

THOMAS BURGH AND ISABELLA HIS WIFE,  
WITH A FEW WORDS ON THE BENEDIC-  
TION OF WIDOWS.

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**A**MONG the many peculiar church services assigned to the episcopal office, which, in olden times, the bishops of this country were occasionally called upon to perform, occurs a rite designated, "The Benediction of a Widow." The Pontifical of Edmund Lacy, Bishop of Exeter, a manuscript of the fourteenth century, in the possession of the Dean and Chapter of Exeter, directs that the day selected for this ceremony should be either a Sunday or some solemn festival day. Between the epistle and gospel of the mass, the bishop, sitting upon a faldstool towards the people, wearing his mitre, and holding the pastoral staff in his left hand. The widow was to kneel before him, and the bishop was to interrogate her, whether she wished to become a Spouse of Christ, and to put aside the illusions of the flesh. Then publicly in the common tongue she was to recite the promise of perpetual continence, and to sign the same with a cross, before delivering it into the bishop's hands. Having thus made her profession, the bishop rose and blessed the mantle, scapular, veil, and ring with prayers, &c.<sup>1</sup>

Though the administration of this ceremonial was probably of frequent occurrence, it is seldom noticed or

<sup>1</sup> *Vide* Appendix. This short office will give some idea of the value of Bishop Lacy's Pontifical. The volume itself was edited a few years ago by Mr. Ralph Barnes, Secretary to the present Bishop of Exeter.

deemed of sufficient importance to be recorded in their episcopal registers among the other transactions of their pontifical office, and even in the invaluable series pertaining to the diocese of Winchester, extending as far back as the early part of the reign of Edward the First, I have not found more than two entries recording the exercise of this solemn rite—a widow consecrating herself to God by a vow of chastity. For the sake of these fair ladies, let us hope such a momentous step was not often taken in a hurry, so as to entail upon them the fate of the Countess of Kent, Elizabeth de Juliers, widow of John Plantagenet, Earl of Kent, who having made this vow in solemn form before Bishop William de Edyndon, in the church of Waverley Abbey, near Farnham, afterwards fell in love with a gallant knight—Sir Eustace Dabrichcourt, and was privately married to him on the 29th September, 1360; whereupon proceedings were commenced against her by the Archbishop of Canterbury, who imposed upon her a severe and life-long penance.<sup>1</sup>

The first of these entries records that on the 4th May, 1348, the Lord John de Stratford, Archbishop of Canterbury, empowered William de Edyndon, Bishop of Winchester, to receive in solemn form the vow of Lady Alianor Giffard. In virtue of this commission, the venerable father, the Lord William, Bishop of Winchester, on Sunday, the 18th May, 1348, in the chapel of his manor of Southwark, celebrating mass in pontificals, received the vow of chastity solemnly uttered by the aforesaid Alianor, in the underwritten words, contained on a certain scroll; and delivered to her the habit and ring, with all other things to this office belonging and required, duly performed. The form of the said vow:—

En noim du Pere, Fitz et Seint Espirit. Jeo Alianore,

<sup>1</sup> *E Registro reverendissimi domini, domini Simonis Islip, Cantuariensis Archiepiscopi*, fol. 166 & 167. Sir Eustace died at Carenten, in Normandy, in December, 1370. His widow survived him many years. Her will is dated at Bedhampton, Hants, April 20, 1411, and her death occurred on the 6th June of the same year. She was buried in the choir of the conventual church of the Friars Minor, at Winchester, near the tomb of her first husband, John, Earl of Kent.

femme nadgaires Monsier Johan Gyffard,<sup>1</sup> quest à Dieu commaunde ottriaunte la grace de Dieu, promette conversion des mes mours, et face monn avow à Dieu, sa tresduce mere Virgine Marie, et à toutz seynts, en voz mayns mon treschere pere en Dieu, Sire William, par la grace de Dieu Evesque de Wynchestre, que desore enavant serrai chaste de mon corps, et seynte chastete garderai loialment et devouement tous les jours de ma vie.<sup>2</sup>

