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COMMONPLACES ON PREACHING AMONG COMMONPLACES FOR PREACHING? THE TOPIC *PREDICACIO* IN THOMAS OF IRELAND'S *MANIPULUS FLORUM*

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This article offers a new theory regarding Thomas of Ireland's intention in compiling the Manipulus florum. Focusing on several passages from Thomas's Preface to this influential florilegium, the author proposes that it was not intended as a resource for sermon composition, as previously thought, but rather as a collection of authoritative quotations to be used by university students for the purpose of self-formation. While the evidence for its reception as a preaching aid indicates the importance of the entire text of the Manipulus for scholars of late medieval and early modern sermons, it is argued that the fifty-five quotations under the topic Predicacio, an edition of which is provided in the Appendix to this article, are of particular interest in terms of how Thomas constructed this topic as a guide to aspiring and novice preachers.

The *Manipulus florum* is a Latin *florilegium* compiled in the early fourteenth century (c. 1306) at the University of Paris by Thomas of Ireland which is recognized as the most influential collection of its kind created during the Middle Ages.¹ My current project, which seeks to produce an online critical edition of this text, is heavily indebted to the seminal research of Mary Rouse and Richard Rouse, who argued that this compendium of approximately 6000 proverbs and textual excerpts, with its alphabetized topical organization and cross-referencing scheme, was intended as a useful resource for sermon composition.² This

¹ The author gratefully acknowledges that the research for this article was supported by a grant partly funded by Wilfrid Laurier University operating funds and partly by an institutional grant awarded to Wilfrid Laurier University by the Social Sciences and Humanities Research Council of Canada. Most of these funds were used to hire a research assistant who assisted the author in editing the text provided in the **Appendix** to this article.

² Richard H. Rouse and Mary A. Rouse, *Preachers, Florilegia and Sermons: Studies on the Manipulus florum of Thomas of Ireland*, PIMS Studies and Texts, 47 (Toronto, 1979). I must thank the Rouses for their encouragement of the Electronic *Manipulus florum* Project since its inception several years ago. I would also point out that my research for this article, which revises some of the Rouses' findings, has benefited enormously from various electronic resources that were not available to them in the 1970s. For a description of this project, see Chris L. Nighman, 'The Electronic *Manipulus florum* Project (www.manipulusflorum.com)', *Medieval Sermon Studies*, 46 (2002), 97–99.

interpretation has been accepted by a number of scholars, including myself.³ However, my research on this *florilegium* has recently led me to question the Rouses' theory regarding Thomas's intention, which they inferred from the intellectual and pastoral context in which the *Manipulus* was created, and the evidence for its reception as a preaching aid.⁴ In this article I argue that Thomas had another purpose in mind, though I do still agree with the Rouses that the *Manipulus* was probably very influential as a reference work used in composing sermons.⁵ This revision of Thomas's intention in creating this *florilegium* has major implications both for its significance in European intellectual history and for the way that scholars should read it.

The Rouses' thorough treatment of the *Manipulus* includes a discussion of Thomas of Ireland himself in which they examine his other writings, reconstruct his personal library, and disentangle him from two other figures with whom he has been confused, dispelling the erroneous traditions which claim that he was either a Franciscan or Dominican friar.⁶ The mendicants, though clearly dominant as authors of *pastoralia* in this period, did not have a monopoly in the genre, so the fact that Thomas of Ireland was a secular cleric is of little consequence in reconsidering his intentions in compiling the *Manipulus*. It is curious, however, to find that his other known works, consisting of three short theological tracts, apparently do not relate directly to preaching.⁷ One would expect the compiler of a

³ Chris L. Nighman, 'Reform and Humanism in the Sermons of Richard Fleming at the Council of Constance (1417)' (unpublished doctoral dissertation, University of Toronto, 1996), p. 378; provided online by the National Library of Canada (<http://www.nlc-bnc.ca/obj/s4/f2/dsk3/ftp04/NQ41569.pdf>). I also upheld the Rouses' interpretation in the poster I presented at the International Medieval Sermon Studies Symposium held in Vadstena, Sweden, in July 2002, and in my subsequent research note in *Medieval Sermon Studies*, 46 (2002), p. 97. See also Ann Moss, *Printed commonplace-books and the Structuring of Renaissance Thought* (Oxford, 1996), p. 41, and the various reviews of the Rouses' book.

⁴ On the issue of authorial intention, the Rouses concluded that 'The *Manipulus florum* grew out of the concordance and indexing tradition of the thirteenth century. The purpose of the *Manipulus* — identical with the original impetus toward indexing — was to provide preachers with readily accessible materials for sermons' (Rouse and Rouse, *Preachers*, p. 160). While Thomas's intention in creating this *florilegium* is a debatable issue, the Rouses make a strong case for its reception as a resource for sermon composition. They demonstrate this in the codicological evidence from the corpus of the surviving manuscripts, especially its inclusion in several manuscripts containing model sermons and other preaching materials, and also note that it was explicitly recommended for this purpose in three late medieval *artes praedicandi*; see Rouse and Rouse, *Preachers*, pp. 188–97.

⁵ I say 'probably' because the evidence is still scanty. The Rouses knew of only one preacher who apparently used the *Manipulus* to compose sermons: Stephen Baron, a sixteenth-century English Franciscan whose use of the *Manipulus* had been noted by J. W. Blench (Rouse and Rouse, *Preachers*, p. 195). My dissertation identifies two eulogies from the Council of Constance that were composed by Richard Fleming with the aid of the *Manipulus*, though he did not use it for his other sermons at that Council; see Nighman, 'Project', p. 99. Christine Boyer, a doctoral candidate working under the supervision of Dr Nicole Bériou at the Université de Lyon, recently reported that she employed my online transcription of the 1493/5 edition of the *Manipulus* to determine that this *florilegium* was used in the early fourteenth century by another preacher in composing his sermons. Her thesis, entitled 'Guillaume de Sauqueville, OP: l'activité d'un prédicateur mendiant à Paris dans les années 1300', is expected to be completed in 2006.

⁶ Rouse and Rouse, *Preachers*, pp. 93–95.

⁷ Rouse and Rouse, *Preachers*, pp. 99–106. The titles, as cited in Thomas's testament, are *De tribus punctis religionis christiane*, *De tribus ordinibus angelice hierarchie et ecclesiastice*, and *De tribus sensibus sacre scripture*. The Rouses suggest a connection between the *Manipulus* and these tracts by noting how they, 'especially the *De tribus punctis*, indicate a concern for and knowledge of the work of the parish

reference work intended for preachers to produce a collection of his own sermons or perhaps a work on the art of preaching, but it seems that Thomas did not.⁸ Moreover, Thomas's own books apparently included no sermon collections, tracts on rhetoric or other such materials that would suggest a particular interest in preaching.⁹ However, it must be remembered that, as a *socius* at the Sorbonne, he had access to a library containing numerous collections of sermons and homilies, as well as classical works on rhetoric, many of which he used in the process of compiling the *Manipulus*.¹⁰

There are also certain aspects of the *Manipulus* itself that seem to be inconsistent with the Rouses' theory of Thomas's intention. First, Thomas's priorities, as revealed in how he emphasized certain topics and downplayed others, seem in some cases to be inappropriate for a resource intended as an aid for sermon composition. For example, the second largest topic is *Amicitia*, with ninety-four quotations, while the smallest is *Vsura*, with only two quotations, and the latter is augmented by only three cross-references that Thomas provided at the end of that topic.¹¹ Second, *Predicatio b* stands out as an anomalous quotation that deserves consideration because of what it suggests regarding Thomas's intention in creating the *Manipulus*:

'In doctrina sacre scripture auctoritatem debet episcopus preferre, non secularium litterarum periciam ostentare. Non enim episcopi est officium grammaticam exponere, nec laudes Iouis personent ora pontificis.' Augustinus de uita clericorum.¹²

⁷ *Continued.*

priest [. . .]' (p. 95). However, their discussion of this short tract points to Thomas's emphasis on hearing confession, rather than preaching, in describing 'the powers and duties of the priesthood' (p. 102).

