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# THE LECTIONARY FOR THE PROPER OF THE YEAR IN THE DOMINICAN AND FRANCISCAN RITES OF THE THIRTEENTH CENTURY

BY

MAURA O' CARROLL SND

## INTRODUCTION

In the course of research on *MS Laud Miscellaneous 511*<sup>1</sup> of the Bodleian Library, Oxford, a manuscript which is a sermon collection compiled by an English Dominican in the second half of the thirteenth century, it became necessary to establish the Mass pericopes for the Sundays of the year according to the Dominican rite. Initially, the question of the possibility of Franciscan provenance had to be examined. This collection of sermons to which Pelster first drew attention<sup>2</sup> is unusual in that the compiler has gathered a number of sermons, often from several sources which are carefully noted, under one liturgical title. Although the present state of the manuscript is incomplete,<sup>3</sup> there is ample evidence to show that the compiler was deliberately following

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<sup>1</sup> The Summary Catalogue of Western Manuscripts in the Bodleian Library (1895-1935) 969. The Quarto Catalogue: II Laud (reissued with corrections, 1973) 370. 567.

<sup>2</sup> F. Pelster SJ "An Oxford Collection of Sermons of the end of the Thirteenth Century (MS LM 511 SC 969)" *Bodleian Quarterly Review* Vol. VI (1930) 168-172.

<sup>3</sup> In examining MS LM 511, much use has been made of the research of Henry Graham Pollard into the technicalities of medieval book-making. Two articles of great use here are: - "The Construction of English Twelfth Century Bindings" *The Library* 5th Series Vol. XVII (1962) 1-22. "Describing Mediaeval Bookbindings" in *Mediaeval Learning and Literature: Essays presented to Richard William Hunt* ed. J. J. G. Alexander and M. T. Gibson (Oxford, 1976) 50-65. On the criteria presented by Pollard, MS LM 511 still possesses its original binding, although it is damaged. The manuscript now contains 17 gatherings. At least one gathering is missing. The information given by the compiler about each sermon is found only in the first 15 gatherings, ff. 1-180 in the manuscript. (Some liturgical titles are given, but not the source book in the last 2 gatherings).

the order of the liturgical year. The book's use as a sermon aid was much enhanced by this clear order. The arrangement of the manuscript in fact suggested that the most hopeful way of deciding between a Dominican and Franciscan provenance would be to compare the Mass readings adopted by the two Orders. Except for the useful article with references by L. J. Bataillon OP in the septcentenary volumes commemorating St. Bonaventure there was no printed Dominican source<sup>4</sup>. In the British Museum, however, Additional MS 23935 was accessible<sup>5</sup>.

This large but portable book, made in Paris 1255-1263<sup>6</sup>, contains everything needed for the celebration of Mass and Office according to the Dominican rite. Its specifically Dominican character is attested by the inclusion of the feast of St. Dominic with octave, and by the addition, in the early fourteenth century, of the Constitutions of the Dominican Order. The beauty of the bookhands, of the flourishing, of the whole format, indicates that the manuscript was important. Dr. Galbraith describes the book's significance as follows:-

"At the top of f. 2 is a very faded transcription which Sir George Warner revived and transcribed. It runs:

'Iste liber factus est pro magistro ordinis quicumque fuerit pro tempore ut quicumque dubitaverint in aliquo de officio possint per eum rectifari. (!). Non est (recurrendum) ad exemplar quia facile dest(ruitur) propter operis subtilitatem ' »<sup>7</sup>.

The manuscript, excluding sections 1, 2, and 21, is the Master General's copy of the revised Dominican liturgy as given to the Order of Preachers by the fifth Master General, Humbert of Romans, at the General Chapter held at Paris in 1256. In a letter to the brethren given through the Chapter, he asked that they correct their service books according to the revision so that the uniformity of the Office so long desired might be found throughout the Order. He informed them, moreover, that in order to facilitate their task he was giving by name

<sup>4</sup> L. J. Bataillon OP « Sur quelques sermons de Saint Bonaventure » in *S. Bonaventura 1274-1974* (Grottaferrata, 1973) Vol. II, 495-515.

<sup>5</sup> Dr. G. R. Galbraith gives a full description of this manuscript in *The Constitution of the Dominican Order 1216-1360* (Manchester, 1925) Appendix I, 193-202.

