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SUMMARIA

JURI LEONI, OFM (Fratelli Editori di Quaracchi, Roma). – Rime volgari in onore di Caterina Vigri (1413-1463). Dal chiostro alla città (253-322)

This contribution offers a critical edition of some unpublished poetic verses in the vernacular Italian language in honour of Catherine of Bologna (1413-63). These poems were composed partly by the nuns of the Corpus Christi monastery and partly by literate citizens. This small corpus, to which we can add other rhymes previously published elsewhere by other editors, constitutes an interesting poetic canon that shows the synergy of religious and civil authorities in the hagiographic development of the personality of Catherine Vigri before canonization.

GIUSEPPE GARDONI (Società Storica Lombarda, Milano). – Il confessore del principe. Frate Antonio della Croce e Francesco II Gonzaga (323-390)

This study deals with the relationship between the marquis Francesco II Gonzaga (1466-1519) and his confessor, the Franciscan Antonio della Croce, who was appointed at the beginning of the year 1505. As such, it is a case study of the role of religious figures within Renaissance courts. The investigation is carried out through the examination of the daily exchange of letters between the two protagonists, forty-three of which (composed between 1505 and 1515) being published in the appendix. The relationship between the marquis and the confessor is to be grasped throughout this complex epistolary exchange, which includes confreres such as Pietro Arrivabene and Anselmo da Bologna who were co-authors of some of the letters. The same correspondence also reveals interesting data about the Observant Vicariate within the Venetian Province of the friars, backed by the marquis.

FLORIAN MAIR, OFM (Fratelli Editori di Quaracchi, Roma). – L'Oratio funebris atque consolatoria per Antonio Cardona. Un'opera sconosciuta di Pietro Galatino (391-425)

The Oratio funebris atque consolatoria for Antonio Cardona, a hitherto unknown work of the Friar Minor Pietro Galatino (ca.1460-1539/49), composed in the aftermath of the South Italian aristocrat's death (21 September 1513) and transmitted by an early print, comprises the literary genres of the laudatio

funeris and the consolatio as well as an epitaph. According to the panegyric rhetoric employed, the author praises not only the Cardona family (laus stirpis), but also the gesta preclara and virtues of the protagonist. It is particularly in the presentation of the virtues that the author applies the ideas of his first work, *De optimo principe, a mirror for princes*. He does so with the implicit help of various collections of exempla, comparing the protagonist with historical figures of the ancient world.

MAURO PAPALINI (Dep. di storia patria dell'Umbria, Perugia). – «Un'opera che sarà una perpetua memoria»: una fonte sull'origine e progresso del monastero delle Cappuccine di Città di Castello (427-464)

The author offers the transcription of a ms. chronicle of the monastery of the Capuchin Poor Clares at Città di Castello, along with the necessary historical contextualization. The chronicle covers the antecedents of the monastery and its foundation in 1643, provides lists of the community members, gives an account of the economic situation and relates facets of the life of the community up to 1725. It was, thus, written during the third term of Veronica Giuliani (1660-1727) as an abbess, and therefore sheds more light on the person and the monastic environment of the later saint.

CAYETANO SÁNCHEZ FUERTES, OFM (Archivo Franciscano Ibero-Oriental, Madrid). – Fray Antonio José de Luna Ramos, obispo de Nueva Cáceres (1768-1773) y el despotismo ilustrado en Filipinas (465-542)

This paper focusses on the dissemination of the Spanish language among the local populations in the colonial Philippines as an expression of Bourbon regalism. Promoted by Carlos III, this "linguistic imperialism" was fostered in the colony by the archbishop of Manila, Don Basilio Sanchez, and the governor, Simón de Anda y Salazar, around the time of the Provincial Council of Manila (1771). The Franciscans, among the main actors of missionary work in situ, largely opted for a pragmatic strategy of bilingualism in the fields of catechetics, Christian literature and theatre performances. In the main piece of the author's documental appendix of three unpublished letters of 1771/72, the bishop of Nueva Cáceres, friar Antonio de Luna, declares being unable to apply a royal decree according to which homilies should only be given in Spanish. The reasons put forth reveal his own pro-indigenous pastoral priorities as well as the reasons why the aim of comprehensive Spanish literacy among the local populations was illusory.

