



Chapter II

THE FOURTEENTH CENTURY

From the generalate of Fra Peter of Todi (1314-1344) to that of Fra Andrea of Faenza (1374-1396)

A still largely unknown century. The period following the papal approval of the Order. The difficult generalate of Fra Peter of Todi. Some saintly figures. The *Legendae* of the fourteenth century. The papal bull *Regimini universalis ecclesiae*. The plague of 1348. Monte Senario in the fourteenth century. From the plague of 1348 to the revival during the generalate of Fra Andrea of Faenza. The priories of the Order a hundred years later.

A still largely unknown century

It is not an easy task to present an overall picture of the history of the Servite Order in the fourteenth century. While for the period of the origins we have the lengthy and well-documented study of F.A. Dal Pino (*I frati Servi di S. Maria dalle origini all'approvazione*, 1233 ca. - 1304: the friar Servants of St. Mary from the origins to approval, 1233 ca. - 1304), the fourteenth century still remains a rather shadowy period. Apart from a few studies of particular aspects published in the review *Studi Storici dell'Ordine dei Servi di Maria*, the only modern work which gives an overview of the period is the volume of the Acts of the Third Week of Servite History and Spirituality, 8-13 September 1980; this has been published by the Monte Senario community in the series *Quaderni di Monte Senario*, under the title: *I Servi nel Trecento. Squarci di storia e documenti di spiritualità* (The Servants in the fourteenth century: extracts from history and documents of spirituality).

The greatest difficulty in studying the history of the Servite Order in the fourteenth century is the fact that most of the archival material for the period either has been completely lost or remains still to be discovered and studied. The registers of the priors general and of the priories have, for the most part, disappeared, and there has been no attempt so far to collect the papal documents concerning the Order into one volume.

There is also another reason why this period is a difficult one to study: the history of the Church itself is very complex. Suffice it here just to mention the transfer of the papacy to Avignon in France in 1305, which made communications with the papal curia more difficult. There was also the trauma caused in Christendom by the Great Schism, with two popes claiming the right to rule at the same time (and eventually, at the beginning of the fifteenth century, three popes all at once). The Servites too were to suffer the consequences of this state of affairs.

The period following the papal approval of the Order

As has been seen, the Servite Order received definitive approval from the Holy See in 1304. The prior general at the time was Fra Andrea Balducci of Sansepolcro; he had been elected four years previously, although his predecessor, Fra Lotaringo of Florence, was still alive and apparently enjoyed a certain authority in the Order. It would appear that Lotaringo died sometime in 1304; Balducci was re-elected prior general the following year, at a general chapter called for that purpose, but not without opposition from some parts of the Order. His confirmation in office

by the pope was therefore considerably delayed; this was an advance warning of what was to happen during the generalate of Fra Peter of Todi.

At the beginning of the fourteenth century, the Servite Order consisted of four provinces in Italy (Tuscany, the Patrimoni of St. Peter, Romagna and Lombardy) and one in Germany. There were thirty-one priories and some two hundred and fifty friars.

In 1304 one of the Founders, Alexis Falconieri, was still alive; he died in 1310.

The prior general, Fra Andrea Balducci of Sansepolcro, remained in office until his death in Viterbo in 1314, twelve days before the normal general chapter was due to convene. A new chapter was convened for the Octave of the Assumption, at the newly-opened priory in Rimini; at this, Fra Peter of Todi was elected prior general. It is not conceivable, as some have claimed, that he was appointed by the pope. Clement V died in France the very next day after Balducci; his successor, John XXII, was elected in August of 1316. Fra Peter of Todi was already exercising the rights and duties of a prior general by that time, as can be seen from contemporary documents, for example, those concerning the foundation of the priory in Venice.



The difficult generalate of Fra Peter of Todi

The long generalate of Fra Peter of Todi, 1314-1344, the second longest in the entire history of the Order after that of Fra Niccolò of Perugia, 1427-1461, was an important one for the history of the Servite Order. Among other things, it was Peter of Todi who was responsible for the final edition of the *Legenda de origine*, the only narrative source we possess for the period of the founding of the Order.

