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SUMMARIA

PRIAMO ETZI, OFM (Archivio Generale dei Frati Minori, Roma). – Verso un *Institutum mixtum*? La questione dell'accesso dei frati non chierici agli uffici di governo nell'Ordine dei Frati Minori (nota storico-giuridica) (5-20)

This short contribution takes paragraph 61 of John Paul II's Apostolic Exhortation Vita Consecrata (VC) as its starting point. In addition to Clerical and Lay Religious Institutes, VC also recognizes the canonical possibility of the existence of so-called "mixed" Institutes, in which all members—regardless of whether they are cleric or lay—have the same rights regarding access to offices of governance. Through a concise but chronologically wide-ranging examination of the principal Franciscan sources, supported by specialized historical-juridical studies on the subject, the article attempts to show how this new category (in which the Order of Friars Minor, currently identified by the Church as a Clerical Institute, hopes to be included as soon as possible) would better correspond to the original identity of the Franciscan Order as envisaged by Francis of Assisi in his Rule: a Fraternity open to cleric and lay friars without distinction.

MICHAEL F. CUSATO, OFM (Academy of American Franciscan History, Washington, D.C.). – The Minorite Vocation of the *fratres laici* in the Franciscan Order (13th - early 14th Centuries) (21-124)

Il contributo presenta nella prima parte il ruolo subordinato dei conversi tra i benedettini cluniacensi, i cisterciensi e i domenicani. In tale contesto emerge la novità della fraternitas di Francesco d'Assisi come movimento di penitenti laici, il cui sviluppo sino alla morte del fondatore viene indagato nella seconda parte. Come dimostra l'evoluzione della Regola 'non bollata', la fraternità in espansione doveva tenere ormai conto della presenza di frati chierici, fatto che come tale però non creava notevoli distinzioni (ad es., tutti portavano lo stesso abito e avevano accesso al servizio di ministro) e non minacciava l'unica vocazione minoritica-penitenziale. Dall'altro lato, le direttive del Lateranense IV sulla formazione ed approvazione dei predicatori, come anche i tentativi dei chierici di imporre le loro prerogative, andavano creando una nuova situazione, illustrata nella terza parte: come dimostrano le prime Costituzioni generali, l'ammissione dei frati laici, spesso destinati ai servizi domestici in conventi focalizzati sulla pastorale urbana, veniva ormai guardata con sospetto se non

*ostacolata. L'esempio di frate Egidio, la letteratura agiografica non ufficiale o ancora la testimonianza di Angelo Clareno lasciano intravedere una certa opposizione a questa tendenza generale e fanno del frate laico l'esponente della fedeltà all'ideale del *facere penitentiam*, in solidarietà con i bisognosi e con le popolazioni contadine.*

MAURO PAPALINI (Deputazione di storia patria per l'Umbria, Perugia). – *Le converse delle Clarisse: carattere e mutazioni lungo i secoli (125-168)*

Clare of Assisi provided at San Damiano a space for religious women who, despite their diversity (literate vs illiterate and intern vs extern sisters), were treated with the same dignity, based on their common profession. Using contemporary sources, this paper first follows the complicated historical developments which led to a great variety of (professed or oblate) sisters and their employments and appellations throughout the middle ages. In post-Tridentine times, then, most Clarian communities worked with the model choir sisters vs lay or converse sisters, with the latter being assigned the hard manual work within the convent and the particular service to privileged noble sisters or rich pensionaries. They had to wear a white veil, take meals and pray apart from the other sisters and were deprived of the right to vote. Only the massive return to the rule of St Clare in the 20th century and the impulse of Vatican II brought about a change of mentality which led to the abolition of this divisive system within the cloister. A final section presents early modern spiritual exhortations addressed to the converses which further cement their inferior status, but also hagiographical writings that highlight their mystical experiences as a rare area in which the converse sisters could gain attention.

BERND SCHMIES (Fachstelle Franziskanische Forschung, Münster). – *Brüder ohne Stimme: Auf der Suche nach den Laienbrüdern unter den Sächsischen Franziskanern in Mittelalter und frühreformatorischer Zeit (169-214)*

*We know of the strong lay element in the early Saxony province of the Friars Minor through Jordan of Giano's chronicle. Although, through the consolidation process of the medieval Saxony province, lay brothers have to withdraw from an engagement in pastoral care and positions of leadership, they still occupy a prominent place in the provincial miracle and example literature as examples of accomplished Friars Minor. For the Late Middle Ages, the author examines their traces mostly in necrologies, wills, and, during the early Reformation, in the documents mentioning the allocations made to them by the local magistrates to alleviate the former friars' transition to the secular life. Information on the Saxon lay brothers, the author has to conclude, remains quite fragmented, their trades (porters, cooks, shoemakers, master builders, painters...) being rarely mentioned; a specific problem is to clearly identify the *fratres laici* within the larger family of each convent, composed also of *servi*, *famuli* and perhaps *tertiaries*.*

