

Fragmentology

A Journal for the Study of Medieval Manuscript Fragments

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Reconstructing a Ninth-Century Sacramentary-Lectionary from Saint-Victor

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Abstract: This article presents a partial reconstruction of a ninth-century sacramentary-lectionary whose leaves were used as binding material for manuscripts of the library of Saint-Victor of Paris. While most of these fragments remain in situ, some have been detached; in all twelve Saint-Victor codices that served as host volumes are identified. A presentation of the fragments, including three not reported in Bischoff's catalogue, presents the current condition of the fragments. An investigation on their content leads to a conjecture about their original order and to a hypothesis linking their origin to the monastery of Saint-Denis, according to the liturgical use and to the comparison with other sacramentaries.

Keywords: virtual reconstruction, sacramentary-lectionary, Saint-Victor, fragments

The third volume of Bischoff's catalogue of ninth-century manuscripts reports, under number 3926, a group of fragments from the same liturgical book; the fragments are kept in three different Parisian libraries, all from the former library of Saint-Victor de Paris. The original manuscript dates from the third quarter of the ninth century and it is basically a sacramentary associated with a lectionary of the mass, the two parts having been copied by the very same hand:

- Bibliothèque de l'Arsenal (=Arsenal) 854, upper pastedown and flyleaf (f. A) [[F-qdfg](#)]
- Bibliothèque Mazarine (=Mazarine) 742 (1115), upper and lower pastedowns and flyleaves [F-5mr7]

* This paper is a product of the *Fragmentarium* project *Retracing the Past. Writing and History in the Fragments of the Bibliothèque nationale de France*, supported by the Stavros Niarchos Foundation (SNF).

- Mazarine 1030 (1072), upper pastedown and flyleaf [F-55xk]
- Bibliothèque nationale de France (=BnF) Latin 9488, ff. 9-14 [[F-pjhx](#)]
- BnF Latin 14801, upper and lower pastedowns and flyleaves [[F-rozo](#)]
- BnF Latin 14925, lower pastedown and flyleaf [[F-kn8h](#)]
- BnF Latin 14955, upper and lower pastedowns and flyleaves [[F-qicf](#)]
- BnF Latin 14956, upper and lower flyleaves [[F-iqb7](#)]
- BnF Latin 15039, upper flyleaf [[F-wced](#)]¹

A full exploration of the Saint-Victor collection at the BnF led to the discovery of three more codices with fragments belonging to the same original manuscript:

- Latin 14232, offset on the upper and lower flyleaves, from a lost leaf [[F-y2gt](#)]
- Latin 14431, two lower flyleaves [[F-1ooy](#)]
- Latin 14963, upper pastedown [F-qcba]

The fragments reflect a complex history of libraries, manuscripts, and ideas, one that can only be understood by working backwards, and, like an archaeologist, carefully recording the stratigraphy, where each layer bears evidence on the one below it. In their current state, the fragments reflect the changing practices of manuscript conservation since the French Revolution. This information, in turn, leads to the understanding of the situation of the host volumes in the library of Saint-Victor, and of the original manuscript's fragmentation in the fifteenth century. Finally, we arrive at the original circumstances under which the manuscript was produced, for the use of St.-Denis in the ninth century.

¹ B. Bischoff, *Katalog der festländischen Handschriften des neunten Jahrhunderts (mit Ausnahme der wisigotischen)*, III. Padua-Zwickau, aus dem Nachlass herausgegeben von Birgit Ebersperger, Wiesbaden 2014, p. II.

The Fragments

The fragments are currently dispersed in 12 different codices, for a total amount of 20 pieces (plus two offsets), or 29 original leaves. In some cases, the fragments consist of an entire leaf or an almost entire bifolium; more often, they are severely trimmed leaves. All fragments were used as bindings, pastedowns and flyleaves of other manuscripts, and were trimmed horizontally or vertically according to the size of the binding. When these host volumes were subsequently rebound, the fragments were in some cases preserved in their former function,² in others attached as additional material,³ or, finally, completely detached and stored separately.⁴

In the descriptions of current state of the fragments given below, the figures use dashed lines to represent the limits of the original bifolium, plain lines for the limits of the current fragments, and alternating dotted and dashed lines to indicate the actual folding line. Grey rectangles represent the part of the fragment that is not currently visible, e.g. the verso of pastedowns.

Paris, Bibliothèque de l'Arsenal 854

Former inventory numbers and shelfmarks:

de Grandrue SS 9

de Blémur Cg 2

Vyon d'Hérouval 1007

1118⁵

Volume of four codicological units:

I (ff. 1–146) Sermones, 12th c.

II (ff. 147–164) Defensor Locogiacensis monachus, *Liber scintilarum*, 13th c.

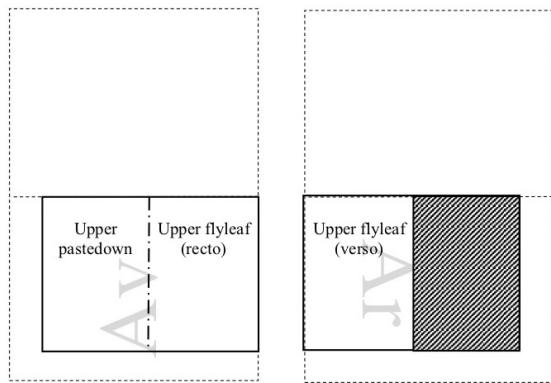
III (ff. 165–216) Guido Faba, *Summa dictaminis*, 1289.

² See mss. Mazarine 1030 and BnF Latin 14801.

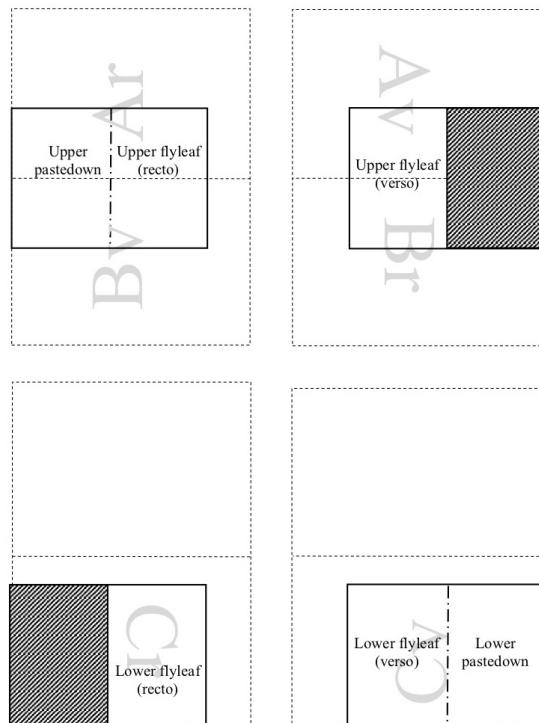
³ See mss. BnF Latin 14956 and 15039.

⁴ See the offsets in mss. BnF Latin 14544 (fragments now in Latin 9488, ff. 9–10), 14442 (fragments now in Latin 9488, ff. 11–14), and Latin 14232 (two lost bifolia).

⁵ G. Ouy, *Les manuscrits de l'abbaye de Saint-Victor. Catalogue établi sur la base du répertoire de Claude de Grandrue (1514)* (Bibliotheca Victorina 10), Turnhout 1999, v. 2, p. 394.



Arsenal 854



Mazarine 742

IV (ff. 217–246) *Summa dictaminis*, 13th c.

Parchment, 244 leaves, 170 × 115 mm.

Binding (late 15th c.): white skin binding over wooden boards, four-cord spine; traces of two fastenings and of a chain.

Fragments: Upper pastedown and flyleaf (f. A) from a single trimmed leaf.

Paris, Bibliothèque Mazarine 742

Former inventory numbers and shelfmarks:

de Grandrue SS 3

de Blémur Ce 4

Vyon d'Hérouval 319

778⁶

Volume of three codicological units, assembled in the late fifteenth century:

I (ff. 1–119) Bernardus Clarevallensis, *De diligendo deum*; sermones, 13th c.

II (ff. 120–171) *Exempla*, 13th c.

III (ff. 172–255) Hugo de Sancto Victore, *Bestiarium*, 13th c.

Parchment, 255 leaves, 145 × 105 mm.

Binding (late 15th c.): white skin binding over wooden boards, three-cord spine; traces of a fastening and of a chain.

Fragments: Upper pastedown and flyleaf, from a trimmed bifolium (202 × 138 mm); lower flyleaf and pastedown, from a trimmed leaf (206 × 140 mm).

Paris, Bibliothèque Mazarine 1030

Former inventory numbers and shelfmarks:

de Grandrue QQ 11

de Blémur Cg 26

Vyon d'Hérouval 1114

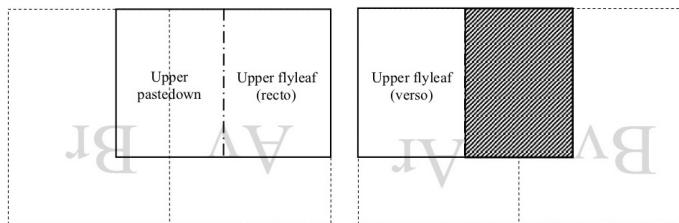
1252⁷

Nicolas de Byard, *Distinctiones; Excerpta patrum*, 13th c.

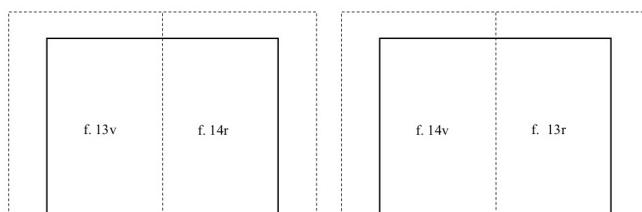
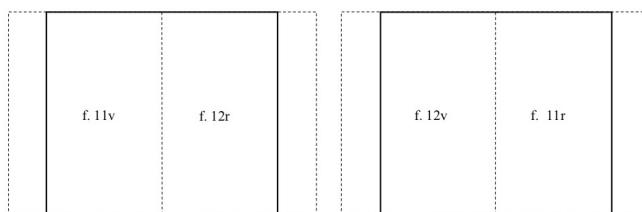
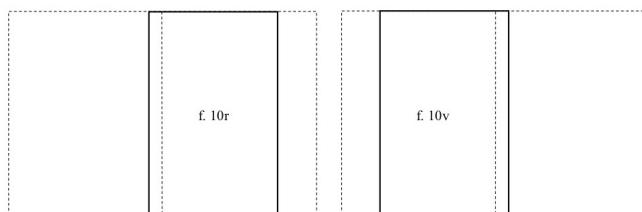
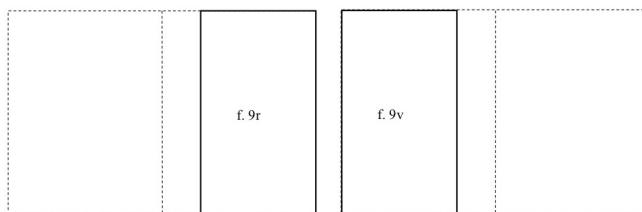
Parchment, 167 leaves, 190 × 140 mm.

6 Ouy, *Les manuscrits*, v. 2, pp. 390–391.

7 Ouy, *Les manuscrits*, v. 2, pp. 366–367.



Mazarine 1030



Latin 948

Binding (modern): brown skin binding over wooden boards, five-cord spine.

Fragments: Upper pastedown and flyleaf, from a trimmed bifolium (190 × 288 mm).

Paris, BnF Latin 9488

Volume of 79 fragments from bindings of manuscripts rebound between 17 December 1817 and 6 May 1818.

ff. 9–10: two leaves (273 × 205 mm and 285 × 192 mm), formerly used as pastedowns of ms. Latin 14544.

Former inventory numbers and shelfmarks:

de Grandrue J 3

de Blémur Ad 17

Vyon d'Hérouval 631

339

Saint-Victor 229.⁸

Traces of a chain on f. 9.

ff. 11–14: two trimmed bifolia (278 × 355 mm and 280 × 353 mm), formerly used as upper and lower pastedowns and flyleaves of ms. Latin 14442.

Former inventory numbers and shelfmarks:

de Grandrue F 13

de Blémur Ac 15

Vyon d'Hérouval 1017 (?)

1123

Saint-Victor 847⁹

Traces of a chain on f. 14.

