

<Text 10>

<A Florilegium on the Apostles' Creed>

(*Cat*, 58)

Augustine. I BELIEVE IN GOD THE FATHER ALMIGHTY.¹ Thus we ought to be of the opinion that there is no creature that has not been created by the Almighty, and indeed because he created all things through the Word, which Word is also called Truth and the Power and the Wisdom of God (cfr Jn. 14, 6; I Cor. 1, 24), and is introduced by many other names, who is commended to our faith as Jesus Christ the Lord, our liberator, to be sure, and guide, the Son of God. For no one was able to generate that Word, through which all things were made, except that one who through the Word made all things.²

Isidore. The first name for God among the Hebrews is called El, which some interpret 'God,' others interpret 'chiros,' that is, 'strong,' because no weakness oppresses him, but he is strong and sufficient to perform all things.³ Moreover, Eloi or Eloie are both called God in Latin. For in Greek, God is called 'theos,' that is, 'fear,' whence the name 'God' is derived, because he is fear to those worshipping him. But 'God' properly is the name of the Trinity pertaining to the Father and the Son and the Holy Spirit.⁴

¹ *Symb. Ap.*

² From "I believe": AVG., *Fid. et symb.* 2, par. 3 (p. 6, 14/20)

³ From "To begin with": cfr ISID., *Orig.* VII, I, 3

⁴ From "Moreover Eloi": cfr ISID., *Orig.* VII, I, 5-6

FATHER. Augustine. Father is a relative name.⁵ Moreover, names are called relative because they refer to other persons,⁶ as one is called father because he has a son,⁷ and son because he has a father.⁸

ALMIGHTY. He is called almighty because he *can do all things* (Sap. 7, 27), but what he wishes to do, not to suffer; because if this happened to him, he would not be almighty.⁹

CREATOR OF HEAVEN AND EARTH.¹⁰ Since he is almighty, there is nothing that can exist of which he should not be the creator.¹¹

Augustine. AND IN JESUS CHRIST HIS SON:¹² In Jesus Christ the only-begotten Son of God the Father, that is, our only-begotten¹³ Lord. That Word, nevertheless, we ought not to understand just as our words, which, brought forth by the voice and the mouth when the air is struck, pass and remain no longer than they sound: that Word remains unchangeably. For it was said of this Word when it was said of Wisdom: *Remaining in herself she renews all things* (Wis. 7, 27). Therefore, he is called the Word of the Father, because through him the Father is made known. For just as with our words, when we speak a word we do this so that our thought may become known to the one listening, and whatever we bear hidden in our heart is brought forth through a signal of this sort to the knowledge of the other, thus that Wisdom, which God the

⁵ From "Father is": PS.-ALCVIN., *Diu. off.* 41 (col. 1271D, 44/45)

⁶ From "Moreover": cfr ISID., *Orig.* I, VII, 16

⁷ From "as one is called": PS.-ISID., *Lib. de num.* 20 (col. 1302B, 29/30); see also PS.-ALCVIN., *Diu. off.* 41 (col. 1271D, 45/46)

⁸ From "as one is called": cfr GENNAD., *Dogm.* 1 (p. 89, 2)

⁹ From "He is called almighty": ISID., *Orig.* VII, I, 17 perhaps according to PS.-ALCVIN., *Disp. puer.* 4 (col. 1109D-1110A)

¹⁰ *Symb. Ap.*

¹¹ From "since he is almighty": cfr AVG., *Fid. et symb.* 2, par. 2 (p. 5, 7/9)

¹² *Symb. Ap.*

¹³ "only-begotten" (unigenitum): *Symb. N.*; *Symb. N.-C.*, but not directly with "OUR LORD".

