

Summaries

Giovanni Vian, *Argentina: Church and Catholicism in the twentieth century*

Introduction to the issue. The importance, today, of Latin American Catholicism is due to several factors. Among others, its population growth. And, more recently, the papal election of Jorge Mario Bergoglio, pope Francis. The essays of this issue deal with some problems of history and historiography relating to the Latin American Church, particularly examining the case of the Church in Argentina.

Maurizio Russo, *From the Latin American Plenary Council at the General Conference of the Latin American Episcopate*

For many years, after Latin American independence, the Holy See has tried to structure their relationship with the Churches of this vast geographical area. Two key events marked this tortuous journey; they were the fruit of the ecclesial vision of two charismatic Popes: Leo XIII and Pius XII.

From May 28 to July 9 of 1899, Leo XIII assembled in Rome the Latin American ecclesiastical hierarchy in a plenary council, displaying his interest for this continent. This assembly was the child of the Leonine ecclesial vision and opened a new phase in the history of the Church.

From 25 July to 4 August of 1955, the first General Conference of the Latin American Episcopate took place in Rio de Janeiro. Convened by Pius XII, it was of great importance for the mark that it left on the history of the American continent and of the Catholic Church. It was the point of arrival of the problematic construction of a relationship between Rome and the Latin American ecclesial realities. An important fruit of this experience was the creation, inspired by Pope Pius XII, of the Latin American Episcopal Council (Celam).

Alex Da Frè, *La Iglesia a la izquierda. The Third World Priest Movement*

The Third World Priest Movement was born in Argentina in 1968 in a context characterized by the latest military coupe. Inspired by the II Vatican Council, it sink its roots in the Third World Bishops Message and finds confirmation in the Celam's meeting in Medellín. Through marches, events, mails, public messages, interviews and reports the Movement – although representing a little minority of the Argentinian clergy – turns to be one of the leading actors of country's social facts, early entering the political conflictual quagmire focused on Peronism, ghost – or mirage, depending on – of desired national revolution.

Mariano Fabris, *Church, Catholicism and dictatorship in Argentina. Memories and interpretations of a past in dispute*

This essay proposes an analysis of various readings on the role of the Catholic Church during the military dictatorship in Argentina (1976-1983). It appeals to a heterogeneous register that includes the voice of the bishops and their participation in the construction of a social memory about the recent past during the democratic transition, alternative voices that questioned the role of the Church from militant commitment and personal experiences or through of journalistic investigations and the progress made in the historical knowledge of the period in the academic field. In this area it is possible to confirm both the growth of the research and the diversity of the chosen approaches.

Francesco Mores, *Geographies of the dispute: the Council, Italy, and Latin America*

This essay analyses the place occupied by the Second Vatican Council and the religious “contestation” of the following decade in the last forty years. Starting from Gustavo Gutiérrez's most famous essay, *Teología de la liberación: perspectivas*, which appeared in Lima in 1971 and in Rome in 1972, it compares Italy and Latin America. How was it possible to interpret, with conceptual instruments born in Europe, in the Middle Ages, what was happening overseas? What happened when the instruments tested overseas returned to Europe? The answer will focus on the analysis of the two extremes of the chronological arc considered, one more precise (1977) and the other wider (around 2014).

Caterina Breda, *Ester Lombardo: a monarchist in the republican Italy political life*

The Decree no. 74 of March 10th, 1946 let the women to be elected, as well as to vote. 1946 became for some Italian women the time to actively participate the political life. The journalist Ester Lombardo was one of the 226 women who run to be elected. The essay starts with these facts and it is divided in five paragraphs. After a brief introduction, the first paragraph describes the 1946 election campaign and shows the political commitment of Ester Lombardo inside the “Fronte dell'uomo qualunque” party. The second paragraph traces the crisis, in 1947, of the “Fronte dell'uomo qualunque” until Ester Lombardo was expelled among other people. The third paragraph analyzes the journalist's militancy in the National Monarchist Party, in which she held various offices after her expulsion from the “Fronte”. The fourth paragraph covers the election campaign of Ester Lombardo and the National Monarchist Party until the elections. The fifth paragraph introduces the pamphlet “Garibaldi Chose the Monarchy” by Ester Lombardo.

Luigi Giorgi, *The Christian Democrats and the opening to the left: propaganda, celebrations, politics, electoral campaign*

On the eve of the 1963 political elections, the Christian Democrats (Dc), through the political secretary Moro, set up a program to celebrate the birth of the party identified with the promulgation, in 1943, of the document known as the “Reconstructive Ideas of Christian Democracy”. The occasion proved to be propitious to reflect both on its own history and on the need to enlarge, in an organic way, the governing majority to the Socialist Party so as to be able to dialogue in a profitable and careful way with a country that changed, laicizing itself, driven by the so-called “Economic boom”, although slowing down in its expansionary action.