The other recorded act belongs to that illustrious and indefatigable prelate William de Wykeham, and states that Isabella Burghe and Isabella Golafre made their profession and vows of chastity in the following form, into the sacred hands of the reverend father in Christ the Lord William, by the grace of God, Bishop of Winchester, within the chapel of his manor of Southwark, on Sunday, the 18th October, 1379:—

In ye name of God, fader and sone and holygost. Iche Isabelle Burghe that was sumtime wyfe of Thomas Burghe, Wyche that is God bi taught helpynge ye grace of God, be hote<sup>3</sup> conversione of myn maners, and make myn avow to God and to is swete moder seinte Marie and to alle seintz, into youre handes leve<sup>4</sup> fader in God, William be ye grace of God, Bisshope of Wynchestre, that fro this day forward, I schal ben chaste of myn body and in holy chastete kepe me treweliche and devouteliche all ye dayes of myn lyfe.<sup>5</sup>

<sup>1</sup> This lady was probably the widow of John Giffard, of Bures Giffard, Essex. John Giffard of Bures, and Alianor his wife, are both named in 1338. In 1352 Alianor, widow of John Giffard of Bures gave the sum of eighteen marks to be pardoned her transgression in purchasing the manor of Buckland, in Berkshire, without a royal license.

<sup>2</sup> E Registro venerabilis patris domini, domini Willielmi de Edyndon Wintoniensis episcopi. Tom. ii. fol. 15, b.

<sup>3</sup> *Be-hoten* (Anglo-Saxon), to promise.

<sup>4</sup> *Leve*, dear (Anglo-Saxon).

<sup>5</sup> The following form of profession is given on the lower margin of the Exeter Pontifical, and is probably in the handwriting of Bishop Lacy, who died September 18th, 1455, in the thirty-sixth year of his episcopate:—"I N., Wedowe, avoue to God perpetuell chastite of my body from henceforward, and in the presence of the honorable fadyr in God, my Lord N., by the grace of God, Bishop of N., I promytt stabilly to leve in the Church, Wedow. And this to do, of myne own hand I subscribe this wrytyng. *Et postea faciat signum crucis.*"

En noim Dieu Piere, Filz et Seinte Espirit. Jeo Isabelle Golafre, femme nadgairs Monsier Johan Golafre chivaler,<sup>1</sup> quest à Dieu commande, attrioiant le grace Dieu promette conversione de mes mours et face mon avow, à Dieu, sa douce miere, seinte Marie et à tous seintz, en voz mayns mon treschere piere en Dieu, William par la grace de Dieu Evesque de Wynchestre, que desore enavant serra chaste de mon corps, et seinte chastete garderay loialement et devoutement tous les jours de ma vie.<sup>2</sup>

Isabella Burghe had but recently lost her husband (who was a citizen of London, and died in Saint Thomas's Hospital, in Southwark), as his will is not dated farther back than the 14th June of the same year, and was proved before William de Wykeham in the chapel of his manor of Southwark, on the 22nd July. By his will he bequeaths his body to be buried within the chapel of the Blessed Mary, within the enclosure of the Hospital of the Blessed Thomas the Martyr, in Southwark;<sup>3</sup> and on the day of his burial two wax-lights of 8 lbs. each were to burn about his body. He leaves to the master of the hospital 13s. 4d.; to each of the brothers and sisters of the hospital 6s. 8d.; to Thomas, his servant, a red cloak;

<sup>1</sup> Sir John Golofre, knight, witnessed the charter of John de Nevill, Lord of Raby, and Radulph Stok, granting to Sir John de Arundel the manor of Aynho, Northamptonshire.—Dated London, June 30, 1376.—Nichols' *Topographer and Genealogist*, vol. iii. p. 240.

<sup>2</sup> E Registro domini, domini Willielmi de Wykeham, Wintoniensis episcopi. Tom. ii. fol. clxxxj.