Peter was born in Todi sometime between 1270 and 1280; his family name is variously reported as Lotto, Lotti or dei Lotti. He entered the Order in 1295; that has to be the true date, if the *Legenda de origine* is to be ascribed to him.

Fra Peter's early years in the Order were spent under the generalate of Fra Lotaringo of Florence. We find him holding office as prior provincial in Romagna in 1306; in 1307 he was elected prior provincial of Lombardy. He was elected prior general at the general chapter held at Rimini on 22 August 1314.

An analysis of the section of the *Constitutiones novae* which comprises the decisions of the general chapters held during his term of office shows that Peter of Todi was a promoter of regular observance and of devotion to the Order's saints. Indeed, since he was the first to write about the saints of the Order, it may be said that he was the founder of Servite hagiography.

In 1317 Peter of Todi saw to the translation of the mortal remains of St. Philip Benizi. This was not a mere transfer from one place to another, but the glorification of the saint whose body was exhumed and then placed under the most prestigious altar of the Servite church in Todi. This was carried out with unusual solemnity and drew a wide response throughout the

Order, giving rise to interest in the lives of the Order's saints and a series of writings on St. Philip.

It is certain that this emphasis on the figure of St. Philip was part of Peter of Todi's strategy for the spiritual direction of the Order.



A man of action and strong character, Peter of Todi did not have an easy life as prior general. The expansion of the Order during his term of office testifies to his zest for action, with the opening of another province in 1326, that of Venice, and more than twenty new priories.

Some signs of tensions within the Order began to appear in the 1320s. For example, at the general chapter celebrated in Siena in 1328 Peter of Todi had to defend himself against charges that he sided with the Emperor Louis the Bavarian against the papacy. But on the other hand, the affairs of the Order seem to have continued as before, for there were also letters from the cardinal legates Giovanni Orsini and Bertrando del Poggetto.

The crisis for Peter of Todi erupted in 1334 when an attempt to have him excommunicated was launched by some superiors of the Order, headed by the prior of Santissima Annunziata in Florence. There were two accusations against him: he had let regular observance and discipline slip, and he was governing in a partial and authoritarian manner.

On 25 March 1334, Peter of Todi and his loyal supporter, Fra Christopher of Parma, were publicly excommunicated in the cathedral of Florence.

Fr. Davide M. Montagna OSM has attempted to reconstruct the sequence of events from contemporary documents (see *Studi Storici OSM*, 30 (1980), 230-237). "The instrument of excommunication was undoubtedly drawn up in Florence, not Avignon where the pope then was, in the chancery of a certain Ponzio, a papal legate who had close ties with the friars at the priory of Santissima Annunziata. The document was drawn up during Lent, 1334, and was made public on 25 March, a popular feast at Santissima Annunziata, because the day after a sworn messenger of Ponzio was given his pay by the friars of Santissima Annunziata for having delivered the document around the city. ... In Florence it was made public both at the bishop's palace and in the cathedral of Santa Reparata. The papers were then sent to the papal curia in Avignon, where two friars, Clement of Florence (d. 1343) and Francis of Borgo Sansepolcro, had already taken up residence and for whom the priory had obtained cash advances from wealthy friends, friars and banks ... Notification of the excommunication was sent to the bishops of Pistoia and Perugia in early spring, probably during March or April. A Fra Grimaldo travelled to Perugia with a companion, and would seem to have been one of the chief protagonists of the whole affair. The publication of the excommunication had a very limited effect in the Order, since the accused appealed to the papal curia and accepted a sort of compromise with the friars at Santissima Annunziata, which was to be agreed to in the presence of the bishop of Florence." A general chapter was called by Peter of Todi in Faenza on 1 October. The case remained suspended. On December 1334, Pope John XXII died, and throughout the pontificate of Benedict XII (1334-1342) nothing further happened. A papal letter of 31 December 1341 reiterated the accusations against Peter of Todi, and announced the deposition from office of four vicars appointed by him. Nevertheless, this did not affect the situation in any great way. Peter of Todi died in 1344, probably in Avignon. The solemn commemoration of his death in the chronicle of the priory in Venice confirms that he died in office as prior general.

