

## ABSTRACTS

SONIA ISIDORI, *The discharged Jesuits in the Viceroyalty of Peru*

This contribution is based on the unpublished manuscript of father Pietro di Ribadeneira, the *Dialogi nei quali si racconta l'infelice esito d'alcuni che sono usciti dalla Compagnia di Gesù composti dal Padre Pietro Ribadeneira della medesima compagnia trasportati dalla lingua castigliana nell'italiana da Padre Diego de Zuñiga della medesima Compagnia*. The aim is to explore the unfortunate careers of the discharged Jesuits in the mission territories of the Viceroyalty of Peru. The integration of Ribadeneira's text with other archive sources makes it possible in some cases to reconstruct the stories of these Jesuits. Furthermore, the *Dialogues* reveal to modern readers how the discharges can provide an illuminating way in – even as regards the mission lands – to the more general issue of the relations between the Society and the Inquisition and the complex question of the passage to the Carthusian order.

ILARIO TOLOMIO, *The vacant see of Bova (1929-1933): the diocese 'destined' to bishop Giuseppe Cognata*

The risk of suppression of the diocese of Bova was never as great as during the episcopal vacancy of 1929-1933. Vatican Rome was literally besieged by urgent requests for a new bishop to be appointed. However, neither the moral decadence plaguing the diocese nor the «diocesan pride» of the inhabitants of the city seemed sufficient for the election of a successor to Bishop Andrea Taccone, who had been transferred elsewhere in August 1929. Ultimately it was only the averted danger of the diocese 'falling' into the hands of the Protestants – who were very active in Calabria at the time – that cut short the procrastinations. On 24 February 1933 Don Giuseppe Cognata – then in charge of the Opera Salesiana "Sacro Cuore" in Rome – was appointed to the ancient chair of St Leo. The young bishop was entrusted with a diocese of only 16 parishes, although these were scattered over

the harsh mountainous territory of the Aspromonte, lacking schools and adequate social structures. The diocese, which had been Greek for several centuries, had adopted the Latin rite in 1573, but it was not easy to change ecclesiastical discipline over the centuries. The bishop's difficulties were then further compounded by the dire shortage of clergy: scarcely twenty priests to take care of the souls.

VITTORIO DE MARCO, *The trial of the Bishop of Prato (1958): laicism and Catholic tradition*

The trial of the bishop of Prato, Pietro Fiordelli, and the respective sentence in March 1958, was a bolt from the blue in an Italy already shaken by new tremors of anticlericalism and severe clashes on issues regarding the laicism of the State. The episode led to a mobilisation of protests by the ecclesiastical hierarchy and Azione Cattolica such as had not been seen since 1948, and also had international resonance. Monsignor Fiordelli was flooded with letters and telegrams expressing solidarity from all over Italy and from abroad. In the Catholic world, the impression had spread that in Italy the Church was once again a besieged citadel and that strong reactions were called for against the lay powers that tended to restrict its freedom of movement and expression. The trial of the bishop of Prato was one of the most significant examples of this clash. At the same time, it also smothered the illusion – cultivated by a good number of bishops, clergy and lay people after 1948 – of the possibility of installing a new «Christian civilisation» in Italy.

GIUSEPPE FRESOLONE, *The politics of massacre: places, models and conflicts. Observations on L'Atlante delle stragi naziste e fasciste in Italia (1943-1945)*

Between 8 September 1943 and the end of the Second World War Italy was the stage of different conflicts: between the Allies and the Germans, and between the Fascists and the partisans. While the former was symmetrical in the sense of being a war between national entities and regular armies, the latter was asymmetrical in its nature of civil war. The latter also involved thousands of people who were frequently extraneous to the disputes proper to the conflict, in events and episodes affecting the entire country. This essay points out how, despite being at the centre of memoirists' disputes for decades, violence against civilians has still not been placed within a general historic framework. This gap has been filled by the publication of *Zone di Guerra, Geografie di sangue. L'Atlante delle stragi naziste e fasciste in Italia*. The collective research contained in this book dealing with the Nazi and Fascist massacres in Italy finally casts light on the numbers, geography and dynamics of this phenomenon, making it possible to delineate new interpretative paradigms on decisive questions such as the strategies of the Germans and the role of the Fascist Republicans.