

Sermons, many ANONYMOUS; some by BERNARDINUS SENENSIS, OFM from *Quadragesimale de evangelio aeterno* and *Quadragesimale de christiana religion*; by MICHAEL DE CARACANIS DE MEDIOLANO, OFM; and by ROBERTUS CARACCIOLUS DE LICIO, OFM

In Latin with some Italian, manuscript on parchment and paper
Italy (Tuscany or Umbria?), c. 1480-1500

324 folios, preceded and followed by two paper flyleaves, on parchment and paper, with outer bifolia of each quire in parchment, paper with watermark of the type "chapelet" or "rosary", but no match in Piccard or Briquet, with ff. 297-303 missing, likely removed blanks, and a few mistakes in foliation e.g. ff. 110-110bis, else apparently complete, mostly in very regular quires of 6 (collation i-xlvii⁶ xlviii¹⁰ xlix⁸ l¹⁰), written in brown ink in a very minute cursive book hand by at least three scribes (with different hands for addenda or marginalia), on up to 62/64 lines (justification 220 x 70 mm), headings underlined in bright red, vertical catchwords, some guide words for rubrics, lengthy passages underlined in red, rubrics and some marginalia in red, spaces left blank for initials, in very good condition, apart from a few parchment strips cut out, never affecting text, and some waterstains, never hindering legibility. Bound in a modern binding of tan sheepskin over pasteboard, smooth spine decorated with simple double gold filets, marbled endleaves and pastedowns, overall a solid binding, some scuffing to boards, leather slightly worn. Dimensions 290 x 105 mm.

The format of this long and narrow sermon collection is extremely unusual. Probably copied in a Franciscan circle under the influence of Bernardino of Siena and his legacy, it contains numerous unidentified sermons. Their content is noteworthy, including lengthy *exempla* and references to classical and medieval sources. References to Italian vernacular literature (e.g. Petrarch and Dante) pepper the text and the margin. A comparative study with another collection of sermons attributed to Cherubino da Spoleto, now at the University of Kansas, copied by the same hand, should yield interesting results.

PROVENANCE

1. Copied in Italy, based on script and linguistic features found in the margins. There are marginalia and *exempla* that contain words and quotes in the vernacular, including marginal quotes taken from Dante (in a strictly contemporary hand), for instance: "Dantes. Com[edia] prima cantu 3a. Quivi sospiri con pianti e alti guai / resonavan per l'aere senza stelle / per ch'io al comminciar ne lacrimai" (f. 76); and "Dantes. Com[edia] prima cantu 3a. Denanti a me non fuor cose create..." (f. 79) [Dante, *Divina Commedia*, *Inferno*, Canto III]. On f. 74, the scribe noted in the margin: "Hi ponas rimam dantis que habes infra in sermone sequenti" [Here you can place verses by Dante that you will find below in the next sermon]. This use of Dante to illustrate sermons is certainly of interest (see also lengthy quotes on f. 150). The audience could relate to Dante and clearly preachers made use of the text, known by all. Another vernacular literary source is Petrarch; his *Triumphs*, for example, are quoted on f. 153. Spellings with "ch" are also characteristic of manuscripts originating in Italy (e.g., "sachratissime" for the Latin "sacratissime" (f. 27v); "charissimi" for the Latin "carissimi"), and there are occasional marginalia in Italian, see for example f. 137 (outer margin) or verses in Italian (f. 139v).

The form of address used in these sermons, "cives" or "magistri," would suggest they were directed to an urban audience (rather than the clergy: "reverendi domini" or members of a monastic order, "karissimi fratres"). A proper account of all the *exempla* in this codex may also reveal additional evidence about its place of origin: for instance on fol. 139, on reads "Vidi et ego hoc exemplum oculis meis in civitate Eugubii 1489..." [I saw this *exemplum* with my own eyes in the city of Gubbio, in 1489]. Gubbio is a town in Umbria.

The discovery of a manuscript, Lawrence, University of Kansas, Kenneth Spencer Library, MS C82, copied by one of the same hands as the present codex, will certainly yield promising comparisons and opens up avenues for further study. This codex is composed of 301 leaves, and like our manuscript, is copied on paper and parchment. In Digital Scriptorium it is dated to the last quarter of the fifteenth century; its text is attributed to Cherubino da Spoleto by a later seventeenth century hand (Digital Scriptorium, Online resources). The dimensions and distinctive oblong format found in our manuscript (290 x 108 mm), however, are not duplicated in the from the Spencer library codex (208 x 140 mm). These two manuscripts were clearly copied in the same environment, by the same scribe, and should be studied together.

