

My manuscript research in July of 2015 involved an investigation of a series of sermon manuscripts, manuscripts of ecclesiastical legislation, and manuscripts owned by parish priests in order to ascertain to what extent *Inter caetera*, Canon 10 of Lateran IV, which mandated episcopal (and implicitly parochial) preaching, was fulfilled in England in the years following the Council. The initial results are that the manuscript literature shows that, broadly speaking, the Council's mandate on preaching was a qualified success.

My tentative conclusions show a broad distribution not only of the canons of Lateran IV, but also Stephen Langton's 1222 Council of Oxford, whose fifteenth canon echoes *Inter caetera*. Manuscripts of these canons range all the way from a parish priest's small book covered only with stiffened parchment and cloth (London, British Library MS Additional 48344) to a deluxe manuscript with illuminated initials showing strong evidence of ownership by a monastery, cathedral, or similar institution (Cambridge, Gonville and Caius College, MS 44/150).

The sermon manuscripts themselves likewise showed a wide range of distribution. Certain sermon manuscripts of a cathedral church provenance, such as Oxford, Bodleian Library MS Bodley 443 and London, British Library MS Royal 7. F. X., showed features indicating a limited use outside of their monastic cathedrals, to include such features as lack of wear on pages and overall larger size as well as theologically advanced content. Others, however, showed enough in common in terms of size and costliness with parochial manuscripts that they—and others like them—may have received use outside of the cathedral's precincts.

Other research showed evidence of sermon manuscripts in parish churches. Certain manuscripts of unknown provenance, especially Cambridge, MS Gonville and Caius 351/568 and London, Dulwich College MS 22, show enough characteristics in common with manuscripts of known parochial provenance to strongly suggest that they could have been used by parish clergy. A key feature that sets apart manuscripts of sermons that may have come from a parish church is the signs of having initially been an unbound quire or group of quires that was later bound into a composite codex. Such a form of manuscript is often characteristic of the parish, since it was cheaper than a bound codex and more immediately practical. Manuscripts with such sermon collections can allow us to say with some degree of confidence that they belonged to a parish church. Several of the sermon manuscripts that I investigated, to include Oxford, Bodleian Library MS Hatton 67, showed that they contained sermons in this format.

My research also revealed that certain sermon manuscripts were "intermediate" in character, i.e., that they would have served for preachers preaching to clergy. Oxford, Magdalene College MS 168 in particular contained a wide variety of sermons by well-known academic preachers from both sides of the Channel. This handbook was almost certainly instrumental in university preaching at Oxford, preaching that would have been similar to the university preaching around Paris that has been so ably chronicled by scholars such as Nicole Bériou. This university preaching would have had a mixed audience of both clergy and laity and would also

Research Report
Andrew Reeves
"The Nourishment of God's Word:" *Inter caetera* in England

have influenced those clergy in training who would later have crafted sermons for their own lay flocks.

All told, the initial results of my research are that mandates to preach received a wide circulation and also that the manuscripts indicate a broad dissemination, both direct and indirect, of the rhetoric and concepts found in the sermon literature of the thirteenth century.

These are my preliminary findings. I will present further work based on this research at *Concilium Lateranense IV: Commemorating the Octocentenary of the Fourth Lateran Council of 1215* in November of this year in the Pontifical Gregorian University in Rome.

I am grateful to the Society for the Study of Medieval Languages and Literature for its generous financial support that enabled me to carry out this research. Thank you.