

POPES AND CARDINALS ON THE FRANCISCAN TREE: THE MAP

The Popes and cardinals are arranged along the trunk and branches of a tree, with the Immaculate Conception at the top, surrounded by clouds.

Immediately around Mary, forming a crown, are the five Franciscan Popes: starting from the left are Nicholas IV (1288) and Alexander V (1409), in the center is Sixtus V (1585), and from the right toward the center are Vicedomino de Vicedominis (1276), who died before his proclamation, and Sixtus IV (1470).

Along the trunk, starting from the bottom, there is an unnamed cardinal, but it can be hypothesized that it is Duns Scotus, who passionately addressed the debate on the Immaculate Conception. Next is Bonaventure of Bagnoregio (1273), the only saint, considered the second founder of the Order. Further up, at the feet of Mary, as I mentioned earlier, is Sixtus V.

The others, placed on the branches, roughly follow chronological order and are all cardinals. In the map, the names are faithfully recorded, including those that Fra Giuseppe forcibly Italianized.

Pietro Riario (1471) and Felice Gentino (1616) are the only cardinals from after the schism. They are both positioned irregularly on the tree: it's as if they were inserted at the last minute, perhaps in place of others. Riario is depicted in smaller proportions and is made even more insignificant by the towering and beautiful figure of Bartolomeo da Cocurno next to him: he is one of the two cardinals (the other being Ludovico Donato) who mysteriously disappeared for political reasons.

Aside from Riario, the last recognizable row of cardinals consists of those who lived through the intrigues and disorders of the Western Schism.

The names of those further down have been lost.

The cardinal closest in time to the death of St. Francis (who was about to be elected pope) is Fra Vicedomino (1249). It had been just over twenty years. *Ut sint minores* (that they may be lesser) had already become little more than an uncomfortable memory. Afterward, dozens of Franciscan bishops, cardinals, theologians, professors at the Sorbonne, papal legates, and popes followed. The exalted vision of St. Francis was gradually fading, becoming the subject of art, sermons, and treatises.

Naturally, there were still Minorites in the convents who continued to combine prayer with apostolate, poverty, and penance.

In silence.

Saint Bonaventura of Bagnoregio

Bonaventura was born in Bagnoregio (today Bagnoregio - Viterbo province) around 1218. His baptismal name was Giovanni.

It is told that... "Giovanni became seriously ill at the age of four, and the doctors had given up on treating him. His mother wanted him to meet Saint Francis to ask him for healing. The Saint held him to his chest and said, 'Bonaventura,' to wish him health. Giovanni recovered, and from that moment on everyone called him Bonaventura."

At twenty-two, he entered the Order of Friars Minor, studied and taught theology at the University of Paris. The apostolate was always at the center of his attention: due to the richness of content and the clarity of his sermons, he was considered the best preacher of the century. At just thirty-six years old, he was elected general minister of the Order and held this position for seventeen years with such constant dedication that he was called the second founder. In 1273, he was created cardinal and appointed bishop of Albano. He rejected the extreme positions of the Spirituals but judged with prudence the friars accused of heresy. He wrote numerous theological and mystical works, influenced by Augustinian thought, advocating for an approach to divine mysteries that is not solely rational. His best-known works are "Itinerarium mentis in Deum" and the "Legenda maior," the official

biography of Saint Francis. He died in Lyon in 1274 while attending the Council taking place in that city.

Brother Giuseppe places him in the center of the image at the point where the trunk of the tree, representing the Order, branches out in two directions. He was indeed a central figure, a reassuring point of reference for everyone. In the Acts of the Council of Lyon, it is written: "Bonaventure is unique for holiness, knowledge, and eloquence, for exemplary conduct, charity, fineness of character, courteous, affable, pious, charitable, rich in virtues, dear to God and to men." He was canonized by Pope Sixtus IV in 1482; by Sixtus V in 1587, he was declared a Doctor of the Church, Doctor Seraphicus.

