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From Bishop to Witch Breve storia della provincia Veneta della Compagnia di Ges dalle sue origini fino ai giorni nostri Storia della Compagnia di Gesù in Italia Storia della Università di Genova, scritta dal P. L. F. ... fino al 1773. (Continuata fino a' di nostri per E. Celesia.). The Jesuits and Italian Universities, 1548-1773 Between Popes, Inquisitors and Princes Storia della Compagnia di Gesù in Italia: L'epoca di Giacomo Lainez, 1556-1565: l'azione, di M. Scaduto Humanism, Universities, and Jesuit Education in Late Renaissance Italy Jesuit Foundations and Medici Power, 1532-1621 Storia della Compagnia di Gesù in Italia Trust in the Catholic Reformation La Storia Della Chiesa Del Giappone Del Padre Giovanni Crasset Della Compagnia Di Geslu, Volume 3... I primi gesuiti Health Care and Poor Relief in Counter-Reformation Europe The Cultural World of Eleonora di Toledo Italy 1530-1630 I Manoscritti Della Biblioteca Moreniana The Bishop's Burden Renaissance Education Between Religion and Politics Saints or Devils Incarnate? The Jesuits Storia della Compagnia di Gesù in Italia Elevating and Safeguarding Culture Using Tools of the Information Society: Dusty traces of the Muslim culture Storia della Compagnia di Gesù in Italia: La vita religiosa in Italia durante la prima età della compagni di Gesù, di P. Tacchi Venturi Beyond the Inquisition Athanasius Kircher Meaning and Controversy within Chinese Ancestor Religion Storia della Compagnia de Gesù in Italia The Universities of the Italian Renaissance Being a Jesuit in Renaissance Italy Storia della Compagnia de Gesu in Italia. 2v in 3 The Dynamics of Learning in Early Modern Italy A Paradise Inhabited by Devils The Bianchi of 1399 The Spiritual Exercises of Saint Ignatius of Loyola Abandoned Children of the Italian Renaissance The [Oxford] Handbook of the Jesuits Early Modern Jesuits between Obedience and Conscience during the Generalate of Claudio Acquaviva (1581-1615) The Roman Inquisition and the Venetian Press, 1540-1605 RETI MARITTIME COME FATTORI DELL'INTEGRAZIONE EUROPEA MARITIME NETWORKS AS A FACTOR IN EUROPEAN INTEGRATION

In The Spiritual Exercises of Saint Ignatius Loyola: Contexts, Sources, Reception, Terence O'Reilly examines the historical, theological and literary contexts in which the Exercises took shape. Between 1548 and 1773 the Jesuits made sixteen attempts, from Turin in the north to Messina in Sicily, to found new universities or to become professors in existing universities. Paul Grendler tells a new story based on years of research. Anyone interested in the volatile mix of universities, religion, and politics will find this book fascinating and instructive. In Between Popes, Inquisitors and Princes Jessica Dalton re-examines the contribution of the first Jesuits in efforts to stem heresy in early modern Italy, exploring its impact on their relationship with the papacy, Roman Inquisition and secular princes. This book covers one of the more obscure periods of Italian history. What we know of it is presented almost always pejoratively: an unrelieved tale of political absolutism, rural refeudalisation, economic crisis, religious repression and cultural decline. But this picture is both incomplete and inaccurate, and in this important new survey Eric Cochrane has at last given the period its due. First published in 2004. Routledge is an imprint of Taylor & Francis, an informa company. This wide-ranging theme takes Braudel's concept of the "Mediterranean" as its starting point. Braudel's vision of an enclosed sea as a geographical opportunity for economic integration between

