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The Use of Hereford, a local variation of the Roman rite, was one of the diocesan liturgies of medieval England before their abolition and replacement by the Book of Common Prayer in 1549. Unlike the widespread Use of Sarum, the Use of Hereford was confined principally to its diocese, which helped to maintain its individuality until the Reformation. This study seeks to catalogue and evaluate all the known surviving sources of the Use of Hereford, with particular reference to the missals and gradual, which so far have received little attention. In addition to these a variety of other material has been examined, including a number of little-known or unknown important fragments of early Hereford service-books dismembered at the Reformation and now hidden

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away as binding or other scrap in libraries and record offices.

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1508 Hereford service-books dismembered at the Reformation and now hidden away as binding or other scrap in libraries and record offices. This is the fullest examination of Hereford liturgical sources ever undertaken and may stimulate similar and much-needed studies of other diocesan uses, in particular Sarum and York. As well as describing in detail the various manuscript sources, the rare single edition printed Hereford texts, the missals and breviaries, are also discussed. Unlike books of the Sarum and York rites, these 'one-offs' were never revised and reissued. In addition to the examination of these sources, William Smith discusses the possible origins of the rite and provides an analysis of the Hereford liturgical calendar, of the festa, including those of the cathedral's patron St Ethelbert

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1568 and the no less famous St Thomas Cantilupe, that helped to make Hereford use so distinctive.

Exactly 450 years after the solemn closure of the Council of Trent on 4 December 1563, scholars from diverse regional, disciplinary and confessional backgrounds convened in Leuven to reflect upon the impact of this Council, not only in Europe but also beyond. Their conclusions are to be found in these three impressive volumes. Bridging different generations of scholarship, the authors reassess in a first volume Tridentine views on the Bible, theology and liturgy, as well as their reception by Protestants, deconstructing many myths surviving in scholarship and society alike. They also deal with the mechanisms 'Rome' developed to hold a grip on

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the Council's implementation. The second volume analyzes the changes in local ecclesiastical life, initiated by bishops, orders and congregations, and the political strife and confessionalisation accompanying this reform process. The third and final volume examines the afterlife of Trent in arts and music, as well as in the global impact of Trent through missions.

This incomparable volume presents a comprehensive exploration and explanation of medieval liturgical celebrations. The reverent prayers, hymns and rubrics used in the Middle Ages are described in detail and interpreted through the commentary of scholars from the same time period, the era which is also known as the "Age of Faith." Collected here is a

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wide range of ceremonies, encompassing the seven sacraments, the major feasts of the liturgical year (such as Christmas, Easter, and Corpus Christi), and special liturgical rites (from the coronation of the pope to the blessing of expectant mothers). The sacred celebrations have been drawn from countries across western and central Europe--from Portugal to Poland--but particular attention has been given to liturgical texts of medieval Spain, which until now have received relatively little attention from scholars. Historian James Monti has done exhaustive research on medieval liturgical manuscripts, early printed missals, and the writings of medieval liturgists and theologians so that the treasures they contain can inspire a sense of the sacred in future generations of Catholics.

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