ANDREA SPIRITI (Università degli studi dell'Insubria, Varese-Como). – Frati francescani pittori nello Stato di Milano del Seicento (215-234)

This paper aims to describe the artistic activity of some Franciscan lay brothers in the 17th century, a phenomenon of which, as the author shows, significant examples were found in the State of Milan during the Spanish era and especially in the recently established Milan Province of the frati riformati. The employment of the lay brothers and the use of their artistic skills had obvious economic implications for their communities and responded to the need to convey important spiritual, theological and identity-related values of the religious family to which they belonged. In particular, the author examines the careers of the Franciscan painters Fra Girolamo Cottica da Premana and Fra Emanuele da Como, whose significant artistic interventions in Dongo (S. Maria delle Lacrime) and in Rome (S. Francesco a Ripa) are presented.

STEPHEN O'KANE, OFM. – Franciscan Servants, Tertiaries and Lay Brothers in Nineteenth-Century Ireland (235-314)

Il contributo indaga le ragioni della scarsa presenza di fratelli laici nella Provincia irlandese dei frati Minori durante il XIX sec. Per i lavori domestici, le piccole comunità (raramente più di tre frati) si rifecero all'aiuto di personale laico o, più avanti nel secolo, di terziari perpetui, mentre sono reperibili nelle fonti soltanto sei fratelli laici del primo Ordine. Tra le ragioni di questa anomalia si può indicare la mancanza di una vita stabile e comune nelle fraternità, contesto in cui la presenza di fratelli laici avrebbe potuto essere valorizzata. D'altra parte, la ricca corrispondenza rilevata nell'archivio generale romano e in quello provinciale irlandese rivela le attitudini clericali e di superiorità tra i sacerdoti del primo Ordine così da non accettare facilmente dei laici come uguali nella stessa fraternità. Infatti, sono documentate le reazioni negative davanti alla richiesta di vari terziari di far professione nel primo Ordine. Alla fine del secolo, però, la Curia generale insistette sulla promozione dei fratelli laici come elemento importante nella riforma della vita regolare. L'autore offre uno studio pionieristico su un argomento spesso trascurato.

BENEDIKT MERTENS, OFM (Fрати Editori di Quaracchi, Roma) - MARIA GRAZIA SIMONCINI IN FABRIS. – Da Porta di Mestitia a Porta di Paradiso: Giacomo da Belgioioso (†1618) e le sue meditazioni della Passione (315-345)

This paper sheds light on a nearly forgotten Early modern Franciscan manual containing meditations on the Passion on a weekly basis and its author, Giacomo da Belgioioso, a member of the Reformed Custody of Pavia. A survey shows that this work had, under two different names, twelve editions ranging from 1610 to 1793, which were mainly published in Turin. After a presentation of the characteristics of these editions, as to the developments of their contents and illustrations, the editio princeps of this book finds a more thorough analysis in the context of contemporary Catholic and—more specifically—Franciscan

spiritual literature. As a result, whereas this manual proved to be a valid example of a Franciscan affective approach to the Passion in the early 17th century, its editorial success—as much as the traceable effective readership throughout two centuries—is somewhat surprising, given the changed spiritual climate during the Catholic Enlightenment period.

CAYETANO SÁNCHEZ FUERTES, OFM (Archivo Franciscano Ibero-Oriental, Madrid). – La diócesis de Nueva Cáceres (Filipinas) en 1655 según un informe de su obispo electo fray Antonio de San Gregorio, OFM (347-370)

The author presents the life and works of the Spanish friar Antonio de San Gregorio (1594-1661), a member of the St Gregory Province in the Philippines. His appointment to the bishopric of Nueva Cáceres in South-Eastern Luzon shows in exemplary fashion the difficult itinerary from the choice of a bishop candidate by the Spanish king to his consecration and actual episcopal ministry in this remote part of the Catholic world. As a matter of fact, fray Antonio was never consecrated bishop, since the papal nomination bull did not reach him in time. Nevertheless, he administered his diocese as bishop-elect from the early 1650s. The author then transcribes and comments upon a report on the diocese of Nueva Cáceres, which fray Antonio addressed to the Spanish king in 1655. He deplores the precarious material and pastoral state of his diocese and includes a plea for a more adequate distribution of parishes between secular and regular clergy. The second appendix consists of the transcription of a letter by the Cámara de Indias of 1660, which supports fray Antonio's request for financial help to pay for the issuing and shipping of the lacking papal bull.