2. Manuscript deaccessioned, with stamp of the Redemptorists of France: "Cong. SS. Redemptoris. Prov. Gallica. Domus studiorum" on the verso of the second flyleaf. The Redemptorists (Congregation of the Most Holy Redeemer) were a missionary society, founded in 1732 by Saint Alphonsus Maria Liguori, near Amalfi, and which spread rapidly first around Naples, then in Italy and France. On all their missions, the Redemptorists were expected to preach a sermon on prayer and one on the intercession of the Blessed Virgin. The present sermon collection would thus fit well in a Redemptorist library. There is an erased stamp still perceptible on f. 24v.

3. European Continental Collection.

TEXT

ff. 1-291, Sermons, thematically arranged, beginning with an underlined heading, (f. 1) *Sermo de honore dei seu de cultu trinitatis* [Sermon in honor of God or on the cult of the Holy Trinity], incipit, "*Dominum deum tuum... Inter omnia fidei christiane necessaria dilectissimi*; following sermon (f. 3), *Sermo de dilectione dei* [Sermon on the Love of God], incipit, "*Diliges Dominum Deum... Si totius scripture verba pensamus...*";

A preliminary listing and tentative identification has been attempted only for the first half of this collection of sermons:

f. 6, *De charitate, Sermo primus*, incipit, "Fides, spes charitate ... Cor. 13c. [blank space], Primo vocatur necessitatis ...";

f. 9, *Sermo secundus de charitate*, incipit, "[F]ides spes charitas.... In precedenti sermone proposuimus tercia...";

f. 12v, *Sermo primus de ydolatria*, incipit, "Dominum deum tuum adorabis et illi soli servies... Satis

mihi perutile visum est dilectissimi...";

f. 18v, *Sermo primus de iuramento et periurio*, incipit, "Non pollues nomen domini dei tui Levit[icus] xix. Quoniam ut ait apud instantia...";

f. 21v, *Sermo secundus de periurio et iuramento*, incipit, "Non assumes nomen dei tui in vanum. Exo[dus] 20. Viso in superiori sermone primo...";

f. 24, *Sermo de celebratione festorum*. "Memento ut diem sabbati sanctifices Exo[dus] 20. Tanta nempe est nequicia demonum ac nocendi cupiditas... [Hödl and Knoch, 1999, no. 77, Bernardinus of Siena, *Opp. Omnia* III. V. Quarrachi, 1956, listed with a different theme, for Lent]";

Bernardinus of Siena (1380-1444) was a prolific and influential preacher, and a staunch defender of the Franciscan Observance. He traveled and preached throughout northern and central Italy, and he composed many Latin and vernacular sermons which reflect the concerns and problems he saw in Italian fifteenth century society. His sermons were collected in two major collections, *Quadragesimale de Evangelio Aeterno* and *Quadragesimale de christiana religion*.

f. 26v, *Sermo secundus de celebratione festorum*, incipit, "Memento ut diem... Exo. 20. Proposui meus in presenti tractatu dilectissimi ...";

f. 29v, *Sermo de celebratione festorum* 3, incipit, "Memento ut diem ... Ex. 20. Expeditis primo tractatus secundo in christo dilectissimi in christo yesu de sanctificatione sabbati ..." [ending agrees with Bernardinus, sermo X, 1956, ed. p. 100]";

f. 33, *De honore parentum. Sermo primus*, incipit, "[H]onora patrem tuum ut sis longevus supra terram Exo[dus] 20. Viso superius dilectissimi [...] de tribus preceptis...";

f. 37, *De honore parentum. Sermo secundus*, incipit, "Honora patrem tuum. Quamuis in precedenti sermone ... tamen adhuc multa ualde utilia ... Primum peruersorum filiorum ...";

f. 41, *De excellentia legis diuine*, incipit, "Et venit et accipit librum de dextera sedentis in trono. Quia secundum sententiam...";

f. 45, *De inductione ad observantiam preceptorum dei*, incipit, "Si vis ad vitam ingredi serua mandata ... Viso in superiori sermone...";

f. 50, *Sermo de septem phialis ire dei*, incipit, "[A]udivi vocem magnam de templo... Verba proposita vestris...";

f. 53. *Sermo de quattuor causis provocantibus iram dei contra peccatores*, "Venit ira dei in filios diffidentie... ad Ephe[sios] 5c. Efficacissimum remedium ...";

f. 55v, *Sermo de 6 signis quibus ostendunt quando dei iudicia sunt propinquam*, incipit, "Venit ire dei ... Ephe[sios] 5c. Ad tantam insaniam cecitatemque mentis mortales homines iam devenerunt...";

