

# ARCHIVUM FRANCISCANUM HISTORICUM

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## Historia fratrum laicorum in Ordine Minorum

FRANCISCO MORALES, OFM. – Los hermanos laicos en las provincias de México, siglos XVI y XVII. Dos temas por estudiar: evangelización y sociedad .....	433
JURI LEONI, OFM. – «Carissimo fratello». <i>Documenti a un devoto religioso di san Francesco</i> di fra Carlo da Sezze .....	469
BENEDIKT MERTENS, OFM. – Spiritual Exercises as a Means of Disciplining Lay Brothers? A Bavarian Case of 1722 (with un Unedited Document Transcribed by Dominik Dorfner, OFM) .....	505
RAFAEL SANZ, OFM. – La obra de Manuel Barbado sobre los Frailes leigos de la Orden Franciscana (1745) .....	535
PIERRE MORACCHINI. – Les doléances d'un frère laïc de Touraine pictaviennne au temps de la Commission des réguliers .....	569
MICHEAL RUEDIN, FFSC. – Die Priester unter den Franziskanerbrüdern vom Hl. Kreuz .....	587

## Discussiones et documenta

FLORIAN MAIR, OFM. – *Litteras domini Alexandri pape quarti integras [...] perspeximus*. Die durch Bischof Eberhard II. von Konstanz beglaubigten Litterae zur Kanonisation Klaras ..... 619

**Summaria** ..... 667

## Recensiones

LEPPIN, VOLKER. – Franziskus von Assisi. – (Werner Maleczek) ..... 671

KLOK, JAN C. – Der Lukaskommentar des Bonaventura von Bagnoregio als Handbuch der franziskanischen Spiritualität. – (Johannes Baptist Freyer) ..... 676

ROBSON, MICHAEL J.P. (ed.). – A Biographical Register of the Franciscans in the Custody of York c. 1229-1539. – (Jens Röhrkasten) ..... 679

NICOLAI DE AQUAEVILLA [OMin.] Sermones moralissimi atque ad populum instruendum utilissimi supra Evangelia Dominicarum totius anni. – (Aleksander Horowski) ..... 681

RAIMUNDUS LULLUS. – Opera Selecta. – (Rafael Ramis Barceló) ..... 685

COURCELLES, DOMINIQUE DE (éd.). – Les formes laïques de la philosophie. Raymond Lulle dans l'histoire de la philosophie médiévale. – (Rafael Ramis Barceló) ..... 687

LOEFKE, CHRISTIAN (Bearb.). – Das mittelalterliche Totenbuch der Mülhäuser Franziskaner. Edition und Kommentar. – (Florian Mair) .. 689

PAUL, JACQUES. – Louis d'Anjou. Prince et franciscain. – (Marco Guida) 693

PERE DAGUÍ. – Tractatus formalitatum brevis, Tractatus de differentia. – (Carla Compagno) ..... 696

CAMAIONI, MICHELE. – Il Vangelo e l'Anticristo. Bernardino da Ochino tra francescanesimo ed eresia (1487-1547). – (Pietro Delcorno) ... 698

DRENAS, ANDREW J.G. – The Standard Bearer of the Roman Church. Lawrence of Brindisi & Capuchin Missions in the Holy Roman Empire (1599-1613). – (Benedict Vadakkekara) ..... 702

PIRLET, PIERRE-FRANÇOIS. – Le confesseur du Prince dans les Pays-Bas espagnols (1598-1659). – (Francisco José García Pérez) ..... 706

DUBOIS, PAUL-ANDRÉ (dir.), Les Récollets en Nouvelle-France. Traces et mémoire. – (Pierre Moracchini) ..... 708

GUIDI, REMO L. [FSC]. – Jean-Baptiste de La Salle oltre l'agiografia devota. – (Giancarlo Rocca) ..... 712

**Notae bibliographicae** ..... 717

Libri ad nos missi ..... 729

Index alphabeticus ..... 733

Tabula materiarum ..... 749

Index auctorum anni 2019 ..... 753

## SUMMARIA

FRANCISCO MORALES, OFM (Biblioteca Franciscana de Cholula, Puebla). – Los hermanos laicos en las provincias de México, siglos XVI y XVII. Dos temas por estudiar: evangelización y sociedad (433-468)

*The Franciscan provinces in the Americas were founded in the sixteenth century as missionary entities in charge of converting to Christianity the large native populations. The missionary groups, coming from the European provinces, always included lay brothers who participated in the field of catechism, architecture and health care. However, there are very few historical documents to study the missionary activities of the lay brothers in the earliest years of the sixteenth century. Fortunately, thanks to the significant group of colonists who began to take the habit in the American provinces, from the middle of that century, we are able to approach the importance of their role among the friars in the Americas. This article studies the contributions of the lay brothers of the Holy Gospel Province to the process of converting to Christianity the native population of Mexico, as well as their participation in the growth of the Franciscan Order in a colonial society.*

JURI LEONI, OFM (Fрати Editori di Quaracchi, Roma). – «Carissimo fratello». *Documenti a un devoto religioso di san Francesco di fra Carlo da Sezze* (469-503)

*This contribution offers the edition of a letter of St. Charles of Sezze (1613-70), a lay friar of the Roman Riformati Province; the letter, written on 26<sup>th</sup> April 1652 and addressed to an unidentifiable Franciscan religious, has been preserved in two versions. Having presented Charles' epistolary activity and a catalog of his published and unpublished letters, the author moves on to the study of the tradition of the text and the criteria of this edition. The letter bears witness to the role, albeit exceptional in the panorama of 17<sup>th</sup>-century Franciscanism, of a lay friar in the field of spiritual direction and literary production, of which Charles of Sezze gave ample proof.*

