: effuget a vobis tenebras vitiorum, et irradiet corda vestra¹ luce virtutum. **R.** Amen.
 Quique eius² sacratissimæ nativitatis gaudium magnum pastoribus ab angelo voluit nuntiari, ipse super vos benedictionis suæ gratissimum imbrem infundat, atque, ipso pastore, vos ad æternorum gaudiorum pascua perducatur. **R.** Amen.
 Et, qui per eius incarnationem terrena cælestibus sociavit, internæ³ pacis et bonæ voluntatis nectare vos repleat, et cælestis militiæ consortes efficiat. **R.** Amen.
 Quod ipse præstare.

¹ B om. irradiet] corda vestra

² B eis

³ B in æternæ

AD SECUNDAM MISSAM¹

26.

SBM

DEUS, qui Deus de Deo, lux de luce /9/ inter principia creaturarum lucem divisit a tenebris: concedat vobis, ut a luce, quæ hodie illuxit, illuminati, filii lucis esse mereamini. **R.** Amen.²

Et, qui ipse lux est, et in quo non sunt ullæ³ tenebræ, largiatur, ut, in luce ambulantes, cum luce societatem possitis habere. **R.** Amen.

Ut, cum pastoribus in præsepio, incarnationem eius credentes,⁴ admiremini, donec dies virtutis eius in vobis illucescat, et lucifer ille, qui nescit occasum, vestris oriatur in cordibus. **R.** Amen. Quod ipse præstare.

¹ **B** In aurora ad missam **M** missam] Lux fulgebit

² **S** Amen *secundum et tertium manu posteriore insertum.*

³ **M** illæ

⁴ **M** om.

27. Item alia:

SB

DEUS, qui, a Patre genitus ante luciferum, hodie pro nobis a matre genitus est: secum vos ad summum cælorum, quo recursus eius est,¹ revehat, pro quibus, a summo cælo egrediens, ad ima descendebat. **R.** Amen.

Accendat in vobis ignem Sancti Spiritus, quem venit mittere in terram, ut ardeat, ne quis se in duritia cordis a calore eius abscondat.² **R.** Amen.

Quatenus ipse, speciosus forma præ filiis homi/9/num, in quem prospicere desiderant angeli,³ in eadem vos sibi⁴ faciat pulchritudine configurari.

Quod ipse præstare.

¹ **B** recursus] est eius

² **B** calore] eius abscondat

³ **B** quem] desiderant angeli prospicere

⁴ **B** om.

IN DIE SANCTO NATIVITATIS DOMINI¹

28.

SBMZ+

BENEDICAT vobis omnipotens Deus,² vestramque ad superna excitet intentionem, qui hanc sacratissimam diem nativitate Filii sui fecit esse sollemnem. **R.** Amen.

Et, qui eum, qui panis est³ angelorum, in præsepio Ecclesiæ cibum fecit esse fidelium animalium,⁴ ipse vos et in præsentī sæculo degustare faciat æternorum dulcedinem gaudiorum, et in futuro perducatur ad satietatem⁵ æternorum præmiorum. **R.** Amen.

¹ **M** In sancto die Puer natus est **benedictio** **Z** sine titulo

² **B** sancto] ad missam: Omnipotens Deus benedicat vobis

³ **Z** qui] «est» panis est (*diplographia orig. del.*)

Quique eius infantiam vilibus voluit indui pannis,⁶ ipse vos cælestium vestimentorum induat ornamentis. **R.** Amen.

Quod ipse præstare dignetur, cuius regnum et imperium sine fine permanet in sæcula sæculorum. **R.** Amen.⁷

⁴ S animarum Z cibum] fidelium esse fecit animalium

⁵ B Z societatem

⁶ M voluit] pannis indui Z vilibus] indui voluit pannis

⁷ Z add. Hæc benedictio Dei Patris omnipotentis · et Filii · et Spiritus Sancti descendat et maneat super vos semper. Amen. (*Ibi enim hæc aperit totam seriem benedictionum.*)

29. Item alia:

SB

DEUS, qui est splendor paternæ gloriæ, et incomprehensibilis figura eius substantiæ: peccatorum vestrorum vos mundet purgatione. **R.** Amen. /10°/

Et, qui hodierna die in similitudine¹ carnis venit peccati, ut peccatum damnaret in carne, iustificationem legis per Spiritum suum in vestra² impleat infirmitate. **R.** Amen.

Inspiret vobis, ut Verbum, quod in principio apud Deum Deus erat, in fine temporum carnem factum esse credatis, sic tamen, ut nec personarum admittatur ulla divisio, nec naturarum credatur ulla permixtio. **R.** Amen. Quod ipse præstare.

¹ B similitudinem

² S nostra

IN NATALI SANCTI STEPHANI¹

30.

SBM

DEUS, a cuius caritate beatum Stephanum non potuit separare neque mors, neque vita, neque angeli, neque principatus, neque instantia, neque futura,² neque altitudo, neque profundum: faciat vos ad eius imitationem³ currere certamen vobis⁴ propositum. **R.** Amen.

Concedat vobis, ut,⁵ sicut ipse⁶ protomartyr, testimonio fidei probatus, accepit remissionem, ita et vos per eius merita in vestram proficiatis consummationem. **R.** Amen. /10°/

Quatenus, dum exemplo eius corde⁷ creditis ad iustitiam, ore autem confitemini ad salutem, ineffabilem Filii Dei a⁸ dextris Patris consequamini visionem. **R.** Amen.

¹ B De sancto Stephano M In natali Stephani Etenim sederunt

² M mors] neque angeli ... futura neque vita

³ B ad] imitationem eius

⁴ M om.

⁵ M om.

⁶ B om.

⁷ B eius] corde corde (*diplographia*)

⁸ B ad

Quod ipse præstare.⁹

⁹ B *add. Item alia*: Deus qui beatum Stephanum protomartyrem coronavit (*vide infra*, I. 35.)

IN NATALI SANCTI IOANNIS¹

31.

SBM

DEUS, in quo habitat omnis plenitudo divinitatis et sapientiæ corporaliter: instruat vos ea, quæ beatus Ioannes annuntiavit de Verbo vitæ, quod fuit ab initio, quod ipse vidit, et quod audivit. **R.** Amen.

Enarret ea vobis ipse Unigenitus Filius, qui est in sinu Patris, de cuius plenitudine beatus evangelista abundantius accepit · præ aliis gratiam pro gratia. **R.** Amen.

Quatenus, per eum in agnitionem mysterii, a sæculis² et generationibus absconditi, fideliter eruditi, patienter expectetis beatam spem et adventum gloriæ³ magni Dei et Salvatoris, Iesu Christi, Domini nostri. **R.** Amen. Quod ipse præstare.⁴

¹ B *De sancto Iohanne evangelista* M *Ioannis*] In medio ecclesiæ

² M secutis

³ B *om.*

⁴ B *add. Item alia*: Omnipotens Deus dignetur vos per intercessionem (*vide infra*, I. 36.)

IN NATALI SANCTORUM INNOCENTUM¹

32.

SBM

DEUS, qui hodierna die infans ab infantibus, innocens ab inno/117centibus · sanguine, non sermone voluit prædicari: inspiret vobis, ut testimonium Christi non ex sublimitate sermonis aut sapientiæ, sed ex patientia et mansuetudine² metiamini. **R.** Amen.

Et, qui stulta mundi elegit, ut confundat sapientes, infirma, ut confundat fortia, ea, quæ non sunt, ut, quæ sunt,³ destruat, edoceat vos⁴ intelligere, quod stultum est Dei, sapientius esse hominibus, et, quod infirmum est Dei, fortius esse hominibus. **R.** Amen.

Ut malitia parvuli,⁵ sensibus perfecti, exercitatos sensus habeatis · ad discretionem boni et mali. **R.** Amen. Quod ipse præstare.⁶

¹ B *In] die Innocentum* M *De Innocentibus* Ex ore infantum *benedictio*

² B *ex]* mansuetudine et patientia

³ B *ut]* ea quæ

⁴ M nos

⁵ M *Et parvuli malitia*

⁶ B *add. Item alia*: Omnipotens Deus qui hodierna die in ætate fragili (*vide infra*, I. 37.)

IN OCTAVA DOMINI NATIVITATIS¹

33.

SBM

DEUS, qui hodierna die, ne legem solveret, sed impleret, circumcidi et ex tempore voluit · appellari: largiatur vobis, ut spiritu, non littera, corde, non carne · sitis circumcisi. **R.** Amen.

Et, qui iustificat circumcisionem ex fide, et præputium per fidem, concedat præputium vestrum² in circumcisionem reputari, et ab eo iustitias legis consummari. **R.** Amen.

Ut a petra, qui est Christus, circumcisi non circumcisione³ manu facta, sed Spiritu Dei vivi, servientes Deo, circumcisio sitis, non concisio. **R.** Amen.

Quod ipse præstare.

¹ B M om.

² B om.

³ B Christus] circumcisione non

34. Alia:

SB

DEUS, Mediator Dei et hominum, qui et circumcisionem per semetipsum sanctificavit, et baptisma: non carnem, sed corda vestra spiritaliter circumcidat, non per legem, sed per gratiam. **R.** Amen.

Et, qui omnibus omnia factus est, ut omnes salvos faceret, faciat vos in suo nomine, hoc est in Iesu,¹ æternæ salutis heredes, ut et plenitudo gentium ad vitam introeat, et sic, ablato velamine, omnis etiam Israel salvus fiat. **R.** Amen.

Quatenus in ipso angulari lapide sic uterque paries in unam structuram coaptetur, ut cælestis illa Ierusalem ex omnibus mundi gentibus, quasi ex diversis lapidibus, ad plenam eius gloriam fabricetur. **R.** Amen. Quod ipse præstare. /12'/

¹ B hoc] in Iesu est

IN OCTAVA SANCTI STEPHANI¹

35.

SB+

DEUS, qui beatum Stephanum protomartyrem coronavit et confessione fidei, et agone martyrii: mentes vestras circumdet in præsentī sæculo corona iustitiæ, et in futuro perducatur vos ad coronam gloriæ. **R.** Amen.

Illius obtentu tribuat vobis Dei et proximi caritate semper exuberare, qui hanc studuit etiam inter lapidantium impetus obtinere. **R.** Amen.

Quo, eius exemplo roborati, et intercessione muniti, ab eo, quem ille a² dextris Dei vidit stantem, mereamini benedici. **R.** Amen. Quod ipse.

¹ B Alia

² B ad

IN OCTAVA SANCTI IOANNIS¹

36.

SBZ+

OMNIPOTENS Deus dignetur vos² per intercessionem beati Ioannis apostoli et evangelistæ benedicere, qui per eum arcana verbi sui voluit Ecclesiæ suæ revelare. *R.* Amen.

Concedat vobis, ut, quod ille, Spiritus Sancti munere afflatus, infudit · auribus vestris,³ eiusdem Spiritus dono capere mente valeatis. *R.* Amen.

Quo, eius documento de divinitate nostri /12'/ Redemptoris edocti, et amando, quod tradidit,⁴ et prædicando, quod docuit, et exsequendo, quod iussit, ad æterna⁵ dona pervenire mereamini, quæ eidem⁶ Dominus noster, Iesus Christus⁷ repromisit. *R.* Amen. Quod ipse præstare.

¹ *B* Item alia *Z* In natali sancti Ioannis evangelistæ

² *Z* vobis

³ *Z* afflatus] vestris auribus infudit

⁴ *Z* credidit

⁵ *S Z om.*

⁶ *B* idem

⁷ *Z* quæ] idem Iesus Christus Dominus noster

[IN OCTAVA SANCTORUM INNOCENTUM]¹

37.

SB

OMNIPOTENS Deus, qui hodierna die in ætate fragili · primitias sibi consecravit martyrii: sanctorum innocentum² intercessione faciat vos sibi populum acquisitionis, ut eum mirabilem in sanctis suis mente et spiritu competenter honoretis. *R.* Amen.

Revestiat vos misericorditer stola puritatis et innocentiae, ut, qui centesimum virginitatis fructum peccando amisimus, sexagesimum vel tricesimum pœnitendo teneamus. *R.* Amen.

Quatenus, si ad supereminentem illorum claritatem polluti aspirare non possumus, communem illum æternæ retributionis denarium cum illis³ accipiamus. *R.* Amen.

Quod ipse præstare dignetur.

¹ *S* Item alia *cf. B*

² *S* innocentium

³ *B om.* denarium] cum illis

IN VIGILIA EPIPHANIE

38. /13'/

SB

DEUS, qui omnes peccantes sine distinctione gloria sua voluit indifferenter egere: omnes vos, quos gratis iustificavit per suam gratiam, per redemptionem, quæ in ipso est, transcribat ad vitam. *R.* Amen.

Doceat vos in superabundante et gratuita eius¹ misericordia gloriari, qui vos cognoscitis ex operibus legis coram illo non posse iustificari. *R. Amen.*

Quatenus ipse, qui et bona gratis dat, et post iuste remunerat, nunc misericorditer confirmet in vobis, quod operatus est, ut, in novissimo veniens, inveniatur in vobis, quod remunerare debeat iustus iudex. *R. Amen.* Quod ipse præstare.

¹ *B om.*

IN DIE SANCTO EPIPHANIÆ¹

39.

SBM

DEUS, qui non est Iudæorum Deus tantum, sed etiam gentium: præparet vos in vasa misericordiæ, in quibus ostendit divitias suæ pietatis et gloriæ. *R. Amen.*

Et, qui non plebem suam plebem suam, et non misericordiam consecutam² misericordiam consecutam vocavit, concedat, /13v/ ut³ filii Dei vocemini. *R. Amen.*

Ut,⁴ cum Christus⁵ apparuerit, qui est vita vestra, cum ipso et vos appareatis in gloria. *R. Amen.* Quod ipse præstare.

¹ *B In die Epiphaniæ M In Epiphania Domini Ecce advenit benedictio*

² *B misericordiam] suam consecutam*

³ *B M concedat] vobis ut*

⁴ *M Et*

⁵ *B om.*

40. Item alia:

SB+

DEUS, qui Unigenitum suum hodierna die, stella duce, gentibus voluit revelare: sua vos dignetur benedictione locupletare. *R. Amen.*

Quo, exemplo magorum mystica Domino nostro,¹ Iesu Christo munera offerentes, spreto antiquo hoste, spretisque contagiis vitiorum, ad æternam patriam redire valeatis per viam virtutum. *R. Amen.*

Detque vobis veram mentium innocentiam, qui super Unigenitum suum Spiritum Sanctum demonstrari voluit per columbam, eaque virtute mentes vestræ exercentur ad intelligenda divinæ legis arcana, qua in Cana Galilææ · lympa est in vinum conversa. *R. Amen.* Quod ipse præstare.

¹ *B om.*

IN OCTAVA EPIPHANIE

41.

SBM

DEUS Sabaoth consilium suum antiquum verum in vobis faciat, et vos, terram sitientem aqua¹ gratiæ spiritalis perfundat. **R.** Amen. /14'/

Et, qui fluminis sui impetu civitatem suam lætificat, det vobis, ex aqua et Spiritu renatis, inferius et superius irriguum in sortem hereditatis, ut prius ex timore Gehennæ, post ex desiderio cælestis patriæ lacrimas habeatis. **R.** Amen.

Quatenus, utroque flumine abluti ab omnibus peccatis, in lumine apparitionis eius perennis gloriæ lumen videatis. **R.** Amen. Quod ipse præstare.

¹ M aquæ

DOMINICA PRIMA POST NATIVITATEM DOMINI¹

42.

SBM

PRÆSTET vobis Deus condelectari legi Dei · secundum interiorem hominem, et subiugare legem peccati,² menti vestræ repugnantem. **R.** Amen.

Concedat vobis adire cum fiducia ad thronum, ut misericordiam consequamini, et gratiam inveniatis in auxilio opportuno. **R.** Amen.

Ut, corruentes in pænitentia, et resurgentes in gratia, cum puero Iesu crescatis, et confortemini sapientia. **R.** Amen. Quod ipse præstare.

¹ M post] octavas Epiphaniæ In excelso throno Dehinc benedictiones singule falso intitulantur in omnibus tribus fontibus usque ad dominicam quartam post Epiphaniam (vide infra, I. 53.), ut concludi potest de pericopis apostolicis vel evangelicis, ad quas benedictiones pertinent.

² B om.

43. Item alia:

SB

OMNIPOTENS Deus, qui, a Patre constitutus heres universorum, sponte sub lege¹ factus /14'/ est, ut nos, qui sub lege eramus, redimeret: æterna vos libertate dignetur condonare, quos in adoptionem² filiorum dignatus est vocare. **R.** Amen.

Et, qui Dominus omnium sub tutoribus esse voluit, et ab hominibus pædagogari,³ faciat vos in plenitudine sui Spiritus in virum sibi perfectum⁴ configurari. **R.** Amen.

Ut,⁵ qui in ruinam et resurrectionem multorum positus est, non sit vobis lapis offensionis et petra scandali, sed lapis pretiosus in fundamento positus, in quo et vos cum lapidibus vivis in habitaculum eius possitis coædificari. **R.** Amen.

Quod ipse præstare.

¹ B om. sponte] sub lege

² B optionem

³ B pedagozari (sic)

⁴ B virum] perfectum sibi

⁵ B Et

[DOMINICA PRIMA POST EPIPHANIAM]¹

44.

SB

DEUS, qui omnia conclusit in incredulitate, ut omnium misereatur: concedat vobis bonum æmulari · semper in bono, ut Christus Iesus formetur in vobis.² *R. Amen.*
 Adiuvet vos per misericordiam suam, ut, qui carnales estis, et³ venundati sub peccato, quod operamini, non intelligentes, per gratiam ipsius de cor/15^o/pore mortis huius liberemini. *R. Amen.*

Inspiret vobis, ut, secundum Iesum obœdientes parentibus, cum Iesu proficiatis sapientia coram Deo et hominibus. *R. Amen.* Quod ipse præstare.

¹ **SB** *Alia* Coni.

² **B** Iesus] in vobis formetur

³ **B** ut

45. [Alia:]¹

SB

OMNIPOTENS Deus, Dei Patris virtus et sapientia, qui ad eruditionem vestram in ætate² secundum carnem fragili · in medio doctorum audiens et interrogans voluit inveniri: doceat vos ad sobrietatem sapere, non de spiritali gratia, quam ab illo accepistis, superbire. *R. Amen.*

Det vobis in sua imitatione tenacem custodiam humilitatis, ut, ab eo exaltati, sapientia spiritali et gratia apud Deum et homines proficiatis. *R. Amen.*

Quatenus, reformati in novitate sensus vestri, non conformati huic sæculo, per humilitatem ad honorem et gloriam crescatis in ipso. *R. Amen.* Quod ipse præstare.

¹ **SB** *Feria quarta* Coni.

² **B** ætatem

FERIA QUARTA¹

46.

SB

DEUS, qui, ut nos ad implendum omnem iustitiam erudiret, sub manibus servi in Iordane humiliatus est: faciat vos ad capien/15^o/dam eruditionem suam dociles,² et in omni bona operatione efficaces. *R. Amen.*

Det vobis munditiam³ cordis et columbinam simplicitatem et mansuetudinem animi, ut gratiam Sancti Spiritus possitis promereri. *R. Amen.*

Quatenus, sicut in illo Patri complacuit, cum esset in forma hominis, sic per ipsum, Mediatorem Dei et hominum, complaceat in vobis. *R. Amen.* Quod ipse præstare.

¹ **SB** *Feria sexta* Coni.

² **B** docibiles

³ **S** immunditiam

FERIA SEXTA¹

47.

SBM

CONCEDAT vobis Deus, ut, sicut unius delicto² mors in vobis regnavit per unum, ita et vos, abundantiam gratiæ et donationis · et iustitiæ · per unum Iesum Christum accipientes, in vita regnetis per ipsum. *R. Amen.*

Et, sicut per unum regnavit peccatum in mortem, subintrante lege, ut abundaret delictum, ita et gratia regnet per iustitiam in vitam æternam per Iesum³ Christum, Dominum nostrum. *R. Amen.*

Ut in nuptiis ipsius et Ecclesiæ, non exclusi, sed membris incorporati, serviatis ei in Spiritus /16'/ novitate, non litteræ vetustate. *R. Amen. Quod ipse.*

¹ **S B** Dominica secunda **M** Dominica secunda post Epiphaniam Omnis terra *Coni.*

² **M** unius] hominis delicto

³ **M** per] unum Iesum

DOMINICA SECUNDA¹

48.

SB

DEUS, qui in Cana Galilææ aquam in vinum voluit convertere: vobis, qui ad Ecclesiæ nuptias vocati estis, austeritatem legis in gratiæ dulcedinem dignetur commutare. *R. Amen.*

Et, qui de fructu operum suorum terram satiat, quia ipse vera vitis est,² vino misericordiæ, quod de hac vite³ superabundanter cottidie vindemiatis, corda vestra lætificet. *R. Amen.*

Quatenus, huiusmodi potu inebriati, sic a mente veteri excedatis, ut in novitate Spiritus cum eodem Domino nostro et sponso nuptialibus epulis spiritali iucunditate hilares assideatis. *R. Amen. Quod ipse præstare.*

¹ **S** Feria quarta **B** Item alia *Coni.*

² **B** ipse] est vitis vera

³ **B** vita

FERIA QUARTA¹

49.

SB

DEUS, qui Verbum suum revelavit vobis, quod in misteriis fuit absconditum · a generationibus et sæculis: sua inspiratione vobis adaugeat intellectum, ut comprehendatis cum omnibus sanctis, quæ sit /16'/ latitudo, longitudo, sublimitas · et profundum. *R. Amen.*

¹ **S** Feria sexta **B** Feria quarta vel sexta *Coni.*

Doceat vos vivificantem Spiritum quærere in occidentibus litteris, ut non, sicut bruti, paleas, sed, ut rationales, medullam tritici comedatis. **R.** Amen.

Quatenus, revelatis ab eo oculis vestris, mirabilia de lege eius considerantes, divitias maiestatis eius et superabundantis misericordiæ cognoscatis, et secundum gratiam, quæ data est vobis, et alios doceatis. **R.** Amen. Quod ipse præstare.

FERIA SEXTA¹

50.

SBM

INSPIRET vobis Deus, ut, non secundum carnem, cuius prudentia mors est, sentientes, sed secundum Spiritum, cuius prudentia vita et pax est, sitis sapientes. **R.** Amen.

Infundat vobis Spiritum adoptionis filiorum, in quo eum Patrem invocetis, ut, filii Dei per Spiritum facti, heredes etiam tanti Patris esse mereamini. **R.** Amen.

Præstet vobis, ut semper malum in bono vincentes, ex eo discipuli eius esse agnoscamini, si dilectionem habueritis ad invicem.² **R.** Amen. Quod ipse præstare.

¹ **S B** *Dominica tertia* **M** *Dominica tertia post Epiphaniam* Adorate Deum *Coni.*

² **M** *dilectionem]* ad invicem habueritis

DOMINICA TERTIA¹

51.

S

CHRISTUS Iesus, qui pro nostra omnium salute de altitu/¹⁷/dine cælorum ad vallem huius sæculi dignatus est descendere: invisibili attactu mundet in vobis, quicquid maculosum est, foedantibus peccatis, ut in unitate fidei unum caritatis et innocentiae colorem habeatis. **R.** Amen.

Sanet interiorem hominem vestrum ab omni languore iniquitatis, nequando de ægritudine huiusmodi mortem animæ incurratis. **R.** Amen.

Quatenus in fide Abrahæ in regno cælorum cum eodem Abraham, Isaac et Iacob in præputio recumbere mereamini, a quo filii circumcisionis in infidelitate videntur peregrini. **R.** Amen. Quod ipse præstare.²

¹ **S B** *Feria quarta* *Coni.*

² **B** *om. totam hanc benedictionem, quæ etiam a C nescitur.*

FERIA QUARTA¹

52.

SB

CHRISTUS Iesus, qui venit in hunc mundum peccatores salvos facere: det vobis eisdem salutis plenitudinem in ipso et per ipsum abundantius invenire. **R.** Amen.

¹ **S B** *Feria sexta* *Coni.*

Ostendat in vobis omnem patientiam, ut, misericordiam consecuti, vitam apprehendatis æternam. **R.** Amen.

Quatenus, non immemores, neque² ingrati parcen/17^v/ti misericordiæ, districtam subsequentis³ iudicii censuram valeatis declinare. **R.** Amen. Quod ipse præstare.

² S atque

³ B subsequentes

DOMINICA QUARTA¹

53.

SBM+

TENTATIONUM omnium a vobis Dominus pericula removeat, et perturbationum procellas miseratus excludat. **R.** Amen.

Tentatoris fraudes atque molimina dissolvat, et vos adversus eum cautos et invincibiles reddat. **R.** Amen.

Continuæ pacis vobis munera tribuat, et vos in portum tranquillitatis securos constituat. **R.** Amen. Quod ipse præstare dignetur.

¹ M quarta] benedictio

54. [Alia:]¹

SB

DEUS, qui dominatur potestatis maris, et motum fluctuum eius mitigat: verbo suo adversos spiritalis nequitiae ventos reprimat, et omnem motum fluctuantis sæculi in cordibus vestris componat. **R.** Amen.

Et, qui non dormit, neque dormitat, Ecclesiæ suæ, in huius mundi turbine periclitanti dux et naclerus præsideat, ut² ad æternæ salutis portum feliciter perducatur. **R.** Amen. /18^v/

Quatenus, qui vos³ in sanguine Iesu renatos gaudetis spiritalibus aquis, in hoc fluctuantis abyssi gurgite naufragium non timeatis. **R.** Amen. Quod ipse præstare.

¹ S B FERIA quarta Coni. Benedictio pro feria sexta præcedenti et feria quarta subsequenti omissæ videntur, sed benedictiones dehinc intitulantur iterum congrue.

² B om.

³ B nos

FERIA SEXTA

55.

SB

OMNIPOTENS Deus, qui humilia respicit, et alta a longe cognoscit: auferat a vobis infantem spiritum superbiæ, ut, in oculis vestris parvuli, in oculis eius possitis complacere. **R.** Amen.

Et, qui regnum suum specialiter proposuit parvulis, spiritu vos, non scientia parvulos faciat, ut in¹ regnum illud angelorum concives intretis. *R. Amen.*

Quatenus, inter benedictos benedicti, benedictionem æternam hereditate possidere mereamini. *R. Amen.* Quod ipse præstare.

¹ B *om.*

DOMINICA QUINTA¹

56.

SBM

DEUS cæli et terræ, qui sacramenta sua, a sapientibus et prudentibus abscondita, parvulis voluit revelare: agnitionis suæ gratiam vobis per Spiritum suum /18^v/ plenius dignetur² donare. *R. Amen.*

Et, cui omnia a Patre³ tradita sunt, imponat vobis iugum obœdientiæ et humilitatis, ut veram animabus vestris requiem inveniatis.

Quatenus, ab eo exonerati peccatorum sarcinis, sub quibus indesinenter laboratis, sub umbra alarum eius refrigerium ab æstu, et umbraculum a turbine et a pluvia inveniatis. *R. Amen.* Quod ipse præstare dignetur.

¹ M *quinta] benedictio*

² B *suum] dignetur plenius*

³ M *cui] a Patre omnia*

FERIA QUARTA

57.

SB

BENEDICAT vobis Dominus, et induat vos, sicut electos suos, benignitatem et viscera misericordiæ, ut, in benedictione seminantes, vitam æternam metatis de benedictione. *R. Amen.*

Doceat vos cum patientia supportare invicem, et ex corde remittere proximis, ut, sicut abundavit delictum, sic per ipsum gratia superabundet¹ in vobis. *R. Amen.*

Quatenus, cum omnibus pacem habentes, omnem hominem in illo, sicut vosmet-ipsos, diligatis, ut omne mandatum legis in uno /19^v/ hoc² mandato perfecte adimpleatis. *R. Amen.* Quod ipse præstare.

¹ B *per] illum gratia superabundavit*

² B *uno] ad hoc*

FERIA SEXTA

58.

SB

BENEDICAT vobis Dominus omni benedictione spirituali in cælestibus in Christo, ut ipse, qui est super omnia benedictus, sit vestra benedictio. *R. Amen.*

Det vobis in se confidere et in se gloriari, ut, quodcumque in verbo aut in¹ opere facitis, omnia in nomine eius faciat. *R. Amen.*

Quatenus, in omnibus illi gratias² agentes, quicquid in vobis boni est, illius, et non vestræ gloriæ ascribatis, ut, quem largitorem omnium bonorum fideliter credatis,³ eundem etiam remuneratorem habeatis. *R. Amen.* Quod ipse præstare.

¹ *B om.*

² *B omnibus] gratias illi*

³ *B credatis*

IN NATALI SANCTI SILVESTRI¹

59.

SB

DEUS, qui per beati Silvestri pontificis doctrinam et meritum · Romanum ad fidem convertit imperium: eius vos exemplis informet et conversationibus, et sancta intercessione tueatur. *R. Amen.*

Det vobis eius patrocinio draconem antiquum /19^o/ superare, qui in vice² sancti Petri in dracone diabolus corporaliter potuit alligare. *R. Amen.*

Ut, sicut ille in virtute divina Iudæorum blasphemiam verbis confutavit et miraculis, ita et vos spirituales nequitas et hæreticorum scandala ad gloriam catholicæ fidei revincere valeatis. *R. Amen.* Quod ipse præstare.

¹ *B In] sancti Silvestri papæ*

² *S vicem*

IN NATALI SANCTI PAULI, PRIMI EREMITÆ¹

60.

SB

DEUS, qui beatum Paulum eremitam perfecte mundo crucifixit, et ipsi mundum: eius vos imitatione crucifigat mundo et eius concupiscentiis, ut, mortui huic sæculo, Deo viventi semper vivatis. *R. Amen.*

Trahat vos post se, ut, abnegantes vosmetipsos, sic crucem voluntariæ macerationis tollatis, ut numquam a vestigiis eius recedatis. *R. Amen.*

Quatenus passionibus dominicis non fecte, sed ita in veritate communicetis, ut Crucem eius in mortificationem, non in angariam portetis. *R. Amen.*

Quod ipse præstare.

¹ *B Pauli primi eremitæ*

**IN NATALI SANCTORUM MARTYRUM
FABIANI ET SEBASTIANI¹**

61. /20*/

SB

DEUS, qui beatos athletas suos, Fabianum et Sebastianum suo Spiritu roboravit in agone, ut pro testimonio fidei resisterent usque ad sanguinem: confortet vos in eodem Spiritu infatigabiliter pro iustitia agonizare, et labores huius sæculi quietem reputare. *R. Amen.*

Adiuvet vos ipse misericors, ut, quorum confessionem debito honore veneramini, eorum fidem, et in tentationibus constantiam possitis imitari.² *R. Amen.*

Quatenus et vos, cum illis ad refrigerium transeuntes per ignem et aquam, finito bonæ conversationis cursu, accipiatis immarcescibilem coronam. *R. Amen.*

Quod ipse præstare.

¹ B sanctorum] Fabiani et Sebastiani martyrum

² B mutari

IN NATALI SANCTÆ AGNETIS VIRGINIS¹

62.

SB

DEUS, qui beatæ virgini suæ, Agneti martyrii palmam contulit cum gloria virginitatis: subarret vos illo anulo suæ fidei, quo beata /20*/ illa, ab ipso subarrata, nec muneribus moveri potuit, nec suppliciis terreri. *R. Amen.*

Accendat in vobis ignem inextinguibilem suæ caritatis, ut, cum virgine hac et vos mundum calcantes, solum Dominum nostrum super aurum et topazion diligatis. *R. Amen.*

Quatenus, si neque ad centesimum virginitatis, neque sexagesimum² martyrii fructum pertingitis, ipsa intercedente, pænitiæ saltem et continentis vitæ fructum tricesimum³ metatis. *R. Amen.* Quod ipse.

¹ B Agnetis virginis et martyris

² B neque] ad sexagesimum

³ S centesimum

IN NATALI SANCTI TIMOTHEI APOSTOLI¹

63.

SB

OMNIPOTENS Deus inebriet vos liquore cælestis suæ sapientiæ, quem beatus Timotheus ex vase electionis, hoc est ex ore Pauli apostoli, meruit potare. *R. Amen.*

Et, qui eum coapostolum fecit et cooperatorem Evangelii, doceat vos in ministerio eiusdem Evangelii usque ad mortem infatigabiliter operari. *R. Amen.*

¹ B In sancti Timothei

Quatenus, evangelicæ veritati per omnia credentes, unusquisque, sicut accepit gratiam, alter/21^v/utrum erudiatis, ut et vos cum sanctis operariis, si non laboris, bonæ tamen voluntatis mercedem recipiatis. **R.** Amen. Quod ipse.

IN CONVERSIONE SANCTI PAULI

64.

SB

DEUS, qui hodierna die beatum Paulum, cum prius esset blasphemus, persecutor · et iniuriosus, in fidei ministerio fidelem existimavit: concedat vobis secundum Evangelium gloriæ beati¹ Dei, quod illi est creditum, ambulare. **R.** Amen.

Et, qui in eo primo ostendit omnem patientiam · ad informationem eorum, qui credituri sunt ei in vitam æternam, concedat, ut militetis secundum ipsum bonam militiam, habendo fidem et bonam conscientiam. **R.** Amen.

Ut, bonum certamen certantes, cursum consummantes, cum ipso coronam in diem illum² a iusto iudice accipiatis. **R.** Amen. Quod ipse.

¹ **B** om.

² **B** in] illum diem

IN PURIFICATIONE SANCTÆ MARIÆ¹

65.

SBMZ+

OMNIPOTENS Deus, qui Unigenitum suum hodierna die in assumpta carne² in templo voluit præsen/21^v/tari: benedictionis suæ vos munere fultos, bonis operibus faciat exornari. **R.** Amen.

Et, qui eum, ut legem adimpleret, ministrum voluit effici legis, mentes vestras instruat legis suæ spiritalibus³ documentis. **R.** Amen.

Quo ei et pro turturibus castitatis vel⁴ caritatis munera offerre valeatis, et pro pullis columbarum Spiritus Sancti donis exuberetis. **R.** Amen. Quod ipse præstare.

¹ **M** Mariæ] Virginis

² **B** suum] in carne assumpta hodierna die

³ **B** legis] spiritalis

⁴ **Z** suæ

66. Item alia:

SB

SANCTUS sanctorum, qui¹ omnia sanctificat: sanctificet vos beatissimæ Genitricis suæ interventu · et speciali merito, per quam ipse cum hostiis hodie præsentatus est in templo. **R.** Amen.

Det vobis compunctionis turturæ² suspiria, et columbinæ spiritum simplicitatis, ut vosmetipsos medullatam illi hostiam offeratis. **R.** Amen.

¹ **B** qui qui (*diplographia*)

Ut³ ipsa stella maris dirigat vos ad portum perpetuæ salutis et pacis, nequando inter fluctus sæculi tumultuantis⁴ · miserabile non corporis, sed, quod gravius est, animæ naufraga/22'/gium incurrat. **R.** Amen. Quod ipse præstare.

² **S** *om.*

³ **S** Et

⁴ **B** tumultantis (*sic*)

IN CATHEDRA SANCTI PETRI APOSTOLI¹

67.

SB

DEUS, qui in confessione beati Petri apostoli et fide · fabricam suæ erexit Ecclesiæ: in eadem vos soliditate faciat, tamquam lapides vivos, coædificari, ut nullis dæmoniorum sive hæreticorum possitis impulsione quassari. **R.** Amen.

Et, qui eundem apostolum, adhuc positum in terris, ianitorem, et suæ potestatis consortem fecit in cælis, eius vos absolutos patrocinantibus meritis, cum ovibus in æternum computet tanti pastoris. **R.** Amen.

Ut, qui ei pro testimonio meriti nomen imposuit Barionæ,² ipsius vos magisterio faciat, totius fellis alienos, columbinam simplicitatem amare, ut et vos tam celebris pastoris vestri nominis³ · digne possitis participare. **R.** Amen. Quod ipse præstare.

¹ **B** *om.*

² **B** Bariona

³ *Coni.* **S** nomine **B** nomini

IN NATALI SANCTI¹ MATTHIÆ APOSTOLI

68.

SB

DEUS, qui, quos² a sæculo prædestinavit, hos³ in fine sæculorum /22'/ vocavit: intercedente beato Matthia apostolo, cuius hodie natalem devoti celebratis, subscribat vos in sortem supernæ hereditatis. **R.** Amen.

Et, qui eum in apostolatum prævaricatoris Iudæ voluit subrogare, ab omni apostasia et prævaricatione vos dignetur liberare. **R.** Amen.

Ut, sicut in illo suppletus est duodenarius apostolicæ dignitatis numerus, ita in vestra adoptione cælestis militiæ denaria plenitudo suppleatur. **R.** Amen. Quod ipse.

¹ **B** *om.*

² **B** vos

³ **B** qui hos

IN NATALI SANCTI VINCENTII MARTYRIS¹

69.

SB+

CORROBORA gregem tuum, turris fortitudinis, qui beatum Vincentium prius armasti pectore, post sermone, ante decorasti professione, post funere. *R.* Amen.
 Infunde circumstantibus credulitatis spiritum, qui confitenti aderas, ne plagæ facerent trepidum, poena fessum, flamma devictum. *R.* Amen.
 Ut, ipso interveniente · ac² te³ remunerante, illa luce plebs tua radiet in Ecclesia, qua levita sanctus refulsit in carcerali custodia, illa fide /23'/ dimicet in terra, qua cælos victor martyr intravit cum gloria. *R.* Amen. Quod ipse præstare.

¹ B Vincentii martyris² B et³ S om.IN NATALI SANCTI GREGORII PAPÆ¹

70.

SB

DEUS, a quo beatus Gregorius serico exutus est et gemmis, ut ad² ædificationem totius Ecclesiæ pontificali stola vestiretur³ et infulis: eius interventu induat vos stola totius bonitatis et innocentiae, quam beatus ille pater et ipse servavit, et nobis monendo, vivendo, scribendo · statuit commodare. *R.* Amen.
 Perfundat vos illo spiritu · et cælestis sale sapientiae, quo sanctus iste non solum terræ ambitum, sed etiam Oceanum potuit condire. *R.* Amen.
 Quatenus et fidem, quam ille asseruit, ita fideliter teneatis, et in via iustitiae, qua præcessit, ambuletis,⁴ ut in æternæ lucis visione pro vestris excessibus velit intercessor fieri, qui in carne pro pagano meruit⁵ exaudiri. *R.* Amen. Quod ipse præstare.

¹ B Gregorii papæ² B om.³ B vestiret⁴ S om.⁵ B carne] meruit pro paganoIN NATALI SANCTI BENEDICTI ABBATIS¹

71. /23'/

SB

DEUS, cuius gratia sanctus Benedictus per aculeos veprium diaboli devicit incendium: ipso intercedente, restringat in vobis omnem incentivam vitiorum. *R.* Amen.
 Quicquid² in vobis spiritaliter confractum est, redintegret eius meritis, cuius precibus etiam³ capisterii⁴ fracturas redintegravat. *R.* Amen.

¹ B Benedicti abbatis² B Nunc quod

Quatenus, continentia eius instructi, et adiuti,⁵ opitulantibus meritis,⁶ ad requiem, quo ille pervenit, et ipsi⁷ perveniatis. **R.** Amen. Quod ipse præstare.

³ **B** *om.*

⁴ **S** capitesterii (*add. falso, postea erasum*)

⁵ **B** *om.* instructi] et adiuti

⁶ **B** opitulantibus] eius meritis

⁷ **B** ipse

IN ANNUNTIATIONE SANCTÆ MARIÆ¹

72.

SBM

DEUS, qui hodierna die, angelo annuntiante et operatione Sancti Spiritus,² naturam nostram in utero sanctissimæ Virginis Mariæ dignatus est assumere: eiusdem beatissimæ³ Genitricis suæ suffragantibus meritis, vos in sortem filiorum Dei dignetur transferre. **R.** Amen.

Et, qui ipsa die assumptam carnem, sacerdos et hostia, Patri in ara Crucis immolaverat, medullatam et acceptabilem vos sibi /24'/ hostiam reddat. **R.** Amen.

Quatenus humanitatis eius primitias · et Crucis palmam sic recolatis, ut in novissimo die non ad condemnationem,⁴ sed ad gloriam resurgatis. **R.** Amen.

Quod ipse præstare.

¹ **M** Mariæ] Virginis

² **B** operatione] Spiritus Sancti

³ **S** *om.*

⁴ **B** damnationem

DOMINICA IN SEPTUAGESIMA¹

73.

SBM+

IPSE vos in Ecclesia sua fructificare faciat, qui, ad excolendam² vineam suam, mane, hora tertia, sexta, nona · et undecima operarios invitat. **R.** Amen.

Quatenus inter primos operantes, nec extremis invidentes, mercedem laborum vestrorum · sine murmuratione³ et increpatione accipiatis. **R.** Amen.

Ut cum his, qui membris Christi minimis subvenire curarunt, in novissimo iudicii die benedici, atque in æterna tabernacula mereamini introduci. **R.** Amen.

Quod ipse præstare dignetur.

¹ **M** Dominica prima in Septuagesima Circumdederunt me

² **B** colendam

³ **M** murmure

FERIA QUARTA

74.

