

FRYDERYK ROZEN  
f.rozen@bn.org.pl  
National Library of Poland  
ORCID: 0000-0002-0580-8178

CALENDAR OF THE FIRST  
EDITION OF THE *BREVIARIUM  
FRATRUM EREMITARUM  
SANCTI PAULI PRIMI  
EREMITAE* (IBP 5825)\*:  
DESCRIPTION AND EDITION\*

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ABSTRACT

This paper discusses and presents the edition of a previously unknown calendar from the first edition of the Pauline breviary published in Basel by Nicolaus Kesler circa 1486-1491. The calendar has been preserved in a copy from the private collection of Fr. Prof. Janusz Zbudniewka OSPPE. It contains clearly defined elements of the Pauline rite, combining aspects of Hungarian liturgy with hermitic customs. The glosses in the calendar reveal the influence of the sanctorale of the Kraków Diocese on monastic observances.

KEYWORDS: liturgical books, incunabula, medieval calendars, Pauline Fathers

Bibliographical literature records two existing copies of the first edition of the breviary of the Pauline Fathers. The incunabulum in the University Library in Budapest was considered unique until the discovery of the second copy at the Pauline Monastery at Jas-

na Góra.<sup>1</sup> Both volumes are damaged, lacking a calendar,<sup>2</sup> and the content of this calendar thus remained unknown to contemporary scholars.<sup>3</sup> The third copy of the breviary, unrecorded in the literature on incunabula, belongs to the collection of Fr. Prof. Janusz Zbudniewek OSPPE, as noted in the Bibliography of the Pauline Order.<sup>4</sup> This volume contains a complete calendar, the edition, and characterization of which will be presented in this article.

In the 13<sup>th</sup> century, at the beginning of their history, the Pauline Order adopted the liturgy of Hungarian dioceses, on whose territory their first monasteries were founded. The Hungarian hermits thus adopted the rite of the Esztergom Archdiocese, also used in many other neighboring Hungarian dioceses. Subsequently, they adapted it to their purposes, creating their own liturgy.<sup>5</sup> Despite

- 1 \* I would like to express my gratitude to Father Prof. Janusz Zbudniewek OSPPE for making the incunable discussed in the present paper available to me and for his consent to publish the edition and photographs of this precious heritage work. E. Soltész, 'Diurnalia und Breviere aus dem XV. Jahrhundert in ungarischen Bibliotheken,' *Beiträge zur Inkunabelkunde*, 1967, 3, p. 153; *Catalogus incunabulorum quae in bibliothecis publicis hungariae asservantur*, ed. G. Sajó, E. Soltész, vol. 1, Budapestini, 1970, no. 819; *Incunabula quae in bibliothecis Poloniae asservantur*, moderante A. Kawecka-Gryczowa, composuerunt M. Bohonos, E. Sandorowska, Wratislaviae 1970; *Incunabula quae in bibliothecis Poloniae asservantur*, vol. 2, *Addenda, indices*, composuerunt M. Bohonos, M. Spandowski, et E. Szandorowska, moderante A. Kawecka-Gryczowa, Wratislaviae 1994 [below: IBP] 5825; L. Ogierman, 'Drukarze i nakładcy z Bazylei w inkunabulach z Biblioteki Jasnogórskiej w Częstochowie,' in: *O etosie książki. Studia z dziejów bibliotek i kultury czytelnictwa*, ed. T. Wilkoń, Katowice 2017, p. 186. This copy was printed on parchment, L. Ogierman, *Konserwatorska ochrona zabytkowego zbioru bibliotecznego Zakonu Paulinów na Jasnej Górze w Częstochowie*, Katowice 2001, pp. 14–15.
- 2 According to E. Soltész's description, the copy in the University Library in Budapest lacks the beginning (pp. a–b8, c1–2), in the *Proprium de tempore* the following are missing: Aa3 and Mm7–8. The end is missing (as of the middle of the *Commune sanctorum*). E. Soltész, 'Die Erstaussgabe des Pauliner-Breviers,' *Gutenberg Jahrbuch*, 1960, 35, p. 134. In the copy in the Jasna Góra Library, 24 pages of the Psalter are missing.
- 3 The fullest list of Pauline calendars has been composed by József Török, author of the monograph on Pauline liturgical books. It contains calendars of printed breviaries (1537, 1540) and missals (circa 1490, 1514, 1537) of the Order. J. Török, *A magyar pálosrend liturgiájának forrásai, kialakulása és főbb sajátosságai, 1225–1600*, Budapest 1977, pp. 205–220.
- 4 *Bibliografia Zakonu Paulinów za lata 1500–1990*, vol. 1, H. Czerwień, J. Zbudniewek, Warszawa 2008, no. 1724.
- 5 M. I. Foldvary, 'Pauline Customs within the Esztergom Use. Archaism, Variant or Usage,' in: *Liturgy and Music in the history of the Pauline Order*, eds. Erwin Mateja, Remigiusz Pośpiech, Opole 2018, p. 61; G. Kiss, 'Pre-Tridentine sources of the Pauline

significant destruction and dispersion of Pauline collections, several 14th-century codes have been preserved, providing insight into the Pauline Holy Mass ceremony and their liturgical chant (*oficjum chórowe*): gradual,<sup>6</sup> missal,<sup>7</sup> breviary,<sup>8</sup> and ?diurnale/daily chants.<sup>9</sup> Another breviary<sup>10</sup> and a fragment of the Pauline hymnarium<sup>11</sup> date from the turn of the 14th and 15th centuries. The scarcity of manuscripts earlier than the century is characteristic of historic Hungarian writing, which suffered significant losses during the Ottoman invasions.<sup>12</sup> Fifteenth-century codes exhibit even greater variety in the Order's liturgical books, including breviaries, missals, grand choir/chant books, and others, such as the rituale from the early 15th century<sup>13</sup> encompassing guidelines for organizing

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Mass chant repertory,' in: *Liturgia w klasztorach paulińskich...*, p. 199; D. Farkas, 'The main research results of Pauline Liturgical Chant in Hungary,' in: *Liturgia w klasztorach paulińskich w Polsce...*, p. 426; a detailed enumeration of some peculiar features of the Pauline Mass observance has been given by E. Kisbán, *Historia Zakonu Paulinów macierzystej prowincji węgierskiej*, vol. 2, trans. B. Natoński, Jasna Góra - Bydgoszcz 2009, pp. 243-246.

- 6 D. Farkas, op. cit., p. 418.
- 7 *Bibliotheca Hungarica. Kódexek és nyomtatott könyvek Magyarországon 1526 előtt*. vol. 1 A-J, C. Csapodi, K. Csapodiné Gárdonyi, Budapest 1988, no. 3248,
- 8 *Bibliotheca Hungarica...*, vol. 1, no. 1135; J. Kubieniec, 'Liturgia paulińska w średniowiecznej Polsce. Źródła i specyfika,' in: *Liturgy and music in the history of the Pauline Order*, eds. E. Mateja, R. Pośpiech, Opole 2018, p. 37.
- 9 D. Farkas, op. cit., p. 416.
- 10 J. Kubieniec, *Liturgia paulińska w średniowiecznej Polsce...*, p. 38.
- 11 D. Farkas, op. cit., p. 420.
- 12 G. Sarbak, 'Das Buch-und Bibliothekswesen der Pauliner im Mittelalter,' in: *Beiträge zur Geschichte des Paulinerordens*, ed. K. Elm, Berlin 2000, p. 39.
- 13 The basic study containing information on the preserved Pauline liturgical codes: Z. Kowalska-Urbankowa, J. Zbudniewek, 'Katalog rękopisów biblioteki paulinów w Krakowie na Skałce,' *Studia Claromontana*, 1987, 8, pp. 351-352; *Bibliotheca Hungarica*, vol. 1, nos. 433, 438, 443, 452, 709, 872, 913, 971, 1135, 1136, 1311, 1312; *Bibliotheca Hungarica. Kódexek és nyomtatott könyvek Magyarországon 1526 előtt*, vol. 2, K-Z, C. Csapodi i K. Csapodiné Gárdonyi, Budapest 1993, nos. 2628, 2819, 2977, 3245; P. Podejko, 'Katalog tematyczny rękopisów i druków muzycznych kapeli wokarno-instrumentalnej na Jasnej Górze,' *Studia Claromontana*, 1992, 12 no. 2387; J. Kubieniec, 'Średniowieczne rękopisy z archiwum jasnogórskiego,' in: *Liturgia w klasztorach paulińskich w Polsce. Źródła i początki*, ed. R. Pośpiech, Opole 2012, p. 136; D. Farkas, op. cit., pp. 416-422; G. Kiss, op. cit., pp. 200, 208. The list of Pauline codes containing musical notation complemented with the newly-discovered data after J. Szendrei, *A magyar középkor hangjegyes forrásai*, Budapest 1981; J. Kubieniec, *Liturgia paulińska w średniowiecznej Polsce...*, pp. 37- 45.

breviary liturgy/Liturgy of the Hours.<sup>14</sup> Developed during the period typical of medieval monasticism, the Pauline rite has its peculiarities to a degree not lesser than those of other Orders' rites.<sup>15</sup> The evident tendency in it to individualize the rituale encountered another trend in the history of late-medieval rites, namely the aspiration to uniformize them.

