

**MISSALE AD USUM
ECCLESIE
WESTMONASTERIENSIS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649112654

Missale ad usum Ecclesie westmonasteriensis by Iohanne Wickham Legg

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IOHANNE WICKHAM LEGG

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✓
HENRY BRADSHAW
SOCIETY



Founded in the Year of Our Lord 1890

for the editing of Rare Liturgical Texts.



VOL. I.

ISSUED TO MEMBERS FOR THE YEAR 1891,

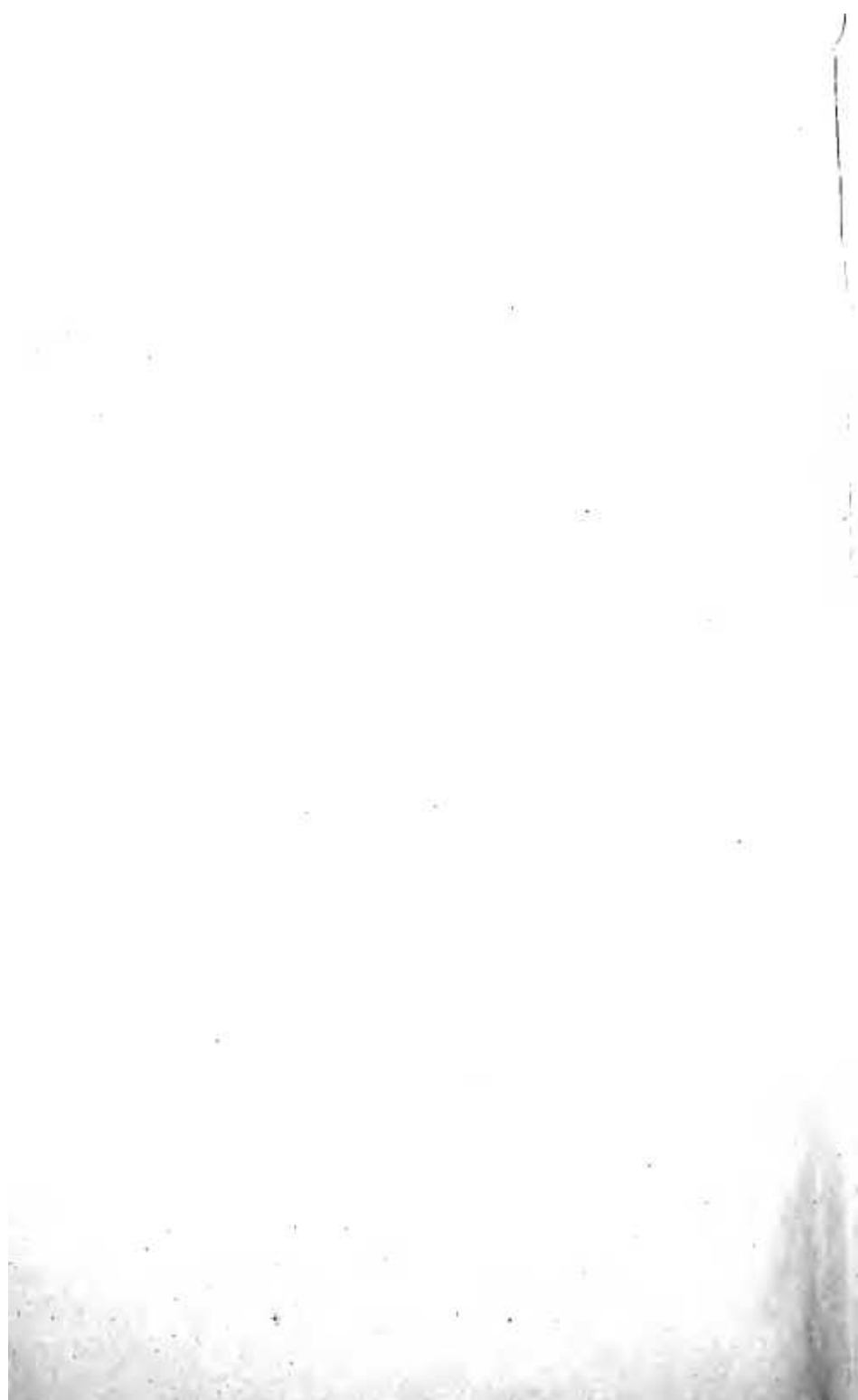
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PRINTED FOR THE SOCIETY

BY

HARRISON AND SONS, ST. MARTIN'S LANE,

PRINTERS IN ORDINARY TO HER MAJESTY.



MISSALE



AD USUM

ECCLESIE WESTMONASTERIENSIS

NUNC PRIMUM TYPIS MANDATUM

CURANTE IOHANNE WICKHAM LEGG. ✓

FASCICULUS I.

Londini.
1891.

LONDON :
HARRISON AND SONS, PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE.

PREFACE.