Father begot, is most fittingly called his Word, since through that Wisdom the most hidden Father is made known to worthy minds.¹⁴

But God, when he begot the Word, begot that which he himself is, not from nothing, nor from some matter already made and stored, but from himself that which he himself is.¹⁵ Moreover, he begot this [Word] to declare himself, because he himself is who he begot, who also is called his power and his wisdom, because through him he works and arranges in order all things. Therefore, concerning this Wisdom it is said: *She reaches from one end of the earth to the other mightily, and arranges all things sweetly* (Wis. 8, 1).¹⁶

Isidore. JESUS. Jesus in Hebrew is interpreted 'sother' in Greek and Salvation or Savior in Latin, with the angel saying: *You will call his name Jesus, because he will save his people* (Mt. 1, 21).¹⁷

Isidore. CHRIST. He is called Christ from an anointing,¹⁸ that is, an unction, because he was anointed with the Spirit by God the Father, just as it is written in the Acts of the Apostles: *In this city there were gathered together against your holy Son, whom you anointed: (Act. 4, 27)* not, indeed, with visible oil, but with the gift of grace, which is signified by visible unguent.¹⁹

¹⁴ From "And in Jesus Christ": cfr AVG., *Fid. et symb.* 3, par. 3 (p. 6, 21-p. 7, 9)

¹⁵ From "But God": cfr AVG., *Fid. et symb.* 3, par. 4 (p. 7, 14/16)

¹⁶ From "he begot this [Word]": AVG., *Fid. et symb.* 3, par. 4 (p. 8, 6/11)

¹⁷ From "Jesus in Hebrew": ISID., *Orig.* VII, II, 7, 8

¹⁸ chrismate

¹⁹ From "Christ is said": ISID., *Orig.* VII, II, 2, 3. For "visible unguent" the ms has "invisible unguent", but I emended with Isidore.

Augustine. HIS SON. The name of Son is said relatively, because he has a Father. In turn, if it is asked about God why he is called Father, one must respond relatively, because he has a Son; and so also concerning the Son, because he has a Father.²⁰

Augustine. OUR ONLY LORD.²¹ Indeed, from the substance itself of the Father he alone was born, existing as this which the Father is, God from God, light from light. We, however, are not light by nature, but we are illuminated by that light, so that we can begin to shine with Wisdom. *For he was, it says, the true light that enlightens every person coming into the world* (Jn. 1, 9).²²

Augustine. WHO WAS BORN OF THE HOLY SPIRIT FROM THE VIRGIN MARY.²³ For by a gift of God, that is, the Holy Spirit, so great a humility of so great a God was granted to us that he thought it fit to receive complete humanity in the womb of the virgin, inhabiting an unbroken maternal body, and delivering²⁴ it unbroken. Heretics attack this temporal dispensation by many means. But whoever shall have held the catholic faith, so as to believe that complete humanity was received by the Word of God, that is, body, soul, and spirit, has been sufficiently armed against them.²⁵

Nor, nevertheless, in any way ought it to be believed that the flesh of Christ was conceived in the womb of the virgin without divine nature, before it was received by the Word; but the Word itself of the Lord was conceived with the assumption of its flesh, and the flesh itself was conceived

²⁰ cfr ISID., *Orig.* VII, IV, 7

²¹ *Symb. Ap.* has: *Filium eius unicum, dominum nostrum*. Here in Text 10, *unicum* is associated with “our Lord” and not with “his Son”, giving a different meaning.

²² From “Indeed”: cfr AVG., *Fid. et symb.* 4, par. 6 (p. 10, 7/13)

²³ cfr *Symb. Ap.*

²⁴ “Deferens” in the mss; the codices of Zycha’s edition in *CSEL*, 41, of AVG., *Fid. et symb.* have “deserens” (“leaving it”), that is, leaving the womb whole so that Mary was a virgin post partum, whereas delivering her body unbroken might refer to Mary’s perpetual virginity.

²⁵ From “Who was born”:] cfr AVG., *Fid. et symb.* 4, par. 8 (p. 11, 18-p. 12, 3)

by the incarnation of the Word of God, and the Son of God has that same true flesh of human nature, because the Word of God was born from the virgin²⁶ so that he would be able to be seen with bodily eyes and touched with bodily hands (cfr I Jn. 1, 1). In this way he alone received human nature, so that he might make it his, and through it might mercifully spread knowledge of divine nature to humankind.²⁷

Augustine. SUFFERED UNDER PONTIUS PILATE, WAS CRUCIFIED, DIED, AND WAS BURIED.²⁸

It was necessary to add the name of the judge for the sake of knowing the time. Moreover, that it is read he was crucified and died was said according to his humanity. But when one thinks of that burial, let it recall the new tomb, which should offer testimony to the one who was going to resurrect of the newness of life, just as the virginal womb offered testimony to the one who was going to be born. For just as in that tomb no other dead person was buried either before or after, so in that womb neither before nor after was any mortal conceived.²⁹

