

Symbolum sancti gregozij de fide sancte trinitatis



Nredo in deum omni-
potentem patrem et
in filium et in spiritum
sanctum. Tres perso-
nas unam substantiam
patrem ingentium fi-
lium genitum Spiritum
vero sanctum nec
genitum nec ingentium sed
coeternum de
patre et filio procedentem. Confiteor unige-
nitum filium consubstantialem a sine tem-
pore natum de patre omnium visibilium et
inuisibilium conditorem lumen de lumine
deum verum de deo vero splendorem glorie
figuram substantie qui manens verbum an-
te secula perfectus homo creatus est iuxta
finem seculorum conceptus et natus ex spiri-
tu sancto et maria virgine qui naturam no-
stram suscepit absque peccato et sub poncio
pylato crucifixus est et sepultus tertia die
resurrexit a mortuis. Die autem quadrage-
sima ascendit in celum sedet ad dexteram pa-
tris vnde venturus est iudicare vivos et mor-
tuos positurus ante oculos omnium om-
nia singulorum daturus sanctis perpetua pa-
mia regni celestis iniquis autem supplicia
ignis eterni innouaturus seculum per ignem
Confiteor unam fidem unum baptismum unam
aplicam et uniuersalem ecclesiam que sola possunt la-
xari peccata. In nomine patris et filii et spiri-
tus sancti amen

**Incipit registrum sancti gregozij pape urbis rome vniuersis epi-
scopis per siciliam**

Oximus ut sicut decessorum nostro-
rum fuit iudicium ita vni eorumque
persone omnia committamus et vbi
nos presentes esse non possumus et vbi
primus representet auctoritas. Quamobrem
petro subdiacono sedis nostre intra prouin-
ciam siciliam vices nostras deo auxiliante
commisimus. Nec enim de eius actibus dubi-
tare possumus cui deo auxiliante tote no-
stre ecclesie noscitur patrimonium commi-
sisse. Illud que fieri debere perspeximus ut se-
mel per annum ad syracusanam siue cati-

nensum ciuitatem vniuersaliter honore quo
dignum est sicut eadem iustitiam fraternitas
nostra conueniat quatinus que ad vtilitate
prouincie ipsius ecclesiarumque pertinent
sive ad necessitatem pauperum oppressionem
que subleuanda vel admonitionem omnium
atque quorum excessus contigerit demonstra-
ri congrua cum eodem petro subdiacono
sedis nostre debeat moderatione dispo-
re. A quo concilio procul absint oia faci-
nosum nutrimenta atque inuidia interna tal-
bes nimis execrabilis animorum sacerdo-
tes suos concordia deo placita et caritas re-
cognoscat. Nec ergo omnia cum ea matu-
ritate ac tranquillitate gerite ut dignissime
episcopale possit concilium nuncupari

**Gregozius Iustino pretorici-
lie**

Quod lingua loquitur attestatur co-
scientia quia dudum vos et nulli
dignitatis occupationibus impli-
catis multum dilexi multumque veneratus
sum. Ipsa namque incessus vestri modestia
quibusdam conatibus exiebat ut diligere et
venerari etiam a nolente debuisset et cum ve-
nisse ad administrandam preturam sicilie
audiui gauisus sum et quia quondam in-
ter vos et ecclesiasticos simulationem subri-
pere comperi vehementissime contestatus
sum. Nunc vero quia et vos administratio-
nis cura et me studium huius regiminis oc-
cupat intantum nos recte diligere speciali-
ter possumus inquantum generalitati mi-
nime notemus. Vnde per omnipotentem do-
minum rogo in cuius tremendo iudicio no-
strorum actuum posituri sumus rationem
ut eius respectum semper gloria nostra an-
te oculos habeat et nunquam quodlibet ex
quo inter vos vel parua dissensio proueni-
at admittat. Nulla vos lucra ad iniustitiam
pertrahant nullius vel mine vel amicitie
vel ab itineris rectitudine deflectant. Quia
fit vita breuis aspiciat ad quem quandoque
ituri estis iudicem qui iudicariam potesta-
tem geritis cogitate. Solerter ergo intuen-
dum est quod cuncta lucra hic relinquimus
et solas dispendiorum lucrorum causas no-
biscum ad iudicium deportamus. Illa ergo
nobiscum sunt commoda querenda que ne
quaquam mors adimat sed mensura in
perpetuum presentis vite finis ostendant

