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Franciscan Miscellany, including ST. FRANCIS OF ASSISI, *Regula Bullata* and *Testamentum*, and Papal Bulls; SAINT BONAVENTURE, *Itinerarium mentis in deum*; *De triplici via*; *De reductione artium ad theologiam*; *Lignum vitae*; *De preparatione ad missam*; IOHANNES DE ARAGONIA, *De articulis fidei* ...; liturgical texts and directions on the celebration of the Mass In Latin, illuminated manuscript on parchment
 Germany (southern?) or Austria, c. 1450-1480 (probably before 1482)

188 leaves on parchment (thin and even), incorrect modern foliation in pencil top outer corner recto, 1-187, with f. 7 bis (collation, i-viii¹⁰ ix⁸ x-xi¹⁰ xii-xv⁸ xvi-xix¹⁰ xx⁸), quires 2-8, and 17-19, with some leaf signatures remaining, arabic numerals, bottom outer corner, horizontal catchwords lower inner margin in quires 17-19, frame-ruled in ink with all lines full across; prickings remain in top, bottom and outer margins (justification 70-67 x 48-46 mm.), written by two scribes, the first scribe copied ff. 1-136v, line 7, on the top line in twenty-three to twenty-five long lines in a lovely formal late gothic cursive script, the second scribe copied f. 136v, line 8, to the end, under the top line in twenty-four to twenty-two long lines in a cursive gothic bookhand, majuscules within text stroked in red, red or blue paragraph marks, one- to two-line alternately red and blue initials, numerous three- to five-line (with I-extending up to eight-lines) alternately blue and red initials, with highlights, infilling and pen decoration in brushed silver (some with silver and red), or gold, respectively, f. 150, eleven-line blue initial, decorated with elaborate red penwork and beading that forms a box around the initial, cuttings from a large choir book (?), a putto pasted inside the front cover, and on the front flyleaf, the head of male saint (?) with a blue head covering, both pasted on grounds painted red and blue respectively, with gold highlights and dark borders, in excellent condition, first and last folios darkened, small holes, lower margin, f. 105, and round black stain, lower margin, f. 171rv. Bound in its ORIGINAL binding of brown leather over wooden boards, blindtooled with triple rules forming a frame, and with diagonal lines forming four compartments, each with a simple floral stamp, with leaf (?) stamps in the upper and lower compartments, and small stamps at the top and bottom corners of both boards, spine with three raised bands forming compartments with floral stamps, remains of title (?) written on spine in red, rebacked with the partial spine laid down, two brass fittings upper and lower boards, decoratively etched, lower strap with clasp remains, mostly detached, upper clasp now detached, but extant, front cover worn, but overall in fair condition. Dimensions 108 x 75 mm.

This small manuscript, measuring only 4 ½ x 3 inches, contains a remarkably comprehensive collection of texts. It is a fascinating expression of the religious life of a Franciscan Friar in the late Middle Ages, and its contents and organization are important. The pastoral manual by Johannes de Aragonia and the texts on the symbolism of the Mass deserve more careful study. In the sixteenth century, it was owned by Johannes Faber, bishop of Vienna, who donated an important collection of books and manuscripts to the Collegium of St. Nicholas in Vienna in 1540.

PROVENANCE

1. Copied in Germany, probably Southern Germany, or Austria, in the second half of the fifteenth century, perhaps c. 1450-1480, based on the evidence of the script and decoration, and its sixteenth-century provenance. St. Bonaventure, canonized in 1482, is here never referred to as "sanctus," suggesting a date before his canonization.
2. Belonged to Sebastian Scherdinger in the sixteenth century; front flyleaf, f. i, "Ex dono Sebastiani Scherdingeri ... possidet. 15 <remainder obscured by cutting> ; there was a Sebastian Scherdinger who was born c. 1500-05; originally from Salzburg, he was Bürgermeister of Stuttgart from 1541-5, and then Münzwardein from 1544-1566 (Ludwig, 1991/93, p. 471).
3. Belonged to Johannes Faber, bishop of Vienna, who gave the book to the College of St. Nicholas in Vienna in 1540: front flyleaf, f. i verso, "Liber est reverendissimi domini doc[toris] iohannis fabri episcopi viennensis propriis et non episcopatus pecuniis emptus et post mortem ipsius in bibliotecam collegii sui <divini> nicolai ad vsum istud[?] in habitacium studentum ... Actus x ianuarii anno a nato christo M D XL ex singulari mandato et ex ore ipsius reverendisimi episcopi" [repeated at the end of the text, f. 187rv].