Brother Giovanni Duns Scotus

Doctor subtilis et marianus

In the Franciscan tree of the cloister, the name of Giovanni Duns Scotus (lat. Johannes Duns Scotus) has been lost, but the recognition was possible from the face, which is very similar in the fresco of the Galatina cloister, and above all from its position on the axis of the 'Immaculate', where it is first from below, being the precursor of the doctrine of the Immaculate Conception. He was born in Scotland around 1266. Around 1278 he entered the Order of Friars Minor; in Paris, he became a master of Theology; he also taught at Cambridge, Oxford, and Cologne. He dedicated his treatises to epistemological and metaphysical problems. In 1305, he received the coveted title of magister regens, which allowed him to teach anywhere and award academic qualifications. Of his Parisian teaching, the historic dispute held in the Aula Magna of the University of Paris, in the first months of 1307, on the Immaculate Conception deserves to be highlighted. He died in 1308. He was called doctor subtilis for the sharpness of his wit; Paul VI added marianus. John Paul II proclaimed him blessed on 20 March 1993, defining him as "singer of the incarnate Word and defender of the Immaculate Conception of Mary."

Nicholas IV

Bonaventure was writing the life of Saint Francis, integrating it with episodes that were told to him by eyewitnesses or at least well-informed and reliable witnesses. One day, a friar, then general minister of the Minorite Order, came to him and asked him to include in the Legend the story of a dream of Francis that had been reported to him by a cardinal. Bonaventura listened and wrote a beautiful page of his *Legenda maior*.

Girolamo Masci tells... "Desiring that what he had written (Francis) would be approved by the Supreme Pontiff, he decided to go, with that gathering of simple men, to the presence of the Apostolic See, entrusting himself solely to the guidance of God. God, who had looked down on the desire of his servant, to strengthen the courage of his companions, terrified by the awareness of their own simplicity, sent him this vision: he seemed to be walking on a road, alongside which stood a very tall tree. Having approached the tree, he began to observe its height from below when suddenly a divine force lifted him so high that he managed to touch the top of the tree and bend the top to the ground with extreme ease. The man of God understood perfectly that the vision was an omen and indicated to him how the apostolic authority in its condescension would bend to him. With a soul full of joy, he comforted his companions and faced the journey with them."

Girolamo Masci would become the first Franciscan pope. He was born in Ascoli, a land where the scent and silence of the woods had cradled the origins of Franciscanism. Saint Francis himself had stayed in those lands for a long time. Girolamo was nourished by the Franciscan spirit from the very first years of his life, which profoundly marked his spirituality: he loved the contemplative, humble life dedicated to prayer without neglecting his cultural formation, both theological and philosophical. He entered the Friars Minor and had numerous roles; then, for his doctrinal preparation, he was sent to preach in Schiavonia (Dalmatia and Serbia). When Bonaventure died in 1274, Girolamo succeeded him in the role of general minister of the Franciscans. In 1278, Pope Nicholas III made him a cardinal,

but he accepted reluctantly and only out of obedience, not wanting to give up the habit. He had the same reaction when he was elected pope in 1287. He never betrayed his membership in the Order: he confirmed his qualities as a man of piety and zeal; he worked for the agreement with the Greeks, for the missions in the Middle and Far East, for the defense of the Christian West from the Muslims, and for peace between the Italian princes and cities. He personally committed himself to completing the frescoes in the Upper Basilica of San Francesco. He died in Rome in 1292.

Alexander V

Doctor refulgidus

He was the second Franciscan pope, Doctor refulgidus for the excellence of his theological doctrine. Pietro Filargo was born in Kare, in the northern part of the island of Crete, around 1339. While still young, he entered the Franciscan Order, and for his intelligence and commitment, he was sent to study at the Universities of Oxford and Paris. He was still residing in France when the Western Schism occurred (1378-1417). Filargo, a supporter of Pope Urban VI (1378-1389), returned to Italy and settled in Lombardy where, thanks to the favor of Giangaleazzo Visconti, Duke of Milan, he became bishop in various Lombard cities, then archbishop of Milan. Created cardinal in 1405, he worked for the reunification of the Church, which had been divided for years due to the co-presence of two rival Popes.

At the Council of Pisa (1409), the gathered cardinals chose him as the new Pope, declaring the two Popes in office lapsed. He chose the name Alexander V, effectively becoming a third rival pontiff (one from Pisa, the other from Rome, and the other from Avignon). His pontificate lasted less than a year. Death struck him suddenly, while he was with Cardinal Baldassare Cossa in Bologna, on the night between 3 and 4 May 1410. There were rumors, completely unfounded, that he had been poisoned by Cossa, who succeeded him as 'antipope John XXIII.

