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PRAEFATIO

The Order of Preachers, as a religious order, owes its existence and diffusion particularly to the ecclesiastical authorities and, inevitably, they are the ones with whom the Order has directly come in contact with when carrying out its mission. However, from the very beginning, the Dominicans have looked for presence in the world where they could preach the Word of God to the people and guide them as pastors of souls on the way to salvation. Consequently, they had come into contact with civil or secular authorities (sovereigns, state or municipal governments, or any non-ecclesiastical juridical entities) as well.

Throughout history, there had been various forms and levels of mutual relations between the Order and civil authorities. If there were needs and interests in common, they were able to cooperate. On the contrary, different ideas and goals resulted in tensions or even in open antagonism. Because of their erudition and reputation as religious experts, the friars were taken into service by civil authorities in various capacities; their loyalty to these authorities ensured them support and, eventually, the material assistance as well. Of course, the vital role of the Dominican tertiaries must not be forgotten; by way of example, the involvement of the Dominican female “living saints” – that particular phenomenon of the 15th and 16th centuries – in the political business of the Italian princes.

Moreover, the “loyalty” of the Dominican friars and nuns, which we also mean their faithfulness to the religious observance, had assumed an important role in these mutual relations. In places and times where the secular authorities recognized Catholic religion as the basis of the society and believed in the strength of pious intercession, they expected friaries, nunneries as well as the Third Order foundations to be “qualified places” providing spiritual support to their reigns, cities, corporations, etc. This expectation was often the reason for interferences of civil authorities in the life of the communities to reform them, i.e. to bring them back to the life according to original ideals.

The idea of reform could, however, have another – completely different – meaning. Since the 18th century, the objective of the

civil authorities forming the life of religious communities had been, according to the ideas of the Enlightenment, to provide an improvement to the religious life so that it would be compatible with the needs of the modern state. Eventually, various modern ideologies rejecting the religious life resulted in the abolition of many Dominican communities and the persecution of innumerable brothers and sisters by civil authorities.

Besides being an essential player in the history of the Order, the civil authorities had also been objects of scholarly reflection and writings, subject-matters of sermons, public speeches, and various statements of the Dominicans seeking to exercise their vocation as theologians, preachers, and prophets in the world.

Considering the significance of the topic, the Editorial Board decided to dedicate the present volume of the *Archivum fratrum Praedicatorum* to “The Dominicans and Civil Authority”. It contains eleven studies whose authors present the results of their research, examining the issue from various perspectives in the timeframe from the 14th to the 20th centuries. The articles deal with European, Latin American, and African Dominican brothers and sisters. We believe the volume is a remarkable contribution to the research on the history of the Order.

fr. Viliam Štefan Dóci OP

IL LESSICO POLITICO NEGLI AMMAESTRAMENTI DEGLI ANTICHI DI BARTOLOMEO DA SAN CONCORDIO*

PER
MARIA CONTE

1. *Introduzione*

La portata del fenomeno culturale del volgarizzamento nel corso del Due e Trecento è ben nota, così come la centralità del ruolo degli ordini mendicanti nella produzione e diffusione in lingua volgare di testi classici e medievali, pagani e religiosi¹. Come illustra

* This paper is part of a project that has received funding from the European Research Council (ERC) under the European Union's Horizon 2020 research and innovation programme (grant agreement No 637533).

Desidero ringraziare Enrico Faini, Caterina Menichetti, Delphine Carron e Johannes Bartuschat per la lettura paziente e scrupolosa di queste pagine e per i loro preziosi suggerimenti. Un riconoscimento sentito va anche ai componenti del gruppo di ricerca Biflow (Bilingualism in Florentine and Tuscan Works, ca. 1260-ca. 1416), con cui confrontarsi è per me sempre fonte di ispirazione.

¹ Gli studi sui volgarizzamenti del Due e Trecento conoscono un rinnovato interesse a partire dal fondamentale lavoro di C. SEGRE, *I volgarizzamenti del Due e Trecento*, in ID., *Lingua, stile e società*, Milano 1991, pp. 49-78, e da quello di G. FOLENA, *Volgarizzare e tradurre*, Torino 1994³. A partire dalla rivalutazione apportata dai due studiosi si è formata una vera e propria tradizione di studi attorno alla pratica del volgarizzamento e della traduzione medievale: sia sul piano dell'applicazione delle metodologie ecdotiche, che su quello della critica testuale. Sono nati dei progetti di ricerca che tentano di far coincidere lo sguardo generale del fenomeno con lo studio particolare di ogni traduzione: il progetto DiVo (Dizionario dei volgarizzamenti) per i volgarizzamenti dei classici, gestito dall'Opera del vocabolario italiano; BibIta (I volgarizzamenti italiani della Bibbia), il lavoro condotto all'interno della Fondazione Franceschini sulla Bibbia in volgare, e il più recente progetto Biflow sui volgarizzamenti non classici, nell'ambito del quale si inserisce il presente contributo. Per inquadrare in senso generale l'apporto degli ordini mendicanti al fenomeno della diffusione di opere in volgare cf. R. ANTONELLI, *L'Ordine domenicano e la letteratura nell'Italia pretridentina*, in *Letteratura italiana. I. Il letterato e le istituzioni*, Torino 1992, pp. 681-728; C. BOLOGNA, *L'Ordine francescano e la letteratura nell'Italia pretridentina*, in *Letteratura italiana*, pp. 729-797; F. BRUNI, *L'apporto dell'Ordine domenicano alla cultura*, in G. BARBERI SQUAROTTI - F. BRUNI - U. DOTTI, *Storia della civiltà*

confronti del modello, che doveva mantenersi intatto anche nella resa volgare. La raffinatezza e l'elevazione del volgarizzamento non può essere considerata, dunque, soltanto in base alla competenza del volgarizzatore nel rendere precisamente il testo di partenza, giacché lo stile del riadattamento linguistico è legato all'applicazione pratica nel contesto culturale di produzione e circolazione dell'opera.