The tendency to unify observances was strongly marked by the efforts undertaken by the Council of Constance (1414-1418) and Basel (1431-1449). Authorized by the Council of Basel, works on the new *Ordinarius divinorum* for the Benedictine Order were conducted by the Abbots: Johann Dederoth and his continuator Johannes Hagen. Simultaneously, a different version of the Benedictines' *ordinarius* was elaborated in St. James's Abbey in Mainz. Among other tedious and effort-consuming editorial works, there was the revision of the calendar, harmonizing it with the contents of missals and breviaries.<sup>16</sup> The Pauline Friars also aimed at uniformizing the rites, unifying the rules, texts, and liturgy melodies.<sup>17</sup> The copying of liturgical codes was done to safeguard text conformity, verified by means of model copies. New books were not admitted to use without prior corrections, while introducing any changes required the superiors' approval.<sup>18</sup>

In the work of uniformizing liturgical books, an important role was played by the invention of print used in due course by gradually more ecclesial institutions. The printing of liturgy books developed in the 1470s. During this period, both the Dominicans and the Cluniacs submitted their breviaries for print.<sup>19</sup> The subsequent

14 E. Kisbán, op. cit., pp. 252-253.

15 M. I. Foldvary, op. cit., p. 56.

16 M. K. Duggan, 'Politics and text: bringing the liturgy to print,' *Gutenberg-Jahrbuch*, 2001, 76, pp. 105-108.

17 M. I. Foldvary, op. cit., p. 56.

18 G. Sarbak, *Das Buch- und Bibliothekswesen der Pauliner im Mittelalter...*, p. 46.

19 *Breviarium fratrum praedicatorum w 1476, Gesamtkatalog der Wiegendrucke*, vol. 1-7, Leipzig 1925-1938, vol. 8-12, Berlin-Stuttgart-New York 1978-2016, [www.gesamtkatalogderwiegendrucke.de](http://www.gesamtkatalogderwiegendrucke.de) [below: GW], 5214, *Incunabula Short Title Catalogue*, <http://bl.uk/catalogues/istc> [below: ISTC] ib01138500; *Breviarium Cluniacense w 1479*, GW 5208, ISTC ib01137500.

decades brought about the first editions of the breviary of the Carmelites in 1480,<sup>20</sup> of the Cistercians and Camaldolese in 1484,<sup>21</sup> and of the Premonstratensians in 1488.<sup>22</sup> According to the chronicles of the Pauline Order by Gregorius Gyöngyösi (*Vitae Fratrum Ordinis Sancti Pauli Primi Eremitae*), the first edition of the Pauline breviary and missal was elaborated by Antonius de Thata, vice-general, and preacher at the Budaszentlőrinc Monastery.<sup>23</sup> The assigning of the work on publishing liturgical books to a high Order dignitary shows how important the undertaking was to the Paulines. The elaboration of the first edition of the Pauline breviary by Antonius de Thata is also recorded in the catalog of the Pauline library in Lepoglava from 1754.<sup>24</sup>

The first edition of the Pauline missal, produced around 1490,<sup>25</sup> lacks a publishing imprint, and incunabulum literature posits two potential print addresses: the publishing house of Konrad Stahel and Matthias Preinlein in Brno<sup>26</sup> or Johann Amerbach in Basel.<sup>27</sup> Similarly, the initial edition of the Pauline breviary, existing in two copies – one in the University Library in Budapest<sup>28</sup> and the other in the library at Jasna Góra with a copy printed on parchment<sup>29</sup> – remains typographically anonymous. Erszébet Soltész, an incunabula specialist, has described the Budapest volume. Earlier studies either omitted or provided limited information on the oldest edition of the Pauline breviary. According to Soltész's findings,

20 GW 5192, ISTC ib01132100.

21 GW 5198, ISTC ib01135000; GW 5191, ISTC ib01132000.

22 GW 5230, ISTC ib01143970.

23 E. Soltész, *Die Erstaussgabe des Pauliner-Breviers...*, pp. 132–134.

24 J. Török, *A magyar pálosrend liturgiájának forrásai...*, p. 31.

25 GW M23909, ISTC im00641500.

26 J. C. T. Oates, *A catalogue of the fifteenth-century printed books in the University Library Cambridge*, Cambridge, 1954, no. 4035; IBP 3802.

27 V. Dokoupil, *Počátky Brněnského knihtisku*, Brno 1974, p. 102 and P. L. van der Haegen, *Basler Wiegendrucke*, Basel 1985, p. 136; I. Hubay, *Missalia Hungarica. Régi magyar misekönyvek*, Budapest 1938, p. 64.

28 G. Sajó, E. Soltész, *Catalogus incunabulorum quae in bibliothecis publicis Hungariae asservantur*, Budapestini 1970, [below: CIH] 819.

29 IBP 5825.

the types used to press the breviary suggest a connection to Nicolas Kessler's printing house in Basel between 1486 and 1491.<sup>30</sup>

The calendar was typeset with the same type used for printing the majority of the breviary text.<sup>31</sup> Following the mode typical of medieval calendars, the first column is filled with golden numbers, all printed in red. This was one of the many versions of the calendar element that emerged from the 15<sup>th</sup> century to adjust the golden numbers to updated astronomical data.<sup>32</sup> The layout of the golden numbers in Kessler's breviary was also used in the printed Pauline breviary from 1540.<sup>33</sup> However, in all the printed Pauline missals,<sup>34</sup> the traditional layout of the golden numbers known since the 980s was applied.<sup>35</sup> A similar conservatism characterized the first printed Esztergom missal and the breviaries of that rite.<sup>36</sup>

In the second column of the discussed calendar, Dominical letters, majuscules, were printed in red, while the remaining letters were in black. In the third column, there is a Roman calendar, entirely printed in red. In the heading of each month, the number of its nights and days is provided. The described layout of the calendar elements is typical of many late-medieval ecclesial calendars.

The Pauline breviary and missal elaborated by Antonius de That and printed in a similar layout constitute an excellent source for

30 E. Soltész, *Die Erstausgabe des Pauliner-Breviers...*, pp. 135–236.

31 *Veröffentlichungen der Gesellschaft für Typenkunde des XV. Jahrhunderts*, Jg. 12, Halle 1918, tabl. 1002, no. 2.

32 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa do połowy 16. wieku. Studium chronologiczno-typologiczne*, Lublin 1995, p. 92.

33 *Breviarium ordinis fratrum eremitarum sancti Pauli primi eremite*, Venezia, Petrus Liechtenstein, 1540.

34 See note 25; *Missale fratrum heremitarum ordinis divi Pauli primi heremite*, Venezia, Peter Liechtenstein, 1514; *Missale novum iuxta ritum ordinis fratrum eremitarum divi Pauli*, Venezia, Lucantonio I Giunta, 1537.

35 H. Wąsowicz, *Chronologia średniowieczna*, Lublin 2015, p. 358

36 *Missale Strigoniense 1484 id est Missale secundum chorom almae ecclesiae Strigoniensis, impressum Nurenbergae apud Anthonium Koburger, anno Domini MCCCCLXXXIII*, ed. B. Déri, Budapest 2009; CIH 2311, ISTC im00723000. Manuscript *Breviarium Strigoniense*, 1523–1524, Bibliothèque nationale de France. Département des Manuscrits, sygn. Latin 8879; printed *Breviarium secundum usum Almae et Metropolitanae Ecclesiae Strigoniensis*, Vienna, Raphael Hoffhalter, 1558.

researching a poorly identified process of preparing for printing a text of observances based on its manuscript versions. The issue becomes more interesting because the calendars of both books exhibit several differences. Two different variants of the arrangement of the golden numbers were used. The missal calendar has more elaborate months' headings containing lines of Egyptian days and Egyptian hours. In the breviary, there are 13 feast days not included in the missal calendar.<sup>37</sup> Conversely, the missal calendar contains 8 feast days not found in the breviary calendar,<sup>38</sup> resulting in a total of 21 differences in the sanctorale. These discrepancies reveal the complex process of unifying rites with the use of print, indicating the need for further investigation into the joint editorship of both liturgies.

In Pauline's medieval codes, the skeleton of qualities characteristic of the calendar of the Order can be observed. The Hungarian bases of Pauline observances were visible in the commemoration of St. Emeric (2 September and 5 November) and St Elizabeth of Hungary (19 November).<sup>39</sup> The Order also assumed two other feast days of St Ladislaus I (27 June and 29 November)<sup>40</sup> following the customs of Hungarian dioceses. Pauline-specific elements are solemn celebrations of St Paul the First Hermit in the highest *Totum duplex* rank (10 January) and the translation of that feast day (14 November) in the *Duplex* rank, the feast day of St Anthony the

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- 37 Feast days printed in the breviary calendar and missing in the missal calendar: *Vigilia fratrum* 9 January, St. Walpurga 25 February, St Benedict Abbot 21 March and its translation on 11 July, Annunciation to the Blessed Virgin Mary 25 March, Sts Vitus and Modest 15 June, *Anniversarium fratrum nostrorum defunctorum* 18 July, Transfiguration of Jesus 6 August, *Anniversarium regis Loudivici coniugis ac liberorum suorum* 12 August, *Anniversarium benefactorum et familiarum nostrorum* 18 September, Sts Cosmas and Damian 27 September, *Anniversarium parentum et fratrum nostrorum* 19 October, St Gracianus 17 December.
- 38 The feast days printed in the missal calendar and missing in the breviary calendar: St Valerius 29 January, St Julianus 16 February, St Gertrude 17 March, translation of St Dominic 24 May, St Oswald 4 August, St Quentin 31 October, St Maximus 15 December, St Anastasia 24 December.
- 39 P. Radó, *Libri liturgici manuscripti bibliothecarum Hungariae et limitropharum regionum*, Budapest 1973, p. 130.
- 40 H. Grotefend, *Zeitrechnung des Deutschen Mittelalters und der Neuzeit*, Bd. 2, Abt. 2, Hannover 1898, p. 127.

Great (17 January), celebrated as *festum fori* in the Duplex rank. The first printed calendar of the Order adopted that characteristic set of feasts en bloc.