Sixtus IV

Doctor acutus

Francesco della Rovere, with the name of Sixtus IV, was the third Franciscan pope. He was born near Savona, into a noble but decayed family. He studied Theology at the University of Pavia, entered the Order of Friars Minor, was a learned preacher, and taught Theology in Padua and other prestigious Italian universities. For his excellence in Theology, he was called doctor acutissimus. He was minister of the Franciscan province of Liguria and then from 1464 general minister of the Order. In 1470 he was made pope, succeeding Paul II who had created him cardinal two years earlier. His constant concern was with the Muslims who continued to threaten the West. For this reason, he worked for the alliance of the Christian princes.

When he was still a minor friar, he wrote some works: "De sanguine Christi" and "De potentia Dei," on theological topics; an exhortation to the princes to adequately organize the expedition against the Turks; a text on the Immaculate Conception of Mary (which in any case is of doubtful attribution). Throughout his pontificate, he protected the arts and literature, showing "a great desire for magnificence and liberality": he enriched and took care of the Vatican Library; established the feast of Saint Joseph; canonized Saint Bonaventure; he had numerous Roman buildings restored and new ones built; he wanted a new bridge over the Tiber which still bears his name.

His pontificate, despite its weaknesses, was characterized by attention to the cult dedicated to Mary: with the bull "Cum preexcelsa" he approved the liturgical celebration of the Conception of Mary (28 February 1476); on 4 March 1479, he granted indulgences to anyone who on the feast of the Conception of the Virgin would visit a church of the Conception; in 1480, he ordered that in every office there should be an image of Mary. He died in 1484.

SIXTUS V

Born in 1520 into the very poor family of a vine dresser, Sixtus V, whose real name was Felice Perotti, began working very early as a shepherd. It is said that he encountered a friar by chance who appreciated his brilliant intelligence and invited him to join a Franciscan convent where he could study.

He donned the habit of a Conventual Franciscan, became a priest, professor of theology, great preacher, apostolic inquisitor for Venice, and general procurator of the Order. Pius V, who had known him personally, wanted him to be a cardinal. In 1585, he became Pope.

He committed himself to the fight against corruption, using very strict methods, even resorting to the death penalty. Fra Giuseppe painted him with a finger raised and an expression on his face that seemed to admonish the world.

Under his pontificate, art received continuous encouragement and protection; the house of Loreto was restored, Renaissance Rome flourished; the aqueduct that brought water to Rome, known as Acqua Felice, was built; large roads were constructed that connected various squares located at the extreme points of the city, where four ancient obelisks were erected; palaces and churches were built; architects, painters, and sculptors transformed the city into a single coordinated and coherent work of art; the *charitas*. The splendor of beauty reached alleys, streets, squares, and the interiors and exteriors of buildings. Rome was no longer the same with him.

IT IS SAID THAT...

During the papacy of Gregory XIII, the future Sixtus V began to cultivate the desire to become Pope. There is an episode, perhaps legendary, concerning his election. He knew that the cardinals would only vote for him if he appeared weak and thus incapable of obstructing the rampant corruption. So he pretended to be ill: he walked hunched over, always looking at the ground and leaning on a cane, displaying various ailments. Considered harmless, he was elected pope, but that very evening, he sang the *Te Deum* of thanksgiving with a strong and confident voice, looking upward. When asked about this miraculous transformation, he replied: "Before, I searched the ground for the keys to Paradise; now that I have found them, I can look to Heaven."

BROTHER VICEDOMINO DE VICEDOMINIS

Vicedomino Vicedominis was born in Piacenza between 1210 and 1215 into a noble family. He was the nephew of Pope Gregory. He did not immediately accept his ministry and asked for a day to decide. He died the same night. Having not formally accepted the apostolic office before his death, he is not included in the official historiography of the Pontiffs of the Catholic Church. He had been elected because he was gentle, elderly, sociable, and ill; a transitional pope who reassured Charles of Anjou, who followed this election by heavily influencing the choices of the cardinals. Some historians, perhaps a bit daring, have hypothesized that his death was due to poisoning.

Brother Giuseppe paints a skeleton behind Brother Vicedomino, who places the triregnum on his head to remember the singularity of his death: his death immediately after the election was a unique fact in the history of the papacy until now. He covered his head with the *camauro*. The hands crossed on his chest represent his piety but also, like his closed eyes, the immobility of death.

