

SUMMARIA AFH 105 (2012), fasc. 1-4

FABIEN GUILLOUX, OFM. – Musique et liturgie aux Cordelières de Saint-Marcel. À propos de quatre processionaux manuscrits (15^e-17^e siècles) (9-50)

The musical history of the Franciscan feminine communities remains to be written. This contribution presents manuscripts containing four processions coming from Saint Marcel, a Parisian convent under the Rule of Longchamp, and connects them with inedited archival sources of the same monastery, as well as with contemporary liturgical instructions. The detailed comparative study of these processions provides a sketch of the musical activity of a Parisian convent between the 15th and 17th centuries.

CAYETANO SÁNCHEZ FUERTES, OFM. – Los monasterios de Santa Clara de Manila y Macao. Nuovos documentos para su historia (51-139)

M. Jerónima de la Asunción ed altre nove suore clarisse fondarono a Manila (Isole Filippine) nel 1621 il primo monastero dell'Ordine di Santa Chiara nell'Estremo Oriente. In questo studio si cerca di investigare la fedeltà delle clarisse del monastero di Manila al carisma della loro fondatrice dopo la sua morte e le circostanze che concorsero alla fondazione del monastero di clarisse di Macao, in territorio cinese. Anche se M. Jerónima proveniva da un monastero urbanista, prese dall'inizio la decisione di sottomettere la nuova fondazione all'osservazione della Regola di Santa Chiara. Questa decisione diventò presto un motivo di malintesi e delusioni nei rapporti con le autorità religiose e civili delle isole, soprattutto per il proposito delle suore di non accettare nessuna proprietà e nemmeno di esigere nessuna dote per le candidate. M. Jerónima morì nel 1630. Le sorelle cofondatrici del monastero ed anche le loro succeditrici avevano il proposito di mantenersi fedeli al progetto iniziale. Tuttavia una serie di difficoltà sociali, politiche ed economiche le obbligarono a moderare le loro pretese. Un terremoto accaduto nel 1645, che rovinò i principali edifici di Manila, riducendo in grande povertà la comunità manilense, lasciò le suore senza l'aiuto dei loro benefattori, obbligandole a chiedere aiuto alle autorità civili delle Filippine, le quali non sempre furono così generose come le suore si aspettavano. Parecchie sorelle arrivate a Manila con M. Jerónima ed altre suore nate nelle Filippine realizzarono il progetto di M. Jerónima di fondare un altro monastero a Macao (nel 1633/34). La relazione di questi eventi è supportata da una voluminosa appendice documentaria.

ELSA PENALVA. – Les Clarisses à Macao au 17^e siècle: foi, pouvoir et liberté (141-164)

In the first half of the 17th century, Macao gave the members of a new Poor Clares' community the possibility to fulfill themselves intellectually as well as spiritually as missionaries and charismatic leaders. The group was composed of Spanish Poor Clares (members of Santa Isabel de los Reyes de Toledo and Santa Juana de la Cruz de Cubas), Portuguese descendants born in Manila, mestizos (Portuguese-Chinese and Portuguese-Japanese), and one Filipina. By comparing Castilian and Portuguese sources, some of which are unedited, the article aims to explore how these women undertook a project of their own, and how it was related to that of Madre Jerónima de la Asunción, the foundress of the Manila monastery. Given the cryptic nature of the documentation, the issue is approached through the actions of the Macanese Convento de Santa Clara's main founding nuns. In this way, the author tries to understand how these self-confident women influenced the southern Chinese port city, and the repercussions this had on the Manila monastery at the time of the return of María Magdalena de la Cruz, one of the leading Macao nuns, to Manila in 1645.

