

related late Middle English *Master of Oxford's Catechism*, with reference also to such texts as *Adrian and Ritheus* and *Ypotis*. The examination illuminates the patterns of transmission of such instructional material.

Session 4: Chaired by Jane Rosenthal (*Barnard College and Columbia University*)

Mildred Budny (*Research Group on Manuscript Evidence and Princeton University*):

"Some Anglo-Saxon Contributions to Genres of Liturgical Books"

Service-books and set texts for the liturgy did not arise fully-formed. In Anglo-Saxon England, up to the eleventh century, the development of certain genres — for example, litanies of saints, Missals, sacramentaries, pontificals, benedictionals, tropers, and prototype breviaries — can be traced in surviving manuscripts, whose structure, contents, markings, arrangements, and re-arrangements attest to a dynamic interplay between the text of the Bible and forms of worship. Much of the complexity becomes apparent only when a manuscript is considered as a whole, as was necessary in the research for a new catalogue.

Adelaide Bennett Hagens (*Index of Christian Art, Princeton University*):

"Liturgical Aspects of Early Books of Hours"

This paper offers a preliminary survey of the development of Books of Hours in the thirteenth century, particularly in France, as evidence for liturgical practices and their interplay with personal devotion. The changing patterns of organization of the textual contents, considered through their antecedents and sources (including prayerbooks, Mass books, and books of the Divine Office), demonstrate the processes of experimentation, transformation, and dissemination in the formation and establishment of this genre, which became very widely influential.

Sidney Tibbetts (*The Scriptorium, Grand Haven*):

"Experimentation with Vernacular Liturgical Format within the Devotio Moderna"

Hundreds of fifteenth-century vernacular Books of Hours survive from scriptoria influenced by the Devotio Moderna, with its emphasis upon popular devotion, but the "brothers of the pen" produced vernacular liturgical books in other forms as well. For example, a Dutch Psalter in The Van Kampen Collection (Grand Haven, Michigan) appears to have been carefully designed to function also as a simplified breviary, while secondary rubrication suggests that its layout was not as useful as originally intended. How much liturgical knowledge do these lay breviaries presuppose, and is it possible to determine for whom such a book was written?

H. Wayne Storey (*Fordham University*):

"Closing Remarks"

— Reception —

FORDHAM
UNIVERSITY

The Bible and The Liturgy

Fourth Annual Symposium on the Transmission of the Bible

Friday, 24 April 1998

McNally Auditorium
Fordham University Law School
Lincoln Center
113 West 60th Street
New York, New York 10028

Approximate Program Times

9 a.m.	Coffee and Refreshments
9:30 a.m.	Morning Session (with coffee break)
12:30 p.m.	Lunch Break (lunch not provided)
1:50 p.m.	Afternoon Session (with coffee break)
6 p.m.	Reception (in the same room)

Organized by Mildred Budny, the symposium is sponsored jointly by the Center for Medieval Studies at Fordham University; by The Scriptorium: Center for Christian Antiquities, Grand Haven, Michigan; by the Department of Art and Archaeology and the Index of Christian Art, Princeton University; and by the Princeton base of the Research Group on Manuscript Evidence.

Attendance at the Symposium is free. Public parking is available at Lincoln Center (entrance at the Law School) and between Columbus and Broadway (entrance on 62nd Street). To give an idea of numbers, please reply to Suzanne Clune, Center for Medieval Studies, Fordham University, Rose Hill Campus, 441 East Fordham Road, Bronx, New York 10458: by telephone (718) 817-4546, FAX (718) 817-3987, or e-mail medievales@murray.fordham.edu.



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Director

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