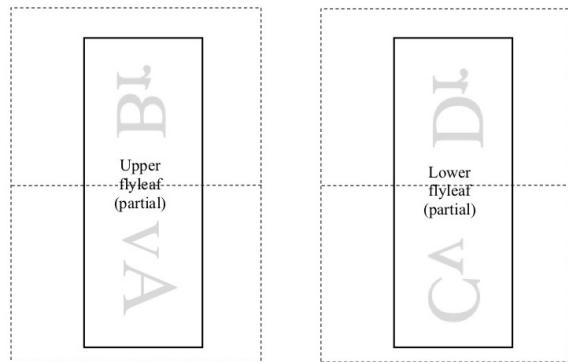
Paris, BnF Latin 14232

Former inventory numbers and shelfmarks:

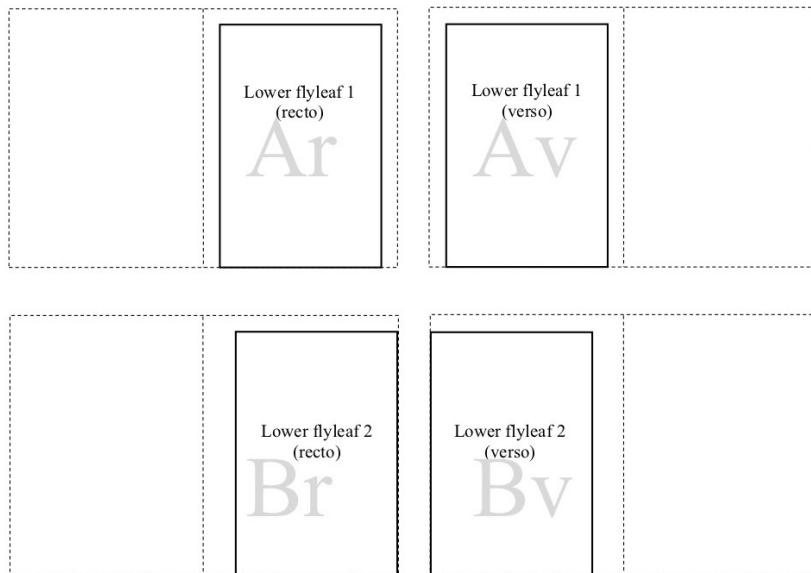
de Grandrue B 21

⁸ Ouy, *Les manuscrits*, v. 2, pp. 70–71. According to Ouy, only f. 9 comes from ms. Latin 14544; the fact, however, that f. 10 has similar dimensions and that the leaves are consecutive suggest that they were both used in the same binding.

⁹ Ouy, *Les manuscrits*, v. 2, p. 50. According to Ouy, only ff. 13–14 come from ms. Latin 14442; ff. 11–12, however, have similar dimensions and are consecutive bifolia, suggesting that they were both used in the same binding.



Lat. 14232



Latin 14431

de Blémur Aa 5

Vyon d'Hérouval 362

197

Saint-Victor 138¹⁰

Bible, Northern Italy, 13thc.

Parchment, 336 leaves, 420 × 305 mm.

Binding (19thc.): morocco red leather over pasteboards.

Fragments: offsets on the upper and lower flyleaves, from two lost trimmed bifolia.

Paris, BnF Latin 14431

Former inventory numbers and shelfmarks:

de Grandrue E 11

de Blémur Ab 33

Vyon d'Hérouval 1141

574 Saint-Victor 392¹¹

Volume of two codicological units

I (ff. 1–152) Nicholas de Gorran, *Postilla*, 13thc.

II (ff. 153–222) Alexander de Alexandria, *Postilla*, 14thc.

Parchment, 222 leaves, 310 × 210 mm.

Binding (late 15th c.): white skin binding over wooden boards; traces of fastenings and chain.

Fragments: two lower flyleaves, probably former pastedowns, from two consecutive leaves; traces of a chain on the second leaf.

Paris, BnF Latin 14801

Former inventory numbers and shelfmarks:

de Grandrue EE 14

de Blémur Eg 10

Vyon d'Hérouval 527

897

Saint-Victor 636¹²

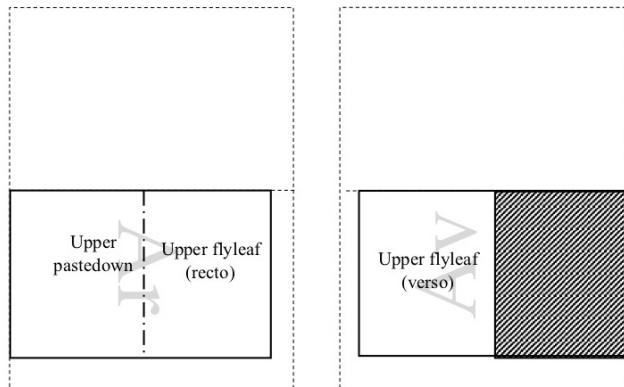
Volume of three codicological units:

I (ff. 1–41) Anonymus, *Super Cantica Canticorum*, 12thc.

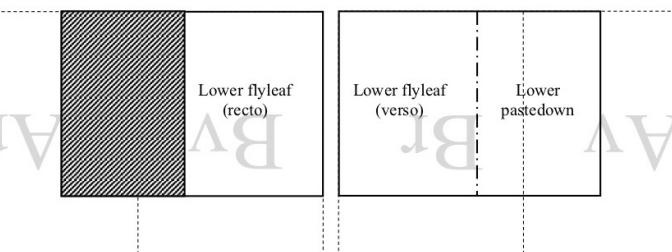
¹⁰ Ouy, *Les manuscrits*, v. 2, p. 22.

¹¹ Ouy, *Les manuscrits*, v. 2, p. 42.

¹² Ouy, *Les manuscrits*, v. 2, pp. 231–232.



Lat. 14801



Lat. 14925

II (ff. 42–130) *Epistolae Pauli*, 11th c.

III (ff. 131–139) *Tractatus de missa*, 14th c.

Parchment, 139 leaves, 195 × 130 mm.

Binding (18th c.): parchment over pasteboards, coat of arms of Saint-Victor.

Fragments: upper pastedown and flyleaf, from a trimmed leaf (258 × 193 mm); lower pastedown and flyleaf, from a trimmed leaf (260 × 192 mm).

Paris, BnF Latin 14925

Former inventory numbers and shelfmarks:

de Grandrue QQ 12

de Blémur Cg 25

Vyon d'Hérouval 542

912

Saint-Victor 644¹³

Volume of three codicological units, assembled in the late 15th century:

I (ff. 1–56) Alanus de Insulis, *De arte praedicandi*, 13th c.

II (ff. 57–152) Sermones, 13th c.

III (ff. 153–224) Sermones, 13th c.

Parchment, 224 leaves, 205 × 150 mm.

Binding (late 15th c.): white skin binding over wooden boards; traces of a chain.

Fragments: lower flyleaf (f. 225) and pastedown, from a trimmed bifolium (200 × 297 mm).

Paris, BnF Latin 14955

Former inventory numbers and shelfmarks:

de Grandrue SS 5

de Blémur Ce 6

Vyon d'Hérouval 1095

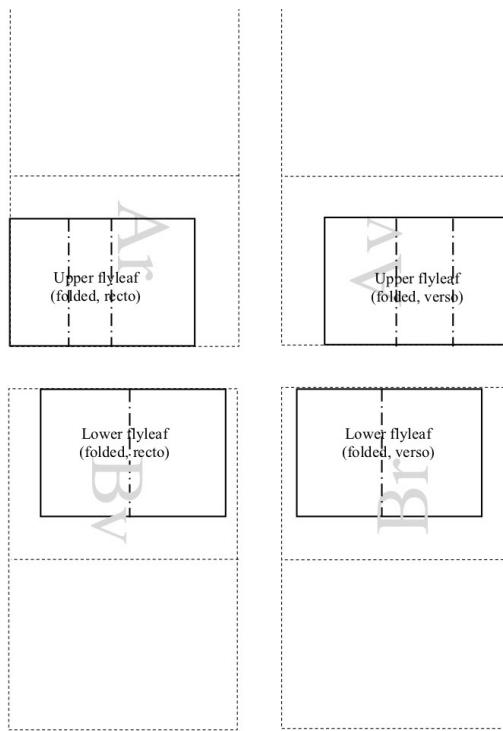
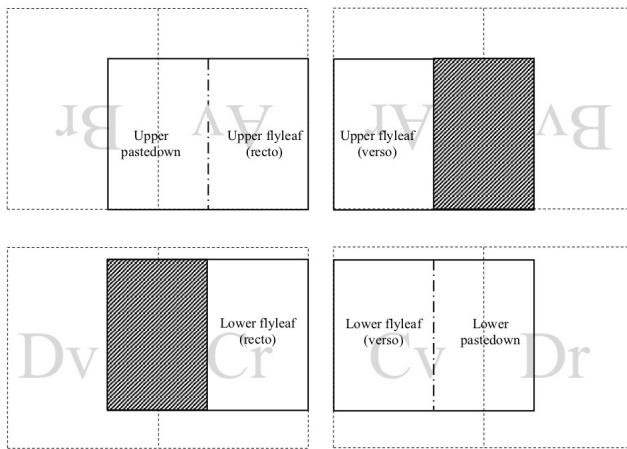
1233

Saint-Victor 940¹⁴

Sermones, 14th c.

¹³ Ouy, *Les manuscrits*, v. 2, p. 367.

¹⁴ Ouy, *Les manuscrits*, v. 2, p. 392.



Parchment, 166 leaves, 215 × 150 mm.

Binding (late 15th c.): white skin binding over wooden boards; traces of a chain.

Fragments: upper pastedown and flyleaf (215 × 308 mm), from a trimmed bifolium; lower flyleaf and pastedown (215 × 308 mm), from a trimmed bifolium.

Paris, BnF Latin 14956

Former inventory numbers and shelfmarks:

de Grandrue SS 2

de Blémur Ce 3

Vyon d'Hérouval 766

1082

Saint-Victor 793¹⁵

Volume of two codicological units:

I (ff. 1–136) *Liber de Doctrina cordis*, 14th c.

II (ff. 137–234) *Sermones*, 13th c.

Parchment, 234 leaves, 165 × 110 mm.

Binding (late 15th c.): white skin binding over wooden boards; traces of a chain; restored in 1970.

Fragments: upper and lower flyleaves, folded thrice and twice respectively (215 × 308 mm), from partial leaves, formerly used as upper and lower pastedowns and flyleaves.

Paris, BnF Latin 14963

Former inventory numbers and shelfmarks:

de Grandrue RR 8

de Blémur Cd 17

Vyon d'Hérouval 1087

1216

Saint-Victor 929¹⁶

Sermones, 14th c.

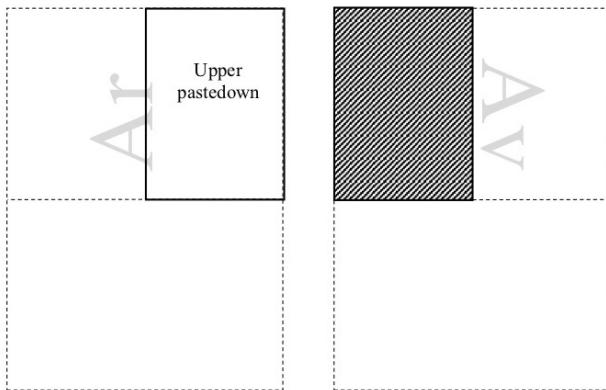
Parchment, 113 leaves, 235 × 145 mm.

Binding (late 15th c.): white skin binding over wooden boards.

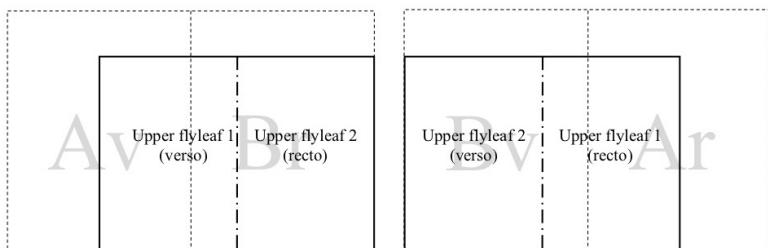
Fragments: upper pastedown, from a trimmed leaf (130 × 225 mm).

¹⁵ Ouy, *Les manuscrits*, v. 2, p. 390.

¹⁶ Ouy, *Les manuscrits*, v. 2, p. 381.



Lat. 14963



Lat. 15039

Paris, BnF Latin 15039

Former inventory numbers and shelfmarks:

de Grandrue SS 4

de Blémur Ce 5

Vyon d'Hérouval 776

1092

Saint-Victor 801¹⁷

Volume of three codicological units:

I (ff. 1–98) *Regula Augustini, Expositio* and *Vita Malachiae*, 12th c.

II (ff. 99–135) Sermones, 13th c.

III (ff. 136–263) Sermones, 13th c.

Parchment, 263 leaves, 190 × 140 mm.

Binding (late 15th c.): white skin binding over wooden boards.

Fragments: two upper flyleaves, formerly upper pastedown and flyleaf, from a trimmed bifolium (190 × 270 mm).