Abstract

The vernacular translation of the *Documenta antiquorum* by Bartolomeo of Santo Concordio represents a rare testimony of an auto-translation performed in Florence between the 13th and the 14th centuries. The very coincidence of the author and the translator in the same person reveals the programmatic character of the drafting of this text in vulgar, and the connection with the choice for an opening to the Tuscan vernacular of such a moral and edifying work, and as part of the project of diffusion and circulation of moral thought, intentionally undertaken by the mendicant Orders. Through a conceptual comparison with the contemporary political treaties by Remigio de' Girolami and Tolomeo da Lucca, and the linguistic analysis of the translation choices in the semantic field of politics (compared with the vulgar translation of Sallustius and the works of the most important vulgar translators of the Duecento), the article observes that in the *Ammaestramenti degli Antichi* the main concern is towards actualization. The translation wants to display the classical world and the religious examples as a mirror of the Italian municipal society. To achieve this objective, the author needs to create a context that is readily intelligible and immediately recognizable by the reader, whether he is a cleric or a layman.

POLITICS AND POWER IN THE WORKS OF JOHN OF NAPLES

BY
KIRSTEN SCHUT

John of Naples (Giovanni Regina, d. ca. 1348) was one of the leading Italian Dominican theologians of the first half of the fourteenth century¹. He studied and taught at the Dominican *studia* in Naples and Bologna, and at the University of Paris, where he was made a master of theology in 1315. His home convent of San Domenico Maggiore in Naples was one of the great early centres of Thomism, and John gained a reputation as a defender of the thought of Thomas Aquinas, participating in the inquests against Durand of St.-Pourçain at Paris, and even taking over the cause for Aquinas' canonization during its final stages². The latter project brought John into the ambit of the papal court of John XXII in Avignon for a brief period during the early 1320s, but otherwise he spent most of his career in Naples, where he taught at the *studium generale* of San Domenico, and was closely connected with the Angevin royal court. A large number of his writings survive, nearly all in unpublished

¹ The most recent biographies are P. NOLD, *How Influential Was Giovanni di Napoli, OP in Avignon?*, in *Philosophy and Theology in the Studia of the Religious Orders and at Papal and Royal Courts. Acts of the XVth International Colloquium of the Société Internationale Pour l'Étude de La Philosophie Médiévale, University of Notre Dame, 8-10 October 2008*, ed. by K. EMERY - W. J. COURTENAY - S. M. METZGER, Turnhout 2012, pp. 629-675 and V. R. MAGOS, *Regina, Giovanni*, in *Dizionario Biografico degli Italiani* (2016), [http://www.treccani.it/enciclopedia/giovanni-regina_\(Dizionario-Biografico\)](http://www.treccani.it/enciclopedia/giovanni-regina_(Dizionario-Biografico)). T. KAPPELI, *Note sugli scrittori domenicani di nome Giovanni di Napoli*, in *Archivum fratrum Praedicatorum*, 10 (1940), pp. 48-76, remains foundational.

² I. NARCISO, *Primi sviluppi del Tomismo a Napoli*, in *Sapienza*, 9 (1956), pp. 54-69, especially pp. 64-67; G. CIOFFARI - M. MIELE, *Storia dei Domenicani nell'Italia meridionale*, vol. 1, Napoli-Bari 1993, pp. 106-112; P. T. STELLA, *Gli «articuli Parisienses qui doctrinam eximii doctoris beati Thomae de Aquino tangunt vel tangere asseruntur» nella accezione di Giovanni Regina di Napoli*, in *Salesianum*, 37 (1975), pp. 39-67.

eis non succedunt in regno in paupertate remaneant. Predicta autem duo sunt propria tyrannorum, scilicet non diligere bonum regni et augere bona privata, et contraria conditiones habere est proprium regum, ut patet per Philosophum primo Politicorum¹³⁵. Ergo habere regem per successionem est occasio tollendi tyrannidem.

20 Quarto hoc apparet ex parte multitudinis cui rex presidet, quia quanto regimen est minus difficile et¹³⁶ honerosum et magis voluntarium subiectis, tanto est melius et magis expediens, ut supra probatum est. Sed tale est regimen per successionem respectu eius quod est per electionem. Cuius declaratio est quia, cum consuetudo sit altera natura, populus qui consuevit obedire parentibus alicuius non solum immediatis, sed etiam primis, qui quodammodo unum extimantur cum filiis propter magnam unitatem que est inter parentes et filios, quasi naturaliter inclinantur ad obediendum filiis qui ex talibus parentibus oriuntur, et per consequens talis subiectio et obedientia tanquam consueta est minus difficilis et onerosa, et per consequens magis voluntaria. Ergo tali multitudini plus expedit habere regem per successionem quam per electionem. Et hoc de secunda conclusione et de toto.

21 Ad argumentum factum in contrarium dicendum quod aliquid est melius simpliciter quod tamen est minus bonum in casu, ut ponit Philosophus in exemplum 3^o Topicorum de philosophari et ditari¹³⁷. Quamvis ergo dominium per successionem sit melius simpliciter loquendo, ut supra probatum est, tamen in aliquo casu posset esse minus bonum, utpote quando multi tales sibi invicem per successionem in dominiis succedentes contra sibi subiectos vel etiam ecclesiam tyrannizarent. In hoc enim casu et filii presumendi essent fore imitatores paternorum operum, et patres etiam merentur in filiis domini dignitate privari, in quo casu loquitur decretalis.

