

## SOURCES FOR THE HISTORY AND SPIRITUALITY OF THE SERVANTS OF ST. MARY

# 2

## DOCUMENTS

◆ For the first 10 years 1245/1247-1256, those of the origins, between the adoption of the Rule of Saint Augustine through the action of the Bishop of Florence Ardingo (d. May 1247) and the renewed letter of protection and approval of Alexander IV (March 1256), there are presented in this section almost all the documents that have come down to us that, starting from 1249, center around Monte Sonoro or Sonaio (later Senario).

Exceptions are a first document that marks the moment of the transfer of the Hospital of Santa Maria of Fon-te Viva, from a primitive group of “Servants of Mary”, connected to a hospital for the poor, the sick and pilgrims, to the Society of the Virgin (probably founded by the saintly Dominican Peter Martyr) whose members inherit the same title, a group and society to which the Seven Founders of the Order must have belonged; then two documents of February and July 1250 which deal with the beginnings of the settlement in the suburbs of Florence and another two, from August 1254, consisting of two letters of Innocent IV concerning the community by now set up of Santa Maria di Cafaggio, with which the Pope wishes to safeguard their contemplative dimension and come to their assistance in their voluntary choice of poverty.

The remaining documents, concerning the community formed on Monte Senario shortly before 1247 and the little Order of the Servants of Mary that had arisen around it: letters of Cardinal Legates, of a Cardinal charged by Innocent IV with the care of the Order and of Alexander IV, acts relating to the Prior of the community Fra Figliolo or Bonfiglio, which together with the ones mentioned above give evidence of the founding and spiritual elements of the Order at its beginnings. They can be summed up like this: a particular reference of the service of the friars and of their Order towards the Mother of the Lord first taken on with motives of a penitential and charitable character and later as a vital element of a more strictly religious commitment, and the Marian entitlement of the churches also expressed in the seal of the Prior of Monte Senario (see the section on seals); a principal commitment to contemplation and divine worship; adoption and observance of the Rule of Saint Augustine and other rules of the same Order to which on 7<sup>th</sup> October 1251 the primitive community almost in its entirety, (20 friars under fra Figliolo the Prior, amongst whom must also have been the other Founders) adds, as rule of the Order, later confirmed by the Pope, that of not wishing to possess, not even in common, any immovable good with the aim, probably, of so being able to attend more freely “to the delights of holy contemplation”; the reception of lay people, amongst whom some even involved in the conflict between Frederick II and the Church and therefore under excommunication from which the Prior of Monte Senario and other friar priests, therefore present among them, can absolve them; the opening in a brief space of 5 years of four new foundations, which demonstrates the notable ability to expand on the part of a community still almost exclusively dedicated, through the mediation of the Mother of the Lord, mediatrix of graces, to the service of God and communion with Him.

### 1) 1245 March 28, Florence.

Arrigo, son of the late Baldavino, Orsino, son of Bonaguida, in his own name and in the name of Bencivenni, son of Ri-nuccio, and for their inheritors and successors, called “Servants of Mary”, in the presence and with the consent of Catherine, abbess of Sant’Iacoppo of Ripoli, and of her sisters and nuns, of Ristoro procurator of the said church, and of Simon, priest of it, for love of our Lord Jesus Christ and of the Blessed Virgin Mary, his Mother, donate to Forese, son of the late Guido della Guilla, to Macca, son of Alberto, and to Rustichello, son of Diotiguardi, of the society of the most holy Virgin Mary, also called “Servants of Mary”, for themselves and for their society, the hospital of Santa Maria di Fonte Viva situated in Sesto, in the populace of San Quirico di Ruballa, with the lands and the possessions pertaining to it.

Published in: R. TAUCCI, *La compagnia e l'ordine dei Servi di Maria alla lo-ro origine*, in *Studi Storici OSM*, 16 (1966), p. 101-102; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 771; II, p. 203-204.

## 2) 1249 March 13, Fermo.

Raniero, Cardinal Deacon of Santa Maria in Cosmedin, Vi-ceregent of the Pope in the patrimony of the Church in Tuscia, in the duchy of Spoleto and the march of Ancona and Legate of the Apostolic See in the same Tuscia, addressing himself “to the prior and friars of Santa Maria del Monte Sonario, called Servants of Mary”, of the diocese of Florence, moved by their religiosity and by their “sincere devotion towards the Roman Church”, takes them and “the place of Santa Maria di Monte Sonario” in which they attend to the “divine service” into the protection of the Apostolic See and his own, confirming “the concession made by Ardingo, Bi shop of Florence, under the observance of the Rule of Saint Augustine and the institution of the same Order to be perpetually observed in that same place by the friars living there”; he then concedes that “none of their friars who have made and who will make profession in the above mentioned place can transfer himself into another place without the witness of letters of their prior and if not with the intention of a more austere life and religious commitment” and that they can licitly receive “free people who live the world”.

*Devotionis vestre*

Published in: SOULIER, *Chartularium*, p. 174-175; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 819-820; II, p. 139-140.

## 3) 1250 February 18, Ancona.

Pietro [Capocci], Cardinal Deacon of Saint George in Vela-bro, Legate of the Apostolic See, addressing “the prior and priest friars of Monte Sonario, of the Diocese of Florence, called Servants of Mary”, allows them to absolve those who “freely fleeing from the world and wishing to embrace their Order”, may have incurred excommunication “for having adhered to Frederick, formally prince of the Romans, against the Roman Church” and furthermore to receive them into their “common participation” of life, on the condition that they repair eventual damages done to the Church and to her faithful, if they are identifiable, or otherwise distributing, by means of the friars, a similar sum to the poor.

*Presentium vobis*

Published in: SOULIER, *Chartularium*, p. 180; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 834; II, p. 140-141.

## 4) 1250 February 18, Ancona.

Pietro [Capocci], Cardinal Deacon of Saint George in Velabro, addressing the Bishop of Siena [Bonfiglio], notifies him that the said prior and friars of Monte Sonario have asked him for the “license and the first stone” in order to “build from scratch a church outside the city of Florence, on their own land, without prejudice to the rights of others”, and he grants him mandate to concede what has been requested.

*Prior et fratres*

Published in: SOULIER, *Chartularium*, p. 181; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 836-837; II, p. 141-142.

## 5) 1250 July 1, Florence.

Bonvicino, son of the late Cece, Orlando, son of Aldobrandino, son of Drudolo, and the same Aldobrandino, son of the late Drudolo and Bencivenne, son of the late Guarnieri, sell, each one a third part, four *staiora* of land [21 modern acres] with the connected buildings, situated in Cafaggio, to Arrigo di Baldovino, who acquires them in the name of the Pope and of the Roman Church in such a way that the Bishop of Florence for the time being may have full jurisdiction and may gather the fruits using in all his own discretion “in order to make a free gift to the friars of the Order or Priory of the Church of Santa Maria di Monte Sonaio, but only in time of necessity”; the land is bounded on three sides by the road and on the other by the possessions of the same sellers who declare that they have received from Baldovino for the land sold, a hundred and one small Pisan coins.

Published in: SOULIER, *Chartularium*, p. 182-184; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 840; II, p. 205-206.

## 6) 1251 October 7, Florence.

“Fra Figliolo, prior of the church of Santa Maria di Monte Sonaio and the friars of the same place, who are

called Servants of Mary” and the friars Alexis, Ricovero, Benigno, Vi-gore, Bonaventure, Ruggero, John, Clement, Bartolo, Albertino, Nicholas, Egidio, Cambio, Matthew, Bonagiunta, Ildebrandino, Benedict, James, and Manetus, with the consent of their “prior and rector” and this latter with the consent of the friars, promise “to Almighty God and to Holy Mary”, that at no time, neither directly nor by any other intermediary person, shall they enter into possession or quasi-possession of any immovable good. If someone should wish to donate one to their “chapter or college” or to their procurator on behalf of the friars, whatever is offered shall at once belong to, the Lord Pope and the Holy Roman Church” in such a way, however, that the bishop of the diocese in which such a possession is situated may have full jurisdiction over it and may gather its fruits and dispose of them at his discretion, “for the well-being and the health of soul of the offerer and in order to make a free gift to the friars of the aforesaid Order or Priory but only in time of necessity”. Against such a promise or vow which should be observed in perpetuity, it shall not be licit “to implore any privilege whatsoever or letters from the Lord Pope”. Against present or future friars who contravene what has been agreed grave spiritual sanctions are to be invoked in the part of God, of Christ, of the Virgin and of the Saints, but also renouncing in this regard any canonical or legal disposition.

Published in: DAL PINO, *I frati Servi di s. Maria*, I, p. 848-849; documented in: *ibid.*, II, p. 14-17.

### 7) 1251 October 23, Bologna.

Guglielmo [Fieschi], Cardinal Deacon of Sant’Eustachio, addressing “the Prior general and all the friars called Servants of Mary” communicates to them that the Pope so as to give increase to the “religion” established by them, has entrusted to him the “general care” of their Order. Therefore he takes the people belonging to it and the places in which they attend to divine service under his “government and favor”, telling them to observe inviolably their “Order under the rule of Saint Augustine” according to the concession and the “institution” of Ardingo, Bishop of Florence, and the confirmation and concession of Cardinal Raniero, then Apostolic Legate for the region of Tuscia.

*Ut per ministerium*

Published in: SOULIER, *Chartularium*, p. 187-188; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 851; II, p. 142.

### 8) 1254 August 17, Anagni.

Innocent IV, addressing the prior and the friars “of the house of the Servants of Mary, of the Diocese of Florence, of the Order of Saint Augustine”, wishing to root “with salutary precepts” their religious “new plantation” so that with the cooperation of the Lord it can make development and produce abundant fruit fragrant with a sweet perfume and honor and remove the obstacles that could be placed in the way of “the delights of holy contemplation” that they, “for love of the heavenly homeland” are seeking above all things, prohibits them, in response to their own requests, from hearing the confession of anyone, specially of women, from receiving whoever might choose to be buried in their or in other churches of the same Order and from admitting women to the divine offices in the same churches or in the houses belonging to them.

*Ut religionis vestre*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 5-6; analysis: *ibid.*, I, p. 859-860.

### 9) 1254 August 18, Anagni.

Innocent IV concedes to the same addressees of the preceding letter and again at their request, so as to come to meet the poverty chosen by them “voluntarily for the Lord”, that they can receive for themselves and for their house up to the sum of 200 Pisan Lire from those who, in the Diocese of Florence, might have exercised usury or illicitly acquired riches, in cases where it cannot be established to whom the relative restitution should be made, provided that the friars have not received from the Pope a similar favor and always provided that, for those who make such a reparation for damage done, there remains the obligation of giving back eventual other sums unjustly put together.

*Compatientes paupertati vestre*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 6-7; analysis: *ibid.*, I, p. 860.

### 10) 1251 May 19, Naples.

Alexander IV, writing “to the prior and friars of Holy Mary of Monte Sonaio, of the Florentine Diocese,

popularly called Servants of Mary, of the Order of Saint Augustine”, remembers what has been specified by them, namely that is, born not long ago, being bound, by the “institution of their Order, confirmed by the Apostolic See, not to possess any immovable good”, they are therefore supported “only by the free offerings of the faithful” and oppressed by a “great burden of poverty”. Having now to construct “for their use” an oratory and some buildings, they have asked to be allowed to receive for this purpose legacies and offerings from the faithful; in conceding them this license, he establishes that such legacies and offerings cannot be destined to another use.

*Significastis nobis*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 11; analysis: *ibid.*, I, p. 870-871.

### 11) 1255 May 26, Naples.

Alexander IV, addressing himself to the same addressees of the preceding letters, after an explicit mention of the request presented to him by them, concedes that in all their own places or priories they can have, without prejudice to the rights of others and by apostolic authority, the necessary houses, oratory and cemetery, exclusively, however, “for their own use”.

*Vestre devotionis precibus*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 12-13; analysis: *ibid.*, I, p. 872.

### 12) 1255 July 7, Città di Castello.

Fra Ristoro, “of the Order of the Servants of the Holy Virgin Mary”, prior of their place or priory of Città di Castello, and of Borgo Sansepolcro, of the Diocese of Città di Castello, presenting himself, accompanied by his friars Migliore, Benedict and Neri who witness that he is their prior and the prior of the aforesaid places, to Rinaldo, Canon of Città di Castello, Vicar of the Bishop Peter, request him permission to build a “church and place” outside Borgo Sansepolcro, in the locality called Via Cupa, to the honor of God, of the Virgin and of the local Patron Saints, Florido and Amanzio, and of the local Bishop and his successors, in which church they shall be able to serve the Lord; the Vicar concedes what they have requested and also the right to bury “always excepting the right of the surrounding churches”. The aforesaid prior, therefore, on his own behalf, with the consent of his friars, promises, in the name of the Church, of the priory and of its goods, an annual tax consisting of a pound of wax to be consigned on the occasion of the feast of the Patron Saint Florido and the church entitled to him, “to respect all the Episcopal rights of the local bishops and to be obedient to God and to the Bishops themselves”; in proof of his rank, Ristoro shows “the seal received from his major prior, as a sign of his election, on which was impressed the image of the blessed Virgin Mary with her Son on her arm” and the letters impressed around the seal itself: “seal of the friars Servants of the B.V.M. of the place of Monte Sonaio”.

Published in: SOULIER, *Chartularium*, p. 209-211; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 884; II, p. 216-217.

### 13) 1256 March 23, Lateran.

Alexander IV, addressing again the prior and the friars of the church of Holy Mary of Monte Sonaio, “popularly called Servants of Holy Mary, of the Order of Saint Augustine”, declares, persuaded by their Order “pleasing to God and to men” that moved them to renounce the world and to place themselves entirely in the service of God “under regular observance”, and in response to their request, to take “under the protection of Blessed Peter” and his own their persons, the place in which they carry out their divine service and the goods depending on it, in conformity with what was already established by his predecessor Innocent [IV]. He then confirms, “with apostolic authority”, the dispositions already taken in their regard, first “with ordinary authority”, by Bishop Ardingo who had approved “some regular statutes” by them “drawn up in the aforementioned place”, to be observed “under the rule of Saint Augustine”, and then by the Cardinal Legate Ranieri, dispositions documented “in letters drawn up for this purpose”, and as a further precaution it cites the Published in “of the same letters” [an integral citation of the act drawn up in Cafaggio by fra Figliolo and the other friars the 7 October 1251 and known only through its insertion in this letter of protection and confirmation of its practices]. The letter closes with corroborative formulae in which it is stated to be “a confirmation” of preceding dispositions.

*Deo grata*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 14-17 (reproduction of the registration of *Reg. Vat. 24*, tav. II); analysis: *ibid.*, I,

p. 886-887.

◆◆ The acts for the twenty years 1256-1274, ten of them out of the many more that we have (among others, 14 papal letters, several which particularly important ones), allow us to outline the development adopted by the Servite Order once it was centered no longer on the remote Monte Senario, but on the suburban foundation in Florence of Santa Maria di Cafaggio and on its priors general, in particular Iacopo of Siena (1257-1265) and Philip Benizi of Florence (from 1267) to whom they normally make reference.