⁸ One of the works formerly ascribed to Thomas, but now thought to have been written by someone else several decades before he was active, is the *Promptuarium morale*, which the Rouses describe as 'a manual of sermons and addresses arranged by Sundays and feastdays, with extensive reference to scriptural and liturgical texts' (Rouse and Rouse, *Preachers*, p. 111).

⁹ Rouse and Rouse, *Preachers*, pp. 96–97. These include works of scholastic systematic theology by Aquinas, Peter of Tarentaise, and Giles of Rome that do not appear to have been used in compiling the *Manipulus*. However, as the Rouses point out, Thomas did employ two other books he owned which contain works by twelfth-century authors: a collection of the letters of Peter of Blois, in which Thomas created a subject index (p. 432 and Plate 6), and Alan of Lille's *De planctu naturae* (p. 408).

¹⁰ One of the Rouses' most important contributions in their study of this *florilegium* is their identification of most of the manuscripts that Thomas actually used in composing the *Manipulus*, including a number of indirect sources and dozens of *originalia*; see Rouse and Rouse, *Preachers*, pp. 124–60, 251–301.

¹¹ *Elemosyna f, Mercacio e, Voluntas ae* (MS B, fol. 223^{va}; MS C, fol. 205^{ra}; MS M, fol. 286^{vb}). Two of these manuscript copies of the *Manipulus* were identified by the Rouses as the earliest, most authoritative witnesses to the lost autograph: Paris, Bibliothèque Nationale, MS lat. 15986 (B); and Paris, Bibliothèque Nationale, MS lat. 15985 (C); see Rouse and Rouse, *Preachers*, pp. 162–66. The third, Paris, Bibliothèque Mazarine MS lat. 1032 (M), they determined to be the earliest exemplar representing the dominant manuscript tradition, which the Rouses termed the 'second university edition' (p. 175). The Rouses' designations B, C, and M for these manuscripts have been employed both in this article and in the critical apparatus for the online edition.

¹² 'In teaching, a bishop should prefer the authority of sacred scriptures, and should not show off his knowledge of secular literature. For it is not the business of a bishop to explain philology, nor should episcopal mouths proclaim praises to Jove.' (Augustine, *On the Life of the Clergy*.) Thomas derived this quotation from the *Decretum*, and it is actually not from Augustine; rather it is Gratian's commentary on a text attributed to Augustinus, *De uita clericorum*; see Gratianus, *Decretum*, d. 86, c. 4, pars 3 (*Corpus iuris canonici* 1, A. Friedberg ed., 1879, col. 298).

The question that immediately arises is this: why did Thomas choose to include this particular quotation under the topic *Predicacio* when it would be much more logical to place it under *Doctrina siue doctor*, *Scriptura sacra*, or, most appropriately, *Prelacio*? Thomas's rather contrived categorization of this particular quotation suggests that he regarded the use of classical pagan literature as inappropriate for preaching. Indeed, his inclusion of this quotation under *Predicacio*, instead of *Prelacio* in particular, may indicate his belief that this principle should apply not only to bishops, but to all preachers. It is therefore curious to find that Thomas included in the *Manipulus* hundreds of quotations attributed to classical authors.¹³ If he really intended this *florilegium* as a preaching aid, why then would Thomas have included so many quotations that — according to the principle suggested by *Predicacio b* — he apparently considered to be inappropriate for sermons, or at least those to be delivered by bishops?¹⁴

Taken individually, each of the foregoing points may be easily dismissed in defending the Rouses' theory regarding Thomas's intentions, but when considered together they do allow some room for doubt to arise. Much more persuasive evidence suggesting that Thomas had a different purpose is found in his Preface to the *Manipulus florum*, which refers to sermons and preaching only once:

Quasdam igitur dictiones notabiliores ac magis communes que sepius in sermonibus uel lectionibus possent occurrere et cum quibus se possit homo in omni materia iuuare, hic secundum alphabeti ordinem more concordanciarum signauit.¹⁵

In their discussion of the Preface, the Rouses focused their attention on several other passages.¹⁶ When they do refer to the passage cited above, they emphasize Thomas's explanation of his organizational scheme and discuss only the first of the two relative

¹³ In fact, *Bellum* contains more quotations from pagan authors (25) than from Christian writers (19), and there are an equal number of quotations attributed to Christian and pagan authors under the large topic *Amicitia*.

¹⁴ The Rouses (*Preachers*, pp. 160–61) suggest that Thomas accorded 'posthumous orthodoxy' to the classical authors that he included with the patristic and medieval Christian authors in his *florilegium*. While this sort of Christian adoption of pagan authors can indeed be readily applied to Seneca, and perhaps Cicero, it could hardly be extended to others — such as Vegetius, Valerius, Cato, Caesar, Diogenes, and Xenophon — who are often cited in this collection.

¹⁵ The Rouses edited the Preface as an appendix to their book; see *Preachers*, pp. 236–38. (For my translation of the entire Preface, see the Project Website.) 'I have organized here in alphabetical order in the manner of concordances some of the more notable and also more common quotations which rather often can appear in sermons or lectures and with which a person can improve himself in every way' (p. 237). In translating *lectionibus*, I concur with the Rouses' suggestion that "in this context [it] most likely means 'university lectures'" (p. 117). Prior to the publication of their book, Thomas's preface had been printed only twice, in the two incunable editions of the *Manipulus*, before being supplanted in the third edition (Venice, 1550) and all subsequent editions; in the first edition, published at Piacenza in 1483 by Jacobus de Tyla, the text of this passage agrees exactly with the Rouses' version and the early manuscripts on which it is based.

¹⁶ The Rouses' treatment of the Preface (pp. 113–17) deals primarily with two extended metaphors — Ruth, gleaning after the harvesters, and Seneca's analogy of bees, harvesting nectar and arranging it in the honeycomb — as the key to understanding his intention: "Thomas' purpose in compiling the *Manipulus* emerges reasonably clearly from his use of these two metaphors [. . .] He wants to provide a selection of significant authorities, arranged in a manner which will permit everyone to get at those best suited to his own purpose. The function of this book is not to lead people back to the faith or to inspire new ideas. It is to be useful, to serve the reader well' (p. 117). This is all quite convincing, but it does not support their contention that this *florilegium* was intended as a preaching aid.

clauses.¹⁷ I believe that the second relative clause, which they neglected to consider, is the crucial statement in which Thomas explains his purpose, that is, to provide authoritative quotations that individuals can read for their own edification. In the first clause, where Thomas states that these quotations are often found in sermons and lectures, he is clearly asserting their status as commonplaces, rather than suggesting that this collection is to be used as a resource for composing sermons (and lectures); if the latter had been his intention, he presumably would have stated his purpose directly by employing a verb such as *uti* instead of *occurrere*. Moreover, if Thomas did intend to state in the first clause that his purpose was to provide a resource for composing sermons and lectures, then the second clause would have to be taken to mean that the individual auditor of such a sermon or lecture would be inspired to self-improvement by hearing the sage *dicta* incorporated into it; if that were the case, it would have made much more sense for him to use a plural and specific subject like *auditores*, instead of the singular and general subject *homo*. It therefore appears that Thomas did not intend his *florilegium* as a preaching aid, but rather as a topically-ordered collection of authoritative commonplaces that individuals could peruse in order to improve themselves.