Abstract

This article examines the political questions discussed by the fourteenth-century Dominican theologian John of Naples in his quodlibets and disputed questions. John, who was probably from a

¹³⁵ Perhaps a reference to Aristotle, *Politica*, V.10, 1311a2-5, rather than Book I.

¹³⁶ honosu *del.*

¹³⁷ Cf. Aristotle, *Topica*, III.2, 118a10-11; *Auctoritates Aristotelis*, p. 325, no. 52.

noble Neapolitan family, was closely connected to the Angevin rulers of Naples and their court throughout his life. It is already recognized that he served as a publicist for the Angevin dynasty through his preaching. This article shows that he also promoted the monarchs in his academic works. His arguments in favour of papal supremacy were in line with the Angevins' own propaganda, and his defense of hereditary monarchy supported the existing political system in the Kingdom of Naples. When asked about specific royal policies, John also tended to be supportive of the king, but argued that he was still subject to natural law – something on which John portrayed himself as an expert.

THE DOMINICAN OBSERVANT REFORM: INTERESTS AND INTERDEPENDENCIES

BY
STEFANIE NEIDHARDT

When in 1398 the first Dominican observant convent was founded in the Province of Teutonia, Johannes Meyer later described the organization of the reform by Luipold IV of Austria (1371-1411) and his wife, Catherine of Burgundy (1378-1425), as follows¹:

“Also do lait die sach der wirdig vatter Cunrat dem durchlüchten fürsten hertzen Lübolt von Österrich, der do zu mal her der selben landen war, do daz closter Stainbach inn lag und och sines gemachel frow Katherinen von Burgondien, und sat in beden, daz sy durch die er gottes und och ir selen hayl und aller ir vordren und nach komenden selen zu trost daz closter von nüwen wider uff stift. Das gevil dem edlen fürsten und sinem gemachel (...) und sy (taten) dar zu, daz die (the sisters) den orden da halten weren't mit gantzer observantz.”²

Only by the goodwill of influential benefactors like the duke of Austria, their moral and financial support, as well as their connections to other noble families, could the introduction of the

¹ Johannes Meyer compiled his report of the foundation of Schönensteinbach as well as the descriptions of the sisters' lives when he worked as a confessor at the monastery of Schönensteinbach (1458-1465).

² This is the case: The venerable father Cunrat tells the serene prince Duke Luipold of Austria, who then was the lord of these lands where the (former) monastery was situated, and his wife Catherine of Burgundy as well, that by the honor of God and for the salvation of their souls and the consolation of the preceding and following generations this convent will be re-opened. The noble prince and his wife were pleased (...) and they contributed lavishly so that the sisters would keep the order in a completely observant way: J. MEYER, *Buch der Reformacio Predigerordens. I, II und III Buch*, hrsg. von B. M. REICHERT (Quellen und Forschungen zur Geschichte des Dominikanerordens in Deutschland, 2), Leipzig 1909, p. 28.

Year	Reformed convent	Sisters coming from	Civic authority	Dominican reformer
1468	St. Maria Magdalena, Medingen	St. Catherine, Nuremberg	Duke Ludwig IX of Bavaria	Egidius Schwertmann
1478	Gotteszell, Schwäbisch Gmünd	St. Catherine, Nuremberg		
1478	St. John the Baptist, Kirchheim	St. Nicolaus (Silo), Schlettstadt	Count Eberhard and Ulrich of Württemberg	Johannes Meyer
1501	St. Peter, Constance	Sisters of St. Catherine, St. Gall refused	Bishop Hugo of Hohenlandenberg, of Constance	-
1513	Engelthal, Nuremberg	St. Catherine, Nuremberg	City Council of Nuremberg	

Abstract

With the observant reform in the southwest of Germany at the end of the 15th century, the Dominican Order and the civic authority like the duke of Württemberg or the Bishop of Constance had to work hand in hand to enforce new ideals for Dominican sisters. Well-known reforms, as in the convents of Schönensteinbach and St. Catherine in Nuremberg, could only take place because clerical and secular powers worked together. With new rules established by Johannes Meyer in his *Amptbuch* and *Buch der Reformacio* the relationship between the Dominican sisters and civic power had to change as well. But the reformer's ideals on how to communicate and share common interests were altered after the reform: both daily life in St. Catherine in Nuremberg and conflicts in St. John the Baptist in Kirchheim and St. Catherine in St. Gall show that the interdependencies between civic authority and the convents could influence both parties drastically.

AU CHŒUR DES AFFAIRES. LA NATION FLORENTINE ET
LES FRERES PRECHEURS LYONNAIS

PAR
HAUDE MORVAN*

«Lesdicts prieurs et religieux pour leur cœur et residence exerçant le disvin office demeureront deriere le grand autel de ladicte esglize qui sera esleve et edisfie par lesdicts sieurs consul et conseillers ainsy qu'il a este accorde et admis entre eulx, se reservant lesdicts sieurs consul et conseillers pour ladicte nation et de leurs successeurs speciallement et particulièrement la place et cœur qu'ils feront accomoder au devant ledict grand autel, et lequel cœur et place lesdicts sieurs prier et religieux ont des a present cedde a perpetuite par ces presentes sans aucune contradiction ausdicts sieurs consul et conseillers et autres de ladicte nation presente et advenir se contentant comme dessus de demeurer au deriere dudict grand autel.»¹

Par cet acte notarié rédigé le 1^{er} août 1588, la nation marchande florentine de Lyon, représentée par son consul Matteo Bartolomei et ses deux conseillers Côme Alamani et Alamano Alamani, se voyait d'une part confirmer le *jus patronatus* sur l'espace compris entre la nef et l'autel majeur dans l'église dominicaine de Notre-Dame-de-Confort et, d'autre part, accorder l'usage exclusif des anciennes stalles des frères qui occupaient cet emplacement. Il était par conséquent prévu que la communauté des frères prêcheurs utilisât un nouvel ensemble de stalles, derrière l'autel majeur. Cet acte définit ainsi une disposition spatiale tout à fait inhabituelle, née à l'instauration de commanditaires florentins.

