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Alberto Cadili
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Premessa al primo numero

Il gruppo di ricercatori che fa capo all’Istituto per le scienze religiose di Bologna ha accettato la proposta delle Edizioni dehoniane di promuovere la pubblicazione di una rivista scientifica.

La rivista si propone di essere uno strumento a servizio della ricerca nell’ambito dei problemi attinenti al cristianesimo. Essa sa di essere ultima tra i periodici che in Italia e fuori sono espressione di un settore della ricerca vivo e fecondo come questo. Cristianesimo nella storia non vanta qualifiche ufficiali ecclesiali o accademiche o di scuola; sa di doversi guadagnare uno spazio nel libero confronto culturale e ambisce farlo.

Sarà preferito l’approccio storico per la conoscenza del cristianesimo stesso come realtà della vita, dell’esperienza, della cultura e dello spirito nello sforzo di evitare le strumentalizzazioni ideologiche o le deformazioni di scuola frequenti nel modo moderno di fare teologia. L’approccio storico risulta ancora più adeguato per la conoscenza della chiesa e delle chiese come delle altre realtà sociali, istituzionali, artistiche ecc., ispirate dal cristianesimo stesso.

Nell’attuale situazione spirituale e culturale sembra particolarmente feconda una conoscenza critica coerente con lo statuto storico del cristianesimo, che si esprime in una serie di fatti successivi tra loro collegati da un significato unitario: da Gesù di Nazareth alle chiese. Ci si propone pertanto un impegno di ricerca storico critica capace di una conoscenza globale, ancorché non esaustiva, del fatto cristiano considerato appunto nella sua dimensione storica. Ciò suggerisce un superamento dei limiti tradizionali della «storia della chiesa» dal punto di vista dell’oggetto per dilatarlo dalle istituzioni e dalla storia fattuale, alle dottrine, alle tradizioni alla spiritualità, alla concreta vita cristiana delle comunità al cristianesimo che si è manifestato fuori dalle chiese storiche. Nel medesimo tempo una ricerca storica sul cristianesimo deve, partendo dall’accertamento filologicamente rigoroso dei fatti, impegnarsi nella identificazione delle conessioni che li collegano. Mediante questa fase tale ricerca può giungere ad una conoscenza criticamente attendibile e culturalmente feconda.

La rivista si pone pertanto nell’ambito della conoscenza scientifica, senza per ciò negare la fecondità di altri livelli di conoscenza che peraltro si ritiene doveroso conoscere come distinti.

Nell’attuale contesto culturale la riflessione propriamente teologica, cioè l’interpretazione degli eventi alla luce e nel quadro del disegno di salvezza, si distingue sempre più qualitativamente da tale sforzo conoscitivo. Essa, ricevendo luce essenzialmente dalla fede, sembra trovare il suo soggetto adeguato nella comunità confessante. Pertanto la distinzione tra conoscenza storica del cristianesimo e riflessione teologica diviene via via più rilevante e il passaggio dall’una all’altra richiede mediazioni adeguate. In questa prospettiva sembra interessante valorizzare la sostanziale corrispondenza tra la conoscenza storica e la crescente consapevolezza dello statuto storico del cristianesimo stesso.

Il denominatore comune della collaborazione alla rivista vuole essere il rigore del metodo di ricerca, la disponibilità al confronto scientifico in uno spirito di complementarità piuttosto che di integralismo, l’impegno a dilatare le frontiere della conoscenza nella consapevolezza dei limiti di cui essa soffre.
Cristianesimo nella storia si propone di ospitare ricerche storiche, esegetiche, teologiche sull’intero arco cronologico del cristianesimo dai momenti iniziali della predicazione di Gesù, della formazione delle prime comunità, del costituirsi del corpus neotestamentario, sino ad oggi, con viva attenzione ai contesti storico-culturali con i quali i cristiani sono entrati in contatto, a cominciare dalle comuni origini vetero-testamentarie e giudaiche. Pertanto essa è aperta anche a contributi di analisi critica della riflessione teologica.

Siamo intimiditi dal fatto di inserirci nella gloriosa tradizione degli studi sul cristianesimo, che ha in Europa - e in secoli passati anche a Bologna - il proprio epicentro. È tuttavia vorremmo sottrarci alla egemonia euro-centrica, che caratterizza ancora oggi questa tradizione, mettendone in evidenza anche i limiti. Ci sembra non più procrastinabile un confronto vitale con chi conduce questi stessi studi a partire da esperienze storiche diverse da quella occidentale, vuoi in Oriente che nei «nuovi» continenti, Africa, Asia, America latina.

Sappiamo che i problemi che si pongono oggi intorno al cristianesimo sono molto più ampi e pressanti che non quelli che saranno affrontati su questa rivista, così come sperimentiamo quanto la conoscenza sia sostanzialmente legata all’esperienza, il sapere al fare e al cambiare. Ma siamo anche convinti che in un mondo che cambia, e spesso meno di quanto non voglia, una conoscenza rigorosa della esperienza cristiana sia un servizio irrinunciabile alla libertà di tutti. Ci vantiamo di essere debitori per tutto questo a uomini come Giuseppe Dossetti, Delio Cantimori, Hubert Jedin, studiosi di cui vorremo continuare l’impegno.

È parso opportuno affiancare alla redazione un Comitato scientifico composto di studiosi di elevato prestigio internazionale ai quali è chiesto di assicurare la libertà della collaborazione nell’adempimento del rigore critico.

Questa premesse, che consapevolmente non vogliono essere un «programma» nell’accezione formale del termine, non impediranno che la Rivista si faccia fascicolo per fascicolo con l’apporto di quanti vorranno collaborare, senza alcuna pregiudiziale che non sia il rigore del metodo e la accettazione di un confronto libero e sereno.

Giuseppe Alberigo
Trent’anni dopo

Trent’anni dopo non c’è da aggiungere molto a quanto scriveva Giuseppe Alberigo come “premessa” al numero 1 della rivista. Egli allora non tracciava un “programma”, ma faceva solo valere un’istanza di metodo (quello storico critico) e di ampiezza di orizzonti sia di tempo (l’intero arco cronologico del cristianesimo, a cominciare dalle origini vetero-testamentarie e giudaiche) che di ambiti di ricerca (oltre alle istituzione e alla storia fattuale, le dottrine, le tradizioni, la spiritualità, la vita cristiana concreta, il cristianesimo fuori dalle chiese).

Il bilancio trentennale sta sotto gli occhi di tutti, scorrendo le pagine di questo indice. Vorrei aggiungere una sola cosa che Alberigo in quella premessa non esprimeva formalmente. Giacché sia il metodo che l’ampiezza di orizzonti della ricerca si accompagnavano in lui ad una convinzione che egli aveva appreso sia da Hubert Jedin (sul piano del lavoro storico preciso) che ancor prima da Giuseppe Dossetti (sul piano dell’appartenenza credente). Giacché per lui la riforma della chiesa costituiva «il punto più alto e decisivo del suo apporto (cioè di Jedin, ma noi possiamo applicare anche ad Alberigo il possessivo) alla costruzione della storia della chiesa come disciplina storica sempre più rigorosamente critica e anche autonoma».

Non è mio compito sciogliere in questo luogo tutta la problematicità di quest’affermazione. Mi basti solo riportare un’altra citazione, che permette di cogliere come la prospettiva della riforma non fosse concepita come calata dal di fuori, ma indotta da un’analisi dei tempi lunghi del cristianesimo. Infatti è proprio l’esigenza di cogliere i ritmi di evoluzione del cristianesimo sui tempi lunghi che «consente di realizzare una visione adeguatamente ampia e complessa dei fenomeni, sfuggendo alla massimizzazione di un singolo evento o di una specifica corrente, che si risolve inevitabilmente in una destoricizzazione. Sono infatti sempre più convinto che la conoscenza del fatto cristiano possa pervenire a risultati criticamente rigorosi solo ripercorrendo la sua evoluzione dentro la storia dell’umanità, senza concedere nulla ai ricorrenti integralismi essenzialisti e senza isolare la chiesa dal contesto culturale, sociale, politico ed economico nel quale vive, dal quale riceve influssi e impulsi e di cui costituisce uno dei fattori maggiori. L’identità della chiesa non consiste nella sua alterità rispetto alla società, come se la “città di Dio” fosse già realizzata nella storia in alternativa a una “città terrena”, ma si esprime nella incessante ricerca di annunziare l’evangelo e di conformarsi ad esso».

Penso che sia questa la prospettiva adeguata per valutare se, e in che misura, i trent’anni pregressi di Cristianesimo nella Storia, siano valsi a concretizzare l’esigenza del suo fondatore.

Giuseppe Ruggieri

2 G. Alberigo, La chiesa nella storia, Brescia 1988, 8.
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3. ABSTRACTS DEGLI ARTICOLI E DELLE NOTE

I (1980)

Alberigo G., Premessa, I, 5-7.


