

## Franciscan Studies Index – 1941 – 2011

### Author Index

1991 Medal Recipient, The  
51 (1991) 149.

Franciscan Institute Medal, The  
48 (1988) 355-58.

Symposium on Text Editing and Translating, A  
46 (1986) 47-60.

Accrocca, Felice

Concerning the Case of the Heretical Pope: John XXII and the Question of Poverty  
54 (1997), 167-84.

Aertsen, Jan A.

Being and One: The Doctrine of the Convertible Transcendentals in Duns Scotus  
56 (1998), 47-64.

Alanen, Lilli

Descartes, Duns Scotus and Ockham on Omnipotence and Possibility  
45 (1985), 157-88.

Alberzoni, Maria Pia

Jordan of Saxony and the Monastery of St. Agnese in Bologna  
68 (2010), 1-20.

*Servus vestrum et ancillarum Christi omnium*: Gregorio IX e la vita religiosa femminile  
64 (2006), 145-78.

Allers, R.

Intuition and Abstraction,  
8 (1948), 47-68.

Modern Philosophy (Part IV of A Symposium on B. Russell's *History of Western Philosophy*),  
7 (1947), 220-42.

St. Augustine's Doctrine on Illumination  
12 (1952), 27-46.

Alluntis, O.F.M., F.

The 'Vital and Historical Reason' of Jose Ortega y Gasset  
15 (1955), 60-78.

Amerini, Fabrizio

William of Ockham and Mental Synonymy. The Case of Nigation  
67 (2009), 373-404.

Amico, David

Bernard of Besse: Praises of Blessed Francis (*Liber de laudibus Beati Francisci*)  
48 (1988), 213-68.

- Andrews, Robert  
 The Defensorium Ockham  
 54 (1997), 99-122.
- The Notabilia Scoti in *Libros Topicorum*: An Assessment of Authenticity  
 56 (1998), 65-76.
- Antl, O.F.M., L.B.  
 An Introduction to the *Quaestiones Theologicae* of Stephen Langton  
 12 (1952), 151-75.
- Stephen Langton's Principle of Determining the Essence of a Sacrament  
 14 (1954), 336-73.
- Antonio de Souza, Jose  
 As ideias de Guilherme de Ockham sobre a independencia do poder imperial  
 46 (1986), 253-84.
- Ariew, Roger  
 Did Ockham Use His Razor?  
 37 (1977), 5-17.
- Armstrong, Regis J.  
 Hermes and the Coincidence of San Damiano  
 66 (2008), 413-60.
- Arosio, Marco  
 Laudatio of Cesare Cenci  
 67 (2009), 532-40.
- Arthur, Kathleen G.  
 Images of Clare and Francis in Caterina Vigri's Personal Breviary  
 62 (2004), 179-92.
- Ashworth, E. J.  
 Inconsistency and Paradox in Medieval Disputations: A Development of Some Hints in  
 Ockham  
 44 (1984), 129-40.
- Mental Language and the Unity of Propositions: A Semantic Problem Discussed by  
 Early Sixteenth Century Logicians  
 41 (1981), 61-96.
- Priority of Analysis and Merely Confused Supposition  
 33 (1973), 38-41.
- Theories of the Proposition: Some Early Sixteenth Century Discussions  
 38 (1978), 81-121.
- Will Socrates Cross the Bridge? A Problem in Medieval Logic  
 36 (1976), 75-84.

**B**

- Back, Allan  
 Anselm on Perfect Islands  
 43 (1983), 188-204.
- Existential Import in Anselm's Ontological Argument  
 41 (1981) 97-109
- Backman, Clifford R.  
 Arnau de Vilanova and the Franciscan Spirituals of Sicily  
 50 (1990), 3-30.
- Bagatti, O.F.M., P.B.  
 Father Anthony Menzani of Cuna (1650-1729), Inventor of 'The Balm of Jerusalem  
 6 (1946), 350-61.
- The Legend of the Wandering Jew  
 9 (1949), 1-9.
- Baier, O.F.M., D.  
 Mary at the Foot of the Cross  
 2 (1942), 3-11.
- Bak, O.F.M. Conv., Felix M.  
 If it weren't for Peter Waldo, there would have been no Franciscans  
 25 (1965), 4-16.
- Scoti Schola Numerosior Est Omnibus Aliis Simul Sumptis*  
 16 (1956), 143-64.
- Bartman, O.F.M. Conv., R.J.  
 Cornelius Musso, Tridentine Theologian and Orator  
 5 (1945), 247-76.
- Bartoli Langeli, Attili  
 Il Patto di Assisi: Roitorno sulla Carta Pacis di 1210  
 65 (2007), 1-8.
- Bassetti-Sani, O.F.M. Julio  
 Primacy of Christ and the Existence of the Non-Christian Religions  
 27 (1967), 21-38.
- Beal, Rebecca  
 Bonaventure as a Reader of Ending: The Commentary on Ecclesiastes  
 65 (2007), 29-62.
- Becka, Richard  
 Evolution of Friendship and the Moral Life, The  
 25 (1965), 17-29.
- Beckmann, Jan P.  
 Ockham on Difference in Category  
 56 (1998), 77-96.

- Beha, O.S.F., H.M.  
Matthew of Aquasparta's Theory of Cognition,  
20 (1960), 161-204; 21 (1961), 1-79; 383-465.
- Beierle, John  
Truth-functional Non-modal Interpretation of Ockham's Theory of Consequences, A  
44 (1984), 71-80.
- Beiting, S.F.O., Christopher  
The Idea of Limbo in Alexander of Hales and Bonaventure  
57 (1999), 3-56.
- Benson, Joshua C.  
Structure and Meaning in St. Bonaventure's Quaestiones Disputatae De Scientia Christi  
62 (2004), 67-90.
- Identifying the Literacy Genre of the *De reductione atrium ad theologiam*:  
Bonaventure's Inaugural Lecture at Paris  
67 (2009), 149-78.
- Beraud, De Saint-Maurice  
Existential Import in the Philosophy of Duns Scotus  
9 (1949), 274-313.
- Bertelloni, C. F.  
Ein Fehltritt im Ockhams Empirismus?: Über eine Stelle des 'Breviloquiums'  
46 (1986), 227-42.
- Berube, O.F.M. Cap., C.  
La connaissance intellectuelle du singulier materiel au XIII siecle  
II (1951), 157-201.
- La connaissance intellectuelle du singulier materiel chez Duns Scotus  
13 (1953), n. I, 29-49; n. 4, 27-58.
- Bieler, L.  
John Colgan as Editor  
8 (1948), 1-24.
- Bigaroni, O.F.M., Marino  
San Damiano-Assisi: The First Church of St. Francis  
47 (1987), 45-97.
- Bjelland, Karen  
Franciscan versus Dominican Responses to the Knight as a Societal Model: The case of  
the South English Legendary  
48 (1988), 11-27.
- Blastic, O.F.M., Conv., Michael  
It Pleases Me That You Should Teach Sacred Theology: Franciscans Doing Theology  
55 (1998), 1-26.
- An Appreciation  
63 (2005), 2-10.

David Flood, OFM 17<sup>th</sup> Recipient of the Franciscan Institute Medal Citation  
63 (2005), 28-34.

Toward the Resolution of the Franciscan Question: From the Perspective of  
Hagiography  
66 (2008), 484-90.

Carlo Paolazzi, Studi su gli Scritti' di frate Francesco  
67 (2009), 521-25.

Bloomfield, M. W.  
Some Reflections on the Medieval Idea of Perfection  
17 (1957), 213-37.

Boehner, O.F.M., P.,  
The Critical Value of Quotations of Scotus' Works Found in Ockham's Writings  
8 (1949), 192-201.

Documents: the *Centiloquium* Attributed to Ockham,  
1 (1941), n. 1, 58-72; n. 2, 35-54; n. 3, 62-70; 2 (1942), 49-60; 146-57; 251-301.

Does Ockham Know of Material Implication?  
11 (1951), 203-230.

A First Redaction of the *Expositio Aurea* of Ockham,  
8 (1948), 69-76.

The Hypothetical First Redaction of Ockham's *Expositio Aurea*  
14 (1954), 374-86.

*In Propria Causa*  
5 (1945), 37-54.

The Medieval Crisis of Logic and the Author of the *Centiloquium* Attributed to Ockham  
(1944), 151-70.

A Medieval Theory of Supposition  
18 (1958), 240-89.

A Milestone of Research in Scholasticism  
8 (1948), 295-300.

*The Nature and Origins of Scientism* (Review Article),  
5 (1945), 309-16.

*Notitia Intuitiva* of Non-existents according to Peter Aureoli, O.F.M. (1322)  
8 (1948), 388-416.

Ockham's Theory of Signification  
6 (1946), 143-70.

Ockham's Theory of Supposition and the Notion of Truth  
6 (1946), 261-92.

Ockham's Theory of Truth  
5 (1945), 138-61.

On a Recent Study of Ockham  
10 (1950), 191-96.

A Proof of the Existence of God according to Fr. Pacificus Borgmann, O.F.M.  
3 (1943), 374-86.

H.B. Gutman and Raphael's *Disputa*  
2 (1942), 35-48.

A Recent Presentation of Ockham's *Commentary on the Sentences*  
11 (1951), 305-16.

Scotus' Teaching according to Ockham: 1. On the Univocity of Being  
6 (1946), 100-11.

*On the Natura Communis*  
6 (1946), 362-75.

The Spirit of Franciscan Philosophy  
2 (1942), 217-37.

Three Sums of Logic Attributed to William of Ockham  
11 (1951), 173-93.

The System of Metaphysics of Alexander of Hales  
5 (1945), 366-414.

University Records and Life in the Middle Ages  
6 (1946), 490-94.

#### Boh, Ivan

Burleigh: On Conditional Hypothetical Propositions  
23 (1963), 4-67.

Paul of Pergula on Suppositions and Consequences  
25 (1965), 30-89.

Propositional Attitudes in the Logic of Walter Burley and William Ockham  
44 (1984), 31-60.

#### Boler, John

Accidents in Ockham's Ontological Project  
54 (1997), 79-98.

Moral Psychology of Duns Scotus: Some Preliminary Questions  
50 (1990), 31-56.

Ockham on Difference in Category  
56 (1998), 97-114.

Ockham on Evident Cognition  
36 (1976), 85-98.

Ockham's Cleaver  
45 (1985), 119-44.

- Bonanse, O.F.M., Bernardino M.  
 Human Mind and the Knowledge of God  
 40 (1980), 5-17.
- Question of an Eternal World in the Teaching of St. Bonaventure  
 34 (1974), 7-33.
- Campanella as Forerunner of Descartes  
 16 (1956), 37-59.
- Knowledge of the External World in the System of Tommaso Campanella  
 17 (1957), 188-212.
- Bonmann, O.F.M., Ottokar  
 Die Personlichkeit des Hl. Johannes Kapistran  
 43 (1983), 205-17.
- Provisional Calendar of St. John Capistran's Correspondence  
 49 (1989), 255-346.
- Bonmann, O.F.M., Ottokar; Hofer, C.S.S.R., Johannes; Gal, O.F.M., Gedeon; Miskuly, O.F.M., Jason M.  
 Provisional Calendar of St. John Capistran's Correspondence (Continued)  
 50 (1990), 323-404.
- Bonnefoy, J.F. O.F.M.  
 Grandeur et decadence de la conclusion theologique  
 17 (1957), 126-48.
- Boring, Wendy Petersen  
 Revising our Approach to Augustinian illumination A reconsideration of Bonaventure's  
*Quaestiones disputatae de scientia Christi* IV, Aquinas's *Summa theologiae* a. 84, 1-8,  
 and Henry of Ghent's *Summa quaestionum ordinarum*, Q. 2, art. 1, 2  
 28 (2010), 39-82.
- Borkowski, C. M.  
 Second Middle High German Translation of the Benediction of St. Clare  
 36 (1976), 99-104.
- Bosley, Richard  
 What Revision of Realism Could Meet Ockham's Critique  
 45 (1985), 111-18.
- Bowman, Leonard J.  
 Bonaventure's "Contuition" and Heidegger's "Thinking": Some Parallels  
 37 (1977), 18-31.
- Brady, O.F.M., Ignatius  
 Authenticity of Two Sermons of St. Bonaventure, The  
 28 (1968), 4-26.
- Background to the Condemnation of 1270: Master William of Baglione, O.F.M.  
 30 (1970), 5-48.
- Distinctions of Lombard's Book of Sentences and Alexander of Hales  
 25 (1965), 90-116.

Beatitude and Psychology  
2 (1942), 411-27.

Commentary: Recent Works on Saint Francis  
13 (1953), nn. 2-3, 198-213.

The Development of the Doctrine on the Immaculate Conception in the Fourteenth  
Century after Aureoli  
15 (1955), 175-202.

The History of Mental Prayer in the Order of Friars Minor  
11 (1951), 317-45.

Remigius-Nemesius  
8 (1948), 275-84.

Brampton, C. K.

Duns Scotus at Oxford, 1288-1301  
24 (1964), 5-20.

Personalities at the Process against Ockham at Avignon, 1324-26  
26 (1966), 4-25.

Brophy, L.

“Antithesis of Franciscanism,”  
18 (1958), 121-26.

Brown, Stephen F.

Gerard Odon's *De Suppositionibus*  
35 (1975), 5-44.

Walter Burleigh's *Treatise de suppositionibus* and its Influence on William of Ockham  
32 (1972), 15-64.

Walter Burley's Middle Commentary on Aristotle's *Perihermeneias*  
33 (1973), 42-134.

Walter Burley's *Quaestiones in librum Perihermeneias*  
34 (1974), 200-295.

Sources for Ockham's Prologue to the Sentences-Part II  
27 (1967), 39-108.

Avicenna and the Unity of the Concept of Being  
25 (1965), 117-50.

Robert Cowton, O.F.M. and the Analogy of the Concept of Being  
31 (1971), 5-40.

Sources for Ockham's Prologue to the Sentences  
26 (1966), 36-65.

Peter of Candia on Believing and Knowing  
54 (1997), 251-276.



