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## SUMMARIA

LUDOVIC VIALLET. – 1517, l'année des brisures. Franciscanisme, luthérisme, évangélisme à l'âge des réformes (9-28)

*This essay highlights some of the factual and motivational affinities between the Reform initiated by Martin Luther and the Franciscan reform movement. In this light, the opposition of the Franciscan reformers sub ministris in France and in Germany (mainly Coletans and Martinians) against the pressure exercised by the Italian Observants sub vicariis, can be considered as an expression of a more general reserve against a centralized Roman catholicity and papal supremacy. This ultramontane Franciscan concern was partly shared by the national and local political powers and fell on fertile ground among Protestant thinkers.*

PACIFICO SELLA, OFM. – Alcuni documenti inediti riguardanti il Capitolo “generalissimo” di Roma del 1517 (29-40)

*The capitulum generalissimum of 1517, attended by both the Conventuals and the Franciscan Reform branches, led to an institutional split and the creation of the independent Franciscan Order de regulari observantia. The article explores and publishes the correspondence of two ambassadors who reported their observations on the chapter negotiations back home to the Republic of Venice and the Duchy of Ferrara. Another letter published here was written by Cristoforo Numai, the newly elected Observant Minister General and Cardinal, and addressed to his sponsor, the Marquis of Mantua. This correspondence could serve as an incentive to explore new sources to help shed more light on this major event in Franciscan history.*

ADAM MAĆZKA, OFMConv. – I frati Minori conventuali in Polonia prima e dopo la scissione del 1517 (41-74)

*The urgent need for reform made the Polish Conventual friars take action before and especially after 1517. The protagonists to initiate and promote the needed reforms were three Italian provincials of the Polish province in the first half of the 16th century: Alberto Fantini, Marco Turri and Francesco Lismanini. As the author of this article shows, Franciscan reform was implemented thanks to a dense network of ecclesial, diplomatic, academic and institutional*

*relationships which led the Conventuals to represent a valid alternative to the rise and affirmation of the Franciscan Observance in Poland. All this did not happen without serious clashes between the two institutional expressions of Franciscanism, clashes which the norms issued by both Order and Papacy only partially managed to contain.*

JOHANNES K. SCHLAGETER, OFM. – Oberdeutsche Franziskaner in der frühen reformatorischen Bewegung (75-124)

*Within the Upper German Franciscan Province, several friars responded positively to the ideas of the early Reformation and finally left the Order. The article focusses on the 1520s as a decade of transition and presents the life and literary production of John Eberlin of Günzburg, Henry of Kettenbach, John Rott and Conrad Pellikan. The chronicle written by the latter is particularly apt to witness to the personal struggles these friars went through as they first tried to integrate the theology and mindset of the Reformers into their own Franciscan horizon, before they finally left behind their former religious life and eventually became the vanguard of anti-Franciscan polemics.*

PAUL BÖSCH. – Die Vita brevior und drei Verslegenden als Spiegel verschollener Franziskus-Viten (125-194)

*The author analyzes four 13<sup>th</sup>-century Lives of St Francis which explicitly claim to have as their source the Vita which was written by Thomas of Celano and approved by Pope Gregory IX. He includes the recently found Vita brevior, two legends in Old French verse, and, finally, the Middle High German Life written by Lambert of Ratisbon. The article tries to establish a genealogical tree of the oldest Lives of St Francis by examining more than 300 small text units. As a result, the hagiographical development after the canonization of 1228 seems to have been longer and more complex than has been presumed. According to the author, the source for the Vita brevior must have been a provisional version of the Vita beati Francisci, this latter having been completed only after 1232.*

ANTONIO MURSA. – Il convento di S. Maria di Adernò dei frati Minori osservanti e i lavori del suo ampliamento (1593-1631) (195-213)

*The present contribution aims at throwing light on the refurbishment and extension of the Observant friary complex S. Maria di Gesù at Adrano (the ancient Adernò, Sicily), which occurred between 1593 and 1631. In order to better explain the reasons that led the friars to undertake these works, the introduction recalls the spread of the Observant movement in Sicily, the foundation of the Adernò friary in 1466 and the urban restyling of this Etnean town, between the 16<sup>th</sup> and 17<sup>th</sup> centuries. The construction work in the church and friary of S. Maria di Gesù can be explored thanks to unpublished records conserved in the Catania State Archives.*

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CAROLINE GALLAND - PIERRE MORACCHINI. – *Le Mortuologe de la province Saint-Denys des récollets (XVII<sup>e</sup> siècle) (à suivre) (215-333)*

*The mortuologe (obituary) published in this article is a major prosopological source for establishing a who-is-who of this early modern French province of Franciscan Recollects. It provides data about 690 religious, most of whom died during the XVII<sup>th</sup> century, including also, in the second and third sections, 51 female Franciscan religious and 38 lay persons. The mortuologe reveals not only many specific traits of the Recollect identity and apostolate, but might be also explored as a source for the friars' involvement in the politics of their day; it is equally valuable for the historians of early modern medicine. The text is preserved in the former archives of the Québec Seminary, nowadays Musée de l'Amérique francophone, but it is not sure when exactly this obituary was brought to the Franciscan mission of the French colony. The second part of this article will feature in the next edition of this journal.*