This interpretation calls into question not only the Rouses' contention that the *Manipulus* was created as a resource for preachers, but also their argument that Thomas intentionally broke with the precedent of earlier 'spiritual' *florilegia* that had been created for private study and contemplation.¹⁸ Surely, if Thomas were making a conscious break with tradition by compiling this collection as a resource for preachers, rather than as an anthology for individual study, he would have explained his purpose explicitly in the Preface to ensure that it would be received as he intended; such an explanation is noticeably absent. While the *argumentum ex silentio* is a dubious contention on its own, in this case Thomas's silence speaks loudly when considered in light of what he does say about his purpose in addressing his readers.

The Rouses' case for Thomas's intention seems to be partly based on his publication of this collection through the university stationers in Paris, which resulted in its large and relatively stable manuscript corpus.¹⁹ Indeed, it makes perfect sense to suppose that this *florilegium* was systematically reproduced by the stationers to supply the burgeoning market for preaching aids among parish priests and friars because there is ample evidence indicating that it was received as such. However, in light of Thomas's stated purpose in his Preface, a more likely explanation is that he actually intended the *Manipulus* as an anthology of authoritative quotations for the use of university students, especially (but not exclusively) those preparing for a career involving the care of souls, but without any particular application to preaching as distinct from other aspects of that profession, such as teaching, providing counsel, hearing confessions and, perhaps most importantly, leading an exemplary life. While it would also prove useful as a reference work for composing sermons and other works of pastoral, devotional and theological interest, it was apparently designed for the use of students as a means of self-formation. The significance of the *Manipulus* — in terms of Thomas's purpose in creating it — therefore pertains to the history of education

¹⁷ Rouse and Rouse, *Preachers*, pp. 117–18. They refer to the first clause in discounting Thomas's reference to lectures, noting that 'well over 200 of the 266 topics were of a moral and ethical nature, which probably related more to the pulpit than to the schoolroom' (p. 118).

¹⁸ Rouse and Rouse, *Preachers*, p. 3.

¹⁹ Rouse and Rouse, *Preachers*, p. 162.

and the history of pastoral care in general, rather than to the history of preaching in particular.

This theory regarding Thomas's intended audience is substantiated not only by his reference to *lectionibus* in the passage cited above, but also by two other passages in the Preface. The first is found near the beginning of this text, where he cites Seneca:

'Cum multa percurrens unum exerce quod illa die concoquas; certis enim ingenis nutriri et immorari oportet. Siquis uelit aliquid trahere quod in animo fideliter sedeat, fragilis enim est memoria et rerum turbe non sufficit.'²⁰

The Rouses were not aware that most of this passage is also found within two quotations under the topic *Studium* that are from Seneca's second letter to Lucilius.²¹ In light of his subsequent statement regarding the utility of this collection for individual study and self-improvement, it appears that Thomas is redirecting to his own readers the advice that Seneca gave to his nephew in guiding his studies. The second passage which suggests that Thomas intended this *florilegium* for students is his conclusion to the Preface, where he advises his readers against neglecting the *originalia*:

Propter has autem modicas spicas agrum fertilem originalium non despicias; improuidus enim est qui neglecto igne se per scintillas nititur calefacere, et qui contempto fonte per roris guttas sitim conatur extinguere.²²

These two passages strongly indicate a pedagogical concern for students. Seneca's advice clearly encourages readers to use the collection as a means of contemplating and memorizing key authoritative quotations which nourish the mind, and Thomas's *caveat* employs metaphors referring to their 'thirst' for knowledge and their attraction to the 'warmth' of

²⁰ Rouse and Rouse, *Preachers*, p. 236. 'When you come across many things select one that you carefully consider on that day; for one should linger and be nourished by certain geniuses, if one wishes to extract something that will remain faithfully in the mind; for the memory is fragile and inadequate for the confused mass of things.' For the Rouses' treatment of this passage, see *Preachers*, pp. 116-17.

²¹ For the first line in this passage (*Cum [. . .] concoquas*), which appears in *Studium ai*, and the second and third lines (*certis [. . .] sedeat*), which comprise *Studium ah*, see *Ad Lucilium epistulae morales*, ed. by L. D. Reynolds (Oxford, 1965), I, 2-3. The Rouses (note 6) incorrectly cite this part of the passage as being derived from Seneca's letter 84 to Lucilius, but this citation applies instead to the quotation with the bee metaphor (*Apes [. . .] appareant*.) which follows this passage, at the end of which is another footnote (note 8) which refers back to the misplaced note 6. The Rouses correctly cite the final line (*fragilis [. . .] sufficit*) as being part of *Doctrina siue doctor ax*, which Thomas ascribed to Petrus Blesensis, but they were not able to identify it (*Preachers*, p. 117, n. 8); in fact, it is originally from Seneca's *De beneficiis*, 7, 28.

²² Rouse and Rouse, *Preachers*, p. 237. 'Do not despise the fertile original field on account of these paltry ears of grain, for he who strives to warm himself with sparks and neglects the fire is unwise, and so too is he who tries to quench his thirst with droplets and ignores the fountain.' On this passage see Richard H. Rouse and André A. Goddu, 'Gerald of Wales and the *Florilegium Angelicum*', *Speculum*, 52 (1977), 488-521 (p. 520); Richard H. Rouse, 'The List of Authorities Appended to the *Manipulus florum*', *Archives d'histoire doctrinale et littéraire du moyen âge*, 32 (1965), 243-50 (pp. 249-50); Moss, *Commonplace-Books*, p. 41; and A. C. Dionisotti, 'On Fragments in Classical Scholarship', in *Aporemat: Kritische Studien zur Philologiegeschichte: Collecting Fragments/Fragmente sammeln*, I, ed. by G. W. Most (Göttingen, 1997), pp. 1-33 (p. 11). Besides its importance in revealing Thomas's intention, this passage is also interesting because it seems to be Thomas's attempt to create an original quotable *sententia* of his own, a point that has escaped the notice of previous scholars who have cited it.

wisdom, which suggests that he was warning students against considering this anthology as a sufficient source for their intellectual and moral development.

Therefore, I would argue that Thomas did not intend the *Manipulus* as a resource for sermon composition. Rather, he intended it primarily as a tool for self-formation. It is its reception in the later Middle Ages and Early Modern period that has given modern scholars the impression that it was originally compiled to be used as a preaching tool. Nevertheless, as indicated above, the topic *Predicatio* in the *Manipulus* does directly address preachers, and hence this section of the work does explicitly indicate commonplaces for preachers. In essence, the fifty-five quotations that Thomas selected for the subject of *Predicatio* should be regarded as a compendium of authoritative *sententiae* that he intentionally created as a guide to aspiring and novice preachers.²³ In other words, this topic stands at the nexus between what seems to have been Thomas's intention in compiling this *florilegium* (as an anthology for self-formation) and what was probably the primary mode of its reception (as an aid for sermon composition).