- Brown, O.S.F., Mary A.  
 Role of the *Tractatus de obligationibus* in Mediaeval Logic  
 26 (1966), 26-35.
- ‘Early Portraiture of St. Francis’  
 21 (1961), 94-97.
- ‘John of Salisbury’  
 19 (1959), 241-97.
- ‘A Modern Look at Time, Space, and Motion’  
 17 (1957), 98-106.
- Brown, O.F.M., B.A.  
 ‘A News Report on the Relics of John Duns Scotus’  
 8 (1948), 77.
- ‘The Solemn Celebration of the Fourth Centenary of Frey Juan de Zumarraga’  
 9 (1949), 71-73.
- Browning, Douglas  
 Concerning the Autonomy of a Philosophy of Mind  
 24 (1964), 21-33.
- Brunner, Melanie  
 Poverty and Charity: Pope John XXII and the Canonization of Louis of Anjou  
 69 (2011), 231-56.
- Bukowski, Thomas P.  
 Siger of Brabant, Anti-Theologian  
 50 (1990), 57-82.
- Bulzacchelli, Richard H.  
 Duns Scotus’s Third ‘Volitional Posture’ and a Critique of the Problem of Moral  
 Indifference in Our Time  
 58 (2000), 77-110.
- Burgess, Michael  
 Bishop Moorman Franciscan Collection and Scholarships  
 49 (1989), 355-56.
- Burr, David; Flood, O.F.M. David  
 Peter Olivi: On Poverty and Revenue  
 40 (1980), 18-58.
- Petrus Ioannis Olivi and the Philosophers  
 31 (1971), 41-71.
- Raymond Dejean, Franciscan Renegade  
 57 (1999), 57-78.
- History! What Is It Good For?  
 63 (2005), 57-68.
- John XXII and the Spirituals: Is Angelo Clareno Telling the Truth?  
 63 (2005), 271-88.

- Buytaert, O.F.M., Eligius  
 Elementarium Logicae of Ockham  
 25 (1965), 151-276.
- Guillelmi Ockham Elementarium logicae  
 26 (1966), 66-173.
- Ockham: Tractatus Minor  
 24 (1964), 34-100.
- ‘The *Apologeticus* of Arno of Reichersberg’  
 11 (1951), 1-48.
- ‘Aureoli’s Unpublished *Reportatio* III, Dist.’  
 (1955), 159-74.
- ‘Bibliography of Fr. Philotheus Boehner, O.F.M.’  
 15 (1955), 321-31.
- ‘Damascenus Latinus: on Item 417 of Stegmüller’s *Repertorium Commentariorum*’  
 13 (1953), nm. 2-3, 37-70.
- ‘The Earliest Translation of Damascene’s *De Orthodoxa Fide*’  
 (1951), 49-68.
- ‘The Immaculate Conception in the Writings of Ockham’  
 10 (1950), 149-63.
- ‘Louis Lipsin, O.F.M. Conv.’  
 11 (1951), 96-103.
- ‘On the Trinitarian Doctrine of Eusebius of Emesa’  
 14 (1954), 34-48.
- ‘St. John Damascene, Peter Lombard, and Gerhoh of Reichersberg’  
 10 (1950), 323-43.
- Bychkov, Oleg V.  
 The Nature of Theology in Duns Scotus and his Franciscan Predecessors  
 66 (2008), 5-62.
- Alexander of Hales: The Sum of Theology  
 66 (2008), 63-100.
- What Does Beauty Have to Do With the Trinity  
 66 (2008), 197-212.
- Review: *The Philosophy of John Duns Scotus* by Antonie Vos  
 67 (2009), 526-31.

## C

- Cadili, Alberto  
 Ubertino da Casale dopo il 1325: un possibile itinerario  
 69 (2011), 257-84.

- Campbell, O.F.M., B.J.  
 'Aristotle's Natural Theology'  
 4 (1944), 134-50.
- Canal, C.M.F., Jose  
 El Stimulus Amoris de Santiago de Milan y La Meditatio in Salve Regina  
 26 (1966), 174-88.
- Canedo, O.F.M., Lino G.  
 Recipient of The Franciscan Institute Medal, 1990  
 50 (1990), 483-513.
- Capalbo, Kenneth  
 Politia Christiana: The Ecclesiology of Alvarus Pelagius  
 46 (1986), 317-27.
- Cardinale, Archbishop H. E.  
 Significance of the Apostolic Letter *Alma Parens*, The  
 27 (1967), 11-20.
- Carol, O.F.M., J.B.  
 'Our Lady's Part in the Redemption according to Seventeenth Century Writers'  
 3 (1943), 1-20; 143-58.
- Carr, O.F.M., A.  
 'Poverty in Perfection'  
 7 (1947), 313-23; 415-25.
- Chapeau, O.S.B., Andre; Bransom, Jr., Charles N., et al.  
 Franciscan Bishops  
 47 (1987) 287-72.
- Franciscan Bishops  
 48 (1988), 269-354.
- Franciscan Bishops  
 49 (1989), 175-254.
- Chiappini, O.F.M. Anicetus  
*Regestum Chronologicum Vitae Sancti Bernardini Senensis ex Chronica Ordinis Fr.  
 Alexandri des Ritiis*  
 27 (1967), 109-14.
- Chinnici, O.F.M., Joseph P.  
 'More and Greater Things': Notes for Interpreting the Vows from the Perspective of the  
 Evangelical Life  
 64 (2006), 507-37.
- Ciliberti, Galliano  
 Role of the Basilica of St. Francis in the Creation of Polyphonic Music, The  
 50 (1990), 83-120.
- Clark, David W.  
 Ockham on Human and Divine Freedom  
 38 (1978), 122-60.

Voluntarism and Rationalism in the Ethics of Ockham  
31 (1971), 72-87.

Clasen, O.F.M., Sophronius  
Einteilung und Anliegen der *Legenda maior* S. Francisci Bonaventuras  
27 (1967), 115-62.

‘Henrici de Werla, O.F.M. Tractatus de Formalitatibus’  
14 (1954), 310-22; 412-42.

Clatterbaugh, Kenneth C.  
Individuation in the Ontology of Duns Scotus  
32 (1972), 65-73.

Colledge, O.S.A., Edmund  
*Dominus cuidam devotae suae*: A Source for Pseudo-Bonaventure  
36 (1976), 105-07.

Collins, J.,  
‘A Critical Analysis of Russell’s View of Catholic Philosophy’ (Part III of ‘A  
symposium on Bertrand Russell’s *History of Western Philosophy*’),  
7 (1947), 193-219.

Constable, Giles  
Toward the Resolution of the Franciscan Question: Manuscripts and the Reading of  
History  
66 (2008), 482-83.

Conti, Alessandro D.  
Ontology in Walter Burley's Last Commentary on the *Ars Vetus*  
50 (1990), 121-76.

Corcoran, John; Swiniarski, John  
Logical Structures of Ockham's Theory of Supposition  
38 (1978), 161-83.

Cote, Antoine,  
William of Melitona on Divine Beatitude  
60 (2002), 17-38.

Coughlin, Edward. O.F.M.  
A Word from the Editor  
54, (1997).

Courtenay, William  
Force of Words and Figures of Speech. The Crisis over *Virtus Sermonis* in the  
Fourteenth Century  
44 (1984), 107-28.

Some Notes on Robert of Halifax, O.F.M.  
33 (1973), 135-42.

Early Scotists at Paris. A Reconsideration  
69 (2011), 175-230.

- Cousins, Ewert H.  
Coincidence of Opposites in the Christology of St. Bonaventure  
28 (1968), 27-46.
- Coyle, O.F.M., A.F.  
“Cicero’s *De officiis* and *De officiis ministrorum* of St. Ambrose”  
15 (1955), 224-56.
- Cova, Luciano  
L’unita della scienza teologica nella polemica de Walter Chatton; con Guglielmo d’Ockham  
45 (1985), 189-230.
- Craddock, L.G. O.F.M.  
Franciscan Influences on Early English Drama  
10 (1950), 383-417.
- Craig, William L.  
John Duns Scotus on God’s Foreknowledge and Future Contingents  
47 (1987), 98-122.
- Cress, Donald A.  
Toward a Bibliography on Duns Scotus on the Existence of God  
35 (1975), 45-65.
- Cresswell, J.R.,  
‘Duns Scotus on the Will’  
13 (1953), nm. 2-3, 147-58.
- Cross, Richard  
Incarnation, Indwelling, and the Vision of God: Henry of Ghent and Some Franciscans  
57 (1999), 79-130.
- Crowley, O.F.M. Conv., B.  
‘The Life and Works of Bartholomew Mastrius, O.F.M. Conv., 1602-1673’  
8 (1948), 97-152.
- Cummings, O.F.M. Conv., J.  
“Centenary of a Franciscan Pedagogue: Pere Gregoire Girard, 1850-1950,”  
10 (1950), 186-90.
- Cunningham, S.J., F. A.  
Richard of Middleton, O.F.M. on Esse and Essence  
30 (1970), 49-76.
- Curtin, M.M.  
“The ‘Intellectus Agens’ in the ‘Summa’ of Alexander of Hales,”  
5 (1945), 418-33.
- Cusato, O.F.M., Michael  
Two Uses of the *Vita Christi* Genre in Tuscany, c. 1300: John de Caulibus and Ubertino da Casale Compared. A Response to Daniel Lesnick, ten years hence  
57 (1999), 131-48.

Talking about Ourselves: The Shift in Franciscan Writing from Hagiography to History (1235-1247)  
58 (2000), 37-76.

Whence 'The Community'?  
60 (2002), 39-92.

An Unexplored Influence on the *Epistola ad fideles* of Francis of Assisi: The *Epistola universes Christi fidelibus* of Joachim of Fiore  
61 (2003), 253-78.

From the *Perfectio sancti Evangelii* to the *Sanctissima Vita et Paupertas*: An Hypothesis on the Origin of the *Privilegium Paupertatis* to Clare and Her Sisters at San Damiano  
64 (2006), 123-44.

Toward the Resolution of the Franciscan Question: Introduction to the Roundtable  
66 (2008), 479-81.

Toward the Resolution of the Franciscan Question: From the Perspective of History  
66 (2008), 495-504.

## D

D'Angelo, O.F.M., Benito  
English Franciscan Poetry before Geoffrey Chaucer  
43 (1983), 218-60.

D'Avray, D. L.  
Wordlists in the *Ars Faciendi Sermones* of Geraldus de Piscario, The  
38 (1978), 184-93.

Dalarun, Jacques  
Francis and Clare of Assisi: Differing Perspectives On Gender and Power  
63 (2005), 11-27.

Gospel in Action: The Life of Clare of Rimini  
64 (2006), 179-216.

De St. Bonaventure a La Legende ombrienne et de La Legende ombrienne a St. Bonaventure  
66 (2008), 505-10.

Daniel, E. R.  
Desire for Martyrdom: A Leitmotiv of St. Bonaventure  
32 (1972), 74-87.

Day, O.F.M., S.  
"Joannis Duns Scoti Tractatus de Primo Principio,"  
6 (1946), 226-30.

De Amato, O.F.M., N.  
"The American Franciscans in Mary's Century: 1858-1958,"  
19 (1959), 169-201.

- De Guglielmo, O.F.M., A.  
 “The Bible and the Knowability of God,”  
 3 (1943), 339-63.
- Deignan, Kathleen  
 Road to Rapture: Thomas Merton’s *Itinerarium Mentis in Deum*  
 55 (1998), 281-98.
- Delahoussaye, Gerard  
 Friend and Hero: Scotus’s Quarrel with Aristotle over the Kalon  
 68 (2010), 97-136.
- Delcorno, Pietro  
 Un sermonario illustrato nella Basilea del Narrenschiff Il Quadragesimale novum de  
 filio prodigo (1495) di Johann Meder  
 68 (2010), 215-58.
- Un sermonario illustrato nella Basilea del Narrenschiff Il Quadragesimale novum de  
 filio prodigo (1495) di Johann Meder. Parte seconda – L’edizione del sermonario e il  
 rapporto tra Meder e Brant  
 69 (2011), 403-76.
- Delio, O.S.F., Ilia  
 Evangelical Life Today: Living in the Ecological Christ  
 64 (2006), 475-506.
- Cosmic Christology in the Thought of Zachary Hayes  
 65 (2007), 107-120.
- Delmas, Sophie  
 Les Questions sur l’eternite d’Eustache d’Arras: Du Commentaire des Sentences a  
 l’oeuvre magistrale?  
 65 (2007), 157-234.
- Denery, Dallas G. II  
 The Appearance of Reality: Peter Aureol and the Experience of Perpetual Error  
 55 (1998), 27-52.
- Desharnais, C.S.C., Richard P.  
 Reassessing Nominalism: A Note on the Epistemology and Metaphysics of Pierre  
 D’Ailly  
 34 (1974), 296-305.
- Despres, Denise L.  
 Exemplary Penance: The Franciscan Meditations on the Supper of Our Lord  
 47 (1987), 123-37.
- Diem, Albrecht  
*Virtus est via ad gloriam?* John of Wales and Michele da Massa in Disagreement  
 63 (2005), 215-270.
- Di Lella, O.F.M., A.A.  
 “The Immaculate Conception in the Writings of Peter Aureoli,”  
 15 (1955), 146-58.

