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Sermons

In Latin, Illuminated manuscript on parchment
France, likely Paris, c. 1300

i (parchment pastedown) + 299 + *i* (parchment pastedown), on very thin parchment, actually 301 folios, since the pastedown are part of the first and last quires, but modern foliation, 1-299, in pencil, top, outer corner recto, original medieval foliation, top margin, in red and blue decorative roman numerals, I-CCXCIII, beginning on f. 8, and continuing through f. 296, (collation, *i*⁸ [1, front pastedown] *ii*¹² [beginning f. 8] *iii-iv*¹² *v*¹⁰ *vi-xiv*¹² *xv*¹⁰ *xvi-xviii*¹² *xix*¹² [-1, before f. 208, with loss of text] *xx-xxiv*¹² *xv*¹² [-1, before f. 279, with loss of text] *xvi*¹² [11, back pastedown, -12, cancelled]), horizontal catchwords, bottom, inside margin, sometimes boxed, ad hoc signatures in most quires, with various systems of letters or roman numerals designating the leaves, and marks indicating the quire, very bottom, outer margin, recto, in the first half of the quire, and "x," on the first leaf of the second half, in red ink or lead, copied below the top line in a very regular, controlled gothic bookhand in black to chestnut ink in twenty-six long lines, ruled in lead with the top and bottom rules full across, and with double full-length vertical bounding lines, prickings in top and bottom margin, and a single pricking, outer margin, aligned with the top ruled line, (justification 103-102 x 74-72 mm.), guide notes in lead, usually in top margin, for medieval foliation, majuscules within the text stroked in red, red underlining within the text, red rubrics and paragraph marks, original foliation, top margin, in red and blue roman numerals, three- to two-line alternately red and blue initials, with pen flourishes in the opposite color, extending into full-column borders of red and blue decorative "J's", f. 8, three-line white-highlighted pink initial, on blue and gold ground, infilled with realistic leaves on gold, extending into a red and blue lobed-border which frames the text on three sides, and extends into the fourth, terminating in leaves, in excellent condition. Bound in the later fourteenth or fifteenth-century in fairly heavy wooden boards, square, and cut flush with the text-block, covered with white alum-tawed skin, spine with two double raised bands, once fastened front to back, front cover, remains of strap, in excellent condition structurally, surface of covers and spine worn. Dimensions 150 x 113 mm.

This is a deluxe copy in an early binding of a very important collection of fifty-one sermons, most likely preached at the University of Paris, or by preachers associated with the University, in the thirteenth century. Whereas half the sermons are known from other manuscripts, another half are unrecorded sermons from the same milieu. They thus represent a very important addition to our corpus of thirteenth-century sermons. Thirteenth-century sermon manuscripts are quite uncommon on the market with the Schoenberg Database recording only five.

PROVENANCE

1. The style of decoration, parchment, and layout suggest that this manuscript was copied in Paris around 1300 in the context of the professional booktrade. This is confirmed by its contents, which include numerous sermons identified in manuscripts containing sermons

preached at the University of Paris in the thirteenth century. It was copied by a number of scribes, using similar skilled gothic bookhands; the hand of the first scribe in particular is more rounded than one might expect, suggesting that he may have been a scribe from outside Paris, not an unusual occurrence. The relatively deluxe make-up is quite unusual for sermon manuscripts. Likely original owners could be either a University Master or even a cleric trained in Paris and working elsewhere, presumably someone of some wealth and position in the Church.

2. f. 8, bottom margin, in an early modern hand, "173."

TEXT

Front pastedown-f. 5v, incipit, "//et nouem dimissi sunt et disperssi sunt in terra ...; Ex testimonio beniamin, Osculans filios dicit, sicut ysaac est anno natus est ...; f. 296v-back pastedown, incipit, "Qui credit in illum non confundetur, ad rom. x, verbi primo nobis ...";

Two texts added to the manuscript in a cursive gothic script, probably in the later fourteenth or fifteenth century; the first text may be an unidentified commentary on Genesis; the second text, an unidentified sermon.

ff. 6-7v, Table of contents, *Incipiunt rubrice sermonum secundum numerum foliorum*, incipit, "[D]e aduentu domini, Benedictus etc. XV folio, ... De visitatione, Visitat etc. CC et LXXXII folio," *Expliciunt rubrice sermonum secundum numerum foliorum*.

