

Stefan Tilg leistet mit seiner Dissertation einen bedeutenden Beitrag zur Erforschung des Jesuitentheaters. Wohl hätte die Erklärung des Aufbaus, des Inhalts und der Unterschiede der drei Dramen etwas ausführlicher ausfallen dürfen. Durch die Auseinandersetzung mit dem historischen Kontext bzw. die Einbettung der Theateraufführungen in das Umfeld der Innsbrucker Jesuiten bietet Tilg aber einen interessanten Einblick in die Geschichte des Jesuitenkollegs und vermag die politischen und pastoralen Anliegen, die hinter den drei Dramen standen, anschaulich und plausibel zu benennen.

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*Missionari siciliani nella storia della Compagnia di Gesù.* By Antonino Lo Nardo. [ERCTA 25.] (Palermo: Provincia Regionale di Palermo/Bibliotheca Istituto di Formazione Politica Pedro Arrupe/Centro Studi Sociali, 2006. Pp. 240. N.p. Paperback.)

This study of 240 pages, published by the Pedro Arrupe Center for Social Studies, is the work of Antonino Lo Nardo, a Sicilian by birth and a lay collaborator of the Archives of the Society of Jesus in Palermo. He has prepared this study to commemorate the triple anniversary in 2006 of St. Ignatius Loyola (450th of his death), St. Francis Xavier (500th of his birth), and Blessed Peter Faber (500th of his birth). The author is especially qualified for the task since, before his retirement from a career in banking, Lo Nardo had lived in a number of foreign cities in Europe and America where he was able to carry on his interest in the missions of the Jesuits.

This history shows how Sicilian Jesuits worked in every part of the world. While it covers the Jesuits in Sicily and their colleges, it emphasizes the missionary contributions of the Sicilian missionaries themselves, particularly in such diverse areas as Malta, Madagascar, and Argentina. Because of that, this volume's title emphasizes the missionary aspect of the Sicilian Jesuits who reflected the sense of faith, the promotion of justice, and the preaching of the Gospel. Thus, their story is a lesson of life for all.

Davide Magni's prologue (pp. 9-29) deals with the theology of mission and with missionaries as men like St. Francis Xavier. Very much on the cutting edge of reality, they brought about reconciliation between humankind and God. Here this reviewer is mindful of the qualities of leadership of the Jesuits in history which so impressed Chris Lowney that he wrote his study, *Heroic Leadership* (Chicago, 2003). Those approaches and practices which Lowney saw as so influential in changing the world, as Xavier did, were unquestionably motivated by such a theological outlook as set forth by Magni in the earlier pages of this volume.

The major part of the work is focused on the ministry of Sicilian Jesuits to foreign countries very much as the work of the Canadian Institute of Jesuit Studies, *Dictionary of Jesuit Biography* (Toronto, 1991), is focused on the ministry to English Canada between 1842 and 1987. While Lo Nardo's 275 biographies (some very short and a few very long) deal with many of the missionaries, there are at least ninety about whom little is known as they are listed in a complementary section (pp. 211-24).

Among the Jesuits who merit three pages or more in Lo Nardo's study, one finds Ludovico Buglio (1606-1682), pp. 82-86, a missionary to China; Giuseppe Cataldo (1837-1928), pp. 92-95, a missionary to the United States; Blessed Girolamo De Angelis (1567-1623), pp. 101-07, a martyred missionary to Japan; Prospero Intorcetta (1625-1696), pp. 133-36, another missionary to China; Niccolò Longobardo (1565-1655), pp. 147-53, a third missionary to China; Pietro Profita (1914-2004), pp. 182-84, a missionary to Madagascar; Francesco Castiglia (1645-1666), pp. 91-92 and 225-32, a Jesuit noted for his sanctity; and Giuseppe Luigi Spinelli (1613-1666), pp. 199-200 and 233-38, whose name is associated with Saint Aloysius Gonzaga as the Patron of Youth. It is interesting to note that Castiglia and Spinelli, who are included more extensively in the appendices, are not included in the four-volume *DHCH*.

However, for Lo Nardo, outstanding among the missionaries are Antonio Bellavia (1592-1633) of the old Society and Giuseppe Cataldo of the new Society. From the picture of Ludovico Buglio on the front cover and one of Giuseppe Cataldo on the back cover, the reader can conclude where Lo Nardo stands in his admiration of the Sicilian Jesuits. All this is especially relevant when one recalls that Lo Nardo, is the author of the masterful study, *Padre Giuseppe Cataldo S. J. Epistolario*, published in Palermo in 2001 and of a number of articles in *Ai Nostri Amici*, a review of the Sicilian Jesuits.

Two Jesuits whom this reviewer did not mention in his own 2004 work on the Italian Jesuits in the United States are included in Lo Nardo's study. One is Agostino Biazzo (1870-1934), who had assignments in New York, Washington, and Buffalo. The other is Achille Ignazio Vasta (1862-1929), who spent much of his pastoral life in the State of Washington after laboring among the Native Americans of Montana.

Finally, those who know about Don Luigi Sturzo (1871-1959), one of the founders of Italy's Christian Democratic Party and a senator for life in the Italian Parliament, will be interested to learn that there was another Sicilian priest of that name. He was the Jesuit Luigi Sturzo (1826-1908), the nephew of the Jesuit Antonio Ayala (1818-1887), a missionary to Croatia, and the brother of Francesco Saverio Sturzo (1830-1913), a missionary to Portugal. The Jesuit Luigi Sturzo made his mark on the Jesuit Province of Ireland where he held a number of important positions as a superior

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