Three of these documents are indicative of the turning outwards of the friars by means of a ministerial apostolate approved by the Apostolic See. Already in 1256 the privilege of confessing the faithful was conceded by Alexander IV, when fra Bonaiunta of Florence was perhaps Prior general; the General chapter held in Florence in 1257, under Iacopo of Siena, took the position of wanting to obtain from the Apostolic See the abolition of the prohibitions decreed by Innocent IV in August 1254 against admitting lay people, including women, to confession, to burial and to the divine offices; on the other hand, Alexander IV, in April 1259 granted a positive response for burials. In their churches, still of small dimensions or under construction, the friars not only attended to divine worship (choir books of Siena, 1271), but also (as the *Legenda de Origine states*, no. 49) “to the care of souls” and therefore were required (even though preaching was not included among the foreseen activities) to have a better preparation in Theology and Moral and a more immediate availability to the faithful. In the Church itself, dedicated to Holy Mary, the *Madonna in Majesty* was placed, at least from 1261 (v. iconography), which, together with some acts of worship and homages in honor of the Virgin already codified (the first chapter of the *Constitutiones antiquae*), are indicative of the centrality in their worship of Mary in strict relation to her Son and of the invitation issued by the friars, especially to *viri religiosi* (religious men) and *mulieres devotae* (pious women) who frequented their churches.

Two other papal letters, sent between 1259 and 1263, recognize, in the first, the right of the Prior general to be able to correct the other friars according to the norms of the practices of the Order, therefore already partially formulated, and to delegate this task to others (which will happen with the nomination of Priors Provincial), and in the second, the right of the friars to canonically hold the General chapter and there elect their own Prior general, who will be confirmed by the Pope or, if he is too far away, by the bishop of the diocese. Thus, still under the Generalate of Iacopo of Siena, the Servants of Mary have made their apostolic commitment and the structures that regulate the life of their Order more precise.

In the other five documents, three during the time of Fra Manettus of Florence (1265-1267) and two of that of Saint Philip Benizi, also of Florence, there are evident some of the types of relationships with lay people now frequenting Servite churches, sometimes given to them as in the case of Saint James of Foligno, which passed over to the Order in August 1273 (and in part already in Siena where, the rectoral church of Saint Clement had been conceded to the friars in June 1263), even with parish rights. The types of personal and collective relationships of lay people with Servite communities – Florence is an exemplary case in point – are represented: by the merchant Chiarissimo Falconieri, whose family will keep a close relationship with that community for a long time, who personifies a category, that of the merchants to which the Seven had belonged, that sees the need to redeem in good works or in alienation goods they had acquired by defrauding others; by Arrigo di Baldovino, a man of penance and formally a member of the lay group of “Servants of Mary”, as had been the Seven in the world, later procurator of their community, who first of all, from Santa Croce where he is living, sells one of his houses to Fra Manettus, prior of Santa Maria di Cafaggio, perhaps in order to utilize what he got from the sale in favor of his wife Guidinga, and the day after offers himself, with all his other goods as “converted and devoted”, or an oblate, to the aforesaid community in the person of its prior, thus opening the long series of oblates of the Servites, men, women and spouses who will enrich the Order, even spiritually, and its community life, as had been happening for a long time in orders of monks and canons, and now, also the Mendicant Orders; by the Society of Praise (*Società della Laude*) already in existence at the church in Cafaggio, prototype of very many others soon to be established elsewhere in the Order, meeting points for devout lay people to come together for the praise of God and of his Mother, to which Saint Philip, Prior general by Apostolic authority, will concede in 1273, participation in the spiritual benefits gained in the Order and in suffrages for their departed members on the occasion of the annual General chapter (a kind of “communion of saints”). The effects on the faithful of the community presence of the friars and their liturgical and apostolic service, by now pre-eminently urban in character, seem to demonstrate its validity, including the particular remembrance of the Virgin Mary.

**14) 1256 June 17, Anagni.**

Alexander IV addressing this time “the prior and the friar Servants of Holy Mary of Cafaggio in Florence, of the Order of Saint Augustine”, moved by their petitions and considering he has to show himself liberal in all things concerning the progress of souls, concedes, with Apostolic authority, that their “friar priests” can, with the permission of the diocesan bishops and the rectors of the churches, “hear the confessions of their parishioners and enjoin on them a salutary penance” unless it is a question of faults for which recourse to the Apostolic See is necessary.

*Decens et debitum*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 17-19; analysis: *ibid.*, I, p. 910-911.

**15) 1257 September 5, Florence.**

Fra James, “Prior general of all the Order, of the religion, of the universality and of the friars who are called Servants of Mary, with the permission and consent of the friars in the aforesaid Order united in the General chapter and of the whole Order”, at the Priory of Cafaggio, outside the walls of Florence decide, with mutual consent, in their own name “and also for the whole of the same Order”, to establish friars Ottaviano and Giunta, absent, their representatives and procurators at the Roman Curia of the Supreme Pontiff, his delegates and the cardinals of the Curia, to request of the Supreme Pontiff that a certain privilege be abrogated, by which Innocent had prohibited the aforesaid Order and its friars from hearing the confessions of anyone, especially women, from burying their dead bodies in their churches and from admitting women into their churches to hear the divine offices, in order to beg, on the contrary, letters and privileges in order to be able to hear all confessions of men and women, bury the bodies of the dead, receive in their churches women to share in the divine offices, and to carry out all that might be necessary for this end.

\* The act refers to the letter of Innocent IV of 17 August 1254. The names of the capitular friars at the beginning of the act are: brother John, brother Benedict, fra Manettus, fra Ruggero, fra Iacopo, fra Buono, fra Domenic, fra Philip, fra Pacino, fra Iacopo, fra Bonagiunta, fra Augustine, fra Claruccio, fra Anthony, fra Alexis, fra Bernard, fra Bernard [again], fra Martin, fra Giovannino, fra Bentivegna, fra Ranieri.

Published in: SOULIER, *Chartularium*, p. 238-239; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 911-912; II, II, p. 227-228.

**16) 1259 April 1, Anagni.**

Alexander IV, addressing “the General and the other priors and friars of the Servants of Mary, of the Order of Saint Augustine” in answer to the request presented by them to him and in consideration of the life lead by them, concedes that they can bury in their cemeteries the bodies of those who might choose to be buried there, respecting, however, the rights of those churches from which the bodies of the death will be transferred.

*Religionis vestre*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 19-21; analysis: *ibid.*, I, p. 913-914.

**17) 1259 May 13, Anagni.**

Alexander IV, addressing only “the Prior general of the friars Servants of Mary, of the Order of Saint Augustine”, and wishing to consent to his request, concedes to him and to his successors that they can correct, “in conformity with the practices of the Order”, the other priors and friars and exercise in respect of them whatever pertains to their office, permitting also to the same to delegate such powers whenever it may be necessary, to other friars suitable for that task.

*Devotionis tue precibus*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 21-23; analysis: *ibid.*, I, p. 917-918.

**18) 1263 July 25, Orvieto.**

Urban IV, sending his letter “to all the priors and friars of the Servants of Mary, of the Order of Saint Augustine”, moved by the “works of piety which in their Order are carried out with all diligence” and by their requests, concedes that they can “celebrate the chapter of the aforesaid Order and elect in it the Prior

general of the same Order”, making clear that if the aforesaid chapter is held in a place farther away from the Roman Curia than five days’ journey, the elected shall be confirmed by the bishop of the place, or else by the Pope himself; while waiting for the confirmation, the Order may be ruled by one or more Vicars.

*Inducunt nos*

\* In the upper margin of the original of the letter, preserved in the State Archive of Florence, Diplomatico (SS. Annunziata), can be read the following Latin annotation: “The lord [cardinal] of Tusculum said that he had read it to the lord [pope] and commanded me to have exactly this done”.

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 27-29; analysis: *ibid.*, I, p. 925.

### 19) 1264 June 5, Orvieto.

Urban IV, addressing himself “to Chiarissimo Falconieri, a Florentine citizen, merchant in foreign stuffs” and wishing to assist the salvation of the addressee, who, “having exercised for more than sixty years the cloth trade in the city of Florence” feels himself guilty “of fraud in the purchase and in the sale of these clothes”, concedes him, in accordance with his request and on the condition that beforehand, by means of “public proclamation in all the churches of the city of Florence”, he had tried to find those whom he had harmed, to erogate his illicit gains “to the church of the Servants of Mary in Florence, of the Order of Saint Augustine, which is said to be of recent origin [or : new plantation]” so that it may be used in the construction or for some other purpose of the said church.

*Sicut ex parte*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 29-30; analysis: *ibid.*, I, p. 945-946.

### 20) 1265 October 5, Florence.

Arrigo di Baldovino, “a brother of penance, a married man of the city of Florence”, living “near Santa Croce in the populace of San Simone”, sells to fra Manettus, prior of the church of Santa Maria di Cafaggio, a piece of cultivated land, with the buildings on it, situated “outside the Balla Gate near the moats and walls of the city of Florence, in the populace of San Michele Visdomini”, at the price of 240 lire of little florins; fra Manettus settles the purchase “in the place and in the name of the whole chapter and priory”; the act was drawn up “in the house of the said Arrigo di Bal-dovino, situated at Santa Croce”, and Guidinga, the wife of Arrigo consents to it, and also present among others is Ubertino di Guido “who lives with the said friars”.

Published in: SOULIER, *Chartularium*, p. 288-289; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 943; II, p. 251-252.

### 21) 1265 October 6, Florence.

Arrigo di Baldovino, “who lives in the populace of San Simone near the church of Santa Croce of the Order of the Friars Minor”, offers himself and all his goods “as devoted and converted to the church of the friars, to the priory, and to the Order of the friars Servants of Mary of Cafaggio” for the salvation of his own soul, to the honor of God and for the love of Him and of the Blessed Virgin Mary, all the saintly men and women of God, in the church of Santa Maria di Cafaggio, before the altar of the same church and the friars and the community of the said place and the Order of the friars Servants of Mary: the act is carried out “in the hands of fra Manettus” who as Prior general of the aforesaid Order, receives Arrigo, with his goods, precisely “as converted and devoted”, “on behalf of and for the use of the said church and of the priory of the same church”. Among the goods brought by the oblate special mention is made of a house “situated in Florence near the church of Santa Croce”, bordered, on one side, by a house left by him to the friars of the said Santa Croce. In exchange, the prior and the friars shall treat him “as their converted and devoted” making use of his goods as convenient to them, while Arrigo promises to maintain himself perfectly in that state, to obey the said prior and his successors, genuflecting before him and kissing his hands. The act is drawn up in Santa Maria di Cafaggio, according to the request of Arrigo “and of the said prior”.

Published in: SOULIER, *Chartularium*, p. 289-290; documented in: DAL PINO, *I frati Servi di s. Maria*, I, p. 951-952; II, p. 252-253.

### 22) 1273, between May 28 and June 4, Arezzo.

Fra Philip, “by authority of the Apostolic See Prior general of the Servants of Mary”, addressing himself, from the General chapter held in Arezzo in the Octave of Pentecost, “to all the members of the Society of

Praise of the church of Santa Maria of the Florentine Priory of the said Order”, taking into account the affection demonstrated by them to the Order itself, makes them perpetually “participants and consorts of the vigils and prayers of the fasts and of the masses and of the other goods” that are accomplished in the Order itself, furthermore disposing that, when the death of one of them is announced to the General chapter “the office that it is usual to carry out for the friars” be done in suffrage.

*Exigente pie devotionis*

Published in: *Annales OSM*, I, p. 111; documented in: DAL PINO, *Ifrati Servi di s. Maria*, I, p. 956-957; II, p. 148-150.

### **23) 1273 August 23, Foligno.**

Fra Iacopo of Borgo Sansepolcro, prior provincial of the Order of friars Servants of Mary in the Patrimony of Saint Peter, fra Aldobrandino of Florence, prior of the place of the same friars in Foligno, and fra Samuel of the said Borgo Sansepolcro, prior of the place of the same in Spoleto, being in the church of Saint James, placed at the head of the bridge called Caesar’s Bridge, in the city of Foligno, the bells having been tolled and the parishioners of the said parish being present, by the wish and with the consent of fra Papparone Bishop of Foligno [who had conceded the church and the parish], sing the Mass and each one of them celebrates the divine offices “to the honor and in homage of the Blessed ever-Virgin Mary of whom they are called Servants”.

Published in: *Annales OSM*, I, p. 115; documented in: DAL PINO, *Ifrati Servi di s. Maria*, I, p. 1014; II, p. 292-293.

◆◆◆ For the 30 years that run between 1274 when the II Council of Lyons was held, with Saint Philip Benizi perhaps present, and while the Order was enjoying an almost complete structure, and the letter of approval of its practices by Benedict XI in 1304, 34 documents have been chosen as examples out of many more. There are few papal letters among them because they are non-existent (except one from John XXI in 1277) up to 1287; then they amount to more than 57 although many of them are repetitive given that the Papacy, amidst the difficulties the Order was undergoing, wished to safeguard individual components with some common concessions.

In the face of the Council which intended to reduce the Mendicant Orders as far as possible and also other recent ones which did not enjoy Papal approval, the Servite Order sustained that it was not mendicant but that it had obtained the said approval. The definition of Servites that derives from this, expressed in various advocates’ opinions at the Roman Curia and by doctors in the laws and decrees, from February 1277 to the same month in 1287 and then made his own by Benedict XI, may appear minimalizing but is, however, very precise: the Order did not feel itself to be suppressed because neither the Rule of Saint Augustine nor their profession or their Constitutions prohibited them from having possessions or stable incomes (and some priories had them), and the fact of having obtained from the Papacy permission to hold a General chapter and there to elect their own Prior general was the equivalent of an approval. What Benedict XI will add, besides the citation of other privileges obtained by the Order, will concern its particular link with the Glorious Blessed Virgin Mary consisting of the title assumed and the practices according to which it observes the Augustinian Rule, edited precisely in honor of the Virgin and observed in the past as in the present. Thus two reference points for the Servites, institutional but also spiritual, will be ever more clearly the Rule of Saint Augustine and the consequent denomination “of the Order of Saint Augustine” already attributed to them by Innocent IV and which had long remained in use, and the Glorious Virgin to whom they are bound by the title they bear and the most significant norms of their legislation.

The other information offered by the documents indicates what is happening in the difficult years between 1274 and 1287: the acceptance of properties, local permissions to exercise the ministry of confessions (the case of Bologna in 1277 in comparison with that of Florence in 1293, which is much more significant), the possibility of gaining indulgences in Servite churches: acts of oblation some of which, like that of Diana in June 1302, are of a particular Marian character; the participation of two Servite friars together with representatives of the other four Mendicant Orders at the peace treaties between the Commune and the Guelf Party and the Ghibelline exiles in Siena, in the context in of the mission undertaken by Cardinal Latino in 1280. After 1287 there is a progressive reintegration of the Order into the Church and its apostolic activity passing from the safeguarding of individual priories (who thus could also annex others) to that of an individual province and of the whole Order.

In such a new situation of trial and then refound security in which saintly friars are formed who will die in the first part of the 14<sup>th</sup> century, and marked by the publication of the *Constitutiones antiquae* (with



significant proper parts) which, completed by the *Novae*, will govern the Order until the 16<sup>th</sup> century, a whole series of documents attest to its revival. They concern, starting from 1287: annexations to local communities or to the Order of pre-existing hermitages, monasteries, priories and rectoral churches (a legacy of April 1303 mentions among the beneficiaries the hermits of Monte Asinaio, which thus reappears, and the friars of Florence); the formulation of acts of profession in 1291; letters of indulgence conceded now not just in support of churches under construction, but also of their activities, specifying the feasts of Our Lady and that of Saint Augustine; preaching now carried out by the friars in their own churches and elsewhere, as witnessed in Germany in 1289; the first development of studies and of books of a university type; the multiplication of lay fraternities and links between them and the Order; also links with monasteries of nuns and devout women, expressive at least of relationships of a spiritual Order; the reinforcement of bonds with the authorities of the communes who officially participate in the principal feasts of the place (Nativity of Our Lady in Bologna) or who agree to support financially meetings of friars for general chapters. Of particular importance is the formula of religious profession as witnessed by the relative acts and as codified in the aforesaid Constitutions: one commits oneself before God, the Blessed Virgin and the Heavenly Court, pronouncing the three vows and the rule but without reference to the Constitution; the formula is similar to that of the Minors and of the Hermits of Saint Augustine but not to other orders who expressed only a commitment to obedience, while the convalidation of the act by means of a public document seems to be of monastic origin.