The distinctive feature of the 14th-century Pauline calendar is found in the commemoration of deceased benefactors (18 September) and of monks' parents (21 October).<sup>41</sup> The calendar of Kessler's breviary adopted both commemorations modifying the date from 21 to 19 October. Also the *Aniversarium fratrum nostrorum defunctorum* was printed in it (18 July). Owing to a defect, it is impossible to verify whether it was also included in the 14th-century missal. These days are not recorded in the calendar of the 15th-century edition of the Pauline missal. However, in the next century all the three commemorations were included for good in the calendar of the Order's liturgy books.<sup>42</sup> The Paulines reserved special commemoration for their great benefactor Louis of Hungary commemorated in the 14th-century calendar on 11 September.<sup>43</sup> The first edition of the breviary commemorates him on 12 September. Meanwhile, in two editions of the Pauline missal: from 1514 and 1537 the date of 11 September was restored.<sup>44</sup>

Apart from the individual selection of saints, respective Church calendars also contained varied systems of marking feast ranks, referred to as rites.<sup>45</sup> The discussed Pauline calendar applied a six-level ranking system: *Totum Duplex*, *Duplex*, *Semiduplex*, *Novem Lectionum*, *Trium Lectionum*, *Commemoratio*. In the Pauline breviary published in 1540, the system was streamlined, omitting the *Semiduplex* and *Trium Lectionum* ranks.<sup>46</sup> Feast ranks were absent in both the manuscript Pauline missal from the Benedic-

41 P. Radó, *op. cit.*, p. 131.

42 *Aniversarium fratrum nostrorum defunctorum* (18 July), *Aniversarium benefactorum et familiarum nostrorum* (18 September), *Anniversarium parentum et fratrum nostrorum* (19 October). J. Török, *A magyar pálosrend liturgiájának...*, pp. 213, 216, 217.

43 P. Radó, *op. cit.*, p. 130.

44 J. Török, *A magyar pálosrend liturgiájának...*, p. 216.

45 J. Harper, *Formy i układ liturgii zachodniej od X do XVIII wieku*, Kraków 2002, pp. 72-73.

46 See footnote 33.



tine library in Göttweig (Cod. 234) and the Pauline printed missals from the 15<sup>th</sup> and 16<sup>th</sup> centuries.<sup>47</sup>

In the case of 27 commemorations, the rite transcription was abbreviated in the discussed calendar to siglum l or contraction/abbreviation lc without specifying the number of lessons: (III or IX lectionum).<sup>48</sup> On 20 August, by the feast of Bernard Abbot, two rites/?ranks were printed: unspecified lectionum and commemoration. The repeated use of an unclear notation may have resulted from Kessler's inexperience in producing liturgy books. Out of the 79 incunabula he printed, there is only one Pauline breviary and the Basel missal.<sup>49</sup> Meanwhile, printers specializing in this type of book, such as Georg Stuchs or Johann Prüss, were adept at avoiding similarly unclear content layouts.

In addition to the printed text, the breviary calendar from the collection of Fr. Prof. Janusz Zbudniewek OSPPE contains handwritten notes. Two hands - the first from the turn of the 15<sup>th</sup> and 16<sup>th</sup> centuries, and the second from the first half of the 16<sup>th</sup> century - added 31 feast days. The regional differentiations of medieval calendars allow for attempts to associate those entries with a definite Church center.

Eight of the added feast days were widely popular in European dioceses, including Polish ones. They encompassed the commemorations of St. John Chrysostom (27 January),<sup>50</sup> St Valery

47 See footnote 34.

48 Octave of Epiphany (13 January), St Thomas Aquinas (7 March), Crown of Thorns (4 May), St Stanislaus (8 May), St Dominic (24 May), St Urban (26 May), Sts Martinian and Processus (2 July), translation of St Matin (4 July), Octave of Sts Peter and Paul Apostles (6 July), Sts Andrew and Benedict (17 July), St Alexius (17 July), St Ladislaus I (29 July), St Felix and Companions (29 July), St Sixtus and Companions (6 August), St Afra (7 August), St Donatus (7 August), St Genesis (25 August), St Stephen (22 August), St Giles (1 September), St Euphemia (16 September), St Maurice and Companions (22 September), St Callixtus (14 October), St Cerbonius (14 October), St Gall (16 October), translation of St Adalbert (6 November), St Leonard (6 November), St Gracianus (17 December).

49 GW M24254, ISTC im00650000.

50 H. Grotefend, op. cit., p. 121; *Chronologia polska*, ed. B. Włodarski, 2nd edition, Warszawa 2007, p. 243.

(29 January),<sup>51</sup> St Longinus (15 March),<sup>52</sup> St Gertrude (17 March),<sup>53</sup> St Joseph (19 March),<sup>54</sup> St Sophia (15 May),<sup>55</sup> translation of St Benedict (11 July),<sup>56</sup> and the Presentation of the Blessed Virgin Mary (21 November).<sup>57</sup> Less popular, though also present in various European centres, were the commemorations St Bernardine of Siena (20 May)<sup>58</sup> and of St Sigismund (2 May).<sup>59</sup> Another category of the added feast days bears visible traces of the liturgical life of Poland, Bohemia, and Hungary: the countries jointly venerating several saints. These are the translations of St. Venceslaus (March 4),<sup>60</sup> Sts. Cyril and Methodius (March 9),<sup>61</sup> St. Procopius of Sázava (July 4),<sup>62</sup> St. Hedwig of Silesia (October 15),<sup>63</sup> and the Five Martyr Brothers (November 12).<sup>64</sup> The feast day of St. Stanislaus on May 8, printed in black, was hand-framed in red paint, namely marked as festum

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- 51 *Chronologia polska...*, p. 259; H. Grotefend, op. cit., p. 180; H. Wąsowicz, *Chronologia średniowieczna...*, p. 601.
- 52 *Chronologia polska...*, p. 245. H. Grotefend, op. cit., p. 131; H. Wąsowicz, *Chronologia średniowieczna...*, p. 605.
- 53 H. Grotefend, op. cit., p. 110; *Chronologia polska...*, p. 240.
- 54 H. Grotefend, op. cit., p. 124; *Chronologia polska...*, p. 243; H. Wąsowicz, *Chronologia średniowieczna...*, p. 606.
- 55 *Chronologia polska...*, p. 256; H. Grotefend, op. cit., p. 172; H. Wąsowicz, *Chronologia średniowieczna...*, p. 611.
- 56 *Chronologia polska...*, p. 225; H. Wąsowicz, *Chronologia średniowieczna...*, p. 615.
- 57 H. Wąsowicz, *Chronologia średniowieczna...*, p. 627.
- 58 *Chronologia polska...*, p. 225; H. Grotefend, op. cit., p. 73; H. Wąsowicz, *Chronologia średniowieczna...*, p. 611.
- 59 *Chronologia polska...*, p. 256; H. Grotefend, op. cit., p. 169-170.
- 60 H. Grotefend, op. cit., p. 182; *Chronologia polska...*, p. 260; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Kraków...*, pp. 320-321.
- 61 H. Grotefend, op. cit., p. 80; *Chronologia polska...*, p. 229; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Kraków...*, pp. 320-321; H. Wąsowicz, *Chronologia średniowieczna...*, p. 605.
- 62 *Chronologia polska...*, p. 252; H. Grotefend, op. cit., p. 157; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Kraków...*, pp. 328-329; H. Wąsowicz, *Chronologia średniowieczna...*, p. 615.
- 63 *Chronologia polska...*, p. 241; H. Grotefend, op. cit., p. 114; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Kraków...*, pp. 338-339; H. Wąsowicz, *Chronologia średniowieczna...*, p. 624.
- 64 *Chronologia polska...*, p. 253; H. Grotefend, op. cit., p. 158; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Kraków...*, pp. 340-341; H. Wąsowicz, *Chronologia średniowieczna...*, p. 626.

fori, and next to the abbreviation providing the feast's rite: *lectionem* (not specifying whether it is the rite of III or IX lessons), the duplex rank having been added in red. This correction points to the influence of the observances of several dioceses in which St. Stanislaus' *dies natale* was a holy day of obligation. Such a high grade was given to that feast day in Gniezno, Kraków, Wrocław, Esztergom, and Pécs.<sup>65</sup>

The feast days celebrated exclusively in the Gniezno Metropolis, as reflected in the added notes in the calendar, allow for a more precise identification of the ecclesial circle. The translation of St. Adalbert added on October 20 is typical of the calendars of the Gniezno Archdiocese and the Kraków, Płock, Poznań, and Włocławek Dioceses.<sup>66</sup> This celebration originated in Gniezno, from where it spread to some of its dependent centers. However, in the Wrocław Diocese, the translation of St. Adalbert was celebrated on August 25 in harmony with the Bohemian custom, and around 1400, it was moved to August 26.<sup>67</sup> This basis allows for the elimination of Wrocław inspiration as the source of the introduction of the translation of the Bohemian Duke. Outside the Gniezno Metropolis, the translation of St. Stanislaus to September 27 appeared only in the calendars of the Lubusz Diocese and the Teutonic Order.<sup>68</sup> In the Metropolis itself, this feast day appeared in the Gniezno, Kraków, Płock, Poznań, Włocławek, and Wrocław calendars.<sup>69</sup> What can be

65 H. Grotefend, *op. cit.*, p. 172.

66 *Chronologia polska...*, p. 221; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 413; H. Wąsowicz, *Chronologia średniowieczna...*, p. 624. Meanwhile, in Hungarian calendars the translation of St. Adalbert was on November 6. H. Grotefend, *op. cit.*, p. 56; *Missale Strigoniense 1484...*, p. 17; H. Kowalewicz, 'Rękopiśmienny kalendarz poznański z XV wieku,' *Zeszyty Naukowe Uniwersytetu im. Adama Mickiewicza w Poznaniu*, 1964, 54, p. 49.

67 W. Danielski, *Kult St Wojciecha na ziemiach polskich w świetle przedtrydenckich ksiąg liturgicznych*, Lublin 1997, pp. 61-63; E. Mateja, *Śląski kalendarz liturgiczny świętych. Geneza i rozwój do czasu reformy papieża Piusa X*, Opole 2006, p. 65, 70-71.

