

## SOME FIFTEENTH-CENTURY CALENDARS FOR ROCHESTER DIOCESE

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Although no known medieval calendar of feast days survives for Rochester Cathedral and its Benedictine priory, a group of at least seven Augustinian calendars associated with the Rochester diocese remains today scattered among libraries in Great Britain and Sweden.<sup>1</sup> An eighth text is in private ownership.<sup>2</sup> The earliest of the calendars dates from the first decades of the thirteenth century. It forms part of a Missal made for the Augustinian abbey of St. Thomas of Canterbury at Lesnes, in the northern part of the diocese.<sup>3</sup> The remaining calendars date from the first half of the fifteenth century. Judging from their related appearance and certain shared idiosyncracies of text, these may have been produced by a workshop of scribes and artists, possibly Flemish. Only one calendar from the later group has a presumed provenance — the Augustinian priory of St. Mary Magdalene, Tonbridge.

Ordinarily, one would expect the diocese to follow the calendar of the Cathedral, but this relationship was not possible where the Cathedral was a Benedictine monastery. Hence, although the calendar of Rochester Cathedral priory may have been influenced by that of Bec, the Norman Benedictine monastery which supplied monks to Rochester in the process of refoundation after the Conquest, the diocesan calendars reveal no such influence, nor do they relate to the so-called Burnt Breviary of Christ Church, Canterbury.<sup>4</sup>

<sup>1</sup> The most complete reference available currently for books surviving from Rochester is N.R. Ker's *Medieval Libraries of Great Britain*, 2nd ed. (London, 1964), 160-4.

<sup>2</sup> The MS, described below, has been sold twice by Sotheby's. Since 1983, it has been owned by Mr Clive George of Grimsby, North Lincolnshire.

<sup>3</sup> (Ed.) Dom Philip Jebb as Henry Bradshaw Society, vol. 95 (1962).

<sup>4</sup> For the Bec calendar, see (Ed.) Anselm Hughes, *The Bec Missal*, Henry Bradshaw Society, vol. 94 (1963), 2-11. The 'Burnt Breviary' is described by C.S. Phillips in *Canterbury Cathedral in the Middle Ages* (London, 1949), 18-26.

The purposes of the present investigation, then, are to describe the significant physical and textual features of the Augustinian calendars, to present a composite edition of them (Appendix), and, in the absence of diocesan statutes, to determine what information they preserve about the medieval observance of the Rochester diocese. In drawing inferences from the texts, this study will note particularly feasts not observed in the Sarum calendars of the thirteenth and fifteenth centuries,<sup>5</sup> along with entries linked by unusual spellings and other anomalies. The Sarum calendar was so pervasive that only departures from it are helpful in determining the provenance, sources, and relationships of later medieval English calendars.

Although houses of Austin canons had been founded in England by the late eleventh century, Augustinian sites were not numerous at any time during the next four centuries in Kent, where Benedictine foundations predominated.<sup>6</sup> Records remain for only two Augustinian priories in the Rochester diocese, at Lesnes and Tonbridge.<sup>7</sup> Additionally, records survive for hospitals at Sevenoaks and St. Nicholas, Strood, an almshouse at Sevenoaks, and a foundation of Knights Hospitallers at West Peckham, all of which probably followed the Augustinian rule.<sup>8</sup> The Augustinians, however, were a relatively unstructured order. There existed chapels, parish churches, and cells attached to these foundations and served by perhaps one or two canons, which now are known to us, if at all, through references in surviving cartularies.<sup>9</sup> Thus, it is often impossible to identify the specific provenance of Psalters and Books of Hours from the diocese.

The rule of St. Augustine in its various forms was not prescriptive in detail about liturgical observances.<sup>10</sup> Affiliated houses, hospitals or cells might maintain a common calendar, but there was no set calendar of observances to be followed. The local diocesan calendar

<sup>5</sup> Reference for the thirteenth century Sarum use is to (Ed.) J. Wickham Legg, *The Sarum Missal*, (Oxford, 1916), xxi-xxxii, and for the fifteenth century to Christopher Wordsworth, *Ceremonies and Processions of the Cathedral Church of Salisbury* (Cambridge, 1901), 3-14.

<sup>6</sup> J. C. Dickinson, *The Origins of the Austin Canons and their Introduction into England* (London, 1950), 153. See also fig. 4 in David M. Robinson, *The Geography of Augustinian Settlement in medieval England and Wales*, BAR British Series, 80 (i) (1980).

<sup>7</sup> David Knowles and Neville Hadcock, *Medieval religious Houses in England and Wales* (London, 1953), 143, 156.

<sup>8</sup> *Ibid.*, 240, 247, 305, 310.

