

qui était la clé de lecture de toutes les autres, mais une recherche de comparaison entre les sources», afin que «les métamorphoses du conte, non plus jugées à l'aune de la fidélité au fait historique raconté, deviennent un document précieux d'histoire culturelle» (p. VIII).

Les essais présentés ici prennent donc la forme d'un corps à corps étroit et très bien argumenté avec certains des protagonistes des études franciscaines de la seconde moitié du 20^e s. Ils commencent avec Théophile Desbonnets, dont le choix d'interpréter la question franciscaine en termes «généalogiques» est remis en question par D. S. Desbonnets avait établi les priorités chronologiques et les relations entre les différentes biographies de François, selon l'agenda établi par Sabatier, pour qui seules de nouvelles découvertes de textes pouvaient résoudre la question franciscaine. Dans le même ordre d'idées, D. S. critique les essais de Maurice Causse sur le *Speculum perfectionis*, parus à la fin des années 1980.

Suivent des essais et des comptes rendus qui, dans la première partie du volume, entrent en dialogue avec certains protagonistes de la recherche sur le franciscanisme comme Chiara Frugoni, Grado Merlo, Carlo Paolazzi et Jacques Dalarun. Le résultat est une fresque vaste et articulée qui aborde les points essentiels d'un des domaines incontournables de la médiévistique dans le dernier quart du 20^e s., en soulignant constamment l'histoire des études et les problèmes méthodologiques qui la sous-tendent, dans une perspective à la fois philologique et purement historique. L'A. met au premier plan des thèmes tels que les témoignages des compagnons, la référence à la Règle dans l'hagiographie, la dimension mariale, les métaphores de l'étoile et de l'ange, la comparaison entre François et Claire ainsi que l'attitude à l'égard de la croisade. Il permet ainsi au lecteur de se confronter à ce qu'il considère comme le trait distinctif des histoires de la vie de François. Ce trait se manifeste précisément dans la devise citée dans le titre *rotundis quadrata mulare*, avec laquelle des générations de frères écrivains et de savants ont exploré des figures comme le Poverello d'Assise, une source inépuisable de provocations culturelles continues et encore plus existentielles.

Nicolangelo D'ACUNTO

Eleonora LOMBARDO. *Parole e scritture per costruire un santo. Sant'Antonio dei frati minori nei sermoni medievali (1232-1350)*. Padova, Centro Studi Antoniani, 2022. 24 × 27 cm, xiv-500 p. € 65. ISBN 978-88-95908-24-3.

Following in the footsteps of Vergilio Gamboso and Johannes Baptist Schneyer, and inspired by designated studies on sermons to other Franciscan saints by Nicole Bériou, Giovanni Boccali, Jacques Bougerol and Aleksander Horowski, the A. of this work —as explained in the preface written by José Francisco MEIRINHOS and Luís Carlos AMARAL— presents the reader with the culmination of her research started around 2010 at the Instituto de Estudos Medievais,

NOVA University Lisbon, and at the Istituto de Filosofia, University of Porto. It amounts to an encompassing overview of the sermons devoted to Antonio di Padova between the 1230s (following his canonisation in 1232) and 1350. In the process, the work demonstrates how his sanctity was displayed and constructed in homiletic contexts within and beyond the Franciscan order, and how that also helps to understand the manner in which Franciscan and non-Franciscan preachers alike conceived the role of the Franciscan order and its ecclesiological position, through the prism of one of its most celebrated saintly representatives.

Through an exhaustive search of homiletic witnesses, E. L. identifies in this study 227 different sermons on Antonio (and 256 if we take variants into account), all of which are described in a standardised manner in this book's voluminous appendix (p. 307-481: *Repertorium latinorum sermonum de beato Antonio ordinis fratrum minorum* [c. 1238-1350]). In this repertory each sermon identified by the A. is mentioned with details on the chosen biblical theme, the author of the sermon (if known), place or region of production (often by approximation), rubric information, the sermon's *incipit* and *explicit*, a reference to its location (if present) in Schneyer's *Repertorium der lateinischen sermones des Mittelalters*, the manuscript witnesses, and available editions (if any). The majority of these sermons have come down to us as anonymous productions, and many have not yet been edited, whereas a relatively small number of them has been assigned to well-known theologians and preachers of the 13th century and after, such as the Franciscan friars Jean de La Rochelle, Bonaventura da Bagnoregio, Guibert de Tournai, Servasanto da Faenza, Matteo d'Aquasparta, and Bertrand de La Tour, the Augustinian Hermits Giacomo da Viterbo and Agostino Trionfo, the Cistercian Jacques Fournier (Pope Benedict XII), and secular theologians such as Eudes de Châteauroux.

By gathering all these sermons on such a well-known canonised preacher, it becomes possible to chart in considerable depth how the profile of Antonio as a preacher and saint was created within and beyond the Franciscan order, and what model of sanctity and of Christian virtue was held up for different envisaged audiences. Even more than the designated hagiographical texts on Antonio—who, after all, was the recipient of a considerable number of *vitae*—such sermons contributed considerably to the diffusion of a multifaceted image of Antonio, which cemented this saint's reputation as a thaumaturge, evangelical preacher, hammer of heretics, patron saint of Padua, last resort for the recovery of lost and stolen items, etc. Yet they also helped consolidate several dominant representations of the Franciscan order and the roles it played, or was supposed to play in society.