Rufinus. HE DESCENDED TO HELL.³⁰ He descended, indeed, not so that with the law of mortals he should be held by death, but so that he might open the doors of death. It is as if some king goes to a prison and opens the doors of the entrance, unfastens the fetters, smashes the chains, the bars and the bolts, and leads out the bound into release, and restores those to light and life, who *sit in the darkness and shadow of death* (Ps. 107, 10 [Vulg. Ps. 106, 10]). Therefore the king is said, indeed, to have been in prison, but not in that condition in which the others were,

²⁶ From "Nor, nevertheless": ALCVIN., *Fid.* III, 11 (col. 45A, 3/10)

²⁷ From "so that he would be able": cfr FVLG., *C. Fastid.* 17, par. 1 (p. 301, 679/682) perhaps according to ALCVIN., *Fid.* III, 11 (col. 44D, 57/58-45A, 1/3)

²⁸ *Symb. Ap.*

²⁹ From "suffered under": cfr AVG., *Fid. et symb.* 5, par. 11 (p. 14, 19-p. 15, 3)

³⁰ *Symb. Ap.*

who were held in prison: those, indeed, so that they would be punished, but this one so that he might absolve the punishment.³¹

Augustine. ON THE THIRD DAY HE ROSE AGAIN FROM THE DEAD.³² We also believe that that one rose again from the dead on the third day, the first-born for his brothers who were going to follow him, whom he called *into the adoption of sons* (Eph. 1, 5) of God, whom he thought worthy to be his co-partners and co-heirs (cfr Rm. 8, 17).³³ Also, he rose again on the third day, so that he might show an example of the resurrection to us, as the Prophet says: *After two days he will revive us, and on the third day we will rise again and we will live in his sight.* (Hos. 6, 2 [Vulg. Os. 6, 3]).³⁴

Augustine. HE ASCENDED INTO HEAVEN.³⁵ But it is questioned how his body ascended into heaven, which did not descend from heaven, for they do not understand how his body did not ascend into heaven. For the Lord ascended, but his body did not ascend, but was elevated into heaven, with him elevating it who ascended.³⁶ Nor let us consider his garment, which he elevated with him, but he himself who is vested, he alone we say ascended.³⁷ For it is most curious and vain to ask how the Lord's body is there in heaven; it only must be believed that it is in heaven. For it does not belong to our frailty to investigate the hidden things of heaven, but it does belong to our faith to think sublime and honorable things about the dignity of the Lord's body. Thus, we believe

³¹ From "not so that with the law": cfr RVFIN., *Symb.* 15 (p. 152, 3/11)

³² *Symb. Ap.*

³³ From "we also believe": cfr AVG., *Fid. et symb.* 5, par. 12 (p. 15, 4/7)

³⁴ From "he rose again": AVG., *Serm. - Morin* 263 (col. 591, 44/46 -PLS 2)

³⁵ cfr *Symb. Ap.*

³⁶ Two mss (Ba, Pa1) add: "For if someone descends, for example, naked from a mountain, and when he has descended he dresses himself and, dressed, again ascends, rightly indeed we say no one ascended except he who descended" (= AVG., *Agon.* 25, par. 27)

³⁷ From "for they do not understand": cfr AVG., *Agon.* 25, par. 27 (p. 127, 20-p. 128, 5)

that he ascended into heaven, which place of blessedness he also promised to us, saying: *They will be like angels in heaven* (Mt. 22, 30), in that city, *which is the mother of us all*, the eternal Jerusalem in heaven (cfr Gal. 4, 26). But it is accustomed to offend some, that we believe an earthly body was assumed into heaven, and they say that anything earthly cannot be in heaven; for they do not know how it was said: *It is sown an animal body, it rises a spiritual body* (I Cor. 15, 44). This was not so said, as if the body is turned into spirit and becomes spirit, because even now our body, which is called animal, has not been turned into a soul and become soul; but a spiritual body is understood, which has been so submitted to the spirit that it is suitable for a heavenly habitation, with all its fragility and earthly blemish changed and converted into heavenly purity and stability. This is that change, concerning which the same Apostle says: *We will all rise again, but we will not all be changed* (I Cor. 15, 51); which change will not be into worse, but into better, the same one teaches when he says: *And we will be changed* (I Cor. 15, 52).³⁸

Augustine. IS SEATED AT THE RIGHT HAND OF GOD THE FATHER ALMIGHTY.³⁹ Nevertheless, it must not be thought that God is circumscribed by a human form, so that his right or left side comes to mind when we think about him; or this very expression that God is said to sit must be thought to happen with bent knees, lest we fall into that sacrilege in which those were whom the Apostle curses, who *changed the glory of the incorruptible God into the likeness of a corruptible man* (Rom. 1, 23). AT THE RIGHT HAND, therefore, must be understood to mean: in the greatest blessedness, where there is justice, peace, and joy; just as the goats are placed at the left

³⁸ From "For it is most curious": cfr AVG., *Fid. et symb.* 6, par. 13 (p. 15, 8-p. 16, 10)

³⁹ *Symb. Ap.*

hand, that is, in misery, on account of their works of evil and their tortures. Therefore, that God is said to sit does not signify a position of limbs, but a judicial power.⁴⁰

Augustine. WHENCE HE WILL COME TO JUDGE THE LIVING AND THE DEAD.⁴¹ We believe he will come from there at the most fitting time, and will judge the living and the dead: whether the just and sinners are signified by these names, or whether it is those whom he will find at that time on earth before their death who are called the living, while the dead are those who at his coming will be resurrected. This temporal dispensation not only is, just as that divine generation, but also was and will be. For our Lord was on earth, and now he is in heaven, and he will be in glory the judge of the living and the dead. For thus he will come, just as he ascended, according to the authority which is contained in the Acts of the Apostles. Therefore, it speaks of this temporal dispensation in the Apocalypse, where it is written: *These things he says, who was and who is and who is to come* (cfr Rev. 4, 8).⁴²

Augustine. I BELIEVE IN THE HOLY SPIRIT.⁴³ In the Holy, indeed, Spirit; who proceeds from the Father and the Son, who is co-eternal to the Father and the Son, and in all things co-equal;⁴⁴ and who is called the love of God in the Holy Scriptures.⁴⁵

Rufinus. THE HOLY CATHOLIC CHURCH.⁴⁶ It did not say: in the holy church. The preposition 'in' is not added so that it is said: in the holy church; but the holy church must be believed, not like

⁴⁰ From "At the right hand, therefore": cfr AVG., *Fid. et symb.* 7, par. 14 (p. 16, 21-p. 17, 5)

⁴¹ cfr *Symb. Ap.*

⁴² From "We believe he will come": cfr AVG., *Fid. et symb.* 8, par. 15 (p. 17, 10/21)

⁴³ *Symb. Ap.*

⁴⁴ From "who proceeds": cfr *Symb.* – CPL 1752 (p. 358); see also CAROL. MAGN., *Epist. ad Leo.* (col. 928C, 37/39); The exposition on the creed Charlemagne refers to as written by Jerome does not appear to be Ps.-Jerome, *Fid. cath.* (p. 271, 9/10).

⁴⁵ From "who is called": *Symb.* – CPL 1752 (p. 374)

⁴⁶ *Symb. Ap.*

God, but as the church gathered with God.⁴⁷ Who, therefore, are taught to believe in one God under the mystery of the Trinity, also ought to believe that the holy church is one, in which there is *one faith, one baptism* (Eph. 4, 5), in which it is believed there is *one God the Father and one Lord Jesus Christ* (I Cor. 8, 6) his Son and one Holy Spirit.⁴⁸

Isidore. 'Ecclesia' is, indeed, a Greek word, which in Latin is translated convocation or congregation, because it calls all to itself and gathers all in one. It is called catholic, that is, universal, because it is spread universally throughout the whole world.⁴⁹

Rufinus. THE FORGIVENESS OF SINS.⁵⁰ One must believe, indeed, there is forgiveness of sins, but not *in* the forgiveness of sins.⁵¹ And for this reason credulity alone ought to suffice concerning the forgiveness of sins. For who seeks the reason or the rationale, where indulgence is the rule?⁵² For who made me a human from earth I believe is able to make me innocent from reproachful.⁵³