#### **24) 1277 February 8, Viterbo.**

The Archdeacon of Milan Conte and the advocates of the Roman Curia Angelo of Rome and Pepo of Siena, replying to an interrogative put to them by the Prior general and by the friars called Servants of Mary of the Order of Saint Augustine to quieten their consciences, declare that according to their interpretation the Order has not been suppressed by the Constitution of Gregory X promulgated at the Council of Lyons, because it is founded in the Rule of Saint Augustine and neither this, nor their profession, nor their Constitutions prohibit them from having properties or incomes, and it is known that some priories have possessions; and furthermore because permission has been conceded to them by the Apostolic See to celebrate a General chapter and there to elect the Prior general.

Published in: *Annales OSM*, I, p. 122; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 152-153; analysis: *ibid.*, I, p. 1104-1105.

#### **25) 1277 April 5, Viterbo.**

John XXI confirms to the prior and to the friars of the Priory of Paradise of the Servants of Mary of the Order of Saint Augustine, of the Diocese of Halberstadt, the act of Henry Count of Reinstein of the Diocese of Halberstadt who desiring to exchange earthly goods with those of heaven, has donated to them a courtyard, in which is situated the house of the friars, and some of his lands and possessions situated in old Hasselfelde.

*Cum a nobis*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 51-52; analysis: *ibid.*, I, p. 1113-1114.

#### **26) 1277 May 24, Santa Croce of the Mugello.**

The Bishop of Bologna Ottaviano [of the Ubaldini], concedes to the Prior and to the Priory of Bologna of the friars of the Order of Saint Augustine permission that some “honorable and discreet” friar priests, appointed by their confreres and by their chapter, to hear the confessions of all people of the city and diocese of Bologna, who come to them, but with the permission of their prelates or of the priests of their parishes.

*Religionis vestre*

Published in: *Annales OSM*, I, p. 192; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 154-155; I, p. 1126.

#### **27) Between c. 1277 and 1288 August 13, Pistoia.**

The Commune of Pistoia, so that with his power and mercy the Divine Majesty and the Glorious Virgin Mary may preserve the commune and its inhabitation in their prosperous and peaceful state, establishes that the Podestà, the Captain and the Elders in office propose to the General Council to support the friars Servants of Mary of the city, who do not possess anything of their own, with offerings in money or possessions from which they can obtain sustenance for their service to God and the Virgin and for the salvation of their souls and of the people of the city, since it has been ordained by the Roman Church at the

Council meeting in Lyons that they must not and cannot receive anyone as a friar while they go begging, prohibitions about which the friars have an opinion from some cardinals and many other canonical experts at the Roman Curia according to which, since the friars have goods and properties and thus do not go begging, they can henceforward keep the Order and serve the Glorious Virgin.

Published in: L. ZDEKAUER, *Statutum potestatis comunis Pistorii anni MC-CLXXXVI*, Milan 1888, p. 246-247; documented in: DAL PINO, *Ifrati Ser-vi di s. Maria*, II, p. 460; I, p. 1105-1106.

**28) 1280 April 18, Florence.**

Fra Latino [Malabranca of the Friars Preachers], Cardinal Bishop of Ostia and Velletri and Legate of the Apostolic See, in order to increase the pious devotion of the faithful grants 40 days a year of indulgences to all the faithful of the cities of Florence, Fiesole and Pistoia who, having repented and confessed, visit the church of the Servants of Mary in Florence the Friday after the first Sunday of Lent.

*Vite perennis gloria*

Published in: *Annales OSM*, I, p. 125; documented in: DAL PINO, *Ifrati Servi di s. Maria*, II, p. 155-156; I, p. 1127.

**29) 1280 September 29, October 17, Siena.**

The judges Bandino, son of the late Ugucione, and Grazia, son of the late Ranuccio, auditors of the Commune of Siena and of the Guelf Party, and Marcovaldo, son of the late Guido, and the judge Uberto, son of the late Bernardino, auditors of the exiles of the Ghibelline Party of the same city and district, gathered in the Major Church of the Blessed Virgin Mary of the Sienese Episcopate, before the altar of the Virgin, draw up a “good, legal and perpetually-enduring” peace in the presence of the friars of the Preachers, of the Minors, of the Hermits, of the Servants of Mary and of the Carmelites.

(17 October) The Podestà of Siena, James of Bagnoregio and fifteen governors and defenders of the Commune, ordered that the notary Cambio, son of the late Master Bruno, and Ugerio Beringhieri, in the name of the citizens and of the families that they represent, with the exchange of the kiss of peace make a reciprocal and “true, steadfast and perpetually-enduring” peace with the notary John Paganelli, who receives it in the name of all those of whom he is procurator, in the presence of friars Mark and Gilio of the Order of the Friars Servants of Mary. The Order is carried out on that same day.

Documented in: DAL PINO, *Ifrati Servi di s. Maria*, II, p. 324-326.

**30) 1286 May 4, Bologna.**

Bertolo, son of the late William, offers to the church of Santa Maria of Bologna of the Servites both himself and his goods, particularly a piece of land with a vineyard of the extent of two and a half tornature, situated at Patrignano or Monteducato; after the oblation, fra Andrew, the prior, with the consent of his friars, welcomes as a convert brother Bertolo with the kiss of peace, while he promises him obedience, as results from the document drawn up by the notary John Segatari the preceding day in Bologna in the aforesaid church.

Documented in: DAL PINO, *Ifrati Servi di s. Maria*, II, p. 351; I, p. 1159.

**31) 1287 February 4, Rome.**

The notary Gentile of Figline, in the presence of Master Bernard Giovannini, canon of Adige and auditor of the household of the Pope, drafts five exemplars of legal opinions, having seen and read them in their original form and entirety, with the description of the seals, the first being expressed by Conte, Archdeacon of Milan, Angelo of Rome and Pepo of Siena, advocates of the Roman Curia; the second by Master Garcia, chaplain of the Pope and auditor of the Palace, Chierico of Pisa, Salvo of Bologna and Pindo of Siena, doctors in laws and advocates in the Roman Curia; the third by Andrew Gandolfi and Porrina of Casole, professor of Canon Law, advocates of the Roman Curia; the fourth by Bernard Giovannini, canon of Adige and Ticcio, Archpriest of Colle, auditor and chaplain of Fra Latino [Malabranca], Cardinal Bishop of Ostia and Velletri, both doctors of decrees; the fifth by Berardo Caracciolo of Naples, subdeacon and notary of the Pope, all of whom in reply to an interrogative put before them individually by the Prior general and the friars called Servants of Mary, declared that in their opinion, the Order, that professes the Rule of Saint Augustine, has not been suppressed by the Constitution of Gregory X published at the Council of Lyons, excepting

always the interpretation and declaration of the Holy See, since in the legislation of the Servites, nothing prohibits them from possessing goods or fixed incomes and therefore, as Berardo Caracciolo specifies in his opinion, the Order cannot be included among those Mendicants to which the said Constitution refers, further by means of the concession of permission to hold a General chapter and there to be able to elect their own Prior general, they result approved equivalently by the Holy See itself.

Published in: SOULIER, *Chartularium*, p. 413-415; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 353-354; I, p. 1149-1152.

### 32) 1287 February 13, Rome.

Honorius IV, willingly assenting to their just requests, takes under the protection of Saint Peter and his own, the priors and the friars of the church of Santa Maria situated in Borgo San Petronio in Bologna, of the Order of Saint Augustine, and their priory with all the goods that they already possess or shall possess, in a special way the houses, the vineyards, the woods, the meadows, the properties and their other goods.

*Iustis petentium desideriis*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 57-58; analysis: *ibid.*, I, p. 1153-1154.

### 33) 1287 August 23 and 25, Bologna.

(23 August) The Council of the Eight Hundred and of the people of the Commune of Bologna approve the plea of the friars and of the prior of the Priory of the Servants of Mary in Borgo San Petronio, in which they asked that “for the love of Christ and of his Mother, the Glorious Virgin and for the honor of the Commune and of the people of Bologna”, with whose assistance this priory has been begun and by the grace of God and the good will and help of the same Commune will be completed, the Captain, the Elders and the Consuls of the people might be gracious enough to visit in person their priory on the Feast of the Nativity of the Virgin, solemnly celebrated there, and might consign to the friars an offering so that the convent might be continued “to the honor of God and of the Commune of Bologna” and the friars held to implore even more, with continuous prayers, Jesus Christ and his Mother, the Virgin Mary, for the honor and the well-being of the city of Bologna; therefore they authorize the depositary of the Commune, Gardino, to pay to the prior and to the friars 50 bolognese lire for the celebration of the forthcoming feast of the Blessed Virgin Mary. (25 August) The Council of the Eight Hundred and the people of Bologna, with the favorable vote of 275 councilors ratifies and confirms the reform of the preceding 23 August and the putting into effect of it.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 357-358; I, p. 1159-1160.

### 34) [Between 1287 and 1297], Siena.

The Commune of Siena establishes that to the friars Servants of the Blessed Virgin Mary, when they acquire the house of Rinaldo of Montirone, whose nearness to the Priory causes them damage and disturbance, there be conceded a subsidy of 50 Sienese lire or of 25 lire, so that they can build a wall so as not to be seen by the inhabitants of the house, in the case that the friars are not able to have it by sale. The Commune of Siena, since the friars Servants of Mary of Siena render many services to the Commune with their houses and put up with many inconveniences, permitting that now and henceforward the drafters of statutes and other officials should live there in the exercise of their office, and they not having a house in which to eat and stay, decides to concede to the friars before the kalends of September by means of the chamberlain and the four providers a subsidy of 50 Sienese lire in the money of the Commune to build their new house, which they cannot complete without the aid of the Commune.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 359-360; I, p. 1158.

### 35) 1289 March 21, Oliveto of the Mugello.

The friars of the monastery of Sant’Antonio di Broilo of the Diocese of Bologna, driven by poverty and by the decadence caused by their long spiritual and temporal idleness, and desirous of being in some way relieved of the many burdens that oppress them, like sheep that do not have a shepherd, and in order to give a more useful leadership to themselves and to the monastery, unanimously confirm that the Bishop of Bologna, Ottaviano degli Ubaldini, should unite and aggregate the monastery and the church to those of the friars Servants of Mary of Borgo San Petronio in Bologna, since the friars of both monasteries profess the same

Rule of Saint Augustine, so as to have “one sheepfold and one shepherd”; Ottaviano, upon the request of the delegates of the two monasteries, friars John and Lanfranc of the monastery of Sant’Antonio di Broilo and the friars Samuel and Guidalotto of the monastery of Santa Maria di Borgo San Petronio, trusting in the legality and the prudence of their Vicar, Leonardo, canon of Cesena, entrusted him with the duty of uniting, with Episcopal authority, the monastery and the church of Sant’Antonio with all its possessions and rights to the monastery and church of Santa Maria di Borgo San Petronio in Bologna, excepting the rights pertaining to the said bishop, his successors and the Bolognese episcopate.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 367-368; I, p. 1218-1219.

### **36) 1290 March 1, Rome.**

Nicholas IV, “so that the Glorious God may have the joy of the glorification of his saints and above all of the veneration of the Blessed Virgin Mary because she, as his Mother deserves to be placed higher in heaven than the other saints”, addressing himself to the prior and to the friars of the Servants of Mary of the Order of Saint Augustine near Porta dell’Abate in Viterbo and desirous that their church, built in honor of the Blessed Virgin Mary, should be endowed with suitable honors, concedes a year and forty days of indulgence to all the faithful who, having confessed and repented, shall visit it every year on the individual festivities of the Virgin and in the eight days immediately following.

*Gloriosus Deus*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 83-84; analysis: *ibid.*, I, p. 1176.

### **37) 1290 March 21, Rome.**

Nicholas IV, to all the priors and friars of the Servants of Mary of the Order of Saint Augustine, in imitation of Urban IV and at the request of the friars themselves, allows them to celebrate a General chapter and there elect the Prior general, who shall receive from the Ordinary of the Diocese of that same place if more than five days’ journey from the Roman Curia, or from the Supreme Pontiff, the confirmation of his election and, while this is awaited, can have one or more vicars of the Order.

*Inducunt nos*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 90-92; analysis: *ibid.*, I, p. 1176-1177.

### **38) 1290 July 15, Orvieto.**

Nicholas IV, after having declared that “the Virgin, most beautiful and embellished with flowers of every virtue, the glorious Mother of God, whose beauty the sun and the moon regard with awe and by whose prayers Christian people are helped, has produced with the ineffable cooperation of the Holy Spirit a most precious flower, never withering and eternal, the Lord Jesus Christ, for reverence of whom the places honored with the name of the Virgin must be venerated by the faithful so that they, helped by her loving prayers, may merit to obtain the prizes of the eternal reward”, desiring, therefore, that the church of the friars of the priory of Santa Maria di Cafaggio in Florence of the Order of Saint Augustine be frequented with fitting honors and confiding in the mercy of God Almighty and in the authority of Saints Peter and Paul, his apostles, concedes a year and fifty days of indulgence to all the faithful who, having repented and confessed, will visit it each year on the individual festivities of the Blessed Virgin Mary and of Saint Augustine, Confessor, and on the eight days immediately succeeding them, as well as on the anniversary of the day of its dedication.

*Virgo venustissima*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 92-94; analysis: *ibid.*, I, p. 1178.

### **39) 1290 August 1, Bologna.**

Master Peregrine, son of the late Mark of Piumazzo, Rector of the church of Santa Maria in Piumazzo in the parish of Monteveglio in the diocese of Bologna, since he intends to transfer to the service of the Holy Land for two years, disposes of his goods which are found in the church of the Servants of Mary in Bologna to whom he entrusts all his spiritual and temporal rights and the patronage of the church of Santa Maria in Piumazzo until his return and furthermore, again until his return or, in the case of his death, in donation, all his books of Logic and Grammar, the Published in and the Glossaries and also the Decretals and whatever else of his is to be found in the house of those things, as well as a cask of 20 corbe and another of 9 which are to

be found in Piumazzo with John Premartini; moreover, to the same Servites and to the Hermits of Saint Augustine of Saint James in Bologna he leaves 7 bisolchi of land at Mazzolino by way of restitution of the rent received from them, that is, 14 Bolognese lire of the one kind and 36 of the other.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 383-383; I, p. 1215-1216.

**40) 1291 [before February 22], Urbino.**

The Bishop of Urbino, Egidio, exhorts all the faithful, clerical and lay, of the city and diocese of Urbino to acquire for the devoted Servants of the Virgin Mary of Sant'Angelo in Vado of the same diocese, who wish to construct a new priory near the bridge of Sant'Angelo or elsewhere, a chalice and a missal since they cannot do so because of their poverty, and he concedes to all those who shall personally help the friars an indulgence of one year for their venial sins and forty days for their mortal sins.

*Qui ecclesiam Dei*

Published in: *Annales OSM*, I, p. 85; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 165-166; I, p. 1193.

