LITURGICAL FRAGMENTS.

A.
ANGLO-SAXON SACRAMENTARIES.

Research among collections of manuscript fragments, bindings and fly-leaves, and between the chapters of treatises, may be monotonous and tedious, but is seldom without its reward. Stray leaves are occasionally found which illustrate and explain the comparatively few really ancient western Liturgica. It will not be considered waste of time or space to rescue and publish such fragments which would otherwise be practically inaccessible; more sacramentaries may be discovered in course of time, but meanwhile we may well welcome all such scraps of antiquity.

As an instance we may cite MS Paris B.N. lat. 9488, which consists of a large number of liturgical fragments ‘tirés de la couverture des mss.’ which were found apparently loose in 1817 when they were collected and bound in order of date of writing. Reserving for a future number of the Rassegna Gregoriana the notice of a page which contains a trilingual musical notation, I select two of the fragments in this collection as throwing light on early English sacramentaries and one which contains hymns by an Irish hand.

A

Ff. 3 and 4 of Paris B.N. 9488 are two separate leaves, here cited as A, of a sacramentary which must have measured originally about 40 x 30 cm., but the pages have been so cut that they are now from 280 to 283 mm. long and from 205 to 220 mm. broad, four lines being missing from the top of the first and one line from the bottom of the second leaf. The manuscript is written in two columns of twenty-five lines each by a large rounded half uncial Anglo-Saxon hand of the eighth century, which bears a striking similarity to the martyrology of St Willibrord, now Paris B.N. MS lat. 18037 (referred to later on), which I have ventured to ascribe to the first ten, if not five, years of that century, and also to the St Chad’s Gospel book at Lichfield and the Lindisfarne Gospels; the initials, which are in the margin, are filled with patches of red and yellow colour.

1 Omitting Gallican and Irish Sacramentaries, I am only aware of five complete manuscripts which can be dated with certainty before the year 800: the Leonine, two ‘Gelasian’ (Wilson’s V. and R.), the ‘Gellonian’ A.D. 772-795, and S. Gall. MS 350, which is, however, not perfect.
There is no indication of provenance, the various scribblings on the pages being so late as to be of no value for that purpose, but the great similarity to MS 18037, which is clearly an Echternach one, suggests some monastery in the East of the Frankish kingdom which had inherited English MSS or where English scribes were employed. A search among the other Echternach MSS in the Bibliothèque Nationale did not reveal any one which looked as if it had once had this fragment as its fly-leaf. As there is no extant sacramentary written in the eighth or ninth century by an English hand, it would have been highly interesting if these leaves could be proved to have formed part of one. But the Anglo-Saxon script does not necessarily involve the book having been written either in or for England; it may, however, be conjectured, that even if it was written for a foreign house, it may very possibly have been copied from an English exemplar. At any rate it testifies to the practice of English missionaries in Germany in the eighth century; where there was no previous local use which they might have desired to adopt, they would in all probability have continued the use to which they had been accustomed, which, in the case of Willibrord and his friends, would have been their old north English liturgy, not the Scottish rites of Iona but those of Durham or Ripon, the practice of Benedict Biscop, of St Cuthbert and St Wilfred.

Hence the liturgiologist will at once endeavour to ascertain whether the fragment is Gregorian, like all extant missals written or used in England before the Norman Conquest, or whether it supports the contention of Mr H. A. Wilson¹ that the older as well as the newer 'Gelasian' were in use up to the end of the ninth century. Its evidence is clearly in favour of the latter, for although it does not follow the order and differs from the text of the chief manuscript of that family (V), it agrees with the later ‘Gelasian’ or mixed Sacramentary S (MS St Gall. 348), usually ascribed to about the year 800 which, as Mr Wilson remarks, 'seems to have left a strong trace on the English books'. His edition of the 'Gelasian' (Oxford, 1894) contains on pp. 365 and 366 the first words of the collects, &c., for the masses of a martyr, a confessor, for virgins and for several saints from that manuscript and from the kindred MS R (the Rheinau No. 30 at Zurich, of the eighth century): the first leaf of our fragment has the preface, post communion, super populum and three aliae orationes of the first mass, whilst the second leaf has the preface, post communion and alia oratio of the mass for virgins, and the two collects, the secreta or super oblata and preface of that for several saints; the only difference between the two is that the fragment provides an episcopal benediction and possibly an additional

¹ Journal of Theological Studies vol. iii (April 1902) p. 429, 'English Mass Books in the Ninth Century.'
collect for the first mass. In other words, with this exception, our two leaves with the one missing between them are practically identical with S and with R so far as it goes, and the variants in their texts are so unimportant that we may feel sure that the later Gelanian sacramentaries were in use in the north of England in the eighth century.