Johannes Faber (1478-1541), or Johann Fabri, was born the son of a blacksmith. He studied law and theology at Tübingen and Freiburg. Although he was friends with humanists such as Erasmus and initially sympathetic towards the ideas expressed by Luther and Zwingli, he became a staunch supporter of the Church in its struggle with the Protestant reformers, publishing treatises against Luther and others. In 1528 he became bishop co-adjutor of Wiener-Neustadt, and after the death of Johannes de Revellis in 1531 became bishop of Vienna. In addition to his polemical works, he was the author of numerous sermons and other theological works. He was a supporter of learning and humanism throughout his career and founded the Collegium of St. Nicholas as a "Collegium Trilingue," in Vienna – a school dedicated to the study of the three languages essential for good learning, Greek, Latin, and Hebrew. He was a noted collector of books and manuscripts – including the sixty-eight books once owned by the scholar Johann Cuspinianus (1508-29), who himself acquired a number of manuscripts from the famed Bibliotheca Corviniana in Hungary. Many of the books and manuscripts he gave to the Collegium St. Nicholas in 1540 were subsequently acquired by the National Library in Vienna (at least 223); another book, *Ars grammatica* (Goff D-235), is now in the Library of Congress. His collection deserves study.

4. Inside front cover, in pencil: "AE."

TEXT

[ff. 1-52, Franciscan Rule and Legislation:]

ff. 1-5, *Regula fratrum minorum*, incipit, "Honorius episcopus servus servorum dei dilectans filiis fratri Francisco et aliis fratribus de ordine minorum salutem et apostolicam benedictionem. Solet annuere ... Que talis est"; f. 1, *Incipit regula fratrum minorum primum capitula*, incipit, "Regula et vita minorum fratrum hoc est scilicet domini nostri ihesu christi ... Datum laterani tercio kalendas decembris pontificatus nostri anno ottavo";

The definitive rule or Second Rule approved by Pope Honorius III; since the original is found in the Papal Bull *Solet annuere* of Honorius III (29 November 1223), it is often referred to as the *Regula Bullata*. It has been published many times; see Sbaralea, *Bullarium Franciscanum*, I, pp. 15-19; Esser, 1978, pp. 225-238; and now, Paolazzi, 2007; Latin and English version available online at the Franciscan Archive (see online resources, below); and in English in Habig, 1983, p. 54 ff.; in general see, Hardick, Esser, and Terschlüßen, 1961.

ff. 5-7v, *Incipit testamentum sancti francisci*, incipit, "Dominus dedit michi fratri francisco ita ... et foris istam sanctissimam benedictionem";

The Testament of Saint Francis; edited in Esser, 1978, pp. 305-318; in English, Habig, 1983, pp. 65 ff. An important study of the Testament is Esser, 1949; it was customary for the friars in convents to read both the Rule and the Testament on Fridays. Saint Francis's Testament was written a few months before his death during his last illness in the fall of 1226.

ff. 7v-23v, *Declaratio domini Nicolai pape super regulam*, incipit, "Nicolaus episcopus servus servorum dei ... Quo seminat semina ... Datum ... anno domini MCC septuagesimo secundo." *Explicit declaratio domini Nicolai pape tertii super regulam fratrum minorum*;

Declaration of Pope Nicholas III (pope from 1277-1280) on the Rule of Saint Francis, 14 Aug. 1279; published in Sbaralea, *Bullarium Franciscanum*, III, pp. 404-416; note the date in this manuscript reads 1272.