SB

CHRISTUS Iesus, qui venit in hunc mundum animas salvare,¹ non perdere: mansuetos vos faciat et patien/24^v/tes in iniuriis, ut semper reminiscamini, cuius spiritus estis. **R.** Amen.

Pretiosam in oculis vestris faciat animam proximi, quam ipse non corruptibilibus auro vel argento redemit, sed corporis et sanguinis sui commercio salutari. **R.** Amen.

Quatenus et vos per eum, qui per omnia pro vobis tentatus est, cum fiducia ad thronum gloriæ adeatis, et, misericordiam consequentes, in auxilio opportuno gratiam inveniatis. **R.** Amen. Quod ipse præstare.

¹ B salvas facere

FERIA SEXTA

75.

SB

OMNIPOTENS Deus fructificet in vobis, quem ipse plantaverat, surculum humilitatis, ut alter alteri servientes, honore invicem præveniatis. **R.** Amen.

Doceat vos puerilem innocentiam et simplicitatem æmulari, ut, in novissimo loco humiliter recumbentes, a sponso mereamini cum gloria superius vocari. **R.** Amen.

Quatenus, sicut modo geniti infantes, rati/25^v/onabiles sine dolo · lac concupiscatis, ut in eo in salutem crescatis. **R.** Amen. Quod ipse.

DOMINICA IN SEXAGESIMA¹

76.

SBM+

SATOR² omnium bonorum, Christus · bonum semen in cordibus vestris seminare, et ad maturitatem congruam dignetur perducere. **R.** Amen.

Quod,³ nec a dæmonibus comestum, nec duritia cordis arefactum, nec spinis suffocatum, centenum possit reddere fructum. **R.** Amen.

Quatenus in ultimo discrimine, quando⁴ zizania igni comburenda tradentur,⁵ vobis, manipulos frugum vestrarum portantibus, horrea cælorum aperiantur. **R.** Amen.

Quod ipse præstare dignetur.

¹ M *Sexagesima*] Exsurge quare obdormis

² B Dator

³ S M Quo

⁴ B quasi

⁵ B tradetur

FERIA QUARTA

77.

SB

OMNIPOTENS Deus, qui seminavit in vobis bonum semen: irriget illud imbre sui Spiritus, et incrementum¹ largiatur, ne, exorto sole, arescat, et sine fructu moriatur. *R. Amen.*

Eradicet ipse bonus agricola surgentes spinas avaritiæ, et totius sæcularis concupiscentiæ, ne, /25'/ immoderatus ascendentes, germina vitæ valeant suffocare. *R. Amen.*

Quatenus, verbum eius audientes, corde bono sic fideliter teneatis, ut indeficientem fructum in patientia afferatis. *R. Amen. Quod ipse.*

¹ B incrementa

FERIA SEXTA

78.

SB

DEUS, qui dives est¹ in omnes, qui invocant illum: det vobis divitias bonæ voluntatis, ut ex bono thesauro cordis² bona proferatis. *R. Amen.*

Adiciat custodiam ori vestro, et ostium circumstantiæ vestris labiis, ut de omni verbo otioso³ condemnationis iudicium non incurratis. *R. Amen.*

Quatenus ex abundantia cordis sic bona coram Deo et hominibus loquamini, ut apud secretorum omnium iudicem ex verbis vestris mereamini iustificari. *R. Amen.*

Quod ipse.

¹ B es

² S om.

³ B circumstantiæ] labiis vestris et de omni verbo occiso

DOMINICA IN QUINQUAGESIMA¹

79.

SBM+

LUMEN indeficiens, Deus, qui ad illuminationem vestram² · lumen de se genitum³ in hunc mundum dirigere voluit incarnatum: ipse aperire dignetur /26'/ oculos præcordiorum vestrorum. *R. Amen.*

Quatenus ipsum sequentes · et alios ad laudem Dei accendatis,⁴ et ipsi ad domum æternam in cælis perveniatis. *R. Amen.*

In quam per ipsum et ostium et ostiarium introducti, divinis laudibus in sæcula sæculorum permaneatis intenti. *R. Amen. Quod ipse.*

¹ M Quinquagesima] Esto mihi

² S B nostram

³ B gentium

⁴ B accendentes

80. Alia:

SB

DEUS, qui per humilitatem assumptæ mortalitatis tenebras a vobis¹ expulit hereditariæ cæcitatibus, interiores oculos vestros illuminet, ad contuendam gloriam suæ claritatis, ut, agnita veritate, iam non iuxta viam sedeatis. *R. Amen.*

Det vobis in oratione perseverantiam, ut phantasie præteritorum malorum, quæ mentis aciem a contemplatione sua reverberant, devotionem vestram a bona intentione non retundant. *R. Amen.*

Quatenus, dum in petitione animos vestros a sua longanimitate non relaxatis, quicquid /26v/ a bono amico iuste petieritis, laudabili improbitate extorqueatis. *R. Amen.*

Quod ipse.

¹ B a] nobis ex nobis (*diplographia*)

IN CAPITE IEIUNII, FERIA QUARTA¹

81.

SBM+

BENEDICAT vobis · omnipotens Deus, qui se voluit a vobis² benedici, et qui hunc quadragenarium curriculum, cuius hodie currimus³ exordium, suo dedicavit ieiunio, vestrum suscipiat ieiunium, omnique vos repleat bono. *R. Amen.*

Det vobis fidem integram, et tam salubrem abstinentiam, ut caro, escis devicta, non luxuriat,⁴ nec mens afflicta degeneret, sed ita sit sanctificatum divino timore ieiunium vestrum, ut vitiis pariter atque corporibus abstinentiæ frena imponatis. *R. Amen.*

Ut, tuti semper ab infestationibus inimici, maneatis illæsi, et in habitaculis vestris⁵ pax iugiter quieta permaneat · munere Domini nostri, Iesu Christi. *R. Amen.*

Quod ipse præstare. /27v/

¹ B In capite ieiunii M Feria quarta in capite ieiunii

² B nobis

³ B M curamus

⁴ M ut] nec caro escis devicta luxuriat

⁵ S M inimici] maneamus illæsi et in habitaculis nostris

FERIA QUINTA¹

82.

B

DEUS, cuius miseratio et pietas omnibus suis mirabilia sunt operibus: sit² pius et misericors vestræ fragilitatis excessibus. *R. Amen.*

Et, qui dissimulat peccata hominum propter pœnitentiam, infundat cordibus vestris intimæ compunctionis gratiam. *R. Amen.*

¹ S lacuna unius folii, vide B 24^{v-v}

² B sicut

Ut, qui pro nobis unicum tradidit Filium, non despiciat in vobis cordis contriti et spiritus contribulati³ sacrificium. *R.* Amen.

³ C 670 tribulati

FERIA SEXTA

83.

B

OMNIPOTENS et misericors Deus scindat corda vestra in fletu et contritione spiritus et patientia, et¹ super malitia vestra præstabilem eum inveniatis per lamenta. *R.* Amen.

Det vobis in simplici conscientia in sæculari gloria ieiunare, ut ieiunii vestri /B24v/ retributionem a Patre vestro cælesti, qui cordis inspector est, audeatis sperare. *R.* Amen.

Quatenus, in diebus ieiunii ungentes capita vestra oleo misericordiæ, per manus pauperum thesaurizetis vobis thesauros in cælo, ubi nec fures involant, nec tinea demolitur · aut ærugo. *R.* Amen.

¹ *Malim* ut

DOMINICA IN QUADRAGESIMA

84.

SBM+

BENEDICAT vos omnipotens Deus, qui quadragenarium numerum in Moysi · et Eliæ, necnon¹ Mediatoris nostri ieiunio consecravit, concedatque vobis ita transire² præsentis vitæ dispensationem, ut, accepto a patrefamilias remunerationis denario, perveniatis ad

peccatorum omnium remissionem, et ad³ gloriosam cum sanctis⁴ omnibus resurrectionem. *R.* Amen.

Detque vobis spiritalium virtutum invincibilia arma, quibus exemplo Domini devincere valeatis antiqui hostis sagacissima tentamenta. *R.* Amen.

Quo, non in solo pane, sed in omni verbo, quod procedit de ore eius, spiritalem sumentes alimoniam,⁵ per ieiuniorum observationem et ceterorum operum exhibitionem · percipere mereamini immarcescibilem gloriæ coronam. *R.* Amen.

Quod ipse præstare.

¹ C 192 cf. 312 necnon] et

² C *ibid.* transigere

³ B *om.*

⁴ M suis

⁵ B M spiritalem] alimoniam sumentes

85. Alia:

SB

OMNIPOTENS Deus, qui per Unigenitum suum normam vobis¹ humilitatis dedit et patientiæ: eius vos exemplo patientes faciat et humiles, et tantæ eruditionis in omnibus capaces. **R.** Amen.

Doceat vos in hoc acceptabili ieiuniorum tempore iustitiam semper esurire, ut ipse vos contra omnia tentamenta spiritalis nequitiae dignetur præmunire. **R.** Amen.

Quatenus, hoc stadium² continentiae ingressi, /27'/ sic contra vitia discatis dimicare, ut nulla vos tentatio per delectationem aut consensum valeat superare, et de antiquo hoste victoriae bravium mereamini reportare. **R.** Amen. Quod ipse.

¹ B nobis² S studium

FERIA SECUNDA

86.

SB

DEUS, qui nos, sicut oves errantes, ad pabula vitæ voluit revocare: ipse vos, cum in fine mundi districtus venerit,¹ in numero ovium suarum dignetur misericorditer aggregare.² **R.** Amen.

Inspiretque vobis nunc indesinenter seminare opera misericordiae, ut tunc in exultatione meritorum vestrorum manipulos inveniamini reportare. **R.** Amen.

Quatenus coheredes Christi cum benedictionis filiis illud regnum possidere mereamini, in quo concives angelorum · a visione Dei nostri amodo non formidetis sequestrari. **R.** Amen. Quod ipse præstare.

¹ B mundi] venerit districtus² S aggregantes

FERIA TERTIA

87.

SB

OMNIPOTENS Deus, qui non mortem peccatoris, sed pænitentiam desiderat: corda vestra suo instinctu ad /28'/ voluntariam conversionem¹ accendat, ut ipsum, dum inveniri potest, veraciter quæritis, et inventum strictius teneatis. **R.** Amen.

Compellat² vos indulgentiae tempora non perdere, sed misericordiae iudicem, dum prope est, pro præteritis excessibus gemitu et contritione spiritus invocare, ut in posterum ab omni appetitu³ illicito vos dignetur refrenare. **R.** Amen.

¹ B conversationem² S Compungat³ B impetu

Detque vobis sic distractionem illam terribilem confessione et pœnitentia prœvenire, ut misericordiam illam, quam ipse conversis pollicitus est, possitis plenius invenire.
R. Amen. Quod ipse.

FERIA QUARTA

88.

SB

DEUS,¹ Dei Filius, qui vos et nominis sui fecit participes, et regni sui cum Patre coheredes: ipse doceat voluntatem suam facere, ut vos in sorte adoptionis dignetur in æternum censere.² **R.** Amen.

Detque vobis in observantia mandatorum Dei sic solide perseverare, ut a tanti Patris et Fratris nobilitate non inveniâmini degenerare. **R.** Amen. /28'/

Efficiatque vos in futuro non extraneos suæ gloriæ, quos hic consortes esse voluit suæ imaginis et naturæ. **R.** Amen. Quod ipse.

¹ S om.² B conservare

FERIA QUINTA

89.

SB

DEUS, qui est via, veritas et vita:¹ faciat vos ita devotos in sermone suo permanere,² ut a magisterio veritatis nusquam³ possitis deviare. **R.** Amen.

Detque vobis veritatem, quæ in ipso⁴ est, interius cognoscere, cognitamque sincera fide servare, ut fidem veram exhibitione bonorum operum possitis⁵ approbare. **R.** Amen.

Quatenus, a vetusta servitute pretioso commercio redempti, æterna cum sanctis spiritibus libertate mereamini perfrui. **R.** Amen. Quod ipse.

¹ S Deus] quia veritas et vita est² B suo] ita permanere³ B numquam⁴ B illo⁵ B valeatis

FERIA SEXTA

90.

SB

OMNIPOTENS Deus, corporum medicus et animarum: erigat vos de grabato mortificantis litteræ, faciatque vos in sospitate Spiritus ambulare. **R.** Amen.

Doceat vos spiritaliter sabbatum servare, ut ab omni opere illicito perfecte inveniâmini /29'/ vacare. **R.** Amen.

Quatenus, quieti a negotiis avaritiæ et sollicitudinis terrenæ, repromissam, quam speratis, quietem mereamini invenire. **R.** Amen. Quod ipse præstare.

SABBATO¹

91.

SBM

DEUS, qui vos, in desideriis carnis vestræ² conversantes, propter nimiam caritatem suam, qua dilexit vos, convivificavit Christo: per Spiritum suum vos faciat crescere³ in ipso. *R. Amen.*

Ut, quemadmodum exhibuistis membra vestra servire immunditiæ et iniquitati ad iniquitatem,⁴ ita nunc exhibeatis membra vestra arma iustitiæ in sanctitatem.⁵ *R. Amen.*

Inspiret vobis, quæ sit sana⁶ veritas et misericordia, quam⁷ unus idemque et in Susannæ ostendit innocentia, et in adulteræ absolutione⁸ clementissima. *R. Amen.*

Quod ipse præstare dignetur.

¹ *M Sabbato] benedictio*

² *B qui] nos in desideriis carnis nostræ*

³ *B suum] crescere vos faciat*

⁴ *B om. iniquitati] ad iniquitatem*

⁵ *B sanctitate*

⁶ *S M sua*

⁷ *S M quæ*

⁸ *B absolutione ostendit*

92. Alia:

SB

DEUS, qui tribus discipulis revelare dignatus est gloriam divinæ claritatis: ipse vobis interiores oculos aperiatur, ad contuendam lucem sanctæ et in/29^v/divinæ Trinitatis. *R. Amen.*

Faciat vos, discussa¹ peccatorum caligine et totius criminis, digne censeris cum filiis lucis. *R. Amen.*

Quatenus in gloria resurrectionis, terrenæ² contagionis alieni, optata sanctorum luce mereamini vestiri. *R. Amen.* Quod ipse præstare.

¹ *B excussa*

² *B æternæ*

DOMINICA SECUNDA¹

93.

SBM

DEUS et Pater Domini nostri, Iesu Christi, det vobis spiritum revelationis · et sapientiæ · in² ipsius agnitione. *R. Amen.*

Impleat in vobis propositum voluntatis suæ, qui vos, cum essetis alienati³ a conversatione Israel · et hospites testamentorum Dei, vocavit in fide. *R. Amen.*

¹ *M secunda] Reminiscere miserationum benedictio*

² *B om.*

Faciat vos promissionis suæ comparticipes, qui vos ex canibus Unigenito suo corporales⁴ fecit et coheredes. **R.** Amen. Quod ipse præstare.

³ M alieni

⁴ M corporales

FERIA SECUNDA

94.

SB

DEUS, qui est principium et finis: sua vos pietate præveniat · et subsequatur, ut, sicut in illo vita vestra¹ inchoat, sic in ipso /30'/ feliciter finiatur. **R.** Amen.

Inspiret vobis toto desiderio ad ea, quæ sursum sunt, suspirare, ut illuc, quo caput vestrum præcessit, vos, qui membra eius estis, valeatis moriendo transmigrare. **R.** Amen.

Ne, terrena sapientes, et in sæcularis sapientiæ stercore² computrescentes, in peccatis vestris moriamini, aut³ a vita illa, quæ sursum est, in æternum proscribamini. **R.** Amen. Quod ipse.

¹ S nostra

² B strecore (*sic*)

³ B *om.*

FERIA TERTIA

95.

SB

OMNIPOTENS Deus, qui factores legis diligit, non tantum auditores: auferat de cordibus vestris popularis auræ lenocinio delectari, sed in ipso, qui vestra gloria¹ est, et non in fimbriis aut in cathedris gloriari. **R.** Amen.

Excludat a vobis inflantem spiritum superbiæ, ut ipse, qui conscientiæ testis est, vos dignetur in perpetuum exaltare. **R.** Amen.

Quatenus, dum in fraterna societate concordatis,² nec patris vobis, nec magistri nomen per superbiam usurpatis,³ unum in cælis /30'/ et Patrem, et Magistrum habeatis. **R.** Amen. Quod ipse præstare.

¹ B qui] gloria vestra

² B concordantes

³ B usurpantes

FERIA QUARTA

96.

SB

DEUS, qui discipulis suis passionis suæ probra voluit prædicere, ne de morte eius scandalizarentur in fide: ipse vos constabiliat in soliditate eiusdem fidei, quos reparavit commercio salutari. **R.** Amen.

Mortificet in vobis omnia tentamenta vitiorum, qui pro vobis mortem gustare dignatus est, et dare animam suam pro redemptione multorum. **R.** Amen.

Quatenus, passionibus eius communicantes, resurrectionis illius mereamini fieri participes, et cælestis regni coheredes. **R.** Amen. Quod ipse præstare.

FERIA QUINTA

97.

SB

OMNIPOTENS Deus, cuius iudicium iustum est: dignetur vobis oleo superabundantis misericordiæ · iustæ distictionis suæ vinum temperare. **R.** Amen.

Rememoretur in iudicio, quia Filius Homi/317/nis est, ne peccantes faciat expertes suæ gloriæ,¹ quos imaginis suæ consortes fecit et naturæ. **R.** Amen.

Quatenus, præventi beneficio parentis gratiæ, terribile iudicium valeatis indemnes sustinere. **R.** Amen. Quod ipse præstare.

¹ B faciat] ex partes gloriæ suæ

FERIA SEXTA

98.

SB

OMNIPOTENS Deus, qui vos¹ vineæ suæ agricolas fecit et palmites: faciat vos in spiritali cultura infatigabiles, et internæ dulcedinis feraces. **R.** Amen.

Tribuat vobis in labore non deficere, ut in tempore fructus · virtutum omnium ditemini² ubertate. **R.** Amen.

Quatenus, veniente Filio Dei, bonam de commisso rationem reddentes, gaudium eius cum ipso ingrediamini exultantes. **R.** Amen. Quod ipse præstare.

¹ B nos

² B ditemur

SABBATO

99.

SB

INFUNDAT vobis Deus spiritum compunctionis et pænitiæ, ut revocetis detrimenta hereditatis amissæ. **R.** Amen.

Concedat vobis, ut, a voluntate carnis et /317/ cogitationum liberi, induamini pedes in præparationem¹ pacis Evangelii.² **R.** Amen.

Exornet vos anulo inæstimabilis caritatis, et induat vos stola beatæ iucunditatis. **R.** Amen. Quod ipse præstare.

¹ S præparatione

² B præparationem] Evangelii pacis

DOMINICA TERTIA¹

100.

SBM

OMNIPOTENS Deus, qui in carne apparuit, fortem pro vobis armatum debellare: conservet in vobis libertatem, quam dederat, ne malignus ille vetusta vos tyrannide denuo valeat mancipare. **R.** Amen.

Expurget interiorem hominem ab omnibus vitiorum spurcitiis, ut competenter laudem eius et lingua, et spiritu resonetis. **R.** Amen.

Quatenus, in unitate Ecclesiæ cum ipso colligentes, sine discordia et schismate capiti vestro, quod ipse est, mereamini semper adhærere. **R.** Amen. Quod ipse præstare.

¹ **M** *tertia*] Oculi mei semper *benedictio*

101. Alia:

SB

DEUS, qui vos eruit de potestate¹ principis et rectoris mundi tenebrarum: perpetuum vobis conservet quæsitæ libertatis /32'/ beneficium. **R.** Amen.

Et, qui vos iuste potenterque liberavit ab atrio fortis armati, in æternum vos defendat a tyrannide prædonis cruentissimi.² **R.** Amen.

Quatenus ea, quæ retro sunt, obliviscentes, et ad ea, quæ priora sunt, extensi, ad destinatum persequamini bravium supernæ vocationis et regni. **R.** Amen.

Quod ipse præstare.

¹ **B** *om.* eruit] de potestate

² **B** crudelissimi

FERIA SECUNDA

102.

SB

DEUS, Dei Filius, qui pro vobis¹ mori voluit, et mortem tamen, quamdiu voluit, potenter declinavit: ipse vos faciat in protectione suæ potentiæ² · æternam mortem declinare. **R.** Amen.

Muniat vos scuto misericordiæ suæ, ut spiritalis nequitiae cuneos illæsi valeatis transire. **R.** Amen.

Quatenus ipse, qui pro vobis³ eiectus⁴ est de incolatu hominum, in libro vitæ cives vos conscribat angelorum. **R.** Amen. Quod ipse præstare.

¹ **S** nobis

² **B** protectione] potentiæ suæ h

³ **S** nobis

⁴ **B** electus

FERIA TERTIA

103.

SB

DEUS, qui vos docuit usque septuagies /32'/ septies dimittere: salutaris huius præcepti germen¹ fecundet in cordibus vestris, quod in corde Petri, apostolorum principis radicavit. **R.** Amen.

Inspiret vobis, pacatis mentibus, in nomine Salvatoris ad unitatem Ecclesiæ convenire, ut remissionem peccatorum et æternæ salutis thesaurum possitis invenire. **R.** Amen.

Quatenus ipse, pax vestra,² qui duobus, in caritate convenientibus, præsentiam suam repromiserat,³ in sempiternum de medio vestri⁴ non recedat. **R.** Amen.

Quod ipse præstare.

¹ B huius] germen præcepti

² S nostra

³ B repromisit

⁴ S nostri

FERIA QUARTA

104.

SB

DEUS, a quo solo plantatur omnis plantatio beatitudinis: concedat vobis viscera miserationis, societatem spiritus, unitatem caritatis. **R.** Amen.

Castiget in interiori homine membra iniquitatis, ut non regnet peccatum in isto corpore mortalitatis. **R.** Amen.

Quatenus, a Patre cælesti in vitam æternam plantati, afferatis bonorum operum fructum in sanctificatione spiritali. **R.** Amen. Quod ipse præstare. /33'/

FERIA QUINTA

105.

SB

OMNIPOTENS Deus, fons aquæ viventis: ignitos immundorum spirituum fervores restringat¹ in cordibus vestris. **R.** Amen.

Faciat in vobis carnalium desideriorum nocivum solem occidere, ut cælestis medicinæ gratiam mereamini uberius invenire. **R.** Amen.

Detque vobis in hac vita sic in suo amore · indesinenter flagrare, quo ipse sol iustitiæ æterna vos claritate in revelatione sua dignetur illustrare. **R.** Quod ipse præstare.

¹ B restringat

FERIA SEXTA

106.

SB

OMNIPOTENS Deus, qui sitiēti populo aquam de petra produxit: inspiret cordibus vestris toto desiderio iustitiam sitire,¹ fontemque spiritalis gratiæ indeficienter² invenire. *R.* Amen.

Mentes vestras inebriet spiritalibus aquis, nequando in huius vitæ itinere lassescatis. *R.* Amen.

Quo, peractis vitæ huius laboribus,³ ad perpetuæ quietis refrigerium mereamini pervenire, /33v/ ubi nec esurire ultra possitis,⁴ nec sitire. *R.* Amen. Quod ipse præstare.

¹ B scitire (*sic*)

² B indesinenter

³ B Quo] peracto vitæ huius labore

⁴ B esurire] possitis ultra

SABBATO

107.

SB

DEUS, qui pro vobis¹ iudicari venerat, non iudicare: districti iudicii censuram vos faciat declinare. *R.* Amen.

Et, qui austeritatem legis commutavit² in gratiam, dignetur vobis misericorditer parcere, non peccantes districte ferire. *R.* Amen.

Quatenus ipse, qui mortiferum legis iudicium misericorditer commutavit adulteræ, ab æternæ mortis misericorditer vos liberet damnatione. *R.* Amen.

Quod ipse præstare.

¹ B nobis

² B mutavit

DOMINICA IN MEDIA QUADRAGESIMA¹

108.

SBM

OMNIPOTENS Deus, qui Ecclesiæ suæ quinque panes legis multiplicavit per gratiam: det vobis verbi sui esuriem, et² spiritalem alimoniam, ne deficiatis, exuberantem. *R.* Amen.

Et, qui doctrinæ suæ reliquias in duodecim reposuit apostolis, eorum vos et documentis eru/^{34r}/diat, et corrigat exemplis. *R.* Amen.

Quatenus in hoc deserto, ubertim refecti cælestibus donis, ipso præduce, perveniatis ad patriam repromissionis.³ *R.* Amen. Quod ipse præstare.

¹ S *Dehinc cessant ornamenta.* B *In media Quadragesima dominica* M *Dominica quarta* Lætare Ierusalem

² *Malim* ut

³ M repromissam

109. Alia:

SB

DEUS, qui vos fidei Abrahæ, patris vestri,¹ sectari voluit vestigia: concedat vobis in repromissione sua non hæsitare diffidentia. **R.** Amen.

Et, qui vos² secundum divitias gloriæ suæ prædestinare dignatus est in semine, ad regnum · et hereditatem, quæ ipse est, vos³ faciat pervenire. **R.** Amen.

Ut, stantes in atriis Ierusalem, quam ipse illustrat sol vivus et verus, videamus bona eius omnibus vitæ nostræ diebus. **R.** Amen. Quod ipse.

¹ S qui] nos fidei patris nostri Abrahæ

² S nos

³ S nos

FERIA SECUNDA

110.

SB

DEUS, qui venit non solvere legem, sed adimplere: sensus vestros adaperiat, ut legem eius et valeatis vere¹ intelligere, et, quæ intelligitis, operibus exhibere. **R.** Amen.

Et, qui columbas vendentes de templo eiecit, faciat vos dona Sancti Spiritus cum gratiarum actione humiliter accipere, et, prout accepistis, in alter/34/utrum erogare. **R.** Amen.

Ut, qui templum corporis sui pro vobis solvi, et post triduum voluit reædificari, quicquid solutum est in templo suo, quod estis vos, misericorditer dignetur reædificare, et sui Spiritus inhabitatione numquam privare. **R.** Amen. Quod ipse.

¹ B et] vere valeatis

FERIA TERTIA

111.

SB

DEUS, qui, pro vobis¹ exprobratus, patientiam exhibuit exprobrantibus: doceat vos in alterutrum fraternas iniurias patienter sustinere, ut animas vestras in patientia mereamini possidere. **R.** Amen.

Faciat vos patientes et faciles ad indulgentiam, ut non occidat sol super iracundiam vestram. **R.** Amen.

Quatenus, in sanctitate et iustitia ambulantes, sicut ille ambulavit, immarcescibilem coronam accipiatis, quam sequacibus suis ab æterno præordinavit. **R.** Amen.

Quod ipse præstare.

¹ S nobis

FERIA QUARTA

112.

SB

DEUS, qui illuminat omnem hominem, venientem in mundum: hereditariam in vobis cæcitatem sua dextera /35'/ diluat, et interiores vobis oculos aperiat, ut, fugatis peccatorum tenebris, solem iustitiæ clarius videatis. **R.** Amen.

Et, qui in cæco nato imaginem suam voluit redintegrare, quicquid in vobis ab eius similitudine¹ depravatum est, ad gloriam suam dignetur reformare. **R.** Amen.

Quatenus, de tenebris vocati in admirabile lumen æternæ claritatis, in diversa vitiorum offendicula non inpingatis. **R.** Amen. Quod ipse præstare.

¹ B vobis] a vobis similitudinis eius

FERIA QUINTA

113.

SB

OMNIPOTENS Deus, qui Unigenito suo et iudicium dedit, et sua opera: faciat vos per integritatem veræ fidei · a peccati morte resuscitari. **R.** Amen.

Inspiret vobis et Patrem in Filio, et Filium in Patre competenter honorare, ut, in tribus unam essentiam confitentes, vitam æternam mereamini hereditare. **R.** Amen.

Ut, cum, audita voce Filii Dei, procedemus de monumentis, det vobis in iudicium condemnatio/35'/nis non venire, sed, ut ipse promiserat, a morte ad vitam transire. **R.** Amen. Quod ipse præstare.

FERIA SEXTA

114.

SB

DEUS, qui est resurrectio et vita: ita vos perfecte in se doceat credere, ut vos dignetur a secunda morte liberare. **R.** Amen.

Et,¹ qui de monumento resuscitavit foetentem Lazarum, resuscitet vos a mortifera consuetudine² peccatorum. **R.** Amen.

Quatenus, de foetore conscientiae per pœnitentiam resuscitati, in Christo viventes, in æternum non moriamini. **R.** Amen. Quod ipse præstare.

¹ B Ut

² B assuetudine

SABBATO

115.

SBM

OMNIPOTENS Deus, lux mundi, qui vos de tenebris in admirabile lumen suum dignatus est vocare: fugatis peccatorum tenebris, mentes vestras suo Spiritu dignetur illustrare. **R.** Amen.

Faciat vos, se perfecte sequentes, alienos terrenæ caliginis, nequando inter aspera et in via huius sæculi offendatis. **R.** Amen.

Quatenus, ipso præduce, ambulantes per viam /36'/ iustitiæ et veritatis, ad lucem perpetuam pervenire mereamini, quam speratis. **R.** Amen. Quod ipse præstare.

DOMINICA DE PASSIONE DOMINI¹

116.

SBM+

ACCENDAT in vobis Dominus vim sui amoris, et per ieiuniorum observantiam infundat vobis donum suæ benedictionis. **R.** Amen.

Sic ei parsimoniæ victimas offeratis, ut illi contriti cordis et humilitatis sacrificio placeatis. **R.** Amen.

Quatenus oratio vestra, ieiunii et eleemosynæ alis subvecta, ita ad aures vestri conditoris ascendat, ut vos æternæ beatitudinis heredes · et supernorum civium consortes efficiat. **R.** Amen. Quod ipse præstare dignetur.

¹ **B** Dominica] in Passione Domini **M** Dominica in Passione Iudica me Deus benedictio

117. Alia:

SB

OMNIPOTENS Deus reseret vobis aurem cordis, ut verba eius ad spiritalem profectum audiat, et auditionem illam operum exhibitione compleatis. **R.** Amen.

Erudiat vos Veritati per omnia credere, ut, sicut pater vester, Abraham credidit Deo, et reputatum /36'/ est illi¹ ad iustitiam, ita et vos in fide eius hereditatem capiat, repromissam. **R.** Amen.

Quatenus in die Domini, quem videre datum est fidei Abrahæ, et vos cum illo mereamini feliciter² exsultare. **R.** Amen. Quod ipse.

¹ **B** ei

² **S** feliciter (*sic*)

FERIA SECUNDA

118.

SB

DEUS, qui omnes sitientes invitat ad se:¹ faciat vos ad fontem vivum, quod ipse est, cervino desiderio currere, et cælestes aquas sufficienter haurire. **R.** Amen.

Sic mentes vestras sui Spiritus liquore dignetur inebriare, ut etiam ad irrigationem aliorum de ventre memoriæ vestræ · doctrinæ flumina possint manare. **R.** Amen.

Quatenus, eodem fonte et refecti, et a peccatis omnibus abluti, in æterna festivitate mereamini cum Domino vestro feriari, ubi festa beatorum spirituum recedendo nesciunt terminari. **R.** Amen. Quod ipse.

¹ **B** om. invitat] ad se

FERIA TERTIA

119.

SB

OMNIPOTENS Deus, qui et templum suum sanctificat, et altare: ipse¹ in vobis templum non manufac/37'/tum construat, in quo in perpetuum dignetur inhabitare. **R.** Amen.

Et, qui maior templo² cum fratribus Ierusalem ad diem festum ascenderat, ipse vos ad æternæ pacis visionem in vera fraternitate concordēs perducatur. **R.** Amen.

Ut, ne in conspectu Dei vestri in die revelationis eius vacui appareatis, ipse vos sibi acceptabile holocaustum faciat in odorem suavitatis. **R.** Amen. Quod ipse præstare.

¹ **S** *om.*

² **B** maior] in templo

FERIA QUARTA

120.

SB

OMNIPOTENS Deus accendat in vobis ignem suæ caritatis, ne, superabundante malitia interius, a spiritali calore frigescatis. **R.** Amen.

Incalescat super vos sol iustitiæ, ne, quod in vobis evangelica prædicatione seminatum est, et cottidie seminatur, ingravescente terreno frigore, absque fructu moriatur. **R.** Amen.

Ut, qui pacificos Dei filios¹ facit et nominat, illam pacem radice in cordibus vestris, quam et natus mundo nuntiavit per angelum, et, in carne moriturus, commendavit per semetipsum, ut, pastorem verum² sequentes, cum ovibus dealbatis · de manu eius in æternum³ non pereatis. **R.** Amen. Quod ipse præstare.

¹ **S** Dei] fructu Dei filios

² **B** vestrum

³ **B** *om.* eius] in æternum

FERIA QUINTA

121.

SB

OMNIS amaritudo et ira · et indignatio · et clamor · et blasphemia · tollatur a vobis, ut non contristetis Spiritum Sanctum, in quo signati estis in diem redemptionis. **R.** Amen.

Sit sermo vester semper gratiæ sale conditus,¹ ut,² idoneus ad ædificationem fidei, det gratiam audientibus. **R.** Amen.

¹ **S** *Verba dubie pronuntiationis sunt accentuata manu posteriore hic et passim.*

² **B** et

Concedat vobis crescere et proficere in sanctarum meditatione Scripturarum, ut incarnationis · et passionis ac resurrectionis intelligatis sacramentum. **R.** Amen.
Quod ipse.

FERIA SEXTA

122.

SB

DEUS, qui redemit vos¹ gratis per redemptionem Iesu Christi: concedat, ut² omne concilium malignantium³ exsecremini. **R.** Amen.

Et, qui non est Deus Iudæorum tantum, sed etiam gentium, filiorum suorum, quos dispersos congregare venerat, vos ascribat in numerum.⁴ **R.** Amen.

Ut, per Crucem suam diruta medii parietis ma/38'/ceria, coædificemini ambo in unum hominem caritate perpetua. **R.** Amen. Quod ipse præstare.

¹ **B** qui] vos redemit

² **B** concedat] vobis ut

³ **B** omne] consilium malignum

⁴ **B** in] eorum numerum

SABBATO

123.

SB

DEUS, cuius verba spiritus et vita sunt: inspiret vobis verba sua spiritaliter audire, ut, ipso donante, ad vitam, quæ in ipso est, possitis pervenire. **R.** Amen.

Calciet vos in præparationem¹ Evangelii pacis, præcingatque renes² vestros zona castitatis, ut salutarem carnis et sanguinis³ eius Eucharistiam ad vitam, non ad iudicium sumatis. **R.** Amen.

Quatenus, competenter epulantes non in fermento veteri, sed in azymis sinceritatis, non in manna corruptibili, sed in pane vivificante, qui de cælo descendit, semper vivatis. **R.** Amen.

¹ **S** præparatione

² **S** renos

³ **B** om. carnis] et sanguinis

IN DOMINICA PALMARUM¹

124.

SBM+

BENEDICAT vobis omnipotens Deus, cui et in² ieiuniorum maceratione, et præsentium dierum observatione placere studetis. **R.** Amen. /38'/

¹ **B** In die Palmarum **M** Dominica in Palmis Domine ne longe

² **M** om.

Concedatque vobis, ut, sicut ei cum ramis palmarum ceterarumve frondium præsentrari studuistis, ita cum palma victoriae · et fructu bonorum operum ei post obitum apparere³ valeatis. **R. Amen.**

Quique Unigeniti Filii eius passionem puro corde creditis,⁴ mente devota venerari studetis, ad resurrectionis eius festa · et vestrae remunerationis præmia, ipsius fulti munimine, veniatis. **R. Amen.** Quod ipse præstare.

³ **B** obitum] vestrum apparere

⁴ **B** Tuique Unigeniti Filii eius passione creditis puro corde

125. Alia:

SB

DEUS, qui humilis hodie ad passionem veniens, puerorum laudibus exceptus est: malitia vos, non sensibus parvulos faciat, ut speciosa laus in ore vestro ad aures Domini Sabaoth · usque in Ierusalem, matrem vestram¹ liberam, ascendat. **R. Amen.**

Ornet vos in occursum suum fructu misericordiae et pacis, ut ramum olivæ, quam² columba in diluvio ad arcam rettulit, columbino corde et manibus præferatis. **R. Amen.**

Detque vobis fortitudine³ Spiritus omnem incentivam carnis edomare, ut, devictis concupiscen/39/tiis, triumphum eius competenter cantare, et de antiquo hoste victoriae palmam valeatis reportare. **R. Amen.** Quod ipse præstare.

¹ **S** matrem] nostram et

² **B** quem

³ **B** fortitudinem

FERIA SECUNDA

126.

SB

AUGEAT¹ in vobis Deus per gratiam suam lumen caritatis et fidei, ne a tenebris erroris et ignorantiae comprehendamini. **R. Amen.**

Non efficiamini inanis gloriae cupidi, ne gloriam hominum magis diligatis, quam Dei. **R. Amen.**

Aperiat vobis oculos interioris hominis, et emolliat corda vestra unctione sui Spiritus, ut, oculis videntes, et² corde intelligentes, ad ipsum convertamini, et sanemini. **R. Amen.** Quod ipse præstare.

¹ **B** Doceat

² **B** in

FERIA TERTIA

127.

SB

DEUS, qui pro vobis usque ad mortem Crucis humiliari dignatus est: faciat vos semper¹ et misericordiæ huius memores, et exempli² capaces. *R. Amen.*

Quique³ pro vobis aceto potatus est, amaritudinem veteris uvæ auferat, ne de paterno morsu dentes filiorum obstupescant. *R. Amen.*

Quatenus per humilitatem et obœdientiam eius /39v/ illuc redeatis humiles, unde per inobœdientiam Adæ cecidistis contumaces. *R. Amen.* Quod ipse præstare.

¹ B *om.*

² B *exemplis*

³ B *Cuique*

FERIA QUARTA

128.

SB

EXUAT vos Deus veterem hominem cum suis actibus, ut pax Dei vestris exsultet in cordibus. *R. Amen.*

Induat vos, sicut sanctos et electos, viscera benignitatis et misericordiæ, ut, supportantes invicem in caritate, donetis vobismetipsis¹ in veritate. *R. Amen.*

Ut, caritatem habentes, quod est vinculum perfectionis, sinceri pertingatis ad futuræ gloriam resurrectionis. *R. Amen.* Quod ipse præstare.

¹ B *nobismetipsis*

IN CENA DOMINI

129.

SBMZ+

BENEDICAT vobis omnipotens Deus, qui per Unigeniti sui passionem vetus pascha in novum voluit converti, concedatque, ut,¹ expurgato veteris fermenti contagio,² nova in vobis³ perseveret conspersio. *R. Amen.*

Et, qui, ad celebrandam Redemptoris nostri cenam, mente devota convenistis, æternarum dapium⁴ /40v/ vobiscum epulas reportetis. *R. Amen.*

Ipsiusque opitulante clementia, mundemini⁵ a sordibus peccatorum, qui, ad insinuandum humilitatis exemplum, pedes voluit lavare discipulorum.⁶ *R. Amen.*

Quod ipse præstare dignetur.

¹ Z *Benedicat] vos Deus qui per Unigeniti Filii sui ... concedatque vobis ut*

² S *orig. corr. contagione, sed iuxta homoioteleuton ad conspersio et neutrum genus expurgato neglexi.*

³ S B *nobis*

⁴ M *dapum*

⁵ Z *mundamini*

⁶ Z *discipulorum] suorum*

130. Alia:

SB

OMNIPOTENS¹ Deus, qui, transiturus ad Patrem, tradidit nobis signaculum perfectæ suæ dilectionis: faciat vos miserationum suarum per omnia memores, et eiusdem creditæ dilectionis usque in finem tenaces. **R.** Amen.

Adiiciat vobis fidelem custodiam veræ humilitatis, ne, alter alteri se præferentes, indivisæ caritatis unitatem superbiendo scindatis. **R.** Amen.

Quatenus, in ipso, fonte vivo abluti · ab omni sorde terreni pulveris, per immaculatum eius sanguinem ad Patrem, quo ipse transivit, et vos transeatis. **R.** Amen.

Quod ipse.

¹ S In O littera initiali: *Dyonisus Bohemus*

IN SANCTO SABBATO PASCHÆ¹

131.

SBM+

DEUS,² qui, Ecclesiæ suæ utero intemerato novos populos produciens, eam, virginitate manente, nova /40v/ semper prole fecundat: fidei, spei · et caritatis vos munere repleat, et suæ in vos benedictionis dona infundat. **R.** Amen.

Et,³ qui hanc sacratissimam noctem Redemptoris nostri resurrectione voluit illustrare, mentes vestras, peccatorum⁴ tenebris mundatas,⁵ virtutum copiis faciat coruscare. **R.** Amen.

Quo⁶ eorum, qui modo renati sunt, innocentiam imitari certetis, et vascula mentium vestrarum exemplo præsentium luminum illustretis, ut cum⁷ bonorum operum lampadibus · ad huius sponsi thalamum, cuius resurrectionem celebratis, cum prudentibus virginibus⁸ intrare possitis. **R.** Amen. Quod ipse præstare.

¹ M In] *vigilia Paschæ*

² S In D littera initiali *arma (crista)*, *subter*: *Bohemus episcopus*

³ B Ut

⁴ B vestras] a peccatorum

⁵ S *orig. corr. de* mandatas

⁶ B Duo

⁷ B luminum] illustrata cum

⁸ B prudentibus] virginibus virginibus (*diplographia*)

132. Alia:

SB

DEUS, qui vos¹ per baptismum complantari voluit · mortis suæ similitudini: concedat, ut, deposita vetustate, complantemini² etiam suæ gloriosissimæ resurrectioni. **R.** Amen.

