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## SUMMARIA

JURI LEONI, OFM (Fрати Editori di Quaracchi, Roma). – I miracoli di Caterina Vigri (1413-1463) in una raccolta ferrarese (355-393)

*This paper offers a preliminary study of the post-mortem miracle collections of St. Catherine Vigri (1413-63). In the context of a significant manuscript tradition of the numerous redactions of miracles, a study of Ferrara, Biblioteca Comunale Ariostea, Raccolta Antonelli, ms. Classe I 305 is now offered, which for some internal and external considerations turns out to be significant with its 43 miracles. The collection and written editing of miracles performed through the intercession of Catherine of Bologna must have been the object of intense and early direction on the part of the nuns, as shown by the variety of miracles and the significant number of manuscript witnesses. After the introduction to the subject of miracle collections and a description of the Ferrara witness, its contents will be transcribed.*

GIORGIA PROIETTI (Università di Roma LUMSA). – I manoscritti del Corpus Domini di Bologna. Ricognizione e descrizione del fondo conservato nel monastero (395-486)

*Between the end of the Middle Ages and the Early Modern Era, the Monastery of Corpus Domini in Bologna, was, from a cultural perspective, among the most fervent female Franciscan foundations. As evidence of this, there are several books and documents, both manuscripts and printed works, produced by or simply belonging to the nuns and still preserved to this day, albeit in different locations, among which the Monastery itself should be counted. This article collects for the first time the descriptions of the manuscripts preserved in the Monastery archives that came to light during the PRIN 2017 project. Among them, there are little-known and completely unknown manuscripts. These are preliminary findings with the aim of shedding light on the vast heritage of the Monastery, created by women who not only read, but most of all wrote, a heritage that still remains to be explored.*

KATEŘINA PTÁČKOVÁ (Università Palacký di Olomouc). – «Ovunque mettano piede, difficilmente potranno essere scacciati». Gli Osservanti nel Regno di Boemia (1450-1530) (487-513)

*The history of the Observant movement, newly settled in the lands of the*

*Bohemian Crown, is well described by the chroniclers of the Order, Michael of Carinthia (d. 1534) and Eberhard Ablauß (d. 1528). These sources, which are examined in this article, provide rich testimonies of the life, work, and acceptance or non-acceptance of the friars in the Bohemian, Moravian, Silesian, and Lusatian towns. The article focuses on the warm welcome and support which the Observance met in society but also on the difficult challenges, such as disputes with the local clergy, or opposition coming from other reform movements (Hussitism and later on Lutheranism). The chronicles are a good illustration of the social interactions of the Observant friars with society and describe the strong changes in society during those turbulent years, which had a great impact on the life of the Observants.*

CONCETTO DEL POPOLO (Università di Torino). – Vita del Servo di Dio Antonino da Caltagirone: studio e edizione di Antonino da Caltagirone (515-555)

*In the 1500s, alongside St. Benedict the Moor, born in Sicily and the son of slaves, there were on the island two other Franciscan friars, slaves of African origin, named Antonino, one from Noto and the other from Caltagirone. For a long time, critics considered them to be one and the same person, but the manuscript life published here (preserved at the Central Library of the Sicilian Region “A. Bombace” in Palermo), definitively clarifies the matter. The object of our study, therefore, is Friar Antonino of Caltagirone, initially servus niger, of whom Giovanni Frumentino disposes in his Testament (State Archives of Caltanissetta) that at his death he should be “liber et homo civis Romanus”.*

JARMILA HLAVÁČKOVÁ (Palacký Universitát, Olomouc). – „Als kein Mittel mehr half“. Die wundertätige Marienstatue und das Verhältnis zwischen Klarissenkloster und Stadt Znaim (557-591)

*The present paper studies the relationships between the Poor Clare monastery and the citizens of Znojmo. Whereas adherence to Pope Urban's rule largely determined the sisters' economy based on rural possessions in the Middle Ages, in the Early Modern period they intensified relationships with urban benefactors. These contacts became problematic when benefactors, in turn, asked to be permanently hosted in the enclosure or administration quarters of the monastery. In the 18<sup>th</sup> century, the sisters successfully promoted a local cult of a miraculous Madonna statue in their possession which attracted the attention of the faithful, causing a generous response by them. This cult reached a certain climax during a procession in gratitude for the defence against the Swedish threat in 1742, when the statue of Mary borne aloft manifested the outstanding importance of the Poor Clare monastery for the town of Znojmo. In the appendix, a portion of the sisters' chronicle and a request for accommodation by a benefactor are transcribed.*

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MANUEL GERARDO GÓMEZ MENDOZA (Universidad Católica de la Santísima Concepción, Concepción). – El discurso sobre la naturaleza en la primera crónica franciscana de Tarija del P. Manuel Mingo de la Concepción (1791) (593-616)

*This paper analyzes the discourse on nature contained in the missionary chronicle of Fr. Manuel Mingo de la Concepción (1791), in the wider context of the missionary approach to creation as it can be found also in various theological and normative texts of the time, issued by the friars of the Colegio de Propaganda Fide de Tarija (Charcas, present-day Bolivia). The chronicle highlights the travel routes and the geographical environment of the Franciscan missions, where the mountain stands out as a refuge, as a supplier of food and a source of medicine. Furthermore, elements of nature are explained in the layout of the missions, such as orchards, areas for cultivation and cattle ranches. All of them were part of the ecosystem of Franciscan life according to Fr. Mingo's perception.*