All the host volumes were part of the library of Saint-Victor de Paris, an abbey of canons regular founded in 1113.¹⁸ During the French Revolution, in February 1791, the library was closed and the manuscripts were moved to a designated storage unit (dépôt littéraire de la Pitié). Some manuscripts were acquired by the Bibliothèque Mazarine, others by the Bibliothèque de l'Arsenal, but the Bibliothèque Nationale received in 1796 the main part of Saint-Victor's library, and distributed the manuscripts among the French, Italian, Spanish and Latin collections.¹⁹

¹⁷ Ouy, *Les manuscrits*, v. 2, p. 391.

¹⁸ For an overview of the history of Saint-Victor's library, see F. Gasparri, "Bibliothèque et archives de l'abbaye de Saint-Victor de Paris au xiie siècle", *Scriptorium* 55 (2001), pp. 275–284; J.-P. Willesme, "La bibliothèque de l'abbaye de Saint-Victor de Paris", *Cahiers de recherches médiévales et humanistes* 17 (2009), pp. 241–255; R. Berndt, "Die Bibliothek der Abtei Saint-Victor zu Paris: Ihr Werden, ihre Werke, ihr Wert", *Zeitschrift für Bibliothekswesen und Bibliographie* 97 (2009), pp. 47–60.

¹⁹ L. Delisle, *Inventaire des manuscrits de l'abbaye de Saint-Victor conservés à la Bibliothèque Impériale sous les nos 14232–15175 du fonds latin*, Paris 1869.

The Bindings at Saint-Victor Abbey

Most of the fragments come from fifteenth-century bindings produced in Saint-Victor abbey. In most cases, the fragments were used in the bindings of composite codices, and Gilbert Ouy has shown that, at Saint-Victor, the practice of binding two or more codicological units into a single volume dates to the late fifteenth century. This ‘binding campaign’ was likely part of a renewal of the library that took place at the turn of the sixteenth century, under abbot Nicaise Delorme, also who ordered the construction of a new library. Jean of Thoulouse, prior of Saint-Victor, reported these details in his brief chronicle of the abbey, mentioning that Guillaume Tupin, cantor of Saint-Victor, supervised the construction of the new library.²⁰ The manuscripts were chained to the lecterns of the new library and it was at that point that Claude de Grandrue, cantor and librarian of Saint-Victor, undertook his catalogue, which was completed by 1514.²¹

We can then assume that white skin bindings on wooden boards,²² which are the most frequent type of binding that uses the sacramentary fragments, date from this period, and that the sacramentary leaves used in those bindings were then present at Saint-Victor.

Among the manuscripts here considered, Latin 14801 is the only one that has an eighteenth-century parchment binding over pasteboards, a very common type of binding in the library of Saint-Victor. This kind of binding was probably connected to the eighteenth-century project of enlarging the library.²³ For this manuscript, the binding was restored, keeping the previous pastedowns and flyleaves; it is less plausible that the sacramentary fragments were still available at the library as waste material, and first used for the eighteenth-century binding. The other modern binding holds Mazarine 1030 and dates to 1958; since it has wooden boards, which

²⁰ Willesme, “La bibliothèque”, p. 242, from ms. BnF Latin 14677, f. 112r.

²¹ Ouy, *Les manuscrits*, v. 1, pp. I-LXI.

²² Arsenal 854, Mazarine 742, BnF Latin 14431, 14925, 14955, 14956, 14963, 15039.

²³ The events concerning the library during the eighteenth century are known thanks to a chapter register (Paris, Archives nationales, LL 1451); Willesme, “La bibliothèque”, p. 246.

are quite uncommon in the mid-twentieth century, it is possible that only the external cover was replaced, using boards, pastedowns and flyleaves from the previous binding.

These are indeed lucky cases. We are all aware of the common practice, still in use in the twentieth century, of discarding material from previous bindings in the course of rebinding a codex. We have a striking example of this practice in ms. Latin 14232, which has a binding dating from the Second Republic (1848–1852). In the previous binding, two sacramentary fragments were used as upper and lower pastedowns, and parts of these two bifolia were probably flyleaves. All that remains, however, are two offsets left by the pastedowns. These offsets are the only surviving sanctorale fragments for this sacramentary.

In some cases, fragments from the previous binding were kept apart and then bound together in a fragment collection. Latin 9488 is such a volume, being formed by binding waste from codices that were sent to be rebound in late 1817; the collection itself, however, seems to have been created some years later, for the library stamps date from the period 1852–1870.²⁴ Sacramentary fragments of this collection come from two different manuscripts, Latin 14544 and 14442. The latter still has its original fifteenth-century binding on wooden boards, and the fragments were presumably detached during restoration. Latin 14544 has a modern binding in red morocco over pasteboards, realized in 1851. It is not clear why and how some of the binding fragments were preserved while others are missing, nor is it clear where the fragments were kept and for how long before being rebound in a new manuscript. Indeed, preservation did not seem to be the primary concern of book restorers in the past centuries, where fragments were not yet seen as valuable documents of our past.

Although the fragments come from a sacramentary that was in Saint-Victor, the original manuscript was never used as a liturgical

²⁴ P. Josserand and J. Bruno, “Les estampilles du Département des imprimés de la Bibliothèque nationale”, in *Mélanges d’histoire du livre et des bibliothèques offerts à Monsieur Frantz Calot*, Paris 1960, pp. 261–298. The stamp is very similar to no. 31, with the mention “MAN.” (for manuscript department), but the pieces could have been stamped some decades later.

book in that abbey. Textual evidence suggests a monastic sacramentary, and a partial reconstruction suggests its origin in a Benedictine abbey. On the other hand, Saint Victor was a house of canons regular (and therefore did not follow the monastic liturgy) and, at the time of its foundation at the beginning of the twelfth century, the liturgy had evolved in such a way that a ninth-century sacramentary would have been of no value for the celebration of the mass.

Reconstruction of the Manuscript

Despite the fact that liturgical books strictly follow the order of the liturgical year, it is not easy to reconstruct the original order of the leaves. The section containing the lectionary must be placed in the first part of the liturgical year, at Christmas and Epiphany, but we are not sure whether this part preceded or followed the sacramentary. Latin 14232 has some masses for the winter Sanctoral, which usually follows the Sacramentary's Temporal. But all the other leaves contain votive masses, whose order could drastically change from one sacramentary to another. For this reason, the proposed reconstruction is highly hypothetical, with the exception of cases where the text continues from one leaf to another.

The Lectionary

The mass lectionary is represented by fragments Latin 14431 (A-B) and Latin 9488 (ff. 9-10).

Latin 14431 has two consecutive leaves containing lessons for the three Christmas masses (*in nocte*, *in aurora* and *in die*), while Latin 9488 ff. 9-10 are two consecutive leaves that have lections for the octave of Christmas and Epiphany. A small lacuna intervenes between the two sets of leaves.

It is not clear if the lectionary was part of the same manuscript or if these four leaves are the remains of an original mass lectionary. We are inclined to believe that they were part of the same book, judging from the size of the leaves and the dimensions of the script; the scribe is the same of the sacramentary and the size of the written space is perfectly compatible with the hypothesis of an original

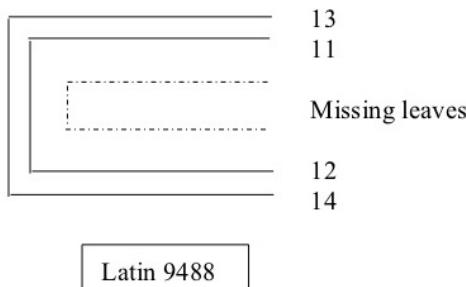


Figure 1

single volume. However, a sacramentary-lectionary for the whole liturgical year would have been a very thick and unwieldy volume. Therefore, we assume that the original manuscript contained only the main feasts of the liturgical year.

The Sanctoral

The offsets of the fragments in Latin 14232 are the only witness – and a partial one at that – to masses from the sanctoral, namely the *secreta* and *post communio* for Fabian (January 20), the collect and *secreta* for the second feast of Agnes (January 28), the prayers for Agatha (February 5), and the collect and *secreta* for Gregory (12 March). Unfortunately, the offsets from the two bifolia do not contain any local saint, a feature that could have pointed to a precise origin of the sacramentary.

Votive Masses

In the reconstruction of the section of votive masses, we tried to group fragments according to the textual sequence, although several votive masses for the same occurrence are scattered throughout the sacramentary. Codicology can help, situating a given bifolium in its original quire.

Latin 9488, ff. 11–14, for example, are two consecutive but not central bifolia: bifolium 13/14 is external and 11/12 is internal, so that we can read the text in the following order: 13 – 11 – (at least two leaves missing) – 12 – 14 [Figure 1]. They contain masses for the dead,

for the kings, for wartime, for irreligious, for travellers, and for the abbot.

Latin 14925 A–B is a partial bifolium that includes masses for living people, for the Cross, for seeking humility, and for the Holy Spirit. Of the last one, we can only read the title in red capitals, so we might infer that the following leaf started with the collect for the votive mass of the Holy Spirit. Indeed, this occurs in another partial bifolium, formed of fragments now in Latin 14956 (A and B) and Mazarine 742 [Figure 2].

The bifolium Latin 14956 + Mazarine 742 contains text that continues in the following bifolium, formed of Latin 14963 and 15039 [Figure 3].

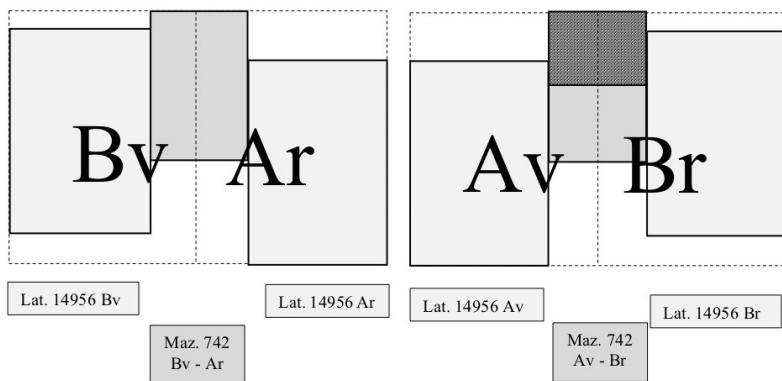


Figure 2

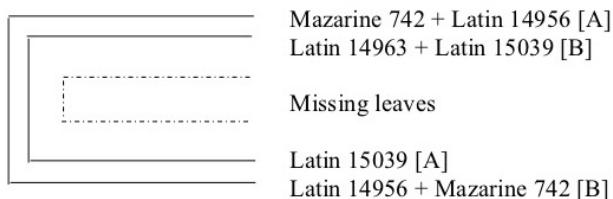


Figure 3

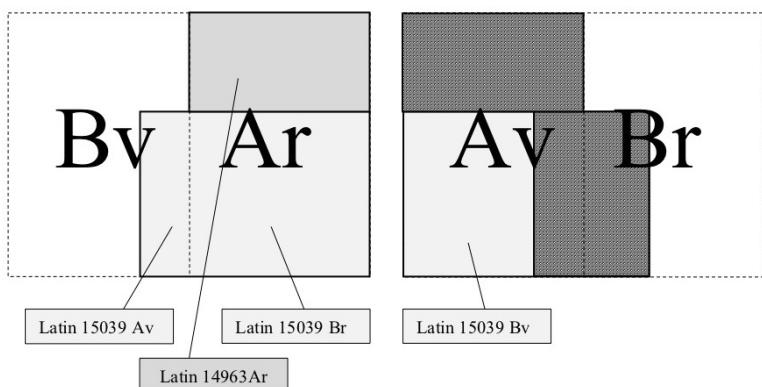


Figure 4

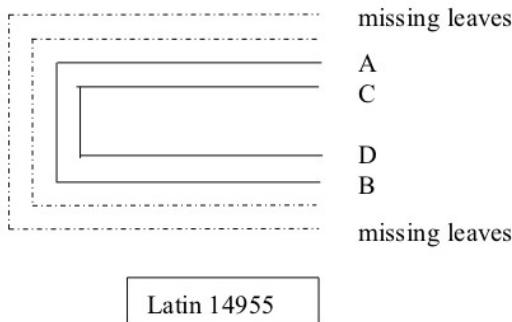


Figure 5

Since Latin 14963 is a pastedown, only the first side is readable [Figure 4].

Latin 14801 has two trimmed leaves that are not consecutive. For the moment, it is not possible to link the text of these fragments to other leaves. Fragments from Latin 14955 are two trimmed bifolia which were originally part of the same quire. They are two consecutive and central bifolia [Figure 5].

Finally, Mazarine 1030 is a trimmed bifolium whose second leaf is completed by Arsenal 854 [Figure 6].