- Diller, Stefan  
 In Memoriam: Gerhard Ruf, O.F.M. Conv.  
 67 (2009), 517-20.
- Dipple, Geoffrey  
 Anti-Franciscanism in the Early Reformation: The Nature and Sources of Criticism  
 55 (1998), 53-82.
- Doerr, O.F.M., H.L.  
 "The Social Studies in the Seminary, Their Content according to Recent Documents of  
 the Holy See,"  
 13 (1953), n. 4, 78-129.
- Doino, O.F.M., Joseph D.  
 The Cord  
 51 (1991), 133-36.
- Dolan, O.F.M., Gerald  
 Gift of the Spirit according to J.H. Newman,  
 30 (1970), 49-76.
- Doucet, O.F.M., V.  
 "The History of the Problem of the Authenticity of the *Summa*,"  
 7 (1947), 26-41; 274-312.
- "A New Source of the *Summa Fratris Alexandri*,"  
 6 (1946), 403-17.
- Douie, Decima L.  
 Olivi's *Postilla super Matthaem*  
 35 (1975), 66-92.
- Some Treatises against the *Fratricelli* in the Vatican Library  
 38 (1978), 10-80.
- Dowd, O.S.M., John D.  
 Matthew of Aquasparta's *De Productione Rerum* and Its Relation to St. Thomas Aquinas  
 and St. Bonaventure  
 34 (1974), 34-73.
- Doyle, O.F.M., Eric  
 Bibliographical List by William Woodford, O.F.M., A  
 35 (1975), 93-106.
- William Woodford, O.F.M.: His life and Works together with a Study and Edition of  
 his *Responsiones contra Wiclevum et Lollardos*  
 43 (1983), 8-187.
- Downey, Michael  
 Merton's Franciscan Heart  
 55 (1998), 299-310.



Dreyer, Elizabeth  
*Affectus* in St. Bonaventure's Theology  
 42 (1982), 5-20.

## E

Eco, Umberto  
 Signification and Denotation from Boethius to Ockham  
 44 (1984), 1-30.

Editorial Board of Franciscan Studies,  
 "Dedication of the Very Reverend Mathias Faust, O.F.M."  
 14 (1954), 333-35.

"Dedication to the Very Rev. Thomas Plassmann, O.F.M."  
 14 (1954), 1-2.

"In Memoriam: Philotheus Boehner, O.F.M., 1901-1955,"  
 15 (1955), 101-05.

Edwards, Sandra S.  
 St. Bonaventure on Distinctions  
 38 (1978), 194-212.

Eller, O.F.M., Hugh  
 Unique Character and the Foundation of Joseph Defever's Real Proof for God,  
 28 (1968), 105-36.

Erbacher, O.F.M., S.  
 "Teaching Economics in Our Major Seminaries,"  
 1 (1941), n. 4, 154-64.

Erhardt, Michelle A.  
 The Immaculate Kiss Beneath the Golden Gate: The Influence of John Duns Scotus on  
 Florentine Painting of the 14<sup>th</sup> Century  
 66 (2008), 269-80.

Erickson, Carolly  
 Fourteenth-Century Franciscans and Their Critics (Continued), The  
 36 (1976), 108-47.

Fourteenth-Century Franciscans and Their Critics, The  
 35 (1975), 107-35.

Etchemendy, Matthew and Wood, Rega  
*Speculum animae*: Richard Rufus on Perception and Cognition. *Speculum animae*:  
 Critical Edition  
 69 (2011), 53-140.

Etzkorn, Girard J.  
 Commemoration of the Eighth Centenary of the Birth of St. Francis  
 51 (1991), 141-42.

Commemoration of the Seventh Centenary of the Death of St. Bonaventure  
 51 (1991), 137-40.

Franciscus de Mayronis: A Newly-Discovered Treatise on Intuitive and Abstractive Cognition  
54 (1997), 15-50.

International Ockham Colloquium  
51 (1991), 147-48.

John Foxal, O.F.M.: His Life and Writings  
49 (1989), 17-24.

John Reading on the Existence and Unicity of God, Efficient and Final Causality  
41 (1981), 110-221.

Scotus Edition: John Duns Scotus's Philosophical Works, The  
51 (1991), 117-130.

Walter Chatton and the Controversy on the Absolute Necessity of Grace  
37 (1977), 32-65.

Petrus Sutton, O.F.M., *Quaestiones Disputatae*  
24 (1964), 101-143.

Petrus Sutton O.F.M., *Quodlibeta*  
23 (1963), 68-139.

Ockham at Avignon: His Response to Critics  
59 (2001), 9-20.

Marcus of Orvieto 'On the pelican'  
68 (2010), 179-86.

Etzwiler, James P.  
John Baconthorpe, "Prince of the Averroists"  
36 (1976), 148-76.

Evangelisti, Paolo  
Contract and Theft: Two Legal Principles Fundamental to the *civitas* and *res publica* in the Political Writings of Francese Eiximenis, Franciscan friar  
67 (2009), 405-26.

## F

Faneuf, O.F.M. Conv., R.  
"The Right to Organize,"  
1 (1941), n. 4, 85-101.

Field, Sean  
Imagining Isabelle: The Fifteenth-Century Epitaph of Isabelle de France at Longchamp  
65 (2007), 371-404.

Fiero, Gloria K.  
Prayer Imagery in a 14th Century Franciscan Missal (Oxford Bodleian Library, MS Douce 313)  
42 (1982), 21-47.

“A Note on Milton’s Critics,”  
19 (1959), 142-49.

“The Problem of Seventeenth-Century Soteriology in reference to Milton,”  
15 (1955), 48-59; 257-82.

“Satan Is a Problem. The Problem of Milton’s ‘Satanic Fallacy’ in Contemporary  
Criticism,”  
17 (1957), 173-87.

Fitzgerald, Michael

Interpretative Dilemma in Burlean Semantics, An  
44 (1984), 181-92.

Ockham's Implicit Priority of Analysis Rule?  
38 (1978), 213-19.

Fitzpatrick, O.F.M. Noel A.

Walter Chatton on the Univocity of Being: A Reaction to Peter Aureoli and William  
Ockham  
31 (1971), 88-177.

Flood, O.F.M., David

Recent Study on Peter Olivi  
58 (2000), 111-20.

Franciscans at Work  
59 (2001), 21-62.

John of Wales’ Commentary on the Franciscan Rule  
60 (2002), 93-138.

Read It at Chapter: Francis of Assisi and the *Scritti*  
60 (2002), 341-58.

So What Is a Franciscan? Constituting the Franciscan Subject  
63 (2005), 35-48.

Poverty and the Gospel  
64 (2006), 1-16.

Neil Lewis and Rega Wood, eds., “Richard Rufus of Cornwall *In Aristotelis De  
generatione et corruptione*”  
69 (2011), 512-14.

Fochtman, O.F.M., V.

“The Personality of Duns Scotus,”  
2 (1942), 368-78.

Fortini, Gemma

Contribution of Arnaldo Fortini to Franciscan Studies, The  
43 (1983), 261-78.

Noble Family of St. Clare of Assisi, The  
42 (1982), 48-67.

- Foshee, Charles N.  
St. Bonaventure and the Augustinian Concept of *Mens*  
27 (1967), 163-76.
- Foster, F.A.  
“A Note on the *Fasciculus Morum*,”  
8 (1948), 202-04.
- Frank, William A.  
Duns Scotus’ Concept of Willing Freely: What Divine Freedom Beyond Choice  
Teaches Us  
42 (1982), 68-89.
- Franzese, O.F.M. Cap., R.  
“Dogmatic Theology in the Vernacular Sermons of St. Bernardine,”  
4 (1944), 389-405.
- Frederic, O.S.F., M. C.  
“The Franciscan Spirit as Revealed in the Literary Contributions of Francis Thompson,”  
11 (1951), 21-39; 213-33.
- Friedman, Yvonne  
Franciscinus of Pontremoli-A Pilgrim's Path to Pardon  
43 (1983), 279-320.
- Frings, Manfred  
Max Scheler: On the Ground of Christian Thought  
27 (1967), 177-90.

## G

- Gal, O.F.M., Gedeon  
Adam of Wodeham's Question on the “Complexo Significabile” as the Immediate  
Object of Scientific Knowledge  
37 (1977), 66-102.
- Bernardini de Florentia *Dialogus de Laudibus Castitatis Atque Virginitatis*  
23 (1963), 140-78.
- Gualteri de Chatton et Guillelmi de Ockham *Controversia de Natura Conceptus  
Universalis*  
27 (1967), 191-212.
- Henricus de Harclay: *Quaestio de Significato Conceptus Universalis*  
31 (1971), 178-234.
- Opiniones Richardi Rufi Cornubiensis a Censore Reprobatae*  
35 (1975), 136-93.
- Petrus Thomae’s Proof for the Existence of God  
56 (1998), 115-52.
- Quaestio Ioannis de Reading De Necessitate Specierum Intelligibilium Defensio  
Doctrinae Scoti*  
29 (1969), 66-156.

William of Ockham Died impenitent in April 1347  
42 (1982), 90-95.

“Gulielmi de Ware, O.F.M. *Doctrina Philosophica per Summa Capita Proposita*”  
14 (1954), 155-80; 265-92.

“Robert Kilwardby’s Questions on the Metaphysics and Physics of Aristotle,”  
13 (1953), n. 1, 7-28.

Gal, O.F.M., Gedeon; Wood, Rega  
Ockham Edition: William of Ockham's Opera Philosophica et Theologica, The  
51 (1991), 83-102.

Richard Brinkley and His *Summa Logicae*  
40 (1980), 59-101.

Gallant, O.F.M., Laurent  
Francis of Assisi: Forerunner of Interreligious Dialogue Chapter 16 of the Earlier Rule  
Revisited  
64 (2006), 53-82.

Francis of Assisi Forerunner of Interreligious Dialogue (Franciscan Studies 64, 2006):  
Addenda et Corrigenda  
65 (2007), 429-30.

Galluzzo, Gabriele  
Scotus on the Essence and Definition of Sensible Substances  
66 (2008), 213-32.

Geiger, O.F.M., \* M.  
‘Our Lady in Franciscan California,’  
2 (1942), 99-112.

Gelber, Hester  
I Cannot Tell a Lie: Hugh Lawton's Critique of Ockham on Mental Language  
44 (1984), 141-80.

Revisiting the Theater of Virtue  
58 (2000), 19-36.

Geltner, Guy  
Eden Regained: William of Ockham and the Franciscan Return to Terrestrial Paradise  
59 (2001), 63-90.

Gendreau, B.A.,  
“The Quest for Certainty in Bonaventure,”  
21 (1961), 104-227.

Giamberardini, O.F.M., Gabriel  
Father Tommaso Obicini O.F.M., Pioneer of Coptic Philology  
25 (1965), 277-84.

La Predestinazione Assoluta del Cristo nella Teologia Copta  
26 (1966), 189-94.

- Gieben, O.F.M. Cap., Servus  
Traces of God in Nature According to Robert Grosseteste With the Text of the Dictum:  
*Omnia creatura speculum est.*  
24 (1964), 144-58.
- Gieryski, T. (and M. P. Slattery),  
“Existential Import and ‘Latin Averroism,’”  
18 (1958) 127-32.
- Ginther, James R.  
Theological Education at the Oxford *Studium* in the Thirteenth Century: A  
Reassessment of Robert Grosseteste’s Letter to the Oxford Theologians  
55 (1998), 83-104.
- Giocarinis, Kimon  
Eustratius of Nicaea's Defense of the Doctrine of Ideas  
24 (1964), 159-204.
- Goddu, Andre  
William of Ockham's Arguments for Action at a Distance  
44 (1984), 227-44.
- Godet-Calogeras, Jean François  
Evangelical Radicalism in the Writings of Francis and Clare of Assisi  
64 (2006), 103-22.
- Gonzalez, O.F.M., A.  
“The Theory of Assertonic Consequences in Albert of Saxony,”  
18 (1958), 290-354; 19 (1959), 13-114.
- Gonzalez-Ayesta, Cruz  
Scotus’s Interpretation of the Difference Between *Voluntas ut Natura* and *Voluntas ut  
Voluntas*  
66 (2008), 371-412.
- Gracia, Jorge J.E.  
Convertibility of *Unum* and *Ens* according to Guido Terrena, The  
33 (1973), 143-70.
- Doctrines of the Possible Intellect in Gonsalvus Hispanus’ Question XIII, The  
29 (1969), 5-36.
- Scotus’s Conception of Metaphysics: The Study of the Transcendentals  
56 (1998), 153-68.
- Grajewski, O.F.M., M.  
“John Ponce, Franciscan Scotist of the Seventeenth Century,”  
6 (1946), 54-92.
- “Scotistic Bibliography of the Last Decade (1929-1939),”  
1 (1941), n. 1, 73-78; n. 2, 55-72; n. 3, 71-76; 2 (1942), 61-71; 158-73.

- Grassmann, O.F.M. Conv., T.  
 “The Third Order of St. Francis,”  
 1 (1941), n. 4, 136-42.
- Gray, Christopher B.  
 Freedom and Necessity in St. Anselm's *Cur Deus Homo*  
 36 (1976), 177-91.
- Ockham on Trusts  
 46 (1986), 141-60.
- Green, O.F.M. Cap., \* V.G.  
 “The Basic Problem of Just Distribution,”  
 1 (1941), n. 4, 8 18.
- Green-Pederson, Niels J.  
 Walter Burley's *De Consequentibus*: An Edition  
 40 (1980) 102-66.
- Grothe, S.M.I.C., M. J.  
 Kronenburse of the Faculty of Law of the University of Cologne, The  
 31 (1971), 235-99.
- Gumbinger, O.F.M. Cap., C.  
 “The Cult of the Mother of God in the Byzantine Liturgy,”  
 1 (1941), n. 3, 49-61.
- “The Primacy of Charity in Franciscan Theology,”  
 3 (1943), 209-40.
- “St. Bernardine of Siena, the Popular Preacher,”  
 2 (1942), 12-34.
- “St. Bernardine’s Case for the Doctorate,”  
 4 (1944), 371-88.
- “St. Bernadine’s Unedited *Prediche Volgari*,”  
 4 (1944), 7-33.
- “The Scholarship of St. Lawrence of Brindisi,”  
 2 (1942), 113-32.
- Gutmann, H.B.,  
 “In Re: Iconological Problems of Michaelangelo’s *Last Judgement*,”  
 17 (1957), 43-57.
- “Jonah and Zachariah on the Sistine Ceiling,”  
 13 (1953), nm. 2-3, 159-77.
- “Nicholas of Lyra and Michaelangelo’s *Ancestors of Christ*,”  
 4 (1944), 223-28.
- “Piero della Francesco,”  
 7 (1947), 42-71.