<sup>9</sup> See (Ed.) Charles Cotton, *A Kentish Cartulary of the Order of St. John of Jerusalem*, Kent Archaeological Society Records, vol. XI (1930), p. 3 Burham, p. 51 Shipbourn, p. 53 Strood, p. 59 Tonbridge (including Hadlow and Capel).

<sup>10</sup> Dickinson, 163-4, 255-79.

modified with a few distinctive Augustinian feasts would have been adequate for the needs of individuals and of lesser, unaffiliated foundations. These principles are evident in the calendars for the Rochester diocese, where those attributed to the priories of Lesnes and Tonbridge are the most complete and fully graded, whereas the remaining calendars, all but one found in Books of Hours, are less full and graded only by colour.

Before moving to an analysis of their contents, however, we need first to have descriptions of the calendars:

Ar = London, British Library MS. Arundel 341, a Book of Hours, fols. 1–6. Provenance unknown.<sup>11</sup>

St = London, British Library MS. Stowe 22, a Book of Hours, fols. 1–12: the most beautiful calendar in the group. Decorated in bright blue and gold, the leaves each cover one month, so that a total of twelve are needed for the year. Provenance unknown.<sup>12</sup>

Sn = Stonyhurst College MS. 35, a Book of Hours, fols. 1–6, dated c. 1425–50 in its most recent description. Provenance unknown.<sup>13</sup>

Ed = Edinburgh University Library MS. 42, fols. 1–6: bound with unrelated texts including a famous copy of the Hours of St. Ninian. Provenance unknown.<sup>14</sup>

So = Sotheby 14th July, 1981, lot 112, a Book of Hours, fols. 1–6. Information provided by the owner, Mr Clive George. In the sale catalogues, the scribe and artist are said to be Flemish. Provenance unknown.<sup>15</sup>

Ro = Rochester Cathedral MS. A.3.18, a Psalter: the calendar lacks the outer bifolium, hence the months of January, February, November, and December are missing. Information regarding this calendar has been provided by Dr Nigel Morgan. Provenance unknown.<sup>16</sup>

<sup>11</sup> Described in the *Catalogue of MSS in the British Museum*, new series, 1:1 (1834), The Arundel Manuscripts. The saints honoured with hymns, etc., are Thomas, Christopher, George, Mary Magdalene, Anne, and Barbara.

<sup>12</sup> No useful published description of the MS is available.

<sup>13</sup> *Royal Commission on Historical Manuscripts*, 3rd report (London, 1871), 335.

<sup>14</sup> Catherine R. Borland, *A descriptive Catalogue of western Mediaeval MSS in Edinburgh University Library* (Edinburgh, 1916), 69–71.

<sup>15</sup> See James S. Dearden, 'John Ruskin, the Collector, with a Catalogue of the illuminated and other Manuscripts formerly in his Collection,' *The Library*, 5th ser., 21 (1966), Lot 61, 148–9, and the Sotheby catalogue for 14th July, 1981, Lot 112, 43. A brief description also appeared at the time of an earlier sale in Sotheby catalogue for 11th December, 1956, Lot 24.

<sup>16</sup> Described briefly by W. H. Mackean in *Rochester Cathedral Library* (Rochester, 1953), 20.

Sk = Stockholm MS. Kungl. Biblioteket A. 182, a Psalter, fols. 126–131: has the feast, octave, and translations of St. Mary Magdalene in red. Provenance probably is St. Mary Magdalene, Tonbridge. Dated to the first half of the fifteenth century.<sup>17</sup>

L = London, Victoria and Albert Museum MS. L. 404, a Missal, fols. 2–7, c. 1200–1220. Provenance is Lesnes Abbey. The MS was started before, but completed after, the affiliation of Lesnes to the congregation of Arrouaise in the diocese of Arras.<sup>18</sup>

All of these calendars are Augustinian. Each contains two or three of the following celebrations for St. Augustine of Hippo: the first translation (in black) at 27th February; his death (in red) at 28th August; and the second translation (in red) at 11th October; as opposed to one entry for St. Benedict (in red) at 21st March. A Benedictine calendar would have had two further entries, the translation of St. Benedict at 11th July and its octave at the 18th.<sup>19</sup> Moreover, the Austin canon St. John of Bridlington (canonised 1493) is recorded in five calendars at 12th October. And St. Frideswide, patron of the Augustinian priory at Oxford and of Oxford University, is honoured at 19th October in six calendars.

Ascription to the Rochester diocese is made on the basis of celebrations for three Rochester saints: Romanus, the second Anglo-Saxon bishop of Rochester, at 30th March; St. Ithamar, fourth bishop, at 10th June; and St. Paulinus, his predecessor, at 10th October. Although Romanus of Rochester is not known generally as a saint, the fact that he always is designated *episcopus* in the calendars, on a date unknown for any other Romanus, makes the identification with the second bishop of Rochester probable. Of the three Rochester saints, only Paulinus is found widely in English calendars, and he is rarely accorded a red-letter day in post-Conquest texts, as he is in six of our calendars.<sup>20</sup> Further, Romanus and Ithamar seem to have been celebrated only in the Rochester diocese. None of the three occurs in the Sarum calendar.