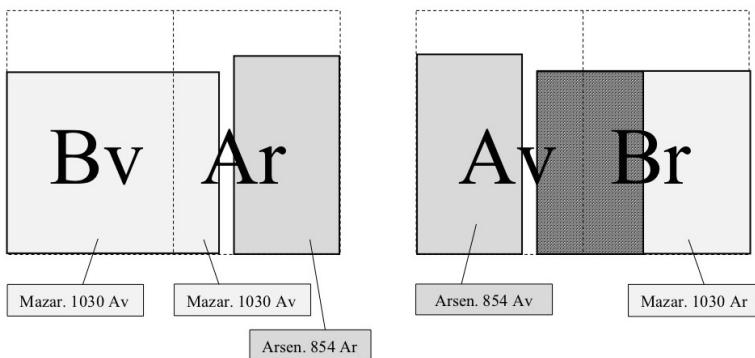


Figure 6

The Texts

The Mass lectionary, represented by BnF Latin 14431 and Latin 9488, ff. 9–10, is limited to Christmastime and is not very specific. In fact, all the Gospel readings correspond to the usual lections for Christmas and Epiphany signaled by Klauser,²⁵ except for the reading for the octave of Christmas, which does not correspond to any of the lections for that day.

Gospel readings:

Christmas 1st mass: Lc 2,5–14 (the beginning is missing, usually Lc 2,1–14)

Christmas 2nd mass: Lc 2,15–20

Octave of Christmas: Mt 2,13–18 (usually Lc 2,21–32)

Epiphany: Mt 2,2–12

The sacramentary is more interesting for the localisation of the original manuscript. The fragments that have a small portion of the Sanctoral (BnF Latin 14232), do not have any region-specific features: saints Fabian, Agnes, Agatha, and Gregory are part of the Roman martyrology.

Most of the fragments belong to that part of the sacramentary that contains votive masses for different occasions. This particular literature was very vivid during the Middle Ages; specific masses

²⁵ T. Klauser, *Das römische Capitulare Evangeliorum* (Liturgiegeschichtliche Quellen und Forschungen 28), Munster 1935.

were celebrated for the sake of rain, good weather, recovery from illness of people and animals, safety in travel, and for dying and dead people.

Latin 9488 ff. 13, 11: Missa pro vivis et defunctis, Missa pro regibus, Missa specialis pro rege, Oratio in tempore belli, alia oratio ad missam.

Latin 9488, ff. 12, 14: Oratio, Missa pro inreligiosis, Oratio pro fratribus in via dirigentibus, Oratio pro redeuntibus de itinere, In adventu fratrum supervenientium, Missa pro iter agentibus, Missa pro abate vel congregatione.

Latin 14956 + Mazarine 742 [A]: missa pro gratia sancti spiritus, missa in veneratione omnium sanctorum, missa pro quacumque tribulatione.

Latin 14963 + 15039 [B]: Missa sacerdotis pro temptatione carnis.

Latin 15039 [A]: Pro familiaribus, De caritate.

Mazarine 742 + Latin 14956 [B]: Missa specialium sanctorum.

Mazarine 742 [C]: Missa pro peccatis, pro temptatione carnis, Missa sacerdotis.

Latin 14801 [A]: Missa sancti spiritus postulanda, Missa pro monachis nostris

Latin 14801 [B]: Missa monachorum, Missa sacerdotis.

Latin 14955: Missa in honore sanctorum quorum reliquiae in ecclesia sunt, Missa viventis, Missa familiarium sive omnium fidelium, Missa ad postulandam angelorum suffragia, Missa communis sanctorum, Missa sacerdotis propria, Missa pro amico in angustiis, Missa communis viventium.

Mazarine 1030 [A]: Missa sacerdotis, Missa pro amico.

Mazarine 1030 [B] + Arsenal 854 [A]: Missa pro tribulationibus inimicorum invisibilium vel familiarium, Missa pro confitentibus.

Contrary to the sanctoral, which does not provide indications of its usage, the sacramentary contains some masses that allow us to attribute it to a Benedictine abbey. The number of votive masses implying a Benedictine context is in fact relatively high: a mass for the abbot and the congregation (Latin 9488, f. 14v) and two masses for the monks (Latin 14801, A and B) are sufficient to assign the original manuscript to a Benedictine monastery.

The prayers, 100 in all, are almost all edited in the Gregorian Sacramentary published by Deshusses;²⁶ the majority of them come from the *supplementum* to Hadrian's sacramentary, a group of texts that have been added to the *Hadrianum* by various scribes and in a number of variants.²⁷ Some prayers attested in the fragments appear

²⁶ J. Deshusses, *Le Sacramentaire Grégorien: ses principales formes d'après les plus anciens manuscrits, édition comparative*. I. *Le Sacramentaire, le supplément d'Aniane*, II. *Textes complémentaires pour la messe*, III. *Textes complémentaires divers* (Spicilegium Friburgense 16, 24, 28), Fribourg 1971, 1979, 1982.

²⁷ See Deshusses, *Le sacramentaire grégorien*, v. 2, pp. 20–21.

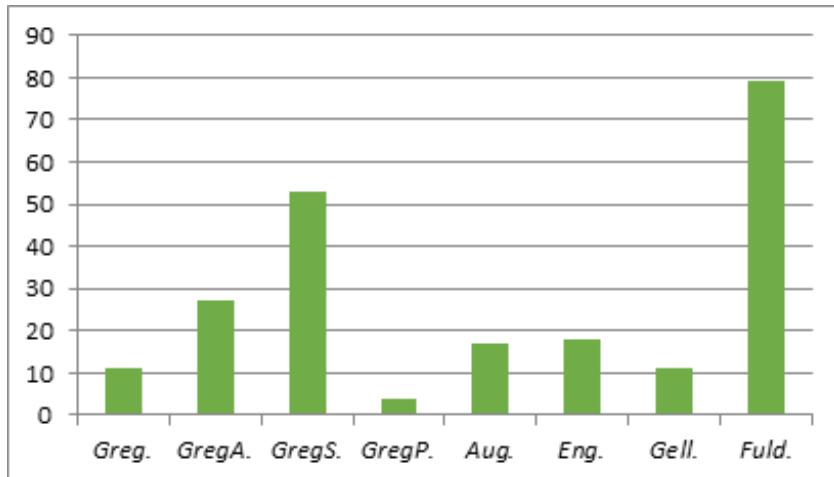


Figure 7: occurrences of the prayers in published sacramentaries (Greg. = Gregorian sacramentary; GregA. = Aniane's addition; GregS. = Supplements; GregP. = Gregorian sacramentary of Padua; Aug. = Autun sacramentary; Eng. = Angoulême sacramentary; Gell. = Gellone sacramentary; Fuld. = Fulda sacramentary)

also in the sacramentary of Angoulême²⁸ and that of Autun,²⁹ but what is more surprising is the quite impressive number of prayers that match those in the sacramentary of Fulda.³⁰ The occurrences show that the Fulda sacramentary is the closest one to the text of the Saint-Victor fragments.³¹

The primacy of the Fulda sacramentary is evident also in the uniqueness of five prayers that occur only in fragments and the *Fuldense*.³²

28 P. Saint-Roch, *Liber sacramentorum Engolismensis*. B. N. Lat. 816. *Le sacramentaire gélasien d'Angoulême* (CCSL 159C), Turnhout 1987.

29 Manuscript Berlin, Staatsbibliothek, Phillipps 1667, edited in O. Heiming, *Liber sacramentorum Augustodunensis* (CCSL 159B), Turnhout 1984.

30 For the edition of the texts, see G. Richter and A. Schönfelder, *Sacramentarium Fuldense saeculi X. Cod. Theol. 231 der K. Universitätsbibliothek zu Göttingen*, Fulda 1912.

31 For the Gellone sacramentary, based on manuscript Paris, BnF, Latin 12048, see A. Dumas and J. Deshusses, *Liber sacramentorum Gellonensis*, I-II (CCSL 159-159A), Turnhout 1981, 2001.

32 Unique occurrences in Fulda sacramentary are: the *post communio* of the mass *pro iter agentibus* (BnF, Latin 9488, f. 14v), *Fuld.* 2318; the *post communio* for the mass *in honore sanctorum quorum reliquiae in ecclesia sunt* (BnF, Latin 14955), *Fuld.* 1886; the *secreta* and the *post communio* of the mass *pro amico*

In the prayers that are not unique, the fragments share accidents with the *Fuldense* against the other sacramentaries.

Table 1: Shared accidents between the fragments and the *Fuldense*

Locus	Fragment	shared accident	other reading
<i>post communio</i> for the mass <i>ad poscendam humilitatem</i> [Fuld. 1819, GregS. 2347]	BnF, Latin 14925	<i>per humilitatis exhibitionem</i>	om. GregS.
collect for the mass <i>pro quacumque tribulatione</i> [Fuld. 915, GregS. 2507, Aug. 1701, Eng. 2233]	BnF, Latin 14963	<i>salventur</i>	<i>serventur</i> GregS. Aug. Eng.
<i>post communio</i> for the mass <i>pro familiaribus</i> [Fuld. 2272, Greg. 901]	BnF, Latin 15039	<i>famulis et famulabus tuis</i>	<i>populo tuo</i> Greg.
collect of the missa <i>monachorum</i> [Fuld. 2287, GregS. 2239, Eng. 2201]	BnF, Latin 14801	<i>amorem</i>	om. GregS. Eng.
<i>post communio</i> of the missa <i>monachorum</i> [Fuld. 2291, GregS. 4437, Aug. 1595]	BnF, Latin 14801	<i>sub titulo et iugo Christi</i>	<i>sub titulo Christi</i> GregS. Aug.

Moreover, the liturgical destination of the prayers can change from one sacramentary to another, but the occasions displayed in the rubric of the fragments are more frequently a match to the *Fuldense* compared to others.³³

These extensive parallels with the *Fuldense* encourage us to consider Fulda as a possible origin of the sacramentary. However, the fragments display a small detail that reveals another scenario.

The bifolium now in fragments Mazarine 742 and BnF Latin 14956 contains part of a mass for special saints (*missa specialium sanctorum*), that is, a mass to call upon the protection of saints who are the object of special veneration. It mentions saints Stephen,

in angustiis (BnF, Latin 14955), *Fuld. 2254* and *Fuld. 2255*; the *post communio* for the mass *pro temptatione carnis* (Mazarine 742), *Fuld. 1829*.

33 The *post communio* *Fuld. 1905* for the mass *in venerazione sanctorum* (BnF, Latin 14956 + Mazarine 742), is used for the saints Alexander, Eventhus and Theodolus in *GregP. 420*; the *secreta* of the mass *pro familiaribus*, *Fuld. 2270* (BnF, Latin 15039), is a *post communio* in *GregS. 2380* and *Eng. 2190*.

Denis, Rusticus and Eleutherius, Sebastian, Lawrence, Hippolytus and Cucuphas, the Innocents, Martin, Hilarius, Ambrose, Hieronymus, Augustine, Benedict, Gregory and a second Hilarius. These prayers are attested in the *Fuldense* and in the supplement of the Gregorian sacramentary, but none of them has this particular list of saints. The presence of saint Denis with his companions Rusticus and Eleutherius points to the Parisian region; and in fact, the critical apparatus of the Deshusse's edition³⁴ mention this list of saints in one of the collated sources, manuscript Paris, BnF, Latin 2290,³⁵ a ninth-century sacramentary copied at the abbey of Saint-Amand for the Benedictine monastery of Saint-Denis. Victor Leroquais, in his catalogue of missals and sacramentaries,³⁶ notes this particular prayer in another manuscript: Laon, Bibliothèque Municipale 118, a tenth-century sacramentary also copied for the liturgical use of Saint Denis.³⁷

This evidence (presented in Table 2) points to a precise liturgical use, that of the Benedictine abbey of Saint-Denis, and the presence of the masses for the abbot and the monks corroborates this attribution. How can we explain though the remarkably high number of prayers attested in the Fulda sacramentary? Eric Palazzo had already noticed the deep similarity between the Saint-Denis sacramentary (BnF Latin 2290) and that of Saint-Germain-des-Prés (BnF Latin 2291, also copied at Saint-Amand)³⁸ with the *Fuldense*, based on the comparison of votive masses.³⁹ It is interesting to note then that votive texts migrate from one manuscript to another following a

³⁴ Deshusses, *Le sacramentaire grégorien*, v. 2, p. 52.

³⁵ See f. 130. Another hand added in red ink the names of Vincentius and Ger- manus to all the three prayers. The manuscript is accessible online: <https://gallica.bnf.fr/ark:/12148/btv1b8423836x/fi.item>.

³⁶ V. Leroquais, *Les Sacramentaires et Missels des Bibliothèques publiques de France*, I, Paris 1924, pp. 64–68.

³⁷ The manuscript has been digitized and is available online (see f. 35r–v): http://manuscrit.ville-laon.fr/_app/visualisation.php?cote=Msn8&vue=1.

