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SUMMARIA

PAUL BÖSCH. – Die *Vita brevior* des Franziskus von Assisi und ihre entfernten Verwandten (3-32)

L'autore compara la Vita beati patris nostri Francisci (Vita brevior), di recente scoperta, con la Vita sancti Francisci di Giuliano da Spira e analizza i brani paralleli nei quali queste due leggende si distaccano concordemente dalla Vita beati Francisci di Tommaso da Celano. Ben trenta di questi testi paralleli sono giudicati dall'autore come materiale più arcaico riguardo alla Vita beati Francisci. Viene quindi confermata la tesi, già varie volte avanzata dell'autore, secondo la quale il modello principale della Vita brevior e della Vita di Giuliano da Spira non fu la Vita beati Francisci, ma una sua forma precedente oggi perduta. I rapporti storico-letterari tra la Vita brevior e gli altri due testi comparati sarebbero quindi soltanto indiretti.

GIANPIERO TAVOLARO. – *Noe vir iustus atque perfectus*. Un inedito sermone *De beato Francisco* di Giacomo da Viterbo (4 ottobre 1305) (33-63)

The aim of this paper is to provide the edition and the historical-philosophical analysis of the only sermon devoted by the Augustinian master James of Viterbo to Saint Francis of Assisi and dated October 4, 1305, during the time of his episcopate in Naples. By comparing this sermon with other sermons on the same thema verse, dated between the second half of the 13th and the early 14th century and belonging to Franciscan and Dominican milieux, the originality of James's sermon can be found in the rigorous triadic pattern of its argumentations, in the stringency of its arguments and in James's preference for the Neoplatonist tradition, especially for Proclus, the only philosophical source explicitly mentioned. These elements also allow us to highlight the continuity between James's activity as preacher ad populum and his earlier activity as master of theology.

SARAH MCNAMER. – The Debate on the Origins of the *Meditationes vitae Christi*: Recent Arguments and Prospects for Future Research (65-112)

Negli ultimi dieci anni si è avuta una significativa attività di ricerca riguardo la lingua originale, la data, l'autore e la storia testuale di uno dei più importanti e influenti testi francescani, le pseudo-bonaventuriane

Meditationes vitae Christi (MVC). Attualmente è in corso un vivace dibattito tra due ipotesi: S. McNamer sostiene che la versione originale fu un breve testo composto in volgare italiano, forse da una clarissa, tra il 1300 e il 1325, mentre P. Tóth e D. Falvay ritengono che il lavoro fu composto in latino intorno al 1300 da Giacomo da San Giminiano, uno degli esponenti degli Spirituali toscani. Il presente articolo riassume il dibattito in corso, propone puntuali risposte agli argomenti avanzati da Tóth e Falvay e indica aree promettenti d'indagine da parte di studiosi che non hanno ancora preso parte a questo dibattito.

JOHANNES K. SCHLAGETER, OFM. – Theologie oder Anthropologie des Kreuzes?
Augustin von Alveltdts Sicht menschlicher Misere in seiner Erklärung der
Klarissen-Regel von 1533/34 (113-154)

The Saxony friar Augustin of Alveltdt OFM starts his commentary on Pope Urban IV's Rule for the Poor Clares (1263) with a long meditation on the sense and nonsense of human crosses, as compared to Christ's salvific cross. In fact, he develops a rather pessimistic panorama of human miseries, caused by either fate or moral misbehavior. According to Alveltdt, this disaster is quite rarely illumined by Christ's cross, given the refusal of people to become his engaged disciples with all its consequences. It is the society of his time, including the impact of Protestantism, which is the background for Alveltdt's somber conclusions. In the end, though, his theology has some points of contact with Luther's theologia crucis. Schlageter largely quotes from MS Munich, Bayerisches Staatsmuseum, 3751, the only existing complete Latin copy of Alveltdt's Rule commentary.

CAYETANO SÁNCHEZ FUERTES, OFM. – Los franciscanos y el Hospital Real de los
Españoles de Manila, Filipinas (155-191)

During the colonial period, most of the hospitals in the Philippines were founded and run by the Friars Minor. The case of the Royal Hospital in Manila is an exception, since it had come into existence already before the arrival of the friars. Nevertheless, the Franciscans exercised pastoral and medical/nursing ministries in this hospital roughly since their arrival in 1578 until 1704, with major interruptions. Six documents relating to the administration of the hospital, issued between 1594-1691 and transcribed in the appendix, witness to the delicate negotiations between the Franciscan Province of St Gregory and the royal authorities in both Spain and the colony. From these letters also emerges the vain interest of the Hospital Friars of John of God to take over the Royal Hospital, as well as the intervention of the local Poor Clares in favor of the friars serving in the hospital and providing spiritual care for the sisters. The Royal Hospital in Manila gained additional importance to the friars as a training facility for their medical staff in both the Philippines and other East Asian missions.

SYLVIO HERMANN DE FRANCESCHI. – Morales franciscaines du jeûne et de l'abstinence au temps des Lumières. Ascétisme alimentaire et discipline régulière au XVIII^e siècle (193-217)

Throughout the eighteenth century, the Franciscan moralists worked intensely on commentaries and interpretations of the Rule of St Francis, an activity that their predecessors had begun as early as the thirteenth century. Naturally, they paid great attention to the regular prescriptions about fasting and abstinence, whose observance was threatened during the Enlightenment period, even though the Roman magisterium, under the pontificates of Benedict XIV and Clement XIII, tried to reaffirm the great principles of the Catholic Lenten discipline. The Franciscan moralists, who are studied and quoted in this essay, defended a strict respect for the dietary constraints enunciated by the Seraphic Rule, but, at the same time, they made concessions to mitigating customs which were too well established to be ignored.

CRISTINA CAMPO - MARIAFIAMMA FABERI, OSC. – Una lettera inedita di Caterina Vigri ai Reggenti di Bologna (1462) (219-232)

The article discusses and edits a formerly unknown letter by Catherine Vigri, preserved in the Bologna State Archives. Addressing the municipal authorities in 1462, she asks in the name of the sisters of the Clarian monastery Corpus Christi an alms in order to cover the stipend of their chaplain. An analysis of the request's language and handwriting, compared to the contemporary epistolary tradition of Corpus Christi, leads to the conclusion that the letter was conceived by Catherine and dictated to an able fellow sister.