The Lesnes calendar is distinct from the fifteenth-century texts because of its earlier date and Arrouaisian influence, the latter

<sup>17</sup> A brief description of Sk appears in *Illuminated Manuscripts and other remarkable Documents from the Collections of the Royal Library Stockholm* (Catalogue of an exhibition, 1963), 13. On Tonbridge Priory and its relationship to Rochester, see J. F. Wadmore, 'Tonbridge Priory,' *Arch. Cant.*, xiv (1873), 326–43.

<sup>18</sup> (Ed.) Jebb, 4–16.

<sup>19</sup> Cf. (Ed.) Francis Wormald, *English Benedictine Kalendars after A.D. 1100*, Henry Bradshaw Society, vols. 77 (1938) and 81 (1943–44). Note, however, that Sk has the translation of S. Benedict in red.

<sup>20</sup> Notable exceptions are the post-Conquest calendars of St. Albans and of Chertsey Abbey in Surrey, in Wormald 77: 43, 93.

described in detail by the editor, Dom Philip Jebb.<sup>21</sup> It is included in the Appendix for purposes of comparison with the fifteenth-century group. Specifically, comparison shows that in most cases the special observances of the Arrouaisian Congregation, such as the feasts of Ss. Audomarus (9th September), Maximus (27th November), and Victoricus, Fuscian and Gentian (11th December), were not transmitted to houses unaffiliated with Lesnes. On the other hand, the Lesnes calendar provides early evidence for the cult of St. Ithamar and its importance to the Rochester diocese.<sup>22</sup>

The fifteenth-century calendars are linked by evidence of Flemish influence on the decoration and script, the spellings of certain entries, and confusion about certain Sarum and English feasts. Whether or not the calendars were actually produced on the Continent, they convey the impression of mass production by individuals who either did not know, or did not care, whether their work was accurate. Every printed description of the manuscripts assumes Flemish production. Moreover, spellings such as Wilbruge for Withburga in Sn, Lyoen for Leo in Sn and Ar, Suinthini for Swithin in Ar, and Cuchberti for Cuthbert in Sn provide evidence of Flemish scribes.

Turning to the feasts, that of St. Gudula of Brussels occurs in Ar, Sn, Ed, and so probably was a Flemish intrusion. Further, confusion of St. Servatius of Tongres (Liège) with Ss. Germanus and Gervase leads to a complicated series of errors among the calendars. These problems are minor, however, compared to the corruptions from ignorance or carelessness. The substitution of Pancratius for Patrick in all four calendars that attempt to commemorate the Irish saint; the entries Clapsius, Elapsus, and Elapsii for Basil; the entries Riti and Titi for Richard; and the corruption of Botulph's name to Eutulfi, show evidence of carelessness and contamination from some sort of base text. Presumably, feasts of special interest to the patron would have been added to this base during production.

Why would it have been worthwhile for a workshop to produce multiple copies of a calendar for patrons in the Rochester diocese? Although we cannot know for certain, it happens that the fifteenth-century calendars are roughly contemporary with the term of the first and only Augustinian Bishop of Rochester, John Lowe, who served from 1444–67.<sup>23</sup> According to a recent history of the Augustinian

<sup>21</sup> Pp. xiv–xv.

<sup>22</sup> On the cult of Ithamar, see Richard Stanton, *A Menology of England and Wales* (London, 1887), 264–5, and Denis Bethell, 'The Miracles of St. Ithamar', *Analecta Bollandiana*, 89 (1971), 421.

<sup>23</sup> John Le Neve, *Fasti Ecclesiae Anglicanae 1300–1541*, IV. Monastic Cathedrals (Southern Province), comp. by B. Jones (London, 1963), 39.

order, Lowe was an activist and a strict disciplinarian, who 'made the preservation of true faith his principal concern.'<sup>24</sup> In an environment favourable to the Augustinians, there may have been a new demand for devotional materials such as Books of Hours. If further study by art historians revises the dates of the calendars significantly, the present conjecture will fail. But until then it remains an intriguing possibility.

What more can we learn about the foundations for which the Rochester calendars were made, and the diocesan calendar operative when they were produced? The most obvious feature that ties together the fifteenth-century texts is their common emphasis on saints associated with the sick and the poor. There are two non-Sarum feasts for Lazarus at 31st August and 17th December. The first of these occurs in all seven calendars, and the second in all but Ro, which lacks December entirely. These feasts, together with non-Sarum celebrations for the Translation of Mary Magdalene at 19th March and for St. Francis at 4th October, again found in all seven calendars, establish the emphasis noted above. Additionally, non-Sarum entries for Martha, sister of Lazarus, at 31st July, and for Clare, founder of the order of poor nuns, in five of the seven calendars reinforce the impression of special interest in a particular type of saint.