There is no evidence to support the tradition that Peter of Todi went into exile as prior general in the priory of Sant'Ansano in the Apennine mountains near Bologna.

The shadow of the excommunication continued to hang over Peter of Todi in much subsequent Servite historical writing, and it is only in recent times that modern authors have attempted to rehabilitate the figure of this prior general, under whom the Order made such considerable progress, both in terms of numbers of friars and quality of spiritual life.

The late Fr. Raffaello M. Tauci OSM (d. 1971) proposed, the thesis, in a work published in 1964, that the basic motive for the attempt to have Peter of Todi excommunicated was political and concerned the interests of different factions. Moreover, the two accusations made against him, repeated three centuries later by Fra Arcangelo Giani, the writer of the Annals of the Order, appear to contradict each other. The merits attributed to this prior general, at least during the first half of his term of office, by the very people who later launched the accusations against him, seem to coincide with the reasons behind the opposition to him. He was accused of being authoritarian

and of having let regular observance go slack. In fact, comprehension towards all, which is always necessary when one is attempting to heal the divisions within an institution, can seem like authoritarianism to some and weakness to others. It is a frequently recurring pattern throughout the history of the Church itself.

Some saintly figures

Space does not permit us to speak at length of all the Servites from the first half of the fourteenth century who were distinguished for their holiness. Apart from Alexis Falconieri, the last of the Seven Founders, who died in 1310, worthy of mention are Blessed Joachim and Blessed Francis of Siena, Saint Peregrine Laziosi and Saint Juliana Falconieri. Others will be noted in the list of *Dates to remember* at the end of the chapter.

Joachim and Francis died in 1305 and 1328 respectively, both in Siena. Peregrine of Forlì died in 1345, and Juliana Falconieri in 1341. Peregrine was canonized in 1726, Juliana in 1737.

For Joachim and Francis we possess two lives (called *Legendae* in those days, texts for reading); they are fresh and clear accounts; more will be said about these further on.

We know, indirectly, that Peregrine of Forlì was one of St. Philip Benizi's vocations. Philip was in Forlì during the papal interdict on the city (1282-1283) to preach reconciliation with the pope. He was assaulted, on the outskirts of the city, by a group of hotheads, among whom was Peregrine, the son of Berengario Laziosi and Flora degli Aspini (according to a later, seventeenth-century tradition). Philip's prayers for his attackers resulted in the conversion of the young Peregrine, who begged forgiveness from the saint and, a few years later, entered the same Order. He made his novitiate in the priory at Siena, at that time an exemplary community with many religious of great holiness. Peregrine knew both Blessed Joachim and Blessed Francis of Siena.



From Siena, Peregrine went back to his native city, Forlì. He was a non-ordained friar. In the latter years of his life he died at over eighty years of age - he suffered great pain from a wound on his right leg, for which surgery was required. The day before he was due to undergo the operation, he was miraculously cured.

His remains are preserved in the basilica, which now bears his name in Forlì. Recent restoration work on the church and priory have turned the sanctuary into a veritable repository of Servite history and traditions, one of the most noteworthy that exist. Leo XIII declared St. Peregrine Laziosi principal patron of the city and diocese of Forlì in 1880. The saint is nowadays invoked widely throughout the world by sufferers from cancer.

St. Juliana Falconieri is the first and most important woman saint in the Servite religious family. She was beatified in 1678 and canonized in 1737.

