

XIV. *The Anglo-Saxon Ceremonial of the Dedication and Consecration of Churches, illustrated from a Pontifical in the Public Library at Rouen, by JOHN GAGE, Esq. F.R.S., Director, in a Letter to the Right Honourable the EARL OF ABERDEEN, K. T. President.*

Read 28th March, 1833.

Lincoln's Inn.

MY LORD,

THE Dedication of Churches had its beginning under the OLD Law, and was observed by the holy Fathers in the NEW: whence the Synods both of St. Patrick^a and of Calcuith^b enjoined, that no priest should offer up sacrifice in any church to be built, unless the bishop of the diocess first came and hallowed it.

Gregory the Great, in his instructions to St. Augustine, bade him not destroy the Pagan temples, but the idols within them; directing the precinct to be purified with holy water, altars to be raised, and sacred relics deposited: and because the English were accustomed to indulge in feasts to their Gods, the prudent Pontiff ordained the day of Dedication, or the day of the nativity of the Saint, in whose honour the church should be dedicated, a festival, when the people might have an opportunity of assembling, as before, in green bowers round their favourite edifice, and enjoy something of former festivity.^c This was the origin of our country wakes, rush bearings, and church ales.

That it was the early practice in the West, in imitation of the Eastern custom introduced by Constantine,^d to invite many prelates to assist at the

^a Wilkins, Concil. I. tom. 3.

^b Ibid. 169.

^c Bed. Hist. lib. i. c. xxx.

^d Euseb. lib. iv. de Vitâ Constantini, cxliii. Sozomen, lib. i. c. 26.

dedication of a church, may be collected from the canons of the first Council of Orange, held in 441, and of the second and fourth Councils of Arles, held in 452 and 524; and among the English this solemnity was celebrated with the greatest pomp.

St. Wilfrid, Archbishop of York, having built a church at Ripon, of wrought stone, with columns, and porticoes or ailes, had a solemn Dedication, which was attended by Egfrid, King of Northumbria, and his brother Ælwin, with the Abbats and Ealdormen of the kingdom. The church was dedicated in honour of the Prince of the Apostles, and the Archbishop consecrated the altar, and having covered it with purple and gold, all the people came and received communion, and every thing was canonically performed. From the altar Wilfrid enumerated the lands with which the church was endowed by consent of Bishops and Princes, and pointed out to the assembly the sacred places in different districts from which the British Clergy had been driven by his countrymen. The Kings feasted the people on the occasion for three days; and St. Wilfrid, for the good of his soul, presented to the church a copy of the Gospels written in gold on purple leaves, and cased with the purest gold and precious stones.^e

To the Dedication of the church of Winchelcumbe, Kenulf, King of Mercia, brought with him Eadbert the captive King of Kent; and there were present Cuthred the titular King, thirteen Bishops, and ten Ealdormen, beside an immense concourse of people. At the conclusion of the ceremony Kenulf led his captive to the altar, and as an act of clemency, granted him his freedom. This was followed by a royal distribution of presents, consisting of vessels of gold and silver, and garments, and the fleetest horses: to such as had no lands, the King gave a pound of silver; to each priest a mark of gold; to every monk a shilling; and much was given to the people.^f

At Ramsey ^g a conventual church had been founded by the Ealdorman, or half king, Aylwin, in 969, under the direction of St. Oswald, then Bishop of Worcester. It is described by the Monk of Ramsey, to have been raised

^e Eddius, vit. St. Wilf. c. xvii. apud Gale, tom. iii. 59. This historian wrote in the same age in which the Saint lived.

^f Malmsb. de Gestis Reg. 17 b.

^g Hist. Rames. apud Gale, tom. iii. p. 399.

on a solid foundation, driven in by the battering ram, and to have had two towers above the roof; the lesser was in front, at the west end; the greater, at the intersection of the four parts of the building, rested on four columns, connected together by arches carried from one to the other. The historian, who wrote after the coming into England of the Normans, remarks, that the edifice was handsome enough for that mode of construction which was in use at that early time.^h In consequence, however, of a settlement in the centre tower, which threatened ruin to the rest of the building, it became necessary, shortly after the church was finished, to take down the whole and rebuild it. To the Dedication of this second church at Ramsey, St. Oswald, who was become Metropolitan of York, invited all the thanes of the six neighbouring counties, and they were joined by Æscwin, Bishop of the diocese, Æselm, Bishop of Dorchester, and the Abbats of Ely, St. Alban's, Burgh, and Thorney. Before the ceremony began, all the assembly forming a ring, Aylwin, the founder of the church, from the midst of the people, read to them the charter of privileges granted to the monastery by King Eadgar, and he conjured those present to gainsay, if they could, the title of the monks to their lands. As no one came forward, *I call then on you all*, continued the Ealdorman, *to bear witness before God, that on this day we have offered justice to every adversary, and that no one has dared to dispute our right. Will you, after this, permit any new claim to be preferred against us?* Then placing his right hand on a copy of the Gospels, Aylwin swore to defend the rights and privileges, as well of Ramsey as of other neighbouring churches which were named; after which his sons, and others in turn according to their rank, took the same oath, and the book being laid on the altar, the Abbats present received each of their defenders into the fraternity of their respective monasteries. The ceremony of Dedication which followed, lasted until a late hour of the day, and was closed with a solemn feast.

Wulstan,ⁱ the Monk, has left us a poem on the Dedication of the cathedral church at Winchester, restored or rebuilt by St. Æthelwold. The Dedication was honoured by the presence of King Ethelred and nine pre-

^h Hist. Rames. apud Gale, tom. iii. p. 399, 418, 422.

ⁱ Wulst. Carmen in Act. SS. Bened. Saec. v. p. 629.

lates, including the Archbishop St. Dunstan, and the Diocesan St. Æthelwold. The description which the Poet gives of the church and monastery is too long to be detailed here, but deserves the attention of the ecclesiastical antiquary; and such was the splendour of the Dedication of this church, that Wulstan says :

Nunquam tanta fuit talis que dicatio templi
In tota Anglorum gente patrata reor :
Qualis erat Vventa celebrata potenter in urbe
In Sancti Petri Cœnobio veteri.

The last act of the reign of Edward the Confessor was a solemn festival proclaimed throughout the realm on the occasion of the Dedication of the church at Westminster, and the King being on his death-bed at the time, the Queen officiated for him, in the presence of all the nobles and bishops of the realm.^k

These examples of the pomp of the English in their Church Dedications will abundantly suffice, and the form of the Ceremonial may be seen in their rituals.^l It appears from the Pontifical which bears the name of Egbert Archbishop of York, and the Missale Gellonense, that there was a particular form of notice or invitation given previously to a Dedication; and the Church of England in her present order of Consecration of Churches preserves this custom, for the canons require that an intimation of the Bishop's intention to consecrate the church, with the day and hour appointed for it, should be fixed on the church door at least three days before. We have also a verification of the acts of our Anglo-Saxon ancestors at the consecration of their churches in the present ecclesiastical canons of this country, which enjoin, that the endowment, and the evidence, of the church to be consecrated, should be laid before the Bishop, or his Chancellor, some time before the day appointed, in order to the preparing of the act or sentence of Consecration against that day: that all things should be prepared for a communion, and the church be kept shut and empty till the Bishop's coming, and till its being opened for his going in.^m

^k Aelred, Script. X. 398.

^l Martene de Antiq. Eccl. Rit.

^m Codex Juris Ecclesiastici Anglicani. Gilson, tom. ii. p. 1459.

Perhaps one of the earliest forms of Dedication which the Anglo-Saxon manuscripts afford, is to be met with in a Pontifical, now in the public library at Rouen, formerly belonging to the Abbey of Jumieges. According to this ritual, the following order was observed.

The Bishop in his pontificals, with the clergy, came at break of day, to the porch of the church about to be dedicated, singing the antiphon, *Zaccheus, make haste, and come down*: and twelve candles being lighted and placed round the outside of the church, the Litany commenced, which was chaunted by the clergy and the people in alternate choirs as they moved thrice in solemn procession round the building.

Then one of the Deacons going into the church, and shutting the door after him, while the rest remained without, the Bishop going up to the door began the antiphon, *Lift up your gates, O ye Princes, and be ye lifted up, O eternal gates, and the King of Glory shall enter in*. Whereupon all went in procession round the church, singing the twenty-fourth Psalm,ⁿ until they came again to the porch, when the Bishop knocking at the door of the church thrice with his crozier, repeated the same antiphon. This ceremony was observed a second and a third time, the Deacon within the church each time, as the Bishop gave out the antiphon, *Lift up your gates*, replying, *Who is the King of Glory?* After the third response, the choir sung, *The Lord of Hosts, He is the King of Glory*, and immediately the Deacon opened the door.

The Bishop now entered the church, crying, *Peace to this house and all who dwell in it, peace to those who enter, peace to those who go out*; and singing the eighty-seventh Psalm,^o they proceeded up the church to the foot of the high altar, and lay prostrate on mats before it, while a short litany was chaunted. At its conclusion they rose, and the Bishop, with the end of his crozier, wrote two Roman alphabets on the floor, in the form of a cross, extending from the eastern to the western corners of the building.

Next came the blessing of water mixed with salt, ashes, wine, and chrism, and the Bishop putting some of the liquid upon lime, made mortar for closing up the relics to be deposited in the altar. This was followed

ⁿ "The earth is the Lord's," &c.

^o "The foundations thereof are in the holy mountains."

by the purification of the different parts of the edifice and the precinct, which were severally sprinkled in order with the holy water.

The Bishop, now standing in the middle of the church, dedicated it in formal words, and then sung the preface to the Consecration : and going up to the altar, proceeded to consecrate the altar stone, and afterward the walls of the church, anointing the same with chrism, in the form of a cross, in various parts.

Then the altar linen, vestments, corporal, paten, chalice, eucharistic vessels, censer, and other things necessary for divine service, were brought, in order, by the Sub-deacons and Acolyths to be severally blessed ; after which the Bishop hallowed the cross, the bells, and the font, and consecrated the cemetery.

They then went to the place where the people in prayer watched the relics which had been brought the night before for the occasion, and the litany being said, the clergy raising the shrine, and singing canticles, carried it in full procession, with crosses, censers, candlesticks, and many lights to the church. The shrine was placed upon the new altar, and the veil being drawn between the clergy and the people, the Bishop with his own hand deposited, according to the Roman custom, the relics in the confessional,^p or stone sepulchre of the altar, anointing the confessional with chrism : three particles of the eucharist, and three grains of incense were then added, and the whole closed up with mortar.

The Bishop and Clergy, now retiring to the sacristy, put on other vestments, and in the mean time the altar was dressed, and the church adorned and lighted up, and a solemn mass concluded the ceremony.

It may be added, that it was the ancient practice for the Bishop to deliver a discourse on the occasion, and the *Sermo de Dedicatione*, beginning, *Natalem templi hujus*, ascribed to St. Cæsarius of Arles, is to be found in another part of the Pontifical of which we are now treating.

Such is a summary of the order of Dedication in the Ritual to which I have referred ; and should your Lordship, or any Member of the Society,

^p *Confessio*, *Μαρτυριον*, the altar over the tomb of a confessor or martyr, that is to say, of one who has borne testimony to the faith by his holy actions, or by sealing it with his blood.

feel a wish to consult the form itself, it will be found annexed, and I shall be glad if it may possess interest enough to excuse its length. The venerable manuscript from which it is extracted, contains a remarkable miniature, illustrative of a portion of the ceremony. Before, however, I speak of this Illustration, or offer to your Lordship some notice of the manuscript, I have one or two observations to make.

The form agrees for the greater part both with the order of Dedication in the Pontifical of Egbert Archbishop of York, and the Benedictional or Pontifical at Rouen, probably of Æthelgar Archbishop of Canterbury, a predecessor of Robert whose name it bears. The Roman Ritual, whence it originally came, retains much of this form ; and some portion of the ceremonial continues to be observed by the Church of England.⁹

The length of the ceremony necessarily occupied many hours ; and, unless the Diocesan had been assisted by other Bishops, it would have been impossible for him to perform the whole of it in one day. Bishops therefore came not merely as witnesses, but as coadjutors ; and, where a variety of things were required to be consecrated, different offices were going on at the same time in various parts of the church.

The bringing of relics to a church about to be dedicated, on the evening preceding the ceremony, was the occasion of a Vigil or *Wake*, that is to say, the night was spent in watching, fasting, and prayer : Chaucer uses *Wake* in this sense :

Aaron, that had the temple in governance,
And eke the other preestes everich on,
Into the temple whan they shulden gon
To praien for the peple, and do servise,
They n'olden drinken in no maner wise
No drinke, which that might hem dronken make,
But ther in abstinence pray and *wake*,
Lest that they deiden ———

The Sompnoures Tale.

Succeeding ages used the term, *Wake*, to signify the Feast which was annually kept to commemorate the Dedication, on which occasion the young

⁹ See Gibson's Codex Juris Eccl. Angl. tom. ii. p. 1459

and old were wont to meet at break of day, shouting *Holy Wakes, Holy Wakes*.^r The ecclesiastical laws of King Edgar are particularly directed to prevent excesses at these meetings, and to maintain the religious observance of them.^s

St. Ambrose, writing to his sister Marcellina on the occasion of the Dedication of the new Basilica at Milan, tells her, *Nam cum ego basilicam dedicassem, multi tamquam uno ore interpellare cœperunt dicentes: sicut Romanam basilicam dedices? respondi: faciam si martyrum reliquias invenero.* (Epist. xxii.); whence it has been inferred, that the deposition of relics at the dedication of a church was at first peculiar to the Roman Ritual. This deposition of relics was prescribed to the English by Gregory the Great; and the usage of it, as well as the ancient Roman custom of inclosing in the altar, with the relics, three particles of the eucharist, is confirmed by the canons of the Council or Synod of Calcuith, held in 816.^t

In some instances scrolls were added, according to the directions in the Roman Pontifical, intimating what relics were deposited, and to what Saint the church was dedicated, and the name of the consecrator, and the year, month, and day of the consecration: sometimes these scrolls contained the Decalogue, or a capitulary of the Gospels. It may also be observed, that the national Council last noticed, required every Bishop dedicating a church, to see that on the walls or altars of the church there should be painted the Saint to whom they were respectively dedicated, a strong proof, if any were required, that there was no want among the Anglo-Saxons of native painters.