**41) 1291 February 13, Orvieto.**

Fra Michael, son of the late Michael of Siena of the populace of the abbot of San Donato, novice of the friars Servants of Mary of the Order of Saint Augustine, declaring himself to have been in the Order for a year and more, in the presence of the Prior general, Fra Lotaringo and of all the chapter of the friars meeting in Orvieto for this purpose in the choir of the church, kneeling humbly and devoutly before the altar, wishing to serve God and Holy Mary, not being induced by force or trickery but by his own free choice and spontaneously, promises to Almighty God, to the Blessed ever-Virgin Mary, to the whole court of heaven and also to fra Lotaringo and his successors obedience, chastity, to live without personal goods and according to the Rule of Saint Augustine all the time of his life in the Order; then fra Lotaringo admits fra Michael to the peace, and he, now professed, gives the peace to the whole chapter.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 390-391; I, p. 1192-1193.

**42) 1291 May 30, Siena.**

The General Council of the Commune approves the proposal of the Podestà to give some money of the city of Siena by means of the chamberlain and the four delegates of the Commune, 25 lire of Siennese money to the friars and to the Priory of Santa Maria in Siena to the honor and reverence of Almighty God and of the Glorious Virgin Mary his Mother as a subsidy for the expenses of their General chapter, presently meeting in that same city.

Original: Siena State Archive, *Consiglio generale*, b 41, c. 95 v (CIPRIANI, *La chiesa di San Clemente*, II, p. 4).

**43) 1291 August 28, Siena.**

The Bishop of Siena, Rinaldo [de' Malavolti], concedes 40 days of indulgence to all the faithful of his city and diocese who will subscribe to the new fraternity established in the church of the friars Servants of Mary in Siena or who will visit the priory of the friars on all the feasts of the Virgin or who will meet there in procession on her solemn feasts or on any other occasion to praise God and the Blessed Virgin Mary and the saints.

*Cum ea que*

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 167; I, p. 1194.

**44) 1292 May 9, Città di Castello.**

From the General chapter fra Lotaringo by the authority of the Apostolic See Prior general of the friars Servants of Mary of the Order of Saint Augustine, to the rectors, chamberlains, counselors and all members, present and future, of the congregation or society of the Glorious Virgin Mary, who meet at the priory of the friars Servants of the same Most Blessed Virgin in Orvieto, bestows in perpetuity participation in all the spiritual goods of his Order, that is, vigils, prayers, fasts, masses and other, granting also that when the death of one of the members is announced in the General chapter, the same usual office that is carried out for dead

friars shall be celebrated in suffrage for them.

*Exigente pie devotionis*

Published in: *Annales OSM*, I, p. 167; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 169; I, p. 1185.

**45) 1293 September 3, Florence.**

The Bishop of Florence, Andrew [de' Mozzi], in answer to a request of the friars, authorizes the prior and six friars of the Priory of the Friars Servants of Santa Maria di Cafaggio in Florence, with the permission of their prelates, to hear the confessions of men and women of whatsoever condition of the city of Florence and of the parish territory of San Giovanni Fiorentino and to receive to confession all the inhabitants of their neighborhood, even without the permission of their prelates by night or in time of necessity, and to absolve them from their sins.

*Pie matris devotio*

Published in: *Annales OSM*, I, p. 168; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 170; I, p. 1196.

**46) 1294 February 17 and 18, March 10, Sansepolcro.**

(17 February) fra Stephen of Borgo Sansepolcro, prior of the friars or of the Servants of the Order of Mary of the priory situated near Borgo Sansepolcro in the diocese of Città di Castello, presenting himself to the Bishop of Città di Castello, James, implores him in his own name and that of his friars to concede them permission to build a new priory in Borgo near the springs on the land that once belonged Ricardino di Raniero Branca, to the honor and reverence of the Glorious Blessed Virgin Mary and of Saint Andrew the Apostle, and to bless the first stone and to place it in the said place with ordinary authority; the Bishop consents to the request and consigns the blessed first stone to the prior, conceding him and the Provincial, fra James of Borgo, absent, the faculty to place it in the determined place in the name of the bishop, not being able to do so personally.

(18 February) fra James of Borgo Sansepolcro, Prior provincial of the "religious men friars Servants of Mary", with the authority conceded him by Bishop James, above all to the honor and reverence of the Blessed Virgin Mary and of Saint Andrew the Apostle, places with his own hands in the garden and on the land of the friars the first stone, blessed by the Bishop, at the foundations of the church of the friars to be built in Borgo near the springs of the Commune and the gate of the bridge.

(10 March) The Bishop of Città di Castello, James, asks the faithful, cleric and lay, of his city and diocese to give gifts and offerings for the construction and the completion of the priory and of the church that the prior and the friars of the Order of the Blessed Virgin Mary intend to build in Borgo Sansepolcro, after having abandoned the one near the city, and concedes an indulgence of 40 days for mortal sins and of the fourth part of this for venial sins to all those who will go or who will send to the priory and to the church or who will give help in other ways for the completion of the enterprise, ordering the prelates and directors of the churches that on Sundays and feast days they invite the people entrusted to them to assist the completion of the work, extending to them also the possibility of granting this indulgence.

Published in: *Annales OSM*, I, p. 171, 172-173, 178; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 171, 431-432; I, p. 1199.

**47) 1294 June 14, July 20, Città di Castello.**

(14 June) Presenting themselves to the Bishop of Città di Castello, James, on the one hand, Santi, prior of the hermitage of Monte Vicchio of the same diocese and friars Deodato and Barnabas, in their own name and that of friars Ventura, Benedict, and Signorello, absent, and on the other, fra Stephen, Provincial of the friars Servants of Mary of the Order of Saint Augustine in the Patrimony of Saint Peter and fra James, vice-prior of the priory of the Servites in Borgo Sansepolcro in the same diocese to ask to be united and incorporated in the Order and under the rule of the said Provincial, submitting themselves to the Provincial and to the vice-prior who receive them in the name of their Order and especially for the priory of Borgo, and they promise to observe the order, the rule and the life of the Servite friars and to receive from them visitation, correction, reform and ordination and all that which the friars of the Order receive, and both the sides agree that the Bishop unite and submit spiritually and temporally the hermitage with all its rights and pertinences to the priory of the Servites in Borgo in such a way that the priory and the hermitage shall be one single body,

except the prior Santi who wishes to remain in the world as of now and not to be defrauded of his rectorate, but he concedes his brothers Deodato, Barnabas, Ventura, Benedict and Signorello full permission to pass over to the Order of the Servite friars and to profess their rule; the friars Deodato and Barnabas at once, in the presence and with the consent of the prior Santi, pronounce profession in the hands of the Provincial and promise obedience, manual reverence, chastity and to live without personal goods according to the order and the rule of the Servite friars, reserving to the Bishop of Castello all his rights over the hermitage and over its pertinences.

(14 June) The Bishop of Città di Castello, James, considering the usefulness and the necessity of the hermitage of Montevicchio and of its friars as well as that of the friars of the Priory of the Servants of Mary of Borgo Sansepolcro of the Order of Saint Augustine of the diocese of Città di Castello and also the will of the respective priors and friars, unites the hermitage with all its rights and pertinences to the priory of the Servites and places it under it as regards law and property, spiritually and temporally, in such a way that the prior of the Servants of Borgo shall be the prior, rector and governor of the hermitage and of its pertinences, after the death or the removal or the renunciation of prior Santi, who shall not be obliged to accept the order and the rule and shall not be defrauded of its rectorate of the hermitage, in such a way that the friars of the hermitage can and should obtain the necessary for their life from the goods of the hermitage on the condition that, whenever it happens that the hermitage should fall into ruin or be rebuilt, it shall be rebuilt in the parish of the church of Saint Lucy of Buviliano of the same diocese and not elsewhere.

(12 July) The prior of the hermitage of Montevicchio, Santi, before the Bishop of Città di Castello, James, in the houses of Ranaldo di Cambio Baldovini and in the presence of fra James, vice-prior of the priory of the Servants of Mary of Borgo Sansepolcro of the same diocese and of fra Stephen, Provincial of the Patrimony of Saint Peter, concedes to the friars Deodato and Barnabas for their own and for friars Ventura, Benedict and Signorello of the same hermitage, permission to pass over to the Order of the friars Servants of Mary and to profess their rule and to live according to the usage and Constitutions of the Order, obtaining all the necessary from the goods and income of the hermitage; the Bishop, in the presence and with the consent of fra James and fra Stephen, unites the hermitage to the priory of the friars in Borgo, expressly reserving the rectorate of the hermitage to prior Santi, and the friars promise in the hands of the Provincial obedience, reverence, and pronounce their profession, as results from the notarial document; Santi on the one hand and fra James on the other, so that there may not arise disagreement in the future, make an agreement about the lands whose produce are conceded for the sustenance of the friars that are living in the hermitage, reserving to Santi himself all other produce and income from the other properties; moreover, fra James promises to repay the debts of the hermitage; after the death of San-ti or his renunciation of the hermitage or his enjoyment of another benefice, all the goods reserved to him will be free from all ownership or usufruct.

Published in: *Annales OSM*, I, p. 175-176; documented in: DAL PINO, *I fra-ti Servi di s. Maria*, II, p. 434-438, 439-440; I, p. 1220-1222.

#### **48) 1295 July 7, Alexandria.**

In the church of Saint Stephen in Borgolio, immediately subject to the Church of Alexandria, the Archdeacon Ascherio, with the consent of the canons of the cathedral, accepting the request of those parishioners to cede “out of reverence for God and for the Blessed Virgin Mary” the church and its buildings, possessions and rights to the friars Servants of Mary of the Order of Saint Augustine so that they can live there and there make a priory for themselves, serve the same church, the parish and the neighborhood and carry out all the same services customarily accomplished by their rectors and clerics, except for the discipline of their own Order, concedes the church in question to fra Percival, Provincial of Lombardy of the Servite friars, and to fra Henry the German, who receive it on behalf of their Order, on the following conditions: that the friars cannot entrust the church to others nor dispose of its immovable goods or rights without the consent of the Archdeacon and Chapter; that the priory and the friars that shall live there shall be held to make an act of reverence “according to the law of the parish” to the Archdeacon and Chapter, from whom their prior will ask for and receive the care of souls, renewing the request every time the prior general changes and the prior conventual, and only then can he carry out all his duty for the living, in the funerals of the dead, visiting the sick and the dead and every other service which law and the care of the parish demand; that three or at least two friars every year should go to the divine office in the principal church on the solemnities of Holy Saturday, the Saturday of Pentecost, the Vigils of the Vespers, the festive Mass and the Vespers of Saint Peter and not

go away without the permission of the Archdeacon or the Archpriest on the penalty of a pound of wax each time; that the friars cannot ask for any rescript or use any letters against the aforesaid obligations; fra Percival and fra Henry promise to carry out all these things.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 454-455; I, p. 1256.

#### **49) 1297 May 3, Orvieto.**

The council of the people and the seven consuls of the Seven Guilds charged with the defense of the people of the city of Orvieto, the other consuls of the Guilds and the councilors and the elders of the Commune, gathered in a Palace of the Commune, in reply to the request put forward by the Captain of the people John Arzioni of Rome on behalf of the friars Servants of St. Mary and read by the notary John Massario of Pisa, son of the late Thaddeus, gives its approval so that the Captain and the seven consuls may concede a subsidy in the money of the Commune to the friars for the General chapter, meeting at that time in the local priory of the Servants, ratifying in advance whatever they decide on this.

Published in: R. M. FAGIOLI, *Documenti orvietani intorno a tre capitoli generali dell'Ordine dei Servi di Maria*, in *Studi Storici OSM*, 24 (1974), p. 258; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 474; I, p. 1238.

#### **50) 1298 March 10, Lucca.**

Fra Lotarigo, by authority of the Apostolic See Prior general of the friars Servants of St. Mary of the Order of St. Augustine, concedes to the abbess of the monastery of Santa Maria of the Castle of Holy Cross in the Valley of the Arno, as well as to the nuns and the lay sisters present and future of the same monastery, participation in the spiritual goods of the Order, conceding that, when the dead of one of them is announced in the general chapter, the same office commonly reserved to the dead friars is to be celebrated in their suffrage.

*Exigente pie devotionis*

Published in: TAUCCI, *Note documentarie*, p. 249; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 178; I, p. 1242-1243.

#### **51) 1298 March 24, Magdeburg.**

The Archbishop of Magdeburg Burkard [of Blankenburg] and the bishops of Halberstadt Herman [of Blankenburg], of Meissen Albert, of Naumburg Bruno, of Merseburg Henry, of Branderburg Volrado and of Havelberg John concede forty days of indulgence to all those who, with the consent of their diocesan clergy, go to the monastery of the Servants of St. Mary of the Order of St. Augustine situated in the place called Rossungen in the Diocese of Magonza on all the feasts of the Glorious Virgin, of the blessed Apostles Peter and Paul, John, Andrew, of the blessed martyrs Maurice and his companions, of blessed Nicholas, in their octaves as well as on the dedication of the church and there hear the preaching of the word of God whenever it is celebrated, or offer with their goods a subsidy to the priory while alive or by means of their will or who there choose their burial place.

*Virgo venustissima*

Published in: RACKWITZ, *Urkunden des Servitendlosters*, I, p. 9; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 179; I, p. 1268-1269.

#### **52) 129[8?] August 6, Fritzlar.**

Gerard, the Archbishop of Magonza, Archchancellor of the Holy Empire in Germany, asks abbots, abbesses, priors, superiors, archdeacons, parish priests, vice-parish priests and rectors of monasteries, churches, and chapels in his dioceses to kindly welcome and help the friars Servants of St. Mary of the Order of Bl. Augustine of the Priory of Paradise, who serve God living by the work of their hands, when they come to them to seek alms from the faithful, and to all those who give them offerings and assing them something in their will, he concedes forty of indulgence, confirming the indulgences already conceded by the archbishops and bishops.

*Cum fratres*

Published in: RACKWITZ, *Urkunden des Servitenklosters*, I, p. 8; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 181-182; I, p. 1268-1269.

#### **53) 1299 January 18, Lateran.**



Boniface VIII, replying to the just requests of the Prior provincial of the friars Servants of St. Mary of the Order of St. Augustine of the Province of Germany, confirms with apostolic authority to them and, by means of them to the Order itself all the freedoms and exemptions from secular exactions already conceded to them and to their Order by kings, princes and other faithful.

*Iustis petentium desideriis*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 121; analysis: *ibid.*, I, p. 1245.

#### 54) 1299 April 6 and 7, Florence.

The Council of the Hundred of the people of Florence, meeting on 6 April in the church of San Pietro Scheraggio at the command of the Captain of the people and of the Commune of Florence Nerio della Torre of Orvieto; and the special council of the Captain and of the leaders of the twelve major guilds of the city and, immediately afterwards the general and special council of the Captain and of the people and of the leaders of the guilds, with the consent of the priors of the guilds and of the standard-bearer of justice, the captain having made the proposal and the reform in the due way and order; finally, 7 of April, the General Council of the Three Hundred and the special one of the Ninety of the Po-destà and of the Commune of Florence and of the prefix of the guilds, gathered in the Palace of the Commune at the command of the Podestà, Monfiorito of Coderta, confirm that the chamberlains of the Commune of Florence present and future are to pay with the money of the Commune, amongst the other expenses, 400 lire of florins in the next four years starting from the next 16 May to enlarge the piazza of the church of the friars Servants of St. Mary of Cafaggio of Florence in honor of the Lord Jesus Christ and of the Most Blessed Ever-Virgin Mary and to the honor of the city and the utility of individual people and, as a subsidy for the purchase of the land, they are to consign in May of each year 100 lire to the prior or to the collector of the priory.