³⁸ Latin 2291 was originally intended for Saint-Amand, and later adapted to the Parisian use of Saint-Germain. It is interesting to note that, for the *missa sanctorum*, Latin 2291 (fol. 135v) follows the version of the *Sacramentarium Gregorianum*.

³⁹ E. Palazzo, *Les sacramentaires de Fulda. Étude sur l'iconographie et la liturgie à l'époque ottonienne*, Münster 1994, pp. 150–151.

Table 2: Comparison of *Missa specialium sanctorum*

Fragments	Latin 2290	Laon 118	Fuld.	GregS + Lat. 2291
	use of St.-Denis		use of Fulda	use of St.-Amand
<i>Collecta Propitiare quae sumus domine nobis famulis tuis</i>				
	per beatorum martyrum tuorum			per huius sancti confessoris tui sive martyris
Stephani, Dyonisii Rustici et Eleutherii, Sebastiani Laurentii Ypoliti Cucuphati Innocentii necnon et sanctorum confessorum Martini, Hilarii, Ambrosii, Hieronimi, Augustini, Benedicti, Gregorii, Hilari	Stephani, Dyonisii Rustici et Eleutherii, Sebastiani Laurentii Ypoliti Cucuphati Innocentii necnon et sanctorum confessorum Martini, Benedicti, Gregorii, Hilari	Stephani, Laurentii Dyonisii Bonifatii		<i>ill.</i> , qui in praesenti requiescit ecclesia
merita gloriosa, ut eorum pia		merita gloriosa, ut eorum	merita gloriosa, ut eius pia	
intercessione ab omnibus protegamus adversis.				
<i>Super oblata Suscipiat clementia tua domine quae sumus de manibus nostris munus oblatum</i>				
et per beatorum martyrum tuorum Stephani, Dyonisii, Rustici et Eleutherii, Sebastiani, Laurentii Ypoliti Cucuphati Innocentii necnon et sanctorum confessorum Martini Hilarii Ambrosii Hieronimi Augustini Benedicti Gregorii, Hilari		et per beatorum martyrum tuorum Stephani, Laurentii, Dyonisii, Bonifatii		et per huius sancti tui <i>ill.</i>
orationes, ab omnibus nos emundet peccati.				
<i>Post communio Divina libantes mysteria quae pro</i>				
beatorum martyrum tuorum Stephani, Dionysii, Rustici et Eleutherii, Sebastiani, Laurentii, Ypoliti, Cucuphati, Innocentii necnon et	beatorum martyrum tuorum Stephani, Dionysii, Rustici et Eleutherii, Sebastiani, Laurentii, Ypoliti, Cucuphati, Innocentii necnon et sanctorum confessorum Martini, Hilarii, Ambrosii, Hieronimi, Augustini, Benedicti, Gregorii, Hilarii	beatorum martyrum tuorum Stephani, Laurentii, Dyonisii, Bonifatii		huius sancti tui <i>ill.</i>
//	veneratione tuae obtulimus maiestati, praesta domine quae sumus, ut per ea veniam mereamur peccatorum, ut per ea veniam mereamur peccatorum, et caelestis gratiae donis reficiamur.			

'Benedictine network', which must have been particularly strong and important. Votive masses are particularly significant and interesting in this respect, because, unlike, for example, the sanctoral, they are not linked to a specific and local liturgical use. By means of these texts, we can observe critical relations between monasteries, even if each one of them kept its proper uses.

The connection between Saint-Amand and Fulda explains the textual proximity between the two sacramentaries and, consequently, between the texts of Saint-Denis and Fulda sacramentaries. The comparison between the texts of the *missa sanctorum* shows that, even if there is a clear common origin for these prayers,⁴⁰ the Saint-Denis sources (Latin 2290 and Laon 118) display a specific list of saints that matches the list in the fragments, and that diverges from both the *Fuldense* and the Saint-Amand texts. Consequently, as this list of saints is typical of the Saint-Denis sources, we can ascribe the fragments to the liturgical use of Saint-Denis.

The sacramentaries Latin 2290 and Laon 118, and the fragments share then the same origin;⁴¹ however, there is a codicological detail that makes us assume a different configuration with respect to the content. The reconstructed dimensions of the fragments (285 × 205 mm) are similar to that of Latin 2290 (290 × 210 mm) and of Laon 118 (257 × 227 mm), but the density of the text is quite different: the fragments have 17 written lines per page, while Latin 2290 has 28 lines and Laon 118 has 24 lines. It is quite unlikely that the fragments come from a complete sacramentary, since the condensation of the amount of text for the whole Temporal and Sanctoral in one book requires a much more intense exploitation of the page, in order to keep the manuscript to a manageable size. We presume that the original manuscript was a festive sacramentary-lectionary, which contains only the main feasts for the Temporal and the Sanctoral, plus the votive masses. Furthermore, this is exactly the original

⁴⁰ The origin of these prayers is definitely not clear. It seems that Saint-Amand had a very active scriptorium, where liturgical manuscripts were copied even for other liturgical uses. It is possible that the texts originated in Saint-Amand and that the list of saints was later adapted for a specific use.

⁴¹ By 'origin' we mean the liturgical use, which can diverge from the place of production, as we have seen.

composition of Laon 118, a votive sacramentary-lectionary that a later hand completed with other masses and a gradual.

The fragments are then what remains of an original festive sacramentary-lectionary of the ninth century, written for the liturgical use of Saint-Denis.⁴² But how did it arrive in Saint-Victor? The chronological extremes of their presence at Saint-Victor are quite large: the upper limit is the foundation of Saint-Victor abbey (1113) and the lower one is the date of the binding (late fifteen century). Within this time span, it is not yet possible to determine the exact circumstances of this transfer. Saint-Denis manuscripts were dispersed in different places over the centuries, and there is not any evidence of a particular connection between Saint-Denis and Saint-Victor.⁴³ Despite the difficulty in retracing the history of the fragments, we can observe that, during the first half of the twelfth century, the foundation of Saint-Victor occurred at the same time of the renewal of Saint-Denis: abbot Suger began the reconstruction of the Saint-Denis church, which was consecrated in 1140. The architectural remodelling usually coincides with the renewal of the liturgical library, and it is likely at this moment that the old sacramentary-lectionary, already textually obsolete, left Saint-Denis to be thrown away.

The history of Saint-Denis' library nevertheless suggests another scenario. In the first half of the fifteenth century, the abbey of Saint-Denis was in a period of decline, attested by the looting of its books; in this case, the sacramentary-lectionary could have been expropriated at that time in order to be sold (and reused) as waste material.⁴⁴

In either case, the sacramentary-lectionary would have remained in some unknown depository for a while, until a librarian of Saint-Victor found in them the perfect material for making new

⁴² We cannot really know if the original manuscript was actually copied in Saint-Denis itself, or in another *scriptorium* for Saint-Denis, as the fragments do not contain any decoration that might point to a particular house.

⁴³ Donatella Nebbiai, who studied Saint-Denis' library in the Middle Ages, confirms the lack of information about the relations between the two abbeys (personal communication, 17 October 2020).

⁴⁴ See D. Nebbiai Dalla Guarda, *La bibliothèque de l'abbaye Saint-Denis en France du ix^e au xvii^e siècle*, Paris 1985, pp. 125–182.

bindings. Another renewal, that of the library of Saint-Victor, gave the fragments a chance to survive. Thanks to their new function, the fragments were preserved in 13 manuscripts⁴⁵ of the library of Saint-Victor, and they subsequently arrived at their current conservation site.

The case of the library of Saint-Victor not unique: books that belonged to the same *libraria* and that were rebound at the same time often display binding material coming from the same original manuscript. The interest of this sacramentary-lectionary resides in its textual, liturgical and historical aspects, in its early dating as well as in its long and troubled history. Their reconstruction leads to some observations on fragmentary sources.

First, the fragments provide a source for the liturgy at Saint-Denis in the ninth century; despite the fact Saint-Denis was one of the most important royal abbeys throughout the Middle Ages, very few liturgical manuscripts survive from the Carolingian period, and the fragments enhance our knowledge about liturgical practices of that time.

Second, the fragments represent a type of liturgical book that is not very common. A sacramentary-lectionary for the main feasts is quite infrequent in the panorama of a liturgical library, especially in a Benedictine abbey. These fragments are then a witness to an unusual codicological reality, and they draw our attention to a wider range of possibilities in the book production.

More generally, the fact that fragments from the same manuscript were used for several different bindings shows that the original manuscript, or a significant part of it, was at the disposal of the librarian at the time he renewed the bindings. This detail sheds light upon the binding practices at the end of the Middle Ages and possibly upon the trade of waste material, in which parchment codices played a huge role.

The current situation of the fragments reveals a series of different practices in conservation: once the binding was restored or remade, the fate of the fragments could be very different and the

⁴⁵ The fragments are actually part of twelve manuscripts, but BnF Latin 9488 contains fragments that were previously used in two bindings from Saint-Victor.

librarian's choices can be critical in their survival. The binding material can be replaced in the binding, with the exact same function (Mazarine 1030); fragments can be detached and kept apart (Latin 14544 and Latin 14442, now Latin 9488); or, in the worst scenario, fragments can be lost (Latin 14232).

These considerations highlight the importance of fragments for the history of the book, especially in the case of liturgical books, and their value in the study of scribal practices, liturgical uses, libraries, binding procedures, and in the reconstruction of the medieval network between Benedictine abbeys. Finally, even if they represent a small part of our book heritage, fragments are still capable of providing new evidence to reconstruct our past, to let us see a larger picture, to expand our knowledge and understanding of our treasures and to retrace our history far more deeply than we could previously imagine.

Appendix

Latin 14431

[Ar] <IN DIE NATIVITATIS DOMINI AD PRIMAM MISSAM... Secundum Lucam...> uxore praegnate. Factum est autem cum essent ibi, impleti sunt dies ut pareret, et peperit filium suum primogenitum. Et pannis eum involuit et reclinavit eum in praesepio, quia non erat eis locus in diversorio. Et pastores erant in regione eadem, vigilantes et custodientes vigilias noctis supra gregem suum. Et ecce angelus domini stetit iuxta illos, et claritas dei circumfulsit illos, et timuerunt timore magno. Et dixit illis angelus: Nolite timere; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo, quia natus est vobis hodie salvator, qui est Christus dominus in civitate David. Et hoc vobis signum: Invenie[Ar]tis infantem pannis involutum, et positum in praesepio. Et subito facta est cum angelo multitudo militiae caelestis laudantium deum, et dicentium: Gloria in altissimis deo, et in terra pax hominibus bonae voluntatis. (Lc 2,5-14)

Ad Titum Carissime: Apparuit gratia dei salvatoris nostri omnibus hominibus. Erudiens nos, ut abnegantes impietatem et

saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo, expectantes beatam spem et adventum gloriae magni dei et salvatoris nostri Iesu Christi, qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate. Et mundaret sibi populum acceptabilem, sectatorem bonorum operum. Haec loquere in Christo Iesu [Br] domino nostro. (Tit 2,11–15)

Secundum Lucam In illo tempore, pastores loquebantur ad invicem: Transeamus usque Bethleem et videamus hoc verbum quod factum est, quod dominus ostendit nobis. Et venerunt festinantes et invenerunt Mariam et Ioseph et infantem positum in praesepio. Videntes autem cognoverunt de verbo quod dictum erat illis de puero hoc. Et omnes qui audierunt mirati sunt et de his, quae dicta erant a pastoribus ad ipsos. Maria autem conservabat omnia verba haec conferens in corde suo. Et reversi sunt pastores glorificantes et laudantes deum in omnibus, quae audierant et viderant, sicut dictum est ad illos. (Lc 2,15–20)

In die ad Hebreos Fratres: Multifarie multisque modis [Bv] olim deus loquens patribus in prophetis, novissime, diebus istis locutus est nobis in filio, quem constituit haeredem universorum, per quem fecit et saecula. Qui cum sit splendor gloriae et figura substantiae eius, portansque omnia verbo virtutis sua, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis. Tanto melior angelis effectus, quanto differentius pree illis nomen haereditavit. Cui enim dixit aliquando angelorum: Filius meus es tu, ego hodie genui te? Et rursum: Ego ero illi in patrem, et ipse erit mihi in filium? Et cum iterum introducit primogenitum in orbem terrae, dicit: Et adorent eum omnes angeli dei. Et ad angelos quidem dicit: Qui facit angelos suos spiritus, et ministros suos flammam (...) (Hebr 1,1–7)