A

Fol. 5 of the same collection is a larger leaf, here cited as A", which has been cut away both at the top and at the bottom so that the twelve remaining lines measure from 255 to 260 mm. in height and from 165 to 170 mm. in breadth; there are no double columns, and the fragment clearly does not belong to the same manuscript as A', though there is a certain resemblance between the two scripts. It is evidently later, and cannot well be ascribed to any date before 900. Some German neum-accents and the first words of a sequence have been scribbled on it, but we have no clue as to its provenance, though the punctuation marks, the accents and the contraction signs, all point to an Anglo-Saxon hand.

The prayers are not provided with titles but, judging by analogy, we may describe the missa as made up of two collects, two secretae, a preface, a post communionem and a super populum, the usual arrangement in most 'Gelasian' sacramentaries and in that of Rheims, circ. A.D. 800. All the contents are to be found in the later Gelanian MSS R and S, but the five prayers which here form one mass are there apportioned to five different ones for use in Advent and Lent. The liturgical footnotes will shew where they are found and how far they are common to the various liturgical families. The composer of the mass of our fragment, intending it probably for some day in Lent, seems to have chosen his materials ad libitum; according to Dom Cabrol (Revue Bénédictine vol. xxii part 2) before the ninth century the barriers between the various liturgical families had been removed, and their documents had so far become common property that it was not unusual to make up a conglomerate office from Leon., Gel., Greg., &c., at the pleasure of the composer.

It might have been considered sufficient to give the variants from the two manuscripts R and S to which the fragments are akin, but it is not without interest to look back and see how far pre-existing service-books were utilized, and looking forward to ascertain in what respects the fragments, if representative of English use, reappear in later pre-Norman English missals such as those of St Augustine's, Canterbury, the missal of Robert of Jumièges, &c. If it seems strange that the extracts now published are so dissimilar from what one finds in those missals, allowance must be made for the difference of nearly two centuries.
and for the almost universal adoption of the Gregorian sacramentary in our country; but perhaps the real explanation may be due to our ignorance of any early liturgica which are clearly North English. Hence A is specially interesting as possibly a relic of the Northumbrian public service of the eighth century, just as the Book of Cerne gives us an insight into the private devotions used in the Mercian kingdom in the following century.

Other sacramentaries quoted are:

- L. = Leonianum \( \{ \text{L. A. Muratori.} \text{ Lit. Rom. Vet., Venet. 1748,} \) vol. i.
- G. = Gelasianum \( \{ \text{Gr. = Gregorianum} \) vol. ii.
- Go. = Gothicum \( \{ \text{B. = Bobbiense (Gallicanum vetus)} \) vol. ii.

The Gelasianum is also quoted from:

- V. = MS Vatic. Regin. 316.
- S. = MS Sangallense 348. (S is original, S second hand.)

The readings of these two MSS are due to the kind communication of the Rev. H. A. Wilson.


Other Gregorian Sacramentaries:

- Az. = Acedo. Vetus missale Romanum ... Rom., 1754.

English Manuscripts of this family:

- C. = M. Rule. The Missal of St Augustine's, Canterbury. Camb., 1896.

Ambrosian:

- Be. = Auctarium Solesmense I. Solesm., 1900.
Mozarabic:

Paris, 1904.

The references are to pages, except to Muratori and W. (columns).

In the following transcription expanded letters are in italic type; words or letters either illegible or cut off from the MS are in square brackets; the original punctuation has been retained.