Published in: SOULIER, *De antiquitate imaginis*, p. 50-51; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 505-506; I, p. 1278.

#### 55) 1299 April 11, Foligno.

The prior, the chamberlain, the counselors and all the members of the fraternity of St. Mary of Prayer of the priory of the Servants of Bl. Mary of the Church of St. James of Foligno make sharers in their spiritual goods the prior, the chamberlain, the counselors and all the members of the society of the *Recomandati della Disciplina di Gesù Cristo crocifisso* of the Hospital of Santa Maria della Scala of Siena, out of reverence towards Almighty God and towards his Mother, the Glorious Virgin Mary, to whom they humbly pray as their liberator and intercessor, and also out of paternal love for their holy father fra Francesco, prior of the local priory of the Servants.

*Sicut scriptum est*

Published in: [ P. M. SOULIER], *Beati Francisci Seenensis genus, vitae series, biographi*, in *Monumenta OSM*, v, Bruxelles 1902, p. 126-127; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 185; I, p. 1276.

#### 56) 1300 August 6, Pistoia.

Fra Andrew of Borgo Sansepolcro, Prior general of the friars called Servants of St. Mary of the Order of St. Augustine, and all the friars residing in Pistoia for the celebration of the General chapter and now gathered together in the Church of St. Mary at the command of the same General, unanimously and in agreement with him, nominate friars Lambert of Prato, Provincial of Romagna, and Bonaventure of Pistoia, Prior of the Priory of Bologna, present, and Angelo of Montepulciano, absent, procurators or representatives for the whole Order in the city and diocese of Bologna and its district for all eventualities and specially for the lawsuit in cause for the assignation of the monastery of St. Helen to the Order.

The friars gathered in the General chapter: fra Peter of Alexandria, Prior provincial of Lombardy, fra Galgano of Lucca, Prior of the Priory of Forlì, fra Bene, Prior of the Priory of Arezzo, fra Macarius of Castello, Prior of the Priory of Sant'Angelo in Vado, fra Gentile of Todi, Prior of the Priory of Todi, fra Bartholomew of Cesena, Prior of the Priory of Cortona, fra Francis of Pistoia, Prior of the Priory of Lucca, fra Mathew of Bologna, Prior of the Priory of St. Anthony, fra Martin of Città di Castello, Prior of the Priory of the same city, fra Deodato of Borgo Sansepolcro, Prior of the Priory of Città della Pieve, fra Hadrian of Assisi, Prior of the Priory of Siena, fra Buono of Florence, Prior of the Priory of Montepulciano, fra Albertino of Forlì, Prior of the Priory of Sant'Ansano, fra Nicholas of Borgo Sansepolcro, Prior of the Priory of Cesena, fra John of Gubbio, Prior of the Priory of Viterbo, fra Angelo of Todi, Prior of the Priory of

Perugia, fra Jerome of Borgo Sansepolcro, Prior of the Priory of the same city, fra John of Florence, Prior of the Priory of Pistoia, fra Tebaldo of Borgo Sansepolcro, Prior of the Priory of Orvieto, fra Michael of Castello, fra Rainaldo of Borgo Sansepolcro, fra William of Alexandria, fra James of Siena, fra Gerard of Milan, fra Gerard of Milan [*sic*], fra Silvester of Siena, fra Herman the German, fra Zenobio of Florence, fra Vincent of Vicenza, fra Bartholomew of Pistoia, fra John of Lunigiana, fra Fermentino of Milan, fra Benedict of Florence, fra Nicholas of Siena, fra Bartolo of Borgo Sansepolcro, fra Nerio of Arezzo, fra Bernaduccio of Siena, fra Benincasa of Città della Pieve, fra Angelo of Florence, fra Cam-bio of Florence, fra Angelo of Orvieto, fra Sosthenes of Florence, fra Petrino of Siena, fra Mark of Prato, fra Stephen of Siena, fra Benedict of Prato, fra Francis of Florence.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 545-547; I, p. 1248.

**57) 1302 June 23, Florence.**

Diana, wife of the late Davanzato [Briccaldelli], wishing to constantly provide for the salvation of her own soul and dedicate all the remainder of her life to the service of Jesus Christ and of the Blessed Virgin his Mother and to correct her faults, of her own free and spontaneous will and after taking a long time to decide, and with the consent of her counselor, before the altar of the Blessed Virgin in the church of Cafaggio, in the presence of fra Francis, prior of the friars Servants of St. Mary of Cafaggio and of fra John Pesci, collector and procurator of the same chapter, offers into the hands of and grants to Almighty God and to the Glorious Blessed Virgin Mary her soul and her body to the church as a converted person with all her movable and immovable goods; the prior and fra John receive Diana as a person converted to them and to their chapter, making her a sharer in all the divine offices and masses that are celebrated each day in their priory and church to the praise of God and of the Virgin Mary.

Published in: *Annales OSM*, I, p. 198; partial Published in: A. M. DAL PINO, *Madonna santa Maria e l'Ordine dei suoi Servi nel I° secolo di storia (1233-1317ca.)*, in *Studi Storici OSM*, 17 (1967), p. 47; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 575-576; I, p. 1274.

**58) 1303 April 6, Florence.**

Orevole, wife of the late Tano [Dal Pino], who resides in the populace of Saint Lawrence in Florence in her house near the gate of quarter of St. Lawrence, dictates her orally-made will in which, among the other bequests, leaves 5 lire to the hermits or brothers of Monte Asinaio and 11 lire to the friars Servants of St. Mary in Florence for masses to be sung.

Documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 581-582; I, p. 1271-1272.

**59) 1303 April 8, Florence.**

Miliana, wife of the late Dino, in her will leaves to the Priory of the Servants of St. Mary of Cafaggio 25 lire of small florins, money which she had received as a loan from the prior and from the priory, of which 10 lire are to be used to have the picture of the Blessed Virgin Mary painted on the tomb for her mother and herself, and the other 15 for the decorating of the church or for the infirmary of the friars or for the use of the sick friars of the priory.

Published in and documented in of the Ricordanze del convento di Firenze (1295-1332): E. M. CASALINI (a cura di), *Ricordanze di Santa Maria di Cafaggio (1295-1332)*, in E. M. CASALINI-I. DINA- P. IRCANI MENICHINI, *Testi dei "Servi della Donna di Cafaggio"*, Firenze 1995, p. 90-91; documented in: DAL PINO, *I frati Servi di s. Maria*, II, p. 582-583.

**60) 1304 February 11, Lateran.**

Benedict XI, addressing himself to the general and all the friars of the Servants of St. Mary, recognizes that their Order belongs to the Order of St. Augustine, that they have observed according to the pious and honest practices of their own rule edited in honor of the Glorious Blessed Virgin Mary, for whom the Order nourishes a special devotion and so has assumed as its own the humble title of "Servants of the Virgin", and therefore it is in harmony with what was established by the Lateran IV and Lyons Councils and can consider itself in a certain way already approved by the Apostolic See thanks to the concession of celebration a General chapter and of their electing its Prior general, who has the power of correction and whatever else pertains to his

office towards the friars of the Order, and to receive for burial the faithful who asks for this; in the name of its own personal devotion to the Virgin “Our Lady” and against whatever attacked against the Order, held by some not to be approved, and against every doubt confirms and approves the Rule and practices, obliging them to observe inviolably in the future.

*Dum levamus*

Published in: DAL PINO, *I frati Servi di s. Maria*, II, p. 131-136; analysis: *ibid.*, I, p. 1291-1295.

◆◆◆◆ In the years that follow the approval of 1304 and that end with the direct interventions of Clement VI in the elections of two prior generals and in the reform of its organs of government, the Order, as has already been said, enjoys a period of great expansion in various sectors, uninterrupted even by the crisis of authority of the years 1334-1344.

The acts chosen here confirm and develop elements already noted in the preceding period, and add others. Oblations, which are expressed in formulae which make explicit reference to the religious vows, the rule embraced dependence on the prior general, have the shape of membership of a real Third Order. The societies of Praise attached to Servite churches and sharing their spiritual goods are sometimes engaged in hospital work. Relations with female monasteries, already noteworthy in the case of that of St. Agnes of Montepulciano, are made more explicit in the project of 1327 for a monastery for Virgins of the Order of St. Mary attached to the priory of the Servites in Florence. The pious women who frequent and make offerings to their churches, or who wish to wear the habit when they are dying, find official recognition on the part of the Order in the letter granting participation in the spiritual, or fraternal, goods to Guidaccia Falconieri in 1323 by fra Peter of Todi. Relations with the communal authorities continue to include, on their side, protection, participation in important feasts of the local church (feast of Bl. Joachim at Siena), undertakings to facilitate access, as in Florence; to these are added the favors always on the basis of reverence and love for the Bl. Virgin with whom the friars are identified, of the Emperor Louis of Bavaria, Philip VI of France, the Scaligeri of Verona. Relations with the local clergy often remained excellent too in Città di Castello, Bishop Ugolino, in 1306, uses his own hereditary goods in order to facilitate the transfer of the local Servite priory into the city itself; in Siena, in 1310, the clergy of the Siense bishopric has as its representatives in the Roman Curia, two Servite friars; various bishops encourage to the utmost the new foundations of the Order, while others are not lacking who take a negative view of neighborhood disagreements.

New elements, important also from a spiritual point of view, are seen in the flowering of holiness in the Order and at the first Marian shrines, or indeed connected with the disagreements caused by the movement of priories to within the city walls or by new foundations. In this, the period of the hagiographical *legendae*, the translation of the body of St. Philip Benizi at Todi in 1317 and the cult of Bl. Joachim of Siena, attested from 1320, are significant of the importance given by the Order and by local society to exemplary figures and to the intercession of its saints and blessed. In the sphere of the cult of the Bl. Virgin, the development of miraculous happenings around the picture of the Most Holy Annunciation in Florence is but the external manifestation resulting from a long process of dissemination, due to the presence and the apostolic activities of the Servants of the Mother of the Lord, seen as the beginning point of the Incarnation.

The expansion of the Order and thus its more diffused and immediate presence are sometimes occasions for disagreements, but also further steps in making clear its tasks and place in the Church. From the restated position of non-mendicancy, there is a movement, on the part of the Order itself, of the diocesan ecclesiastical authorities, or of the legates and even the civil authorities, towards the individuation of the tasks and activities pertaining to or recognized as belonging to it: preaching in their own churches and elsewhere, including public assemblies, confessing and burying the faithful, the right to resort to begging, given that their priories do not have sufficient means of support. These characteristics, important in some foundations (Reggio Emilia, Venice, Nordhausen), and which make the Servants of the Virgin almost identical to the so-called Mendicant Orders, indicate the most apparent aspect of their activities, which clearly only personal and community commitment could have made fruitful.

### **61) 1304 August 6, Bologna.**

Borgo, son of the late Manettus, and his wife Buonamente, daughter of the late Gerard, both of the Chapel of St. Blaise Biaggio of Bologna, being in the church of the friars Servants of St. Mary of Bologna in the presence of the Provincial, fra Peter, thinking of the glorious Virgin Mary and of her devoted Servants, grant in perpetuity to fra Hadrian, Prior of the Priory of the Servants of St. Mary of Bologna in Borgo San Petronio

a piece of land with a vine situated at Guardia in the city of Bologna, in the place called Camaldoli, a second piece of arable land situated at Villa Cadriani with half of a house, and a house situated in Bologna in Borgo San Petronio, with all their rights, whose value is estimated at 150 bolognese lire, on the condition that: in their life, Borgo and Buonamente are to have all the income from their properties; after the death of Borgo, Buonamente is to have two thirds of the incomes of the goods and the friars the third part and the prior is to be held to give to Borgo, for the whole of his life, food and clothing in the houses of the friars and to treat him as one of the friars and is to give to the said Buonamente, on his death, the bed, i.e., the straw mattress, the mattress, the pillow, the blanket, the sheets and all the underclothes of wool and linen; in the case of Buonamente dying before Borgo, the enjoyment of the fruits of the goods and of the rights described is to remain at the discretion of the Prior general, while the prior and the friars retain ownership of the goods and their rights; Borgo and Buonamente promise to pay all the obligations imposed on the goods and the prior is to be held to provide for them advocates and accountants at the expense of the priory.

Documented in: DAL PINO, *I frati Servi di s. Maria.*, II, p. 606-608.

### **62) 1306 February 5, Perugia.**

Ugolino [Gualterotti], Bishop of Città di Castello, with a notarial act confirmed in the following 4<sup>th</sup> July by Napoleon [Orsini], Cardinal legate of Sant'Adriano, and inserted in the letter *Cum a nobis*, concedes that the Servants of St. Mary of the Order of St. Augustine of the said city, in order to avoid the serious troubles to which they are exposed, are to move from the old Priory outside the gate of Saint Andrew to that which will be built inside the city on land that the Bishop himself has received as a legacy with his brothers from their father Gualterotto and which he grants to the friars by means of his procurator, fra Macario; he also concedes to a certain Tartarino and to the nearby religious bodies the possibility of ceding to those friars part of their property, promising them to build on the land and on the houses received a new priory, a church, offices and houses, so as to celebrate the divine offices, to administer the sacraments, to have a cemetery and to enjoy the other privileges and immunities as in the former place, continuing to pay as a tax only 1 pound of wax a year.

Published in: *Annales OSM*, I, p. 213-216 (MONETTI, *Vescovi diocesani e frati Servi*, II, p. 3-14, n. 3; FRANCHINI, *Cardinali legati e frati Servi*, p. 186-193 n. 8).

### **63) 1306 June 15, Imola.**

Napoleon [Orsini], Cardinal Deacon of the title of Sant'Adriano and legate of the Apostolic See, erects as a priory for the friars Servants of St. Mary of the Order of St. Augustine the church of St. Joseph of Borgo Galliera of Bologna, which has the care of souls, granting it the same privileges as the priory of St. Helen, formally belonging to the Order of St. Benedict and then passed over to the said Servants of St. Mary.

*Inter sollicitudinis nostrae*

Published in: *Annales OSM*, I, p. 212-213 (FRANCHINI, *Cardinali legati e frati Servi*, p. 183-185, n. 7); documented in: A. M. DAL PINO-O. J. DIAS, *Registro d'entrata e uscita del generalato di fra Andrea Balducci da Sansepolcro (1305-1306)*, Florence 1969, p. 36.

### **64) 1306 August 8 and September 23, Montepulciano.**

(8 August) Fra Bonaventure of Pistoia, Prior of the Priory of the friars Servants of St. Mary of Montepulciano, whom, on 31 July, Hildebrand, Bishop of Arezzo, have charged with laying the first blessed stone in the foundation of the church that sisters Agnese, Catherine, Daniela, Lucy, Mattia, Cia, and Margaret of Montepulciano wanted to build to the honor and reverence of the Glorious Blessed Virgin Mary without the gate of Gracciano near the house of the poor of the Commune of Montepulciano, and also with seeing by the sisters elected themselves an abbess able to receive professions according to the Rule of Augustine, admits the said sisters to profession, who, in their oratory, promise stability, obedience and reverence to the said prior, fra Bonaventure, in the place of the Bishop, and to leave without anything of her own according to the Rule of Blessed Augustine in continence and chastity, and the prior and sisters all kiss the book that he held in his hand and the sisters place their joined hand in those of the prior; then the sisters individually give up the year of trial and to the attached rights. Successively, fra Bonaventure, again in behalf of the Bishop, recommends them to elect for themselves an abbess capable of leading them spiritually and materially, thereafter presenting the results of the election to Bishop Hildebrand.