nations with different religions, languages and ethnicities and political bodies still functions as a model for studies on a wide range of contexts. The goal of the 50th Study Week was to go beyond the study of individual systems in isolation, and to combine instead different analysis of open and enclosed seas or coastal areas in order to understand the integration role played by maritime connections in Europe. Since in pre-industrial civilizations water transport was easier than land transport, the time has come to bring attention to the way these relationship networks operated both on a European level and with Asian and North African trade partners. This volume starts from the great research traditions which have, however, rarely been integrated on a larger and continental scale, and analyses them on either a regional or thematic basis. Immanuel Wallerstein has developed Braudel's concept by conceptualising its intercultural and transnational dimensions and its role in the system of labour. He called it a "world system", not because it involves the whole world, but because it is larger than any legally defined political unit. And it is a "world economy" because the base link between the different parts of the system has an economic nature. The various regional research aspects and traditions have been linked together in a coherent approach which aims at evaluating: - What geographical, nautical, technical, economic, legal, social and cultural elements influenced the emergence of the various regional networks, and how these worked; - The nature and role of seaports as nodal points of sea routes and of their hinterland through rivers, canals and roads; - The commercial and personal ties between merchants and shipowners in various ports; - How regional networks connected with each other and how, over time, they ended up integrating into larger units; - How private networks, initially between merchant and seafarer organizations, ended up dealing with local authorities and, after their growth, with states and empires in order to protect their interests. Chinese practices related to ancestors have long been the subject of conflicting interpretations. These practices are rooted in the lived experience of practitioners, and therefore need to be considered as embodied expressions of the quest for existential meaning. For practitioners, the achievement of existential meaning requires the inclusion, implication, and mediation of the ancestors. When gestures in ancestor rites are analyzed from this perspective it is possible to appreciate their essence as constitutive of "ancestor religion." This book uses an inquisitive method that investigates the discrepancies between foreign and local explanations, and proposes another hermeneutic framework for ancestor related praxes. In recent years scholars in a range of disciplines have begun to re-evaluate the history of the Society of Jesus. Approaching the subject with new questions and methods, they have reconsidered the importance of the Society in many sectors, including those related to the sciences and the arts. They have also looked at the Jesuits as emblematic of certain traits of early modern Europeans, especially as those Europeans interacted with 'the Other' in Asia and the Americas. Originating in an international conference held at Boston College in 1997, the thirty-five essays here reflect this new historiographical trend. Focusing on the Old Society- the Society before its suppression in 1773 by papal edict- they examine the worldwide Jesuit undertaking in such fields as music, art, architecture, devotional writing, mathematics, physics, astronomy, natural history, public performance, and education, and they give special attention to the Jesuits' interaction with non-European cultures, in North and South America, China, India, and the Philippines. A picture emerges not only of the individual Jesuit, who might be missionary, diplomat, architect, and playwright over the course of his life in the Society, but also of the immense and many-faceted Jesuit enterprise as forming a kind of 'cultural ecosystem'. The Jesuits of the Old Society liked to think they had a way of proceeding special to themselves. The question, Was there a Jesuit style, a Jesuit corporate culture? is the thread that runs through this

interdisciplinary collection of studies. In *Beyond the Inquisition*, originally published in an Italian edition in 2007, Giorgio Caravale offers a fresh perspective on sixteenth-century Italian religious history and the religious crisis that swept across Europe during that period. Through an intellectual biography of Ambrogio Catarino Politi (1484–1553), Caravale rethinks the problems resulting from the diffusion of Protestant doctrines in Renaissance Italy and the Catholic opposition to their advance. At the same time, Caravale calls for a new conception of the Counter-Reformation, demonstrating that during the first half of the sixteenth century there were many alternatives to the inquisitorial model that ultimately prevailed. Lancellotto Politi, the jurist from Siena who entered the Dominican order in 1517 under the name of Ambrogio Catarino, started his career as an anti-Lutheran controversialist, shared friendships with the Italian Spirituals, and was frequently in conflict with his own order. The main stages of his career are all illustrated with a rich array of previously published and unpublished documentation. Caravale's thorough analysis of Politi's works, actions, and relationships significantly alters the traditional image of an intransigent heretic hunter and an author of fierce anti-Lutheran tirades. In the same way, the reconstruction of his role as a papal theologian and as a bishop in the first phase of the Council and the reinterpretation of his battle against the Spanish theologian Domingo de Soto and scholasticism reestablish the image of a Counter-Reformation that was different from the one that triumphed in Trent, the image of an alternative that was viable but never came close to being implemented.

