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INDEX

Discussiones et Documenta

RICCARDO SACCENTI. – Manuscripts and printed editions of book IV of the <i>Summa fratris Alexandri</i>	3
JÖRG VOIGT. – Zwischen hochadeliger Gründung und Ordensinkorporation. Die Anfänge des Klarissenklosters Seußlitz (1273)	47
ROGERIO R. TOSTES. – La textualidad de la representación política: el ejemplo de los franciscanos en los dominios catalano-aragoneses (siglos XIII-XIV)	81
CAYETANO SÁNCHEZ FUERTES, OFM. – El monasterio de Santa Clara de Manila durante la ocupación de la ciudad por los ingleses (1762-1764)	127

Miscellanea

RYAN THORNTON, OFM. – Ordering the Books of Bonaventure's <i>Commentary on the Sentences</i>	199
PAOLO VIAN - ALBERTO FORNI. – David Burr, il libro dell' <i>Apocalisse</i> e la storiografia americana	209
HERMAN SCHWEDT. – Un inquisitore nella Toscana medicea, padre Dionigi Sanmattei OFMConv. (†1603)	233

PIERRE MORACCHINI. – Autour de Pierre Quesneville. Les commissaires généraux de la Terre sainte en France (XVII ^e -XVIII ^e siècles)	259
Summaria	281
Recensiones	
EVANGELISTI, PAOLO. – Il denaro francescano tra norma ed interpretazione (1223-1390). – (Ryan Thornton)	285
ALEXANDRI DE HALES <i>Quaestiones disputatae de moralibus</i> . – (Riccardo Saccenti)	288
PACIOCCO, ROBERTO. – Il <i>negotium imperfectum</i> per Ambrogio da Massa (1240-1257). Con l'edizione del rotolo processuale per la canonizzazione. – (Letizia Pellegrini)	292
ARMSTRONG, REGIS J. [OFMCap.]. – Into God. <i>Itinerarium Mentis in Deum</i> of Saint Bonaventure. An Annotated Translation. – (Michael W. Blastic) ...	295
MAURO, LETTERIO (a cura). – L'eletta dello Spirito: Maria in Bonaventura. – (Stefano Cecchin)	299
FITZPATRICK, ANTONIA - SABAPATHY, JOHN (eds.). – Individuals and Institutions in Medieval Scholasticism. – (Michael Robson)	302
SEUBERT, XAVIER [OFM] - BYCHKOV, OLEG (eds.). – Aesthetic Theology in the Franciscan Tradition. The Senses and the Experience of God in Art. – (Christopher Stace)	306
SOLVI, DANIELE. – Il mondo nuovo. L'agiografia dei Minori Osservanti. – (Juri Leoni)	310
CATERINA VIGRI [OSC]. – I dodici giardini. – (Antonella Dejure)	314
RITSEMA VAN ECK, MARIANNE P. – The Holy Land in Observant Franciscan Texts (c. 1480-1650). Theology, Travel, and Territoriality. – (John McCafferty)	317
DELCORNO, PIETRO - ZAVATTERO, IRENE (a cura). – Credito e Monti di Pietà tra Medioevo ed età moderna. Un bilancio storiografico. – (Antonio Cerro)	320
GRINGERI PANTANO, FRANCESCA. – Il Marchesato di Avola nel Cinquecento. I conventi, i feudatari. Santa Maria di Gesù dalla fondazione alla ricostruzione. – (Pietro Sorci)	324
MARIANO DA FIRENZE [OFM]. – Libro delle dignità et excellentie del Ordine della Seraphica Madre delle Povere Donne Sancta Chiara da Assisi. Die Ursprünge des Klarissenordens. – (Florian Mair)	326
TOMMASO DA OLERA [OFMCap.]. – Scritti IV. Lettere. – (Leonhard Lehmann)	330
BINASCO, MATTEO. – Making, Breaking and Remaking the Irish Missionary Network. Ireland, Rome and the West Indies in the Seventeenth Century. – (Mícheál Mac Craith)	333
BECKER-HUBERTI, MANFRED (Hg.). – DAS GREWLICHE UNTHIER DER KETZEREY. Vier Münsteraner Franziskanerpredigten aus dem Dreißigjährigen Krieg und eine fiktive Fürstenpredigt für Kaiser Karl V. – (Bert Roest) ..	336
Notae bibliographicae	341
Libri ad nos missi	349

