

ARCHIVUM FRANCISCANUM HISTORICUM

PERIODICA PUBLICATIO
PP. COLLEGII S. BONAVENTURAE



Annus 108

Iulius - December 2015 - Fasc. 3-4

PROPRIETAS LITTERARIA

Fondazione Collegio S. Bonaventura
Fratr Editori di Quaracchi
Via Vecchia di Marino, 28-30
00046 GROTTAFERRATA (Roma) Italia

SUMMARIA

DÁVID FALVAY - PÉTER TÓTH. – L'autore e la trasmissione delle *Meditationes vitae Christi* in base a manoscritti volgari italiani (403-430)

This article is a re-examination of two recent hypotheses concerning the origin and author of a popular Tuscan Franciscan narrative, the pseudo-Bonaventurean Meditationes vitae Christi. In a series of recent studies Sarah McNamer argued that the text was originally written in the Vernacular Italian by a Pisan nun whose composition is preserved in a short text she calls "Canonici version". In response to her claims, the present paper provides a comparative analysis of some of the Latin sources and their quotations in the MVC and its most important Italian versions and rewritings including the Canonici too. In the light of these examinations the Canonici version does not seem to represent the Trecento Italian original of the MVC but rather one of its numerous fifteenth-century rewritings. So with the priority of the Canonici reconsidered, the present essay advocates another hypothesis and argues that the MVC was originally written in Latin at about 1300 by a little-known Tuscan spiritual, Jacobus of San Gimignano, whose name appears in a number of Italian manuscripts as the author of the work.

JURI LEONI, OFM. – Tra Osservanza e Controriforma. Le Costituzioni dei monasteri di s. Chiara e di s. Maria della Ripa di Forlì (431-484)

The life of the monastic communities of the Second Franciscan Order, apart from the Rules of 1253 and 1263, was governed by Ordinationes, Constitutiones or Observances. This practice of relying on Ordinances or Constitutions started within the reform movement of the Observance. In this article, the author offers the edition of two unpublished Constitutions written in the sixteenth century for two monasteries of Poor Clares of the city of Forlì (Italy, Emilia-Romagna): the Monastery of St. Clare and the Monastery of Santa Maria "della Ripa", also known as "della Torre". These documents provide valuable information on the history of the two monasteries: in the first case (Saint Mary), the text sheds light on several disciplinary problems in 1530; whereas in the second (Saint Clare), it witnesses to the involvement of the post-Tridentine local Ordinary who issues a very balanced set of norms.

CAYETANO SÁNCHEZ FUERTES, OFM. – Relaciones de Diego de Chinchón OFM sobre la persecución de los cristianos de Edo (Tokyo) y Arima (1612-1614) (485-554)

The author recalls the difficulties the Franciscan missionaries to Japan had to face at the beginning of the 17th century, due to changing religious policies

of the country's rulers. By 1614, Christian persecutions, previously confined to local areas, had become a national phenomenon, and this led to the expulsion of most of the foreign missionaries. Fr. Diego de Chinchón, present in Japan at that stage, wrote two reports on the martyrdom of several laypeople who were connected to the Franciscans. Having in mind the promotion of an eventual case for canonization, Diego draws on hagiographical conventions but also makes use of his own inquiries in order to give credibility to his reports. An important source for later historical accounts, these relaciones are transcribed from the Archivo Franciscano Ibero-Oriental (Madrid).

GISELA FLECKENSTEIN, OFS. – Deutsche Franziskaner im Ersten Weltkrieg (555-581)

During World War I, many of the German Franciscans became involved in the war events: as soldiers, paramedics or military chaplains. Some of their convents served as hospitals. Therefore, it became more and more difficult to maintain the ordinary religious observances, and some habits adopted during the war (smoking, use of money...) led to lasting changes in the individual life style of the friars. Most of the German Franciscans were far from any pacifistic attitude which would have questioned the war as such. These and more topics are treated in this short survey, making use of contemporary sources.

LETIZIA PELLEGRINI. – Le bio-agiografie di Bernardino da Siena e l'agiografia degli Ordini mendicanti nel '400. A partire da un volume recente (583-608)

On the basis of a current Italian editorial project which publishes the 15th-century lives of Bernadine of Siena, the article offers a series of reflections on the "hagiographical case" of Saint Bernadine. It takes into account the chronology, different types and purposes of those lives (and also chanted Lauds) and examines the links between Bernadine's biography, the event of the canonization and the later hagiographical writings about him. Finally, the author extends her research to the 15th-century hagiographical writings within and about the Mendicant Orders and their connection with the development of the biographical genre in the Italian humanistic culture.

DONATELLA BELLARDINI - CLAUDIA COSTACURTA. – Sancti Isidori Visitatio Apostolica (1663). I Frati Minori irlandesi a Roma dopo Luke Wadding (609-630)

In 1663, six years after Luke Wadding's death, the Roman Collegio S. Isidoro had to undergo an Apostolic Visitation. The remaining acts not only show how the material construction of the church and friary had progressed since its foundation in 1622. The investigation also reveals deep dissent among the friars: on one hand, the Irish provinces were not equally represented among the leadership of the college; on the other hand, Wadding's epigones, Francis O'Molloy and Francis Harold, seem to have polarized the community. The texts are transcribed from the copy preserved in the Vatican Secret Archives.