Fr. Emilio M. Bedont OSM writes that Servite hagiographical tradition provides the following information about the saint: She made her act of oblation at the age of about fifteen into the hands of St. Philip, from whom she received the habit of a Servite oblate; this would date her birth somewhere around 1270. She lived at home until her parents died, and then gathered around her a group of companions to found a community of consecrated virgins. This was achieved on 3 July 1332. She died on 19 June 1341, and many miracles began to occur at her tomb in the church of Santissima Annunziata in Florence. According to the fifteenth-century preacher and historian, Fra Paolo Attavanti, St. Juliana was the illustrious foundress of the enclosed nuns and the sisters of

the Servite family. A particular devotion to the Blessed Eucharist was an important part of her saintliness.

The Legendae of the fourteenth century

Here we must mention the *Legendae*, writings of a mainly spiritual nature, that were composed in this period. They put forward models of holiness that were in line with the characteristics that the Order had by now acquired. In the words of F.A. Dal Pino:

"In the *Legenda de origine Ordinis*, an anonymous author, probably Fra Peter of Todi, around 1318, gives us a narrative, based on an earlier writing probably dating from before 1274, of the beginnings of the Order and its early development. In this, the elements of contemplation and poverty that characterized the spiritual journey of the founding fathers are put into a wider, Marian framework, dominated by the figure of St. Philip Benizi, whose remains had been solemnly transferred in 1317 ... Then there are two *Legendae* from the first half of the fourteenth century concerning St. Philip, of which one is of Florentine origin and clearly based on the *Legenda de origine* ... and the other was written in Umbria. This is known as the Perugia *Legenda* and is more episodic in tone. The first is the more authoritative.



"Two other hagiographical writings concern the two beatified Servites from Siena: one is the *Vita ac legenda* of Blessed Joachim (ca. 1258-1305), written between 1325 and 1335 by a friar who had lived with him; the other is the *Legenda* of Blessed Francis of Siena (1266-1328), written by his friend Fra Christopher of Parma, the secretary of Fra Peter of Todi, sometime around 1350 or shortly afterwards."

Fr. Aristide M. Serra OSM offers a description of the particular kind of holiness shown by these Servite saints in his article in the book *Il cammino dei Servi di Maria* (The Servite Journey) edited by Fr. Luigi M. De Candido OSM and published in 1983.

The papal bull *Regimini universalis ecclesiae*

As regards its legislative and organizational structure, the Servite Order had brought the *Constitutiones antiquae* up to date by means of various later decrees, known collectively as the *Constitutiones novae*. The Order was not to have a completely new edition of its Constitutions until the time of the Council of Trent; until then, it continued with the structures established by the *Constitutiones antiquae* as modified by the *Constitutiones novae*.

The bull of Clement VI, *Regimini universalis ecclesiae*, constituted an innovation in the history of the Order's legislation, particularly in the area of its organization. The bull was promulgated on 23 March 1346, and was included in the *Constitutiones novae* because of the changes it contained.

The bull must have been the outcome of the controversies in the Order that had arisen during the generalate of Fra Peter of Todi. Furthermore, the norms it contained were in line with the strategy of Benedict XII and Clement VI, which aimed at a reform of the religious orders. In 1346, at the time of the promulgation of the bull, the prior general was Fra Matteo of Città della Pieve.

The norms regarding general and provincial chapters are interesting.

In the first place, it was stated that general chapters would henceforth be celebrated every three years instead of annually. The prior general, who up to then had usually been elected for life, was to resign of his own accord on the occasion of the triennial general chapter; if he refused, he was nevertheless deposed from office. He could, however, be re-elected. Letters of confirmation from the pope were no longer necessary.

Other legislation in the bull concerned provincial chapters, which were to be held annually. A prior provincial could not hold-office in the same province for more than three years. The papal bull also authorized priories with at least twelve friars to elect their own prior, who was then confirmed in office by the prior provincial. The norms regarding the general chapter remained in force in the Order until 1619, after which general chapters were held only every six years.

The papal bull, while being part of a wider plan of reform for religious orders, had been made inevitable by the conflicts and legal difficulties during the latter years of the generalate of Peter of Todi.

His successor in the leadership of the Order, Fra Matteo of Città della Pieve, was appointed by Pope Clement VI; he died four years later, during the Great Plague of 1348, an event that not only shook the whole of Europe, but also sorely tried the Servite Order.