Long dated at the time of the council of Ephesus (431) and hence overshadowed by the theological personality of Cyril of Alexandria, Opusculum XI from the collection of short writings traditionally attributed to one Mark the Hermit has been brought forward by recent studies (O. Hesse) to the time of the patriarch Theophilius of Alexandria (385-412). It contains an attack on the doctrine of a group who maintained a «divisive Christology» that separated the «mere Word» from the «mere man» and identified the subject of the incarnation not in God the Word but in the «soul» of Christ; such soteriology is founded not on the Incarnation and cross of Christ, nor on the sacraments, but on a form of «Gnosis». These theologians, whom Mark accuses of rationalism in that they are bent at all costs on finding «how» Christ’s unity could be explained, may be grouped with the «scholars of Origen» who were challenged by the patriarch Theophilus of Alexandria in his festal letter of 402. This would thus point to an Origenist Christology giving evidence of a stage prior to the position of Evagrius; if one also accepts the placing of the group in Egypt one might incline to think that its influence helped Evagrius to arrive at a final statement of his ideas.

Leonardi C., Il testo dell’Ascensio Isaiae nel Vat. Lat. 5750, I, 59-74.

Following on that by Mai and Mercati, the author advances a new transcription of the two Latin fragments comprising the Ascensio Isaiae. These are to be found in the palimpsest Codex Val. Lat. 5750. Together with the Greek fragment in the Amherst papyrus and the Coptic fragments, this represents the most ancient manuscript source for the Ascensio Isaiae.

Acerbi A., La visione di Isaia nelle vicende del catarismo lombardo e provenzale, I, 75-122.

The article goes into the question of the use made of the «Vision of Isaiah» in Cathari circles from the end of the 12th to the beginning of the 14th century. Picking up the evidence afforded by Giacomo Capelli and Moneta da Cremona, one may trace the influence of this apocryphal text in the evolution of Cathari doctrine concerning Old Testament prophecy. However, an attempt to identify other spheres of influence of the text, based on a manuscript from the early years of the 13th century, the «De heresi catharorum in Lombardia», fails to achieve findings of any substance. In 13th century Provencal Catharism the «Vision of Isaiah» chiefly influenced the cosmological debate as to the nature of the caeli and the terra viventium. At the outset of the 14th century the preachings of the last of the Cathari Perfect, Belibaste, show the influence of our apocryphal text extending to the problem of the foundation of the Cathari faith.

The author traces the history of critical scholarship over the authenticity of Constantine’s Donation, culminating in Valla’s definitive exposition. He stresses the importance of the theories put forward in a manuscript entitled *Liber dialogorum hierarchie subcelestis*, which, contrary to views prevalent in historiography, he would date as composed in 1388. He goes on to give the edition, with an apparatus criticus, of the short chapter in which the anonymous author of the manuscript deals with the problem of the Donation only to conclude that it is inauthentic; the reasoning behind this verdict is closely inspected by our author. He lastly puts forward the hypothesis that the arguments of the *Liber* as to the Donation may throw a first ray of light on those criticisms levelled at its authenticity which scholars know to have been circulating in France at the end of the 14th century, but whose exact contents have so far eluded us completely.


A study of the various manuscript versions of a Syriac collection of sentences going under the name of Nilus the Solitary has led to verification of the differing humanistic editions of a Greek text, currently attributed to Nilus of Ancyra († c. 430) and corresponding by and large to the Syriac collection, the «Sententiae abducentes hominem a corruptibilibus et incorruptibilibus unientes» (PC 79, 1240B-1249B and 1249B-1261C). There follows an analysis of later editions with an eye chiefly to the different readings and differing uses made of this text in Germany during the Reformation (Pirckheimer, Lang, Geldenhauer, Neander, the Centuriae of Magdeburg...) and in an Italy still seething with evangelical ferment (Zini, Lipomano, Pole...). These writings of Nilus then emerge at times as evidence in the controversy of the «literae» against «superstitio», and at others as a text of wisdom to serve as a model for a «schola christiana», or, as it actually was, a monastic text, albeit «elegant», upon which to base monastic reform.


The author examines the outlay borne by the Roman Curia in financing some part of the fathers who took part in the 3rd stage of the Council of Trent. The study focuses on the ways in which subsidies were granted, how far the general trends of council policy affected these and the behavior of subsidized fathers at a critical juncture of Tridentine proceedings, as for instance during the debate on the divine law obliging bishops to reside in their dioceses. Certain facts disclosed will also throw light on the personality of Camillo Olivo, in charge of the secret Council Exchequer, who was later to have dealings with Paolo Sarpi. Concluding the article is a documentary appendix publishing two lists of those subsidized, drawn up by Olivo in 1562 and 1563.


The notes for a report by Giuseppe Dossetti to the members of the Association «Civitas humana» in November 1946 have now been published in an unabridged version. «Civitas humana» was a politico-religious association whose aim was political formation within the Catholic movement. At the time of this report Giuseppe
Dossetti was political vice-secretary of the Christian Democrat Party and a member of the Constituent Assembly.


With the recent death of Hubert Jedin Church history has lost its most prestigious and significant exponent of the last few decades. His contribution can be seen above all in his overcoming the apologetic and controversialist imposition of making Church history. The overcoming of confessionalism is magnificently expressed in the historicization of the Council of Trent and its development in the context of political, social, and cultural life in the Europe of the 16th century.


The study begins with a detailed examination of the principal literary theories which underly the contemporary exegesis with particular reference to the examined texts in an attempt to verify their strengths and limits. The author judges the present direction of research into the tradition and redaction of the fourth gospel to be insufficient in that it is concerned principally with unrevealing texts in order to identify sources and redactional levels. Less attention is paid to the evangelist’s efforts to unify, even formally, a plurality of traditional materials without substantially modifying the value of historical testimony. An internal analysis of the text as a unit is therefore required as research into its specific structure, a preliminary to a genetic investigation. The main result of the analysis of the sections concerning the Baptist (in particular 1,19-37; 3,22-36) is in having established the presence of a theological approach that is reflected in the literary structure of the texts. In other words, heterogeneous materials have been dealt with as necessary parts of a complex mosaic whose unity is in the theological intelligence of the Evangelist. It is here that the difficulty arises in formulating solid literary theories. It would be more useful to restrict oneself to identifying, on each occasion, the materials used by the Evangelist, an important task aimed at drawing a more consistent picture of the evangelical tradition.


Chapter three of the *Ascension of Isaiah* contains, among other things, a summary of the earthly history of the Beloved (i.e. Christ). A comparison with parallel extracts from chapters nine and eleven enables the author to note the use, in chapter three, of a framework within which a particular point is expanded by means of sources. In this way the Resurrection episode in 3,15 ff. is told on the basis of a tradition which was also used by the so-called «Gospel of Peter», traces of which can also be found in Matthew, probably to a greater degree than it has until now been noted. The identification of the angels included in that tradition seems to belong specifically to the *Ascension of Isaiah*. The «descent of the angel of the heavenly Church» (v. 15) has soteriological and ecclesiological implications and perhaps alludes to the «descensus ad inferos»; the participation of the Archangel Michael at the Resurrection of Jesus (v. 16) calls also be found in the Coptic tradition. The presence of the «Angel of the Holy Spirit» (i.e. the Holy Spirit itself), who with Michael accompanies the Resurrected out of the sepulchre, can be explained in that in the Ascension of Isaiah it appears as a σύζυγος of Christ – an idea parallel to that which joins in to the guardian angel of the soul, which is also confirmed in the same work.
G. Quispel has shown that this is a Jewish-Christian conception of Palestinian origin which was diffused in Rome, in Syria and in Egypt. In the Ascension of Isaiah it appears more clearly than Quispel supposed. Finally the conjectural reconstruction of the Greek text of the episode, transmitted in mutilated form, rules out the suggestion, put forward by Charles and for the most part accepted after him, that attempts to identify the Angel of the Holy Spirit with Gabriel.

The author studies in this article chapter 6 of the Ascension of Isaiah and begins with an attempt at reconstructing in Greek the Ethiopian, Slavic and Latin texts, and the Coptic fragment. The lively description (above all in the Ethiopian version) of the experience of group «enthusiasm» and of the prophet's ecstasy can hardly be considered as merely a literary product. The text puts forward, says the author, two considerations about group experience. It is firstly a group experience in which the practice of an ecstatic prophecy is still present or at least fresh in the memory and secondly in which there is, as yet, no trace of the diffidence, which has its origins in the anti-Montanism struggle, which led to denying the identification of prophecy with ecstasy. These considerations induce the author to formulate hypotheses concerning the historical setting of the longer version (Asia Minor/Pre-Montanistic milieu).

The author here reviews the results of a study on the relationship between the Jewish shaliah of the first century and the apostle of early Christianity. He comes to two conclusions. The first is the denial that the shaliah represents a true and proper juridic Institution. The second shows how the early Christian apostle has a missionary function that opposes it to the shaliah. The shaliah's role, rather, is in ensuring the cohesion of Judaism after the destruction of the temple.

