

# Table of Contents

I.	Introduction	1
I.1	Development, Goal and Method of the Study	2
I.2	Sources	5
I.2.1	Archival Material	5
I.2.2	Original Sources	6
I.2.2.1	The Monastery Library	6
I.2.2.2	The „Kleine Klosterneuburger Chronik“	6
I.2.3	The Secondary Literature	6
I.3	Biography	7
I.3.1	Origins	7
I.3.2	Initial Career in Klosterneuburg	8
I.3.3	Career as Provost	9
I.3.4	The Last Years	10
II.	Monastic Reform in the Early 15 <sup>th</sup> Century	13
II.1	Origins of the Canons Regular	14
II.2	The Observant Movement	15
II.2.1	The Narrative	16
II.2.2	The Carthusian Contribution	19
II.2.3	The Spiritual Support – Early Humanism and <i>Devotio Moderna</i> / New Devotion in the monasteries	21
II.2.3.1	Early Humanism	21
II.2.3.2	<i>Devotio Moderna</i> / New Devotion	22
II.2.4	A Path of Knowledge: Observance and Learning	24
II.2.4.1	Monastic Libraries	24
II.2.4.2	The Universities	25

II.2.5	The Political Support: Ecclesiastical authority and the Prince as paterfamilias of his territory	27
II.2.5.1	The Papacy	27
II.2.5.2	Princely Politics	27
II.3	The Tools of Monastic Reform	30
II.3.1	Visitation	31
II.3.2	Legislation – Consuetudines or Statutes	32
II.3.2.1	<i>Consuetudines</i>	33
II.3.2.2	Statutes	33
II.3.2.3	The Peculiarity of the Canons Regular	34
II.3.3	Living Guides – the sharing of personnel	35
II.3.4	Canons Regular of Fregionaia – a break with stability	36
III.	The Council of Constance and the Beginnings of the Austrian Visitation of 1418/19: the Melk Reform	39
III.1	The Situation of Constance	39
III.1.1	<i>De statu monachorum et aliorum religiosorum</i>	40
III.1.2	The Chapter of Petershausen	42
III.2	The Personalities converge	43
III.2.1	Duke Albrecht V and his Representatives to the Council	43
III.2.2	Provost Albert Stöck	47
III.2.3	Nikolaus of Dinkelsbühl and his <i>Reformationis methodus</i>	48
III.2.4	Nikolaus Seyringer of Matzen and the Subiaco Connection	50
III.2.5	Pope Martin V Colonna	52
III.3	The Austrian Visitation of 1418/19 and the Beginning of the Melk Reform: The Visitations of Melk and Göttweig	54
III.3.1	Stift Melk	54
III.3.2	Stift Göttweig	58
III.3.3	The Problem of Parish work	60

## Table of Contents

V

IV.	Stift Klosterneuburg in 1418	63
IV.1	The Sources	63
IV.1.1	The “Kleine Klosterneuburger Chronik“	63
IV.1.2	The Visitation Protocols of 1418 and the Protocol of 1419	63
IV.1.3	Miscellaneous – Syllabus, et al.	65
IV.2	The Broader State of Affairs in the Klosterneuburg of 1418	65
IV.2.1	Social and Economic situation	65
IV.2.2	The Political Scene	66
IV.3	The Observance and Life in the Monastery	68
IV.3.1	The Foundation	70
IV.3.2	Blessed Hartmann, the Rule of St. Augustine and the <i>Ordo Novus</i>	71
IV.3.3	The <i>Consuetudines</i> of Klosterrath: the <i>Consuetudines Nocturnis itaque horis</i> or <i>Consuetudines Canonicorum Regularium Rodenses</i>	74
IV.3.4	Spiritual legacy of Abbot Richer of Klosterrath	74
IV.3.5	CCL 626 – the Consuetudines of Koloman of Laa and the <i>Officium Capituli</i>	77
IV.4	The Community and its Inward Focus	80
IV.4.1	The Community	81
IV.4.1.1	The Capitulars	81
IV.4.1.2	The Lay Brothers, or Conversi	82
IV.4.1.3	Students and resident clergy	83
IV.4.2	The Canonry Offices	83
IV.4.3	The Field of Learning and Education	87
IV.4.3.1	The Monastery School	87
IV.4.3.2	The Library	88
IV.4.3.3	Relationship to the University	88
IV.4.4	The Monastic Economy	89
IV.5	Pastoral Responsibilities – the Community Looks Outwards	91