(23 September) Sisters Catherine, Margaret, Daniela, Mattia and Lucy, who form the chapter of the

monastery of Santa Maria Novella of Montepulciano, notify by a letter to the bishop that, after the foundation of the monastery and their profession at the hands of fra Bonaventure, Prior of the Servants of St. Mary of Montepulciano, that received it in the name of the said Bishop, that by way of ballots it resulting that more than two thirds of them have chosen sister Agnese, one of the nuns of the monastery, capable and circumspect, as abbess, declared elected by sister Margaret; now they ask for confirmation of this through fra Peter, their procurator with the Bishop. The letter sent to the Bishop was sealed with the seal of the monastery in green wax, depicting at the center the Virgin Mary upright on a chair, holding in her left hand a book and with her right hand on her breast and holding herself almost fearfully bowed, and also an angel upright with a lily in his left hand and his right held out towards the image of the Virgin as if saluting her, and a nun with veil and mantle kneeling with her hands joined at the feet of the said Virgin as if praying, and with the inscription all around: “(Sign) of the monastery of Santa Maria Novella of Montepulciano situated outside the Gate of Gracciano”.

Partial Published in: TAUCCI, *Il convento di S. Maria di Montepulciano*, p. 44-46.

**65) 1306 October 12, Bologna.**

John d'Andrea, Doctor in Decrees, upon the request of the friars Servants of St. Mary of the Order of St. Augustine, declares that, since they profess the rule of St. Augustine which allows them to have property and incomes, even if a few priories are in fact mendicant, they are not bound to observe the command of Boniface VIII in the privilege *ad consequendam* in favor of the Hermits of St. Augustine and therefore they can erect or acquire a church, a monastery or an oratory already built within a distance of one hundred and forty rods of another Mendicant priory.

Original: Archivio di Stato di Verona, *Santa Maria dei Servi*, perg., b. 7, codicillo, alla data (transcription: DAL POZZOLO, *Santa Maria della Scala*, II, p. 108-110, n. 1; documented in: CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 285).

**66) 1308 April 28, Orvieto.**

Thomas of Recanati, the Captain of the people, proposes to the Council of the Commune, which gives its approval, the request of the inquisitor to correct those statutory dispositions contrary to the freedom of clerics. Furthermore, the Council accepts the proposal of Peter di Andrea Vallastate, the judge, one of the councilors, to place under the protection of the Commune both the friars of the Orders of St. Francis, St. Dominic, St. Augustine and the Servants of St. Mary and also the clergy of the city and of the district, because, according to the statutes of the charter of the People, those who misuse people who are not under the jurisdiction of the Commune are not punishable.

Partial Published in: CAPONERI-RICCETTI, *Archivi di Orvieto*, p. 18, n. 2.2.16.

**67) 1308 August 23, Siena.**

Ruggero [of Casole, of the Friars Preachers], the Bishop of Siena, prescribes that from now on there are not to be built by Mendicant Orders, or anyone commonly given to begging, churches, monasteries of women or oratories less than 140 rods away from the local priory of the Servants of the Bl. Virgin.

*Sacre ac fructuose*

Published in: *Annales OSM*, I, p. 399-400 (MONETTI, *Vescovi diocesani e frati Servi*, II, p. 31-33, n. 8); documented in: DAL PINO, *I Servi di Maria a Verona*, p. 439 note 11.

**68) 1310 March 19, Siena.**

Grazia di Gerardo, widow of Rubino makes a will and leaves, for her own soul, to brother Francis of the Order of the friars of the Servants, her bailiff, 40 *soldi* of Sienese money and 20 *soldi* to fra Bernard of Nuccio; for her own soul and for that of Rubino, she then devolves to the Priory of the friars of the Servants for the sick housed there a pair of the best sheets, a mattress, the feather bolster and the counterpane of her own bed, as well as a third of her house, nominating the said Priory and the friars as her heirs and fra Francis Arighetti of the Order of the Servants and ser Sano Vivoli, the parish priest of St. John of Siena, as her executors.

Original: Archivio di Stato di Siena, *Diplomatico, Biblioteca pubblica*, al-la data.

**69) 1310 November 20, Siena.**

James, parish priest of the parish of Bozzone, as prior of all the clergy of the Sienese Diocese and with the consent of the representatives of the Council of Canons, meeting in chapter in the bishop's house, and of John, parish priest of the parish of Murlo of the Diocese of Siena and vicar of Bishop Ruggero, mandates two friars of the Servants, Francis of Donato, absent, and Bernard of Nuccio, present, to represent him in dealing with all the causes concerning the church of Siena at the Curia of Pope Clement V and in the public audience of the same and in whatsoever other ecclesiastical or secular curia.

Original: Archivio di Stato di Siena, *Diplomatico, Biblioteca pubblica*, al-la data.

**70) 1313 June 29, Reggio Emilia.**

Guido, [da Baisio], Bishop of Reggio, concedes to fra Francis, prior of the house, of the priory and of the congregation of the friars of the Order of the Servants of St. Mary and to the friars themselves permission to be able to construct a public oratory wherever they wish in his city and diocese and to be able to erect altars therein, to preach, to celebrate publicly the divine office and to have one or more bells to ring when the friars think opportune, for their own use or to summon people to the celebration of the divine offices and for the word of God, always respecting the right of the parish church.

Original: Archivio di Stato di Modena, *Corporazioni soppresse*, Reggio Emilia, *Convento dei Servi*, filza 2463, n. 5 (MONETTI, *Vescovi diocesani e frati Servi*, II, p. 44-46, n. 12); documented in: DAL PINO, *I Servi di Maria a Verona*, p. 439 note 12.

**71) 1313 October 14, Città della Pieve.**

At the renewal of the league between Perugia and Orvieto, there act as witnesses 6 friars of the Order of the Minors, 6 of the Hermits of Saint Augustine and 6 of the Servants of St. Mary, namely, friars Angelo and Andrew of Castel della Pieve, Clement, Nicholas and Philip of Perugia and Bartolo of Spello.

Partial Published in: CAPONERI-RICCETTI, *Archivi di Orvieto*, p. 4, n. 1.7.

**72) 1314 August 11, Siena.**

The Communal Council approves the proposal of the Podestà to offer in perpetuity every year a candle of 20 pounds in weight to the churches of Sant'Angelo of Postierla, St. Augustine, St. Mary of Belverde, St. Mary of the Servants and the Hospital of St. Mary on the day of the feasts of their respective saints, and to suspend with the authority of the present council the contrary dispositions. It is added that the chamberlain of the Commune must ensure that the candles are not sold by the rectors of the said churches or by anyone else.

Documented in: CAPONERI-RICCETTI, *Archivi di Orvieto*, p. 22-23, n. 2.2.35.

**73) Between 1314 and 1315, Gebichenstein.**

Burkard [of Blankenburg], Archbishop of Magdeburg, concedes 40 days of indulgence to all those who will assist with alms the restoration of the chapels of St. Mary the Virgin and St. James, situated under the cliff at near Saale and under the castle of Gebichenstein, and of the nearby house where fra Herman of the Servants of St. Mary lives. In 1315 the said Archbishop of the said place concedes 40 days of indulgence to those who go to the dedication of the said chapels or of the hermitage near Gebichenstein.

Documented in: SOULIER, *Chartae monasterii Hallis*, p. 159.

**74) 1315 June 20, Gebichenstein.**

Burkard [of Blankenburg], Archbishop of Magdeburg, writing to the clergy of his diocese, after having pointed out how "the Glorious and stainless Virgin Mary has obtained from God a special prerogative of grace extendable to those who seek to praise and honor her and, for that reason, at the request of the friars of St. Mary of the Order of St. Augustine, Benedict XI, has approved and confirmed their order with his express

letters”, concedes to the said priors, who lacking the necessary, are constrained to ask for charity of the faithful, permission to go seeking alms in the territory of his diocese from door to door, to hear confessions, to sow the word of God in public squares and in church and to grant an indulgence of 40 days to those who, hearing them, repent; therefore he requests those who read this his letter to welcome and to support the said friars and thereby gained resurrection and by allowing the said to obtain abundant fruit for the honor of God.

*Sicut gloriosa*

Published in: SOULIER, *Chartae monasterii Erfordiensis*, p. 136-137 (MONETTI, *Vescovi diocesani e frati Servi*, II, p. 66-68, n. 22).

**75) 1316 June 16, Venice.**

Accorso, prefect of Pistoia and vicar general of James [Albertini], Bishop of Castello, concedes to fra Francis of the friars Servants of St. Mary of the Order of St. Augustine, procurator of the Prior general, fra Peter of Todi, having seeing the copy of the letter of approval of the Rule and practices of the Order by Benedict XI, permission to built and to hold in the city and diocese of Castello a public oratory in their own places, to construct therein altars, to their preach and publicly celebrate the divine offices, to have and to toll one or more bells, always respecting the rights of the parish church where the oratory is built.

Published in: CASAROTTO-SUÁREZ, *La prima fondazione*, p. 14-16, n. 1; documented in: BRANCHESI-PIN, *Catalogo della mostra*, p. 71 (CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 332-333, n. I/5).

**76) 1316 October 29, Lucca.**

The Elders of the Commune of Lucca, ten of them, with the consense of the noble Castruccio Antelminelli, Captain of the city, establish that all the privileges and the immunities conceded in the past by the Commune and by the clergy of the city to the Prior, the Chapter and the Priory of the Order of the Servants of St. Mary of Lucca dwelling in the church of St. Michael, called *of the Lawyers* written by the chancellor of the Commune, are to remain in vigor and that those friars are not to be misused by any rector or official of the said Commune.

Copy: Arch. Gen. OSM, *Annalistica Soulier*, insert *Conventus*, Lucca; documented in: DAL PINO, *I Servi di Maria a Verona*, p. 439 note 5.

**77) 1316 November 26 [Friday], Venice.**

Fra Francis, priest and of the Order of the friars of the Servants of St. Mary for more than 10 years, having been made procurator of the Order by the Prior general, in the name of the whole Order, celebrates, on a portable altar, the first mass, that of St. Mary, in the new oratory of the prior, of the friars or of the Order of the Servants in the district of St. Marcilian in Venice, in the presence of the notary Benedict of Nuccio, of *ser* Graziadio, son of the late Bon of the district of Santa Fosca, of Marco son of *ser* Nascimbene Rosso of the district of St. Mary Magdalene of Venice, of Buono di Filippo, of Bonaccorso, son of the late *ser* Bernard, of Feo di Te-daldo, of Rosso, son of the late Diotalvi, all of Florence but living in Venice, and with the assistance of friars Hilary of Parma, Angelo Pero and Andrew Sozzo of Siena, all of the Order of the Servants for more than four years.

Published in: CASAROTTO-SUÁREZ, *La prima fondazione*, p. 17-18, n. 2; documented in: BRANCHESI-PIN, *Catalogo della mostra*, p. 72 (CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 333-334, n. 1/8).

**78) 1317 January 10, Avignon.**

John XXII charges the Bishop of Foligno with resolving the controversy that has risen between the prior and the priory of the friars Servants of St. Mary in Perugia of the Order of St. Augustine, who have appeal to the Apostolic See since the Ordinary of the Diocese refuses to hear them, and the prioress and the convent of St. Mary of the Virgins, also in Perugia, living according to the practices and under the care of the Order of Friars Preachers, who on the strength of the privilege of the 140 rods, conceded by Boniface VIII with regard to the Orders founded in poverty and in favor of the churches of the Friars Preachers, later extended by Benedict XI to the said prioress and her convent, have requested the Bishop of Perugia, guarantor of the privileges of the Order of the Preachers, to oblige the former to leave their house, while this sustain that this prohibition does not concern them, since it is permitted them by the Rule and the Constitutions to acquire and hold

properties, as in fact they have done.

*Sua nobis*

Published in: O. J. DIAS (a cura di), *Bolle pontificie dell'Archivio generale OSM dal 1224 al 1414*, Rome 1969 (Archiva ordinis Servorum. Documenta, 2), p. 65-66, n. 15.

**79) 1317 June 10 (or 12), Todi.**

The friars of the Priory of Todi, wishing to transfer the remains of fra Philip Benizi, invite the Bishop of the city and many of the clergy and to notify the population by criers, in order that they may come together in great numbers for the occasion. While they are transferring the body of their brother from the tomb to a very beautiful altar, suddenly an intense perfume spreads throughout the church and all the city and all the statues in it turn towards the holy man.

Published in: *Vita vel legenda beati Philippi Servorum beate virginis Marie*, in *S. Filippo Benizi da Firenze (1233-1285) dei Servi di santa Maria*, a cura di P. M. BRANCHESI, Bologna 1985, p. 62-63.

**80) 1318 March 23, Venice.**

James [Albertini,] Bishop of Castello, out of reverence towards God and the Bl. Virgin, and following the counsel of the expert in decrees John d'Andrea, ratifies to fra Francis, friar of the friars of the Priory of the Servants of St. Mary of the Order and Rule of St. Augustine in Venice of the Diocese of Castello, permission to construct an oratory and cemetery to the honor and reverence of her name and under the title of the Glorious Bl. Virgin Mary, already conceded by his vicar general Bonaccorso, notwithstanding the lawsuit pending against this last, and delegates the Bishop of Scarpanto, fra Nicholas, to lay the cross and the first stone and to bless and consecrate the cemetery, and orders that the titular feast is to be the Annunciation of the Glorious Virgin Mary.

Published in: CASAROTTO-SUÁREZ, *La prima fondazione*, p. 20-21, n. 4; documented in: A. M. VICENTINI, *I Servi di Maria nei documenti e codici veneziani, Parte I. Gli antichi archivi de' Servi a' Frari*, I, *S. Maria de' Servi di Venezia*, Treviglio 1933, I, p. 64; DAL PINO, *I Servi di Maria a Verona*, p. 434 (CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 334-335, n. 1/10).

**81) 1318 before April 4, Montepulciano.**

Tribaldo, doctor in canon law, on the question concerning the validity of the passage of suor Cecca, formally a mantellate of the Third Order of St. Francis, as to where, as such, she emitted her profession, to the Order of the Servants in which she had also emitted a profession according to the Rule of St. Augustine, replies positively, since it is a question of a wider life in the Mantellates to the more strict life of the friars Servants of St. Mary according to the Rule of St. Augustine.

Information: Giani, *Originum et foundationum conventuum*, c. 85; TAUCCI, *Il convento di S. Maria di Montepulciano*, p. 30-31 note 3; documented in: D. M. MONTAGNA, *Gli oblati dei Servi in Italia nel Due-Trecento, Inchiesta preliminare*, in *Studi Storici OSM*, 28 (1978), p. 262-263; F. A. DAL PINO, *Oblati e oblate conventuali presso i Mendicanti "minori" nei secoli XIII-XIV*, in *Uomini e donne in comunità*, in *Quaderni di storia religiosa*, 1 (1994), p. 52.

**82) 1318 August 12, Florence.**

Foresino, son of the late Rota Ferrateri of the populace of San Salvatore, in the presence of fra Adimaro, prior of the Chapter and the Priory of the friars of the Servants of St. Mary of Florence, of fra Iacoppo Paradisi and other friars, kneeling and with his hands joined, before the altar of the Glorious Virgin Mary, offers and gives as a converted brother his soul and his body to God and to the Glorious Bl. Virgin.

Published in: SOULIER, *De antiquitate imaginis*, p. 55.