JOHANNES K. SCHLAGETER, OFM. – Die Bearbeitung von von Augustin von Alfeldts Erklärung der Klarissen-Regel (1535) durch Theodorich Dinger (Eger, 1704) (543-568)

The author offers the final part of a trilogy of editions and papers which concentrate on an explanation of Pope Urban IV's Rule, written in 1533/35 for

the Poor Clares at Eger (nowadays Cheb) by friar Augustin Alveldt. The extensive Latin text was abridged and translated into the vernacular German by the same Alveldt and destined to the table reading of the said sisters. In this present contribution, Schlageter presents a later print version of that German shorter text, prepared by friar Theodorich Dinger and published in Eger in 1704. Schlageter discusses passages that show how closely Dinger follows Alveldt's text which had been composed 170 years earlier, in a context of rising protestant attacks against catholic religious life; he then deals with some differences which show Dinger's own agenda: while he softens some of Alveldt's harsh critiques against protestants and Jews, he tries to make religious life appear plausible, or better, reasonable against the backdrop of the beginning Enlightenment era.

MARCELLO BOLOGNARI (Università Ca' Foscari Venezia). – *Le Laudes Dei altissimi di frate Francesco e l'oratio iniziale dello Stimulus amoris: un precoce esempio di ricezione duecentesca (569-585)*

This work aims to study the textual relationship between the opening prayer of the Stimulus amoris written by the lector Giacomo da Milano between 1273 and 1293 ca., and the Laudes Dei altissimi of Francis of Assisi. For this purpose, the historical-textual debate on the Chartula of Assisi is summarised and at the same time re-discussed, in order to outline its diffusion and reception in the XIIIth century. The most interesting point of Giacomo's reception is that it constitutes a proof of the circulation of Francis's prayer by the end of the thirteenth century, well before the surviving manuscript tradition that dates back to the XIVth century. The discussion of the relationship between the Stimulus and the Laudes also provides the opportunity to formulate new interpretative hypotheses on some passages of Francis's text.

AARON GIES (St. Bonaventure University, St. Bonaventure, NY). – *A New Source for Alexander of Hales: Anselm of Laon, Glosae super Iohannem (587-609)*

L'articolo indaga se Alessandro di Hales († 1245) nelle sue lezioni ancora inedite sul Vangelo di Giovanni e note come la Postilla in Iohannis euangelium, abbia o meno fatto ricorso alla glossa sul vangelo di Giovanni scritta da Anselmo di Laon († 1117) tra il 1090 e il 1110, le Glosae super Iohannem. Quest'opera, recentemente attribuita univocamente ad Anselmo di Laon e pubblicata a cura di A. Andrée, formò la base per la Glossa ordinaria in Iohannem, che gradualmente costituì le fondamenta della tradizione secondo la quale Anselmo avrebbe dato origine alla Glossa ordinaria. Alla luce di uno studio diretto dei manoscritti superstiti, come anche grazie all'edizione critica della Postilla in Iohannis euangelium di Alessandro di Hales, attualmente in preparazione, l'autore sostiene che Alessandro di Hales deliberatamente e intenzionalmente fece ricorso all'auctoritas di Anselmo di Laon, utilizzando brani tratti direttamente dalle Glosae super Iohannem, seppure questo non conferma se Alessandro possedesse o meno una copia integrale dell'opera.

MARIA EVELINA MALGIERI (University College, Dublin), *Le idee divine nella Scolastica francescana del XIII e XIV secolo (611-628)*

Augustine's Quaestio de ideis represented, for medieval theology and philosophy, an essential starting point and an interpretative key to explain, through the doctrine of divine ideas, both the relationship between God and the world and the very intelligibility of creation. It was a legacy as fruitful as it was problematic, which the recent volume Divine Ideas in Franciscan Thought (XIIIth-XIVth Century), has retraced in an innovative way through the acute point of view of Franciscan Scholasticism. The Franciscans devoted themselves with great commitment to use and to redefine Augustine's doctrine, offering a range of solutions that are profoundly different from one another. The volume that is discussed in this contribution has the merit of fully restoring the richness of the exegetical and doctrinal effort of Franciscan thought on Divine Ideas – an effort that goes from the constitution of a true Christian Platonic tradition to the radical questioning of this model and the progressive dismantling of all forms of Divine exemplarism.