The Tonbridge calendar contains all of the above except the feast for Clare, and, given its dedication to Mary Magdalene, who was closely associated in legend with Lazarus and Martha, Tonbridge priory may have been influential in establishing the base text from which the others were produced. It was the only Augustinian abbey in the diocese not affiliated with the Arrouaisian Congregation. But, whatever the genesis of the base text, the calendars make clear that the specific interests of the owner also included the selection of saints and the grading of feasts.

The best example of this appears in Ro, which has Clare in red uniquely among the calendars, Martha in red, but Lazarus in black, and therefore may have been intended for an almshouse or hospital of nuns, especially as it was part of a Psalter. The variations in the remaining calendars, which preceded Books of Hours, indicate mainly differences in the English saints celebrated. One interesting group that emerges is composed of three non-Sarum female saints including St. Milburga of Much Wenlock, who in fact had a connection with Kent through her mother Ermenburga;<sup>25</sup> St.

<sup>24</sup> Francis Roth, *The English Austin Friars 1249-1538*, I. History (New York, 1966), 107.

<sup>25</sup> David H. Farmer, *The Oxford Dictionary of Saints* (Oxford, 1978), 135.

Withburga of Ely; and St. Etheldreda, founder of the Ely nunnery. Four of our calendars (Ar, St, Sn, So) include all of these women, and Ro has two – Milburga's feast, unfortunately, is in February, a month missing from Ro. Milburga had a particular reputation for healing, and her presence fits the overall theme noted previously.<sup>26</sup> Moreover, the same four calendars plus Ro are the only ones to include Clare. Therefore, the entire series – Ar, St, Sn, So and Ro – may have been intended for female ownership.

The present group of fifteenth-century calendars is useful for demonstrating the range of feasts observed in the Rochester diocese, but it is of limited help in reconstructing a diocesan calendar. Local feasts that reflect diocesan observances should appear in all the calendars. Such is the case for Ss. Ithamar and Paulinus. Bishop Romanus is another candidate, but he is omitted from the Tonbridge calendar. The non-Sarum translation of St. Nicholas is found in all seven calendars, but that of St. Andrew, the patron of Rochester Cathedral, only in two. This information gives us some clues to the medieval diocesan observances, and it is hoped that other evidence can be found in charters and related records to reinforce, correct and expand that provided by the present group of calendars.

The editorial principles used in the Appendix are as follows. The entries, except as indicated in the notes, are taken as they appear in Ar. When an entry does not occur in Ar, it is taken from Sk if possible, or from L. Ar has been selected as the base because it is the fullest and most characteristic of the fifteenth-century group. Sk is closest to L, the thirteenth-century calendar from Lesnes, and, being associated with Tonbridge priory, had features not shared with the remaining calendars.

Colours have been abbreviated as follows: bk=black, r=red, and bl=blue. Only L has blue, which represents the highest grade. Otherwise red indicates the higher grade, and black the lower. The brackets around certain entries for L indicate feasts added editorially by Jebb. Entries made in a slightly later hand in L have not been identified as such, since L has been included here only for purposes of comparison.

#### ACKNOWLEDGEMENTS

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<sup>26</sup> *Ibid.*, 279.

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APPENDIX

*Calendars from the Rochester Diocese*

January	Ar	St	Sn	Ed	So	Ro	Sk	L
1. Circumcisio domini	r	r	r		r		r	bl
2. Oct. S. Stephani	bk	bk	bk	bk	bk		bk	r
3. Oct. S. Iohannis	bk	bk	bk	bk	bk		bk	bl
4. Oct. SS. Innocentium	bk	bk	bk	bk	bk		bk	r
5. Oct. S. Thome	bk	bk	bk	bk	bk		bk	bl
6. Epyphania domini	r	r	r	r	r		r	r
8. Gildile virginis	bk		bk	bk	bk			
10. Pauli primi heremite	bk	bk	bk	bk	bk			
13. Oct. Epyphani		bk <sup>1</sup>	bk		r		r	bl
SS. Hilarii et Remigii	bk <sup>2</sup>		bk	bk			r	bk
14. S. Felicis conf.							bk	bk
15. Mauricii abbatis	bk	bk	bk	bk	bk		bk	bk
16. S. Marcelli							bk	bk <sup>3</sup>
17. Anthonii abbatis	bk	bk	bk	bk	bk			bk
18. S. Prisce virg. & mart							bk	bk
19. Marii et Marthe cum sociis suis								bk
20. SS. Fabiani et Sebastiani mart.	r	r	r	r	r		r	bl
21. Agnetis virginis	r	r	r	r	r		r	r
22. Vincentii mart.	r	r	r		r		r	bl
23. Emerentiane et Macharii mart.								bk
25. Conversio S. Pauli	r	r	r	r	r		r	r
S. Preiecti mart.							r	r
27. S. Iuliani mart.	bk		bk	bk	bk		bk	
28. S. Agnetis secundo		bk	bk	bk	bk		bk	bk
31. Iacinti mart.	bk	bk		bk	bk			

<sup>1</sup> 12th January.