A¹

[In natale unius martyris]

fol. 3. col. 1

peccati Utinte eticia †¹ a exultemus Inmisericordia In quo ille
letatur ingloria . . ,

POST COMMUNIONEM Sumsimus domine sancti .il.
martyris solemnitate celestia sacramenta cuius
suffragis quasemus largiaris Ut quod temporaliter
gerimus, eternis gaudiis consequamur . . ,

SUPER POPULUM Pleps tua domine sancti martyr is
[tui .il. te glorificatione magnificet et eodem semper

col. 2

pre]cante te mereatur † habere rectorem ,

ALIAS ORACIONES Sancti .il. martyris tui domine
nos oracio sancta conciliet . quesacri[s] uirtutibus
ueneranda refug[e][t]

15

Beati martyris tui .il. nos quasemus domine
precibus adiuuemur eteius digna
celebrantes † tuo nomine † facnos † semper esse
deutos † per .⁵

¹ for stiam.
² to mere, the top of the letters has been so cut off that they can only be deciphered by means of the printed text. ³ for nominis. ⁴ for deutos.
⁵ per is represented by the Tironian note resembling Z exactly as in the Missale Gothicum, fol. 252.

Il. 2–3. Preface for one martyr, beginning: Te semper in laude martyrum honorare,
Go. 638, Ger. 315 (R. S.) and (omitting the first sentence and beginning Et in praesenti festivitate) Gr. 283, 347, M. 1 and in later missals, J. 234, Lf. 171, C. 128.

⁴ stiam only in Go. Ger.

Il. 4–7. Post communion in all sacramentaries including L. 305 and the missae omnimodae of Mz. 243. n. 1, for one martyr (as here) in Ger. (R. S.) 315, M. 162, Be. 137, S. Fabian, G. 638, SS. John and Paul, Lf. 147; apostles J., D., votive mass of All Saints, W., virgins, C. C. Camb. 270 (the 'red book of Derby'). The text of the fragment is identical with that of Ger.

Il. 8–22. These four prayers occur in the same order in Ger. 215 (i.e. S.; R. omits the third and fourth); they appear respectively as the fifth, first, second and third alias oraciones of the mass of one martyr, M. 163.

Il. 15–18. Be. 136. ⁵ digna M., ⁶ celebran us Be., ⁷ nos omitted M.
Beati martyris tui il. nos [ratiiocinium conlatum non deserat quod fragil]

fol. 3vo col. 1

itatem nostram et meritis tueatur et precibus,

Benedicat uos dominus deus noster etipse in cor uestrum influat ipse loquatir in uobis etipse operetur in uobis. Ipse graciarium suarum ymbribus cordium uestrorum aridainriget uacua repleat inculta secundet atque isita intrauos [1]

col. 2

operum incrementa p'e'rducat. Tribue domine intercedente beato martyrre tuo il. cupiditatum laqueos euitare presencium passionum certamina superare etspiritualium nequiciarum tela contemnere f urr rore g supereos sue benediccioinis infusum h Ita eis iugem tribuat incre[mentum]

[In natale virginum]

fol. 4. col. 1

sa]cratissime uirginis martyrisquetuae il. fes-
tuitate laudare etbenedicere debemus g per
Christum dominum nostrum. b pro cuius care-
tates † ardore ‡ ista etomnes sanctae uirginis †
abeata maria exemplum uirginitatis accipientes

1 The added marks before the Benediction are evidently intended to separate it from the preceding prayer. 8 About forty letters cut off. 3 Read either vos or infuso.

II. 19-22. Be. 137 (super sindem). patrocinii collatis non deserat qui, Ger. (S.), quasumus domine gloriosa merita prosequantur Be.

I. 24. A benediction apparently found nowhere else, the Gelasion sacramentaries as a rule not having any. †-‡ is probably a collect or the beginning of a collect (Gallican, to judge by its triplicism) which has either got into the text from the margin, or was incorporated in a general preface to adapt it for a martyr's mass; ut rore, &c., seems to follow on ita . . . perducat, the vocative domine is scarcely possible in a benediction, and vos . . . eis, for vos . . . vobis may be due to the inter­polation, but Mr W. C. Bishop (Church Quarterly Review, Jan. 1907) calls attention to similar carelessness in the Mozarabic benedictions in which sometimes the first person and sometimes the second occurs, and even the person is changed in the middle of one benediction.