The expressions of joy and exultance for Julian the Apostate’s death could lead one to believe that Gregory had written his «Invectivae in Iulianum» immediately after the emperor’s death and while still under the influence of recent events. In truth a program transpires from an examination of different passages of these two speeches. This program can be referred back to the early Valent Empire when in certain milieus it was hoped that at least the more moderate wing of the Arians could be brought back to the Nicene faith. Basing himself on internal data the author puts forward the hypothesis that the «Invectivae» were composed and diffused at the end of 364 before Valens’ edict which restored the Church to its late Constance Empire state when the non-Arian bishops were removed from their seats.

The controversial atmosphere which surrounds the figure of Leontius of Byzantium (first half of the 6th century) did not spare even his «Dialogue against the Aphantartodocetists», a work of minor polemical intensity directed at those members
of the Chalcedonian party who shared the ideas of Julian of Halicarnassus on the «incorruptibility» of the body of Christ even before he was resurrected. According to some scholars the «Dialogue» reflects in reality a purposely distorted image of Julianism, very similar to the caricature which is presented by the writings of Severus of Antioch against Julian, if not directly dependent on it. This article attempts to demonstrate how such a judgement is too hurried, throwing light at first on the original features of the «Dialogue» through the examination of its literary form, method and theological themes. The result of this analysis not only a difference in facing the problem of Aphthartodocetism, but also a distinct image of it. This enables Leontius to establish an autonomous relation with the original doctrines of Julian, which appears less distorted than it was thought.


From the 11th-13th of October 1979 a congress on «Il Movimento Religioso Femminile e il Francescanesimo nel XIII Secolo» was held at Assisi. The author, who began proceeding with a general report on feminine monasticism in the 12th and 13th centuries, here reconsiders some of the points he proposed. In particular he underlines, using concrete examples (monastic enclosure, the connection monastic profession/consecration of the Virgins), the multiform and flexible character of feminine monasticism before the 13th and 14th centuries, the age which sees a tightening of its institutional forms. Similar attention will help us to better evaluate the doctrinal statements which interest feminine monasticism such as that of the incapacity of women to hold government office.


The course on Christology had its origins in the climate created by the dissolution of the Leben-Jesus-Forschung. In this course the Kierkegaardian category of «contemporaneity» is used to show that Christ is present in the Church and that it is due to this presence alone (made possible by the Resurrection) that one has the certainty of Jesus Christ as a historical fact (historisch). The strong emphasis on realism recalls the Lutheran tradition while one of Bonhoeffer’s characteristic traits is the importance that he gives to the Church as a community. He is particularly concerned with avoiding speculation; he underlines the pro me (which is connected, however to Christ’s «being person», along the lines of the reflections in Akt und Sein) and shows that a norm for theology is the established fact of Man-God whose unity must be preserved even if it means compromising the rationality of theological statements. The study also brings up other points: the new stance adopted by Bonhoeffer on the theme of the Ascension, the preannouncing of a christologic conception of ethics and the use of the theologia crucis dialectic (a comparison with the letters from Tegel is offered in this respect).


In this article the author describes the setting-up and consequent history of the «D. Lorenzo Milani» fund, lodged at the Istituto per le Scienze Religiose, Bologna. The core of the documentation is a collection of about 700 of D. Milani’s letters, half of which are even today unedited. The author here presents the complete catalogue of these letters and supplies an index for the unedited material.

The author here presents some reflections, formulated after the Congress which intended to evaluate the reception of Vatican II 15 years after its conclusion. He remarks that during the conference special attention was devoted to the analysis of the different situations of the Church in various countries and continents; and to the relation between the two Vatican Councils. The author points out particular problems emphasized and left open by the discussion: role of the Holy Spirit, equality among Churches, relation between theologians and canonists, *plena et suprema potestas* of the Pope and the creation of new collegial structures.

### II (1981)


From 1965-1980 the West has experienced both its strongest and greatest economic and scientific expansion and the experience of a profound doubt regarding its model of society. The end of the West's superiority complex, the planetarization of every problem, the change in the condition of women and consequently of the couple and family and remarkable changes in values are all being witnessed. In the Church such evolution has been just as marked. Almost everywhere the reappropriation of the Word and symbols by the people of God, an undeniable wish to participate, an accelerated deinstitutionalization and the activation of new structuring tissues can be observed. It is still necessary to point out the profound polarization, often provoked by fear or the social choices of Christians, and an ecumenism that is very timid as regards the pastoral practice. The dialogue between the Church and the world (scientific milieu for example) is still ambiguous. The dialogue with other religions is more and more real and demands a new form of evangelization. Finally, together with an increased social commitment (defence of human rights), a growing desire towards interiorisation with a major opening towards the Holy Spirit is being developed.


The author here confines the object of this paper to Latin American milieu. He identifies in the irruption of the poor into the political and ecclesial life of the country the most important single event in the recent history of Latin America. Such an impact is analyzed within a historical process and, more particularly, in the Church. The author draws out indications that constitute the object of the second part of the paper, regarding the consequent ecclesiological reflection. This latter point leads to the formation of a number of hypotheses, one of which, that of how the poor from object to be evangelized has become evangelizing subject, is given adequate space. In the light of this event the «base» communities constitute the pulling force of a Church that is born of the people and that, says the Gospel of Matthew, will be judged according to what has been done for the poor.
Cosmao V., *Spostamenti dei centri di attrazione*, II, 37-44.


As long as the primate of the Pope in jurisdiction and doctrine, as defined by Vatican II and the ecclesiology of the *communio* of Vatican II are understood as being in indomitable opposition, it will not be possible to arrive at the new reception of Vatican I that has developed in the light of Vatican II. The continuity between the two Councils must appear therefore as purely negative, whereas Vatican II is seen as an innovation. But if the two Councils are put together in a vaster traditional context, Vatican I and II appear as concretions, both innovatory in their own time, in that continuing process in which the Church discovers and completes itself more and more in the economy of salvation as a historically acting agent. But whereas Vatican I defined unilaterally the active role of subject played by the Pope, Vatican II put into prominence the active role also played by the other subjects of the Church. This obligatory continuity with Vatican I does not consist in keeping intact the immutability of those forms in which the primate of the Pope in jurisdiction and doctrine was achieved on the basis of the unilateral emphasis of Vatican I. A new reception of Vatican I in the light of Vatican II means that the promotion of collegial corresponsibility of the episcopate, of the direct responsibility of the local Churches and of the *communio* of everyone contributes to the definition of the substance of the primate.


The author has centred his research on the christological aspects and the pneumatological data of the Council documents and has attempted to shed light on their equilibrium and, successively, the apport for the present developments in ecclesiology. The author himself sums up his conclusions in the following way: «a vision of the Church as a communion of people and local Churches, in a trinitarian prospect, has taken the place of a principally juridic (and consequently almost exclusively) christological vision». Certainly the foundation of an ecclesial body by the historical Christ is not unrecognized but the author underlines the everyday relevance of the action of the glorious Christ and the value of the Church as sacrament of his actions. Equally the vertical relationship of the priest to Christ is maintained, but (starting from the Council) his relationship with the community is much more developed. The role of the Holy Spirit appears on the one hand in history which moves towards eschatology and in which the Spirit provokes renewals and creations required by the inadequacy of the Church, on the other in the variety of gifts for which the body of Christ is built up. One of the breakthroughs of Vatican II is the theology of the local Churches. In this way the Church appears as an open institution. It is here that its commitment to the ecumenical movement is defined. Finally that christomonism that was once to be criticized has, to all intents and purposes, been overcome.

Orthodox theology has not yet worked out the proper synthesis between christology and pneumatology in ecclesiology. While the question of priority between christology and pneumatology is not necessarily primary, as regards the specific, constitutive contribution of pneumatology to ecclesiology and christology, it consists in special emphasis given to eschatology and communion. Only if pneumatology has constitutive character in christology and ecclesiology it is possible to assert the simultaneity of both local and universal Church, to understand the true nature of conciliarity, to maintain the proper relationship between the one and the many, and between the ministry of the bishop and the role of the community, to look at ecclesial institutions as reflections of the Kingdom.


A series of practical orientations that have emerged from Vatican II have provoked a re-evaluation of local Churches: the by now obligatory episcopal conferences, the constitution of presbyteral and pastoral councils, lay councils and councils of bishops supportive to the Pope. These innovations continue to be weak and fragile due not only to empirical reasons but also to inadequate pneumatology. Solid theological foundations for the development of subject Churches are to be found however in the trinitarian and sacramental vision of the Church in *Lumen Gentium*: and for the affirmation of Churches, in which everyone celebrates and is reminded, in common although differently, of their responsibility, where a certain inclusion between authority and *ecclesia* is experienced. In the same theological prospect the local Churches are expected to become responsible to each other in a synodal manner, in *traditio-receptio* processes, while the Roman primate would in this way be sited in an ecclesiology of communion. On the institutional level, the weaknesses of the articulation between rights and ecclesiology of Vatican II obliges a re-evaluation of the fundamental institutional character of the Church (distinct from its organization) as well as of its communitary mystic, overcoming in this way the scission between sacrament, Holy Spirit and rights and preceding the confrontation with sociology. The ermeneutics of the ecclesial statements of Vatican II means that their letter must be interpreted on the level of the trinitarian and sacramental equilibrium of Christian life that has been entrusted to us by tradition.