ff. 8-296, Sermons, as follows:

f. 8, *Dominica prima aduentus domini*, incipit, "Veniat desideratus cunctis gentibus, agg. ii [Aggeus 2:8], Quoniam ad misericordiam pertinet desolatos et conflictos consolari ...";
Schneyer 1:653, no. 934, St. Bonaventure (cf. also 1:779, no. 390, Conrad Holtzner).

f. 12, *Sermo de visitatione*, incipit, "Descendi in ortum meum ut uiderem poma conuallium, cant. vi [Cant. 6:10]. Prelatus in ecclesia dei debet esse sicut hortolanus et sine dubio ...";
Schneyer 3:116, no. 753, Jacobus de Losanne, O.P.; 6:439, no. 18 (Cistercian sermons), Clm 19115; and 9:851, no. 65, Wien, Nat. 1360 (anon.).

f. 15v, *Sermo de visitatione*, incipit, "Descendi in ortum meum etc, [Cant. 6:10]. Isti divites mundani sicut uidemus ortos habent";
Schneyer 5:669, no. 587, Thomas de Lisle; 9:688, no. 15, Turin, Naz. E.VI.23 (anon.).

f. 20, *Sermo de beato benedicto*, incipit, "Iste est frater uester minimus. gen. 43. Ibi commendatur beatus benedictus a tribus. Primus ab eminentia personalitatis ...";

f. 22v, *Sermo in aduentu domini*, incipit, "Benedictus qui uenit in nomine domini, Domine labia mea aperies etc. In psalmo sicut qualibet petitione tria sunt ...";

f. 26, *Sermo de iohanne baptista*, incipit, "Erat magnus coram domino [Luc. 1:15]. Sicut dicit beatus ambrosius, Nullus laudabilior est eo, qui ab omnibus laudari potest. Modo est ita quam iste beatus iohannes ...";

f. 30, *De sanctis apostolis petrus et paulo*, incipit, "Fecit deus duo luminaria magna. Sicut nos sensualiter uidemus. In cello materiali duo sunt genera partium quia quietum partes ...";

f. 36v, *De purificatione beate marie uirginis*, incipit, "Columba uenit ad noe ad uesperam portans ramum oliue. Gen viii [Gen. 8:11]. Karissimi secundum quod scitis in qualibet predicatione tria requiruntur";

f. 41, *Sermo de conceptione beate marie uirginis*, incipit, "Ne timeas maria inuenisti enim gratiam. luc. 1 [Luc. 1:30]. Verba sunt angeli gloriosam uirginem alloquentis de conceptione filii dei. In quibus uerbis tria possunt tangi, ..."; f. 46, *Protoma de precedenti sermo*, Karissimi sicut ait beatus Augustinus, Non minus peccat qui uerbum dei negligenter audit ...";

Schneyer 6:71, no. 9, Rouen, Bib. mun. A.560 (Univ. Paris); 6:553, no. 21, Paris, Nat. lat. 3734.

f. 46v, *Sermo in passione domini*, incipit, "Egredimini et uidete filie syon regem salomonem in dyademate quo coronauit eum mater sua, cant. iiii. Quoniam nostre mentes sunt tante tarditates et pigriciei ...";

Schneyer 1:599; 4:151.

f. 49v, incipit "Surrexit dominus et precedet uos in galileam. Vos estis lux mundi. Verba ulimo proposita scripta sunt. Math.v. In quibus uerbi dominus alloquitur apostolos suos et in ipsis predicatorum ..."; f. 50, *De Resurrectione domini*, incipit, "Surrexit dominus etc. math. ult. In quibus uerbis notantur duo ex quibus dominica resurrectione monstratur";

Schneyer 8:796, no. 11, Clm 28827 (anon.).

f. 55, *Sermo de ascensione domini*, incipit, "Ciuitatem fortium ascendit sapiens. Omnis sapientia a domino deo est. ecci. i. Sicut dicit Seneca, Nulla maior nec miserabilior est egestas quam egere sapientia ...";

cf. Schneyer 6:186, no. 9, Poitiers, Bib. mun. 99 (University of Paris).

f. 60, *Sermo spiritu sancto*, incipit, "Spiritus eius ornauit celos. Celi enarrant gloriam dei. Celi dicuntur predicatorum triplici ratione, Primo quia debeant ..."; f. 61, *De spiritu sancto*, incipit, "Spiritus eius ornauit celos. Ioh xxv [Joh. 26:13]. Dicitur uulgariter quod promittere et non dare facit ...";

Schneyer 6:534, no. 39, Paris, BNF, Nat. lat. 3734; Schneyer 6:71, no. 14, Rouen, Bib. mun. A.560 (Univ. Paris).