[53. Christianus Sprung, Canon Reg., in Hödl and Knoch, also listing München, Clm 16502, Robertus Caracciolus n. 105]";

Robertus Caracciolus de Licio (c. 1425- 1495) received his early education by the Conventual Franciscans in Lecce, but made his profession as an Observant friar. From 1448 onwards he was very successful as a preacher, an organizer of processions against the plague, and as a promotor of social peace. Robertus Caracciolus gave the official eulogy during the canonization ceremonies for Bernardine of Siena (1450), and made various preaching tours through the Italian peninsula. He was even called a "second Paul." In the course of his career, Caracciolus published several sermon collections (making avid use of the new possibilities offered by the printing press), which went through more than 100 editions all over Europe. There has not yet been a full overview of his work in the scholarly literature. Roberto called himself a pupil of the sermon style of Bernardino da Siena and mentioned in his *Sermo de Sancto Bernardino* some twenty famous Franciscan preachers who were in this "Bernardine school."

f. 58v, *Sermo quatuor populi propinqua iudicia dei non cognoscunt*, incipit, "Venit in dei in filios dissidentie Ephes[ios] 5 c. Astrictus dilectissimi in christo yesu...";

f. 61, *Sermo primus de veritate inferni*, incipit, "Cruciabuntur die ac nocte in secula seculorum...Apoc. 12. Satis dura et insensibilia sunt corda illorum ...";

f. 64v, *Sermo secundus de tribus penis inferni*, incipit, "Cruciabuntur die ac nocte.... Magna profecto detestabilisque est crudelitas eorum, qui cognoscentes propter sua peccata imminere sibi interitum damnationis eterne ... [Hödl and Knoch, 43, same text, different biblical theme, Robertus Carraciolo; Rome, Bib. Casanatense 75 (1425)]";

f. 67v, *Sermo tertius de tribus penis inferni*, incipit, "Cruciabuntur die ac nocte.... Quartus [...] dilectissimi in christo yesu inferni penas considero...";

f. 70, *Sermo secundus de tribus penis inferni*, incipit, "Cruciabuntur die ac nocte.... In superioribus sermonibus dilectissimi in christo yesu videmus et examinavimus...";

f. 74, *Sermo quintus de inferno...*, incipit, "Cruciabuntur die ac nocte.... Expedito primo 2. 2o myo dilectissimi in christo yesu...";

On ff. 79-79v, there are a number of references to animals ("Salamandra") and minerals ("Carbones" and "Calcis"), and a few references to Sicily ("notissimi sicilie montes"; "Agrigentinum Sicilie"). On ff. 80-80v there are "Supplenda pro materia inferni" [Additional material for sermons on Hell], a series of four *exempla*, which merit further study and edition. An *exemplum* is a moral anecdote, brief or extended, real or fictitious, used to illustrate a point. Collections of Exempla helped medieval preachers to adorn their sermons, to emphasize moral conclusions or illustrate a point of doctrine. The subject matter could be taken from fables, folktales, legends or history.

f. 81, *Sermo de iustitia dei*, incipit, "Reddet unicuique secundum opera sua... (Mt 16,27). Letantur plurimi in malis suis neque de illis penitentiam agere ullo pacto proponuntur ... [Hödl and Knoch, 39. T17/3, Robertus Carraciolo, Rome, Casanatense 75]";

