

## ABSTRACTS

### ELENA GRITTI, *Saint Severinus of Noricum: the spread of the cult in Italy and its hagiophanies*

In the initial study relating to a new reading of the *Vita sancti Severini* (BHL 7656), written by the Latin monk Eugippius in 511 AD, the chief goal was a historic reconstruction of the context in which the hagiography was set: Noricum (present-day Austria). After this, further investigation into the type of sanctity of the subject of the account – Severinus – was required. This is where the idea for this contribution came from, considering study of the *peregrinatio post mortem* to be of primary importance, and hence also the traces of devotion that emerged throughout Italy. The translation of the remains and relics from one part of Italy to another has also generated hagiophanies at particularly critical moments in history, when the saint's value as a 'helper in time of need' was shown in all its fullness.

### MARIAN SURDACKI, *Religious and sacramental life in the Ospedale di Santo Spirito in Rome in the 17<sup>th</sup>-18<sup>th</sup> centuries*

In the past, hospitals were places where equal care was devoted to the physical cure of the sick and to the salvation of their souls. This was also the case in the Ospedale Santo Spirito in Rome. The spiritual life of the invalids and the monk's performance of the Holy Sacraments was entrusted to the acting confessor and to the priests who interceded with God for the souls of the dying. In the seventeenth century these were all monks of the Spirito Santo itself, whereas in the eighteenth this function was frequently performed by priests from outside the hospital, especially Capuchins. The number of clergy mentioned varied depending on requirements, being generally greater in the summer with the increase in disease. The duty of the confessors and the intercessors for souls was to administer the sacraments of Confession and Holy Communion to the sick and those in danger of death, giving them the viaticum and administering the Last Rites. They also expounded the foundations of the Christian faith to the sick in their free time.

### MASSIMO GALTAROSSA, *Undisciplined students and practices of good government of the University of Padua (1780-1788)*

The student unrest at the University of Padua comprised a wide range of situations: from problems of lodgings to clashes with the police, through to the riots

in the palazzo of the university. Nevertheless, towards the end of the century an intensification of the phenomenon was registered. By studying original records of criminal trials, this essay explores the role of mediation played by the syndic-professors. Unlike other comparable figures, these teachers succeeded in intervening in the most disparate situations: for instance, in episodes that took place in sites of social aggregation such as theatres and coffee-shops where the presence of students was more conspicuous.

GIUSEPPE MARIA VISCARDI, *Don Lorenzo Milani in the cultural and religious history of his time (1923-1967)*

Don Lorenzo Milani played an important role in Italian cultural and religious history between the end of the Second World War and the eve of the 1968 protests. The action of this priest, of Jewish origin, has to be considered in its relations to certain representatives of Florentine Catholicism such as Papini, La Pira, Balducci, Bargellini, Bartoletti, Bensi and others, and also in the light of the Tridentine spirituality that permeated his training as a priest. His experience has a specific character that distinguishes it from other coeval religious experiences. Despite having entered into conflict with the church hierarchy, Don Milani was not a dissenting priest: he never 'deviated from the apostolic and pastoral tradition'. The school of Barbiana became the focus of a lively and not always pacific cultural debate. Nevertheless, it was functional to the sole purpose of evangelisation. There was no room in this project for the recreation and leisure activity that was not disdained by other priests – starting with Don Bosco – who saw this as an aid to religious education.