(and P. Boehner, O.F.M.), "Raphael's *Disputa*,"  
2 (1942), 35-48.

"The Rebirth of the Fine Arts and Franciscan Thought,"  
5 (1945), 215-34; 6 (1946), 3-29.

## H

Habib, Nicholas

Medieval Perspective on the Meaningfulness of Fictitious Terms: A Study of John  
Buridan, A  
45 (1985), 73-82.

Habig, O.F.M. \*, M.A.

"Franciscana,"  
1 (1941), n. 1, 79-90.

"The Franciscans in Paraguay,"  
1 (1941), n. 1, 33-57.

"The Golden Mean,"  
1 (1941), n. 4, 122-35.

"A List of the Martyrs of the United States Arranged according to Dioceses,"  
1 (1941), n. 2, 15-22.

"Marignolli and the Decline of Medieval Missions in China,"  
5 (1945), 21-36.

"The Works of St. Bernadine."  
4 (1944), 229-46.

Hamesse, Jacqueline

Les problemes poses par l'edition critique des reportations  
46 (1986), 107-18.

New Perspectives for Critical Editions of Franciscan Texts of the Middle Ages  
56 (1998), 169-87.

Hammond, Jay M.

Clare's Influence on Bonaventure  
62 (2004), 101-18.

Dating Bonaventure's Inception as Regent Master  
67 (2009), 179-26.

Bonaventure's *Itinerarium*: A Respondeo  
67 (2009), 301-22.

Identifying and Re-Interpreting Joachim's Rejection in the Marian Cycle of the Apse in  
the Basilica of Saint Francis in Assisi  
67 (2009), 491-516.



Christopher Cullen, *Bonaventure*  
67 (2009), 541-43.

Hannan, O.F.M. Cap., W.  
“Abnormality in Current Fiction,”  
2 (1942), 133-40.

“Philosophers against Man,”  
5 (1945), 162-74.

Haring, S.A.C., N.M.  
“The So-called *Apologia de Verbo Incarnato*,”  
16 (1956), 102-42.

Two Catalogues of Mediaeval Authors  
26 (1966), 195-211.

Harkins, O.F.M., Conrad  
Authorship of a Commentary on the Franciscan Rule Published among the Works of St.  
Bonaventure, The  
29 (1969), 157-248.

General History of the Franciscan Institute  
51 (1991), 7-68.

Harkins, O.F.M., Conrad and Colosi, Peter J.  
The Courage of Conviction: An Essay in Honor of Philotheus Boehner, O.F.M.  
60 (2001), 91-108.

Harnett, J.J.  
“Truth, the Aid, Not the Obstacle to Virtue,”  
18 (1958), 9-35.

Harrison, III, Frank R.  
Cajetan Tradition of Analogy, The  
23 (1963), 179-204.

“Some Brief Remarks concerning the *Quinque Viae* of St. Thomas,”  
21 (1961), 80-93.

Harvey, O.F.M., R.  
“The Primacy of Truth,”  
9 (1949), 259-73.

Hay, O.F.M., C.  
“St. John Chrysostom and the Integrity of the Human Nature of Christ,”  
19 (1959), 298-317.

Hayes, O.F.M., Zachary  
Meaning of *Convenientia* in the Metaphysics of St. Bonaventure, The  
34 (1974), 74-100.

The Death of Christ in the Theology of Matthew of Aquasparta  
56 (1998), 189-201.

Beyond the Prime Mover of Aristotle: Faith and Reason in the Medieval Franciscan Tradition  
60 (2002), 7-16.

Hazard, Benjamin

The conservation, cataloguing and digitization of Fr. Luke Wadding's papers at University College Dublin  
69 (2011), 477-90.

Heiser, O.F.M. Conv., B.

"The Metaphysics of Duns Scotus,"  
2 (1942), 379-96.

"The *Primum Cognitum* according to Duns Scotus,"  
2 (1942), 193-216.

Hellmann, O.F.M. Conv., J.A. Wayne

Gospel: Life or Observance? Observations on a Language Shift in the Early Documents  
64 (2006), 281-92.

Hemmerich, O.F.M., O.

"The Franciscan House of Studies in Peking,"  
7 (1947), 188-92.

Henninger, Mark

Peter Aureoli and William of Ockham on Relations  
45 (1985), 231-44.

Henry of Harclay on the Formal Distinction in the Trinity  
41 (1981), 250-335.

Henry of Harclay's Questions on Divine Prescience and Predestination  
40 (1980), 167-243.

Hennrich, O.F.M. Cap., K.J.

"A comparative Study of Third Order Rules,"  
1 (1941), n. 2, 3-14.

Henry, Desmond Paul

Early History of *Suppositio*, The  
23 (1963), 205-12.

Ockham and the Formal Distinction  
25 (1965), 285-92.

Herbel, Oliver

Ratramnus of Corbie, Paulinus of Aquileia, and Aeneas of Paris as Sources for Bonaventure's *Filioque* Arguments in the Sentences  
65 (2007), 87-106.

Herbst, Thomas J.

Johannine Dimensions of Bonaventure's Soteriology  
67 (2009), 243-66.

- Herscher, O.F.M., I.  
 “Archbishop Paschal Charles Robinson, O.F.M., 1870-1948,”  
 8 (1948), 317-20.
- “A Bibliography of Alexander of Hales,”  
 5 (1945), 434-54.
- “Franciscana,”  
 4 (1944), 179-92; 272-93; 406-19; 5 (1945), 69-80; 319-30.
- “Franciscan Bibliography for 1946,”  
 7 (1947), 439-507.
- “The History of St. Bonaventure University,”  
 11 (1951), 365-424.
- Herzman, Ronald  
 Dante and Francis  
 42 (1982), 96-114.
- Heynck, O.F.M., V.  
 “A Controversy at the Council of Trent concerning the Doctrine of Duns Scotus,”  
 9 (1949), 181-258.
- Higgins, T.O.R., Michael  
*Dominus conduxit me inter illos et feci misericordiam cum illis: Francis of Assisi and Mercy*  
 64 (2006), 17-32.
- Hinwood, O.F.M., Bonaventure  
 Division of Human Knowledge in the Writings of St. Bonaventure, The  
 38 (1978), 220-59.
- Hochstetter, E.  
 “Nominalismus,”  
 9 (1949), 370-403.
- Hoerberichts, Jan  
 Did the Master Make a Mistake? On Esser’s theory about the two versions of Francis’s  
 Letter to the Clergy, its dependence on the papal bull *Sane cum olim* and a new  
 approach  
 67 (2009), 1-40.
- Hoffman, Fritz  
 Die Bedeutung der Disputation für die Entwicklung der Theologie an der Universität  
 Oxford Zwischen 1322 und 1332  
 54 (1997), 69-78.
- Homan, Richard L.  
 Old and New Evidence of the Career of William Melton, O.F.M.  
 49 (1989), 25-33.

- Honnefelder, Ludger  
 Zum Begriff der möglichen Welt in J.A. Comenius's *Consultatio Catholica*  
 54 (1997), 277-88.
- Franciscan Spirit and Aristotelian Rationality: John Duns Scotus's New Approach to  
 Theology and Philosophy  
 66 (2008), 465-78.
- Houser, Rollen E.  
 Transcendental Unity in Petrus de Trabibus  
 39 (1979), 49-104.
- Hubbard, G.L.  
 "Science and Faith"  
 10 (1950), 1-8.
- Huber, O.F.M. Conv., \* R.M.  
 "Alexander of Hales, O.F.M.: His Life and Influence on Medieval Scholasticism"  
 5 (1945), 353-65.
- "St. Bernadine and His Times"  
 4 (1944), 207-22.
- "Some Famous Conventual Historians"  
 3 (1943), 259-36.
- Hughes, Kevin  
 St. Bonaventure's *Collationes in Hexaemeron*: Fractured Sermons and Protreptic  
 Discourse  
 63 (2005), 107-30.
- Reduction's Future: Theology, Technology, and the Order of Knowledge  
 67 (2009), 227-42.
- Huning, O.F.M., Hildebert A.  
 Plurality of Forms according to Petrus de Trabibus, O.F.M., The  
 28 (1968), 137-96.
- I**
- Imle, F.  
 "Franciscan Art of Education"  
 8 (1948), 227-36.
- Ingham, C.S.J., Mary Beth  
*Ea quae sunt ad finem*: Reflections on Virtue as Means to Moral Excellence in Scotist  
 Thought  
 50 (1990), 177-96.
- Duns Scotus, Divine Delight and Franciscan Evangelical Life  
 64 (2006), 337-62.
- Self-Mastery and Rational Freedom: Duns Scotus's Contribution to the Usus Pauper  
 Debate  
 66 (2008), 337-70.

*Laudatio*  
66 (2008), 461-64.

## J

- Janto, O.F.M., S.A.  
“Three Friars, a Queen, a Cardinal, and New Spain”  
18 (1958), 143-217; 355-84.
- Jarosz, O.F.M., Thomas J.  
Sacramental Penance in Alexander of Hales' Glossa  
29 (1969), 302-46.
- Jeffrey, David L.  
St. Francis and Medieval Theatre  
43 (1983), 321-46.
- Johnson, Timothy  
Lost In Sacred Space: Textual Hermeneutics, Liturgical Worship, and Celano's *Legenda ad Usum Chori*  
59 (2001), 109-32.
- Reading between the Lines: Apophatic Knowledge and Naming the Divine in Bonaventure's Book of Creation  
60 (2002), 139-58.
- Clare, Leo, and the Authorship of the Fourth Letter to Agnes of Prague  
62 (2004), 91-100.
- “Ground to Dust for the Purity of the Order” Pastoral Power, Punishment and Minorite Identity in the Narbonne Enclosure  
64 (2006), 293-318.
- Toward the Resolution of the Franciscan Question: From the Perspective of Franciscan Liturgical Practice.  
66 (2008), 491-94.
- Wonders in Stone and Space: Theological Dimensions of the Miracle Accounts in Celano and Bonaventure  
67 (2009), 133-48.
- Preaching Precedes Theology: Roger Bacon on the Failure of Mendicant Education  
68 (2010), 83-96.
- Jordan, Michael  
What's New in Ockham's Formal Distinction?  
45 (1985), 97-110.
- Jozef Kijas. O.F.M. Conv., Zdzislaw.  
Prophecy and Christology in Olivi's Commentary on Isaiah 7:14  
57 (1999), 149-78.
- Juznic, Stanislav  
Franciscan Scientific Efforts in Ljubljana  
69 (2011), 491-508.

## K

Karger, Elizabeth

Modes of Personal Supposition: The Purpose and Usefulness of the Doctrine within Ockham's Logic  
44 (1984), 87-106.

Would Ockham Have Shaved Wyman's Beard?  
40 (1980), 244-64.

Karris, Robert J.,

A Comparison of the Glossa Ordinaria, Hugh of St. Cher, and St. Bonaventure on Luke 8:26-39  
58 (2000), 121-236.

Bonaventure's Commentary on Luke: Four Case Studies of His Creative Borrowing from Hugh of St. Cher  
59 (2001), 133-236.

St. Bonaventure as Biblical Interpreter: His Methods, Wit, and Wisdom  
60 (2002), 159-208.

St. Bonaventure's Use of *Distinctiones*: His Independence and Dependence on Hugh of St. Cher  
60 (2002), 209-50.

Diego De Estella on Luke 15: 11-32  
61 (2002), 97-234.

St. Bernadine of Siena and the Gospel of Divine Mercy (Luke 15:11-32)  
62 (2004), 31-66.

Francis of Meyronnes' Sermon 57 on the Parable of the Prodigal Son (Luke 15:11-32)  
63 (2005), 159-214.

Giacomo della Marca's Sunday Sermon 52 on the Ineffable Mercy of God  
63 (2005), 443-60.

St. Bonaventure's Interpretation of the Evangelical Life in His Commentary on the Gospel of St. John  
64 (2006), 319-36.

*Nova et Vetera*: Things New and Old in St. Bonaventure's Commentary on the Gospel of St. John  
65 (2007), 121-36.

The Place of the Money Bag in the Secular-Mendicant Controversy at Paris  
68 (2010), 21-38.

Karris, O.F.M., Robert J. and Flood, O.F.M., David

Peter Olivi on the Early Christian Community (Acts 2:42-47 and 4:32-35): The Christian Way with Temporalities  
65 (2007), 251-80.

- Keele, Rondo  
The So-Called Res Theory of Walter Chatton  
61 (2003), 37-54.
- Kehew, Donald R.  
Metaphysical Approach to the Existence of God, A  
32 (1972), 88-122.
- Kehnel, Annette  
The Narrative Tradition of the Medieval Franciscan Friars On the British Isles:  
Introduction to the Sources  
63 (2005), 461-530.
- Kelley, Francis E.  
Some Observations on the Fictum Theory in Ockham and Its Relation to Hervaeus  
Natalis  
38 (1978), 260-82.  
  
Walter Chatton Vs. Aureoli and Ockham Regarding the Universal Concept  
41 (1981), 222-49.
- Kelly, Matthew J.  
Aquinas and the Subsistence of the Soul: Notes on a Difficulty  
27 (1967), 213-20.
- Kennedy, C.S.B., Leonard A.  
Andrew of Novocastro, O.F.M., and the Moral Law  
48 (1988), 28-39.  
  
*De Anima* of John Sharpe, The  
29 (1969), 249-70.  
  
Early Fourteenth-century Franciscans and Divine Absolute Power  
50 (1990), 197-234.  
  
John Walsham, O.F.M., on the Existence of God  
42 (1982), 115-34.
- Kennedy, C.S.B., Leonard A.; Baldwin, Spurgeon W.  
John Went, O.F.M. and Divine Omnipotence  
47 (1987), 138-70.
- Kennedy, O.F.M., P.  
“Arnold J. Toynbee’s Philosophy of Religion,”  
17 (1957), 23-42.
- Kent, Bonnie  
Good Will According to Gerald Odonis, Duns Scotus, and William of Ockham, The  
46 (1986), 119-40.
- Kinsella, Sean Edward.  
“Where the Grey Light Meets the Green Air”: The Hermit as Pilgrim in the Franciscan  
Spirituality of Thomas Merton  
55 (1998), 311-22.