* Je remercie chaleureusement Cédric Quartier, qui a pris le temps de relire mon texte et d'y apporter de précieux enrichissements, ainsi qu'Ezéchiel Jean-Courret, qui a révisé ma transcription du contrat de 1588.

¹ L'acte est conservé à Lyon aux archives départementales du Rhône (dorénavant Arch. dép. Rhône), sous la cote 3H40 (sans numérotation interne). Au XVIII^e siècle, le Père Ramette en a effectué une transcription avec une orthographe modernisée et quelques coupes dans les redondances dues au style juridique (Arch. dép. Rhône, 3H3, XXV, document IV).

d'un point de comparaison précieux. Là aussi, la nation marchande florentine avait élu comme chapelle l'abside principale⁴⁵, et avait fait apposer ses emblèmes sur des stalles encore aujourd'hui conservées. Celles-ci étaient-elles utilisées par les frères, par les Florentins, ou par les deux groupes? Dans tous les cas, où se tenaient les Florentins pendant les célébrations? Au plus près de l'autel majeur, comme à Lyon, ou dans une position latérale, par exemple dans un bras du transept, comme la confrérie des Milanais dans l'église des Frari à Venise⁴⁶?

Dans l'état actuel de nos connaissances, le chœur des Florentins à Notre-Dame-de-Confort reste donc un hapax. Cet exemple illustre toutefois un aspect fondamental de l'espace ecclésial tardomédiéval, à savoir l'absence de frontière nette entre profane et sacré.

Abstract

The paper focuses on the new organisation of space in the Dominican church of Lyon, as planned by the Florentine merchant "nation" during the fifteenth century. The exclusive use of the choir stalls located in front of the main altar, previously used by the friars, was ceded in perpetuity to the Florentine nation, whereas a second choir, intended for the use of the Dominican friars, was placed in the apse, on the other side of the altar. The paper investigates the precedents of such a spatial organisation. We know that nations often chose a mendicant church to set their chapel. Generally, the investment in sacred space by lay groups during the late Middle Ages and the Early Modern period is a well-known phenomenon. And during the Renaissance, in Italy, this was one of the contributing factors to the relocation of the choir behind the main altar. However, the case of the Dominican church in Lyon is different: to the knowledge of the author, it is a unique case where the choir stalls located in front of the main altar were used exclusively and permanently by a lay group. This case sheds light on the role of the merchant nations in the transfer of Italian Renaissance culture all over Europe.

⁴⁵ *Statuti delle colonie fiorentine*, p. 202.

⁴⁶ Voir les contributions déjà citées dans le récent volume *Santa Maria Gloriosa dei Frari*, ainsi que la planche n. 39.

UN EJEMPLO DEL REGALISMO HISPÁNICO SOBRE
LA ORDEN DE PREDICADORES EN EL SIGLO XVIII.
DESCRIPCIÓN DE LA DOCUMENTACIÓN CONTENIDA EN
LA *RELATIO* DE LA VISITA CANÓNICA A LAS PROVINCIAS
DOMINICANAS DE MÉXICO, PUEBLA, OAXACA,
GUATEMALA Y SANTA CRUZ EN 1778

POR

ALFONSO ESPONERA CERDÁN OP
ALEJANDRO LÓPEZ RIBAO OP

Las visitas canónicas en la Orden de Predicadores y la visita a las cinco provincias del Departamento de México en 1778

Cuando los investigadores se acercan a los fondos custodiados en el *Tabularium Ordinis Praedicatorum*, sito en el convento de Santa Sabina (Roma, Italia), pueden tomar conciencia de la parquedad de documentación relativa a las provincias de lo que hoy se denomina América Latina en la larga etapa en que dichos territorios integraban la Corona Española. Si bien este archivo ha ido sufriendo diversos avatares en el trascurso de los tiempos no hay que olvidar que las relaciones del Maestro de la Orden y su curia con ellas pasaba necesariamente por la mediación de dicha Corona y su Consejo de Indias. De ahí que en diversos archivos españoles se conserve bastante más documentación al respecto, como es el caso del sevillano Archivo de Indias¹. Desafortunadamente hoy por hoy no se ha realizado plenamente el necesario trabajo de búsqueda y comunicación de resultados como es el caso de la fuente que nos ocupa relativa a la Visita de 1778. Los principales contenidos de la

¹ El fraile José María Vargas publicó un *Registro documental de la Casa Generalicia de la Orden de Predicadores relativo a España y América en los siglos XVI y XVII*, Quito 1978, en el que basándose en las búsquedas llevadas a cabo por fray Enrique Vacas Galindo en los archivos de Roma y Sevilla entre los años 1905 y 1909, transcribió documentos relativos a la provincia de Santa Catalina de Quito en el periodo señalado aunque también muchos relacionados con las demás provincias americanas.

visitadores y su análisis posterior. De esta manera se iluminaría un periodo aún bastante oscuro dentro de la historia de la Orden de Predicadores en la Monarquía Española.

Abstract

In the *Archivum Generale Ordinis Praedicatorum*, under the heading AGOP XIII 049005, we find the manuscript of the *Relatio Visitationis Prov. Mexicanae, Angelopolitanae, Oaxaquensis, Guatemalensis anno 1786 per Fr. Joan Ubach S. Crucis*. This volume, of 311 folios, is a manuscript copy of all the documents generated in the aforementioned visit carried out by the Spanish Dominican fray Joan Ubach to the five Dominican provinces of the Departamento de México (Santiago de México, Los Ángeles de Puebla, San Hipólito Mártir de Oaxaca, Guatemala y Santa Cruz, in the Barlovento islands). It is a fascinating unpublished document that presents to us the reality of those Dominican provinces at the end of the 18th century and helps us reflect on the regalism exercised by the Spanish Monarchy on the Order of Preachers. The description of this documentation and the approximation to the figure of the visitators sent by the Crown to the America, and especially the visitator fray Joan Ubach, are the objectives of this article.