Latin 9488, ff. 9–10

[9r] <DOMINICA INFRA OCTAVAM NATALIS DOMINI... *Lectio libri Apocalipsis...*> deo et agno, et in ore eorum non est inventum mendacium; sine macula enim sunt ante thronum dei. (Apc 14,4–5) *Secundum Matheum* In illo tempore: Angelus domini apparet in somnis Ioseph dicens: Surge et accipe puerum et matrem eius et fuge in Aegyptum et esto ibi, usque dum dicam tibi. Futurum est enim ut Herodes quaerat puerum ad perdendum eum. Qui consurgens

accepit puerum et matrem eius nocte et recessit in Aegyptum; et erat ibi usque ad obitum Herodis, ut adimpleretur, quod dictum est a domino per prophetam dicentem: Ex Aegypto vocavi filium meum. Tunc Herodes videns quoniam illusus esset a magis, iratus est valde et mittens occidit omnes pueros qui erant in Bethlehem et in omnibus [9v] finibus eius *⟨a bim⟩atu et infra, se⟨cundum⟩ tempus, quod exquisierat a magis.* *⟨Tunc⟩ adimpletum est, ⟨quod dictum est per ⟨Iere⟩miam prophetam dicentem: Vox in ⟨Rama⟩ audita est, ploratus et ululatus mul⟨tus,⟩ Rachel plorans filios suos, et noluit ⟨con⟩solari, quia non sunt.* (Mt 2,13–18)

DOMINICA POST NATALEM DOMINI. *Ad Galathas Fratres:* Quanto tempore heres parv

[10r] *⟨IN EPIPHANIA DOMINI... Secundum Mattheum...⟩* eius in oriente et venimus adorare eum. Audiens autem Herodes rex turbatus est et omnis Hierosolima cum illo, et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethleem Iudae. Sic enim scriptum est per prophetam: Et tu, Bethleem terra Iudae, nequaquam minima es in principiis Iudea; ex te enim exiet dux, qui reget populum meum Israel. Tu noster Herodes, clam vocatis magis, diligenter didicis ab eis tempus stellae, quae apparuit eis. Et mittens illos in Bethleem dixit: Ite et interrogate diligenter puerum, et cum inveneritis, renuntiate mihi, ut et ego veniens adorem eum. [10v] Qui cum audissent regem, abierunt. Et ecce stella, quam viderant in oriente, antecedebat eos, usque dum veniens stativa supra, ubi erat puer. Videntes autem stellam gavisi sunt gaudio magno valde. Et intrantes domum viderunt puerum cum Maria matre eius, et procidentes adoraverunt eum. Et aperte thesauris suis, obtulerunt ei munera, aurum et turcas et myrrham. Et responso accepto in somnis, ne redirent ad Herodem, per aliam viam reversi sunt in regionem suam. (Mt 2,2–12)

IN OCTAVAS EPIPHANIAE epistola <leg>atur quae in vigilias Epiphaniae (...)

Secundum Matheum In illo tempore: venit Iesus a Galilea (...) (Mt 3,13)

Latin 14232

[Av] <In natale sancti Fabiani... Super oblata> Hostias tibi domine beati Fabiani ma(rtyris) tui, dicatas meritis benignus assu(me) et ad perpetuum nobis tribue p(ro)venire subsidium. Per. (Greg. 109)

Post communio R(efecti) participatione mu(neris sacri) quaesumus domine deus noster, ut cuius ex(equimur cultum sentiamus effectum. Per.) (Greg. 110, Fuld. 158, Aug. 165)

[Lacuna]

[Br] <IN NATALE BEATAE AGNETIS> Deus, qui nos annua beatae Agnae martyris tuae sollemnitate laetificas, da ut quam veneramur officio, etiam piae <conversationis sequa>mur exemplo. Per. (Greg. 120, Aug. 199, Eng. 190)

<*Super oblata Super has quaesumus domine hostias*> benedictio copiosa <descendat, quae et sanctifi>cationem <nobis clementer operetur, et de martyrum sollemnitate laetificet. Per. (Greg. 122)

[Lacuna]

[Cv] <IN NATALE BEATAE AGATHAE Indulgentiam nobis domine beata Agathe martyr inprolet, quae tibi grata semper existit et merito castitatis et tuae> professione virtutis. (Greg. 131, Aug. 216, Eng. 209)

Super oblata Suscipe munera domine quesumus quae in beatae Agathae martyris tuae sollemnitate deferimus, cuius nos confidimus patrocinio liberari. Per. (cf. Greg. 129)

Post communio Auxilientur nobis <domine sumpta mysteria...> (Greg. 130)

[Lacuna]

[Dr] <IN NATALE SANCTI GREGORII> D(eus, qui animae famuli tui Gregorii aeternae beatitu>din<is praemia contulisti, concede> pro<pitiis ut qui peccatorum nostrorum pondere> praemim<ur, eius apud te> praecibus sublevemur. Per. (Greg. 137)

<*Super oblata*> Annue nobis domine, ut animae famuli tui <Gregorii> prosit oblatio quem i<mmolando totius mundi tribuisti relaxari delicta. Per. (Greg. 138)

Latin 9488

[13r] *MISSA PRO VIVIS SIVE DEFUNCTIS... Secreta* Deus, qui singulari corporis tui host*(ia)* totius mundi solvisti delicta, hac obla*(tione)* placatus maculas scelerum nostrorum *(abs)terge* et omnium christianorum vivorum *(atque)* defunctorum peccata dimitte, eis*(que)* premia eterna concede. Per. (*GregS.* 3131, *Fuld.* 2153)

Post communio Sumpta sacramenta quaesumus domine crimina *(nostra)* detergant, omnemque pravitatem et *(hos)ticam* impugnationem visibilium et i*(nvi)sibilium* meritis sanctorum omnium pro*(cul re)pellant*, et omnibus fidelibus viv*(is)* et defunctis prosint ad veniam, *(pro)* quorum quarumque tibi sunt oblata salute. Per. (*GregS.* 3132)

[13v] *ITE* M MISSA PRO REGIBUS *(Deu)s*, servientium tibi fortitudo regnorum, propitius christianorum, adesto semper principibus, ut quorum *(tibi)* subiecta est humilitas eorum *(ubi)que* excellentior sit potestas. Per. (*GregA.* 1340)

Super oblata *(P)ropitiare*, domine, precibus et hostiis *(fa)mulorum* tuorum et propter *(no)men* tuum christiani nominis de*(fen)de* rectores, ut salus servientium *(tib)i* principium pax tuorum possit *(es)se* populorum. Per. (*GregA.* 1341, *Eng.* 2344)

Post communio *(P)rotege*, domine, famulos tuos subsidiis *(p)acis*, et corporis et spiritualibus *(en)utriens* alimentis, a cunctis *(h)ostibus* redde securos. Per. (*GregA.* 1342, *Eng.* 2345)

ITEM MISSA *(S)PECIALIS PRO REGE*

[11r] Omnipotens sempiterne deus, caelestium te*(rres)triumque* moderator, qui fam*(ulum)* tuum ill*. ad regni fastigium di(gna)tus* es provehere, concede ei *(quesumus, ut)* a cunctis adversitatibus liber*(atus,)* et ecclesiastice pacis dono mun*(iatur,)* et ad eterne pacis gaudia te d*(onan)te* pervenire mereatur. Per. (*GregA.* 1275)

Super oblata Concede omnipotens deus his salutari*(bus)* sacrificiis placatus, ut famul*(us)* tuus ill*. ad peragendum regalis* *(dig)nitatis officium inveniatur se*(mper)* idoneus, et cele*(stis)* patriae gaudiis reddatur accep*(tus.)* (*GregA.* 1278, *Fuld.* 1932)*

(Post communio) Haec domine salutaris sacrificii ob*(la)tio* famuli tui ill*. peccatorum* [11v] *(m)acula*s diluat, et ad regendum secun*(du)m* tuam voluntatem populum ido*(ne)um* reddat, ut

hoc salutari mysio contra visibiles hostes reddar invictus,
per quod mundus est vina dispensatione redemptus. Per.
(*GregA.* 1279, *Fuld.* 1933)

ORATIO IN TEMPORE BELLI Omnipotens et misericors deus, a bellorum nos quaesumus turbine fac quietos, quia obis bona cuncta praestabis, si pam dederis et mentis et corporis. Per.
(*Greg.* 997, *Fuld.* 1943)

ALIA ORATIO AD MISSAM Hostium nostrorum quaesumus domine elide superbiam, et dexteræ tuae virtute osternae [sic]. Per.
(*GregA.* 1335, *Fuld.* 1952)

Super oblata Huius, domine, quaesumus, virtute mysterii, et a nostris mundemur occultis, et ab inimi

(*GregA.* 1337, *Fuld.* 1953, *Aug.* 1782, *Eng.* 2334)

[Lacuna]

[12r] *Oratio Plebem nomini tuo subditam domine propitius intuere, eique consolationes tuas iugiter per celestem gra*tiam dignanter operare. Per. (*GregP.* 900, *Aug.* 1313, *Eng.* 1797, *Gell.* 1972)

MISSA PRO INRELIGIOSI Deus, qui infideles deseris et iustin> devotis irasperis, populum tuum quesumus converte propitius, ut qui te per ritiam inreligiosae mentis semper fendunt, ad sanctorum beneficia pmerenda tuae miserationis, grat inspirante, convertas. Per. (*Fuld.* 1973, *Aug.* 1749)

Super oblata Cor populi tui quaesumus domine converte prtius, ut ab his muneribus non rcedant, quibus maiestatem tuam mnificari depositimus. Per. (*GregS.* 2667, *Fuld.* 1974, *Aug.* 1750, *Gell.* 2719)

Post communio Da nobis quaesumus domine ambire quae reta sunt et vitare quae noxia, u sancta quae capimus, non ad iudicium> nobis, sed potius proficiant potius proficiant ad mlam. Per.)

[12v] ORATIO PRO FRATRIBUS IN GENTIBUS Exaudi domine preces nostras,) et iter famu- tui ill.
 propitius que ubique es omibus adversitatibus tua opitulatione defensus, iustorum desideriorum potiatur effectibus.) Per. (*GregA.* 1314)

(ORATIO PR)O REUNTIBUS DE ITINERE *(Omnipotens semper deus, nostroru)m temporum* *(viteque dispositor famulo tuo*

ill. continuae tranquillitatis largire subsidium, ut quem incolomem pro*(priis laboribus reddidisti, tua facias)* protectione securum. Per. (*GregA. 1315*)

(I)N ADVENTU FRATRUM SUPERVENIENTIUM

[**14r**] Deus, humilium visitator, qui nos *(fra)terna dilectione consolaris, p(retende) societati nostrae gratiam tuam, ut per e(os in) quibus habitas, tuum in nobis se(ntia)mus adventum.* Per. (*GregA. 1316, Fuld. 2327, Aug. 1826*)

MISSA PR(O ITER) AGENTI(BUS) Adesto domine supplicationibus nostris, et viam famuli tui *(ill.)* in salutis tuae prosperitate dispo(ne), ut inter omnes viae et vitae hu(ius) varietates tuo semper protegatu(r) auxilio. Per. (*GregA. 1317, Fuld. 2314*)

Super oblata Propitiare domine supplicationib(us) nostris et has oblationes quas tibi offer(imus) pro famulo tuo *ill.* benignus assu(me), ut viam illius et precedente gratia *(tua)* dirigas et subsequente comitari *(dig)neris*, ut de actu atque incolumente [**14v**] *(ei)us secundum misericordiae tuae* *(praesi)dia* gaudeamus. Per. (*GregA. 1318, Fuld. 2315*)

Ad complendum *(Deu)s*, qui in te sperantibus misericordiam tuam semper impendis et nusam es servientibus tibi longinquus, *(con)cede* famulo tuo et suis omnibus *(pr)osperum iter, ut te protectore* *(et) duce* per iustitiae callem sine offen(sio)ne gradiantur. Per. (*Fuld. 2318*)

MISSA PRO ABATE VEL CONGREGATIONE *(O)mnipotens semperne deus, qui facis mirabilia m(ag)na solus, pretende super famulum* *(tu)um ill.* abbatem et super cunctam congregationem illi commissam *(spiritu)m* gratiae salutaris, et ut in ve(ri)tate tibi complaceant, perpetuum *(ei)us rorem* tuae benedictionis infunde. Per. (*GregA. 1308, Fuld. 2148*)

Latin 14925

[**Av**] *(MISSA PRO VIVIS* Deus fons bonitatis et pietati)s origo, *(qui peccantem non statim) iudi(cas, sed ad paenitentiam mi)seratus* *(expectas, te quaeso ut faci)norum* *(meorum squalores absterga)s,* et me *(ad peragendum iniunctum of)ficium* *(dignum efficias.* Et qui alta)ris tui mi(nisterium suscep)i indignus, per)ago trepidus, ad id

peragendum redda>r strenuus, *et inter eos qui tibi placueru>nt inveniar iustificatus. Per.* (GregA. 1285, Fuld. 2189)