SUMMARIA

RICCARDO SACCENTI (Università degli Studi di Bergamo). – Manuscripts and printed editions of book IV of the *Summa Fratris Alexandri* (3-46)

Nel 1255 la lettera De fontibus Paradisii di papa Alessandro IV chiedeva ai frati Minori della provincia di Francia di dare compimento alla grande Summa teologica la cui composizione, circa quindici anni prima, era stata intrapresa sotto la guida di Alessandro di Hales e Giovanni de La Rochelle. Prendeva così forma la quarta e ultima parte della Summa fratris Alexandri, dedicata alle questioni teologiche attinenti alla reparatio e redatta sotto la guida di Guglielmo di Melitona. Se il lavoro degli Editori Quaracchi ha messo a disposizione un testo critico delle prime tre parti della Summa, la quarta parte resta ancora priva di un lavoro editoriale condotto con criteri filologici. Il presente contributo, muovendo da una ricognizione dei codici e delle edizioni a stampa della Summa, presenta una prima serie di risultati di studio critico del testo e della sua tradizione manoscritta in vista di un futuro lavoro di edizione critica di questa parte dell'opera, che pure ebbe un ruolo di primo piano nei dibattiti teologici fra XIII e XIV secolo.

JÖRG VOIGT (Deutsches Historisches Institut, Rom). – Hochadelige Gründung und Ordensinkorporation. Die Anfänge des Klarissenklosters Seußlitz (47-79)

The article deals with the monastery in Seußlitz (near Meißen), especially its foundation (1268) and incorporation into the order of the Poor Clares (1273/74). This development is of general interest, as the monastery was initially connected with the sisters in Prague through Agnes of Bohemia, wife of Margrave Heinrich of Meißen and foundress of Seußlitz. However, this was not in the interest of the order's leadership, as the cardinal protector of the Poor Clares, cardinal John of S. Nicola in Carcere Tulliano, intended to homogenise the sisters under the Rule of Urban IV. After he had already influenced other monasteries in that sense elsewhere, Seußlitz was the first community in the Saxonia province to offer the opportunity of incorporation according to his intentions. The cardinal's letter to the provincial of Saxonia of 17 January 1273, in which the incorporation is explained in detail, is edited here for the first time.

ROGERIO R. TOSTES (CIDEHUS-Universidade de Évora). – La textualidad de la representación política: el ejemplo de los franciscanos en los dominios catalano-aragoneses (siglos XIII-XIV) (81-126)

This paper offers an overview of the leading exponents of political Franciscanism in the Catalan-Aragonese quadrant at the end of the 13th century and into the middle of the 14th century. The article's hypothesis is based on the well-known fact that the circulation of theological-political doctrines depended on the textuality developed by the Franciscans within the universe of the mendicant orders. The essay analyses the common elements of a doctrinal typology by examining this textuality from the writings produced by the Franciscan masters who had displayed a leading role in the Aragon Crown's political world. At the same time, the individual approaches of those masters – from among the Friars Minor and their influential lay followers – to the political practice of their time become evident.

CAYETANO SÁNCHEZ FUERTES, OFM (Archivo Franciscano Ibero-Oriental, Madrid). – El monasterio de Santa Clara de Manila durante la ocupación de la ciudad por los ingleses (1762-1764) (127-198)

The author reiterates the chronology of the English occupation of Manila in the second half of the 18th century and highlights the Franciscan stance and contribution to the events. A particular focus is on the Poor Clares who were evacuated and had to leave their monastery for an entire year in the process. Beyond relying on the respective historiographical literature, the author makes use of an extensive contemporary report on the fate of the Poor Clares community. The intense negotiations between the friars, the viceregal government and the English occupants, show how the security of the sisters was a pivotal concern for the warring parties in this conflict. In the appendix, this MS. document is published in full, along with three letters that shed more light on Fr. Antonio de Luna, the guardian of the friars in Manila and future bishop, and the role he played during the English occupation.