The plague of 1348

The "Black Death" (bubonic plague), also known as the "Great Plague" and described by Boccaccio in the *Decameron*, struck Europe in the years 1347-1350. The year 1348 was particularly disastrous in Italy: Venice was decimated (100,000 deaths), and so too were Naples (60,000), Genoa (40,000), and Florence, where, "in the course of a few months, the population fell from some 80,000 or 85,000 to around 40,000 or 45,000" (C.M. Cipolla, *Il fiorino e il quattrino*). Shortly afterwards, the plague spread to France (2,000 deaths in Avignon) and the rest of Europe.

In Rome, without the presence of the pope and on the morrow of Cola di Rienzo's experiment in government, 1348 also witnessed the depredations of Guarnieri of Urslingen and on 9-10 September 1349 there were major earthquakes which caused much destruction.

In order to estimate the effects of the plague on the Order, it is necessary to look at its situation on the eve of the disaster.

In the period from 1304 to 1348, the Order had doubled in size. In Italy, during last ten years of the generalate of Fra Andrea Balducci of Sansepolcro (d. 1314), five houses were opened, all in Emilia-Romagna: Parma and San Giuseppe in Bologna (1306), Rimini, Faenza and Reggio Emilia (1313). In the thirty years that Peter of Todi held office (1314-1344), another twenty or so priories were founded. The first was in Venice (1316) and is indicative of the expansion of the Order in this period towards the north (especially the region of Veneto) and other areas not previously represented. Then there were Santa Margherita di Barbiano, near Bologna (1318), Vicenza (ca. 1321), Modena (1322, but only for a short time), Monteriggioni in the countryside near Siena (shortly before 1323), Verona (1324), Imola (before 1325), Piacenza (1325?), Genoa, the first and for the time being the only house in Liguria (1327), Casole d'Elsa in the province of Siena (ca. 1327) and Sant'Eusterio in Rome (1331). It is to be noted that up to this time the Order had not expanded any farther south than Viterbo. Then were founded: Fabriano in the Marches (before 1335), Prato (1336), Ferrara (1339), Santa Maria, later San Giacomo, in the Giudecca quarter of Venice (1343) and Scrofiano near Siena (1344?). Many ancient lists of priories report the foundation of other houses in the first half of the fourteenth century, but these are not always reliable sources. Some do seem fairly certain: Pisa (before 1317), Massa (before 1326) and others of brief duration, such as Isola d'Istria and Chioggia (said to have been founded some ten years after the priory in Venice).

The brief generalate of Fra Matteo of Città della Pieve (1344-1348) saw the opening of priories in Treviso (1346) and Gubbio (before 1348), the first new foundation in Umbria in almost a hundred years.

In Germany, seven new priories were established in little more than forty years, although research into them is complicated and difficult. They were: Bernburg, in Saxony (before 1308); Erfurt, the only foundation in a large city in this period (1309); Radeburg (before 1318) and Grossenhain (1318), both north of Dresden in Saxony; Altlandsberg, in the 'Brandenburg Mark to the east of Berlin (1335); Schornsheim, in the Rhineland (before 1339), Mariengart, near Vacha,

where, shortly afterwards, another priory was opened, in the area between Hesse and Thuringia in what was then the principality of Fulda (1339 or shortly before); this last is the only one for which a modern documented study is available.

There were therefore some thirty-four new foundations made, although the exact number is not certain; these were besides the thirty priories already in existence in 1304. There was also a general house of studies for Servite students at the University of Paris.

Another province was also established, that of Venice (from at least 1326); on the eve of the Great Plague, it comprised eight priories.

We can estimate that the total number of Servites must have been more than five or six hundred.

