regard to both the number of volumes and booklets as well as their contents. Despite the common thread evoked here, diversity would appear to have prevailed: many churches owned several copies of the main books for the religious services; parishes then enlarged the contents of their liturgical collection by acquiring more specialised books or augmenting the number of booklets ad hoc; finally, some parishes owned copies of other works—sermonaries, manuals for confessors, legendaries, etc.—thus contributing to the diversification of the available material, sometimes to a considerable extent.

Finally, let us not forget that the parish and its priests were part of extensive, varied, and long-standing networks, notably those centred around abbeys, convents, and chapters. These networks gave the priests temporary access to books according to variable procedures: the consultation of volumes chained in the choir, nave, and chapels of churches, following a common practice in the medieval West; personal exchanges with the secular and regular clergy; and finally, access to the libraría of the institution with the possibility of borrowing the books. In any event, these were valuable resources to be harnessed.

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Résumé — Grâce à la mise en œuvre d’une documentation diversifiée (statuts synodaux, records ecclésiastiques, listes médiévales de livres, comptabilités, manuscrits conservés...), cette étude propose une vue d’ensemble des collections de livres conservées dans les églises des paroisses des diocèses de Cambrai, Liège et Tournai à la fin du Moyen Âge, envisagées sous divers angles : contenu, modes de constitution et de conservation, fonctions (articulées principalement autour de la liturgie, mais aussi de la pastorale).

Summary. — This study, based on diverse set of documents (synodal statutes, ecclesiastical records, medieval book lists, accounts, preserved manuscripts, etc.), provides an overview of the book collections preserved in the parish churches of the dioceses of Cambrai, Liège and Tournai in the Late Middle Ages, viewed from various angles: content, methods of constitution and conservation, functions (mainly revolving around liturgy, but also pastoral works).