**83) 1320 March 29, Siena.**

The General Council of the Bell, in reply to the request of the Podestà and the Captain of the Commune, ordains that, to the honor and glory of God, of the Bl. Virgin Mary, and of Bl. Joachim. The sum of 30 lire of Sienese money are to be spent of the money of the said Commune, by the chamberlain and the four providers, up to a sum of 30 lire of small Sienese coins in candles and *doppieri* to embellish the feast of the



said Bl. Joachim.

Published in: [ P. M. SOULIER], *Beati Iochimi genus, vitae series, biographi*, in *Monumenta OSM*, V, Bruxelles 1902, p. 106-107; partial  
Published in: DAL PINO, *I tre rilievi*, p. 159.

#### 84) 1323 April 18, Città della Pieve.

The chapter of the priory, having come together in the church of St. Mary of the Servants situated in the district of Por ta Vecciano of Castel della Pieve at the sound of the bell, as usual, and the doors having been opened, fra Angelo Vanni of Foligno of the said Order, kneeling the high altar, and fra Iacopo of Siena, prior of the place, singing reads the sheet that he is holding in his hand: "I fra Angelo, son of Vanni of Foligno, make profession and promise Almighty God, the Bl. ever-Virgin Mary and the whole court of heaven, and you, fra Iacoppo, prior of the Priory of Castel della Pieve, on behalf of fra Pietro, prior general of the friars Servants of St. Mary of the Order of St. Augustine, and your successors, obedience, chastity, to live without anything of my own and according to the Rule of Bl. Augustine for the whole time of my life in this Order; and I admit that I had been in the said Order for a year and one day, and more". Then, having received the scapular and the cloak, he gave the peace to the said prior and to each of the friars present; he swore on the holy gospels, touching the book which the prior held in his hand and he promised to observe in perpetuity what he had promised.

Original: Archivio di Stato di Perugia, sezione di *Foligno, Pergamene*, n. 47; copy: Arch. Gen. OSM, *Annalistica Soulier*, inserto *Conventus*, Foligno, n. 56.

#### 85) 1323 May 6, Florence.

From the general chapter, fra Peter, by the authority of the Apostolic See prior general of the friars Servants of St. Mary of the Order of St. Augustine, grants to the noble woman of distinction Guiduccia dei Falconieri, at her request, participation in all the spiritual goods that the clemency of the redeemer will bestow by means of the friars and he concedes that when she is called by God and her death announced to the general chapter, the same office as is usually carried out for deceased friars is to be celebrated in suffrage of her.

*Pia desideria devotorum*

Published in: *Annales OSM*, I, p. 245; documented in: O. J. DIAS, *I registri dei priori generali OSM dal 1285 al 1625. Presentazione e contenuto*, [Rome] 1070 (Archiva ordinis Servorum. Subsidia, 3), p. 139.

#### 86) 1324 April 20, Bologna.

Since the Society of Praise, which meets in the church of the Servants of St. Mary of Bologna, to the honor of God and the Glorious Virgin Mary His Mother, has begun a hospital above the barrier on the road of St. Stephen outside the walls for the poor, the sick, pilgrims and gypsies and the building has gone up to a value of about 1500 Bolognese lire, humbly asks the Captain and the Elders to concede a subsidy so that God, our Lord Jesus Christ and the Queen of Mercy, His Mother, deign to free the city from hostile snares, preserve it in perpetual peace and freedom and bestow mercy on the day of judgment.

Original: Archivio di Stato di Bologna, *Reformagioni*, 1323-1327, c. 97 (Arch. Gen. OSM, *Schede Albarelli*, alla data).

#### 87) 1325 August 25, Foligno.

Petrula Pauli, wife of the late Masseo Fulingnoli *de Pugillis*, wishing for the love of Christ and for her own salvation and that of her relatives to bind herself to the Order and to the Rule of the friars Servants of St. Mary offers herself and all her goods to God and to the Bl. Virgin Mary and to the Priory of St. Iacoppo *ab Aqua* of Foligno and to the Order of the friars Servants of St. Mary and their Prior general at the hands of fra Deodato of Borgo Sansepolcro, the prior, who accepts her oblation.

Copy: Arch. Gen OSM, *Annalistica Soulier*, inserto *Conventus*, Foligno.

#### 88) 1326 January 24, 1343 June 9, Avignon.

John XXII, writing to Bertrand [del Poggetto], Cardinal Priest of the title of St. Marcellus and legate of the Apostolic See, asks him to concede to the prior and to the friars in Parma of the Order of the Servants of St.

Mary the oratory and the place with attached rights pertinences and dependencies formally belonging to the Order of Sacco, reserved by the decision of the Council of Lyons to the decision of the Apostolic See, which has remained deprived of presences through the death of the friars of the said place, next to that of the Servants and that this had already been looking after on behalf of the Ordinary Bishop.

*Personas pias*

Published in: *Annales OSM*, I, p. 256-257 (RESCHIGLIAN, *Aspetti della storia dell'Ordine dei Servi*, p. XXXVIII-XXXIX, n. 13).

In the same way, on 9 June 1343, Clement VI agrees to the request to the prior general and of the friars Servants of St. Mary of the Order of St. Augustine, and out of reverence for the Blessed Virgin concedes to their Order the former priory of the friars of the Sacco of the Order of the friars of Penance of Jesus Christ of Spoleto, in which the Servants had been dwelling for about 30 years with the permission of the Diocesan Bishop.

Partial Published in: TAUCCI, *Il convento di S. Maria di Montepulciano*, p. 34-35 note 1 (RESCHIGLIAN, *Aspetti della storia dell'Ordine dei Servi*, p. LXXVI-LXXVII, n. 33).

### **89) 1327 January 13, Florence.**

John [Orsini], Cardinal Deacon of the title of St. Theodore and Legate of the Apostolic See, concedes to the general, the provincials and to the other priors and friars Servants of St. Mary of the Order of St. Augustine the faculty of erecting churches, oratories and priories in the territories, dioceses, cities and towns of his legation, i.e., in the provinces of Toscana, the March of Ancona, the Patrimony of St. Peter in the said Tuscia, in the Dukedome of Spoleto, in Sabina and Maritime Campagna and in the counties of Massa Trabaria, the lands of the sons of Arnolfo, of Castro Stroncone as well as in the cities and dioceses of Rieti, Todi and Tivoli.

*Sacer ordo vester*

On the same day, with another letter, he concedes to the priests of the said Order, educated in the law of God, the faculty of preaching and proclaiming freely the word of God in their own and in other churches and in popular gatherings, especially in all the territories of his legation.

*Sacer ordo vester*

On the same day, with another letter, he concedes them the faculty of hearing the confessions of the faithful in their own and in other churches, whenever they are requested to do so, except for the cases reserved to the Apostolic See and to the Ordinaries of the place, especially in the territories of his legation.

*Sacer ordo vester*

On the same day, with another letter, he concedes to the friars Servants of St. Mary permission to grant 40 days of indulgence to those who, having repented and made their confession, hear their sermons in the territories of his legation.

*Nuper vobis*

On the same day, with another letter addressed to all the faithful within the bounds of his legation, he concedes to them 40 days of indulgence to be added to the other 100 already granted to the faithful who, having repented and made their confession, share in the completion and the construction of the church of the friars Servants of St. Mary of the Order of St. Augustine in the territories of his legation.

*Si prudenter inspiciamus*

Published in: *Annales OSM*, I, p. 253-255 (FRANCHINI, *Cardinali legati e frati Servi*, p. 216-230, nos. 17-21).

### **90) 1327 July 20, Florence.**

Gerard, son of the late Migliore Guadagni, of the populace of St. Michael in Visdomini, making his will, makes Migliore, son of the late Vieri di Matteo Migliore dei Guadagni his universal heir, and if the said Migliore does not succeed in reaching the age of majority or does not leave legitimate male children, asks the commissars and executors named below to build a monastery for virgins of the Order of St. Mary, with all his other movable or immovable goods, in the place that seems most convenient to them, which monastery is to be under the correction, government and protection of the friars of the Order of the Servants of the priory of Florence and is to be maintained with the income from his goods, eventually selling a part of them for its conservation and construction. If this is not put into execution, all his goods are to devolve to the Society of St. Michael of Florence.

Published in: F. SPEDALIERI, *De Ecclesiae infallibilitate in canonizatione sanctorum. Quaestiones selectae*, Rome 1949, p. 59-60.

**91) 1329 April 19, Siena.**

The General Council of the Commune of Siena, in order to honor the feast of Bl. Joachim at the Servants of St. Mary of the said city, decides to take part officially every year in the persons of the Nine *Signori*, the Podestà, the Captain of the People and the other officials, on the feast of the blessed, fixed for the Monday after the Resurrection, accepting the request of the prior and the friars of the local priory who give as the reason that they celebrate the feast of the blessed with solemnity because his life and holiness shone out on the citizens of Siena by means of many virtues and miracles when he was alive and after his death, since he entrusted his most glorious soul to Christ on the day on which he wished to die in the presence of all on the wood of the cross and at that hour, i.e., the sixth, when Christ breathed out his spirit to the Father.

Published in: [SOULIER], *Beati Ioachimi genus*, p. 106-107; documented in: DAL PINO, *I tre rilievi*, p. 159.

**92) 1329 September 23, Padua.**

Albert and Mastino della Scala, brothers, general captains and lords of Verona, Padua, Vicenza, Treviso, Feltre and Belluno, out of reverence towards the Glorious Virgin Mary, Mother of the Savior, grant to the priory of Verona of the friars Servants of the Glorious Bl. Virgin, an orchard situated in Verona in the *contrà* of Saint Andrew because it may especially be of help in enlarging the priory. *Adtendentes quod*

Original: Archivio di Stato di Verona, *Santa Maria dei Servi*, perg., b. 5, nos. 4, 5 (DAL POZZOLO, *Santa Maria della Scala*, II, p. 196-198, n. 29); documented in: CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 396, n. II/26.

**93) 1337 March 10, Munich.**

The Emperor Louis [IV, called “the Bavarian”], writing to the master and to the consuls of Nordhausen on behalf of the friars Servants of the Order of the Bl. Virgin Mary who had complained that they were unable to erect on their own land, outside the city, the buildings and priory that they needed, concedes to them permission to construct a church and monastery where they might teach, preach and sing, according to the Rule of their own institute and the indult of the Apostolic See.

*Sua religiosi viri*

Published in: RACKWITZ, *Urkunden des Servitenklosters*, p. 21-22, n. XXIII; documented in: DAL PINO, *I Servi di Maria a Verona*, p. 432.

**94) 1337 June 3, Bologna.**

From the General chapter, gathered in the church of St. Joseph of Galliera, fra Peter, by the authority of the Apostolic See prior general of the friars Servants of St. Mary of the Order of St. Augustine, concedes to the prior, the subpriors, councilors, *discreti*, chamberlains, sacristans and all the brethren of the Company of the Holy Discipline of Bl. Mary of the city of Lucca, who meet at the priory of the Servants of St. Mary, participation in all the spiritual goods of his Order, conceding also that, when the death of one of their brethren is announced in the general chapter, the same office generally reserved to deceased friars is to be celebrated in suffrage of them.

Original: Archivio di Stato di Lucca, *Raccolte speciali. Compagnia di S. Lorenzo dei Servi*, n. 7 (estratti pergamene); documented in: *Inventario del Regio Archivio di Stato di Lucca*, p. 285-286.

**95) 1339 June 15; 1340 March 11, 12, 24; April 16; May 17, 19, 29, 31; August 29; 1341 August 18, Florence.**

On the dates indicated the first offerings are documented so for God to restore the health of the son of Lologozza di Rigattieri, for one called Giannotto Baldese, for one called Andrew Bonazzi, by a woman of the Strozzi family for one called Rossello, for two sons of Strozza degli Strozzi, for Donna Lippa dei Gianfigliozzi, for the wife of Peter Falconieri, for Andrew, son of John Bonaccorsi, for some such people, for Donna Bilia, wife of Arnold Peruzzi.

Original: Archivio di Stato di Firenze, *Corporazioni religiose soppresse, SS. Annunziata, Introitus et exitus*, vol. 682, ff. 7 v, 19, 20, 22, passim.

(1341 August 18, December 15) Vinta, son of the late Ti-gnoso of the populace of St. Michael Visdomini, states in his will his wish to be buried at the church and the priory of the friars Servants of St. Mary of Florence, to whom he leaves a house situated in the populace of St. Michael Visdomini in the road called after Sant'Egidio, so that with the price of this, the friars and the prior have perpetually burning one or two lamps at the picture of the Bl. Virgin Mary; in the codicil made on the following 15 December, the same testator leaves to Margaret, daughter of the late Borgognino and wife of Vinta, the obligation of giving every month to the said priory and friars, from the day of the death of Vinta for the next 20 years, a pound of oil, according to the correct Florentine measure, in order to have burning in their church of the Servants of St. Mary one or more lamps before the said picture of the Bl. Virgin Mary.

Original: Archivio di Stato di Firenze. *Corporazioni religiose soppresse, SS. Annunziata, pergamene*, alla data; partial Published in: SOULIER, *De anti-quitate imaginis*, p. 60-62.

#### **96) After 1339, Halle.**

The priors of the priories of Erfurt, *Ortus celi*, *Ortus beate Virginis* and Vacha attest to having received from the priories of Saxony [Halberstadt, Halle], Meissen [Radeburg], The March [Alt-Landsburg, Hayn] and Bohemia 450 florins for the acquisition of the new priory of Vacha and they promise in case of need, to assist the said priories with similar charitable help.

Documented in: P. M. SOULIER, *De antiquis Servorum coenobiis in Germania*, in *Monumenta OSM*, I, Bruxelles 1897, p. 122, e ID., *Chartae monasterii Erfordiensis*, p. 147.

#### **97) 1341 January 17, Siena.**

The 38 friars of the priory of the Servants of St. Mary of Siena of the Order of St. Augustine and the prior provincial, fra Clement Neri, gathered in chapter, at the sound of the bell, in the priory sacristy at the command of fra Bartholomew d'Accorso, vicar of the prior fra Joachim, not present in the city or the district of Siena, to the honor, reverence and glory of Almighty God and of Our Lord Jesus Christ and of Bl. Mary, His ever-Virgin Mother, and of all the holy men and women of God and for the salvation and the situation of the Order and the Faith and of the rectors and friars, discussing the condition and the raising-up of their Order, since it had been reported to them that they could work with the Most Serene King of the Franks, since he, out of reverence for Almighty God and of the Bl. ever-Virgin Mary and of Bl. Augustine, wishes to build in the kingdom of France a church and a priory to be governed by the friars of the said Order, decide, for the benefit of the said friars and of the church and priory of Siena, and in the name of fra Peter, prior general of the Order, and fra Nicholas Pieri of Siena, absent, legitimate representative and procurator of the said whole Order for dealing with and requesting all the above-mentioned things with the king of the Franks.

Published in: P. M. SOULIER, *De collegio Parisiensi Ordinis Servorum sanctae Mariae*, in *Monumenta OSM*, I, Bruxelles 1897, p. 186-189.

#### **98) 1343 December 20, Lucca.**

Puccina, wife of Nicholas, son of the late Dino del Birro of Lucca, daughter of the late Mathew Guiscardini, makes a will in which she asks for her body, dressed in the habit of the Order, to be buried at the church of the friars Servants of St. Mary of Lucca; she leaves 10 [lire] for a thousand sung masses, 30 *soldi* for the month's mind, 10 for the use of the said friars, 10 to the Society of Praise of the said church, naming among her executors fra Silvestri.