- Kirn, B. O.F.M.  
 “Integrating Economic Principles with Catholic Social Teaching,”  
 1 (1941), n. 4, 143-53.
- Kirsch, O.F.M. Cap., F.M.  
 “Trend in the Belief in God among Our Scholars and in Our Schools”  
 3 (1943), 397-402.
- Kitanov, Severin  
 Peter of Candia on Demonstrating that God is the Sole Object of Beatific Enjoyment  
 67 (2009), 427-90.
- Kiteley, M.J. (H. Shapiro and -),  
 “Walter Burley’s *De Relativis*.”  
 22 (1962), 155-71.
- Klocker, Harry R.  
 Ockham and the Divine Freedom  
 45 (1985), 245-61.
- Kluge, Eike-Henner W.  
 St. Augustine and the Second Way  
 49 (1989), 34-54.
- William of Ockham's Commentary on Porphyry  
 33 (1973), 171-254.
- William of Ockham's Commentary on Porphyry (Continued)  
 34 (1974), 306-82.
- Scotus on Accidental and Essential Causes  
 66 (2008), 233-46.
- Knoll, O.F.M. Cap., A.  
 “Some Capuchin Views of, and Contributions to Sacred Music,”  
 19 (1959), 325-33.
- Knox, Lezlie  
 One and the Same Spirit: Clare of Assisi’s Form of Life in the Later Middle Ages  
 64 (2006), 235-54.
- Knysh, George  
 Biographical Rectification Concerning Ockham's Avignon Period  
 46 (1986), 61-92.
- Ockham’s First Political Treatise?  
 The *Impugnatio constitutionum Papae Johannis* [April/May 1328]  
 58 (2000), 237-60.
- Kopaczynski, O.F.M. Conv., Germain  
 Some Franciscans on St. Thomas’ Essence-Existence Doctrine  
 38 (1978), 283-98.



Koser, O.F.M., K.  
 “The Basic Significance of Knowledge for Christian Perfection according to Duns Scotus,”  
 8 (1948), 153-72.

Kretzmann, Norman  
 Ockham and the Creation of the Beginningless World  
 45 (1985), 1-32.

Kuys, Jan  
 Forced vocation or not? The case of the abducted Poor Clare of Wamel (1464)  
 69 (2011), 387-402.

## L

Lambert, M. D.  
 Franciscan Crisis under John XXII, The  
 32 (1972), 123-43.

Lambertini, Roberto  
 Ockham and Marsilius on an Ecclesiological Fallacy  
 46 (1986), 301-16.

*Usus and usura: Property and Usury in Franciscans' Responses to John XXII's Quia vir reprobus*  
 54 (1997), 185-210.

Lamers, O.F.M., M.  
 “Franciscan Authors Known to St. Teresa of Avila,”  
 6 (1946), 316-31.

Lamy, Alice  
 Le lieu selon Walter Burley  
 68 (2010), 159-78.

Les theories quantitatives de la matiere dans le traite des formes (Pars prior) de Walter Burley  
 68 (2010), 159-78.

LaNave, Gregory  
 Knowing God through and in All Things: A Proposal for Reading Bonaventure's  
*Itinerarium mentis in Deum*  
 67 (2009), 267-300.

Lane, Frank  
 Freedom and Authority: The Law, Peter Olivi, and the Second Vatican Council  
 62 (2004), 155-78.  
  
 “Not for Time but for Eternity”: Family, Friendship, and Fidelity in the Poor Clare  
 Monastery of Reformation Nurnberg  
 64 (2006), 255-80.

Langston, Douglas C.  
 Scotus and Ockham on the Univocal Concept of Being  
 39 (1979), 105-29.

The Aristotelian Background to Scotus's Rejection of the Necessary Connection of Prudence and the Moral Virtues  
66 (2008), 317-36.

Larre, Olga

La filosofía natural de Guillermo de Ockham: La ontología subyacente al movimiento de traslación  
44 (1984), 245-56.

Latko, O.F.M., E.F.

"Trent and Auricular Confession,"  
14 (1954), 3-33.

Lavallee, O.F.M., W.

"St. Bernadine's Preaching Technique,"  
4 (1944), 328-40.

Lahey, Stephen

William of Ockham and Trope Nominalism  
55 (1998), 105-20.

Learned, M.R.

"Saints' Lives Attributed to Nicholas Bozon,"  
4 (1944), 79-88; 171-78; 267-71.

Lee, Richard A. Fr.

Peter Aureoli as Critic of Aquinas on the Subalternate Character of the Science of Theology  
55 (1998), 121-36.

Leftley, Sharon A.

Beyond Joachim of Fiore: Pietro Galatino's Commentaria in Apocalypsim  
55 (1998), 137-68.

Lenhart, O.F.M. Cap.,\* J.M.

"The Astronomical Almanac of Columbus"  
6 (1946), 234.

"Broad Culture of Friars Minor during Middle Ages"  
6 (1946), 231-32.

"Capuchin Champions of Negro Emancipation in Cuba"  
6 (1946), 195-217.

"Capuchin Missionaries Devoured by Indians in Argentine Republic"  
6 (1946), 235.

"The Capuchin Prefecture of New England (1630-1656)"  
3 (1943), 21-46; 180-95; 306-13.

"Capuchins Introduce Printing into Tibet in 1741"  
10 (1950), 69-72.

"Catechetical Instruction in the Eastern Churches"  
14 (1954), 81-105; 181-203.

“Commentary. Luther and Tetzel’s Preaching of Indulgences, 1516-1518”  
18 (1958), 82-88.

“The Devotion to the Holy Name of Jesus and Superstition”  
8 (1948), 79-81.

“The Double Jurisdiction in French Louisiana”  
7 (1947), 344-47.

“Fra. Antonio da Brescia, O. Min.”  
7 (1947), 347.

“Fra. Giocondo da Verona”  
7 (1947), 348-50.

“Franciscana”  
5 (1945), 197-205.

“Franciscan Tertiaries Established the First Public Libraries in the Middle Ages”  
8 (1948), 421-25.

“Francis Lichetto’s Printing Establishment at Salo in 1517”  
6 (1946), 110-11.

“Fras Giulio da Brescia and Antonio da Brescia, Franciscan Medallists”  
6 (1946), 376-77.

“Friar Michael de Carcano’s *Confessional* in a Croatian Edition of 1496”  
6 (1946), 111.

“Friar Peter of Aragona and Armenian Moral Theology”  
6 (1946), 110.

“A Friar Minor Patronizes a Jewish Printer in 1507”  
6 (1946), 232-33.

“Holy Name of Jesus Devotion Spread by Coinage”  
6 (1946), 376.

“Inventions Made by Friar Roger Bacon”  
7 (1947), 350-51.

“Little Known Franciscan Astronomers of the Middle Ages”  
8 (1948), 78-79.

“Medals of St. Bernadine of Siena”  
8 (1948), 81-82.

“The Military Order of King St. Louis of France”  
8 (1948), 82-83.

“Notes on Rare [Old, on p.108] Books”  
6 (1946), 108-11.

“The Oldest Book of the World Deciphered”  
6 (1946), 234.

“A Polygot Franciscan Librarian”  
8 (1948), 425-26.

“Sunday Epistles and Gospels in Serbo-Croatian Language”  
6 (1946), 233-34.

“Who Kept the Franciscan Recollects out of Canada?”  
5 (1945), 277-300.

Leppin, Volker  
Does Ockham’s Concept of Divine Power Threaten Man’s Certainty in His Knowledge  
of the World?  
55 (1998), 169-80.

Leson, Richard A.  
Holly Flora, The Devout Belief of the Imagination. The Paris *Meditationes Vitae Christi*  
and Female Franciscan Spirituality in Trecento Italy. *Disciplina Monastica* 6.  
69 (2011), 509-11.

Levy, Ian Christopher  
Flexible Conceptions of Scriptural and Extra-Scriptural Authority among Franciscan  
Theologians around the Time of Ockham  
69 (2011), 285-342.

Lindbeck, G.  
“Participation and Existence in the Interpretation of St. Thomas Aquinas”  
17 (1957), 1-22; 107-25.

Linehan, J.  
“Modern Science and the Proof from Motion of the Existence of a Theistic God”  
19 (1959), 128-41.

Lio, O.F.M., E.  
“Osservazioni critico-letterarie e dottrinali sul famoso testo *Proprium nemo dicat*”  
12 (1952), 214-31.

“De Elementis Traditionalibus Justitiae in Primaeva Schola Franciscana”  
10 (1950), 164-85; 286-312; 441-58.

Livesey, Steven J.  
*De Viris illustribus et mediocribus*: A Biological Database of Franciscan Commentators  
on Aristotle and Peter Lombard’s Sentences  
56 (1998), 203-37.

Loewen, Peter  
Francis the Musician and the Mission of the *Foculatores Domini* in the Medieval  
German Lands  
60 (2002), 251-90.

- Lohr, Charles H.  
 Ramon Llull, *Logica brevis*  
 32 (1972), 144-53.
- Long, James R.  
 Of Angels and Pinheads: The Contributions of the Early Oxford Masters to the Doctrine  
 of Spiritual Matter  
 56 (1998), 239-54.
- Lynch, John E.  
 Knowledge of Singular Things According to Vital Du Four, The  
 29 (1969), 271-301.
- Lynch, O.F.M., Cyprian  
 Franciscan Pathways  
 51 (1991), 131-32.
- Lynch, O.F.M., Kilian F.  
 Three Sermons on The Doctor Evangelicus, by John de la Rochelle  
 23 (1963), 213-37.
- “The Alleged Fourth Book on the Sentences of Odo Rigaud and Related Documents”  
 9 (1949), 87-145.
- “De Metrimonio Mariae et Joseph, *Brussels Bibl. Royale* 1542, f. 227 rv.”  
 15 (1955), 79-84.
- “The Doctrine of Alexander of Hales on the Nature of Sacramental Grace,”  
 19 (1959), 334-83.
- “Editions of Distinctions XXXVI and XXVII of Anonymous *Brussels Bibliotheca  
 Royale* 1542,”  
 15 (1955), 283-311; 384-415.
- “The *Quaestio de Sacramentis in Genere*, Attributed to Alexander of Hales,”  
 11 (1951), 74-95.
- “The Sacramental Grace of Confirmation in Thirteenth-Century Theology,”  
 22 (1962), 32-149; 172-300.
- “Some Fontes of the Commentary of Hugh de Saint Cher: William of Auxerre, Guy  
 d’Orchelles, Alexander of Hales,”  
 13 (1953), nm. 2-3, 119-46.
- “The *Summa de Sacramentis of Escorial C. IV. 2*,”  
 17 (1957), 58-84.
- “A *Terminus ante quem* for the Commentary of Alexander of Hales,”  
 10 (1950), 46-68.
- “Texts from the *Quaestiones antequam esset frater* Attributed to Alexander of Hales,”  
 11 (1951), 131-39.

“Texts Illustrating the Causality of the Sacraments from William of Melitona, Assisi  
Bibl. Comm. 182, and Brussels Bibl. Royale 1542.”  
17 (1957), 238-72; addenda & corrigenda 18 (1958), 89-93.

“The Theory of Alexander of Hales on the Efficacy of the Sacrament of Matrimony,”  
11 (1951), 69-130.

## M

MacFadden, Fred R.

Sir Penny in England During the Middle Ages  
33 (1973), 255-61.

Mackey, Louis H.

Mediator Mediated: Faith and Reason in Augustine's *De Magistro*, The  
42 (1982), 135-55.

Entreatments of God: Reflections on Aquinas' Five Ways  
37 (1977), 103-19.

Notes Toward a Definition of Philosophy  
33 (1973), 262-72.

Singular and Universal: A Franciscan Perspective  
39 (1979), 130-64.

MacIntosh, J.J.

Aquinas and Ockham on Time, Predestination, and the Unexpected Examination  
55 (1998), 181-220.

Mahaffey, O.F.M. Cap., N.

“The Social Security Legislation of the New Deal,”  
1 (1941), n. 4, 51-84.

Mahoney, Edward P.

Nicoletto Vernia's Question on Seminal Reasons  
38 (1978), 299-310.

Maier, Anneliese

Zu Walter Burleys Traktat De intensione et remissione Formarum  
25 (1965), 293-321.

Malcolm, John

No Nonsense Approach to St. Anselm, A  
41 (1981), 336-45.

On the Disappearance of “Copulatio” as a Property of a Term  
37 (1977), 120-38.

Mantello, F.A.C.

Letter CXXXI Ascribed to Robert Grosseteste: A New Edition of the Text  
39 (1979), 165-79.

- Manzo, O.F.M. Cap., M.  
 “Capuchin-Franciscan Response to the Revival of Scholastic Studies,”  
 6 (1946), 332-49.
- “Early Capuchin-Franciscan Attitude toward Studies,”  
 3 (1943), 241-58.
- “In Memoriam: Father Kilian Hennrich, O.F.M., M.A.,”  
 7 (1947), 90.
- Markosian, Ned  
 On Ockham's Supposition Theory and Karger's Rule of Inference  
 48 (1988), 40-52.
- Marrone, Steven P.  
 Notion of Univocity in Duns Scotus's Early Works, The  
 43 (1983), 347-95.
- Duns Scotus on Metaphysical Potency and Possibility  
 56 (1998), 265-89.
- Marschall, J. C.S.V.  
 “The Causation of Knowledge in the Philosophy of Peter John Olivi, O.F.M.,”  
 16 (1956), 313-18.
- Marthaler, O.F.M. Conv., B.  
 “Forerunners of the Franciscans: the Waldenses,”  
 18 (1958), 133-42.
- Martinich, A. P.  
 God, Emperor and Relative Identity  
 39 (1979), 180-191.
- Scotus and Anselm on the Existence of God  
 37 (1977), 139-52.
- Mary Karol, O.S.F.  
 “Franciscan Elements in the Life and Some Essays of Francis Thompson,”  
 18 (1958), 36-81.
- Massobrio, Simona  
 Individuation of Matter in Ockham's Philosophy, The  
 44 (1984), 197-210.
- Matenaer, James  
 Lyra in Light of Condemnation  
 65 (2007), 349-70.
- Mathias, Thomas R.  
 Bonaventurian Ways to God through Reason  
 36 (1976), 192-232.
- Bonaventurian Ways to God through Reason (Continued)  
 37 (1977), 153-206.