The effects of the Great Plague on the growth of the Order were not, it would seem, immediately evident. Shortly afterwards, there were foundations in Mestre (1349), Como (1352) and Pavia (1354), all of them on the line of expansion towards the north of Italy. In the following twenty-five years, however, there were only three priories opened, and perhaps some of them were not completely new foundations: Prague, in Bohemia (1360), Vacha, in Germany, where a transfer took place from the nearby Mariengart priory, although this latter was not completely abandoned (1368), and San Marcello in Rome, which was a new foundation, since the house at Sant'Eustero by now no longer existed (1369). The foundation of the priory of San Marcello in Rome took place during the short stay of Urban V in Italy, which was a prelude to the definitive return of the papacy.

The fact that the expansion of the Order, so noteworthy in the first half of the century, recommenced only during the generalate of Fra Andrea of Faenza (1374-1396) indicates that the effects of the plague, although not immediately apparent, must have been considerable, and a whole generation was needed to recover from the losses inflicted by this immense disaster.

Monte Senario in the fourteenth century

One of the mysteries still intriguing the historians of the Order is the scarcity of information about Monte Senario in the fourteenth century. Much is known about its revival at the beginning of the fifteenth century, but it is not easy to explain how a priory so sacred to the Order throughout its history is not mentioned once in the registers of the priors general St. Philip Benizi and Fra Lotaringo' of Florence (1285-1300), or in that of Fra Andrea Balducci (1305-1306), or even in the "fragments" of a register still existing from the time of Fra Peter of Todi (1323?). Even stranger is the silence about Monte Senario in the registers of Santissima Annunziata priory in Florence, starting from the one for 1286-1289. Other registers for the years

1317-1338, now preserved in the State Archives in Florence, do not mention Monte Senario either.

Some light has been cast on this state of affairs by recent study, and here is a summary of what we do know about Monte Senario in this period.

Three testaments (1303, 1319 and 1321) mention the "hermits" of Monte Senario. The Perugia *Legenda* of St. Philip and the *Legenda de origine Ordinis*, both written in the first half of the fourteenth century, contain many references to the priory.

To compensate for the silence of the Servite sources, there are some references in works of literature. The most famous of these is in the *Decameron* of Boccaccio,



written between 1349 and 1353. The *novella non intera* (unfinished story) which is the prelude to the Fourth Day tells of a certain Filippo Balducci, who "went up to Monte Asinaio [Senario] and there settled down in a little cell, with his young son..."

The importance of Boccaccio for the Servites is not just that he immortalized Monte Senario, but that also, in passing and of course without realizing its significance, he has left us with a description of the Servite habit in the fourteenth century. A miniature illustrating a codex of the *Decameron* from the fourteenth century, now in the National Library in Paris, shows Filippo Balducci and his son coming back down to Florence dressed in the Servite habit.

Some time ago, Fr. Giuseppe M. Besutti OSM found another citation in literature, in the *Ricordi* of Giovanni di Pagolo Morelli, a Florentine merchant who was born in 1371. The book describes the profound impression made on the author by the "hermits" of Monte Senario.

Lastly, there is also the *Paradiso degli Alberti* attributed to Giovanni Gherardi of Prato (1367-1446), which mentions the holy place of Monte Senario and the "little brothers" (*fraticelli*) who lived there.

It may therefore be said that Monte Senario, probably in the second half of the thirteenth century, ceased to be a regular priory of the Order like all the others. It was not completely abandoned, however, for a few hermits continued to live there. We do not know what their relationship was to the rest of the Order, and it seems unlikely that Monte Senario was just an out-station of Santissima Annunziata in Florence.

The fact that, at the beginning of the fifteenth century, Monte Senario came back into the centre of the Order's history confirms that this priory, so important in the founding period, had not been completely forgotten in the fourteenth century. We do not as yet have sufficient evidence at our disposal, but this does not mean that other documents have been lost completely; as has been said, this is one of the least studied periods in the Order's history. It is not altogether surprising, therefore, that not much is known about Monte Senario either.

