



*Medieval and Renaissance Collection
Dominican Service Book (11r)*

7. Dominican Service Book (incomplete)

Northern Italy (possibly Verona), ca. 1357-1370

Medieval and Renaissance Collection

101 leaves; 25.2x19cm. (19x14.3cm.); vellum

One historiated initial, one decorated initial, and numerous pen initials in red and blue

Stamped, leather binding over wood boards; spine missing

Study and teaching was the primary emphasis in the life of the Order of Preachers founded in 1218 at Bologna by Dominic Guzman. Therefore, to allow more time for scholarly pursuits, the Dominican liturgy (both Mass and Daily Office) was shortened in 1220 and again in 1254 when Humbert of Romans, then Master General of the Order, revised the abbreviated rite to create a distinctive Dominican missal and breviary. Humbert's revision created fourteen service books, including the martyrology, the collectarium, and the processional (Brett, 85-90). The Lilly manuscript is a composite containing parts from these three books. It is especially interesting because the date of its martyrology can be fixed within thirteen years and because its rubrics give elaborate ceremonial detail on the occasion of the death and burial of a Dominican friar.

The book is made up of twelve quaternions and two tertions (foliated 1-101) and falls into three distinct parts. The contents of the first part include rubrics (beginning imperfectly) for the celebration of the prayers of the Divine Office for the period of Lent and Easter from Quadrigesima to Trinity Sunday (1r-3v) and for certain feasts celebrated by the Dominicans. The Temporale (11r-25v), the cycle of the Church year, is incomplete containing instructions for the Hours from the first Sunday of Advent to the feast of Ten Thousand Martyrs on July 1. One leaf containing the thirteenth through twenty-third Sundays after Pentecost is missing between folios 24 and 25. The martyrology proper or cycle of saints' feasts (26r-46v) is complete in the Lilly service book and runs from the feast of St. Andrew (Nov. 30) concurrent with the beginning of Advent, to that of the martyr, St. Saturninus (Nov. 29). This list of saints' days is followed by prayers of petition (46v-49v) for: deceased Dominican brothers and sisters; the families and benefactors of the Order; the election of priors of both Dominican convents and priories; blessings on travelers; and prayers upon the reception of nov-

ices into the Order. The martyrology ends at the bottom of folio 49v with the words: "Finitis q̄ de kalendario luna et martirol," although the calendar is missing from the Lilly service book. The *pretiosa*, a prayer with instructions for Gospel readings to be said at the opening of the daily chapter for the sanctification of the day's work, follows on folios 50r-54v.

The second part of the book (55r-71r) contains elements found in the Collectarium, the book used by the friar in charge of leading the chanting of the Divine Office each week. It includes invitory (opening) antiphons for the Office and Magnificat antiphons beginning with the First Sunday of Advent and ending imperfectly at the Octave of the Feast of St. Augustine (eight days after August 28). Versicles before lauds follow with musical notation on three-line staves.

The third part of the Lilly service book contains extensive rubrics for the Office of the Sick and the Burial of the Dead (71v-98v), including the Litany of the Saints—ceremonies which usually close the Dominican processional (Bonniwell, 90). "Explicit Liber" formally ends the book at folio 98v, but this is followed by two added sheets (one singleton and one bifolium) containing benedictions for salt, water, candles, and bread, which perhaps originally belonged to the Office of the Vigil of Easter.

The parchment is heavy and durable with some pages pricked and vertically double-ruled for a single text column of 21 lines. The pages have been cropped, and several rectangular strips clipped from bottom margins to be used for parchment repair. The lower outer corners of the pages have crumbled away—an indication of hard use.

The Italian Gothic rotunda script is regularly penned in light brown ink with minium rubrication. (For comparisons, see Battelli, 224 and Bischoff, plate 15.) The letters are large, round, and clearly legible, even at a distance; the highly abbreviated text is characteristic of Dominican books. The large format and uncompressed script indicate that this was a stationary book for communal use rather than a private, portable service book.

The binding is dark leather over wooden boards; the covering is worn, but stamped striations and quatrefoils set in an incised lozenge framework are still visible. Mounts for bronze clasps remain on the detached back cover. Paste-downs in the front cover are inscribed with the death dates of one Johannis Judicis de Mer-

car(t)us on 4 November 1363 and Aronis de Sesso(?) on 5 November 1371. A former inventory number, "12908 RH JE," is pencilled on the back of the front cover.

The martyrology, which is announced by a rubbed portrait initial of St. Andrew on a burnished gold ground and one line of display lettering, is historically interesting because it reflects Humbert of Romans's attempt at internationalizing the Roman calendar. Humbert added, for example, the twelfth-century Benedictines St. Bernard of Clairvaux and St. Amand as well as the Franciscan St. Anthony of Padua, to promote a single Church calendar, acceptable to all, which might replace local calendars (Bonniwell, 117).

Detailed rubrics for the elaborate processions and blessing which make up the Office of the Sick are set out on folios 71v-77v. The priest and abbot bless the sick friar several times with holy water; the friar then recites the Confiteor (the confession of his sinfulness) and receives absolution. At his reception of the Eucharist his brothers pray that the Body of the Lord will bring him to eternal life. A prayer of supplication ("Exaudi nos domine . . .") is said by all. Instructions are then given for the final anointing with holy chrism in the form of a cross on the friar's eyes and ears as the priest prays for God's mercy; a Cross is displayed so that the infirmed may look upon it. The individual prayers are short, the ceremony lengthy.