^r Spelman, Gloss. under the word *Wakes*, which the learned antiquary derives from the Saxon *pak*, *Temulentia*. The writer of the text believes that the word is taken from *peccan*, *Vigilare*.

^s Wilkins, Concil. tom. i. p. 227.

^t “Ubi ecclesia aedificatur, a propriae diocesis episcopo sanctificetur; aqua per semetipsum benedicatur, spargatur, et ita per ordinem compleatur, sicut in libro ministeriali habetur. Postea eucharistia, quae ab episcopo per idem ministerium consecratur, cum aliis reliquiis condatur in capsula, ac servetur in eadem basilica. Et si alias reliquias intimare non potest, tamen hoc maxime proficere potest quia corpus et sanguis est Domini nostri Jesu Christi. Seu etiam praecipimus unicuique episcopo, ut habeat depictum in pariete oratorii, aut in tabula, vel etiam in altaribus, quibus sanctis sint utraque dedicati.” Cap. II. *de modo consecrandi ecclesias*. Wilkins, Conc. tom. i. p. 169.

Gregory the Great, beside relics, also ordered hyssop to be used in our church Dedications; and Bede^u relates, that St. John of Beverley having been sent for by Erle Puch, whose wife was dangerously ill at the time, to consecrate a church, miraculously healed the lady by means of some of the holy water that he sent her, which the Saint had hallowed in the dedication of the church.

The ancient altar stone, known by the crosses graven in the centre and at the angles, is now frequently to be found in our churches, generally applied to sepulchral purposes. The crosses upon it were intended to mark the spots anointed with chrism; and, if I do not mistake, this was the object of the crosses once inlaid with metal, cut in the external walls of some churches, as in the cathedral of Salisbury and the churches of Edindon in Wilts, Cannington in Somersetshire, and Brent Pelham in Herts. It may also be observed, that on one of the Norman pillars in New Shoreham church are two Jerusalem crosses, probably graven on the occasion of the Dedication.

Those who wish to understand the meaning of any of the mystical ceremonies, such as the lighting of the twelve candles, and placing them round the church, the writing of the alphabet by the Bishop with his crozier, in ashes spread on the pavement, and the like, may consult a tract, *De Dedicatione Ecclesiæ*, ascribed to Remigius, Monk of Auxerre.^x There is but one other circumstance in the ceremony to which I shall call your Lordship's attention.

During the time the Bishop was depositing the relics in the altar, the veil, out of reverence, was drawn, *extenso velo inter eos et populum*. The veil here spoken of was the curtain that anciently hung on the *cancelli* or lattice of the choir, and which was drawn during the more solemn parts of the service.

The author of the Apostolic Constitutions, perhaps the earliest ecclesiastical writer who describes the shape of a Christian church,^y tells us, that it resembled not only a ship but a fold, *non solum navis, sed etiam mandræ habet ecclesia similitudinem*; and he explains its resemblance to a fold, by shewing, that the clergy were separated from the laity, and that the laity

^u Lib. v. c. iv.

^x Martene de Antiq. Ecc. Rit. tom. ii. p. 276.

^y Lib. ii. c. 57.

themselves, according to sex, age, and rank, had separate inclosures, under the care of different persons. From Eusebius we learn, that the choir^z of the Apostles, built by Constantine at Constantinople, was inclosed by a lattice of brass and gold, and that the^a choir of the church at Tyre was separated from the people by a lattice of wood beautifully wrought; and it appears from passages in St. Dyonisius,^b St. John Chrysostom,^c Theodoret,^d and others, that there were curtains to the chancels. Lattices, with curtains, continue to be the custom of the Greek church; and though curtains have ceased to be used in the Latin church,^e Durand, Bishop of Mende, in the latter years of the thirteenth century, says, that in his time there was commonly a veil, or a wall, between the clergy and the people.

But I have too long deferred describing the Pontifical from which is extracted the form on which I have been commenting. The manuscript is a folio, numbered 362, at present without a binding, and contains 196 leaves,^f beside a fly leaf at each end. It measures twelve inches and a quarter by eight and a half. The rubrics, which throughout are given in colours, sometimes with alternate lines of red, green, and blue, occasionally occupy a whole page, and are written in the Roman hand. The text, rather more cursive than the rubrics, has plain Roman initials in colours, no gold being used in the manuscript. In the Pontifical the antiphons are often set to music, and on comparing the notes with those of some of the antiphons in Archbishop Robert's Benedictional, there appears to be very little difference between the two. By the favour of our worthy Associate, Mons. Hyacinthe Langlois, I am enabled to annex a fac-simile of parts of the manuscript, including a portion of the form of Dedication.

There are only two miniatures in the manuscript, and they stand as

^z Lib. iv. de Vit. Constan. c. 59.

^a Lib. x. Hist. Eccl. c. 4.

^b Epist. ad Demophilum.

^c Serm. iiii. in Epist. ad Ephesios.

^d Lib. iv. Hist. Eccl. c. 17.

^e Lib. i. Rationale, c. 3, 35. Durandus, beside the veil between the clergy and the people, speaks of a veil round the altar between the officiating priest and the clergy. There was also another veil used in Holy Week, to cover the ornaments of the altar, *velum quadragesimale*.

^f The lower halves of folios 182 and 184 are cut away. The heading of the *Consecratio Reginæ* occurs at the bottom of a page, and between it and the formula itself several folios have been inserted, which seem to be part of the original text misplaced.

frontispieces; and the vellum on which they are drawn is of the same quality as that on which the original text is written. The first miniature ^g represents a Priest in his stole, holding the book before the Bishop, who is in the attitude of prayer, with his arms extended. Both the Bishop and the Priest hold the maniple in the left hand, between the finger and the thumb, according to the ancient usage of the Western Church; and the Bishop, bareheaded, wears the super-humerale over the chasuble, the form of which, from the disposition of the figure, is seen to advantage. The figure of the Bishop is in red outline, and that of the Priest in black and red: there is nothing new in the design, but there is something of character about the figure of the Bishop, and on account of the antiquity of the manuscript, I have added a fac-simile of this miniature.

The other miniature, in black outline roughly executed, faces the *Ordo qualiter domus Dei consecranda est*, with which the manuscript begins, and represents the introductory ceremony of the Dedication of a church. The Bishop is represented in the act of knocking at the door of the church with his pastoral staff, at the antiphon *Lift up your gates*. The prelate is without the mitre, and is habited in his cope, which is fastened by the pectorale; in his left hand he holds the maniple, and in his right the pastoral staff, called both in this, and in Archbishop Robert's manuscript, *cambutta*,^h the head of which is round like a ball. Behind the Bishop, at a little distance, is a group composed of priests with the tonsure, and monks in their hoods; and further off is another group composed of the laity, some with swords in their hands, and one, bearded, preceding the rest, with a club in his hand. Nearer the building two barrels are seen, filled, as it may be presumed,ⁱ with water intended to be blessed and used in the Dedication. The building has a tower, and apparently there is a court on one side; and if a conjecture may be formed from the false perspective which exhibits the opposite ends of the same building, the curtain seen through a

^g Notes have been barbarously written by Mons. Saas and others on the back of this miniature.

^h Extat præterea S. Columbani baculum, quod Hibernice Cambutta dicitur, e ligni specie quod nos Hiberni *Cuilean* appellamus, Anglice *Holly*. Rerum Hib. Script. tom. i. c. xxx.

ⁱ In the Roman Pontifical, dedicated to Leo X., there is a vignette in the Ordo de Dedicatione, representing the Bishop blessing holy water, which is in a large tub standing near a table.

window may be that of the sanctuary, since the door of entrance is at the other end : the ornamental work of the door is not unlike the iron-work on many of our church doors : the steeple is, as usual, surmounted by a cock.

Dom Martene,^k in his ancient Rites of the Church, has made frequent use of this Pontifical, which he styles, *MS. Pontificale Anglicanum Monasterii Gemmeticensis annorum 900* ; and as the learned writer has set forth the principal forms contained in the manuscript, I shall content myself with collecting from it such evidence as will shew it to be an English Pontifical, and help to fix its date.

The very general conformity of this manuscript in many parts, and among others in the consecration of the King and Queen, to the Pontifical of Archbishop Robert, would lead me at once to consider it as an English ritual, were there not other circumstances leading to the same conclusion. One of the rubrics has an interlineation, being an Anglo-Saxon version of a few words of the rubric ; the *excerptio*¹ *canonibus Catholicorum Patrum ad*

^k Liber de Antiquis Ecclesiæ Ritibus, edit. Venetiis, impress. 1788, in which the following forms, extracted from this manuscript, occur : Ordo qualiter domus Dei Consecranda est ; Consecratio Crucis ; ad Signum Ecclesiæ benedicendum ; Benedictio Fontis ; Consecratio Cimeterii ; ordo quomodo in sancta Romana ecclesiæ conduntur reliquiæ, tom. ii. p. 250 ; Reconciliatio loci sacri ubi sanguis fuerit effusus aut homicidium perpetratum vel aliqua res immunda, tom. ii. p. 285 ; Benedictio Virginum, tom. ii. p. 189. Benedictio Monachorum, tom. ii. p. 162. Gradus ecclesiastici, et ordo de Sacris ordinibus ex conciliatione Kartaginensi xii de Psalmis, tom. ii. p. 37 ; Benedictio super Regem noviter electum, tom. ii. p. 214 ; Qualiter suscipere debeant pœnitentes Episcopi vel Presbyteri, tom. i. p. 275 ; Ordo ad Benedicendum Oleum Infirmorum, Oleum Catechumenorum, et Sanctum Chrisma, tom. iii. p. 88 ; Exorcismus contra demonem, tom. ii. p. 347. Benedictio scrinii vel arcae, tom. ii. p. 300 ; Maledictio sive excommunicatio, tom. ii. p. 322.

Martene has omitted formulas which ought to have found a place in his laborious collection. In particular, the Oratio super Cereos in purificatione Sc'æ Mariæ, and the Ordo ad visitandum infirmum : the latter seems of much antiquity, it agrees with Archbishop Robert's Missal in the manner of anointing the sick, but differs in many other parts. There is also a variety which the learned ecclesiastic might have noticed in the forms used in ordeals, namely, Ordinatio ad ferrum, Exorcismus Aquæ ad iudicium demonstrandum, adiuratio ferri vel aquæ ferventis ad iudicium, and, exorcismus panis hordeacii et casei.

The Benedictio *lactis et mellis* is to be found in this manuscript.

¹ fol. 176.

remedium animarum, of Egbert, Archbishop of York, is set forth under his name; the festival of St. Cuthbert,^m followed by those of St. Gregory and St. George, occur in the *cursus anni* for the episcopal benedictions; the name of St. Columbanusⁿ is introduced into the litany for the order of Dedication, and occurs again in the order^o for visiting the sick, together with the names of Saints Birinus and Cuthbert. Birinus, the Apostle of Winchester, whose memory was revered there and in the neighbourhood, was elsewhere less celebrated; St. Cuthbert also was a favourite at Winchester, as Frithestan's stole testifies; and perhaps this manuscript, like Archbishop Robert's Benedictional, may have been written by the monks of Winchester, or may have belonged, as I rather suppose, to some of the monasteries in the West of England. If some traces of the Gallican liturgy are observable, as for example, an episcopal benediction for St. Medard, and the insertion of the names of St. Anianus and Albinus in the long litany, and a precedence given among the confessors, in the same litany, to St. Hilary (whose name, however, is found in St. Dunstan's and Archbishop Robert's, and other early English litanies), these were not unlikely to occur in the rituals of some of our Western Churches, where the Gallican liturgy originally more or less prevailed. Weighing, therefore, these circumstances, and others which might be mentioned, I think this Pontifical may safely be pronounced English, and it is considered as such by Mabillon,^p Martene,^q and Montfaucon.^r

An important fact remains to be noticed; at the latter end of the manuscript is a form of excommunication,^s or malediction against depredators of Church property, headed, *Sic maledicendi sunt omnes resistentes Dei Omnipotentis voluntati et sanctae Dei ecclesiae, ab ore Sancti Petri Apostoli, Principis Apostolorum, et omnium azymorum Episcoporum sui subsequentium*, beginning in these words, *Divinitatis Suffragio LANALETENSIS Monasterii Episcopus Omnibus Sanctae Dei ecclesiae fidelibus notum sit.*" Mabillon infers from this passage that the manuscript, admitted to be English, belonged to the Bishop of the monastery Lanaletense, all traces of which, he adds, are obliterated.

^m fol. 137.ⁿ fol. 3.^o fol. 185.^p Annal. Ord. S. Bened. tom. iv. p. 461. fol. Parisiis, 1707.^q Antiq. Eccl. Rit. passim.^r Bibl. Biblioth. tom. ii. p. 1216.^s fol. 183.

After a careful examination of the text it would seem that this singular document ^t forms no part of the original Pontifical, but is of somewhat later date, and in the manuscript may be seen another insertion, being a formulary in *Reconciliatione Atrii vel Ecclesiæ*, which, I think, is in the same hand-writing as the malediction. That the malediction is a form to be used on occasions merely is clear, from the circumstance of the Bishop's name being wanting, and since it is unquestionably a copy of the formula used in the diocess Lanaletensis, it was either extracted from the Pontifical of that place as worth preserving, or inserted expressly for the use of the diocess after the manuscript was brought over from England, presuming it English, and supposing such insertion, it follows, as it appears to me, that the manuscript belonged to the ancient bishopric of Alet, now St. Malo in Britany.

John, Bishop of Alet, who died in 1163, transferred ^u his see to the peninsula of St. Malo's or Maclou, which, according to Valesius,^x was distant about a mile from Alet. The *Pagus Aletensis* is spoken of in the Chronicle^y of Robert de Monte, as the district of the ancient bishopric of Alet, and the *Lan Aletensis*, I conceive, signified the church of Alet; for *Llan*,^z so commonly used as a prefix with that signification, to names of places in Wales, frequently occurs prefixed to names of places in Britany.

It must be observed that the name of St. Maclou, who was the first Bishop of Alet, occurs no where in this Pontifical, which shews that, if it was at any time used by, it was not written for the Church of Alet, and this rather confirms me in my idea that the malediction was transcribed from the Alet Pontifical. However, it is very possible that the manuscript may have passed over to the people of Alet from their opposite neighbours the West Saxons; and nothing can be more natural, than that after the MS. had found

^t It very much resembles the malediction from the Rochester archives, published in Sterne's works.