THE first liturgical book named in the inventory of the vestry of Westminster Abbey, that was made in 1388, is: "unum bonum missale et grande ex dono quondam Nicholai Lytlington abbatis."¹ Again, in the inventory, taken at the suppression of the convent, about 1540, the first book named is the "Masse Booke of Abbott Nicholas Lytlyngton's gyffte, ii. folio ad te leuau." ² There can be little doubt that these entries describe the book which has remained down to our time in the possession of the Dean and Chapter of Westminster. The second leaf after the calendar begins: *ad te levavi*, and the book can be traced to Nicholas Lytlington and Westminster in many ways. The illuminated borders which surround not a few of the leaves frequently bear the cypher of Nicholas Lytlington, N.L. crowned (see plate 3) a cypher which also appears in the buildings set up by him in the Abbey itself; among these is the Jerusalem Chamber, a room which, besides its own historic interest, may be remembered by the members of the Henry Bradshaw Society as the place in which their own Society was founded, on November 25, 1890. Lytlington's coat of arms appears almost as frequently, which is: *Quarterly argent and gules, in the second and third quarters a fret or, over all on a bend azure three fleurs-de-lis of the third.* (See plate 3.) As Nicholas Lytlington was chosen Abbot of Westminster in 1362, and died in 1386, the book must have been written at some time between these two dates.

The book is also connected with the Abbey of Westminster by the arms of that church in the border surrounding the coronation

¹ *Archæologia*, 1890, Vol. lii. p. 233.

² *Transactions of the London and Middlesex Archæological Society*, 1875, Vol. iv.

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service [fo. 206] which are: *Per fess indented or and azure, in chief a crozier in pale gules*; by the public instrument (a hundred years later than the Missal itself), on the leaf preceding the calendar, bearing witness to some of the ceremonies that followed the choosing of John Islip as Abbot of Westminster in 1500; by the high place in the calendar given to St. Edward the Confessor, the illuminated borders and initials which adorn the services for his feasts, and the special benedictions for his feasts and their eves given in the benedictional. To this may be added the coronation service written in a form evidently intended for use.

The book, as it now exists, has been divided into two volumes, the place of division being the leaf on which the canon of the mass begins. The first volume consists of 157 leaves of vellum, including two blank leaves of more modern character. The second volume consists of 189 leaves, two of which also are blank and modern, and of another leaf [fo. 157*] the recto of which is indeed blank, but the verso contains the representation of the crucifixion before the canon of the mass, and no writing.

After the calendar, up to fo. 200, the book is made up of quires of eight leaves each, the quiring beginning on fo. 9, immediately after the calendar; at the bottom of the verso of each eighth leaf the catchword from the top of the following leaf is written. In many cases the word has been cut in half by the binder, and in some only the tops of the letters have been left. There is a catchword on the verso of fo. 204, the last leaf but one of the benedictional, indicating a half quire of four leaves, the coronation service beginning on fo. 206. There are catchwords on the verso of ff. 212 and 220, and then another half quire of four leaves. On fo. 225 begins the *Sanctorale*, which goes on regularly in eight leaves until fo. 328, which is followed by a half quire of four leaves. Ff. 333-340 is a whole quire followed by two leaves, ff. 341 and 342.

The endings of the leaves have been indicated in this printed edition in the following manner. This sign / has been placed after the word or letter with which the leaf ends; and close by, either in the same line or immediately below, is the number of the leaf

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which there ends. A number followed by b indicates the verso of that leaf. It is hardly needful to say that the headings of the printed page are not found in the manuscript.

With the exception of the public instrument, and of the calendar, the writing throughout the book is divided into double columns; it is in red and black, and of two sizes only for the greater part of the book; though in the canon of the mass, a third larger letter is used. The red letters used for the rubrics are given in italics. In the body of the work, the columns are prepared for thirty-two lines, but in the canon for twenty-seven. The surface prepared for writing is $14\frac{1}{2} \times 9\frac{1}{4}$ inches (368 mm. \times 287 mm.), exclusive of borders and flouriations. The size of the vellum leaf is now $20\frac{3}{4} \times 14\frac{1}{2}$ inches (525 mm. \times 360 mm.).

The size of the letters has been indicated in the print by a corresponding difference of type. The collects, epistles, and gospels are all written in a larger letter than the offices, grails, sequences, offertories, &c., and this distinction in the size of the written letters has been followed throughout in the type. As usual, the scribe has not been consistent. *Oremus* is sometimes written in the smaller, sometimes in the larger letter, and in these variations the manuscript has been followed without questioning. But in the initial letters the scribe has sometimes used a large capital letter with a smaller capital following, sometimes only a large. In this matter it was thought that the convenience of the reader would be consulted by always using a large capital for each liturgical member; especially as the use of two capitals by the scribe could not be traced to any definite rule, but appeared to be rather the result of accident.

Some of the initials, as on col. 385, have not been filled up by the illuminator; and here in some cases a cursive letter has been written by the scribe in the centre of the space that the illuminated letter should fill. In these cases a capital letter has been printed between square brackets.

In the printing of this book permission was given by the Council to give in full the words contracted in the manuscript, without indicating by means of italics the letters supplied. It was