II. 1-13. The preface begins V.D. . . . maxime hodie in beatas et (cf. Ger. 224 (i.e. S.), M. 172, Lf. 174). debus seems unnecessary, but is found in S.1 b-h pro omitted in Lf., caritatis omitted in S.1, the source of the fragment was D d 2
presentis seculi uoluptatis † omnes † hac †

dilicias † neglexerunt † Utipsum filium tuum
Inuiolabilem sponsam cum ornatis lampadi

col. 2
des meruissent abire † † Incuius

tegnori gloria cum coronis uirginitatis etpalmas †
fiorentibus sicut sol sine fine fulgebunt. † †
POST COMMUNIONEM Aduiuent nos quaesumus

domine ethec misteria sanc[ta] que sumpsimus
etbeate .il. intercessio ueneranda per †

ALIA ORACIO Deus qui interceter[a] potenciae

tuae miracula etiam infrag[i]i sexu victoria †
castitatis et martyrii contulisti da † quaesumus
ut [beatae et sanctae et uirginis]

fol. 4° col i

martyrisque tue .il. adiuumemur meretis cuius
beatitudinis Inradiamur exemplis,

IN NATALE PLURIMORUM SANCCTORUM †

Presta domine quaesumus utsicut sancforumtuorum
nos natalicia celebranda non deserunt Ita
iugiter suffragis † comitentur per

Sancritui quaesumus domine iugiter nobis ate
et ueniam postulent etperfectum †, per

SUPER OBLATA Munera ple[bi tuae]

col. 2
domine quaesumus beatorum sancrorum tuorum
illaor um fiant grata suffragiis etpro quorum

1 for habere.  9 for palmis.  8 Tironian note for per, resembling z.
1 There is a contraction mark over da († = dona). Or is it a mark to call attention to the word † (see below).  6 for proiectum.

perhaps a conflate version. † omitted in M. Lf. † contemptuerunt M. Lf.; after this their text is quite different, ours agrees with Ger.
Il. 14-16. Ger. 224 (R. S.), G. 639, M. 173; very common in later missals. J. D. W.
Il. 17-23. Post communion in Ger. 224 (R. S.), Be. 141, Pa. ii 206. The collect with a similar commencement has after contulisti a different termination, viz. concede propitius, &c. This may account for the mark over da.
Il. 1 sqq. The three prayers and preface in Ger. 225 (R. S.), and, in different order, M. 169, 170.
Il. 1-4. G. 678, L. 406, Lf. 174. † suffragis G. S. † M. Lf.: suffragia L. S. 8
Il. 5-6. G. 677.
triumphis tuo nomine \textsuperscript{1} offeruntur ipsorum digna perficientur et mereturis, per

**VERE DIGNUM.** ette intuorum honore sanctorum illorum glorificare qui et illis pro certaminis constanciam \textsuperscript{1} beatitudinem trubiusti sempiternam et infinitati nostre talia pretendentiv sufragia

\textsuperscript{1} for *effectus.*

\textsuperscript{2} The only letters legible here are *.ibi? placabilem.*

\section*{Notes and Studies}

\begin{itemize}
  \item *triumphis tuo nomine* \textsuperscript{1} offeruntur ipsorum digna perficientur et mereturis, per
  \item **VERE DIGNUM.** ette intuorum honore sanctorum illorum glorificare qui et illis pro certaminis constanciam \textsuperscript{1} beatitudinem trubiusti sempiternam et infinitati nostre talia pretendentiv sufragia
  \item \textsuperscript{1} for *effectus.*
  \item \textsuperscript{2} The only letters legible here are *ibid? placabilem.*
\end{itemize}
qui nobis informasti per iubem christum
[ilium . . . . . . ] amallis omnibus liberas [ . . . . ]
per qu[em . . . . . .] ere fecisti quadrag [ ]
ieiu[ni . . . . . .] me diebus inpleri[ ]

fol. 5°

ur et sumitur subreatus luxoria ab[i[ ]
iratia excluditur etmisericordia pro [ ]
excluditur in iustitia etequitas sum [ ]
foriscatio etcontinentia susci[t]ur [ ]
cantur discordes sociantur desunt[ncti ]
pcessa]nt lites in iuriae dormiunt plagae
[itantur uinci soluntur clastra pa
t]et et paix per omne seculum curren
[iustratur traditur cunctis credentibus]
plina ut sanctifica[t]os nos (?) possit
(s?) venturus exciperet et etpnces nos
suis insinuare per christum dom[inum nostrum
per quem maiestatem tuam . . . .
Omnipotens sempiterne deus [qui] nobis
in observatione ieiunium et eleemos[inarum
sem]ine possuisti nos nostrorum remedias,
cuncatores concede nobis opere
[mentis et cor]po[ris] semper tibi esse deuot[os]
are [ ] su[plicum osu [ ]
po [ ] oblationibus.

similar to that of several Mozarabic ones, e.g. that for the fifth Sunday in Lent
[Migne, P. L. lxxxv 375 sq.] Per hoc ieiunium pecatores ad veniam revocantur . . .
fugant daemonia, comprimiuntur vitia, crescent virtutes.