The author, after first of all analysing the meaning of the term «communion», its different levels of realization and certain prejudices that obstruct its full concretization, presents some common criticisms made by sociologists about the ideological character of some trains of post Council theological reflection. He draws a brief profile of the historical ways in which communion has been enacted in the first 1000 years of the life of the Church. He then touches on some elements of philosophical and theological reflection in order to answer a fundamental question: is communion a subsidiary aspect or really essential in the life of the Church? The author hopes to show that communion is an essential condition of ecclesial life as Christ wanted it to be. The principle of subsidiarity is a practical principle of government that does not constitute communion even if it does suggest forms of concrete enactment. Referring to his previous works on the community dimension
of the life of grace, the author hopes to show how, in fact, communion belongs to the same heart of ecclesial mystery. His thesis is expounded starting from the life of faith and the universal conditions necessary to achieve that indefectibility in the faith that the Lord promised His Church. The formulation of the faith – necessary aspect in the process of incarnation of the divine word – is continually elaborated in the course of history within the community of faith. The «reception» of the decisions of Church authority forms a constitutive aspect of this, even on occasion when it is not recognized as such. The author, concluding, underlines again the dynamic and trinitarian nature of the communion.


The «nota esplicativa praevia» of the Dogmatic Constitution on the Church of Vatican II is seen as a starting point for the different interpretations of the conclusions of the Council. The insecurity of the interpretation is however to be traced back to the incapacity of contemporary ecclesiology to consider as legitimate and necessary juridical structures. On closer examination the language of council texts is seen often as being insufficiently univocal. From the use of new and previously untried concepts, like the so called compromise formulations, often insuperable difficulties of interpretation can be derived. One comes to the conclusion that Vatican II has not led to any change in the basic questions of ecclesiology. For example the existence of the episcopal college was heavily underlined, however the purpose of this organ was never expressed. As regards other important questions of contemporary ecclesiology, such as the community and its theology, the Council made no declaration. Post Council documents of the ecclesial leadership, such as the plan for a fundamental law for the Church, clearly show how the texts of Vatican II can be used as one likes. The contradiction between the teaching of Vatican II on episcopal collegiality and strengthened centralist aspirations becomes more and more obvious.


The subject of this paper is the ecclesiological presuppositions that, at present, operate in some of the principal post Council institutions, in order to explicit the connections between the institutes or social groups and theological doctrines. To do this the author examines, first of all, the institutional innovations introduced to the government of the universal Church – episcopal synod and reform of the Roman Curia – and, concluding, puts forward the idea that the principle of the liberty of the Pope in the exercise of his personal power of government is still prevalent. Secondly, the paper comes to terms with the problem of «lay» participation at the synods of the particular Churches and of their admission to the deliberative function as opposed to a solely consultative presence. The critical theological point of the question, the paper proposes, is the relationship between the episcopal ministry and the other ministries of the community. Finally the paper illustrates the theological relevance of the lower level ecclesial communities, giving prominence to the originality of the synthesis between theological intuitions and pastoral needs.


Referring to the ecclesiology of Vatican II the profound connection between episcopal collegiality and the ecclesiology of communion among sister Churches is
emphasized. In this perspective a solution to some of the doctrinal problems that the Council has not resolved and that condition every further doctrinal and institutional development is urgently needed. In hoping for a creative renewal of critical thought as regards this problem attention is focused on some possible institutional solutions destined to render habitual corresponsibility both at executive and at normative level, between the Pope, the episcopate of the «Catholica» and integrative representative organs of the complex reality of God’s people.


An examination of the historical evolution of the two synodal assemblies of 1969 and 1974, although shedding light on some of the serious defects regarding their formal development, also reveals some significant results. The extraordinary meeting of 1969 helped to show how the doctrine of collegiality could be better enacted in the future. The synod of 1974 showed the remarkable development of young Churches and their ability to give a decisive contribution to the choice of topics and to the development of the themes of the meeting. A study of these two meetings permits a perception of the change achieved by the experience of collegiality ten years after Vatican II. In fact, while progress on the doctrinal and procedural level is hardly to be seen, the realisation, by local Churches of their solidarity and the common confrontation with new situations has gone ahead. However, between a synodal assembly and a papal monarchy there still exists an innate incompatibility that the impartial observer cannot fail to note, but despite this the synods have encouraged the growth of a collegial conscience. The proof of this is the constant interaction that has existed in the last few years among the different teachings in a Church that is on its way to becoming collegial. One has good reason to hope for the future, as long as a few conditions on the doctrinal plane are achieved and the institutional means adopted correspond to this realization of the experience of collegiality.


In this paper the problem of the relative or absolute character of ecclesial institutions is raised with special regard to regional organization, characteristic of the eastern Churches. Therefore the author examines the history of the relationship between episcopal institution and geopolitical structures: provinces, dioceses, patriarchies, universal pretensions of Byzantium, ancient national Churches up to the coming of modern nationalism, above all in the Balkans. The reaction to this is recalled and in particular the condemnation of «fyletism» in 1872. Particular attention is paid to the Russian Church with all its peculiarities. Concluding, the author criticizes the processual method if seen as the only approach to historical phenomena in that it devalues the uniqueness of the Christ event. But criticism is also turned to a conservatism that does not perceive how greatly ethnic provincialism and autocephalism are historically conditioned. The ecumenical dialogue will have to come to terms with the problem of a new synthesis between needs of institutional unity and the necessity to respect regional peculiarities.

The second Vatican Council has shed light on two sides of the life of the Church – its reality of communion in the Spirit and the collegial structure of its government. It is clear that the re-evaluation of the role of the Spirit and sensitivity to mankind’s problems has produced genuine results. The Church, thus, participates to a far greater degree in the dynamics that animate humanity. However the structures that would allow episcopal collegiality to operate as it should have not yet been instituted. A tension exists between the role of the Roman primate and the activization of episcopal responsibility. On account of ancient atavisms the former is very often trusted much more spontaneously. Unless dogmatic research is increased Vatican II may have been in vain.


The debate on «Frühkatholizismus» is both theological/confessional and historical. The two basic problems concern the criteria for defining what is authentically Christian and for judging the degree of faithfulness of the history of the Church to the Gospel. The concept of «Frühkatholizismus» is inadequate in that it is not clear and subject to misunderstanding. In its place we should use the concept of «ancient Church» (from Easter to 324). We must also abandon not only the idea of a normativity of the initial period of the Church but also of «apostolic age». The value of the «Norm» must only be preserved in the Canon (but a «Kanonkritik» is possible). The problems here gathered under the heading «Frühkatholizismus» should each be studied on their own merits.


The author, moving from his 1965 thesis on the first Constantinopolitan council, points out the principle problems that, in the last 15 years, historical research into the Second Ecumenical Council has had to come to terms with. In particular he tends to play down the influence of Emperor Theodosius; he underlines the role played by the 2nd and 3rd canons for the structuring of the Church towards an assimilation with political structure; he feels that Gregory of Nazianzus’ «De vita sua» is an important source for the history of the council and considers the Nicene–Constantinopolitan symbol as a compromise formula set out during the council; the discussion is brought back to a philosophical and theological contribution given by the Cappadocians to the trinitarian theology of the 4th century.

Renoux Ch., *Note sur L’ascension d’Isaie dans la tradition liturgique hiérosolymitaine*, II, 367-370.

In the oldest liturgical tradition of the Church of Jerusalem – as resulting from the Armenian Lectionary (1st half of the 5th century) – some clues to themes typical to *Ascensio Isaiae* seem to have been preserved. Eph 4,7-11, a text suggested only for the prophet’s «deposition» (6th July), which alludes to Christ three times, also recalls the «Ascension of Isaiah».


Feodosij of Kiev, founder and hegumenos of the celebrated Kievopeerský mona-
tery is the first Russian saint. The direct instrument of the action of Grace illuminating the Rus’ has been celebrated in his person. Fate had sent Feodosij, dispenser of New Testament doctrine and artificer of the building of the Church in Christ, to the newly converted Russians, as yet spirits still to be strengthened and threatened in reaching complete spiritual maturity, so that he could fully develop the Rus’ Christian life to perfection. The author here analyses the quotations and scriptural references in Feodosij’s teaching and shows how, through the practical examples of Christian truths, the Kiev hegumenos professed that discipline of the spirit, attained through living piously in Christ, that would lead every good Christian to eternal salvation.