<sup>6</sup> Galbraith op. cit. 194-197.

<sup>7</sup> *Ibid.* 195; and footnote 4, 195: - "The words in brackets are illegible. The suggestions put forward above were made by Mr. A. H. Wilson".

the fourteen books which comprised this revision<sup>8</sup>. Apart from the "Missale pro minoribus altaribus" and the "Breviarium portatile", the fourteen titles accord with the contents as listed on folio 2<sup>v</sup>, and as section titles in MS Add 23935.

The table of Dominican Mass pericopes in this paper was extracted from the "Epistole" f. 526 seq., and the "Evangelia" f. 545 seq., in MS Add 23935. It was then compared with two other lists of Dominican readings, one found in British Museum MS Add 35085<sup>9</sup>, the other found in British Museum MS Add 37487<sup>10</sup>. The former manuscript is a portable Bible in the Mendicant tradition of small books. It also includes a liturgical calendar, the "Interpretationes Hebraicorum Nominum", and a table of Epistles and Gospels for the Temporal and Sanctoral cycles. All of these are written in the same hand as the Scripture portion. The calendar contains the feast of St. Dominic "totum duplex" with octave, while St. Francis is given only a simple feast. This Bible must have been made for a Dominican. The table of readings therein accords well with the list from MS Add 23935. MS Add 37487, a Latin Bible too, has an incomplete table of epistles and gospels which breaks off at September in the Sanctoral cycle. It includes, however, significant Dominican feasts, namely: two feasts of St. Dominic, the Translation of June 25th as well as the traditional August one; and the feast of St. Peter Martyr. It is reasonable to ascribe the table of the Temporal and incomplete Sanctoral cycles to the Dominican rite. Much more significant, however, was the opportunity to compare the table

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<sup>8</sup> Humbert of Romans: *De Vita Regulari* 2 vols. ed. J. J. Berthier (Rome, 1889) Vol. ii 503: - «Rogo autem ut detis operam ad correctionem illius secundum illa, ut uniformitas Officii diu desiderata in Ordine inveniatur ubique ... Ut autem scire possitis utrum totum habeatis officium, noveritis XIV esse volumina in quibus multipliciter continentur, videlicet: Ordinarium, Antiphonarium, Lectionarium, Psalterium, Collectarium, Martyrologium, Libellum processionale, Graduale, Missale majoris altaris, Evangelistarium ejusdem, Epistolarium ejusdem, Missale pro minoribus altaribus, Pulpitorium et Breviarium portatile». A useful discussion of the problems and dating of this liturgical reform is found in William R. Bonniwell O.P., *A History of the Dominican Liturgy 1215-1945* (New York, 1945), chapters 8 and 9.

<sup>9</sup> British Museum MS Add 35085, ff. 676<sup>b</sup>-680<sup>v</sup>, *Catalogue of Additions* (1894-1899) Vol. 16, 145-146. This MS is a Vulgate Bible, written probably in France in the mid xiii s.

<sup>10</sup> British Museum MS Add 37487, *Catalogue of Additions* (1906-1910), Vol. 18, 51-52. This MS is a Bible in Latin, Vulgate version, written in Italy in the xiii s. The table of epistles and gospels, ff. 396a seq., is added in a different but contemporary hand.

derived from MS Add 23935 with an original manuscript of Humbert's revision now in the Library of the Dominican Friars at Santa Sabina <sup>11</sup> British Museum MS Add 23935 is an exact copy, in respect of the Mass pericopes for the Temporal cycle, of Santa Sabina MS XIV L. 1.

The story of the Franciscan dilemma over the celebration of the Office and over liturgical rites was magisterially and meticulously recorded by S. J. P. van Dijk OFM <sup>12</sup>. Van Dijk showed that after twenty years of variety in practice, clarity and order were given to much of the Franciscan liturgy by the Minister General, Haymo of Faversham. Between 1240 and 1243, Haymo revised, simplified, and clarified, much of the Franciscan liturgy in accordance with the practice of the Papal Court. The interaction of Franciscan and Papal Court practice was mutual and subtle. At the Bologna Chapter of 1243, Haymo presented the *Indutus Planeta*, a manual of instruction for the actions as well as the words of the Mass; and the *Ordo Missale*, which contained the texts for the Temporal and Sanctoral cycles. These two completed works as well as the unfinished *Ordinationes* were authoritatively proclaimed in the Order by John of Parma after 1247. It is in the *Ordo Missale* or *Ordinal* that the Franciscan order of Mass readings for the Temporal cycle is found. Haymo's *Ordinal* has been printed at least twice <sup>13</sup>.