Prior to the work's voluminous sermon repertory, which for many specialists of sermon studies will constitute the work's major instrumental value, it provides in a general introduction and six chapters a

wealth of contextual information, and an in-depth analysis of several key issues. E. L.'s introduction is itself more than just an entry into the work's central topics, but provides a very informative picture of the transformation of the office of preaching and the accreditation of preachers between the late 12th and the mid 13th century, how sermons and adjacent homiletic instruments, as means of mass communication, played a role in the cultural unification of Western Europe, and how Antonio himself was a key figure in the history of a Franciscan order transforming into a well-educated pastoral task force.

Chap. 1 lays out the current state of scholarship on sermons devoted to Antonio di Padova, and details the homiletic production on the saint, the authors involved, and the more formal aspects of the sermons in question (issues of structure, chosen models, and homiletic techniques). Chap. 2 follows this up with a scrutiny of the way in which these sermons present Antonio as a follower ("son" and "disciple") of Francesco d'Assisi, and how Francesco and Antonio progressively came to stand for different but complementary models of Franciscan holiness.

Chap. 3 and 4 present in-depth analyses of characteristic Franciscan virtues and their place in the order based on their treatment in these sermons. Hence, chap. 3 focuses on the virtue and expression of humility as embodied by Antonio and his actions, and as a precondition for evangelical wisdom. Chap. 4, in turn, highlights the virtue of Franciscan poverty, and how this is presented in different ways in sermons on Antonio by authors from within and outside the order.

Chap. 5 changes focus by studying how Antonio came to be presented as a paradigmatic model of an educated preacher in sermons by Parisian university masters, and as such came to epitomise a different kind of wisdom in his role as a predicator *gratiosus et utilis* from the perspective of the efficacious dissemination of Christian doctrine. Finally, in Chap. 6, the book charts how Antonio as a saintly model functioned in conflicting self-representations of the Franciscan order, its mendicancy and its ideals of evangelical perfection during the crises between Spirituals, Michaelists and the Avignon papacy in the 14th century.

E. L. decided upon 1350 as the cut-off date for her historical analysis and her sermon repertory in this present volume. This choice is motivated first and foremost by the fact that Johannes Baptist Schneyer's *Repertorium*, one of the most important research instruments for scholars devoted to the study of medieval Latin sermons, for various reasons chose the same end point. Yet, as E. L. herself seems to indicate in passing, her ongoing research hopefully will enable her to continue beyond the mid 14th century, thus to present her readers at a later date with findings derived from an in-depth scrutiny of late medieval homiletics, as it was transformed by the Observant movement and the forces of Humanism.

As it stands now, a smattering of typographical errors notwithstanding, this well-researched work, with its helpful bibliography (p. 273-305) and the lengthy sermon repertory alluded to before, is already a very welcome and rich contribution to the study of Antonio di Padova, the history of later medieval preaching, and not in the least the history of the Franciscan order and its image in European society. It demonstrates once again how a complex genre such as the medieval sermon can be used in a fruitful manner to shed light on a range of questions pertaining to religious, cultural, and intellectual history.

Bert ROEST

Francesco CARTA. *Interpretare Francesco. I frati, i papi e i commenti alla Regola minoritica (secc. XIII-XVI)*. (Sacrosanto, 32). Roma, Viella, 2022. 21 × 15 cm, 460 p. € 38. ISBN 979-12-5469-200-4.

Questo testo è una vera *summa*, nel senso medievale del termine, perché ripercorre tutta la variegata letteratura critica e interpretativa della Regola dei frati Minori nel corso di circa quattro secoli di storia. Quel che colpisce è anzitutto l'ampiezza del materiale esaminato. L'ossatura è costituita da 22 commenti o *expositiones* sulla Regola, dall' *Expositio quattuor magistrorum*, fino all' *Expositio super Regulam* di Agostino di Alfeld, passando per Ugo di Digne, Davide di Augusta, Pietro di Giovanni Olivi, Giovanni da Capestrano e tanti altri. Di tutti questi testi l'A. dà non soltanto una presentazione sintetica ma contestualizzata, ma fornisce anche tutti i riferimenti bibliografici (per i manoscritti e le prime opere a stampa) che consentono di farsi un'idea della diffusione e dell'impatto di ogni testo (Appendice 1). Tutti i testi sono presentati alla luce dalla migliore e più recente bibliografia. Questa però è, come si diceva, soltanto l'ossatura, perché questi testi si intrecciano con altre tipologie di fonti. Tra queste hanno un posto di particolare rilevanza le dichiarazioni pontificie, a cominciare da «Quo elongati, Ordinem vestrum, Exiit qui semita, Exivi de paradiso, Quorundam Exigit e Ad conditorem canonum». Ma giustamente l'A. sottolinea l'importanza di altri testi, che, pur non avendo l'aspetto formale di commenti teologici o giuridici, sono stati scritti a commento di un aspetto o dell'integrità della Regola. Tra questi si possono annoverare l'*Epistola de tribus questionibus* di Bonaventura, il *Tractatus pauperis* di Pecham, ma anche testi agiografici come il *Memoriale* di Tommaso da Celano o i *Verba beati Francisci*. Tutto questo infine è sempre stato in dialogo con le *Costituzioni* che l'Ordine si è dato a partire dalle pre-narbonensi del 1239 fino a quelle martiniane del 1430. F. C. ha saputo magistralmente governare questo *mare magnum* di testi, ricorrendo al più semplice e fondamentale dei criteri, quello cronologico. Egli ha diviso il suo lavoro in sei capitoli, che corrispondono a sei diversi momenti della storia e dell'autocoscienza minoritica: