

**A CLASSIFIED INDEX TO THE LEONINE,
GELASIAN AND GREGORIAN
SACRAMENTARIES: ACCORDING TO
THE TEXT OF MURATORI'S LITURGIA
ROMANA VETUS**

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A Classified Index to the Leonine, Gelasian and Gregorian Sacramentaries: According to the Text of Muratori's *Liturgia Romana Vetus* by H. A. Wilson

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MURATOR'S
LITURGIA ROMANA VETUS.

BY

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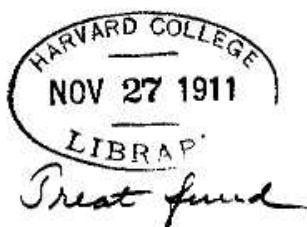
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PREFACE.

THIS Index was prepared by the compiler for his own use, with a view to some work on the Gelasian Sacramentary. He has been led to hope that it may prove useful to others engaged in similar studies.

The *Liturgia Romana Vetus* of Muratori was chosen as a standard of reference, as being the only book which contains a text of each of the three Sacramentaries.* The references are given in all cases not by *volume* and column, but by *Sacramentary* and column, so as to show at a glance in which of the three Sacramentaries any particular form occurs. The Leonine Sacramentary is denoted by the letter L, the Gelasian by G, the Gregorian by Gr. It frequently happens that a particular form, say a Collect, appears in more than one of the three Sacramentaries, or in more than one place in the same Sacramentary, sometimes with variations of reading, sometimes with the insertion of words intended to fit it for a special purpose, or with such an amount of variation as to suggest a revision of the form. In all cases where such variation has been observed, the fact is indicated by the use of brackets. The method which has been followed may perhaps be most clearly explained by a concrete instance. Thus on p. 26 will be found the following entry

Beati Joannis Baptistae nos Dno. praeclara L. 325 (G. 649) (Gr. 98) (cf. G. 690).

This means that a Collect beginning with the words recited will be found at col. 325 of the Leonine Sacramentary, at col. 649 of the Gelasian, at col. 98 of the Gregorian, and also at col. 650 of the Gelasian. But the forms in the Gelasian and Gregorian show some

* The edition employed is that of 1748.

variations both from that at L. 325 (the form first referred to being always taken as the standard), and from one another, while the variation observed on col. 650 of the Gelasian Sacramentary is of such a kind that the Collect appearing there can hardly be said to be the same with the other forms.

In many cases cross-references are given to kindred forms which differ in their opening words, and which are consequently indexed under different headings. These references are given in brackets, with the addition of the word "see." The number of these cross-references might no doubt be largely increased (especially, perhaps, in the section of the Index containing the Collects), but it appeared to the compiler that it was worth while to supply such information as they afford, even though the cases in which he has observed a correspondence are probably only a part of the whole number. In those cases where the different headings of allied forms would, according to alphabetical arrangement, stand in the Index absolutely next to one another, it seemed justifiable to economise space by indexing the forms under one heading and employing italic type for those words of the heading in respect of which they differ. The need of economising space has also led to the use of abbreviations in the headings. These are not absolutely uniform, but it is believed that they are all such as to be readily understood by any one who is likely to consult the Index.

In the headings of the section containing the Eucharistic Prefaces it appeared to the compiler that the best course was to take in all cases the opening words of the Preface itself, without regard to the ending of the introductory form—making, that is to say, no distinction between the Prefaces which are preceded by the words "*acterne Deus*" and those which are preceded by the words "*per Christum Dominum nostrum*." This method was chosen for practical reasons, in view of the fact that manuscript Sacramentaries often display a variation in the mode of introducing the same Preface.

Practical convenience has also been his reason for making no attempt to discriminate between Collects, Secrets, Postcommunions, and "*Orationes super Populum*." The same form frequently appears in different positions: and it therefore seemed best to include all the forms of these classes in one section of the Index. In this section also, for convenience sake, are included a number of forms belonging to the class of "Benedictions," to which the title of *Oratio*

is given either in one or more of Muratori's Sacramentaries, or in MSS. which have come under the compiler's own notice. With regard to these forms it seemed possible that any one consulting the Index might hesitate whether to look for them in the Index of Collects or in the Index of Benedictions, and the most convenient plan therefore seemed to be that of including them in both sections.

As to the Gregorian Sacramentary it may be well to note that no distinction has been made between the different portions of Muratori's text in regard to the source from which they are derived, but only between forms contained in the text and the varying or additional forms given in his notes. The latter are marked by the addition of *n* to the number of the column. No account has been taken of Introits, Graduals, and the like, whether they appear in text or notes: nor have such portions of the text as the questions of the Pope and the answers of the Bishop-elect been included in the Index.

The compiler hopes that what has been said may suffice to explain the arrangement of his work. In conclusion, he would desire to express his thanks to the Syndics of the Cambridge University Press for their generosity in undertaking the publication of the book, and in particular to the Rev. J. Armitage Robinson for valuable suggestions as to details of arrangement in printing. His thanks are also due to Dr Wickham Legg, the Secretary of the Henry Bradshaw Society, not only for the suggestion that the work should be submitted to the Syndics of the Cambridge Press, but also for much kind encouragement in the completion of a somewhat laborious task.

MAGDALEN COLLEGE, OXFORD.

March 28, 1892.