The edition mainly used for this paper is that of the Henry Bradshaw Society <sup>14</sup>. It was supplemented by work on van Dijk's edition.

It is interesting to note that both the Order of Preachers and the Order of Friars Minor radically revised their liturgies in the mid-thirteenth century. Undoubtedly mutual interaction existed, while the

<sup>11</sup> Rome, Santa Sabina Archivium Generale Ordinis Praedicatorum: MS XIV L. 1. folios 9-11<sup>v</sup>. This work was only possible through the kindness of Père L. J. Bataillon who sent me photocopies of the relevant folios of this manuscript.

<sup>12</sup> The following paragraph relies much on the work of S. J. P. van Dijk OFM: Sources of the Roman Liturgy 2 vols (Leiden, 1963); also "The Lateran Missal" Sacris Erudiri Vol. VI (1954) 125-179. "Some Manuscripts of the Earliest Franciscan Liturgy" Franciscan Studies Vol. XIV (1954) 225-264. "The Old Roman Rite" Studia Patristica Vol. V (1960) 185-205. "The Authentic Missal of the Papal Chapel" Scriptorium Vol. XIV (1960) 257-314. S. J. P. van Dijk and J. H. Walker The Origins of the Roman Liturgy (London, 1960).

<sup>13</sup> The Ordines of Haymo of Faversham Vol. LXXXV of The Henry Bradshaw Society (London, 1953) 177-252. This work is edited anonymously: and Sources of the Roman Liturgy op. cit. "Ordo Missalis of Haymo of Faversham" Vol. II 105-331.

<sup>14</sup> Availability of books at the time dictated this. The edition and critical apparatus by S. J. P. van Dijk, Leiden 1963, would be my choice.

practice of the Papal Court strongly influenced the Franciscans. Nevertheless, the problem both Orders were trying to solve was how to arrange the liturgy so that it served the needs both of a mobile, international group of preachers, and of the people to whom they preached the Gospel. This thirteenth century problem of the Dominicans and of the Franciscans is not unlike the liturgical problem of the Church now.

The table which follows includes the liturgical title of each Sunday; its number in the *Repertory* of Schneyer<sup>15</sup>; in the case of the Dominican lectionary the folio reference to MS Add 23935; in the case of the Franciscan lectionary the page reference to Haymo's *Ordines*; the Scripture reference; and the cues of each reading. Where the readings are common to both Dominicans and Franciscans, the cues are written across both columns. It is interesting to note that the liturgical readings are identical in both rites from Septuagesima to Pentecost<sup>16</sup>. This reflects the fact that both the nucleus of the liturgy and the earliest liturgy developed by the Church, was that which celebrated the saving acts of Christ in the Paschal mystery. The concept of liturgical year, familiar to us, was comparatively young in the thirteenth century: in fact there was much uncertainty about when the new cycle started — Christmas or the present First Sunday of Advent. The time after Pentecost was similarly uncertain, and at one stage was related in blocks of Sundays to the Sanctoral cycle. Moreover, it was not seen as a continuity. It is not surprising, then, that in the history of the pericopes of the Roman Mass Temporal cycle, Pentecost to Christmas had a less definite structure. By the tenth century, however, the Roman Temporal Mass readings seem to be clearly assigned. It is significant that the Temporal Mass

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<sup>15</sup> J. B. Schneyer: *Repertorium der Lateinischen Sermones des Mittelalters für die Zeit von 1150-1350* Heft I-VII in *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters* XLIII (Munster, 1969-1976). In each volume a "Sigeltabellen", a letter and number code for quickly naming or identifying each day of the Temporal cycle, each feastday, and each votive and/or communal celebration is included. Sundays and feasts of the Temporal cycle are preceded by a capital "T" and an arabic numeral: eg First Sunday of Advent = T 1.