^u Chron. Brit. ex collect. vet. MS. eccl. Nannetensis. Hist. de Bretagne, tom. ii. p. 34.

^x Hadr. Valesii Notitia Gall. p. 12. Aleto diruto, sedes Episcopatus translatus est in peninsulam S. Maclovii, mille plus minus passibus inde distantem, et oceano fere circumfusam: quæ urbs S. Maclovii vocitatur, *Saint Malo*, *S. Maclovius de insula*, in Historia Majoris Monasterii, vulgo *S. Malo de l' Isle*. See also the Notitia Provinciarum, prefixed to Labbe's Concilia, and Hist. de Bretagne, p. 2.

^y Not. Gall.

^z Llan, a church. Owen.

its way into Britany, there should have been inserted in it maledictions, the only weapons of the terrified monks in those unquiet days against ravagers, and forms for purification of sacred buildings defiled with blood, as in the ninth and tenth centuries the whole country was one scene of pillage and bloodshed.

But to proceed. It is evident that this manuscript is of the Benedictine school. The names of the founder of the order, and his sister Scholastica, are introduced both into the litany of the Dedication of the church, and of the sick, the founder's name being placed in the first litany immediately after those of St. Hilary and the Popes Gregory and Silvester, and before those of all other Confessors; and the formula for the profession of Monks, which occurs in the Pontifical, begins, *Ego frater Deodatus promitto stabilitatem meam et conversionem morum meorum et obedientiam secundum regulam Sancti Benedicti coram Deo et sanctis ejus in præsentia Dom'ni N. Abbatis*. In respect to the name of St. Columbanus, it was introduced as was St. Benedict's, as that of a celebrated *Pater Monachorum*.

All the Saints named in this Pontifical are, with one or two exceptions, mentioned in the genuine Martyrology of Bede, and the names of those omitted are found in the later additions to this work. St. Cuthbert, who died in 688, is the latest among the Saints named in our Pontifical, one proof of its antiquity. That it was written after the time of Egbert, Archbishop of York, who died in 766, is clear from the introduction under his name of the excerptio from the canons, and perhaps the insertion of this excerptio may be taken as another proof of the antiquity of the manuscript. Another argument for the early age of the manuscript may be drawn from the manner in which the Priest and Deacon are represented to bear the maniple between the finger and thumb; for it would seem from St. Æthelwold's Benedictional, that about the middle of the tenth century the English Priest and Deacon carried the maniple on the left arm, according to the present usage, whereas the figures on St. Frithestan's stole seem to shew, that at the beginning of the same century it was borne after the former manner.

Montfaucon ascribes to this manuscript too high a date, when he says it is of the seventh or eighth century; there is indeed one formula in the manu-

script which induces me to think that it was written much later. Amalarius, Walfridus, and Alcuin make no mention of the ceremony of blessing of candles on the feast of the Purification, although Alcuin incidentally speaks of the Bishop giving candles, and neither the Gelasian nor Gregorian Sacramentaries contain the ceremonial. In some of the early Gallican and English Pontificals, and among them I may name particularly St. Æthelwold's Benedictional, written in the latter half of the tenth century, a single prayer for this ceremony will be found, entitled *Oratio ad luminaria benedicenda*, and *Oratio ad benedicendos Cereos*, and *Benedictio super Candelas*; but a regular ordo for blessing candles on the feast of the Purification is not found in these Pontificals: our manuscript does contain such an ordo, under the title of *Oratio super Cereos in Purificatione Sanctae Mariae*, and it is clearly Roman, for it gives an antiphon to be sung at the station of St. Mary, that is to say, the church of St. Mary Maior;^a and although the formula does not agree entirely with the present ordo in the Roman Ritual, parts of both are the same, whereas the ordo for Candlemas in the Sarum Ritual is totally different. Martene is of opinion that this manuscript was written about the year 900; but, from the circumstance just noticed, it may be doubted whether it was written much before the close of the tenth, or until the beginning of the eleventh century.

I have the honour to be,

Your Lordship's

obedient humble servant,

JOHN GAGE.

The Right Hon. the EARL OF ABERDEEN.

^a Sacramen. Greg. Muratorii Liturg. Rom. p. 22. tom. ii. In the Missale of Archbishop Robert at Rouen, the Mass for Christmas Eve is headed, viii. kal. Jan. Natal. D'ni ad S'c'am Maria' maiorem.

Ex MS Pontificali Anglo-Sax. in Bib. Pub. Rothomag. Nu. 362.

INCIPIT ORDO QUALITER DOMUS Dñ CONSECRANDA ÷
PRIMIT² ENÌ DECEt VTEPIS ET CETERI MINISTRI ECLESIE
 INDUANT SE VESTIMENTIS SACRIS. CUM QUIBUS
 DIVINŨ MINISTERIUM ADIMPLERE
 DEBENT. ET VENIANT ANTE OSTIUM ECLESIE
 DE
 QV² DICENDA ẽ. CANTANDO ANTIPHAM.

Zache festinans descende quia hodie in domo tua oportet me manere. ac ille festinans
 descendit & suscepit illum gaudens in domo sua hodie huic domui salus ad deo facta est alleluia.

QUA FINITA DICATUR HAEC ORATIO. coll

DS QUINOS PASTORES IN POPULO VOCARI
 voluisti. presta q̄ ut hoc quod humano ore
 dicimur in tuis oculis esse ualeamus p

SIC MALEDICENDI SUNT. OM̄S RESISTENTES Dñ OMNIPOTENTIS

.....

Diuinitatis suffragio. lanaletensis. mona
 sterii ep̄is omnib; sc̄ae diaec̄e fidelibus
 notum sit.



Frontispiece to the Pontifical.



Ceremony of Dedication

ORDO AD BENEDICENDAM SEU DEDICANDAM BASILICAM.

*Ex MS. Pontificali Anglo-Sax. Monasterii Gemmeticensis quod extat
in Bib. Pub. Rothomag. nu. 362.*

INCIPIIT ORDO QUALITER DOMUS DEI CONSECRANDA EST.

Primit' enī decet vt epīs et ceteri ministri ecclesie induant se vestimentis sacris. cum quibus divin' ministerium adimplere debent. et veniant ante ostium ecclesiae que dedicanda e' cantando Antiph'am.

Zachę festinans descende quia hodie in domo tua oportet me manere. at ille festinans descendit & suscepit illum gaudens in domo sua. hodie huic domui salus a Dño facta est alleluia.

Qua finita dicatur haec oratio. Cott.

Ds qui nos pastores in populo uocari uoluisti. presta q̄s ut hoc quod humano ore dicimur in tuis oculis esse ualeamus. p.

Et inuinentvr. XII. candeles et ponant' de foris per circuitum ecclesiae et facit Letaniā et cū hac Letania S̄corv' implorans suffragiv' ter circumeat ipsam quae dedicanda est ectam que hoc modo inchoanda est.

Xp̄e audi nos iij.
S̄ca Maria iij. or.
S̄ce Michael.
S̄ce Gabriel.
S̄ce Raphael.
Oñs S̄ci Angeli.
S̄ce Johannes Bap̄ta.
S̄ce Petre ij.
S̄ce Paule.
S̄ce Andrea.
S̄ce Johannes.^a
S̄ce Jacobe.
S̄ce Philippe.
S̄ce Thoma.
S̄ce Jacobe.
S̄ce Bartholomeę.
S̄ce Matheę.
S̄ce Simon.
S̄ce Taddeę.
S̄ce Mathia.
S̄ce Barnaba.

S̄ce Marce.
S̄ce Luca.
Oñs S̄c Āpli orate pro nob.
S̄ce Stephane.
S̄ce Line.
S̄ce Clete.
S̄ce Clemens.
S̄ce Dionisii.
S̄ce Syxte.
S̄ce Urbane.
S̄ce Laurenti.
S̄ce Ypolite.
S̄ce Corneli.
S̄ce Cypriane.
S̄ce Cosma.
S̄ce Damiane.
S̄ce Agapite.
S̄ce Maurici.
S̄ce Sebastiane.
S̄ce Luciane.
S̄ce Saturnine.

^a "Sancte Johannes" is interlined in a later hand.

Sĉe Pancrate.
 Sĉe Simphoriane.
 Sĉe Geruasi.
 Sĉe Protasi.
 Sĉe Nazari.
 Sĉe Celse.
 Oñs Sĉi Martyres.
 Sĉe Hilari.
 Sĉe Martine.
 Sĉe Gregori.
 Sĉe Siluester.
 Sĉe Benedicte.
 Sĉe Augustine.
 Sĉe Hieronime.
 Sĉe Eusebi.
 Sĉe Aniane.
 Sĉe Albine.
 Sĉe Remigi.
 Sĉe Columbane.
 Oñs Sĉi Confessores orate.
 Sĉa Agnes.
 Sĉa Cecilia.
 Sĉa Anasthasia.
 Sĉa Scolastica.
 Sĉa Brigida.
 Sĉa Eulalia.
 Sĉa Tecla.
 Sĉa Praxedis.
 Sĉa Cristina.
 Sĉa Eugenia.
 Sĉa Genovefa.

Oñs Sĉe Virgines orate.
 Oñs Sĉi orate p nobis iij.
 Propitius esto parce noĉ. Dñe.
 Propitius esto libera nos Dñe.
 Ab oñi malo liĉa nos Dñe.
 A uentura ira liĉa nos Dñe.
 A peccatis nñis liĉa nos Dñe.
 Ab insidiis diaboli liĉa nos Dñe.
 Per crucē tuā liĉa nos Dñe.
 Peccatores te. rogamus audi nos.
 Vt pacē noĉ dones te ř. audi nos.
 Vt dōnū Aĉtolicū & oñs gradus eĉĉe
 custodire & conseruare digñr te roga-
 mus audi nos.
 Vt ecĉam tuā immaculatā custodire &
 ĉseruare digñ.
 Vt cuncto poĉplo Xĉiano pacē & un-
 animitatē largñ.
 Vt congregationē istā in sĉam reli-
 gionē conseruare digneris te řĉ audi nos.
 Fili Dñi te řĉ audi nos.
 Agnus Dñi qui tollis peccata mundi
 parce nobis Dñe.
 Agnus Dñi qui tollis peccata mundi
 miserere nobis.
 Agnus Dñi qui tollis peccata mundi
 dona noĉ pacē.
 Xĉe audi nos. ij.
 Kyrie eleyson Xĉeleyĉ.
 Kyrieleyson.

Sequatur Oratio.

Preueniat nos řĉs Dñe misericordia tua & intercedentibus oñibus sĉis tuis uoces nñas
 cleñtia tuę ppiationis anticip&.

Alia.

Ascendant ad te Dñe preces nñę & ab ecĉlesia tua cunctā repelle nequitiā p.

Alia.

Dĉs caeli terręq. dominator auxiliū nobis tuę defensionis benignus impende p Dñm.

Alia.

Actiones n̄ras q̄s Dñe & aspirando p̄ueni & adiuuando proseguere ut cuncta n̄ra opacio & a te semp incipiat. & p te c̄pta finiat^r p.

T̄c ingrediat^r unv^r ex diaconib^r ectam et clauso hostio ante ipsv^r ceteris omnib^r p forib^r remanentib^r. tunc et pontifex accedens ad hostiũ ecte incipiat Antiphonã.

Tollite portas principes v̄tras & elevamini portę ęternales. *Et iterum circumeat ecclesiam versificando psalmv^r. usque quo veniat ad hostiv^r. percutiensque in primis ter cũ virga sua ipsud hostium. dicat directe.* Tollite portas principes v̄ras et reliqua. *Respondeat minister infra stans.* Quis est iste rex glorię. *Episcopus secundo circueat ectm psallendo versus eiusdem psalmi qui supersunt cũ Antipho^r supradicta quo ad usq; veniat ad hostiv^r quod prius. p^rcutiensq; iterum ipsud hostiv^r dicat directe ut supra* Tollite portas. *et minist^r respondeat* Quis est iste. *Itẽ tertio circumeat ectam psallendo quod supest eiusdẽ psalmi cum Antiphona supradicta. Quo psalmo expleto cũ Antiphona stans ante hostiũ tertio p^rcutiat ipsud hostiũ dicatq; directe sine sono* Tollite portas principes vestras *et Diaconus respondeat* Quis est iste. *Tunc omnis clerus Episcopo respondeat dicens.* Dñs virtutũ ipse est rex gl̄ę. *Et statim Diaconus aperiat hostium hanc orationẽ ante hostium Episcopo dicente.*

Oremus.

Domum tuam q̄s Dñe clementer ingredi. & in tuorum tibi cordibus fidelium p̄petuam constitue mansionem. ut cuius ędificatione subsistit huius fiat habitatio preclara p.

Hac oratione finita ingrediant^r omnes ectam Episcopo crucẽ in manu [gestantem] et stando dicatq; An^r.

Pax huic domui & om̄ibus habitantibus in ea. pax ingredientibus & regredientibus. Añ.

Crux pellit hostem. Crux Xpi triumphat. *Dehinc an^r.*

Benedic Dñe domum istam quam ędificavi nomini tuo [&] venientes in loco isto. exaudi preces in excelso solio glorię tuę. *P^r. Fundamenta eius. Et sic canendo usq; ad mediũ ecte solũ deveniant. Qua finita dicat Ep̄s sonora voce Orem⁹ et Diacon^r Flectam⁹ et post paululv^r dicit Levate. Et Pontifex. Orem⁹.*

Ds qui invisibiliter omnia continet et tamen pro salute generis humani signa tuę potentię visibiliter ostendis. templum hoc potentię tuę habitatione illustra. ut om̄s qui huc deprecaturi conveniunt. ex quacumq; ad te tribulatione clamaverint. consolationis tuę beneficia consequant^r p.

Itẽ dicat Pontifex. Oremus et diaconus. ut supra Flectam⁹ genua et post paululv^r dicit Levate deinde Ep̄s dat orat^r hanc.

Tabernaculum hoc ingredi q̄s Om̄ps sempiternę Ds. & famulos tuos congregatos ad honorẽ & laudem nominis tui adque beatę Marię sacrę Virginis benedic sicut benedicere dignatus es domos patriarchum. Abrahã Isaac & Jacob. pusillis cum magnis. ita benedicere & s̄ficare eos dignare. p Dñm.