The Office of the Dead follows (77v-98v). The entire monastic community assembles for the Litany of the Saints (77v-78v), recitation of the Pater Noster, and a time of silent prayer. The Litany responses are "miserere ei" or "ora pro eo"—rather than "pro nobis"—indicating prayer for a third person (the deceased). The Office continues with processional rubrics, instructions for vesting of the priest, and round-the-clock prayer for the deceased brother. The Dominicans attached great importance to the Office of Compline (prayers said before retiring), and adopted a rich and varied form of Compline, including a solemn *Salve Regina* procession, instituted in 1221 to invoke the Virgin Mary's intercession against assault by evil spirits (Bonniwell, 148-151). Ceremonial rubrics for the Office of Compline for the Dead in the Lilly service book comprise more than eight full pages.

Certain feasts which appear in the martyrology are of historical importance, for instance, the Translation of the Relics of St. Dominic appears at May 24 (6r); his feast is also celebrated at July 8 (7v).

Both of these feasts of the founder were added to the Dominican calendar by 1234. (See Leroquais, 1934, I, pages C-CII for a chronology of calendar additions.) Commemoration of the *corona domini* (Crown of Thorns) appears in both the Temporale and Sanctorale at May 4 (5v and 32v). It also numbers among those special days denoted by versicles for Lauds (71r). The Order of Preachers actively took part in instituting this feast (Bonniwell, 114) which was introduced into the calendar in the thirteenth century as a result of the French King (Saint) Louis IX's acquisition of the Crown of Christ's Passion from the Emperor Baldwin II at Constantinople. Louis sent two Dominicans to Constantinople to bring the relic back to Paris, and housed it in a custom-made Rayonnant Gothic reliquary chapel, Ste. Chapelle. The Order had an important house of study at Paris and its ties with the monarchy were tangible ones—in 1256, Humbert of Romans became godfather of the king's son, Robert (Brett, 37, n.80).

The Lilly martyrology also serves to securely date the book and leads to several conclusions about it. In 1357, the feast of the eleventh-century Basilian Abbot St. Procopius, a patron of Bohemia, was changed in Dominican calendars from July 4 to July 8. In the Lilly martyrology, St. Procopius appears at July 8 (35r), giving the book a terminus post quem of 1357. As one might expect, the Lilly Temporale contains the feast of St. Thomas Aquinas at March 7 (4v). The famous Dominican theologian and Doctor of the Church was canonized in 1323; his feast was added to the calendar three years later. Significantly, however, the major Dominican feast of the Translation of the Relics of St. Thomas (added to the calendar in 1370) is absent from the Lilly text, but added later in the margins of both the temporal cycle and the martyrology at January 28 (4v and 29r). Dominican service books, including this one, were quickly corrected to reflect changes in the calendar or liturgy, and since the Translation of St. Thomas's relics was not originally inscribed but added later, the manuscript may be safely dated prior to 1370. The Lilly book thus firmly dates between 1357 and 1370. Further, the earlier of the two obituaries entered on the front cover paste-down (November 4, 1363), suggests that it was already made and bound by that date.

Several marginal additions, including a prayer added in a fifteenth-century vertical Gothic hand at the end of the temporal cycle (25v) to commemorate the Ten Thousand Martyrs (June 22), indicate

that the Lilly service book was still in use in 1423, the year when the Order first celebrated this feast. Physical evidence of long use within the book itself corroborates this.

The book's simple decoration is in accord with Dominican ideals and practice, and consists mainly of blue and red ink scrollwork. Several red initials have been crudely overpainted later with purple and gold; an expansive marine blue pen-flourish initial was added later to the lower left and bottom margins at the Feast of the Assumption of the Virgin (39r). Large initials (about 5 text lines high) on burnished gold grounds introduce the temporal cycle and the martyrology (11r and 26r). Broad, fleshy, curling leaves in pale blue, earthy green, and mauve, overlaid with fine white tracery suggest a localization to the north of Italy, and probably the area of Verona/Perugia/Bologna (the latter being a point of distribution to Dominican houses in the southern and eastern provinces). Both the script and the large decorated initials have parallels in a Bible from Perugia now in Paris, dating to the end of the thirteenth century (Paris, Bibliothèque Nationale lat. 41. See Avril, 1984, no.35). This book also compares well with a Veronese *Historia Augusta* manuscript made in 1356 (Avril, 1984, no.80) in its decoration; in its full rotunda script with broad, vertical ducti and ligations of "m," "n" and "i"; and in its use of certain abbreviations. St. Zeno, patron of Verona, appears three times in the Lilly service book: at April 4, his Feast (31v); at May 21, the commemoration of his Translation (33r); and at December 9/10? (26r), which weights the argument in favor of Veronese origin.

But, the question of where the Lilly service book was actually used is complicated by the presence of two feasts: first, that of the Bolognese martyrs, Saints Vitalis and Agricola (d. 304), which is set in the Roman Martyrology at November 4, but was celebrated on November 27 in areas north of the Alps (Holweck, 1969, 1027). This feast appears at November 27 in the Lilly martyrology, suggesting that the book, although produced in northern Italy, may actually have been used in one of the provinces beyond the Alps. Northern usage is further supported by the inclusion of the Feast of St. Briccius, a fifth-century Archbishop of Tours (d. 444) whose cult became popular in medieval Europe and whose feast was cel-

ebated in every diocese north of the Alps (Holweck, 1969, 170-171).

PROVENANCE

Mrs. Thelma Sansberry, Anderson, Indiana; Lilly Library, 1984

S.vonD.T.