- Matteo, Anthony M.  
 Scotus and Ockham: A Dialogue on Universals  
 45 (1985), 83-96.
- Matthews, Gareth  
 Note on Ockham's Theory of the Modes of Common Personal Supposition, A  
 44 (1984), 81-86.
- May, O.F.M. Cap., E.  
 "The Friendships of St. Bernadine of Siena,"  
 4 (1944), 247-61.
- "The *Pia Deploratio* of St. Bernadine of Siena,"  
 2 (1942), 238-50.
- Mazzarella, O.F.M., B.  
 "St. Bernadine of Siena, a Model Preacher,"  
 4 (1944), 309-27.
- McAodha, O.F.M., Loman  
 Holy Name of Jesus in the Preaching of St. Bernardine of Siena, The  
 29 (1969), 37-65.
- Nature and Efficacy of Preaching according to St. Bernardine of Siena, The  
 27 (1967), 221-248.
- McCabe, O.F.M. Cap., M.J.,  
 "Trend in the Belief in God among Non-Catholic Clergymen and Churches,"  
 3 (1943), 403-08.
- McCord Adams, Marilyn  
 Did Ockham Know of Material and Strict Implication?  
 33 (1973), 5-37.
- William Ockham: At Last a Fair Trial  
 47 (1987), 279-86.
- Ockham on Identity and Distinction  
 36 (1976), 5-74.
- Structure of Ockham's Moral Theory, The  
 46 (1986), 1-36.
- Was Anselm a Realist? The Monologium  
 32 (1972), 5-14.
- Was Ockham a Humean about Efficient Causality?  
 39 (1979), 5-48.
- Is To Will It as Bad as To Do It? The Fourteenth Century Debate  
 41 (1981), 5-60.
- Ockham on Final Causality: Muddying the Waters  
 56 (1998), 1-46.



The Metaphysics of the Trinity in Some Fourteenth Century Franciscans  
66 (2008), 101-68.

McDevitt, O.F.M., A.

“The Episcopate as an Order and Sacrament on the Eve of the High Scholastic Period,”  
20 (1960), 96-148.

McDonnell, Kevin

Does William of Ockham Have a Theory of Natural Law?  
34 (1974), 383-92.

McEvoy, James

Robert Grosseteste’s Greek Scholarship: A Survey of Present Knowledge  
56 (1998), 255-64.

McGinn, Bernard

Reflections on St. Francis at the New Millenium  
58 (2000), 1-18.

The Dynamism of the Trinity in Bonaventure and Eckhart  
65 (2007), 137-56.

McGrade, A. S.

Plenty of Nothing: Ockham's Commitment to Real Possibles  
45 (1985), 145-56.

William of Ockham and Augustinus de Ancona on the Righteousness of Dissent  
54 (1997), 143-66.

McLellan, O.F.M., Daniel

To Evangelize American Culture: A Franciscan Approach  
47 (1987), 9-23.

McNamer, Sarah

Further Evidence for the Date of the Pseudo-Bonaventuran *Meditationes Vitae Christi*  
50 (1990), 235-62.

Meany, Mary

The *Meditationes Vitae Christi* as a Book of Prayer  
64 (2006), 217-34.

Melloni, Alberto

William of Ockham's Critique of Innocent IV  
46 (1986), 161-204.

Meersman, O.F.M., A.

“The Franciscans of the Mother of God Province in Sumatra,”  
4 (1944), 262-66.

Mercier, L.J.A.

“A Symposium on Bertrand Russell’s *History of Western Philosophy*. 1. Introduction,”  
7 (1947), 72-77.

- Messerich, O.F.M., V.  
 “An Apodictic Approach to Reality,”  
 13 (1953), nm. 2-3, 1-36.
- Miccoli, Giovanni  
 Francesco e la Pace  
 64 (2006), 33-52.
- Miethke, Jurgon  
 Herrschaft und Freiheit in der politischen Theorie des 14. Jahrhunderts  
 54 (1997), 123-42.
- Die “Octo Quaestiones” Wilhelms von Ockham in zwei unbeachteten Handschriften in  
 Lissabon and Tübingen.  
 56 (1998), 291-306.
- Miklas, O.F.M. Cap., S.  
 “Bibliography on Economics,”  
 1 (1941), n. 4, 165-74.
- Miller, Richard H.  
 Buridan on Singular Concepts  
 45 (1985), 57-72.
- Mills, O.F.M., V.  
 “St. Bernadine of Siena, Pillar of the Observance,”  
 4 (1944), 121-33.
- Miskuly, O.F.M., Jason M.  
 Julian of Speyer: Life of St. Francis  
 49 (1989), 93-174.
- Mohan, O.F.M., G. E.  
*Initia Operum Franciscalium*  
 35 (1975), 277-379.
- Initia Operum Franciscalium*  
 36 (1976), 313-99.
- Initia Operum Franciscalium* (Continued)  
 37 (1977), 228-426.
- Initia Operum Franciscalium* (Continued)  
 38 (1978), 311-434.
- “The Abbreviation of the Oxoniense of Scotus by Rogerius Anglicus,”  
 6 (1946), 218-25.
- “Incipits of Logical Writings of the XIII-XV Centuries,”  
 12 (1952), 349-489.
- “Incunabula in the Library of the Franciscan Institute,”  
 9 (1949), 63-70.

“A Manuscript of Alexander of Hales,”  
5 (1945), 415-17.

“Petrus Thomae on the Stigmata of St. Francis,”  
8 (1948), 285-94.

“The Prologue to Ockham’s Exposition of the Physics of Aristotle,”  
5 (1945), 235-46.

“The Quaestio de relatione Attributed to William Ockham,”  
11 (1951), 273-303.

Montefusco, Antonio

Structure and Tradition of Pierre de Jean Olieu’s *opuscula*: Inner Experience and  
Devotional Writing  
69 (2011), 153-74.

Monti, O.F.M., Dominic.

The Friars Minor: An Order in the Church?  
61 (2002), 235-52.

Moody, E.A.

“Ockham and Aegidius of Rome,”  
9 (1949), 417-42.

“Ockham, Buridan, and Nicholas of Autrecourt,”  
7 (1947), 113-46.

“Professor Pegis and Historical Philosophy,”  
5 (1945), 301-08.

Mooney, O.F.M., C.

“The Writings of Father Luke Wadding, O.F.M.”  
18 (1958), 225-39.

Mooney, O.S.F., C.

The “Lesser Sisters” in Jacques de Vitry’s 1216 Letter  
69 (2011), 1-30.

Morall, J.B.

“Ockham’s Political Philosophy,”  
9 (1949), 335-69.

Mourant, J.A.

“Aquinas and Theology,”  
16 (1956), 202-12.

Mueller, Joan

Agnes of Prague and the Juridical Implications of the Privilege of Poverty  
58 (2000), 261-88.

Mulligan, S.J., R.W.

“*Portio Superior* and *Portio Inferior Rationis* in the Writings of St. Bonaventure,”  
15 (1955), 332-49.

- Murdoch, J. Synan, E.  
Two Questions of the Continuum: Walter Chatton, O.F.M. and Adam Wodeham,  
O.F.M.  
26 (1966), 212-88.
- Murray, O.F.M., C.  
“The Composition of the Sacraments according to the ‘Summa se Sacramentis’ and the  
‘Commentarium in IV Sententiarum’ of St. Albert the Great,”  
16 (1956), 177-201.

## N

- Naughten, O.F.M., G.J.  
“The Poor Clares in Georgetown: Second Convent of Women in the United States,”  
3 (1943), 63-72.
- Neff, Amy  
An Aristocratic Copy of a Mendicant Text: James of Milan’s *Stimulus amoris* in 1293  
65 (2007), 235-50.
- Nelson, Lynn H.  
Early Life of Francisco Jimenez de Cisneros, An  
42 (1982), 156-65.
- Nemetz, A.  
“The Meaning of Analogy,”  
15 (1955), 209-23.  
  
“What Saint Bonaventure Has Given to Philosophers Today,”  
19 (1959), 1-2.
- Nhyus, Paul L.  
Observant Reform Movement in Southern Germany, The  
32 (1972), 154-67.
- Noone, Timothy B.  
Richard Rufus of Cornwall and the Authorship of the *Scriptum super Metaphysicam*  
49 (1989), 55-92.  
  
Appreciation  
55 (1998), ix.  
  
Aquinas on Divine Ideas: Scotus’s Evaluation  
56 (1998), 307-24.  
  
Laudatio: Girard J. Etzkorn is Awarded the Franciscan Institute Medal  
68 (2010), 259-64.
- Nold, Patrick  
Pope John XXII’s Annotations on the Franciscan Rule: Content and Contexts  
65 (2007), 295-324.

## O

- O'Brien-Thomond, A.H.  
 "Positivism and Monism in International Law,"  
 8 (1948), 321-50.
- O'Connell, Patrick F.  
 Aelred of Rievaulx and the *Lignum vitae* of Bonaventure: A Reappraisal  
 48 (1988), 53-80.
- O'Donnell, O.F.M. Conv., C.  
 "Voluntarism in Franciscan Philosophy,"  
 2 (1942), 397-410.
- O'Huallachain, O.F.M., C.  
 "On Recent Studies of the Opening Question in Scotus's *Ordinatio*,"  
 5 (1955), 1-29.
- O'Mara, Philip F.  
 Advice to Superiors in Early Tertiary Communities: *De sex alis seraphim*  
 48 (1988), 81-104.
- Oakley, John  
 John XXII and Franciscan Innocence  
 46 (1986), 217-26.
- Offler, H. S.  
 Three Models of Natural Law in Ockham: A Revision of the Text, The  
 37 (1977), 207-18.
- Ohlmann, O.F.M., R.  
 "St. Bonaventure and the Power of the Keys,"  
 6 (1946), 293-315; 437-65.
- Ohrstrom, Peter  
*Temporalis* in Medieval Logic  
 42 (1982), 166-79.
- Oldegeering, O.F.M., F.  
 "The Bearing of Economics on Mental Diseases,"  
 1 (1941), n. 4, 106-11.
- Osborne, O.F.M., Kenan  
 A Scotistic Foundation for Christian Spirituality  
 64 (2006), 363-406.
- Ost, David E.  
 Bonaventure: The Aesthetic Synthesis  
 36 (1976), 233-47.
- Owens, C.Ss.R., Joseph  
 Starting Point of the *Prima Via*, The  
 27 (1967), 249-84.

## P

- Pannacio, Claude  
 Propositionalism and Atomism in Ockham's Semantics  
 44 (1984), 61-70.
- Pare, O.F.M., T.  
 "Le Nom de Famille de Saint Bonaventure,"  
 11 (1951), 347-63.
- Park, Woosuk  
 Problem of Individuation for Scotus: A Principle of Indivisibility or a Principle of  
 Distinction, The  
 48 (1988), 105-24.
- Parsons, O.F.M. Cap., A.  
 "Bernadine of Feltre and the Montes Pietatis"  
 1 (1941), n. 1, 11-32.  
  
 "Economic Significance of the Montes Pietatis"  
 1 (1941), n. 3, 3-28.  
  
 "St. Bernadine, the Moral Teacher"  
 4 (1944), 341-58.
- Partee, O.F.M., C.  
 "Peter John Olivi, Historical and Doctrinal Study"  
 20 (1960), 215-60.
- Pasiecznik, O.F.M., M.  
 "John de Bassolis"  
 13 (1953), n. 4, 59-77; 14 (1954), 49-80.
- Patrides, C. A.  
 Adams "Happy Fault" and XVIIth-Century Apologetics  
 23 (1963), 238-43.
- Payne, Gordon R.  
 Cognitive Intuition of Singulars Revisited (Matthew of Aquasparta Versus B.J.F.  
 Lonergan)  
 41 (1981), 346-84.
- Pelikan, Jaroslav  
*Determinatio Ecclesiae and/or Communiter Omnes Doctores: On Locating Ockham  
 within Orthodox Dogmatic Tradition*  
 46 (1986), 37-46.
- Pellegrini, Letizia  
 More on John Capistran's Correspondence: A Report on an Open Forum  
 68 (2010), 187-98.
- Pellegrini, O.F.M. Cap., Luigi  
 Poverta e ricchezza: La tematizzazione bonaventuriana di due realta non inconciliabili  
 65 (2007), 9-28.

Dalla biblioteca medievale del Sacro Convento di Assisi alla Franciscan Institute Library: Storia di un codice e di una biblioteca  
65 (2007), 405-18.

Pelster, S.J., F.

“The Authority of St. Thomas in Catholic Schools and the Sacred Sciences,”  
13 (1953), n. 4, 1-26.

“Zur ersten Polemik gegen Aureoli: Raymundus Bequini, O.P., Seine Quaestiones und sein Correctorium Petri Aureoli, das Quodlibet des Jacobus de Apamiiz, O.E.S.A.”  
15 (1955), 30-47.

“Zur Überlieferung des Quodlibet und anderer Schriften des Petrus Aureoli, O.F.M.”  
14 (1954), 392-411.

Pera, O.F.M., S.

“Historical Notes concerning Ten of the Thirty-one Rigoristic Propositions Condemned by Alexander VIII (1690),”  
20 (1960), 19-95.

Perreiah, Alan R.

Scotus on Human Emotions  
56 (1998), 325-45.

Peterson, O.S.F., Ingrid

The Third Order Tradition of Evangelical Life: A Prophetic Witness to the Whole of the Gospel  
64 (2006), 435-74.

Piana, O.F.M., C.

“Antonius de Bitonto, O.F.M., Praedicator et Scriptor Saec. XV,”  
13 (1953), nm. 2-3, 178-97.