Omnipotens . . . filium is probably part of a collect which, as in A¹, has crept
in from the margin, its commencement agrees with the following Post communion;
one of the many collects commencing Om. sem. deus qui nos, or nobis, or non
contain the word informasti. ¹⁻² also seems out of place; were it not for the final
letter of liberas, it might be suggested that it is part of a Gallican post orationem
dominicam.

A³

Leaving for a moment the manuscript from which the two preceding
fragments are taken, let us turn to another missa of Anglo-Saxon
script which is undoubtedly of Echternach origin and was written in
the middle of the eighth century. It is found in MS Paris B. N.
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lat. 10837, an account of which can be seen in Duchesne and di Rossi's Martyrol. Hieron. (Acta Sanctorum Bolland. Nov. II p. viii), but as the value of our missa depends upon its provenance and date being placed beyond doubt, it is well to fix these definitely. The collation of the MS is:

\[
\begin{array}{c|c|c|c|c|c}
0 & A-D & E & F & G & B \\
\hline
0 & 2-33 & 34-41 & 42, 43 & 44 & 45
\end{array}
\]

(a and b are twelfth-century additions.)

Ff. 2-32 contain a martyrology copied probably between 704 and 720.

Ff. 34-40, a Kalendar and f. 40 a Computus for the years 703-721, written by one scribe some time during that cycle; the latest name by the first hand in the Kalendar is Pope Sergius († 701), and the earliest added are St Lambert († 705) and a monk Oedualdus who died before 705. As the names of two bishops of Treves who died in 671 and 695 are added whilst that of St Lutwinus († 713) is altogether absent, and as St Wilfrid († 709), the master and friend of St Willibrord, does not occur in the original hand, we may fairly date the Kalendar within the first ten, if not five years of the eighth century. It was apparently in use in 717, if we may judge by an added mark against that year, perhaps to denote the refounding of the abbey by Charles Martel. The date 684, when St Willibrord was still at Rathmelsigi, assigned by W. Arndt (Neues Archiv vol. ii (1877) pp. 291-293) and A. Reiners (Publications de la Société historique . . . de Luxembourg, vol. xl (1889) pp. 13 sqq.), and accepted by Wattenbach and others, is due to fol. 44, the original fly-leaf, which is really the last leaf of an older and disused computus for 684-702,¹ being taken as belonging to the Kalendar, and is plainly incompatible with the names of four persons whose deaths are recorded in the Kalendar, but who died between 684 and 702.

Ff. 41r, 41v with cycles for 722-759 are in a later script than that of the rest of the quire. The two leaves 42 and 43 are of different size and texture; fol. 42r has a horologium; our missa begins on fol. 43r and extends to two lines of fol. 43r where it is followed by cycles for 760-767.

The missa then was certainly written before 760; the terminus a quo is not so clear, but one cannot be far wrong in assigning it to the second quarter of the eighth century.

The whole of the manuscript was undoubtedly written at Echternach

¹ The statement by Duchesne (I. e.) that fol. 44 is of the same script as the cycles for 703-759 is misleading; these cycles are the work of two hands, and the writing and arrangement of fol. 44 differ from both.
where its two chief parts were put together by about the middle of the eighth century. Delisle's *Cabinet des MSS* gives (Planche xix 1–4) four reproductions of it, but, unfortunately, none of the liturgical portion, the script of which, however, has no very distinctive peculiarity; the only punctuation mark is the middle point; contractions are rare, with the exception of the sacred names, qs, scs and words at the end of a line or of a collect, they are restricted to the titles of the collects. These are in red and, with one exception, on the right-hand side of the page at the end of the preceding collect.