Deinde incipit clerus Letaniã et cv^r venerint ante altare Pontifex et Sacerdotes sive Levite prosternant se sup stramenta vsq; dum dicatur Agnus Dei.

Kyrieleyson.
 Xp̃e leyson Domine Miserere.
 Xp̃e miserere.
 Xp̃e audi nos.
 S̃ca Maria
 S̃ce Michael ora p nob.
 S̃ce Gabriel
 S̃ce Raphael.
 Oñis Chorus Anglōz.
 Oñis Chorus Patriarcharū.
 Oñis Chorus Pph&arum.
 S̃ce Petre.
 S̃ce Paule.
 S̃ce Andrea.
 Oñis Chorus Aplorum.
 S̃ce Stephane.
 S̃ce Line.
 S̃ce Clete.
 Oñis Chorus Martyrum.
 S̃ce Gregori.
 S̃ce Silvester.
 S̃ce Leo.

Oñis Chorus Confessoꝝ.
 S̃ca Felicitas.
 S̃ca Perp&ua.
 S̃ca Agatha.
 Omnis Chorus Virginum.
 Oñes S̃ci orate p nobis.
 Xp̃e audi nos.
 Ab inimicis ñris defende nos Xp̃e.
 Afflictionē ñram benignus vide.
 Dolorē cordis ñri respice clemens.
 Peccata põpli tui pius indulge.
 Orationē ñram exaudi Xp̃e.
 Hic & in perp&uum nos custodire
 digneris Xp̃e.
 Fili Dī vivi miserere nob̃.
 Exaudi nos Xp̃e. exaudi. exaudi nos
 Xp̃e.
 Kyrieleyson. Xp̃e eleyson.
 Domine miserere. Xp̃e miserere.
 Miserere nob̃ pie rex Dñe. J̃hu Xp̃e.
 Xp̃e audi nos. T'.

Ut autē surrexerint ab oratione non dicit Pontifex Dñs vobisc̃ sed tantū inchoat et dicit Oremus et Diacon' ut sup̃ Flectam⁹ genua et iterū Levate. sequit' oratio. Magnificare Dñe Ds̃ ñr in s̃cis tuis & hoc in templo edificationis appare. ut qui oñia in filiis adoptionis oparis. ipse semp̃ in tua hereditate lauderis. p Dñm. Deinde incipit pontifex de sinistro angulo ab oriente scribens p pavimentū cū cāb̃ta sua A. B. C. dariv' usq. in dexterv' angulv' occidental. et dicit hanc antiphonā.

Fundamentū aliud nemo potest ponere prāter illud deniq. quod positū est a Xp̃o Dño. *Pl. Fundamenta eius. Et a dextro angulo orientat scribat similiter A. B. C. dariv' usq. in sinistrv' angulum occidentalē Basilice canendo Antiphonam.* Haec aula accipiat a Deo gratiam benedictionem & misericordiam a Xp̃o J̃hu *Pl. Magnus Dñs. Deinde veniens ante altare dicat. Ds̃ in adiutoriū meum intende. cū gloria. absque Aff Deinde benedicens salem et aquam cum cinere dicat hanc orationem.*

Exorcizo te creatura salis. p Dñm vivum p Dñm verū p Dñm s̃c̃m. p Dñm qui te p Eliseum proph&am in aquam mitti iussit. ut sanaret⁹ sterilitas aquae. ut efficiaris sal exorcizatum in salutem credentium. ut sis oñibus te sumentibus sanitas animę & corporis. & effugiat atq. discedat ab eo loco quo aspersus fueris. oñis fantasia & nequitia vel versutia diabolicae fraudis. oñisq. spiritus immundus adiuratus p eū qui venturus est iudicare vivos & mortuos & seculum p ignem. Amen.

Benedictio salis.

Inmensam clementiam tuam om̃ps eterne Ds humiliter imploramus. ut hanc creaturam salis. quā in usum generis humani tribuisti. benedicere & sc̃ificare tua pietate digneris. ut sit om̃ibus sumentibꝫ salus mentis & corporis. & quicquid eo tactum ̃ respersum fuerit. careat om̃i immunditia om̃iqꝫ. in pugnatione spiritalis nequitie. p Dñm nřm Jhm Xpm filium tuū qui venturus est iudicare vivos & mortuos.

Exorcismus aquae.

Exorcizo te creatura aque in nomine Dī patris om̃ipotentis. & in nomine Jhu Xpi filii eius & Sp̃s Sc̃i. Om̃is virtus adversarii. om̃is incursio diaboli. om̃e fantasma. omnesqꝫ. inimici potestates eradicare & effugare ab hac creatura aquae. Vnde exorcizo te creatura aque p Dñm verum p Dñm vivum p Dñm Sc̃m. & p Dñm nřm Jhm Xpm ut efficiaris. aqua sc̃a. aqua benedicta. & ubicumqꝫ. effusa fueris vel aspsa sive in domo sive in agro. effuges omnem fantasiam omnēqꝫ. inimici potestatē quatinus consecratio huius aectę ut per eam & benedictionē divinā auxiliante Dño. sive per os. & p manus atqꝫ. officium nřm. hæc domus Dñi Dī nři divinitus per grām Sp̃s Sc̃i consecrē pp̃ualit̃ ad invocandum nomen Dñi consecrata pmaneat. & Sp̃s Sc̃s habitet in domo hac. p Dñm nřm.

Benedictio Aquae.

Ds qui ad salutem humani generis maxima quęqꝫ. sacramenta in aquarum substantia condidisti. adesto pp̃itius invocationibus nris & elemento huic multimodis purificationibus p̃parato. virtutem tuę benedictionis infunde. ut creatura mysterii tui tibi serviens ad abi-ciendos demones morbosqꝫ. pellendos divinę gratię sumat effectum. ut quicquid in domibus vel in locis fidelium hæc unda respserit. careat om̃i immunditia. liberet̃ a noxa. non illic resideat sp̃s pestilens. non aura corrumpens. abscedant om̃s b inimici. & si quid est quod aut incolomitati habitantiū inuidet̃ aut quieti. aspersione huius aquę effugiat. ut salubritas p invocationē tui nominis expetita ab om̃ibus sit in pugnationibus defensa p Dñm.

Benedictio Cinerum.

Om̃ps Sempiternae Ds parce metuentibus propitiare supplicibus. & mittere dignare sc̃m Angl̃m tuum de celis. qui benedicat & sc̃ificet cineres istos. ut sint remedium salubre. om̃ibus nomen tuum humiliter inplorantibus. ac semet ipsos p conscientia delictorum suoz accusantibus. atqꝫ. conspectui divinę clementię tuę facinora sua deplorantibus. vel serenissimā pietatē tuā supplicū obnixeqꝫ. flagitantibꝫ. presta q̃s p invocationē sc̃issimi nominis tui. ut quicumqꝫ. eos super se asperserint p redemptione peccatoꝝ. corporis sanitatē & animae tutelam p̃cipiant. p Dñm.

Post hoc miscetur sal et cinis faciens crucē ter super ipsā aquā et dicat hanc orationē.

Ds invictę virtutis auctor et insuperabilis imperii rex ac semper magnificus triūphator. qui adversę dominationis vires reprimis. qui inimici rugientis sevitiā supas. qui hostiles ne-

^b “insidiæ latentis,” in a later hand.

quittas potens expugnas. Te Dñe trementes & supplices deprecamur ac petimus. ut hanc creaturam salis & aque dignanter accipias. benign⁹ illustres. pietatis tue more sc̃ifices. ut ubicuq̃. fuerit aspsa^c p̃ invocationē sc̃i tui nominis om̃is infestatio immundi sp̃s abiciat^r terrorq. venenosi serpentis p̃cul pellatur. & presentia Sc̃i Sp̃s nobis misericordiā tuā poscentibus ubiq. adesse dignet^r p̃.

Deinde misceat^r vinu^r cu^r aqua et dicat hanc orat^r.

Ds creator & conservator humani generis. dator gratiæ sp̃italis. largitor aet̃næ salutis. Tu Dñe emitte Sp̃m tuū Sc̃m sup̃ vinum hoc aqua mixtum. ut armata virtute c̃lestis defensionis ad consecrationē huius eccl̃e vel altaris pficiat. p̃.

Dñe Ds Rex universarum caelestium & terrestrium creaturarum qui de c̃lo descendisti & p̃ misteriorum tuorum archana eccl̃ae tuae iter ad c̃elos ascendendi prebuidisti. qui que inter c̃lera c̃lestium terribilia mysteriorum miracula etiā ex proprio latere undam sanguinis & aquae ob animarum nr̃arum medelam p̃fluxisse p̃misisti. concede q̃s ut sacro sc̃a sanguinis tui mixtura in vino cum unda sanguinis. celesti benedictione eccl̃a tua consecret^r & ad nr̃e opationis confirmationē consecrata p̃maneat p̃ Dñm.

Et mittat in ea crisma. et condat ex ipsa aqua calcē et faciat maldā unde recludere debet ipsas reliquias. deinde faciat crucē cū digito suo cum ipsa aqua in dexterā partē p̃ quatuor cornua altaris cantando Asperges me. Inde veniens ante altare cū ysopo asperget illud altare in circuitu septē vicibus canendo Antiphonam. Asperges me ysopo & mundabor lavabis me & sup̃ nivē dealbabor cum psalmo Miserere mei Ds. Quā sequatur Orat^r. Patteant ad hoc altare aures misericordiæ tuæ q̃s Dñe precibus supplicantiū & ut petentibus desiderata concedas. fac tibi eos placita postulare p̃.

Et vadat in circuitu altaris spargendo deinde in dextera parte p̃ parietes eccl̃e usq. dum veniat ante altare. Deinde Antiphona.

Sc̃ificavit Dñs tabernaculū suum & hęc est domus Dī in qua invocet^r nomen eius de qua scriptū est erit nomen meum ibi dicit Dñs *Pl. Ds nr̃ refugiū quo pacto sequatur orat^r.*

Hic benedictionem tuam Dñe populus fidelis ad honorē & laudē nominis tui veniens accipiat. qua corpore salvet^r ac mente. hic gratam tibi semp exhibeat servitutē & propitiationis tuæ beneficia iugiter inveniat p̃ Dñm.

Solus & effabilis supernorum rex Dñe Ds auxiliare quesumus eccl̃e tuæ ut quicumq. hic ad laudē & exaltationē nominis tui conveniunt. sacrę devotionis proficiant incrementis. & tuo munere semp gubernentur. & ad redēptionis aet̃næ p̃tineant te ducente consortium p̃ Dñm.

Sparget iteru^r trib. vicib. desup̃ in circuitu altaris vel eccl̃e deintus cu^r Antiphona.

In dedicatione huius templi laudate Deum om̃es militiæ c̃lorum & om̃is terra laudent nomen Dñi quia exaltatum est nomen eius solius.

Deinde p̃gat extra eccl̃am cu^r omni scola spargendo ter per parietes in circuitu et desuper cantando.

Qui habitat in adiutorio altissimi in protectione Dī c̃eli commorabit^r. Dicet Dño.

Adiutor altissime Ds & protector caelestis. preces nr̃as quesumus clementer exaudi.

^c "uel degustata," in a later hand.

nobisq; misericordiam tuā poscentibus concedas. ut quicūq. in parietes huius ecclē ad te clamaverint. oīum veniam peccatorum & gaudia p̄cipe mereantur ęterna. p.

A. Asperges me Dñe. *Pl.* Miserere me Ds̄.

Fundamenta tēpli huius sapientia sua fundavit Ds̄ in quo dñm celi conlaudant Angeli. surruant venti. & fluant flumina. non possunt eam movere umquam fundata enim erat supra petram. *Pl.* Fundamenta eius. *cum toto psalmo.* *Finito hoc ingrediat' pontifex in ectam cum omni schola et incipiat Antipho'.*

Ds̄ qui Jacob famulo tuo p̄fecto ascendentes & descendentes in p̄figurationē s̄corum predicatorū angelos ostendisti. concede q̄s oīs ad hanc dedicationē venientes apostolorū tuorum tueri p̄sidio. quatinus qui sursum s̄m caput ecclē videlicet Dñm contēplant' p̄ his intercedere non desistant qui in imis versantur p̄ D'.

Benedic Dñe domum istam quam edificavi nomini tuo ut sint oculi tui apti sup eā die & nocte *Pl.* Magnus Dñs.

Et vadat de ipso altari spargendo p̄ mediv' ecte in longū et ī latū faciendo crucē sup omne pavim'tv' cū Antipho'. Benedictus es in templo sancto glorię tuę quod edificatū est ad laudē & gloriā nominis tui Domine *Pl.* Benedicite oīa opa Dñi Dño.

Et veniens in medio ecte dicat Oremus. *Et Diacon' Flēc. gen. p̄ea dicat. Lē.* *Et dicat Ep's hanc orationē.*

Ds̄ qui loca nomini tuo dicata s̄cificas. effunde sup hanc orationis domū grām tuam. ut ab oīibus hic invocantibus nomen tuū auxilium tuę misericordię sentiat' p̄ Dñm.

Et iter' dic'. Oremus. *et Diacon' ut sup. Sequit' Oratio.*

Ds̄ s̄cificationum Om̄ps dominator cuius pietas sine fine sentitur. Ds̄ qui cęlestia simul & terrestria moderaris. servans misericordiā tuam populo tuo ambulanti ante conspectum glorię tuę exaudi preces servoz tuoꝝ. & presta ut sint oculi tui apti sup domū istā die ac nocte. hancq; basilicā in honore S̄ci it̄t. sacris mysteriis institutā. clementissimus dedica. miserat' illustra. proprio tuo splendore clarifica & benedicito. omnēq. hominē venientē adorare te in loco hoc placatus admitte propitius dignare respicere & prop̄ nomen tuum magnum & manum fortē & brachium excelsum. in habitaculo hoc supplicantes libens p̄tege. dignanter exaudi. & ęterna defensione c̄serva ut sēp felices sēp tua religione lētantes. constanter in S̄cę Trinitatis fide catholica p̄severent p̄.

Prefatio in medio ecte. Sursū Corda. *R.* Habem⁹ ad Dñm. Grať agam⁹ Dño Dō ñro. Dignū et iustū ē.

