

Chiara (in particolare con le *Epistole*), ma soprattutto in un'accurata analisi interna del testo, per verificare la coerenza o meno di contenuto e forma. Con questa lettura l'A. dimostra l'assoluta coerenza e profondità della visione teologica della vocazione di Chiara; la ripresa degli scritti di Francesco a Chiara e alle sorelle; la peculiarità del lessico clariano (anche nelle citazioni degli scritti di Francesco la santa utilizza dei verbi e dei sostantivi che ricorrono anche nelle lettere ad Agnese di Boemia, mentre invece nel confronto con la *Regola*, sottoposta a una revisione curiale, emergono altre peculiarità come il rifiuto di utilizzare il termine 'abbatissa'); alcuni arricchimenti autobiografici, come il ricordo della dimora in un luogo diverso da S. Damiano. L'autore conclude la sua disamina riassumendo gli elementi che sostengono la piena autenticità ed appartenenza a Chiara del *Testamento*: il confronto testuale con gli altri scritti di Chiara conferma l'esistenza di un preciso codice lessicale della santa, mentre quello con l'unico scritto di frate Leone (le note autografe al breviario di Francesco), smentisce la corrispondenza (ad es. la presenza del termine 'abbatissa'); la grande coerenza contenutistica e la lucida visione teologica rendono difficoltosa l'ipotesi di una duplice redazione; infine il fatto che si chiedano dei 'privilegi' al pontefice come sostegno alla professione di povertà sembrano indicare una stesura del *Testamento* precedente l'approvazione della *Regola*, e quindi escludere una redazione posteriore alla morte di Chiara.

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* ROBSON, MICHAEL J.P. – *The Greyfriars of England (1224-1539). Collected Papers.* – 35123 Padova, Centro Studi Antoniani (info@centrostudiantoniani.it), Piazza del Santo 11, 2012. – 240 x 170 mm, 400 p. – (*Centro Studi Antoniani* 49).- € 49,00. – This volume contains sixteen articles on the history of the Franciscans in England from their arrival in 1224 to the dissolution of the religious houses under Henry VIII. Previously published in various outlets between 1993 and 2008, they are reproduced here with only cosmetic changes, such as the unification of the bibliographical apparatus. Furthermore, new critical editions have been inserted such as Cesare Cenci's and George Mailleux's edition of the order's constitutions (Grottaferrata 2007 and 2010). The insertion of a time-line giving a chronology of the province is a welcome enhancement of the volume. While the first twelve essays follow a chronological pattern, a more thematic approach is evident in the four remaining studies that deal with the itinerant ministry of the friars, the presence of German friars in medieval England, the story of the Greyfriars of Canterbury, and the growth of the friars' libraries. St Francis decided to send friars to England at the general chapter of 1224, and nine friars, including three Englishmen, landed in Dover on 10 September that year under the leadership of Agnellus of Pisa. Unlike the first missions to Germany, France and Hungary, the establishment of the order in England showed signs of meticulous preparation, presumably due to the advice offered by Englishmen who had previously joined the order on the continent. By the time of Agnellus of Pisa's death in 1236, the friars were established in at least twenty two centres. The expansion of the province continued apace and it is remarkable that Agnellus of Pisa's immediate successors as provincial, Albert of Pisa and Haymo of Faversham, were both elected minster general of the entire order, the latter