¹ S nos

² S complantemur

Præstet, ut mortuo in vobis veteri homine et crucifixo, destructo peccati corpore, ultra /41'/ non serviatis³ peccato. **R.** Amen.

Quatenus, consepulti cum illo per baptismum in morte, cum ipso etiam resurgatis⁴ per gloriam Patris in vitæ novitate. **R.** Amen. Quod ipse præstare dignetur.

³ S in] nobis veteri homine et crucifixo destructo peccati corpore ultra non serviamus

⁴ S resurgamus

IN DOMINICA PASCHÆ¹

133.

SBMZ+

BENEDICAT vobis Dominus, hodierna interveniente paschali sollemnitate, et ab omni miseratus dignetur vos defendere vetustate.² **R.** Amen.

Et, qui ad æternam vitam Unigeniti sui resurrectione vos reparat, in ipsius adventu immortalitatis vos gaudiis vestiat. **R.** Amen.

Ut,³ qui, expletis ieiuniorum, sive passionis dominicæ diebus, paschalis festi gaudia celebratis, ad ea festa, quæ non sunt annua, sed continua, ipso opitulante, exsultantibus animis, veniatis. **R.** Amen. Quod ipse præstare.⁴

¹ B In] die Paschæ M In] sancto die Paschæ benedictio Z In] die sancto Paschæ

² Z hodierna] die interveniente ... omni vos miseratus ... defendere pravitate

³ Z Et

⁴ Z add. præstare] dignetur qui devicta morte Patri Sanctoque Spiritui coæqualis vivit et gloriatur Deus per omnia sæcula sæculorum. Amen. Benedictio Dei Patris.

134. Alia:

SB

DEUS, qui hodierna die eduxit de morte pastorem mag/41'/num ovium in sanguine testamenti æterni: in finem vos eripiat de potestate tenebrarum et inferni. **R.** Amen.

Et, qui prædestinavit eum ex resurrectione mortuorum · secundum Spiritum sanctificationis, transferat vos in regnum Filii suæ dilectionis. **R.** Amen.

Ut, liberati per Christum, qui est primitiæ resurrectionis, et primogenitus omnis creaturæ, virtutes eius annuntietis, qui de tenebris vos vocavit in lumen suum admirabile. **R.** Amen. Quod ipse.

FERIA SECUNDA¹

135.

SBM

DEUS, qui suscitavit Iesum a mortuis: vivificet vos per ipsum ab operibus mortuis, ne, spiritu mortui, in fœtore vitiorum computrescatis. **R.** Amen.

¹ B secunda] Paschæ M secunda] Introduxit vos Dominus benedictio

Det vobis resurrectionis auctorem ore competenter laudare, desiderio meditari, dilectione quærere, devotione retinere, qui post resurrectionem duobus² disci/42^r/pulis, de se in via sermocinantibus, suam voluit præsentiam exhibere. **R.** Amen.

Doceat vos ante omnia hospitalitatem amare, ut, qui susceptoribus suis in fractione panis agnitus est,³ in æterna vos resurrectione, pro⁴ exhibita sibi hospitalitate, dignetur remunerare. **R.** Amen. Quod ipse.

² **M** resurrectionem] suam duobus

³ **M** ut] susceptoribus suis in panis fractione cognitus est

⁴ **B** per

FERIA TERTIA¹

136.

SBM

DEUS, qui repromissionem, ad patres nostros factam, adimplevit in filiis: conservet in vobis dona suæ gratiæ, quos non corruptibilibus auro vel argento redemit de vana vestra conversatione. **R.** Amen.

Det vobis firma fide perfectam corporum resurrectionem credere, cuius ipse, primitiæ² dormientium, formam se vobis³ voluit exhibere. **R.** Amen.

Ut, qui in passione pro vobis piscis assus factus est, favo divinitatis suæ vos satiet,⁴ ut, sicut in Adam omnes morimur, ita in Christo omnes vivificemur. **R.** Amen.

Quod ipse præstare dignetur. /42^v/

¹ **M** *tertia*] Aqua sapientiæ potavit *benedictio*

² **M** primice (*sic*)

³ **M** nobis

⁴ **S B** faciet

FERIA QUARTA¹

137.

SBM

CHRISTUS Iesus, qui discipulis, tota nocte in captura piscium frustra laborantibus, post resurrectionem suam mane apparuit in litore: dignetur vos ipse, sol iustitiæ, de tenebris mortis ad resurrectionis lucem revocare. **R.** Amen.

Attrahat vos de profundo aquarum ad soliditatem perpetui litoris, ut Salvatorem vestrum quandoque in terra viventium, non in fluctibus ambulantes, videatis. **R.** Amen.

Quatenus, cum ipse Christus apparuerit, vita vestra, tunc et vos cum² illo appareatis in gloria. **R.** Amen. Quod ipse præstare.

¹ **M** *quarta*] *benedictio*

² **B** tunc] etiam cum

FERIA QUINTA

138.

SB

DEUS, qui peccatrici Mariæ · multum dimisit, ut multum diligeret:¹ memores vos faciat superabundantis suæ misericordiæ, ut semper recogitetis, quantum eum debeatis amare. **R.** Amen.

Doceat vos mulieris huius exemplo, Iesum iam non mortuum, sed viventem fideliter /43^v/ quærere, et in inquisitione non lassescere, ut eum in die resurrectionis mereamini, sicuti est, videre. **R.** Amen.

Ut ipse, Mediator Dei et hominum, sic infirmam in se naturam notam vobis faciat, ut, in deitate Patris coæqualis, etiam in cordibus vestris ad Patrem ascendat. **R.** Amen.
Quod ipse.

¹ B dimisit] quia multum dilexit

FERIA SEXTA

139.

SB

DEUS, qui, in passione paulo minus minoratus ab angelis, gloria et honore a Patre coronatus est: det vobis, ut, sicut ipse, caput vestrum, de corruptione ad incorruptionem transiit, sic et vos, membra eius, cum ipso transeatis. **R.** Amen.

Doceat vos ab infimis actionibus ad montem virtutum ascendere, ut ipsum, Deum deorum · in Sion, mereamini facie ad faciem videre. **R.** Amen.

Quatenus a vetustate carnis Adæ ad spiritalem eius novitatem sic perfecte transmi- /43^v/ gretis, ut eum cum beatis spiritibus in Galilæa sua¹ in spiritu et veritate quandoque adoretis. **R.** Amen. Quod ipse præstare.

¹ B ut] cum beatis spiritibus in Galilæa sua eum

SABBATO

140.

SB

DEUS, qui, a Iudæis lapis reprobatus,¹ factus est · in caput anguli: faciat vos in ipso cum electis lapidibus in habitaculum suum coædificari. **R.** Amen.

Doceat vos mysterium incarnationis suæ² intelligere, et non contemnere in Deo naturam hominis, ut cum Petro in³ monumentum introeatis. **R.** Amen.

Quatenus, dulcedinem eius gustantes, et ineffabilem gratiam suavitatis, non solum de petra, sed iam de firma petra oleum Sancti Spiritus⁴ sugatis. Quod ipse præstare.

¹ B reprobis

² S eius

³ B om.

⁴ B de] infirma petra oleum Spiritus Sancti

DOMINICA PRIMA POST ALBAS¹

141.

SBM+

DEUS, qui est vita mortalium, salusque peccatorum: auferat a vobis omnes maculas delictorum. **R.** Amen.

Induat vos decore virtutum, sanctificet mentes,² purificet voluntates, et donet vobis /44r/ consortium sanctorum angelorum. **R.** Amen.

Ut, probabiles fide, et immaculati³ opere, perveniatis ad æternam gaudiorum cælestium hereditatem. **R.** Amen. Quod ipse præstare.

¹ **B** In octava Paschæ **M** Albas] Quasi modo geniti

² **B** sanctificet] mentes vestras

³ **B** inmalati (*sic*)

142. Alia:

SB

CHRISTUS Iesus, qui, pro nobis vulneratus, in testimonium perfectæ resurrectionis vulnera sua attractanda præbuit discipulis: mortifera peccatorum vulnera sanet in vobis. **R.** Amen.

Et, qui in dubitatione Thomæ omnes, in futurum credentes, corroboravit in fide, det vobis ea, quæ ex Evangelio auditis,¹ fideliter credere, quibus eum non contigit² corporaliter videre. **R.** Amen.

Quatenus, dum in æterna resurrectione corruptio incorruptelam induerit, sic a vita, quod mortale est, absorbeatur, ut nemo vestrum secunda morte moriatur. **R.** Amen. Quod ipse.

¹ **B** audistis

² **B** contingit

DOMINICA SECUNDA¹

143.

SBM

DEUS, qui vos reconciliavit sibi per Christum: impleat in vobis suæ reconciliationis mysterium.² **R.** Amen. /44r/

Præstet vobis, ut qui vivitis, iam non vobis vivatis, sed ei, qui pro omnibus est mortuus, et resurrexit. **R.** Amen.

Ut, cum transierit iniquitas et tristitia, a claritate in claritatem transformati, gaudio ineffabili gaudeatis, quod nemo tollat a vobis. **R.** Amen.

Quod ipse præstare dignetur.

¹ **M** secunda] Misericordia Domini

² **B** ministerium

144. Alia:

SB

CHRISTUS Iesus, qui vos, sicut oves errantes, in sanguine suo redemit, et ad pascua vitæ revocavit, et cottidie revocat: contra invisibiles vos lupos tueatur, ut, nullo pereunte, omnes vos ad cælestes caulas perducatur. **R.** Amen.

Et, qui animam suam posuit pro ovibus suis, cognoscat vos¹ in misericordia, ut et vos pastorem vestrum in veritate cognoscatis, et vocem eius in omnibus audiat. **R.** Amen.

Quatenus ipse pastor bonus in pascuis uberrimis accubare vos faciat in montibus Israel, ut in ipso iustitiæ vivatis, iam peccatis mortui, cuius livore estis sanati. **R.** Amen. /45'/ Quod ipse præstare.

¹ **B** *om.*

DOMINICA TERTIA¹

145.

SBM+

GRATIA sua vos Dominus locupletet, et cælesti benedictione multiplicet. **R.** Amen.
Ab omni adversitate vos defendat, et pia semper miseratione custodiat. **R.** Amen.
Petitiones vestras placatus intendat, et culparum omnium vobis indulgentiam clementer attribuat. **R.** Amen. Quod ipse præstare dignetur.

¹ **M** *tertia*] Iubilare Deo

146. Alia:

SB

CONCEDAT vobis Deus, ut mortificationem Iesu Christi in corpore vestro circumferatis, ut et vita eius manifestetur in vobis. **R.** Amen.

Largiatur vobis, ut, qui cum eo ab¹ elementis huius mundi mortui estis, nihil in hoc mundo, tamquam in eo viventes, decernatis. **R.** Amen.

Ut, iam non cognoscentes Christum secundum carnem, in ipso sitis nova creatura, per quem vetera transierunt, et ecce, omnia facta sunt nova. **R.** Amen.

Quod ipse præstare.

¹ **B** Largiatur] ut qui ab

DOMINICA QUARTA¹

147.

SBM

PRÆSTET vobis Deus, ut, speculatores facti illius magnitudinis, per bonam operam² /45'/ certam vestram vocationem et electionem faciatis.³ **R.** Amen.

¹ **M** *quarta*] Cantate Domino

² **M** *per*] bona opera

Assit vobis fides cum virtute, scientia cum abstinentia, patientia cum pietate, amor fraternitatis cum caritate, ne sine fructu⁴ constituamini in futura cognitione. **R.** Amen.
 Ut, memores purgationis veterum⁵ delictorum, abundanter vobis ministretis introitum in æternum regnum · Domini nostri · et Salvatoris,⁶ Iesu Christi. **R.** Amen.
 Quod ipse.

³ **B** vestram] faciatis vocationem et electionem

⁴ **S** ne] fructu sine, *postea litteris a et b conversum.*

⁵ **S** veterum (sic)

⁶ **B** om. nostri] et Salvatoris

148. Alia:

SB

DEUS, a quo omne datum optimum · et omne donum perfectum est: interiorum hominum vestrum ab omnibus emundet spurcitiis, ut Spiritus eius dignanter inhabitet in vobis. **R.** Amen.

Et, qui in cælis regnat, corda vestra ad ea, quæ sursum sunt, erigat, ut, qui inter ministros eius censi concupiscitis, etiam in corpore iam cum illo per desiderium sitis. **R.** Amen.

Quatenus et hic, inter pressuras mundi, eundem Spiritum eius invisibiliter consolatorem habeatis, et eius inspiratione, ad contuendam /46/ Salvatoris vestri præsentiam, pertingatis. **R.** Amen. Quod ipse præstare.

DOMINICA QUINTA¹

149.

SBM

OMNIPOTENS Deus factores verbi sui, non tantum auditores vos faciat, ut religionem vestram, quam professione prætenditis,² honestis operibus astruatis. **R.** Amen.

Doceat vos, quæ expediunt, orare, et misericorditer tribuat, quæ oratis, ut et hic, et in futuro orationum vestrarum fructum habeatis. **R.** Amen.

Ut³ ipse petentibus, sicut pollicitus est, gaudium plenum tribuat, non ut⁴ exsultetis in rebus pessimis, sed ut prius ex repromissione, postea ex retributione gaudeatis. **R.** Amen. Quod ipse præstare dignetur.

¹ **M** quinta] Vocem iucunditatis

² **M** protenditis

³ **M** Et

⁴ **B M** tribuat] ut non

FERIA SECUNDA¹

150.

SBM+

DEUS, qui operatur in sanctis suis et velle, et proficere² pro bona voluntate: devotionem vestram, ad exsequendam salutaris abstinentiæ medicinam, sua excitet miseratione, corroboret³ benedictione. *R.* Amen.

Quique castigat omnem filium, quem recipit, non vos /46'/ patiat in flagellis, quæ meremur, in patientiæ vitio titubare, sed ad suam faciat pietatem humili⁴ supplicatione confugere. *R.* Amen.

Ut,⁵ qui fragilitatem humanæ mutabilitatis, utpote Creator, agnoscit, auxilium suum bonis inchoationibus vestris accommodet, ut, ipso duce, quo incitatore, quæ ad veram salutem pertinent, peragatis. *R.* Amen. Quod ipse.

¹ *B* secunda] in Rogationibus *M* secunda] Exaudivit te

² *M* perficere

³ *M* miseratione] et corroboret

⁴ *B* suam] pietatem humili faciat

⁵ *M* Et

FERIA TERTIA

151.

SB+

OMNIPOTENS Deus, qui Ninivitarum culpas · ita ferire disposuit, ut potius eligeret misereri conversis: vos, benedictione sua ditatos, digne faciat pænitere, quod male gessistis, et largiatur præmia, quæ pie desideratis. *R.* Amen.

Concedatque humilitati vestræ, ut ita corpora, amplectendo¹ parsimoniam, epularum² deliciis abstineant, quatenus mentes vestræ, esurientes et sitientes iustitiam, ab illecebris male blandientium ieiunent vitiorum. *R.* Amen.

Accendat corda vestra timore casto · et amore /47'/ perfecto, ut evadatis mala, reis timenda, et adipiscamini bona perennia, beatis speranda. *R.* Amen.

Quod ipse præstare.

¹ *B* corpora] vestra amplectendo

² *B* parsimoniam] ab epularum

FERIA QUARTA IN VIGILIA ASCENSIONIS DOMINI¹

152.

SBM

DEUS, qui corruptibilem naturam hominis ad dexteram Patris iam incorruptibilem collocavit in cælis: compatiatur infirmitatibus vestris per id, quod vestri² est similis, et quia Filius Dei est, interpellet pro nobis. *R.* Amen.

¹ *B* In vigilia Ascensionis *M* In vigilia Ascensionis Omnes gentes

² *S* *M* nostri

Et, quia iudicium illi omne³ a Patre datum est, distractionem temperet iudicii per misericordiam, ut non paucos coheredes secum conscribat ad vitam. **R.** Amen.

Quatenus, secundo iam iudicaturus veniens, ad regna cælorum vos transferat, pro quibus in mundum iudicandus advenerat. **R.** Amen. Quod ipse præstare.

³ **B** *om.* omne] a Patre **M** iudicium] omne illi

IN ASCENSIONE DOMINI¹

153.

SBMZ+

BENEDICAT vobis omnipotens Deus, cuius Unigenitus hodierna die cælorum alta penetravit, et vobis, ubi ille est, ascendendi² aditum patefecit. **R.** Amen.

Concedat propitius, /47/ ut, sicut post resurrectionem suam discipulis visus est manifestus,³ ita vobis, in iudicium⁴ veniens, videatur esse⁵ placatus. **R.** Amen.

Ut,⁶ qui eum consedere Patri in sua maiestate creditis, vobis eum⁷ manere · usque in finem sæculi · secundum suam⁸ promissionem sentiatis. **R.** Amen.

Quod ipse præstare.⁹

¹ **S** *Omnes litteræ i sunt accentibus instructæ.* **B** *In die sancto Ascensionis* **M** *In die sancto* Viri Galilæi **Z** *De Ascensione Domini*

² **B** ascendentibus

³ **Z** manifestatus

⁴ **S** *orig. del. ita*] vobis in iudicium vobis in iudicium (*diplographia*)

⁵ **Z** *om.*

⁶ **Z** Et

⁷ **M** **Z** creditis] vobiscum

⁸ **M** *om.*

⁹ **Z** *add.* præstare] dignetur qui cum Patre et Spiritu Sancto vivit et gloriatur Deus per omnia sæcula sæculorum. Amen. Benedictio Dei Patris.

154. Alia:

SB

DEUS, Dei Filius, qui hodierna die, videntibus discipulis, in alta cælorum ascendit: faciat vos de virtute in virtutem ascendere, ut¹ in gloria sua illi et vos cum benedictionis filiis mereamini consedere. **R.** Amen.

Conservet in vobis libertatem, sua morte redditam, qui, destructo mortis imperio, captivitatem vestram,² hodie ascendens, duxit captivam. **R.** Amen.

Adiuvet vos dona, quæ ascendens hominibus dedit, non perdere, ut, redeuntem in nubibus, mereamini indemnes videre. **R.** Amen. /48/ Quod ipse præstare.

¹ **B** et

² **B** nostram

DOMINICA PRIMA POST ASCENSIONEM DOMINI¹

155.

SBM+

BENEDICAT vos de cælis omnipotens Deus, qui per Crucem et sanguinem passionis suæ · vos² venire dignatus est redimere in terris. **R.** Amen.

Ipse vos renovet a vetustate peccati, qui pro vobis dignatus est³ crucifigi. **R.** Amen.

Vosque ad cælestia suscitet, qui pro vobis inferni claustra penetravit. **R.** Amen.

Quod ipse præstare.

¹ **B** Dominica post Ascensionem **M** Dominica post Ascensionem Exaudi Domine

² **B** nos

³ **B M** vobis] voluit

156. Alia:

SB

LARGIATUR vobis Deus, ut boni æmulatores sitis, et Iesum Christum in cordibus vestris sanctificetis. **R.** Amen.

Cum modestia et timore bonam habeatis conscientiam, ut in eo, quod detrahunt de vobis, confundantur, qui vestram bonam in Christo conversationem calumniantur. **R.** Amen.

Quatenus, per bonæ conscientiae interrogationem salvi facti, Iesum Christum, qui profectus est in cælum, subiectis sibi angelis et potestatibus /48v/ et virtutibus, consequi mereamini. **R.** Amen. Quod ipse præstare.

IN VIGILIA PENTECOSTES

157.

SBM+

BENEDICAT vobis omnipotens Deus, ob cuius Paracliti Spiritus Sancti¹ · adventum mentes vestras ieiunii observantia præparatis, et præsentem diem sollemnibus laudibus honoratis. **R.** Amen.

Instar modo renatorum infantium · talem innocentiam habeatis, ut templum² Sancti Spiritus, ipso tribuente, esse possitis. **R.** Amen.

Atque idem Spiritus veritatis · ita vos hodie sua habitatione dignos efficiat, ut cras vestris mentibus³ se, vobiscum perpetim habitaturus,⁴ infundat, ut,⁵ peracto præsentis vitæ curriculo, vos ad cælestia regna perducatur. **R.** Amen.

Quod⁶ ipse præstare dignetur, cuius regnum et imperium sine fine permanet.

¹ **B** Paracliti] Sancti Spiritus

² **B** templo

³ **M** meritis

⁴ **B** habiturus

⁵ **M** et

⁶ **S** Quos

IN SANCTO DIE¹

158.

SBMZ+

DEUS, qui hodierna die discipulorum mentes² Spiritus Paracliti³ infusione dignatus est illustrare: faciat vos eiusdem⁴ Spiritus donis /49'/ exuberare. **R.** Amen.
 Et ille ignis, qui super discipulos⁵ apparuit, peccatorum vestrorum sordes expurget,⁶ et sui luminis infusione corda vestra illustret.⁷ **R.** Amen.
 Quique dignatus est diversitatem linguarum in unius fidei confessione⁸ adunare, in eadem vos faciat fide perseverare, et per hanc ad speciem⁹ suæ celsitudinis pervenire. **R.** Amen. Quod ipse præstare dignetur.¹⁰

¹ **B Z** In die sancto Pentecostes **M** In sancto die Pentecostes Spiritus Domini replevit

² **Z** discipulorum] Christi mentes

³ **M** Spiritus] Sancti Paracliti

⁴ **Z** vos] sua benedictione repleti et eiusdem

⁵ **Z** apostolos

⁶ **B** peccatorum] nostrorum sordes purget

⁷ **Z** perlustret

⁸ **Z** confessionem

⁹ **B** spem

¹⁰ **B** add. aliam benedictionem, quæ in S deest:

Item alia Deus, qui hodierna die repromissum Spiritum Sanctum · repentino sonitu super discipulos misit · in linguis igneis: in eodem Spiritu · et caritatem Dei, et ædificationem proximi accendat in vobis. **R.** Amen. Et, sicut primitiva illa ecclesia crescebat et confortabatur in timore Dei, et consolatione Spiritus Sancti repleta est, ita et vos consoletur per eundem Spiritum, et crescere faciat in salutem. **R.** Amen. Quatenus et pacem, ab eo relictam, artius teneatis, et eundem Paraclitum, vobiscum in æternum mane[n]tem, habeatis. **R.** Amen. Quod. (cf. C 954)

FERIA SECUNDA¹

159.

SBM

DEUS, qui vos² in Spiritu suo³ abluit, sanctificavit et iustificavit: animam vestram et corpus sine querela in suum conservet adventum. **R.** Amen.
 Revelet vobis per eundem Spiritum mysterium absconditum, quod prædestinavit ante sæcula in gloriam vestram, quod nemo principum huius sæculi cogitavit.⁴ **R.** Amen.
 Et, qui sic dilexit mundum, ut pro eo daret Filium suum Unigenitum, concedat vobis, ut, credentes in eum, non pereatis, sed /49'/ vitam æternam habeatis.⁵ **R.** Amen.
 Quod ipse præstare dignetur.

¹ **M** secunda] Cibavit eos

² **B** nos

³ **M** Sancto

⁴ **S M** cognovit

⁵ **M** vitam] habeatis æternam

FERIA TERTIA

160.

SBM+

DEUS, qui apostolos, Christi, Filii sui recessu quasi orphanos factos, adventu Spiritus Sancti¹ reddidit consolatos: ipso vos semper inhabitante, ab omni malo faciat alienos. **R.** Amen.

Et, qui eos charismate donavit omnium linguarum, vos ditet gratia cunctarum virtutum. **R.** Amen.

Ut hic unanimes, uno ore honorificantes Deum, cum ipsis perveniatis ad regna cælorum. **R.** Amen. Quod ipse præstare.

¹ B adventu] Sancti Spiritus

FERIA QUARTA

161.

SBM

DEUS, qui est ostium vitæ: faciat vos ad hoc ostium non fictæ, sed simpliciter venire, ut, non aliunde ascendentes, cum pastore mereamini per ostium introire. **R.** Amen.

Dignos vos in misericordia sua efficiat, quos vocet ex nomine, ut nomina vestra ascribantur¹ in libro vitæ. **R.** Amen.

Quatenus, ipso pastore præduce,² pascua vitæ inveniatis, ubi nec lupum amodo, nec /50r/ furem timeatis. **R.** Amen. Quod ipse præstare dignetur.

¹ M scribantur

² B ipso] præduce pastore

162. Alia:¹

SB

DEUS, cui omnes docibiles sunt: doceat vos voluntatem suam² facere, quos per gratiam fidei traxit ad se, et in dilectionem suam docuit animas levare. **R.** Amen. Pascat vos pane vitæ, qui descendit de cælo, ut, cælestem vitam agentes, et beatorum spirituum puritatem æmulantes, iam per concupiscentiam³ non sitis in mundo. **R.** Amen.

Quatenus, fideliter gustantes hunc panem, in æternum in illo vivatis, et, cum temporalem vitam moriendo consummaveritis, immortalem resurgendo feliciter incipiat. **R.** Amen. Quod ipse.

¹ B Feria quinta (et sic intitulando benedictiones singulas usque ad octavam tamquam dierum consequentium, sed falso, ut concludi potest de pericopis evangelicis, ad quas benedictiones pertinent)

² B voluntatem] suam suam (diplographia)

³ B concupiscentias

FERIA QUINTA¹

163.

SB

OMNIPOTENS Deus exoneret vos sæcularium desideriorum inutilibus sarcinis, ut in via Dei tanto agilius, quanto expeditius curratis. **R.** Amen.

Doceat vos non superbe sapere, nec sperare /50'/ in incerto divitiarum, ut, dum in cælo, non in terra thesaurizatis, non in pera, neque pecunia, sed in Domino fiduciam habeatis. **R.** Amen.

Quatenus, sic utentes mundo, ut affluentibus² divitiis · corda non apponatis, in terra viventium · ipsum Dominum, partem hereditatis vestræ, possideatis. **R.** Amen.

Quod ipse.

¹ **B** Feria sexta

² **B** ut] cum affluentibus

FERIA SEXTA¹

164.

SBM

DEUS, qui conversis et pænitentibus remissionem peccatorum pollicitus est: doceat vos post lapsum non desperare, quia promissor vester inefficax non est · remissionem, quam promiserat, donare. **R.** Amen.

Et, qui mortificat et vivificat, deducit ad inferos et reducit, misericorditer vobis remittat in sæculo, ut animas vestras non derelinquat in inferno. **R.** Amen.

Quatenus non legem, quæ per Moysen, sed superabundantem gratiam, quæ per Christum facta est, sic pænitendo experiamini,² ut ad gloriam iustorum perveniatis, per indulgentiam iustificati. **R.** Amen. /51'/ Quod ipse præstare.

¹ **B M** Sabbato

² **M** expiamini

SABBATO¹

165.

SB

DEUS, fons aquæ viventis: restinguat² in vobis incentiva vitiorum et illecebras carnis, ne mortifero pravæ dilectionis calore febricitetis. **R.** Amen.

Det vobis fortitudinem animi, ut, quotiens spiritus, potestatem habens super vos, ascenderit, tentationibus impugnati, locum vestrum non deseratis. **R.** Amen.

Et, qui tentationes utiliter permittit, salubriter reprimit, faciat in vobis nocivum sæcularis concupiscentiæ solem · occidere, ut, sanatis cunctis languoribus animæ, ipse auctor et incentor³ totius criminis, ultra locum non habeat in vobis. **R.** Amen. Quod.

¹ **B** In octava Pentecostes

² **B** restringat

³ B intentor

IN OCTAVA PENTECOSTES¹

166.

SBM

DEUS, qui vos de terreno Adam terrenos, de cælesti cælestes fecit: det vobis toto desiderio æmulari cælestia, ut, quod mortale est, absorbeatur a vita. **R.** Amen. /51'/ Impleat vos ante et retro oculis circumspectionis, ut, qui per regenerationem filii diei² facti estis et lucis, ad magistrum³ vitæ non in nocte veniatis. **R.** Amen. Quatenus, absorpta victoria mortis, iam⁴ æquales angelis, Deo non mortuorum, sed vivorum carne pariter et spiritu vivatis. **R.** Amen. Quod ipse præstare dignetur.

¹ B Item alia M Dominica in octava Pentecostes

² M Dei

³ B per] regenanciam (sic) filii Dei facti estis et lucis et magisterium

⁴ B om.

DOMINICA DE SANCTA TRINITATE¹

167.

SBM+

OMNIPOTENS Deus, Trinitas unus et verus Deus, Pater et Filius et Spiritus Sanctus · det vobis se desiderare² fideliter, agnoscere veraciter, diligere sinceriter. **R.** Amen. Æqualitatem atque³ incommutabilitatem · suæ essentiæ · ita mentibus vestris infigat, ut ab ea numquam vos quibuscumque phantasiis aberrare permittat. **R.** Amen. Sicque vos in sui fide, spe et caritate perseverare concedat, ut per ea postmodum ad sui manifestationem visionemque inter/52'/minabilem introducat. **R.** Amen. Quod ipse.

¹ B De sancta Trinitate M De sancta Trinitate Benedicta sit sancta

² B considerare

³ M et

168. Alia:

SB

OMNIPOTENS Deus, qui in vera sanctæ Trinitatis fide · et confessione salutis vestræ¹ summam² et fundamentum voluit consistere: faciat vos eiusdem fidei integritatem illibatam³ tenere, ut, in ipsa perfecte⁴ servientes, mereamini complacere. **R.** Amen.

¹ S nostræ

² B summa

³ B om.

⁴ B om.

Det vobis de altitudine divitiarum sapientiæ suæ · sic credere et confiteri · personas tres individuæ Trinitatis, ut unam divinitatis essentiam nec verbo, nec spiritu dividatis. **R.** Amen.

Quatenus dum⁵ Patrem in Filio, et Filium in Patre manentem, et Spiritum Sanctum ex utrisque consubstantialiter procedentem veraciter creditis, et vos in ipso⁶ secundum evangelicam promissionem unum sitis. **R.** Amen. Quod ipse præstare dignetur.

⁵ **B** *om.*

⁶ **B** veraciter] credatis ut vos ipso

DOMINICA PRIMA /52'/ POST OCTAVAM PENTECOSTEN¹

169.

SB

DEUS, qui, ad ostendendam caritatem, Filium suum misit · veram pro peccatis nostris propitiationem: doceat vos, pro rependenda ei vicissitudine, alterutrum diligere, ut de amore proximi ad amorem Dei possitis proficiendo venire.² **R.** Amen.

Inspiret vobis, ut in eadem dilectione amicos vobis faciatis de iniquo mammona, ut, cum defeceritis, recipiant vos in æterna tabernacula. **R.** Amen.

Quatenus per eleemosynam, quæ a morte liberat,³ et non permittit hominem in tenebras ire, de morte ad vitam, de tenebris ad lucem, de incendio ad refrigerium mereamini transire. **R.** Amen. Quod ipse.

¹ **B** *subsequentes duas benedictiones ordine converso habet.* **M** *octavam]* Pentecostes Domine in tua

² **B** pervenire

³ **S** *orig. corr. de* liberet

170. Alia:

SBM

CONCEDAT vobis omnipotens Deus, non superbe sapere, neque in incerto divitiarum sperare, /53'/ sed in Deo vivo, qui omnia præstat, semper et ubique¹ bonis operibus abundare. **R.** Amen.

Præstet, ut, qui in vobis est humilis · et pauper, in sua gloriatur² exaltatione, et, qui in vobis dives est, in sua gloriatur humilitate. **R.** Amen.

Largiatur vobis, ut divites facti in operibus bonis, facile tribuatis · et communicetis, et ut, thesaurizantes vobis fundamentum bonum in futurum, se³ æternæ vitæ speretis præmia redditurum. **R.** Amen. Quod ipse præstare.

¹ **S** undique

² **S** pauper] in sua gloriatur et **B** pauper] gloriatur in sua

³ **B** sed **M** *om.* bonum] in futurum se

DOMINICA SECUNDA¹

171.

SBM

DEUS,² qui scit, quia vita vestra vapor est, ad modicum parens, et deinceps exterminabitur: concedat vobis, ut, inimici huius sæculi facti, amici Dei constituamini. **R.** Amen.

Induat vos lorica caritatis et fidei · et galea spei salutis,³ ut, qui diei⁴ estis, ab operibus tenebrarum vos invicem⁵ excitetis,⁶ et digne coram Deo et hominibus ambuletis. **R.** Amen.

Ut,⁷ qui non positi /53v/ estis in iram, sed acquisitionem⁸ salutis, cum beatis et electis Dei · ad cenam nuptiarum Agni veniatis. **R.** Amen. Quod ipse præstare.

¹ **M** *secunda*] Factus est Dominus *benedictio*

² *Litteras initiales in S dehinc passim omisas suppleo sine ulla annotatione.*

³ **B** *M* spei] et salutis

⁴ **B** Dei

⁵ **S** vos] ad invicem

⁶ **M** exercetis

⁷ **B** *M* Et

⁸ **B** *M* sed] in acquisitionem

172. Alia:

SB

DEUS, qui vos ad cenam suam per patriarchas et prophetas, novissime¹ per apostolos suos dignatus est invitare: sæcularium vos curarum impedimentis dignetur exonerare, ut a talibus epulis nulla vos subtrahatis excusatione. **R.** Amen.

Nulla vos sollicitudo, nullus terreni amoris affectus · a Christo vestro dividat, ut nemo ex vobis sit, qui ad corporis illius unitatem non pertingat. **R.** Amen.

Quatenus in resurrectione sic in conspectu eius appareatis in iustitia, ut, cum gloria eius cœperit manifestari, perpetua eius visione mereamini cum angelis satiari.² **R.** Amen. Quod ipse præstare.

¹ **B** prophetas] suos novissime

² **B** sociari

DOMINICA TERTIA¹

173.

SBM

CONCEDAT vobis² Deus divitias bonitatis eius et patientiæ · et longanimi/54v/tatis adtendere, ut benignitas³ eius ad pœnitentiam vos possit adducere. **R.** Amen.

¹ **M** *tertia*] Respice in me *benedictio*

² **M** nobis

³ **B** benignitatis

Non thesaurizetis vobis per duritiam · et impænitens cor iram⁴ in die iræ · et revelati-
onis iusti iudicii Dei, qui reddet secundum opera sua omni homini. **R. Amen.**

Ut, cum his, qui credunt iniquitati, ira venerit et indignatio · et tribulatio · et angu-
stia, vos secundum patientiam boni operis · honorem et gloriam · et cum angelis
congratulantibus vitam possideatis æternam. **R. Amen.** Quod ipse præstare.

⁴ **B** cor] et iram

174. Alia:

SB

MISERICORS Deus, qui, ut ovem perditam revocaret, de sinu Patris egressus est:
neminem amodo ex vobis patiat¹ur perire, quos per mortem suam, ad inte-
grandum² ovium suarum numerum, misericorditer voluit invenire. **R. Amen.**

Et ipse,³ æterna Dei sapientia, decimam in vobis drachmam dignetur in perpetuum
servare, quam /54'/ per assumptionem⁴ carnis, quasi ex lumine testæ, dignatus est
reparare. **R. Amen.**

Quatenus, sicut iam in fide et regeneratione vestra fecit, ita nunc in pænitentia et per-
fecta vestra⁵ conversatione gaudium faciat suis angelis, ut eos et hic adiutores, et in
futuro concives habeatis. **R. Amen.** Quod ipse.

¹ **B** neminem] ex vobis patiat¹ur amodo

² **B** redintegrandum

³ **B** Ut ipsa

⁴ **B** assupcionem (*sic*)

⁵ **B** om.

IN QUATTUOR TEMPORUM, FERIA QUARTA¹

175.

SB

DEUS, qui scrutator cordis est:² ponat cordi vestro custodiam, et ostium circum-
stantiæ labiis, ne³ vel peccatum vobis subrepat in vaniloquio, vel perversæ vos
cogitationes separent a Deo. **R. Amen.**

Infundat vobis amorem · et tenacem custodiam iustitiæ, ut, dum infirmitatem vestram
alter in altero recognoscitis, cum magno tremore terram terra iudicetis. **R. Amen.**

Tribuat vobis simplicitatem, et ad omnes effectum bonæ voluntatis, ne, dum ficto
corde et duplicibus labiis in alterutrum detrahitis, Spiritus Sanctus,⁴ qui caritatis
amator est, se subtrahat a vobis. **R. Amen.** /55'/ Quod ipse præstare.

¹ **B** Feria quarta

² **B** scrutator] est cordis

³ **B** labiis] vestris ne

⁴ **B** om.

FERIA SEXTA

176.

SB

DEUS, qui fideles suos filios appellat¹ et filias: sanet vos salutari medicamento, ne vacillant² fidei, ne vitiorum languoribus animæ vestræ possint periclitari. **R.** Amen.

Et, qui vita vestra est, visitet vos, in peccato mortuos, et de operibus mortuis · ad lucem vitæ suscitet redivivos. **R.** Amen.

Quatenus ipsi, accusatores vestri et iudices, sic voluntarie corrigamini de excessibus præteritis, ut de tenebrosis conscientiae latibulis, morticina vestra confitendo, foras³ eiiciatis. **R.** Amen. Quod ipse præstare.

¹ **B** qui] vos filios suos appellat

² **B** medicamento] non vacillantes

³ **B** latibulis] morticina vestra confitendo foris

SABBATO DUODECIM LECTIONUM¹

177.

SB

DEUS, qui ad revelationem gentium salutare lumen processit in mundum: reddat vobis spiritales oculos ad contemplationem veri luminis, quos per Adam in concupiscentia pomi execrabilis miserabiliter perdidistis. **R.** Amen.

Et,² qui primitivam /55v/ ecclesiam ex Iudæis coadunavit³ et gentibus, ad agnitionem suam oculos utriusque populi aperiat, ut, exorto iam sole iustitiæ, in tenebris nemo remaneat. **R.** Amen.

Quatenus, illuminatorem vestrum sequentes, sic in via mandatorum eius ante faciem vestram incedatis, ut cum supernis animalibus non revertamini, nec ad dexteram vel sinistram⁴ exorbitetis. **R.** Amen. Quod ipse præstare.

¹ **B** Sabbato

² **B** Ut

³ **B** ordinavit

⁴ **B** vel] ad sinistram

DOMINICA QUARTA¹

178.

SBM

OMNIPOTENS et misericors Deus misericordes vos faciat, ut vobis misericordiae suae dona dignanter² infundat. **R.** Amen.

Sicque proximos vestros vos iudicare doceat, ne quem vestrum districtae examinationis die condemnare debeat. **R.** Amen.

¹ **M** quarta] Dominus illuminatio

² **B** dona] digna tibi

Sed, imitatores patientiæ Christi effectos, in futura suæ revelationis gloria in æternum vos dignetur constituere securos. **R.** Amen. Quod ipse præstare.

179. Alia:

SB

DEUS, qui misericordes misericordiam consequendos esse prædixit: mi/56'/sericordes vos faciat delinquentibus proximis, ut et vos in die iræ non districtam iustitiam, sed superabundantem misericordiam inveniatis. **R.** Amen.

Aperiat vobis interiores oculos, ut, primum accusatores vestri, sic¹ peccata vestra grandia existimetis, ut proximorum peccata inhumana crudelitate² non iudicetis. **R.** Amen.

Quatenus, ad cor redeuntes, et vosmetipsos districta examinatione discutientes, sic de oculo vestro trabem laboretis eiicere, ut in oculo fratris festucam · non semper attendatis inspicere. **R.** Amen. Quod ipse.

¹ B primum] sitis accusatores vestri ut sic

² B proximorum] in humana crudelitate peccata

DOMINICA QUINTA¹

180.

SBM

PRÆSTET vobis Deus, ut, cum domus vestra huius habitationis dissoluta fuerit, ædificationem ex Deo habeatis, domum non manu factam, sed æternam in cælis. **R.** Amen.

Vestiti, et non nudi inveniimini, ut habitationem vestram, quæ de cælo est, superindui² mereamini. **R.** Amen.

Ut, dum per fidem ambulatis, et non per speciem, magis a corpore peregrinemini, ne in die Domini cum /56'/ infidelibus · a Christi contemplatione separemini. **R.** Amen. Quod ipse præstare.

¹ M quinta] Exaudi Domine

² B indui

181. Alia:

SB

DEUS, qui beatum Petrum apostolum · de captura piscium ad capturam transtulit animarum: eius vos magisterio perducatur ad soliditatem perpetui litoris, cuius retribus in¹ salutem capti estis. **R.** Amen.

Det vobis patientiam, fidem, spem · et spiritum caritatis, ut unitatem Ecclesiæ · nec morum, nec verborum hæresibus scindatis. **R.** Amen.

Quatenus latissima Ecclesiæ sagena tales vos de fluctibus huius sæculi ad litus futuræ resurrectionis pertrahat, quos cum electis piscibus in vasa electionis sors beatorum colligat, non quos reproba vita foras² eiiciat. **R.** Amen. Quod ipse præstare.

¹ B ad

² B foris

DOMINICA SEXTA¹

182.