VD. *usque* aeternę Ds̄. adesto p̄cib. ñris. adesto sacrañtis. adesto & iā piis famuloꝝ tuorū laborib; noī; misericordiā tuā poscentib; descendat quoq. in hanc ecclē tuam quam sub invocationem s̄ci nominis tui in honore S̄ci it̄t indigni consecramus S̄cs S̄ps tuus septiformis gratiæ ubertate p̄fusus. ut quoties cumq. in hac domo tua s̄m tuum nomen fuerit invocatum. eorum qui te invocaverint a te pio dño p̄ces exaudiant'. O beata S̄ca Trinitas quę oīa purificas. omnia mundas. oīa exornas. O beata maiestas Dī quę cuncta inples. cuncta contines. cunctaq. disponis. O beata & s̄ca man⁹ Dñi quę oīa s̄cificas. oīa benedicis. omnia sacrificas. O s̄cē S̄corum Ds̄. tuam clementiā humillima devotione deposcimus. ut hanc ecclē p̄ ñrę humilitatis famulatum. in honore s̄ci martyris

tui. *ill.* purificare. benedicere. consecrareq; digneris pp&ua sc̃ificationis tuę ubertate. Hic quoque sacerdotes sacrificium tibi laudis offerant. hic fideles populi vota psolvant. hic peccatorum onera solvant^r. fideliumq. lapsa reparent^r. In hac ergo q̃s Dñe domo tua sp̃s sc̃i gratia egroti sanent^r. infirmi restituant^r. claudi curent^r. lepsi mundent^r. ceci inluminent^r. demonia eicientur. cunctoꝝ ergo debiliu egrotationes. te Dñe annuente pellant^r. Om̃ium etiã vincula peccatorum absolvantur. ut om̃s qui hoc tēplum beneficia iusta deprecaturi ingrediunt^r. cuncta se in p&rasse l&entur. ut concessa misericordia quam precamur. perp&uo miserationis tuę munere gloriemur. p.

Ipsa expleta ingrediendū ē ad alt'. post extensv' velū. Ps̃. Ant'.

Introibo ad altare Dei ad Dñm qui letificat iuventutem meam. *Pl.* Judica me Ds̃.

I'adat ant' altare effundat quod remansit de ipsa aq^a ad basī altaris et ext'gat altare. de linteo cū Ant'.

Ecce tabernaculum Dei cum hominibus & sp̃s Dī habitat in vobis templum enim Dei sc̃m est quod estis vos pro cuius amore celebratis hodie gaudia tēpli tempore festi *Pl.* Laudate Dñm om̃s gentes.

Et benedicat tabulā altaris. que tam' tabula prius lota erit ex aq^a sacrata.

Benedictio tabule.

Dñe sc̃e pater om̃ps aeterne Ds̃ misericordiam tuam vocibus exultantibus deprecamur. ut qui per omnem mundum fidem sparsisti. ec̃tam congregasti. quiq; lapidem abscisum de monte sine manibus angulari cōpage solidasti. hanc quoque tabulam serenius inlustra. eamq. ęno lumine irriga. ita diversis p̃ membra crismatibus locupletes. ut p̃ illam admirandam filii tui hostiam. ipse benedicas inpositā. ipse suscipias consecratam p̃ Dñm.

Itē alia.

Dñe sc̃e pater Om̃ps aeterne Ds̃. creator celi & terrae maris & om̃ium elementorum. supplices maiestatem tuam exoram⁹ & petimus. ut benedicere & sc̃ificare digneris tabulam istam ex lapide tuę creaturę manu hominis adquadratam. sicut benedicere dignatus es altare illud quod Noe post transactum cataclisma puerbum sc̃m tuum in nomine Dī patris Omnipotentis edificavit. Super quod defuncta animantia terre oblata sunt munda & in-munda. sed in-munda in figura gentilium. quae a Sp̃u Sc̃o mundata & in odore suavitatis accepta. scriptura commemorante cognovimus. Suscipiat^r apud te hic superpositum sacrificium. quodcumq. p̃ manus sacerdotum offeratur. Qui vivis.

Singulare illud repropitiatoriū quod se in ara crucis nobis redimendis optulit inmolandum. Cuius prefiguratione patriarcha Jacob lapidem erexit in titulum quo fier& sacrificium & porta caeli de sup̃ aperiret^r. oraculum. suppliciter tibi Dñe preces fundim⁹ ut metalli huius expolitā materiē. sup̃nis sacrificiis inbuendo. ipse tuę dotari sc̃ificationis ubertate p̃cipias. qui quondam lapideis legem scripsisti in tabulis. p̃ dñm.

Item alia.

Ds̃ Omnipotens. universarum rerum rationabilis artifex. qui int^r ceteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti. ut legis libatorium tuo prepararet^r.

altari. annue dignanter huius institutor Mysterii. ut quicquid hic oblatum sacramentumve fuerit. nomini tuo assurgat. religioni pficiat. spei innitat^r fidei sit p̄cipue dignum honore. p̄ Dñm.

Postea mittat olev' sup' altare in medio crucē faciens. et sup' iij^{or} angulos cum Antiphona. Erexit Jacob lapidem in titulum fundens oleum desuper. *pl.* Quam dilecta.

Dñm universitatis artificem. & immense molis admirabilem conditorem f̄rs Kñi votis exultantibus deprecemur. ut qui p̄ totum mundum fidem aspersit. et etiam congregavit. quam lapis excisus sine manibus angulari compage solidavit. ut adtolleret caput in celū qui de celo accepit fundamentum. lapidem hunc ad conficiendum in eo vitę sacramenta compositum. ita crismate divine sc̄ificationis pfundat. ut sup̄ illud adorandam filii sui hostiam ipse benedicat inpositam. Ipse suscipiat consecratam. sit hic uictima unitati substantię & personarū Trinitati grata & acceptabilis. ut hunc lapidem quē p̄ invocationem nominis pio dedicamus officio presentię suę visitatione inlustr&. & sc̄ificatione benedictione perpetua inhabitatione possideat.^d p̄ Dñm.

Alia.

Ds q̄i ad sacrificandvm primogenitum tibi populum tabernaculi exemplar in monte Sina Moysi famulo tuo mysticis significationibus demonstrasti. sc̄dm caelestium formam terris sc̄m disponens. ut ad te ipsum quę n̄ra videntur adtraheres & sup̄nis terrena sociares. quatinus eminentia spiritalis illuc tender& te vocante fastigium. unde te ordinante sumsit exordium. hunc quoq; lapidē salutarib: celebrandę redemptionis Mysteriis preparatū rore caelestis unguenti aspge. & aromatibus divine sc̄ificationis pfunde. ac munus gratię consecrantis sup̄ illū sacrificia inpone. digneq; sic supra quod electas ad sacrificium creaturas in corpus & sanguinē redemptoris virtus secreta convertat & in sacras agni hostias invisibili mutatione transcribat. ut sicut verbū caro factum est. ita in verbi substantia benedicta oblationis natura pficiat & quod prius victui fuerat alimonia. uita hic efficiat^r et̄na p̄ Dñm.

Et unguat manus sua ipsv' lapidē sup' et in circuitu ipsius altaris p' iij^{or}. cornua. expleto psalmo mittat iterū olev' similiter sicut prius canendo.

Mane surgens Jacob erigebat lapidem in titulum fundens oleum desup̄. votum vovit Dño vere locus iste sanctus est & ego nesciebam. *Pl.* Ds n̄r refugium.

Ipsa expleto mittat crisma similiter canendo.

Vidit Jacob scalam. summitas eius celos tangebatur & descendentes angelos & dixit vere locus iste sc̄s est. *Pl.* Fundamentum eius.

Deinde in circuitu ecte p' parietes a dextro et a sinistro faciens. crucē cv' pollice de ipso crismate dicens.

Sc̄ificetur hoc templū p̄ istam unctionē & n̄ram benedictionē. in nomine patris & filii & S̄ps Sc̄i *cum Antiph.* O quam metuendus est locus iste vere non hic aliud nisi domus Dei & porta celi. *Pl.* Magnus Dñs. *Et it'ū dicat A.* Lapidēs pretiosi om̄s muri tui & turres Hierusalem gemmis edificabuntur. *Pl.* Lauda Hierusalem.

^d Et s'c̄ificatione benedicat. & perp̄ua inhabitatione possideat. Bened. Roberti Archiep.

Oremus.

Om̃ps sempiternæ Ds̃. effunde super hunc locum gratiam tuam. & oñibus in te sperantibus auxilium tui muneris ostende. ut hic & sacramentorum tuorum uirtus. & uotoꝝ optinet̃. effectus. p̃ Dñm.

Alia.

Ds̃ qui de uivis et electis lapidibus c̃nnum maiestati tuę condis habitaculum. auxiliare populo supplicanti. ut quod ecclesię tuę corporalibus proficit spatiis. spiritalibus amplificetur augmentis. p̃ Dñm.

Inde faciens crucē cū incenso sup̃ altare cū Antiph. fumificante terribulo.

Domine ad te dirigatur oratio mea sicut incensum in conspectu maiestati tuę. *Pl.* Dñe clamavi ad te. *Att.* Ecce odor filii mei sicut odor agri quem benedixit Dñs. *Pl.* Lauda Hierusalem Dominum.

De hinc oratio hec.

Dñe sc̃e pater clemens. cuius nec initium nec finis aduertitur. qui tantus es quantus esse uoluisti. scilicet sc̃s atq; mirabilis. Ds̃ cuius maiestatem elementa non capiunt. te benedicim⁹. te supplices deprecamur. ut sint tibi altaria haec sicut illud quod Abel salutariis misteriis in passione precursor. iugulatus a fratre. nouo sanguine inbuit & sacrauit. Sint tibi Dñe altaria haec sicut illud quod Abraham pater ñr quia uidere te meruit fabricauit. in quo sacerdos Melchisedech sacrificiū formam triumphalis expressit. Sint tibi Dñe altaria haec sicut illud quod Isaac puteum profundę puritatis inueniens. habundantię ei nomen imponens. tuę maiestati dicauit. Sint tibi Dñe altaria haec sicut ille lapis. quē Jacob subponens capiti suo. ascendentes & descendentes angelos p̃ misteriū somno revelante cognouit. Sint tibi Dñe altaria haec sicut illud quod Moyses susceptis mandatis tuis in prefiguratione Apostolica. xij^{cim} lapidum constructione firmauit. Sint tibi Dñe altaria haec sicut illud quod Moyses. vij^{te} dierū purificatione mundauit. & c̃lesti tuo alloquio Sc̃m vocauit sicut locutus es ad Moysen dicens. si quis tetigerit altare hoc. sc̃ficatus habeat̃. In his ergo altaribus iuguletur luxuria. oñis q; libido feriat̃. Offerat̃ pro turturibus sacrificium castitatis. p̃ pullis columbarū innocentie sacrificium. p̃ Dñm.

Iterv' dicat Orem' Diacon⁹. vt sup^a.

Sequitur oratio.

Dī patris Omnipotentis misericordiam delectissimi f̃rs deprecemur ut haec altaria sacrificiis spiritalibus consecranda. uocis exoratus officio. presenti benedictione sc̃ficet̃ ut in eo semp oblationes famulorum suorum studio sc̃ę devotionis inpositas benedicere & sc̃ficare dignet̃. & spiritali placatus incenso precanti. familie suę pr̃optus exauditor assistat. p̃ Dñm.

Iter' dicat Orem' Diaconvs vt supra.

Sequitur Orat'.

Ds Om̃ipotens in cuius honore altaria hæc sub invocatione nominis tui indigni consecramus. clemens & propitius. preces nr̃e humilitatis exaudi. & presta ut in his mensis sint tibi libamina accepta. sint grata. sint pingua. & Sp̃s sc̃i tui semp̃ rore pfusa. ut om̃i tempore in hoc loco supplicantis tibi familię tuę anxietates releues. egritudines cures. preces exaudias. uota suscipias. desiderata confirmes. postulata concedas. p̃ Dñm.

Prefatio super altare.

Svrsvm corda. *R'.* Habem⁹ ad Dñm. Gratias agamus Dño Dō ñro. *R.* Dignum et iustum est.

Vd. eterne Ds ut propensiori cura. & adtentiori famulatu. tibi servitutis officia defera-
mus. hoc presertim in tempore. quo religiosarum mentium habitura reuerentiam altaria
dedicamus. Dignare igit̃ dominator Dñe haec quesumus altaria cęlesti sc̃ificatione pfun-
dere & benedicere. ut sc̃i Sp̃s illustratione prefulgeant. Sint illius quoq. apud te gratię
cuius fuit illud quod Abraham pater fidei nr̃i filium immolaturus extruxit. quod Isaac in
conspectu tuę maiestatis instituit. quod Iacob Dñm magna uidens visione erexit. ut hic
orantes exaudias. hic oblata sc̃ifices. hic quoq. supposita benedicas. hinc quippe bene-
dicta distribuas. Sint mensę cęlesti spiritaliq. conuiuio paratę. Tu enim Dñe pprio tuo
ore hostias sup̃ eas impositas benedicto & benedictas suscipito. atq. nobis om̃ibus tribue.
ut participatione earum. uitã adquiramus sēpiternã p̃.

Ornauerunt faciem templi coronis aureis & dedicaverunt altare Dño. Alleluia. Mag-
nus Dñs.

Oratio super altare.

Maiestatem tuam Dñe imploramus humiliť. ut altare hoc ad suscipienda populi tui mu-
nera inunctũ potenť benedicere & sc̃ificare digneris. & quod nunc a nobis indignis sub tui
sc̃i nominis inuocatione in honore & nomine sc̃i Martyris tui. *ill.* sacro sc̃i crismatis
unctione est dilibutum. placeat tibi Dñe altare. maneat in ppetuum. ut quicquid deinceps
sup̃ eũ oblatũ sacratumue fuerit. dignum tibi fiat holocaustũ atq. om̃ium hic offerentium
sacrificia. a te pio Dō benigne suscipiant̃ & p̃ ea peccatorum nr̃orum & eorum uincula
absoluant̃. maculę deleantur. venie imp̃&rent̃. gratię adquirant̃. quatenus unacum sc̃is &
electis tuis. vitam pcipere eternam mereamur. p̃ Dñm.

Confirma hoc Deus quod opatus es in nobis a templo sc̃o tuo quod est in Hieru-
salē. Alleluia. Alleluia. *cum Gloria.*

*Deinde tenentiḃ subdiaconiḃ et acolitis linteamina vel omnia crnamenta ecte sev vasa
sacra qvecq; ad cultv' D'i ecte p'tinere vident̃. benedicat ea pontifex sicut in sacramen-
torio continent̃.*

Benedictio linteaminv' vel ad omnia in usv' Basilice.