[Br] *MISSA DE SANCTA CRUCE* Deus qui unigeniti filii tui pretioso sanguine vivifcae crucis vexillum sanctificari voluisti, concede quae sumus eos qui e>iusdem sancte crucis gaudent honore, tua quoque ubique protectione gaudere. Per eundem. (GregS. 1835, Fuld. 1837)

Super oblata Haec oblatio domine ab omnibus nos purget offensis, quae in ara crucis etiam totius mundi tulit offensa. Per. (GregS. 1836, Fuld. 1838)

Post communio Adesto nobis domine deus noster, et quos sanctae crucis laetari fecisti honore, eius quoque perpetuis defende subsidiis. Per. (GregS. 1838, Fuld. 1840)

MISSA AD POSCENDAM HUMILITATEM Deus qui superbis resistis et gratiam praestas humilibus, auge in nobis vere humi[Bv]*litatis virtutem...* (GregS. 2345, Fuld. 1817)

Super oblata Haec oblatio domine quaesumus nob(is remissionem) omnium peccatorum et *verae humilitatis* obtineat gratiam, simul*que a cor)dibus nostris concupiscentiam (carnis et oculorum atque ambitionem (saeculi auferas,) quatinus coram te sobrie iu(ste pieque) viventes, praemia conseq(uamur aeterna.)* (GregS. 2346, Fuld. 1818)

Post communio Huius domine sacramenti per*ceptio, peccato*rum nostrorum maculas *tergat, et nos* per humilitatis exhibitionem *ad caelestia* regna perducat. (cf. GregS. 2347, Fuld. 1819)

MISSA *PRO GRA*TIA SANCTI SPIRITUS

Mazarine 742 + Latin 14956

Mazarine 742 [Ar]	Lat. 14956 [Ar]
P <i>raesta</i> quaesumus omni- potens deus, ut spiritus <i> sanctus</i> adv <i>eni</i> <i>suae digna</i> Per dominum.	ens templum nos gloriae nter habitando perficiat. Per. (GregS. 1825, Fuld. 988, Gell. 1045)

<p>Accipe quaesumus domi ter op(erare ut qu) agimus ⟨piis⟩</p>	<p><i>Super oblata</i> ne munus oblatum et dignan- od sancti spiritus mysteriis effectibus celebremus. Per. (cf. <i>GregS.</i> 1826, cf. <i>Fuld.</i> 989)</p>
<p>Adesto d⟨omine⟩ menti ⟨sancti⟩ rore de⟨fen⟩ sancti spiritus.</p>	<p><i>Post communio</i> quaesumus populo tuo et quem sacra- spiritus imbuisti, ab hostium fu- de. Per dominum in unitate eiusdem (<i>GregS.</i> 1827, <i>Fuld.</i> 982)</p>
<p>NE OM Maiest⟨ate⟩ cam⟨ur⟩ sanctorum ⟨tuorum⟩ (tificas, ita sem)</p>	<p>MISSA IN VENERATIO- NIUM SANCTORUM m tuam domine supplices depre- ut sicut nos iugiter omnium commemoratione lae- per ⟨su⟩pplicatione defendas. Per. (<i>GregS.</i> 1903, <i>Fuld.</i> 1903, <i>Aug.</i> 796, <i>Gell.</i> 1416)</p>
Latin 14956 [Av]	Mazarine 742 [Av]
<p><i>Super oblata</i> Hostias domine tuae plebis intende, in honore omnium sanctorum ta mente caelebrat, profice ad salutem.</p>	<p>⟨ut quas⟩ ⟨tuorum devo-⟩ ⟨re sibi sentiat⟩ (<i>GregS.</i> 1904, <i>Fuld.</i> 1904, <i>Aug.</i> 797, <i>Eng.</i> 1287, <i>Gell.</i> 1417)</p>
<p><i>Post communio</i> Pasce nos domine tuorum sanctorum, quia et n sunt, quoties illis in quibus tu mirabilis pree</p>	<p>⟨gaudiis ubique⟩ ⟨ostrae salutis augmenta⟩ ⟨honor impenditur,⟩ ⟨dicaris. Per.⟩ (<i>GregP.</i> 420, <i>Fuld.</i> 1905)</p>

<p><i>(Alia) Sancti tui domine ubique nos laet(ific) eorum merita recolimus, (pa) sentiamus. Per.</i></p>	<p>ent, ut dum trocinia (<i>GregS.</i> 1905)</p>
<p>MISSA CUMQUE TRIBULA(TI) Domine deus qui ad hoc irasceris u(t su) ad hoc minaris ut parca(s, in) omnibus sanctis tuis (lapsi) porridge, et labo(rantibus mul) miseratione succurre</p>	<p>PRO QUA- ONE bvenias tercedentibus s manum tiplici</p>

Latin 14963

[Ar] *<ut qui per te redempti sunt, ad spem vitae aeternae> tua moderatione salventur. Per. (cf. *GregS.* 2507, *Fuld.* 915, cf. *Aug.* 1701, cf. *Eng.* 2233)*

Super oblata Sacrificia domine tibi cum ecclesiae precibus immolanda nostra corda purifcent, et intercedentibus omnibus sanctis tuis in<dulgentiae tuae nobis dona concili->

Latin 15039

[Br] *<concili>ent, et adversis prospera sentire perficiant. Per. (cf. *GregS.* 2509, *Fuld.* 933, *Eng.* 2235)*

*Post communio Quos munere caelesti reficis, intercedentibus omnibus sanctis tuis, divino tuere praesidio, ut tuis mysteriis perfruentes, nullis subdamur adversis. Per. (*GregS.* 2696, *Fuld.* 935, *Aug.* 1711, *Eng.* 2240)*

MISSA SACERDOTIS PRO TEMPTATIONE CARNIS Omnipotens misericors deus, cuius pietatis et misericordiae non est numerus, qui simul cuncta creasti, qui verbum [Bv] tuum pro redemptione humani generis incarnari voluisti, qui occulta cordium omnium hominum solus agnoscis, miserere animae meae domine, et delicta iuventutis et ignorantiae meae ne memineris deus, sed erue eam> de manu inimicorum, et <de> profundo lacus et de luto fecis. Ne <de>relinquas me, domine deus meus, ne disced(as) a me et ne tradas

me in manibus quaerentium animam meam, sed libera eam de omni angustia, piissime pater. Per. (*GregS.* 2163, *Fuld.* 2196)

Super oblata Haec oblatio quae sumus domine omnium sanctorum tuorum precibus <et> meritis, in conspectu divinae m^{ai}estatis tuae assumpta, me famul^{um} tuum ab omnibus vitiis et fraudib^{us} inimici <defensum...> (*GregS.* 2175, *Fuld.* 2198)

Latin 15039

[Ar] <fa>mulo (...)

<PRO FA>MILI<ARIBUS> Prec<amur te domine ut intercedentibus sanctis tuis famulo tuo indulgentiam tribuas> pecca<torum et opus eius in bonum perfici<ias m<isericordiam tuam et gratiam tuam ei> conce<das, fide spe caritate eum re>pleas <mentem eius ad desideria> caele<stia erigas, ab omni adversitate eum> defen<das et ad bonam perseverantiam> perduc<as.> (*GregS.* 2380, *Fuld.* 2270, *Eng.* 2190)

[Av] <Post communio Da salutem domine quesumus famulis et famulabus tuis ill., quorum quarumque commemorationem agimus, mentis et> corpo<ris, et perpetuis consolationibus> tuorum <reple corda fidelium, ut tua pro>tectione <relevati et pia tibi devotione co>mplac<ceant et tuam semper benedictionem con>sequantur. (cf. *Greg.* 901, *Fuld.* 2272)

<DE CA>RITATE Omnipotens sempiterne deus, qui iustitiam tu>ae legis <in cordibus credentium dig>ito tuo <scribis, da nobis fidei spei et c>aritatis <augmentum, et ut mereamur>r asse<qui quod promittis, fac nos a>mare quod praecipis. (*GregS.* 2302, *Fuld.* 1799)

Mazarine 742 [Br]	Latin 14956 [Br]
	< <i>Super oblata</i> Mitte quae sumus> domine spiritum sanctum qui et haec mu<nera> praesentia nostra tuum nobis efficiat sacra>mentum, et ad hoc percipiendum <nostra corda> purificet. Per. (<i>GregS.</i> 2303, <i>Fuld.</i> 1800)

	<i>Post communio <Sancti spiritus gra>ta quae sumus domine corda nostra illuminet <et perfect>ae caritatis dulcedine habun<danter r>eficiat. Per in unitate eiusdem. (GregS. 2313, Fuld. 1801)</i>
MISSA Propi(ti) per beat(orum) phani <Dy> Sebasti(a) phatis confess(o) Hieron(imi, <Gregorii, Hilarii>	SPECIALIUM SANCTORUM are quae sumus domine nobis famulis tuis, martyrum tuorum Ste- onisii Rustici et Eleutherii, ni Laurentii Ypoliti Cucu- Innocentii necnon et sancto(rum) rum Martini, Hilarii, Ambrosii, Augustini, Benedicti, merita gloriosa,

Latin 14956 [Bv]	Mazarine 742 [Bv]
<i><ut eorum pia intercessione a> protegamur adversis. Per. (cf. GregS. 1877, cf. Fuld. 1906)</i>	b omnibus
<i>Suscipiat clementia tua domine bus nostris munus oblatum, <et> martyrum tuorum Stephani Rustici et Eleutherii, Sebastia ti Ypoliti Cucuphati In(no) necnon et sanctorum confessio(rum) tini Hilarii Ambrosii Hier(o) Augustini Benedicti Grego orationes, ab omnibus nos <e> peccatis. Per. (cf. GregS. 1878, cf. Fuld. 1907)</i>	<i><Super> oblata quaesumus de mani- per beatorum Dyonissii ni Lauren- centii Mar- nimi rii Hilari mundet</i>

<i>Post communio Divina libantes mysteria <q> beatorum martyrum tu<o> phani Dionysii Rustici et <E> Sebastiani, Laurentii Ypo tis Innocentii necnon et</i>	<i>uae pro rum Ste- leutherii ti Cucupha- (...) (cf. GregS. 1880, Fuld. 1909)</i>
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Latin 14801

[Ar] <MISSA> SANCTI SPIRITUS POSTULANDA Adsit nobis domine quae sumus virtus spiritus sancti, q<ui> et corda nostra clementer expurget, et ab omnibus tueatur ad<ver>sis. Per unitatem eiusdem. (GregS. 1819, Fuld. 983, Gell. 1041)

<*Post Communio*> Mentes nostras quesumus domine spiritus sanctus divinis reparet sacramentis, quia ipse es<t> remissio omnium peccatorum. Per. (GregS. 1821, Fuld. 986, Gell. 1043)

<*Super oblata*> Propitius domine quae sumus haec dona per virtutem sancti spiritus sanctifica, et hostiae spiritalis oblatione suscepta, nos met ipsos tibi perfice munus aeternum. Per unitatem eiusdem. (GregS. 1820, cf. Fuld. 980, cf. Gell. 1039)

<MISSA> PRO MONACHIS NOSTRIS <Fa>miliam huius sacri coenobii <quaesumu>s domine intercedente beato Benedicto confessore tuo perpetuo [Av] gubernam moderamine, ut adsit nobis et in securitate cautela, et inter aspera fortitudo. Per dominum. (GregS. 2260, Fuld. 2293)

Super oblata Respice quae sumus domine propitius ad hostiam nostrae servitutis tuo conspectui immolandam, ut professionis sanctae propositum quod te inspirante suscepimus, te gubernante custodiamus. Per. (GregS. 2261, Fuld. 2294)

Post communio Suscipe domine preces nostras et muro (...) (GregS. 2264, Fuld. 2297, Eng. 2212)

[Lacuna]

[Br] <MISSA MONACHORUM> Deus, qui nos a saeculi vanitate conversos ad supernae vocationib[us] accendis amo>rem, pectoribus nostris purificandis in labere, et gratiam nobis qua in te perseveremus infunde, ut protectionis tuae muniti praesidio, quod te donante promissimus impleamus, ut nostrae professionis exequutores effecti, ad ea

quae perseverantibus [Bv] in te dignatus es promittere pertingamus.
Per. (cf. *GregS.* 2239, *Fuld.* 2287, cf. *Eng.* 2201)

Super oblata Tibi domine deus noster nostrae devotionis hostias immolamus hoc orantes pariter ac precantes, ut nos sacrificium tuum mortificatione vitae carnalis effectos in odorem suavitatis accipias, ac moribus quibus professioni nostrae congruamus instituas, ut quos sanctae conpunctionis ardore ab hominum ceterorum praeposito segregasti, etiam a conversatione carnali et ab inmunditia actuum terrenorum infusa nobis caelitus sanctitate discernas. Per. (cf. *GregS.* 2240, *Fuld.* 2289, *Aug.* 1599, *Eng.* 2202)