THE RESURRECTION OF THE FLESH,⁵⁴ not *in* the resurrection of the flesh.⁵⁵ And therefore we believe the resurrection of the flesh, not only because the soul is repaired, which now, on account of its carnal affections, is called flesh, but also this visible flesh, which by nature is flesh, with the soul whose name the soul accepts not on account of the soul's nature but on account of its carnal affections: this, then, visible flesh, which is properly called flesh, without doubt must be

⁴⁷ From "it did not say": cfr RVFIN., *Symb.* 34 (p. 170, 10/12)

⁴⁸ From "who, therefore": cfr RVFIN., *Symb.* 37 (p. 171-172, 3/8)

⁴⁹ From "ecclesia": cfr ISID., *Orig.* VIII, I, 1

⁵⁰ *Symb. Ap.*

⁵¹ From "one must believe": RVFIN., *Symb.* 34 (p. 170, 12/14)

⁵² From "and for this reason": RVFIN., *Symb.* 38 (p. 174, 3/5)

⁵³ From "for who made me": RVFIN., *Symb.* 38 (p. 174, 13/15)

⁵⁴ *Symb. Ap.*

⁵⁵ From "the resurrection of the flesh. Not": cfr RVFIN., *Symb.* 34 (p. 170, 14/15)

believed to resurrect.⁵⁶ Thus we believe in a future resurrection of all humans, of the impious to eternal damnation, but of the just to eternal life.⁵⁷

⁵⁶ From “and therefore we believe”: cfr AVG., *Fid. et symb.* 10, par. 23 (p. 29, 18-p. 30, 4)

⁵⁷ From “in a future resurrection”: *Symb. – CPL 1752* (p. 376)

Commentary on Text 10

“Florilegium” is not in any of the mss of Text 10. The source used most is Augustine’s *De fide et symbolo* (FS). Out of 197 lines of the Latin text, this work is used for lines 1–9, 25–47, 61–74, 85–93, 104–08, 118–65, 188–95, totaling 115 lines, or over half of Text 10. The FS (= *Cat*, 201) is a “CAP-type.” It looks like our composer has basically followed FS, but supplemented its explanation. The only authors our composer cites by name besides Augustine is Isidore and Rufinus, although I have identified Ps.-Alcuin, Gennadius, Ps.-Isidore, Alcuin, Fulgentius (or maybe via Alcuin), Augustine-Serm. Morin, Augustine, *De agone, Symb.-CPL 1752*. The interest, then, of Text 10 is the supplementary material, where the composer has clearly gone out of his way to select specific explanation not in FS. The biggest supplementer is Isidore, *Origines* (30 lines). He supplies etymological explanation for the words “God,” “almighty,” “Jesus,” “Christ,” “ecclesia,” and “catholic.” Rufinus is the next most used (25 lines). He is used for the explanation of “HE DESCENDED TO HELL,” “THE HOLY CATHOLIC CHURCH,” and “THE FORGIVENESS OF SINS.” In these latter two, Rufinus is concerned that we do not believe *in* them, because belief *in* is reserved only for God. It is fairly common to meet this clarification (how common? See below) that we do not believe in the holy catholic church or the forgiveness of sins in the same way that we believe in God. But could our composer’s overt interest in this be related to the Carolingian preoccupation with the difference between what is owed to God alone, and what we can say of all else? In the image controversy, F. X. Noble argues that Theodulf was fully aware of the distinction between adoration and veneration when writing the *Opus Caroli (=Libri Carolini)*. In one of the mss of Text 10 (Bamberg, Staatl. Bibl., Lit. 131), Text

10 is immediately preceded by *Cat*, 213 (= AVGVSTINVS, *In Euangelium Iohannis tractatus 124*, Tract 29, 6), a brief EF on the difference between believing someone ("credatis ei") and believing in someone ("credatis in eum"). On the other hand, the FS, while it does have an explanation for these two phrases of the creed, says nothing about not believing "in" them. Here is what FS says:

