

Program

Elizabeth C. Parker (*Fordham University*),
Elizabeth Parker McLachlan (*Rutgers University*), and
Mildred Budny (*Research Group on Manuscript Evidence*):

"Welcome"

These remarks introduce the symposium within its series, held at divers centers.

James Marrow (*Princeton University*):

"Introductory Remarks"

This short paper sets the stage for the particular topic of "The Bible and the Liturgy," selected for today's symposium.

Session 1: Chaired by Consuelo W. Dutschke (*Columbia University, New York*)

Michel Huglo (*Centre Nationale de la Recherche Scientifique, Paris*):

"The Bible in the Late-Antique Latin Liturgy"

This paper examines the three elements of liturgical rites: readings, chants, and prayers. As prayers were ecclesiastical in composition, it remains to determine the rôle of the Bible in liturgical readings and in the sung repertoire in African, Roman, and Hispanic liturgies from their establishment in the third and fourth centuries. For readings, the Bible had, in theory, to be read in full each year. For chants, the 150 Psalms of the Psalter and the Biblical Canticles were all to be recited each week. There are two modes of both reading and Psalmody: the *lectio continua* and the *lectio attributa*; and the Psalm plus either Response (drawn from the Psalm) or Antiphon (drawn from the Psalm, the Bible, or other sources).

David Ganz (*King's College, University of London*):

"Reading the Passion"

Early Anglo-Saxon additions in the *Codex Oxoniensis* (Oxford, Bodleian Library, MS Auct. D.II.34), a sixth-century Italian Gospel Book written in Uncial, demonstrate its adaptation for liturgical reading. Although the place of the adaptation within England remains unknown, the eighth-century additions provide important and rare testimony for the development of liturgical practice in this formative early period. This paper will examine the variation in this system in the ninth century, as attested in Carolingian Gospel Books.

Session 2: Chaired by Kimberly L. Van Kampen (*The Scriptorium*)

E.C. Teviotdale (*The J. Paul Getty Museum, Los Angeles*):

"The Gospels of Saint-Gatien, Its Cousins, and the Late Anglo-Saxon Liturgy"

A group of early Breton Gospel Books incorporates opening formulae for the reading of Gospel pericopes at Mass into the Gospel text. The formulae occur sometimes at the pericopes for major feast days, but they also appear at

unexpected junctures. Although impractical for the deacon's use in the celebration of the Mass, these books betray the impulse to create Gospel Books sympathetic to liturgical use. At least three Gospel Books of this type reached England in the tenth century and served as exemplars for Anglo-Saxon scribes. The dissemination of this text in England may partly explain the difference between England and the Ottonian realm in the copying and use of the truly liturgical Gospel lectionary in the Late Anglo-Saxon period.

Richard F. Gyug (*Fordham University*):

"Beneventan Bibles and the Liturgy"

Most of the 1500 or so manuscripts or fragments surviving in Beneventan script, practised mainly in monastic scriptoria between the eighth and sixteenth centuries in Dalmatia and southern Italy (apart from Calabria or Sicily), are liturgical. They thereby contain many Biblical texts, as is fundamental in the liturgical repertory. Less well known is the liturgical rôle of Beneventan Bibles themselves, which often have passages marked for presentation, despite the increased specialization which occurred in liturgical books, for example, as Gospels with capitula were replaced by books of pericopes and Missals. This paper analyses the Beneventan corpus in terms of the genres it contains, the Bibles or Biblical Books copied in the script, and the use to which such books appear to have been put.

— Lunch Break —

Session 3: Chaired by Dorothy Shepard (*Pratt Institute, Brooklyn*)

Paul G. Remley (*University of Washington, Seattle*):

"Liturgical Sources of the Old English *Daniel* and *Azarias*"

An Anglo-Saxon rendition of the immensely popular liturgical canticle known as the *Benedicite* ("Song of the Three Youths") is witnessed imperfectly by verse preserved in two Old English poems. Their parallel canticle-based passages have been viewed as widely separated reflexes of some amorphous oral tradition, but careful analysis of the use of Biblically-derived Latin texts of the *Benedicite* in Anglo-Saxon liturgy proves that the text of one vernacular witness has priority over the other. The evidence reveals a strikingly personal record of an Anglo-Saxon alliterative poet who diligently participated in the daily liturgy.

Hans Sauer (*Institut für Englische Philologie, University of Munich*):

"Biblical and Apocryphal Lore in some Old and Middle English Didactic Dialogues"

Medieval dialogues in the tradition of the *Ioca Monachorum* include much information derived from the Bible or Apocryphal sources (for example, how old were the patriarchs and seventy-two as the number of languages which arose after the destruction of the Tower of Babel). This paper focuses upon the structure and sources of such elements in the late Old English *Prose Solomon and Saturn* and the