It remains to be determined to what extent Thomas's construction of *Predicatio* is an original compilation, for while the two *florilegia* that were Thomas's major indirect sources are organized according to author and title, one of them — the *Liber exceptionum* — has an extensive subject index that he presumably used to locate quotations for particular topics.²⁴ It is also possible that Thomas derived some of these quotations on preaching from a previous *ars praedicandi*, but this seems unlikely as the Rouses note that nearly all of the known manuscripts that Thomas employed in compiling the *Manipulus* were from the library of Richard de Fournival, which had been bequeathed to the Sorbonne by Gerard d'Abbeville in the late thirteenth century, and this rich collection of books evidently did not include any preaching manuals.²⁵ Therefore, it is probably safe to assume that Thomas employed only the *originalia* and the various indirect sources identified by the Rouses in their meticulous bibliographical research.²⁶

²³ Also of interest are the forty-two individual quotations under twenty-seven other topics that are cross-referenced at the end of the quotations under *Predicatio*, as well as three entire topics that are also cross-referenced to it: *Auditor* (12), *Doctrina siue doctor* (62), and *Verbum* (8). All told, fully 179 quotations in the *Manipulus* fall directly or indirectly under the subject of preaching, but these ancillary cross-referenced quotations were not directly involved in Thomas's construction of this *lemma* and so are less relevant for the point I am making here.

²⁴ The Rouses determined that Thomas made extensive use of two previous *florilegia* and they identified the surviving copies that he actually employed: the *Flores paradisi* (Paris, Bibliothèque Nationale, MS lat. 15982) and the *Liber exceptionum* (Paris, Bibliothèque Nationale, MS lat. 15983). The Rouses (*Preachers*, pp. 147–51) also identified a third *florilegium* employed by Thomas, the *Florilegium angelicum*, though they categorized it as a minor source. Unlike the other two *florilegia* he employed, the copy actually used by Thomas apparently does not survive, but the Rouses were able to determine that the copy in Vatican, Biblioteca Apostolica Vaticana, MS Pal. Lat. 957, fols 97^r–184^v 'is a reliable witness to the text that Thomas saw' (p. 149); portions of this copy of the *Florilegium angelicum* have topic references in the margins. In a forthcoming sequel to this article I intend to examine Thomas's use of these three *florilegia*, the *Decretum* and the *Glossa ordinaria*, as well as the various *originalia*, in constructing this topic.

²⁵ Rouse and Rouse, *Preachers*, p. 159. For Fournival's library, see the *Biblionomia* in *Le Cabinet des manuscrits de la Bibliothèque Nationale*, ed. by L. Delisle, II (Paris, 1842), pp. 524–35, especially the *libri rhetorici* listed on pp. 525–56 (nos 25–36).

²⁶ At the end of their detailed discussion of Thomas's sources the Rouses note that 'there may be another source or sources still undiscovered, but any such source would have, by process of elimination, to be of minor magnitude' (Rouse and Rouse, *Preachers*, p. 155).

The edition of *Predicacio* is the essential first step in determining Thomas's influence on the office of preaching through his construction of this topic. The most likely place in which one would expect to find evidence for this is the three *artes praedicandi* that the Rouses found which recommend the *Manipulus florum* as a resource for sermon composition. However, the authors of two of these tracts did not incorporate any of the quotations under the topic *Predicacio*, or any other quotations in the *Manipulus* for that matter, into their treatises.²⁷ Thomas Waleys's *De modo componendi sermones* does contain one quotation that may have been derived from *Predicacio*, but that relationship is far from certain.²⁸ While Thomas of Ireland's construction of *Predicacio* apparently had little or no influence on these three preaching manuals, there is reason to expect to find other late medieval preaching manuals and also *sermones ad clericos* on the subject of preaching whose authors can be shown to have employed the *Manipulus* in composing them. Thomas's influence would be reliably indicated in such a tract or sermon by intertextual evidence involving any of the numerous quotations from this lemma that had been significantly altered or misattributed in the process of transmission. Thomas's mis-ascription of *Predicacio b* has already been noted, but it is not the only example within this topic.²⁹ More numerous — and much more interesting in terms of what they may reveal regarding Thomas's intentional agency — are the citations that were spliced together from different works or from non-contiguous lines within the same text.³⁰ If this collection of quotations on preaching were employed in composing a sermon or tract on this subject, it should be a simple matter to demonstrate that relationship in assessing Thomas's influence on the office of preaching through his compilation of authoritative quotations that he considered essential for the formation of preachers.

On the basis of my reading of Thomas's Preface and the other textual and circumstantial evidence presented in this article, I am convinced that this *florilegium* was intended as a collection of authoritative quotations to be used by university students for their self-formation, and I am inclined to think that it was especially aimed at those preparing for

²⁷ The anonymous *Informatio notabilis et preclara de arte predicandi* (Cologne, 1479) is available in microfiche in *Incunabula, the Printing Revolution in Europe* (Reading, 1997), Unit 23, Rhetoric: Part II, RH 82. For Jean de Châlons's *Ars brevis et clara faciendi sermones*, see *Retórica medieval: historia de las artes predicatorias*, ed. by Antonio Alberte (Madrid, 2003), pp. 284–305; I must thank Dr Alberte for kindly responding to my inquiry and confirming the Rouses' belief that there are no other known preaching manuals that cite the *Manipulus* as a useful resource for composing sermons.

²⁸ *Artes praedicandi: Contribution à l'histoire de la rhétorique au moyen âge*, ed. by T. M. Charland (Paris, 1936), pp. 325–403. The quotation is *Predicacio bc*, from Chrysostom's *Homelia VI de laudibus Pauli* (p. 337). Three other quotations from different topics in the *Manipulus* also appear in this long tract: *Bellum x*, which is ascribed to Vegetius (p. 341); *Parentes q*, which is attributed to Chrysostom (p. 362); and *Tempus siue temporale f*, which is ascribed to Bernard (pp. 381–82). However, this long tract contains dozens of quotations that do not appear in the *Manipulus*, including several others ascribed to these three authors, so it seems unlikely that Waleys employed this *florilegium* in composing his preaching tract.

²⁹ The mis-ascribed quotations are *Predicacio a* (second line), *b*, *c*, *h*, *i*, *u*, *am*, *at*, *ay* (?), and *ba* (first line).

³⁰ For the quotations that were spliced together from different texts, see *Predicacio a*, *ap*, and *ar*; for the latter two, Thomas acknowledges that the quotation is derived from two separate works by Gregorius Magnus; he also attributes *Predicacio ah*, *ak* and *aq* to the same two titles by Gregory, but each of these quotations was actually derived from only one of these works. For the quotations spliced together from non-contiguous passages in a single work, see *Predicacio d*, *g*, *h*, *k*, *r*, *x*, *ab*, *ac*, *al*, *az*, *be*, *bf*, *bh*, *bi*, and *bl*.

a career involving the care of souls.³¹ But even if the Rouses were correct in arguing that Thomas's purpose was to provide preachers with a handy resource for sermon composition, the topic *Predicatio* itself — if not the other 265 topics in this *florilegium* — still would have been constructed with a pedagogical intention in mind, for he presumably would have expected it to be read by preachers for their own edification as well as being used by them in composing sermons aimed at an audience comprised of preachers and those intending to become preachers. In either case, the lemma *Predicatio* from Thomas of Ireland's *Manipulus florum* stands as a valuable document that opens a unique window on the ideas and values regarding the office of preaching that were current at the University of Paris at the turn of the fourteenth century.

