

**MODERNISM (ISSN 2499-6742)**

ANNO X - 2024

**Nuovi paradigmi della modernità.  
I cattolici italiani nelle mobilitazioni degli anni Ottanta**  
ISBN 9788837240325 – pp. 336, € 33,00

ABSTRACTS E KEYWORDS

Antonio Benci

**Cattolici per lo sviluppo**

**Ong e mobilitazione per il Sud del mondo negli anni '80**

(pag. 15-38)

ABSTRACT

Catholic associations, which mobilised for the integral development of the “Global South” inspired by Paul VI’s *Populorum Progressio* in 1967, experienced profound changes in the 1980s with the increase of public funding in Italy. “Catholics for Development” were variously intertwined with left-wing Catholicism and post-conciliar religious cultures. They created networks or strengthened existing ones, continued their awareness-raising activities and put more and more pressure on politics and decision-making centres. This, also for the voluntary sector, led to institutionalisation, professionalisation and profound long-term changes, the traces of which are still visible today in international cooperation.

KEYWORDS

Development – Third-Worldism – International Volunteering –  
Cooperation (Non-Governmental Organisations) – Roman Catholicism (Italy)

Tommaso Caliò - Massimo Pallottino

**Il volontario cristiano nelle Ong italiane**

**Un'identità in bilico tra radicamento evangelico,**

**appartenenza alla Chiesa e processi di istituzionalizzazione (1979-1990)\***

(pag. 39-71)

ABSTRACT

The 1980s marked a period of profound crisis for Italy's Catholic-based international solidarity organisations. Between 1979 and 1985, new legislation granted non-governmental organisations (NGOs) formal recognition and access to substantial public funding. This placed them in an unprecedented situation: for some, it represented the risk of compromising the purity of their founding ideals, while for others, it was seen as an important acknowledgment of the expertise gained in the field of international cooperation. The debate that followed focused above all on the very identity of international Christian volunteering, which at the beginning of the decade found itself confronted with an international, social and religious context radically different from the one that had animated passions and ideals in previous decades.

KEYWORDS

International Volunteering – NGOs (Non-Governmental Organisation) –

FOCSIV (Federation of International Voluntary Service's Christian Organisms) –

John Paul II (Karol Wojtyła. 1920-2015) – Comboni Missionaries of the Heart of Jesus (MCCJ)

Federico Creatini

**Un'officina di politica sociale «cristiana»**

**Il contributo della Fondazione Zancan allo sviluppo del terzo settore in Italia (1966-1989)\***

(pag. 72-83)

#### ABSTRACT

This paper aims at reconstructing the contribution provided by the Emanuela Zancan Foundation of Padua to the development of the Third Sector in Italy. In particular, it analyses the Foundation's theoretical, social and political commitment in tracing the Italian non-profit sector along a Christian cultural pattern, evaluating its ethical significance in relation to the thrusts towards a participatory and democratic extension of assistance, social and institutional pluralism, planning policies, governmental spheres, papal magisterium and the question of secularity.

#### KEYWORDS

Third sector – Volunteering – Christian Democracy – Social cooperation – Caritas Italy (Organisation)

Pietro Domenico Giovannoni

**Dall'istanza etica al progetto politico**

**Ernesto Balducci e il movimento pacifista degli anni '80**

(pag. 84-112)

ABSTRACT

Through a range of different sources, and in particular the letters sent by Pierre-Louis-Jules Guillemin to Alfred Loisy, this article analyses how the Abbé, priest in the Marne commune of Maurupt-le-Montois, experienced World War I. The documentation shows an annihilation which was both material and psychological, the morale of those who returned to live in the ruins having been strongly affected. Sources also shed light on the way the local population adapted to this precarious daily life and, in particular, how Guillemin perceived the destruction of his church, of the presbytery, and how slowly postwar transition took place. During this ordeal, the letters exchanged with Loisy brought great relief to the Abbé.

