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SUMMARIA

FELICE ACCROCCA. – La silloge bonaventuriana del ms. isidoriano 1/73 (3-45)

While MS 1/73 at Collegio S. Isidoro, Rome, had been studied by L. Lemmens and E. Pásztor for some important early Franciscan texts that it contains (the Intentio regulae, the Verba Francisci and the Speculum perfectionis), this article now transcribes the extracts of Bonaventure's Legenda maior present in the same manuscript at ff. 58v-78v and highlights some of its characteristics. The compiler of these extracta moralia et devota, the author concludes, might be situated in the early Observant movement, providing spiritual texts for friars in a hermitage setting or, at least, for those less engaged in pastoral activities.

DOMINIC WHITEHOUSE, OFM. – Peter of John Olivi's Allusions to the Condemnation of 7 March 1277 in Question 57 of His *Quaestiones in secundum librum Sententiarum* (47-98)

L'articolo esplora la natura della risposta, da parte di Pietro di Giovanni Olivi, alla censura di 219 proposizioni dottrinali decretata dal vescovo di Parigi, Etienne Tempier, nel 1277. Un attento esame delle obiezioni e soluzioni contenute nella q. 57 delle Quaestiones in II° librum Sent. sul determinismo psicologico rivela che Olivi infatti allude a un buon numero delle proposizioni che, secondo il vescovo ed i suoi consiglieri, mettevano in dubbio l'esistenza del liberum arbitrium. Olivi non utilizza la condanna di proposizioni particolari da argumentum ad verecundiam; e non le cita neppure direttamente o indirettamente. Si tratta piuttosto di allusioni discrete che, come tali, sono scappate all'attenzione degli studiosi dell'Olivi.

ALBERTO FORNI - PAOLO VIAN. – A proposito dell'edizione di Warren Lewis della *Lectura super Apocalipsim* di Pietro di Giovanni Olivi. Alcune osservazioni (99-161)

The Lectura super Apocalipsim by Peter of John Olivi has had a tormented editorial history; as a matter of fact, despite a wide knowledge of its manuscript tradition since the late 19th century and various attempts to publish the entire Lectura throughout the last century, none of the initiatives came to a successful conclusion. The long-awaited first critical edition of Olivi's Lectura super

Apocalipsim by W. Lewis (2015) is subjected to a critical examination in this article. The authors consider: its ratio editionis; the presentation and classification of the manuscript witnesses with the stemma codicum; one presumed interpolation (on the commutatio pontificatus); the nature of MS Novara, Bibl. Capitolare, CXXVII; Olivi's original Latin spelling; and the coherence between the text and the critical apparatus. All in all, the examination reveals serious shortcomings. Nevertheless, Lewis' work serves as a milestone on which scholars can build in order to come up with improved results.

REMO L. GUIDI. – Fra' Antonio Balocco da Vercelli (†1483) tra sentimento e raziocinio (163-194)

Lenten sermons of the Quattrocento, although rather little studied, are an almost inexhaustible source of curious stories and of the most diverse sorts of information. In addition, they preserve the personalities of the often humble and anonymous friars who gave them and who with their untiring pastoral zeal allowed the Church to escape shipwreck before Trent. The article brings to our attention the Observant friar Antonio da Vercelli, studies his character, and evaluates his intellectual horizons. The main focus is on Antonio's sermons, whereas his Memoriale, sent to Lorenzo de' Medici after the Pazzi Conspiracy (1478), will have to be studied in a distinct monograph.

PIERRE MORACCHINI. – Les Remarques du Couvent de Sainte Claire d'Argentan (195-250)

The chronicle of the Argentan Leonist Poor Clares, written between 1663 and 1743, offers a complete list of the abbesses and Franciscan confessors of this monastery since its early beginnings in 1517/18. As such, the chronicle helps to establish a large family network of sisters, brothers and benefactors which includes various branches of the Franciscan Order and beyond. The chronicle also insists on a continuous attachment to the monastery by the descendants of Marguerite of Lorraine, Duchess of Alençon and foundress of the monastery, even in times when her noble family had adhered to Protestantism. The article recalls the somewhat complex foundational history of the Argentan community and transcribes the full text of its chronicle.

CAYETANO SÁNCHEZ FUERTES, OFM. – Hospital balneario franciscano de Los Baños (Laguna, Filipinas). Nuevos documentos para su historia (251-308)

Among the various hospitals established and/or run by the Franciscans in the Philippines in the early modern period, Los Baños was famous for the healing qualities of its hot springs. The transcription of 22 documents pertaining to the history of the hospital between 1603 and 1877 contributes to filling some gaps in our knowledge of Los Baños. They mainly speak of its regal and, especially, local funding, therefore giving some interesting insights into the economic and

social history of this small place in Laguna Province. Some documents also shed light on projects for the rehabilitation of the facility in 1827/28 and in 1877. The hospital finally came into public hands in the 1880s and was closed in the aftermath of World War II.

JORGE TROISI MELEAN. – Who Wants to Be a Franciscan? Candidates to the Order of St Francis in Córdoba, Argentina (1666-1850) (309-327)

A fines del siglo XVIII, la disminución del número de religiosos produjo una grave crisis en la Iglesia hispanoamericana. Para evaluar el impacto de la crisis, se estudian los patrones de reclutamiento de los candidatos al hábito franciscano en Córdoba, desde los comienzos de su noviciado a mediados del siglo XVII, hasta 1850. Serán analizadas, en particular, las Informaciones de “genere, vita et moribus” de aspirantes: una fuente inédita del Archivo del Convento de San Jorge, en Córdoba, que incluye datos sobre los candidatos a la Orden franciscana en esa ciudad colonial de la Argentina.