During the Reformation, books of the orders of friars in England belonging to the religious orders were particularly targeted and many were destroyed; most particularly, liturgical books. As to be expected, in view of the comparative numbers of houses friars had in England, the Dominicans’ and Franciscans’ liturgical books survive in larger numbers than those of the Austin Friars and Carmelites, but even for the first two orders the survival for each is only about twenty-five books containing liturgical texts. This is a fraction of the survival of liturgical books of the English Benedictines and Augustinian Canons. The houses of the friars were mostly established in towns and thus were much more in danger of plunder at the time of the Reformation than Benedictine and Augustinian houses, which were often in rural settings.

Although only about twenty-four English Franciscan liturgical manuscripts survive it is very fortunate that by far the majority fall into the early period c. 1250–c. 1350. These are seven missals (two only as fragments), four breviaries, (one only a fragment), three hymnals, of which one is in a breviary, four litanies, of which three are in the breviaries, and fourteen calendars, of which five are in the missals and breviaries, and the remainder in psalters, books of hours or non-liturgical texts.

1 From the period c. 1350 to 1450 there are the following English Franciscan mss: Bristol, Baptist Coll. Z.d.38 (now sold at Sotheby sale catalogue, 17 December 1991, lot 66)—Book of Hours c. 1450; Oxford, Bodleian Digby 5—Calendar c. 1380/1400; Oxford, Bodleian Rawl. D.238—Calendar c. 1386/1400; Reigate, Parish Church 2322—Book of Hours c. 1450; BAV, Ottob. lat. 91—Martyrology c. 1450. To these should perhaps be added a Sarum Book of Hours of c. 1400/25 which belonged to the Franciscan nuns of Bruisyard (Suffolk) now in Bucharest, Rumanian Academy of Sciences Ms 70: R. Constantinescu, ‘Western manuscripts in Rumanian libraries: Bucharest (viiiith–xvith centuries)’, Revista arhivelor 37-3 [52], 1975, 314.

2 It should be noted that one of the calendars is an adaptation of a non-Franciscan calendar to Franciscan use. This is: Oxford, Bodl. liturg. 407.
one of them worthy of a stand-alone article, and I must emphasize that what follows needs further research on these features.3

The earliest of these English Franciscan books with liturgical texts are from the third quarter of the thirteenth century, four in number. Eight are from the last quarter of the thirteenth century, and four of the first half of the fourteenth century. In his extensive fundamental studies of the early Franciscan liturgy Stephen van Dijk only mentions seven of these English manuscripts, and very briefly:4 CUL Hh.1.3 (Missal); London, BL Harley 5037 (Breviary); Oxford, Bodleian Auct. D.5.11 (Calendar); Oxford, Bodleian Digby 2 (Calendar); Oxford, Bodleian lat.liturg.f.26 (Missal); Oxford, Bodleian Rawl. liturg.e.1 (Calendar); Oxford, Bodleian Tanner 334 (Missal); Paris, BnF lat. 1332 (Missal). Richard Pfaff, in his The Liturgy in Medieval England, discusses only the thirteenth-century manuscripts:5 CUL Hh.1.3 (Missal); CUL Add. 7622 (Breviary); Liverpool, Cath. Lib. 27 (Psalter); London, BL Harley 5037 (Breviary); London, Univ. Coll. 6 (Breviary/Missal); Oxford, Bodleian Auct. D.5.11 (Calendar); Oxford, Bodleian Digby 2 (Calendar); Oxford, Bodleian Rawl. liturg. e.1 (Calendar).

1 Missals (Appendix Nos 1, 3, 6, 9, 13, 16, 17)

Of these manuscripts only nos 1, 3, 13, 16 and 17 are reasonably complete texts, three from the second half of the thirteenth century and two of the first half of the fourteenth. All seem to present the text following the revision of the Ordinal by Haymo of Faversham, completed before his death in 1244; however, not all the manuscripts contain all the expected feasts in their calendars and sanctorals.6 One of these missals was evidently intended for a Scottish house in the diocese of Glasgow (no. 1) and another probably for the Greyfriars of

3 Particularly difficult in regard to their calendars are: CUL Add. 7222 (Breviary); Bodleian lat. bib. d. 9 (Calendar); Bodleian lat. liturg. f. 26 (Missal); Bodleian Rawl.liturg.e.1 (Calendar). Brief catalogue descriptions of all eighteen manuscripts are given in the Appendix at the end of this chapter.

4 References to his citations will be given later for the individual manuscripts. Unfortunately, the very important Breviary, CUL Add. 7622, only came to light after his death in 1971. For his work and publications see J.H. Walker, ‘Stephen J.P. (Aurelianus) van Dijk, o. F. M. (†)’, AFH 64 (1971), 591–597.

5 Pfaff, Liturgy, 320–327, for a brief but succinct and judicious account. He says nothing on those of the first half of the fourteenth century, and I have to disagree with much of what he has said about the thirteenth-century manuscripts.