

Innocent IV — *Quanto studiosius* (19 August 1247)

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Bishop Innocent, servant of the servants of God to the beloved his sons, the Generals and Ministers of the Brothers Minor: Greetings and Apostolic Blessing.

By following more zealously those who are free for divine contemplation, the more gladly we provide for your rest, lest you, in leaving everything behind, are compelled (God forbid!) to stain again the feet which you are seen to have washed by your own efforts and temperament.

For, although your petition, which has been read by us, contained ⟨mention⟩ of all the things granted to your order (or to be granted in the future), you do not wish to make arrangements through yourselves (nor can you even by the institutes of your Order)—just as necessity frequently demands—in order to preserve the purity of your consciences, lest the odious subject of wandering about aimlessly be connected to you,¹ it is nonetheless necessary for this reason that you have recourse to the Apostolic See to which the ownership of the goods themselves belong.

We, wishing to provide for the rest of the Order and your needs by a paternal solicitude, grant to you by the authority of those present that each one of you is allowed (in the provinces entrusted to those ⟨brothers⟩) to establish through yourself, or through other brothers of yours (those to whom they think it should be entrusted) certain suitable, God-fearing men, who, for the indigence of individual places, can by our authority freely seek, sell, alienate, handle, exchange, spend, trade, and convert to the use of the brothers, such granted items (as well as items that will be conferred) according to your disposition, just as it will seem expedient for the place and the time for the necessities or advantages of the said Order of brothers. You are also allowed, as often as it will seem advantageous, to remove the very same men so established by you, and to ask others to take over the previous ⟨duties⟩ without any difficulty.

Now, let no man break this page of our concession, or oppose it with reckless daring. If anyone, etc.

Dated in Lyons, 19 August 1247, in the fifth year of our pontificate.

Dilectis Filiis Generali, & Provincialibus Ministris Ordinis Fratrum Minorum Salutem, & Apostolicam Benedictionem.

Quanto studiosius divinae contemplationi vacatis Domino famulando, tanto quieti vestrae libentius providemus; ne pedes, quos lavisse videmini affectu, & effectu omnia relinquendo, cogamini, quod absit, iterum inquinare.

Cum enim, sicut lecta Nobis vestra petitio continebat, de rebus omnibus Ordini vestro concessis, vel in posterum concedendis per vos ipsos, prout exigit frequenter necessitas, & juxta vestri Ordinis Instituta disponere nequeatis; nec velitis pro conscientiarum vestrarum puritate servanda; ne vobis odiosa vagandi tribuatur materia,¹ sed oporteat vos propter hoc semper ad Sedem Apostolicam, ad quam rerum ipsarum spectat proprietas, habere recursum;

Nos quieti dicti Ordinis, & necessitatibus vestris paterna volentes sollicitudine providere, praesentium vobis auctoritate concedimus; ut singulis vestrum liceat in Provinciis eis commissis per se, vel per alios Fratres suos, quibus id duxerint committendum,² constituere aliquos viros idoneos Deum timentes, qui pro locorum indigentia singulorum res hujusmodi tam concessas, quam etiam conferendas auctoritate Nostra libere petere, vendere, commutare, alienare, tractare, expendere, vel permutare, ac in usum Fratrum convertere valeant secundum dispositionem vestram pro necessitatibus, vel commodis Fratrum Ordinis memorati, sicut vobis pro loco, & tempore videbitur expedire; liceat quoque vobis eosdem /488a/ viros sic constitutos a vobis amovere, aliosque ad praemissa exequenda sine difficultate qualibet subrogare, quoties videritis opportunum.

Nulli ergo omnino hominum liceat hanc paginam Nostrae concessionis infringere, vel ei ausu temerario contraire. Si quis &c.

Datum Lugduni xiv. Kalendas Septembris Pontificatus Nostri Anno Quinto.

1. Presumably a reference to the *gyrovagi*, so often complained of in writings about the monastic life. Cf. *The Rule of Saint Benedict* 1.10–11, in Bruce L. Venarde, ed. and trans., *The Rule of Saint Benedict*, Dumbarton Oaks Medieval Library 6 (Cambridge, MA: Harvard University Press, 2011), 16–19: “The fourth kind of monks are those called gyrovagues, who spend their whole lives lodging in different regions and different monasteries three or four days at a time, always wandering and never stable, serving their own wills and the lure of gluttony, worse than sarabaites [“monks” who have professed no Rule; cf. 1.6–9] in every way” (Venarde trans.). 2. Corrected from *committe dum*.