68 H. Grotefend, *op. cit.*, p. 172.

69 *Chronologia polska...*, p. 257; H. Wąsowicz, *Chronologia średniowieczna...*, p. 622. H. Kowalewicz, *op. cit.*, p. 48; E. Mateja, *Śląski kalendarz liturgiczny...*, pp. 72, 77. Święto odnotowano także w jednym kalendarzu krzyżackim *Missale secundum notulam Dominorum Teutonicorum*, XV w., Gdańsk, Biblioteka PAN, call no. Ms Mar F 401. H. Piwoński, *Kult świętych w zabytkach liturgicznych Krzyżaków w Polsce*, Lublin 1983, p. 350.

regarded as typical of several dioceses of the Gniezno Metropolis is the commemoration of The Forty Martyrs on March 11, whereas, in other dioceses, this feast day was celebrated on March 9 or 10.<sup>70</sup> The characteristic dates of three feasts specify even more precisely the territory on which the incunabulum was used. In the Gniezno, Kraków, Włocławek, and Poznań calendars, St. Castulus is commemorated on March 27, while in other dioceses, it is on March 26.<sup>71</sup> St. Vincent Ferrer was commemorated on April 6 only in the Kraków and Płock calendars. In other dioceses, he was commemorated on April 5.<sup>72</sup> Furthermore, the date of the commemoration of St. Gumbertus on March 20 is specific to Kraków and Włocławek calendars.<sup>73</sup> Only the Kraków Diocese calendars contain the above-mentioned otherwise rare dates, allowing for the identification of the usage territory of the incunabulum within the Kraków Diocese.

The likely echo of Kraków's impact is discernible in the circled *in rubro* entry, now illegible, under the date of April 11. In the margin, the note S. S. has been preserved: perhaps the beginning of S[ancti] S[tanislai]. Above the printed inscription: Leoni pape commemoratio under the date of April 11, there is a circled/crossed-out, albeit illegible entry. Its date and color suggest it may have been Occisio sancti Stanislai, exclusively present in the calendars of the Kraków Diocese.<sup>74</sup> The crossing out of the inscription may have resulted from the fact that a different date was assumed for the feast day of St. Stanislaus, namely May 8, in compliance with the papal canonization bull.<sup>75</sup>

70 H. Grotefend, op. cit., p. 158; *Chronologia polska...*, p. 253; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, pp. 320–321; H. Wąsowicz, *Chronologia średniowieczna...*, p. 605.

71 H. Grotefend, op. cit., p. 78; *Chronologia polska*, p. 227; H. Wąsowicz, *Chronologia średniowieczna...*, p. 606.

72 H. Grotefend, op. cit., p. 185; *Chronologia polska...*, p. 259; H. Wąsowicz, *Chronologia średniowieczna...*, p. 607; H. Kowalewicz, op. cit., p. 43.

73 *Chronologia polska...*, p. 229; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, pp. 320–321; H. Wąsowicz, *Chronologia średniowieczna...*, p. 606.

74 H. Grotefend, op. cit., p. 172; H. Wąsowicz, *Chronologia średniowieczna...*, p. 608.

75 W. Schenk, 'Liturgiczny kult St Stanisława Biskupa w Polsce,' *Analecta Cracoviensia*, 1979, 11, p. 588.

Besides the likely impact of the diocesan liturgy, some of the added feast days show only a fractional relation to Kraków calendars. It was only sporadically that St. Regina (June 20)<sup>76</sup> and St. James the Persian (November 27)<sup>77</sup> appeared in them. St. Caius was added to the calendar on April 23; meanwhile, in Kraków, he was commemorated a day earlier.<sup>78</sup> St. Erasmus was commemorated only by scarce Kraków calendars on June 4.<sup>79</sup> St. John of Jerusalem is not mentioned in Kraków calendars on November 15; if at all, he is commemorated a day earlier.<sup>80</sup> No trace of St. Antoninus, added to the calendar on September 3, has been found in Kraków calendars.<sup>81</sup> To date, research has identified three glosses that added the saints not associated with calendars of Polish dioceses.<sup>82</sup>

The inclusion of feast days characteristic of calendars of the Kraków Diocese into the discussed calendar suggests that the incunable may have been used in one of the Pauline monasteries within its borders. In the 15<sup>th</sup> century, it was the Monastery at Beszowa (founded in 1421), which operated in Częstochowa (1382), Kraków (1472), and Pińczów (1436).<sup>83</sup> The identification of the place of its

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- 76 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 467. On that day it was commemorated in Wrocław and Włocławek calendars. H. Wąsowicz, *Chronologia średniowieczna...*, p. 614; *Chronologia polska...*, p. 254.
- 77 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 482. St. James the Persian is present in the Wrocław calendar on November 27, *Chronologia polska...*, p. 243; H. Wąsowicz, *Chronologia średniowieczna...*, p. 627.
- 78 *Chronologia polska...*, p. 239; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, pp. 322–323; H. Wąsowicz, *Chronologia średniowieczna...*, p. 609.
- 79 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 466. In Poland the typical date for St. Erasmus was June 3. *Chronologia polska...*, p. 237; H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, pp. 326–327; H. Wąsowicz, *Chronologia średniowieczna...*, p. 612.
- 80 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 481. This feast day was also present in the calendars of Gniezno, Płock, and Poznań. *Chronologia polska...*, p. 243.
- 81 H. Wąsowicz, *Kalendarz ksiąg liturgicznych Krakowa...*, p. 473. He was also noted in the calendars of Wrocław and Włocławek. *Chronologia polska...*, p. 223; H. Wąsowicz, *Chronologia średniowieczna...*, p. 620.
- 82 March 1 *Lesini ep[iscop]i et co[n]fessoris*, March 22 *Patricii episcopi et confessoris*, October 22 *Hilarionis*.
- 83 J. Zbudniewek, 'Katalog domów i rezydencji polskiej prowincji paulinów,' *Nasza Przyszłość*, 1969, 31, p. 190, 195, 206, 215.

use sheds additional light on the reasons for adding numerous feast days to the calendar. The Beszowa Monastery was the first in Polish territories to run a parish.<sup>84</sup> Besides the four oldest Pauline foundations on Polish lands (Wieluń and Wieruszów in the Gniezno Archdiocese, Częstochowa in the Kraków Diocese, and Mochów in the Wrocław Diocese), all Pauline monasteries were involved in parish activities. That situation aligned the Paulines with the local rhythm of the ecclesial year, which must have had an impact on monastic calendars, including the breviary calendar discussed in the present paper.

To date, research has identified several instances of transferring elements of observances from other ecclesiastic centers to Pauline codes. In their ceremonial structure, the Paulines adopted elements from the observances of the Roman Curia, Canons Regular of St. Augustine, and the Dominicans.<sup>85</sup> Preserved Pauline codes bear witness to the impact of local customs on ceremonies celebrated within monastic walls. These influences are evident in the preserved liturgical codes in the Jasna Góra Library, where manuscript Roman and diocesan breviaries and missals from the 15<sup>th</sup> century have been preserved.<sup>86</sup> Furthermore, instances of the local impact on the content of the Order's respective codes have been identified. Fr. Prof. Janusz Zbudniewek OSPPE highlighted the need to identify local discrepancies and manifestations of creative invention in the 21 liturgical manuscripts from the 15<sup>th</sup> century in the Jasna Góra Library.<sup>87</sup> The works conducted for this purpose yielded some interesting results. In the mid-15<sup>th</sup> century, the Jasna Góra Monastery, and possibly other monasteries in Poland, adjusted their calendars to the widespread practice in Poland of celebrat-

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84 J. Zbudniewek, *Katalog domów i rezydencji...*, p. 183.

85 J. Török, 'Die Paulinerliturgie in Ungarn' in: *Beiträge zur Geschichte des Paulinerordens*, ed. K. Elm, Berlin 2000, pp. 132-134.

86 J. Zbudniewek, 'Kodeks reguł paulińskich zwany, "Katenatem" na tle kultury książki w zakonie paulinów w XVI stuleciu,' *Z Badań nad Polskimi Księgozbiorami Historycznymi*, 1980, 4, p. 109.

87 J. Zbudniewek, 'Kopiarze zakonu paulinów w Polsce do końca XVII wieku,' *Archiwa Biblioteki i Muzea Kościelne*, 1977, 34, p. 313.

ing the feast day of St. Adalbert on October 20.<sup>88</sup> In two breviaries from the first half of the 15<sup>th</sup> century originating from Mochów near Głogówek, feast days from the Wrocław Diocese were added (of St. Stanislaus, St. Hedwig, and St. Gertrude of Nivel/Nivelles?). In the Jasna Góra missal created in 1506–1507, an even stronger impact of the Kraków rite can be seen.<sup>89</sup> Its calendar includes feast days unknown in Hungary but celebrated in the Gniezno Metropolis: the translation of St. Stanislaus (September 27), the feast day of St. Hedwig (October 15), and also the translation of St. Adalbert on the ‘Polish date’ of October 20.<sup>90</sup> The influence of the Kraków liturgy also included formulas [formularze] of certain saints and, to a lesser degree, the proprium de tempore adopted from the Kraków missal.<sup>91</sup> The calendar of the first edition of the Pauline breviary serves as a link between the medieval and Renaissance forms of Pauline liturgy. Alongside the calendar of the Order’s first printed missal, it facilitates a more thorough investigation of the process of standardizing texts in preparing the version for the printing press. Discrepancies between the missal and breviary calendars point to the intricate relations between manuscript calendars and their successors from the incunabular era. The history of the Pauline sanctorale necessitates further research covering the relations among calendars from the 14<sup>th</sup> to the 16<sup>th</sup> century. Numerous notes added to the calendar demonstrate the strength of the impact of local cults on the shape of observances standardized through print, which had to prioritize the deeply rooted habit of adjusting the text to the needs of a specific monastery.

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88 W. Danielski, op. cit., p. 64.

89 J. Kubieniec, ‘Pauline liturgy in medieval Poland: sources and peculiarities,’ in: *Liturgy and Music in the history of the Pauline Order*, eds. E. Mateja, R. Pośpiech, Opole 2018, pp. 21–22.

90 J. Kubieniec, ‘The place of the Missal of Jasna Góra in the liturgical-musical tradition of Pauline Fathers,’ in: *Mszał Jagiellonów z Jasnej Góry*, ed. R. Pośpiech, Opole, Częstochowa, 2013, p. XXXIII.