<sup>3</sup> This hospital possessed the privilege of a free cemetery, or right of sepulture, for all those who died within its precincts, and such others as should choose interment there, but not for the parishioners of St. Mary Magdalen's and St. Margaret's, unless saving the rights of these churches. At the time of the dissolution of religious houses, this hospital contained a master and brethren and three lay sisters, and forty beds for poor, infirm, and impotent people, who had also meat, and drink, and firing. It was surrendered in 30 Hen. VIII., and the site granted in 4 Edward VI. to the mayor and citizens of London, who in the year 1552 began to repair the same for poor, weak, lame, and diseased people; and then it was called, at least for some little while, "The King's Hospital in Southwark."—Tanner's *Notitia Monastica*; Dugdale's *Monasticon*, &c.

to Agnes, his daughter, a gold ring with a diamond; and a great "mazer," after the decease of Isabella her mother. He wills and grants that all his lands and tenements, rents and services, which he and Isabella his wife possessed at Billingsgate, in the city of London, within the parish of Saint Mary-at-Hill, should remain, after the decease of Isabella his wife, to Agnes his daughter, and to the heirs of her body; but if the aforesaid Agnes died without issue, then he wills and directs the aforesaid Isabella Burghe and Hugh Causton, and their assigns, should order and dispose of all the aforesaid lands, tenements, rents, and services, for the celebration of divine service in the chapel of the Blessed Mary within the enclosure of the said Hospital, for the welfare of his soul and the souls of his parents and friends, in such a manner as they deemed best; provided the aforesaid Isabella, Hugh, and their assigns, and the master and brethren of the said hospital, were able to agree concerning the celebration of divine service according to the ordination and disposition of the aforesaid Isabella, Hugh, and their assigns. And if the aforesaid parties are not able to agree in all things for the celebration of divine service in the aforesaid place according to their arrangement, then it should be well and lawful for the said Isabella, Hugh, and their assigns, to order and cause the aforesaid divine service to be celebrated in any other fit place where it may seem best and more convenient to them. The residue of all his goods and debts he leaves, after the payment of his legacies and debts, to Isabella his wife, and appoints her and Hugh Causton to be his executors, that they might dispose of them for the health of his soul.

IN DEI NOMINE, AMEN. Anno Domini Millesimo CCC.<sup>mo</sup> lxxix.<sup>no</sup> die Martis proximo post festum Sancti Barnabæ apostoli. Ego Thomas Burgh compos mentis et sanæ memoriæ, condo testamentum meum in hunc modum. In primis lego animam meam Deo omnipotenti et gloriosæ Matri suæ, ac omnibus sanctis; et corpus meum ad sepeliendum in capellâ Beate Mariæ infra clausuram Beati Thomæ Martyris, de Suthwerk. Item lego in die sepulturæ meæ duos cereos ad arndendum circa corpus meum, ita quod quilibet cereus sit et pondere viij. libras ceræ, et nulla alia custagia. Item lego Magistro Hospitalis prædicti xij.<sup>s</sup> iij.<sup>d</sup>. Item lego cuilibet confratri dicti Hospitalis, vj.<sup>s</sup>. viij.<sup>d</sup>. Item lego cuilibet sorori de dicto Hospitali, vj.<sup>s</sup> viij.<sup>d</sup>. Item lego Thomæ servienti, meo