BROTHER MATTEO D'ACQUASPARTA

When he traveled on his long and frequent journeys in the service of the Pope, Matteo d'Acquasparta, unable to do without his rich library, had the books transported on the backs of two donkeys. He had dedicated himself to study from a young age, so much so that, upon entering the Franciscan convent in Todi, his superiors decided to have him complete his theology studies at the Universities of Paris and Bologna, which were the most prestigious at the time.

For some years he taught in the same universities, and in 1279 he passed to the *Studium Curiae*. He was elected general minister, then Nicholas IV made him cardinal in 1291. He was one of the greatest theologians of his time. In Paris, he had followed the lessons of Bonaventura da Bagnorea, a great

interpreter of Augustine's thought, who inspired his writings. However, Matteo always found original theological solutions that also drew from the writings of Thomas.

Some of his scholars and numerous sermons are dedicated to the Virgin Mary. He met Boniface VIII before he became pope and supported him on numerous occasions. With respect to the Rule's choices of poverty, Matteo shared the moderate position of the Observants, but for a series of sermons in Florence, he preferred a friar from the Spirituals. Born in Umbria, in Acquasparta, on an uncertain date, Matteo died in Rome in 1302. He was buried in the Franciscan church of Santa Maria in Aracoeli, in a grandiose Gothic tomb. It is not known whether he commissioned it during his lifetime or whether the artistic choices were due to his brothers.

BROTHER GENTILE OF MONTEFIORE

Gentile Partino (Lat. Gentilis de Montefiore) was born in Montefiore dell'Aso near Ascoli Piceno, around 1240. He entered the recently built convent of the minor friars of his town at a very young age. The Partino family was rich and powerful and this allowed him to study at the Sorbonne where, upon completing his studies, he was a reader in Theology.

Upon returning to Italy, he met Cardinal Benedetto Caetani, the future Boniface VIII, who called him to Rome and created him cardinal in 1300. From 1302 to 1305 he was Major Penitentiary in the inquisition trials against the movements of dissenting friars. He was a skilled diplomat, an expert connoisseur of art, and a demanding client of very refined artistic productions: from small, jealously guarded objects to monuments and frescoes.

He also had numerous and prestigious assignments with Pope Clement V, who had moved the papal seat to Avignon. He received, again from this pope, the task of bringing the papal treasure from Assisi where it was kept to the new headquarters. During this mission he died in 1316, during a stop in Lucca. As he had requested, he was buried in Assisi in the altar which he had had frescoed by Simone Martini.

BROTHER REGINALDO RIGALDO

Brother Reginaldo, born around 1200, French, from the province of Provence, was a minor friar, studied in Paris, and was later a reader of Theology in the Apostolic Palace. Then, on an uncertain date, he was archbishop of Rouen and cardinal, created by Boniface VIII. He was one of the teachers of San Bonaventura. He participated in the Second Council of Lyon in 1274 and defended the mendicant Orders. He died as archbishop of Rouen in 1275 and was buried in the Franciscan habit in the chapel dedicated to the Virgin in the Cathedral. On the tomb, the epitaph reads Franciscanorum luxque, Decus Patrum. He is one of the two cardinals intent on reading.

BROTHER VITALE FROM FURNO

Brother Vitale da Furno (Fr. Vital du Four, Lat. Vilalis de Furno), Gascon from the province of Aquitaine, professed the Franciscan Rule, studied Theology in Paris, and was made minister of the same province in which he was born. A great theologian, he taught in Montpellier, then in Toulouse; he was created cardinal in 1312 by Clement V, while by John XXII he was consecrated bishop of Albano. He was an advisor to popes, preachers, and polemicists. He wrote *De paupertate Christi et Apostolorum*, *De rerum principia*, and a treatise: *Defense against those who speak ill of the Immaculate Conception*. He died in Avignon in 1327.

BROTHER GIACOMO DI TOMA (TOMASI)

He was born in Anagni, son of a sister of Boniface VIII. He entered the Order of Minors. Due to the goodness of his life and "sufficient" (sic) doctrine, he was bishop and then, in 1295, cardinal. He restored the church of San Clemente, adorning it with a very precious mosaic. He died in 1309 after having successfully completed many legations and having been protector of the Order for nine years.