SBM

DEUS, qui vitam æternam, quam promisit ante tempora sæcularia, suis temporibus manifestavit: inspiret vobis secundum communem fidem · gratiam dilectionis et pacem. **R.** Amen. /57/

Faciat vos ad omne opus bonum semper esse paratos, neminem blasphemare, non esse litigiosos, sed modestos. **R.** Amen.

Ut,² qui salvi facti estis per lavacrum³ regenerationis et renovationis Spiritus Sancti, iustificati gratia ipsius, heredes secundum spem vitæ æternæ inveniamini. **R.** Amen. Quod ipse præstare.

¹ M *sexta*] Dominus fortitudo

² B Et

³ B lacrimarum

183. Alia:

SB

DEUS, qui vos¹ a servitute legis liberavit: faciat opera vestra super legalem iustitiam abundare, quos opera legis perfecte coram illo non possunt iustificare. **R.** Amen.

Doceat vos non solum non occidere, sed nec irasci proximis, ne² de odio fratris · homicidii præiudicium sustineatis. **R.** Amen.

Quatenus perfectio dilectionis ad omnes æque secundum voluntatem Dei propagetur, ut plenæ vestræ caritati · plena in retributione beatitudo donetur. **R.** Amen.

Quod ipse præstare.

¹ B nos

² B nec

DOMINICA SEPTIMA¹

184. /57/

SBM

DEUS, qui non dedit vobis spiritum timoris, sed virtutis · et dilectionis · et sobrietatis: non secundum opera vestra, sed secundum propositum suum · gratiam suam confirmet in vobis. **R.** Amen.

Ut signaculo fundamenti Dei concludamini, et ab eo, qui, quæ eius sunt, novit, præcogniti, ab iniquitate discedatis, quicumque nomen Domini fideliter invocatis. **R.** Amen.

Non sitis pietatis speciem habentes, et virtutem eius abnegantes, sed, per gratiam Dei ab omni opere malo liberati, in regnum suum cæleste perducamini.² **R.** Amen.

¹ M *septima*] Omnes gentes

² B liberati] et in regnum suum cæleste perducemini

Quod ipse præstare.

185. Alia:

SB

OMNIPOTENS Deus mittat in vos famem et sitim non temporalis alimenti, sed audiendi verba sua, ut nemo ex vobis spiritali¹ periclitetur inedia. *R.* Amen.

Præparet ipse in conspectu vestro mensam, unde spiritalem sumatis alimoniam, quæ sumen/58'/tibus fastidium non generat, sed cum incremento epularum in cordibus fidelium · ad cælestia semper anhelat. *R.* Amen.

Quatenus, verum hoc² manna comedentes, et de petra spiritali in hoc deserto bibentes, ad patriam repromissionis mereamini pervenire, ubi nec esurire in æternum possitis, nec sitire. *R.* Amen. Quod ipse.

¹ *B* speciali

² *B* Quatenus] hoc verbum

DOMINICA OCTAVA¹

186.

SBM

DEUS, in cuius Spiritu omnes in unum corpus estis baptizati, sive servi, sive liberi: omnia ab² hoc corpore auferat infidelitatis schismata, ut in ipsum pro se invicem sint membra sollicita.³ *R.* Amen.

Si quid patitur unum membrum, omnia in vobis membra condoleant,⁴ sive gloriatur unum membrum, omnia in vobis membra congaudeant. *R.* Amen.

Ut, qui, æmulando charismata meliora, corpus Christi estis effecti, excellentissimam viam caritatis ingredi mereamini. *R.* Amen. Quod ipse præstare. /58'/

¹ *M* octava] Suscepimus Deus

² *B* ad

³ *B* invicem] sollicita sint membra

⁴ *M* compatiantur

187. Alia:

SB

OMNIPOTENS Deus det vobis cum astutia serpentium oculos columbinæ simplicitatis, ut, si ex Deo sint, iusta discretionem spiritus probare valeatis. *R.* Amen.

Doceat vos ex fructibus suis arborem æstimare, ne in vestimentis ovium lupi rapaces valeant subintrare. *R.* Amen.

Quatenus opera et non faciem iudicantes · hypocritarum venena declinetis, ne, quasi tangentes picem, ex eorum vos conspersione coinquinatis. *R.* Amen. Quod ipse.

DOMINICA NONA¹

188.

SBM

PRÆSTET vobis Deus, ut, accedentes ad lapidem vivum,² ab hominibus quidem reprobato, a Deo autem³ electum,⁴ ipsi, tamquam lapides⁵ vivi, super illum ædificemini. **R.** Amen.

Non sit vobis lapis offensionis, aut⁶ petra scandali, sed turris fortitudinis a facie inimici. **R.** Amen.

Ut, effecti sacerdotium sanctum · et domus spiritalis,⁷ hostias viventes Deoque acceptabiles offeratis. **R.** Amen. Quod ipse præstare dignetur.

¹ **M** *nona*] Ecce Deus adiuvat me

² **B** vivuum (*sic*)

³ **S B** quidem

⁴ **B** electum] ut

⁵ **S om.** quidem] reprobato ... lapides

⁶ **B** et

⁷ **B** specialis

189. *Alia: /59°/*

SB

OMNIPOTENS Deus confringat iugum huius sæculi · de cervicibus vestris, ut non Deo et mammonæ, sed una fide et uno spiritu ipsi soli libere serviatis.¹ **R.** Amen.

Det vobis dominari, non servire divitiis, ut, pauperibus erogantes, quod vobis superest, amicos vobis de iniquo mammona faciatis. **R.** Amen.

Quatenus sic iugum peccati computrescat · a facie olei, ut, dispersis pro Deo corruptibilibus divitiis, foramen acus etiam cameli penetretis. **R.** Amen.

Quod ipse præstare.

¹ **B** spiritu] sibi soli serviatis

DOMINICA DECIMA¹

190.

SBM

AUFERAT a vobis Deus spiritum, qui nunc operatur² in filiis diffidentiae, ne, conversantes in desideriis vestris, voluptatibus³ carnis et cogitationum videamini consentire. **R.** Amen.

Muniat vos Spiritu Sancto⁴ promissionis, in quo et credentes signati estis, qui est pignus hereditatis vestrae⁵ · in redemptionem acquisitionis. **R.** Amen.

¹ **M** *decima*] benedictio

² **S** est

³ **B** voluntatibus

⁴ **B om.**

⁵ **M** pignus] vestrae hereditatis

Ut,⁶ coëdificati in templum Dei vivi · in Spiritu sanctificationis, non sitis⁷ spelunca dæmonum, /59'/ sed domus orationis. **R.** Amen. Quod ipse præstare.

⁶ **B** Et

⁷ **B** *om.*

191. Alia:

SB

OMNIPOTENS Deus det vobis per Spiritum suum visitationem suam cognoscere, et, in bonis operibus vigilantes, diem ultionis prævenire, ne, tamquam laqueus, vobis, in peccato dormientibus, valeat supervenire. **R.** Amen.

Aperiat vobis auditum cordis, ut vocem post tergum monentis, dum tempus est, audiat, et,¹ peccata vestra erubescens, non cum² persecutoribus Domini retro, sed cum conversis fidelibus in faciem vestram cadatis. **R.** Amen.

Quatenus eidem Domino et regi vestro, adhuc longe agenti,³ sic legationem mittatis contriti cordis et veræ pænitiæ, ut tali satisfactione placatum eum inveniatis, quem iratum non potestis sustinere. **R.** Amen. Quod ipse præstare.

¹ **B** audiat] sed et

² **S** *om.*

³ **B** adhuc] longenti (*sic*)

DOMINICA UNDECIMA¹

192.

SBM

CONCEDAT vobis Deus, ut æmulationem Dei semper² habeatis, per quam, sollicite /60'/ incedentes, illi³ soli per omnia placeatis. **R.** Amen.

Infundat vobis scientiam suæ iustitiæ, ne, illam ignorantes, vestram quæratis constituere.⁴ **R.** Amen.

Ut,⁵ qui gratia eius salvati⁶ estis, non ex vobis, ab illo, non a vobis commendemini, in illo, non in vobis gloriemini. **R.** Amen. Quod ipse.

¹ **M** *undecima*] Deus in loco *benedictio*

² **B** *om.*

³ **B** ipsi

⁴ **M** statuere

⁵ **B M** Et

⁶ **M** salvi facti

193. Alia:

SB

OMNIPOTENS Deus, qui humilia respicit, et alta a longe cognoscit: spiritum vobis humilitatis tribuat, ne¹ superbientes oculo reprobationis a longe cognoscat. **R.** Amen.

¹ **B** nunc

Faciat vos in se confidere, et non de vestris meritis gloriari, ut, parvi in oculis vestris,² ab illo mereamini exaltari. **R.** Amen.

Auferat a vobis oculos sublimes pharisæi gloriantis,³ ne, dum vestris vos viribus⁴ stare creditis, in ipsa elevatione⁵ deiecti cadatis. **R.** Amen. Quod ipse præstare.

² B ves (*sic*)

³ B gloriantes

⁴ B vestris] viribus vos

⁵ B erectione

DOMINICA DUODECIMA¹

194.

SBM

A NNUAT vobis Deus, ut /60v/ regnum immobile suscipiatis, habentes gratiam, per quam illi cum metu et reverentia serviatis. **R.** Amen.

Sint vobis mores sine avaritia contenti præsentibus, ut in illo ditemini, qui præstat omnia · se fideliter ac digne petentibus.² **R.** Amen.

Beneficientiæ et communionis³ non obliviscamini, ut talibus hostiis Deum promereamini. **R.** Amen. Quod ipse præstare.

¹ M *duodecima*] Deus in adiutorium *benedictio*

² S pænitentibus

³ B communicationis

195. Alia:¹

SB

O MNIPOTENS Deus digito suo aures cordis vestri aperiatur, ut legem eius et mandata vitæ libenter audiat, et, quæ audieritis, tenaci memoria retineatis. **R.** Amen.

Solvat etiam vinculum vestræ linguæ, ut ad ædificationem aliorum · sermonem, spiritali² sale conditum, possitis proferre. **R.** Amen.

Quatenus, verbum Dei fideliter audientes, sic recto³ corde et lingua loquamini, ut, quod lingua loquitur, vita et moribus vestris non impugnetur. **R.** Amen.

Quod ipse. /61v/

¹ B Amen

² B speciali

³ S recte

DOMINICA DECIMA TERTIA¹

196.

SBM

CHRISTUS Iesus, qui est finis legis ad iustitiam omni credenti: inspiret vobis suam et proximi dilectionem, ut hereditate possideatis solis Christi fidelibus debitam benedictionem. **R.** Amen.

Det vobis ab omnibus vitæ præsentis periculis exui, et virtutum spiritualium ornamentis indui. **R.** Amen.

Quo, illius adiutorio fulti, sic illi serviatis in terris, ut ei coniungi valeatis in cælis. **R.** Amen. Quod ipse præstare.

¹ **M** *tertia*] Respice Domine *benedictio*

197. Alia:

SB

OMNIPOTENS Deus¹ det vobis spiritum compassionis · et viscera misericordiæ, ut vulnera proximorum manu lenitatis² noveritis adtrectare. **R.** Amen.

Doceat vos non despicere proximum, qui, a visione pacis³ peregrinus, in latrones potuit incidere, ne frigidi a calore caritatis, in duritia cordis vestri vulneratum prætereatis. **R.** Amen.

Quatenus, diligendo proximum, sic de inferiori ad superiorem caritatis gradum conscen/⁶¹⁹/datis, ut, cælestis Ierusalem municipes facti, beatis oculis in sua gloria in⁴ Sion Deum deorum videatis. **R.** Amen. Quod ipse.

¹ **B** *om.*

² **B** *levitatis*

³ **B** *pa (sic)*

⁴ **S** *om. sua*] gloria in

DOMINICA DECIMA QUARTA¹

198.

SBM+

TRIBUAT vobis Dominus² carnis desideria conterere, ut, in spiritu ferventes, possitis per viam salutis incedere. **R.** Amen.

Emundet vos a lepræ interioris contagio, ut digni inveniamini sanctorum³ consortio. **R.** Amen.

Ut, hic mundatori vestro gratias agentes, ad cælestem Ierusalem perveniatis ovantes. **R.** Amen. Quod ipse præstare.

¹ **M** *quarta*] Protector noster *benedictio*

² **B** *om.*

³ **B** *eorum*

199. Alia:

SB

COMPUNGAT vos omnipotens Deus peccatorum vestrorum¹ vulnera voluntarie ipsi, vero sacerdoti et humiliter ostendere,² ut virus, quod intus male latuerat, per confessionem foras salubriter erumpat. **R.** Amen.

Sanet ipse in vobis, quicquid, suggerente diabolo, in animabus vestris carnis conspersio maculaverat, ut ipse conditor, quam dedit, imaginem suam in vobis recognoscat.³ **R.** Amen. /62'/

Quatenus, eundem medicum et præceptorem per omnia audientes, quicquid in mandatis decalogi deliquistis, sic perfecte corrigatis, ut, in decimum militiæ cælestis ordinem conscripti, filiorum Dei characterem accipiat. **R.** Amen.

Quod ipse præstare.

¹ B *om.* Deus] peccatorum vestrorum

² B *om.*

³ B *orig. del. de* recognoscatur

DOMINICA DECIMA QUINTA¹

200.

SBM+

OMNIPOTENS Deus cuncta a vobis adversa potenter excludat, et super vos suæ benedictionis dona dignanter infundat.² **R.** Amen.

Corda vestra efficiat sacris intenta doctrinis, quo possint impleri beneficiis sempiternis. **R.** Amen.

Quatenus, exsequenda intelligentes, et intellecta exsequentes, et inter adversa mundi inveniamini indemnes, et beatorum spirituum³ efficiamini coheredes. **R.** Amen.

Quod ipse.

¹ M *quinta*] Inclina Domine *benedictio*

² M effundat

³ B spirituum] in sp (*sic, orig. del.*)

201. Alia:

SB

OMNIPOTENS Deus inspiret vobis¹ omnem sollicitudinem vestram · in ipsum, largitorem bonorum omnium, iactare, qui potens est omnia vobis ad sufficiens² donare. **R.** Amen. /62'/

Contentos vos faciat præsentibus, et liberet a³ sollicitudine crastina, ut sufficiat diei malitia sua. **R.** Amen.

Quatenus sic hæc caduca in sumptum, non in præmium accipiat in itinere,⁴ ut, finita via, non computentur vobis in retributione. **R.** Amen. Quod ipse.

¹ B inspiret] in vobis

² B est] omnibus vobis ad sufficientiam

³ B liberet] vos a

⁴ B munere

DOMINICA DECIMA SEXTA¹

202.

SBM+

OMNES dies vestros Dominus in sua pace disponat, et² suæ vobis benedictionis dona concedat. R. Amen.

Ab omnibus vos³ perturbationibus liberet, et mentes vestras in suæ pacis tranquillitate consolidet. R. Amen.

Quatenus, fidei, spei⁴ · et caritatis gemmis ornati, et præsentem vitam transeatis illæsi, et ad æternam⁵ perveniatis securi. R. Amen. Quod ipse præstare.

¹ M sexta] Miserere mihi benedictio

² B vestros] Deus in sua pace disponat ut

³ B om.

⁴ S M Quatenus] spei fidei

⁵ B vitam

203. Alia:

SB

OMNIPOTENS Deus, qui, ut vos sanctificaret per suum sanguinem, extra portam passus est: voluntarie vos portantes eius improperium, extra castra exire /63'/ faciat secum. R. Amen.

Efferat¹ vos, in peccato mortuos, confitendo de conscientia latibulis, ut vivificatorem vestrum, in porta vobis occurrentem, inveniatis. R. Amen.

Quatenus, vivificati ad gaudium matris Ecclesiae, per pœnitentiam resurgatis, qui, delectationibus consentientes, in mortem peccati per consensum vos lapsos non ignoratis. R. Amen. Quod ipse præstare.

¹ B Auferat

DOMINICA DECIMA SEPTIMA¹

204.

SBM+

OMNIPOTENS Deus dexteræ suæ perpetuo vos circumdet auxilio, et benedictionum suarum repleat dono. R. Amen.

Ab omni vos pravitate defendat, et benedictione cælesti exuberare faciat. R. Amen.

Quo, corpore ac² mente mundati, talem illi exhibeatis servitutem, per quam eius consequi valeatis³ promissionem. R. Amen. Quod ipse.

¹ M septima] Iustus es Domine benedictio

² M et

³ B quam] valeatis eius consequi

205. Alia:

SB

DEUS, qui Filium suum, ab æterno impassibilem, pro vobis ex tempore virum dolorum fecit, et scientem infirmitatem, /63'/ medicante eodem Filio, sanet in vobis inflationem superbiæ, ne ille rex vester sit, cuius oculus videt omne sublime. **R.** Amen.

Restinguat¹ in vobis immoderatam sitim avaritiæ, ne, adepto, quod supra indigentiam² prava concupiscentia quæsierat, etiam habendi³ desiderium ad perniciem animæ deterius⁴ inardescat. **R.** Amen.

Et⁵ ipse fons vitæ spiritali medicamento sitim istam in cordibus vestris sic reprimat, ut, quibus dederit huiusmodi incendia sua virtute domare, det etiam æternæ Gehennæ supplicia declinare. **R.** Amen. Quod ipse.

¹ B Restringat² S indulgentiam³ B habendi⁴ B ad] superniciem (*sic*) animæ de terrenis⁵ B UtFERIA QUARTA¹

206.

SBM

DEUS, qui credentibus omnia possibilia esse pollicitus est: faciat vos firmamentum fidei solide in omnibus et longanimiter tenere, sine qua ipsi est impossibile² complacere. **R.** Amen.

Adiiciat vobis ieiunii observantiam · et voluntariam macerationem carnis, ut, redacto cor/64'/pore in servitutem spiritus, spiritales³ nequitias, quæ per gulam vicerant, per abstinentiam⁴ revincatis. **R.** Amen.

Quatenus, et foris ab epulis, et intus a delectationibus noxiis⁵ abstinentes, ad patriam illam salutaribus ieiuniis redeatis, de qua per concupiscentiam cibi vetiti · hucusque miserabiliter⁶ exsulatis.⁷ **R.** Amen. Quod ipse.

¹ B quarta] in quattuor temporibus M quarta] Exsultate Deo benedictio² M ipsi] impossibile est³ B speciales⁴ M abstinentium⁵ M obnoxiiis⁶ M mirabiliter⁷ B exsultastis (*orig. del.*)

FERIA SEXTA

207.

SB

DEUS, in cuius conspectu iustificari non potest omnis vivens: spontanee vos diligat · illo suæ dilectionis affectu gratuito, quo, pro nobis mortuus, cum inimici essemus, reconciliavit nos Deo.¹ *R. Amen.*

Et, qui misericordiam vult, et non legale sacrificium, debitores suos misericorditer² absolvat · ab omnibus accusantis conscientiae debitis, ut cum peccatrice femina dimissorem vestrum propensius diligatis. *R. Amen.*

Quatenus, cum illa de præteritis excessibus pœnitentes, et plenam remissionem consecuti, eius exemplo etiam vos violentiam faciatis regno Dei. *R. Amen. /64v/*

Quod ipse præstare.

¹ *B om.*

² *B legale] iudicium misericorditer*

SABBATO¹

208.

SBM

CHRISTUS Iesus, qui, apud Patrem pro nobis interpellans,² pro peccatis vestris³ propitiatio factus est: vos, quos, de⁴ oleastro excisos, in bonam olivam voluit inseri, et in vinea sua plantari, nec succidi vos patiatur, nec eradicari. *R. Amen.*

Et⁵ ipse vinitor circumfodiat, sarmenta luxuriæ⁶ resecet, et ad radicem cordis mittat cophinum stercoreis, ut de fœtore⁷ ad pinguedinem spiritalium fructuum revirescat. *R. Amen.*

Quatenus, ab eo plantati secus decursus aquarum, non defluente folio,⁹ sic fructum detis in suo tempore, ut abiudicet vos ipse fructus vester ab igne. *R. Amen.*

Quod ipse præstare.

¹ *M Sabbato] in quattuor temporibus*

² *B Patrem] interpellans pro nobis*

³ *S B nostris*

⁴ *B Deus*

⁵ *M Ut*

⁶ *M circumfodiat] luxuriæ sarmenta*

⁷ *B stercore*

⁸ *S reviscatis (sic) M reviviscatis*

⁹ *B ab] ea plantatum secus decursus aquarum non deficiente folio*

DOMINICA DECIMA OCTAVA¹

209.

SBM+

EMUNDET Dominus conscientias vestras ab omni malitia, et repleat sanctificatione² perpetua. *R. Amen.*

Vota vestra clementer intendat,³ et peccata omnia propitiatus indulgeat. /65^r/⁴

R. Amen.

Quæ pie optatis, miseratus attribuat, et, quæ pavescitis, pius propugnator procul repellat. *R. Amen.* Quod ipse præstare.

¹ *M octava*] Da pacem Domine

² *B* sanctitate

³ *B* attendat

⁴ *S lacuna duarum (?) quaternionum, vide B 59^r–66^v*

210. Alia:

B

DEUS, Mediator Dei et hominum, qui in maiestate Filius Dei, in infirmitate filius voluit esse David: ex uno moreretur caro mortalis, quam infirma sit, ex altero ad salvationem vestram ostendat miseratrix¹ divinitas, quod possit. *R. Amen.*

Æmulatores vos faciat suæ in vos caritatis, ut, proximos vestros, sicut vosmetipsos, diligentes, etiam animam pro fratribus, si sit necesse, ponatis. *R. Amen.* /B59^v/

Quatenus ipse intercessor et iudex, cum inimicos suos scabellum pedum suorum posuerit, sic in iudicio reminiscatur, quod Filius Hominis est, ut in maiestate metuentis, participes suos non condemnet.² *R. Amen.* Quod.

¹ *C 737* miseratus

² *B* condemnet

DOMINICA DECIMA NONA¹

211.

B+

OMNIPOTENS Deus, qui vos promissionis patrum tribuit esse participes: eorum vos faciat coheredes. *R. Amen.*

Ut, qui in Adam de paradiso lugetis eiecti, per Christum gaudeatis eodem reverti.² *R. Amen.*

Ut alios ipsius imitatione · vitæ reconcilietis æternæ. *R. Amen.* Quod.

¹ *M nona*] Salus populi *benedictio*

² *Malim* lugetis] eiecti ... reversi *vel* eiici ... reverti, *sed cf.* C 1682 eiecti ... redeunti

212. Alia:

BM

DEUS, qui et elisos erigit, et compeditos solvit: contractos interioris hominis nervos solvat peccatorum¹ retinaculis, ut per vias eius rectas alacriter incedatis. **R.** Amen. Confortet vobis manus dissolutas, ut, opera misericordiæ seminantes, non deficiatis, et genua debilia roboret, ut, currentes² in via Dei, non lassescatis. **R.** Amen. Quatenus, ab eo a peccatis relaxati, sic pedibus³ vestris gressus rectos faciatis, ut, nec ad dexteram, nec ad sinistram declinantes, arcam Domini Bethsa/B60⁴/mis, hoc est, ad eum, qui in sole tabernaculum suum posuit, recto itinere deferatis. **R.** Amen. Quod.

¹ M solvat] a peccatorum² M ut] bene currentes³ M C 923 sic] sub pedibus⁴ M C *ibid.* BethsamesDOMINICA VIGESIMA¹

213.

BM

CHRISTUS Iesus, qui per Spiritum Sanctum semetipsum voluit immaculatam hostiam Deo Patri immolari: emundet conscientiam vestram ad serviendum sibi, in infinita sæcula cum utroque regnanti. **R.** Amen. Præstet vobis, ut bonorum operum sollicitudine² non pigri, ad expletionem spei semper intenti videamini.³ **R.** Amen. Quatenus, præcedentium patrum per fidem et patientiam facti imitatores, ineffabiles hereditare⁴ mereamini promissiones. **R.** Amen. Quod ipse præstare.

¹ M *vigesima*] Omnia quæ fecisti *benedictio*² B sollicitudinem³ M intenti] esse videamini⁴ B hereditate

214. Alia:

B

DEUS, qui vos prædestinavit et vocat, et, quos vocare dignatus est, iustificat: sua vos dignetur potentia iustificare, quos per baptismi gratiam ad nuptias Filii sui et Ecclesiæ dignatus est vocare. **R.** Amen. Induat vos vestibus innocentiae, quibus ad gaudia hæc nuptialia possitis ingredi, et competenter assidere, ne ipse, cordis ac renum compagum et medullarum discusor, in districtione ve/B60⁴/niens, mittat in tenebras exteriores. **R.** Amen. Et, qui indifferenter pro omnium salute in mundum dignatus est venire, in eadem bona voluntate sua · vos, qui in admirabile lumen suum vocati estis, ab electorum numero non patiat perire. **R.** Amen. Quod.

DOMINICA VIGESIMA PRIMA¹

215.

BM+

SANCTIFICET vos Dominus Deus gratia sua,² et ab omni spirituali³ emundet immunditia.⁴ **R.** Amen.

Arceat a vobis omne, quod malum est, et spiritus vestros⁵ corpora[que]⁶ sanctificet et⁷ purificet.⁸ **R.** Amen.

Alliget vos⁹ vinculo caritatis, et pax eius abundet in cordibus vestris. **R.** Amen.

Quod ipse.

¹ **M** *prima*] In voluntate *benedictio*

² **C** 1962 vos] Domini gratia

³ **B** vos speciali

⁴ **C** *ibid.* omni] malo custodiat

⁵ *Malim* vestros] et

⁶ **B** *om.*, *sed cf.* **M C** 1962

⁷ **C** *ibid.* *om.* corporaque] sanctificet et

⁸ **M** corporaque] purificet et sanctificet

⁹ **C** *ibid.* vos] sibi

216. Alia:

B

DEUS, qui a fidelibus suis rogari vult, et, ut rogetur, iubet: doceat vos ea, quæ salutis sunt, fideliter petere, et, quia ipse benignus et in omnibus efficax est, in fide non hæsitare. **R.** Amen.

Ut bonus ipse medicus, qui diversa in vobis scit spiritualium morborum genera, diversa et singulis competentia provideat medicamenta, ne de præcipiti languore criminum in mortem corruatis animarum.¹ /**B61**⁹/ **R.** Amen.

Quatenus, medicante misericordia, de vitio animæ et periculo · ad exercenda² vitæ opera sic solide convalescatis, ut eundem Dominum vestrum, viventes cum viventibus, ex hoc nunc et usque in sæculum benedicatis. **R.** Amen. Quod.

¹ **C** 771 animæ

² **B** *exercenda*, *sed cf.* **C** *ibid.*

DOMINICA VIGESIMA SECUNDA¹

217.

BM+

OMNIPOTENS Deus² peccatorum vestrorum maculas purget, et sua vos benedictione illustret.³ **R.** Amen.

¹ **M** *secunda*] Si iniquitates

² **C** 1745 Dominus

³ **C** *ibid.* sanctificet

Repleat vos spiritualium⁴ donis⁵ virtutum, et perseverare faciat in bonis propositum vestrum. **R.** Amen.

Sicque benignus⁶ humilitatem vestram⁷ acceptet, ut suæ vos pietatis remuneratione locupletet. **R.** Amen. Quod ipse præstare.

⁴ B spiritu

⁵ C *ibid.* vos] Dominus spiritualium dono

⁶ C *ibid.* om.

⁷ M Sicque] humilitatem vestram benignus C *ibid.* Dominus] dignanter

218. Alia:

B

DEUS, qui iudicium sine misericordia proponit non facientibus misericordiam: doceat vos infinitam exactionem divini iudicii parvo supernæ remissionis commercio redimere, ut mensuram bonam et confertam · et supereffluentem possitis invenire. **R.** Amen.

Faciat vos non pigros ad misericordiam, ne, dum a debitore proximo centum denarios crudeliter exigitis, in carcerem mis/B61¹/si,¹ decem milia talenta usque ad novissimum quadrantem reddatis. **R.** Amen.

Commoveat vos cottidianæ vinculum cum Deo conventionis, ut, sicut vos debitoribus vestris dimittitis, sic et ipse vobis dimittat. **R.** Amen. Quod ipse.

¹ B mis/B61¹/missi (*diplographia*)

DOMINICA VIGESIMA TERTIA

219.

BM+

OMNIPOTENS Deus sua vos clementia benedicat, et sensum vobis sapientiæ salutaris infundat. **R.** Amen.

Catholicæ fidei vos documentis enutriet, et in sanctis operibus perseverare concedat.¹ **R.** Amen.

Gressus vestros ab errore convertat, et viam vobis pacis et caritatis ostendat. **R.** Amen. Quod ipse præstare.

¹ C 1696 reddat

220. Item alia:

B

DEUS in quo omnia, et per quem omnia, et sine quo nihil factum est: quod operatus est¹ in vobis, ipse compleat et firmet, ut reddatis Cæsari, quæ sunt Cæsaris, ita, ipso cooperante, quæ Dei sunt, ipso² Deo vestro competenter reddatis. **R.** Amen.

¹ C 71 om.

² *Malim* ipsi

Et, qui imaginem Cæsari datis in servitute, imaginem Dei immaculatam reddatis in adoptiva filiorum libertate. **R.** Amen.

Quatenus, erepti de potestate tenebrarum, /B62/ et translati in regnum eiusdem Unigeniti paternæ dilectionis Filii, et vos cum illo perpetua mereamini libertate perfrui. **R.** Amen. Quod ipse.

DOMINICA VIGESIMA QUARTA¹

221.

BM

CHRISTUS Iesus, qui est ligni vitæ paradisque reparator: mortem, quam gustatis in ligno, mortificet, et vitam, quam per lignum Crucis reparare venerat, in vobis sanctificet.² **R.** Amen.

Resuscitet vos a vitiorum sepulcris, quem, in Cruce triumphantem, venturum iudicem creditis. **R.** Amen.

Ipse vobis aperiat ianuam paradisi, cuius estis pretioso sanguine redempti. **R.** Amen. Quod ipse praestare dignetur.³

¹ M De sancta Cruce feria sexta

² M C 545 fructificet

³ S habet hic spatium sex linearum vacuum, uni præcise membro benedictionis congruens, B om. hoc membrum, quod suppleo iuxta M cf. C 162

222. Alia:

B

DEUS, qui non vult evangelizari in sapientia · verbi, ut evacuetur Crux Christi: concedat, ut per stultitiam prædicationis salvi fiatis, qui credidistis. **R.** Amen.

Verbum Crucis, quod pereuntibus est stultitia, sit vobis virtus Dei in salutem. **R.** Amen.

Ut, qui delevit, quod adversum¹ vos erat · chirographum, affigens illud Cruci, traducat vos confidenter in finem, trium/B62/phatis² principatibus, in semetipso per fidei stabilitatem. **R.** Amen. Quod.³

¹ C 1022 adversus

² C *ibid.* triumphantibus

³ M habet alias duas benedictiones, quæ in B desunt:

Dominica vigesima quarta benedictio Impleat vos Dominus agnitione voluntatis suæ, ut heredes esse mereamini vitæ sempiternæ. **R.** Amen. Et longanimitate patientiæ vestræ Deo nutrantur animæ rectæ. **R.** Amen. Quin etiam vitiis languidi [M languidæ *sed cf.* C 1426] vel sceleribus mortui visitatione sive tactu sanctitatis [M saucitatis *sed cf.* C *ibid.*] vestræ salvi inveniantur [M inveniamur *sed cf.* C *ibid.*] et vivi. **R.** Amen. Quod ipse præstare.

Benedictiones cottidianæ Benedicat vobis Dominus, et custodiat vos semper [C 159 *om.*]. **R.** Amen. Illuminet faciem suam super vos, et misereatur vestri. **R.** Amen. Convertat vultum suum ad vos, et donet vobis pacem. Quod ipse præstare.

IN SANCTI GEORGII

223.

B

DEUS, qui beato Georgio, militi suo, certamen forte dedit, ut vinceret: contra spirituales nequitias eius vos exemplis muniat et meritis, ut sub oculis regis æterni non adversus carnem et sanguinem, sed adversus principes tenebrarum harum viriliter dimicetis. **R.** Amen.

Et, qui beatum Adalbertum pontificem illi in sanguine sociavit martyrii, misereatur vestri¹ amborum suffragiis, quorum triumphis est dies iste sollemnis. **R.** Amen.

Quatenus, quod nec oculus vidit, nec auris audivit, nec in cor hominis ascendit, quæ præparavit Deus diligentibus se, eorum mereamini interventu obtinere. **R.** Amen. Quod ipse.

¹ B misereatur] vestri vestri (*diplographia*)

IN LITANIA MAIORE

224.

B+

OMNIPOTENS Deus devotionem vestram dignanter intendat, et suæ vobis benedictionis dona concedat. **R.** Amen.

Indulgeat vobis omnia mala, quæ gessistis, et tri/B63r/buat veniam, quam ab eo depositis. **R.** Amen.

Sicque ieiunii vestri et pretium vota suscipiat, ut a vobis adversa omnia, quæ peccatorum retributione mereamini, avertat, et donum in vos Spiritus Paracliti infundat. **R.** Amen. Quod ipse.

IN INVENTIONE SANCTÆ CRUCIS

225.

BM

OMNIPOTENS Deus, qui in Cruce sua hamo cepit Leviathan, et divitem pro morte sua dedit: non sinat regnum eius ultra in vobis recalescere, quod ipse per vexillum eiusdem victoriosissimæ Crucis potenter voluit dissipare. **R.** Amen.

Et, qui vos ex aqua et spiritu regeneravit,¹ non in carnalem, sed spiritualem hominem faciat vos vitalis ligni tuitione vetusta servitute ulterius non deprimi, per quod amarissimum letalis ligni morsum dignatus est mederi. **R.** Amen.

Quatenus, secundum spiritum ambulantes, carnis desideria non perficiatis,² et, qui eiusdem sanctæ Crucis hodie inventionem colitis, Deo Patri per mortem Filii eius inventi, in æternum non pe/B63r/reatis. **R.** Amen. Quod ipse præstare.

¹ M C 1639 generavit

² B *om.* desideria] non perficiatis

IN VIGILIA IOANNIS BAPTISTÆ

226.

B

DEUS, qui beatum Ioannem præcursoresuum, præordinatum a sæculo, in utero matris sanctificavit · Spiritu suo: dignetur eundem, pro vestris excessibus intercedentem, misericorditer audire, quem, ad præparandas æquitatis vias, in spiritu et virtute Eliæ ante faciem suam voluit præire. **R.** Amen.

Planet in vobis, eius præveniente magisterio, opera totius pravitatis, ut rectas Deo in cordibus vestris semitas faciatis. **R.** Amen.

Quatenus omnes vos, qui in eius laudem et venerationem debita vos devotione præparatis, nativitatis eius interventu non temporale, sed æternum gaudium inveniatis. **R.** Amen. Quod.

IN DIE SANCTO¹

227.

BM

DEUS, qui hodierna die beatum Ioannem, præconem suum, de ventre matris suæ vocavit in lucem gentium: det vobis correctas aures animæ, ut in deserto huius sæculi · vocem clamantis non negligatis audire. **R.** Amen.

Et is/B64/te præco suo interventu iudicem, denuo venientem in maiestate, placabilem vobis faciat, quem, humiliter præcurrens, in humilitate mundo venturum prænuntiabat. **R.** Amen.

Et, qui natus ligatam patris linguam solverat, ab omnibus vos peccatorum vinculis absolvat, ut mundo corde, ore, lingua · et labiis · in nativitate eius speciosa² laudis hostiam Domino offeratis. **R.** Amen. Quod ipse.

¹ M die] sancti Ioannis Baptistæ

² M in] eius nativitate speciosæ

IN VIGILIA APOSTOLORUM

228.

B

DEUS, qui in beato Petro apostolo ternæ negationis vulnera trina sui amoris confessione dignatus est sanare: eius medicantibus patrociniis, omnia interioris hominis vulnera sanet in vobis. **R.** Amen.

Et, qui imaginem Dei redintegravit in claudo, cui Cæsaris imaginem non dedit in minimo, redintegret¹ in vobis, quicquid ab imagine creatoris depravatum est, quo, firmati² interioribus vestigiis, in via iustitiæ non claudicantes incedatis. **R.** Amen.

¹ C 976 redintegrat

² B firmato, sed cf. C 976

Et ipse, princeps pastorum, qui huic vicario suo oves, suo sanguine redemptas, /B64v/ dignatus est commendare, eius vos et meritis munire dignetur, et super aquas refectio-
tionis, in loco pascuæ cælestis collocare. *R.* Amen. Quod.

IN DIE SANCTO PETRI ET PAULI¹

229.

BM+

BENEDICAT vobis omnipotens Deus, qui vos beati Petri saluberrima confessione in
ecclesiasticæ fidei fundavit soliditate. *R.* Amen.

Et, qui vos² beati Pauli sanctissima instruxit prædicatione, sua tueatur gratissima de-
fensione. *R.* Amen.

Quatenus Petrus clave, Paulus sermone, uterque³ intercessione · ad illam vos certent
patriam introducere, ad quam illi, alter cruce, alter gladio hodierna die meruerunt
pervenire. *R.* Amen. Quod ipse præstare.

¹ *M* die] Petri et Pauli apostolorum benedictio

² *M* Et] vos quos · *C* 193 Et] quos

³ *C* *ibid.* utrique

230. Alia:

B

DEUS, qui est mirabilis in sanctis suis: beatorum apostolorum Petri et Pauli inter-
cessione vos ab omni malo dignetur liberare, quos hodie ad gloriam nominis
sui, alterum in cruce, alterum¹ in gladio voluit triumphare. *R.* Amen.

Et, qui ad ædificationem Ecclesiæ in Petro potentiam, in Paulo admirabilem sapienti-
am voluit redundare, om/B65r/nes vos et in Pauli magisterio salubriter erudiat, et in
Petri speciali potentia · a peccatorum nexibus potenter absolvat. *R.* Amen.

Quatenus, dum alter reserat, alter potat, utrorumque collatis beneficiis, in regnum
cælorum, quo ipsi introierunt, et vos per ipsos introeatis. *R.* Amen. Quod.

¹ *C* 914 sui] alter ... alter

IN NATALI SANCTI PAULI

231.

B

DEUS, qui beatum Paulum, aliquando blasphemum · et persecutorem, misericordi-
am consecutum fecit fidelem: det vobis, ut, sicut ille iniustam paternarum traditi-
onum æmulationem corrigere studuit, ita et vos excessus vestros corrigatis. *R.* Amen.

Ut, sicut ille pro Christo carceratus, flagellatus, naufragus, servata fide, cursum con-
summavit martyrii, ita et vos, a bono agonista eruditi, non in incertum curratis, et,
consummato cursu, repositam vobis iustitiæ coronam, ipso interveniente, accipia-
tis. *R.* Amen.

Quatenus, nunc ad superna suspirantes, post resolutionem carnis mereamini paradisum in/B65^v/gredi, quo ille, adhuc in carne corruptibili positus, meruit sublevari. **R.** Amen. Quod.

Deus, qui sanctis apostolis suis in spiritu revelavit, gentes esse vocandas ad suum ovile per eorum intercessionem, faciat vos crescere in templum sanctum in Domino, idem¹ Christo lapide angulari. **R.** Amen.² Quod.

¹ *Malim eodem*

² *Membrum superfluum, quod C 845 om.*

IN SANCTÆ¹ MARIE MAGDALENÆ

232.

BM

DEUS, qui beatæ Mariæ Magdalenæ multum dimisit, ut multum diligeret: faciat vos capaces eiusdem superabundantis misericordiæ · et² in sua dilectione inextinguibiliter flagrare. **R.** Amen.

Et, qui illi³ constantiam tribuit, etiam discipulis recedentibus, ab inquisitione sua non recedere, ipsius vos exemplo doceat iam non mortuum, sed viventem feliciter quærere, et quæsitum veraciter invenire. **R.** Amen.

Quatenus ipsum, quem illa prima omnium videre meruit, a mortuis resurgentem, vos in gloria sua videre mereamini regnantem. **R.** Amen. Quod ipse præstare.

¹ **M** In] *natali sanctæ*

² **B** *om., sed cf. M et C 973*

³ **B** *om., sed cf. M et C 973*

IN SANCTI IACOBI

233.

B

IACOBUS, Dei et Domini nostri, Iesu Christi servus, dignetur pro nobis intercedere, ut in mansuetudine /B66^r/ suscipiatis insitum verbum, quod potest animas salvare. **R.** Amen.

Quatenus a Deo, Patre luminum, datum optimum · et donum perfectum apprehendatis, et, simul ex operibus et ex fide iustificati, bonam conversationem vestram in mansuetudine sapientiæ ostendatis. **R.** Amen.

Et, qui omnibus dat affluenter, et non impropert, faciat vos in probatione fidei vestræ patientes, ut in opere perfecto sitis integri, in nullo deficientes. **R.** Amen. Quod.

IN AD VINCULA PETRI¹

234.

BM

DEUS, qui beatum Petrum apostolum,² ligandi et solvendi speciali potestate præditum, a vinculis corporalibus absolvit: eius vos precibus a peccatorum catenis faciat liberos, cuius vos documentis ab infidelitate gaudetis absolutos. **R.** Amen.

Fiat temporalis eius catena perpetua vestra libertas, ut portæ inferi · adversum vos non prævaleant, quos Petri fides, potestas et merita absolvant. **R.** Amen.