- f. 83v, *Sermo de dilatione penitentie*, incipit, "Dum tempus habemus ... (Gal 6, 10). Doctoris gentium verba sunt ista originaliter Gal. 6c. Cum audiunt peccatores multi que eos iniutant ad benevolentia et amore... [Hödl and Knoch, 36. T16/Sabb, Robertus Carraciolo, Rome, Casanatense 75 (appears related, but with verbal differences)]";
- f. 86, *Sermo de peccato mortali*, incipit, "Quasi a fatie colubri fuge... . Cum iudeamus fratres dilectissimi... ";
- f. 88v, *Sermo secundus de peccato*, incipit, "Aunes [sic for "Funes"] peccatorum circumplexi sunt me. Ps. 118. Viso in superiori sermone dilectissimi in christo yesu... ";
- f. 91v, *Sermo de peccato mortali*, incipit, "In peccato vestro moriemini verba sunt redemptoris nostri originaliter. Joh. 8c. [...] quod grave...";
- f. 93v, *Sermo de quatuor causis quare populi iuditia dei non cognoscunt*, incipit, "[V]eniat illi laqueus ... Ps. 34. Duriora saxis humana corda persepe videntur esse que nullo dei flagello terrentur neque peccata deponere student... [Hödl and Knoch, 106. Robertus Carraciolo, Lyon, BM, 1603; Hödl and Knoch do not list a theme, and there are some further verbal differences]";
- f. 96, *Sermo de terribilitate ire dei contra peccatores*, incipit, "Effundam quasi aquam iram meam... Osee 4 c. Consuevit deus ex sua munificentissima pietate...";
- f. 99, *Sermo quare prospera dantur malis*, incipit, "[F]ili recepisti bona in vita tua. Luc 8 c. Fuit quondam secta philosophorum dilectissimi in christo quod epicuri...";
- f. 101v, *Sermo quarto iustos permittit iustos affligi*, incipit, "[P]atientia vobis necessaria est pauli apostoli verba sunt ista originaliter. Heb. X. c. Nulla res est dilectissimi in christo yesu...";
- f. 104, *Sermo de necessitate intensitate et qualitate amoris dei*, incipit, "[D]iliges dominum deum Mt. 22 c. Noliter dilectissimi...appetit pervenire";
- f. 108v, *Sermo de septem gradibus ascendendi ad perfectam amorem dei*, incipit, "[D]iliges dominum deum Mt. 22. Anima rationalis dilectissimi...";
- f. 109, *Sermo de antichrysto*, incipit, "Cum videritis abominationem desolationis dicta est a Daniele propheta...Mt. xxiii. c. Verba proposita dilectissimi sunt salvatoris yesu christi...";
- ff. 111-116, *Sermo de ludo*, incipit, "Tulerunt lapides, ut iacerent ... Magna siquidem iniquitas impiorum..." [Bernardino of Siena, Sermon on games (of chance, gambling), ed. P. Pacifici M. Perantoni, 1950, vol. II, pp. 20-34: "Sermo XLII. Contra alearum ludos"; ff. 116v-117, blank];
- f. 117v, Sermon (no rubric), incipit, "Vindex est dominus de hiis omnibus..., I The. 4 c. Sancta mater ecclesia duobus modis scilicet timore et amore [Hödl and Knoch, 51, T2, Michele Carcano de Mediolano, ed. Venice, 1496]";

Michele Carcano (Michael de Carcanis de Mediolano) (1427-1484) was an Italian Franciscan preacher. He is known for his part in founding the *montes pietatis* banking system with Bernardine of Feltre, and for the marked anti-Semitism of his attacks on usury. His sermons were later printed as *Sermones quadragesimales fratris Michaelis de Mediolano de decem preceptis* (1492). From 1453 onwards, Michael was in Milan and the neighbouring region, where he is active as Lenten preacher. Another edition of his sermons for Advent and Lent was published under the title *Quadragesimale seu Sermonarium duplicatum scilicet per Adventum et Quadragesimam de Poenitentia et eius Partibus* (Venice, 1496) [92 sermons that amount to a systematic treatment of penitence; see Rusconi, 1973].

f. 119v, *Sermo de signis iudicii*, incipit, "[C]um venerit filius hominis in maiestate sua Mt. 25 c. Diem terribilis ultimi iudicii considerantes...";

f. 120v, *Sermo de sententiatione iudicii*, incipit, "[D]ixi ninivite surgent in iudicii Mt. 12 c. Quoniam quidem, fratres carissimi, fragilitas humana adeo ad malum prona est ... perducatur ille, qui in tam felici gloria cum Patre et Spiritu Sancto... [Hödl and Knoch, 53. T20/2, Michele Carcano de Mediolano, ed. Venice, 1496 (with a different theme); ends mid f. 125, lower half of text crossed out]";

f. 125v, Sermon [entirely glossed] (no rubric), incipit, "Timete Deum et date illi gloriam et honorem. Apoc. 14 c." Secundum doctrina beati Gregori...";

f. 128v, *Sermo de timore dei*, incipit, "Timete Deum et date illi gloriam et honorem. Apoc. 14 c. Inter alia bona ad salutem humana...";

f. 133v, *Sermo de timore mortis*, incipit, "Morte morieris Gen. 2. Respiciens, fratres charissimi, cum profundo suspirio cordis crudele mortis exterminium ... [Hödl and Knoch, 75, T 23, Michele Carcano de Mediolano, ed. Venice 1496 (with a different theme)]";