“Supplementum ad ‘Bullarium Franciscanum’ ex quodam Opere Inedito I.H. Sbaralea Restituendo,”  
15 (1955), 123-45.

“Traditionis Gallicae Saec. XII-XIV Ignota Documenta de Virginis Assumptione,”  
11 (1951), 145-72.

Pini, Giorgio

Scotus on the Objects of Cognitive Acts  
66 (2008), 281-316.

Piron, Sylvain

L’Ecclesiologie franciscaine de Jean de Roquetaillade: A propos d’une édition récente  
65 (2007), 281-94.

Pius XII (Pope)

Allocution on the Fourth Centenary of the Gregorianum,  
14 (1954), 204-09.

Letter on St. Bernadine of Siena,  
4 (1944), 3-6.

- Plank, Steven E.  
Seventeenth-Century Franciscan Opera: Music for a Chigi Princess, A  
42 (1982), 180-89.
- Plassmann, O.F.M., T.  
“Franciscan Studies, A Survey and Introduction,”  
1 (1941), n. 1, 3-10.  
  
“In Memoriam: the Late Father Felix Kirsch, O.F.M. Cap., Ph. D., Litt. D.”  
5 (1945), 317-18.  
  
“The Pointed Arch in Franciscan Theology,”  
5 (1945), 97-113.
- Pohlkamp, O.F.M., D.,  
“A Franciscan Artist of Kentucky,”  
7 (1947), 147-70.
- Pomplun, Trent  
Notes on Scotist Aesthetics in Light of Gilbert Narcisse’s *Les Raisons de Dieux*  
66 (2008), 247-68.
- Poulin, O.F.M., G.  
“Economic Problem of the Family,”  
1 (1941), n. 3, 29-44.
- Pope Paul VI  
Apostolic Letter *Alma Parens* in honor of John Duns Scotus  
27 (1967), 5-10.
- Powell, James M.  
Papacy and the Early Franciscans, The  
36 (1976), 248-62.
- Prentice, O.F.M., Robert  
Voluntarism of Duns Scotus, as Seen in His Comparison of the Intellect and the Will,  
The  
28 (1968), 63-104.  
  
“The ‘De Fontibus Paradisi’ of Alexander IV on the ‘Summa Theologica’ of Alexander  
of Hales”  
5 (1945), 349-52.
- Price, Robert  
William of Ockham and Suppositio Personalis  
30 (1970), 131-40.
- Priest, Graham; Read, Stephen  
Merely Confused Supposition: A Theoretical Advance or a Mere Confusion  
40 (1980), 265-97.
- Principe, C.S.B. Walter H.  
Catholicity, Inculturation and Liberation Theology: Do They Mix?  
47 (1987), 24-44.



Prior, A.N.

“The Logic of Terms in Boethius,”  
13 (1953), n. 1, 1-6.

“The Syntax of Time Distinctions,”  
18 (1958), 105-20.

## Q

Quinn, C.S.B., John F.

Role of The Holy Spirit in St. Bonaventure's Theology, The  
33 (1973), 273-84.

Chronology of St. Bonaventure (1217-1257)  
32 (1972), 168-86.

Saint Bonaventure and the Sacrament of Matrimony  
34 (1974), 101-43.

St. Bonaventure and Arabian Interpretations of Two Aristotelean Problems  
37 (1977), 219-27.

St. Bonaventure and our Natural Obligation to Confess the Truth  
35 (1975), 194-211.

## R

Ramstetter, O.F.M., P.

“Introduction to a Franciscan Spirituality,”  
2 (1942), 326-67.

Randi, Eugenio

Ockham, John XXII and the Absolute Power of God  
46 (1986), 205-16.

Ranft, Patricia

Franciscan Work Theology in Historical Perspective  
67 (2009), 41-70.

Rayman, Joshua

Ockham's Theory of Natural Signification  
63 (2005), 289-324.

Ready, Kathryn J.

The Marian Lyrics of Jacopone da Todi and Friar William Herebert: The Life and the  
Letter  
55 (1998), 221-38.

Redlon, O.F.M., R.A.

“St. Thomas and the Freedom of the Creative Act,”  
20 (1960), 1-18.

Reilly, Jr. James P.

Ockham Bibliography: 1950-1967  
28 (1968), 197-214.

Sermon of Thomas of York on the Passion, A  
24 (1964), 205-22.

Reynolds, Philip L.

Threefold Existence and Illumination in Saint Bonaventure  
42 (1982), 190-215.

Richards, Marie

Conflict between Observant and Conventual Reformed Franciscans in Fifteenth-Century  
France and Flanders, The  
50 (1990), 263-82.

Richter, Vladimir

Search of the Historical Ockham: Historical Literary Remarks on the Authenticity of  
Ockham's Writings, In  
46 (1986), 93-106.

de Rijk, L.M.

Gerardus Odonis O.F.M. on the Principle of Non-Contradiction and the Proper Nature  
of Demonstration  
54 (1997), 51-68.

Riley, Jr., Paul V.

Francis' Assisi: Its Political and Social History, 1175-1225  
34 (1974), 393-424.

Robert, O.F.M., P.

"St. Bonaventure, Defender of Christian Wisdom,"  
3 (1943), 159-79.

Robinson, Jonathan

William of Ockham and the right to (ab-) Use Goods  
67 (2009), 347-74.

Robson, O.F.M. Conv., Michael

Queen Isabella (c. 1295-1358) and the Greyfriars: An example of royal patronage based  
on her accounts for 1357-1358  
65 (2007), 325-48.

Roch, S.J., Robert J.

"The Philosophy of St. Bonaventure – a Controversy,"  
19 (1959), 209-26.

Roemer, O.F.M. Cap.,\* T.

"Franciscana,"  
4 (1944), 96-101.

Roest, Bert

Female Preaching in the Late Medieval Franciscan Tradition  
62 (2004), 119-54.

Franciscans Between Observance and Reformation: The Low Countries (ca.1400-1600)  
63 (2005), 409-42.

Freedom and Contingency in the Sentences Commentary of Francis of Meyronnes  
67 (2009), 323-46.

The Poor Clares during the Era of Observant Reform Attempts at a Typology  
69 (2011), 343-86.

Roncaglia, O.F.M., M.

“The Sons of St. Francis in the Holy Land,”  
10 (1950), 257-85.

Rosso, O.F.M., A.S.

“Pedro de la Pinuela, O.F.M., Mexican Missionary and Author,”  
8 (1948), 250-74.

Ryan, O.F.M., A.

“The Knowledge of God Attainable by Human Reason, according to the [I] Vatican  
Council,”  
3 (1943), 364-73.

Ryan, John J.

Evasion and Ambiguity: Ockham and Tierney's Ockham  
46 (1986), 285-94.

Ryan, S.J., Patrick J.

Structure of the Church and the Function of the Hierarchy according to St. Bernardine of  
Siena,  
30 (1969), 141-80.

## S

Sagal, Paul T.

Anselm's Refutation of Anselm's Ontological Argument  
33 (1973), 285-91.

Scarfia, O.F.M., Gabriel

Role of the Church's Faith within the Sacramental Theology of Bonaventure  
39 (1979), 206-29.

Scarpelli, Therese

Bonaventure's Christocentric Epistemology: Christ's Human Knowledge as the Epitome  
of Illumination in *De scientia Christi*  
65 (2007), 63-86.

Schabel, Christopher

Peter Thomae's Question on Divine Foreknowledge from His Sentences Commentary  
61 (2002), 1-36.

Schaefer, A. O.F.M.

“The Position and the Function of Man in the Created World according to Saint  
Bonaventure,”  
20 (1960), 261-316; 21 (1961), 233-382.

Schatzlein, O.S.F., R.N., M.A., Joanne; Sulmasy, O.F.M., M.D., Daniel P.

Diagnosis of St. Francis: Evidence for Leprosy, The  
47 (1987), 181-217.

- Scheltens, O.F.M., G.  
 “La preuve de l’existence de Dieu dans la philosophie neoscolastique,”  
 14 (1954), 293-309.
- Schmitt, O.F.M., Clement  
 Les conditions de travail dans un centre de recherche en Toscane au XXe siècle: Le  
 College Saint-Bonaventure de Quaracchi  
 54 (1997), 1-15.
- Schmitt, O.F.M. Cap., M.  
 “The Essay Style of Chesterton,”  
 3 (1943), 73-83.
- Schmitz, Kenneth L.  
 Redemptive Role of the Knowledge of Nature, The  
 24 (1964), 223-60.
- Schneider, O.F.M., M.  
 “The Dependence of St. Thomas’ Psychology of Sensation upon His Physics,”  
 22 (1962), 3-31.
- Scudder, V.D.  
 “A Documented History of the Franciscan Order, 1182-1517,” (Review Article),  
 6 (1946), 93-99.
- Sedda, Filippo  
 Reflections on Two ‘Capistranian’ Manuscripts in Friedsam Memorial Library at S.  
 Bonaventure University  
 68 (2010), 199-214.
- Shanahan, O.F.M., Gregory  
 Henry of Avranches: Poem on the Life of Saint Francis (*Legenda Sancti Francisci  
 versificata*)  
 48 (1988), 125-212.
- Shapiro, H.  
 “Motion, Time, and Place according to William Ockham,”  
 16 (1956), 213-303; 319-72.  
  
 “A Note on Walter Burley’s Exaggerated Realism,”  
 20 (1960), 205-14.  
  
 (and M.J. Kiteley)  
 “Walter Burley’s De Relativis,”  
 22 (1962), 155-71.
- Shearer, O.F.M. Cap., \* D.  
 “God and the Founding Fathers,”  
 3 (1943), 387-96.
- Sheppard, J.A.  
 Two Theories of Signification in the Writings of John Duns Scotus  
 58 (2000), 289-312.

Vita Scoti  
60 (2001), 291-324.

Shimizu, Tetsuro  
Time and Eternity: Ockham's Logical Point of View  
50 (1990), 283-308.

Siekaniec, O.F.M., L.  
"Cardinal Fisher and Duns Scotus,"  
1 (1941), n. 3, 45-48.

Sikora, Joseph J.  
Philosophy and Christian Wisdom According to Saint Justin Martyr  
23 (1963), 244-56.

Slattery, M.P.  
(T. Gierymski and-), "Existential Import and 'Latin Averroism,'"  
18 (1958), 127-32.

Smalley, Beryl  
Decima Langworthy Douie  
38 (1978), 7-9.

Gospels in the Paris Schools in the Late 12th and Early 13th Centuries (Continued), The  
40 (1980), 298-369.

Gospels in the Paris Schools in the Late 12th and Early 13th Centuries, The  
39 (1979), 230-54.

Smith, F. J.  
Some Aspects of Mediaeval Music Theory and Praxis: The Ordo Minorum and its Place  
in Cultural History  
32 (1972), 187-202.

"The Place of Music in a Franciscan Vocation and Apostolate,"  
19 (1959), 150-68.

"Pre-reformation German Kirchenlied and Congregational Singing,"  
16 (1956), 373-95.

Sokolowski, Robert  
Husserl's Interpretation of the History of Philosophy  
24 (1964), 261-80.

Sorrell, Roger D.  
Tradition and Innovation, Harmony and Hierarchy in St. Francis of Assisi's Sermon to  
the Birds  
43 (1983), 396-407.

Soto, O.F.M., A.  
"The Structure of Society according to Duns Scotus,"  
11 (1951), 194-212; 12 (1952), 71-90.

Spade, Paul

Defense of a Burlean Dilemma, A  
44 (1984), 193-96.

Notes on Richard Lavenham's So-Called *Summulae Logicales* with a Partial Edition of  
the Text  
40 (1980), 370-407.

Origins of the Mediaeval *Insolubilia* Literature, The  
33 (1973), 292-309.

Priority of Analysis and the Predicates of O-form Sentences  
36 (1976), 263-70.

Some Epistemological Implications of the Burley-Ockham Dispute  
35 (1975), 212-22.

Unity of a Science according to Peter Auriol, The  
32 (1972), 203-17.

History of The Franciscan Institute Library  
51 (1991), 69-82.

Incunabula of The Franciscan Institute and St. Bonaventure University  
50 (1990), 405-82.

Purloined Parchments and Burglarized Bookrooms  
47 (1987), 373-81.

The Logic of *Sit verum* in Richard Brinkley and William of Ockham  
54 (1997), 227-50.

Three Versions of Ockham's Reductionist Program  
56 (1998), 347-58.

Spaeth, Paul

Incunabula of the Franciscan Institute and St. Bonaventure University: Some Additions  
55 (1998), 323-32.

St. John, Donald P.

Symbolic Spirituality of St. Francis, The  
39 (1979), 192-205.

Steel, Carlos

Rational by Participation  
56 (1998), 359-382.

Stein, Judith E.

Dating the Bardi St. Francis Master Dossal: Text and Image  
36 (1976), 271-97.

Stephany, Christie F.

Meeting of Saints Francis and Dominic, The  
47 (1987), 218-33.

- Sticca, Sandro  
*Officium Passionis Domini: An Unpublished Manuscript of the Fourteenth Century*  
 34 (1974), 144-99.
- Streveler, Paul A.  
 Ockham and his Critics on: Intuitive Cognition  
 35 (1975), 223-36.
- Sturner, Wolfgang  
 Die Begründung der Jurisdictio temporalis bei Wilhelm von Ockham  
 46 (1986), 243-52.
- Suk, O.F.M., O.  
 "The Connection of Virtues according to Ockham,"  
 10 (1950), 9-32; 91-113.
- Swiniarski, John  
 New Presentation of Ockham's Theory of Supposition with an Evaluation of some  
 Contemporary Criticisms, A  
 30 (1970), 181-217.
- Sylla, Edith  
 Walter Buley's *Tractatus primus*: Evidence concerning the Relations of Disputations  
 and Written Works  
 44 (1984), 257-94.
- T**
- Tabbarroni, Andrea  
 Note on a Short Treatise Attributed to Ockham: The *Super terminos naturales*, A  
 44 (1984), 329-49.
- Individual or Individualism? Scotus and Francis of Assisi  
 55 (1998), 239-52.
- Tallarico, O.F.M., C.J.  
 "The Apostolic Labors of St. Bernadine in Reviving and Purifying Christian Faith,"  
 4 (1944), 359-70.
- Tavard, A.A., G.H.  
 "A Forgotten Theory of Inspiration: Nikolaus Ellenbog's Refutation of 'Scriptura  
 Sola,'"   
 15 (1955), 106-22.
- Taylor, Gerald G.  
 Dummett on Retrospective Prayer  
 50 (1990), 309-22.
- Thiel, O.F.M., O.  
 "Credit Unions,"  
 1 (1941), n. 4, 112-21.
- Thompson, S.J., W.G.  
 "The Doctrine of Free Choice in St. Bonaventure,"  
 18 (1958), 1-8.