<sup>2</sup> Hilarii only.

<sup>3</sup> et S. Fursei (bk).

February

1. Ignacii ep. et mart.	bk		bk				bk	bk
S. Brigide virg.								bk
2. Purificatio marie	r	r	r	r	r		r	bl
3. Blasii ep.	bk			bk			bk	r
5. Agathe virg. et mart.	r	r	r	r	r		bk	bl
6. SS. Vedasti et Amandi conf.	bk	bk	bk	bk	bk		bk	r
10. Scolastice virg.	bk	bk	bk	bk	bk		bk	bk



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	Ar	St	Sn	Ed	So	Ro	Sk	L
14. Valentini mart.	bk	bk	bk	bk	bk		bk	bk
16. Iuliane virg.	bk	bk	bk	bk	bk		bk	bk
22. Cathedra Petri	r	r	r		r		r	bl
23. Milburge virg.	bk	bk	bk		bk			
24. Mathie apost.	r	r	r		r		r	r
27. Augustini ep.	bk	bk	bk	bk	bk			

March

1. David conf.	bk	bk	bk		bk	bk	bk	[bk]
2. S. Cedde ep et. conf.					bk	bk	bk	[bk]
3. S. Winwalei abb. et. conf.								[bk]
4. Adriani mart.	bk	bk	bk	bk	bk	bk		
7. SS. Perpetue et Felicitatis mart.	bk	bk	bk	bk	bk	bk	bk	bk
12. Gregorii pape	r	r	r	r	r	r	r	r
16. S. Witburge virg.	bk	bk	bk		bk	bk		
17. Pancracii ep. <sup>1</sup>	bk		bk	bk	bk			
18. Edwardi reg. et mart. <sup>2</sup>	bk	r	bk		r	bk		
19. Transl. Marie Magdalene <sup>3</sup>	bk	bk	r	bk	bk	bk	r	
20. Cuthberti ep. et conf.	r	r	r	r	r	r	bk	bk
21. S. Benedicti abb.	r	r	r	r	r	r	bk	bk
25. Annunciatio Marie	r	r	r	r	r	r	r	bl
27. Resurrectio Domini								r
30. Romani ep.	bk	bk	bk	bk	bk	bk		

<sup>1</sup> Error for Patrick.

<sup>2</sup> Ethmundi in Ar and Sn.

<sup>3</sup> On 18th March.

April

1. S. Walric	bk		bk					
3. S. Richard	bk <sup>1</sup>	bk <sup>2</sup>		bk <sup>2</sup>	bk	bk		[bk]
4. Ambrosii ep.	r	r	r	r	r	r	r	r
8. S. Calixti	bk		bk	bk	bk	bk		
10. S. Leo	bk <sup>3</sup>	bk	bk <sup>3</sup>		bk	bk		
14. SS. Tiburtii et Valeriani mart.	bk	bk	bk	bk	bk	bk	bk	bk
18. Benedicti abb.	bk	bk	bk	bk	bk	bk		
19. S. Aelfegi archiep. et mart.	bk		bk		bk	bk	bk	bk
23. Georgii mart.	r	r	r	r	r	r	r	bk
25. Marci ev.	r	r	r	r	r	r	r	r
26. S. Cleti pape et mart.								bk
28. Vitalis mart.	bk	bk	bk	bk	bk	bk	bk	bk
29. Petri conf.	bk	bk	bk	bk	bk	bk		
30. Erkenwaldi ep.	bk	bk	bk		bk			bk

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	May	Ar	St	Sn	Ed	So	Ro	Sk	L
1.	Philippi et Iacobi	r	r	r	r	r	r	r	r
3.	Invencio S. Crucis Alexandrii, Eventii	r	r	r	r	r	r	r	bl bk
6.	Iohannis ante portam latinam	r	r	r	r	r	r	r	r
9.	Transl. S. Nicholai Transl. S. Andree	bk bk	bk	r	bk	bk	bk	bk	bl bk
10.	SS. Gordiani et Epimachi mart.	bk	bk	bk	bk <sup>4</sup>	bk	bk	bk	bk
12.	Nerei, Achillei et Pancracii mart.	bk	bk	bk		bk	bk	bk	bk
13.	S. Marie ad martyres								bk
19.	S. Dunstani archiep. S. Potentiane virg.	r	r	r	r	r	r	r	r bk
25.	Urbani pape	bk	bk	bk	bk	bk	bk	bk	bk
26.	S. Augustini anglorum archiep.	r	r	r	r	r	r	r	r
28.	Germani ep.	bk <sup>5</sup>	bk	bk	bk	bk	bk	bk	
31.	Petronille virg.	bk	bk	bk		bk	bk		bk

<sup>1</sup> Titi.

