



***Der Liber Ordinarius. Die Grundlage für die Liturgie des Deutschen Ordens im Mittelalter.* Herausgegeben von Anette Löffler. Quellen und Studien zur Geschichte des Deutschen Ordens 57, Veröffentlichungen der Internationalen Historischen Kommission zur Erforschung des Deutschen Ordens 20. Herausgegeben von Udo Arnold. Ilmtal-Weinstraße: VDG Verlag, 2022. 604 pp. ISBN: 978-3-89739-962-4.**

The present publication by Anette Löffler, a scholar of considerable merit in the field of liturgical studies, represents the culmination of over two decades of research on medieval manuscripts of *librorum ordinariorum* of Teutonic Order's provenance. The author announced the commencement of this editorial project at a conference in the series "Editionswissenschaftliche Kolloquien":¹ Over the past two decades, the publisher has established itself as a leading authority on liturgical sources for the history of religiosity and spirituality. This has involved, for instance, the analysis of relics of medieval Prussian liturgical books held in the Geheimes Staatsarchiv Preußischer Kulturbesitz in Berlin, which have been used to a lesser extent in the modern period.² In Poland, such comparative research has been conducted by Andrzej Suski, who in 2022 compiled a catalogue of previous editions of *librorum ordinariorum*, also taking into account Löffler's edition discussed here.³

The term 'liturgical books' (*libri ordinarii*) is used to describe a series of books that were used in medieval dioceses under a variety of names, including *Agenda*, *Ordinarium*, *Ordinale*, and *Rubrica*. Similarly, in monastic communities, these books were known by different names, such as *Liber usuum* and *Consuetudines*. The development of these books can be attributed to the need to organise the

¹ Anette Löffler, "Die Edition liturgischer Quellen des Deutschen Ordens. Der Liber Ordinarius," in *Editionswissenschaftliche Kolloquien 2003/2004. Historiographie, Briefe und Korrespondenzen, editorische Methoden*, eds. Matthias Thumser and Janusz Tandecki (Toruń: Wydawnictwo Uniwersytetu Mikołaja Kopernika 2005), 351–362.

² Bibliography of Anette Löffler's works: http://opac.regesta-imperii.de/lang_en/autoren.php?name=L%C3%B6ffler%2C+Anette, accessed 29 November 2024.

³ Andrzej Suski, "Wydania średniowiecznych rękopisów liturgicznych typu Libri Ordinarii," *Liturgia Sacra* 28, no. 2 (2022): 163–203.

liturgical forms that had emerged since the early Middle Ages. Such books contained both rules and instructions intended for the clergyman or clergymen celebrating the holy mass, the *officium divinum*, as well as assistance in the use of various liturgical books.⁴ The prevailing view among scholars is that these books reflect the local liturgical tradition and serve as a valuable source for the study of particularistic religiosity and spirituality. This process of evolution was influenced by the introduction of new festivals to the calendar, local synodal legislation and, most importantly for the purposes of Löffler's study, decrees issued by authorities of Teutonic Order. Most of these books were produced during the 13th and 14th centuries. This is clearly connected to the significant expansion of diverse local forms of piety across Europe. In the case of Teutonic Order in Prussia, the creation of *librorum ordinariorum* may also have been motivated by the desire to standardise and organise the liturgy in convents composed of brothers of the Order coming from various areas of the Holy Roman Empire. Therefore, these books may have grown out of particular liturgical traditions. The authorities of the Order attached great importance to the fulfilment of the prescriptions set forth in the Order's Rule, which required all members of the convents to attend the canonical hours, both *nocturnas quam diurnas*, in accordance with the established order (*secundum ordinem scripta sunt*).⁵ Evidence of this attention to the tenets of the Rule can be found in the recommendations issued in 1448 by grand master Konrad von Erlichshausen to the dignitaries and officials of the Teutonic Order in Prussia. These recommendations pertained to the proper performance of divine service in the convents, which was to be the subject of a visitation.⁶

Prior to undertaking the editorial work, an extensive searches of the archives and libraries was conducted, resulting in the discovery of two complete manuscripts of the *libri ordinariorum* dating back to the turn of the 13th and 14th centuries (HB I 158 from the Württembergische Landesbibliothek in Stuttgart and Ms. Mar. Q 27 from the Biblioteka Gdańska Polskiej Akademii Nauk) along with their subsequent additions and corrections (*Correctio Notulae*). The study also

⁴ See Józef Waclaw Boguniowski, *Rozwój historyczny ksiąg liturgii rzymskiej do Soboru Trydenckiego i ich recepcja w Polsce* (Kraków: Wydawnictwo UNUM, 2001), 143–145.