- Tierney, Brian  
Ockham's Infallibility and Ryan's Infallibility  
46 (1986), 295-300.
- Todeschini, Giacomo  
Carita e profitto nella dottrina economica francescana da Bonaventura all'Olivi  
60 (2002), 325-40.
- Tomblser, J.W.  
"The Teaching of John Duns Scotus on the Nature of the Divine Maternity,"  
16 (1956), 396-406.
- Tongue, W.R.  
"A History of Western Philosophy and Its Connection with Political and Social  
Circumstances from the Earliest Times to the Present Day" (Part II of "A Symposium on  
Bertrand Russell's History of Western Philosophy")  
7 (1947), 78-89.
- Townsley, Ashton L.  
Michelangelo's Last Judgment and its Aesthetic Implications  
32 (1972), 218-24.
- Traver, Andrew G.  
Thomas of York's Role in the Conflict Between Mendicants and Seculars at Paris  
57 (1999), 179-202.
- Trembinski, Donna  
*Non alter Christus: Early Dominican Lives of Saint Francis*  
63 (2005), 69-106.
- Trentman, John  
Predication and Universals in Vincent Ferrer's Logic  
28 (1968), 47-62.
- Vincent Ferrer on the Logician as Artifex Intellectualis  
25 (1965), 322-37.
- Troncarelli, Fabio  
Early Joachimism and Early Franciscanism: Manuscript Evidence of a Common Destiny  
69 (2010), 141-52.
- Tschippert, C. O.F.M. Cap.,  
"The Authority and Teaching of the Church,"  
1 (1941), n. 4, 43-50.
- Tweedale, Martin  
Scotus and Ockham On The Infinity of The Most Eminent Being  
23 (1963), 257-67.

## U

- Unger, O.F.M. Cap., D.J.  
"The Absolute Primacy of Christ and Mary according to Pope Pius XII,"  
8 (1948), 417-20.



“Christ Jesus, Center and Final Scope of All Creation according to St. Maximus Confessor,”  
9 (1949), 50-62.

“Christ Jesus the Secure Foundation – according to St. Cyril of Alexandria,”  
7 (1947), 1-25; 324-43; 399-414.

“Christ’s Role in the Universe according to St. Irenaeus,”  
5 (1945), 3-20; 114-37.

“Christ, the Exemplar and Final Scope of All Creation, according to Anastasius of Sinai,”  
9 (1949), 156-64.

“Franciscan Christology,”  
2 (1942), 428-75.

“The Incarnation – a Supreme Exaltation for Christ according to St. John Damascene,”  
8 (1948), 237-49.

“The Love of God, the Primary Reason for the Incarnation according to Isaac of Nineveh,”  
9 (1949), 146-55.

“Robert Grosseteste, Bishop of Lincoln (1235-1253), on the Reasons for the Incarnation,”  
16 (1956), 1-36.

“A Special Aspect of Athanasian Soteriology,”  
6 (1946), 30-53; 171-94.

Urban, Linwood  
William of Ockham's Theological Ethics  
33 (1973), 310-50.

## V

Van Dyk, John  
Thirty Years since Stegmuller  
39 (1979), 255-315.

Van den Eynde, O.F.M., Damian  
*Le Liber Magistri Hugonis*  
23 (1963), 268-299.

“Les Commentaries sur Joel, Abdias, et Nahum attributes a Hugues de Saint-Victor,”  
17 (1957), 363-72.

“Complementary Note on the Early Scholastic Commentarii in Psalmos,”  
17 (1957), 149-72.

“Deux traites faussement attributes a Hugues de Saint-Victor,”  
19 (1959), 318-24.

“Literary Note on the Earliest Scholastic Commentarii in Psalmos,”  
14 (1954), 121-54.

“Nouvelles precisions chronologiques sur quelques oeuvres theologiques du XII siecle,”  
13 (1953), n. 2-3, 71-118.

“On the Attribution of the *Tractatus de Sacramento Altaris* to Stephen of Bauge,”  
10 (1950), 33-45.

“Stephen Langton and Hugh of St. Cher on the Causality of the Sacraments,”  
11 (1951), 141-55.

“The Terms *Ius Positivum* and *Signum Positivum* in Twelfth-Century Scholasticism,”  
9 (1949), 41-49.

“The Theory of the Composition of the Sacraments in Early Scholasticism (1125-  
1240),”  
11 (1951), 1-20; 117-44; 12 (1952), 1-26.

“William of Saint-Thierry and the Author of the *Summa Sententiarum*,”  
10 (1950), 241-56.

Van Der Veldt, O.F.M., J.

“The Evolution and Classification of Philosophical Life-Theories,”  
3 (1943), 113-42; 277-305.

“Historical Landmarks in the Theory of Intelligence,”  
10 (1950), 344-82.

Van Dijk, O.F.M., S.A.

“The Breviary of St. Clare,”  
8 (1948), 25-46; 351-87; correction 9 (1949), 13-40.

“The Litany of the Saints in the Breviary of the Roman Curia and the Friars Minor  
before Haymo of Faversham,”  
7 (1947), 426-38.

“The Liturgical Legislation of the Franciscan Rules,”  
12 (1952), 176-95; 241-62.

“Some Manuscripts of the Earliest Franciscan Liturgy,”  
14 (1954), 225-64; 16 (1956), 60-101.

Viallet, Ludovic

Note sur les archives d’Ottokar Bonmann (The Franciscan Institute, St. Bonaventure  
University)  
65 (2007), 419-28.

Vignaux, P.

“Note sur Esse Beatificabile,”  
9 (1949), 404-16.

Vogt, O.F.M., \* B.

“The *Forma Corporeitatis* of Duns Scotus and Modern Science,”  
3 (1943), 47-62.

- Von Der Haar, O.F.M., R.  
 “A Recent Economic Theory – Monopolistic Competition,”  
 1 (1941), n. 4 1-7.
- Von Perger, Mischa  
 Walter Burley’s *Exposito Vetus Super*  
 59 (2001), 237-70.
- Walter Burley’s *Exposito vetus super librum Praedicamentorum*  
 61 (2003), 55-96.
- Vos, Antonie  
 Moments of the *Ars Obligatoria* According to John Duns  
 56 (1998), 383-419.
- Vossenkuhl, Wilhelm  
 Ockham and the Cognition of Non-existants  
 45 (1985), 33-46.
- Voste, O.P., J.M.  
 “Vulgata in Concilio Tridentino,”  
 6 (1946), 418-36.
- W**
- Wagner, Michael F.  
 Supposition-Theory and the Problem of Universals  
 41 (1981), 385-414.
- Wakefield, Walter L.  
 Notes on Some Antihetical Writings of the Thirteenth Century  
 27 (1967), 285-321.
- Wallenstein, O.F.M., A.  
 “St. Leonard of Port Maurice and Propagation of Devotion to the Way of the Cross,”  
 12 (1952), 47-70.
- Walleser, J.G.  
 “Staging a Tertiary,”  
 4 (1944), 63-78.
- Walmsley, O.F.M., C.  
 “General Chapter Help at Genoa between 1399 and 1402, Mentioned in Letter of  
 Boniface IX,”  
 11 (1951), 234-37.
- Walsh, James J.  
 Some Relationships between Gerald Odo’s and John Buridan’s Commentaries on  
 Aristotle’s Ethics  
 35 (1975), 237-76.
- Walton, Douglas  
 St. Anselm and the Logical Syntax of Agency  
 36 (1976), 298-312.

- Warner, O.F.M., Cap.C.  
 “The Rise and Decline of Capitalism,”  
 1 (1941), n. 4, 27-42.
- Wassmer, S.J., T.A.  
 “Guilt and Value Philosophy,”  
 19 (1959), 227-40.
- “Some Reflections on German Value Theory,”  
 19 (1959), 115-27.
- Wayman, D.G.  
 “The Chancellor and Jeanne d’Arc, February-July, A.D. 1429.”  
 17 (1957), 273-305.
- Wdzieczny, O.F.M. Conv., G.  
 “The Life and Works of Thomas of Celano,”  
 5 (1945), 55-68.
- Weaver, Mark  
 The Rule of Saint Francis: What was Really Lost?  
 69 (2011), 31-52.
- Weir, O.F.M., E.  
 “The Bearing of Economics on Crime,”  
 1 (1941), n. 4, 102-05.
- Wengert, R. G.  
 Sources of Intuitive Cognition in William of Ockham, The  
 41 (1981), 415-47.
- Three Senses of Intuitive Cognition: A Quodlibetal Question of Harvey of Nedellec  
 43 (1983), 408-31.
- Wenzel, Siegfried  
 Robert Grosseteste's Treatise on Confession, “Deus Est”  
 30 (1970), 218-93.
- West, Jr., Delno C.  
 Present State of Salimbene Studies with a Bibliographic Appendix of the Major Works,  
 The  
 32 (1972), 225-41.
- Wheeler, O.F.M., R.  
 “A New Document on the Missions and Martyrs of Spanish Florida,”  
 1 (1941), n. 2, 23-34.
- White, Graham  
 Ockham’s Real Distinction between Form and Matter  
 44 (1984), 211-26.
- Whitfield, D.W.  
 “Conflicts of Personality and Principle. The Political and Religious Crisis in the English  
 Franciscan Province, 1400-1409,”  
 17 (1957), 321-62.

“An Early Letter of Fraternity,”  
14 (1954), 387-91.

“The Third Order of St. Francis in Medieval England,”  
13 (1953), n. 1, 50-59.

Willeke, O.F.M., B.H.

“Documents Relating to the History of the Franciscan Missions in Shantung, China,”  
7 (1947), 171-87.

“Fray Manuel del Santisimo Sacramento, the Last Franciscan in Kiangsi, China,”  
(1945), 175-96.

Willing, Anthony

Buridan and Ockham: The Logic of Knowing  
45 (1985), 47-56.

Unheard of Objects of Knowledge: A Controversial Principle of Buridan’s Epistemic  
Logic  
57 (1999), 203-24.

Wilson, Gordon A.

Dedication  
56 (1998), vii.

The Critique of Thomas Aquinas’s Unicity Theory of Forms in John Peckham’s  
Quodlibet IV (Romanum)  
56 (1998), 421.

Wippel, John F.

Godfrey of Fontaines on Intension and Remission of Accidental Forms  
39 (1979), 316-55.

Godfrey of Fontaines’ Disputed Questions 9 and 10 (Bruges 491): by Godfrey or by  
Giles of Rome?  
42 (1982), 216-47.

Godfrey of Fontaines: Disputed Questions 9, 10, and 12  
33 (1973), 351-72.

Godfrey of Fontaines: the Date of Quodlibet 15  
31 (1971), 300-69.

Wolf, O.F.M., B.

“American Catholics and Sociology,”  
3 (1943), 105-12.

Wolf, Norbert R.

Die Mittelalterlichen Deutschen Übersetzungen der Bulle Exiit Qui Seminavit von Papst  
Nikolaus III  
32 (1972), 242-305.

Wolter, O.F.M. Allan B.; McCord Adams, Marilyn

Duns Scotus’ Parisian Proof for the Existence of God  
42 (1982), 248-321.

Wolter, O.F.M., A.B.

“The Atomic Nucleus,”  
15 (1955), 350-83.

“Duns Scotus and the Necessity of Revealed Knowledge; Prologue to the *Ordinatio* of John Duns Scotus (Translation),”  
11 (1951), 237-72.

“Professor Renoirte’s Cosmology” (Review Article),  
12 (1952), 139-47.

“The ‘Theologism’ of Duns Scotus,”  
7 (1947), 257-73; 367-98.

Scotus’s Cambridge Lecture  
58 (2000), 313-26.

Woo, Esther

Theophanic Cosmic Order in Bonaventure  
32 (1972), 306-30.

Wood, Rega

Crathorn versus Ockham  
49 (1989), 347-54.

Scotus’s Argument for the Existence of God  
47 (1987), 257-78.

Walter Burley's Physics Commentaries  
44 (1984), 295-328.

Wodeham Edition: Adam Wodeham's *Lectura secunda*, The  
51 (1991), 103-16.

Woodward, Michael.

“De visione divinae essentiae” Preface  
63 (2005), 325-30.

“De visione divinae essentiae” by Nicholas of Lyra Critical Edition  
63 (2005), 331-408.

Wyse, O.F.M., A.

“The Enqueteurs of Louis IX,”  
4 (1944), 34-62.

## Z

Zeitz, O.F.M., S.W.

“The Influence of Economics an the Modern Trend in Our Government,”  
1 (1941), n. 4, 19-26.

Zenk, S.S., Joseph P.

Henry of Wile: A Witness to the Condemnations at Oxford  
28 (1968), 215-48.

Zeno Von Ufering, O.F.M. Cap.

“The Newman-Meynell Correspondence,”  
12 (1952), 301-48.

“Newman’s Psychological Discovery: the Illative Sense,”  
10 (1950), 114-48; 207-40; 418-40; 11 (1951), 40-73; 12 (1952), 91-138; 196-213; 262-300.

Zupko, Jack

How It Played in the rue de Fouarre: The Reception of Adam Wodeham’s Theory of the  
Complexe Significable in the Arts Faculty at Paris in the Mid-Fourteenth Century  
54 (1997), 211-26.