Quatenus inter membra Ecclesiæ, quæ illi specialiter credita est, sic digne mereamini /B66v/ computari, ut regni cælestis introitus · per hunc vobis ianitorem debeat reserari. **R.** Amen. Quod ipse præstare.

¹ M Vincula] sancti Petri apostoli² M C 821 beatum] apostolum Petrum

IN INVENTIONE SANCTI STEPHANI

235.

B

DEUS, qui Ecclesiæ suæ hodierna die donavit pretiosa[s]¹ sanctorum Stephani, Gamalielis, Nicodemi, Abibon reliquias invenire: eorum vos intercessionibus muniat, de quorum capite nec capillum voluit perire. **R.** Amen.

Ut, qui post tribulationes et ærumnas cum Deo iam exsultavit in gloria, ad eandem gloriam vos perducat in bona volun[tate] sua. **R.** Amen.

Quatenus ille post Deum princeps martyrum · cum suis complicitibus peccatis vestris indulgentiam obtineat, qui inter ictus lapidum pro Paulo persecutore efficaciter² exorabat. **R.** Amen. Quod.

¹ B pretiosa, sed cf. C 900² C *ibid.* efficaciter (*sic*)

IN VIGILIA SANCTI LAURENTII

236.

SB

DEUS, in quo vita vestra abscondita est, inspiret vobis,¹ [ut]² passiones huius temporis ad futuram gloriam, quæ in vobis revelanda -----
est, condignas non existimetis. **R.** Amen.

Doceat vos beati Laurentii, martyris sui · exemplo improprium³ pro nomine Iesu portare, quem neque mors, neque vita, neque instantia,⁴ neque futura · a caritate divina poterant separare. **R.** Amen.

¹ Malim vobis] ut² B om., sed cf. C 719³ B in perpetuum

Quatenus, in hoc sæculo bona opera seminantes cum lacrimis, vitam postea æternam in exultatione metatis. *R.* Amen. Quod ipse.

⁴ *S om.* vita] neque instantia

IN DIE SANCTO

237.

SB

DEUS, qui ignem suum misit in terras, ut ardeat: in eodem vos suæ dilectionis igne¹ vehementer accendat. *R.* Amen.

Iam dominari peccatum non permittat in mortali vestro corpore, in cuius virtute beato Laurentio · non carcer, non vincula, non eculus, non incendia, non mors ipsa · poterant prævalere. *R.* Amen.

Quatenus eius exemplo sic animas vestras in hoc mundo perfecto odio habeatis, ut et /65v/ Deus in vobis, et vos in Deo in vitam æternam eas² custodiatis. *R.* Amen.

Quod ipse præstare.

¹ *B* ignem

² *B om.*

IN ASSUMPTIONE SANCTÆ MARLÆ¹

238.

SBM

DEUS, qui de intemerato utero beatæ Virginis · pro salute omnium, tamquam sponsus de thalamo, processit in mundum: det vobis, ut, qui eius hodie² assumptionem devote colitis,³ sanctissima eius intercessione · divinæ super vos⁴ misericordiæ viscera sentiatis. *R.* Amen.

Dignos vos faciat divinæ benedictionis gratia, quæ originalem mulieris maledictionem⁵ evacuavit, inter mulieres singulariter⁶ benedicta. *R.* Amen.

Quatenus, ipsa pro vobis interpellante, ingredi mereamini in illam requiem, quo illa hodie, exsultantibus angelis, gloriose meruit introire. *R.* Amen.

Quod ipse præstare dignetur.

¹ *M* *Mariæ]* Virginis

² *B om.*

³ *M* recolitis

⁴ *B* nos

⁵ *B* originalem] maledictionem mulieris

⁶ *M om.*

IN DECOLLATIONE SANCTI IOANNIS BAPTISTÆ¹

239.

SB

DEUS, qui beatum Ioannem, præcursorem suum, pro zelo iustitiæ · agonem martyrii /66'/ truncatione capitis voluit consummare: effundat super vos misericordiam suam, tam pretiosi martyris suffragantibus meritis, quo² inter natos mulierum maior non surrexit.³ **R.** Amen.

Sit ipse ad aures Dei vox vestra, cuius et erat vita incomparabilis,⁴ et mors in conspectu Domini pretiosa. **R.** Amen.

Quatenus eius precibus et exemplis · securim illam iudicii, pertingentem usque ad divisionem spiritus et animæ, salubriter⁵ possitis declinare. **R.** Amen. Quod ipse.

¹ **B** In Decollatione Ioannis² **S** quos³ **S** surrexerit⁴ **B** incomprehensibilis⁵ **B** om.IN NATIVITATE SANCTÆ MARLÆ¹

240.

SBM+

DEUS, qui per beatæ Virginis Mariæ partum² genus humanum dignatus est redimere: sua vos dignetur benedictione locupletare. **R.** Amen.

Eius quoque semper et ubique patrocinia sentiatis, ex cuius intemerato utero auctorem vitæ suscipere meruistis. **R.** Amen.

Ut,³ qui, ad eius celebrandam nativitatem, /66'/ hodierna die convenistis, mentibus devotis · spiritualium gaudiorum et æternorum præmiorum vobiscum munera reportetis. **R.** Amen. Quod ipse.

¹ **B** In Nativitate Mariæ² **B** qui] beatæ Virginis Mariæ partu³ **B** M Et

241. Alia:

SB

BENEDICAT vos Deus, interveniente sancta Genitrice sua, ex qua ipse, ut vos benedictionis filios faceret, secundum carnem natus est, qui est benedictus in sæcula. **R.** Amen.

Et, qui virgam hanc hodie suscitavit · de radice Iesse, de qua ipse, flos noster, ascenderet,¹ det vobis super omnia virgam hanc competenter honorare, ut fructum eius suavissimum mereamini ad salutem gustare. **R.** Amen.

¹ **B** ascendit

Quatenus omnes vos, qui in Nativitate eiusdem Genitricis suæ debitæ laudis obsequium impenditis, ipsa pro vobis orante, septiformis Spiritus gratiam mereamini accipere, quem super hunc florem creditis essentialiter requievisse. **R.** Amen. Quod ipse.

IN EXALTATIONE SANCTÆ CRUCIS

242.

SBM

DEUS, qui pro vobis maledictum factus est, ut vos a maledicto /67'/ absolveret: per sanctam Crucem suam · a veteri vos maledicto eripiat, et inter filios æternæ benedictionis ascribat. **R.** Amen.

Et, qui, exaltatus a terra, omnia traxit ad se, corda vestra exaltet a terrenis desideriis, ut ad eum, qui sursum est, corde et animo suspiretis. **R.** Amen.

Quatenus, qui eiusdem sanctæ Crucis exaltationem colitis, in eadem Cruce gloriemini, et in illo, qui vita vestra est, semper vivatis. **R.** Amen. Quod ipse præstare.¹

¹ *M add. sequentem benedictionem, quæ in S et B deest:*

In Nativitate sancti Mauriti et sociorum eius Deus, in cuius manu omnium sunt animæ iustorum: benedicat vobis intercessione beati Mauriti et omnium ipsius sociorum. **R.** Amen. Quique eos per hoc, quod nobis est, iter exterminii perduxit ad palmam martyrii, concedat vobis iter asperum vitæ præsentis sic bene vivendo transire, ut ad vitam pacis æternæ mereamini pervenire. **R.** Amen. Ut, quorum sollemnitatem sollemniter celebratis, ad eorum consortium, ipsis intercedentibus, misericorditer perveniatis. **R.** Amen. Quod ipse. (*cf.* C 714)

IN HONORE SANCTI MICHAELIS¹

243.

SBM+

SANCTI Michaelis archangeli sui intercessione vos Dominus benedicat, et ab omni malo defendat. **R.** Amen.

Eius² vos efficiat suffragio cælestis regni participes, cuius sollemnitatis diem celebratis gaudentes. **R.** Amen.

Quo, eius fulti munimine et interventione, ad promissæ hereditatis gaudia possitis pervenire. **R.** Amen. Quod ipse præstare.

¹ **B** Michaelis archangeli **M** In festo sancti Michaelis archangeli

² **B** Huius **M** Eiusque

244. Item alia: /67'/

SB

OMNIPOTENS Deus contra spirituales nequitias præsidii vos tueatur angelicis, qui eosdem beatos spiritus in ministerium misit propter eos, qui hereditatem cupiunt¹ salutis. **R.** Amen.

¹ **B** capiunt

Et² ille, cælestis militiæ princeps, Michael legationem vestram hodie ad aures Domini Sabaoth perferat, ut super altare aureum in conspectu Domini bene redolens orationumstrarum fumus ascendat. *R.* Amen.

Quatenus ipse in virtute divina³ draconem diabolum cum angelis suis apostaticis devincat, qui contra fideles cottidie præliatur, ut locus eius in vobis amplius non inveniat. *R.* Amen. Quod ipse.

² B Ut

³ B Quatenus] in virtute divina ipse

IN VIGILIA¹ OMNIUM SANCTORUM

245.

SB

OMNIPOTENS Deus benedicat vos, omnium sanctorum suorum intercedentibus meritis, quorum communem hodie sollemnitatem devote prævenitis. *R.* Amen.

Adiuvent vos ipsi eam, quam consecuti sunt, /68'/ misericordiam consequi, ne vos, coheredes suos, neglegant, qui adhuc formidatis naufragium, quia ipsi feliciter iam² pervenerunt ad portum. *R.* Amen.

Quatenus, dum et³ vos suis precibus in sortem æternæ beatitudinis aggregant, celerius, impleto electorum numero, succedat resurrectio corporum, quam expectant. *R.* Amen. Quod ipse.

¹ B die

² B ipsi] iam feliciter

³ B om.

IN FESTO OMNIUM SANCTORUM¹

246.

SBM

OMNIPOTENS et misericors Deus, qui solus cuncta potentiæ suæ ambitu · atque miræ dispensationis ordine complectitur:² cursum vitæ vestræ propitius moderetur. *R.* Amen.

Ut ad beatorum spirituum stabilitatem · per mandatorum ipsius observationem pertingat et voluntatem. *R.* Amen.

Quique sanctos suos martyrio fecit idoneos · regno cælorum, vos paupertate spiritus dignetur efficere consortes eorum. *R.* Amen. Quod ipse. /68'/

¹ B Alia M In] die Omnium Sanctorum benedictio

² B completitur (sic)

247. Item alia:

SB

DEUS,¹ qui vobis in hanc diem omnium sanctorum suorum celebritatem contulit: expergeficiat vos a somno torporis et negligentiae, ut, quicquid² per annum in singulis singulorum nataliciis quoquo modo³ neglexistis, in communi eorum veneratione recuperetis. **R.** Amen.

Et, qui, cordis et renum cognitor, innumera in vobis pro humana infirmitate videt peccatorum vulnera, multiplicatis horum intercessionibus, multa vobis⁴ indulgentiarum provideat medicamenta. **R.** Amen.

Quatenus, tot intercessorum beneficiis · a peccatorum sordibus abluti, et a servitute corruptionis iam⁵ liberi, mereamini cum his in numero signatorum inveniri. **R.** Amen. Quod ipse.

¹ **S** *Omnes litterae i sunt accentibus instructae.*

² **B** somno] corporis et negligentiae et quicquid

³ **B** *om.* natalitiis] quoquo modo

⁴ **B** multa] in vobis

⁵ **B** *om.*

IN NATALI SANCTI MARTINI¹

248.

SB

DEUS, qui beato Martino pro incomparabilis vitae meritis · et regale sacerdotium contulit, et virtu/⁶⁹/tibus eum atque miraculis magnificavit: eius vos et sanctissima intercessione sibi conciliet, et tam moribus, quam verborum institutis ad vitam informet. **R.** Amen.

Doceat vos in suo præsule opera misericordiae etiam supra facultatem² amare, ut, quem ille, adhuc catechumenus, vestitum vidit parte suae chlamydis, vos in novissimo coram hominibus et angelis iam non iudicem, sed retributorem videatis. **R.** Amen.

Quatenus, duplicatam reportantes Domini vestri³ pecuniam, talem de commisso rationem reddatis, ut inenarrabile gaudium Domini vestri⁴ cum fidelibus eius servis introeatis. **R.** Amen. Quod ipse.

¹ **B** *Martini episcopi*

² **B** fragilitatem

³ **B** nostri

⁴ **B** nostri

IN NATALI SANCTÆ CÆCILIÆ¹

249.

SB+^v

BENEDIC hanc, quæsumus, Domine, beatæ Cæciliæ virginis interventu familiam, qui illam acquisisti fide, honorasti pudore, glorificasti certamine. **R.** Amen.
 Repleatur illo Spiritus tui igne, qui² illi affuit, /69^v/ cum illam ignis torreret,³ cum ungula raderet, cum eculeus fatigaret, cum gladius iugularet. **R.** Amen.
 Ut, dum se abnegat, in te exultat,⁴ tua protegatur dextera, cuius illa est elevatione erecta. **R.** Amen. Quod ipse.

¹ **B** Cæciliæ virginis² **B** Repleatur] Spiritus tui qui³ **B** cum] eam ignis torreret⁴ **B** Et dum se abnegat in te exultatIN NATALI SANCTI ANDREÆ¹

250.

SB+

DEUS, qui beatum Andream apostolum crucis triumpho levasti ad cælum: contra callidi serpentis venenum · infunde cordibus nostris illius salutis, pro qua² passus est, poculum. **R.** Amen.
 Quique, relictis retibus et navi, te secutus est Dominum, obtineat apud te, quæsumus, ut, a vano huius mundi libitu absoluti, te sequamur medicum securi. **R.** Amen.
 Secundo ut cum fulseris, blandus iustis, terrificus impiis, ipsius³ precibus tibi collocemur in dextris. **R.** Amen. Quod ipse.

¹ **B** Andreæ apostoli² **B** quo³ **B** om.IN NATALE SANCTI NICOLAI¹

251.

SB+^v

REGE, Domine, corda plebis tuæ per arma iustitiæ, absterge ab illa lasciviam carnis iniquæ,² ut, quæ optat,³ beato Nicolao, confessore tuo intercedente, obtineat,⁴ qui, te in/70^v/spirante, tres eripuit virgines · auri splendore · ab obsceno stupri fœtore. **R.** Amen.

¹ **B** Sancti Nicolai confessoris² **B** om.³ **S** om. iniquæ] ut quæ optat⁴ **B** orig. corr. de obtineant **S** om.

Obtineat, quæsumus, Domine, in tremendo tuo examine sententiam potius remissoris, quam iudicis, qui tres iuvenes pro tuo nomine defendit · a crudeli censura comitis, iniuste illos damnantis. **R.** Amen.

Ipsius precibus, Domine,⁵ inter varia huius mundi discrimina protegat nos tuæ⁶ fortitudinis dextera, quæ, suis protensa meritis, ne sævientis mergerentur · fluctibus maris, te invocantibus affuit nautis. **R.** Amen. Quod ipse.⁷

⁵ **B** Ipsius] quæsumus Domine precibus

⁶ **B** protegat] vos suæ

⁷ **B add.** *In confirmatione Christianorum:* Spiritus Sanctus superveniat in vos (*vide infra*, II. 7.)

IN VIGILIA UNIUS APOSTOLI

252.

SB

DOMINUS,¹ qui veniet in sanctis milibus suis, facere iudicium, et arguere omnes impios: per intercessionem beati apostoli sui, **N.**, conservet vos sine peccato, et constituat ante conspectum gloriæ suæ immaculatos. **R.** Amen.

Conscribat vos per eius merita · cives et do/70*/mesticos civitatis supernæ, qui aliquando promissionis Dei hospites fuistis et advenæ. **R.** Amen.

Ut, supra fundamentum apostolorum et prophetarum fundati, crescatis in templum sanctum² sancti Dei, ipso Iesu Christo lapide angulari. **R.** Amen. Quod ipse.

¹ **S** *In D littera initiali:* Unius sancti apostoli benedictio

² **S** *om.*

IN NATALI UNIUS APOSTOLI¹

253.

SBM

DEUS, qui vos scuto fidei, quam beatus **N.** apostolus² professus est, voluit communiri: concedat vobis in eo extinguere tela ignea nequissimi. **R.** Amen.

Ut, dum descenderit³ pluvia, venerint flumina, flaverint venti, fundati supra petram, maneatis inconcussi.⁴ **R.** Amen.

Quatenus, in mandatis eius capientes profectum, crescatis in gentem sanctam, genus electum, regale sacerdotium. **R.** Amen. Quod ipse præstare dignetur.

¹ **B** *Alia* **M** apostoli] benedictio

² **M** beatus] apostolus **N.**

³ **M** descenderet

⁴ **M** illæsi

IN NATALI UNIUS EVANGELISTÆ¹

254.

SBM

DEUS, qui in quattuor paradisi fluminibus² quattuor evangelistarum /71'/ mysteria ab initio præsignavit,³ Sancti Spiritus vos⁴ illustratione fecundet, et vivi fontis emanatione lætificet.⁵ **R.** Amen.

Quique evangelicæ fluente doctrinæ corda fidelium infudit et satiavit, hodierna interveniente sollemnitate, peccatorum vestrorum rubiginem tollat, et eiusdem fluminis adventatione⁶ communicet. **R.** Amen.

Quo et superni muneris dono mens irradiata resplendeat, et, beati **N.** evangelistæ intervenientibus meritis,⁷ gaudeat, et paradisi præmiis hilarescat. **R.** Amen.

Quod ipse præstare.

¹ **B** Unius evangelistæ **M** evangelistæ] benedictio

² **M** quattuor] fluminibus paradisi

³ **M** mysteria] præsignavit ab initio

⁴ **B** om.

⁵ **B** om. fecundet] et ... Amen

⁶ **B** adventione

⁷ **S orig. add.** **B M** evangelistæ] interventionibus

255. Alia:

SB

OMNIPOTENS Deus, fons ille paradisi, per quem in quattuor fluminibus · totus terræ ambitus est irrigatus: unitatem catholicæ fidei in totam Ecclesiæ latitudinem dignetur diffundere, quam in quattuor mundi terminos · totidem veritatis testibus voluit derivare.¹ **R.** Amen.

Et, qui evangelistarum suorum mysterium, ostensis /71'/ cæli animalibus, præfiguravit, faciat vos eorum exemplo pedibus solidis et rectis ante faciem vestram incedere, non post agnitionem veritatis retrorsum redire.² **R.** Amen.

Quatenus, ex eorum litteris liquorem vitæ haurientes, omnem vitæ vestræ ordinem sic ad ea, quæ sursum sunt, componatis, ut ad eorum³ similitudinem · in omni actione vestra circumspectionis oculos habeatis. **R.** Amen. Quod ipse.

¹ **B** mundi] terminis totidem veritatis testibus voluit deservire

² **B** incedere] et post agnitionem veritatis retrorsum ire

³ **B** sunt] componentes ut eorum

IN VIGILIA PLURIMORUM APOSTOLORUM¹

256.

SB

INSPIRET vobis omnipotens Deus per apostolicas intercessionem, ut patienter sufferratis huius temporis momentaneas passiones, per hoc consolantes invicem · in hac

¹ **B** Plurimorum apostolorum

valle plorationis, quia non sunt condignæ ad futuram gloriam, quæ revelabitur in vobis. **R.** Amen.

Quatenus per eosdem, quos Mater Ecclesia in multa tristitia peperit, quique vos in Christo genuerunt, in regno congaudeatis, in quo, convivantes cum sponso, ulterius non lugeatis. **R.** Amen.

Sic etiam, cantantes canticis spiritalibus, /72'/ et psallentes in cordibus vestris, eorum annua festa præcedatis, ut eam, quæ carnalis est, exuti maculatam tunicam, quandoque ad ea, quæ perenniter sunt, continua perveniatis. **R.** Amen. Quod ipse.

IN NATALI PLURIMORUM APOSTOLORUM¹

257.

SBMZ+

DEUS, qui vos in apostolicis tribuit consistere fundamentis, benedicere vos² dignetur · beatorum apostolorum suorum, **N.**,³ intercedentibus meritis. **R.** Amen. Defendat⁴ vos a cunctis adversis apostolicis præsiidiis, qui vos eorum⁵ voluit ornari · et munerari⁶ exemplis et documentis. **R.** Amen.

Quo per eorum intercessionem perveniatis ad æternæ patriæ hereditatem, per quorum doctrinam tenetis fidei⁷ integritatem. **R.** Amen. Quod ipse præstare.

¹ **B** In die sancto **Z** natali] unius apostoli

² **Z** vobis

³ **M** beatorum] **N.** apostolorum suorum **Z** dignetur] beati apostoli sui **N.**

⁴ **Z** Defendatque

⁵ **B** vos] et eorum **M** qui] nos eorum

⁶ **M** **Z** muniri

⁷ **M** **Z** doctrinam] fidei tenetis

258. Item alia:

SB

DEUS, qui per apostolicæ prædicationis documenta et¹ ministerium fidem suam disseminavit in orbem terrarum: beatorum apostolorum, **N.**, et magisterio vitam vestram corrigat, et pio /72'/ tueatur patrocínio, quorum natalem debitæ devotionis celebratis officio. **R.** Amen.

Faciat eos² pro peccatis vestris apud se proficue intervenire, quorum verba in fines terræ voluit exire. **R.** Amen.

Quatenus, qui fuistis aliquando hospites et peregrini,³ iam superædificati supra fundamentum apostolorum · et prophetarum, concives⁴ sanctorum esse mereamini et domestici Dei. **R.** Amen. Quod ipse.

¹ **S** om. prædicationis] documenta et

² **B** vos

³ **B** advenæ

⁴ **B** ac cives

IN NATALI UNIUS MARTYRIS¹

259.

SBMZ+

BEATI martyr, **N.**,² intercessione vos Dominus³ benedicat, et ab omni malo defendat. **R.** Amen.

Extendat in vos dexteram suæ propitiationis, qui eum suscepit per supplicia passionis. **R.** Amen.

Quo eius in cælo mereamini habere consortium, cuius devotis mentibus in terra celebratis triumphum. **R.** Amen. Quod ipse præstare.

¹ **B** *Unius martyr*

² **M** martyr] sui **N.** **Z** martyr] tui **N.**

³ **B** intercessione] Dominus vos

260. Alia:

SB

DOCEAT¹ vos omnipotens Deus æmulatione sui martyr, **N.**, /73'/ in hoc stadio legitime certare, ut,² non quasi aerem verberantes,³ repositam iustitiæ coronam mereamini reportare. **R.** Amen.

Eius vos interventu reinduat tunica innocentiae, qui, spectaculum angelis factus et hominibus, stolam suam in sanguine Agni meruit dealbare. **R.** Amen.

Quatenus eius meritis et exemplis sic vita vestra et omnis actio corrigatur, ut, sicut mors eius in conspectu Domini pretiosa est, ita et anima vestra in morte iustorum moriatur. **R.** Amen. Quod ipse.⁴

¹ **S** *In D littera initiali*: Benedictio unius martyr

² **B** et

³ **S** verberans

⁴ **S** *Postea insertum*: *Plurimorum martyrum*

IN NATALI PLURIMORUM MARTYRUM¹

261.

SBMZ+

BENEDICAT vos² Dominus beatorum martyrum suorum, **N.**, suffragiis, et liberet a diabolicæ fraudis perturbationibus universis.³ **R.** Amen.

Commendet vos eorum intercessio gloriosa, quorum in conspectu eius mors est⁴ pretiosa. **R.** Amen.

Ut,⁵ sicut illi per diversa genera tormentorum · cælestis regni sortiti sunt⁶ hereditatem, ita vos /73'/ eorum mereamini consortium · per bonorum operum exhibitionem. **R.** Amen. Quod ipse præstare dignetur.

¹ **M** *Plurimorum martyrum*

² **Z** vobis

³ **Z** liberet] adversitatibus cunctis

⁴ **B** eius] est mors **Z** *om.*

⁵ S M Z Et⁶ Z regni] sunt sortiti

262. Alia:

SB

DEUS, in cuius laudem et gloriam beati martyres, **N.**, spectaculum facti sunt et angelis et hominibus: concedat vos, illorum fidei constantiam imitando, et patientiæ eorum documenta sequi in omnibus. **R.** Amen.

Longanimiter ad exemplum illorum¹ sustineatis passiones huius temporis, ut futura gloria reveletur in vobis. **R.** Amen.

Ut, cum creatura, quæ vanitati subiecta est, liberabitur a servitute corruptionis, et vos per interventum illorum in libertatem gloriæ filiorum Dei resurgatis. **R.** Amen.

Quod ipse.

¹ B eorumIN NATALI UNIUS CONFESSORIS¹

263.

SBMZ+

OMNIPOTENS Deus² det vobis copiam suæ³ benedictionis, qui beatum **N.** sibi ascivit virtute confessionis. **R.** Amen.

Et, qui illum fecit coruscare miraculis, ex/74^r/ornet vos⁴ bonorum operum incrementis. **R.** Amen.

Quo, eius exemplo⁵ eruditi, et intercessione muniti, cuius depositionis diem celebratis, huic in cælesti regione adiungi⁶ valeatis.⁷ **R.** Amen. Quod ipse.

¹ B Unius confessoris² Z Dominus³ Z om.⁴ M Z miraculis] vos exornet⁵ M Z exemplis⁶ B cælesti] regno coniungi⁷ S valeatis *est rescriptum posterius manu gothica s. XIV (?)* M celebratis] illi in cælesti regione adiungi possitis Z celebratis] illi possitis in cælesti regione adiungi

264. Alia:

SB

OMNIPOTENS Deus conterat Satanam velociter sub pedibus vestris, beati **N.**, confessoris sui, opitulantibus meritis, cuius felicem transitum hodie debita devotione celebratis. **R.** Amen.

Largiatur vobis, ut simplices sitis in malo, sapientes autem et perfectos esse¹ in bono. **R.** Amen.

¹ B perfectos] vos faciat esse

Ut, cum princeps pastorum apparuerit, immarcescibilem coronam gloriæ² recipiatis.
R. Amen. Quod ipse.

² **B** immarcescibilem] gloriæ coronam

IN NATALI PLURIMORUM CONFESSORUM¹

265.

SBMZ+

BEATORUM confessorum,² **N.**, meritis vos Dominus faciat³ benedici, et contra adversa omnia⁴ eorum intercessione muniri. **R.** Amen.

Horum vos faciat⁵ suffragio felices, quorum festivitatis diem celebratis ovantes. **R.** Amen. /74/

Quo, eorum imitantes exempla, ad cælestia possitis pervenire⁶ promissa. **R.** Amen.
 Quod ipse.

¹ **B M** Plurimorum confessorum

² **Z** Sanctorum confessorum suorum

³ **M** vos] faciat Dominus

⁴ **M** contra] omnia adversa

⁵ **M Z** Eorum vos efficiat

⁶ **S** cælestia] pervenire possitis

IN NATALI UNIUS VIRGINIS¹

266.

SB+

SANCTIFICET Dominus Ecclesiam suam, qui beatam **N.** virginem acquisivit fide, honoravit pudore, glorificavit certamine. **R.** Amen.

Repleat [vos]² illo spiritu, qui martyri affuit, dum ignis torreret, dum ungula raderet, eculus fatigaret. **R.** Amen.

Ut, dum se abnegat, Christum persultat, illius collocetur in dextera, cuius est electione vocata. **R.** Amen. Quod ipse.³

¹ **B** Unius virginis

² **S** orig. add.

³ **B** om. totum secundum et tertium membrum huius benedictionis, et prosequitur cum sequenti benedictione sine titulo tamquam benedictione quadam quattuor membrorum.

267. Item alia:

SB

CHRISTUS Iesus, cui desponsi estis, uni viro virgo casta: custodiat vos meritis beatæ **N.** virginis, ne sensus vestri corrumpantur, et excidant ab ea, quæ est in ipso,¹ simplicitate. **R.** Amen.

¹ **B** Christo

Præstet vobis, ut, utentes hoc mundo, tamquam non utamini, solliciti, quomodo placeatis Deo, sancti sitis corpore et spiritu. **R.** Amen.

Quatenus, cum figura mundi huius præteri/75¹/erit, sanctimoniam vestram studio · Deum videre mereamini. **R.** Amen. Quod ipse.²

² *M et Z habent aliam benedictionem, quæ in S et B deest:*

In natali unius virginis Benedicat vobis [Z vos] Dominus [Z Christus], qui beatæ virgini **N.** [Z **N.** virgini C 175 **illi**] concessit et decorem virginittis, et gloriam passionis. **R.** Amen. Et [Z Ut], cuius opitulatione illa meruit et sexus fragilitatem, et persequentium [Z persequentum] rabiem devincere, vos possitis et vestrorum corporum illecebras, et antiqui hostis machinamenta superare. **R.** Amen. Quo, sicut illa sexu fragili virile [M *om.*] nisa est certamen adire, et post certamen de hostibus meruit [C *ibid. om.*] triumphare, ita et [C *ibid. om.*] vos, in hac mortali [C *ibid. mortalitate*] carne [C *ibid. om.*] viventes, valeatis [C *ibid. add. et*] antiquum hostem devincere, et post [Z C *ibid. om.*] victoriam [Z C *ibid. om.*] ad regna cælestia [C *ibid. cælestia regna*] pervenire. **R.** Amen. Quod ipse.

IN NATALI PLURIMARUM VIRGINUM¹

268.

SBM+

OMNIPOTENS Deus, intercedentibus sanctis virginibus suis, **N.**, vos² dignetur benedicere, qui de antiquo hoste · non solum per viros, verum etiam per feminas voluit triumphare. **R.** Amen.

Et, qui illis³ voluit centesimi fructus donum decore virginittis · et agone martyrii conferre, vos dignetur et vitiorum squaloribus expurgare, et virtutum lampadibus exornare. **R.** Amen.

Quatenus virtutum oleo⁴ ita pectorum⁵ vestrorum lampades possint impleri,⁶ ut cum eis cælestis sponsi thalamum possitis⁷ ingredi. **R.** Amen. Quod ipse.

¹ **B** De virginibus **M** natali] virginum

² **M** nos

³ **B** illi

⁴ **M** Quatenus] oleo caritatis

⁵ **S B** peccatorum

⁶ **M** repleti

⁷ **M** valeatis

IN ORDINATIONE EPISCOPI¹

269.

SBM+

DEUS, ad quem respicit sacerdotum sollertia, regnantium victoria, populi disciplina, qui ob hoc præponis² pontifices, ut habeat clerus vigilantiam, Ecclesia /75¹/ reverentiam, plebs devota custodiam, pauperes alimoniam: dignare hoc in nobis ·

¹ *S In margine: In ordinibus episcoporum benedictio. Benedictiones votivæ non sunt eiusdem compositionis, ac priores, videlicet stylus earum ad orationum formulas spectat.*

² **B M** proponis

cælesti fonte diffundere, quod, dispensante sacerdote, plebs possit pro salute haurire. **R.** Amen.

Concedas agendi normam, loquendi fiduciam, vivendi temperantiam, monendi doctrinam. **R.** Amen.

Ut, impendente pontifice studium, plebe præbente³ assensum, mereatur pastor consequi gratiam, grex medelam. **R.** Amen. Quod ipse præstare.

³ **S** *M om.*

270. Alia:¹

SBM+

DEUS, qui populis suis² indulgendo consulit, et amore dominatur: det Spiritum sapientiæ, quibus tradidit regimen disciplinæ, ut de profectu sanctarum ovium · fiant gaudia æterna pastorum. **R.** Amen.

Et, qui dierum nostrorum numerum temporumque mensuras · maiestatis suæ potestate dispensat, propitius ad humilitatis nostræ servitutem respiciat, et pacis suæ abundantiam nostris temporibus præstet, nosque³ per eam feliciter in/76/cedere concedat. **R.** Amen.

Collatis quoque in me per gratiam suam propitietur muneribus, et, quem fecit gradu episcopali sublimem, faciat operum sibi perfectione⁴ placabilem, atque in illum affectum dirigat · cor plebis et præsulis, ut nec pastori obœdientia gregis, nec gregi desit umquam⁵ cura pastoris. **R.** Amen.

Quod summa Trinitas⁶ præstare dignetur, quæ quibuslibet, foris impendentibus ministerium, ipsa sola intrinsecus dare potest incrementum in sæcula sæculorum. **R.** Amen. Quod ipse.⁷

¹ **M** Quando episcopus natalem suum celebrat

² **B** qui] populo suo

³ **B** nos

⁴ **M** perfectione

⁵ **B** gregi] numquam desit

⁶ **M** Quod] ipse

⁷ **B** add. *Benedictio in synodo*: Omnipotens Deus qui dispersos Israel (*vide infra*, I. 283.)

IN CONVENTU EPISCOPORUM¹

271.

SB+

DEUS, qui post gloriosum ascensum² suum numquam se deesse fidelibus suis promisit: largiatur sacerdotibus suis³ illam gratiam, qua sint perfecti regimine, ferventes⁴ in caritate. **R.** Amen.

¹ **S** Rescriptum posterius. **B** Alia

² **B** om.

³ **B** om.

⁴ **B** servientes

Indulgeat eorum obtentu · peccatoribus populis veniam, qui iustis polliceri dignatus est coronam; erudiat eos⁵ /76/ sanctis dogmatibus, et multiplicet iustitiæ fructus in eorum operibus. **R.** Amen.

Ut, pastorum cura muniti, evadant supplicia Tartarea, et adipisci mereantur regni gloriam · et gaudia sempiterna. **R.** Amen. Quod ipse.

⁵ S vos

QUANDO FRATRES AD SUA REDEUNT¹

272.

SB+

CHRISTUS, Dei Filius,² qui est initium et finis: complementum vobis tribuat caritatis. **R.** Amen.

Et, qui vos³ ad expletionem huius fecit pervenire concilii, absolutos vos faciat⁴ · ab omni contagione delicti. **R.** Amen.

Ut, ab omni reatu liberiores effecti, absoluti etiam per donum Spiritus Sancti, felici reditustrarum sedium cubilia⁵ repetatis⁶ illæsi. **R.** Amen.

Quod ipse præstare dignetur, cuius regnum et imperium sine fine permanet in sæcula sæculorum. **R.** Amen.

¹ S *Rescriptum posteriore manu, quæ similis videtur* H m. 3 B *Benedictio in synodo*

² B Christus] Filius Dei

³ S nos H Ut qui nos

⁴ B H efficiat

⁵ Bstrarum] cubilia sedium

⁶ H reperatis (*sic*)

SUPER REGEM IN SYNODO¹

273.

SB+

OMNIPOTENS Deus, qui te voluit populi sui² esse rectorem: ipse te cælesti benedictione sanctificet, et æterni regni faciat esse consortem. **R.** Amen.

Concedatque tibi contra omnes fidei Christianæ /77/ hostes visibiles atque invisibiles victoriam triumphalem, et pacis ac quietis Ecclesiæ sanctæ³ felicissimum te fieri · longe lateque fundatorem. **R.** Amen.

Quatenus, te gubernacula regni tenente, populus, tibi subiectus, Christianæ religionis iura custodiens, undique tutus, pace tranquilla perfruatur, et, te in concilio beato-

¹ S *Rescriptum posterius. In O littera initiali: Super Regem in sancta synoda (sic)* B *Super regem*

² B Deus omnipotens qui te populi sui voluit

³ B triumphalem] quietis et pacis ecclesiasticæ

rum regum⁴ collocato, æterna felicitate · ibidem tecum pariter gaudere mereatur. **R.** Amen. Quod ipse.

⁴ **B** tranquilla] tueatur et te in concilio regum beatorum

SUPER REGEM TEMPORE SYNODI¹

274.

S+

BENEDICAT² tibi Dominus, custodiatque te, et, sicut te voluit super³ populum suum constituere regem, ita et in præsenti sæculo felicem, et æternæ felicitatis tribuat esse consortem. **R.** Amen.

Clerum ac populum, quem sua voluit opitulatione tua⁴ sanctione congregari, sua dispensatione et tua administratione per diuturna tempora faciat feliciter gubernari. **R.** Amen.

Quatenus, divinis monitis parentes, ad^{77v}/versitatibus omnibus carentes, bonis omnibus exuberantes, tuo magisterio⁵ fideli amore obsequentes, et in præsenti sæculo pacis tranquillitate fruantur, et tecum æternorum civium consortio potiri mereantur. **R.** Amen. Quod ipse.⁶

¹ **S** *Rescriptum posterius.*

² **S** *In B littera initiali verticaliter: Super Regem*

³ **C** 143 Dominus] custodiensque te sicut voluit te super

⁴ **C** *ibid.* opitulatione] et tua

⁵ **C** *ibid.* ministerio

⁶ **B** *om. totam hanc benedictionem. Deinde prius Pro iter agentibus, et postea duæ In tempore belli.*

IN TEMPORE BELLII

275.

SB+

DOMINE,¹ Iesu Christe: rogamus te, pastor bone, qui temetipsum nostri² causa dedisti pro pretio,³ defende nos tui sanguinis commercio. **R.** Amen.

Ut et⁴ hic semper te sentiamus prævium, et in æterna beatitudine, te remunerante, mereamur accipere præmium. **R.** Amen.

Tu ergo nos, Domine, Iesu Christe, benedictionis rore perfunde, ut, in præsenti vita positi, de omnibus inimicis te habeamus ereptorem, et hic et in æternum sentiamus protectorem. **R.** Amen. Quod ipse.

¹ **S** *In D littera initiali: Tempore belli benedictio*

² **B** *om.*

³ **S** *orig. add. de petio*

⁴ **B** *om.*

276. Alia:

SB

OMNIPOTENS¹ Deus Sabaoth, qui confortavit seras portarum Sion:² ponat in finibus /78'/ vestris pacem, et in virtute brachii sui inimicos vestros conterat, ut dormiatis, et non sit,³ qui exterreat. **R.** Amen.

Auferat gladium, ne terminos vestros transeat, et insurgentes contra vos cælesti virtute potenter allidat. **R.** Amen.

Ponat inimicos vestros, sicut stipulam ante faciem venti, ut hi in curribus, et hi in equis, vos autem in nomine Domini fiduciam · et turrim fortitudinis habeatis. **R.** Amen. Quod ipse.

¹ **S** *In O littera initiali:* Tempore belli benedictio

² **B** portarum] suarum Sion

³ **B** om.

277. Item alia:¹

S+

POPULI tui, Deus, institutor et rector: peccata, quibus expugnatur, averte,² ut, semper tibi placitus, et tuo munimine³ sit securus. **R.** Amen.

Da plebi tuæ, Domine, piæ semper devotionis affectum, ut, quæ⁴ prava sunt, respiciens, sancta conversatione firmetur, et, a peccatis libera, nullis adversitatibus atteratur. **R.** Amen.

Succurre, Domine, quæsumus, populo supplicanti, et opem tuam tribue benignus infirmis, ut, sincera mente devoti, et præsentis /78'/ vitæ remediis gaudeant, et futuræ. **R.** Amen. Quod ipse.⁵

¹ **S** *Postea insertum:* Tempore belli

² **C** 1853 expelle

³ **C** *ibid.* nomine

⁴ **C** *ibid.* quod

⁵ **B** om. totam hanc benedictionem.

PRO MORTALITATE

278.

S+

DEUS,¹ qui non mortem, sed pænitentiam desideras peccatorum: populum tuum, quæsumus, sub potentia manus tuæ prostratum, ad te converte propitius, et ab imminente morte defende placatus. **R.** Amen.

Ut, dum tibi devotus exstiterit, iracundiæ tuæ flagella ab eo amoveas,² atque a mortifero vastatore defendas. **R.** Amen.

¹ **S** *In D littera initiali:* Pro mortalitate ut cessaret a termino

² **C** 1019 iracundiæ] ab eo flagella amoveas

Præsta, Domine, ut, sicut sanctus Michael archangelus in conspectu tuo gloriosus assistit, ita et pro populo curet exorare, ut gratiam³ tuam semper mereatur habere.⁴
R. Amen. Quod ipse.⁵

³ C *ibid.* et] ibi pro populo tuo exorare dignetur ubi gratiam

⁴ C *ibid.* habere] præsentem

⁵ B *om. totam hanc benedictionem.*

PRO ITER AGENTIBUS

279.

SB

DEUS,¹ via et veritas et vita: bonum illum Tobiae angelum in comitatu vestro dirigat, qui itinera vestra, cogitationes et omnes actus in beneplacito eius² disponat.
R. Amen.

Ducat vos per vias /79/ iustitiæ et veritatis, ut, quasi filii lucis et diei, ambulantes in luce, et non in tenebris, adversantium offendicula non timeatis. **R.** Amen.

Quatenus, ipso protectore · et præduce, sic viæ et vitæ huius cursum inoffense³ peragatis, ut, ad æternam patriam redeuntes, in itinere non deficiatis. **R.** Amen.

Quod ipse.

¹ S *In D littera initiali: Pro peregrinis et viatoribus*

² B *om.*

³ S inoffensse (*sic*)

PRO NAVIGANTIBUS¹

280.

S+

HIC populus tuus, Domine, tuo gubernetur auxilio, et brachio tuæ maiestatis protegatur, ne eum pelagi furentis unda conturbet,² nec a tempestatis facie terreatur. **R.** Amen.

Navem eorum maiestatis tuæ dextera tueatur,³ ut cor eorum fidei salutaris augmento impleatur, catholicæ fidei anchora teneantur, ut undas pelagi⁴ sævientis securi pertranseant. **R.** Amen.