Post communio Presta domine quaesumus famulis tuis renunciantibus saecularibus pompis gratiae tuae ianuas aperire, qui despecto diabolo configiunt sub titulo et iugo Christi; iube venientes ad te sereno vultu suscipere, ne de eis inimicus valeat triumphare. Tribue eis brachium infatigabile auxilii tui, mentes eorum fidei lorica circumda, ut felici muro vallati mundum se gaudeant evasisse. (*Fuld.* 2291, cf. *GregS.* 4437, cf. *Aug.* 1595)

MISSA SACERDOTIS

Latin 14955

[Ar] *<IN HONOREM SANCTORUM QUORUM RELQUIAE IN ECCLESIA SUNT... Post communio* Divina libantes mysteria... quoru>m hic sacra gaudemus prae<sentia. Per. (*Fuld.* 1886)

MISSA VIVENTIS *<Omnipotens sempiterne* deus miserere famulo tuo ill. *<et dirige eum* secundum tuam clementiam in *<viam salutis* aeterne, ut te donante *<tibi placita* cupiat, et tota virtute per<ficiat. Per. (*GregA.* 1293, *Fuld.* 2239)

Super oblata *<Proficiat quaesumus domi>ne haec oblatio quam <tuae suppli>ces offerimus maiestati <ad salutem fa>muli tui ill.*, ut tua pro<videntia eiu>s vita inter adversa et *<prospera ub>iique dirigatur*. Per. (*GregA.* 1294, *Fuld.* 2240)

Post communio *<Sumentes domin>e perpetuae sacramenta <salutis, tuam d>eprecamur clementiam <ut per ea famu>lum tuum ab omni adver<sitate proteg>as.* Per. (*GregA.* 1295, *Fuld.* 2242)

Alia *<Famulum tuum quaesumus domine tua semper>* [Av] protectione custodi, ut libera tibi mente deserviat, et te protegente a malis omnibus sit securus. Per. (*GregA.* 1296, *Fuld.* 2243)

MISSA FAMILIARIUM SIVE OMNIUM FIDELIUM Praetende domine famulis et famulabus tuis illis dexteram caelestis auxilii, ut te toto corde perquirant et quae digne postulant assequantur. Per. (*GregA.* 1300, *Fuld.* 2273)

Super oblata Propitiare domine supplicationibus nostris, et has oblationes famulorum famularumque tuarum quas tibi pro incolmitate eorum offerimus benignus assume, et ut nullius sit irritum votum, nullius vacua postulatio, praesta quaesumus ut quod fideliter petimus efficaciter consequamur. Per. (*GregA.* 1301, *Fuld.* 2274, *Gell.* 1856)

Post communio

[Cr] <Da famulis et famulabus tuis quaesumus domine in tua fide> et sinceritate constantiam, <ut in caritate divina firmati, nullis <temptationibus ab eius integritate <vellantu>r. Per. (*GregA.* 1303, *Fuld.* 2276, *Aug.* 1909)

FERIA III MISSA <AD POST>ULANDA ANGELORUM <SUFI>FRAGIA <Perpetuum>um nobis domine tuae miseratio<nis praest>a subsidium, quibus et ange<lica praest>itisti suffragia non deesse. Per. (*GregS.* 1856, *Fuld.* 1855, *Eng.* 1389)

Super oblata <Hostias ti>bi domine laudis offerimus sup<pliciter> deprecantes, ut easdem ange<lico pro n>obis interveniente suffra<gio et pla>catus accipias et ad salutem nostram <provenir>e concedas. Per. (*GregS.* 1857, *Fuld.* 1856, *Aug.* 912, *Eng.* 1390, *Gell.* 1520)

Post communio <Repleti domi>ne benedictione caelesti <supplic>iter imploramus, ut quod <fragili caelebramus officio, sanctorum> [Cv] archangelorum nobis prodesse sentiamus auxilio. Per. (*GregS.* 1859, *Fuld.* 1858)

MISSA COMMUNIS SANCTORUM Deus qui nos concedis omnium sanctorum tuorum commemorationem agere, da nobis famulis tuis in aeternam laetitiam de eorum societate gaudere. Per. (*GregS.* 1894, *Fuld.* 1895)

Super oblata Haec hostia quaesumus domine quam in omnium sanctorum tuorum veneratione tuae offerimus maiestati, et vincula nostrae pravitatis absolvat, et tuae nobis misericordiae dona conciliet. Per. (*GregS.* 1895, *Fuld.* 1896)

Post communio Refecti cibo potuque caelesti deus noster te supplices exoramus, ut quia haec in omnium commemoratione

sanctorum perceperimus, eorum semper munia⟨mur et precibus. Per.⟩ (GregS. 1896, Fuld. 1898)

[Dr] ⟨MISSA SACERDOTIS PROPRIA⟩ Deus sub cuius oculis omne cor trepidat, et omnes conscientiae pavescunt, res⟩pice propitius ad preces gemitus mei, et⟩ qui me null⟨is dignum meritis in loco hu⟩ius servitu⟨tis tuae sacris fecisti assistere⟩ altaribus, ⟨ita secundum multitudinem⟩ miseratio⟨num tuarum da mihi indulgence⟩ gentiam peccatorum meorum, ut mea) fragilitas ⟨quae per se proliuis est ad labendum, ⟨per te semper muniatur ad stan⟩dum, et quae per se prona est ad offensam,⟩ per te semper ⟨reparetur ad veniam. Per.⟩ (GregS. 2181, Fuld. 2178)

⟨*Super oblata* Sanctifica domine ⟨haec tibi sacrificia inlibata,⟩ et sumen⟨tium corda pietate solita⟩ a malis omnibus placatus emunda,⟩ ut mere⟨ar tibi domino incessabiliter sine⟩ offensio⟨ne servire, et aeternae vitae hereditatem percipere sine fine. Per.⟩ (GregS. 2182, Fuld. 2179)

[Lacuna]

[Br] ⟨MISSA PRO AMICO IN ANGUSTIIS SIVE OPPRESSIONE ADVERSANTUM POSITO *Secreta*⟩ Tua, dominus, quae sumus, sacramenta, quae sumpsimus, famulum tuum illum⟩ custodi⟨ant et contra diabolicos atque⟩ humanos tueantur semper incursus, ut per⟩ haec piae devotionis officia, terrenis) desideriis et carnis concupiscentiae excessibus ⟨mitigatis, ad caelestem gloriam⟩ pervenire ⟨et aeternis suppliciis valeat⟩ carere. (Fuld. 2254)

⟨*Post communio*⟩ Famulum tuum illum, quae sumus, domine, caelesti semper) protectione circumda, ut, te protegente, ⟨a cunctis adversitatibus⟩ liberi ⟨et, te custodiente, a malis omnibus sint securi.⟩ (Fuld. 2255)

⟨MISSA VOTIVA⟩ ET COM⟨MUNIS VIVENTIUM⟩ Deus qui ⟨iustificas impium et non vis⟩ mortem peccatorum, maiestatem tuam superplaciter deprecamur...⟩ (GregA. 1289, Fuld. 2280, Aug. 1250, Gell. 1860)

Mazarine 1030

[Ar] ⟨MISSA SACERDOTIS... *Post communio* Huius domine perceptio sacramenti peccatorum meorum⟩ maculas tergit, et ad ⟨peragendum

in*g*iunctum officium, me ido*neum* reddat.) Per. (*GregA.* 1288, *Fuld.* 2193)

MISSA VOTIVA <PRO AM>ICO <Domine cui acceptiora> sunt vota cui munera, <exoramus> ut vota servi tui *ill.* dig<nanter accipi>as, tribue ei divitias <gratiae tuae> et ab omnibus periculis eum libera*ri* iubeas, tuearis ac de<fendas, protegas>as et confortes, diebus <ac noctibus, horis atque momentis, des ei auxilium atque praesidium iuxta evangelicam vocem, ut quod precatur obtineat, et quod impetrat agnoscat. Per.) (*GregS.* 2375)

[Av] <*Super oblata* Deus qui per os David locutus es, vovete et redite domino deo vestro, te suppliciter exoramus, ut famulum tuum *ill.* vigilantem custodias, dormientem conserves oblationem quam tibi pro eo offerimus, clementer accipias. Per. (cf. *GregS.* 2376 Pa)

Post communio Deus qui es initium et finis, concede misericordiam tuam famulo tui *ill.* ut sub ope dexteræ tuae eum ubique protegas. Mitte ei auxilium de sancto et de Sion tuere eum, et auge illi felicitatis tempora. Da ei vitam longevam quinque annos auxisti, tribue ei domine (...) (cf. *GregS.* 2377 Pa)

Mazarine 1030 + Arsenal 854

Mazarine 1030 [Br]	Arsenal 854 [Ar]
<MISSA PRO TRIBUL> <INVISI> <ET GR> <Omnipotens> <preces> de <mala> ut <sancti spiritu> ve<nia>	ATIONIBUS INIMICORUM BILUM VEL FAMILIARIUM ATIA SANCTI SPIRITUS mitissime deus respice propitius nostras, et libera cor famuli tui rum temptatione cogitationum, s dignum fieri habitaculum in- tur. Per eiusdem. (<i>GregS.</i> 2330, <i>Fuld.</i> 2256)
H<as tibi> pro <salut> illi<us sancti>	<i>Super oblata</i> domine deus offerimus oblationes e famuli tui <i>ill.</i> , quatenus animam spiritus gratia inluminare digneris. Per eiusdem. (cf. <i>GregS.</i> 2331, <i>Fuld.</i> 2257)

<p><i>Post communio</i></p> <p>P(er hoc) ob(tuli) fam(uli) bus. (Per.)</p>	<p>quaesumus domine sacrificium, quod tuae mus pietati, ab omnibus cor tui ill. emunda temptationi- (<i>GregS.</i> 2333, <i>Fuld.</i> 2259)</p> <p>MISSA PRO CONFITENTIBUS</p>
	Arsenal 854 [Av]
	<p>⟨...<i>Post communio</i> Omnipotens et miseri- cors deus, qui omnem animam peniten- tem et confitentem magis⟩ vis emendare quam perdere, res(pice propi)tius super familos tuos ill., et per ⟨haec sacra⟩menta quae sumpsimus, ave⟨rte ab eo⟩ iram indignationis tuae, et di⟨mitte ei⟩ omnia peccata sua. Per dominum. (<i>GregS.</i> 2721, <i>Fuld.</i> 2335)</p>

Mazarine 742

[Cr] ⟨MISSA PRO PECCATIS... *Post communio* Praesta nobis aeternae
salvator, ut percipientes hoc munere veniam peccatorum, dei⟩nceps
peccata vitemus. Per. (*GregA.* 1326, *Fuld.* 2073)

Super populum ⟨Deus cui propri⟩um est semper misereri et ⟨par-
cere, susci⟩pe deprecationem nostram, ⟨et quos delic⟩torum catena
constringit, ⟨miseratio tua⟩e pietatis absolvat. Per. (*GregA.* 1327,
Fuld. 2075, *Eng.* 1945)

[add.] *Require in a⟨...⟩ Concede quaesumus...*

⟨MISSA PRO⟩ TEMPTATIONE CARNIS ⟨ET GRATI⟩A SANCTI SPIRITUS
⟨Ure igne sancti spiritus r⟩enes nostros et cor nostrum domine, ⟨ut
tibi casto corde serviamus et corpore placeamus. Per.⟩ (*GregS.* 2320,
Fuld. 1826, *Eng.* 2294)

[Cv] ⟨*Post communio*⟩ D⟨omine, adiutor meus et protector in tribu-
la⟩tionibus, obsecramus im⟨mensam po⟩tentiam et pietatem tu⟨am,
ut per auxilium⟩ gratiae tuae refloreat ⟨caro mea vigore⟩ pudicitiae
et sanctimoniae ⟨novitate, ut⟩ zona castitatis succinct⟨a, lorica fidei⟩
circumdata, in resurrec⟨tione iustorum⟩ aeterna gaudia te largi⟨ente
comprehendat. Per.⟩ (*Fuld.* 1829)

MISSA SACERDO(TIS) Omnipotens aeterne deus tuae g(ratiae pietatem) supplici devotione dep(osco, ut omnium) malorum meorum vi(ncula solvas,) cunctisque meis crimin(ibus et peccatis) clementer ignoscas. *(Et quia me indig)num et peccatorem ad <ministerium tuum> vocare dignatus es, sic <me idoneum tibi> ministrum efficias, ut <sacrificium de manibus meis placide ac benigne suscipias, electorumque sacerdotum me participem facias, et de praeceptis tuis in nullo me oberrare permittas. Per.)* (*GregA. 1280, Fuld. 2171*)