³¹ While much more remains to be said about Thomas of Ireland's collection of quotations on the subject of preaching, the implications of the interpretation I have presented here are not limited to the topic *Predicatio*. I plan to engage in a broader study that will examine the quotations under *Studium*, *Discere* and other topics related to education, as well as *Confessio*, *Consilium*, *Doctrina siue doctor*, *Sacerdos*, and others dealing with various aspects of pastoral care including *Predicatio*, in order to understand the wider significance of the *Manipulus florum* as a resource primarily intended to prepare university students for the pastoral office.

APPENDIX

An edition of the topic *Predicacio* from the *Manipulus florum*

The following edition is based on the three earliest, most authoritative and most influential manuscript copies of the *Manipulus* (see above, n. 11): Paris, Bibliothèque Nationale, MS lat. 15986 (B), fols 165^{va}–167^{vb}; Paris, Bibliothèque Nationale, MS lat. 15985 (C), fols 150^{va}–152^{va}; and Paris, Bibliothèque Mazarine MS lat. 1032 (M), fols 213^{ra}–215^{va}. Variants among these manuscripts are included in the editorial apparatus provided for individual quotations on the Electronic *Manipulus florum* Project website (www.manipulusflorum.com). As he explains in the Preface, Thomas assigned reference letters to the quotations under each topic as part of his cross-referencing scheme; for those topics containing more than twenty-three quotations, he doubled the letters so that ‘z’ would be followed by ‘ab’, ‘ac’, ‘ad’, et cetera. Thomas does not repeat the title of the lemma for each quotation, as I have done for the sake of clarity in the following edition; rather the topic is named only in an initial rubric and the individual quotations are referenced with lower-case letters in the margins.

This edition was created with the help of Ms Sarah Brand, who assisted with the collation of the manuscripts and identification of many of the sources. In addition, Dr Thomas Falmagne, who is participating in the Project as a contributing editor, consulted his database for the *Flores paradisi* in order to identify two quotations (*Predicacio af* and *bd*) that had not been found by Ms Brand or myself.

Abbreviations:

CCSL	Corpus Christianorum series Latina
CSEL	Corpus scriptorum ecclesiasticorum Latinorum
PG	Patrologia Graeca
PL	Patrologia Latina
SC	Sources chrétiennes

Predicacio a

Sic debet esse sermo Dei fidelibus, tamquam pisci Hamus tunc capit quando capitur. Et Rethi et Hamo piscatur perfectius; sed Rethi turba concluditur, Hamo singularis eligitur. Augustinus super Iohannem.

Sic [. . .] capitur: Augustinus Hipponensis, *In Iohannis euangelium tractatus*, 42, 1 (CCSL 36, R. Willems ed., 1990, p. 366, ll. 18–20). Et Rethi [. . .] eligitur: Ambrosius Mediolanensis, *De uirginitate liber unus*, 120 (E. Cazzaniga ed., 1954, pp. 56–57, ll. 23–24, 1).

Predicacio b

In doctrina sacre scripture auctoritatem debet episcopus preferre, non secularium litterarum periciam ostentare. Non enim episcopi est officium grammaticam exponere, nec laudes Iouis personent ora pontificis. Augustinus de uita clericorum.

Gratianus, *Decretum*, I, d. 86, c. 4, pars 3 (*Corpus iuris canonici* I, A. Friedberg ed., 1879, col. 298).

Predicatio c

Frequenter in longum protractus sermo caret intelligencia. Augustinus de doctrina Christiana.

Hieronymus Stridonensis, *Epistolae*, 112 (ad Augustinum), 15 (CSEL 55, I. Hilberg ed., 1912, p. 385, ll. 4-5).

Predicatio d

Ad panem uentris cum labore peruenitur, quanto magis ad panem mentis, statis et auditis. Laborat ne moriatur homo moriturus, et non laborat ne peccet homo in eternum uicturus. Augustinus super Iohannem.

Ad panem [. . .] auditis: Augustinus Hipponensis, *In Iohannis euangelium tractatus*, 19, 17 (CCSL 36, R. Willems ed., 1990, p. 200, ll. 14-15). Laborat [. . .] uicturus: *Ibidem*, 49, 2 (p. 420, ll. 14-15).

Predicatio e

Eos dicit Dominus furari uerba sua qui boni uolunt uideri loquendo que Dei sunt cum mali sunt, faciendo que sua sunt. Augustinus de doctrina Christiana.

Augustinus Hipponensis, *De doctrina christiana*, 4, 29 (CCSL 32, K.-D. Daur and J. Martin eds, 1962, p. 166, ll. 17-19).

Predicatio f

Predicator laboret ut intelligenter, ut libenter, ut obedienter audiatur; et hoc se posse magis pietate oracionum quam oratoris facultate non dubitet ut orando pro se ac pro illis quos est alloqueturus sit prius orator antequam doctor et in ipsa hora accedens priusquam exerat proferentem linguam ad Deum leuet animam sitientem, ut ructet quod biberit, uel quod impleuerit fundat. Augustinus libro IIII de doctrina Christiana.

Augustinus Hipponensis, *De doctrina christiana*, 4, 15 (CCSL 32, K.-D. Daur and J. Martin eds, 1962, p. 138, ll. 2-10).

Predicatio g

Aperi os tuum, sed prius ut aperiatur implora. Vita enim uerbum erigit et acquirit; sermo enim sine uita non est Dei sermo. Ambrosius super Lucam.

Ambrosius Mediolanensis, *Expositio euangelii secundum Lucam*, 5, 48 (CCSL 14, M. Adriaen and P. A. Ballerini eds, 1957, pp. 151-52, ll. 514-15); *ibidem*, 5, 52 (p. 153, ll. 550-51).

Predicacio h

Non mediocre periculum est, cum habeat tanta eloquia Dei, et opera que fecit illis pretermisiss loquatur que seculi sunt, audiat que seculi sunt. Ambrosius ibidem.

Ambrosius Mediolanensis, *Expositio Psalmi CXVIII*, 22, 20 (CSEL 62, M. Petschenig ed., 1913, p. 498, ll. 2-4, 6-7).

Predicacio i

Libere enim et sine adulacione ueritatem predicantes et gesta prae uite arguentes gratiam non habent apud homines. Ambrosius super illud prima ad Corinthios IIII: Vos nobiles et nos ignobiles.

Ambrosiaster, *Commentarius in epistula ad Corinthios prima*, 4, 12 (CSEL 81.2, H. I. Volgels ed., 1968, p. 48, ll. 4-6).

Predicacio k

Qualis debet esse qui euangelizat regnum Dei preceptis euangelicis designatur; hoc est ut subsidii secularis adminicula non requirat fideique totus inherens putet quo minus ista requiret magis posse suppetere. Ambrosius super illud Luce IX: Nichil tuleritis in uia et cetera.

Ambrosius Mediolanensis, *Expositio euangelii secundum Lucam*, 6, 65 (CCSL 14, M. Adriaen and P. A. Ballerini eds, 1957, p. 196, ll. 648-49, 650-52).