unam cloacam rubeam. Item lego Agneti filiæ meæ, unum anulum aureum cum uno dyamante, et unum mazere magnum post decessum Isabellæ matris ejusdem. Item volo et concedo, quod omnia terræ et tenementa, redditus et servicia, ego prædictus Thomas et Isabella uxor mea, quæ habemus, apud Billyngesgate in civitate London. in parochiâ Beatæ Mariæ atte hulle, videlicet nobis et hæredibus meis, post decessum meum et Isabellam uxorem meam, remaneant Agneti filiæ meæ et hæredibus de corpore suo exeunte : et si contingat quod prædicta Agnes sine hærede de corpore suo legitimè procreato obierit, tunc volo et concedo per præsens testamentum meum, quod præfata Isabella Burghæ, et Hugo Causton et assignati sui, de omnibus terris, et tenementis, redditibus et serviciis prædictis, ordinent et disponent pro animâ meâ, ac animabus parentum et amicorum meorum, in divinis celebrandis, in capellâ Beatæ Mariæ infra clausuram Hospitalis prædicti, prout ipsis melius viderint expedire. Si Isabella, Hugo prædicti, et assignati sui, et Magister ac confratres sui Hospitalis prædicti, juxta ordinationem et dispositionem prædictorum Isabellæ, Hugonis et assignatorum suorum, de divinis celebrandis concordare poterint. Et si partes prænominatæ, de divinis celebrandis in loco prædicto secundum ordinationem ipsorum, ut prædictum est, concordare in omnibus non poterunt ; quod tunc bene liceat Isabellæ, Hugoni et assignatis suis, ordinare prædicta divina celebranda, et disponent in quocunque loco honesto, ubi melius et convenientius ipsis videtur facienda. Residuum omnium bonorum meorum ac debitorum quoruncunque, non legatorum, post debita mea persoluta, do et lego Isabellæ uxori meæ. Hujus autem testamenti sive ultimæ voluntatis meæ, ordino et constituo executores meos, principaliter Isabellam uxorem meam et Hugonem Causton. Ita ut ipsi disponent pro animâ meâ prout sibi melius videbuntur expedire et Deo placere. In cujus rei testimonium ad perpetuam memoriam hujus testamenti faciend' huic præsentis testamento sigillum meum apposui ; hiis testibus Hugone Causton, Stephano Sutbury, Thomâ Brakkele et aliis. Datum in camerâ meâ infra clausuram prædicti Hospitalis die et anno supradictis.

Quod quidem testamentum dicti Thomæ Burghe, qui in Hospitali Sancti Thomæ martyris, in Suthwerk. diem suum clausit extremum, probatum fuit legitimè, coram nobis Willielmo, Episcopo Wyntoniensi, in capellâ manerii nostri de Suthwerk. xxij.<sup>do</sup> die mensis Julii, anno Domini Millesimo CCC<sup>mo</sup>lxxix.<sup>no</sup> Administrationemque bonorum dicti defuncti, ubicunque infra nostram jurisdictionem existentium, Isabellæ executrici in dicto testamento nominatæ, commissimus, jurata in forma juris ; præfato Hugone de Causton administrationem hujusmodi expresse recusante, tunc ibidem. Subsequenter vero x.<sup>mo</sup> die Augusti, anno Domini et loco proximis prædictis, præfata Isabella executrix habuit acquietanciam super administratione suâ prædictâ, sub sigillo Domini, de mandato ejusdem, cum clausula, salvo jure cujuscunque, etc.”<sup>1</sup>

<sup>1</sup> E Registro domini, domini Willielmi de Wykeham, Wintoniensis Episcopi. Tom. ii. fol. clxxvij.

Their only daughter either became a religious, or died without issue in or before the year 1398, which enabled the widow, as sole executrix, to make a settlement of the property destined for the performance of the religious services, as mentioned in the will. Difficulties appear to have ensued which prevented her carrying out the testator's wish as to the celebration of these obituary services in St. Mary's chapel within the precincts of St. Thomas's Hospital. In December, 1398, availing herself of that special clause in the will providing for this contingency, she solicited a royal licence to enable her to settle upon the Prior and Canons of the Augustinian Priory of Christ Church, otherwise called the Holy Trinity Priory, within Aldgate, London, the lands and tenements for the endowment of these services. On the 30th December, 1398, the king issued a writ "*Ad quod damnum*," and an inquisition was taken on the 21st February, 1398-9. From this document we learn that the property was held in *free burgage*, and consisted of a messuage and a shop with chambers above, situated upon the quay of Billingsgate, in the parish of St. Mary-at-Hill, London; and two-thirds of a messuage, and two shops with chambers above, in St. Mary Street at Hill, in the same parish, and also the remaining third part of the same, which Luke Morell and Johanna his wife held as the dowry of the said Johanna,<sup>1</sup> which upon her death was to revert to the said Isabella Burghe. The Prior and Convent and their successors for ever, were to find a fit canon of this priory, to celebrate mass daily at the altar of the Holy Cross, near the font in the church of the said priory, for the soul of the same Isabella, after her departure from this life, and for the soul of her late husband, Thomas Burghe, and for the souls of Alan Kernok and their parents, and the souls of all the faithful departed.