Through a historical/theological analysis of the *Loci Theologici* of 1521 and 1522 and of the other earlier 1518-21 writings the author proposes to approach Melanchthon’s initial ecclesiology and see if it remains inside the mainstream of Luther’s ecclesiological conception. In many exegetic, theological and apologetic writings Melanchthon returns substantially to reformist positions on the nature and basis of the Church, on the character and the role of the ministeries of ecclesial authority. Even in the revaluation of a legitimate *jus ecclesiasticum* and in the entrusting of internal discipline of the Church to civil authority after the 1521-22 disorders, Melanchthon does not introduce true elements of fracture if compared to Luther. A certain difference between the two reformers does emerge however in the conception of the relationship between ministry and eucharist and as regards state intervention in conducting ecclesial disciplinary regulation. Such differences constitute however, along with the problem of the double level of belonging to the Church, the remaining problematic points in this first phase of Melanchthonian ecclesiology, if we consider that in the period in question (1518-22) it is not feasible to speak of a true and proper ecclesiology of Ph. Melanchthon.


Nicola Spedalieri, an eighteenth century Catholic apologist, has at times been interpreted as a defender of the new social organization that emerged from the French revolution. However, a careful analysis of his thinking shows that in Spedalieri other concerns were present. His apologetics show on the one hand a conscious assimilation of the categories and problems of eighteenth century society: critical role of reason, centrality or the relations between religion and new social conscience. But his adoption of the rational method of the time and his sensitivity to the thematic of natural right is perfectly functional to an apologia of traditional social-ecclesiastic organization rather than manifestation of what belongs to the Gospel.


Examination of the evolution in the teaching activity of the Catholic Church in the last 150 years. In the historic context of the Restoration, Gregory XVI chose (1830) the way of the rod. *Magisterium* is expressed according to the scholastic model of bourgeois society. The ordinary *magisterium* took on, with Pius IX, an authority that had previously been absent. This line culminated in Vatican I and, finally, in
Pius XII's *Humani generis* (1950). In these decades teaching activity was directed ever more towards disciplinary ends. With John XXIII the Roman Papacy chose the way of mercy (1962). The uncertainties of Vatican II and the post-council in following this path.

### III (1982)


I. Paul’s apostolic activity as regards all communities can be divided into two phases: a) foundation (evangelization, baptism, teachings laying down of norms); b) leadership for those already founded communities. The letters bear direct testimony only of the second phase. II. 1 Cor 12-14 is a function of the second phase. Paul directs toward the communities: a) teachings b) norms c) guidelines for Christian life. The author here attempts to reconstruct the history from the viewpoint of apostolic activity for each one of them. For example, 12, 12·26 is the development of a baptismal doctrine on the body of Christ that Paul had already taught in the first phase. III. The aim of the second phase of the history of the communities is the growth of Christian life. The pneumatic development of the Corinthians, that Paul had wanted and encouraged from the beginning, took place in a different way. The central apostolic problem is to evaluate the Christian and pneumatic growth of the Corinthians, persuade the “perfects” and the prophets from Corinth to accept the authority of the apostle’s norms and indicate in love rather than in the research into pneumatic gifts the maximum aim of Christian life.


Ephrem, in the comment in Gen 2. 25, presents Adam and Eve “redressed in glory”. This opinion, diffused in various Sirish writers of the 4th century, is also to be found in Targumic and Midrashic literature. Here the motif of Adam’s glorious dress after the fall, unknown to Christian authors, is more frequent. A direct literary contact between Ephrem and rabbinic Judaism is to be excluded. A common tradition is being dealt with, having origin in the Judaic pseudo-epigraphs of the first and second centuries and also passed into Greek and Latin patristics. Certain elements of this tradition (“Adam’s glory”, “dressed in glory”) are anterior. Perhaps even the idea of the first dressed man is even older and already to be found in Ez 28, 13.


Jerome’s contribution to the anti-pelagian polemic is not only evident in the work expressly dedicated to it, the *Dialogi contra Pelagianos*, but also in other works of the same period, such as the *Commentarii in Hieremiam* and the *Epistula ad Ctesiphontem*. In this article some passages from these two works are individuated and interpreted in the light of the *Dialogi*, thus enlarging the dossier of Jerome’s polemic.


The ascetic writer Mark the hermit has usually been placed in the fifth century. Good arguments of vocabulary, of literary genre, of relationship with authors like
Nil, lead us not to place him among the oldest monastic authors. It is true that Thomas of Marga (8th century) placed him in relation to Theophilus of Alexandria, but this seems more conjecture than documented information. As regards the Christology of the op. XI, A. Grillmeier has recently made an analysis that is wholly pertinent, as it recognizes a polemic with Origenism as Evagrius the Pontic did, more than with the Nestorians. But just because this polemic provoked discussion mainly in the 6th century, it does not follow that Mark lived in the same period as Evagrius; it seems that the latter developed his system concerning Christology without any adversary to draw his attention to the danger of dividing Christ's person. H. Chadwick's proposal of identifying our author with Mark of Tares, added to Severus of Antioch to justify himself from the suspicion of Messianism and Nestorianism (Chalcedonism), may answer all data on the problem very well.


Francis of Assisi faced and solved the problem of the serious distance between the ecclesial hierarchy and the faithful by adopting the kind of sermon that suited the cultural level of the listeners and by renouncing the privilege of the sacerdotal state. In this direction he took on a minstrel stance in preaching and approached lay and profane culture. Francis of Assisi style greatly influenced art and literature but also drew upon itself criticism both by intellectual and the plebeian classes. In particular the author here analyses Zaffarino from Florence’s “frottola” that undermines the pauperistic Franciscan ideal. There are two reasons for the attack: on the one hand the minstrel is the spokesman of the poor for born, not for choice; on the other the “frottola” is to be seen in the context of the rivalry that saw lay histrions and Francis’ minstrel preachers on opposite sides.


The author here examines the position of the Church in Bologna as regards the break down of the political unity of «Christian society» during the «ancien régime». After the arrival of Napoleon’s troops the bishop and a good part of the Catholic world attempted to defend the Christian regime: the Church’s support of the bourgeois political institutions was conditioned by the maintenance of a «Christian power» able to guarantee coercively that ethical-religious behaviour considered correct by the hierarchy. The separatism of the Cisalpine Republic encouraged, however, the liberation of «reformist» energies. Some Catholics theorised on the strength and growth of the Church as not depending on the use of coercive measure of political power but on the truth of the free preaching or the Gospel. The development of these pointers in a revision of the traditional relationship between Church and society was, however, thwarted by the victory of the Austro-Russians. Their victory marked a return to the traditional throne-altar alliance.


The insurrection by a part of the Spanish army in July 1936 was a typical “pronunciamiento”. None of the general concerned had religious motivations. However, in a very short time, the event turned into a religious war: on the one hand persecution and on the other sacralization and crusade. The attitude of the Vatican was one of great caution, above all at the beginning. The documentation, until now kept secret,
which has been consulted by the author bears witness to the great tension existing between the Vatican and Franco’s government. Full recognition of Franco did not take place until June 1938, and Franco did not abolish the anticlerical laws of the Republic until the war was ending or had already ended. The situation on the combat front had a great influence on this and also on the secret and indirect negotiation between the Santa Sede and the Republic. In conclusion, the Vatican’s politics followed a third path – neither communism nor fascism – and were also realistic in that it waited for a victor to become apparent. It was, therefore, ambidextrous – one hand offered publicly to the nationalists and the other offered secretly to the republicans, until such a time as a victor became apparent.


The author is the co-ordinator of the «Comision de Estudios de Historia de la Iglesia en America Latina» (CEHILA). He here puts forward the main outlines of the Commission’s work: the Commission is currently preparing a great history of the Church in Latin American countries. The core of the hypothesis put forward is an ecclesiology that attempts to overcome the model of «Christianity» and so construct a history of the Church based on the poor and on dominated peoples.


The author here discusses the methodological premises that form the foundation of a hypothesis for a new history of the Church in Latin America, particularly concerning the «theological» qualification of such a task and the overcoming of the model of Christianity.


Both the Catholic and the Orthodox Church celebrated the sixteenth centenary of the 381 Constantinople Council at the same time. The official texts and authorised comments that came out of the celebration offer the historian of the ancient Church the chance to reflect on the meaning of how this celebration was received. As far as its dogmatic and canonic results were concerned the council was a general synod of the East, concerned solely with reestablishing in this part of the Empire, with the necessary updatings, the trinitary faith and the ecclesiastic order proclaimed at Nicea in 325. Its ecumenical nature is concerned only with its symbol of faith, introduced in the 6th century in Greek and Latin liturgies. But the West, after accepting a profession that it had not originally been intended for, adapted it, unilaterally but nevertheless in good faith, to its own vision of the trinitary mystery by including the *Filioque* in the pneumatological article.


In 1417 in Prague, two Hussite theologians, Jacobellus of Strihro and the Englishman Peter Payne, wrote treatises attacking the veneration of images. These two treatises not only tell us about Hussite iconoclasm but also about differences in emphasis between the English and Bohemian reform movements, which were never successfully fused despite many attempts.
Vignaux P., *Cattolici francesi di fronte ai fascismi e alla guerra di Spagna*, III, 343-408.