The *missa* which follows has strangely escaped attention, Arndt and Reiners merely noting that additions to the manuscript were made by an Anglo-Saxon hand, whilst Duchesne and di Rossi, who were only concerned with the martyrology, dismiss it with the remark that the page *exhibet orationes liturgicas*. Yet it is the earliest known specimen of a mass in Anglo-Saxon script; in fact, nearly two centuries pass before the date of the next extant English sacramentary. It is to be hoped that the publication of this scrap may lead to the search for and discovery of other longer and more valuable material of the same kind. It differs from the two preceding extracts in being not a leaf of a sacramentary, but one *missa* inserted by a later hand in a non-liturgical MS. The reason for the transcription may be conjectured from its being for use on the vigil of the Ascension. A separate office for this day was apparently unknown to St Isidore of Seville († 636), who states that no fast was observed between Easter and Pentecost; it is not found in the Mozarabic office nor in the Gothic. Gregor. or Gelasian V. and S., the last two manuscripts have two *missae* for Ascension Day, the former of which is appointed for the vigil in R. The next instance of it is in the ‘Gellone’ sacramentary (772–795) of the Gelasian family. I have not been able to ascertain exactly when this separate office was appointed or any indication that the first of the two masses in Gel. and Gerbert were used on the previous day, but its first observance may fairly be ascribed to the first half of the eighth century, and certainly before the year 800, about which date the Rogation masses were taken over by Rome.

The mass here published was evidently a new importation to Echternach, and was probably inserted in the manuscript for annual reference when the existing sacramentaries would be of no avail for the new office. It will be noticed that the more ancient ‘Gelasian’ titles *secreta* and

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1 A similar insertion is found on f. 34r, where part of the gospel for Palm Sunday has been written by a hand of not later than the middle of the eighth century, at the end of the copy of the letter of Pope Honorius to King Edwin.

2 The *Gallicanum vetus* unfortunately breaks off just before the Ascension.
post communionem have given way to the Gregorian super oblatum and ad complendum; that the second prayer of thanksgiving benedictio super populum has become alia (ad complendum); that there is only one oratio, and that the Roman use of ad fontes appears exactly as in the Gelasiano-Gregorian sacramentaries of about the year 800, such as those of Rheims and 'Gellone'. An instructive parallel is afforded by the Echternach sacramentary, now Paris B. N. lat. 9433, which, though apparently written early in the eleventh century, is copied verbatim from an original which had been drawn up between 895 and 900. This sacramentary is arranged after the 'Gelasian' manner in three books, and several times quotes that office; e.g. fol. 82v, Incipit ordo secundum Gelasium, and fol. 1633, where the mass of S. Willibrord, who died two centuries and a half after Pope Gelasius, has an alia praefatio GL. The titles of its prayers agree exactly with those of the missa before us.

A

ORATIO1 IN UIGILIA AD* ASCENSIONEM DOMINI

b Deus qui per unigenitum tuum Aeternitatis
nobis aditum deuicta morte reserasti.
Erige nos ad consedentem d dexteram tuam
nostrae salutis auctorem. Ut qui iudicandus
aduenit. pro nobis iudicaturus
adueniat . qui tecum
SUPER OBLATA
Sacrificium domine e pro filii tui supplices e
uenerabili nunc d ascensione deferimus.
Praesta quasesumus ut et e nos per ipsum
his commerciis sanctis ad caelestia

1 Or orationes. 3 A second ad must have fallen out here.

i. 1. *Vigilia ad is apparently unique, the genitive being the usual construction.
R. has vigilia ascensa domini.

ii. 2–7. b–Deus . . . reserasti for Easter Day in Gerb. 89 (R. S.) 102, G. 573,
Gal. 744, B. 858, Be. 70, and for the Friday after Easter in Gal. 750. Evidently
when a collect had to be drawn up for the Vigil of the Ascension, the opening
words of the Easter collect were chosen as suitable, and a new conclusion was
added to it; here the last clause is rather bizarre.