<sup>2</sup> Riti ep.

<sup>3</sup> Lyoen.

<sup>4</sup> Gordiani only.

<sup>5</sup> Servacii ep.

June

1.	Nicomedis mart.	bk		bk					bk
2.	Marcellini mart. Petri mart.	bk bk	bk	bk	bk	bk	bk	bk	bk bk
8.	Medardi ep.	bk		bk	bk	bk	bk		bk <sup>1</sup>
9.	Trans. S. Eadmundi archiep. Primi et Feliciani	r	bk		r	r	r	bk	bk
10.	S. Ythamari ep.	r	bk	r	r	r	r	bk	r
11.	Bernabe apos.	r	r	r	r	r	r	r	r
12.	Basilidis, Cirini, Naboris, Nazarii mart.	bk		bk <sup>2</sup>	bk <sup>3</sup>	bk <sup>2</sup>		bk	bk
14.	S. Basil ep.	bk <sup>4</sup>	bk <sup>5</sup>	bk <sup>5</sup>		bk <sup>5</sup>	bk		bk
15.	Viti et Modesti mart.	bk		bk	bk <sup>6</sup>			bk	bk
16.	Trans. S. Richardi ep. Cirici et Iulieti conf.	bk	bk		bk <sup>7</sup>	bk	bk	bk	bk
17.	S. Botolphi abb.	bk <sup>8</sup>		bk <sup>8</sup>				bk	r
18.	Marci et Marcellini mart.							bk	bk
19.	Gervasii et Prothasii mart.	bk	bk	bk <sup>9</sup>		bk	bk <sup>9</sup>	bk <sup>9</sup>	bk
22.	S. Albani protomart. anglie	r	r			r	r	bk	r
23.	Etheldrede virg.	bk				bk		bk	bk
24.	Nativ. S. Iohannis bap.	r	r	r	r	r	r	r	bl
26.	Iohannis et pauli mart.	bk	bk	bk		bk	bk	bk	r
28.	Leonis pape	bk						bk	bk
29.	Petri et pauli apos.	r	r	r	r <sup>10</sup>	r	r	r	bl
30.	Commemoratio Pauli	bk	bk			bk	bk	r	r

<sup>1</sup> et Gildardi conf. (bk).

<sup>2</sup> om. Nazarii.

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Ar St Sn Ed So Ro Sk L

- <sup>3</sup> Nazarii only.  
<sup>4</sup> Clapsii.  
<sup>5</sup> Elapsii  
<sup>6</sup> On the 22nd.  
<sup>7</sup> On the 23rd.  
<sup>8</sup> Eutulfi.  
<sup>9</sup> Servasii. In Sk on the 18th.  
<sup>10</sup> Petri only

July

1. Oct. Iohannis baptiste Visitatio Marie	bk	r	bk	bk		bk	r	r
2. Processi et Martiniani mart. Swithuni ep.	bk bk <sup>1</sup>		bk	bk			r	bk bl
3. Trans. Thome		bk			r			bk
4. Trans. S. Martini ep.	r	bk	r	r	r	r	r	bk
6. Oct. Petri et Pauli	bk	bk	r <sup>2</sup>		r	r	r	r
7. Trans. S. Thome archiep. et mart.	r	r	r <sup>3</sup>	r	r	r	r	[bk]
10. Septem fratrum	bk	bk	bk	bk	bk	bk	bk	bk
11. Trans. Benedicti							r	bk
13. S. Mildrithe virg.								bk
15. Trans. S. Suinthini ep. Divisio apostolorum	bk						r	r
16. Kenelmi reg.	bk		bk	bk	bk	bk		bk <sup>4</sup>
17. Arnulphi ep.	bk	bk	bk	bk	bk	bk		
20. S. Margarete virg.	r	r	r	r	r	r	r	r
21. Praxedis virg.	bk	bk	bk	bk	bk	bk	bk	bk
22. Marie Magdalene S. Wandregisili abb.	r	r	r	r	r	r	r	bl bk
23. Apollinaris ep. et mart.	bk		bk	bk	bk		bk	bk
25. Iacobi et Cristofori Cucufati	r	r	r	r	r	r	r	bl bk
26. Anne matris mariae							r	[bk]
27. Septem dormientium	bk		bk	bk			bk	
28. Pantaleonis mart. Samsonis ep.	bk bk	bk		bk	bk	bk	bk	
29. Oct. Marie Magdalene Felicimus et Simplicimus							r bk	r bk
30. Abdon et Sennes	bk		bk		bk		bk	bk
31. S. Marthe virg. S. Germani ep.	r r	bk	r		r	r	r	bk

- <sup>1</sup> Sunthuni.  
<sup>2</sup> 5th July.  
<sup>3</sup> 6th July.  
<sup>4</sup> 17th July.