In discussing the attitude of French Catholics toward the Spanish Civil War of 1936-39, this historical analysis deals in depth with events and problems witnessed by the author himself forty years ago. A militant antifascist, Paul Vignaux was associated with Jacques Maritain, Emmanuel Mounier, and with the Basque Catholic Manuel de Irujo, a minister of the Republican Spain. This study considers the positions taken before 1936 regarding the rise of fascism in Europe as well as the choice made by the Resistance summoned by the French defeat of 1940. The discussion deals with the problems of conscience faced by Catholics with respect to the events of 1936-39 by placing them in the context of the intellectual history of French Catholicism and the progress made in the new awareness by Christians of their political liberty.

**IV (1983)**


*The Shepherd of Hermas* is an apocalyptic work of the early Christian Church. The history of Judaism after the destruction of the second Temple (70 A.D.) led the Pharisees to the «occultation» of the apocalyptic literature which Jewish communities saved and brought into the Church. Hermas is the representative of these circles; one of them was the most ancient Christian group of Rome. There is no doubt that the Shepherd of Hermas was a «canonical» book before the «Muratorian Canon».


Theological history has tended to place the origins of modern apologetics either in the enlightened age or in that of English deism. The author is here concerned with underlining the link between modern apologetics and controversialist problematics. It is in fact the division between Churches that was to provoke a cooling in the relationship between apologetics and modern man. The relationship between practical apologetics and scholastic treatising is indeed enlightening when seen from this point of view.


The author here reconstructs the characteristics of anabaptist groups and their differences from spiritualists. In doing so he concludes that H. Denck may be defined as a spiritualist – a definition which differs from current views. In his article he supplies ample biographical details about this significant radical religions thinker: the formation of his life and its events are followed up to his premature death, caused in 1527 by the plague. In the appendix are published extracts from the Italian translation of Denck’s last writings.


Outlining the ground on which the contacts between sovereigns and their spir-
ritual counsellors have developed, we deal with those groups of persons, who gave special idealistic and political impulses. The influence of Jesuit confessors and state-theoreticians on the ideas of sovereignty and the political conceptions of the 17th century are shown with the help of Jesuit «Guides for Princes» and by the latest research on the political influence of the confessors of the court and the great Capuchin saints of the 17th century. Then the impulses are mentioned, which caused a change of these ideas in the 18th century. In the third part the political connections of theologians, confessors, bishops, and Habsburg sovereigns are illustrated.

In the first part of his article the author presents the results of a systematic examination of the quotations from the *Giornale dell’anima*; in the second part various descriptive and interpretive hypotheses are proposed based on the sources of Roncalli’s spirituality – on the one hand an attempt is made to establish the books and authors that mediated Roncalli’s relationship with the Bible and the Fathers in particular; on the other a similar attempt is made at tracing the importance and influence of the different types of texts to be found in the *Giornale* and which has as its starting point the way in which the quoted passages were used. In the third and final part provisional conclusions are put forward as well as a hypothesis for the study to be extended to the complete Roncalli culture.

The author in this article communicates the re-ordering work done on the Adelaide Coari fund which has been donated to the Istituto per le scienze Religiose, Bologna. The archive contains 17,558 documents of a literary and epistolary nature which go from 1897 to 1968. Of the whole a small don C. Grugni fund and a larger G. Semeria fund are part. As well as supplying a biographical note on A. Coari the author presents the alphabetical index of correspondents and a chronological table that summarizes the whole fund.

With this article the author presents one of Buonaiuti’s previously unpublished lessons. It was held in 1920 for a group of disciples who called themselves Koinonia. The lesson has as its subject the dating of the Synoptic bibles. The text is introduced by a description of the Koinonia group. The author was part of this group.

Agostino is one of the first Latin writers to dedicate attention to Rm 8,28. This article examines his analysis, above all in relation to the link between the notion of «love of God» and that of «supreme good» which were focused on by Agostino in the pictures supplied by the scheme of the four virtues.

In the Omelia on the Prologue of John, Eriugena poses questions on the conditions, the basic principles and the place of theological research. Theological research supposes the free gift of God and is based on the intelligence of the scholar, the
capacity to see divine mysteries and to manifest them to others. The sites of revelation are varied (Scripture and nature), unique is the intelligence that pervades it in a gradual ascent from history to contemplation.


This note, in presenting the three successive articles by U. Mazzone, G. Bonola and G. Ruggieri that form the first results of a study funded by the Emilia Romagna Regional Authority and entrusted to the Istituto per le Scienze Religiose, focuses on the historiographic picture and defines the methodological options that the work has used.


Giacomo Boncompagni’s Episcopate, which lasted more than 40 years, is marked by a strong pastoral commitment that has in its precise and repeated visits to the diocese, in the synod, in the stimulus given to preaching and in its missions its most significant elements. On the whole it appears to be a pastoral based on strong Council of Trent models that, beyond the worthy personal commitment of the Bishop, no longer seems capable of giving complete answers to the serious problems posed by change in historical conditions. This work has been carried out using the proceedings of the relationes ad limina and of the pastoral visit.

Bonola G., *«Con dolcezza e con riguardo». Il semitista parmense G.B. De Rossi e la conversione degli Ebrei nel Settecento*, IV, 367-436.

The author here examines an important contribution made to the problem of the conversion of the Jews and the means used to encourage it. The author examined is a Hebrew scholar of European fame, Gian Bernardo De Rossi, working on the secular anti-Jewish controversy and he advances a new need, both enlightened and Christian for a substantial respect for the Jew, his human dignity, his religious culture as a prejudicial attitude to any attempt at conversion. This position, which was seen as being too condescending, is the object of heavy criticism by a number of dominican theologians involved in the Inquisition (in tune with the repressive policy adopted by Pius VI in his edict on the Jews in 1775), but also supported and defended by journals and intellectuals who formed part of Roma curia.


At the end of the eighteenth century exponents of the Bologna theology Faculty took part in the polemic raised by Bishop Gioannetti’s pastoral which sought a middle way between laxists and Jansenists. The use that the theologians make of their sources is of particular interest. They are, for the most part, those used by Jansenist literature but are extrapolated from their original context and placed in a strongly society based ecclesiology.


In a written paper presented at Vatican II in October 1965, G. Lercaro, Archbishop of Bologna, outlined the fundamental instances of an ecclesial testimony of peace, a testimony inspired by the Gospel and coherent with the threat of nuclear destruc-
tion. With these premises he advocated refusal of the strategy of terror and deter-
rence, the condemnation of the possessing and producing of arms, the rejection of
war however it may have started, and therefore also of defence.

V (1984)

Rordorf W., Le dimanche source et plénitude du temps liturgique chrétien, V, 1-10.
The author identifies Sunday as the source and fullness of Christian liturgical time.
In chronological order he illustrates the Hebrew («first day of the week»), and
Christian designations (day of our Lord as it is the day of Christ’s resurrection),
opposing them to the pagan designation which, taking a planet as symbol of each
day of the week, defines Sunday in its literal sense.

The recent Italian translation and publication of Une école de théologie, Le Saul-
choir, offers the author the opportunity to re-examine the work of the Domenican
father M.D. Chenu in the years 1940-1950. Particularly apparent is the difficult
relationship with the Vatican, a typical example of the «Roman» attitude to new
forms of research. Vatican II not only had to take into account these developments
but also received from them an important contribution.

Alberigo G., La cristianità forma necessaria del cristianesimo?, V, 29-32.

After a brief review of modern Christian society the author examines the concept
of Christendom and its constitutive elements. Two types of Christendom emerge:
one positive, when experienced as a relationship between faith, culture and social
structures; the other negative, when Christendom offers itself as the unique form of
mediation of the presence of the Gospel in the world.

Alberigo G., Egemonia istituzionale nella cristianità?, V, 49-68.
Have institutions within Christendom existed and what has been their role in the
economy of Christendom? To go into these problems the author examines firstly
the plausibility of a distinction between Church and Christendom and secondly the
consequences of the growing importance of institutions in Christendom.

Menozzi D., La chiesa e la storia. Una dimensione della cristianità da Leone XIII al
During Leo XIII’s pontifical reign fermentes were manifested which aimed at over-
coming the fixism of the intransigent scheme used to outline the relationship be-
tween Church and history. The closing of the modernist crisis implies a recovery of
a privilege traditionally reserved for medieval Christendom. In the 30’s a renewal
began to emerge: the historical ideal of a profane «new Christendom» took form in
intellectual and political circles even if it is the view of a future Christian society
dominating within the Catholic world. From the beginning of the second world war
the proposal of a «Christianity» without Christendom emerged in certain milieus.
With John XXIII this tendency reached into magisterium. The ambiguity of Coun-
cil texts in assuming the radical historicity of the Church in relation to the world
and the braking effect of Paolo VI seem to prepare the way for the recovery of the present view of Christendom.

The new horizons opened up by technological development lead to a reconsideration of theological reflection so that it takes into account the planetary dimension taken on by religious problems. This in turn leads to an overcoming of traditional ecclesiocentricity and of the study of both individual and collective mediations through which the divine message is spread in the world.

