

(*Ex. spir.* 176). Cette consolation, selon Ignace, est la façon de Dieu de parler à l'homme qui écoute sa Parole. Mais même dans un temps tranquille, le discernement ne se limite pas à des critères proposés par la raison, si importants soient-ils. La volonté et le cœur y jouent un rôle aussi important comme facteurs de discernement. Mais ayant décidé ce qui est le meilleur service de Dieu, Ignace propose de demander la confirmation de ce qui a été perçu comme étant la voie la meilleure à prendre. Cette confirmation sera donnée par la consolation que seul l'Esprit saint peut donner (*Ex. spir.*, 179-183).

Cette référence au discernement dans les *Exercices* montre un autre aspect fort intéressant du livre de P. G. L'A. situe régulièrement les divers aspects qu'il découvre dans les lettres à l'intérieur des différents documents ignatiens. Ainsi les *Constitutions* y figurent à plusieurs reprises, surtout pour expliquer, en citant des textes de la septième partie sur la mission, combien ces lettres sont une façon d'aider les âmes. En effet, le point de départ des lettres étudiées n'est pas Ignace, mais le correspondant qui demande une aide. Ce même aspect se retrouve dans le *Récit du Pèlerin*, où l'on voit naître la vocation apostolique d'Ignace. On y voit également combien Ignace était un maître dans la conversation spirituelle, dont les *Exercices* sont de quelque façon un condensé. Et ces lettres ne sont-elles pas un type de conversation spirituelle par écrit ?

Le livre comporte six chapitres qui vont en approfondissant le thème que le titre annonce. Chap. I. *Conversations et Exercices spirituels, l'aide au prochain*. Chap. II. *Pourquoi des règles ?* (et non des ordres, mais plutôt des suggestions). Chap. III. *Une pédagogie de la consolation*. Chap. IV. *Se rendre libre de faire la volonté de Dieu*. Chap. V. *Encourager et corriger: retrouver Dieu pour discerner*. Chap. VI. *Dieu, le conseiller et la lettre*. En 135 pages l'A. réussit à donner une vision d'ensemble de la spiritualité ignatienne, tout en approfondissant avec grande finesse et profondeur cet aspect central, à savoir l'aide au prochain qui est invité à se mettre à l'écoute des conseils de l'Esprit.

À la fin de ce petit volume, combien précieux, il y a un *Index des textes d'Ignace de Loyola cités*: les huit lettres et les pages où elles sont traitées, et ensuite les extraits utilisés des *Exercices spirituels*, des *Constitutions*, du *Récit du Pèlerin* et (une seule citation) du *Journal* d'Ignace, avec les numéros correspondants.

M. ROTSZAERT

Lodovico Antonio Muratori. Religione e politica nel Settecento
(= *Biblioteca della "Rivista di storia e letteratura religiosa". Studi*, 34). A cura di Mario ROSA – Matteo AL KALAK. Firenze, Leo S. Olshki, 2018, XII-137 p. [ISBN 978-88-222-6545-6]

According to the Editors, "nel passaggio tra il XX e XXI secolo, gli studi muratoriani avvertirono, almeno in parte, una battuta d'arresto" (p. VI), but lately things have improved, especially with the accelerated publication of the *Edizione nazionale del carteggio muratoriano*, to which since 2008 six volumes have been added (with 24 of the planned 46 volumes left to be edited). The published works of Muratori