Mercimonia divinæ voluntatis⁵ peragant, ut fidem promissionis tuæ percipere mereantur; manus eorum reple muneribus tuis, /79/ ut locum habeant · in conversationibus⁶ sanctorum. **R.** Amen. Quod ipse.⁷

¹ S *Postea insertum: Pro navigantibus*

² C 1393 protegatur] non eum pelagi furentis unda turbet

³ C *ibid.* eorum] salutis construe

⁴ C *ibid.* sæculi

⁵ C *ibid.* conversationis

⁶ C *ibid.* conversatione

⁷ B *om. totam hanc benedictionem et omnes, quæ sequuntur, excepta illa: In synodo prima die, quam iam*

antea inseruit (vide supra, I. 283.). Deinde iterum sequitur sine titulo: Deus qui intemeratæ Virginis utero (vide supra, I. 16.), et postea: Benedictio in synodo: Christus Filius Dei qui est initium et finis (vide supra, I. 272.). Demum duæ ultimæ, quæ in S desunt, sed prima earum habetur etiam in M et Z:

In Dedicatione ecclesiæ Omnipotens Deus, qui vos hodierna die ad dedicationem istius ecclesiæ [Z C 1681 aulæ] dignatus est adunare: ipse vos cælesti benedictione dignetur locupletare. *R.* Amen. Concedatque vobis fieri templum suum · et habitaculum Spiritus Sancti, qui proprium Filium suum, Dominum nostrum, Iesum Christum, pro vobis voluit [Z C *ibid.* elegit] immolari. *R.* Amen. Quatenus, mente et corpore purificati, habitorem Deum in vobismetipsis semper [B *om.*] habere possitis, et æternæ beatitudinis hereditatem cum sanctis et electis possidere valeatis. *R.* Amen. Quod ipse præstare.

Item alia Omnipotens Deus, qui Verbum caro factum est, ut in vobis habitaret: de vivis lapidibus templum sibi in medio vestri sanctum construat, unde ipse habitator et custos in perpetuum non recedat. *R.* Amen. Et, qui, cælum et terram implens, domum hanc peculiarem suo mancipavit nomine, aures super eam hodie intendat, oculos misericorditer aperiatur, ut, interveniente salutari hac hostia, quam indigni offerimus, nullius votum hic irritum fiat. *R.* Amen. Erigat hodie coram vobis scalam Iacob, pertingentem ad cælos, per quam et ascendentes angeli preces vestras in excelsum deferant, et descendentes ab immundorum spirituum vos pravitate defendant. *R.* Amen. Quod. (*cf.* C 1677)

BENEDICTIO SUPER ANCILLAS DEI

281.

S+

DOMINE,¹ Deus æterne, qui utrumque sexum de interitu perpetuæ mortis per Iesum Christum, Filium tuum, de Maria Virgine natum, misericorditer redemisti: has famulas tuas, devotis mentibus tibi servientes, omni benedictione spiritali benedicere dignare. *R.* Amen.

Ut integram fidem habeant, et in præceptis tuæ legis semper perseverent, terrena et transitoria despiciant, æterna et invisibilia intenta meditatione diligant. *R.* Amen.

Ut, in numero sanctarum virginum permanentes, cælesti sponso cum lampadibus bonorum operum fiducialiter occurrere, ipso præstante, mereantur. *R.* Amen.

Ipse vos benedicat de cælis, qui, per Crucem et sanguinem passionis suæ vos redimere, dignatus est venire in terris. *R.* Amen. /80'/ Quod ipse.

¹ S In D littera initiali: *Benedictio super moniales sanctas*

SUPER SPONSUM ET SPONSAM

282.

S

DEUS¹ omnipotens, qui ob reparationem perditæ creaturæ gemina distinxit hominem ratione: faciat vos capescere copulam benignitatis digne. *R.* Amen.

Quique per Unigenitum gemina et consona testamenta veteris et novæ legis spiritaliter voluit intelligi, spiritualem gratiam in huius nexionis vinculo faciat adipisci. *R.* Amen.

¹ S In D littera initiali: *Super sponsum et sponsam*

Quo hic ditemini propagine filiorum, et, complendo servantes dilectionis donum, in futuro possideatis regna polorum. *R.* Amen. Quod ipse.²

² *C nescit hanc benedictionem.*

IN SYNODO PRIMA DIE¹

283.

SB+

OMNIPOTENS² Deus,³ qui dispersos Israel congregat: ipse vos hic et ubique custodiat. *R.* Amen.

Et non solum vos custodiat, sed et ovium suarum idoneos custodes efficiat. *R.* Amen.

Ut cum summo pastore Christo⁴ · de gregum suorum⁵ pastione gaudeatis in cælo. *R.* Amen.

Quod ipse præstare dignetur, cuius regnum et imperium sine fine permanet in sæcula sæculorum. *R.* Amen.

¹ *B Benedictio in synodo*

² *S In O littera initiali: In synodo et congregatione sancta ecclesiæ*

³ *H om.* Omnipotens Deus

⁴ *H summo]* Christo pastore

⁵ *B suarum*

IN SECUNDA DIE

284. /80r/

S+

DOMINUS¹ messis² et corporalis et spiritualis: det vobis incrementa gratiæ sacerdotalis. *R.* Amen.

Ut,³ manu et lingua pauperes Christi recreantes, cum ipsis fiatis ovantes. *R.* Amen.

Ut, ad dexteram Dei constituti, participium Agni Dei mereamini.⁴ *R.* Amen.

Quod ipse præstare dignetur, qui, ante constitutionem mundi prædestinatos, et ante finem sæculi iustificatos, in fine mundi reddet glorificatos · per infinita sæcula sæculorum. *R.* Amen. Benedictio Dei.

¹ *S In D littera initiali: Synodalis*

² *H rector mentis et linguæ*

³ *H Et*

⁴ *H dexteram]* omnipotentis Dei mereamini stare quando sæculum per ignem debet iudicare participium Agni Dei percipiat

IN TERTIA DIE

285.

S+

CAUTOS¹ vos faciat Dominus contra peccata, a nobis vel a fratribus vestris admissa. *R.* Amen.

Ut illa non neglegatis, sed studiose commendare curetis. *R.* Amen.

Quatenus de lucro fraterno · exsultetis cum Patre sempiterno. *R.* Amen.

Quod ipse præstare dignetur, qui, in Trinitate unus, cuncta bona inchoat, perficit · /81'/ et conservat, et conservata sine fine remunerat in sæcula sæculorum. *R.* Amen.

¹ S In C littera initiali: *Synodalis*

BENEDICTIO DE SANCTA CRUCE, QUANDO VOLUERIS

286.

S+v

ORAMUS¹ te, Iesu Christe, spes unica salutis humanæ, ut per tuæ Crucis signum vitale pectus nostrum munias, cor custodias, mentem clarifies, cogitationes purifies, totamque vitam ad tuum velle componendo sanctifies. *R.* Amen.

Tua, quæsumus, Domine, crucifixio totum, quod in nobis tibi sit contrarium, consummat, iram exstinguat, linguam a vaniloquio compescat, carnalem æstum temperet, omnem mentis perturbationem pacificet, talesque tua nos efficiat clementia, ut tibi simus hostia viva. *R.* Amen.

Ut, quando adveneris vivos ac mortuos mundumque omnem iudicare per ignem, obsecramus, ut tunc a flammis ultricibus sancta nos Crux eripiat, atque ab ira tua clementer defendat. *R.* Amen. Quod ipse præstare.² /81'v/

¹ S In O littera initiali: *De sancta Cruce*

² C nescit hanc benedictionem.

II. Oratio simul et benedictio pontificis ad confirmandos pueros¹

1.

SHB

Spiritus Sanctus superveniat in vos, et virtus Altissimi sine peccato custodiat vos.²

R. Amen.

2. Oratio:³

OMNIPOTENS, sempiternus Deus, qui regenerare dignatus es · hos famulos tuos **vel** famulas tuas,⁴ **N.**, ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: emitte in eos septiformem Spiritum tuum⁵ Sanctum · Paraclitum de cælis, Spiritum sapientiæ et intellectus, Spiritum consilii · et fortitudinis, Spiritum scientiæ · et pietatis; adimple⁶ eos Spiritu timoris tui, et consigna eos signo Crucis in vitam æternam propitiatus. Per⁷ Dominum nostrum, Iesum Christum, Filium tuum, qui tecum vivit et regnat in unitate eiusdem Spiritus Sancti, Deus, per omnia sæcula sæculorum. **R.** Amen.

3.

Quis⁸ vocaris?

4. Respondente patrino,⁹ dicat episcopus:

Confirmo te signo Crucis, et chrismate salutis, in nomine Patris, et Filii, et Spiritus Sancti. **R.** Amen.¹⁰ Pax tibi. Et cum spiritu tuo.

5. Iterum,¹¹ confirmatis /82*/ omnibus, dicat hos versus episcopus:

Ecce, sic benedicetur homo, qui timet Dominum.

Benedicat vobis Dominus ex Sion, ut videatis bona Ierusalem · omnibus diebus vitæ vestræ.

Custodiat vos Dominus in timore suo sanctissimo.

Qui vivit et regnat Deus¹² in sæcula sæculorum. Amen.

¹ **B** In confirmatione Christianorum

² **B** Altissimi] obumbret vos

³ **H** add. Dominus vobiscum

⁴ **H** **vel**] has famulas tuas **B** famulos] et has famulas tuas

⁵ **B** om.

⁶ **B** et imple

⁷ **B** signo] sanctæ Crucis Domini nostri Iesu Christi propitiatus in vitam æternam. Per. (*Omnia, quæ sequuntur usque ad benedictionem Effunde, in B desunt, sed cum H præcise congruunt.*)

⁸ **H** Quid

⁹ **S** orig. corr. de patrono **H** patrono

¹⁰ **S** orig. add. in ima pagina: ut replearis eodem Spiritu Sancto et habeas vitam æternam.

¹¹ *Malim Item* **H** om.

¹² **H** om.

Pax vobiscum.

6. Oratio:

DEUS, qui apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successorum ceteris fidelibus tradendum esse voluisti: respice propitius ad humilitatis nostræ famulatum, et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo Crucis designavimus, idem¹ Spiritus Sanctus adveniens templum gloriæ suæ dignanter habitando perficiat. Per.

7. Finita oratione, dicat diaconus: Humiliate vos ad benedictionem. Deo gratias. *Confirmatis capita inclinantibus, benedictio sequitur:*

EFFUNDE, quæsumus, Domine, super hos famulos tuos, **N.**, cælestem² benedictionem tuam, quibus per nos, exiguos, septiformem Spiritum Sanctum tuum · tradere voluisti, atque eis gratiam /82'/ eiusdem Spiritus Sancti et dona largire.³ **R.** Amen. Ut, qui sunt ex aqua et Spiritu Sancto renati, fiant eius protectione muniti. **R.** Amen.⁴ Redundet in eis gratia⁵ diffusa per Spiritum Sanctum, quæ operiet⁶ ac superet omnem⁷ multitudinem peccatorum. **R.** Amen. Quod ipse præstare dignetur, qui cum Patre et Spiritu Sancto vivit et regnat.⁸ Benedictio Dei Patris et Filii et Spiritus Sancti descendat super vos. **R.** Amen.

8. Tunc dicat diaconus:⁹

Ite in pace. **R.** Amen. /83'/

¹ H eosdem

² B famulos] et famulas tuas cælestem

³ B eis] eiusdem Sancti Spiritus gratiam et dona largiri

⁴ B om. Ut ... muniti. Amen

⁵ B caritas

⁶ H B operiet

⁷ H omne

⁸ B add. *hic formulam confirmationis differentem:* Confirmo te in nomine Patris et Filii et Spiritus Sancti. Pax tecum. Et cum spiritu tuo. *Deinde sequitur alia benedictio, quæ in S deest:*

Benedictio post confirmationem Omnipotens Dominus, qui vos fecit aqua baptismatis renasci: ipse vos corroboret bono [*malim dono cf. C 1761*] septiformis Spiritus Paracliti, qui[a] [*adi. cf. C ibid.*] sic benedicetur omnis homo, qui timet Dominum, ut habeat regni cælestis introitum. **R.** Amen. Benedicat vos Dominus ex Sion, ut videatis bona Ierusalem omnibus diebus vitæ vestræ, et in omnibus sumatis scutum fidei, ut mereamini in castris æterni regis ascribi. **R.** Amen. Custodiat vos in timore sanctissimo suo, et tribuat vobis [*C ibid. add. pacis*] unitatem · et contra omnes hostes victoriam triumphalem, ut signaculum fidei, quod tenetis, usque in finem impollutum custodiatis. **R.** Amen. Quod.

⁹ H om. *totam rubricam.*

III. Ordo, qualiter in Romana ecclesia ecclesiastici eligendi sunt et consecrandi

1.

SZ

Mensis primi, quarti, septimi · et decimi, sabbatorum die · in ecclesia, ubi missa celebrari debet, hora missæ conveniat chorus ante altare sanctæ Crucis, et, qui sunt ordinandi, stent in fine ecclesiæ, expectantes metropolitanum, ecclesiasticis vestibus induti, ita tamen, ut ad ordinem cantorum electi et ordinandi · stent antèrius, post cantores ostiarii, post ostiarios lectores, post lectores exorcistæ, post exorcistas acolythi, post acolythos subdiaconi, post subdiaconos diaconi, post diaconos presbyteri. His omnibus decenter dispositis, pontifex, indutus sacerdotalibus vestibus, una cum ministris accedat ad altare, et, facta confessione, incipiat cantor officium:

Intret oratio mea. Ps. Domine, Deus salutis. Gloria.

2. Et dicatur:

Kyrie, eleison /83'/ *ter*, Christe, eleison *ter*, Kyrie, eleison; Kyrie, eleison; Kyrie, eleison.

3. Tunc episcopus et omnes consecrandi prosternant se in oratione, et incipiatur litania ita:

Christe, audi nos.

Salvator mundi, adiuva nos.

Sancta Maria, ora pro nobis.

Sancte Michael.

Ora.

Sancte Gabriel.

Ora.

Sancte Raphael.

Ora.

Omnes sancti angeli et archangeli,

orate pro nobis.

Omnes sancti beatorum spirituum ordines.

Ora.

Sancte Ioannes Baptista.

Ora.

Omnes sancti patriarchæ et prophete,

orate pro nobis.

Sancte Petre.

Sancte Paule.

Ora.

Sancte Andrea.

Ora.

Sancte Ioannes. Bartholomæ.

Ora.

Sancte Iacobe. Matthæ.

Ora.

Sancte Philippe. Thoma.

Ora.

Simon, Barnaba,

Thaddeæ, Luca, Matthia.

Ora.

Sancte Iacobe. Marce, Simon.

Ora.

Omnes sancti apostoli et evangelistæ,

Ora.

orate pro nobis.

Sancte Stephane protomartyr.

Ora.

Sancte Adalberte.

Ora.

Sancte Georgi.

Ora.

Sancte Clemens.

Ora.

Sancte Laurentii.

Sancte Gorgoni.

Ora.

Sancte Vincenti.

Ora.

Sancte Mauriti·i· cum sociis suis.

Sancte Dionysi·i· cum sociis suis.

Ora.

Omnes sancti martyres, orate pro nobis.

Sancte Silvester.

Ora.

Sancte Hilari.

Ora.

Sancte Martine.

Ora.

Sancte Nicolae.

Ora.

/84'/

<i>Sancte Gregori.</i>	<i>Hieronymus, Dominice.</i>	<i>Ora.</i>	<i>vitatem tuam libera nos, Domine.</i>
<i>Sancte Ambrosi.</i>	<i>Thoma.</i>	<i>Ora.</i>	<i>Per crucem et passionem tuam libera nos,</i>
<i>Sancte Augustine.</i>		<i>Ora.</i>	<i>Domine.</i>
<i>Omnes sancti confessores, orate</i>			<i>Per mortem et sepulturam tuam libera</i>
<i>pro</i>		<i>Ora.</i>	<i>nos, Domine.</i>
<i>nobis.</i>	<i>Magdalena.</i>		<i>Per resurrectionem et ascensionem tuam</i>
<i>Sancta Felicitas, ora pro nobis.</i>		<i>Ora.</i>	<i>libera nos, Domine.</i>
<i>Sancta Perpetua.</i>		<i>Ora.</i>	<i>Per adventum Spiritus Sancti Paracliti</i>
<i>Sancta Agatha.</i>		<i>Ora.</i>	<i>libera nos, Domine.</i>
<i>Sancta Lucia.</i>		<i>Ora.</i>	<i>In die iudicii libera nos, Domine.</i>
<i>Sancta Cecilia.</i>	<i>Catherina.</i>	<i>Ora.</i>	<i>Peccatores te rogamus, audi nos.</i>
<i>Sancta Scholastica.</i>	<i>Margarita.</i>	<i>Ora.</i>	<i>Ut pacem nobis dones, te rogamus, audi</i>
<i>Sancta Petronella.</i>			<i>nos.</i>
<i>Omnes sanctæ virgines, orate pro</i>			<i>Ut sanitatem nobis dones, te rogamus,</i>
<i>nobis.</i>			<i>audi</i>
<i>Omnes sancti, orate pro nobis.</i>			
<i>Propitius esto, parce nobis, Domine.</i>			<i>Ut indulgentiam peccatorum nostrorum</i>
<i>A peccatis nostris libera nos, Domine.</i>			<i>nobis dones, te rogamus, audi nos.</i>
<i>Ab ira tua libera nos, Domine.</i>			<i>Ut Ecclesiam tuam regere et defendere di-</i>
<i>Ab omni malo libera nos, Domine.</i>			<i>gneris, te rogamus, audi.</i>
<i>Per adventum et nati-</i>			<i>Ut pontificem nostrum in</i>
<i>184¹ tuo sancto servitio confortare digneris, te rogamus, audi nos.</i>			
<i>Ut fratres nostros, ad sacrum ordinem electos, in vera religione conservare digneris, te roga-</i>			
<i>mus, audi nos.</i>			
<i>Ut nos exaudire digneris, te rogamus, audi nos.</i>			
<i>Fili Dei, te rogamus, audi nos.</i>			
<i>Agnus Dei, qui tollis peccata mundi, parce nobis.</i>			

¹ *Inseruit alia manus pro dedicatione ecclesie in summa pagina, forte eadem ac 'Dyonisius Bohemus':*
Ut hanc ecclesiam benedicere digneris.
Ut hanc ecclesiam sanctificare digneris.
Ut hanc ecclesiam benedicere, sanctificare et consecrare digneris.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

Christe, audi nos. Kyrie, eleison; Christe, eleison; Kyrie, eleison.

4. Finita litania, postquam omnes surrexerint, unusquisque redeat ad locum suum, et pontifex sedeat in sede sua. Archidiaconus vero, sine casula usque ad medium chori procedens, et nomina eorum, qui ordinandi sunt, præ manibus habens, humiliter in episcopum respiciat, et his verbis eum alloquatur:

Postulat hæc sancta ecclesia,¹ reverende pater, hos viros, ordinibus aptos, consecrari sibi a vestra paternitate.

5. Responsio episcopi:

Vide, ut natura, scientia · et moribus · tales per te introducantur, immo per nos tales /85'/ in domo Domini ordinentur personæ, per quas diabolus procul pellatur, et clarus Deo nostro multiplicetur.

6. Archidiaconus:²

Quantum ad humanum spectat examen, natura, scientia · et moribus digni habentur, et probi cooperatores effici in his, Deo volente, possunt.

7. Tunc, iubente episcopo, archidiaconus accedat propius, et vocet nominatim ordinandos hoc modo:

De domo sancti Adalberti eligimus illum ad ostiarium, ad eundem titulum.

De ecclesia sanctæ Mariæ illum ad lectorem, ad eundem titulum.

De ecclesia sancti Petri illum ad exorcistam, ad eundem titulum.

De cœnobio sancti Hippolyti illum ad acolythum, ad eundem titulum.

De monasterio sancti Benedicti illum ad subdiaconum, ad eundem titulum.

De monasterio sanctæ Margaritæ illum ad diaconum, ad eundem titulum.

De domo sancti Adalberti illum ad presbyterum, ad eundem titulum.

8. Tunc electi /85'/ ascendant ad sedem pontificis, per nomina vocati ab archidiacono, et pontifex annuntiet tam clero, quam populo, dicens:

AUXILIANTE Domino et Salvatore nostro, Iesu Christo, præsentēs fratres nostri in sacrum ordinem electi sunt a nobis et clericis, huic sanctæ sedi famulantibus, alii ad officium presbyterii, alii ad officium diaconii, vel subdiaconii, quidam vero ad ceteros ecclesiasticos gradus. Proinde admonemus et postulamus tam vos, clericos, quam ceterum populum, ut pro nobis et pro illis puro corde et sincera mente apud divinam clementiam intercedere dignemini, quatenus nos dignos faciat pro illis exaudiri, et eos unumquemque in suum ordinem eligere et consecrare per manus nostras

¹ Z sancta] mater ecclesia

² S At diaconus

dignetur. Si quis autem habet aliquid contra hos viros, et pro Deo et propter Deum · cum fiducia exeat et dicat. Verumtamen memor sit condicionis suæ.¹

9. Tunc, innuente episcopo, redeant singuli ad /86^v/ loca, ubi ante steterunt, et vocentur ab archidiacono nominatim electi cantores hoc modo:²

Ad ordinem cantorum ordinandi, accedite.

10. Illi cum accesserint, det eis episcopus officium cantandi.

ORDO CANTORUM

11. Psalmistæ, id est cantores, possunt absque præsentia episcopi, sola iussione presbyteri officium suscipere cantandi, dicente illis presbytero, vel potius episcopo, et dante eis antiphonarium in manus, sic dicens:

Videte, ut, quod ore cantatis, corde credatis, et quod corde creditis, operibus completis.³

12. Tunc recedant cantores, et episcopus surgat ad primam orationem dicendam. In primis dicat: Oremus, et diaconus: Flectamus genua, et post paululum: Levate, sequatur oratio: Populum tuum, quæsumus, Domine, propitius respice. Tunc prima prophetia legatur, et, finita prophetia, antequam graduale incipiatur, dicat archidiaconus:⁴

Ad ordinem ostiariorum electi /86^v/et ordinandi, accedite.

ORDO OSTIARIORUM⁵

13. Ostiarii cum ordinantur, postquam ab archidiacono instructi fuerint, qualiter in domo Dei debent conversari, ad suggestionem diaconi tradat eis episcopus claves ecclesiæ de altari, dicens:

Sic agite, quasi reddituri Deo rationem · pro his rebus, quæ ecclesiæ vobis commissæ clavibus includuntur.⁶

14. Et tradat eis archidiaconus ostium ecclesiæ. Præfatio ostiariorum:

DEUM Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos, **N.**, benedicere dignetur, quos in officium ostiariorum eligere di-

¹ S orig. corr. de communionis suæ Ibid. in margine: Hic debet fieri absolutio communis.

² S In margine: Cantores.

³ Z probetis

⁴ S In margine: Ostiarii.

⁵ S In summa pagina: Admonitio: Ostiarium oportet percutere cymbalum, aperire ecclesiam et sacrarium, et librum aperire ei, qui prædicat. Alia manu: Providete, ne [...]entes sitis.

⁶ S In margine: Hic ostiario character imprimitur. Z quæ] istis clavibus recluduntur

gnatus est, ut sit eis fidelissima cura diebus ac noctibus ad distinctionem horarum certarum, ad invocandum nomen Domini, adiuvante eodem Domino nostro.¹

15. *Benedictio eorundem:* Oremus, *et diaconus:* Flectamus genua, Levate.

DOMINE, sancte Pater, omnipotens, æterne Deus: be~~ne~~⁸⁷/dicere dignare hos famulos tuos in officium ostiariorum, ut inter ianitores ecclesiæ pareant tuo² obsequio, et inter electos tuos partem tuæ mereantur habere mercedis. Per.

16. Tunc recedant ostiarii, et chorus cantet primum graduale. Quo finito, dicat episcopus: Oremus, *et diaconus:* Flectamus genua, Levate. *Et dicatur oratio secunda:* Deus, qui nos in tantis periculis. *Et legatur secunda prophetia, qua finita, vocentur ab archidiacono lectores electi ita:*³

Ad ordinem lectorum ordinandi, accedite.

ORDO⁴ LECTORUM⁵

17. Lectores cum ordinantur, faciat de illis verbum episcopus ad plebem, indicans eorum fidem ac vitam atque ingenium. Postea tradat eis lectionarium, in quo lecturi sunt, dicens ad eos:

Accipite, et estote verbi Dei relatores, habituri, si fideliter et utiliter impleveritis officium vestrum, partem cum his, qui verbum Dei mini⁸⁷/straverunt.⁶

18. *Præfatio lectorum:*

OREMUS, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, **N.**, quos in ordinem lectorum dignatur assumere, benedictionem suam clementer effundat, quatenus distincte legant, quæ in Ecclesia legenda sunt, et eadem operibus impleant.

19. *Benedictio eorundem:* Oremus, *et diaconus:* Flectamus genua, Levate.

DOMINE, sancte Pater, omnipotens,⁷ æterne Deus: benedicere dignare hos famulos tuos in officium lectorum, ut assiduitate lectionum sint apti pronuntiare verba vitæ, et mentis ac vocis distinctione populo intelligibilia monstrare.⁸ Per.

¹ *Z add.* Iesu Christo qui cum eo vivit et regnat Deus in unitate Spiritus Sancti

² *Z ecclesiæ]* tuo pareant

³ *S In margine:* Lectores.

⁴ *S In O littera initiali pars superior cambutæ episcopalis.*

⁵ *S In ima pagina:* *Admonitio:* Lectorem oportet legere ea, quæ [*malim* ei, qui] prædicat, et lectiones cantare, et benedicere panem et omnes fructus novos.

⁶ *S In margine paginæ prioris:* *Hic character imprimitur lectori.* *In margine paginæ huius:* Eligit vos Deus, ut sitis lectores in domo Dei nostri, et agnoscatis officium vestrum, et impleatis illud. Potens est enim Deus, ut augeat vobis gratiam. Qui [...] Deo Patri. *Z Dei]* fideliter administrant

⁷ *S In margine interno:* *Super m[...]*

⁸ *Z sint]* distincti atque ordinati et agenda dicant et dicta opere compleant et in utroque sanctæ Ec-

20. Tunc recedant lectores ordinati, et chorus cantet secundum graduale. Quo finito, surgens episcopus dicat: Oremus, et diaconus: Flectamus genua, Levate, et dicatur oratio tertia: Protector noster, aspice nos, Deus. Et legatur tertia prophetia. Qua finita, /88r/ vocet archidiaconus exorcistas ordinandos, ita:¹

Ad ordinem exorcistarum electi · et ordinandi accedite.

ORDO EXORCISTARUM²

21. Exorcistæ cum ordinantur, accipiant de manu episcopi libellum, id est officiale, in quo scripti sunt exorcismi, dicente illis episcopo:

Accipite et commendate memoriæ, et habetote potestatem imponendi manus super energumenos, sive baptizatos, sive catechumenos.³

22. Præfatio exorcistarum:

DEUM, Patrem omnipotentem, fratres carissimi, suppliciter⁴ deprecemur, ut hos famulos suos, **N.**, benedicere dignetur in officium exorcistarum, ut sint spirituales medici,⁵ ad abiiciendos dæmones de corporibus obsessis cum omni nequitia eorum multiformi, adiuvante Domino nostro.⁶

23. Benedictio eorundem: Oremus, et diaconus: Flectamus genua, Levate.

DOMINE, sancte /88r/ Pater, omnipotens, æterne Deus: benedicere dignare hos famulos in officium exorcistarum, ut per impositionem manuum et oris officium eos eligere digneris, ut potestatem et imperium habeant spiritum immundum coercendi,⁷ et probabiles sint medici Ecclesiæ, gratia curationum et virtute [cælesti]⁸ confirmati. Per.

clesiæ gratiam pro suis modulis spiritali devotione resonent

¹ S *In margine:* Exorcistæ.

² S *In summa pagina:* Exorcistam oportet abiicere dæmones, et vice [*malim* dicere] populo, qui non communicat, [ut] det locum, et aquam in ministerio fundere. *Alia manu:* Accipite potestatem imponendi manus super energumenos.

³ S *In margine:* Hic character imprimitur exorcistæ. Z et] habete potestatem ... super energumenum sive baptizatum sive catechumenum

⁴ Z supplices

⁵ Z imperatores

⁶ Z *add.* Iesu Christo qui cum eo vivit et regnat Deus per

⁷ S *orig. corr. de* habeant] spirituum immundorum ad coercendum Z immundorum] coercendi

⁸ S *orig. add. sed* Z *adhuc om.*

24. Tunc recedant exorcistæ ordinati, et chorus cantet tertium graduale. Quo finito, surgens episcopus dicat: Oremus, et diaconus: Flectamus genua, Levate, et dicatur quarta oratio: Preces populi tui, et legatur prophetia quarta. Qua finita, vocet archidiaconus acolythos ordinandos ita:¹

Ad ordinem acolythorum electi · et ordinandi, accedite.

ORDO ACOLYTHORUM²

25. Acolythi cum ordinantur, primum ab episcopo doceantur, qualiter in officio suo agere debeant. Et /89'/ accipiant ab eo · ceroferarium cum cereo, dicente sibi:

Accipite ceroferarium cum cereo, ut sciatis vos ad accendenda luminaria ecclesiæ mancipari.³

26. Deinde accipiant urceolum vacuum ab episcopo, dicente illis:

Accipite urceolum, ad suggerendum vinum et aquam in Eucharistiam sanguinis Christi.

27. Præfatio acolythorum:

DEUM, Patrem omnipotentem, fratres carissimi, suppliciter deprecemur, ut hos famulos suos benedicere dignetur in ordinem acolythorum, quatenus, lumen visibile præferentes manibus,⁴ lumen quoque spiritale moribus præbeant.⁵

28. Benedictio eorundem: Oremus, et diaconus: Flectamus genua, Levate.

DOMINE, sancte Pater, omnipotens, æterne Deus, qui ad Moysen et Aaron locutus es, ut accenderentur lucernæ in tabernaculo testimonii: benedicere et sanctificare dignare hos famulos tuos, **N.**, ut sint acolythi in Ecclesia tua.

29. [Alia oratio:]

DOMINE, sancte Pater, omnipotens, æterne Deus, qui per /89'/ Iesum Christum, Filium tuum, et apostolos eius in mundum hunc lumen claritatis [tuæ]⁶ misisti, quique, ut mortis nostræ antiquum aboleret⁷ chirographum, gloriosissimæ Crucis vexillo affigi, ac sanguinem et aquam ex latere illius pro salute humani generis effluere voluisti:⁸ benedicere dignare hos famulos tuos in officium acolythorum, ut ad accendendum Ecclesiæ tuæ lumen, et ad suggerendum vinum et aquam ad conficiendum

¹ S In margine: Acolythi.

² S In ima pagina: Admonitio: Acolythum oportet ceroferarium ferre, et luminaria accendere, et vinum et aquam ad Eucharistiam ministrare. Alia manu: Studete officium vestrum implere.

³ S In margine: Hic character imprimitur acolytho. Z accendenda] ecclesiæ luminaria mancipari

⁴ Z visibile] manibus præferentes

⁵ Z add. adiuvante Domino nostro Iesu Christo qui cum eo vivit

⁶ S orig. add. Z in] hunc mundum lumen claritatis

⁷ S Cum accentu in syllaba penultima.

⁸ Z affigi] voluisti et pati et per apostolos in hoc sæculo lumen gratiæ spiritualis misisti

sanguinem Christi, Filii tui, in offerenda Eucharistia¹ sanctis altaribus tuis fideliter subministrent. Accende, Domine, eorum mentes² et corda ad amorem gratiæ tuæ, ut, illuminati vultu splendoris tui, fideliter tibi in sancta Ecclesia deserviant. Per.

30. [Alia oratio:]

OMNIPOTENS, sempiternus Deus, fons lucis · et origo bonitatis, qui per Iesum Christum, Filium tuum, lumen verum, mundum illuminasti, eiusque passionis mysterio redemisti: benedicere dignare hos famulos tuos, **N.**, quos in officium acolythorum consecramus, poscentes clementiam tuam, ut /90'/ eorum mentes et lumine scientiæ illustres, et pietatis tuæ rore irriges, ut ita perceptum ministerium peragant, te auxiliante,³ quatenus ad æternam remunerationem pervenire mereantur. Per.

31. Tunc recedant acolythi ordinati, et chorus cantet quartum graduale. Quo finito, surgens episcopus dicat: Oremus, et diaconus: Flectamus genua, Levate, et dicatur oratio quinta: Actiones nostras, et legatur [per acolythum tunc ordinatum]⁴ quinta lectio Danielis prophetæ, id est: Angelus Domini descendit. Qua finita, tres pueri cantent alta voce hymnum trium puerorum, hoc modo: *Benedictus es, Domine, Deus Patrum nostrorum, et respondeat chorus: Et laudabilis et gloriosus. Et benedictum nomen, Et laudabile. Benedictus es in templo, Et laudabilis. His tribus versibus finitis, sileat chorus, et vocentur ab archidiacono subdiaconi ordinandi, ita:*

Ad ordinem subdiaconorum electi · et ordinandi, accedite.⁵

ORDO SUBDIACONORUM⁶

32. Subdiaconi /90'/ cum ordinantur,⁷ quia manus impositionem non accipiunt, patenam de manu episcopi accipiant vacuam · et calicem vacuum, dicente illis episcopo:

Videte, cuius ministerium⁸ vobis traditur, et ideo, si usque nunc fuistis tardi ad Ecclesiam, amodo debetis esse assidui. Si usque nunc somnolenti, amodo vigiles. Si usque

¹ Z in] offerendo Eucharistiam

² Z Domine] mentes eorum

³ Z in] acolythorum officium consecramus poscentes tuam clementiam ut eorum mentes et lumine tuæ scientiæ illustres et pietatis tuæ rore irriges ut ita perceptum ministerium te auxiliante peragant

⁴ S orig. add.

⁵ S In margine: Subdiaconi.

⁶ S In ima pagina: Admonitio: Subdiaconum oportet præparare aquam ad ministrationem altaris, et ministrare diacono.

⁷ S In margine: Admonitio: Oblationes, quæ veniunt ad altare, panes propositionis appellantur. De ipsis oblationibus tantum debet in altari poni, quantum populo possit sufficere, ne aliquid putrendum in sacrario remaneat. Pallæ vero, quæ sunt in substratorio altaris, in alio vase debent lavari, in alio corporales pallæ. «Ubi autem corporales pallæ lotæ fuerunt» [orig. del.] Ubi autem corporales pallæ lotæ fuerunt, nullum aliud linteamen ibidem debet lavari. Ipsa aqua in baptisterium debet mergi. Ideo admonéo, ut vos exhibeatis ita, ut Deo placere possitis.

⁸ Z mysterium

nunc ebriosi, amodo sobrii. Si usque nunc fuistis aliquo vitio polluti, amodo puri debetis esse et casti.¹ Ideo vos admoneo,² ut vos ita exhibeatis, ut Deo placere possitis.³

33. Postea vero accipiant de manu archidiaconi urceolum cum aqua et manili · ac manutergio.

34. Præfatio subdiaconorum:

OREMUS Deum · ac Dominum nostrum, fratres carissimi, ut super hos famulos⁴ suos, **N.**, quos ad subdiaconatus officium vocare dignatus est, infundat benedictionem et gratiam suam,⁵ ut, in conspectu suo⁶ fideliter servientes, prædestinata sancti præmia consequantur, auxiliante Domino nostro.⁷

35. Benedictio eorundem: **Oratio:** Oremus, **et diaconus:** /91'/ Flectamus genua, Levate.

DOMINE, sancte Pater, omnipotens, æterne Deus: benedicere dignare hos famulos tuos, **N.**, quos ad subdiaconatus officium eligere dignatus es, ut eos in sacratio tuo sancto strenuos sollicitosque cælestis militiæ instituas ministros, ut sanctis⁸ altaribus fideliter subministrent, et requiescat super eos Spiritus sapientiæ et intellectus, Spiritus consilii et fortitudinis, Spiritus scientiæ et pietatis, et reple eos Spiritu timoris tui, ut⁹ eos ministerio divino confirmes, ut, obœdientes facto · atque dicto parentes, tuam gratiam consequantur. Per ... in unitate eiusdem.¹⁰

36. Tunc recedant subdiaconi ordinati, et prædicti tres pueri dicant quartum versum de præfato hymno, ita: *Benedictus es super thronum sanctum regni tui.* Respondeat chorus: *Et laudabilis.* Sicque finiat totus hymnus. Dum autem sextus versus illius hymni a pueris cantatur, clerus incipiat chorum intrare, et ita /91'/ ordinate, ut, quando pueri cantant, clerus procedat tacendo, stando vero respondeat: *Et laudabilis,* et quando cantatur: *Gloria Patri,* ultimus omnium metropolitanus, chorum ingrediens, introeat ad sancta sanctorum. Finito hymno, dominus pontifex versus ad populum dicat: Pax vobiscum, et dicat sine Flectamus genua sextam orationem: Deus, qui tribus pueris. Et legatur epistola a nuper consecrato subdiacono. Qua finita, vocentur ab archidiacono ordinandi diaconi, ita:

Ad ordinem diaconorum electi et ordinandi, accedite.

¹ **Z** nunc] incesti amodo casti

² **Z** commoneo

³ **S** *In margine:* Hic character imprimitur subdiacono.

⁴ **Z** servos

⁵ **Z** benedictionem] suam et gratiam

⁶ **Z** eius

⁷ **Z** *add.* Iesu Christo qui cum eo vivit et regnat Deus per infinita sæcula sæculorum

⁸ **Z** ministros] sanctisque

⁹ **Z** et] repleas eos Spiritu timoris et

¹⁰ **S** *Super conclusionem inseritur:* Post hæc tradatur eis manipulum. *In margine:* Hic dentur eis manipuli ab episcopo, ista dicente: Iniectione istius manipuli subnixæ te deprecor, Domine, ut hi famuli tui sic operentur in temporali conversatione, quatenus exemplo priorum patrum imbuti, in futuro mereantur perenniter gaudere. Per. *Alia manu:* Accipe manipulum, imple ministerium tuum, quia potens est Deus, ut augeat tibi gratiam. Qui in Trinitate perfecta vivit et regnat per omnia sæcula sæculorum. Amen. *In ima pagina:* Dum tradat eis tunicam, dicens: Indue, Domine, famulos tuos tunica iustitiæ et innocentiae, ut ad vitæ æternæ fructum congaudeant pervenire. Per.

ORDO DIACONORUM¹

37. Diaconi cum ordinantur, solus episcopus, qui eos benedicit, manum super capita illorum ponat, quia non ad sacerdotium, sed ad ministerium consecrantur. Præfatio diaconorum:

OREMUS, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, **N.**, quos ad officium diaconatus dignatur assumere,² benedictionis suæ gratiam /92'/ clementer effundat, eisque donum consecrationis indulgeat, per quod eos ad æterna præmia perducatur.³

38. Benedictio eorundem: Oremus, et diaconus: Flectamus genua, Levate.

EXAUDI, Domine, preces nostras, et super hos famulos tuos, **N.**, spiritum tuæ benedictionis emitte, ut, cælesti munere ditati, et tuæ gratiam maiestatis⁴ possint acquirere, et bene vivendi aliis exemplum præbere. Per ... in unitate eiusdem Spiritus Sancti ... per omnia sæcula sæculorum. **R.** Amen.

39. Dominus vobiscum. **[R.]** Et cum spiritu tuo. Sursum corda. **[R.]** Habemus ad Dominum. Gratias agamus Domino, Deo nostro. **[R.]** Dignum et iustum est.

Usque æterne Deus. Honorum dator · ordinumque distributor · et⁵ officiorum dispositor, qui, in te manens, innovas omnia, et cuncta disponis · per verbum et virtutem sapientiamque⁶ tuam, Iesum Christum, Filium tuum, Dominum nostrum, sempiterna providentia præparans, et in singulis quibusque temporibus aptanda dispensans,⁷ cuius corpus, /92'/ Ecclesiam videlicet tuam, cælestium gratiarum varietate distinctam, suorumque connexam distinctione membrorum, per legem mirabilem, totius fidei compagibus unitam,⁸ in augmentum templi tui crescere dilatarique largiris, sacri muneris servitutem in⁹ trinis gradibus ministrorum nomini tuo militare constituens, electis ab initio Levi¹⁰ filiis, qui, in mysticis operationibus domus tuæ fidelibus excubiis permanentes, hereditatem benedictionis æternæ sorte perpetua possiderent: super hos quoque famulos tuos, quæsumus, Domine, placatus¹¹ in-

¹ **S** *In margine: Admonitio:* Diaconum oportet ministrare ad altare, et baptizare, et prædicare. *Alia manu:* Auxiliante Domino [Deo] et Salvatore nostro etc.

² **Z** diaconatus] assumere dignatus est

³ **Z** effundat] et consecrationis indultæ propitius dona conservet et preces nostras clementer exaudiat ut quæ nostro gerenda sunt ministerio suo benignus prosequatur auxilio et quos sacris mysteriis exsequendis pro nostra intelligentia credimus offerendos sua electione iustificet per unicum Filium suum Dominum nostrum qui cum eo vivit et gloriatur Deus

⁴ **Z** tuæ] maiestatis gratiam

⁵ **Z** ac

⁶ **Z** sapientiam

⁷ **Z** dispensas

⁸ **S** *Cum accentu in syllaba pænultima.* **Z** totius] compaginis unitam

⁹ **Z** om.