91 J. Kubieniec, *The place of the Missal of Jasna Góra...*, pp. XXXIII–XXXVI.

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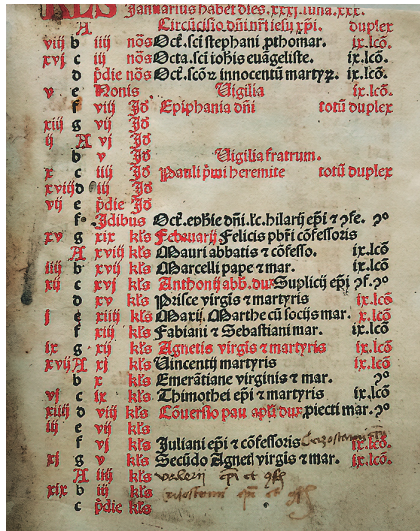


Fig. 1 *Breviarium fratrum eremitarum sancti Pauli primi eremitae*. [Basel, Nicolaus Kesler, 1486-91], fol. [12] recto. Rev. Janusz Zbudniewek collection. Photo by the author.

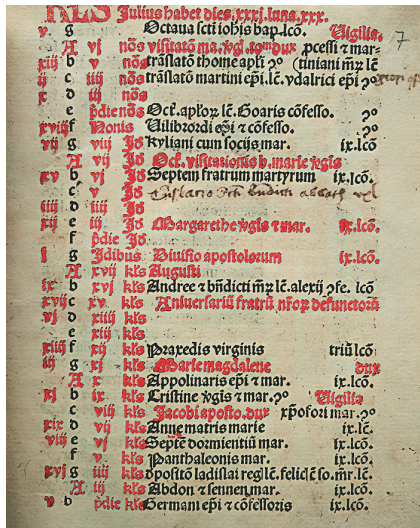


Fig. 2 *Breviarium fratrum eremitarum sancti Pauli primi eremitae*. [Basel, Nicolaus Kesler, 1486-91], fol. [42] recto. Rev. Janusz Zbudniewek collection. Photo by the author.



## EDITORIAL NOTE

The calendar's edition followed the guidelines outlined in the 'Projekt instrukcji wydawniczej dla pisanych źródeł historycznych do połowy XVI w.'<sup>92</sup> The most frequently applied regulations of the guidelines are as follows: not to provide the full form of the words sanctus and beatus (the list of preserved abbreviations is provided below); to maintain the features of the text's spelling; to apply modern rules for the use of majuscule and minuscule; to place full stops following the suspensja and sigla; to place added notes in footnotes. Bold print signifies the feast days printed in red, because the color distinguishes the rank of a feast day in an ecclesial calendar. Black signifies festum chori, while red shows the holy days of obligation: festum fori. For the sake of the edition's clarity, bold text does not mark golden numbers, Dominical letters, the Roman calendar, and headings printed in red, because, in the latter cases, the change of color does not imply any additional change of meaning. Arabic numbering of month days has been added to facilitate the edition's use; it is absent in the Breviarium fratrum eremitarum calendar.

### LIST OF ABBREVIATIONS USED IN THE CALENDAR

Id. - Idus  
Kls - Kalendas  
Nos - Nonas  
oct. - octava  
sci - sancti  
sanci - sancti  
sco - sanctorum

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92 A. Wolff, 'Projekt instrukcji wydawniczej dla pisanych źródeł historycznych do połowy XVI w.,' *Studia Źródłoznawcze*, 1957, 1, pp. 155-184.

**CALENDAR OF BREVIARIUM FRATRUM EREMITARUM  
SANCTI PAULI PRIMI EREMITAE (IBP 5825)**

**IANUARIUS HABET DIES XXXI. LUNA XXI**

1	A	Kls	Circu[m]cisio D[omi]ni n[ost]ri Iesu X[rist]i	<b>duplex</b>
2	viii	b	iii Nos Oct. sci Stephani p[ro]thomar[tyris]	ix l[e]c[tio]nes
3	xvi	c	Iii Nos Oct. sanc[i] Ioh[ann]is eva[n]geliste	ix l[e]c[tio]nes
4		d	p[ri]die Nos Oct. sco Innocenti[i]u[m] marty[r]um	ix l[e]c[tio]nes
5		e	Nonis <b>Vigilia</b>	<b>ix l[e]c[tio]nes</b>
6		f	viii Id. <b>Epiphania D[omi]ni</b>	<b>totu[m] duplex</b>
7		g	vii Id. Vigilia fratrum	
8	A		vi Id.	
9		b	v Id.	
10	x	c	iiii Id. <b>Pauli p[ri]mi heremite</b>	<b>totu[m] duplex</b>
11	xviii	d	iii Id.	
12	vii	e	p[ri]die Id.	
13		f	Idibus Oct. Ep[iscop]i Hilarii ep[iscop]i et [con]f[essor]is	l[e]c[tionum] [commemoratio]
14	xv	g	xix Kls Februarii Felicitis p[re]s[b]ite[ri] co[n]f[essor]is	
15		A	xviii Kls Mauri abbatis [et] co[n]f[essor]is	ix l[e]c[tio]nes
16	iiii	b	xvii Kls Marcelli pape [et] mar[tyris]	ix l[e]c[tio]nes
17	xii	c	xvi Kls <b>Anthonii abb[atis]</b> Suplicii ep[iscop]i [con]f[essor]is	<b>duplex</b> [commemoratio]
18		d	xv Kls Prisce virg[in]is et martyris	ix l[e]c[tio]nes
19	i	e	xiiii Kls Marii Marthe cum sociis mar[tyris]	ix l[e]c[tio]nes
20		f	xiii Kls Fabiani [et] Sebastiani mar[tyris]	ix l[e]c[tio]nes
21	ix	g	xii Kls <b>Agnetis virg[in]is [et] martyris</b>	<b>ix l[e]c[tio]nes</b>
22	xvii	A	xi Kls Vincentii martyris	ix l[e]c[tio]nes
23		b	x Kls Emera[n]tiane virginis et martyris	[commemoratio]
24	vi	c	ix Kls Thimothei ep[iscop]i [et] martyris	ix l[e]c[tio]nes
25	xiii	d	viii Kls <b>Co[n]versi Pau[li] ap[osto]li</b> P[ro]iecti mar[tyris]	<b>duplex</b> [commemoratio]
26	iii	e	vii Kls	
27		f	vi Kls Iuliani ep[iscop]i et co[n]f[essor]is	ix l[e]c[tio]nes
28	xi	g	v Kls Secu[n]do Agneti virginis [et] martyris	ix l[e]c[tio]nes
29		A	iiii Klsb	

- 
- a Crizostomi ep[iscop]i.  
b Valerii ep[iscop]i et [confessor]is.

30 xix b iii Klsc  
 31 c p[ri]die Kls

**FEBRUARIUS HABET DIES XXVIII LUNA XXIX**

1		d		Ignacii ep[iscop]i [et] mar[tyris] Brigide V[ir]g[inis]	l[e]c[tionum] [commemoratio]
2	xvi	e	iiii Nos	<b>Purificatio b. Marie V[ir]g[inis]</b>	<b>duplex</b>
3		f	iii Nos	Blasii ep[iscop]i et martyr[is]	ix l[e]c[t]io[n]es
4	v	g	p[ri]die Nos		
5	xiii	A	Nonis	Agathae v[ir]ginis [et] martyr[is]	ix l[e]c[t]io[n]es
6		b	viii Id.	<b>Dorothee virginis et mar[tyris]</b>	<b>ix l[e]c[t]io[n]es</b>
7	ii	c	vii Id.		
8	x	d	vi Id.		
9	xvi	e	v Id.	Appolonie v[ir]g[in]is et mar[tyris]	ix l[e]c[t]io[n]es
10		f	iiii Id.	Scolastice virg[in]is	ix l[e]c[t]io[n]es
11	vii	g	iii Id.		
12		A	p[ri]die Id.		
13	xv	b	Idibus		
14	iiii	c	xvi Klsc	Marcii Valentini mar[tyris]	ix l[e]c[t]io[n]es
15		d	xv Klsc		
16	xii	e	xiiii Klsc		
17		f	xiii Klsc		
18	i	g	xii Klsc		
19	ix	A	xi Klsc		
20		b	x Klsc		
21	xvii	c	ix Klsc		
22	vi	d	viii Klsc	Cathedra b. Petri	
23		e	vii Klsc	<b>Vigilia</b>	
24	xiiii	f	vi Klsc	<b>Matthie apo[stoli]</b> Gergardi ep[iscop]i et m[a]r[tyris]	<b>du[ple]x</b> [commemoratio]
25	iii	g	v Klsc	Walpurgis virginis	[commemoratio]
26	xi	A	iiii Klsc		
27		b	iii Klsc		
28	xix	c	p[ri]die Klsc		

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c Crizostomi ep[iscop]i et [confessoris].

**MARCIVS HABET DIES XXXI LUNA XXXI**

1		d <sup>d</sup>	Kls		
2	viii	e	vi Nos		
3		f	v Nos		
4	xvi	g	iiii Nos <sup>e</sup>		
5	v	A	iii Nos		
6	xiii	b	p[ri]die Nos		
7	ii	c	Nonis	Thome de Aq[ui]no [con]fesso[r]is Pe[r]p[et]ue [et] Felicis mar[tyrum]	l[e]c[t]iones [commemoratio]
8		d	viii Id.		
9	x	e	vii Id. <sup>f</sup>		
10		f	vi Id.		
11	viii	g	v Id. <sup>g</sup>		
12	ii	A	iiii Id.	<b>Gregorii pape [et] doctoris</b>	<b>duplex</b>
13		b	iii Id.		
14	v	c	p[ri]die Id. <sup>b</sup>		
15		d	Idibus <sup>c</sup>		
16	iiii	e	xvii Kls Aprilis		
17	xii	f	xvi Kls <sup>d</sup>		
18		g	xv Kls		
19	i	A	xiiii Kls <sup>e</sup>		
20	ix	b	xiii Kls <sup>f</sup>		
21	xvii	c	xii Kls	Benedicti abbatis	ix l[e]c[t]io[n]es
22		d	xi Kls <sup>g</sup>		
23	vi	e	x Kls <sup>h</sup>		
24	xiiii	f	ix Kls		
25		g	viii Kls	<b>Annu[n]ciatio b. Marie V[ir]g[ini]s</b>	<b>duplex</b>

- 
- d Lesini ep[iscop]i et co[n]fessoris.
  - e T[ra]nslacio scti Wencesali.
  - f Cirilli [et] Methodii ep[iscop]o[rum].
  - g 11 marca: Quadraginta [militum] m[ar]t[yrum].
  - h Razura.
  - i Longini milit[is].
  - j Gertrudis.
  - k Jozepi.
  - l Gumberti ep[iscop]i [et] [confessoris].
  - m Patricii ep[iscop]i [et] [confessoris].
  - n Razura.