<sup>16</sup> Except the Second Sunday of Lent. In the Würzburg MS M.p. th. fol. 62, edited by Dom G. Morin in *Revue Bénédictine*, 1910 and 1911, this Sunday is described "Ebd II Die Domino Vacat". This manuscript of the mid 7th century contains the then current Roman practice. See "Comes and Capitulum Evangeliarum" ed. Dom G. Morin in "Le plus ancien 'Comes' ou Lectionnaire de l'Eglise Romaine" in *Revue Bénédictine* Vol. XXVII (1910) 41-74 and "Liturgie et Basiliques de Rome au milieu du viie siècle" *Revue Bénédictine* Vol. XXVIII (1911) 298-330.

readings of the Dominican rite reflect this older Roman tradition; while the Temporal Mass pericopes of the Franciscan rite were those which eventually were made authoritative in the Tridentine reform, and became a newer Roman tradition. It is also worth noting that the difference in pericopes lay not so much in Scripture content, as in their liturgical timing — the Scripture order of the Epistles in fact closely follows the order of books in the Latin Vulgate. These historical differences within the Roman Temporal rite are crystallised in the Dominican and Franciscan rites respectively. The complete table is offered as an aid to those engaged in the study of medieval sermon literature who are confronted with similar problems in identifying Dominican and Franciscan manuscripts.

TABLE OF MASS PERICOPE FOR THE TEMPORAL CYCLE

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Epistle	Rom xiii 11-14 f. 526a-b Scientes quia hora est	Sunday I Advent	Rom xiii 11-14 sed induimini D.J.C.	T 1 p. 177
Gospel	Mt xxi 1-9 f. 546a Cum appropinquasset... ...in nomine domini		Lk xxi 25-33 Erunt signa... ...non transibunt	p. 177
Epistle	Rom xv 4-13 f. 526b Quecumque scripta sunt	Sunday II Advent	Rom xv 4-13 et virtute spiritus sancti	T 2 p. 177
Gospel	Lk xxi 25-33 f. 546a-b Erunt signa... ...non transibunt		Mt xi 2-10 Cum audisset... ...tuam ante te	p. 177
Epistle	<sup>1</sup> Cor iv 1-5 f. 526b Sic nos existimet... a deo	Sunday III Advent	Phil iv 4-7 Gaudete... in C.J.D.N.	T 3 p. 178
Gospel	Mt xi 2-10 f. 546b Cum audisset... tuam ante te		Jn i 19b-28 Miserunt Judaei... baptizans	p. 178
Epistle	Phil iv 4-7 f. 526vb-527a Gaudete... in C.J.D.N.	Sunday IV Advent	<sup>1</sup> Cor iv 1-5 Sic nos existimet... a domino	T 4 p. 180
Gospel	Jn i 19b-28 f. 546va Miserunt Judaei... baptizans		Lk iii 1-6 Anno quintodecimo... dei	p. 180

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Lesson	Is lxii 1-4 f. 527a Propter syon... inhabitabitur	Vigil of the Nativity		T 5
Epistle	Rom i 1-6 f. 527a Paulus servus	Rom i 1-6 vocati Jesu Christi D.N.	p. 180	
Gospel	Mt i 18-21 f. 546va-b Cum esset desponsata	Mt i 18-21 a peccatis eorum	p. 180	
Lesson 1	Is ix 2-7 f. 527a Populus qui... sempiternum	Nativity Midnight		T 6
Epistle	Tit ii 11-15 f. 527a Apparuit gratia	Tit ii 11-15 hec loquere et exhortare	p. 180	
Gospel	Lk ii 1-14 f. 547b Exiit edictum a Cesare	Lk ii 1-14 pax hominibus bone voluntatis	p. 180	
Lesson 1	Is lxi 1-lxii 12 f. 527a-b Spiritus dominus... redempti a domino deo nostro	Nativity: Dawn		T 6
Epistle	Tit iii 4-7 f. 527b Apparuit benignitas	Tit iii 4-7 spem vite eterne	p. 181	
Gospel	Lk ii 15-20 f. 547b Pastores loquebantur	Lk ii 15-20 est ad illos	p. 181	
Lesson 1	Is iii 6-10 f. 527b Propter hoc sciet... dei nostri	Nativity: Day		T 6