Un'opera storiografica che racconta la storia della chiesa cattolica in Giappone nel XVII secolo. Il libro è basato sulle relazioni dei missionari gesuiti attivi in quel periodo e fornisce una preziosa documentazione storica. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it. This work is in the "public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of keeping this knowledge alive and relevant. This third volume of articles by Paul F. Grendler explores the connections between education, religion, and politics. It combines detailed research, such as on Erasmus's doctorate and the new schools of the Jesuits and Piarists, with broad overviews of European and especially Italian education. Two of the studies appear here for the first time in English. In 1563, the Council of Trent published its Decrees, calling for significant reforms of the Catholic Church in response to criticism from both Protestants and Catholics alike. Bishops, according to the Decrees, would take the lead in implementing these reforms. They were tasked with creating a Church in which priests and laity were well educated, morally upright, and focused on worshipping God. Unfortunately for these bishops, the Decrees provided few practical suggestions for achieving the wide-ranging changes demanded. Reform was therefore an arduous and complex process, which many bishops struggled to accomplish or even refused to undertake fully. *The Bishop's Burden* argues that reforming bishops were forced to be creative and resourceful to accomplish meaningful change, including creating strong diocesan governments, reforming clerical and lay behavior, educating priests and parishioners, and converting non-believers. The book explores this issue through a detailed case study of the episcopacy of Cardinal-Bishop Gregorio Barbarigo of Padua (bp. 1664-1697), asking how a dedicated bishop formulated a reform program that sought to achieve the Church's goals. Barbarigo, like other reforming bishops, borrowed strategies from a variety of sources in the absence of clear guidance from Rome. He looked to both pre- and post-Tridentine bishops, the

Society of Jesus, the Venetian government, and the Propaganda Fide, which he selectively emulated to address the problems he discovered in Padua. The book is based primarily on the detailed records of Barbarigo's visitations of rural parishes and captures the rarely-heard voices of seventeenth-century Italian peasants. *The Bishop's Burden* helps us understand not only the changes experienced by early modern Catholics, but also how even the most sophisticated plans of central authorities could be frustrated by practical realities, which in turn complicates our understanding of state-building and social control. A pathbreaking history of early modern education argues that Europe's oldest university, often seen as a bastion of traditionalism, was in fact a vibrant site of intellectual innovation and cultural exchange. The University of Bologna was among the premier universities in medieval Europe and an international magnet for students of law. However, a long-standing historiographical tradition holds that Bologna—and Italian university education more broadly—foundered in the early modern period. On this view, Bologna's curriculum ossified and its prestige crumbled, due at least in part to political and religious pressure from Rome. Meanwhile, new ways of thinking flourished instead in humanist academies, scientific societies, and northern European universities. David Lines offers a powerful counternarrative. While Bologna did decline as a center for the study of law, he argues, the arts and medicine at the university rose to new heights from 1400 to 1750. Archival records show that the curriculum underwent constant revision to incorporate contemporary research and theories, developed by the likes of René Descartes and Isaac Newton. From the humanities to philosophy, astronomy, mathematics, and medicine, teaching became more systematic and less tied to canonical texts and authors. Theology, meanwhile, achieved increasing prominence across the university. Although this religious turn reflected the priorities and values of the Catholic Reformation, it did not halt the creation of new scientific chairs or the discussion of new theories and discoveries. To the contrary, science and theology formed a new alliance at Bologna. The University of Bologna remained a lively hub of cultural exchange in the early modern period, animated by connections not only to local colleges, academies, and libraries, but also to scholars, institutions, and ideas throughout Europe. A new history illuminates the Society of Jesus in its first century from the perspective of those who knew it best: the early Jesuits themselves. The Society of Jesus was established in 1540. In the century that followed, thousands sought to become Jesuits and pursue vocations in religious service, teaching, and missions. Drawing on scores of unpublished biographical documents housed at the Roman Jesuit Archive, Camilla Russell illuminates the lives of those who joined the Society, building together a religious and cultural presence that remains influential the world over. Tracing Jesuit life from the Italian provinces to distant missions, Russell sheds new light on the impact and inner workings of the Society. The documentary record reveals a textual network among individual members, inspired by Ignatius of Loyola's Spiritual Exercises. The early Jesuits took stock of both quotidian and spiritual experiences in their own records, which reflect a community where the worldly and divine overlapped. Echoing the Society's foundational writings, members believed that each Jesuit's personal strengths and inclinations offered a unique contribution to the whole—an attitude that helps explain the Society's widespread appeal from its first days. Focusing on the Jesuits' own words, *Being a Jesuit in Renaissance Italy* offers a new lens on the history of spirituality, identity, and global exchange in the Renaissance. What emerges is a kind of genetic code—a thread connecting the key Jesuit works to the first generations of Jesuits and the Society of Jesus as it exists today. An authoritative account of the intellectual and educational history of the late Italian Renaissance. Twenty essays on major themes, institutions, and persons of the Italian Renaissance by one of its most distinguished living historians. This volume