EL MONASTERIO SANTA CATALINA DE SENA DE BUENOS
AIRES Y LA EXPERIENCIA REFORMISTA: 1821-1824.
ANTECEDENTES, LEGISLACIÓN Y CONSECUENCIAS

POR
ALICIA FRASCHINA*

La ciudad de Buenos Aires, ubicada en el extremo sur del Imperio español en América, contó con dos conventos de monjas durante el período colonial (1536-1810), dos espacios muy distintos –dominicas y capuchinas– fundados a mediados del siglo XVIII. El Monasterio Santa Catalina de Sena abrió sus puertas en 1745. Destinado a albergar mujeres de los sectores medio y medio alto de la sociedad, exigía una dote para el ingreso. Un aporte económico que desde 1775 será motivo de tensiones dentro de la sociedad porteña.

Hacia 1820, una vez declarada la independencia de España y luego de un período de revoluciones y guerras civiles, se lleva a cabo un proceso de transformación política: se crean estados autónomos, entre ellos la Provincia de Buenos Aires. A partir de un amplio Plan de Reformas, desde un gobierno donde confluyen las corrientes ilustradas, el doctrinarismo liberal y la ideología y tópicos del republicanismo clásico, se propone modernizar la estructura administrativa heredada de la Colonia y construir un Estado provincial sobre la base de un sistema republicano. Entre la legislación que se promulga destaca la Ley de Reforma del Clero –resultado de una tarea conjunta entre miembros del gobierno civil y del eclesiástico– mediante la cual se intenta centralizar la administración, hacer de

* Agradezco a la Madre Sor María de la Cruz, eventual Priora y durante años archivera del Monasterio de Santa Catalina de Siena, (al mudarse el Monasterio desde la ciudad de Buenos Aires a las afueras de la misma en 1974 se cambia Sena por Siena) San Justo, Provincia de Buenos Aires, Argentina, quien me dio a conocer los documentos en torno a la reforma sobre la que reflexiono en este artículo. Su excelente disposición, confianza y enorme generosidad me han permitido desarrollar mi tarea de investigación durante la última década.

ción que quedó resuelta en 1834 durante la visita episcopal al monasterio en la se revoca el derecho en cuestión.

Abstract

The city of Buenos Aires, located in the southernmost boundary of the Spanish Empire in America, had two nunneries during the colonial period (1536-1810). These were highly distinct spaces – Dominican and Capuchin nunneries – founded by the middle of the 18th century. The Monastery of Saint Catherine of Siena opened its doors in 1745. Intended to host women from the middle and upper-middle sectors, it demanded an admission dowry, a monetary contribution that from 1775 onwards would be the source of tensions within the society of Buenos Aires. By 1820, following the declaration of Independence from Spain and a period of revolutions and civil wars, a process of political transformation occurs: autonomous states were created, such as the Province of Buenos Aires. A government that brought together enlightened movements, liberal doctrinarism and the ideology and topics of classical republicanism proposed a broad Reform Plan to modernize the administrative structure inherited from the colonial period and to build a provincial State based on a republican system. Among the laws passed, the Clerical Reform Law – a joint effort by civil and ecclesiastical authorities – stood out. Its purpose was to centralize administration, to make ecclesiastical institutions a segment of the provincial State and to reactivate the economy. This paper aims to trace the steps taken to pass the said law, to analyze the parliamentary debate surrounding it and to reflect on the impact and consequences of its implementation at the Monastery of Saint Catherine of Siena in Buenos Aires.

L'ORDINE DEI PREDICATORI
NELLA ROMA REPUBBLICANA DEL 1849.
I RAPPORTI CON L'AUTORITÀ CIVILE TRA PREGIUDIZI
POLITICI E CASI DI VIOLENZA ANTICLERICALE

PER
JACOPO DE SANTIS

Lo studio che si propone prende le mosse da una più ampia ricerca riguardante le istituzioni ecclesiastiche nel particolare frangente politico e sociale della Repubblica romana del 1849, e si pone l'obiettivo di mettere a fuoco il modo di rapportarsi dell'Ordine domenicano con le autorità repubblicane e con gli avvenimenti del 1849 romano. L'indagine, ancora del tutto *in fieri*, intende ricostruire i nessi di causa ed effetto che intercorsero tra alcune scelte propagandistiche operate dalla Repubblica e il risveglio del pregiudizio politico che l'opinione pubblica nutriva nei confronti dell'Ordine dei Predicatori, in quanto ordine religioso implicato nell'attività del Sant'Uffizio. Nella seconda parte dello studio si cercherà, invece, di verificare l'esistenza di un pregiudizio specifico nei confronti dei Domenicani come movente principale di alcuni episodi di violenza contro il ceto ecclesiastico che si verificarono a Roma nella primavera di quell'anno. Si tenterà di restituire una lettura ed interpretazione di tali avvenimenti, ormai noti alla storiografia sul tema, alla luce di nuove fonti archivistiche, con l'intento metodologico di confrontare le posizioni espresse dalle diverse fazioni politiche e ideologiche coinvolte nella vicenda, andando un po' oltre il lavoro di quantificazione del fenomeno portato avanti fino ad ora dalla letteratura scientifica che se n'è occupata e cercando di concentrare l'attenzione sulle cause che portarono allo scatenarsi di tale violenza, nel tentativo di spiegare in che modo si può rintracciare uno specifico pregiudizio nei confronti dei domenicani all'origine di questi episodi di acceso e cruento anticlericalismo.

sorte. [...] Il governo saputo di quelle uccisioni, vi faceva tosto porre fine, coprendole di vitupero, facendole da tutti aborrire.»⁴²

La fazione clericale, uscita vincitrice dalle vicende romane del 1849, evitò accuratamente di strumentalizzare in chiave propagandista l'uccisione dei domenicani in tempo di Repubblica e di farne dei martiri del cattolicesimo intransigente, poiché pensava che fosse più importante cancellare presto la memoria delle "passate luttuose vicende politiche", senza immaginare, però, che tale rinuncia sarebbe potuta andare a vantaggio della tanto osteggiata causa patriottica.