The author, beginning with J. Weiss’ fundamental work *Die Predigt Jesu vom Reiche Gottes*, examines the developments in escatological thought in Christian milieus. From the specific sector of theology, limited greatly to the examination of man after death, escatology has become a complex «approach», a «perspective» for a reading of the religious experience. What has emerged is, on the one hand, a positive recovery of the historical dimension in theology, and on the other the development of a social and political escatologism that has brought back to man and his acts what, in a correct escatological approach, is part of divine intervention.

Ruggieri G., *Dalla povertà all’uso e alla proprietà dei beni*, V, 131-150.
The problem of the poverty of the Church exploded at the height of Christendom in the period 1200-1500. The link between Christendom and evangelic instance of poverty is not to be taken in its material aspect, as if a Church at one with its society must necessarily be rich, and viceversa. The link passes rather between wealth and power, a relationship that gives to the Christian use of wealth a new, no longer free and evangelical dimension.

The author here examines the experience and analysis of Christian reality in the present century. He identifies what is affected by the dissolution of Christendom and, at the same time, the positive elements that seem uniquely able to face the dominating neo-conservative tendency. His analysis is concluded with a series of questions that deliberately leave open the problem.


The expression had different meanings according to the historical ages. Congar gives here a general view which goes from the Roman Council in 382 to the 19th century and he closes by illustrating what, in the contemporary age, is meant by «ecclesia romana». In appendix a text, written in 1415, emphasizes the difference between «Catholica ecclesia» and «romana ecclesia».

The confession in old Milanese of the Ambr. T 67 sup., by an anonymous author, and up to now unpublished, goes back to second version of the «De Confessione» by Roberto da Sorbona, through a very widespread French translation. Three versions
of the confession are so made out: a Latin one, a French one, and a Milanese one. The critical edition of this last one, whose language may be dated to the last quarter of the 13th century circa, is here published. The confession belongs to the new penitential literature risen because of the 4th Lateran Council, to whose pastoral and doctrinal main lines, the study of sources of this text too takes back.


The author examines the itinerant preaching practised by regular clergy between 1400 and 1500. He particularly analyses the differences from the preaching of irregulars, generally known as “romiti”. Using material from the period, of which 23 chronicles are as yet unpublished, he illustrates the kind of life they led and the preaching they carried out. He shows how they were badly tolerated, not because they were filo-Lutheran, but because they were beyond any form of control by the Church authorities of the day.

Menozzi D. – Codicè G., Per un repertorio delle lettere pastorali in età contemporanea, V, 341-366.

The research gives – for a circumscribed area: the diocese of Bologna – an example of the criterions by which an equipe wants to proceed with the elaboration of a repertory of the Lenten letters written by the Italian Bishops in the contemporary age. The introduction briefly clarifies the solution given to the different problems of periodization, selection of the material, elaboration of a register which appeared during the research. It tries to set the work up in the present historiographical panorama; and it emphasizes its utility in the historical work.


The article wants to examine in a critical way the book by W.A. Visser’ Hooft, on the origins of the World Council of Churches, and how the author points out the role played, in its genesis, by the Ecumenical Patriarchate of Constantinople. The fundamental heart of the dispute is: is the unity of Churches a reality or the believers live «as if...” it exists? Is the World Council of Churches Ecclesia in actu or not? Tillard proposes an interpretation of the book, some aspects of which, particularly important, may better clarify the present situation.

Dupont J., Dieu ou Mammon (Mt 6,24; Lc 16,13), V, 441-462.

The saying that recalls the situation of a slave owned by two owners can be found in both Gospels according to Matthew and Luke in almost identical terms but in different settings. The latter, though, cannot give us any information on the original situation of the saying which must be examined itself. The question is whether the conclusive sentence: «You cannot serve God and Mammon» is an integrating part of the image of the slave of two owners or whether it was connected to it later on. Once this problem has been clarified by a careful examination of the style, we can question the intention expressed by the saying and the identity of its first receivers: controversial declaration to opponents or encouragement to sympathizers?


A new reading of the last edition of «Jesus Christ» by A. Grillmeier inspires the author new thoughts about the XI booklet by Mark the Hermit. The actual controver-
sial objectives of the text – the party of the «waivers» during the rime of Patriarch Severus, and the christological formula which recur in it – are carefully examined. According to this analysis, the book can be dated at the time of the origins of the neochalcedonism rather than as the time of the last Cappadocians.

Rigo A., L’assemblea generale athonita del 1344 su un gruppo di monaci bogomili (ms. Vat. Gr. 604 ff. 11r-12v), V, 475-506.

Around 1344, while Byzantium was undergoing a civil war, on the mount Athos a general assembly was gathered which first condemned and then expelled a large group of bogomil monks from the same mountain. Till nowadays that event was known only thanks to indirect witnesses (Niceforus Gregoras, gregory Acindino, Life of Theodosius from Trnovo). These authors based themselves or referred to the «tomo» written on that occasion by the athonite court against the heretics. The Vat. Gr. 604, manuscript which belonged to Demetrius Cidon, has a copy of this document – which the experts agreed was lost – drew on the basis of the original text deposited at the synod of Constantineople. The author gives here the tomos edition, a book of some importance whether for its new whether for a better comprehension of the entire event.


Medieval theories and practices of Christendom aim to understanding of Church, temporal power and society. In this process we can notice and distinguish three phases: a) During the Carolingian age the temporal lord performs duties of responsibility in the Church; the society thinks of itself as a Christian community; Christendom is a sacral, worldly-spiritual form. b) After the fights for investitures, the hierocratic doctrine develops the idea of Christendom as unity of believers, led by the Pope who is its summit. c) A theory and a practice that beginning with the 13th century are shaken and attacked by those who criticize the Church. A critique and an attack in which Church and Christendom are filled with the theory of the people of God and in which a design of a «new order» can develop.

Menozzi D., Intorno alle origini del mito della cristianità, V, 523-562.

The essay locates the elements of the Christendom’s ideology of the old régime, then it shows how the revolutionary secularization determines its fusion in an organic and coherent concept. This concept stresses that the only way of salvation of civilization is the return of the society to the acceptance of the supreme political role played by the papacy during the Middle Ages. This prospect must nevertheless compete with other theories of the relationship between the Church and the society: the Christian democratic tendency of the revolutionary clergy and the neo-Constantinism of the Napoleonic Church. With the Restoration, the myth of a revival of the medieval Christendom reaches a substantial hegemony in the Catholic world in spite of the opposition of some groups such as the «Cisalpine movement».


Kierkegaard’s critics to the «establishment» – i.e. to a type of Christian life flatted
on the worldly needs of the social cohabitation which forbids the individual from living again the situation of the contemporaneity with Christ in the dialectics of his existence – is the constant theme of his work and a very important part of his fight against the modern speculation. As far as this is concerned, Kierkegaard’s strongly controversial attack of the Danish Church is particularly significant and characterizes the last months of his life. This last dramatic fight retrospectively brightens the meaning of his work as a Christian writer which he rooted in a well defined social and cultural reality and which allows as well to understand the question that he raised for us in its historical concreteness: «Does the Christianity of the New Testament still exist if subjectiveness is abolished in favour of generality, of objectiveness imposed by scientific and sociological speculation? Does not Christianity risk to dissolve into Christendom in such case?».


One of the most significant contributions of the last council concerns a serene and «friendly» consideration of the human history. The becoming is no longer considered a negative necessity which threatens the purity and the integrity of the Christian faith and of the Church. According to the Vatican II history is not even the stage on which the «historia salutis» takes place, on the contrary it is the authentic plot of incarnation which offers meaningful «signs of times» to the faith.

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The author is inspired by a recent publication of Gerd Lüdemann who wrote about the anti-Paulinism in the first two centuries of Christianity. The author’s aim is to offer a sufficiently wide status quaestionis about the identification of Paul’s opponents in the Corinthian community. P.F. Beatrice describes the criticism trends which from time judged Paul’s opponents as Jewish-Christian followers of Peter or as libertine and pneumatic Gnostics. The author points out the importance of recent studies which stress the Hellenistic-Jewish convergences of such anti-Pauline movement and finally emphasizes the necessity of examining the figure and the work of Apollos of Alexandria.

van Laarhoven J., *Chrétienté et croisade*, VI, 27-44.

Commonplaces ask for criticism. The couple “crusade-Christendom”, for instance, seems to be more accepted than manifested, unless we turn to the texts. In this paper the terminological data are given from two different sources, viz. a part of the Libelli de Lite and nine chronicles of the first crusade. The outcome is clear: “christianitas” occurs in the former, major, source 27 times against 76 in the latter. This suggest at least a typical awareness of consciousness in that «pilgrimizing» community of Western Europe.


Contrary to what is usually said, Thomas used and knew the word “christianitas”. This word appears 16 times in Thomas’ writings – mainly in quotations. Though, this word is concentrated in those writings concerning the controversy between the mendicant orders members and the secular priests of the Paris University in the
second half of the century. The essay concerns the historical and textual characteristics in which Thomas used the word “christianitas”; such characteristics hint to an ecclesiological assumption which is different from the secular clergy’s assumption. It is characterized by a great internal permeability and by a special consideration of the papal authority.