INQUISITIO capta coram Drugone Barentyne, majore Civitatis London. ac escaetore domini Regis in eadem civitate, vicesimo primo die Fe-

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<sup>1</sup> This lady died on Wednesday, May 15th, 1409, seized of the manor and advowson of the church of Bobbingworth, Essex.—*Inquis. post mortem*, 14 Hen. IV. No. 14.

bruarii, anno regni regis Ricardi secundi, vicesimo secundo. Virtute cujusdam brevis domini regis eidem Escaetori directi et huic Inquisitioni consuti, super diversis articulis in dicto brevi specificatis, per sacramentum Willielmi Unet, Walteri Westede, Johannis Cromyn, Johannis Crosse, Johannis Double, Willielmi Talworth, Johannis Rede, Thomæ Brystowe, Johannis Bokylar, Thomæ Coupere, Rogeri Wade et Thomæ Blossse. Qui quidem jurati dicunt super sacramentum suum, quod non est ad dampnum vel præjudicium domini Regis nec aliorum, licet prædictus dominus Rex concedat Isabellæ quæ fuit uxor Thomæ Burgh, nuper civis London. quod ipsa unum mesuagium et unam shopam cum solariis superædificatis cum pertinentiis, super keiam de Billingsgate in parochiâ Beatæ Mariæ atte Hulle, London.; ac duas partes unius mesuagii et duarum shoparum cum solariis superædificatis in Seint Maristrete atte hulle, in parochiâ prædictâ, dare possit et assignare, dilectis domini Regis, in Christo, Priori et Conventui Sanctæ Trinitatis, London., in dicto brevi domini Regis nominatis. Habendum et tenendum sibi et successoribus suis imperpetuum. Et quod concedere possit quod tertia pars dictorum mesuagii et shoparum cum pertinentiis in Seint Maristrete atte Hulle, quam Lucas Morell et Johanna uxor ejus tenent in dotem ipsius Johannæ; et quæ quidem tertia pars, post mortem ipsius Johannæ, ad præfatam Isabellam reverti deberet; post mortem ipsius Johannæ remaneat præfatis Priori et Conventui, habendam et tenendam, unacum duabus partibus, prædictis Priori et Conventui, et successoribus suis imperpetuum; ad quandam missam ad altare Sanctæ Crucis, juxta fontem in ecclesiâ Prioratûs prædicti, per quendam Canonicum idoneum ejusdem Prioratûs, pro animâ ejusdem Isabellæ, cum ab hac luce migraverit, ac animâque dicti Thomæ, necnon Alani Kernok ac parentum suorum et omnium fidelium defunctorum, singulis diebus, celebrari faciendam, imperpetuum, et ad quædam alia onera et pietatis opera facienda, sustinenda et supportanda imperpetuum; de capitalibus dominis feodi illius, per servicia inde debita et de jure consueta. Et dicunt etiam quod prædictum mesuagium et shopa cum solaris superædificato, super prædictam Keiam de Billyngsgate; et prædictæ duæ partes unius mesuagii et duarum shoparum cum solariis in Seint Mari strete atte Hulle prædicta, una cum reversione tertiæ partis dicti mesuagii et shoparum in Seint Mary strete atte hulle cum post mortem dictæ Johannæ uxoris dicti Lucæ Morell acciderit, valent per annum in omnibus exitibus juxta verum valorem eorundem, si locata, summam vij<sup>m</sup> Marcarum. Et dicunt quod omnia prædicta mesuagia et shopæ cum suis pertinentiis, tenentur de domino Rege in liberum Burgagium sicut et tota civitas London. tenetur. Et dicunt etiam quod non sunt aliqui medii inter dictum dominum Regem et præfatam Isabellam de mesuagiis et shopis prædictis; nec aliqua alia terra seu tenementa eidem Isabellæ, ultra donationem et assignationem prædictas, remaneant infra libertatem civitatis prædictæ, prout inter se inquirere possunt. Et dicunt quod hæredes ejusdem Isabellæ in assisis juratis et aliis recognitionibus quibuscunque poni possunt, prout antecessores sui ante donationem et assignationem prædictas poni consueverunt. Et quod patria per donationem et assignationem prædictas in heredum ipsius Isabellæ defectu, non one-

rabitur nec gravabitur magis solito in futuro. In ejus rei testimonium prædicti jurati, præsentibus, sigilla sua apposuerunt. Dat' London, die et anno supradictis.<sup>1</sup>