Abstract

This work seeks to investigate the role of the Friars Preachers in the difficult political and social situation of the Second Roman Republic. The study is divided into two parts. The first one aims to demonstrate how the Dominican Order had always been connected to the inquisitorial activity of the Sant'Uffizio, and how the opening of its prisons, desired by the republican government, played an essential role in the spread of the prejudice against the Friar Preachers. The second part of the study explores some cases of violence against the Dominicans, attempting mainly to understand the motives of these violent actions, whether it's possible to find a specific animosity towards the Order of Preachers in the Roman context of 1849, whether these cases of violence can be ascribed to the republican authorities or whether these initiatives were isolated and not connected to the republican government.

⁴² F. VENOSTA, *Roma e i suoi martiri (1849). Notizie storiche*, Milano 1863, pp. 119-120.

LE DOMINICAINS EN COLOMBIE AU XIX^e SIECLE:
L'EVOLUTION DE L'ORDRE FACE A DES MOUVEMENTS
D'INDEPENDANCE ET AUX REFORMES LIBERALES

PAR

JUAN FRANCISCO CORREA HIGUERA OP¹

Introduction

Les mouvements politiques et sociaux qui ouvrent les portes à la modernité, ont frappé profondément les structures de l'institution ecclésiastique de l'Amérique Hispanique. En effet, les mouvements d'indépendance tout au long du sous-continent sud-américain reconfigurent les panoramas nationaux avec la naissance des États-nations, et l'institution ecclésiale voit aussi une évolution pour mieux s'y adapter. Dans l'exercice que nous présentons maintenant, nous abordons, en premier lieu, les changements politiques et administratives de la naissante république colombienne, juste après son indépendance de l'Espagne. Ensuite nous examinons les rapports entre l'Eglise et l'État, notamment autour des réformes libérales du XIX^e siècle. Une approche davantage détaillée sur les effets de ces réformes sur la vie et mission de l'Ordre dominicain est réalisée dans cette seconde partie. Concernant les limites de l'étude, elle s'inscrit dans la période 1810-1861, commençant avec les premiers grands mouvements d'indépendance et allant jusqu'à l'application des lois anti-conventuelles en 1861, lesquelles produisent la disparition temporelle de l'Ordre dominicain. Pour notre exercice, nous nous servons des sources premières et secondaires du XIX^e et du XX^e siècle, abordées d'après la perspective de relecture de l'histoire

¹ Dominicain de la province de Saint Louis Bertrand en Colombie, né en 1989. Diplômé de licence canonique de théologie et histoire de l'Église à l'Institut Catholique de Paris, et de Master d'histoire à la Sorbonne Université. Correction du texte en français et mise en page: fr. Jérôme Rousse-Lacordaire et fr. Éric de Clermont-Tonnerre.

déclarent favorables à l'idée de l'indépendance par rapport à l'Espagne, en soutenant le mouvement révolutionnaire et la campagne militaire de Bolivar; ils se voient défavorisés, une fois proclamée la République, par la mise en place d'un ensemble de lois républicaines, anticléricales et anti-conventuelles. C'est ainsi que, dans la période 1821-1861, la province dominicaine en Colombie s'affaiblit de plus en plus, jusqu'à disparaître.

L'Église est d'abord vue comme une alliée par les idéologues de l'indépendance, ne serait-ce que par son influence sur les masses populaires, d'ailleurs très catholiques. Mais, après la prise de pouvoir des indépendantistes, les puissantes institutions catholiques (couvents, collèges, universités, hospices, hôpitaux, etc.) sont vues différemment: elles ne sont plus des alliées du nouvel État, mais les représentantes d'une puissance qui empêche l'épanouissement de l'appareil étatique. C'est cela qui explique les lois anticléricales et anti-conventuelles, issues de la souche du libéralisme politique de l'époque.

Les Dominicains réussissent la restauration de leur province disparue en 1861 et le rétablissement de leurs couvents, au terme d'un processus qui commence en 1881 et qui se termine en 1910.

Abstract

Colombian historiographical schools have approached the conflict between the government of President Tomás Cipriano de Mosquera (1861-1863) and the ecclesiastical authorities of the country, as a simple struggle between liberals and conservatives. With this essay, we want to introduce the idea that the expulsion of Church members such as bishops, priests and religious communities, and particularly the Dominicans or the Order of Preachers, was not only the fruit of the anti-religion laws of 1861. On the contrary, we want to show how the process of construction of the Colombian State in the 19th century has not left religion untouched. We accomplish it by taking the historical perspective *as a process*, so that we can consider the evolution and the adaptability of the ecclesiastical institutions to the new conditions of a Republican regime in Colombia, specifically between 1810 and 1861.