Predicacio l

Omnis doctor qui austeritatem scripturarum per quam potest audientes corripere, uertit ad gratiam et ita loquitur ut non corrigit, sed delectet audientes, uinum sanctarum scripturarum uiolat, atque suo corrumpit sensu. Ieronymus super Ysaia libro I: Vinum tuum mixtum est aqua et cetera.

Hieronymus Stridonensis, *Commentariorum in Esaia libri XVIII*, 1, 1, 22 (CCSL 73, M. Adriaen and G. Morin eds, 1963, p. 22, ll. 17-21).

Predicacio m

Qui speculator Dei futurus est et uerba Dei populo narraturus, multo tempore debet quiescere et dolere ea que uidet, nichilque habere in consciencia quod in aliis correpturus est. Ieronymus super Ezechielem libro I.

Hieronymus Stridonensis, *Commentariorum in Hiezechielem libri XIV*, 1, 3, 16/17 (CCSL 75; F. Glorie ed., 1964, p. 37, ll. 1034-37).

Predicatio n

Magnum discrimen est Dei tacere sermones ob triplicem causam: uel propter timorem, uel propter pigriciam, uel propter adulacionem. Ieronymus ibidem: Si decente me ad impium.

Hieronymus Stridonensis, *Commentariorum in Hiezechielem libri XIV*, 1, 3, 18/19 (CCSL 75, F. Glorie ed., 1964, p. 38, ll. 1054-56).

Predicatio o

Notandum est quod dicuntur uerba sapientium pungere non palpare, nec molli manu attrahere lasciuam sed errantibus tardis penitencie dolores et uulnus infigere. Si cuius igitur sermo non pungit, sed oblectacionem facit audientibus, iste sermo non est sapientis. Ieronymus super illud Ecclesiastes: Verba sapientium quasi stimuli et cetera.

Hieronymus Stridonensis, *Commentarius in Ecclesiasten*, 12, 9/10 (CCSL 72, M. Adriaen ed., 1957, p. 358, ll. 325-29).

Predicatio p

Delicata doctrina est pugnanti ictus dictare de muro et, cum ipse unguentis delibutus sit, cruentum militem accusare libidinis. Ieronymus in epistola ad Pammachium.

Hieronymus Stridonensis, *Epistulae*, 49 (ad Pammachium), 12 (CSEL 54, I. Hilberg ed., 1910, p. 368, ll. 1-3).

Predicatio q

Non confundent opera sermonem tuum nec, cum in ecclesia loquaris, tacitus quilibet respondit: cur ergo que dicis ipse non facis? Delicatus magister est qui pleno uentre de ieiuniis disputat, accusare auariciam et latro potest, sacerdotis Christi os cum mente concordet. Ieronymus in epistola ad Nepocianum.

Hieronymus Stridonensis, *Epistulae*, 52 (ad Nepotianum), 7 (CSEL 54, I. Hilberg ed., 1910, pp. 426-27, ll. 18, 1-4).

Predicatio r

Sermo presbyteri scripturarum lectione conditus sit, uerba uolacione et celeritate dicendi apud imperitum uulgus admiracionem facere sui indoctorum hominum est. Ieronymus ibidem.

Hieronymus Stridonensis, *Epistulae*, 52 (ad Nepotianum), 8 (CSEL 54, I. Hilberg ed., 1910, pp. 428-29, ll. 17-18, 20, 1-2).

Predicatio s

Omne quod non edificat audientes in periculum uertitur loquendum. Ieronymus in quadam epistola.

Hieronymus Stridonensis, *Epistulae*, 64 (ad Fabiolam), 5 (CSEL 54, I. Hilberg ed., 1910, pp. 593, ll. 1-2).

Predicatio t

Si iniquitas bene dispensata uertitur in iusticiam, quanto magis sermo diuinus in quo nulla est iniquitas, qui apostolis est creditus, si bene fuerit dispensatus, dispensatores suos leuabit ad celum. Ieronymus ibidem.

Hieronymus Stridonensis, *Epistulae*, 121 (ad Algasiam), 13 (CSEL 56, I. Hilberg ed., 1918, p. 24, ll. 6-9).

Predicatio u

Vt lexiuia per cinerem humidum fluens lauat et non lauatur, ita bona doctrina per malum doctorem animas credencium lauat a sorde peccatorum. Ieronymus ibidem.

Not found in any known work by Jerome, but cited and ascribed to Jerome by the canonists Ivo of Chartres, Burchard of Worms, and Gratian: cf. Gratianus, *Decretum*, 1, d. 83, c. 6, pars 2 (*Corpus iuris canonici* 1, A. Friedberg ed., 1879, col. 294).

Predicatio x

Fructus etenim terre absque pecunia comedere est ex ecclesia quidem sumptus accipere, sed eidem ecclesie predicacionis precium non prebere. Terre igitur fructus absque pecunia comedit, qui ecclesie commoda ad usum corporis percipit, sed exhortacionis ministerium non impendit. Quid ad hoc nos pastores dicimus qui aduentum districti iudicis precurrentes officium quidem preconis suscipimus, sed alimenta ecclesiastica muti manducamus? Exigimus quod nostro debetur corpori, sed non impendimus quod subiectorum debemus cordi. Gregorius XXII libro moralium exponens illud Iob XXXI: Si fructus terre comedi absque pecunia.

Gregorius Magnus, *Moralia in Iob*, 22, 22 (CCSL 143A, M. Adriaen ed., 1979, p. 1132, ll. 2-4, 7-13).

Predicatio y

Vita predicancium sonat et ardet; ardet desiderio, sonat uerbo. Es ergo candens est predicacio accensa, sed de candenti ere scintille prodeunt, quia de eorum exhortacionibus uerba flammencia ad aures audiencium procedunt. Recte ergo predicatorum uerba scintille appellata sunt, quia eos quos in corde tetigerint incendunt. Gregorius super Ezechielem omelia III.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, 1, 3, 5 (CCSL 142, M. Adriaen ed., 1971, p. 35, ll. 80-85).

Predicatio z

Sermo dulcedinem non habet quem uita reprobata infra conscienciam remordet. Vnde necesse est ut qui uerba Dei loquitur prius studeat scire qualiter uiuat, ut post ex uita colligat que et qualiter dicat. Gregorius ibidem omelia X.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, I, IO, 13 (CCSL 142, M. Adriaen ed., 1971, p. 150, ll. 188–91).

Predicatio ab

Ad predicandum namque plus consciencia sancti amoris edificat, quam exercitatio sermonis. Qui enim uitam suam interius pensat et ex suo foris ammonendo alios edificat, quia in corde lingue calamus tingit in eo quod manu uerbi proximis scribit. Gregorius ibidem.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, I, IO, 13 (CCSL 142, M. Adriaen ed., 1971, p. 150, ll. 191–92, 194–97).

Predicatio ac

Ille sermo ab audiente libenter accipitur, qui a predicante cum compassione animi profertur. Ille loqui ueraciter nouit, qui prius benefacere didicit. Gregorius omelia XI super Ezechielem.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, I, II, 2–3 (CCSL 142, M. Adriaen ed., 1971, pp. 169–70, ll. 34–36, 55).

Predicatio ad

Predicatoris uita semper in alto debet fixa permanere, ut more narium discernat fetores uiciorum odoresque uirtutum. Gregorius ibidem super illud: Nasus tuus sicut turris Libani.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, I, II, 7 (CCSL 142, M. Adriaen ed., 1971, p. 172, ll. 144–46).