Three days later, viz., on the 24th February, the king issued his royal licence to the prior and convent, who had paid into the king's hanaper the sum of twenty pounds, and these lands and tenements became the property of the priory.<sup>2</sup>

A return made in the year 1425 of the rentals of the Priory of the Holy Trinity, within Aldgate, London, records that it possessed in the parish of St. Mary de la Hulle, near the land of the Abbot of Waltham, rents to the amount of 60s. 4d. per annum, which probably refers to the property named in the inquisition. The Priory was founded by Queen Maud, in 1108. "The multitude of brethren praising God in this church," says Stowe, "in a short time so increased, that all the City was delighted in beholding them; insomuch that, in 1125, certain burgesses of London gave to the church and canons the land and soken called Knighten Gild, now Portsoken-ward, which had been created by King Edgar. In consequence of this grant, the priors of Christ Church or the Holy Trinity became aldermen of the city of London, of Portsoken-ward, and so continued till the suppression in the time of Henry the Eighth, and sat and rode among the aldermen of the City in livery like them, saving that their habit was in shape of a spiritual person, as I myself have seen in my childhood. At which time the prior kept a bountiful house of meat and drink both for rich and poor, as well within the house as at the gate, to all comers, according to their estates."

The Priory was surrendered by Nicholas Hancock, the last prior, and the eighteen canons of the convent, to the king, on the 24th February, 1531-2. The canons were sent to other houses of the same order. On 9th April, 1534, the king granted the priory, with the church, lands,

<sup>1</sup> Inquis. post mortem, No. 95, 21 Ric. II.

<sup>2</sup> Rot. Pat. 22 Ric. II. p. 2, m. 13.

and plate, to Sir Thomas Audley, the Lord Chancellor, who was afterwards created Lord Audley of Walden.

“Sir Thomas Audley,” says Stowe, “offered the great church of this priory with a ring of nine bells well tuned (whereof four, the greatest, were since sold to the parish of Stebunhith, and the five lesser to the parish of St. Stephen, in Coleman-street), to the parishioners of St. Catherine’s, Christ Church, in exchange for their small parish church, minding to have pulled it down, and to have built there towards the street; but the parishioners having doubts in their heads of after claps, refused the offer. Then was the priory, church, and steeple proffered to whomsoever would take it down, and carry it from the ground; but no man would undertake the offer; whereupon Sir Thomas Audley was fain to be at more charges than could be made of the stones, timber, lead, iron, etc.; for the workmen with great labour, beginning at the top, loosed stone from stone, and threw them down, whereby the most part of them were broken, and few remained whole, and those were sold very cheap.”

## APPENDIX.

## BENEDICTIO VIDUÆ.

*Licet vidua, potest omni die benedici, decentius est tamen ut benedicatur die solemnī, vel saltem die dominica. Inter epistolam et evangelium, episcopo sedente in faldistorio versus populum, vidua coram episcopo genuflectente, interroganda est ab episcopo, si sponso Christo, postpositis carnis illesebris, se optat jungi. Ipsa vero publicè, in vulgari, se perpetuam continentiam servaturam profiteatur in manibus episcopi: facta professione, surgat episcopus et benedicat clamidem, dicendo.*

Dominus vobiscum. Oremus. Deus æternorum bonorum fidelissime promissor, certissime persolutor, qui vestimentum salutare et indumentum æternæ jucunditatis tuis fidelibus promissisti, clementiam tuam suppliciter exoramus, ut hæc indumenta, humilitatem cordis et contemptum mundi significantia, quibus famula tua sancto visibiliter est informanda proposito, propitius benedicas, ut beatæ castitatis habitum, quem te aspirante suscipiet, te protegente custodiat, et quam vestibus venerande promissionis induis temporaliter, beata facias immortalitate vestiri. Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia sæcula sæculorum. *R. Amen.*

Oremus. Visibilium et invisibilium Creator, Deus, adesto propitius et hoc indumentum, sanctitatis effigiem ostendens, desuper gratia tua irrigante bene ✠ dicere digneris. Per Christum Dominum nostrum. Amen.