¹⁰ **S** *Cum accentu in syllaba ultima iuxta Hebræam.*

¹¹ **Z** hos] quæsumus Domine famulos tuos placatus

tende, quos, tuis sacrariis servituros, in officium diaconii suppliciter dedicamus. Et nos quidem, tamquam homines, divini sensus et summæ rationis ignari, horum vitam, quantum possumus, æstimamus, te autem, Domine, ea, quæ nobis sunt ignota, non transeunt, te occulta non fallunt, tu cognitor es secretorum, tu scrutator es cordium, tu illorum¹ vitam cælesti poteris /93'/ examinare iudicio, quo semper prævalet et commissa purgare, et ea, quæ sunt agenda, concedere.² Emitte in eos, quæsumus, Domine, Spiritum Sanctum, quo, in opus ministerii fideliter exsequendi, septiformis tuæ gratiæ³ munere roborentur. Abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentiae puritas · et spiritalis observantia disciplinæ. In moribus eorum præcepta tua fulgeant, ut in illorum castitatis exemplo imitationem sancta plebs acquirat,⁴ et, bonum conscientiae testimonium proferentes, in Christo firmi et stabiles perseverent, dignisque successibus · de inferiori gradu per gratiam tuam capere potiora mereantur. Per eundem ... in unitate eiusdem.

40. Quando episcopus diacono stolam imponat, dicat:

Accipe stolam tuam, imple ministerium tuum, potens est enim [Deus],⁵ ut augeat tibi gratiam. Qui vivit et regnat cum [Deo] Patre in unitate.

41. Tunc det eis evangelium dicens:

Accipite potestatem legendi evangelium /93'/ in ecclesia Dei, tam pro vivis quam pro defunctis in nomine Dei.⁶

42. Allocutio:

COMMUNE votum communis oratio prosequatur, ut hi totius Ecclesiae prece, qui in diaconatus ministerium præparantur, ordine leviticæ benedictionis⁷ clarescant, et, spiritali conversatione præfulgentes, gratia sanctificationis eluceant. Præstante.⁸

43. Benedictio:

DOMINE, sancte Pater, fidei, spei, gratiæ · profectuumque remunerator, qui cælestibus et terrenis ministris,⁹ ubique dispositis, per omnia elementa virtutis¹⁰ tuæ

¹ Z eorum

² S *In summa pagina*: Accipite Spiritum Sanctum ad robur et resistendum diabolo et tentationibus eius. *Hic character imprimitur diacono, et manus impositio unicuique.*

³ Z septiformis] gratiæ tuæ

⁴ Z ut] suæ castitatis exemplo imitationem sanctæ plebis acquirant

⁵ S *orig. add., cf. Z*

⁶ S *In margine paginae prioris*: *Hic character imprimitur secundum aliquos.*

⁷ Z diaconatus] ministerio præparantur leviticæ benedictionis ordine

⁸ Z *add.* largiente Domino nostro Iesu Christo qui vivit et regnat Deus per omnia sæcula sæculorum amen

⁹ Z Domine] sanctæ spei fidei gratiæ et profectuum munerator qui ... angelorum ministeriis

¹⁰ Z voluntatis

diffundis effectum: hos famulos tuos, **N.**, propitius dignare aspicere,¹ ut, tuis obsequiis coadunati,² sanctis altaribus ministri puri accrescant, et, indulgentia puriores, eorum gradu, quos apostoli tui in septenario numero, beato Stephano duce atque prævio · Sanctoque³ Spiritu auctore, elegerunt, digni existant, et virtutibus universis, quibus tibi servire oportet, instructi, complaceant. Per ... in unitate eiusdem.⁴ /94^r/5

44. Cum vero consecrati fuerint, induantur dalmatica,⁶ et dent osculum episcopo et sacerdotibus, et stent ad dexteram episcopi, chorus autem cantet tractum: *Laudate Dominum*. Quo finito, unus ex nuper consecratis diaconibus, non dalmatica indutus, sed casula coopertus, legat evangelium. Post evangelium vero dicat episcopus: Dominus vobiscum,⁷ et offerenda non dicatur, sed vocentur ab archidiacono presbyteri ordinandi, ita:

Ad ordinem presbyterorum electi · et ordinandi, accedite.⁸

ORDO PRESBYTERORUM

45. Parato electo, qui presbyter ordinandus est, diaconi more cum orario, præsented eum, atque ducant duo diaconi usque ad presbyteros, et duo presbyteri ducant eum ad sedem pontificis, sicque omnes electi manuatim a duobus presbyteris ad sedem pontificis deducantur, et, stantes ante episcopum, humiliter dicant presbyteri:

Postulat Mater Ecclesia catholica, ut hos præsentes diaconos ad onus presbyterorum⁹ ordinetis.

46. Pontifex autem interroget /94^r/ presbyteros, dicens: Sunt¹⁰ digni?

Respondeant presbyteri: Digni.¹¹

Iterum episcopus: Sunt iusti?

¹ Z hos] quoque famulos tuos speciali dignare illustrare effectum

² Z expediti

³ Z Sancto

⁴ S *In margine: Dum ponit dalmaticam. In margine interno: Indue, Domine etc. In ima pagina: Da, Domine, famulis tuis, ut per sanctæ Crucis virtutem, quæ designatur per istius habitus speciem, et per mysticam commemorationem dominicæ passionis · tibi, Deo Patri omnipotenti acceptabiles hostiæ semper fieri mereantur. Per eundem.*

⁵ S *In summa pagina sequenti: Benedictio Dei Patris · omnipotentis · et Filii et Spiritus Sancti descendat super vos, ut sitis benedicti in ordine diaconatus, ad serviendum omnipotenti Deo, cui est honor et gloria per omnia sæcula sæculorum. Amen.*

⁶ S *In margine: Dum ponit dalmaticam: Indue, Domine, famulos tuos vestimento salutis et indumento iustitiæ, ut ad vitæ æternæ fructum congaudeant pervenire.*

⁷ S *orig. del. (rasura)*

⁸ S *In margine: Deinde dicantur litiæ, prosternente se episcopo ante altare, et cum eo presbyteri ordinandi, et inseratur versus iste: Ut hos præsentes famulos tuos, ad ordinem presbyterii electos, tua sancta benedictione consecrare digneris, te rogamus.*

⁹ Z Postulat] hæc sancta mater ecclesia ... onus presbyterii

¹⁰ S Sint

¹¹ Z Digni sunt

Respondeant presbyteri: Iusti.¹

47. Postquam episcopus ter ita interrogaverit, et presbyteri ter responderint, tunc dicat episcopus:

Faciat illos Deus semper in servitio suo dignos et iustos permanere.² R. Amen.

48. Deinde interroget episcopus electos, dicens:

Vultis presbyterii gradum in nomine Domini accipere?

Respondeant: Volumus.

Interroget: Vultis in eodem gradu, quantum praevaleritis et intelligitis, secundum canonum sanctiones iugiter manere³?

Respondeant: Volumus.

Vultis episcopo vestro, ad cuius parochiam ordinandi estis, obœdientes et consentientes esse secundum iustitiam et ministerium vestrum?

Respondeant: Volumus, et hoc Deo et sanctis eius in præsenti ita⁴ promittimus, prout scimus et implere valemus.⁵

49. Tunc episcopus ponat manum super capita electorum, et similiter omnes presbyteri, qui assunt, manus suas iuxta manum episcopi super capita eorum teneant, et episcopus dicat orationem super eos.

50. Præfatio presbyterorum:

OREMUS, dilectissimi fratres,⁶ Deum Patrem /95/ omnipotentem, ut super hos famulos suos, N., quos ad presbyterii munus elegit, dona cælestia⁷ multiplicet, et, quod eius dignatione suscipiunt, ipsius consequantur auxilio. Per.

51. Consecratio presbyterorum: Oremus, et diaconus: Flectamus genua, Levate.

EXAUDI nos, quæsumus, Domine, Deus noster, et super hos famulos tuos benedictionem Sancti Spiritus · et gratiæ sacerdotalis effunde⁸ virtutem, ut, quos tuæ pietatis aspectibus offerimus consecrandos, perpetuam muneris tui largitatem consequantur.⁹ Per ... in unitate eiusdem ... per omnia sæcula sæculorum. R. Amen.

52. Dominus vobiscum. [R.] Et cum spiritu tuo. Sursum corda. [R.] Habemus ad Dominum. Gratias agamus Domino, Deo nostro. [R.] Dignum et iustum est.

¹ Z Iusti sunt

² Z in] suo servitio dignos et iustos manere

³ Z permanere

⁴ Z eius] ita in præsenti

⁵ S *In margine*: ita nos Deus adiuvet et sancti eius.

⁶ Z om.

⁷ Z elegit] cælestia dona

⁸ Z gratiæ] spiritualis infunde

⁹ Z consecrandos] perpetua muneris tui largitate prosequaris

U ... æterne Deus. Honorum auctor et distributor omnium dignitatum, per quem cuncta proficiunt, per quem universa firmantur, amplificatis semper in melius naturæ rationalis incrementis, per ordinem congrua ratione dispositis.¹ Unde et sacerdotales gradus atque officia levitarum · sacramentis mysticis instituta, /95'/ creverunt, ut, cum pontifices summos regendis populis præfecisses, ad eorum societatis et operis adiumentum · sequentis ordinis viros et secundæ dignitatis eligeres. Sic et² in eremo per septuaginta virorum prudentium mentes Moysi spiritum propagasti, quibus ille adiutoribus usus in populo, innumerabiles multitudines facile gubernabat. Sic in Eleazarum et Ithamarum, filios³ Aaron, paternæ plenitudinis abundantiam transfudisti, ut ad hostias salutare et frequentioris⁴ officii sacramenta · ministerium sufficeret sacerdotum. Hac⁵ providentia, Domine, apostolis Filii tui doctores fidei comites addidisti, quibus illi orbem totum secundis prædicatoribus⁶ impleverunt. Quapropter infirmitati nostræ,⁷ Domine, quæsumus, hæc adiumenta largire, qui, quanto magis⁸ fragiliores sumus, tanto his pluribus indigemus. Da, quæsumus, omnipotens Pater, in hos famulos tuos presbyterii dignitatem, et innova in visceribus eorum Spiritum veritatis et sanctitatis⁹, ut acceptum a te, Deus, secundi /96'/ meriti munus obtineant, censuramque morum exemplo suæ conversationis insinuent. Sint providi cooperatores ordinis nostri, et¹⁰ eluceat in eis totius forma iustitiæ, ut, bonam rationem dispensationis sibi creditæ reddituri, æternæ beatitudinis præmia consequantur. Per ... in unitate eiusdem Spiritus Sancti.

53. Tunc reflectat stolam super humerum uniuscuiusque dextrum, dicens ad eum:

Accipe iugum Domini, iugum enim eius suave est, et onus eius leve. Stola innocentiae induat te Dominus.

54. Dansque ei casulam dicat:

Accipe vestem sacerdotalem, per quam caritas intelligitur, potens est enim¹¹ Deus, ut augeat tibi caritatem et opus¹² perfectum, qui in Trinitate perfecta vivit et regnat, Deus, per omnia sæcula sæculorum.

¹ Z dignitatum per quem] proficiunt universa per quem cuncta firmantur ... ratione dispositum

² Z om.

³ Z facile] gubernavit. Sic Eleazaro et Ithamaro filios

⁴ Z frequentiora

⁵ S orig. corr. de ac cf. Z

⁶ Z addidisti] cum quibus illi orbem totum secundis prædicationibus

⁷ Z infirmitati] quoque nostræ

⁸ Z om.

⁹ Z dignitatem] innova ... Spiritum sanctitatis

¹⁰ Z om.

¹¹ S potens] enim est

¹² Z et] omne opus

55. Allocutio ad populum:

SIT nobis, fratres, communis oratio, ut hi,¹ qui in adiutorium et utilitatem nostræ salutis eliguntur, presbyteratus bene ✠ dictionem divini muneris indulgentia² consequantur, et ut Sancti Spiritus ✠ gratia sacerdotalia dona privilegio virtutum, ne impa/96/res loco deprehendantur, obtineant.³

56. Item, consecratio eorum:

DEUS, sanctificationum omnium auctor, cuius vera consec ✠ ratio, cuius plena⁴ be ✠ neditio est: tu, Domine, super hos famulos tuos, quos presbyterii honore dedicamus, munus tuæ benedi ✠ ctionis infunde, ut gravitate actuum et censura vivendi præbeant⁵ se esse seniores, his instituti disciplinis, quas Tito et Timotheo Paulus exposuit, ut, in lege tua die ac nocte iugiter⁶ meditantes, quod legerint, credant, quod crediderint, doceant, quod docuerint, imitentur; iustitiam, constantiam, misericordiam, fortitudinem in se ostendant, et, quod exemplo præbuerint,⁷ admonitione confirmant, ut purum et immaculatum⁸ ministerii sui donum custodiant, et per obsequium plebis tuæ panem et vinum in corpus et sanguinem Filii tui immaculata ben ✠ edictione transformant, et inviolabili caritate in virum perfectum · in⁹ mensuram ætatis plenitudinis Christi · in die iusti et æterni iudicii Dei · con/97/scientia pura, fide perfecta,¹⁰ Spiritu Sancto pleni persolvant. Per eundem ... in unitate.¹¹

57. Expletis autem benedictionibus, accipiens episcopus oleum sanctum, faciat crucem in manus singulorum, dicens hanc orationem:

CONSECRARE et sanctificare dignare,¹² Domine, manus istas per istam unctionem et nostram benedictionem, ut, quæ consecraverint, consecrentur,¹³ et, quæcumque benedixerint, benedicantur et sanctificentur in nomine Domini nostri, Iesu Christi. *Respondeant:* Amen.¹⁴

¹ **Z** his

² **Z** eliguntur] presbyteri benedictionem divini indulgentia muneris

³ **Z** add. Per Dominum ... in unitate eiusdem Spiritus Sancti Deus per

⁴ **Z** consecratio] plenaque

⁵ **Z** vivendi] semper præbeant

⁶ **Z** omni tempore

⁷ **Z** præbent

⁸ **Z** exemplo] præbent admonitione confirmant ac purum atque immaculatum

⁹ **Z** perfectum] sanctum ac iustum

¹⁰ **Z** iudicii] conscientia pure fide plena

¹¹ **S** *In margine:* Antiphona: Accipite Spiritum Sanctum etc. Hymnus: Veni, creator Spiritus etc. Responsorium: Veni, Spiritus alme.

¹² **Z** digneris

¹³ **S** consecrantur

¹⁴ **S** *In summa pagina sequenti:* Accipiat episcopus manus illorum unctas inter manus suas, et interroget unumquemque, dicens: Promittis mihi et successoribus meis obœdientiam et reverentiam Domino? **R.** Promitto.

58. Hoc facto, accipiens patenam cum oblatiis · et calicem cum vino, det singulis, dicens ad eos lenta voce:

Accipite potestatem offerre sacrificium Deo, missamque celebrare · tam pro vivis, quam pro defunctis, in nomine Domini.

59. Sequitur ultima benedictio:

BENEDICTIO Dei Patris · et Filii · et Spiritus Sancti descendat super vos, ut sitis benedicti in ordinem sacerdotalem, offerentes¹ placabiles hostias pro peccatis atque offensionibus populi omnipotenti Deo, cui est honor · et gloria · in² /97/ sæcula sæculorum. *Respondeant:* Amen.

60. Tunc osculetur singulos, dicens:

Pax · Domini · sit semper vobiscum *R.* Et cum spiritu tuo.³

61. Tunc accedat ad altare, et, versus ad populum, dicat: Dominus vobiscum, et: Oremus. Postea cantetur offerenda, et omnes, qui ibi ordinati sunt, oblationes deferant ad manus episcopi. Presbyteri quoque, qui ordinati sunt, una cum episcopo altari assistant, et, quando episcopus Eucharistiam benedixerit, et ipsi benedicant, et, antequam benedictiones episcopales super populum fiant, non recedant. Sicque finiatur missa ordine suo.⁴ /98/

¹ Z in] ordine sacerdotali et offeratis

² Z per omnia

³ S *In margine:* Tunc tradat in manus eorum singulas candelas, dicens responsorium: Sint lumbi.

⁴ S *add. in ima pagina:*

Ad consecrandum altare Dicatur oratio: Virtutum cælestium. Et sequitur litania. Et post sequitur ter: Deus, in adiutorium cum Gloria Patri. Et statim consecratur aqua, sal, cinis et vinum. Et post statim fiat cum illa aqua sancta crux in medio altaris et per quattuor cornua altaris, dicens: Sanctificetur hoc altare. Et aspergat cum illa aqua septem vicibus, cantando: Asperges me, Domine. Et post dicat psalmum: Iudica me, Deus, et abluatur altare, et extergatur cum linteo. Et post deferatur incensum super altare, cantando: Dirigatur oratio mea. Et post ungatur altare cum oleo sancto prima vice, dicendo formam verborum, et cantetur: Exiit Iacob lapidem cum psalmo: Quam dilecta. Secunda vice ungatur oleo sancto, et cantetur: Mane surgens Iacob Ps. Fundamenta eius. Tertia vice ungatur oleo sancto, et cantetur: Ædificavit Moyses altare Ps. Domine, refugium. Hoc facto, ungat cum chrismate sacro eadem loca tantum semel, et cantetur: Unxit te Deus oleo lætitiæ Ps. Eructavit cor meum. Et post statim offerat incensum super altare. Sequitur præfatio altaris: Dei Patris omnipotentis misericordiam. Et post ungat lapidem primo oleo sancto, et post chrismate sacro, dicendo formam verborum; cantetur: Confirma hoc, Deus. Et sequitur præfatio: Qui post offendicula lapsus. Et post fiat [...] ad [...], et osculentur reliquias illas. Deinde, velato pontifice ante altare, imponat [...] partes decore Domini (?). Post tamen inungat fossam altaris chrismate sacro. Et post reliquias sanctas imponat, et calce liniat, et ultimo sacro chrismate confirmat illum locum, et canitur: Isti sunt sancti, qui pro testamento Dei. Et dicat orationes ultimas: Descendat, quæsumus, Domine etc.

IV. Ordo ad dedicandam ecclesiam

1.

SZ

Primum venit episcopus, vestitus vestimentis sacris, similiter et clerus ad tentorium, in quo reliquiae præterita nocte cum vigiliis fuerunt, et dicat pontifex: Oremus.

VIRTUTUM cælestium Deus, de cuius gratiæ rore descendit, ut ad mysteria¹ tua, purgatis sensibus, accedamus: præsta, quæsumus, ut, in eorum traditione² sollempniter celebranda, tibi placitum deferamus obsequium. Per.

2. Et fiant ibi litaniae.

[BENEDICTIO MINOR SALIS ET AQUÆ]

3. Sequitur exorcismus salis:

EXORCIZO te, creatura salis, per Deum vivum, per Deum verum, per Deum sanctum, per Deum, qui te per Elisæum prophetam in aquam mitti iussit, ut sanaretur sterilitas aquæ, ut efficiaris sal exorcizatum · in salutem credentium, et sis omnibus, te sumentibus, sanitas animæ et corporis, et effugiat atque discedat ab eo loco, quo aspersum fueris,³ omnis phantasia · et nequitia · vel versutia diabolicæ fraudis, omnis⁴ spiritus immundus adiuratus. Per eum, qui vivit.

4. Benedictio salis: Oremus.

IMMENSAM clementiam tuam, omnipotens, æterne Deus, humiliter imploramus, ut hanc creaturam salis, quam in usum generis /987/ humani tribuisti, benedicere · et sanctificare tua⁵ pietate digneris, ut sit omnibus sumentibus salus mentis et corporis, et, quicquid ex⁶ eo tactum vel aspersum fuerit, careat omni immunditia omnique impugnatione spiritualis nequitiae. Per virtutem Domini nostri, Iesu Christi.⁷

5. Benedictio⁸ aquæ:

EXORCIZO te, creatura aquæ, in nomine Dei Patris omnipotentis, et in nomine Iesu Christi, Filii eius, Domini nostri, et in virtute Spiritus Sancti, ut fias aqua exorcizata, ad effugandam omnem potestatem inimici, et ipsum inimicum eradicare et explantare¹ cum angelis suis apostaticis. Per virtutem² Domini nostri.

¹ Z cuius] rore gratiæ descendit ut ad ministeria

² S traditione

³ Z loco] in quo aspersum fuerit

⁴ Z omnisque

⁵ Z sanctificare] pro tua

⁶ S orig. del., sed adest in Z

⁷ Z Per] eundem

⁸ Malim Exorcismus

6. Benedictio aquæ:

DEUS, qui ad salutem humani generis maxima³ quæque sacramenta in aquarum substantia condidisti: adesto invocationibus nostris, et elemento huic, multimodis purificationibus præparato, virtutem tuæ benedictionis infunde, ut creatura tua, mysteriis tuis serviens,⁴ ad abiiciendos dæmones · morbosque pellendos, divinæ gratiæ sumat effectum, ut, quicquid in domibus vel in locis fidelium hæc unda resperserit, careat immunditia, liberetur a noxa, non illic resi/99/deat spiritus pestilens, non aura corrumpens. Discedant omnes insidiæ latentis inimici, et, si quid est, quod aut incolumitati habitantium invidet aut quieti, aspersione huius aquæ effugiat, ut salubritas, per invocationem sancti⁵ tui nominis expetita, ab omni sit impugnatione defensa. Per virtutem Domini nostri.

7. Hic mittatur sal in aquam:

Fiat commixtio et consecratio⁶ salis et aquæ pariter · in nomine Patris et Filii et Spiritus Sancti.

8. Benedictio salis et aquæ:

DEUS, invictæ virtutis auctor et insuperabilis imperii rex · ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potenter expugnas: te, Domine, trementes ac supplices deprecamur ac petimus, ut creaturam hanc salis et aquæ · dignanter accipias,⁷ benignus illustres, pietatis tuæ more⁸ sanctifices, ut, ubicumque fuerit aspersa, per invocationem sancti tui nominis omnis infestatio immundi spiritus procul pellatur, terrorque venenosi serpentis abiiciatur,⁹ et præsentia Sancti Spiritus nobis, misericordiam tuam poscentibus, ubique adesse dignetur. Per.¹⁰ /99/

9. Tunc det orationem hanc ante tentorium:¹¹

AUFER a nobis, quæsumus, Domine, iniquitates nostras, ut ad sancta sanctorum puris mentibus introire mereamur.¹² Per.

¹ *Z add. in margine:* explantare] valeas

² *Z add.* virtutem] eiusdem

³ *Z* maria

⁴ *Z* creatura] mysterii tui tibi serviens

⁵ *Z om.*

⁶ *Z om.* commixtio] et consecratio

⁷ *Z ut]* hanc creaturam salis et aquæ dignanter suscipias

⁸ *Malim rore sed etiam H et Z more (et sic plerique fontes Hungarici)*

⁹ *Z spiritus]* abiiciatur terrorque venenosi serpentis procul pellatur

¹⁰ *Z add.* Per] in unitate eiusdem

¹¹ *S In margine:* Pro consecratione altaris. *Alia manu in summa pagina:* Primum dicitur.

¹² *Z nobis]* Domine quæsumus ... puris] mereamur mentibus introire

10. Item, aliam in ingressu tentorii dicat:

FAC nos, Domine, sanctorum tuorum tibi specialiter dicata membra contingere, quorum cupimus patrocinia incessanter habere.

11. Tunc elevent ipsas reliquias in feretro · cum honore et laudibus; cum cruce · et turibulis · ac luminaribus exeant, canendo · antiphonam:

Surgite, sancti, de mansionibus vestris, loca, donec perveniat ad ostium ecclesiæ.

[TRES CIRCUITUS CUM STATIONIBUS ANTE OSTIUM ECCLESIAE]

12. Prius vero, antequam introeat pontifex in ecclesiam, diaconus recludatur in ipsa, et illuminentur candelæ duodecim per circuitum eius, stante episcopo una cum cetero clero pro¹ foribus ecclesiæ, et imponant antiphonam:

*Tollite portas, principes, vestras Ps. Domini est terra.*²

13. Et circumeant ecclesiam, eandem antiphonam per singulos versus repetentes,³ usquedum pontifex primo aqua benedicta aspergat forinsecus parietes ecclesiæ. Tunc, veniens ante ostium, episcopus dicat: Oremus, et diaconus: Flectamus genua, postea: Levate.

OMNIPOTENS, sempiterna Deus, qui in omni loco dominationis tuæ totus assistis, totus operaris: adesto supplicationibus nostris, et huius domus, cuius es fundator, esto protector; nulla hic nequitia contrariæ potestatis obsistat, sed, virtute Spiritus Sancti operante, fiat hic tibi semper purum servitium · et devota libertas.

14. Hoc finito, accedat pontifex ad ostium, percutiens cum cambuta superliminare semel, et dicat verbum:

Tollite portas, principes, vestras, et elevamini, portæ æternales, et introibit rex gloriæ.

Cui diaconus, deintus respondens, dicat: Quis est iste rex gloriæ?

Econtrario pontifex, respondens, dicat: Dominus fortis, Dominus potens in proelio.

15. Et, recedens ab ostio, circumeat ipsam ecclesiam · cum clero, aquam spargendo, et responsorium cantando:

*In circuitu tuo, Domine.*⁴

¹ *Malim præ*

² *S In ima pagina: Primum (?) responsorium: Fundata [est] domus Domini super verticem montis.*

³ *S Super rubricam inseritur: Sine antiphona responsorium cantetur.*

⁴ *S In margine: Responsorium secundum: Benedic, Domine <Domine> [diplographia], domum istam. Z add. V. Magnus Dominus.*

16. Tunc, iterum veniens ante ostium, dicat: Oremus, et diaconus: Flectamus genua, postea: Levate. Sequitur oratio:

OMNIPOTENS, sempiternus Deus, qui per Filium tuum, angularem scilicet lapidem, duos, e diverso venientes, ex circumcissione «videlicet»¹ et præputio, parietes, duos² greges ovium sub uno eodemque pastore unisti: da famulis tuis · per hæc nostræ devotionis officia · indissolubile vinculum caritatis, ut nul/100v/la divisione mentium, nullaque perversitatis³ varietate sequestrentur, quos sub unius regimine pastoris · unus grex continet, uniusque, te custode, ovilis septa concludunt. Per eundem.⁴

17. Post hæc accedens, percutiat superliminare secundo, dicens: Tollite portas.

Et diaconus: Quis est iste.

Et pontifex: Dominus fortis, Dominus potens.

18. Deinde circumeat iterum ecclesiam, aquam spargendo, et responsorium cantando:

*Fundata est domus Domini.*⁵

19. Et, cum venerit ante ostium, dicat: Oremus, et diaconus: Flectamus genua, postea: Levate. Sequitur oratio:⁶

OMNIPOTENS, sempiternus Deus, qui sacerdotibus tuis præ ceteris tantam gratiam contulisti, ut, quicquid in tuo nomine digne perfecteque ab eis agitur, a te fieri credatur: quæsumus clementiam tuam, ut, quicquid visitaturi sumus, visites, quicquid benedicturi, benedicas,⁷ sitque ad nostræ humilitatis introitum · sanctorum tuorum meritis · fuga dæmonum, angeli⁸ pacis ingressus. Per.

20. Et tunc, accedens ad ostium, percutiat tertio superliminare ecclesiæ, dicens: Tollite portas.

Et diaconus: Quis est iste.

Respondeat pontifex: Dominus virtutum, ipse est rex gloriæ, adiiciens: /101v/ Aperi.

¹ S orig. del. (rasura) Z om.

² Z duosque

³ Z orig. corr. in margine: diversitatis

⁴ Z Per] Dominum nostrum

⁵ S Super lineam superiorem inseritur: Tertium responsorium: Tu, Domine universorum, qui nullam habes. Z add. V. Benedic Domine.

⁶ S In margine: Consecratio altaris.

⁷ Z quæsumus] immensam clementiam tuam ut quod modo visitaturi sumus visites et quicquid benedicturi sumus benedicas

⁸ Z orig. corr. angelicæ

[INGRESSUS PONTIFICIS ET INSCRIPTIONES PER PAVIMENTUM]

21. Tunc statim, ostio aperto, intrans in ecclesiam, cum ministris duobus vel tribus, cum mansionario et acolytho:

Pax huic domui et omnibus.

22. Et clauditur ostium ecclesiæ. Deinde incipit pontifex hymnum:

*Veni, creator Spiritus.*¹

23. Sacerdotibus feretrum tenentibus, usquedum pontifex altare et omnia instrumenta sanctificet.² Et, cum venerit episcopus ante altare, prosternat se cum ministris super stramenta, usquedum dicat schola:

24. Litania: *Kyrie, eleison.*

25. Finita vero litania, cum surrexerit pontifex ab oratione, veniens ante altare, «non dicat: Dominus vobiscum»,³ sed tantum excelsa voce: Oremus, et diaconus: Flectamus genua, postea: Levate, et dicat episcopus hanc orationem:

MAGNIFICARE, Domine, Deus, in⁴ sanctis tuis, et in hoc templo, tibi ædificato appare, ut qui cuncta in filiis adoptionis operaris, ipse semper in tua hereditate lauderis. [Per.]⁵

26. Deinde incipiat pontifex de sinistro angulo ecclesiæ ab oriente scribere · per pavimentum cum cambuta sua totum alphabetum usque in dextrum angulum occidentalem:

✠ Α Β Γ Δ Ε Ζ Η Θ Ι Κ Λ Μ Ν Ξ Ο Π ϣ Ρ Σ Τ Υ Φ Χ Ψ Ω ϣ ✠⁶

27. Incipiensque similiter iterum de /101/ dextro angulo orientali abecedarium, scribat usque in sinistrum occidentalem:

✠ Α Β C D E F G H I K L M N O P Q R S T V X Y Z ✠

28. Interim canant, qui cum eo sunt, antiphonam:

O, quam metuendus est Ps. Benedictus cum tot versiculis, quo[t] sunt necessarii, et cum Gloria Patri,⁷ semper repetendo antiphonam, ab alphabeto usque in finem abecedarii.

¹ Z add. Deinde incipiat responsorium: Benedic Domine

² S In margine: Pro consecratione altaris.

³ S orig. del.

⁴ Z Deus] noster in

⁵ S orig. add., cf. Z

⁶ S orig. del. litteras ϣ ϣ ϣ (stigma vel digamma, coppa, disigma vel sampi) quasi numeralia (VI, XC, CM) aliena alphabeto phonemata tantum exprimentia. Z iam omiserat ϣ, delevit autem ϣ et ϣ postea.

⁷ Z orig. add. super lineam: et cum oratione: Deus qui per sanctum Moysen

[BENEDICTIO ET ASPERSIO AQUÆ GREGORIANÆ]

29. Deinde, veniens episcopus ante altare, dicat ter:¹

Deus, in adiutorium cum Gloria Patri, absque Alleluia.

30. Deinde benedicat salem et aquam, dicens: Exorcismus salis:

EXORCIZO te, creatura salis, in nomine Domini² nostri, Iesu Christi, qui apostolis suis dixit: vos estis sal terræ, et per apostolum ait:³ cor vestrum sale sit conditum, ut sanctificeris ad consecrationem huius ecclesiæ · et altaris, ad expellendas omnes dæmonum tentationes, et omnibus, qui ex te sumpserint, sis animæ et corporis⁴ tutamentum et sanitas · et protectio · et confirmatio salutis. Per.

31. Benedictio salis:

DOMINE, Deus, Pater omnipotens: benedic hanc creaturam salis, ad effugandum inimicum, et ei salubrem medicinam immitte, ut ad animæ et corporis se summentium proficiat sanitatem. Per.

32. Exorcismus aquæ:

EXORCIZO te, creatura aquæ, in nomine Patris · et Filii · et Spiritus Sancti, /102/ ut repellas diabolum a termino iustorum, ne sit in umbraculis huius ecclesiæ.⁵ — Et tu, Domine, Iesu Christe: infunde Spiritum Sanctum in hanc ecclesiam tuam, ut perficiat sanitatem⁶ corporum animarumque adorantium te, [ut magnificetur in gentibus nomen tuum, et increduli corde convertantur ad te],⁷ et non habeant alium Deum præter te, solum Deum. Qui vivis.

33. Benedictio aquæ:

DOMINE, Deus, Pater omnipotens, statutor omnium elementorum, qui per Iesum Christum, Filium tuum, Dominum nostrum elementum hoc aquæ in salutem humani generis esse voluisti: te supplices deprecamur, ut, exauditis orationibus nostris, eam tuæ pietatis respectu sanctifices, atque ita omnium spirituum immundorum ab ea recedat incursio, ut, ubicumque fuerit in nomine tuo aspersa, gratia tuæ benedictionis adveniat, et mala omnia, te propitiante, procul recedeant. Per.⁸

¹ S *In margine: Pro consecratione altaris.*

² Z Dei

³ Z suis] ait vos estis sal terræ et per apostolum dicit

⁴ Z sis] corporis et animæ

⁵ Z umbraculis] ecclesiæ huius

⁶ Z ut] proficiat ad sanitatem

⁷ S *om.*, cf. Z

⁸ Z *om. totam hanc orationem, sed utitur ea in reconciliatione violatæ ecclesiæ, vide 52^r in margine.*

34. *Benedictio cineris:*

EXORCIZO te, cinis, in nomine Dei Patris omnipotentis, et in nomine Iesu Christi, Filii Dei, et¹ Spiritus Sancti, qui te² per ignem in favillam converti præcepit: ut, sicut iussione Dei per sanctum famulum eius, Moysen, cinis vitulæ, in populo aspersus, omnem congregationem Israël sanctificavit, ita et tu exorcizatus sis³ in nomine sanctæ Trinitatis · ad dedicationem huius basilicæ, aspersus in eis, qui scrutinia sunt habituri; super stantes vel transi/102^v/tuos diabolus non lateat, sed manifestetur et expellatur, ut puri et sinceri inveniantur.⁴ — Te petimus autem et rogamus, Pater omnipotens, ut, sicut Ninivitarum populus ad prædicationem Ionæ prophetæ, misericordiam tuam, Domine, exorantes, suorum veniam meruerunt peccatorum consequi, ita et hi, qui ad tuam gratiam percipiendam ad hanc basilicam venire desiderant, amputatis carnalibus maculis, per sacri baptismatis regenerationem suorum fidem⁵ constituent vitiorum. Per eundem.

35. *Tunc misceatur sal et cinis, et faciat inde episcopus crucem · ter super aquam, dicens:*

Hæc commixtio salis · et aquæ cum cinere sit sanctificata · ad consecrationem huius ecclesiæ et altaris · in nomine Patris · et Filii · et Spiritus Sancti.⁶

36. *Sequitur oratio:*

DEUS, invictæ virtutis auctor · et insuperabilis imperii rex ac semper magnificus triumphator, qui adversæ dominationis vires reprimis, qui inimici rugientis sævitiam superas, qui hostiles nequitias potenter expugnas: te, Domine, trementes · ac supplices deprecamur · ac petimus, ut hanc creaturam salis · et cineris · et aquæ dignanter aspicias, benignus illustres, pietatis tuæ more⁷ sanctifices, ut, ubicumque fuerit aspersa per invo/103^v/cati[onem] sancti tui nominis, omnis infestatio immundi spiritus procul pellatur, et præsentia Sancti Spiritus nobis, misericordiam tuam poscentibus, ubique adesse dignetur. Per.⁸

37. *Deinde ponit vinum in ipsam aquam, dicens:*

Fiat commixtio aquæ et vini ad consecrationem huius ecclesiæ et altaris · in nomine Patris · et Filii · et Spiritus Sancti.⁹ Amen.

¹ Z Dei] vivi et

² S om.

³ Z om.

⁴ Z Trinitatis] nos a peccatorum sordibus emundes. Per Christum. *Membrum autem, quod sequitur, id est:* Te petimus ... Per eundem, *deest.*

⁵ *Malim* finem cf. H

⁶ Z salis] et cineris cum aqua benedicta sit et sanctificata ... in nomine Domini nostri Iesu Christi

⁷ *Malim* rore *sed etiam* H et Z more

⁸ *Ad varias lectiones vide orationem supra, IV. 8.*

⁹ Z in] Christo Iesu Domino nostro

38. Præfatio aquæ cum vino mixti:¹

DEUM omnipotentem, fratres carissimi, in cuius domo mansiones multæ sunt, supplices deprecemur,² ut habitaculum istud benedicere · et sanctificare³ dignetur · per aspersionem huius aquæ cum vino mixtæ, ut tenebras ab eo repellat, et lumen infundat, nullam sævienti⁴ adversario tribuat potestatem, sed propria sit domus Dei, ut nullam in ea inimicus habeat nocendi licentiam.⁵

39. Benedictio aquæ cum vino:

OMNIPOTENS, sempiternæ Deus, creator et conservator humani generis · et dator gratiæ spiritualis · atque largitor æternæ salutis: mitte Spiritum Sanctum tuum⁶ · super hoc vinum cum aqua mixtum, ut, armatum cælestis defensione virtutis,⁷ ad consecrationem huius ecclesiæ et altaris tui proficiat.⁸ Per ... in unitate eiusdem.

40. Tunc, ingrediens episcopus ad altare, primo cum pollice suo de ipsa aqua sancta · faciat crucem in medio altaris, dicens:⁹ /103'/

Sanctificetur hoc altare in nomine Patris · et Filii · et Spiritus Sancti. Amen.

Et episcopus: Pax tecum. Respondeant: Et cum spiritu tuo.¹⁰

41. Deinde in dextera parte. Tunc in sinistra parte · per quattuor cornua altaris. Et cum hyssopo aspergat ipsum altare septem vicibus in circuitu, canendo antiphonam:¹¹

Asperges me, Domine cum psalmo: Miserere mei, Deus.

42. Deinde circueat ipsam [intra]¹² ecclesiam tribus vicibus, aqua sancta conspargendo parietes, incipiens a dextra parte orientis, usquedum redeat in orientem. Et primo circuitu canitur antiphona:

Similabo eum viro sapienti Ps. Exsurgat Deus.

43. Secundo autem circuitu antiphona canitur:

Tu, Domine universorum Ps. Conserva me.

¹ *Malim* mixtæ

² *S* deprecamur

³ *Z* custodire

⁴ *Z* sæviendi

⁵ *Z* propria] Deo sit domus ut nullam in ea inimicus licentiam habeat nocendi

⁶ *Z* Spiritum] tuum Sanctum

⁷ *Z* cælestis] defensionis virtute

⁸ *Z* ecclesiæ] vel altaris proficiat

⁹ *S* In margine: Pro consecratione altaris.

¹⁰ *Z* has formulas hic non, sed tantum pro unctionibus chrismalibus adhibet, ut infra.

¹¹ *Z* hinc differt, inserendo orationum seriem: Pateant aures et cetera.

¹² *S* orig. add.

44. Tertio vero circuitu canitur antiphona:

Hæc est domus Domini Ps. *Qui habitat.*

45. Deinde aspergat per medium ecclesiæ in longum · et latum, faciens crucem super omne pavimentum, canendo antiphonam:

Domus mea domus Ps. *Narrabo nomen tuum* cum Gloria.

[CONSECRATIO BASILICÆ]

46. Qua finita, in medio ecclesiæ pontifex dicat: Oremus, et diaconus: Flectamus.

DEUS, qui loca, nomini tuo dicanda, sanctifices:¹ effunde super hanc orationis domum gratiam tuam, ut ab omnibus, hic invocantibus te, auxilium tuæ misericordiæ² sentiatur. Per.

47. Iterum dicat: Oremus, et diaconus: Flectamus, postea: Levate. Sequitur oratio · in consecratione basilicæ: /104'/

DEUS sanctificationum, omnipotens dominator, cuius pietas sine fine sentitur, Deus, qui cælestia simul et terrena complecteris, servans misericordiam tuam populo tuo, ambulanti ante conspectum gloriæ tuæ: exaudi preces servorum tuorum, ut sint oculi tui aperti super domum istam die ac nocte. Hanc quoque³ basilicam, in honore sanctæ et individuæ Trinitatis⁴ · et victoriosissimæ Crucis · et sancti illius sacris mysteriis institutam, clementissimus dedica, miseratus illustra, proprio splendore clarifica, omnemque hominem, venientem adorare te⁵ in hoc loco, placatus admitte, propitius respicere dignare, et propter nomen tuum magnum · et manum fortem · et brachium excelsum · in hoc habitaculo supplicantes libens protege, dignanter exaudi, æterna defensione conserva, ut, semper felices, semperque in tua religione lætantes, constanter in sanctæ Trinitatis confessione · et⁶ fide catholica perseverent. Per.

48. Deinde dicat excelsa voce: *Per omnia sæcula sæculorum.* [R.] *Amen.*

U ... æterne Deus. Adesto precibus nostris, adesto sacramentis, adesto etiam piis famulorum tuorum laboribus · nobisque misericordiam tuam poscentibus. Descendat quoque in hanc ecclesiam tuam, quam sub /104'/ invocatione sancti nominis tui · in honore sanctæ Crucis, in qua coæternus tibi Filius tuus, Dominus

¹ Z sanctificas

² Z auxilium] misericordiæ tuæ

³ Z nocte] Hancque

⁴ Z om. sanctæ] et individuæ, sed add. Trinitatis] et sanctæ Mariæ

⁵ Z om.