*Ecclesia catholica. Remissio peccatorum. Totius hominis in melius commutatio resurrectione perficienda. Carnis resurrectio. Resurrectionis futurae veritas confirmatur. Credimus et sanctam Ecclesiam, utique catholicam. Nam et haeretici et schismatici congregationes suas ecclesias vocant. Sed haeretici de Deo falsa sentiendo ipsam fidem violant; schismatici autem discissionibus iniquis a fraterna charitate dissiliunt, quamvis ea credant quae credimus. Quapropter nec haeretici pertinent ad Ecclesiam catholicam, quae diligit Deum; nec schismatici, quoniam diligit proximum; et ideo peccatis proximi facile ignoscit, quia sibi precatur ignosci ab illo qui nos reconciliavit sibi, delens omnia praeterita, et ad vitam novam nos vocans: quam vitam donec perfectam capiamus, sine peccatis esse non possumus: interest tamen qualia sint. Nec de peccatorum differentia modo tractandum est, sed credendum omnino, nullo modo nobis ignosci ea quae peccamus, si nos inexorabiles ad ignoscenda peccata fuerimus (**Matth. VI, 15**). Itaque credimus et remissionem peccatorum.*

My Texts that treat "in" the catholic church or "in" the forgiveness of sins:

Text 8: THE HOLY CATHOLIC CHURCH.⁵⁸ It should be known that we ought to believe that the church is holy, but not to believe in the church; because the church is not God, but the house of God.

Text 9: I BELIEVE IN THE <HOLY> SPIRIT, THE HOLY CATHOLIC CHURCH.⁵⁹ The Holy Spirit is true God, proceeding from the Father and the Son, in all things coequal and just like the Father and the Son. But the holy church is not God, but the house or the temple of God,⁶⁰ in which the Father and the Son and the Holy Spirit invisibly dwell.

Our composer uses Alcuin's *De fide* (10 lines) to supplement the FS on the incarnation. Our

composer wants to add that not only did God receive entire humanity in the virginal womb, but

⁵⁸ *Symb. Ap.*

⁵⁹ *Symb. Ap.*

⁶⁰ From "But the holy church": cfr PS.-AVG., *Serm.* 242 (col. 2193, 13/14) perhaps according to *De symb.* (p. 180, 32); see also *De bap.*⁵³ (p. 601, 6/7); HRABAN., *Homil. I* 13 (col. 28D); HRABAN., *Disc.* II, 56 (col. 1226C)

that there was never a moment that Christ existed as a mere man in the womb, who was then united to God in the womb. Alcuin uses very strong language here: he says that because of the incarnation the divine Word was able to be touched with human hands and seen with human eyes, making no separation of Christ's humanity and divinity. This could reflect the Carolingian sensitivity to the error of Spanish Adoptionism, which Alcuin and others saw as Nestorianism.

One last observation about our composer's supplements. Under "HE ASCENDED TO HEAVEN" he borrows a passage from Augustine's *De agone* to explain how Christ's physical body, along with his clothes, could have ascended into heaven. Why he added this is a puzzle, because it is followed by FS on the ascension, which covers the same question (see Text 10, lines 118/139), except for the clothes.

(Note: iconography of ascension and the judgment- how is Christ dressed?)

Text 10 is known in three mss: Paris, BnF, lat. 1535, s. IX-X (Lauer, *Catalogue*, 2, p. 58). 158 f.; 285 x 230 mm.; two col.

Perhaps a bishop's manual for study and teaching.

- f. 1r-7r, 9r-112v, 149v-151v = Council of Aachen, an. 816, cc. 1-115, 122;
- f. 7v-8r = note on the liturgical hours, "Audiuimus dicentem scripturam";
- f. 13r = prayer to the Holy Spirit;
- f. 113v-149v = Chrodegang of Metz, *Regula canonicorum*;
- f. 151v-152r = *Capitulare monasticum an. 817*, cc. 1-78;
- f. 152r = frag. on penance, attrib. to Boniface, "Bonifacius archiepiscopus edidit. quomodo possumus paenitentiam VII annorum in uno anno penitere";
- f. 152r-v = Pope Leo I, *Ep. 15* (to Bishop Turribius of Astorga, on the renewal of the Priscillianist error; incompl.);
- f. 153r-v = exposition on the Lord's Prayer by interr./resp.;
- f. 153v-157v = *Cat, 75, 58* (incompl.) (=Text 10).