26	A	vii Kls
27	b	vi Kls <sup>o</sup>
28	c	v Kls
29	d	iiii Kls
30	e	iii Kls
31	f	p[ri]die Kls

**APRILIS HABET DIEX XXX LUNA XXIX**

1		g			
2	xvi	A	iiii Nos	Marie Egipciace peccatricis <sup>o</sup>	co[m]emo[ratio]
3		b	iii Nos		
4	v	c	p[ri]die Nos	<b>Ambrosii ep[iscop]i [et] doctoris</b>	<b>duplex</b>
5	xiii	d	Nonis		
6	ii	e	viii Idus <sup>a</sup>		
7	x	f	vii Idus		
8		g	vi Idus		
9	xviii	A	v Idus		
10		b	iiii Idus <sup>r</sup>		
11	vii	c	Id.	Leonis pape	commemoratio
12		d	p[ri]die Id.		
13	xv	e	Idibus	Eufemie vi[r]gi[ni]s et martyris	com[m]emo[ratio]
14	iiii	f	Kls Maii	Tiburcii [et] Valeria[n]i mar[tyrum]	ix l[e]c[ti]o[n]es
15		g	xvii Kls		
16	xii	A	xvi Kls		
17		b	xv Kls		
18	i	c	xiiii Kls		
19	ix	d	xiii Kls		
20	xvii	e	xii Kls		
21	vi	f	xi Kls		
22		g	x Kls		
23	xiiii	A	ix Kls	<b>Adalberti ep[iscop]i [et] martyris</b>	ix l[e]c[ti]o[n]es <sup>a</sup>
24		b	viii Kls	<b>Georgii martyris</b>	ix l[e]c[ti]o[n]es

o Castuli m[a]r[tyris].

p Razura.

q Vincentii [illegible] [con]fe[ssoris].

r Marked *in rubro*. Probably: *sancti Stanislai*.

s Gaii p[a]p[e] et m[a]r[tyri]s.

25	iii	c	vii Kls	<b>Marci eua[n]geliste Letania maior</b>	<b>duplex</b>
26	xi	d	vi Kls		
27		e	v Kls		
28	xix	f	iiii Kls	Vitalis martyr	ix l[e]c[ti]o[n]es
29		g	iii Kls	Petri martyr	ix l[e]c[ti]o[n]es
30	viii	A	p[ri]die Kls		
<b>MAIUS HABET DIES XXXI LUNA XXX</b>					
1		b	Kls	Philippi [et] Iacobi ap[osto]l[orum]	duplex
2	xvi	c	vi nonas <sup>t</sup>		
3	v	d	v nos	<b>Inventio s. cruc[is]</b> Allexii cu[m] so[ciis] mar[tyrum]	<b>du[plex]</b> [commemoratio]
4	xiii	e	iiii nos	Spinee corone D[omi]ni Florian[n]i martyr	l[e]c[ti]o[n]es [commemoratio]
5	ii	f	iii nos	Gothardi ep[iscop]i [et] co[n]fess[oris]	co[m]memorat[i]o
6		g	p[ri]die nos	<b>Ioh[ann]is an[te] porta[m] latina[m]</b>	<b>semiduplex</b>
7	x	A	Nonis		
8		b	viii Id.	<b>Appar[iti]o s. Michael[is]</b> Stanislai ep[iscop]i et mar[tyris] <sup>u</sup> Victori martyr	<b>duplex</b> l[e]c[ti]o[n]es [commemoratio]
9	xviii	c	vii Id.		
10	vii	d	vi Id	Gordiani [et] Epimachi mar[tyrum]	ix l[e]c[ti]o[n]es
11		e	v Id.	Gengolfi martyr	com[m]emorat[i]o
12	xv	f	iiii Id.	Nerei [et] Achilei mar[tyrum]	ix l[e]c[ti]o[n]es
13		g	iii Id.	Marie ad marty[res] S[er]vacii ep[iscop]i [et] co[n]fess[oris]	[commemoratio] com[m]e[m] orat[i]o
14	iiii	A	p[ri]die Id.	Bonifacii mar[tyris]	ix l[e]c[ti]o[n]es
15	xii	b	Idibus <sup>v</sup>		
16		c	xvii Kls Iunii		
17	i	d	xvi Kls		
18	ix	e	xv Kls		
19	xvii	f	xiiii Kls	Potentiane virginis	trium l[e]c[ti]o[n]es
20		g	xiii Kls <sup>w</sup>		
21	vi	A	xii Kls	Helene regine	com[m]emoratio

t Sigismundi regis [et] m[a]r[tyris].

u Rubro: du[plex]. In ‘Stanislai’ the part ‘Sta’ marked *in rubro* in handwriting.

v Zophie cu[m] filiabus omnia de vir[gin]ib[us].

w B[er]nardini [con]f[ess]oris.

22		b	xi Kls		
23	xiii	c	x Kls		
24	iii	d	ix Kls	D[omin]ici confessoris Do[n]aciani [et] Rogatia[n]i mar[tyrum]	l[e]c[tio]nes com[m]emoratio
25		e	viii Kls	Urbani pa[pe] et mar[tiris] Tra[n]slatio s. Fra[n]cisci	l[e]c[tio]nes com[m]emora[tio]
26		f	vii Kls		
27		g	vi Kls		
28		A	v Kls		
29	viii	b	iiii Kls		
30		c	iii Kls		
31	xvi	d	p[ri]die Kls	Petronlle virginis	ix l[e]c[tio]nes

**IUNIUS HABET DIES XXX LUNA XXIX**

1		e		Nicomedis martyris	com[m]emoratio
2	v	f	iiii Nos	Marcelli [et] Petri mar[tyrum]	ix l[e]c[tio]nes
3	xiii	g	iii Nos	Perge[n]tini [et] Laure[n]tini mar[tyrum]	ix l[e]c[tio]nes
4	ii	A	p[ri]die Nos	Quirini martyris*	com[m]emorat[i]o
5		b	Nonis	Bonifacii ep[iscop]i [et] mar[tyris]	[commemoratio]
6	x	c	viii Id.		
7	xviii	d	vii Id.		
8		e	vi Id.	Medardi [et] Gildari ep[iscop]o[rum]	[commemoratio]
9	vii	f	v Id.	Primi et Feliciani mar[tyrum]	ix l[e]c[tio]nes
10		g	iiii Id.		
11	xv	A	iii Id.	<b>Barnabe apostoli</b>	<b>du[plex]</b>
12	iiii	b	p[ri]die Id.	Basilidis cum sociis mar[tyrum]	ix l[e]c[tio]nes
13		c	Idibus	Anthonii confessoris	[commemoratio]
14	xii	d	xviii Kls Iulii	Basilii [et] Ananie ep[iscop]o[rum]	[commemoratio]
15		e	xvii Kls	Viti [et] Modesti mar[tyrum]	ix l[e]c[tio]nes
16	i	f	xvi Kls	Cirici [et] Iulite mar[tyrum]	ix l[e]c[tio]nes
17	ix	g	xv Kls		
18	xvii	A	xiiii Kls	Marci [et] Marcelliani mar[tyrum]	ix l[e]c[tio]nes
19		b	xiii Kls	Gervasii [et] P[ro]thasii mar[tyrum]	ix l[e]c[tio]nes
20	vi	c	xii Kls <sup>v</sup>		
21	xiiii	d	xi Kls	Paulini ep[iscop]i [et] co[n]fesso[ris]	ix l[e]c[tio]nes
22		e	x Kls	<b>Achacii cu[m] so[ciorum] m[artyrum]</b> Albani m[a]r[tyris]	<b>ix l[e]c[tio]nes</b> [commemoratio]

x Erasmi.

y Regine vi[r]g[inis] et mar[tyris].

23	iii	f	ix Kls	<b>Vigilia</b>	
24	xi	g	viii Kls	<b>Nativitas b. Ioh[ann]is Baptiste</b>	<b>du[plex]</b>
25		A	vii Kls		
26	xix	b	vi Kls	Ioh[ann]is <sup>r</sup> [et] Pauli martyrum	ix l[e]c[ti]o[nes]
27		c	v Kls	<b>Ladislai regis [et] confessoris</b>	<b>du[plex]</b>
28	viii	d	iiii Kls	Leonis pape Vigilia	[commemoratio]
29		e	iii Kls	<b>Petri [et] Pauli apostolo[rum]</b>	<b>du[plex]</b>
30	vi	f	p[ri]die Kls	<b>Co[m]mem[oratio] scti Pauli Ap[osto]li</b>	<b>du[plex]</b>