FRAY ÁNGEL MARÍA BOISDRON OP
Y LA CUESTIÓN SOCIAL.
TUCUMÁN, ARGENTINA
(FINES DE S. XIX Y PRINCIPIOS DE S. XX)

POR
CYNTHIA FOLQUER OP

El dominico Fray Ángel María Boisdron¹ arribó a Tucumán en 1876, venía de Francia y se estableció en Argentina haciendo de este país su segunda patria². Había ingresado en la Provincia de Lyon en 1862, fue ordenado en Avignon en 1869 y destinado al convento de Poitiers entre 1869 y 1873, en donde se dedicó a la predicación en zonas rurales, ya que ese convento tenía como prioridad la recristianización del campo³. Entre 1873 y 1876 residió en el convento de Carpentras, donde funcionaba el centro de estudios de la provincia, allí se desempeñó como profesor de filosofía y de historia eclesiástica. Fue en ese convento donde conoció a Fray Reginaldo Toro⁴, un

¹ Para una primera biografía de Boisdron, ver R. GONZÁLEZ, *Fr. Ángel M. Boisdron (1845-1924). Su biografía*, Tucumán 1974.

² He abordado la vida y obra de Boisdron en anteriores trabajos, ver C. FOLQUER, *Somos hombres y yo más que ninguno Los escritos autobiográficos de Fr. Ángel María Boisdron, 1876-1924. Actas II Jornadas de Historia de la Orden Dominicana en Argentina*, Tucumán pp. 165-185; EAD., *Razones para un exilio. Los viajes de Fray Boisdron, un camino interior*, en *Derroteros el viaje en la cultura: mito, historia, discurso*, S. FERNÁNDEZ et al. (coord.) Rosario 2008, pp. 205-219; EAD., *Viajeras hacia el fondo del alma. Sociabilidad, política y religiosidad en las Dominicas de Tucumán, 1886-1910*. Tesis de Doctorado en Historia. Universidad de Barcelona, 2012, <http://www.tesisenred.net/handle/10803/96263>.

³ Los detalles de su ingreso a la Orden, de su etapa de formación y sus primeras asignaciones en Francia se encuentran en Tucumán, *Archivo de las Hermanas Dominicas del Santísimo Nombre de Jesús, Caja: Escritos de Fr. A.M. Boisdron, Autobiografía*.

⁴ La correspondencia entre Fr. Reginaldo Toro y Fr. José Sanvito (Vicario General de la Orden) de los años 1874 y 1875, en donde se refieren a esta invitación de Toro a los frailes franceses para radicarse en Argentina, se encuentran en Roma, *Archivo de la Curia General de la Orden de Predicadores, Epistolae Variaque*, Serie XIII, caja 024098.

Abstract

The reception of the encyclical *Rerum Novarum* of Pope Leo XIII in Tucumán provoked a series of questions in the most restless sector of Catholicism in the province. The conference of the Dominican friar Boisdrón, held in 1895 at the Catholic Circle of Workers, inspired the reflection of several young people who later, as legislators, had a fundamental role as legislators in the elaboration of the first labor laws of the province. Boisdrón, who was familiar with the texts of the German Bishop von Ketteler, a pioneer of the social Catholicism, took it upon himself to disseminate among his disciples his thought, imbued with the principles of social justice and the necessary legislative reform for the benefits of the workers. Young people close to Boisdrón's circle such as Juan B. Terán drew up the first draft of labor laws enacted in Tucumán. This research aims to trace in the speeches of Boisdrón, the features of the current trends of social Catholicism that influenced the young legislators formed around the Dominican convent of Tucumán. Letters and speeches of Boisdrón constitute the sources of this work; publications of the local periodical press and the debated and promulgated Laws of the legislative projects.

«FAIRE VIVRE L'ORDRE AU TEMPS RÉVOLUTIONNAIRE»
THE DOMINICANS IN CONGO UNDER CHANGING CIVIL REGIMES

BY
ANTON MILH - DRIES VANYSACKER

At the end of 2017, Congo saw a new explosion of violence. This time the unrest was sparked off by a call of the Catholic church to protest because president Kabila still had not called an election, although this was one of the clauses of an agreement – negotiated by the church – between regime and opposition. Being one of the few stable factors in this country, the church clearly dares to play an outspoken political role. However, today as in the past, this is by no means a form of one-way traffic: church and civil authority exert influence on each other. In this article the impact of changing political constellations on the church is demonstrated by giving a survey of the relations between the Dominicans in Congo and the successive civil regimes under which they had to pursue their mission¹. To this end, we will look at a period that can be divided into five phases: prior to independence (up to 1960), the first years after independence (up to 1964), the Simba rebellion (1964-65), the resumption of the mission (from 1965 to the early 1970s), and Mobutu's so-called 'authenticity campaign' (from 1971-72). Our discussion of these periods will be preceded by a description of the prior history and a more general overview of the Dominican mission to Congo.

With our study, we intend to contribute to a growing trend in the historiography of Congo towards a fundamental change of perspective. The Belgian scramble for Congo no longer takes centre stage, and the focus is shifting instead to the influence of Congo on Belgium, on the Belgian colonial administration, and on the Belgians

¹ We will focus mainly on the Flemish Dominicans in Congo, but the Walloon and Congolese friars will also be discussed. The Dominican Sisters in Congo will be mentioned only in passing as full treatment would require further research.

initiatives aimed at the emancipation of the Congolese people, against the wishes of the colonial regime. After the independence of Congo in 1960, the missionaries continued their activities, but they were regarded by a section of the Congolese, and sometimes by the government or by local authorities, as relics of the old colonial regime. The hostility which this provoked hindered their work. The existing tensions exploded during the Simba rebellion of 1964, which brought martyrdom to twenty-six Dominican friars and sisters. After the Simba rebellion, the missionaries gradually returned to their missionary territories and resumed the mission. However, an important consideration for them at this time was that they had to take a new, different approach to mission, in which the Congolese would bear more responsibility – a true Africanisation of the church. Any sympathy that the missionaries may initially have had for Mobutu and his regime soon changed into mistrust. The authenticity policy that Mobutu embarked upon and strengthened from the early 1970s onwards seriously hampered their work. During this crisis, the Dominican missionaries – as well as the Congolese church as a whole – gave proof once again that they were able to adapt to difficult circumstances.