RYAN THORNTON, OFM (Fрати Editori di Quaracchi, Rome). – Ordering the Books of Bonaventure's Commentary on the *Sentences* (199-207)

Tra gli studi su Bonaventura da Bagnoregio si trovano differenti affermazioni riguardo l'ordine in cui il doctor seraphicus compose i libri del suo commentario alle Sentenze di Pietro Lombardo. Le due principali ipotesi risultano l'una dalla ricerca di Balduinus Distelbrink e l'altra da quella di Ignatius Brady. Questo saggio mostra che i dati raccolti da Distelbrink, infatti, confermerebbero la posizione di Brady per cui l'ordine della composizione dei libri del commento alle Sententiae sarebbe stato I-IV-II-III.

ALBERTO FORNI (Camera dei Deputati, Roma) - PAOLO VIAN (Archivio Apostolico Vaticano). – David Burr, *il libro dell'Apocalisse e la storiografia americana* (209-232)

David Burr's recent volume devoted to the medieval exegesis of the Apocalypse (The Book of Revelation, Grand Rapids, MI 2019) is the fruit of a nearly fifty-year acquaintance with the subject. The book quickly retraces the salient moments of the patristic and early medieval reading of the Apocalypse. It then expands in full, with introductions and translations of selected texts, on the authors of the twelfth and thirteenth centuries in whom, particularly in Peter of John Olivi, the author's greatest interest is concentrated. This work of Burr's crowns a series of studies on Olivi conducted in the second half of the last century, in a fervent season of North American historiography on medieval eschatology and on Joachim of Fiore, topics that had previously been the prerogative of German and Italian scholars such as Benz, Buonaiuti, Grundmann and Manselli.

HERMAN H. SCHWEDT. – Un inquisitore nella Toscana medicea, padre Dionigi Sanmattei OFMConv. (†1603) (233-258)

The author deals with the career of the Conventual Franciscan Dionigi Sanmattei, an acclaimed theologian and orator as well as a provincial of the Umbrian province, active in the post-Tridentine era. Whereas previously, the Florentine Inquisition had been in the hands of the Duke, Sanmattei became in 1578 the first Florentine Inquisitor mandated directly by the Congregation of the Inquisition. In this period, the emergence of Protestant groups wasn't a substantial threat to Catholicism anymore in the Italian states; rather, the Inquisition began to take control over the conduct of a population prone to superstitions and watched over the implementation of the rules issued in the confessionalization process. The article sketches a concrete portrait of the Inquisitor's daily tasks and struggles, based on contemporary archival materials; his overall source is a funeral oration in honour of Sanmattei by the Servite friar Alberto Rutilensi. An appendix lists a good number of books published between 1579 and 1600 which received Sanmattei's imprimatur.

PIERRE MORACCHINI (École Franciscaine de Paris). – Autour de Pierre Quesneville. Les commissaires généraux de la Terre sainte en France (XVII^e-XVIII^e siècles) (259-280)

The author presents the figure of the Commissioner General of the Holy Land during the 17th and 18th centuries in Franciscan legislation, and with a particular focus on the French commissioners and how they carried out their ministry. Relying on archival materials and other early modern sources, Moracchini is able to identify a dozen of those commissioners, along with their

vice-commissioners and syndics. Particular attention is given to Pierre Quesneville, a friar of the France parisienne province who held this position between 1734 and ca. 1751. Two circular letters dated from 1739 and published in the appendix shed more light on how the collection of alms destined for the Holy Land was organized in the diocese in Toul and how Quesneville motivated the faithful to make an effort in this sense.