contains fifteen studies by John O'Malley that press forward the trajectory he launched with *The First Jesuits* (1993). The chapters deal, for instance, with the historiography of the Society of Jesus, the Jesuits' cultural commitments, the character of Ignatius of Loyola and of Jesuit education. The role of religion was of paramount importance in the change of attitudes and approaches to health care and charity which took place in the centuries following the Council of Trent. *Health Care and Poor Relief in Counter-Reformation Europe*, examines the effects of the Counter-Reformation on health care and poor relief in Southern Catholic Europe in the period between 1540 and 1700. As well as a comprehensive introduction discussing issues of the nature of the Catholic or Counter-Reformation and the welfare provisions of the period, *Health Care and Poor Relief* sets the period in its social, economic, religious and ideological context. The book draws on the practices in different localities in Southern Europe, ranging from the Republic of Venice and the Kingdom of Naples to Germany and Austria. These examples establish how and why a revitalised and strengthened post-Tridentine Catholic church managed to reshape and reinvigorate welfare provisions in Southern Europe. Through its missionary, pedagogical, and scientific accomplishments, the Society of Jesus—known as the Jesuits—became one of the first institutions with a truly "global" reach, in practice and intention. The *Oxford Handbook of the Jesuits* offers a critical assessment of the Order, helping to chart new directions for research at a time when there is renewed interest in Jesuit studies. In particular, the Handbook examines their resilient dynamism and innovative spirit, grounded in Catholic theology and Christian spirituality, but also profoundly rooted in society and cultural institutions. It also explores Jesuit contributions to education, the arts, politics, and theology, among others. The volume is organized in seven major sections, totaling forty articles, on the Order's foundation and administration, the theological underpinnings of its activities, the Jesuit involvement with secular culture, missiology, the Order's contributions to the arts and sciences, the suppression the Order endured in the 18th century, and finally, the restoration. The volume also looks at the way the Jesuit Order is changing, including becoming more non-European and ethnically diverse, with its members increasingly interested in engaging society in addition to traditional pastoral duties. "This book reconstructs the complex of ritual behaviour and attitudes towards the sacred of a Mediterranean society over the two hundred and fifty years following the close of the Council of Trent (1563), using sources like episcopal court records and trials for the canonisation of local saints."--Acknowledgements, page ix.

Eleonora di Toledo was a powerful and influential woman who, over the course of nearly a quarter century (1539-62), contributed profoundly to the cultural flowering of ducal Florence. Her patronage of some of the leading artists of the time, her support of newly arrived Jesuit preachers, her involvement in charitable activities, her unflinching devotion to her husband and his policies, not to mention her successful farming and business ventures are only some of the areas where her influence was unambiguously exercised and felt. She also provided the House of Medici with a full stable of children to reinvigorate the failing family line, ensure male succession even in the face of unexpected calamities, and provide enough females to establish marriage connections with a variety of noble and ruling houses in Italy. In spite of all these contributions, Eleonora has attracted little attention from scholars. This apparent disinterest may be a factor of Eleonora's personal style, or of the bad press that, as a Spanish noblewoman, she quickly received from her Florentine subjects, or of modern antipathy for some of the basic characteristics of ducal Florence. An examination of her impact on Tuscany is long overdue. In fact, a fuller, more nuanced understanding of the duchess can shed a more profound light not only on her as a person, or on her impact on Tuscan culture in the sixteenth century, but also on the contribution of female consorts to the vitality of a

