

**LEGENDA SANCTORUM: THE PROPER  
LESSONS FOR SAINTS' DAYS  
ACCORDING TO THE USE OF EXETER.  
VOL. II - PART III, FASCICULUS I,  
DECEMBER, JANUARY**

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- Part III, fasciculus I, December, January by John de Grandisson

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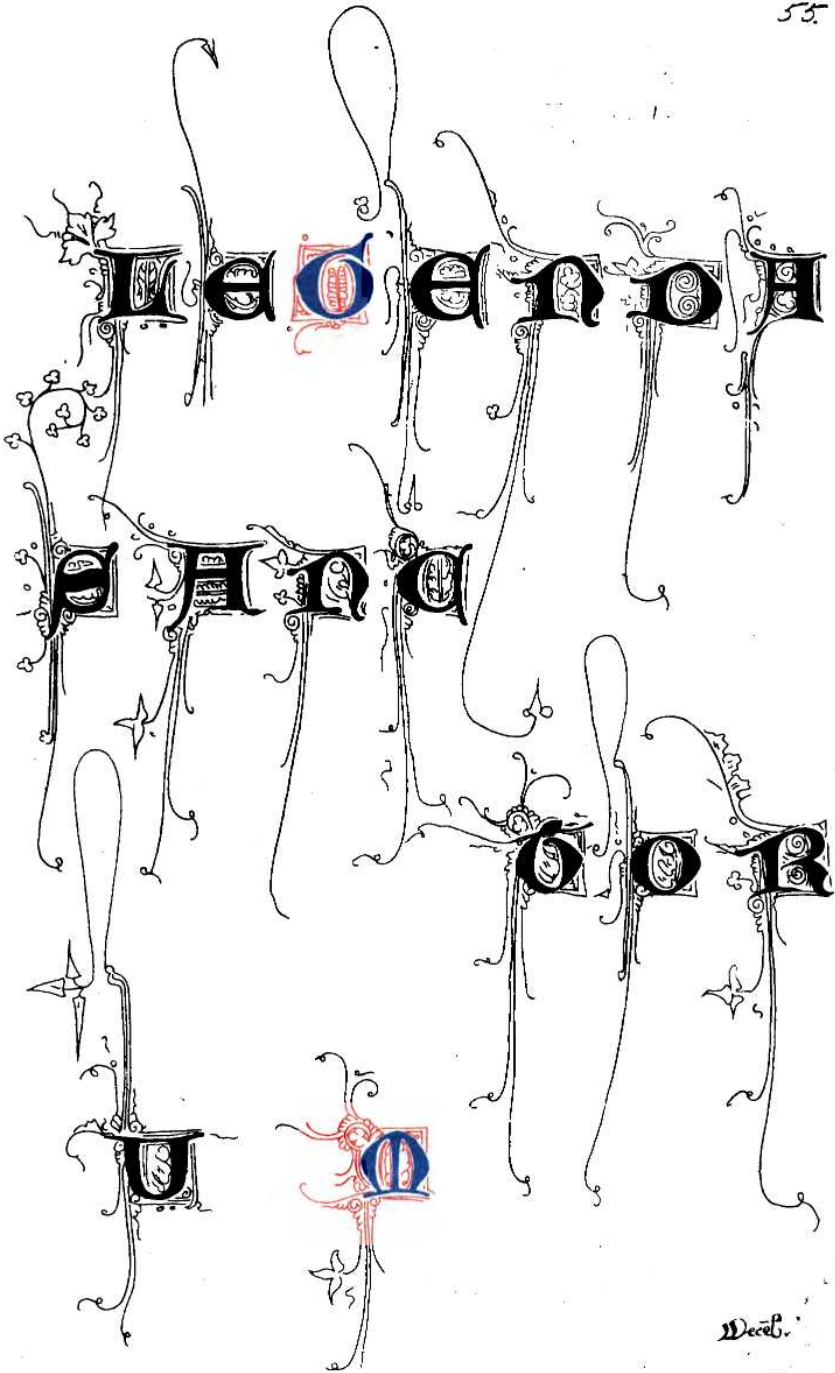
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**JOHN DE GRANDISSON**

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Decor.