Note in Italian on f. 137, "La morte e fina d'una proscione obscura a l'animi gentile: ad altri e noya, champosto ne lo fango ogne lor cura" and again verses in Italian on f. 139v, "La morte uiene molto dolorosa / Aspera, crudele sença pietade... Dicende a faccia a faccia / Tu sei colei per cui lo mondo trema / Ma qualche serve a dio dete non stima";

f. 139v, *Sermo de xii dolorum quos patitur peccator in hora mortis*, incipit, "[C]ircumderunt me Dolores mortis et torrentes iniquitatis...Ps." Viso superius de monte...";

[The sermons on ff. 143-289 have not all been accounted for in this description.]

ff. 236v-238v, *Sermo de emptione regni dei sive domine dilectionis*, incipit, "[T]esaurizate vobis thesauros in celo...Magna quidem atque desiderabilia sunt de dona..." [Bernardino of Siena, published in Sépinski, 1956, vol. III, pp. 88-99 "Sermo V. Feria quarta in die cinerum. De mercantia divini amoris"];

ff. 274-289 [Six sermons]. The table of contents placed at the end of the codex, indicates that ff. 274-286 contain a "Tractatus de signis quibus cognoscitur quod deus vult nostram salutem" [Treatise on the signs by which one knows that God wishes our salvation] (see f. 324v). This

section is in fact composed of six distinct sermons, on the theme *Venite benedicti patris mei...* (Mt. 25);

ff. 289-291, final sermon, incipit, "[T]esaurizate vobi thesaurus in celo Mt. 6 c. et in evangelio hodierno. Nulla maior causa cumulandi thesauros celestes..." [ff. 291v-296v, blank; ff. 297-303, skipped];

ff. 304-312v, *Incipit tabula super totam Bibliam valde utilis et primo super Genesim*, incipit, "1. De operibus sex dierum. De require sabbati; 2. De fluuibis paradisi; De formatione mulieris, 3. De dolo serpentis ... 49. Benedictio xii tribuum et de [...] (damaged). De sepulture iacob. Oratur Ioseph per fratribus. De morte Ioseph..."; ending, f. 312rv, *Incipit liber apocalipsis*, incipit, 1. Aperis intitulatio ... 21.... De flumine aque uiuit et ligno uite. Quasi epilogus libri. Amen." At the end, one reads: "Hec tabula non est correcta. Sed faciliter potest corripri quia videndo capitula prout signata sunt potest uideri si materia capitula bene posita et scripta est" ;

This is a summary of the contents of the Bible in the tradition of the summaries of chapters usually known as *capitula lists* (or *breviarium*) that accompanied the biblical text in Latin manuscripts from the earliest days. These early capitula lists were designed to accompany older systems of chapters. This list is instead designed for the "modern" chapters popularized by Stephen Langton, that became the standard chapters for the Bible c. 1230, and are still (with small variations) used today.

ff. 313-313v, *Concordantia evangeliorum per capitula*, incipit, "De divinitate verbi et genealogia ihesu christi. De conceptio johannis et salvatoris" [This Gospel concordance contains 169 topics adopted for use with modern chapters (recorded in Stegmüller, VI, no. 10082, found also in Oxford, Bodleian Library SC 1953 (Bodl. 630), ff. 274-277); f. 314, skipped];

ff. 315-318, Liturgical lections (epistles and Gospel readings) listed according to the liturgical year, rubric, *Hec est tabula epistularum et evangeliorum totius anni* [Liturgical lections, beginning with Temporale from the first Sunday in Advent through the 24th Sunday after Pentecost; followed by Sanctorale and Common of the Saints; lections for votive masses and canticles; f. 318v, blank];

ff. 319-323, Sermon (unidentified) continuation from f. 108, where one reads a note: "Pro residus istius sermonis...supra post tabulam concordantie evangelistarum" [For the rest of this sermon, see after the Table of Gospel Concordances], incipit (f. 319), "[Q]ui perdidit animam suam... (Mt, 16)";

f. 323v, Sermon (unidentified), incipit, "Refert flavianus cum quod frequenter cartagenses ... Ista ergo uitiis sub crescentibus et uirtutibus deficientibus cartago deleta est et ad manus romanorum peruenit";

ff. 324-324v, Table of sermons contained in manuscript, by theme, rubric, *Tabula sermonum totius liber* (later hand); entries beginning: "Sermo de honore dei sive de cultu trinitatis / Sermo de dilectione sive de amor dei..." [this table includes a sermon attributed to Saint Bernardinus: "143. Sermo sancti bernardini de emptione regni dei" (f. 324, second column)].