Oremus. Aperi quæsumus, Domine, oculos tuæ majestatis ad benedicendam hanc viduitatis vestem; ut quæ, inordinatis vestibus, viri sui visibus placuit, sacris induta, benedictionis tuæ gratiam mereatur. Per Christum, &c.

Oremus. Da, quæsumus omnipotens Deus, ut hæc famula tua, quæ pro spe retributionis sibi promissa universam se tibi desiderat consecrari, plena fide animoque permaneat: tribue ei pro viduitate gloriam, pro pudore reverentiam, pro pudicitia sanctitatem: ut ad meritum possit æternæ gloriæ pervenire. Per Christum, etc. *Episcopus genuflectens incipiat hymnum Veni Creator Spiritus. Quo dicto ipsamet accipiet pallium et velum vel ab alio sacerdote, dicente episcopo: Accipe pallium. Vide inferius. Nullus episcopus velare potest viduas.*

Accipe pallium sanctæ integritatis velamen, quo proferas ante tribunal Domini nostri Jesu Christi, cui flectitur omne genu cœlestium, terrestrium, et infernorum. *Et post impositionem velaminis*

*episcopus benedicat anulum dicens* : Creator et conservator humani generis, et dator gratiæ spiritualis, largitor æternæ salutis, emitte benedictionem tuam super anulum hunc, ut quæ eum gestaverit, cœlesti virtute munita fidem integram fideliter atque sinceram teneat, et, sicut sponsa Christi, continentiæ propositum custodiat, et in tua voluntate permaneat, et in tuo amore vivat et crescat, et senescat, et multiplicetur in longitudinem dierum. *Tunc aspergatur anulus aqua benedicta et ponatur digito viduæ per episcopum dicendo* :

Accipe, famula Christi, anulum, fidei signum, connubii indicium, quem devota deferas, casta custodias, quoad amplexus divini sponsi coronanda pervenias. Per Christum Dominum nostrum, etc.

Oremus. Consolare Domine hanc famulam tuam viduitatis laboribus constrictam, sicut consolare dignatus es Sareptinam viduam per Eliam Prophetam; concede ei fructum pudicitiae, ut antiquarum non meminerit voluptatum; nesciat etiam incentiva vitiorum desideria, ut solum tibi subdat proprium collum, quo possit pro tantis laboribus, sexagesimo gradu, percipere munus delectabile sanctitatis, per Christum Dominum nostrum, etc.

Oremus. Deus castorum corporum benignus inhabitator, et incorruptarum amator animarum, respice, quæsumus Domine, super hanc famulam tuam, quæ tibi devotionem suam, humiliter obtulit, a quo et ipsa idem votum assumpsit: sit in ea Domine donum Spiritus sancti tui, prudens modestia, sapiens benignitas, gravis lenitas, casta libertas, ferveat in charitate, et nihil extra te diligat, laudabiliterque vivat, et laudari non appetat; te timeat, tibi casto amore serviat; tu ei sis, Domine, honor: tu gaudium, in merore solatium, tu in ambiguitate consilium: tu in injuria defensio; in tribulatione patientia, in paupertate abundantia, in jejuniis cibus, in infirmitate ei sis medicina; per te, quem diligere super omnia appetat, quod est professa custodiat; et ut hostem antiquum, te auxiliante, devincat et vitiorum squalores expurget, quatenus sexagesimi fructus dono decorari, omniumque virtutum lampadibus exornari, et inter electarum tuarum Viduarum consortium, te donante, mereatur consociari. *Submisse* : Per Dominum nostrum etc. *Oratio*.

Famulam tuam, Domine, tuæ custodia munit pietatis, et Viduitatis sanctæ propositum, quod, te inspirante, suscepit, te protegente, semper illesum custodiat. Per Dominum nostrum, etc.