**IULIUS HABET DIES XXXI LUNA XXX**

1	v	g	Kls	Octava scti Ioh[a]nis Bap[tiste] Vigilia	l[e]c[ti]o[nes]
2		A	vi Nos	<b>Visitat[i]o Ma[riae] V[ir]gi[n]is</b> P[ro]cessi et Martiniani m[arty]rum	<b>to[tu]m du[plex]</b> l[e]c[t]iones
3	xiii	b	v Nos	Tra[n]slat[i]o Thome ap[osto]li	[commemoratio]
4	ii	c	iiii Nos	Tra[n]slat[i]o Martini ep[iscop]i Udalrici ep[iscop]i <sup>aa</sup>	l[e]c[t]iones [commemoratio]
5	x	d	iii Nos		
6		e	p[ri]die Nos	Oct. Ap[osto]l[orum] Goaris confesso[ris]	l[e]c[t]iones [commemoratio]
7	xviii	f	Nonis	Vilibrordi ep[iscop]i [et] confesso[ris]	[commemoratio]
8	vii	g	viii Id.	Kyliani cum sociis mar[ty]rum	ix l[e]c[ti]o[nes]
9		A	vii Id.	<b>Oct. Visitationis b. Marie V[ir]gin]is</b>	
10	xv	b	vi Id.	Septem Fratrum Martyrum	ix l[e]c[ti]o[nes]
11		c	v Id. <sup>ab</sup>		
12	iiii	d	iiii		
13	xii	e	iii	<b>Margarethe v[irgin]is [et] mar[ty]ris</b>	<b>ix l[e]c[ti]o[nes]</b>
14		f	p[ri]die Id.		
15	i	g	Idibus	<b>Divisio Apostolorum</b>	<b>ix l[e]c[ti]o[nes]</b>
16		A	xvii Kls Augusti		
17	ix	b	xvi Kls	Andree et B[e]n[e]dicti m[arty]rum Alexii [con]fesso[ris]	l[e]c[t]iones
18	xvii	c	xv Kls	<b>Aniversariu[m] fratriu[m] n[ost]ro[rum] defunctoru[m]</b>	
19	vi	d	xiv Kls		

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z In print incorrectly: Loh[ann]is.  
aa P[ro]copii.  
ab T[r]anslatio s[an]cti B[ene]dicti abbatis.



20		e	xiii Kls			
21	xiii	f	xii Kls	Praxedis virginis	triu[m] l[e]c[ti]o[n]es	
22	iii	g	xi Kls	<b>Marie Magdalene</b>	<b>du[plex]</b>	
23		A	x Kls	Appolinaris ep[iscop]i et mar[tyris]	ix l[e]c[ti]o[n]es	
24	xi	b	ix Kls	Cristine v[ir]g[in]is [et] mar[tyris] Vigilia	[commemoratio]	
25		c	viii Kls	<b>Iacobi aposto[li]</b> X[isto]pofori	<b>du[plex]</b> [com- memoratio]	
26	xix	d	vii Kls	Anne matris Marie	ix l[e]c[ti]ones	
27	viii	e	vi Kls	Septe[m] dormientiu[m] mar[tyrum]	ix l[e]c[ti]o[n]es	
28		f	v Kls	Panthaleonis mar[tyris]	ix l[e]c[ti]o[n]es	
29	xvi	g	iiii Kls	D[e]posit[i]o Ladislai reg[is] Felic[is] c[um] so[ciis] m[a]r[tyrum]	l[e]c[ti]ones l[e]c[ti]ones	
30		A	iii Kls	Abdon et Sennen mar[tyrum]	ix l[e]c[ti]o[n]es	
31	v	b	p[ri]die	Germiani ep[iscop]i [et] co[n]fessoris	ix l[e]c[ti]o[n]es	

**AUGUSTUS HABET DIES XXXI LUNA XXX**

1	xiii	c		<b>Ad vi[n]c[u]la Petri</b> VII frat[rum]	<b>ix l[e]c[ti]ones</b> [commemoratio]	
2	ii	d	iv Nos	Stephani pape [et] marty[r]is	ix l[e]c[ti]o[n]es	
3		e	iii Nos	Inve[n]tio corp[or]is s. Stef[ani] p[ro] thomar[tyris]	ix l[e]c[ti]ones	
4	x	f	p[ri]die No[na]s			
5	xvii	g	Nonis	<b>Marie d[e] nive</b> Dominici [con]f[essoris] Oswaldi regis et mar[tyris]	<b>du[plex]</b> l[ect]iones com[m]e[moratio]	
6		A	viii Id.	<b>Tra[n]sfigura[tio] D[omi]ni</b> Sixti pa[pe] c[um] so[ciis] m[artyrum]	<b>du[plex]</b> l[ec- tiones]	
7	vii	b	vii Id.	Affre peccatrici[s] m[artiris] Do[n]ati ep[iscop]i [et] m[artyris]	l[e]c[ti]ones l[e]c[ti]ones	
8		c	vi Id.	Ciriaci cum sociis mar[tyrum]	ix l[e]c[ti]o[n]es	
9	xv	d	v Id.	Romani mar[tyris] Vigilia	com[m]emo[ratio]	
10	iiii	e	iiii Id.	<b>Laurentii martyris</b>	<b>duplex</b>	
11		f	iii Id.	Tyburcii martyris	ix l[e]c[ti]o[n]es	
12	xii	g	p[ri]die Id.	Clare virginis	ix l[e]c[ti]o[n]es	
13		A	Idibus	Ypoliti cum sociis martyrum	ix l[e]c[ti]o[n]es	
14	i	b	xix Kls Septe[m] b[ris]	Eusebii [con]f[essoris] Vigilia	[com]me[moratio]	
15	ix	c	xviii Kls	<b>Assumptio b. Ma[riae] v[ir]g[in]is</b>	<b>totu[m] duplex</b>	
16	xvii	d	xvii Kls	Arnolphi ep[iscop]i [et] co[n]fesso[r]is	com[m]emora[tio]	

17		e	xvi Kls	Octava sci Laurentii mar[tyris]	ix l[e]c[ti]o[n]es]
18	vi	f	xv Kls	Agapiti martyris	com[m]emora[tio]
19	xiii	g	xiii Kls	Magni mar[tyris]	com[m]emora[tio]
20		A	xiii Kls	<b>Steffa[ni] r[e]g[is] [et] [con]f[essoris]</b> Bernhar[di] abb[atis]	<b>du[plex] l[e]</b> c[ti]ones] [comme- moratio]
21	iii	b	xii Kls		
22	xi	c	xi Kls	<b>Oct. Ass[um]p[ti]onis]</b> Thimotei [et] Simphoria[n]i mar[tyrum]	<b>du[plex] com[m]</b> emo[ratio]
23		d	x Kls	Thimotei [et] Appolinaris mar[tyris] Vig[ilia]	[commemoratio]
24	xix	e	ix Kls	<b>Bartholo[mei] ap[osto]li</b> Andoe[n]i ep[iscop]i [et] [con]f[essoris]	<b>du[plex] [comme- moratio]</b>
25		f	viii Kls	Genesii mar[tyris] Lodouici reg[is] [et] con[fessoris]	l[e]c[ti]ones] [com- memoratio]
26	viii	g	vii Kls		
27		A	vi Kls	Oct. s. Stef[ani] reg[is] Ruffi mar[tyris] Vig[ilia]	l[e]c[ti]ones] [commemoratio]
28	xvi	b	v Kls	<b>Augusti[ni] ep[iscop]i [et] doct[oris]</b> Hermet[is] m[a]r[tyris]	<b>du[plex] [comme- moratio]</b>
29	v	c	iiii Kls	<b>D[e]collat[i]o s. Ioh[annis] Bap[tiste]</b> Sabine v[ir]g[inis] [et] mat[tyris]	<b>du[plex]</b> [commemoratio]
30		d	iii Kls	Felicis [et] Aducti m[artyrum]	ix l[e]c[ti]o[n]es]
31	xiii	e	p[ri]die Kls		

**SEPTEMBER HABET DIEX XXX LUNA XXIX**

1	ii	f	Kls	Egidii abb[atis] Prisci mar[tyris]	com[m]emo[ratio] com[m]emo[ratio]
2	x	g	iiii Nos	Elevatio scti Emerici [conf]f[essoris] Anthoni m[a]r[tyris]	com[m]e[m]oratio
3		A	iii Nos <sup>ac</sup>		
4	xviii	b	p[ri]die Nos	Oct[ava] sci Augustini ep[iscop]i	ix l[e]c[ti]o[n]es]
5		c	Nonis		
6	vii	d	viii Id.		
7	xv	e	vii Id.	Ewricii ep[iscop]i [et] [con]f[essoris] Vigilia	l[e]c[ti]ones]
8		f	vi Id.	<b>Nati[v]itas b. Ma[rie] V[ir]g[is]</b> Adriani martyris	<b>to[tu]m du[plex]</b> [commemoratio]
9	iiii	g	v Id.	Gorgonii mar[tyris]	com[m]emo[ratio]

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ac Antonini.

10	xii	A	iiii Id.		
11		b	iii Id.	P[ro]thi [et] Iaci[n]cti m[artyrum]	[com]me[m] o[ratio]
12	i	c	p[ri]die Id.	Anniv[er]sariu[m] regis Ludo- uici [con]iug[is] ac lib[er]o[rum] suo[rum]	
13		d	Idibus	Maurulii epi[scopi] [et] [conf]f[esoris]	[com]me[moratio]
14	ix	e	xviii Kls Octob[ris]	<b>Exaltat[i]o s. cru[cis]</b> Cornelii [et] Cipriani m[artyrum]	<b>du[plex]</b> [commemoratio]
15	xvii	f	xvii Kls	<b>Oct. Nat[iv]ita[tis] Ma[rie]</b> Nico[m]edis m[a]r[tiris]	<b>du[plex]</b> [com- memoratio]
16	vi	g	xvi Kls	Eufemie v[ir]g[inis] [et] m[a]r[tiris] Lucie [et] Gem[ini]ani m[artyrum]	l[ectio]nes [com- memoratio]
17		A	xv Kls	Lamperti epi[scopi] et mar[tyris]	ix l[e]c[tio]nes
18	xiiii	b	xiiii Kls	<b>Anive[er]sariu[m] b[e]n[e]f[ic]to[rum] et familiar[m] n[ost]ro[rum]</b>	
19		c	xiii Kls		
20	iii	d	xii Kls	<b>Vigilia</b>	
21	xi	e	xi Kls	<b>Matthei ap[osto]li et eva[n]geliste</b>	<b>du[plex]</b>
22		f	x Kls	Mauricii cu[m] so[ciorum] m[artyrum] Emerani epi[scopi] [et] m[a]r[tiris]	l[ectio]nes [com- memoratio]
23	xix	g	ix Kls	Tecele v[ir]go et mar[tyris]	ix l[e]c[tio]nes
24	viii	A	viii Kls	Gerhardi epi[scopi] et mar[tyris]	ix l[e]c[tio]nes
25		b	vii Kls		
26	xvi	c	vi Kls	Cipriani et Iustini mar[tyrum]	ix l[e]c[tio]nes
27		d	v Kls	Cosme et Damiani mar[tyrum] <sup>ad</sup>	ix l[e]c[tio]nes
28	v	e	iiii Kls	Wenczeslai mar[tyris]	ix l[e]c[tio]nes
29	xiii	f	iii Kls	<b>Michaelis Archangeli</b>	<b>du[plex]</b>
30	ii	g	p[ri]die Kls	<b>Hieronimi p[re]s[b]yter[ri] [et] doctoris</b>	<b>du[plex]</b>