IV.5.1	Monasteries of Canonesses: St. Mary Magdalene and St. Jakob	91
IV.5.1.1	The Canonesses of St. Mary Magdalene Priory	91
IV.5.1.2	St. Jakob Priory	92
IV.5.2	The “Cure of Souls” and Stift Klosterneuburg in 1418	92
IV.5.2.1	A Cultic Emphasis: Chantries and Chapels	92
IV.5.2.2	Relations of the Parishes to the Monastery – Incorporation and Patronage	94
IV.5.3	The Stift as Supervisor – „ <i>In aller pflefflicher ordnung geborsam sein...</i> “	98
V.	The Visitation of 1418 and its Protocols	101
V.1	The Timing	101
V.2	July 23, 1418 – the Resignation	105
V.3	July 24, 1418 – Muestinger’s Nomination	106
V.4	The Protocol of July 24, 1418	107
V.5	The Verdict in the “Kleine Klosterneuburger Chronik”	109
V.6	The Protocol of 1419 – the “ <i>Charta visitacionis</i> ”	110
V.6.1	Nature of the Document	111
V.6.2	Structure	113
V.6.3	The Findings	114
V.6.3.1	Table of Contents	114
V.6.3.2	The Liturgical-Sacramental Focus	115
V.6.3.3	The Officers	119
V.6.3.4	On the Enclosure	121
V.6.3.5	The Spirit of Religion	123
V.6.3.6	Material needs and private property	124
V.6.3.7	Asceticism and Miscellaneous Directions	126
V.6.3.8	On the Nuns	129
V.6.3.9	Final rubrics	132
V.6.3.10	Conclusion and evaluation	133
V.6.4	The Case of the Subdean and the Ranshofen connection	134

## Table of Contents

VII

VI.	The First Steps of Reform and the Introductions of the Statutes of Raudnitz: 1418–1420	137
VI.1	Aftermath of the Visitation	137
VI.2	The Reform of the Canonesses of St. Mary Magdalene	138
VI.2.1	The Background	138
VI.2.2	Muestinger's Approach	139
VI.3	The New Provost and Relations with the Nobility	142
VI.3.1	Duke Albrecht V and his Patronage	142
VI.3.2	Of Ecclesiastical and Royal Visits	144
VI.4	The Struggle for Control of Reform: The Synods of 1418 and 1419 and Provost Georg's Nomination as Visitator General	145
VI.4.1	Ecclesiastical Reaction and the End of Duke Albrecht's Visitation	145
VI.4.2	Muestinger's new role	147
VI.5	The Raudnitz Canons and the Preparation for the Observance	147
VI.5.1	Two Canons of Raudnitz and an Interventionist Prince	147
VI.5.2	Duke Albrecht and the Raudnitz Connection	149
VI.6	Raudnitz and its Reform	150
VI.6.1	Foundation and Dispute	150
VI.6.1.1	Bishop Johann, Ecclesiastical Politics and Nationalism	151
VI.6.1.2	Pope Benedict XII and “ <i>Ad Decorem Ecclesiae</i> ” of 1339	152
VI.6.2	Raudnitz, The Early Humanist Spirit and the New Devotion	152
VI.6.3	The Raudnitz Observance	154
VI.6.4	The Spread of the Reform	155
VI.6.4.1	Bohemia and Moravia	155
VI.6.4.2	Germany and beyond	156
VII.	CCL 58: The Statutes of Raudnitz-Klosterneuburg	159
VII.1	Of the Statutes and their Peculiarity	159