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schmeyer No</i>
Epistle	Heb i 1-12 f. 527b-527va Multifarie multisque modis	Heb i 1-12 anni tui non deficient	p. 181	
Gospel	Jn i 1-14 f. 547b-547va In principio erat verbum	Jn i 1-14 gratie et veritatis	p. 181	
Epistle	Gal iv 1-7 f. 527va Quanto tempore heres	Sunday in Octave of Nativity Gal iv 1-7 heres per Deum	D* p. 214	T 7
Gospel	Lk ii 33-40 f. 547va Erant Ioseph et Maria	Lk ii 33-40 et gratia dei erat in illo	D p. 214	
Epistle	Tit iii 4-7 f. 527va Apparuit benignitas... ...spem vite eterne	Octave of Nativity (Circumcision) Tit iii 11-15 Apparuit gratia... ...hec loquere et exhortare	D p. 215	T 8
Gospel	Lk ii 21 f. 547va Postquam consummati sunt	Lk ii 21 in utero conciperetur	D p. 215	
Epistle	Tit iii 4-7 f. 527va Apparuit benignitas... ...spem vite eterne	Vigil of Epiphany Gal iv 1-7 Quanto tempore... ...heres per Deum	D p. 215	T 9
Gospel	Mt ii 19-23 f. 548a Defuncto Herode	Mt ii 19-23 quoniam Nazarenus vocabitur	D p. 215	

\* D means van Dijk's edition.

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Epistle	Is xl 1-6 f. 527va Surge illuminare	Epiphany Is xl 1-6 et laudem domino annuntiantes	p. 184-5	T 10
Gospel	Mt ii 1-12 f. 548b Cum natus esset	Mt ii 1-12 reversi sunt in regionem suam	p. 184-5	
Epistle	Rom xii 1-5 f. 527va Obsecro vos per misericordiam dei	Sunday in Octave of Epiphany Rom xii 1-5 alterius membra	p. 185	T 11
Gospel	Lk ii 42-52 f. 548b-548va Cum factus esset Iesus annorum duodecim...	Lk ii 42-52 deum et homines	p. 185	
Epistle	Is xxv 1-8 f. 527va-527vb Domine deus meus... ...in universa terra	Octave of Epiphany Is xl 1-6 Surge illuminare... ...et laudem domino annuntiantes	p. 185	T —
Gospel	Mt iii 13-17 f. 548va Venit Iesus a galylea... ...complacui	Jn i 29-34 Vidit Johannes Iesum... ...quia hic est filius Dei	p. 185	
Epistle	Dom I post oct Epiph Rom xii 6-16 f. 527vb Habentes donationes	Dom II post Epiph Rom xii 6-16 humilibus consentientes	p. 186	T 12
Gospel	Jn ii 1-11 f. 548va Nuptie facte sunt	Jn ii 1-11 et crederunt in eum discipuli eius	p. 186	

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Epistle	Dom II post oct Epiph Rom xii 16-21 f. 527vb Nolite esse prudentes	Dom III post Epiph Rom xii 16-21 sed vince in bono malum		T 13 p. 186
Gospel	Mt viii 1-13 f. 548va-548vb Cum descendisset Iesus	Mt viii 1-13 puer in illa hora		p. 186
Epistle	Dom III post oct Epiph Rom xiii 8-10 f. 527vb-528a Nemini quicquam	Dom IV post Epiph Rom xiii 8-10 plenitudo legis est dilectio		T 14 p. 186
Gospel	Mt viii 23-27 f. 548vb Ascendente Iesus in naviculam	Mt viii 23-27 obediunt ei		p. 186
Epistle	Dom IV post oct Epiph Col iii 12-16 f. 528a Induite vos sicut... ...in cordibus vestris	Dom V post Epiph Col iii 12-17 Induite vos sicut... ...agentes Deo et patri		T 15 p. 186
Gospel	Mt xiii 24-30 f. 548vb S.F.E.R.C. homini qui seminavit	Mt xiii 24-30 in horreum meum		p. 186
Epistle	1 Cor ix 24-x 4 f. 528a Nescitis quod hii	Septuagesima 1 Cor ix 24-x 4 petra autem Christi		T 16 p. 187
Gospel	Mt xx 1-16 f. 548vb-549a S.E.R.C. homini patrifamilias	Mt xx 1-16 pauci vero electi		p. 187
Epistle	2 Cor xi 19-xii 9 f. 528a-b Libenter suffertis	Sexagesima 2 Cor xi 19-xii 9 in me virtus Christi		T 17 p. 187