Predicatio ae

Nisi Spiritus assit cordi audientis, ociosus est sermo doctoris. Nemo ergo docenti homini tribuit quod ex ore docentis intelligit, quia nisi intus sit qui doceat, doctoris lingua exterius in uacuum laborat. Gregorius omelia XXX super euangelia.

Gregorius Magnus, *Homiliae in euangelia*, 30, 2, 3 (CCSL 141, R. Étaix ed., 1999, p. 258, ll. 71–75).

Predicatio af

Perdifficile negocium est in multitudine permixta atque diuersa, ubi etas et institutio uaria est de talibus disputantem et uelut multarum cordarum quandam citharam ferientem

inuenire, et proferre aptum ad omnes predicacionis uerbum, et ita uelut plectrum singulis admonere, ut nusquam sonus offendat auditum. Gregorius Nazanzenus in apologetico.

Gregorius Nazianzenus, *Oratio II Apologetica*, 39 (CSEL 46, A. Engelbrecht ed., 1910, pp. 32-33, ll. 22-25, 1-2).

Predicacio ag

Mundari prius oportet et sic alios mundare, sapientem prius fieri et sic alios facere sapientes, lumen fieri et sic alios illuminare, ad Deum accedere et alios ad Deum adducere, sanctificari et ita alios sanctificare, manus habere rectas et sic indigentibus porrigere manum. Gregorius ibidem.

Gregorius Nazianzenus, *Oratio II Apologetica*, 71 (CSEL 46, A. Engelbrecht ed., 1910, p. 56, ll. 5-10).

Predicacio ah

Lex ipsis predicatoribus imposita est ut ipsi uiuendo illuminent que loquendo suadere festinant, nam loquendi auctoritas perditur, quando uox opere non adiuuatur. Gregorius XVIII moralium et in pastorali.

Gregorius Magnus, *Moralia in Iob*, 19, 7 (CCSL 143A, M. Adriaen ed., 1979, p. 965, ll. 9-12).

Predicacio ai

Non debet predicator infirmis insinuare cuncta que sentit, nec debet predicare rudibus quantum cognoscit. Gregorius XVII moralium.

Gregorius Magnus, *Moralia in Iob*, 17, 26 (CCSL 143A, M. Adriaen ed., 1979, p. 873, ll. 76-80).

Predicacio ak

Vt longe ante nos reuerende memorie Gregorius Nazanzenus edocuit, non una et eadem exhortacio cunctis congruit quia nec cunctos par morum qualitas astringit. Sepe namque aliis officiant que aliis prosunt. Quia plerumque herbe que hec animalia nutriunt, alia occidunt; et leuis sibilus equos mitigat, et catulos instigat; et medicamentum quod hunc morbum mitigat, alteri uires iungit et pastus qui uitam fortium roborat paruulorum necat. Pro qualitate igitur audiencium formari debet sermo doctorum, ut a sua singulis congruat et tamen a communis edificacionis arte nusquam recedat. Gregorius in pastorali et XXX moralium.

Gregorius Magnus, *Regula pastoralis*, 3 *Prologus* (SC 382, F. Rommel ed., 1992, pp. 258, 260, ll. 2-13).

Predicatio al

Ille uberes fructus predicacionis colligit, qui semina bone operacionis premittit. Nam loquendi auctoritas perditur, quando uox opere non adiuuatur. Gregorius libro VI moralium.

Gregorius Magnus, *Moralia in Iob*, 6, 35 (CCSL 143, M. Adriaen ed., 1979, p. 324, ll. 41-43); *ibidem*, 19, 7 (CCSL 143A, M. Adriaen ed., 1979, p. 965, ll. 10-12).

Predicatio am

Vbi consciencia mordet reatus criminis, linguam ligat timor confusionis. Gregorius X moralium.

Hugo de Sancto Victore, *Annotatiunculae elucidatoriae in Threnos Ieremiae secundum multiplicem sensum et primo secundum litteralem* (PL 175, col. 283D).

Predicatio an

Ille enim laudabiliter spicula emittit qui prius quem feriat conspicit, male namque arcus ualidi cornua subigit, qui sagittam fortiter dirigens ciuem ferit. Gregorius libro VI moralium.

Gregorius Magnus, *Moralia in Iob*, 6, 39 (CCSL 143, M. Adriaen ed., 1979, p. 333, ll. 10-13).

Predicatio ao

Qui ad uere predicacionis uerba se preparat, necesse est ut causarum origines a sacris paginis sumat, ut omne quod loquitur ad diuine auctoritatis fundamentum reuocet, atque in eo edificium sue locucionis firmet. Gregorius XVIII moralium.

Gregorius Magnus, *Moralia in Iob*, 18, 26 (CCSL 143A, M. Adriaen ed., 1979, pp. 910-11, ll. 10-14).

Predicatio ap

Ille sermo ab audiente libenter accipitur qui a predicatore cum compassione animi profertur. Nam tunc uerbi semen facile germinat quando hoc in audientis pectore pietas predicantis rigat. Gregorius super Ezechielem et in Pastoralis.

Ille [. . .] profertur: Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, I, 11 (CCSL 142, M. Adriaen ed., 1971, pp. 169-70, ll. 34-36). Nam [. . .] rigat: Gregorius Magnus, *Regula pastoralis*, 2, 7 (SC 381, F. Rommel ed., 1992, p. 226, ll. 1246).

Predicatio aq

Si negligas implere quod doces, aliis messem seminas, et ipse a frumenti participacione ieiunas. Gregorius *ibidem*.

Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, 2, 9, 15 (CCSL 142, M. Adriaen ed., 1971, p. 368, ll. 451-53).

Predicacio ar

Nequaquam debent homines in etate infirma predicare quia sermo doctrine non suppetit nisi in perfecta etate. Redemptor noster cum celi sit conditor et angelorum doctor ante tricennale tempus in terra magister noluit fieri hominum, ut uidelicet precipitatis uim saluberrimi timoris infunderet, cum ipse eciam qui labi non posset, perfecte uite gratiam non nisi perfecta etate predicaret. Gregorius in Pastoralis et super Ezechielem omelia II.

Nequaquam [. . .] etate: Gregorius Magnus, *Homiliae in Hiezechielem prophetam*, 1, 2, 3 (CCSL 142, M. Adriaen, 1971, p. 18, ll. 39-40, 42-43). Redemptor [. . .] predicaret: Gregorius Magnus, *Regula pastoralis*, 3, 25 (SC 382, F. Rommel ed., 1992, p. 436, ll. 124-30).

Predicacio as

Videant quos a predicacionis officio etas uel imperfectio prohibet et tamen precipitatio mouet, ne cum intempestiue arripiant quod non ualent, perdant illud quod tempestiue aliquociens implere possent, nam et pulli auium si ante pennarum perfectionem uolare appetant, unde in alta ire cupiunt, inde in ymma cadunt, sic et conceptam sobolem si priusquam formetur femina profert, non tam domum quam tumulum replet. Gregorius in Pastoralis.

Gregorius Magnus, *Regula pastoralis*, 3, 25 (SC 382, F. Rommel ed., 1992, p. 434, ll. 97-112).

Predicacio at

Predicatores boni et honorem propter adulacionem fugiunt, et honorari tamen propter imitationem uolunt. Gregorius in quadam omelia.