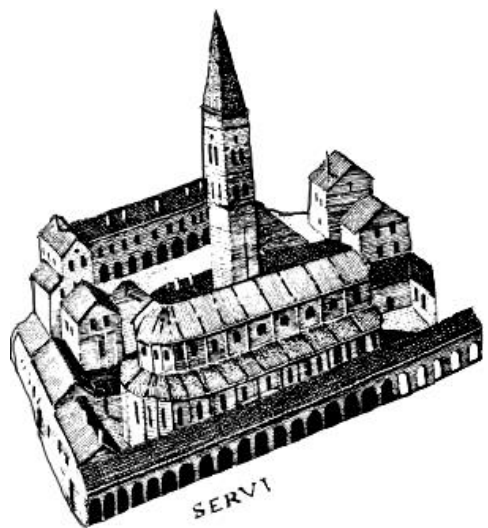


From the plague of 1348 to the revival during the generalate of Fra Andrea of Faenza

The prior general, Fra Matteo of Città della Pieve, died at the height of the plague, and Clement VI appointed Fra Vitale of Bologna to succeed him on 3 December 1348. This was done in spite of the dispositions of the bull *Regimini universalis ecclesiae*, perhaps because it was of too recent origin to have come fully into effect.

Fra Vitale of Bologna fulfilled various mandates on behalf of the Holy See; at the end of 1362 he was named bishop of Ascoli and was transferred to the see of Chieti the following year. The normal general chapter had already been held in June 1362 in Genoa. The Order therefore proceeded to arrange another chapter, to be celebrated in Florence on 1 May 1363. Too late! On 20 February 1363 Pope Urban V nominated Fra Niccolò of Venice prior general; he came from the newest part of the Order. The general chapter had to acquiesce and, after naming the other superiors of the Order, the capitulars went home.

Fra Niccolò of Venice died in office on 26 August 1370. There was no time even to summon another general chapter (the normal triennial chapter having been held in Venice in 1368). The pope intervened again, and appointed Fra Matteo of Bologna in September



1370. He did not hold office for very long, and in fact died in 1371. A general chapter was immediately summoned to elect his successor, but, yet again, while the chapter was actually meeting in Faenza, word was brought that Gregory XI had already created Fra Antonio Manucci of Florence prior general.

The comment found in the *Constitutiones novae* is brief but telling : "So the chapter was dissolved. Nevertheless, the 9 friars did obey the said Fra Antonio."

These events have no obvious explanation although there is evidence that some friars had designs on the office of prior general and there were plots going on. Doubtless, some were out for revenge. It seems the election of Fra Andrea of Faenza can be explained along these lines.



A general chapter was summoned in Pisa in 1374, in accordance with the norms contained in the bull *Regimini universalis ecclesiae*, without waiting for the prior general to finish his term of office or die. Fra Antonio Manucci had been in office for only three years.

The *Constitutiones novae* report: "The definitors at the general chapter deposed Master Antonio of Florence from the office of prior general without any resistance on his part or on the part of anyone else in his defense. The vote was held and, with the approval of all the friars, and none against, Fra Andrea of Faenza was elected prior general."

Fra Andrea governed the Order for twenty-two years. Studies about him have nearly all been of his activities as an artist, since he was an architect and during his term of office had various churches and priories built, rebuilt or decorated, so much so that it was written of him "mores et muros ubique refecit" (everywhere he rebuilt both conduct and walls). As an architect he is better known under the name of Andrea Manfredi: he is mentioned in guidebooks as the architect of the basilicas of San Petronio and Santa Maria dei Servi in Bologna.

In his *Manuale di storia dell'Ordine dei Servi di Maria* (Manual of History of the Order of Servants of Mary), Fr. Alessio M. Rossi OSM writes that Fra Andrea of Faenza was "zealous for regular observance, encouraged devotion to the saints of the Order, especially St. Philip Benizi, and ordered that all material available on him should be collected to further his cause for canonization. It is also said that he did much to favour the expansion of the Order in Spain." He was made an honorary citizen of Bologna by the city senate and he was also awarded a solemn public funeral. He was buried in the Servite church in Bologna, in a tomb bearing a life-like sculpture of him.

