

# ARCHIVUM FRANCISCANUM HISTORICUM

PERIODICA PUBLICATIO  
PP. COLLEGII S. BONAVENTURAE



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## SUMMARIA

CLAUDIA BENVESTITO. – Il *Fondo Corali* della Biblioteca Provinciale dell’Aquila.  
Storia e nuova catalogazione (345-424)

*The Provincial Library of L’Aquila holds 31 large format liturgical books, gathered in a collection traditionally called Fondo Corali. These books, up to now little studied, can be grouped into two units which were handed over to the Province of L’Aquila at the time of the suppression of the ecclesiastical institutions in the 1860s. The books belonging to the larger one of those units were confiscated at the local convent of the Observants at S. Bernardino. The present contribution examines the oldest documentation pertaining to the intricate history of the Fondo. It comes up with plausible hypotheses as to the origin of the choral books before they were found and seized at S. Bernardino’s. Mainly on the basis of their liturgical content, a grouping of the books is suggested, and, for the first time, a complete and coherent catalogue of the entire Fondo Corali.*

MAURO PAPALINI. – Nuovi documenti sul monastero del Santo Sepolcro di Venezia (425-456)

*The monastery of the Holy Sepulchre at Venice has recently caught the attention of researchers through the publication of some writings related to Bl. Chiara Bugni (1471-1514), a member of this Third Order Regular community. The article sheds light on some unpublished sources pertaining to the monastery. It gives us a transcription of a short history of the community, written probably in 1603, as well as of an Ordo dating from 1704, which provides the exact ritual for the admission of candidates to the novitiate and for religious profession. What emerges from these sources is an enclosed Third Order Regular community with some charitable outreach, with a distinct Rule given to them in 1517, and sober liturgical rituals, as compared to others stemming from the same Baroque era.*

ANCILLA RÖTTGER OSC. – Geistlicher und weltlicher Spiegel. Zur Geschichte des ersten Klarissenklosters *St. Trinitatis, Beatae Mariae et S. Clarae* in Münster (1613-1811) (457-481)

*The Poor Clares arrived at Münster/Westfalia in 1613 along with the Observant Franciscans. The article highlights the difficult beginnings as well as some archeological data pertaining to the sisters’ monastery, within the dense*

*monastic landscape of early-modern Münster. The developments which finally led to the suppression of the monastery in late 1811 are also discussed. Two appendices provide lists of its members in 1648 (54 sisters) and in 1803/05 (33 sisters), both transcribed from unpublished sources.*

PIERRE MORACCHINI. – Matériaux pour servir à l'histoire du Tiers-Ordre séculier à l'époque moderne. Répertoire des congrégations, France, XVII<sup>e</sup>-XVIII<sup>e</sup> siècles (483-567)

*The article offers a precious contribution to the history of the Secular Franciscan Order in modern times, often a neglected field of Franciscan studies. Actually, it draws up an inventory of 163 'congregations' (=consolidated local fraternities) of the Secular Franciscan Order present in 17<sup>th</sup>-18<sup>th</sup> century France. Each entry indicates the attachment to a local community of Conventuals, Observants, Recollects, Capuchins or the male Third Order Regular, as well as historical sources and, if available, interesting facts for each group. Although less common and numerous than the Confraternity of the Cord, the Secular Franciscan Order is shown to have been a lively lay movement in whose spiritual accompaniment nearly all available Franciscan forces present in France were actively involved.*

GUIDO ALLINEY. – Giovanni di Morrovalle e le *affectiones* anselmiane (569-584)

*The paper intends to determine, on the basis of the most recent studies on the manuscript tradition, the number of works attributed with some certainty to the Parisian period of the career of John of Morrovalle. Starting from this first result, the main objective of the paper is to contextualize the doctrinal position of Morrovalle in the debate on the motion of the will which characterizes the University of Paris in the 70s and 80s of the thirteenth century. The position that emerges refers to the distinction, introduced by Anselm of Canterbury, between  *affectio commodi* and  *affectio iusti*. It is a solution rather traditional in the Franciscan environment of the period, and for this reason it is not able to contrast the new radical doctrines of Godfrey of Fontaines and Henry of Ghent.*

YOKO KIMURA. – Predicazione 'di routine' di fine Quattrocento. Il diario di un anonimo predicatore francescano (Biblioteca Comunale di Foligno, ms. C. 85) (585-598)

*The unpublished diary of an anonymous Franciscan Observant preacher, now owned by the Foligno City Library, is an account of his own experience of itinerant preaching in northern and central Italy over a period of 24 years (1484-1507). It is a unique historical document that enables us to reconstruct "routine preaching" at that time (as distinct from the activity of the more famous charismatic preachers) from the preacher's own viewpoint. The author starts with basic information about the diary and the sermons included. It is then shown how*

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*the preacher prepared his sermons, in a process which entails the recalling, repetition and modification of the materials at hand. Finally, the article focusses on how "routine preaching" was received by both the civic and clerical authorities as well as by the people.*

DONATELLA BELLARDINI - CLAUDIA COSTACURTA. – *Visitatio Ecclesie S. Isidori Die 25 Augusti 1628*. La fabbrica dei Frati Minori irlandesi a Roma (599-606)

*This short note is part of a larger project which aims at studying in depth the 17<sup>th</sup> century history of the Roman Collegio S. Isidoro, founded in 1622 by Spanish Discalced Franciscans and occupied since 1625 by their Irish confrères, headed by Luke Wadding. It is the report of the Apostolic Visitation of 1628, transcribed in the article, which provides the very first description of the church and community at St Isidore's at this early stage. Initiated by Pope Clement VIII between 1592 and 1600, the Apostolic Visitation of churches, colleges and religious communities in the diocese of Rome resumed in 1624, on behalf of Pope Urban VIII, by the newly established Sacred Congregation of the Apostolic Visitation and its personnel.*