Abstract

The Belgian Dominican mission in Congo has had an eventful history. During the eighty years between its start in 1912 and the involuntary pulling out of the last remnants in the 1990s, the various political regimes continually posed new challenges to the mission. In the early years, the Belgian Dominicans simply went along with the colonial narrative: they considered their work to be a ‘conquest’ in the (spiritual) realm. In doing so, they supported colonial structures and – indirectly – the exploitation of Congo and its peoples. This changed after the Second World War. The missionaries now specifically supported several educational projects which aimed to achieve the emancipation of the Congolese people, contrary to the will of the colonial authorities. Congolese independence in 1960 did not meet with great enthusiasm among the Dominican missionaries, but it would be wrong to assume any sustained resistance to it. Sometimes individual citizens, political groups or local authorities would regard the missionaries as remnants of the colonial era, even though the latter tried to emphasize the independence of the mission from any form of worldly authority. In 1964, existing tensions

culminated in the Simba rebellion, which led to the murder of twenty-six Dominican brothers and sisters. After the rebellion, the missionaries returned, be it only slowly and in smaller numbers. They were convinced that a 'new style' of mission was needed that aimed for a real Africanization of the church. Initially, relations with the Mobutu regime were fairly relaxed, but his policy of 'Zaireanization' (started in the early 1970s) posed many problems for the church in Congo. The political situation in the country which, to this day, remains unstable, has forced the Dominicans to keep searching for new ways to fulfil their mission.

CREATION, CIVIL AUTHORITY AND SALVATION.
EDWARD SCHILLEBEECKX'S POLITICAL THEOLOGY
AFTER VATICAN II*

BY
DANIEL MINCH - STEPHAN VAN ERP

Edward Schillebeeckx's work during and after the Second Vatican Council, especially on the 'church-world problem' recognized by the Council Fathers at the first session in 1962, is directly related to his more rigorous theological exploration of secularization in the years after the Council. There is an essential interrelation in Schillebeeckx's thought between his broadly theological Thomistic formation, and his later groundbreaking works in Christology, ecclesiology, and political theology that he would engage in in later decades. This speaks to the consistent character of Schillebeeckx's theology – innovation always comes from an essential connection to both tradition and the present situation, and should be a genuine development, rather than complete discontinuity. The development of Schillebeeckx's political theology is based on his articulation of 'creation faith' (*scheppingsgeloof*). It is this faith in creation as a gift of God that grounds his conception of 'the secular', and therefore also his understanding of the relationship between ecclesiastical and civil authority as well as the overall legitimacy of 'the state' *vis-à-vis* the church.

In this article, we will trace the development of Schillebeeckx's political theology in order to demonstrate the *theological* significance that he attaches to civil authority as well as the *political* significance of ecclesial authority. Ultimately, Schillebeeckx's position with regard to the legitimate authority of civil society and its corresponding political components emerged from the mid-century Catholic debates

* This article is part of the larger research project "Edward Schillebeeckx: A Theologian in His History (1965-2009)" funded by the Fund for Scientific Research-Flanders (FWO). The authors are working on the Part II of a 'theological biography' of Schillebeeckx's life and work. Part I was published in English as E. BORGMAN, *Edward Schillebeeckx: A Theologian in His History*, trans. J. BOWDEN, London 2003.

salvation. Therefore the church's task remains to mediate salvation to the world while being in the midst of the world, whether it be through its sacramental presence, through the individual sacraments, or through civil engagement and the development of a religious critical consciousness in order to critique political ideologies. In order to do this, the church must also apply such a critical consciousness to itself and its own governing structures. Schillebeeckx believed that in order to do justice to the authentic experience of humanity in the contemporary age, it was necessary to integrate democratic elements into the church. Because of the flow of history, no one model of governance can be eternally normative, and so the church must change in order to more appropriately mediate the gospel, but such change should occur in a fundamentally *Christian* manner. Any such 'democratic' reforms needed to be made with the ultimate eschatological goal of Christian faith in mind, as a service to both those within the church and to those outside of the boundaries of the church. Politics, after all, is not 'everything'; political power is neither the underlying reason for the creation and development of ecclesial structures nor for ecclesial engagement with secular authority. Ultimately, these must both occur in service of the coming kingdom of God.

Abstract

This article traces the development of the political theology of the Dominican theologian Edward Schillebeeckx's (1914-2009) to demonstrate the *theological* significance of civil authority as well as the *political* significance of ecclesiastical authority. Schillebeeckx's position on the legitimacy of civil society emerged from the mid-century Catholic debates concerning the relationship between the 'Church' and 'world'. The authors first explore how Schillebeeckx was involved with these discussions at the Second Vatican Council, and their relationship to his Thomistic 'creation faith' (*scheppingsgeloof*). It is Schillebeeckx's 'creation faith' that allows him to affirm political structures while also pointing to the special responsibility possessed by the Church in the transformation of society in the service of eschatological salvation. Next, the authors investigate how Schillebeeckx envisioned 'the secular' in light of the task of the Church to mediate salvation in a context of secularization. This leads to the political task of the Church in society vis-à-vis other political entities. Schillebeeckx sees the Church as being invested with a 'religious

critical consciousness' that acts as a potential check against political ideologies. Finally, the authors examine Schillebeeckx's later arguments for integrating democratic elements into the Church. Here, Schillebeeckx draws on the historical-theological studies of ecclesiastical authority to demonstrate that the Church has often integrated 'secular' structures in the past. In fundamental continuity with his earlier theology of creation, he advocates for the critical integration of democratic ideals in an 'eschatological' manner.

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