Presented in a highly original and uncommon agenda- or wallet-format, this manuscript contains 103 sermons. The authors of most of these sermons have not been identified. Those that have been identified are by Franciscan authors, and this collection is related to the success of the Franciscan Observance and the pastoral activities of its protagonists. Within the Franciscan order, the Observant "revival" of preaching had its beginnings in the pastoral activities of Bernardino da Siena (1380-1444) with his intensive preaching rallies, especially during Easter, Lent and Advent. Unpublished and unstudied, the present sermons are a fine witness to the extremely rich homiletic output of the Franciscan Observants in Italy.

It may be significant that the only internal hint to authorship is to a sermon by St. Bernardino, found in the index on ff. 324-324v, right-hand column: "Sermo sancti Bernardini de emptione regni dei. car[ta] 236." This sermon is found on ff. 236v-238v: "Sermo de emptione regni dei sive domine dilectionis" and published in the *Quadragesimale de christiana religione* as Sermon XLII. The few isolated sermons by Bernardinus are intermixed with a large number of unidentified sermons, together with sermons by two other Franciscan authors and preachers, Michele Carcano de Mediolano and Robertus Caracciolus de Licio. Among the themes and subjects of these sermons, one finds: on ambition, on ignorance, on the misery of human existence, on the memory of the deceased, on blasphemy, on one's reputation etc., as well as a sermon on the Antichrist (ff. 109-110 bis). There is a very precise thematic table at the end of the manuscript that lists all the headings with themes for each sermon included in this compilation. Prior to this table, one finds interesting material and finding aids for preachers, not commonly found in collections of sermons: capitula lists (ff. 304-312v), a Gospel concordance (ff. 313-313v), and liturgical lections (ff. 315-318).

Another interesting aspect is the sheer number of *exempla* that are used and incorporated in the sermons. These merit closer study and identification. They are most often directly included in the sermons (see for instance f. 80 where three *exempla* are copied back to back), but also sometimes copied in the margins, for instance: "Exemplum unus philosophus fuit electus in regem..." (f. 91); and "Exemplum. Quidam demoniacus veniens ante quidam fratrem..." (f. 85).

The notes and marginalia suggest a Franciscan affinity, and include references to many Franciscan authors ranging from the very popular such as Bonaventura (f. 275 et *passim*), John Duns Scotus, *doctor subtilis* (ff. 86, 87, 89 and many other instances), and Richard of Middleton (Ricardus de Mediavilla) (f. 279) to less common ones, including Guillaume de Vaurouillon O.F.M. (1390-1464), theologian and defender of Scotist ideas, Provincial of the Province of Touraine (1449-1461), and author of a *Liber de anima* (see note in the upper margin, f. 275: Guilielmus de Vorillong). The compilers of these sermons also quote a number of other *auctoritates*, both classical and medieval, such as Cicero (Tullius), Plato (fol. 189), Aristotle (fol. 193v), Boethius (fol. 193v), Sallust (fol. 200), Pythagoras (fol. 191), Livy (fol. 191), Seneca (*Letter to Lucillus*, fol. 91v, again fol. 203; fol. 201), Anselm, Augustine, Gregory, Bernard, and Hugh of Saint-Victor.

There are generally speaking two types of sermon collections, systematic and random. Systematic collections, or sermons cycles, contain several sermons for each of the occasions that follow the Church's liturgy in a regular order (*sermones de tempore* and *sermones de sanctis*). There are also cycles for specific seasons, in particular Lent (*sermones quadragesimales*). The other type, random sermon collections gather sermons haphazardly for a variety of occasions,

without ordering them according to their place in the Church year. Generally speaking, it has been argued that "random collections are likely to bring the reader much closer to what was actually said from the pulpit than regular cycles" (Wenzel, 2005, p. 3). This is the type of collection contained in this highly original compilation, in need of proper identification and further study.

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<http://vm133.lib.berkeley.edu:8080/xtf22/search?rmode=digscript;smode=advanced;field1=text;join1=token;operator1=and;field2=text;join2=token;operator2=and;field3=text;join3=token;bid=30;docsPerPage=1;startDoc=156;fullview=yes>

On Franciscan Authors, 13th to 18th centuries:

<http://users.bart.nl/~roestb/franciscan/index.htm>

On Medieval Sermons:

<http://sermones.net/>

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