successful early-modern state. The essays collected here bring together a variety of scholars working in various disciplines. While many of the articles take their cue from art history (a natural reflection of the innovative research recent art historians have carried out on the duchess), they also reach out towards other disciplines - political history, literature, spectacle, and religion to mention just a few. In so doing, they expand our understanding of Eleonora's place in her society and reveal a very complex, In the summer of 1399 a wave of popular devotion swept through Italy from the Alps to Rome. Men, women, and children from city and countryside joined in pious processions lasting nine days. Dubbed "Bianchi" because of their white robes, they listened to sermons, sang hymns, observed dietary restrictions, and prayed for "peace and mercy." Daniel E. Bornstein reconstructs the history of the Bianchi in unparalleled detail, and his conclusions offer new insight into the character of late medieval Christianity. Drawing on a wide range of sources including diaries, hymns, and government reports, Bornstein offers nuanced analyses of both the spiritual and the political dimensions of the movement. After describing the origins of the Bianchi as a movement concerned with the conflict and violence of the age, he traces its spread through Italy, paying particular attention to local variations. Focusing on the relationship between lay participants and ecclesiastical authorities, Bornstein demonstrates that the Bianchi represent what might be called a popular orthodoxy—a spontaneous and deeply sincere rallying to the approved beliefs and traditional practices of the church. In conclusion, he argues that scholars who have assumed a sharp division between lay and clerical religion in the late Middle Ages have misconstrued the development of Christianity in fundamental ways. One of the great European publishing centers, Venice produced half or more of all books printed in Italy during the sixteenth-century. Drawing on the records of the Venetian Inquisition, which survive almost complete, Paul F. Grendler considers the effectiveness of censorship imposed on the Venetian press by the Index of Prohibited Books and enforced by the Inquisition. Using Venetian governmental records, papal documents in the Vatican Archive and Library, and the books themselves, Professor Grendler traces the controversies as the patriciate debated whether to enforce the Index or to support the disobedient members of the book trade. He investigates the practical consequences of the Index to printer and reader, noble and prelate. Heretics, clergymen, smugglers, nobles, and printers recognized the importance of the press and pursued their own goals for it. The Venetian leaders carefully weighed the conflicting interests, altering their stance to accommodate constantly shifting religious, political, and economic situations. The author shows how disputes over censorship and other press matters contributed to the tension between the papacy and the Republic. He draws on Venetian governmental records, papal documents in the Vatican Library, and the books themselves. Originally published in 1977. The Princeton Legacy Library uses the latest print-on-demand technology to again make available previously out-of-print books from the distinguished backlist of Princeton University Press. These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions. The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905. The Society of Jesus was founded by Ignatius Loyola on a principal of strict obedience to papal and superiors' authorities, yet the nature of the Jesuits's work and the turbulent political circumstances in which they operated, inevitably brought them into conflict with the Catholic hierarchy. In order to better understand and contextualise the debates concerning obedience, this book examines the Jesuits of south-western Europe during the generalate of Claudio Acquaviva. Acquaviva's thirty year generalate (1581-1615) marked a challenging time for the Jesuits, during which their very system of