BENEDIKT MERTENS, OFM (Fрати Editori di Quaracchi, Rome). – Spiritual Exercises as a Means of Disciplining Lay Brothers? A Bavarian Case of 1722 (with un Unedited Document Transcribed by Dominik Dorfner, OFM) (505-534)

*Il presente contributo vuole indagare il caso del manuale di Esercizi spirituali per i fratelli laici francescani, scritto da Simon Schlosser in uso nella Provincia bavarese a partire dal 1722, e la reazione negativa da parte dei frati destinatari. Di tale opposizione si apprende notizia da una lettera circolare dello stesso anno, inviata dal Ministro provinciale, di cui si offre la trascrizione in Appendice. Dopo un'introduzione sulle norme attorno al ritiro annuale, del Manuale di Schlosser viene offerta una descrizione del suo contenuto. L'A. poi prende in esame la lettera del Ministro provinciale, dove si accenna a rumori e critiche circa la proposta del Manuale. Secondo l'analisi dell'A., lo scontento dei fratelli laici dovette dipendere dall'insistenza sulle loro mancanze e dall'immagine complessiva d'inferiorità che di questi ultimi emergeva nel Manuale, strumentalizzato così per il loro disciplinamento. Infine, si cerca di contestualizzare il 'caso bavarese' inserendolo tra gli esempi di 'ribellione' dei fratelli laici francescani nel XVII e XVIII secolo.*

RAFAEL SANZ, OFM (Instituto teológico de Murcia). – La obra de Fr. Manuel Barbado sobre los Frailes legos de la Orden Franciscana (1745) (535-568)

*The author presents and discusses the Compendio Historico, Lego-Seraphico, published by the Spanish lay brother Manuel Barbado in 1745. The work offers a history of the Franciscan Order from the point of view of its outstanding lay brothers who, as missionaries, martyrs, founders, reformers or writers, largely contributed to its success story. Aware of contemporary disputes over the access of lay brothers to leadership positions, their right to vote and their precedence over younger clerics and novices, Barbado defends their standing with reference to the fundamental equality among all friars in the earliest days of the Order. The excellence of the Franciscan lay element is further stressed by the 101 biographical vignettes of Franciscan lay brothers venerated as saints, blessed or venerable, contained in the second and third part of Barbado's work. All in all, this book is an impressive 18<sup>th</sup>-century apologetic exaltation and defence of the state of Franciscan lay brothers, composed by a very self-assured member of their own ranks.*

PIERRE MORACCHINI (École franciscaine de Paris). – Les doléances d'un frère laïc de Touraine pictavienne au temps de la Commission des réguliers (569-586)

*The author presents, contextualizes and transcribes a letter of 1769 written by Br. François Dubois, a lay brother of the Touraine Pictavienne province at the time of the 'Commission for Regulars'. The letter aims at defending the rights of the Franciscan lay brothers, esp. the just order of precedence within the community, and deplors the persecution which Dubois and other friars were exposed to because of their protest. Dubois manifests a vivid interest in discussing legal documentation and historical (as well as current) examples, with the aim of showing that the lay brothers' place in the order isn't necessarily just at the bottom of the hierarchical ladder. Moracchini also picks up Dubois'*

*references to a small reform entity within the Touraine Pictaviennne province and presents both its history and modus vivendi.*

MICHAEL RUEDIN, FFSC. – Die Priester unter den Franziskanerbrüdern vom Hl. Kreuz (587-618)

*The paper presents the deliberations and struggles around the admission to priesthood in the history of the Franciscan Brothers of the Holy Cross, a TOR community with a distinctive lay charism. After sketching the foundational history since 1862 as well as the circumstances which, in 1937, led to the imposition of a Franciscan First-Order priest as general superior, the author focuses especially on the situation since the 1950s. A recent survey led by the author among members of this community, then, shows how the critical stance of a good part of the lay members as to the admission and role of priests in the Order persists, at least in an attenuated form. The appendix provides transcriptions of crucial documents related to this question, as well as biographical sketches of the nine priestly members of the community up to today.*

FLORIAN MAIR, OFM (Fratelli Editori di Quaracchi, Rom). – *Litteras Alexandri domini pape quarti integras [...] perspeximus*. Die durch Bischof Eberhard II. von Konstanz beglaubigten Litterae zur Kanonisation Klaras (619-665)

*Dopo che tre originali delle Litterae Clarae claris preclara per la canonizzazione di Chiara d'Assisi sono stati trovati e nel frattempo pubblicati, il presente contributo è dedicato ad una copia autentica, ossia ad un testo vidimato, conservato a Dresda (Sächsisches Staatsarchiv, Hauptstaatsarchiv Dresden, 10001 Ältere Urkunden, Nr. 559). Il documento in esame porta la più antica data di emissione di un originale, il 18 settembre 1255, ed è stato convalidato da Eberhard II, vescovo di Costanza, in data 29 novembre 1256. L'articolo riflette sulla struttura specifica delle Litterae, sulla loro contestualizzazione letteraria, sulla retorica e, infine, sulla provenienza del documento di Dresda. Non viene esaminato soltanto un esemplare specifico di questa lettera papale, ma vengono fornite anche informazioni sulla storia della trasmissione e sull'interdipendenza dei vari manoscritti delle Litterae. A questa discussione preliminare fa seguito l'edizione critica del testo.*