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Gospel	Lk viii 4-15 f. 549a Cum turba multa... ...afferunt in patientia	Lk viii 4-15 Cum turba plurima... ...afferunt in patientia		p. 187
Epistle	1 Cor xiii 1-13 f. 528b-528va Si linguis hominum	Quinquagesima 1 Cor xiii 1-13 maior autem horum est caritas		p. 187
Gospel	Lk xviii 31-43 f. 549a-b Assumpsit Iesus duodecim	Lk xviii 31-43 dedit laudem Deo		p. 187
Epistle	Joel ii 12-19 f. 528va Convertimini ad me	Ash Wednesday (in cinere, in capite jejunii) Joel ii 12-19 opprobrium in gentibus		D p. 220
Gospel	Mt vi 16-21 f. 549b Cum ieiunatis	Mt vi 16-21 ibi est cor tuum		D p. 220
Epistle	2 Cor vi 1-10 f. 528vb-529a Hortamur vos ne in vacuum	Dom. I in Quadragesima (Lent I) 2 Cor vi 1-10 et omnia possidentes		p. 189-190
Gospel	Mt iv 1-11 f. 549va-vb Ductus est Iesus	Mt iv 1-11 et ministrabant ei		p. 189-190
Epistle	1 Thess iv 1-7 f. 530a Rogamus vos et obsecramus	Dom. II in Quad. (Lent II) 1 Thess iv 1-7 sed in sanctificationem		p. 192
Gospel	Mt xv 21-28 f. 550va Egressus Iesus secessit... ...ex illa hora	Mt xvii 1-9 Assumpsit Iesus Petrum... ...a mortuis resurgat		p. 192

Reading	OP	Title	OFM	Schmeyer No
Epistle	Eph v 1-9 f. 53ovb-53.1a Estote imitatores Dei	Dom. III in Quad. (Lent III)	Eph v 1-9 et iustitia et veritate Lk xi 14-28 et custodiunt illud	T 21
Gospel	Lk xi 14-28 f. 551b Erat Iesus eiciens demonium			p. 194
Epistle	Gal iv 22-31 f. 532a-b Scriptum est quoniam Abraham In vi 1-14 f. 552b Abiit Iesus trans mare	Dom. IV in Quad. (Lent IV)	Gal iv 22-31 Christus nos liberavit Jn vi 1-14 est in mundum	T 22
Gospel				p. 196
Epistle	Heb ix 11-15 f. 533a Christus assistens	Dominica in Passione (Lent V, Passion Sunday)	Heb ix 11-15 qui vocati sunt eterne hereditatis	p. 198
Gospel	Jn viii 46-59 f. 553va D.J.... quis ex vobis arguet...		Jn viii 46-59 exiit de templo	p. 198
Lesson 1		Dominica in ramis palmarum (Lent VI, Palm Sunday) a) Blessing of Palms		T 24
Gospel	Mt xxi 1-9 f. 554b Cum appropinquasset Iesus Ierosolymam		Exod xv 27-xvi 7 Venerunt filii Israel in Helium... ...gloria ejus	D p. 200-202
			Mt xxi 1-9 in nomine Domini	D p. 200-202

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schmeyer No</i>
		Dominica in ramis palmarum b) Mass		T 24
Epistle	Phil ii 5-11 f. 533vb Hoc sentite in vobis	Phil ii 5-11 in gloria est Dei patris	D p. 200-202	
Gospel	Passio: Mt xxvi 2-xxvii 66 f. 554b-555va Scitis quia post bidum... ...lapidem cum custodibus	Passio: Mt xxvi 2-xxvii 61 Scitis quia post bidum... ...sedentes contra sepulchrum	D p. 200-202	
		Maundy Thursday (feria V, in cena Domini)		T 25
Epistle	1 Cor xi 20-32 f. 534a Convenientibus in unum	1 Cor xi 20-32 ut non cum hoc mundo dampnemur	D p. 238	
Gospel	Jn xiii 1-15 f. 558a Ante diem festum pasche	Jn xiii 1-15 ita vos faciatis	D p. 238	
		Humbert provides for the reading of Jn xiii 16 to xvii 26 after the Mass, f. 558b-559va. I could find no confirmation of this in MS Santa Sabina XIV.L. 1		
		Good Friday (feria VI, in parasceve)		T 26
Lesson 1	Osee vi 1-6 f. 534b In tribulatione sua	Osee vi 1-6 plus quam holocausta	D p. 240	
Lesson 2	Exod xii 1-11 f. 534va Mensis iste vobis	Exod xii 1-11 id est transitus domini	D p. 240	
Gospel	Jn xviii 1-xix 42 f. 559va-560 Egressus est Iesus... quia iuxta erat monumentum posuerunt Iesum	Jn xviii 1-xix 42	D p. 240	