f. 65v, *De sancta trinitate*, incipit, "Benedicamus patrem et filium cum sancto spiritu. O quam bonus et quam suauis est domine spiritus tuus in nobis. Sap xii [Sap. 12:1]. Iste spiritus est bonus predicatori suauis auditori ..."; f. 66, *Sermo de trinitate*, incipit, "Benedicamus patrem etc. Dan. iii. In quibus uerbis quantum ad commendationem festiuitatis hodiernae duo possumus breuiter notare ...";

Schneyer 6:77, no. 39, Rouen, Bib. mun. A.560 (Univ. Paris).

f. 71, *Sermo de sancto Iohanne baptista*, incipit, "Fuit homo missus a deo cui nomen erat iohannes [Joh. 1:6]. Narrabo nomen tuum fratribus meis [Ps. 21:33]. Verba ultimo proposita scripta sunt in psalmo. In quibus uerbis breuiter possumus nostre tria in omni predicatione necessaria ...";

Schneyer 6:71, no. 15, Rouen Bib. mun. A.560 (Univ. Paris).

f. 76v, *Sermo de beatis apostolis petro et paulo*, incipit, "Isti sunt potentes a seculo et viri famosi [Gen. 6:4]. Dominus tecum uirorum fortissime. Iudic vi [Jud. 6:12]. Sicut michi uidetur, uerba ista satis eleganter conueniunt cuilibet predicatori qui debet esse fortis fortior fortissimo ...";
Schneyer 6:72, no. 16, Rouen Bib. mun. A.560 (Univ. Paris).

f. 82v, *De sancto Bernardo*, incipit, "Ambula coram me et esto prefectus et multiplicabo te uehementer [Gen. 17.1]. Ignitum eloquium tuum uehementer et seruus tuus dileuit illud [Ps. 118:140]. Uerba ultimo proposita sunt uerba prophetiae ...";
Schneyer 6:72, no. 19, Rouen Bib. mun. A.560 (Univ. Paris).

f. 88v, *Sermo in nativitate beate marie*, incipit, "Lux orta est iusto et rectis corde leticia, ego sum lux mundi. Io [John 8:12]. Sicut sine luce materiali non uidentur corpalia, sic sine spirituali non uidentur spiritulalia et precupue diuina"; f. 89v, incipit, "Lux orta est iusto etc. ps. In uerbis istis quantum ad presentem sollempnitatem tria possumus considerare. Primum est nascentis uirginis ...";
Schneyer 6:72, no. 21, Rouen Bib. mun. A.560 (Univ. Paris), without prothème; 6:442, no. 51, Clm 19115 (O. Cist.); and 6:536, no. 56, Paris, Nat. lat. 3734.

f. 94v, *De assumptione beate marie uirginis*, incipit, "Que est ista que ascendit de deserto, deliciis confluens in nixa super dilectum suum. Anima mea liquefacta est ut dilectus est locutus, cant. v [Cant. 5:6]. Loquitur dilectus dominus noster ihesus christen anime fideli illustrando eius intellectum ..."; f. 95, incipit, "Que est ista que ascendit de deserto etc. cant. viii. Sapientis uerba sunt admirantis gloriam gloriose uirginis ascendentis cuius assumptio in uerbis propositis ...";
Schneyer 6:72, no. 20, Rouen Bib. mun. A.560 (Univ. Paris).

f. 99v, *De omnibus sanctis*, incipit, "Multitudo sanctorum est et ipsis est dominus [Num 16:3]. Dominus soluit conpeditis, dominus illuminat cecos. In psalmo [Ps 145:7]. Propter primam peccatum originale ..."; f. 100v, incipit, "Multitudo sanctorum etc. Numeri xvi. In quibus uerbis quantum ad sollempnitatem presentem duo breuiter notantur duo ...";
Schneyer 6:72, no. 23, Rouen Bib. mun. A.560 (Univ. Paris), and 6:164, no. 4, Laon, Bib. mun., MS 289 (Univ. Paris).