ff. 24-33v, *Incipit declaratio domini Clementis pape quinto super regulam fratrum minorum ex clementis*, incipit, "Clementis episcopus servus servorum dei ad perpetuam rei memoriam exivi de paradiso dixi ... *Explicit declaratio domini Clementis*;

Declaration on the Rule of Saint Francis by Pope Clement V (pope from 1305-1314); printed in Wadding, 1931- , 6:202-211 (Anno Christi 1312); online with Latin and English translation at: English translation and latin: <http://www.ewtn.com/library/PAPALDOC/C5FRMIN.HTM>.

f. 34rv, incipit, "Religiosi qui clericis aut laicis ..";

Clement V, Decretal v. vii. 1.

ff. 34v-36, *De penis*, incipit, "Cupientes eos quos ad observantur iuriam ..."; f. 35v, *De Senex*, incipit, "Cum <qu?co> religiosi uiri ..." [Ends mid f. 36; remainder blank];

Two unidentified canon law (?) texts.

ff. 36v-37v, incipit, " ... Circa regularis observantiae professoris solitudinis ..." [here 1463];

Pius II (pope 1458-1464); *Bullarium franciscanum, Nova Series* 2:618-619, no. 1193 (Pius II, 1464, January 12).

ff. 37v-38v, *Domini pii pape de interdictio ecclesiastico observando*, incipit, " ... Sciens inimicus humani generis obedientiam ... [1463]";

Pius II (pope 1458-1464); *Bullarium franciscanum, N.S., volume 2*, no. 1071* (in error, 1463), and 24 January 1463; no. 1199, 1464, January 24.

ff. 38v-39, *Littera domini pii illas que vicarii generalis submittitur*, incipit, "Scribimus dilectio filius ... vicario provinciali et fratribus provinciae Burgundiae ... 1463, June 9, Rome";

Pius II (pope 1458-1464); *Bullarium franciscanum, N.S.*, no. 1116 (1463).

f. 39rv, *Littera domini Clementis super officinarum nostrarum ...*, incipit, "... In quibusdam locis aliis ... Datur perusii tercio kalandas Iulii pontificatus nostro anno primo";

Pope Clement V (pope from 1305-1314) (?).

ff. 39v-40, *Littera domini Nicolai pape quinti statum fratrum minorum de observantur confirmatur*, incipit, "... Cupientes vos vita ... 1449 ...";

Nicholas V (pope, 1447-1455); *Bullarium franciscanum, N.S., v. 1*, no. 1290 (23 May, 1449).

f. 40rv, *Littera domini sexti super fratrum minorum ...*, incipit, "... Cum semper dilixerimus familiam ... 1472 ...";

Sixtus IV (pope, 1471-1484), 1472.

f. 40v-41, *Littera domini sexti confirmatione provisionis Eugeniane*, incipit, "... Superibus mensibus Brixiensium ... 1472 ...";

Nicholas V (pope, 1447-1455); *Bullarium franciscanum, N.S., v. 3*, no. 220.

ff. 41-42, *Littera alia ...*, incipit, Sixtus pape quartus ... Fecisti nobis nuper humilis supplicari ... die xvi Octobris 1479 ...";

Sixtus IV (pope, 1471-1484), *Bullarium franciscanum, N.S. v. 3* no. 1237.

f. 42rv, *Littera domini Nicolai de Eula cardinali legati <?> litteris domini Eugenii detrabentes*, incipit, "Quamvis vinea domini sabaoth olim fructifera ordinis fratrum minorum... 1451 ..."

Nicholas V (pope, 1447-1455) at Magdeburg, 1451.

ff. 43-52, *Incipit mare magnum domini Clementis pape quarti*, incipit, " ... Virtute conspicuos fratri ... Datum .. xii kalendas augustii pontificatus nostri anno primo"; [Ends mid. F. 52; remainder blank];

Cf. Paris, Bibliothèque de l'Arsenal, MS 384, f. 94.