miter roben wutz wepco nach mittag um 12 vhr
stund xxxi. minuten
Der ander herbstmond
Wirt new an donerstag nach egidij vor mittag inn
der vij. stund i. minut. Der buch an samptag nach
lampecti vor mittag in der ix. stund xxxvi. minuten
Der drit herbstmond
Wirt new an freitag nach sct michels tag nach mie-
tag in 8. iij. stund. lv. minut. Der buch an saptag fru
nach galli in 8. ij. stund. vi. minut. Embolismalis
Wirt new an allei heiligen tag sct. ij. stund. ij. minut
Der buch an suntag nach martin ze nach in der. x.
stund vi. minuten
Wintermond
Wirt new an sant antreas tag nach mittag in der j.
stund ij. minuten. Der buch am affte montag nach
lucie ze bantz in 8. v. stund. lvij. minut. Jenuer
Wirt new am affte montag nach dem Crist tag ze
mitternacht inn der xij. stund xij. minut. Der buch
an donerstag vor antoni ze mittem tag in der x. stund
xxj. minuten
Die nach volge die aterlaun dist tate nach warde
lauff des Mons in angeheite der vnter planeten
Janner.
An donerstag vor anthoni ouch an sct antyonis tag
gut ten iugen on die hauptader. An mittwoch nach
pauls behertij gut vñ alte on die diehad. An
trouwen abent zu liecht. vñ an dem tag mittel
den alten on die lendadern.
An mittwoch vñ donerstag vor valen. i gut den
iugen on die hauptadern. An dem tag. i. vñ die
englisch liß für d; siecht. An mittwoch nach mathie
gut den iugen on die diehadern.
An freitag vñ samstag nach cristiani gut a.

lungadern. An sant laurengen tag vñ an dinstag
damach mittel de iugen on die lendad. An mo. tag
nach vnser frowen schidung gut den iugen on die
schinbein. An sct augustins tag mittel ten alte on
die lungadern.
Der rste herbstmond.
An sonntag vñ montag nach vnser frowen geburd
mittel ten iunge on die lendader. An sonntag vor des
heiligen cruce findung vñ an de tag gut ten
iugen on die schinbin. An freitag vñ samstag vor
sant nichels tag mittel den alten on die lungader.
Der ander herbstmond.
An samstag vñ sonntag nach diomin gut ten iugen
on die schinbein. An donerstag vor galli vñ ouch an
sant gallen tag gut den iugen on die hauptadern.
An dinstag vñ freitag vor jymonis vñ iute mittel
ten alte on die lungad. Der drit herbstmond
An allei tag gut ten iugen on die diehad. An
samtstag. vñ suntag nach sct. h. tag. gut den
iugen on die schinbin. An sant martins tag vñ an
donerstag dar nach gut ten iugen on die houbtader.
An mittwoch vor elisabeth vñ an dem tag mittel
ten alten on die lungadern. An dem tag. i. gut
ten alten on die diehadern.
Wintermond
An sant barbara tag vñ an samstag damach gut
ten iugen on die schinbein. An mittwoch vñ donerstag
nach vnser frowen empfangung gut ten iugen on die
hauptadern. An dinstag nach sant thomas tag gut
ten alten on die diehadern.

Dis hat getruckt Cithetus trainer
von Reulingen zu Augspurg.



It is a common misconception that the whole output of the printed word is known and has been collected by libraries across the world. Although books do survive in greater numbers than any other human-made object (except possibly coins), they are also the historical objects most susceptible to destruction and loss. Fires and floods, wars and regime changes, thieves and zealots all pose risks to the survival of any given printed work. Some printed works were (and still are) designed to be ephemeral in nature: playbills, posters, broadsides, calendars, newspapers and almanacs. Indulgences printed by the likes of Johannes Gutenberg and William Caxton were printed in runs of over 100,000 copies, yet only a precious few (and, in some cases none) survive. These types of publications provide historians and interested readers with an invaluable fleeting glimpse of day-to-day life in a given place and time.

Yet, it is also because of human intervention that some of these ephemeral works have survived into the modern era. In fact, almost every day new examples of printing from the 15th-19th centuries are found in libraries, personal collections, auctions or bazaars. These range from one-sheet publications having been folded or bound into a larger volume, small pamphlets being found at the bottom of a box, or, as is the case with this book, sheets of out-of-date printed material being used as packing material for an old binding.

These two sheets were once glued to the front and back boards of a contemporary, 15th century binding of Günther Zainer's 1474-1476 printing of Pope Gregory I's *Epistolae*. These sheets are both the lower half of a one-sheet German language almanac printed for the year 1472. They are also two of the only four known copies of this specific almanac in the world. Zainer, the first printer to set up shop in Augsburg, is known for his illustrated books. However, he also printed almanacs in German and Latin in large broadsheet format every year from 1470 to 1490.

Almanacs in the vernacular (instead of the more official Latin) were popular by the last quarter of the 15th century, but because of their annual nature, were often destroyed or re-used after the year was finished. In fact, all the surviving copies of this almanac seem to have suffered the same fate, being re-used in bindings just a few years after they were printed. This was almost certainly a matter of economics: until the end of the 18th century, the cost of paper comprised 70-80% of the total cost of printing a book and any paper that could be re-used was.

St Andrews' two fragmentary copies of this 1472 almanac have survived within a beautiful 15th century Augsburg binding enveloping the *Epistolae*, a wonderful example of the output of Zainer's printing press. A late 15th century inscription on a leaf added to the front of the book states that the book was once kept at the Benedictine monastery of St Peter and St Paul in Erfurt (central Germany). This book was also once owned by John Lorimer, MD St Andrews (1764), who was a Fellow of the Royal College of Physicians of Edinburgh and who served as a surgeon in the British army in North America between 1758 and 1784, participating in both the French and Indian Wars and the American Revolution.

Ein gut selig Jar (German Almanac for 1472).
Augsburg: G. Zainer, 1472.

Classmark: Typ GA.A72ZG