BROTHER PIETRO AUREOLO Doctor facundus

Pietro Aureolo (Fr. Pierre d'Auriolo), born in France around 1280 to a noble family, entered the Franciscan Order in the province of Aquitaine presumably towards the end of the 13th century, and between 1304 and 1312 he trained by studying texts of Aristotle, Averroes, Thomas, and Duns Scotus. In Paris, he was a reader of Theology, with so much commitment that he was called doctor facundus. He often rejected the ideas of Thomas Aquinas and Duns Scotus and created interesting and innovative theses on numerous philosophical and theological topics.

Starting from a statement by Saint Paul in the letter to the Corinthians "for now we look at a clouded mirror, but later we will be face to face" he denied the possibility that man, viator, pilgrim in the world, can know God. He was bishop of Aix, perhaps cardinal in 1320 by will of Pope John XXII (the data is not certain). In Avignon, he had a church built, providing it with books and equipment so that science could be taught, and with income intended for the education of some young people. He wrote numerous treatises on philosophy and theology: *Tractatus de principiis naturae* (perhaps the first of his writings); *Tractatus de paupertate et usu paupere rerum* (ca. 1311); the powerful commentary on the first book of Pietro Lombardo's *Sentences*; *Tractatus de conceptione Beatae Mariae Virginis* which is the first theological work on the Immaculate Conception. Struck by the plague, he died in Avignon in 1361.

BROTHER BERTRANDO OF THE TOWER

Famous doctor

Bertrand de la Tour, French, of a noble and ancient Gascon family, wore the habit of a minor friar, was a doctor of theology and a famous preacher. He was appointed provincial minister of Aquitaine and papal legate in Genoa, Sicily, and Lombardy, showing great skills in mediation and dialogue. During these years he had the task of managing meetings with the Spirituals who, with their intemperance, created many problems for the Pope and the Church. He stood out for the sweetness and persuasion he showed even if the Pope was forced to intervene personally. John XXII made him cardinal in 1320 together with six other bishops, all French. He opened his own school in Avignon and was so appreciated that he earned the title of famous doctor. He wrote, among other things, *Sermons on the Gospels*, *epistles*, and an essay, *De paupertate Christi et Apostolorum*. He died in Avignon in 1326.

BROTHER PASTORE DE ALBERNACO

Parisian doctor

Brother Pastore de Albernaco, French, from the province of Provence, friar minor in the convent of Avignon, was archbishop and in 1350 was created cardinal by Clement VI. He wrote numerous commentaries on sacred and profane books and a treatise on the most memorable facts of the Church. He died in Avignon in 1354.

BROTHER ELIA DI SANT'AURELIO (EREDIO)

Brother Elia di Sant'Aurelio, a Lemovician from France, was a Benedictine monk and, for nine years, abbot. During these years, he graduated in canon law; then, moved by the desire for a more austere life, he embraced the Franciscan Order.

For his virtues and merits, he was promoted to bishop and, in 1356, created cardinal by Pope Innocent VI. The papal residence in Avignon led him to remain there until his death in 1367. He held numerous positions from the popes as papal legate and judge in some internal Church disputes. He wrote a postilla on the Apocalypse, *De vita contemplativa*, and other texts that reveal a rigorous doctrine.

BROTHER MARCO DA VITERBO

Marco da Viterbo was born in this city, in the Franciscan province of Rome, in the first decade of the 14th century. It is not known when he entered the Franciscan Order. He was a lector and master of sacred theology, possibly at the Studium in Paris, then provincial minister and, finally, general minister.

At the head of the Order, Marco was confirmed for three terms, starting in 1359. During these years, he was engaged in protecting regular discipline in the various provinces and regulating access for the friars to the Studia. For his doctrine and exemplary life, he was created cardinal by Urban V in 1369. With some of his interventions, he sought to pave the way for the return of the papal Curia to Italy; as papal legate, he successfully handled important peace missions between various princes and prelates.

BROTHER BERTRANDO DI MONTEFAVENTIO

Brother Bertrando di Montefaventio (fr. Bertrand de Mont Favez), a Gascon, was born in the diocese of Cahors. He was the private tutor of John XXII, who made him a cardinal deacon in 1316. Renowned for his doctrine and sanctity, he was a distinguished jurist and was entrusted with several legations by Pope John and his successors. He was a successful mediator of peace in the dispute between the kings of France and England.

BROTHER FELICE CENTINI

Born in a town near Ascoli Piceno in 1562, he was a Conventual Franciscan. He became a cardinal under Pope Paul V. Ascoli celebrated this appointment with large public demonstrations, especially because he had always shown a strong attachment to the city.