Documented in: *Trasunto delle pergamene di Lucca*, n. 879.

#### **99) 1344 May 17, Venice.**

The Patriarc of Aquileia, Bertrand [of Saint-Geniés], with the agreement of the Bishop of Castello, concedes 40 days of indulgence to the faithful who visit the major church of St. Mary of Venice of the Order of the friars Servants of St. Mary of the Diocese of Castello on the feasts of Christmas, the Circumcision,

Epiphany, Easter and the Ascension, Pentecost, Corpus Christi and the solemnities of the Glorious Bl. Virgin and the consecration of the said church, as well as to those who devoutly hear the sermons of the friars in church and those who take part in the meetings of the Confraternity of Bl. Mary in the same church.

*Serena virgo mater*

Documented in: BRANCHESI-PIN, *Catalogo della mostra*, p. 74 (CITERONI, *L'Ordine dei Servi di santa Maria nel Veneto*, p. 355, n. 1/66).

**100) 1344 December 3, Avignon.**

Clement VI, after the death of the late Peter, prior general of the friars Servants of St. Mary, who finished his days at the Apostolic See, thus falling into the cases of providing for regular and secular offices reserved to the decision of the Apostolic See, nominates prior general of the friars Servants of St. Mary of the Order of St. Augustine, fra Mathew of Castel della Pieve, a professed member of the said Order and belonging to the priesthood, entrusting to him the care and the administration of the Order in the spiritual and temporal realms.

*Ad regendum statum*

Documented in: Archivio Segreto Vaticano, *Reg. Vat.* 163, f. 61 v, ep. 46 (RESCHIGLIAN, *Aspetti della storia dell'Ordine di Servi*, p. LXXIX-LXXXI, n. 34); partial Published in: *Constitutiones novae*, p. 17-18 note 2; documented in: TAUCCI, *Note documentarie*, p. 255.

**101) 1346 March 23, Avignon.**

Clement VI, placed by divine decision at the government of the Universal Church, so that priories of the religious do not suffer spiritual and material losses on account of the lawsuits that sometimes happen among them, intervenes with regard to the problem presented to Benedict XII in consistory on the part of some friars of the Servants of St. Mary of the Order of St. Augustine, concerning the bad and partial conduct of the late prior general, Peter of Todi, in the government and in the administration of the Order, thus needful of a by no means moderate reform in things spiritual and temporal; that Pope, wishing to be better informed about the matter, had personally convoked to the Apostolic See fra Peter and some other priors and friars of the Servants and had orally entrusted the duty of restoring concord between the parties in dispute and to keep informed the Cardinal Bishops Peter [Després] of Preneste and Bertrand [Del Poggetto] of Ostia, to whom the general Peter and the other priors and friars had personally submitted some written statements and the proposals of reform, afterwards examined by the said Clement after the death of his predecessor. The Pontiff, wishing to dedicate himself with care to the needful and urgent reform of the condition of the friars, among other measures, establishes that from now on the general chapter is to be celebrated every three years, in which the prior general, all the provincials, as well as the readers in Theology from the general houses of study and also the conventual priors and *discreti* should participate; that in every province, the provincial chapter is to meet annually and the prior provincial, the priors conventual, the readers who teach in every faculty and two discreti friars elected by the majority of each priory and also the prior general or his vicar have to attend; that in the same provincial chapters the students to be sent to Paris have to be chosen.

*Regimini universalis Ecclesie*

Published in: *Constitutiones recentiores fratrum Servorum s. Mariae 1503-1766*, ed. P. M. SOULIER, in *Monumenta OSM*, VI, Bruxelles 1903-1904, p. 56-61; documented in: O. J. DIAS, *I Servi nel Trecento (prima e dopo la grande peste del 1348)*, in *I Servi nel Trecento. Squarci di storia e documenti di spiritualità* (3<sup>a</sup> settimana di Monte Senario, 8-13 settembre 1980), Monte Senario 1980, p. 30-31; F. A. DAL PINO, *Tentativi di riforma e movi-menti di osservanza presso i Servi di Maria nei secoli XIV-XV*, in *Reformbe-muhngen un Observanzbestrebungen im spätmittelalterlichen Ordenwesen herausgegeben von K. Elm*, Berlin 1989, p. 358-359.

**102) 1346 October 26, Bologna.**

Beltramino, Bishop of Bologna, concedes to the friars Servants of St. Mary who dwell in the district of St. Petronius, permission to construct, on land of their property on the Main Road, a church under the title of the Glorious Bl. Virgin, on the condition that they acquire a house or an immovable property for the parish church of St. Thomas of Braida, in whose territory the church will be built, from the leasing or the income of which, the said church may extract 8 Bolognese lira a year.

Documented in: Arch. Gen. OSM, *Annalistica Soulier*, n. 54 (MONETTI, *Vescovi diocesani e frati Servi*, II\*, p. 40 n. 98).

**103) 1347 July 19, Lucca.**

Puccina, wife of Marzio of Licignano della Garfagnana, daughter of the late Francis of the Onesti of the sons

of the An-guilla Family, makes a will in which he asks to be buried, dressed in the habit of the Order, at the church of St. Mary of the Servants in Lucca; she leaves to friar James, the prior of the friars, 6 stadi which meet the cause of the masses to be sung; to the priory she leaves the income of 24 stadi of grain *pro remedio anime sue*; she constitutes fra Mathew of the Order of the friars of the Servants, the son of Marzio and herself, her universal heir.

Documented in: *Trasunto delle pergamene di Lucca*, n. 920.

**104) 1347 December 23, Montefiascone.**

Bertrand [Del Poggetto], Cardinal Priest of the title of St. Mark and Legate of the Apostolic See, to the archbishops, bishops and other ecclesiastical prelates of the territories of his legation, declares the prior general and the friars Servants of St. Mary, present in the aforesaid zones, exempt from the expenses of the procurations of the apostolic legates, given that they have up to now paid and that they have in common only modest possessions and that they sometimes beg.

*Dilectorum in Domino*

Published in: *Annales OSM*, I, p. 291 (FRANCHINI, *Cardinali legati e frati Servi*, p. 233-234 n. 23).

**105) 1347 November 1<sup>st</sup>, Bologna.**

Bombologno Aymerici makes a will, in which he establishes that one of the two chapels in the apse of the new church of the Servants of St. Mary in the Main Road is to be entitled to St. John the Evangelist, and that above its altar a portrait picture in honor of that saint is to be placed, leaving for this the sum of 400 lire.

Original: Archivio di Stato di Bologna, *San Giacomo*, 11/1617 n. 14; documented in: P. M. BRANCHESI, *La chiesa e il convento di Santa Maria dei Servi in Bologna prima del 1583*, in L. NOBILI, *Il convento di Santa Maria dei Servi in Bologna, sede della Regione Carabinieri Emilia-Romagna*, Bologna 1992, p. 36.

**106) 1348 December 3, Avignon.**

Clement VI, to the priors provincial and conventual and to the other friars of the Servants of St. Mary of the Order of St. Augustine, in order that they show due obedience, states that he has entrusted the administration and the government of the Order, they come after the death of the prior general Mathew, which happened far away from the Roman Curia, to fra Vitale of Bologna, a professed and a priest, and trusting that the prior general and the friars placed under his government will enjoy favorable developments with the help of divine grace.

*Regime universalis Ecclesie*

Published in: *Annales OSM*, I, p. 295 (RESCHIGLIAN, *Aspetti della storia dell'Ordine dei Servi*, p. XCIX-CI n. 39).

### 3

## SEALS OF THE GREATER PRIOR OF MONTE SENARIO AND OF THE PRIORS GENERAL OF THE ORDER

These seals are, because of their nature as official, legal “signs”, one of the most significant and concise expressions of the nature of the Order, precisely because they are, in a way, limited to an iconographical representation and surrounding “inscription”. If it is normal that the seal of a church consecrated to the Virgin should be centered on her image, then when that of a moral body bears a similar likeness, it means that its members have a special relationship to the Bl. Virgin herself.

We have the description of the seal, by a notary, of the “greater” prior of Monte Senario, who must have been St. Bonfilius, presented on 7 July 1255 to the Episcopal Vicar of Città di Castello by fra Ristoro as proof of his election as prior of the two priories of Città di Castello and Borgo Sansepolcro: on it was the image of the Bl. Virgin Mary with the child on her arm and around it the inscription: “Seal of the friars Servants of the Blessed Virgin Mary of the place of Monte Sonaio”. So the prior and the friars of Monte Senario had inscribed on their seal, the official means of authentication of letters, the figure of the Mother of the Lord as patroness and titular of the new community. The seals of the two prior generals who succeeded, after little more than thirty years, the greater prior of Monte Senario, are also known to us: those of fra Lotaringo of Florence (1285- c. 1300) and fra Andrew of Borgo Sansepolcro (1300-1314); they substantially remain the same as the earlier one. In an act of 1289, seen in the priory at Montepulciano by fra Arcangelo Giani; the notary describes the seal impressed on the letters patent validating the priorship of fra Bonaventure of Pistoia by the first of these: “... and hanging from the letter a seal with the image of Bl. Mary with the Son on her arm on the lower half, etc. with the surrounding inscription: ‘Seal of the prior general of the friars Servants of St. Mary.’ “ For the seal of fra Andrew, there is a description by the notary John, son of Bonaventure, of Florence, who, having given the sense of letters sent by that prior general on 21 September 1308, continues thus: “which letters were sealed with the seal of the said prior general in green wax, which seal was oblong and had engraved on it the image of the Bl. Virgin Mary seated on a throne with her Son on her arm, placed in a tabernacle, and, in the lower part of the said seal was engraved the figure of a friar kneeling with raised hands, and all around the inscription: “Seal of the prior general of the friars Servants of St. Mary”. The two seals are almost identical and remain faithful to the Marian image and the title of the Order, establishing a continuity of tradition between the origins and the succeeding developments; the kneeling friar with upraised joined hands, sign of self-offering and consecration to the Mother of the Lord, stands for the Order of the Servants in its entirety.

Extract from: A. M. DAL PINO, *Madonna santa Maria e l’Ordine dei suoi Servi nel I secolo di storia (1233-c. 1317)*, in *Studi storici OSM*, 17 (1967), p. 35-37.

## 4

### BIBLIOGRAPHY QUOTED

BRANCHESI P.- P IN C. (under the direction of), *Catalogo della mostra*, in *Fra Paolo Sarpi e i Servi di Maria a Venezia nel 750° anniversario dell’Ordine*, Biblioteca nazionale Marciana – Sala sansoviniana, 28 ottobre-19 novembre 1983, Venice s.d. (but 1983), p. 35-102.

- CAPONERI M.-RICCETTI L. (under the direction of), *Chiese e conventi degli ordini Mendicanti in Umbria nei secoli XIII e XIV. Inventario delle fonti archivistiche e catalogo delle informazioni documentarie*, Archivi di Orvieto, Perugia 1987 (Archivi dell'Umbria. Inventari e ricerche, 9).
- CASAROTTO G. M.-SUÁREZ P. M., *La prima fondazione dei Servi a Venezia*, in *Quaderni per la storia delle fondazioni venete dell'Ordine dei Servi*, I, Vicenza 1966 (Bibliotheca Servorum veneta, 5), p. 9-24.
- CIPRIANI F., *La chiesa di S. Clemente ai Servi di Siena e i suoi arredi (1250-1810)*, tesi di laurea, Università degli studi di Firenze, Facoltà di lettere e filosofia, relatrice M. CIARDI DUPRÈ, a.a. 1994-95.
- CITERONI R., *L'Ordine dei Servi di santa Maria nel Veneto. Tre insediamenti trecenteschi: Santa Maria dei Servi a Venezia (1316), Santa Maria della Scala a Verona (1324), Santa Caterina a Treviso (1346)*, tesi di dottorato, Università degli studi di Padova, Facoltà di lettere e filosofia, Dottorato di ricerca in "Storia della Chiesa medievale e dei movimenti ereticali", IX ciclo, coordinatore del corso A. RIGON, data di presentazione 28 feb-braino 1997.
- DAL PINO A. M., *Note iconografiche sul b. Giovacchino da Siena e la sua Legenda*. I: *I tre rilievi con le storie della vita del beato*, in *Studi Storici OSM*, 8 (1957-1958), p. 156-161.
- DAL PINO F. A., *I Servi di Maria a Verona in età scaligera*, in *Gli Scaligeri (1277-1387). Saggi e schede pubblicati in occasione della mostra storico-documentaria allestita dal museo di Castelvecchio di Verona (giugno-novembre 1988)*, under the direction of G. M. VARANINI, Verona 1988, p. 431-440.
- DAL POZZOLO F. A., *Santa Maria della Scala di Verona chiesa e convento dei Servi (1324-1808)*. I: *Ricostruzione dell'archivio (secoli XIV-XIX)*. II: *Saggio sulle origini (1324-1348)*, tesi di laurea, Università degli studi di Padova, Facoltà di lettere e filosofia, relatore G. MANTESE, a.a. 1979-80.
- FRANCHINI A., *Cardinali legati e frati Servi di santa Maria in Italia dal 1304 al 1417*, Università degli studi di Padova, Facoltà di lettere e filosofia, relatore F. A. DAL PINO, a.a. 1993-94.
- GIANI A., *Originum et fundationum conventuum Ordinis Servorum b.M.v. diligens inquisitio et seriosa narratio pro Annalibus conscribendis ex variis hinc inde collectis chirographis*, [1610-1611 ca.], 2 codd., Arch. Gen. OSM, *Annalistica*.
- MONETTI R., *Vescovi diocesani e frati Servi di santa Maria in Italia e Germania dal 1304 al 1417*. I: *Storia*. II: *Documentazione*, Università degli studi di Padova, Facoltà di lettere e filosofia, relatore F. A. DAL PINO, a.a. 1991-92.
- RACKWITZ R., *Urkunden des Servitenklosters Himmelgarten bei Nordhausen*. I: *Urkunden bis zur Mitte des 14. Jahrhunderts*, in *Zu der öffentlichen Prüfung sämtlicher Klassen der Realschule erster Ordnung zu Nordhausen...*, Nordhausen 1881.
- RESCHIGLIAN C., *Aspetti della storia dell'Ordine dei Servi attraverso le lettere papali del periodo avignonese (1318-1374)*, tesi di laurea, Università degli studi di Padova, Facoltà di lettere e filosofia, relatore G. P. PACINI, correlatore F. A. DAL PINO, a.a. 1995-96.
- SOULIER P. M., *Chartae monasterii Erfordiensis Servorum sanctae Mariae*, in *Monumenta OSM*, III, Bruxelles 1902, p. 141-233.
- SOULIER P. M., *Chartae monasterii Sanctae Mariae Ordinis Servorum sanctae Mariae Hallis in Saxonia*, in *Monumenta OSM*, V, Bruxelles 1902, p. 141-233.
- SOULIER P. M., *De antiquitate imaginis sanctissimae Annuntiatæ in ecclesia Servorum sanctae Mariae Florentiae*, in *Monumenta OSM*, X, Roulers 1908-1909, p. 5-81.
- TAUCCI R. M., *Il convento di S. Maria di Montepulciano e i suoi ricordi*, in *Studi Storici OSM*, 2 (1934), p. 22-51.
- TAUCCI R. M., *Note documentarie alla "Series priorum generalium OSM" dalle origini al Concilio di Trento*, in *Contributi di storiografia servitana*, Vicenza 1964 (Bibliotheca Servorum Veneta, 2), p. 245-269.