ii. 9–13. Secreta for Ascension Day (first mass) G. 588, Ger. 121 (S.), P. i 374
and Be. 81, for the vigil in Ger. 121 (R.), Rem. 334 and later missals, e.g. W. I.
339, Ca. 50, J. 113, Az. 126, M. 94 (Rogation Wednesday), Ros. 39, Li. 108. The
text of the Post communion in Go. is somewhat different. . . . tui in caelos hodie
ascensione d. p. qs. ut ad tuam gloriam per ipsum his commerciis venerandis surgamus.
ec supplices pro filii tui Be. P. 4 The somewhat bold nunc is replaced by
quam praevenimus W., quam nunc praevenimus Lf. Ros. (cf. Ros. 135), quam
praevenimus nunc M. * omitted in P.
consurgamur. qui tecum
ALIA
15
f'Exaudi nos domine & salutaris noster. f
Ut h per 1 haec sacro sancta commercia 1 In
totius ecclesiae confidamus k corpore
faciendum. quod eius praecessit. In
capite. per eundem.
20
PRÆFATIO
Uere dignum. per Christum dominum
nostrum. qui salutis humanae subuenire
dignatus est. nascendo et 1 nobis donavit.
gloriam patiendo. diabolum uicit.
resurgendo a mortuis. Utiae aeternae
aditum m praestitit . Ascendendo ad patrem
caelestes ianuas reseruavit n . . quem
AD COMPLENDUM
Exultationem o condicionis humanae
substantiae respice deus . ut tua
dignatione mundati sacramentis.
magnae pietatis aptemur . per
dominum nostrum
ALIA
30
Erectis sensibus & p oculos cordis ad

l. 14. Two superoblate with only one oratio is unusual.
l. 15-19. Elsewhere only in L. 313 and in W. 345 (for the following Sunday).
It would be interesting to trace the connexion between these two and our frag-
ment. t-f Præsta quassamus omnipotens deus W. * deus L. k qui L. 1 the
occurrence of the expression haec sacrosancta commercia in two consecutive collects
strengthens the suspicion that the missa was composed from different sources.
L. has mysæria before commercia, either an alternative reading or an insertion from
the margin of the exemplar. k confidimus L.
ll. 21-27. This preface is apparently strictly Gelasian, G. 588. The erased
preface for the vigil in Ca. 50 has only the letters at now visible in the fifth of the
seven lines which the preface occupied; the editor suggests that they formed part
of subingrat (P. ii 569), but it is equally, if not more, probable that they represent
part of the word patrem of the present preface. 1 etenim G. m aditus G.
* reparavit G.
ll. 29-33. Only found in L. and in MSS of the Ambrosian family for Ascension
Day. L. 315, Ger. 122 alia missa ambrosiana (second collect). In Be. 81, P. i
374 super sindonem. The opening words are a little difficult. Ger. P. Be. insert
conditor after substantiae, and Ger. has also eiusdem between humanae and sub-
stantiae which looks like an afterthought. L. agrees with the text in having no
conditor, but has nostras before conditionis. Conditor seems strange after conditionis,
and the text does make a certain sense. o exul·tationem Be., exultatione L.; exulta-
tionem is probably the original reading, slightly paralleled by one of the preceding
prefaces in L. insta enim nobis exultatione laetandum est.
ll. 35-39. Ad populum G. 589 (first Ascension Day mass) and Lf. 109 (Sunday);
sublimia elevantes sublimia elevantes quae sumus ut quae inprecum uota detulimus. Ad impetrandi fiduciam referamus. per dominum nostrum ADUESPEROS
Sancti nominis tui domine timorem pariter et amorem fac nos habere perpetuum. quia numquam tua gubernatione desites quos in solidate tuae dilectionis institues. per dominum.

ALIA
Deus qui te rectis ac sinceris manere pectoribus adseris. da nobis tua gratia tales existere in quos (quibus) habitare digneris. per

1-1 For destituis, instituis. * Added by a later hand to correct the original quos.

ad communionem (Sunday) Ger. 132 (R. S.). *p oculis G. Ger. Lf. S. Lf. has elevantes corrected into elevatis. (See note in Wilson, p. 108.)

I. 40-45. First collect for the Sunday in G. 590. For the Ambrosian family cf. Ger. 123, Be. 83, P. i 376. Its original position was for the first collect for the second or third Sunday after Pentecost, Gr. 165, M. 176, Ger. 133 (R. S.), P. ii 403, Lf. 115, J. 123. * a tua Be. soliditatem Ger. in both places.

I. 46-49. This collect follows the preceding as the second collect for the Sunday in G. 590, which also has it in a similar position in iunio mensis septimi. It is found for the second or third Sunday after Pentecost in Ger. 131, 133, M. 177, P. ii 404. * in follows after te in S. P. M. * om. G. 669. * manere before assis in all sources except G. 669, which has assis manere; manere seems to require in. Is it possible that the text has the original reading, adseris in the sense of inseris?