VII.1.1	Alteration or Removal of the Indicated Headings	160
VII.1.1.1	<i>Quando vestiendus est novicius, primum ducatur ante summum altare...</i>	160
VII.1.1.2	<i>Nunc enim dictum est qualiter perfeciores sponte de negligencijs suis se indicandos proponant...</i>	161
VII.1.1.3	<i>Religionis nostre dispendijs...</i>	161
VII.1.2	Introduction of Material from the <i>Charta visitacionis</i>	161
VII.1.3	Variations in Material in the Klosterneuburg Text	162
VII.1.3.1	Formula of Profession	162
VII.1.3.2	Prologue and first rubrics	163
VIII.	The Raudnitz-Klosterneuburg Statutes: A Commentary	165
VIII.1	Titles of the Rubrics	165
VIII.1.1	The Prologue: Theological Specificity and Early Lutheranism?	167
VIII.2	Chapters 1–6: the Path into the Community	168
VIII.2.1	<i>De recepcione noviciorum ad probationem</i>	168
VIII.2.2	<i>Ut erga pueros in congregacione nutriendos instantissimi cura adhibenda sit: a remarkable insertion</i>	169
VIII.2.2.1	An educational institution	170
VIII.2.2.2	The sobering reality of sin	170
VIII.2.3	<i>De novicio qualiter sit admonendus</i>	171
VIII.2.4	<i>De recepcione noviciorum ad professionem</i>	171
VIII.2.5	<i>De ordine et modo professionis faciente</i>	172
VIII.2.6	Klosterrath tradition	172
VIII.2.7	<i>De professione facienda religiosorum nostri ordinis</i>	173
VIII.3	Chapters 7–15: The Discipline in Choir	173
VIII.3.1	<i>Qualiter quelibet persona huius monasterij orare debet instruatur hoc modo</i>	173
VIII.3.2	<i>Qualiter stent vel sedent in choro</i>	173
VIII.3.3	<i>De collectione vestimentorum et manicarum astriccione</i>	174
VIII.3.4	<i>De inclinacione</i>	174
VIII.3.5	<i>De sacerdote ebdomadario</i>	174
VIII.3.6	<i>Ubi sacerdos stare debeat ad collectas dicendas</i>	174

## Table of Contents

	IX
VIII.3.7 <i>Quando prostrate preces dicere debent</i>	175
VIII.3.8 <i>De venia petenda in choro</i>	175
VIII.3.9 <i>Qua disciplina lector ad legendum eat et redeat</i>	175
VIII.4 Chapters 16–30: The Daily Routine and Discipline	175
VIII.4.1 <i>Qualiter surgant et post hoc quid faciant</i>	176
VIII.4.2 <i>De capitulari accione</i>	176
VIII.4.3 <i>Qualiter prelati erga subditos delinquentes se habere debeant</i>	177
VIII.4.4 <i>Quo tempore loquendum et quo silendum sit et quid et unde loqui debeant</i>	179
VIII.4.5 <i>De confessione fratrum et communione</i>	179
VIII.4.6 <i>Quomodo se debeant preparare ad missam publicam</i>	179
VIII.4.7 <i>Quando stare vel sedere in missa publica debeant</i>	180
VIII.4.8 <i>Quando commessuri sint quid dicere aut quando se habere debeant</i>	180
VIII.4.9 <i>De dormitione fratrum ante nonam in estate</i>	181
VIII.4.10 <i>De bibicione fratrum</i>	182
VIII.4.11 <i>De officio vesperarum</i>	182
VIII.4.12 <i>Quando cenaturi sunt</i>	182
VIII.4.13 <i>De collacione fratrum</i>	182
VIII.4.14 <i>De completorio</i>	183
VIII.4.15 <i>Quod in dormitorio universi dormiant</i>	183
VIII.5 Chapters 31–34: On the Dead and the Dying	184
VIII.5.1 <i>De infirmorum et senum cura</i>	184
VIII.5.2 <i>De inunctione et exsequijs fratrum</i>	184
VIII.5.3 <i>De fundatoris memoria et aliorum benefactorum</i>	185
VIII.5.4 <i>De memoria parentum et prelatorum et fratrum nostrorum</i>	185
VIII.6 Chapters 35–40: Miscellaneous Rubrics	186
VIII.6.1 <i>De custodia sigilli conventus et litteris eidem missis et per eum mittendis</i>	186
VIII.6.2 <i>De horis fratrum laycorum</i>	186
VIII.6.3 <i>Quid frater suum dicere debeat</i>	187
VIII.6.4 <i>De minucione sanguinis</i>	187
VIII.6.5 <i>De conservacione et comodacione librorum</i>	187