Dñe Ds Om̃p. qui ab initio hominibus utilia & necessaria creasti & quem ad-

modū vestimenta pontificalia sacerdotibus & levitis ornamenta quęq. & lintheamina. fieri famulo tuo Moysi p quadraginta dies docuisti. sive etiā ea quę Maria texuit. & fecit in usū ministerii tabernaculi foederis. s̄cificare. benedicere. consecrareq; digneris hęc lintheamina in usū altaris tui ad tegendū involuendūq; Corp⁹ & Sanguinē fili tui Dñi nr̄i Jhu Xpi. qui tecū uiuit.

Alia.

Dignare Dñe Ds Om̄ipotens regū & Dñs dominantīū. sacerdos omniū & pontifex uniuersoꝝ per quē una cū Patre. S̄coq; S̄pu facta s̄ universa. Xpe Jhu benedicere c̄secrare & s̄cificare digneris ornāta hui⁹ altaris t̄ c̄clesię. quē admodū s̄cificasti officia tabernaculi testimonii. ita nunc manens in ęrnū sūms sacerdos sacerdotū. ut dixim⁹ ornāta & om̄ia instrūta altaris hui⁹ eclesię seu basilicę quę in̄ nostras palmas habent^r. corde puro p̄cam^r ut benedicas. purifices. c̄secres. & c̄sūmes p.

Incipiunt orationes ad vestim⁹ sacerdotalia seu leuitica.

Om̄ps Sēp̄it̄ne Ds q̄i p Moysen famulū tuū pontificalia seu sacerdotalia atq. leuitica vestīta. ad explendū in c̄spectu tuo mysteriū divinū & ad decorē seu laudē nominis tui fieri decreuisti. adesto pp̄itius invocationib; nr̄is. & hęc indūta sacerdotalia desup gratia tua irrigante. tua ingenti benedictione p nr̄e humilitatis seruitiū purificare. benedicere. c̄secrareq; digneris. ut diuinis cultib; & sacris mysteriis apta & benedicta existant. his q̄oq. sacris vestib; sacerdotes siue leuitę tui induti. muniti. & defensi. ab omnib; impulsioneib; seu tēptationib; malignorū s̄p̄ituum tuti ēe mereant^r tuisq; misteriis apte & c̄digne servire & inh̄rere. atq; in his placide & devote p̄severare tribue. Salvator mundi. q̄i cū Patre & S̄pu S̄co uiuis & regnas p omnia.

Alia.

Dē Ds Pater Om̄ps rex magnificus triūphator. qui s̄cis patrib; nr̄is ac sacerdotib; tibi seruiantib; q̄i tibi in sacerdotali ordine placuer̄. diversi generis ornāta & vestīta sacerdotalia fieri & ornari uoluisti. exaudi pp̄ici⁹ orationē nr̄am. & hanc planetā ac casulā atq; sup humerale seu poderē. albā ac stolā. cingulū. orariūq; dextera tua s̄cā benedicere. s̄cificare. consecrareq; & purificare digneris. q̄atin⁹ hęc vestīta. ministris & levitis ac sacerdotib; tuis. ad divinū cultū ornandū atq; explendū pficiant. s̄cis q; altarib; tuis mundi & ornati his sacris vestib; ministri tui inrephensibiles in actu. & dictu. interius exteriusq; appareant. tibi soli Dō puro corde & mundo corpore omnib; dieb; vitę eoꝝ inrephensibiliter s̄corū patrū exēpla sequentes. servire valeant hisq; sacris m̄nisteriis s̄c̄dm tuā voluntatē quando tibi placuerit expletis. c̄lestis regni gloriā cū om̄b; s̄cis sibiq; cōmissis p̄cipe mereant^r p.

Item Alia.

Ds Om̄ps bonarū uirtutum dator. & omniū benedictionū largus infusor. supplices te rogamus ut manib; nr̄is opem tuę benedictionis infundas. & hęc uestimenta sacerdotalia seu leuitica diuinis cultib; ministris tuis preparata. virtute S̄ci S̄ps benedicere. & s̄cificare dig-

neris. & omnib; eis utentibus gratiā sc̃ificationis sacri misterii tui benignus concede. ut in conspectu tuo sc̃i & immaculati atq; inrephensibiles appareant. & tuę auxilium misericordię adquirant. Sed & aliis bene ministrandi & uiuendī exemplū prebeant. atq. eternę beatitudinis p'mia consequi mereantur. p Dñm nřm.

Oratio ad Corporale benedicendum.

Clementissime Dñe cuius inenarrabilis virt⁹ cuiusq; misterium archanum mirabiliter p totū mundū celebrat^r tribue q̃s ut hęc Corporalia tuę propitiationis benedictione sc̃ificentur ad consecrandū sup illa corpus Dī & Dñi nři Jhu Xpi filii tui qui tecū vivit & regnat Ds in unitate Sp̃s Sc̃i p oīa.

Alia.

Ds qui pro generis humani salvatione verbum caro factus es. & habitare totus in nob non dedignat^r es. quiq; traditori tuo pfido osculum piū cēdisti dum pro omniū vita pius voluisti agñ mactari. atq; in sindone lino texta. Iosep totum te inuolui p̃misisti. respice propit^r ad voces nřas. quia tua fidelit^r carismata amplecti cupim⁹. q̃s Dñe sc̃ificare. benedicere. consecrareque digneris hęc corporalia in usum altaris tui. ad consecrandū sup ea. sive ad tegendum involvendūq; Corpus et Sanguinē filii tui Dñi nři Jhu Xpi. dignis que pareant famulatib; ut q̃cqd. tibi sacro ritu super hęc inmolabit^r sicut Melchisedech oblatū holocaustū tibiq; acceptabile optulit. sic sacrificia nřa acceptabilia fiant. Te quoq; humili^r rogamus ac petim⁹ ut hęc corporalia tuę sc̃ificationis ubertate. p sp̃s Sc̃i gratiā purifies. & sc̃ifies. qui te pro nob; omnib; sacrificiū offerre voluisti. & p̃sta ut sup his sint tibi libamina accepta. sint grata. sint pingua. & Sp̃s Sc̃i tui semper rore pfusa p dñm.

Alia.

Ds qui digne tibi servientium nos imitari desideras famulatum. respice propitius ad humilitatis nřę servitutē. & haec corporalia nomini tuo dicata. servitutis nřę usib; preparata. cēlestis virtutis benedictione sc̃ifica. purifica. & consecra. quaten⁹ sup ea Sp̃s Sc̃us tuus descendat. qui & populi tui oblationes benedicat. & corda siue corpora sumentiū benign⁹ pficiat. p Dñm.

Oratio ad patenam consecrandam.

Consecramus & sc̃ificamus hanc patenā ad conficiendum in ea Corpus Dñi nři Jhu Xpi. patientis crucem pro omnium salute. qui cum Patre & Sp̃u Sc̃o uivit & regnat Ds per omnia sc̃la sc̃lorum. amen.

Deinde facit signum de oleo sc̃o s'r patenam. et benedicit eam his verbis.

Consecrare et sc̃ificare digneris Dñe Ds Om̃ps patenā hanc per istam unctionem. & nřam benedictionem. in Xpo Jhu Dño nřo qui Te cum & cum Sp̃u sc̃o vivit & regnat Ds in sc̃la sc̃lorum.

Ds Om̃ps universarum rerum rationabilis artifex. qui inter ceteras creaturas formam lapidei metalli ad obsequium tui sacrificii condidisti. ut legis libatoriū tuo prepararetur

altari. annue dignant^r huius institutor. mysterii ut quicquid hic oblatū sacratum ve fuerit. dignum tibi fiat holocaustū. atq; omnium hic offerentium sacrificia a te pio Dō benigne suscipiantur. & per ea peccatorū n̄orum & eorum vincula absolvantur. maculę deleantur. venię impetrentur. gratię adquirantur. quatinus una cum sc̄is & electis tuis. vitam ꝑcipere eternā mereamur ꝑ Dñm.

Ds qui post tipicum pascha & esis agni carnibus panem ex catino sumere in proprii comparatione corporis. & discipulis distribuere dignatus es. te supplici deuotione deposcimus. utquicūq; ex hac patena ore panem sacratum ꝑcipint. Te uiuum & verum panem corde concupiscant & capiant. & benedictionem mereantur ꝑcipe sempiternam ꝑ.

Ad Calicem.

Oramus te Dñe Ds n̄r. ut calicem istum iu usū ministerii tui consecrandum cēlestis gratię inspiratione sc̄ifices. & ad humanam benedictionē plenitudinē diuini fauoris accommodes. ꝑ Dñm n̄m.

Ds qui accepto & distributo pane uetus determinans pascha & nouum insinuans. calicem accipiens benedixisti. & discipulis tuis ad bibendum porrexisti. quiq; in cruce ꝑ mundi salute positus. aquā ex latere ꝑꝑio unacum sanguine profluxisse supna sanctione uoluisti. respice propitius ad humilitatis n̄rę famulatū. & ꝑ te inpositam benedictionē. & ꝑresta ut quicumq; ex hoc calice mysticam sanguinis tui memoriam mundato corde ꝑgustent. peccatorum om̄ium a te misericordissimo ueniam & gaudia imp̄rari mereant^r ęřna ꝑ Dñm n̄m.

Item ad Calicem benedicendum.

Oremus dilectissimi f̄rs ut Dñs Ds n̄r calicem istum in usum ministerii consecrandum. cēlestis gratię inspiratione sc̄ificet & ad humanam benedictionem plenitudinem diuini fauoris accōmodet. ꝑ.

Item Alia.

Dignare Dñe Ds n̄r calicem istum in usum ministerii tui pia deuotione formatum ea sc̄ificatione perfundere. qua a Melchisedech famuli tui sacratum calicem ꝑfudisti. & quod arte uel metallo effici non potest altaribus tuis dignum. fiat tua benedictione pretiosū atq; sc̄ificatum. per dñm n̄m.

Benedictio Eucharistialis Vasculi.

Oremus dilectissimi et f̄rs karissimi. ut Ds om̄ps hoc mysteriale corporis filii sui Dñi n̄ri Jhu Xpi gerulum benedictione sc̄ificationis tutamine defensionis & dominatione salutis implere dignetur orantibus nobis. ꝑ eun.

Eucharistiat.

Ds qui sacra scriptura testante tribus diebus & tribus noctib; servata integritate diuinitatis sponteq; peracta humani corporis fractione insinuans casurum quod corruptibile ē. & resurrecturum quod sp̄itale in sepulchro iacuisti. Eucharistiale q̄s quod nos indigni ad mystici Corporis tui custodiam consecramus & benedicimus Tu in nomine sc̄ę Trinitatis

angelū tuū custodē deputans consecrare & benedicere digneris. quatinus quicumque ex eo in acceptione Corporis tui uiarum p̄sumperint uiaticum paternarum. cēlesti hic & in futuro te miserante non destituant^r auxilio p̄ Dñm.

B'. Turrib'.

Ds̄ ad cuius sepulchrum cum aromatib; in specie s̄cārum animarum virtutes s̄cōrum operum gestantiū diluculo mulieres venisse memorantur. et in cuius conspectu angelus aureum habens turribulum stetisse. & datis incensis in orationib; s̄cōrum omnium ante thronū Dñi adoleuisse cēlesti uisione diuulgatur. adesto propitius & hoc turribulum cēlesti benedictione pfunde ut quicumq; ex eo timiamatis vel turis flagrantiam sentiant. tua donante immensa clementia odores orationum ante conspectum maiestatis tuę s̄cārum per manus S̄cōrum emittant angelorum ac psoluant. p̄ Dñm.

Alia.

Dñe Ds̄ Om̄ps cui adsistunt exercitus Anglōz cum tremore. quorum seruitus in uento & igne conuertitur. dignare respicere & benedicere hanc creaturam incensi. ut oīs languorum insidias odorem ipsius sentientes effugiant. & separentur a plasmate tuo quos p̄tioso sanguine filii tui redemisti. & numquam lēdantur a morsu antiqui serpentis. p̄.

Alia.

Veniat ergo Om̄ps Ds̄ sup hoc incensum larga tuę benedictionis infusio. ut quocumq; ex huius aliquid purificationis fuerit ministerio deportatum. expulsa diabolicę fraudis nequitia. uirtus tuę maiestatis adsistat.

Alia oratio quando erga altare deportatur.

Exorcizo te omnis inmundissime S̄ps. oñe phantasma inimici. in nomine Dī patris omnipotentis & in Jhu Xpi [filii] eius & S̄ps S̄ci. ut exeatis & recedatis ab hac specie timiamatis siue incensi. cum omni fallacia ac nequitia uŕa. ut sit hęc species s̄cificata in nomine Dñi nři Jhu Xpi. ut oīs gestantes tangentes odorantes eā. virtutē & auxilium percipiant S̄ps S̄ci. ita ut non ibidē ubi hęc incensa vel timiamata fuerint adpropinquare audeatis nec aduersa inferre presumatis. adiuro te per nomen & p̄ virtutem Dei patris omnipotentis & Jhu filii eius. q̄i uenturus est in S̄pu S̄co iudicare uiuos ac mortuos & nos preuaricatores. & seculum p̄ ignem. Añ.

Alia.

Aeternā ac iustissimam pi&atem tuam deprecamur Dñe s̄cissime pater om̄ps eterne Ds̄. ut benedicere digneris hęc timiamata uel incensi speciem. ut sit incensum maiestati tuę in odorem suauitatis acceptum. sit a te hęc species benedicta. sit per inuocationem s̄ci nominis tui s̄cificata. ita ut ubicumque fumus eius pvenerit. extricetur & effug&ur omne genus demoniorum siĉ incensu iecoris piscis quem Raphahel Archangelus Tobiam famulum tuū docuit cum ascendit ad Sarrę liberationem. descendat benedictio tua super hanc speciem

incensi & timiamatis. sicut in illo de quo Dauid Proph&a tuus cecinit dicens. Dirigatur oratio mea sicut incensum in conspectu tuo. Sit nobis odor consolationis. suavitatis & gratiæ. ut fumo isto effugetur omne phantasma mentis & corporis. ut simus Pauli apti. voce bonus odor Dñ. Effugient a facie incensi huius & timiamatis oñs demonū incursus sicut pulvis a facie venti. & sicut fumus a facie ignis. presta hoc piissime pater bonæ odoris incensum ad opus ecclesiæ tuæ ob causam religionis iugiter pmanere. ut mystica nobis significatione spiritalium uirtutū flagrans ostenderet odor suavitatū. Tuæ ergo q̄s Om̄ps Ds̄ immense maiestatis dextera hanc creaturā benedicere ex diuersarū rerum commixtione infectam dignare. ut in virtute S̄ci nominis tui oñs inmundorū Spirituum. phantasticos incursus effugare. omnesque morbus reddita sanitate expellere. ubicumque fumus aromatū eius affluerit. mirabilī possit atque in odore flagrantissimo tibi Dñe perp&ua rodolet suauitate p D' nrm.