KEYWORDS

World War I – Marne (France) – Reconstruction – War Damage –  
Alfred Loisy (1857-1940) – Pierre-Louis-Jules Guillemin (1847-1928)

Louis-Pierre Sardella

**De la réforme de l'Église à la Religion de l'Humanité**

**Loisy à la poursuite d'un rêve utopique? (1898-1918)**

(pag. 113-126)

ABSTRACT

Alfred Loisy has always been concerned with the place that religion should occupy in contemporary society. At first he believed that a renewed Catholicism that would abandon its oppressive «intellectual regime» could be in tune with the demands of modern mentality and satisfy the spiritual needs of his contemporaries. However, the 1914-18 war, which Christianity (both Roman Catholicism and German Protestantism) had not been able to prevent, forced Loisy to rethink the development of religions and to reassess the belief that Christianity was the last stage in the evolution of religions. He then sketched out a religion of the future, the «religion of humanity», which would be the crowning achievement of the long evolution of religions towards universalism and a morality capable of sustaining an ideal of peace and solidarity between nations.

KEYWORDS

Alfred Loisy (1857-1940) – Christianity (20th Century) – Religion of Humanity – Secular Ethos – World War I

Maria Paiano

**Loisy, Benedetto XV e la Grande Guerra**

(pag. 127-146)

#### ABSTRACT

Benedict XV was strongly criticised by the political authorities and public opinion of the belligerent countries, including Catholics, who everywhere supported their national causes and made a strong contribution to the mobilisation against the opposing front, where there were co-religionists. Among the critics of Benedict XV was Alfred Loisy. This article aims to consider the position of the French intellectual on the Pontiff in the broader panorama of the relationship between religion and the Great War, trying to grasp its specificity and comparing it with the position on the war of the Pontiff himself. It highlights how they both started from the categories of the doctrine of the just war, emphasizing different elements, and both ended up taking contradictory positions with respect to the common importance assigned to the Gospel.

#### KEYWORDS

Alfred Loisy (1857-1940) – Benedict XV (1854-1922) – World War I – Just War Doctrine – Roman Catholicism – Catholic Intellectuals

Annibale Zambarbieri

**Loisy et Semeria**

**Les convergences, le drame de la guerre, les distances\***

(pag. 147-168)

## ABSTRACT

The essay reconstructs the development of the relationship between Alfred Loisy and Giovanni Semeria. The initial assimilation of Loisy's results and methodological approaches by Semeria is evident from a series of articles published in the «Annales de philosophie chrétienne» during 1904, without indication of the author. In other writings signed by him, he followed in a cautious way, but still clear enough, exegetical tendencies then qualified as «modernist». He provoked reactions in the Catholic field, similar to those directed against Loisy, even if those of the ecclesiastical hierarchy did not translate theirs into drastic disciplinary measures. His correspondence with Loisy testifies to the continuation of a fairly explicit agreement of intent, especially as Alfred Loisy, through Baron von Hügel, followed the Belgium exile of Giovanni Semeria. The relations between the two, which had remained cordial, were diminished by the outbreak of the First World War. While Loisy framed the war in terms of its long-term religious implications, Semeria, called to carry out the duties of military chaplain at the front, suffered a dramatic shock as he witnessed the tragedies of the war clashes. After a profound crisis of conscience, he decided to devote himself to helping war orphans, thus abandoning his previous line of research. It was a radical change for the two (who definitively broke off their correspondence) and for other «clerics» in the European climate of the 1930s. But on other fronts, they tried not to betray, in different forms, their old ideals.

## KEYWORDS

Alfred Loisy (1857-1940) – Giovanni Semeria (1867-1931) – Modernism (Roman Catholicism) – History of Exegesis – World War I

Matteo Caponi  
**Modernisme et religion de guerre**  
**Lectures italiennes de Loisy**  
(pag. 169-193)

#### ABSTRACT

The analysis of the circulation of Alfred Loisy's wartime writings in the Italian scenario adds a novel chapter to the transnational, cultural history of Christianity in the context of the 1914-1918 mobilization of intellect. This article reconstructs the different reactions coming from a multi-faceted religious front composed of Catholic modernists, evangelicals and "free believers", both in the public debate and private correspondence. In particular, it focuses on how Loisy's key point regarding wartime/war religion, and the related theme of religious revival, was received, translated and reframed by different figures moving halfway across scholarship and popularization, such as Romolo Murri, Ernesto Buonaiuti, Mario Puglisi, Giovanni Pioli and Antonino De Stefano. What emerges is a reconsideration of a category which historiography on WWI has repeatedly drawn attention to – the political "religion of the fatherland" – as a constellation of meanings including both nationalist and humanitarian hopes, connecting in different ways the utopia of the "religion of humanity" and the support to the Entente. The impact of religious studies on modern public opinion and national discourse is confirmed, as well as the role of the Roman Catholic mindset in the opposition to a full secularization/de-transcendentalization of religion and in the perpetuation of anti-Judaic clichés, even from a modernist, heterodox or non-conformist point of view.