After Fra Andrea, the next prior general was Fra Giovanni Saragozza of Bologna, who remained in office until the beginning of the fifteenth century.

New priories were founded in Italy during the generalate of Fra Andrea of Faenza, presumably because there was a slow but steady revival after the plague and greater stability after the return of the papacy from Avignon.

By 1380, if not before, the priories of Pergola in the Marches, Verrucchio in Romagna and Castelnuovo Scrivia in Piedmont were founded; around 1382, the Servites were at Passignano near Lake Trasimeno; later foundations were in Modena (1382), Castelfranco Veneto (ca. 1390), Mantua (1392) and Padua (1393). The priory at Raconigi dates back to 1399, Galliate in Piedmont to 1402. There do not appear to have been any other foundations in Germany, however, during the latter part of the fourteenth century.

The houses of study of the Order deserve a mention. Up to the Great Schism of the West, it would appear that the Order had a preference for the University of Paris, and it is not difficult to draw up a list of Servites who studied there. We also know the norms that successive general chapters implemented to govern everyday life there.

Later, other student houses were established in the Order, especially in the principal cities of Italy.

The University of Bologna, where a faculty of theology was founded in 1362, was particularly favoured by Servite students from the whole of Italy and from Germany. The general chapter of 1402, recognizing a situation that presumably had endured for some years, decreed that "every province may send one or more students to the student house in Bologna." This is a fitting note on which to end an overview of the fourteenth century, which opened with one of the Founders, St. Alexis Falconieri begging as an old man in the streets of Florence and lending money of his own (earned through his work) for the upkeep of the young students at the University of Paris; this is a well-documented historical fact.

The priories of the Order a hundred years later

Province	1304	1348	1404
Tuscany	7	12 ?	12
Patrimony of St. Peter	10	13	15
Romagna	6	11	13
Lombardy	3	7	12
Venice	8	?	9
Germany	4	11	13
Student house in Paris		1	
Total	30	63 ?	74

The table shows how the Order, in less than fifty years (1304-1348), doubled its size. The question marks indicate approximate figures where no more precise information is yet available. The effect of the plague can be clearly seen: after another fifty years (1348-1404) there were still six provinces with seventy-four houses.

Monte Senario has not been included for the reasons detailed above; its history begins again in 1404, as will be seen in the following chapter.

Dates to Remember

1304	Blessed James of Città della Pieve is assassinated.
1305	Death of Blessed Joachim of Siena.
1306	Fra Bonaventure of Pistoia receives the vows of St. Agnes of Montepulciano and her companions, and confirms her in office as first abbess of her convent.
1309	The French pope, Clement V (1305-1314), transfers the papacy to Avignon: the Babylonian Captivity of the Church, which lasts until 1377.
1310	Death of St. Alexis Falconieri, the last of the Founders of the Order.
1314-1344	Generalate of Fra Peter of Todi.
1315 ca.	Death of Blessed Ubald of Sansepolcro, at Monte Senario, and of Blessed Bonaventure of Pistoia, at Orvieto.
1315	Death of Blessed Andrew of Sansepolcro.
1316	Foundation of the first Servite priory in Venice.
1317	Solemn translation of the body of St. Philip Benizi in Todi.
1318 ca.	Final edition, probably by Fra Peter of Todi, of the <i>Legenda de origine</i> .
1349-1353	The <i>Decameron</i> of Giovanni Boccaccio, in one of whose stories mention is made of Monte Senario.
1360	Foundation of the priory in Prague, Bohemia.

- 1362 The prior general, Fra Vitale of Bologna, is elected bishop of Ascoli, and transferred to Chieti in 1363.
- 1374-1396 The generalate of Fra Andrea Manfredi of Faenza.
- 1374 Pope Gregory XI allows the Order to establish priories in Spain and Portugal.
- 1378 Beginning of the "Great Schism" (two popes elected, in Rome and Avignon).
- 1402 The general chapter of Florence allows each province to send one or more students to the university in Bologna.