He was the rector of the Roman College of San Bonaventura (of which he would be appointed cardinal protector in 1629), general procurator, and consultor of the Holy Office. He was also a respected preacher and theologian. Some malicious voices accused him of opportunism, suggesting that to avoid making an enemy, he preferred to smile at ten supposed friends.

Some thought he could be considered papabile after the pope's death, but his choice to remain in the shadows and not take sides displeased the College of Cardinals. Furthermore, he was too closely protected by Spain. His almost inexplicable absence during the trials of Galileo is notable, perhaps because he did not fully grasp the gravity of the trial and the absurdity of the condemnation.

In the last years of his life, he was solely focused on accumulating money and various assets for himself and his family. He died in Macerata in 1641.

BROTHER FONTANERIO VASELLI

A Frenchman from the province of Aquitaine, Brother Fontanerio Vaselli (fr. Fortanier de Vassal) was the general minister of the Franciscan Order, archbishop of Ravenna, and patriarch of Grado. He was learned and wise, and through effective mediation, he managed to bring peace between the Venetians and the Genoese. Pope Innocent VI created him a cardinal in 1361. He died of an epidemic in Padua shortly thereafter. He wrote essays on Augustine's *De Civitate Dei*, on Sacred Scripture, on the *Sentences*, and a book of sermons on religious and secular matters.

BROTHER BERNARDO LAGERIO

Brother Bernardo Lagerio, a Frenchman from the province of Aquitaine, was among the greatest theologians of the Order of Friars Minor of his time. He served as bishop in Ajaccio, in Assisi for twenty years, and then in Provence. In 1371, Gregory XI made him a cardinal, and Boniface IX sent him as papal legate to Spain.

He played an important role in the Western Schism (1378-1417): “Indeed, Bertrando protested before the election of Urban VI against the violence imposed by the Romans on the conclave, and although he cast his vote for the Archbishop of Bari, attended his enthronement, and rendered all acts of reverence and obedience, he later abandoned him. Although the last, he also withdrew to Anagni with the other cardinals of the French party and cast his vote for the election of Cardinal Robert of Geneva, known as Clement VII, with which the most mournful schism of the Roman Church began.”

He wrote the book *De schismate* against the heretics of his time, and for this, he was included in the list of Franciscan writers. He died in Avignon in 1392, renowned for having adhered to the antipope Clement VII.

BROTHER BARTOLOMEO OLIVARIO

Brother Bartolomeo Olivario was born in Padua to a poor family. He entered the Franciscan Order and became an excellent theologian and scholar of Sacred Scriptures; he served as bishop of Ancona and Florence. In 1389, Boniface IX made him a cardinal. He was prudent and moderate, which made him well-liked by all. He was sent as an ambassador to Naples during a time of great difficulty when Queen Joanna submitted to the antipope Clement VII. He died in Gaeta in 1396.

BROTHER PIETRO RIARIO

At the age of twelve, Pietro Riario entered the convent of the Friars Minor in Savona, where he was born, but he traveled extensively, first for study and then to follow his uncle, the future Pope Sixtus IV, who was then a cardinal, to Rome. During the conclave of 1471, Riario skillfully used his diplomatic skills to secure his uncle's election as pope.

In the same year, he became papal legate and cardinal, and then apostolic administrator of the diocese of Valence and Latin patriarch of Constantinople. He surrounded himself with poets and artists and initiated the construction of the monumental Palazzo della Cancelleria in the heart of Rome. He was engaged in foreign policy, determined to demonstrate the power of the papacy to all sovereigns, but in the midst of his activities, he died suddenly in 1474.

BROTHER LUDOVICO (DONATO)

Ludovico Donato, born between the 1330s and 1340s of the 1300s, was a Venetian patrician and a Friar Minor from the province of Saint Anthony, of which he was provincial minister. As a renowned theologian, he held prestigious positions: he was one of the founders of the theological studies section of the University of Bologna and served as the supreme inquisitor of the Holy Office in Venice.

During the schism, he pledged his obedience to the Italian pope Urban VI and was declared general vicar of the Order when he replaced Brother Leonardo Giffoni, who had fallen from grace for supporting the French antipope Clement VII. After three years, he became the first cardinal of the Venetian Republic. Urban VI sent him to Naples as papal legate to negotiate some matters with King Charles III of Anjou, but he did not successfully carry out the mission and lost the pope's esteem. Along with five other cardinals, he was accused of plotting against the pope and was imprisoned. When the pope fled by sea with the help of the Genoese to reach Genoa, the five cardinals were transferred to the same ship.

