Giuseppe Battelli
*The Recent International Historiography on the Roman Catholicism between 1500 and 1900. Method, Approaches, Periodization, and Disciplinary Status*

The essay focuses recent trends in the international historiography concerning Catholicism by the point of view of some questions as epistemology, approach evolution, connections sometimes useful sometimes dangerous with other branches of the social sciences. From these analysis flows a very variegated picture, in which different national traditions and historical perspectives live together. So, it’s hard to describe these one like a linear and homogeneous situation.

Enrico Galavotti
*The History of Christians in the Digital Age: the Evolution of Research Tools*

The arrival of the digital age has deeply changed also the religious studies and, on the side of the research tools, it has been possible to observe over the last thirty years fundamental evolutions. If the simple scanning of library files and the creation of OPACs has revolutionized the research activity, the subsequent digitalisation of immense corpora has opened research possibilities that had seemed impossible just a few years previously. The spread of the virtual world raises the question of a radical rethinking of the work method of the historian involved in religious sciences and of the impact of his research: the same concept of book and, as a consequence, of the library as a place for its conservation has changed forever. There is still the question of the identification of the problems and of the definition of a work method that it should not be necessarily the fastest, but the most suitable for their solution.

Claus Arnold
*Catholicism and Modernisation in the Modern Era*

During the past decades the historiographical concept of modernisation has been discussed with regard to Catholicism mainly in two respects: on the one hand concerning the Council of Trent and the so-called process of confessionalisation, on the other hand concerning papal anti-liberalism and anti-modernism and their surmounting until Vatican II. Both fields of research are characterised by analogous constellations, where a more sociologically inspired view of modernisation conflicts with views that are influenced by an emphatic understanding of modernity.
Corinne Bonafoux
*Catholicism as the enemy of modernity: a main thrust in historiography?*

Historians and sociologists of religions have analyzed and understood the links between Christianity, and more particularly Catholicism, and modernity according to three main paradigms. The first one, that I will call conflictual confrontation, argues that modernity is a process that is external to christianism; this interpretational framework identifies antagonistic principles between modernity and Catholicism and focuses on a series of crises. In a second, adaptative paradigm, christianism moves on to an aggiornamento and accepts the main characteristics of modernity, after a long period of resistance. This is visible in its relationship not only to politics and culture, but also internally. A third, homothetic paradigm posits that modernity was not born outside of Christianism, but rather, inside it and resulting from it. This is the paradigm of a modernity intrinsic to christianism. Controversies around post-modernity and the end of religion outline a new configuration that goes beyond these three paradigms.

Carlo Fantappiè
*Catholic Church, Codification and Modernity. The Debate from Vatican II to the Present*

Of all the Christian Churches, the Catholic Church is the only one who realized codifications in the modern sense during the 20th Century. It is important to investigate their function in the institutional, theological and juridical system of the Catholicism and their relationship with the civil codifications of the States. This paper presents a critical review of the studies dedicated to this subject, from the Vatican II to the present, opening some new questions about the consequences of the mutual imitation between the Catholic Church and the national States. The codifications of Canon Law represent, from a juridical and political perspective, a meeting point between the Catholic Church and the juridical modernity.

Maria Teresa Fattori
*Counter-reformation Church, State of the Church, Papal State: contradictions, parallelisms, ideological connections*

The article is a description and an analysis of the historiographical seasons from the Nineteenth years and moves from four different perspectives. The relationship between the Counter-reformation Church and the State of the Church are taken into considerations from the confessional rupture to the end of the confessional age, seen in the French Revolution and in the temporary end of the State of the Church in 1798. In the first perspective, the relation between State and Church are analysed in the light of the consequences for the ecclesiastical institutions and looking for the priority and seasons of the foreign policy. The second theme is connected to the peculiar system of government of the Papal State, State that knows phase of strong centralization and the crisis of the medieval form of government, such as the participation of the Sacred College of cardinals in the main questions of the State; or the reduction of feudalism inside the territory of the State of the Church; or the administrative autonomy of peripheries. In the Roman system of government an important role is played by patronage, clientelism and nepotism from the confessional clash onwards. The nepotism system; the crisis of the synodal system of the concistoro; the bureaucratic procedures in the curia’s recruitments were the main point developed by scholars. The
third section offers therefore a quick analysis on the relations between centre and peripheries, between structures of government and local realities. In a fourth inhomogeneous section are collected multidisciplinary studies on the social aspects of the Papal State, or history of specific apparatus, or specific regulatory framework.

Máximo García Fernández  
*Popular religiosity and collective behavior in Europe, 16th Century-1830*

What have been the most powerful trends and where is the most recent European historiography on the themes of Catholic religiosity and there popular practices in the sacralized world of the Mediterranean Ancien Régime? Three axes have marked the center of the historical debates: the preparation for a good death, the world of the brotherhoods and the Spanish Inquisition.

Andrea Gardi  
*Church territorial structure in recent historiography*

The article inspects how major world historiographies illustrated in last twenty years the creations, unions, abolition of Roman catholic dioceses between XVI and XXI century; it first examines the general trend to neglect administration history in favour of perceptions history; then, it tries to extract from a set of representative works features which can be common to the whole phaenomenon and to distinguish its peculiarities in time (before the concordats, during their effectiveness, after their abandonment) and space (different mechanisms among latin-germanic Europe, European edges, hispano-portuguese America and the Philippines, french-british America and Oceania, Africa, India, China). The research underlines that modifying Church institutions has different meanings in respective contexts, but it is anyhow the result of precise political choices and social balances where Papacy, individual bishops and Churches, governments, local administrations, political parties and personalities, lobbies and laity structured groups do interact, in different degrees according to every situation.

Giovanni Miccoli  
*The Hostility Against the Jesuits: a not Secondary Chapter of History of the Society of Jesus*

In his last, unfinished essay, Giovanni Miccoli focuses on the historical issue of the hostility against Jesuits. As the Author states, these pages claim neither to be thorough nor provide a global reconstruction of the many occasions in which the hostility manifested throughout history. The goal is to shed a light on its basic grounds and features. The Author points out the role that hostility played both in the external conditions in which the Society of Jesus had to work and live, and in its inner experience. I.E. on Jesuits’s self-consciousness and on the face they showed others.

Joachim Schmiedl  
*The Catholic Church between Primacy, Collegiality and Synodality*

The Council of Trent strengthened the bishop’s office in the Catholic Church. It took three centuries until papal infallibility and jurisdiction could be defined. Synodal assemblies were under the superintendent of the Roman Curia after the First Vatican
Council. Lumen Gentium tried to restore the balance between pope and bishops. After the Second Vatican Council, the popes promoted the bishop’s synods, which were controlled by them, while synods were intensified in the countries and dioceses. The tension between centrality and synodality must, however, continue to be sustained and brought into a new relationship with each other.