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GIROLAMO PICA, FI. – La teologia come scienza pratica in Guglielmo di Nottingham. Edizione della *Quaestio 5 del Prologus in I Sententiarum* (3-40)

The fundamental question of medieval thinkers in the 13th - 14th centuries, regarding the practical or theoretical nature of theology, is a necessary key for understanding their more elaborate theological positions. This study intends to propose an edition of question 5 of the prologue of William of Nottingham on Peter Lombard's Sentences. Nottingham presents his personal re-interpretation and harmonization of the original position of John Duns Scotus on the problem, in the light of other trends oriented to a more direct Augustinian approach. The result is an original contribution, a direct witness of new and more complex developments of theology in the Oxford of the 14th century.

FEDERICO FASCETTI. – La tradizione manoscritta tre-quattrocentesca dei *Fioretti di san Francesco* (*fine*) (41-94)

These pages conclude an article, begun in the last issue of AFH, which focuses on the manuscript tradition of the Fioretti di san Francesco. The complete survey is not concerned with the philological aspects of the work, but gives, for the first time, a comprehensive picture of the material aspects of its circulation. The remaining 53 examples of the entire corpus are examined (which makes together 86 testimonies out of the 94 currently identified). The description follows their fundamental characteristics, be they external (dating, materials, collation), or internal (listing of the works which were transmitted along with the florilegio in the 14th and 15th centuries). The study shows how the Fioretti early on had an extraordinary capacity to attract readers of various social strata.

REMO L. GUIDI. – Dentro e attorno alla chiesa francescana del Quattrocento italiano (95-143)

The article focuses on the state of the churches throughout the Italian Quattrocento, their furnishing, liturgy and the sacred music performed in them. In a time when sacred buildings were often severely neglected, the Observants' call to simplicity and decency as applied to churches and attendance of Mass, was somewhat problematic. The strong engagement of the lay patronage in that matter was received with mixed feelings, but it was nevertheless necessary in order to maintain decorum. The conflicting opinions are portrayed within a wider picture in which, quoting from contemporary sources, chroniclers, princes, humanists and friars have a say.

GIUSEPPE BUFFON. – Il Canale di Suez nell'ottica missionaria. Presenza francescana tra gli operai addetti allo scavo dell'Istmo (145-226)

The mission operated by the Friars Minor along the Suez Canal, during work on the Isthmus (1859-69), is considered here on the basis of its 19th century media effect and correspondence available today in various archives. The Holy Land Friars, at times accused of being ineffective by the European missionary media, present their apostolic initiatives making use of the letters and reports of the missionaries stationed at or near the building sites of the Compagnie Universelle du Canal Maritime de Suez. They also avail themselves, in a certain sense, of the effect obtained by such an event in the West. The rhetoric of these letters and reports, contrary to modern European trends, tries to demonstrate conciliation between Christianity and civil society, religious tradition and technological progress, universal missionary outreach and the globalization of commerce. On the local level, however, far from the current media debate, missionary activity proceeds pretty much according to ordinary parameters, dealing with issues regarding personnel and their cultural preparation, and the gradual transformation of apostolic service with the adoption of typically western models (from the Mission to the local Church).

JACQUES DALARUN. – François pris au mot. A propos de la nouvelle édition critique de ses *Scripta* (227-238)

*Carlo Paolazzi's recent critical edition of Francis of Assisi's writings (Grottaferrata 2009) is presented and put under examination. The editor's philological skills allow him to elaborate precise stemmata codicum and to enter into the logics of Francis' usus scribendi. The textual choices of the current edition, sometimes departing from Esser's results of 1976, are therefore diligently established. Dalarun adds his own considerations on some of the texts; he concludes with the suggestion that further studies on the *Scripta* should focus on the process of their codicological dissemination.*

EMMA FALQUE. – Huellas franciscanas en *De altera uita* de Lucas de Tuy (239-249)

Lucas of Tuy's use of Thomas of Celano's Vita beati Francisci in his own treatise De altera uita shows the interest which the Spanish cleric and later bishop († 1249) took in Francis of Assisi and the Order founded by him. Apart from quoting Celano especially for the description of Francis' stigmata, Lucas also relates two miracles which he had apparently heard himself from brother Elias, the future Minister General of the Order. An early witness to the diffusion of Celano's first Vita, these texts complete the scarce treatment of Lucas of Tuy in the existing editions of the early Franciscan sources.