

ABSTRACTS

GUIDO MONGINI, *Discernimento ed elezione negli Esercizi spirituali di Ignazio di Loyola*

This article addresses the question of interior discernment according to Ignatius of Loyola. Despite the vast literature regarding Ignatian discernment, significant issues and ambiguities persist, especially as regards the relation between the theory of discernment as expounded in Loyola's *Spiritual Exercises* and its practical application. Certain hermeneutic misunderstandings are also focused, both at conceptual level and in terms of the religious history of the sixteenth century in which the spiritual experience of Ignatius of Loyola has its roots. The very method of discernment proposed in the *Spiritual Exercises* in the early 1550s was indeed at the hub of numerous polemics, especially in Spain. Here, spiritualism, heresy and orthodoxy entwined in a complex knot around the crucial issue of the 'election' or choice 'according to the will of God', and the premises and foundations of the entire Jesuit religious experience were called into question.

PIERRE ANTOINE FABRE, *Le(s) rendez-vous manqué(s) du Caravage et de la Compagnie de Jésus*

Why did Caravaggio (1571-1610) never work for the Society of Jesus, which was founded in 1540 and supported numerous artistic projects from the end of the 16th century onwards? This article explores the question by pursuing two complementary paths. On the one hand, starting from an analysis of the *Madonna of Loreto* (1604) housed in the church of Sant'Agostino in Rome, it reveals what the cultural and spiritual relations between the painter and the Jesuit milieu may have been. On the other hand, considering the *Resurrection* (1603) by Giovanni Baglione, which was chosen in preference to a proposal by Caravaggio, it explores how such a decision could have been justified and how the missed opportunities between the artist and the Jesuits can be explained.

PIERLUIGI GIOVANNUCCI, *Il discepolo e il maestro: un cardinale-vescovo e il suo direttore spirituale gesuita di fronte ad una scelta difficile*

This article explores the moral and religious dilemma experienced by the Venetian bishop and nobleman Gregorio Barbarigo between the end of 1663 and the early months of 1664. The problem concerned his proposed transfer from Bergamo, where he had been bishop since 1657, to Padua. Barbarigo did not welcome the idea, despite the fact that it would offer him the possibility of enjoying a much more conspicuous benefice, as well as a promotion in terms of career, since the diocese of Padua was objectively more consonant with the status of cardinal. His reluctance stemmed from reasons of inner consistency with a line of conduct guided by the notion that investiture as bishop had a theological-spiritual foundation, and not merely juridical-canonical. He thus believed in the sacred nature of episcopal duties, including loyalty to the first seat of residence. In this instance, Barbarigo's interior quandary was resolved largely through the intervention of his spiritual guide, the Milanese Jesuit Giovanni Maria Visconti, who led him through a process of profound introspection, conducted within the framework of a practice of spiritual discernment based on the Ignatian method of 'election'. In this way Barbarigo was directed firstly to clarify his reservations about the proposed transfer, and subsequently to appraise the expediency of expounding them to the Pope, either confidentially or openly. The Pope, on his part, by proceeding swiftly to the appointment, gave Barbarigo neither the time nor the means of clearly manifesting his objections. In this way, albeit without undermining the meaning or pregnancy of the cardinal's hesitations regarding the prospected transfer, the Pope effectively overcame them in practical terms.

GIOVANNI PIZZORUSSO, *Il papa rosso e il papa nero: alle origini della conflittualità tra la Congregazione De Propaganda fide e la Compagnia di Gesù (XVII secolo)*

Relations between the Sacred Congregation for the Propagation of the Faith – the body of the Roman curia responsible for missionary work founded in 1622 – and the Society of Jesus have been characterised by reciprocal iciness and moments of open conflict. However inappropriate it may be to speak of a generic 'anti-Jesuit' attitude for an institutional organ such as the Congregation, it is undeniable that there are long-term aspects that betray this opposition. For example, the fact that the Jesuit missionaries displayed a spirit of independence from the Congregation, particularly as regards the concession of 'apostolic faculties', claiming independent subjection to the Pope alone on the basis of the fourth vow relating to the missions. While acknowledging the value of the apostolic action of the Ignatian order, from the 17th century on the Congregation complained of this attitude on various occasions in documents that have been passed down within its historic memory. This is why historiography has considered several members of the same as 'anti-Jesuit', especially in the course of the 18th-century suppression

of the Society of Jesus. This essay instead returns to the initial 17th-century phase of this opposition, at the time of the organisation of the missionary jurisdiction following the creation of the Congregation. It explores both the connections and the controversies between the two institutions on several precise issues, and the attitudes or certain specific figures (Francesco Ingoli, William Lesley and Urbano Cerri).