Consecrat' Crucis.

Benedic Dñe hanc Crucem tuā per quā eripuisti mundum a potestate demonum. & superasti passione tua suggestionem peccati. qui gaudebat in preuaricatione primi hominis per vetitum lignū.^e S̄cifica Dñe istud signaculum passionis tuæ. ut sit inimicis tuis obstaculum. & credentib; in te pp&uū perforce vexillum. qui vivis.

Alia.

Rogamus te Dñe sc̄e pater Om̄ps eterne Ds̄. ut digneris benedicere hoc signum crucis tuæ. ut sit remedium salutare generi humano. sit soliditas fidei. profectus bonorū operum. redēptio animarum. protectio ac tutela contra s̄ua iacula inimicorum p.

Alia.

Om̄ps Sempit̄ne Ds̄ qui per lignum pdito mundo. lignum redemptionis tuæ crucis predestinasti quesumus ut benedicere digneris hoc lignum similitudine crucis tuæ signatum. & ppara in ea tuis fidelibus virtutē. inimicis autem obstaculum. ad augendum nomini tuo credentium chorum virtute caelesti p.

Hic lavas illā Crucē cū aqua Bened' et dic Or'.

Om̄ps aeternae Ds̄ pater Dñi nr̄i Jhu Xpi tu conditor celi conditor animarum^f & siderū. tu fundasti terram super stabilitatē suam. tu creasti mare. tu solus Om̄ps Ds̄ sine principio & sine fine. benedic hanc crucem fabricatā ad instar & ad imaginem Crucis in qua passus ē. filius tuus unigenitus Jhs Xps pro salute mundi. quæ erat diffusa rore proprio decorati sanguinis Jhu Xpi filii tui. benedicim⁹ & consecramus istā crucem in honorē & memoriam nominis tui. ut sit benedicta & consecrata hæc crux inter Mysteria ecclesiastica in honore Trinitatis. Patris & Filii. & Sps̄ S̄ci. qui te cum uiuit.

^e tristis tam' dimisit p' lignu' crucis tuæ quos antea seductos habuit, added in a later hand.

^f Vel ang'loru' interlined in a later hand.

Hic ext'gas crvcē cv' lintheo et postea offert' icensv' in circvito' crvcis. et dič. or'.

Ds gŕę excelse Sabaoth. fortissime Emanuel. Ds pater ueritatis. pater sapientiae. pater beatitudinis bonę & pulchrę. pater uigilationis atque inluminacionis nŕae. qui mundum regis. qui cuncta regna disponis. qui es bonorū conlator munerum. & bonorum omnium tributor. cui gentes & populi seruiunt. cui omnis Angŕorum religio famulatur. qui largiris famulis tuis unde ad laudem nominis tui debita tibi vota persoluant. cui prius fides offerentium complac&. deinde sčificatur oblatio. q̄s exorabilem misericordię tuę pietatē. ut sčifices atque consecres tibi hoc signum crucis. quod tota mentis deuotione famuli tui religiosa fides construxit tropheum scilic& uictorię tuę & redemptionis nŕę. quod in amore Xpi tui triumphalis in ęuum gloria consecrauit. accipe hoc signum crucis insuperabile. quo & diaboli examinata ē potestas. mortalium restituta libertas. licet fuerit aliquando in pęna. sed nunc versa ē in honorem p gratiā. et quę quondam reos puniebat supplicio. nunc obnoxios absoluit a debito criminum cunctorum. p quod tibi placuit nos redimere. nullum tibi dilectum amplius munus est. quam quod corporis tui dedicauit adfixio. nec tibi ē magis familiaris oblatio. quam quę manuum tuarum extensione sacrata est. Illis ergo manibus hanc accipe. quibus illam amplexus es. & sčitate illius hanc Sčifica. ac sicuti p illam mundus expiatus est a reatu ita offerentium famulorum tuorum animę deuotissimę huius crucis signo & obsecrationib; sčorum tuorum omnium omni careant pp&rato peccato. & verę crucis virtute. obtecti enitescant successibus assiduis triumphorum p.

Hec dicant^r si crvx adornet^r alioquin p' t' mittant^r.

Radi& hic unigeniti filii tui splendor diuinitatis in auro. emic& gŕa passionis eius in ligno. in cruore rutil& nŕae mortis redēptio. in splendore christalli nŕe vitae purificatio. sit tuorum protectio spe certa fidutia. nos simul cum gente & plebe fide confirm&. spe solid&. pace consoci&. augeat triumphos. Amplific& secta. proficiat nobis ad perp&uitatem temporis. & ad uitam ęternitatis. ut nos & temporali florentes gloria muniat. & pp&ua redimitos corona. ad regna caelestia virtutum pducatur. Pręsta huius crucis benedictionē p ppiciationē sanguinis tui quo effuso mundi deluisti crimina. qui exaltat in ligno crucis tuae principatus & potestates humiliasti. qui tecum sidereo consid& in throno indissolubili conexione Sps Sči p infinita scla sčlorum. Amen.

Hic fac signv' de oleo sčō svp crvcē et benedic eā his verbis.

Consecrare & sčificare digneris Dne Ds Om̄ps hanc crucē per istā unctionem & nŕam benedictionem in Xpo Jhu Dño nŕo q' tecum uiuit.

Item Benedič.

Sčifica q̄s Dñe crucē istam quam dignatus es pro mundi salute ascendere ad redimendū per passionem tuam humanum genus. quia diu in captiuitate diaboli & laqueis capiebatur itaque nunc istud salutiferum p medicinā unctionis tuę. olei et aspersionis huius aquę ad liberationē generis humani & ad effugandū demones. ac expellendos morbos. & om̄s languores animarum p invocationē nominis tui restaurare digneris. per te Jhu Xpe qui uiuis.

Alia.

Ds cui cunctę obediunt creaturę. & omnia in uerbo tuo fecisti in sapientia. quiq; & iam per lignum Sçe crucis filii tui pio nos cruore redimere dignatus es. supplices q̄s ineffabilę clementiā tuam. ut tu qui es lignum vitę. paradisiq; reparator a nobis omnibus in te credentibus & signum precelę admirationis colentibus dira serpentis uenena extinguas. & per gratiā Sps Sçi poculum nobis salutis sempiternum infundas. p.

*Ad signv' ecclesie Benedicendv'.**Primitus lauetur signum de aqua benedicta ita dicendo.*

Benedic Dñe hoc signum benedictione cęlesti & assistat super illud virtus Sps Sçi. ut cum hoc signum ad mutandos filios ecčę preparatum atq; benedictum fuerit. ubicumque sonuerit eius tinnibulum longe recedat uirtus inimicorum. umbra phantasmatum. incursio turbinum. p̄cussio fulminum. lęsio tonitruum. calamitas tēpestatū. omnis sp̄s procellarum. & cum clangorem illius audierint filii Xp̄ianorum. crescat in eis devotionis augmentum. ut festinantes ad pię matris gremium. cantent tibi in eccl̄a canticum novum cū choro sčorum. deferentes in sono tubę p̄conium modulationis. per psalterium exultationis. per organum suauitatis. p̄ timpanū iocunditatis. p̄ cimbalum lętificationis. quatinus valeant in templo sčō tuo suis obsequiis & precib; exercitum angelorum. sibi in adiutoriū puocare p.

Post hec cantabis psalmos sex. id. ē. Lauda anima mea Dñm usq; in fine *Psł.*

Itv'. laves eam de aqua cv' oleo et sale g et dic. Or. A. In civitate Dñi clare sonant iugiter organa sčorum ibi cinnamomū & balsamū odor suavissimus q̄ ad Dñm p̄tin&. ibi Angeli & Archangeli ymnū novū decantant ante sedē Dī. All. *Pl.* Lauda Añi.

Benedic. deinde dicis Colleč.

Ds qui per Moysen ligiferum famulum tuum tubas argenteas p̄cepisti fieri. quas dum levitę tempore sacrificii clangerent. sonitu dulcedinis populus monitus ut te adorandum fier& p̄parať. quarum clangore ortatus ad bellum. magnalia tela prosterner& aduersantium. presta ut hoc tintinnabulum tuę ecčę preparatum sčificetur ab. Sp̄u Sčō ut per illius tactum uel sonitum fideles inuitentur ad p̄miuni. & cum melodia eius auribus insonuerit populorum. crescat in eis deuotio fidei. procul pellantur omnes insidię inimici. fragor grandinum. procella turbinum. impetus tempestatum. temperentur infesta tonitrua. ventorum flabra fiant salubriter ac moderate suspensa. Prosternant se aerię potestates dexterę tuę virtute. ut hoc audientes tintinnabulum tremescant & effugiant ante sčę crucis vexillum. p̄sta salvator cui flectit' omne regnum celestium terrestrium & infernoř & omnis lingua confitetur quia Dñs noster Jhs Xps absorpta morte per patibulum crucis regnat in gl̄a Dī Patris. cum Sp̄u sčō per omnia sęcula sculorum. Amen.

Tunc exterges eā lintheo et tangas eam de crismate de foris^h et itus quater. et dic orat'. Vox Dñi super aquas Ds maiestatis intonuit. Dñs sup aquas multas. usque in finē *psalmi.*

^g "consecrata," interlined in a later hand.

^h "vij" interlined in a later hand.

Sequitur Oratio.

Om̃ps Sempiterne Ds qui ante arcam foederis per clangorem tubarum muros lapideos quib; adversantium cingebatur eĩcitus cadere fecisti. tu hoc tintinnabulum cēleste benedictione perfunde. ut ante sonitum eius longius effugent^r ignita iacula inimici. percussio fulminum. impeĩ lapidum. lētio tempestatum. ut ad interrogationē proph&icam quid est mare quod fugisti. suis motibus cum Jordane retracta fluenta respondeant. a facie Dñi commota ē terra. a facie Dī Jacob. Qui conuertit solidam petram in stagnum aque & rupem in fontes aquarum. Non nobis Dñe. non nobis. sed nomini tuo da gloriā super misericordia tua. ut cum p̃sens uasculum sicut reliqua altaris vasa sacro crismate tangit^r oleo s̃co unguitur. quicumque ad sonitum eius conuenerint. ab omnibus inimici temptati-onib; liberi semper fidei documenta Catholicę sectentur p̃ Dñm.

Tunc inponas in arcernum ignem et super iacias timiama et myrrā. et erigas cloccā super incensum ut totū fumū colligat et dicas versus. Ds in s̃co via tua quis Ds magnus sicut Ds noster. Tu es Ds qui facis mirabilia solus. *Pl. Viderunt. usq; in finē psalmi.*

Sequitur Oratio.

Om̃ps sem̃ne Ds dominator X̃pe cui secundum assūptionem carnis dormienti in mari dum ab orta tempestas mare conturbasset te protin⁹ excitato imperante dissoluitur. tu necessitatibus populi tui benignus succurre. tu hoc tintinnabulū s̃ci s̃ps rore perfunde. ut ante sonitum illius semper fugiat inimicus. invitetur ad fidem populus X̃pianus. hostilis terreatur exercitus. confiteatur in Dño per hoc populus evocatus. atq; sic p̃ Daviticam cytharam delectatus. descendat S̃ps S̃cs atque ut Samvel crinigerum agnum mactans in holocausto tuo rex ēterne imperio fragore aurarum turbam reppulit adversantem. ita dum huius uasculi sonitus transit. p̃ nubila. ecclesię conuentum manus seruet angelica. credentium mentes & corpora salvet protectio sempiterna. p̃.

(Dedicatio fontis.)

Omnipotens sempiterne Ds hoc Baptisterium cēlesti uisitatione dedicatū S̃ps tui illustratione s̃cifica. ut quoscumq; fons iste lavaturus ē trina ablutione purgati. indulgentiā omnium delictorum tuo munere consequant^r. p̃.

Multiplica Dñe benedictionē tuā. & S̃ps tui munere fidem ñram corrobora. ut qui in hęc fluenta descenderint. in libro vitę adscribi mereant^r. p̃.

Omnipotens sempiterne Ds fons omnium uirtutum & plenitudo gratiarum. dignare hunc fontem sacro baptismati. preparatū maiestatis tuę presentia consecrare. ut qui ubiq; totus es & iam hic adēe te in ñris precib; sentiam̃. & quicūq; hic trinę confessionis & sacrę regenerationis effectū percipiunt. gaudia ēterna se adepturos sine fine lētentur. p̃.

INCIPIT CONSECRATIO CIMITERII.

Primit' cum aqua benedicta episcopus cum suis clericis circumdare debet omne Cimiterium cum A. Asperges me Dñe. *Ps'* Miserere mei Ds secundum magnā.

Postea Letania. deinde dicat. Dñs vobiscum.

Ds qui es totius orbis conditor. & humani generis redemptor. cunctarumque creaturarum visibilium & inuisibilium pfectus dispositor. te supplici voce ac puro corde exposcim⁹. ut hoc cymiterium siue poliandrum. in quo famulorum famularumque tuarum corpora requiescere debent. post curricula huius vitę labentia. sc̃ificare purgare atque benedicere digneris. quique peccatorum remissionem p̃ tuā magnam misericordiam in teⁱ fidentibus prestitisti. corporibus uero eorum in hoc cymiterio quiescentib; & tubam primi Arch-angeli hic expectantibus. consolationem perpetuam largitor inpertire p.

Item Alia.