playing a prominent role in the deposition of Brother Elias. One of Agnellus' most influential decisions was his invitation to Robert Grosseteste to teach the friars theology at Oxford. At a time when the ignorance of the clergy in England was lampooned by satirists such as Gerald of Wales, it was a wise move to insist on a proper theological formation for the friars of the fledgling province. Grosseteste taught the friars until his election as bishop of Lincoln in 1235, but continued to support them in his new position, being highly appreciative of their contribution as confessors, peace-makers and preachers. Three of Robson's essays treat of the relationship between Grosseteste and the friars. Readers of this journal will be particularly interested in the discussion on the birth-place of Blessed John Duns Scotus. In the thirteenth century friars were commonly known by their place of origin rather than by their family name, with the latter becoming more frequent in the following century. A list of the names of twenty two friars from Oxford entitled to hear confessions, nominated by the provincial and submitted to the bishop of Lincoln on 26 July 1300, refers to a friar called both *Johannes Dous* and *Johannes Douns*. The fourteenth-century *Kirkstall Chronicle*, incorporating Franciscan material from an earlier period, mentions *Johannes Duns Scotus* under the year 1279. Whereas John Major in his *History of Greater Britain as well as England and Scotland* published in 1521 reported that the famous friar was a native of Duns, a village eight miles from the English border, Robson draws attention to the earlier but hitherto unnoticed testimony of Thomas Gascoigne, chancellor of the University of Oxford (1444-45), a scholar who had excellent relations with the Greyfriars of Oxford. On one occasion he refers to *Joannes Scot* [...] *natus in villa vocata Duns in Boria Angliae* and on two other occasions he refers to him as *Johannes Duns*. While accurate in his choice of village, Gascoigne erred in locating it in England. It must be said in his favour, however, that its location on the borders meant that the county of Berwick (Borea), was the object of regular disputes between England and Scotland, with the county town Berwick being finally ceded to the English in 1482. Gascoigne's testimony is significant, nonetheless, in that it predates that of the much-quoted John Major by seventy years. One would like to know more about the relations between the Greyfriars and the Observants after the arrival of the latter in England in 1482. Robson notes that one point of contact between the two orders occurred at ordinations, such as the ordination of three Observants from Newcastle together with six friars from the local community in Greyfriars at York on 18 September 1501. There is also evidence for the transfer of two ordained Greyfriars from York to the Observants. How credible is Henry VII's report to Pope Alexander VI that of the fifty-seven Franciscan houses in England, regular observance flourished solely in the Observant house of Greenwich, founded in 1482? How closely was Henry's support for the Observants linked with the need to impress Ferdinand and Isabella, the parents of his future daughter-in-law, Catherine of Aragon, and noted champions of the Observants in Spain? Why did the pope in April 1498 issue instructions that five English friaries should be transferred to the Observants, despite agreements between the Conventuals and the Observants forbidding the latter from receiving houses of the former? While the provincial chapter at London in August 1498 recorded the king's wish that the friaries of Canterbury, Newcastle and Southampton be handed over to the Observants, thus reducing the number of houses to be

transferred from five to three, we do not know why these friaries in particular were selected. Robson observes that plans had already been made in Newcastle to transfer to the Observant obedience, and that while there may have been a certain laxity in Southampton, the evidence from Canterbury indicates a flourishing and reasonably conscientious community. While conclusive proof of decadence and corruption is wanting, the evidence of local wills with money being left to individual friars, indicates a certain slippage from the strict poverty of earlier years. On the other hand, the royal commissioners investigating the state of the religious houses of England prior to their dissolution, frequently mentioned the poverty of the friaries. Robson is most meticulous in teasing out the implications of the documents that have survived, neither forcing unwarranted conclusions nor blithely ignoring unpalatable details. A certain amount of overlapping and repetition is inevitable in a volume of collected papers, but far from proving an irritation, regular references to the destruction of so many of the friars' archives and libraries throughout the work, is in fact a salutary reminder. Robson's ability to present such a coherent narrative, due to his painstaking research into other sources such as episcopal registers, could easily lead the unwary reader into forgetting just how many of the friars' own documents were lost during the suppression. The history of the Franciscans in England has been well served by scholars such as A.G. Little and J.R.H. Moorman. They have found a worthy successor in Michael J.P. Robson.

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* RYŚ, GRZEGORZ. – *Franciszek. Życie – miejsca – słowa* [Francesco. Vita – luoghi – parole]. – 31-101 Kraków, Wydawnictwo św. Stanisława BM (wydawnictwo@stanislawbm.pl), ul. Straszewskiego 2, Polska, 2013. – 190 x 125 mm, 329 p.; illustr. b/n, e col., piante. – Il presente volume è una raccolta di conferenze tenute dal vescovo ausiliare di Cracovia Grzegorz Ryś per i seminaristi francescani nei luoghi francescani più importanti. Il volume è diviso in due parti: nella prima è presentata la vita di S. Francesco dalla conversione fino al *Testamento* alla luce della *I e II Vita* del Celano, delle *Leggende* di S. Bonaventura e degli *Scritti*. In questa prima parte sono sottolineati anche alcuni momenti salienti della vita del Poverello d'Assisi e dell'Ordine da lui fondato. Si inizia con la chiamata di Francesco a San Damiano “va e ripara la mia chiesa”, alla quale risponde restaurando le chiese di San Damiano, di San Pietro e della Porziuncola; alla Porziuncola nasce il primo Ordine e a San Damiano il secondo. L'A. analizza il problema della povertà di S. Francesco e dell'Ordine francescano. Francesco va poi a Roma da papa Innocenzo III, a cui chiede la conferma della “forma di vita” (1209/10). L'A. deduce dalle lettere di Francesco (ai *Chierici*, ai *Custodi*, ai *Fedeli*) e anche nelle *Anmonizioni*, il tema dell'Eucaristia che Francesco pone al centro della sua vita e dell'Ordine. Per questa ragione Francesco chiede rispetto ai sacerdoti (*Test* 5 e 10), ministri dell'Eucaristia. Riferendosi a Fonte Colombo, l'A. ricorda la legislazione dei “Fratres Minores”, cioè la *Regola non bollata* (1221) e la *Regola bollata* (1223), confermata da papa Onorio III. A Greccio, nel presepio, Francesco ci insegna la semplicità e l'umiltà. Le Car-