f. 105, *Sermo in adventu domini*, incipit, "Modicum habuisti antequam uenirem ad te et nucn <dines> effectus es, gen. xxx. Beatus ho[mo] qui tu erudito ... Dilectissimi uerba caritati nostre sermo proposita scripta sunt in psalmo et possunt esse uerba cuiuslibet predicatoris ...";

f. 109, *Sermo in natiuitate domini*, incipit, "Transeamus usque bethleem et uideamus hoc uerbum quod factum est. Uerba ista dilectissimi sunt in euangelio lu. ii et uerba sunt ad litteram illorum pastorum nativitatis saluatoris ...";

f. 114v, *Sermo in apparitione domini*, incipit, "Gloria dei celare uerbum et gloria regum est inuestigare sermonem. Prou. xxv. Istud uerbum conpetit preterite sollempnitati et presenti natiuitati ...";

f. 118v, *Sermo [added: natiuitate] beate marie*, incipit, "Uas admirabile opus excelsi. eccli. iiii. Memento te quoniam excelsum est nomen [added: eius]. Ysa. Quoniam secundam prophetam <?> ad infinitum nulla ...:"

f. 124, *Sermo de aduentu domini*, incipit, "Benedictus qui uenit in nomine domini. Domine labia mea aperies [Ps. 50:17]. Uerba ista ultimo proposita scripta sunt in psalmo. Sicut enim scitis in qualibet predicatione facienda tria debent esse attendenda ...;" f. 125, incipit, "Benedictus qui uenit etc., Math. xxiii [Mt. 21:9]. In quibus uerbis aduentus nostri saluatoris onditur, in primo laudabilis .."; Schneyer 6:70, no. 5, Rouen Bib. mun. A.560 (Univ. Paris); 6:165, no. 16, Laon, Bib. mun. 289 (Univ. Paris); 6:532, no. 61, Erlangen UB 321.

f. 131, *Sermo de natiuitate domini*, incipit, "Paruulus natus est nobis et filius datus est nobis [Is. 9:6]. Omne datum optimum et omne [Jac. 1:17]. Verbum istud ultimo propositum scriptum est ..."; f. 132, *De natiuitate domini*, incipit, "Paruulus natus est, etc. Sicut dicitur ecce. viii. Omnis negociatio [tempore] est et oportunitas ...": Schneyer 6:171, no. 104, Laon, Bib. mun. 289 (Univ. Paris).

f. 137v, *Sermo de apparitione domini*, incipit, "In hoc apparuit filius dei ut disoluat opera diaboli. Hic est filius meus dilectus ipsum audite. Verba ultimo proposita sunt uerba nostril saluatoris ..."; f. 138, *Sermo de apparitione domini*, incipit, In hoc apparuit etc. prima Io. iii. Dicitur uulgariter et uerum est quod curialitas facta et non scita reputatur quasi predicta propter hoc dei filius ...";

f. 144, *Sermo de resurrectione domini*, incipit, "Ego sum resurrectio et uita, Io. xi. Presentem sollempnitatem duo precipue reddunt commendabilem et ab omnibus iugiter ex dolendam ...";

f. 149v, *Sermo in festo de ascensione domini*, incipit, "Ecce quasi aquila ascendet et euolabit et expandet alias suas. Verbum istud scriptum est ierem. xlix. Quod continent prophetiam ascensionis saluatoris nostri prenunciatam describit ..."; Schneyer 6:132, Erlangen, Univ. 321 (Univ. Paris), and 1:387, no. 6, Bartholomaeus de Bononia.

f. 154, *De spiritu sancto*, incipit, "Ignem ueni mittere in terram etc. Solent homines liberales in consummatione liberalitas mittere dona cariora et rariorque ...";

f. 160v, *Sermo de sancto Iohanne baptista*, incipit, "Ille erat lucerna ... , Verba ultimo proposita scripta sunt prov. vi, In quibus salomonem commendat;" f. 161v, *De sancto iohanne baptista*, incipit, "Ille erat lucerna etc., Io. ii. Verba ista saluatoris sunt in laudem ...";

f. 169, *Sermo in festo apostolorum petri et paulo*, incipit, "Fundamenta eius in montibus sanctis preparatas montes in uirtute tua. In psalmo. Montes sunt predicatorum et dictuntur montes in sacra scriptura ...";

f. 176v, *Sermo de assumptione beate marie*, incipit, "Uenit bersabee ad regem salomonem loqueretur ei per adonay et surrexit rex eius. ii R. ii. Quis loqueretur potentias domini auditis faciat omnis laudes eius. Daud symphonides noster et peritus in lyra ..."; f. 177v, incipit, "Uenit bersabee ad regem

salomonem loqueretur ei per adonay et surrexit rex in occursum eius, etc. iii R ii. Sicut dicit lex capitulo de iure euideando, omnium bene memoriam ...;

f. 184, *Sermo de beato bernardo*, incipit, "Quasi stella matutinam medio ... ecc. li. Quia beatus bernardus celestem in terries uiuens conseruationem duxit";