Jannet

**Sā andree apłi**

**In festo**  
sā uictorici epłi 7 78 le. j.

**In festo xpcus bē marie uigis.**

**In festo scē luce uigis le. pma**

**In festo sā thome apłi.**

**In festo sā felix epłi 7 tuis**

**In festo sā**  
mamm abbis. le. j.

**In festo sā**

**Quaranti pape 7 tuis. le. j.**

**In festo sā scē silpici epłi. le. pma.**

**In festo scō xpi**

**Ne uigis. le. pma.**

**De scō uictorio 78. ul. tres.**

**In festo scōs fabiani 7 sebasti**

**In festo scē agnetis uig. 7 uir. le. j.**

**In festo sā uincēci mris. Ne pma.**  
n. xulione sā pauli. Neatio pma

**In natali scē iuliani epłi 7 78**

**In festo scē agnetis secundo.**

**Neatio pma,**

**In festo scē barudis re**

**Agne le. j.**

ERRATUM.

—  
PREFACE, page ix.—First Note, sixth line.

For "Wickliffe's translation was first given to the world about 1380, the 33rd year of Grandisson's consecration;" read "Wickliffe's translation was first given to the world about 1380, eleven years after Grandisson's death."

# LEGENDA SANCTORUM.

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THE  
PROPER LESSONS FOR SAINTS' DAYS  
ACCORDING TO THE USE OF  
EXETER;

WITH THE COMMON OF SAINTS;  
THE LESSONS FOR THE COMMEMORATIONS OF THE APOSTLES  
PETER AND PAUL;  
AND CERTAIN LESSONS READ ONLY IN THE CHURCH OF EXETER.

COMPILED BY  
JOHN DE GRANDISSON,  
BISHOP,  
1327.

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VOL. II.—PART III.  
FASCICULUS I.  
*December.*  
*January.*

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HERBERT EDWARD REYNOLDS, M.A.,  
Priest Vicar and Librarian of Exeter Cathedral.

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## Preface.

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For introducing to public notice two MSS. as unique and singularly perfect as the Ordinale and Lectionaria of Bishop Grandisson no great apology will surely be required, if we consider the immense interest which has of late years been evinced for the liturgical monuments of the Church of England, and the encouraging manner in which the publications of the Surtees and other kindred societies have been received.

To such diligent and accurate scholars of medieval worship as Dr. Rock, and the more recent exertions of Dr. Henderson, Canon Raine, the late Archdeacon Freeman, and Messrs. Proctor, Wordsworth, Dickinson, and Seager, not to mention a host of other enthusiastic students of sacred archaeology—*e.g.*, Mackenzie Walcott—to such men the clergy and better-read laity of the Anglican Church owe it that a comparatively new branch of theological education has sprung up; nor does it appear at all improbable that the revival of antiquarian research into the uses and glories of our great ecclesiastical establishments in the days of their highest beauty and perfection, architectural as well as ceremonial, will have a very distinct influence upon those members of the Church whose objection to a more ornate, and, to say the least, decent and cheerful performance of Divine Service, is merely founded on the argument of disuse, and increased by an ignorance of the extraordinary mutilations, violent transitions, and successive revisions to which our Book of Common Prayer has been unmercifully subjected.

Mr. Chambers, in his exhaustive work on Divine Worship in England in the 13th and 14th Centuries, observes that "it is historically certain that at no period during the existence of the Church of Christ was Divine Worship and the Celebration of the Sacraments conducted with such impressive earnestness, reverence, decorum, and refined splendour as between the years of our Lord 1200 and 1400. The magnificence and variety of the material Temple was illustrated and corresponded to by equally noble and varying forms of devotion and ceremonial, which engaged the senses, as well as the mind and the affections, in the service of God, and represented in lively act the great Christian truths which the intellect had theoretically received."