VIII.6.6	<i>De fraternitate tribuenda</i>	188
VIII.7	Evaluation	189
VIII.7.1	The Question of Genre: Statutes or Consuetudines?	189
VIII.7.2	A Severe Rule?	189
VIII.7.3	Statutes with “Zeitgeist”	190
VIII.7.4	A Change of Tradition	191
IX.	Stift Klosterneuburg within the Austrian Raudnitz Context: Dürnstein and St. Dorothea	193
IX.1	The Historical Problem	193
IX.2	The New versus the Old: foundation and reform in the Raudnitz Observance in Austria	194
IX.2.1	New Wine into New Wineskins: the New Foundations of Stift Dürnstein and Stift St. Dorothea and their Noble Patronage and Agenda	194
IX.2.2	Andreas of Carinthia and the Raudnitz “Network”	197
IX.2.3	The “Canons Visitators” of 1418/19	197
IX.2.4	Advance of the Observance Beyond the Visitation of 1418/19	198
IX.2.5	The Synods and the Introduction of Episcopal Visitation 1418–1421	198
IX.3	Constitutional Development and its Meaning	200
IX.3.1	Justification of innovation	200
IX.3.2	Unification of observance	201
IX.3.3	An Austrian novelty	201
IX.3.4	<i>Statuta nova</i>	202
IX.4	Klosterneuburg and its own Way Forward	203
IX.4.1	Klosterneuburg and the Visitation of 1421 in the Documentation	203
IX.5	1421 and Reform under Muestinger: “ <i>Mens Sana in corpore sano</i> ”	205
IX.5.1	The Building of the Spirit: Liturgy, Education and Formation	206

	Table of Contents	XI
IX.5.1.1	Liturgy	206
IX.5.1.2	Education	206
IX.5.1.3	Formation	208
IX.5.2	The Building up of the ‘Body’: Construction and renovation	209
IX.6	Summary: One Reform, Two Directions	210
X.	Final Thoughts: Summation and Evaluation	213
X.1	Summation	213
X.2	Evaluation: Successes, Failures and the Tale of Koloman Knapp	215
X.2.1	Officers and Titles	216
X.2.1.1	Subdean	216
X.2.1.2	Novice Master	217
X.2.2	Effort at Uniformity	217
X.3	Evaluation through Koloman Knapp	217
X.3.1	An abridged biography	218
X.3.2	Koloman the ambassador	219
X.3.3	The message	221
	Index of Abbreviations	225
	Index of Select Names, Places and Concepts	227
	Bibliography	229
	Appendix 1: Transcriptions of the Statutes of Stift Klosterneuburg of 1371	239
	Appendix 2: Transcriptions of the Statutes of 1420	262
	Appendix 3: Prologue of the Statutes of Raudnitz-Klosterneuburg (CCL 58) vs. that of Raudnitz (XIX.B.3: <i>Statuta et necrologium canonicorum regularium S. Augustini monasterii Rudnicensis</i> )	289
	Index	291

