APPENDIX IV

‘BROTHERS’ IN MANUSCRIPT H

Manuscript H contains a small number of references that indicate that it was produced for an audience of ‘brothers.’ In the original St. Georgen sermons there must undoubtedly have appeared references to women, more particularly to an audience of nuns. But the Middle High German transmission, too, contains collections that were aimed at a male audience. The following are the relevant passages in manuscript H:

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In the Table of contents Ls. 40 is introduced as follows: *Det sin de XII vrogt ende es een orberlic sermoen als de brudere onsen here suln ontfaen, ende es lanc* [These are the twelve fruits, and it is a pious sermon (for) when the brothers receive the Lord, and it is long] (Kern 1895, 180,25–28).

Ls. 11

This sermon includes a longer passage concerning the chapter of faults which contains a number of references to the disciplining of the brethren:

_Nu merct dit: duet een bruder een denc dat quaet es ende weder Got ende dar die sameninge af bedrufi mach werden, dis sal ic heme manen dat hit vor den bruderen in capitelen brenge ende sal dat dun in derre meiningen dat hi sig dar ane betere ende dat covent te vreden bliee. So dun ic heme regt. Nu wert ligte der bruder ongeduldeg ende wert bedrueft. Dis en hebbic engene sonde, hebbict dor guet gedan. Maer dadict heme te lede ogtle in wraken ogtle van omminnen, dat war mi grote sonde. Wie gutlike hit oec ontfinge ogtle wie vele guets draf quame, so wart mi dog sonde, want ict in quade dede ende ende in hate. Nu geschiet dat decke dat een bruder den anderen siet quaet dun ende denct: ‘Nü ware dese bruder wert dastüne warnes dat his genade suchte ende hit beterde.’ So denct hi dan her weder: ‘Dis en dut nit, hi worder ligt af bedrueft.’ Nu wil ic u dar tue enen raet geen der guet es ende wale mogt dun sonder sonde. Van allen dengen die gi siet ogtle hoert die te wandelne sin so suldt mercken in ore conscientien weder van der wrugin meer args ogtle guets komen moge. Dunt u in ore conscientien dat beter es gewrugt, so wrugt. Vendi oec dat beter es...
geswegen, so swigt. Ende also haudet ane even igeliken dengen, so bliftdis sonder sonde. Nu geschiet decke dat een mensche een denc ombe dbetste duet ende compt ten ergsten. Es heme dat sonde? Jaet, est also dat hiet met eengen denge mogte hebben versien. Ende ogt van sinre onbescheidenheit ligte es geschiet, also dat hit met harden worden ogte met wreden heft also tue bragt dat der bruder vor gut en can genemen die gewruigt es, so magt heme wale ene sonde sin. Mar heft hi alle di denc versien die te versinne waren na sinre bescheidenheit ligte es hiet mag, Ende dan met minlien ende met sechten worden sinen bruder maent sinre scout, al compt dan eneg arg draf, dans heme engeen sonde. Dit hebbic al dar ombe gesproken op dat gi wet wie der mensche sondeget ane sin evenkersten. Want dats ene der sonden die den mensche hindert op den regten wech din onse here leit den regten mensche iegent himelrike

[Now hearken to this: if a brother does something that is evil and goes against God, and threatens thereby to disturb the community, then I shall therefore demand that he lay it before the brethren in chapter, and I shall do so with the intention that he shall thereby better himself and maintain peace in the monastery. In this way do I do him justice. Now, the brother in question may likely become impatient or distressed. In this I have done no wrong. As long as my motives are good. But had I done it to hurt him, or for vengeance, or out of enmity, then I would have committed a great wrong. No matter how well he received it or however much he benefited from it, I would still have done wrong, for I would have done it out of evil and hate. Now, it frequently happens that one brother sees another do wrong and thinks: ‘This brother deserves to be warned that he should seek mercy and better his ways.’ And furthermore he thinks: ‘However, I will not do it, for it will surely displease him.’ Now I would give you further advice that is good, and which you may carry out without doing wrong. Of all things that you see or hear that may require correction you should consider through her conscience whether denouncing them for it would cause more bad than good. If you consider in her conscience that it is better to denounce them it, then denounce them it. If, however, you find that it would be better to keep silent, then keep silent. Do this in all such matters, then you will do no wrong. Now it frequently happens that a person does something with good intentions, but it turns out for the worst. Is he to blame? Yes, indeed, if it is the case that he could somehow have anticipated it. And if it came about due to his courseness, such that he brought it about by means of hard or cruel words that the brother who was cannot possibly feel comfortable with it, then he has indeed done wrong. But if he has anticipated everything that might be anticipated