MICHELA CATTO, *Le figurisme jésuite entre tradition et innovation. Un nouveau dialogue entre Chine et Europe*

In 1693 the vicar apostolic Charles Maigrot, breaking with Jesuit tradition, condemned the Chinese rites and the ancient Chinese texts: it was false, rash and scandalous to maintain that their contents were compatible with Christianity. Maigrot's *Mandatum seu Edictum* reached Europe in 1697; this was the same year in which the Jesuit Joachim Bouvet elaborated his adherence to Figurism, which from this perspective can be seen as the extreme attempt to interrelate Christianity and ancient Chinese philosophy. In practice, this meant applying in China the same method that had permitted Europe to relate the Old and New Testaments: studying the ancient Chinese texts to find evidence of biblical figures and Christian dogmas, thus setting the Chinese culture within the millenary Christian tradition. The ethical and moral values of the Chinese culture so highly praised by the missionaries were contextualised within an ancient Chinese monotheism. Despite the fact that this had been entirely forgotten by the Chinese, it was nevertheless brought into play in Europe as a counterweight in the debate on the alleged atheism of the Chinese.

GUIDO MONGINI, 1769-1839: *tribolazioni e martirio, morte e risurrezione della Compagnia di Gesù. Lorenzo Ricci, Jan Roothaan e l'identità gesuitica come «corpo cristico»*

The celebration of the bicentenary of the restoration of the Society of Jesus (1814) offered the opportunity for revival of research into the New Society that was resurrected following the suppression of 1773. Comprised within the framework of such new studies, this article addresses the issue of what exactly the Jesuit identity of the 'restored' Society was, and how it was configured. More specifically, it reconstructs the centrality of the identity paradigm of the 'persecutions' in the historic and commemorative self-awareness of the Jesuit order in the 19th century. It ties up this paradigm not only with the origins of the Society, but also – by analysing the letters of the Superior General Lorenzo Ricci – with the period immediately preceding the suppression of 1773.

LIVIANA GAZZETTA, *Tra antiebraismo e antifemminismo: temi dell'intransigentismo cattolico in Italia tra '800 e '900*

This essay examines several examples of the literature produced by the intransigent Catholic movement in Italy between the 19th and 20th centuries which clearly reveal the link between anti-Semitic sentiments and prejudices on the one hand and antifeminist theories and convictions on the other. This is an initial and partial investigation within what is indubitably a much broader and more complex field of analysis. Moreover, it also contributes to broaden the perspective of existing studies on the relations between anti-Judaist (and anti-Protestant) polemic and the battle against freemasonry and free thought in Italian intransigentism. Indeed, the study sheds light on the way in which such issues were constantly accompanied by a specific ideological struggle against female emancipation, understood as an ulterior effect of the distancing of the modern world from the principles of 'true' faith and correct social order.

ROBERTO P. VIOLI, *Su 'ndrangheta e religione cattolica nella Calabria del primo Novecento*

Religion has played a crucial role in the history of the 'ndrangheta, on a par with the values of justice, the family and honour. The use of sacred symbols in the affiliation rites cements the sense of mafia belonging. The Calabrian mafia organisations of the early twentieth century infiltrated pilgrimages, processions and the confraternities, or disguised themselves as associations of an economic-social character to conceal their criminal nature and obtain legitimisation. They exploited the manifestations of a popular religion that frequently eluded the canon law. The episcopate reinforced its prescriptions and perceived the submission of the local communities to the mafia network as an impediment to the Catholic movement. Under the Fascist regime, Catholicism was publicly upheld, while the 'ndrangheta was more effectively combated by the State, and the ecclesiastic hierarchy decried its spread as a grave moral danger.