[ff. 52v-69v, Liturgical Texts:]

ff. 52v-57v, Seven Penitential Psalms;

ff. 57v-67, *Officium defunctorum hanc orationem composuit Ioh 22*, incipit, "Averte omnes christi fideles ..." [ends top f. 67, remainder blank];

Office of the Dead, Use of Rome; John XXII was pope from 1316-1344.

ff. 67v-69v, Gradual Psalms (here Psalms 119, 120, 122-125, 128, 129, 131 and 132);

[ff. 70-136v, Works of St. Bonaventure:]

ff. 70-92, *In nomine domini incipit prologus itinerarii mentis in deum seraphici doctoris domini Bonaventure Cardinali ordinis minorum*, incipit, "In principio primum principium a quo cunctis illuminatos descendet ..."; f. 71v, *Incipiunt capitula ..*; f. 72, *De gradibus ascensionis in deum ...*, incipit, "Beatus vir ... populus fiat fiat. Amen." *Explicit itinerarius mentis in deum domini Bonaventure*;

Bonaventure, *Itinerarium mentis in deum*, composed in 1259 during a retreat on La Verna; edited in *Opera Omnia* V:295-313, and in *Opera Theologica Selecta*, V:177-214; English translation, Boehner and Hayes, 2002; Italian and Latin text in Mauro, 2002.

ff. 92-107, *Incipit alius tractatus qui intitulatur parvum bonum vel commencement vite eterne vel alias de triplici actu ieriarco de eiusdem domini Bonaventure*, incipit, "Ecce descripsi cum tripliciter etc. prov. 22. Cum omnis scientia gerat ... amplexanda per osculum et dilectorum et hoc seraphin etc. ... In illis est fons vite. Laus virgini." *Explicit tractatus qui dicitur parvum bonum Bonaventure cardinalis*;

Bonaventure, *De triplici via*; edited *Opera Omnia* VIII:3-18, and pp. ix-xxv, edited from 22 manuscripts, and listing 229 additional manuscripts. English translation, in Coughlin, Etzkorn, et al., 2006, printed in Cologne, before 1477 (GW 4706), with the title "Regimen conscientia or Parvum bonum," and in Speyer, 1472-3 (GW 4705), as "Parvum bonum sive Stimulis conscientia"; contents of the treatise are discussed in Phillips, 1955, and Bonnefoy, 1934.

ff. 107-112v, *Incipit alius tractatus qui intitulatur de reductione luminum in theologiam vel in lumina scientiarum*, incipit, "Omne datum optimam ... Iacobus in epistolas primum. In hoc uerbo tangitur omnis illuminatio ... per spiritus sanctus qui docet nos omnem veritatem. Amen." *Explicit reductarium scientiarum theologiam domini Bonaventure cardinalis*;

Bonaventure, *De reductione artium ad theologiam*; ed. *Opera omnia* V:317-325; English translation, Hayes, 1996.

ff. 112v-128v, *Incipit tractatus eiusdem qui dicitur arbor salvas vel liber vite*, incipit, "Christo confixus sum cruci [Galatians 2:19]. Verus dei cultor, Christi discipulus qui salvatori omnium ... de cuius plenitudine nos omnes. vivas et regnas eternaliter deus per omnia secula seculorum." *Explicit tractatus ... per seraphicum doctorem Bonaventuram cardinalem editus*";

Bonaventure, *Lignum vitae*; ed. *Opera Omnia* VIII:68-86, and pp. xxxix-xlix, edited from 29 manuscripts, and listing a further 175 manuscripts. English translation, Cousins, 1978.

ff. 128v-136v, *Incipit tractatus alius eiusdem de preparatione misse*, incipit, "Ad honorem gloriose et individue trinitatis et ad honorem excellentissimi sacramenti scilicet preciosi corporis et sanguinis ihesu christi ... et omnibus nobis prestare dignetur fratres mei karissimi";

Bonaventure. *Tractatus de praeparatione ad missam*; ed. *Opera Omnia*, VIII, 99-106. This text instructing how to prepare mentally and physically for the Mass is usually attributed to St. Bonaventure, although stylistic differences have led some to question its authenticity; the Quaracchi edition, pp. li-lvii, listed approximately 115 manuscripts of which 23 are anonymous, 6 are attributed to Petrus de Alliaco, and 80 are attributed to Bonaventure; Distilbrink accepted the text as by Bonaventura and dated its composition c. 1259-1260 (Distilbrink, 1975, pp. 29-30).