#### KEYWORDS

Alfred Loisy (1857-1940) – World War I – Modernism (Roman Catholicism) –  
Romolo Murri (1870-1944) – Ernesto Buonaiuti (1881-1946)

Charles J.T. Talar

**Pierre Batiffol, «Modernist»**

(pag. 194-209)

#### ABSTRACT

Throughout the Great War Pierre Batiffol took his place among French Catholic intellectuals who rallied to the defense of the French cause, mobilizing support at home and abroad. He took part in answering the claims and counterclaims of Germany in its propaganda directed against the Allies and toward neutrals. At a time when not only French anticlericals but French Catholics could be highly critical of the pope, he joined other papal defenders in support of papal policy. His participation in the work of the Comité Catholique de Propagande Française à l'Étranger and inclusion in a mission to Ireland in 1916 attest to the perceived worth of his efforts.

#### KEYWORDS

Pierre Batiffol (1861-1929) – World War I – Propaganda – Modernism (Roman Catholicism) – Alfred Loisy (1857-1940)

Giacomo Losito

**Saint François d'Assise et d'autres «non-combattants» dans les tranchées de la Grande Guerre\***

(pag. 210-237)

ABSTRACT

After recalling some meaningful events of Huguenot historian Paul Sabatier's life, this article focuses on his empathy for Roman Catholic modernists, in particular Alfred Loisy. After the encyclical *Pascendi* (1907) and his excommunication (1908), Loisy distanced himself from Modernism, and Sabatier became less close to him, but he continued to hope for a religious renewal in France and in the Roman Catholic Church too. When the war broke out in 1914, as most of French scholars, Sabatier supported the national cause through his own cultural weapons. When the Italian president of the *Société internationale d'études franciscaines* (sief, founded by Sabatier in 1902), inclined to support neutrality as recommended by Benedict XV, Sabatier reacted to defend the spiritual value of the French fight and acknowledged Italy's entry into the war in 1915. Sabatier's letters to the president of the sief were widely mediatized by French, Italian and English press. They were initially collected in a magazine directed by Paul Desjardins, the «*Entretiens des non-combattants*», that reproduced also some extracts of Loisy's *Guerre et Religion* and of the article *La France et l'Allemagne devant la doctrine chrétienne de la guerre* signed by the bishop of Nice, but written by the other catholic modernist Lucien Laberthonnière, banned to publish under his own name by Rome. This study focuses on the similarities and differences of the ideas formulated by the three authors in their own texts. It shows the interpretation of St Francis' exemplum conducted by Sabatier to justify the war of the Entente in his letters, but also in the new «*édition de guerre*» (1918) of his masterwork on the Italian Saint published in 1894.

KEYWORDS

Modernism (Roman Catholicism) – World War I – Paul Sabatier (1858-1928) – Spirituality – Francis of Assisi (Saint)

Maria Paiano

**Les “modernistes”, Loisy et la Grande Guerre**

**Les études et les résultats d’une recherche**

(pag. 210-237)

## ABSTRACT

This essay outlines the most significant outcomes of studies on the interpretations of the Great War by intellectuals who were defined as “modernists” in the early Twentieth century, first by the Holy See and then more widely. It devotes particular attention to Alfred Loisy. It also intends to focus on the positions of these intellectuals with respect to the traditional Catholic doctrine of just war and nationalism. Finally, it provides a brief account of the articles of the monographic section of the present issue of «Modernism», stressing how such papers deepen in many directions a datum already highlighted by historiography: that is, the widespread support given by modernists to their own countries’ war effort. The authors who place Loisy at the centre of their investigation not only re-read and develop some questions that have emerged in previous studies (from the religion of humanity to his judgement on the pontiff) but also approach new issues such as the influence exerted by his cultural formation (including anti- Jewish stereotypes) and by his patriotism on his work as an exegete. The dossier brings out different readings of the “Loisy case” in its relationship with the war: an indication that even on the latter, if much has already been written, there is still much to understand.

## KEYWORDS

Modernism (Roman Catholicism) – World War I – Catholic Nationalism –  
Alfred Loisy (1857-1940) – Benedict xv (1854-1922)