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von Tragwein. Wieso letzterer dazu Veranlassung hatte, ist mir nicht klar geworden.

Für die Geschichte der Liturgik in unserem Lande ist die Dienstordnung jedesfalls ein wertvoller Beitrag; ihre kulturhistorische Bedeutung steht außer Zweifel.

Ich lasse nun den Wortlaut des seltenen Schriftstückes hier folgen:

Pro sacrosancta festivitate Dedicacionis ecclesiae s. Laurentii et Patrocinii cum suffragiis (universal)is ordinatio sequitur, prout ex subscriptis patebit.

I. In vigilia Patrocinii et Dedicacionis.

A. In rotunda ecclesia.

In rotunda pro Vesperis fit compulsus post duodecimam. Quo facto unus ex DD. cooperatoribus sit officians.

D. scholasticus cantet de s. Afra.

Vesperis finitis in rotunda in vigilia Dedicacionis exeat D. scholasticus cum suis ad parochiam pro Vesperis cantandis.

B. In parochiali ecclesia.

Sic pariter DD. cooperatores et DD. capellani in parochia sint congregati.

Duo ex DD. cooperatoribus associant Dominum in Vesperis pro thurificatione facienda, tertius vero ex DD. cooperatores disponat se pro sermocinatione verbi Dei.

Post capitulum erit Responsorium in Vesperis: *Visita, quaesumus, Domine.*

Suffragium primum de s. Afra, secundum Antiphona *Beatus vir* de s. Donato, tandem de Dominica, de historia Sapientia, videlicet secundam Antiphonam *Sapientia aedificat sibi domum.*

Vesperis finitis D. scholasticus cum suis ingrediatur domum campanatoris parochiae et ibidem faciat collationem ac recreetur, quousque fiat compulsus ad Matutinas cantandas et tunc sine mora revertetur.

Completerium cantetur cum organo absque tamen Antiphonis *Salve regina* et *Ave regina coelorum*, quae reserventur post Officium matutinale cantandae.

Sicque organista faciat in sacristia suam collationem cum Dominis.

Completerio finito absque intervallo sit unus ex Dominis cooperatores in ambone verbum Dei sermocinando.

Interim Dominus et Domini cooperatores, pariter capellani et organista ingrediatur sacristiam pro refrigerio et ibidem collationem faciendam.