⁶ Z om.

noster, Iesus Christus, pro redemptione mundi pati dignatus est, et sancti *illius*¹ indigni consecramus, Sanctus Spiritus² tuus, septiformis gratiæ ubertate redundans, ut, quotienscumque in hac domo tua · sanctum nomen tuum fuerit invocatum, eorum, qui te invocaverint, a te, pio Domino, preces exaudiantur. O, beata et sancta Trinitas, quæ omnia purificas, omnia mundas, et omnia exornas. O, beata maiestas Dei, quæ cuncta implet, cuncta contines, cuncta disponis. O, beata et sancta manus Dei, quæ omnia sanctifi ✠ cas, omnia ben ✠ edicis, omnia locupletas. O, sancte sanctorum Deus: tuam clementiam humillima devotione deposcimus, ut ecclesiam per nostræ humilitatis famulatum in honore sanctæ et victoriosissime Crucis · et sancti *illius*³ pu ✠ rificare, bene ✠ dicere, conse ✠ crareque⁴ · perpetua sanctificationis tuæ ubertate digneris. Hic quoque sacerdotes sacrificia laudis offerant, hic fideles populi vota persolvant, hic peccatorum onera solvantur, fidelesque lapsi reparentur. /105/ In hac ergo, quæsumus, Domine, domo tua · Spiritus Sancti gratia · ægroti sanentur, infirmi recuperentur, claudi curentur, leprosi mudentur, cæci illuminentur, dæmonia eiiciantur. Cunctorum hic debiliū incommoda,⁵ te, Domine, annuente, pellantur, omniumque⁶ vincula peccatorum absolvantur, ut omnes, qui hoc templum, beneficia iuste deprecaturi, ingrediuntur, cuncta se impetrasse lætentur, ut, concessa misericordia, quam precantur, perpetuo miserationis tuæ munere glorientur. Per.

[UNCTIONES ET INCENSATIO]

49. Hac expleta, eat ad altare, dicente schola antiphonam:⁷

Introibo ad altare Ps. Iudica me.

50. Tunc faciat maltam de calce tegula · cum aqua benedicta, ad occultandas sanctorum reliquia[s] in locum altaris, et reservetur ad tempus. Et postea ipsam aquam, quæ remanet, fundat ad basim altaris. Et [a] diaconibus vel presbyteris extergatur altare de linteo. Postea pontifex deferat incensum super altare, et dicat schola versicu[lu]m:

Dirigatur, Domine.

51. Tunc de oleo sanctificato faciat pontifex crucem in medio altaris · et per quattuor angulos altaris, ut supra, dicendo:

Sanctificetur hoc altare in nomine Patris · et Filii · et Spiritus Sancti. Amen.

Pax tecum. [R]. Et cum spiritu tuo.

¹ Z sancti] martyrīs tui N.

² Z consecramus] Spiritus Sanctus

³ Z sancti] martyrīs tui N.

⁴ Z add. Hic signet episcopus versus orientem, meridiem · et aquilonem.

⁵ Z cunctorum] debiliū ægrotationes

⁶ Z omnium ergo

⁷ S In margine: Pro consecratione altaris.

52. Et dicant antiphonam:

Erexit Iacob Ps. Quam dilecta. /105'/

53. Item, canant aliam antiphonam:

Mane surgens Ps. Fundamenta.

54. Item ungat de oleo sancto ipsum altare, dicendo, ut supra, semper in circuitu ipsius altaris alio sacerdote incensum ferente. Post expletum psalmum, mittat iterum oleum similiter, sicut prius, supra, cantando antiphonam:

Ædificavit Moyses Ps. Domine, refugium.

55. Hoc facto, sumat chrisma, et faciat similiter crucem, ut supra, cantando antiphonam:

Unxit te Dominus oleo lætitiæ præ participibus tuis¹ Ps. Eructavit.

56. Interea alius sacerdos in circuitu altaris semper faciat incensum. Deinde vadat pontifex in circuitu ecclesiæ, et faciat crucem cum pollice de ipso chrismate · in duodecim locis, primo in dextera parte, et sic in circuitu, per singulas cruces dicens:

Sanctificetur hoc templum · in nomine Patris et Filii et Spiritus Sancti. [A]men.
Pax tecum. [R.] Et cum spiritu tuo.

57. Et schola interim dicat antiphonam:

Sanctificavit Dominus.²

58. Antiphona:

Lapides pretiosi Ps. Lauda Ierusalem.³

59. Tunc iterum redeat ad altare, et offerat incensum super illud, et dicat clerus antiphonam:

Ecce, odor filii mei, sicut odor agri pleni,⁴ quem benedixit Dominus.

[CONSECRATIO ALTARIS]

60. Post hæc dicat pontifex præfationem in consecratione altaris:

DEI Patris omnipotentis misericordiam deprecemur, dilectissimi fratres, ut hoc altare, sacrificiis spiritualibus consecrandum, /106'/ vocis nostræ exoratus offi-

¹ Z Dominus] Deus tuus oleo lætitiæ præ consortibus tuis

² Z add. Ps. Lætatus sum

³ S In margine: In consecratione altaris.

⁴ S om.

cio, præsenti benedictione sanctificet, et in eo semper oblationes famulorum suorum, studio suæ devotionis impositas, benedicere · et sanctificare dignetur, ut, spirituali placatus incenso, precanti familiæ suæ propitius¹ exauditor exsistat.²

61. *Deinde dicat:* Oremus, *et diaconus:* Flectamus genua, *postea:* Levate. *Consecratio altaris:*

DEUS omnipotens, in cuius honore altare hoc sub invocatione tui nominis consecramus: clemens et propitius preces nostræ humilitatis exaudi, et præsta, ut in hac mensa sint tibi libamina accepta, sint grata, sint pingua,³ et Sancti Spiritus tui semper rore perfusa, ut omni tempore in hoc⁴ loco supplicantis tibi⁵ familiæ tuæ anxietates reveles, ægritudines cures, preces exaudias, vota suscipias, desiderata confirmes, postulata concedas, ut ad donum Dei gratiæ sani illibatique pervenire mereantur.⁶ Per.

62. *Deinde dicat excelsa voce:* Per omnia sæcula sæculorum. [R.] [A]men.

Dominus vobiscum. [R.] Et cum spiritu tuo. Sursum corda. [R.] Habemus ad Dominum.

Gratias agamus Domino Deo nostro. [R.] Dignum et iustum est. *Præfatio:*

U... æterne Deus. Et,⁷ ut propensiori cura · et attentiori /106/ famulatu · tibi servitutis officia deferamus, hoc præsertim in tempore, quo religiosarum mentium habitum ultra parietum ornatum delegisti, et in quo sanctorum tuorum *il-lorum*⁸ mentio habetur, per⁹ quorum reverentiam et honorem sacratissimo nomini tuo hoc altare¹⁰ dedicamus. Horum igitur, Domine, efflagitamus precibus: dignare hoc altare¹¹ cælesti sanctificatione perfundere, et ben~~x~~edicere. Assistant angeli claritatis, et Spiritus Sancti¹² illustratione perfulgeat. Sit illius quoque apud te gratiæ, cuius fuit illud, quod Abraham, pater fidei, in nostræ figuram redemptionis filium immolaturus, exstruxit, quod Isaac in conspectu tuæ maiestatis instituit, quod Iacob, Dominum magna videns visione, erexit, ut hic orantes exaudias, hic oblata sanctifi~~x~~ces, hique superposita ben~~x~~edicas, hinc quoque benedicas, et¹³ benedic~~x~~ta distribuas. Sit ergo ecclesiæ tuæ titulus sempiternus, sit mensa cælesti¹⁴ · spiritualique convivio

¹ Z precanti] famulæ [orig. corr. ad famulie] suæ promptus

² Z add. exsistat] Dominus noster Iesus Christus qui vivit

³ S pingua (sic)

⁴ Z tempore] hoc in

⁵ Z om.

⁶ Z om. concedas] ut ... mereantur

⁷ Z om.

⁸ Z tuorum] N. et aliorum

⁹ Z ob

¹⁰ Z honorem] altare hoc sacratissimo nomini tuo (in ima pagina), sed [...] reverentiam altare (in textu principali)

¹¹ Z dedicamus] Dignare igitur dominator Domine hoc quæsumus altare

¹² Z benedicere] ut Sancti Spiritus

¹³ S orig. del. (rasura) Z om.

¹⁴ Z cælestis

præparata. Tu ergo,¹ Domine, proprio ore tuo hostias super eam impositas² benedicto,³ atque omnibus nobis⁴ tribue, ut participatione earum⁵ vitam acquiramus sempiternam. Per.

63. Sequitur oratio:

DOMINE, sancte Pater, omnipotens, æterne Deus: clemens et propitius /107'/ preces humilitatis nostræ⁶ exaudi, et respice ad huius altaris holocaustum, quod non igne visibili præbetur,⁷ sed, infusum Sancti Spiritus gratia, in odorem tuæ suavitatis ascendat, et legitime se⁸ sumentibus Eucharistia medicabilis fiat, et ad vitam proficiat sempiternam.⁹ Per.

64. Alia:

MAIESTATEM tuam, Domine, suppliciter¹⁰ imploramus, ut altare hoc, sacræ unctionis libamine, ad suscipienda populi tui munera, inunctum, potenter benedicare · et sanctificare digneris, et, quod nunc a nobis indignis sub tui nominis invocatione · in honore · et nomine sancti illius tui sacrosancti chrismatis unctione delibutum est,¹¹ placeat tibi, atque altare maneat perpetuum, ut, quicquid deinceps super eo oblatum · sacratumve fuerit, dignum tibi fiat holocaustum, atque omnium hic offerentium sacrificia a te, pio Domino,¹² benigne suscipiantur, et per ea peccatorum nostrorum vincula absolvantur, maculæ deleantur, veniæ impetrentur, gratiæ acquirantur, quatenus una cum sanctis · et electis tuis · vitam percipere mereamur æternam. Per.¹³

65. Et dicatur antiphona:

Confirma hoc, Deus, quod operatus es in nobis.

¹ Z om.

² Z positas (orig. corr. de depositas)

³ S orig. add. in margine: ✠ et benedictas suscipito cf. etiam Z

⁴ Z atque] nobis omnibus

⁵ S orig. corr. de eorum

⁶ Z preces] nostræ humilitatis

⁷ S orig corr. in margine: probatur Z probetur

⁸ S orig. corr. super lineam de sit

⁹ Z æternam

¹⁰ Z tuam] humiliter

¹¹ Z et] nominis sancti martyris tui N. et sanctorum martyrum tuorum sacris chrismatis unctione est delibutum

¹² Z Deo

¹³ S In margine: vel (?)

[CONSECRATIO TABULÆ]¹

66. Deinde ungat oleo sancto tabulam super altare, dicens /107'/ hanc præfationem:

LAPIDEM hunc, fratres dilectissimi, in quo² unguentum sacræ unctionis effunditur, ad suscipienda populi sui³ munera · et sacrificia, oremus, ut Dominus consecret · et benedicat, et, quod unctum est⁴ a nobis, sit unctum in nomine eius, ut plebis oblata suscipiat, et altario,⁵ per sacram unctionem perfecto, dum propitiationem sacrorum imponimus, ipsi propitiatoris Dei⁶ esse mereamur. Per.

67. Benedictio tabulæ:

SUPPLICES tibi, Domine, Deus Pater omnipotens, preces effundimus, ut metalli huius expolitam materiem, supernis sacrificiis imbuendam, ipse tuæ benedictionis dotare ubertate⁷ digneris, qui quondam scripsisti lapideis legem in tabulis. Per.

68. Postea, tollens vocem, publice proclamet: Per omnia sæcula sæculorum. **R.** Amen.

Dominus vobiscum. **[R.]** Et cum spiritu tuo. Sursum corda. **[R.]** Habemus ad Dominum.

Gratias agamus Domino Deo nostro. **[R.]** Dignum et iustum est. **Præfatio:**

U... æterne Deus. Qui post offendicula lapsus[que]⁸ primi hominis · instituit, tibi offerri propitiatorii delinamenta libaminis, ut culpa, quæ processerat⁹ per¹⁰ superbiam, futuris temporibus expiaretur per munera, quibus honorarentur altaria, honorifica/108'/retur et templum. Assit igitur misericordiæ tuæ ineffabilis pietas, et super hunc lapidem opem tuæ benedictionis infunde, ut, te largiente, referat præmium, quisquis intulerit votum, per eum, qui se angularem lapidem · et saxum, sine manibus excisum, nominari voluit, Dominum nostrum.

69. Alia oratio:

DEUS omnipotens, universarum rerum rationabilis artifex, qui inter ceteras creaturarum, formas¹¹ lapideum metallum ad obsequium tui sacrificii condidisti, ut

¹ *S add. in ima pagina:*

Benedictio tabulæ In primis confirmet eam oleo sancto, crucem faciens per medium et in quattuor angulis. Similiter faciat cum chrismate, non tamen superiori parte, sed inferiori, et dicat: In nomine Patris et Filii et Spiritus Sancti. Pax tibi. Et cum. **Et canitur antiphona:** Confirma hoc, Deus, quod operatus es in nobis.

² **Z** quibus

³ **Z** tui

⁴ **Z** quod] est unctum

⁵ **Z** altari

⁶ **Z** dum] propitiatione sacrorum imponimus ipsi propitiationes Dei

⁷ **Z** tuæ] dotare sanctificationis ubertate

⁸ *S orig. add.* **Z** lapsus

⁹ **Z** præcesserat

¹⁰ *S om.*

¹¹ **Z** qui] creaturas formans

legis libationi pararetur¹ altare, annue dignanter, ut, quicquid hic oblatum sacratumque fuerit nomini tuo, assurgat religioni, proficiat spei, innitatur fidei, sitque² honori. Per.

BENEDICTIO LINTEAMINUM

70. [Oratio:]

DOMINE, Deus omnipotens, qui³ ab initio⁴ hominibus utilia · et necessaria creasti, vestimenta quoque pontificalia sacerdotibus et levitis tuis et ornamenta et linteamina facere⁵ famulum tuum, Moysen, per quadraginta dies docuisti, sive etiam ea, quæ Maria texuit · et fecit in usum tabernaculi fœderis: sanctificare⁶ · et benedicere · consecrareque digneris hæc linteamina in usum altaris tui, ad tegendum involvendumque corpus · et sanguinem Filii tui, Domini nostri, Iesu Christi.⁷ Qui tecum vivit. /108v/

BENEDICTIO LINTEAMINUM ET ALIORUM IN USUM SACRI MINISTERII

71. [Oratio:]

EXAUDI, Domine, preces nostras, et hæc linteamina · aliaque indumenta, necnon et vasa sancti altaris tui · atque ecclesiæ tuæ cunctaque sacri ministerii usui præparata benedicere⁸ · et sanctificare digneris. Per.

BENEDICTIO AD OMNIA VASA, LINTEAMINA · ET INSTRUMENTA ECCLESIAE DEDICATÆ

72. [Oratio:]

OMNIPOTENS, sempiternæ Deus,⁹ rex regum · et Dominus dominantium, sacerdos omnium, pontifex universorum, per quem una cum Patre Sanctoque Spiritu facta sunt universa, Christe Iesu: benedicere, consecrare et sancti-~~ficare~~¹⁰ digneris vasa hæc · cum his altaris linteaminibus ceterisque cunctis,¹ et, quemadmodum officia

¹ Z paretur

² Z sit

³ Z sicut

⁴ S initio (*sic*)

⁵ Z creasti] et quemadmodum vestimenta ... levitis ornamenta et linteamina fieri

⁶ Z fœderis] sic sanctificare

⁷ Z om. altaris tui] ad ... Christi

⁸ Z linteamina] sacri altaris usui præparata benedicere

⁹ Z Dignare Domine Deus rex omnipotens

¹⁰ Z consecrare] sanctificareque

officia tabernaculi testimonii olim cum arca oraculi,² scilicet Cherubim clausa velis, columnas, candelabra, aureum altare, argenteas bases, tabulas deauratas, holocausta, hostias, æneum altare · cum basibus æneis, tentoria, funes, oleum unctionis · et cetera in³ figuram nostri temporis · per manus sanctorum sanctificasti sacerdotum, ita nunc, manens in æternum, summe sacerdos sacerdotum · secundum ordinem Melchisedech, vasa hæc⁴ · et omnia instrumenta altaris huius ecclesiæ, quæ⁵ /109/ inter nostras palmas habentur, benedicas,⁶ purifices, consecres · et confirmes, quibus inter nos æternam unitatem in supremo meatu sine fine credimus constare. Per.⁷

BENEDICTIO AD OMNIA ORNAMENTA IN USUM ECCLESIE

73. [Oratio:]

OMNIPOTENS et misericors Deus, qui ab initio utilia et necessaria hominibus creasti, templaque, manu hominum facta, nomini tuo sancto dicari, tuæque habitationis loca vocari voluisti,⁸ quique per Moysen, famulum tuum, vestimenta pontificalia · et sacerdotalia · seu levitica · et⁹ alia quæque diversi generis ornamenta · ad cultum · et decorem tabernaculi · et altaris¹⁰ tui fieri decrevisti: exaudi propitius preces nostras, et omnia hæc diversarum specierum ornamenta, in usum basilicæ · vel altaris¹¹ ad honorem et gloriam tuam præparata, benedicere · et sanctificare per nostræ humilitatis servitutem¹² digneris, ut divinis cultibus sacrisque mysteriis apta existant, hisque in confectione corporis · et sanguinis Iesu Christi, Filii tui, Domini nostri dignis tibi pareatur famulatibus.¹³ Qui tecum.

¹ Z om. lintheaminibus] ceterisque cunctis

² Z oraculo

³ Z candelabra] altari aureo argenteis basibus tabulis deauratis holocaustis hostiis æneo altari cum æneis vasis tentoriis funibus cum oleo unctionis et ceteris in

⁴ Z Melchisedech] patenam hanc et calicem

⁵ Z ecclesiæ] seu basilicæ quæ

⁶ Z habentur] corde precamur ut benedicas

⁷ Z nos] et æternam unitatem in supremo meatu sine fine constare credimus. Per te Christe Iesu qui cum Deo Patre et Spiritu Sancto regnas

⁸ Z om. creasti] templaque ... voluisti

⁹ Z vestimenta] sacerdotalia et

¹⁰ Z et] ad decorem sacerdotalis officii et ad altaris

¹¹ Z om. ornamenta] in usum basilicæ vel altaris

¹² Z nostræ] servitutis humilitatem

¹³ Z tibi] pareant famulantibus

**BENEDICTIO VESTIMENTORUM SACERDOTALIUM SEU LEVITICORUM
ATQUE SEQUENTIS ORDINIS MINISTRANTIUM /109/**

74. [Oratio:]

OMNIPOTENS, sempiternus Deus, qui per¹ Moysen, famulum tuum pontificalia atque levitica vestimenta, ad explendum in conspectu tuo ministerium eorum, et ad decorem · seu ad² laudem nominis tui fieri decrevisti: adesto propitius invocationibus nostris, et hæc indumenta sacerdotalia famuli et sacerdotis tui, desuper gratia tua irrigante, tua ingenti benedictione per nostræ humilitatis servitutem purificare, benedicere · et consecrare digneris, ut divinis cultibus et sacris mysteriis³ apta existant, his quoque sacerdotes⁴ vel levitæ tui induti, defensi ab omnibus impulsionebus seu tentationibus malignorum spirituum esse mereantur, tuisque eos⁵ mysteriis apte et condigne servire et inhærere, in hisque placide et devote tribue perseverare. Per.⁶

BENEDICTIO AD ALBAS, PLANETAS, STOLAS · ET CINGULA

75. [Oratio:]

DOMINE, Deus Pater, rex et magnificator,⁷ qui per sanctos patres nostros, qui in⁸ sacerdotali ordine placuerunt, diversi generis ornamenta · et vestimenta sacerdotalia fieri, et his ornari sacerdotes, tibi servientes, iussisti: exaudi propitius orationem nostram, /110/ et has planetas famulorum tuorum seu poderes⁹ ac cingula · orariaque¹⁰ dextera tua sancta benedicere · et sanctificare digneris,¹¹ quatenus hæc vestimenta ministris tuis,¹² levitis ac sacerdotibus, ad divinum cultum orandum explendumque proficiant, sanctisque altaribus tuis munde · et ornate in his¹³ sacris vestibus ministraturi irreprehensibiles in actu · et victu interius exteriusque appareant, tibi-que,¹⁴ soli Deo, puro corde et mundo corpore omnibus diebus vitæ suæ irreprehensibiliter, sanctorum patrum exempla sequentes, servire valeant, hisque sacris mysteriis

¹ Z om.

² Z om.

³ Z ministeriis

⁴ Z quoque] sacris vestibus sacerdotes

⁵ Z om.

⁶ Z inhærere] hisque placide et devote perseverare tribue Salvator mundi qui vivis et regnas

⁷ Z et] magnificus triumphator

⁸ Z Pater] omnipotens rex et magnificus triumphator qui sanctos patres nostros qui tibi in

⁹ S Cum accentu in syllaba antepenultima.

¹⁰ Z et] hanc planetam famuli seu poderem albam ac stolam cingulum orariumque

¹¹ Z benedicere] sanctificare consecrareque digneris

¹² Z ac

¹³ Z tuis] mundi et ornati his

¹⁴ Z tibi

secundum voluntatem tuam,¹ quando tibi placuerit, expletis, cælestis regni gloriam cum omnibus sibi² commissis percipere mereantur. Per.

BENEDICTIO STOLARUM

76. [Oratio:]

DOMINE, Deus omnipotens, qui ab initio hominibus utilia et necessaria creasti, et vestimenta pontificalia · aliaque ornamenta · et lintheamina sacerdotibus ac levitis in usum tabernaculi fœderis fieri Moysi, famulo tuo, iussisti, eumque spiritu sapiente, ad id peragendum, replesti: hoc ornamentum in usum ministerii tui sanctificare, /110v/ benedicere · et consecrare digneris, atque ministros altaris tui, qui illud portaverint, septiformi Spiritu Sancto dignanter repleas, atque castitatis stola et indumento lætitiæ sempiternæ · et beata facias cum bonorum operum fructu, ministeriis congruente, immortalitate vestiri.³

BENEDICTIO CORPORALIS

77. [Oratio:]

OMNIPOTENS, sempiternæ Deus: benedic lintheamen istud, ad tegendum involvendumque corpus · et sanguinem Filii tui, Domini nostri, Iesu Christi, qui tecum vivit.

78. Alia:

DOMINE, Deus, qui iam sanctificare dignatus es hoc genus specierum,⁴ quando eo dignatus es involvi corpus Domini nostri, Iesu Christi, Unigeniti tui, in beata passione: concede, quæsumus, per eundem Dominum nobis, quamquam indignis famulis tuis, ut præsens lintheum cælesti benedictione sanctum et aptum fiat dominico sepulcro, altari tuo, ut placabiliter possit in eo imponi corpus et sanguis eiusdem Domini nostri, Iesu Christi, qui est vita omnium fidelium, fideliter sumentium, et vivit et regnat · tecum in unitate Spiritus Sancti ... per omnia sæcula sæculorum. **R.** Amen.

79. Alia⁵ /111v/ Alia:

CLEMENTISSIME Domine, cuius inenarrabilis virtus, cuius mysteria arcanis mirabilibus celebrantur: tribue, quæsumus, ut hoc lintheamen tuæ propitiationis be-

¹ Z ministeriis secundum tuam voluntatem

² Z nobis sibi

³ Z om. totam hanc orationem, quia pro stolis quoque superiore utitur.

⁴ S specterum (sic)

⁵ S orig. del.

nedictione sanctificetur, ad consecrandum super illud corpus et sanguinem Iesu Christi, Filii tui, Domini nostri, qui¹ tecum.

[CONSECRATIO PATENÆ]

80. *Præfatio ad patenam consecrandam:*²

OREMUS, fratres carissimi, ut divinæ gratiæ benedictio · consecret · et sanctificet · hanc patenam, ad conficiendum in ea corpus Domini nostri, Iesu Christi, patientis Crucem pro³ salute omnium nostrum. Qui cum Patre.

81. *Inde faciat signum crucis de chrismate super eam, dicens:*

CONSECRARE et sanctificare digneris, Domine, hanc patenam · per istam unctionem · et nostram benedictionem in Christo Iesu, Domino nostro, qui vivit.⁴

[CONSECRATIO CALICIS]

82. *Præfatio calicis:*

OREMUS, dilectissimi fratres, ut Deus · et Dominus noster · hunc⁵ calicem, in usum ministerii sui consecrandum, cælestis gratiæ inspiratione sanctificet, ut ei ad humanam benedictionem · plenitudinem divini favoris accommodet.

83. *Benedictio:*

DIGNARE, Domine, calicem istum, in usum ministerii tui pia famuli tui devotione formatum, ea sanctificatione perfundere, qua Melchisedech, famuli /1117/ tui sacratum calicem perfudisti, et, quod arte vel metalli officio non potest altaribus tuis esse dignum, tua fiat benedictione⁶ pretiosum atque sanctificatum.

84. *Et faciat crucem in calice de chrismate per latera, dicens:*

CONSECRARE et sanctificare digneris, Domine, hunc calicem · per istam unctionem · et nostram benedictionem in Christo Iesu, Domino nostro. Qui vivit.

¹ Z corpus] Dei et Domini nostri Iesu Christi Filii tui qui

² S consecrat

³ Z Christi] qui Crucis passionem sustinuit pro

⁴ Z patenam] ad conficiendum in ea corpus Domini nostri Iesu Christi Crucem patientis pro salute omnium nostrum. Qui cum Patre

⁵ Z dilectissimi] nobis ut Deus et Dominus noster Iesus Christus hunc

⁶ Z potest] dignum altaribus tuis inesse fiat tua

85. Sequitur oratio:

OMNIPOTENS, sempiternus Deus: manibus nostris, quæsumus, opem tuæ benedictionis infunde, ut per nostram benedictionem hoc vasculum sanctificetur, a[c] corporis et sanguinis Domini nostri, Iesu Christi, novum sepulcrum Spiritus Sancti gratia perficiatur. Per eundem.¹

86. Alia:

DEUS, qui Moysi, famulo tuo, in Horeb monte, servanda populo tuo præcepta disponens, ut templum sanctum tuum qualiter ædificaretur, institueres, sacra² quoque vasa, quæ inferri altari tuo deberent, instar vasorum cælestium fieri docuisti: precamur, ut hunc calicem, in quo celebraturi sumus sacrosancta mysteria, emissionem Spiritus Sancti tui · cælesti³ benedictione sanctifices, gratum⁴ · et acceptabilem habeas atque benedicas, ut, digne satiatus vasculo tuo,⁵ et acceptabilem tibi⁶ deferat famulatum, /112/ et digne tuis mysteriis consecretur. Per ... in unitate eiusdem.

87. His igitur ita per ordinem gestis, cum redierit iterum ad ostium ecclesiæ, facto silentio, habeat pontifex verbum ad plebem · de honore ecclesiastico et de pace venientium ac redeuntium · et de decimis · vel oblationibus ecclesiarum · ac de anniversaria ipsius ecclesiæ dedicatione, et annuntiet tam clero, quam populo, in cuius honore constructa · et dedicata sit ecclesia, vel etiam nomina sanctorum, ibi requiescentium. Ipse autem dominus et constructor ipsius ecclesiæ admoneatur de dote illius, et qualem honorem · vel curam ecclesiæ et populo exhibere debeat. Illo autem profitente in omnibus, ita se velle agere, pontifex, hæc confirmari a Domino postulans, antequam intret ecclesiam, dicat hanc orationem:

DOMUM tuam, quæsumus, Domine, clementer ingredi, et in tuorum cordibus fidelium · tibi perpetuam⁷ construe mansionem, et præsta, ut domus hæc, quæ tua subsistit dedicatione sollemnis, tua fiat habitatione sublimis. Per.

[DEPOSITIO RELIQUIARUM]

88. Tunc accipiat pontifex feretrum cum presbyteris, et, ingrediendo, dicat antiphonam:

*Ingredimini, /112/ benedicti Domini.*⁸

¹ *Z om.* totam hanc orationem.

² *Z disponens*] templum sanctum tuum qualiter ædificaret instituisti sacra

³ *Z emissionem*] Sancti Spiritus cælesti

⁴ *Z gratumque*

⁵ *Z digne*] vasculis tuis sociatum

⁶ *Z om.*

⁷ *Z fidelium*] perpetuam tibi

⁸ *S In margine: Consecratio altaris.*

89. Et, cum intraverint, extenso velo inter populum et altare, pontifex recondat reliquias in altari, et presbyteri, qui cum eo sunt, cantent antiphonam:

Exsultabunt sancti Ps. Cantate Domino canticum.

90. Et, antequam recludantur reliquiæ, dicat hanc orationem:

DEUS, qui omni¹ loco dominationis tuæ clemens ac benignus dedicator assistis: exaudi nos, quæsumus, et concede, ut inviolabilis huius loci permaneat consecratio, et beneficia tui muneris universitas Ecclesiæ, quæ supplicat, mereatur. Per.

91. Hac expleta, ponat chrisma in confossionem per angulos quattuor in crucem, ita dicendo:

In nomine Patris et Filii et Spiritus Sancti. Pax tecum. [R.] Et cum spiritu tuo.

92. Deinde ponat tres portiones corporis Domini intro in confossionem · et tres de incenso,² et tunc imponantur reliquiæ in confossionem. Et, dum recluduntur, cantant antiphonam:

Sub altare Domini sedes accipistis³ Ps. Exsultabunt sancti.

93. [Oratio:]

DEUS, qui altaria, nomini tuo dicanda, sanctificas: præsta, quæsumus, ut, quod nostra fragilitas non meretur, intercessionem beati illius /113'/ huc Spiritus tui · plenitudo descendat, qui et munera nostra sanctificet, et indulgentiam nobis tuæ pietatis obtineat. Per.⁴

94. Et, accipiens tabulam, desubtus confirmet eam · cum chrismate, ita dicendo:

In nomine Patris · et Filii · et Spiritus Sancti. Pax tecum.⁵ [R.] Et cum spiritu tuo.

95. Tunc ponat tabulam super reliquias, et det orationem hanc:

DEUS, qui ex omni coaptatione sanctorum · æternum maiestati tuæ condis habitaculum: da ædificationi tuæ incrementa cælestia, ut, quorum hic reliquias pio amore amplectimur,⁶ eorum semper meritis adiuvemur. Per.

96. Deinde liniat eam cum calce, quæ antea fuerat præparata, cantando responsorium:

Isti sunt sancti, qui pro V. Tradiderunt.⁷

¹ Z qui] in omni

² Z om. has impositiones corporis et turis.

³ Malim accepistis

⁴ Z om. totam hanc orationem.

⁵ Z tibi

⁶ Z complectimur

⁷ Z om. hoc responsorium.

97. Et, postquam fuerit linita, faciat cum chrismate crucem desuper, sicut supra, dicendo:

In nomine Patris · et Filii · et Spiritus Sancti. Pax tecum. [R.] Et cum spiritu tuo.

98. Et mittat chrisma per quattuor cornua altaris, crucem faciendo, ipsa suprascripta verba dicendo. Et cantent antiphonam:

Corpora sanctorum cum Gloria Patri.

99. Tunc diaconi vestiant altare, et schola dicat antiphonam: /113'/

Circumdate Sion, levitæ,¹ altare cum psalmo: Mirabilis Deus in sanctis et: Gloria Patri.

100. Alia:

In velamento.²

101. Postea quoque offeratur incensum, versusque dicatur:

Omnis terra adoret te, Deus.

Kyrie, eleison. Pater noster. Et ne nos. **Preces:**

Fundata est domus Domini super verticem. R. Bene fundata est super omnes.

Dominus in templo sancto suo. R. Dominus in cælo.

Domus mea, dicit Dominus. R. Domus orationis vocabitur.³

Exsultabunt sancti in gloria. R. Lætabuntur in cubilibus suis.

Exsultent iusti. R. Et delectentur.

Pretiosa est in conspectu. R. Mors sanctorum eius.

Lætamini in Domino. R. Et gloriamini.

Iusti confitebuntur. R. Et habitabunt.

Fiat misericordia. R. Quemadmodum.

Exsurge, Domine. R. Et libera nos.

Domine, Deus virtutum. R. Et ostende.

Domine, exaudi orationem. R. Et clamor.

Dominus vobiscum. R. Et cum spiritu tuo.

102. Et dicat pontifex hanc orationem:

DESCENDAT, quæsumus, Domine, Deus noster, Spiritus tuus Sanctus⁴ super hoc altare, qui et populi tui dona sanctificet, et sumentium corda purificet. Per ... in unitate.

¹ S Sion] et levitæ

² Z om. hanc antiphonam.

³ Z om. dehinc sequentes versus precum.

⁴ Z Spiritus] Sanctus tuus

103. [Oratio post velatum altare:]

OMNIPOTENS, sempiternus Deus: altare hoc, nomini tuo dicatum, cælestis virtutis benedictione¹ sanctifica, et omnibus, in te sperantibus,² auxilii tui munus ostende, ut hic et sacramentorum virtus, et votorum obtineatur effectus. Per. /114/

[MISSA]

104. Deinde revertatur pontifex in sacrarium, donec ornetur ecclesia, et accendantur luminaria. Et incipiant antiphonam: *Terribilis est*. Et procedat pontifex cum ordinibus suis, sicut consuetudo est in festivitatis, et celebretur missa sollemniter, sicut in sacramentario continetur, cum *Gloria in excelsis Deo*. Et postea per totam hebdomadam fiant missæ publicæ in ipsa ecclesia usque ad dies octo completos.³

¹ Z dicatum] cælesti virtute et benedictione

² S orig. corr. de sperantium

³ S In ima pagina:

De confirmatione puerorum Oratio: Omnipotens, sempiternus Deus, qui regenerare dignatus es hos famulos tuos ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: emitte in eos septiformem Spiritum tuum Paraclitum Sanctum de cælis, Spiritum sapientiæ et intellectus, Spiritum consilii et fortitudinis, Spiritum scientiæ et pietatis; adimple eos Spiritu timoris tui, et consigna eos signo Crucis Christi, in vitam propitiatus æternam. Per. Et, interrogantibus diaconibus nomina singulorum, pontifex, intincto pollice in chrismate, faciat crucem in frontibus singulorum, ita dicens: Confirmo te in nomine Patris et Filii et Spiritus Sancti. R. Amen. Pax tecum. Et cum spiritu tuo. Iterum, confirmatis omnibus, dicat hos versus: Ecce, sic benedicetur homo, qui timet Dominum. Benedicat vobis Dominus ex Sion, ut videatis bona Ierusalem omnibus diebus vitæ vestræ. Custodiat vos Dominus in timore suo sanctissimo, qui vivit et regnat, Deus. R. Amen. Pax vobiscum. Et cum spiritu tuo. Oratio: Deus, qui apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successores ceteris fidelibus tuis tradendum esse voluisti: respice propitius ad humilitatis nostræ famulatum, et præsta, ut eorum corda, quorum frontes sacro chrismate delinivimus, et signo crucis designavimus, idem Spiritus Sanctus adveniens templum gratiæ dignanter inhabitando perficiat. Per ... in unitate. Benedictio Dei Patris et Filii. /114 v/

S In ultima pagina:

[Præparatio ad missam] Cum exuit chlamydem: Exue me, Domine, veterem hominem cum actibus suis, et indue me novum hominem, qui secundum Deum creatus est in iustitia et sanctitate veritatis. Per Christum, Dominum. Ad calceos oratio: Calcia, Domine, pedes meos in præparationem Evangelii pacis, et protege me in velamento alarum tuarum. Per Christum, Dominum nostrum. Dum pectit se: Corripe me, Domine, in misericordia, et increpa me, oleum autem peccatoris non impinguet caput meum. Per Christum, Dominum. Dum lavat manus: Da nobis, quæsumus, omnipotens Deus, ut, sicut a nobis exterius abluuntur inquinamenta manuum nostrarum, ita a te interius mudentur pollutiones mentium, et crescant in nobis augmenta sanctarum virtutum. Per Christum, Dominum. [Dum tergit manus:] Da, Domine, virtutem manibus nostris, ad abstergendam omnem maculam immundam, ut sine pollutione mentis et corporis servire tibi valeam. Per Christum, Dominum. Ad humerale: Pone, Domine, galeam salutis super caput meum, ad expugnandam et superandam diabolicam fraudem in nomine Patris et Filii et Spiritus Sancti. Per Christum, Dominum. Ad [albam]: Indue me, Domine, vestimento salutis et iustitiæ et intellectu spirituali. Per Christum. [Ad cingulum:] Præcinge, Domine, lumbos mentis et corporis mei, ut iugiter in eis maneat tenor sanctitatis [orig. del.] sanctæ caritatis. Per Christum, Dominum. [Dum appendit balteum cingulo:] Accinge, Domine, gladium tuum super femur tuum, potentissime, ut viriliter possim contra inimicos meos dimicare spe firma caritatis æternæ. Per Christum. [Dum ponit stolam

cervici:] Stola iustitiæ circumda, Domine, cervicem meam, et ab omni corruptione peccati purifica mentem meam. Per. *[Item alia:]* Tollite iugum meum per vos, et discite a me, quia mitis sum et humilis corde, et invenietis requiem animabus vestris. Iugum tuum, Domine, suave est, et onus tuum leve omnibus, invocantibus te in veritate. Me per hoc iugum, quæso, ab omni protege iniquitate. Per. *[Dum induitur tunica, dicat:]* Indue me, Domine, tunica iustitiæ et innocentiae, et da, ut per *[coni. S pro]* me verba tua sancta resonantia plebs tua mentis auribus possit percipere, et in ipsis *[coni. S ipsas]* et per ipsa ad vitæ æternæ fructum congaudeat pervenire. Per Christum. *Ad [dalmaticam:]* Domine, Deus, indue me, quæso, vestimento salutis, et indumento iustitiæ atque lætitiæ sempiternæ circumda me semper. Per Christum, Dominum. *[Ad manipulum:]* Manipulum innocentiae pone, Domine, super manum meam, et appone iustitiam pro iniquitate mea. Per Christum. *[Alia oratio:]* Da mihi, Domine, sensum rectum et vocem puram, ut implere possim laudem tuam, ad promerendam misericordiam tuam magnam et sempiternam gratiam. Per Christum, Dominum. *Ad [crucem pectoralem:]* Te obsecro, Domine, ut tua virtute meum pectus munias, animam confortes, cogitationem sanctifices. Per Dominum Iesum, qui pendit in te. Amen. *[Ad casulam:]* Indue me, Domine, ornamento humilitatis et pacis, ut, undique munitus virtutibus, possim resistere vitiis et hostibus mentis et corporis. Per Christum, Dominum. *[Alia:]* Creator totius creaturæ, Deus: dignare me, indignum famulum tuum, indumentis lætitiæ iustitiæque induere, ut pura mente ante conspectum tuum astare merear. Per Christum Dominum. *[Ad chirothecam:]* Indue, Domine, Deus omnipotens, manus meas iustitia et innocentia, ut, mente purgatus, digne tractare possim tua sancta mysteria. Per Christum Dominum. *[Ad anulum:]* Anulum, Domine, tuæ subarrationis infer digito meo pro signaculo tuæ sanctissimæ defensionis. Per Christum. *[Ad cidarim:]* Pone, Domine, galeam salutis in capite meo, ad superandas et expugnandas omnes diabolicas catervas. Per Christum. *Ad baculum:* Da, Domine, baculum iustitiæ, virgam directionis, virgam regni tui, ut, te feriente, quos debeo, feriam, et, te parcente, quibus convenit, parcam. Per Christum, Dominum nostrum. Amen.

[Accessus altaris] Adiutorium nostrum in nomine Domini. Qui fecit. *Ps.* Iudica me, Deus, et discerne causam meam de gente non sancta, ab homine iniquo et doloso eripe me. Quia tu es, Deus, fortitudo mea, quare me reppulisti, et quare tristis incedo, dum affligit me inimicus? Emitte lucem tuam et veritatem tuam, ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua. Et introibo ad altare Dei, ad Deum, qui lætificat iuventutem meam. Confitebor tibi in cithara, Deus, Deus meus, quare tristis es, anima mea, et quare conturbas me? Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei et Deus meus. Gloria Patri et Filio et Spiritui Sancto *etc.* Introibo ad altare Dei. Ad Deum qui lætificat. Confitemini Domino quoniam. Quoniam in sæculum. Confiteor Deo omnipotenti, et beatæ Mariæ *etc.* Misereatur tui omnipotens Deus *etc.* Indulgentiam et absolutionem et remissionem omnium peccatorum nostrorum, [spatium et] fructum veræ pœnitentiæ et emendationem vitæ per gratiam Sancti Spiritus tribuat nobis omnipotens Pater et misericors Deus. Amen. Deus, tu conversus vivificabis nos. Et plebs tua. Ostende nobis, Domine, misericordiam tuam. Et salutare. Sacerdotes *[coni. S Sancti]* tui induantur iustitiam. Et sancti tui. Dominus vobiscum. Et cum spiritu. *[Accedat ad altare:]* Aufer a nobis, quæsumus, Domine, cunctas iniquitates nostras, ut ad sancta sanctorum puris mereamur mentibus introire. Salvator mundi, qui vivis et regnas, Deus, per omnia sæcula sæculorum. Amen.

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