[ff. 136v-149v, Prayers before and after Mass, and liturgical instructions regarding the Mass:]
ff. 136v-137v, *Confiteor dei omnia peccato mee ...; Spiritus sancte qui uterum intemerate virginis ...; Ecce omnipotens et misericors deus ...*;

ff. 138-143, *Incipit preparatio misse*, incipit, "Deus in adiutorium meum intende ...; *Ym̄nus*, *Veni creator spiritus mentes ...*; [followed by Psalms 83, 84, 85, 115 and 129, antiphon, Kyrie, and Pater noster, concludes with prayers:] "Aures tue pietatis ... , Ure igne sancti ... Conscientias nostras quesumus domine ..."; [f. 141], incipit, "Trium puerum cantemus ymnum quam cantabant in camino ignes ..."; *Ps. Benedicite* [cue only, Canticle of the three children, Dan. 3:57]; *Ps. Laudate* [cue only, Psalm 150], ... *Oratio*, incipit, "Deus qui tribus pueris mitigasti flammam ignium ..."; *Oratio...*, incipit, "Obsecro te dulcissime domine ihesu christi ut passio tua sit mihi uirtus quia ..."; *Papa clementis det ccc dies indulgentiarum ...*, incipit, "O Dulcissime domine ..."; concluding prayer, "Anima christi sanctifica me ...";

Prayers before and after Mass; similar to the text in the Miniature Prayer Book, Germany, c. 1400-50 [textmanuscripts.com, inventory number, TM 258]; and Munich, Clm 3702, Prayers and Meditations, Schwaben 1468/9; similar series of prayers to be said after Mass in San Marino California, Huntington Library, HM 1169, ff. 24v-29, Book of Hours, use of Langres, France, late fifteenth century. The prayers are not identical with those in the *Missale Romanum*.

ff. 143-149v, *De negligenciis misse*, incipit, "Si sacerdoti per negligenciam euenerit quam per lecta canone nec vinum nec ..."; f. 144, *Sequitur de materia eukaristie*, incipit, "Materia eukaristie ..."; f. 144v,

Tenenda, incipit, "Ista est forma consecrationis corpus christi ..."; f. 145, *Circa materiam formae*, ...; f. 146v, *Hic ponuntur remedia generalia contra omnes defectus et negligentis*, incipit, "Quando sacerdos deficit ...";

Discussion of problems encountered during mass; cf. in general *Missale Romanum*, 1493 (printed in Legg, 1904, p. 114 ff.); see also Baltimore, Walters Art Gallery, MS W.156, ff. 52v-54, a fourteenth-century Pontifical (Van Dijk, 1963, volume 2, p. 160).

ff. 150-162v, *Sequitur tractatus brevis de articulis fidei sacramentis ecclesie preceptis decalogi uirtutibus et vitiis compilatus ex doctorum sententiis ab inclito et reverendissimo in christo patre et domino iohanne patriarcha alexandrino et administratione ecclesie trachon [trachiensis] pro informacionem simplicium clericorum*, incipit, "Beatus petrus apostolus qui promissionem accepit a domino ut super eius confessione suaderetur ... iuxta ihesus christus sue sacratissime passionis ... vivat et regnas per secula seculorum. Amen":

Iohannes de Aragonia, *Tractatus brevis de articulis fide, sacramentis ecclesie, preceptis decalogi, virtutibus et vitiis*; Bloomfield, 1979, no. 624, listing thirteen manuscripts; printed Toledo, Antonio Tellez, c. 1495; GW M12804, Goff J249. The text deserves further study; there was a Iohannes de Aragon, who was bishop of Toledo from 1301-1334, but the identity of the author of this text call for further research.