Upon arriving in Genoa, they were executed in an unclear manner. The historian Wadding wrote "infamous, in a horrid and public execution," while another noted "drowned at sea." Only the English cardinal was saved, thanks to the pressures from his sovereign. It was 1386.

In the Franciscan tree, there are many cardinals holding a book, either closed or open, but only two are reading. Ludovico is one of them. Brother Giuseppe perhaps wanted to remember "his noted passion for books, which is documented by the inventory of the library of the convent of Assisi that he, as general minister, had drawn up in 1381, and by a note in a manuscript from the Vatican Apostolic Library (Vat. lat., 310. c. 162v) that mentions that the manuscript was purchased on March 3, 1364, 'for the use of fr. Ludovico de Sancto Martino de Venetis,' along with many other volumes."

*Donato is in parentheses in the title because in the fresco he is covered by plaster; he is mentioned because at the time in question there was only one Franciscan cardinal named Ludovico."

BROTHER BARTOLOMEO DA COCURNIO (COTURNO, COGORNO)

Brother Bartolomeo da Coturno was born into an ancient and noble family in the province of Genoa. He was a Friar Minor in the same province, a Doctor of Theology, a sought-after preacher, an archbishop, and, in 1378, a cardinal appointed by Urban VI. He held many positions, successfully completing his duties as papal legate.

For a time, he was very close to Pope Urban VI, but fell into disgrace when he refused to accompany him to Naples on a punitive expedition against King Charles III of Anjou. Urban showed signs of instability and intolerance, and perhaps for this reason, Cocurno refused to support him. Charles III negotiated with the pope, and thanks to his intervention, the cardinal was forgiven and joined the pope in Nocera, where he had taken refuge with a nephew.

Shortly afterward, relations between the pope and the king deteriorated permanently. The pope suspected that Cocurno, along with four other cardinals, had conspired against him and ordered their arrest and imprisonment. When he decided to depart, he took the imprisoned cardinals with him, who mysteriously disappeared during the journey (one of these cardinals was Ludovico Donato). Most believed that the pope had them assassinated, convinced they were plotting against him. It was 1386.

We have a Summa Theologica, Postils on sacred speeches, and Commentaries on the Cantico de Cantici attributed to him.

BROTHER PIETRO DE FOIX

Pietro de Foix, known as the old man (fr. Pierre de Foix, le vieux), was born in France in 1386 into a noble family and studied in Toulouse. He was appointed bishop by Alexander V (the pope elected at Pisa during the schism) and created cardinal by the antipope Benedict XIII (Pietro de Luna) in 1405. He was then reconfirmed by Eugene IV, the Roman pontiff. He served as papal legate in Avignon (1433-1464) and as archbishop of Arles (1450-1463).

He established a rich library, mostly with books belonging to Benedict XIII, founded the University of Avignon, and the College de Foix in Toulouse. He died in 1464 in Avignon.

BROTHER LEONARDO DA GIFFONI

His life shows how much discomfort the church experienced due to the precariousness of the schism. Brother Leonardo De Rossi, learned in sacred texts and secular sciences, was born in Giffoni, in the province of Campania, on an uncertain date.

He was a professor of Theology in Naples and at the University of Cambridge, elected general minister by the chapter of Toulouse in 1373. However, he was forced to resign when, instigated by Queen Joanna of the Kingdom of Naples, he decided to obey the Avignon pope Clement VII, followed by a large number of Franciscans. He was appointed cardinal by the same pope, a title he was initially stripped of and later confirmed by Urban VI. In 1381, he was sent as a papal legate to Naples, where he was arrested. In 1386, he managed to escape and moved to Avignon.

There, he attended the death of the antipope Clement VII and participated in the election of his successor, the antipope Benedict XIII. He was appointed bishop of Ostia and Velletri by him in October 1398. Shortly after, he abandoned the obedience to Avignon, also writing a memorandum against the antipope in 1399, but returned to that obedience in 1403. Upon his death in 1407, his body was buried in the Franciscan convent in Avignon.

He left written commentaries on the Scriptures and on the Summa Theologica, as well as numerous sermons.