MARY RICHARDS

	August	Ar	St	Sn	Ed	So	Ro	Sk	L
1.	Ad Vincula Petri Machabeorum conf.	r	r	r	r	r	r	r	r
2.	Stephani pape	bk	bk	bk	bk	bk	bk	bk	bk
3.	Inv. S. Stephani proto mart.	r	r	r	r	r	r	bk	r
5.	Oswaldi reg.	bk	bk	bk	bk	bk		bk	bk
6.	Sixti mart. Transfiguratio deo Felicissimi et Agapiti mart.	bk		bk		bk	bk		bk
7.	Donati ep. De nomine iesum	bk		bk	bk			r	bk
8.	Ciriaci sociorumque eius	bk		bk	bk	bk	bk	bk	bk
9.	Romani ep.	bk		bk					
10.	Laurentii mart.	r	r	r	r	r	r	r	bl
11.	S. Tiburcii mart.	bk		bk				bk	bk
12.	Clare virg.	bk	bk	bk		bk	r		
13.	S. Ypoliti cum sociorum S. Radegundis virg.							bk	r
14.	S. Eusebii preb.							bk	bk
15.	Assumpcio marie	r	r	r	r	r	r	r	bl
17.	Oct. Laurentii	bk	bk	bk		bk	bk	bk	bk
18.	S. Agapiti	bk		bk	bk	bk	bk	bk	bk
19.	S. Magni	bk		bk				bk	bk
20.	S. Philiberti abb	bk		bk	bk	bk	bk	bk	
22.	Oct. S. Marie	bk	bk	bk		bk	bk	r <sup>1</sup>	r <sup>1</sup>
23.	SS. Timothei et Appollinaris mart.								bk
24.	Bertolomei ap. S. Audoeni ep.	r	r	r	r	r	r	r	r
27.	Rufi mart.							bk	bk
28.	Augustine ep. Hermes mart.	bk	bk	bk	bk	bk	bk	bk	bk
29.	Decollatio S. Iohannis Sabine virg.	r	r	r	r	r	r	r	r
30.	Felicis et Audacti mart.	bk		bk		bk		bk	bk
31.	Lazari ep. et mart. S. Augustino	r	bk	r	r	r	bk	bk	r

<sup>1</sup> et S. Timotheus (bk) et Simphoriani (in L only, bk).

September

1.	Egidii abb. S. Prisci mart.	r	r	r	r	r	r	r	bl
4.	Transl. Cuthberti Oct. S. Augustini	bk	bk	bk	bk	bk	bk		bk
5.	Bertini abb.	bk	bk	bk	bk	bk	bk	r	r
8.	Nativitas Marie S. Adriani mart.	r	r	r	r	r	r	r	bl
9.	S. Gorgonii mart.	bk		bk	bk			bk	bk
11.	S. Audomari ep. et conf. SS. Prothi et Iacincti	bk	bk	bk		bk	bk	bk	bk

CALENDARS FOR ROCHESTER DIOCESE

	Ar	St	Sn	Ed	So	Ro	Sk	L
14. Exaltatio crucis	r	r	r	r	r	r	r	r
Cornelii et Crispiani	bk			r <sup>1</sup>	r <sup>1</sup>		bk	bk
15. Oct. Beate Marie	bk		bk				r	bl
S. Nichomedis mart.							bk	bk
16. S. Eufemie virg. et mart.	bk	bk	bk	bk	bk	bk	bk	bk
SS. Lucie et Geminiani mart.								bk
17. Festum reliquarium							r	
S. Lamberti ep. et mart.								bk
21. Mathei apos.	r	r	r	r	r	r	r	bl
22. S. Mauricii sociorumque eius mart.							r	r
25. Firmini ep.	bk	bk	bk	bk	bk	bk		bk
26. Cipriani ep.	bk		bk		bk	bk		
27. Cosme et Damiani mart.	bk	bk	bk	bk	bk	bk	bk	bk
29. Michaelis archang.	r	r	r	r	r	r	r	bl
30. Ieronimi presb.	r	r	r	r	r	r	r	r