ff. 163-183, *Incipit expositio significationem uestimentorum sacerdotalium totius missae*, incipit, "Dicit apostolus ad eph. vi. induite uos ..."; f. 164, *Quomodo ad altare sit accendendum* ...; f. 164v, *Misse introitus*, incipit, "Hoc est paratus ..."; ff. 183-184v, *De horis canonica* ...; ff. 184-185, *Alia declaratio misse*, incipit, "Primo de cum panis cum signant ..."; f. 185v, *Ex ecclesiastica hystoria nova primo libro XXI capitulo expositio misse*, incipit, "Et quia hic de missa agitur ... quia attribuunt beato silvestro ut infra patebit et hoc habetur consilio hec ibi etc.";

Selected passages from unidentified treatises on the meaning of the Mass and the parts of the Mass.

This is a very small-format, but remarkably comprehensive collection of Franciscan texts. Although the majority of these texts are found in numerous other manuscripts (the works of St. Bonaventure found here all circulated in over 100 manuscripts), the manuscript is of great interest as a witness to the intellectual and religious interests of a Franciscan friar in the second half of the fifteenth century. In contrast to some fifteenth-century miscellanies, this is an organized collection, which begins with texts relating to his official life as a Friar, the Rule and Testament of St. Francis, and a collection of Papal documents pertaining to the Franciscan Order. The second section includes texts nourishing a friar's private devotional life; the manuscript concludes with texts relevant to his life as a priest.

The second section of the manuscript includes the Penitential Psalms, the Office of the Dead, the Gradual Psalms, and five works by St. Bonaventure, all texts relevant to personal spiritual development. Bonaventura da Bagnoreggio (ca. 1217- 1274), or St. Bonaventure, also called the "Seraphic Doctor" was born in Italy, in Bagnorea near Orvieto. He studied at the University of Paris, earning his Master of Arts in 1242, and entered the Franciscan Order in 1243. He continued his studies in the Theology faculty, and in 1257 he became Regent Master of theology, and shortly

thereafter, also in 1257, Minister General of the Franciscans. He was appointed cardinal-bishop of Albano in 1273. He was the author of numerous works, including lives of St. Francis, a Commentary on the *Sentences* of Peter the Lombard, biblical commentaries, sermons, and mystical treatises. His leadership of the Franciscans at a pivotal moment in their history was extremely important, and his writings have remained influential to the present day.

The works by Bonaventure included here for the most part are examples of his mystical treatises. The *Itinerarium mentis in deum* ("The Journey of the Mind to God") has been called "an exceptional jewel" among his works. In contrast to his theological treatises and his scholastic sermons, this work is filled with the spirit of St. Francis – intended as a guide for learned men and women to follow the contemplative life of St. Francis. The focus on the Passion of Christ is notable, a focus that is also characteristic of the *Lignum vitae* ("The Tree of Life"), a meditative book on the crucified Christ, produced around 1260. *De Triplici Via*, or the *Incendium Amoris* ("The Triple Way" or "The Enkindling of Love") is a synthesis of spiritual theology showing the ways that lead to spiritual perfection, presenting three ways of mystical life (the purgative, illuminative, and perfective or unitive), and three spiritual exercises (meditation, prayer, and contemplation). The final text, "On the Preparation of the Mass," is more practical, since it both explains the meaning of the Eucharist, and tells how to prepare for the reception of the Host.

The final section of the manuscript focuses on the friar's public life as a priest, beginning with prayers and other texts related to saying Mass, a treatise, here attributed to Johannes, patriarch of Alexandrinus, is a practical pastoral manual on the sacraments, ten commandments and virtues and vices "for the information of simple clerics," and concluding with texts on the meaning and symbolism of the Mass. This treatise, usually attributed to Johannes de Aragonia, and the commentaries on the meaning of the various parts of the Mass that follow, deserve more careful study to determine their relationship to other commentaries on the Mass and pastoral manuals from the later Middle Ages.

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TM 486