MARTIN ELBEL - JARMILA KAŠPÁRKOVÁ. – Continuity and Reform: The Znojmo Poor Clares and the Bohemian Franciscan Province in the Early Modern Period (165-195)

Il monastero delle Clarisse di Znojmo, l'unico sotto la responsabilità della Provincia Boema dei Frati Minori, nel sec. XVII si trovò esposto a vari tentativi di adeguamento agli orientamenti della riforma tridentina. I punti salienti di tale riforma erano l'introduzione e l'osservanza della clausura, l'elezione periodica delle badesse e la sottomissione al Primo Ordine. Durante questo processo che durò vari decenni, frati e suore sottolinearono – ciascuno con enfasi diverse – il ricorso alla tradizione ed alla continuità: mentre le suore difendevano i loro privilegi ed il loro modo di vita che risaliva ai secoli precedenti, i responsabili della Provincia propagavano una tradizione iniziata con santa Chiara con la quale i costumi delle clarisse contemporanee parevano incompatibili. Allo stesso tempo, la stretta clausura richiesta dal Concilio garantiva alle Clarisse una certa protezione dall'intrusione delle autorità maschili. Era soltanto quando le suore – in occasione d'incendi, guerre ed altre circostanze – dovevano lasciare il loro spazio protetto, che i frati riuscivano ad imporre con successo la loro visione di riforma e di osservanza. Dopo aver analizzato queste vicende, il presente articolo trascrive una parte della cronaca conventuale che riassume gli anni 1619-88, assieme ad un elenco contemporaneo dei meriti del provinciale Bernard Sannig (1637-1704), uno dei protagonisti in questo capitolo movimentato della storia del monastero di Znojmo.

ROSALVA LORETO LÓPEZ. - Dichosa desdicha. El epistolario espiritual de Isabel Rosa de Jesús, monja clarisa novohispana (197-220)

The object of this study is a small collection of correspondence between Sor Maria Isabel Rosa de Jesús, a Poor Clare of the Santa Clara monastery in Querétaro and Fray Angel de Jesús María, her spiritual counselor. The correspondence consists of eighteen letters directed from the nun to her spiritual counselor, four letters written from him to Sor María and one letter written by order of her last confessor. The letters which follow the guidelines of writing during the American-Hispanic Baroque period, reveal some of the contexts which permitted female religious literature being produced within the convent. The contents of the letters point to the alternating dynamics between the persons involved and highlight the importance of letter-writing to the construction of the individual as subject. Based on these letters, this work finally studies the romantic plot which turns out to be a contribution of New Spain's mysticism to the definition of affection in modernity.

ELKE TKOCZ. – Übergänge gestalten: Die Kandidaturphase im Klarissenkloster Bamberg während der Frühen Neuzeit (221-275)

This article first provides a survey of the early modern history of the Poor Clares at Bamberg in Franconia, characterized by hardships of various kinds, especially natural calamities and the devastating consequences of continued military conflicts in the local bishopric. The author then looks at the recruitment of new members to the Order and the requirements the future sisters had to meet in order to be admitted to the Bamberg Poor Clares. Various case studies of the second half of the 18th century show the sometimes conflictive involvement of episcopal authorities in the process, as well as some instances that were peculiar to the German situation. One of the candidates, for example, was a former Jewess, while another was a convert from Protestantism. Finally, a contemporary manuscript containing a course of three-day Spiritual Exercises, to be used by the Poor Clares in Bamberg just before entering the novitiate, is presented and transcribed. While containing material that is common to early modern retreat literature, the text also suggests that the young candidates were supposed to develop a strong identity as followers of Francis and Clare.

BERNADETTE CUNNINGHAM. – An account of the Poor Clare Order in Eighteenth-Century Dublin (277-310)

Il primo convento delle Clarisse in Irlanda, fondato a Dublino nel 1629 durante il dominio della Chiesa protestante, fu di breve durata. Le suore si spostarono dapprima nella campagna irlandese e da lì alla città di Galway. Un leggero miglioramento della condizione dei cattolici permise ad alcune clarisse di tornare nel 1712 a Dublino, cioè nella parrocchia di St Paul al nord della città (North King Street). Nel 1751 una parte delle suore, spinte da una sequela più rigorosa della Regola di S. Chiara, si trasferirono in Dorset Street. Il documento scritto nel 1826 ed edito in questo contributo, narra la storia delle Clarisse a Dublino durante il sec. XVIII. Ci aiuta a intuire meglio il cattolicesimo a Dublino durante un periodo di cambiamenti ed illustra i nessi tra le Clarisse ed i Frati Minori, i Gesuiti e gli arcivescovi di questa città.