government was called into doubt. The need for obedience and the limits of that obedience posed a question of fundamental importance both to debates taking place within the Society, and to the definition of a collective Jesuit identity. At the same time, struggles for jurisdiction between political states and the papacy, as well as the difficulties raised by the Protestant Reformation, all called for matters to be rethought. Divided into four chapters, the book begins with an analysis of the texts and contexts in which Jesuits reflected on obedience at the turn of the seventeenth century. The three following chapters then explore the various Ignatian sources that discussed obedience, placing them within their specific contexts. In so doing the book provides fascinating insights into how the Jesuits under Acquaviva approached the concept of obedience from theological and practical standpoints. In recent years much scholarly attention has been focused on the encounter of cultures during the early modern period, and the global implications that such encounters held. As a result of this work, scholars have now begun to re-evaluate many aspects of early culture contact, not least with respect to Christian missionary activities. Prominent amongst the missionaries were members of the Society of Jesus. Emerging as a dynamic new religious order in the wake of the Reformation, the Jesuits were deeply committed to promoting religious and cultural reforms both within Europe and in non-Christian lands. Yet whilst scholars have revealed much about the Jesuits' innovative educational endeavours, and their numerous missions to the Americas, Asia and the Sub-Continent, less attention has been paid to the nature of the Jesuits' global civilizing mission as a key feature of their institutional character. Nor has sufficient work been done to fully explain the relationship between the Jesuits' efforts to evangelize and civilize those areas within the Catholic fold and those without. Taking as its focus the city of Naples, this study illuminates how the Jesuits' work in a Catholic European setting reflected their broader global civilizing mission. Despite its Catholic heritage, Naples was popularly perceived as a place of spiritual and social disorder, thus providing an irresistible challenge to religious reformers, such as the Jesuits, who sought to 'civilize' the city. Drawing in considerable numbers of the order, Naples proved to be a training ground for the Jesuits that shaped the order's missionary praxis and influenced the thinking of many who would later travel further afield. By gaining a fuller understanding of this process, it is possible to better understand what drove the Jesuits to craft and perpetuate a cultural map that continues to resonate down to our own times. This book is published in conjunction with the Jesuit Historical Institute series 'Bibliotheca Instituti Historici Societatis Iesu'. In the early development of the modern Italian state, individual orphanages were a reflection of the intertwining of politics and charity. Nearly half of the children who lived in the cities of the late Italian Renaissance were under fifteen years of age. Grinding poverty, unstable families, and the death of a parent could make caring for these young children a burden. Many were abandoned, others orphaned. At a time when political rulers fashioned themselves as the "fathers" of society, these cast-off children presented a very immediate challenge and opportunity. In Bologna and Florence, government and private institutions pioneered orphanages to care for the growing number of homeless children. Nicholas Terpstra discusses the founding and management of these institutions, the procedures for placing children into them, the children's daily routine and education, and finally their departure from these homes. He explores the role of the city-state and considers why Bologna and Florence took different paths in operating the orphanages. Terpstra finds that Bologna's orphanages were better run, looked after the children more effectively, and were more successful in returning their wards to society as productive members of the city's economy. Florence's orphanages were larger and harsher, and made little attempt to reintegrate children into society. Based on extensive archival research and individual stories, *Abandoned Children*

of the Italian Renaissance demonstrates how gender and class shaped individual orphanages in each city's network and how politics, charity, and economics intertwined in the development of the early modern state. In *Jesuit Foundations and Medici Power, 1532-1621* Kathleen M. Comerford traces the rise of the Medici Grand Dukes and three Jesuit colleges in Tuscany. The book focuses on church/state cooperation in an age in which both institutions underwent significant changes. Thérèse Peeters shows how trust and distrust affected reform attempts in the post-Tridentine Church, while offering a multifaceted account of day-to-day religiosity in seventeenth-century Genoa. A "magisterial [and] elegantly written" study of Renaissance Italy's remarkable accomplishments in higher education and academic research (Choice). Winner of the Howard R. Marraro Prize for Italian History from the American Historical Association Selected by Choice Magazine as an Outstanding Academic Title of the Year Italian Renaissance universities were Europe's intellectual leaders in humanistic studies, law, medicine, philosophy, and science. Employing some of the foremost scholars of the time—including Pietro Pomponazzi, Andreas Vesalius, and Galileo Galilei—the Italian Renaissance university was the prototype of today's research university. This is the first book in any language to offer a comprehensive study of this most influential institution. Noted scholar Paul F. Grendler offers a detailed and authoritative account of the universities of Renaissance Italy. Beginning with brief narratives of the origins and development of each university, Grendler explores such topics as the number of professors and their distribution by discipline; student enrollment (some estimates are the first attempted); famous faculty members; budgets and salaries; and relations with civil authority. He discusses the timetable of lectures, student living, foreign students, the road to the doctorate, and the impact of the Counter Reformation. He shows in detail how humanism changed research and teaching, producing the medical Renaissance of anatomy and medical botany, new approaches to Aristotle, and mathematical innovation. Universities responded by creating new professorships and suppressing older ones. The book concludes with the decline of Italian universities, as internal abuses and external threats—including increased student violence and competition from religious schools—ended Italy's educational leadership in the seventeenth century.

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