'Corneli' only

October

1. Remigii	bk			bk			bk	r
Germani							bk	r <sup>1</sup>
Bavonis	bk			bk				
2. S. Leodegarii ep. et mart.							bk	bk
4. Francisci conf.	bk	bk	bk	bk	bk	bk	bk	
6. Fidis virg.	bk	bk	bk	bk	bk	bk	bk	bk
7. Marcii	bk		bk				bk <sup>2</sup>	bk
Marcelli mart.	bk		bk		bk	bk		bk <sup>3</sup>
Osithe virg. et mart.							bk	bk
8. S. Benedicte virg. et mart.								bk
9. Dionisii sociorum eius	r	r	r	r	r	r	bk	bl
10. Paulini ep.	r	bk	r	r	r	r	r	bk
11. Trans. Augustini	r	bk	r	r	r	r	r	r
S. Ethelburge virg.								bk
S. Nichasius mart.							bk	
12. S. Iohannis conf.	bk		r	bk	bk		r	
13. Edwardi regis	r	r	r	r	r	r	r	[bk]
14. S. Calixti	bk	bk	bk		bk	bk	bk	bk
15. S. Wulframmi ep.	bk	bk	bk	bk	bk			
17. Trans. S. Etheldrede virg.	bk	bk	bk		bk	bk	bk	
18. Luce evang.	r	r	r	r	r	r	r	r
Iusti mart.							bk	
19. S. Frideswige virg.	bk	bk	bk		bk	bk	bk	
21. Undecim milium virg.	bk	bk	r	bk	bk	bk	bk	bk
25. SS. Crispin et Crispiniani mart.	bk	bk	bk	bk	bk	bk	bk	bk
26. S. Amandi ep. et conf.								bk
28. Simonis et Iude apos.	r	r	r	r	r	r	r	bl
31. Quintini mart.	bk	bk			bk	bk	bk	bk

<sup>1</sup> et Vedasti (bk).

<sup>2</sup> Dedicatio ecclesiae vestrae.

<sup>3</sup> et Apulei (bk).

MARY RICHARDS

	November	Ar	St	Sn	Ed	So	Ro	Sk	L
1.	Omnium sanctorum	r	r	r	r	r		r	bl
2.	Comm. animarum Eustachii cum sociis suis	r	r	r	r	r		bk	r
3.	S. Wenefride virg.							bk	
5.	S. Leonardi abb.	bk	bk <sup>1</sup>	bk	bk	bk		r	r
8.	Quatuor coronatorum	bk	bk	bk	bk	bk		bk	bk
9.	S. Theodori mart.	bk	bk	bk				bk	bk
11.	Martini ep. Menne mart.	r	r	r	r	r		r	bl
13.	S. Briccii ep. et conf.	bk	bk	bk	bk	bk		bk	r
15.	S. Machuti ep.	bk	bk	bk	bk	bk			
16.	Edmundi cantuariensis archiep.	r	r		r	r		r	r
18.	Oct. Martini	bk		bk				bk	r
19.	Elysabeth vidue	bk	bk	bk	bk	bk			
20.	S. Eadmundi reg. et mart.	r	r	r	r	r		r	bl
21.	Rufi ep. et conf. Oblacione beate marie	bk		bk				bk	bk
22.	Cecilie virg.	r	bk		r	r		bk	r
23.	Clementis pape S. Felicitatis virg.	r	r	r	r	r		bk	bl
24.	S. Crisogoni mart.	bk	bk		bk	bk		bk	[bk]
25.	Katherine virg.	r	r	r	r	r		r	bl
26.	S. Lini pape et. mart.							bk	bk
27.	S. Maximi ep. et conf.								r
29.	Saturnini mart.	bk		bk				bk	bk
30.	Andree apost.	r	r	r	r	r		r	bl

<sup>1</sup> 6th November.

December

1.	Egidii ep.	r <sup>1</sup>							bk
3.	S. Birini ep et. conf.								bk
4.	Barbare virg. S. Osmundi ep. et conf.	bk	bk	bk	bk	bk		bk	
6.	Nycholai ep.	r	r	r	r	r		r	bl
7.	Oct. Andree	bk	bk	bk	bk	bk		bk	r
8.	Conceptio Marie	r	r	r	r	r		r	
11.	Victorici, Fusciani et Gentiani mart. S. Damasi pape								bk
13.	Lucie virg. et mart.	bk	bk	bk	bk	r		r	r
14.	Nichasii ep. et mart. Oct. S. Nicholai	r	bk	r	r	r			bl
17.	Lazari mart. Trans. S. Ignatii ep. et mart.	bk	bk	r	bk	bk		bk <sup>2</sup>	bk
21.	Thome apost.	r	r	r	r	r		r	r
25.	Nativitas domini S. Anastasie virg. et mart.	r	r	r	r	r		r	bl
26.	Stephani protomart.	r	r	r	r	r		r	r
27.	Iohannis evang.	r	r	r	r	r		r	bl

CALENDARS FOR ROCHESTER DIOCESE

	Ar	St	Sn	Ed	So	Ro	Sk	L
28. S. Innocentium	r	r	r	r	r		r	r
29. Thome archiep.	r	r	r	r	r		r	bl
31. Silvestri pape	bk	bk	bk	bk	r		r	r

<sup>1</sup> Eligii.

<sup>2</sup> et Marthe (bk).