GIOVANNA CHIARA CREMASCHI, OSC. – Una donna del Settecento narra la sua storia spirituale: Teresa Eletta Rivetti (1723-1790) (311-402)

Teresa Eletta Rivetti, a Poor Clare at S. Restituta's monastery in Narni, left a rich literary heritage behind, consisting of letters, short spiritual writings, and the initial part of an autobiography. As well as that, we have reports about her from some sisters who lived with her, as well as papers concerning the beginning of her canonization process and a record of the exhumation of her remains. After having presented this documentation, the article presents Teresa's spiritual itinerary using the chronology of her own writings. A novice mistress and later on an abbess, she frequently experienced visions which centred on the Incarnation and the Passion. At the same time, certain mystical phenomena appeared on her body and she suffered from both diabolic temptations and recurrent diseases. Teresa felt spiritually drawn especially to the Heart of God, the Virgin Mary, John the Baptist, as well as to Saint Magdalene of Pazzi. Her intense mystical life attracted the attention of the Holy Office which, between 1757 and 1761, limited to a great extent her communication with the outside world.

PIERRE MORACCHINI. – «Nationales» contre «aristocrates»: une scission au sein du monastère des clarisses de l'Ave Maria (Paris) pendant la Révolution française (403-453)

The Parisian Ave Maria monastery, a late 15th century foundation by the Observants, underwent a serious schism during the French Revolution. This conflict is known through the report of the interrogation of the Poor Clares by the police (February/March 1792), which is

presented and transcribed in this contribution. When in 1790 the male Franciscan twin community at Ave Maria had to leave, only the confessor and the sacristan stayed behind. Yet, since both of them swore allegiance to the civil constitution of the clergy, one half of the Sisters, under the guidance of the Abbess, refused their services, whereas the other half adopted the revolutionary ideas in religious matters. What followed was a subtle psychological war between “patriots” and “aristocrats”, “schismatics” and “fanatics” among the Sisters, while still sharing large parts of daily life (apart from their common prayers). In the end, nearly all were determined to continue their life as Poor Clares. This did not materialize, though, since after the suppression of the monastery in late 1792, only three of the surviving Sisters found refuge among the Alençon Poor Clares, and this as late as in 1825. It was this community which recuperated an important part of the archives and the artistic patrimony of the Parisian Ave Maria monastery.

ASUNCIÓN LAVRIN. – La religiosa y su confessor: epistolario de una clarisa mexicana, 1801-1802 (455-478)

This work reviews and analyzes the correspondence of Sor María Ignacia del Niño Jesús, a Franciscan nun in the convent of Santa Clara, Querétaro, Mexico, with her confessor Fr. Manuel Valls. Her letters were written between 1801 and 1802, possibly a few years before her death. Only her correspondence with the confessor has been saved. While we can discern the spiritual world of María Ignacia, there are only a few hints on the advice and personality of Fr. Manuel. She was a relatively well-read nun and possessed a strong affective spiritual life. Her letters reveal a complex visionary world visited by saints, apostles and angels, and presided over by the Virgin Mary and Jesus Christ. This epistolary collection reveals the centrality of Fr. Manuel Valls in María Ignacia’s life. She embraced the idea that Valls’ salvation and spiritual well-being were tied to hers and adopted a strong intermediary role between him and God. In fact, she understood that their souls were betrothed in the presence of Christ. Her letters offer a vast array of visions of heaven and a complex interaction with divine beings. The eloquence of the writing proves her ability for self-expression, a fact that historians and literary critics are taking seriously these days. Correspondence between nuns and their spiritual advisers are uncommon in Spanish America, where only a few examples of this genre have been so far discovered. The letters of María Ignacia del Niño Jesús enrich our understanding of the world of nuns in colonial Mexico.