⁵ *Die Statuten des Deutschen Ordens nach den ältesten Handschriften*, hrsg. v. Max Perlbach (Halle/Salle: Max Niemeyer, 1890), 34.

⁶ *Visitationen im Deutschen Orden im Mittelalter*, part I, 1236–1449, ed. Marian Biskup and Irena Janosz-Biskupowa, prep. Udo Arnold, *Quellen und Studien zur Geschichte des Deutschen Ordens* 50, Veröffentlichungen der Internationalen Historischen Kommission zur Erforschung des Deutschen Ordens 10 (Marburg: N. G. Elwert Verlag 2002), Nr. 135.

encompassed incunabula and old prints of Teutonic Order's breviaries containing the liturgical text of *Correctio Notulae*. In the introduction, Löffler identifies the distinctive features of the manuscripts from Stuttgart and Gdańsk, conducting a detailed examination of various elements, including the *Alleluia*-verses, sequences, and hymns within the context of liturgical (*temporale*) and festive (*sanctorale*) cycles.

In the publication under review, the term 'liber ordinarius' is used to refer primarily to the editions of the Officium order A (pp. 106–313), the Mass order B (pp. 314–416) and the corrections and additions C (pp. 417–474). The manuscripts have been prepared in accordance with the editorial principles developed by the editors of the *Spicilegium Friburgense* series.⁷ Furthermore, the author has included an edition of Pope Alexander IV's bull of 27 February 1257, which permitted the Teutonic Knights to utilise their own breviary in lieu of the Dominican one that had previously been employed (pp. 475–476). A reconstruction of the Teutonic Order's liturgical calendar from January to December has also been provided, encompassing the rank of feasts and the number of readings (pp. 477–490). The edition is made accessible by the inclusion of comprehensive indexes, which include headings for liturgical feasts (pp. 491–499), as well as initials for chants and liturgical texts (pp. 500–580). The compilations have been situated within the broader context of research on medieval liturgy, with references made to a range of relevant compilations and databases (e.g. Cantus-Database).

For a number of reasons, Annette Löffler's work should be regarded as a landmark in the study of the spirituality of the Teutonic Order. Its significance extends far beyond the context of divine service in conventual churches and chapels. This is because we have gained access to tools which may, among other things, facilitate the analysis of the presence of elements of the Teutonic Orders' liturgical order in the calendars of those dioceses whose cathedral chapters were organised on the basis of the rule of the Teutonic Order (Kulmsee (Pol. Chełmża), Marienwerder (Pol. Kwidzyn), Königsberg (Rus. Kaliningrad)). The members of the order were expected to take part in the daily office *nach einhaltung ihrer notell*,⁸ while simultaneously assuming administrative roles within the diocese, overseeing the processes

⁷ <https://www.unifr.ch/liturgie/de/publikationen/spicilegium-friburgense/richtlinien-f%C3%BCr-die-einrichtung-von-manuskripten.html>, accessed 4 December 2024.

⁸ *Simon Grunau's preussische Chronik*, vol. II, *Tractat XV–XXII*, eds. Max Perlbach, Rudolf Philippi, and Paul Wagner, *Die preussischen Geschichtschreiber des XVI. und XVII. Jahrhunderts II* (Leipzig: Duncker & Humblot, 1889), 731.

of christianisation and evangelisation. The edition prepared by Annette Löffler appears to offer the prospect of a comprehensive study of the liturgical books of the Teutonic Order, extending beyond the examination of inventories and the enumeration of the number of liturgical books in chapels and conventual churches.

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