f. 189, *Sermo in nativitate beate marie uirginis*, incipit, "Ioachim edicauit portam ... Nisi dominus edicaverit domum ...;

f. 195, *Sermo de omnibus sanctis*, incipit, "Omnes isti congregati ... Dicunt uulgariter A seignours toutes bonours. Hinc est quod quando aliquis puteris rex;

f. 198, *Sermo de beato Benedicto*, incipit, "Operibus manum eius ... Et potest uerbum illud exponi de beato bernardo. Duo enim sunt beatum ...;
Schneyer 1:59, no. 12, Aegidius de Valle Scholarum.

f. 203v, *Sermo in purificatione beate marie uirginis*, incipit, "Accepit eum in uulnas ... Qui uult accipiat aquam uide gratis ... , f. 205v, ... Communiter dicitur quod qui promittit et non soluit
Schneyer 6:198, no. 6, Troyes, Bibliothèque municipale, 1964 (University of Paris); and 8:298, no. 9, Erfurt, St.B Amplo duodez 12 (anon.)

f. 211, *Sermo de aduent domini*, incipit, "Festina et ueni ...; Communiter dicitur necessitas probatur amicus ..."
Schneyer 6:73, no. 24, Rouen, Bibliothèque municipale, MS A.560 (Univ. Paris).

f. 219v, [rubric lacking], incipit, "Orietur nobis ... Mal 4.2, "Nati saluatoris ueneranda sollempnitas caritatem nostri":
Schneyer 2:4, no. 27, Ebehardus de Valle Scholarum.

f. 224v, *Sermo in epiphania domini*, incipit, "Interrogare diligenter pulchra ..., Sic est in agendas quod aliquando ponitur aliquid ...";

f. 228, *Sermo in purificatione beate marie*, incipit, "Perfecerunt omnia ... Describens beatus lucem sollempnitatem purificationis beate marie uirginis post plenitudinem ...";

f. 232, *Sermo in annunciatione beate marie uirginis*, incipit, "Ave maria Verbum istud scribunt luc. i. Et est uerbum celestis nuncii que ...";
Schneyer 1:621, no. 425, St. Bonaventure.

f. 238, *Sermo de beato benedicto*, incipit, "Ingredere benedicte ... Iuxta hystoriam uerba sunt labani ...";
Schneyer 2:491, no. 104, Guilelmus de Malliaco, O.P.

f. 245, *Sermo de passione domini*, incipit, "Humiliavit semetipsum ... [Phil 2:8]. In uerbo istis proponuntur nobis tria. Primum est exemplum ipsius humiliatus ...":

f. 251, *Sermo de purificatione beate marie uirginis*, incipit, "Postquam impleti sunt .. [Luc 2:22]. Ista duo uerba posita sunt nobis, quorum prima scripta sunt luc. ii ... conuenienter adaptari ...; f. 252, ... In uerbis istis materia sollempnitatis hodiernae quantum ad tria ...";
Schneyer, 6:70, no. 8, Rouen, Bib. mun. A.560 (Univ. Paris).

f. 259v, *Sermo in passione domini*, incipit, "Attendite et videte ...; Vulgariter dicitur quod bonus est dolor ille per quod deuenitur ad gaudium ...";

f. 272, *De visitatione*, incipit, "Adam et uidebo Vulgariter dicitur et bene quod oculos non uidet cor non dolet ...";

f. 276, *Sermo de visitatione*, incipit, "Visitat pastor Omnis actio tam naturalis quam moralis ...";

f. 279, [beginning imperfectly; heading in margin, "De liberatione ab impugnatione inimicorum"]
"//deuote orantes est liberation ab omni in pugnatione inimicorum, et hoc intelligiter per illam petitionem ...

f. 285v, *Sermo de eadem festiuitate*, incipit, "Sanctificaui michi domum hanc quam edificasti ut ponam nomen meum ibi in sempiternum, tercio regnum nono [3 Reg. 9:3]. Verba sunt domini ad salomonem et competent sollempnitatem dedicationis ecclesie. Notantur autem in eis domino scilicet temple dedicatio cum dicitur ... Ad illam ciuitatem nos perducatur iste agnus id est dominus Israel ihesus christus qui cum patre et spiritu sancto uiuit et regnat nus deus per omnia secula seculorum. Amen.

Schneyer 2:491, no. 61, Guilelmus de Malliaco, O.P.

