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La Milano che prende forma in queste pagine è la città opulenta e felice che da capoluogo ottocentesco si va trasformando nella metropoli tutta ferro e acciaio dei primi decenni del Novecento, la «città che sale» ispiratrice di Boccioni. «Con il passo del vero flâneur, provvisto del bulino dell'ironia», come scrive Alberto Rollo nella prefazione, Savinio ne percorre le strade, ne esplora le piazze, ne scopre le chiese, i musei, i palazzi, senza disdegnare i caffè e le osterie: indugia, osserva, ascolta, alla ricerca «dell'anima segreta delle cose». Complice Stendhal, divaga con la leggerezza dell'homme d'esprit: ne racconta luoghi e protagonisti (da Parini a Manzoni a Dossi, da Boito a Verdi), ne svela l'aura di città «tutta pietra in apparenza» che si ammorbida nell'intimità dei suoi giardini, ne riconosce con sorpresa l'insospettabile «nota greca». Ma non è un reporter né le sue descrizioni sono fredde istantanee: piuttosto suggestioni che reagiscono con la sua sensibilità di artista che sulla pagina come sulla tela gioca con il mito e la modernità. Affresco fantasmagorico e scintillante, in bilico tra memoria, confessione e capriccio, il taccuino milanese di Savinio è una sincera dichiarazione d'amore alla «più romantica delle città italiane». To get to know in greater detail the history of Opus Dei and its founder: to get to know the central characters, what its documents say, its influence on the Catholic Church and contemporary society. Since 2007, this has been the task of the journal "Studia et Documenta". The journal gathers together studies, annotated unpublished documents, news of academic interest, reviews and synopses, and a comprehensive bibliographic bulletin. Each volume contains in the region of 500 pages. The articles are prepared by specialists and are subjected to the peer review system. 239.165 Dante's conception of language is encompassed in all his works and can be understood in terms of a strenuous defence of the volgare in tension with the prestige of Latin. By bringing together different approaches, from literary studies to philosophy and history, from aesthetics to queer studies, from psychoanalysis to linguistics, this volume offers new critical insights

on the question of Dantes language, engaging with both the philosophical works characterized by an original project of vulgarization, and the poetic works, which perform a new language in an innovative and self-reflexive way. In particular, Dantes Plurilingualism explores the rich and complex way in which Dantes linguistic theory and praxis both informs and reflects an original configuration of the relationship between authority, knowledge and identity that continues to be fascinated by an ideal of unity but is also imbued with a strong element of subjectivity and opens up towards multiplicity and modernity. The past few years have witnessed a growing academic interest in Italian Studies and an increasing number of symposia and scholarly activities. This volume originates from the Society for Italian Studies Postgraduate Colloquia that took place at the University of Leicester and Cambridge in June 2004 and April 2005 respectively. It gathers together articles by young researchers working on various aspects of Italian Studies. It well illustrates current trends in both typical areas of research, like literature and 'high culture', and in those which have gained momentum in recent years, like translation and language studies. The volume offers a taste of the dynamic outlook of current research in Italian Studies: the interdisciplinary approach of the essays in translation and gender studies, and the innovative methodological perspectives and findings offered by the new fields of Italian L2 and ethnography. The book is divided into three sections, each grouping contributions by broad subject areas: literature and culture, translation and gender studies, language and linguistics. Cross-fertilizations and interdisciplinary research emerge from several essays and the coherent ensemble constitutes an example of the far-reaching results achieved by current research. This collection of essays explores the reception of classics and translation from modern languages as two different, yet synergic, ways of engaging with literary canons and established traditions in 20th-century Italy. These two areas complement each other and equally contribute to shape several kinds of identities: authorial, literary, national and cultural. Foregrounding the transnational aspects of key concepts such as poetics, literary voice, canon and tradition, the book is intended for scholars and students of Italian literature and culture, classical reception and translation studies. With its two shifting focuses, on forms of classical tradition and forms of literary translation, the volume brings to the fore new configurations of 20th-century literature, culture and thought. Dedicato alla madre e rivolto alle giovani donne, nella speranza che il Risorgimento politico fosse anche un risorgimento femminile, è lo scritto *La donna e i suoi rapporti sociali*, pubblicato nel 1864. Convinta repubblicana, non esita a rimproverare a Mazzini e ai suoi seguaci l'idea conservatrice che il posto della donna stia soltanto nella famiglia: «non dite più che la donna è fatta per la famiglia, che nella famiglia è il suo regno e il suo impero! Le son queste vacue declamazioni come mille altre di simil genere! Ella esiste nella famiglia, nella città, in faccia ai pesi e ai doveri; di questi all'infuori, ella non esiste in nessun luogo». Il presente eBook ricalca e rinforza i temi già sviluppati in *La Donna e i suoi Rapporti Sociali*. Many request have been made for the publication of these studies in book form. Much of this material has already appeared as articles in *The Way*. In the first section I discuss the distinction between the forms of consecrated life, following a classification which is also taken up by the Second Vatican Council in its decree *Perfectae Caritatis*. It is by distinguishing between these different ways of the Spirit, and by seeking to enter more deeply into them, that all who lead that life - whether they be monks or nuns, or religious dedicated to the apostolate of the priestly ministry or of charitable works, or those leading a consecrated life in the midst of the world - will gain a better understanding of their vocation and of their special mission in the Church. The second study is an attempt to express the profound meaning of the secular vocation proper to those institutes which were approved by Pope Pius XII in 1947, and of which the *Motu Proprio Primo Feliciter* laid down the essential characteristics. The third section is a discussion of the role of the priest in approved Secular Institutes. This has relevance today, when special questions arise concerning those Institutes whose secular character is less apparent, who live in community and are occupied in their own special works. In the opinion of many who follow the fully secular vocation, those Institutes would do better to revise their statutes or to choose another denomination - for example, that of Apostolic Institute or Society.