are even more numerous and no less diverse in content, on the contrary, so given the abundance of source material and the prismatic role of this zealous priest and historian in the intellectual and ecclesiastical areas of eighteenth-century Europe, one can expect a new flourishing of Muratorian studies, of which this collection of eight essays is a promising sign. The angle taken here has much to recommend itself, namely to look at the man's network, more than at the man himself, without losing sight of his personal development and its influence on his activities, particularly relevant when dealing with such a passionate person as Muratori. His conversion in 1716, after an encounter with the Jesuit mission preacher Paolo Segneri Junior, made him ask for a parish and dedicate himself to it with his customary zeal for seventeen years, a move rightly described by A. Burlini Calapaj (p. 1-17) as having had an "influenza non trascurabile sul suo lavoro erudito" (p. 6). In fact, Muratori's source publications, such as the *Liturgia Romana vetus*, suffered from apologetic and controversialist intentions, says Burlini Calapaj (p. 16), while M. Bragagnolo (p. 71-82), discussing his edition of sixteenth-century manuscripts, acknowledges that "parlando del Cinquecento, Muratori parlava anche del suo tempo" (p. 80), in this case the repressive policies of the Inquisition, which he blamed for unnecessarily alienating people from the Church. Even his greatest discovery, "the Muratorian Canon", was set, not in the context of biblical scholarship, but in the study of Italian literature and culture, because for the editor "le indagini sul rapporto tra la ricerca storico-critica e il testo sacro erano alle spalle e la riflessione assumeva ... un carattere perlopiù pastorale ed ecclesiologico", thus M. Al Kalak in his article on Muratori and the Bible (p. 19-35, 30). As regards Muratori's critical stance on the holy days of obligation, discussed in E. Ferraglio's analysis of his correspondence with Cardinal Querini (p. 101-113), Bishop of Brescia, the argument was again predominantly pastoral, namely that too many feasts of the saints impeded the poor to earn their living and encouraged laziness in persons less needy. In the introduction to his *Difesa di quanto ha scritto Lamindo Pritanio in favore della diminuzione delle troppe Feste* (1748), Muratori set himself up as advocate of the poor: "Giacché o non possono, o non sanno essi esporre le loro ragioni e querele: sarà ben lecito a me di prestar loro la penna mia, e di sostenere il meglio che saprò la lor difesa" (cit. p. 110, n. 40). That zeal for faith-inspired justice could already be detected in his Latin panegyric on Louis XIV, a youthful work written in 1694, the year of his priestly ordination, and discussed by C. Viola (p. 83-99), in which he praised the fight of the French king, "quasi *missus a Deo*" (p. 94), against heresy. The same zeal appeared, but more positively, in his defence of the Jesuit Reductions in Paraguay, *Il cristianesimo felice* (1743), object of two essays, by G. Imbruglia (37-53) and F. Marri (55-69). Here, too, as the authors make clear, his being "in love with those missions" (p. 67) clouded somewhat his critical sense as regards the Reductions and his historical sense of the early Church, which they seemed to resemble so much ("un ideale cristiano"; p. 43). Muratori hardly features at all in the contribution of E. Garms-Cornides (p. 115-129) on Amalia von Braunschweig-Lüneburg (1673-1742), sister of the Duchess d'Este and future Holy Roman Empress, in spite of the Modena connection (he was occupied at Milan in the years [1696-1699] she lived at Modena), but a passing reference is made to a never-realized "collezione di biografie di sante, scelte tra principesse, imperatrici e regine

tedesche, pensata come omaggio ad Amalia” (p. 123), a project that seems to have been another example of how Muratori put history at the service of “religion and politics”, thus the subtitle of this book. Given his complex relationship with those other eminently political priests, the Jesuits, there is some irony in the fact that around 1765, fifteen years after his death, they were removed from the Viennese Court, because one of the Jesuit confessors, Fr Franz Lehner, had confiscated his Jansenising *Regolata devozione dei cristiani* from the adolescent Archduchess Maria Anna. Even posthumously, Muratori played a “ruolo di terminale e protagonista di una discussione vasta, fatta di molte voci e di un confronto allargato all’intera Europa” (p. VII).

M. LINDEJER

Andrei TIMOTIN. **Profeții bizantine și postbizantine în țările române (secolele al XVII-lea – al XIX-lea)**. Bucurest, Editura Academiei Române, 2015, 208 p. [ISBN 978-973-27-2586-3]

The book presents five apocalyptic Visions that were copied, translated, and read in Moldavia and Valachia from the seventeenth century, along with their historic, social, and manuscript tradition. These works are: (1) *Vedenia Monahului Cozma*; (2) *Vedenia Sofianei*; (3) *Vedenia Monahului Teodosie De La Mânăstirea Neamț*; (4) *Vedenia Lui Chir Daniil*; (5) *Prorocirea Ieromonahului Agatanghel*. The five texts are discussed in separate chapters, in which A. T. discusses with acuity the original historical context of the given Vision or apocalyptic text. The volume closes with an annotated edition of each main manuscript or printed version, accompanied by a lexical glossary of words that are obsolete in modern Romanian. Instead of collating these various versions, A. T. gives a complete transcription of the oldest copies – two for each text, except for the *Vision of the Monk Theodosius* and the *Prophecy of Agathangelos*.

Strictly speaking, only the last two texts, the *Vision of Kyr Daniel* (4) and the *Prophecy of the Hieromonk Agathangelos* (5), can be considered as apocalyptic Visions, linked to the future Reconquista of Constantinople. One should therefore distinguish, as does A. T., between Visions related to the individual or collective Last Judgment (1 and 2) and apocalyptic predictions about the end of the world (4 and 5), the recapture of Constantinople, and the banishment of Muslims from the city, etc. Both groups of texts follow a well-established Byzantine tradition: characteristic for the Last Judgment Visions are the *Apocalypse of the Virgin Mary* (cf. BHG 1050-1054n) and the *Apocalypse of Athanasios*; the other group finds its precursors in the well-known *Apocalypse of Pseudo-Methodius* (BHG 2036-2036c) and the *Oracles of Leon the Wise*. The third text, the *Vision of the Monk Theodosius* from Neamț Monastery, does not fit easily in either category, but rather commands its readers, the monks of Neamț, to be on their guard against their enemies and preserve the memory of their spiritual father, Paisius Velichkovsky.

The *Vision of the Monk Cosmas*, a text dating from the second half of the tenth century, has been preserved in two versions: a long version (BHG 2085) and a shorter one (BHG 2084) from the *Synax. CP*. The latter was translated into Roma-