Here Text 10 is preceded by *Cat, 75*, which is a CAP-type by interr./resp. It is found in (Ps.?) Alcuin, *Disputatio puerorum per interrogationes et responsiones*, c. 11, but in many mss the text is found within an *interrogatio sacerdotalis*, separate from the *Disputatio puerorum*.

Bamberg, Staatl. Bibl., Lit. 131 (A. II. 53), s. IX^{4/4} or IX/X (Bischoff, by letter); s. IX^{2/3}, prob. southern Germany (Bischoff, *Katalog*, 1, p. 50, n. 222); s. X (Andrieu, *Les Ordines Romani*, 1, p. 84); southern Germany (Brommer, 'Bemerkungen', p. 223).

177 f., 198 x 129 mm., ca. 22 lines; one hand (by 'Reginpoldus clericus'). (Add. Descrip. = Keefe, *Water and the Word*, 2, p. 16-17.)

Episcopal schoolbook (Andrieu, p. 481-482).

f. 1r-26v = Amalarius, *Eclogae* (a commentary on the prayers of the mass);

f. 26v-30v = *ordo Romanus VII* (of Andrieu's numeration), on the canon of the mass;

f. 30v-50v = exposition on the mass, "Primum in ordine missae antiphona – commendavit apostolus";

f. 50v-54v = liturgical commentaries on priestly vestments, the sacraments of the church, the eucharist, the office and order of the mass;

f. 54v-76r = Theodulf of Orléans, *Capitularium I*;

f. 76r-v = Ps.-Damasus I, letter to Jerome on the hour of celebrating mass;

f. 76v = brief commentary, "Gregorius de resurrectione. ut de spe resurrectionis – et uitia deponentes";

f. 76v-84r = Haito of Basel, *Capitularium*, to which are appended, f. 84r-107r, excerpts from Walafrid Strabo, *De exordiis et incrementis*;

f. 107r-109v = two expositions on the Lord's Prayer;

f. 109v-125v = n. **213, 58, 177**;

f. 125v-145v = five expositions on baptism;

f. 145v-161v = Amalarius, *Liber officialis*, excerpts pertaining to the liturgical calendar;

f. 161v-162r = Amalarius, letter to Jeremiah of Sens on the name Jesus;

f. 162r-165r = Amalarius, *Liber officialis*, excerpt, "De die sancto paschae";

f. 166r-176r = Bede, *De temporum ratione*, 68-71 (on the threefold opinion of the faithful when the Lord will come);

f. 176v-177v = blank.

Cat, 213 is = AVGVSTINVS, *In Euangelium Iohannis tractatus 124*, Tract 29, excerpt (= c. 6).

Brief EF on the difference between believing someone ("credatis ei") and believing in someone ("credatis in eum").

Cat, 177= VENANTIVS FORTVNATVS EPISCOPVS PICTAVIENSIS, *Commentarius Fortunati (in symbolum Athanasianum) or Expositio fidei catholicae* (dub.).

Paris, BnF, lat. 1248, s. IX^{med.}, northern France (Reynolds, 'Unity and Diversity', p. 126).

117 f.; 162 x 107 mm.; 18 lines. (Add. Descrip. = Andrieu, *Les Ordines Romani*, 1, p. 265-269.)

Clerical instruction reader.

(f. 1r-4v = blank);

f. 5r-25r = three expositions on the mass;

- f. 25v-35v = exposition on baptism;
- f. 35v-41v = n. **58**;
- f. 41v-66r = Amalarius, *Eclogae* (a commentary on the prayers of the mass);
- f. 66r-67r = *ordo Romanus XXXIII* (of Andrieu's ed.), inc.: "In caena domini ad primam";
- f. 67v-68v = clerical interrogation (on the clerical grades, the four gospels, the four evangelists);
(f. 69r-72v = s. XI; originally blank);
- f. 73r-78r = *ordines Romani* XLI, XLII, XXXVIIA (of Andrieu's ed., for the dedication of a church, the deposition of relics, the Ember Days);
- f. 78v-82r = two expositions on baptism and a frag. of an *ordo* of baptism;
(f. 82v-83v = s. XI, frag. of a litany of saints);
- f. 84r-88v = blank;
- f. 89r-116v = various prayers, psalms, and verses for different circumstances.