RAFAEL SANZ. – Las clarisas de San Antonio de Segovia en la época de las guerras con los franceses en 1808 (479-490)

This contribution highlights the experiences of the Poor Clares at Segovia during the war with the French in the early days of the 19th century. More specifically, it transcribes the report of the flight of the sisters between December 1808 and January 1809, written by their Vicar, Fr. Francisco Muñoz. The group of refugees was composed of 24 choir sisters and one novice (their names are listed in the document), five “lay” sisters (called criadas), three Franciscan friars, and eventually a small group of Carmelite sisters of Lerma who previously had sought shelter with the Segovian Poor Clares. The adventurous journey led them to San Martín de Valdeiglesias where they were hosted for six weeks by the Elisabethan Sisters of the Third Order Regular.

MARÍA JOSÉ VILAR. – Los monasterios españoles de clarisas entre la exclaustación de 1835-1836 y el Concordato de España con la Santa Sede de 1851. El caso de Santa Clara la Real de Murcia (491-511)

Within the framework of the anticlerical offensive unleashed in Spain by triumphant liberalism in the first half of the nineteenth century, it is worthwhile mentioning the decree of March 8, 1836, signed by J. Álvarez Mendizábal, who extended to women’s religious communities the repressive measures previously issued against the male ones. This situation remained until 1851 when a Concordat between Spain and the Holy See made the return to normal life possible. The study focuses on the case of St. Clare Royal Monastery in Murcia, one of the few which were exempted from the decree of secularization. It analyzes the functioning and evolution of this community in such difficult circumstances, based on extensive unpublished material. The fact that St. Clare Royal Monastery, which still exists, is the most ancient monastery with the widest social influence in Southeastern Spain, makes it a highly representative case, suggesting what the phenomenon of secularization (since 1836) meant for the nuns as a whole.

ALICIA FRASCHINA. – Las capuchinas de Buenos Aires. De la monarquía a la república (1749-1865) (513-556)

This work deals with the history of the Capuchin nuns of Buenos Aires from the foundation of Nuestra Señora del Pilar Monastery in 1749 – at the time of the Catholic Monarchy – up to the 1860s, a decade along which the republican order and the first archdiocese were created in the Argentine Republic. Therefore, the following topics are dealt with: the reasons for the

foundation, the strata of women for whom the monastery was destined, the requirements for entrance, different conflicts that arose and acknowledgement from the Buenos Aires society. In order to understand the changes and continuities within the nunnery during the 19th century, the impact of the liberal reforms and the “romanization” process are presented. This search is based on sources from the Archivo del Monasterio de Santa Clara, Moreno; Archivo General de la Nación, Buenos Aires; Archivo General de Indias, Sevilla.

MAURO PAPALINI. – Le regole delle suore questuanti del monastero delle Cappuccine di S. Chiara in S. Fiora (557-588)

This contribution examines the legal history of the “external sisters” attached to the monasteries of the Poor Clares and presents their modus vivendi in the case of the Capuchin Sisters at S. Chiara in S. Fiora, an early 17th century foundation. Since in the aftermath of the Council of Trent, the Church tried to radically confine female religious to the enclosure, S. Fiore managed to engage some lay women who went out begging on behalf of the sisters, oversaw their external possessions, ran the guesthouse and assumed some house chores without entering the enclosure. Assimilated to the secular Franciscan Order, these women nevertheless followed the Clarian Rule in a mitigated way. In 1871, the local bishop gave them a new Rule which made the conversae sisters “real Tertiaries” without being spiritually disconnecting them from their enclosed Second Order sisters. About twenty years later, yet another bishop of Città della Pieve, issued a revised Rule on their behalf, now taking into account Leo XIII’s bull Misericors Dei (1883) which regulated the Tertiaries’ life. Both Rules (1871 and post-1883) are discussed and transcribed at the end of the article.