Dñe pater Om̃ps trina Maiestas. & una diuinitas. pater & filius necnon Sp̃s Sc̃s iustitię auctor. venię largitor. bonorum dator. sc̃itatis origo. charismatum distributor. omniumque ad te venientium pius receptor. presta propitius ut hoc cymiterium in honore nominis tui compositum. benedicere & sc̃ificare concedas. Qui Abrahę beato Patriarchę famulo tuo terram a filiis Hebron comparatam causa sepulturę benedixisti. & qui populo Israelico promissionis tellurem in c̃vo durantem concessisti. famulorum famularumque tuarum corporibus in hoc cymiterium intrantibus. quietis sedem ab omni incursione malorum sp̃ituum. tutelam benign⁹ largitor tribuas. ut post animarum corporumq; resurrectionem coadunatam. te donante atq; concedente beatitudinem sempiternam percipere mereantur. p.

Alia.

Dñe đs pastor eterne glorię. lux & honor sapientię. custos & vigor prudentię. salus egrotantium. valitudo potentium. m̃estorum solam̃. vita iustorum. gloria humilium. te flagitamus. ut hoc sc̃orum tuorum cymiterium ab omni spurcitię inquinamento sp̃ituum immundorum. custodire. mundare. benedicere. digneris. atque corporibus humanis huic loco advenientibus. sinceritatem perp̃uam tribuere non desinas. & quicumque Baptismi sacramentum perciperint & in fide Catholica usque ad vitę terminum perseuerantes fuerint. atque de curso huius c̃ui termino corpora sua in hoc cymiterio requiei commendauerint. angelicis tubis concrepantib; materiam corporis & anime p̃emia c̃lestium gaudiorum sempiterna percipiant. p.

Alia.

Om̃ps Ds qui es custos animarum & tutela salutis. fides credentium. respice propitius ad ñre servitutis officium. ut ad introitum ñrm benedicatur. consecretur. & sc̃ificetur. hoc cymiteriū quatinus humana corpora hic post vitę cursus pausantia in magno iudicii die simul cum felice anima mereantur adipisci uitę perennis gaudia. p.

ⁱ " con " interlined in a later hand.

Alia.

Adesto q̄s Dñe Ds officio n̄ro hunc locum uisitanti & n̄re fragilitatis mynisterio. & sicut benedixisti per manus patrum maiorum. scilicet Abrahę. & Isaac. & Jacob. terram sepulture & postmodum n̄re salutis remedio traditus. flagellaꝝ. tandemque cruci adfixus. per te ipsum Joseph diuinitus preparante terrenum sc̄ificasti sepulchrũ. ita hoc cymiterium benedicere. consecrare. & ab invisibilium machinamentis hostium roborare digneris. quo omnes quorum post laborem uite hic corpora pausauerint. perpetue felicitatis p̄mia consequantur. p̄ Dñm.^k

INCIPIT ORDO QUOMODO IN S'C'A ROMANA ECL'A RELIQUIAE CONDANTUR.

Primũ vadat Ep's ad eũ locũ in quo Reliquie preterita nocte cũ vigiliis fuer'. ut eleuet eas. et facit letaniã et quando levantur reliquiae dicat oratiõ hanc.

Aufer a nobis Qs Dñe iniquitates n̄ras ut ad sc̄a sc̄orum puris mereamur mentibus introire p̄ D.

Finita vero oratione eleuent sacerdotes ipsas reliquias cum feretro et portent eas ad ectã cum honore dignissimo. cum crucibus et turribus adq. candelabris et luminib. multis. Laudes Dõ. Cum Letania atque his Antiphonis.

Antiphon. Cum iocunditate exhibitis & cum gaudio deducimini. nã & montes & colles exilient expectantes uos cum gaudio. *A.* De Hierusalem exeunt reliquie & saluatio de monte Sion protectio erũt huic ciuitati & saluabitur propter David famulum eius. *A.* via iustorum recta facta ẽ. iter sc̄orum preparatum est. *A.* Hierusalem ciuitas sc̄a ornamenta martyrum decorata cuius plateę resonant laudes de die in diem. *A.* Ambulate Sc̄i Dñi ingredimini ædificata ẽ enim vobis ecta noua ubi populus adorare debeat maiestatem Dñi. *A.* Ambulate Sc̄i Dñi ad locum destinatum qui uobis paratus ẽ ab origine mundi. *A.* Sc̄m ẽ verum lumen & admirabile ministrans lucem his qui permanserunt in agone certaminis. recipiunt ab ipso splendorem sempiternum in quo assidue felices lætentur.

Dum aut' peruenerint ante ianuam aecle' dicat Ep's hanc or.

Oremus.

Ds qui in omni loco tue dominationis dedicator adsistis exaudi nos q̄s. ut inuiolabilis huius eccle' permaneat consecratio. ut beneficia tui muneris quę supplicat mereatur. p̄.

Tunc intrent ectam. Cum *A.* O quam metuendũ est locus iste.

Domum tuam quesumus Dñe clementer ingredi. & in tuorum tibi cordibus fidelium perpetuam constitue mansionem. ut cuius ædificatione subsistit. huius fiat habitatio preclara. p̄.

Ds qui invisibiliter omnia contines. & tamen pro salute generis humani signa tue potentie uisibiliter ostendis. templum hoc tue potentie inhabitatione inlustra. ut omnes qui huc

^k After the ordo for blessing the cemetery comes, "Reconciliatio loci sacri ubi sanguis fuerit effusus."

deprecaturi conueniunt. ex quacumque tribulatione ad te clamauerint consolationis tuę beneficia consequantur. p.

Benedic Dñe domum istam.

Tabernaculum hoc ingrediere quesumus Om̃ps Ds sempiternę. & famulos tuos congregatos ad honorem & laudem beatę Marię sacrę virginis benedic sicut benedicere dignatus es domus patriarcharum. Abraham Isaac & Jacob. pusillis cum magnis. ita benedicere & sc̃ificare eos dignare. p.

Ipsa expleta suscipiat ipsas reliquias a presbytero. et portet eas cū letania sup altare nouū. extenso uelo inter eas et populū recondat pontifex propria manu ipsas reliquias in confessione altaris et antequam recludantur ponat crisma intus in confessione per angulos IIII. in modum crucis ita dicendo.

In nomine patris & filii & Sp̃s Sc̃i. pax tibi. & cum sp̃u tuo.

Deinde ponit tres portiones corporis D'ni intus in confessione altaris et tres de incenso. et recluduntur intus reliquie canentes.

A. Sub altare Dñi sedes accepistis intercedite pro nobis p quem meruistis. *Pl.* Beati immaculati. A. Exultab̃t sc̃i in gloria lętabuntur in cubilibus suis. *Pl.* Cantate Dño canticum novum laus eius in ec̃la sc̃orum.

Subponat̃ etiam tabula sacra sup quā infundatur oleū sacratū et p̃oea p. iiiior angulos altaris ex ipso Crux figuret̃. Finito hoc dicat hanc orationem.

Ab oriente portę tres. ab occidente portę tres. ab aquilone portę tres. ab austro portę tres.

Ds qui ex omni coaptatione Sc̃orum ęternum tibi condis habitaculum. da ędificationi tuę incrementa cælestia. ut quorum hic reliquias pio amore amplectimur. eorum semper meritis adiuuemur. p.

Post hæc vestiatur altare cum A.

A. Ornauerunt faciem templi coronis aureis. & dedicauerunt altare Dño aff. *cu' G̃ta Patri.*

Oratio post velatum altare.

Descendat q̃s Dñe Ds ñr sp̃s sc̃s tuus super hæc altaria. qui & populi tui dona sc̃ific&. & sumentium corda dignanter emund&. p.

Via Sc̃orum Omniū Jhu Xp̃e. qui ad te venientib; claritatis gaudium contulisti. introitum templi istius sp̃s Sc̃i luce perfunde. qui locum istum sc̃orū tuorum. *itt.* merito t̃ nomine consecrasti. presta quesumus Om̃ps Ds ut omnes isti intercedentes obtineant veniam p delictis. ab omnibus liberentur angustiis. inpetrent quicquid petierint p necessitatib; suis. placere semper valeant coram oculis tuis. quatinus per te & per sc̃m Petrum militem tuum muniti mereamur aulam Paradisi introire. p.

Confirma hoc Ds quod operatus es in nobis a templo Sc̃o tuo quod ẽ in Hir̃lm. Exsurgat Ds.

Om̃ps & misericors Ds qui sacerdotali ministerio tibi adseruiendum & supplicandum uti digneris. q̃s immensam clementiam tuam. ut quicquid uisitamus uisites. quicquid benedi-

cimus benedicas. sitque ad nrae humilitatis introitum s̄corū tuorū meritis. fuga dēmonum. angeli pacis ingressus. p.

Tibi s̄ca Dī genetrix virgo Maria. vel tibi S̄ce Johannes Baptista Dñi. vel apostoli Dī. uel martyres Xpi. vel confessores. vel virgines Dñi. commendamus hanc curam temp^l huius quod consecrauimus Dño Dō nro. ut hic intercessor existas. preces & vota offerentium hic Dño Dō conferas. custosq; puigil. & ianitor in segregabilis huius domus dñi p̄severes. Inimici humani generis tentamentis scutum interpellationis tuę opponas. ne precum s̄carum & uotorum hic fidelium malitiosus infector efficiatur. sed omnibus s̄cis intervenientib; teque precipue cui hanc curam commendamus. interveniente clipeo divini tutaminis omnes hic orantes a Dō exaudiantur. Odoramenta orationū plebis Xpianę in libatorio uasis aurei. angelico comitatus iuvamine ad patris thronum conferas. precerisque quatinus iugi Dñs Ds n̄ intuitu hic ingredientiēs & orantes tueri & gubernare dignet^r p̄ omnia s̄cula.

Inde vertatur pontifex in sacrarium cum ordinibus suis et induant se uestimentis aliis solemnibus. interim ornetur ecta et accēdantur luminaria multa. et cantor antiphonam incipiat ad introitum. et procedet pontifex de sacrario cum ordinibus suis sicut consuetudo ē in festiuitatibus.

A. Terribilis ē locus iste hic domus Dī est & porta caeli & uocabitur Aula Dī. Pl. Dñs regnavit deū. cum Gloria Patri.

Ds qui invisibiliter omnia continet (*ut supra*).

Alia.

Ds qui sacrandorum tibi auctor es munerum. effunde super hanc Orationis domum benedictionē tuam. ut ab omnibus invocantibus nomen tuum. defensionis tuę auxilium sentiatur. p.

Lec' Lib' Apocalipsis Joh'is Apti. In diebus illis. vidi civitatem s̄cam Hierusalem. &c. (*usque ad*) Ecce noua. facio omnia.

Gr'. Locus iste a Dō factus ē. inestimabile sacramentum inrephensibilis ē. uš. Ds cui adstat angelorum chorus. exaudi preces servorum tuorum. Alleluia. Adorabo ad templum. O quam metuendus &c. Alleluia. *Seq. S̄ci Ev' s̄cd' Lucam.* In illo tēp̄r dixit Jhs discipulis suis. Non est enim Arbor bona. &c. (*usque ad*) fundata enim erat supra petram.

Sup. Obl.

Or. Dñe Deus in simplicitate cordis mei lētus optuli universa & populus tuus qui reptus ē vidi cum ingenti gaudio Ds Israhel custodi hanc uoluntatē.

V. Maiestas Dñi edificavit tēplū. videbant omnes filii Israhel gloriā Domini descendentē sup domū & adorauē & laudauē Dominum dicentes. Ds Isrl̄.

V. Fecit Salomon sollempnitatem in tēpore illo & prosperatus ē & apparuit ei Dominus Deus Israhel.

Om̄ps sempiternus Ds altare nomini tuo dedicatū caelestis virtutis benedictione S̄cifica. &

omnibus in te sperantibus auxilii tui munus ostende. & hic sacramentorum virtus. & uotorum obtineat^r effectus. per.

Prefatio.

Vd. p Xpm Dñm nrm. per quem te suppliciter deprecamur. ut altare hoc sc̃is usibus preparatū celesti dedicatione Sc̃ifices. ut sicut Melchisedech sacerdotis precipui oblationem dignatione mirabili suscepisti. ita imposita novo huic altari munera semper acceptare digneris. ut populus qui in hanc eccl̃e domum sc̃am conuenit. p̃ haec libamina c̃elesti sc̃ificatione saluatus. animarū quoque suarum salutem perpetuam consequatur. Et ideo cū angelis. &c.

Co. Domus mea domus orationis. &c. Dñs regnavit *cum* gl̃a.

Qs Om̃s Ds. ut hoc in loco quem nomini tuo indigni dedicavimus. cunctis petentibus aures tuę pietatis accommodes. p.¹

^m*Benedictio in dedicatione eccl̃e.*

Inclina Dñe aurem tuam ad me & exaude me respice de C̃elo Xpe super gregem & agnos tuos.

Porridge manum tuam super ipsos. & benedic corpora & animos eorum. ut in consortio sc̃orum. accipiant benedictionem c̃elestem. lumen angelicum. Sp̃m sc̃m paraclytum.

Qui ex aqua & sp̃u sc̃o sunt renati. qui pretioso sanguine tuo in terra sunt comparati. qui signū tuum Xpe in frontibus eorum acceperunt. tuos esse concedas in die iudicii. & quos p̃tioso sanguine redimisti. in tuo regno iubeas adunari.

Et sicut benedixisti patriarchas & proph̃as. Ap̃los. Martyres. et Confessores. Virgines & sacerdotes. sic benedic Dñe gregem istum. qui in nomine tuo in eccl̃a ista hodie sunt congregati.

Et sicut liberasti tres pueros de camino ignis ardentis per angelum tuum. sic libera Dñe gregem istum de inferno & de diaboli potestate. & terrena cupiditate. & de uariis languoribus.

Culpis parcas. peccata remittas. ut mundos & immaculatos in die iudicii recipias ipsos sicut recipisti Heliam & Enoch in secr̃a sc̃ae requiei habitacula.

Quod ipse prestare dignetur. Amen.

Completa missa postea per totam ebdomadā. Missa publica in ipsa ecclesia celebretur & in ipsis octo diebus semper ibi luminaria ardere aut de cera aut de oleo debent ne absque luminaribus & officiis nocturnis diurnisq. in predictis octo diebus ullo modo reperiat^r.

¹ In the MS. here occur, Item alia Missa, and Missa specialis edificantis ecclesiae.

^m This benediction is different from the form in St. Æthelwold's Benedictional. See Archæolog. vol. XXIV. p. 116.