This is an important collection of thirteenth-century sermons, most likely consisting of sermons preached at the University of Paris, or by university masters, between c. 1230 and 1300, or a little later, when the manuscript was copied. The revival of medieval preaching, dating from the later years of the twelfth century, was one of the most important features of the history of the Church in the thirteenth century. This is reflected both in a notable increase in the number of sermons that are preserved in manuscripts, and in a change in the form of the sermon. The sermons included in this manuscript are examples of the new "modern" or "school" sermons (also called "university" and "scholastic" sermons). In contrast to earlier medieval sermons, the new modern sermons begin with a theme (*thema*), usually a verse from Scripture, which becomes not only the focus of the content of the sermon, but also the source of its structure. The structure of the sermon is typically announced at the beginning, and each part, or division, is supported by citations from scripture. Around 1230, preachers begin to introduce their sermons with a "protheme," essentially a very brief introductory sermon, often invoking divine aid. Many of the sermons in this collection include a protheme.

Preaching was an integral part of the life of the thirteenth-century University. Masters in theology were expected to preach both to university audiences on major feast days and to lay audiences. The sermons in this manuscript are clearly from this milieu. The manuscript includes fifty-one sermons. Twenty-six of these are found in Schneyer's *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150-1350*. Sixteen of the sermons listed in Schneyer are also found in other

manuscripts of collections of sermons from the University of Paris: Rouen, Bibliothèque municipale MS A.560, includes twelve of the same sermons, and some of the same sermons can also be found in Laon, Bib. mun. MS 289, Poitiers, Bib. mun., MS 99, and Troyes, Bib. mun. MS 1964. The authors of the few sermons that can be attributed by name were Parisian theologians, or studied in Paris, including two sermons by St. Bonaventure, O.F.M. (d. 1274), as well as sermons by Thomas de Lisle, O.P. (d. 1322), Jacobus de Losanne, O.P. (d. 1322), Bartholomaeus de Bononia, O.F.M. (d. 1294), Aegidius de Valle Scholarum (d. 1267/8), Eberhard de Valle Scholarum (d. 1272), and Guillaume de Malliaco, O.P. (d. c.1300). Alongside sermons that were probably preached to a university, clerical audience, the manuscript also includes sermons that were preached to the laity, and begin with references to sayings in French ("vulgariter dicitur"). The twenty-five sermons included in this manuscript that are not included in Schneyer are most likely unrecorded sermons from thirteenth-century Paris, associated with the University. They represent an important addition to our corpus of thirteenth-century sermons, and they thus deserve careful study.

Thirteenth-century sermon manuscripts are very uncommon on the market. For example, the Schoenberg Database lists only five; this manuscript represents a rare opportunity to acquire a very important text.

ILLUMINATION

The first sermon in the manuscript, now f. 8, begins with a formal illuminated initial; the three-line initial is pink, with white highlights, on a blue and gold ground, infilled with realistic leaves on gold, extending into a red, blue and gold frame, which continues into the top, bottom and partly into the outer margins; the corners of the frame are deeply lobed; orange, gold, and pale violet tri-lobed leaves branch from the frame. The quality of the initial points to a professional shop in Paris, c. 1300; for book production at this time in Paris, see Joan Diamond Udovitch. "Manufacture and Market in Parisian Book Illumination around 1300," *Europäische Kunst um 1300*, eds. E. Schmidt and E. Liskar, Akten des XXV. Internationaler Kongress für Kunstgeschichte 6, Vienna, 1986, pp. 101-110. A similar, if more elaborate initial, is found in Paris, BnF, MS lat. 8504, dated 1313-1314, illustrated in Richard H. and Mary A. Rouse. *Manuscripts and their Makers: Commercial Book Producers in Medieval Paris 1200-1500*, Turnhout, Belgium, vol. 2, pl. 71.

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Bataillon, Louis-Jacques. *La prédication au XIIIe siècle en France et en Italie. Etudes et documents*, Aldershot, Variorum, 1993.

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Schneyer, Johannes-Baptist. *Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150-1350*, Münster, 1969-1980.

ONLINE RESOURCES

Sermones.net: Édition électronique d'un corpus de sermons latins médiévaux:

<http://www.sermones.net/>

Medieval Sermons and Homilies; Bibliography, by Professor Charles Wright, University of Illinois at Urbana-Champaign:

<https://netfiles.uiuc.edu/cdwright/www/sermons.html>

John M. Howe, Texas Tech University, Sermons; Bibliography:

<http://www2.tlrc.ttu.edu/howe/sermons.htm>