If this be so—if in any sense it be desirable to restore to the services of the Church something of their pristine beauty, propriety, solemnity, significance, and devoutness—an intimate acquaintance with the more ancient forms of liturgical worship is undoubtedly indispensable to all who are proud to belong to a communion which, through all its vicissitudes and perils, has, blessed be God, preserved its distinguishing and saving characteristics intact, and is rising higher, day by day, in the affections of the nation.

Upon the peculiarities of the use of Exeter—and that it has its distinctive idiosyncrasies the above-mentioned writer sees every reason to believe—on these we purpose here to offer no remarks, reserving them rather for the publication of the Ordinale, which it is hoped will be completed in a few months. It may, however, be as well to say a few words of introduction with respect to the volume of Lessons, the first part of which is now for the first time published, and then to trace the alterations which have taken place at various times, from various causes, in the system by which Holy Scripture was read at Divine Service in association with Expositions, Homilies, and Lives of the Saints.

To the methodical reading of Holy Scripture, testimony is borne by such irrefragable authorities as Justin Martyr, Cassian (424), Chrysostom (398), the author of the Constitutions (325), S. Basil (370), Maximus Taurinensis (422), Cosarius Arelatensis (500): from the Canons of the Council of Laodicea (361), and the Third Council of Carthage (397), it is clear that all the books of the Old Testament, as well as of the New, were read in the Church. St. Austin and St. Chrysostom assure us that these were read by rule, with special reference to the season; while from Origen (230) and St. Ambrose (374) we learn that the Book of Job was specially selected for the penitential season of Lent.

We are, however, unable to hear of any Lectionary or Calendar of Lessons being compiled for the regular use of the Church until the year 450, when Claudianus Mamercus made one for the Church of Vienna; while Gennadius says that Museus arranged one for the Church of Marseilles. These are not discovered; Mabillon, however, published in 1685 Lectionarium Gallicanum, which he believed to be above a thousand years old, but written after the time of Gregory the Great, because it mentions the festival of Genouefa, who is supposed to live after his time. As Bingham says: "Though we have no more ancient Kalender now remaining, yet the Authorities before alledged do indisputably evince the Thing itself that the Lessons of Scripture were generally appropriated to Times and Seasons, according as the Festivals required, and for the rest they were either read in order as they lie in the Bible, as Mabillon shews from the rules of Cassarius and Aurelian, or else were arbitrarily appointed by the Bishops at discretion."

This discretion Grandisson seems to have exercised to some purpose after his installation at Exeter, "absque pompis et strepitu præter Anglicanum ritum."

When in 1050 (by Royal Charter), at the request of Leofric, his former Chaplain, Edward the Confessor transferred the Episcopal See from the ancient market town of Kinton to the "fuzzy down" of Isca, the Bishop found in his new cathedral but eight Monks, whom he transplanted to Westminster, and a terrible scarcity of books, vestments, and other ecclesiastical requirements. This lamentable want he generously supplied in every department of his cathedral: besides crosses, vestments, batons for the rectors of the choir, and innumerable other church goods, he replaced the seven bells by thirteen, and the paltry supply of service books and general literature with noble munificence. Amongst these were the inevitable Boethius, Isidori Etymologiarum Liber, the Book of the Prophet Ezekiel, Unus Passionalis, Liber Prosperi, cum multis aliis; but specially, amongst the volumes for the use of his church, were named *duo estivales lectionum libri* (vulgo *legendæ*), in place of "*duas pervetustas legendas vilissimas.*" We can only hope that before long equal provision was made for the winter season, and that when, 200 years after, Bishop Quivil (1257), at the Synod held in this Cathedral City, issued his visitation charge and inquired into the goods and chattels of the churches of his Diocese, he found his own Church of St. Peter well supplied in this particular; for, amongst the list of the ornaments of the church which were indispensable, we find "*Missale bonum, Gradale*