<i>Reading</i>	<i>OP</i>	<i>Title</i>	<i>OFM</i>	<i>Schneyer No</i>
Epistle	Col iii 1-4 f. 535a Si consurrexistis	Holy Saturday (in vigilia pascatis) Col iii 1-4 cum ipso in gloria	p. 210	T 27
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Gospel

Lk xix 41-47a f. 564va-vb  
 Cum appropinquaret Iesus Iero-  
 solymam... cotidie in templo

Mk vii 31-37  
 Exiens Iesus de finibus Tyri...  
 ...et mutos loqui

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Epistle

Dom XI post trin  
 1 Cor xv 1-10a f. 538vb  
 Notum vobis facio evangelium...  
 ...in me vacua non fuit  
 Lk xviii 9-14 f. 564vb  
 Dixit Iesus... in se confidebant...  
 ...humiliat exaltabitur

Dom XII post pent  
 2 Cor iii 4-9  
 Fiduciam talem...  
 ...iustitie in gloria  
 Lk x 23-37  
 Beati oculi qui vident...  
 ...et tu fac similiter

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Gospel

Dom XII post trin  
 2 Cor iii 4-9 f. 538vb  
 Fiduciam talem habemus...  
 ministerium iustitie in gloria  
 Mk vii 31-37 f. 564vb  
 Exiens Iesus de finibus Tyri  
 ...et mutos loqui

Dom XIII post pent  
 Gal iii 16-22  
 Abrahe dicte sunt promissiones...  
 ...daretur credentibus  
 Lk xvii 11-19  
 Cum iret Iesus in Jerusalem...  
 ...te salvum fecit

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Gospel

Dom XIII post trin  
 Gal iii 16-22 f. 538vb-539a  
 Abrahe dicte sunt...  
 ...daretur credentibus  
 Lk x 23-27 f. 546vb-565a  
 Beati oculi qui vident...  
 ...vade et tu fac similiter

Dom XIV post pent  
 Gal v 16-24  
 Spiritu ambulat... cum  
 vitis et concupiscentiis  
 Mt vi 24-33  
 Nemo potest duobus dominis servire...  
 ...adiciuntur vobis

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Epistle	Dom XVI post trin Eph iii 13-21 f. 539a-b Obsecro vos ne deficiatis... ...generationes s.s. amen Lk vii 11-16 f. 565b Ibat Jesus in civitatem... ...plebem suam	Dom XVII post pent Eph iv 1-6 Obsecro vos ego vincitus... ...est benedictus in s.s. amen Mt xxii 34-46 Accesserunt... amplius interrogare	T 57  p. 226  p. 226
Gospel	Dom XVII post trin Eph iv 1-6 f. 539b Obsecro vos ego vincitus... ...benedictus in s.s. amen	Dom XVIII post pent 1 Cor i 4-8 Gratias ago Deo meo... ...adventus D.N.J.C.	T 58  p. 228

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Gospel	Dom XX post trin Eph v 15-21 f. 54ca-b Videte quomodo caute... ...in timore Christi Mt xxii 1-14 f. 566a S.F.E.R.C. homini regi qui fecit nuptias... vero electi	Dom XXI post pent Eph vi 10-17 Confortamini in domino... ...quo est verbum dei Mt xviii 23-35 S.F.E.R.C. homini regi qui voluit rationem... de cordibus vestris	p. 228-229	T 61

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Gospel	Dom XXII post trin Phil i 6-11 f. 54ob Confidimus in domino Jesu... ...et laudem dei Mt xviii 23-35 f. 566a-b S.F.E.R.C. regi qui voluit rationum... ...de cordibus vestris	Dom XXIII post pent Phil iii 17-iv 3 Imitatores mei estote... ...in libro vite Mt ix 18-26 Ecce princeps unus... ...universam terram illam	T 63  p. 229  p. 229
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