Gregorius Magnus, *Moralia in Iob*, 19, 23 (CCSL 143A, M. Adriaen ed., 1979, pp. 985-86, ll. 39-41).

Predicacio au

Predicator tanto districtius in paupere elacionem feriat, quanto eum nec illata paupertas inclinat, et tanto leuius humilitatem diuitum mulceat, quanto eos nec habundancia que subleuat exaltat. Gregorius in Pastoralis.

Gregorius Magnus, *Regula pastoralis*, 3, 2 (SC 382, F. Rommel ed., 1992, p. 270, ll. 41-44).

Predicacio ax

Debet subtiliter is qui docet prospicere, ne plus studeat quam ab audiente capitur predicare. Debet ad infirmitatem audiencium semetipsum contrahendo descendere, ne dum paruus

sublimia et idcirco non profutura loquitur, se magis curet ostendere quam auditoribus prodesse. Gregorius XX *moralium* super illud Iob XXIX: Stillabat eloquium meum.

Gregorius Magnus, *Moralia in Iob*, 20, 2 (CCSL 143A, M. Adriaen ed., 1979, p. 1004, ll. 32–37).

Predicatio ay

Dispensanda est predicatio pro loco et tempore et locorum capacitate, que si rara fuerit non sufficit, si assidua uilescit. Gregorius in quadam omelia.

Dispensanda [. . .] capacitate: not found. que [. . .] uilescit: Walafridus Strabo, *Glossa ordinaria*, in *Epistola ad Hebraeos*, 6, 7 (PL 114, col. 653D).

Predicatio az

Ad regnum eterne beatitudinis peruenire non ualet qui non uult opere implere quod docet, nam cuius uita despicitur, restat ut eius predicatio contempnatur. Gregorius in quadam omelia.

Gregorius Magnus, *Homiliae in euangelia*, 12, 1, 1 (CCSL 141, R. Étaix ed., 1999, p. 82, ll. 31–33, 36–37).

Predicatio ba

Vsurpau michi cotis officium, que ferrum reddit acutum, cum sit inutilis ad secandum. Pulchrum depinxi hominem pictor fedus, aliosque ad perfectionis litus dirigo, qui adhuc in delictorum fluctibus uersor. Gregorius in fine Pastoralis loquens de seipso.

Vsurpau [. . .] secandum: not found. Pulchrum [. . .] uersor: Gregorius Magnus, *Regula pastoralis*, 4 (SC 382, F. Rommel ed., 1992, p. 540, ll. 88–90).

Predicatio bc

Qui predicacionis suscipit officium, non oportet mollem quemdam esse atque resolutum, sed fortem et per cuncta robustum; nec enim saltem attingere quisquam debet preclari huius muneris functionem, nisi paratus sit milies animam suam in mortem tradere atque discrimina. Chrysostomus de laudibus Pauli omelia VI.

Iohannes Chrysostomus, *De laudibus sancti Pauli apostoli homiliae*, 6 (PG 50, col. 507).

Predicatio bd

Sicut cibus et deliciis caro, ita spiritus uerbis diuinis conualescit; nutrimenta igitur spiritus sunt diuina lectio, oraciones assidue, sermo doctrine; hiis alitur cibus, hiis conualescit, hiis uictor efficitur. Origenes super Leuiticum omelia XXXIX.

Origenes, *In Leuiticum homeliae*, 9, 7 (SC 287, M. Borret ed., 1981, pp. 104, 106, ll. 86–90).

Predicacio be

Fides ex auditu, auditus autem per uerbum Dei, dicit Apostolus. Si ergo quilibet sine predicante non audit, sine auditu non credit, sine fide non intelligit, sine intellectu bene non agit. Verbum Dei predicandum est ut audiens credat, credens intelligat, et intelligens bonum opus perseueranter exerceat, quoniam potentes uti libere uoluntatis arbitrio, nec opera sine fide, nec sine operibus fides sola iustificat. Prosper libro I de uita contemplatiua.

Iulianus Pomerius, *De uita contemplatiua*, 1, 19 (PL 59, col. 434A).

Predicacio bf

Predicator non in uerborum splendore, sed in operum uirtute totam predicandi fiduciam ponat, non uocibus delectetur populi clamantis sed fletibus, nec plausum a populo studeat expectare sed gemitum. Lacrimas quas uult a suis auditoribus fundi ipse primitus fundat, et sic eos compunctione sui cordis accendat. Prosper ibidem.

Iulianus Pomerius, *De uita contemplatiua*, 1, 23 (PL 59, col. 439A).

Predicacio bg

Solent mercatores duabus mensuris uti quandoque: una qua uendentes sua distribuunt que minor est, altera uero qua ementes aliena recipiunt, sed hec maior est: maiorem sibi, minorem proximo. Sic quidam prelati auaricie et uoluptatis mensura utentes, nimie parcitatis uasculo subiectis ministrant, ipsi autem pleno superfluitatis utentes modio; parcitatem predicant subiectis sed ipsi uoluptatem sequuntur. Hugo libro II de claustro anime.

Hugo de Folieto, *De claustro anime libri quatuor*, 2, 6 (PL 176, col. 1055C).

Predicacio bh

Ad rem mouaris non ad uerba composita. Nam oratio eius qui ueritati operam dat incomposita debet esse et simplex. Seneca in quadam epistola.

Lucius Annaeus Seneca, *Epistulae morales ad Lucilium*, 52, 14 (L. D. Reynolds ed., Oxford, 1965, I, p. 139, ll. 8-9); *ibidem*, 40, 4 (p. 105, ll. 10-11).

Predicacio bi

Oratorem te puta si tibi ipsi ante omnes quod oportet persuaseris. Nichil enim turpius est quam que obiicitur in obiiciente cognosci passionem. Seneca libro de moribus.

Martinus Braccarensis, *Libellus de moribus* 1 (PL 72, col. 29B); *ibidem* 5 (col. 31B-C).

Predicacio bk

Hec sit propositi nostri summa: quod sentimus loquamur, quod loquimur sentiamus, concordet sermo cum uita. Seneca epistola XXIV.

Lucius Annaeus Seneca, *Epistulae morales ad Lucilium*, 75, 4 (L. D. Reynolds ed., Oxford, 1965, vol. 1, p. 233, ll. 18–20).

Predicatio bl

Facilime bono frueris, si euitaueris que uituperaueris. Si bene te instruxeris, pudeat te deteriora facere. Quod persuaseris, erit diuturnum; quod coegeris, erit in occasione. Alteri ignoscito tibi ipsi numquam. Seneca libro de moribus.

Pseudo-Seneca, *Liber de moribus*, 107, 109–111 (*Publili Syri sententiae*, E. Woelfflin ed., Leipzig, 1869, pp. 144–45).

Vbi: Adulacio o; Amor as; Angelus e, f; Apostoli k, m; Auditor (toti); Confessio p; Confidencia e; Consilium a, c; Contemplacio h, l; Conuersatio x; Correctio ap; Detractio o; Doctrina siue doctor (toti); Eloquencia b, g; Excusacio g; Exemplum f, u; Fabula g; Gloria uana e; Gracia r; Honor h; Hospitalitas f; Lacrima e; Magister a; Misericordia g; Philosophia t, x, y; Prelacio m, af, am, bc, cg, ch, ci; Sacerdos aq; Scriptura sacra s; Verbum (toti); Veritas y, z.