**OCTOBER HABET DIEM XXXI LUNA XXX**

1		A		Remigi et Germani ep[iscop]o[rum] et confe[ssorum]	ix l[e]c[tio]nes
2	x	b	vi	Leadegari epi[scopi] et martyris	ix l[e]c[tio]nes
3		c	v		
4	xviii	d	iiii	Francisci confessoris	ix l[e]c[tio]nes
5	vii	e	iii Nos.		
6		f	pridie Nos		
7	xi	g	Nonis	Sergii et Bachi mar[tyrum]	ix l[e]c[tio]nes

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ad Rubro: S. Sta[nisla]i du[plex].

8	iiii	A	viii Id.	Sancte Pelagie peccatricis	[commemoratio]
9		b	vii Id.	Dyonisi cum socis mar[tyrum]	ix l[e]c[tio]o[nes]
10	xi	c	vi Id.	Gereonis cu[m] sociis mar[tyrum]	[commemoratio]
11	i	d	v Id.	<b>Translatio beati Augustini episcopi</b>	<b>du[plex]</b>
12	i	e	iiii Id.		
13	ix	f	iii Id.	Colomani martyris	ix l[e]c[tio]o[nes]
14	xvii	g	p[ri]die Id.	Calixti pa[pe] [et] mar[tyris] Cerberoni epi[scopi] [et] confessoris	l[e]c[tiones] l[e]c[tiones]
15		A	Idibus <sup>ae</sup>		
16	vi	b	xvii Kls.	Galii abb[atis] Sigismu[n]di regi et mar[tyris]	l[e]c[tiones] com[memoratio]
17	xiii	c	xvi Kls.		
18		d	xv Kls.	<b>Luce evangeliste</b>	<b>du[plex]</b>
19	iii	e	xiii Kls.	<b>Anniversariu[m] p[ar]entu[m] et fratrum nostrorum</b>	
20		f	xiii Kls. <sup>af</sup>		
21	xi	g	xii Kls.	<b>Undecim milium virginum</b>	<b>ix l[e]c[tiones]</b>
22	xix	A	xi Kls. <sup>ae</sup>		
23		b	x Kls.	Severini epi[scopi] et confessoris	com[emmoratio]
24	viii	c	ix Kls.	Maglorii epi[scopi] et confessoris	iii l[e]c[tio]o[nes]
25		d	viii Kls.	Crispini [et] Crispiniani mar[tyrum]	com[emmoratio]
26	xvii	e	vii Kls.	Demetrii martyris	ix l[e]c[tio]o[nes]
27	v	f	vi Kls.	Vedasti [et] Amandi epi[scop]orum Vigilia	com[emmoratio]
28		g	v Kls.	<b>Simonis et Iude apostolorum</b>	<b>du[plex]</b>
29	xiii	A	iiii Kls.		
30	ii	b	iii Kls.		
31	x	c	p[ri]d[ie] Kls.	Quintini mar[tyrum] Vigilia	[commemoratio]

**NOVEMBER**

1		d		<b>Festu[m] o[mn]i[u]m s[an]c[t]o[r]um</b> Cesarii m[a]rtyris	<b>to[tum] du[plex]</b> com[emmoratio]
2	xviii	e	iv Nos.	Com[m]e[m]ora[tio] o[mn]i[u]m fidelium defu[n]ctorum	ix l[e]c[tionum]
3		f	iii Nos.	Eustachii cu[m] socio[rum]q[ue] m[ar]tyrum]	[commemoratio]

- ae Hedugis vidue.  
af T[ra]nslatio s. Adalb[er]ti.  
ag Hilarionis.

4	vii	g	p[ri]die Nonas		
5	xv	A	Nonis	Emerici duc[is] et [con]f[essoris]	se[m]idu[ple]x
6		b	viii Id.	Tra[n]sla[tio] Adalb[er]ti epi[scopi] et m[a] r[tyris] Leonardi conf[essoris]	l[ect]iones l[e]c[tiones]
7	iiii	c	vii Id.	Vilibrordi epi[scopi] et conf[essoris] Hugb[er]ti epi[scopi] et [con]f[essoris]	[commemoratio] [commemoratio]
8	xii	d	vi Id.	<b>Oct. O[mn]i[um] S[an]c[t]o[rum]</b> iiii Coronato[rum] m[artyrum]	<b>du[plex]</b> [com- memoratio]
9		e	v Id.	Theodori mar[tyris]	ix l[e]c[t]io[nes]
10	i	f	iiii Id.	Martini pape et mar[tyris]	iii l[e]c[t]io[nes]
11		g	iii Id.	<b>Marti epi[scopi] et confessoris</b> Mene m[arty]r[is]	<b>du[plex]</b> [com- me[m]o[ratio]
12	ix	A	p[ri]die Idibus <sup>ah</sup>		
13	xvii	b	Idibus	Briccii epi[scopi] et confessoris	ix l[e]c[t]io[nes]
14	vi	c	xviii Kls Dece[m] b[ris]	<b>Tra[n]s[lat]i[o] Pauli p[ri]mi he[re]mite</b>	<b>duplex</b>
15		d	xvii Kls <sup>ai</sup>		
16	xiiii	e	xvi Kls	Othmari abbas	ix l[e]c[t]io[nes]
17		f	xv Kls	Amani epi[scopi] et confessoris	ix l[e]c[t]io[nes]
18	iii	g	xiv Kls	Oct. s. Martini epi[scopi] et co[n]fesso[ris]	ix l[e]c[t]io[nes]
19	xi	A	xiii Kls	<b>Elizabeth regine<sup>aj</sup></b>	<b>duplex</b>
20		b	xii Kls		
21	xix	c	xi Kls	Columbani abbas et co[n]fesso[ris] <sup>ak</sup>	[commemoratio]
22	viii	d	x Kls	<b>Cecilie virginis et martiris</b>	<b>ix l[e]c[t]io[nes]</b>
23		e	ix Kls	Clem[en]t[is] pa[pe] et m[a]r[tyris] Felicitat[is] martiris	se[m]idu[plex] [commemoratio]
24	xvi	f	viii	Grisogoni martyris	trium l[e]c[t]io[nes]
25		g	vii	<b>Katherine v[ir]ginis et mar[tyris]</b>	<b>du[plex]</b>
26	v	A	vi		
27	xiii	b	v <sup>al</sup>		
28	ii	c	iiii		
29		d	iii	Saturnini et Crisanti m[artyrum] Vigilia	[commemoratio]
30	x	e	p[ri]d[ie] Kls	Andree Apostolii	

ah Quinque fratrum Polonorum.

ai Johannis Eleemosynarii ep[iscopi] et [confessoris].

aj Vidue.

ak Rubro: P[re]se[n]t[ati]o Ma[r]ie b. vi[r]g[ini]s.

al Jacobi intercis.

DECEMBER HABET DIES XXXI LUNA XXX

1		f			
2	xviii	g	iiii Nonas		
3		A	iii Nonas		
4		b	p[ri]die Nonas	Barbare v[ir]ginis et marty[ris]	ix l[e]c[tio]nes
5	xv	c	Nonis		
6	iii	d	viii Idus	Nicolai epi[scope]i et confesso[ris]	duplex
7		e	vii Id.	Octava sci. Andree ap[osto]li	ix l[e]c[tio]nes
8	xii	f	vi Id.	Conceptio b. Marie v[ir]ginis	duplex
9		g	v Id.		
10	i	A	iiii Id.		
11	ix	b	iii Id.	Damasi pape	com[m]emoratio
12	xvii	c	p[ri]die Id		
13		d	Idibus	Lucie v[ir]ginis et mar[tyris] Otilie v[ir]ginis	ix l[e]c[tiones] com[m]emoratio
14	vi	e	xix Kalendas Ianuarii		
15	xiiii	f	xviii Kls	O sapientia	
16	iii	g	xvii Kls		
17		A	xvi Kls	Lazari epi[scope]i et confe[ssoris] Marthe v[ir]ginis	com[m]emoratio com[m]emoratio
18		b	xv Kls	Gratiani epi[scope]i et co[n]fe[ssoris]	l[e]c[tio]nes
19	xi	c	xiiii Kls		
20	xix	d	xiii Kls	Vigilia	
21		e	xii Kls	Thome apostoli	duplex
22	vii	f	xi Kls		
23		g	x Kls		
24	xvi	A	ix Kls	Vigilia	
25	v	b	viii Kls	Nati[vitas] D[omini] n[ost]ri Iesu X[risti]	totu[m] duplex
26		c	vii Kls	Stephani p[ro]thomarty[ris]	duplex
27	xiii	d	vi Kls	Joh[ann]is ap[osto]li et eua[n]geliste	duplex
28	ii	e	v Kls	S[anc]to[rum] Innocentiu[m] marty- [rum]	duplex
29	x	f	iiii Kls	Thome epi[scope]i et martyris	ix l[e]c[tio]nes
30		g	iii Kls		
31	xviii	A	p[ri]d[ie] Kls	Silvestri pape confesso[ris]	ix l[e]c[tio]nes

Translated by Magdalena Iwińska