Abstract
As from the first biographies of Ignatius of Loyola, the Society’s historians are noticeably concerned in carrying out a historiographic operation capable of withstanding both internal and external crisis. Despite the fact that the founder of the Order tends to disappear in his life and in his death, historians tried to present him in a body that is not only incorrupt but also is incorruptible. Incorruption was the grounds on which the rhetorical vision of reality was intended to be built. The fracture involved in the suppression of the Order subsequently strengthened the obsidional writing of history. Around the middle of the 20th century, this historiographic production was insufficient to face up the open crisis started by the Second Vatican Council. The search for the Vera imago (true image) of Ignatius, which began in the 16th century, can turn into the starting point to commence a new historiographical moment.

Keywords
Historiography, Ignatius of Loyola, incorruption, obsidional writing, identity.