The essay examines the evolution of the doctrine and the disciplinary picture of the Catholic episcopacy after the Council of Trento. The essay indicates the various tendencies of the second half of the 16th century and the increasing uniformity which characterizes the 17th century.

Battelli G., *Vescovi italiani tra Leone XIII e Pius X. Contributi recenti*, VI, 93-143.
In the last few years the studying of nowadays episcopacy is favourably received even in Italy. This review concerns the most significant historical contributions on the bishops of the decades from 1880 to the eve of the first world war.

Pietri Ch., *Christianita tempora: une nouvelle image de l’homme*, VI-221-244.
In Christian epitaphs one discovers an ideal representation of the deceased and of the qualities which they should possess in order to live with the saints in the heavenly realm. The epitaphs of faithful Christians are principally derived from contemporary pagan formulas; but the latter, by means of emendations and retouching, are subtly transformed. In particular, Christian epigraphy insists that innocence, traditionally attributed to children, be henceforth accredited to adults as well; furthermore, it proposes different values, such that the virtues of a man (chastity, modesty) and those of a woman (knowledge, wisdom) are inverted; it also describes the social traits of the Christian by citing numerous biblical passages. Finally, the inscriptions show that the deceased belong to a people (*fidelis*), in this way emphasizing their link to a new society which guarantees salvation. Some titles, inspired by a scriptural language, indicate the submission of the Christian to God alone by utilizing a vocabulary which underscores the reversal of existing social hierarchies (*servus, famulus, ancilla*).

The new political and ecclesial balance, which arose due to the reforms begun during the so-called Gregorian era, is also reflected in the latter’s very concept of sanctity and in the connection it made between sanctity and ecclesial power. Two examples of this new conceptual openness are provided: the first is drawn from the Register of Gregory VII; the second from the writings attributed to the Anonymus Norman.

The relationship between the Jewish communities and the Church is the central problem of medieval culture. In a recent study, Jeremy Cohen singles out the diffusion of the mendicant orders as the principal cause of the Church’s shift from a tolerant stance, based on Augustinian doctrine, to a properly anti-semitic ideology which manifested itself chiefly in the school of Raimond of Peñafor. The author, although he appreciates the originality of Cohen’s theses, expresses reserve regard-
ing the interpretation of some texts, especially those from the Franciscan school; furthermore, he refers to some documents which are useful in illuminating the relations between the Dominicans and the Jews in Florence at the beginning of the Fourteenth Century.


Critical remarks on the general lines of the edition are followed by a detailed analysis and discussion of several readings of book I. Each time, errors, omissions, uncertainties of the critical apparatus are pointed out, but foremost is demonstrated that the Editor’s choices, aiming to privilege a single witness, ms. c 1, never do find any support from an ecdotical point of view. Whatever the motives may be for his option (first of all to confirm that the *Imitatione* is to be taken back to Italian area), they are the whole alien to the reasons of a critical edition and are therefore to be rejected.


In December 1913, Adelaide Coari entrusted herself to the spiritual direction of the bishop of Bergamo, G.M. Radini Tedeschi. The correspondence pertinent to their relationship, which terminated with the death of the bishop in August 1914, is entirely edited in an appendix and is furnished with a critical apparatus. The study aims at delineating the spiritual profile of Adelaide Coari by re-examining, against the background of the Modernist crisis in Italy, the developments linked to her involvement in social and feminist causes.

Bocchini Camaiani B., *Alcuni problemi di ricerca storiografica sulla chiesa fiorentina contemporanea*, VI, 381-393.

A review is made of some recent publications concerning the Church in Florence in the period after World War II. At this time, Florence represented an important pole both in the ecclesial and in the social life of Italy. In fact, active in Florence were Elia Dalla Costa, who began to head the diocese in 1932, Giorgio La Pira, priests such as Enrico Bartoletti, Giulio Facibenì, Lorenzo Milani and Luigi Rosadoni. In this essay the biographical data of these ecclesiastics and their involvement in other ecclesial and civil experiences are presented. In particular, the review highlights the importance and the influence of the action undertaken by La Pira.


Twenty years after the conclusion of Vatican II, it is possible to place the Council in a large historical perspective, as the final fact of the tridentine age in Roman Catholicism.


The acceptance of a textual variant in col. 53 of «In S. Pascha» by Pseudo-Hippolytus helps to cast new light on the thematic of the «spiritual marriage» inaugurated by Christ in the signs of blood and water which flowed from his side (Jn 19,34). In fact, this outpouring, as the revised text indicates, produces a barrier against «the death-dealing impulse» which sprang from the side of Adam, that is, against Eve as the personification of sexual concupiscence. The concomitance, already well
known, with an apparent quotation from Encratic Gospel of the Egyptians confirms the suspicion that the text opposes the teachings of certain circles of Encratites. Consequently, the homily rejects a rigorous Encratism, and rather presents, in admittedly very diffuse «Encratic» terms, a doctrine which was not far from positions held by the Church at large.

Lerner R.E., Joachim of Fiore’s breakthrough to Chiliasm, VI, 489-512.
Joachim of Fiore interpreted the history of salvation on the basis of «three big ideas»: the hermeneutic of testamental concordances; the «full» reading of the Book of Revelation; and the application of trinitarianism to understanding the divine plan. The second of these ideas, Joachim’s decision to interpret Revelation developmentally, was the central breakthrough that led him to conceive of salvational history as a story of progress capped by chiliasm. After concluding that his «full» reading of Revelation left no doubt about history’s progress in terms of a Chiliastic «pattern of twos», Joachim then advanced to supplement his «pattern of twos» with his more famous «pattern of threes».

This article begins with the premise that it is necessary for those who study Medieval preaching to reinstate the importance not only of words and gestures but also of the iconic dimension. Thus, the author examines how, in the span of little more than a century and a half, the pattern of imitating the Apostles also expressed itself by means of a literal adherence of their external appearance. Derived from the sayings of the New Testament and from the contemporary iconography, this «forma apostolorum» was compatible with the ideals or the Ecclesiae primitiae forma and of the vita vere apostolica, and incarnated itself in behavioural manifestations which were often rejected as heterodox by the ecclesiastical hierarchy. The latter accepted only those expressions of art which were more closely bound to the preceding monastic culture of the high Middle Ages.

Alberigo G., Dinamiche religiose del Cinquecento italiano tra Riforma, Riforma cattolica, Controriforma, VI, 543-560.
On the occasion of the Borromean centenary, the recent historiography concerning religion in 16th century Italy is analysed. The author especially discusses the tendency to distort the actual situation by those who start from research into the infiltration made by Protestantism rather than by drawing a picture of the ferment for renewal which was indigenous to Italian religious life. In particular, attempts to refute the historiographical validity of the «Catholic Reformation» are put into question.

Miccoli G., Don Primo Mazzolari: una presenza cristiana nella cronaca e nella storia, VI, 561-598.
The author traces the maturation of the intellectual stances and of the pastoral impact of Don Primo Mazzolari by investigating some significant events of his youth: in particular those lived in the seminary at Cremona as an «observers of the battle against Modernism», and those experienced as a military chaplain in the course of World War I and in the period immediately following it. In these occurrences the roots of the choice, of the mentality and of viewpoints can be found which
would characterize the work of Mazzolari in successive decades when he served as a pastor in rural centers and as a writer and preacher forcefully engaged in Italian ecclesiastical life.

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In the centuries-long history of the Jesus Prayer, the epoch of Athonite Hesycasm constitutes one of the fundamental links. Usually one also attributes to this period the custom of identifying this type of oration with the single fixed formula «Lord Jesus Christ, Son of God, have mercy on me», which is claimed to have substituted all other formulae. In the article, by means of a review of diverse historical sources from the 13th to the 15th centuries, the author shows how even in the Athonite era various formulae of the Jesus Prayer were widespread. Some of these were attested to in the preceding centuries, and others were borrowed from the «liturgy of the hours».

Between 1450 and 1530 Venice was one of the major centers for the collection, copying and eventual printing of apocalyptic texts, particularly those associated with Joachim of Fiore. This article surveys the social background and political and ecclesiastical activities of three important circles of students of Joachite prophecy in Venice during this period: 1) the group led by Domenico Morosini and Frater Rusticianus in the 1450’s; 2) the circle gathered around Vittore Trevisan, the noble abbot of San Gipriano in the closing decades of the Quattrocento; and finally, 3) the Augustinians and lay people led by Silvestro Meuccio who between 1510 and 1530 were responsible for the earliest printings of both authentic and pseudonymous works of the Calabrian abbot.

The career of Marco Mantova Benavides, long a mainstay of the law school of the University of Padua, demonstrates the interplay between humanism, religion and politics. Shocked by the Venetian defeat at Agnadello and worried by increasingly limited opportunities for her terraferma aristocracy Mantova hammered out a compromise between an active life and a more personal religion, which was partly mediated through his literary efforts. A profound religious crisis in early manhood issued in a life-long dissatisfaction with the institutional Church and to conciliar leanings, both of which Mantova shared with a large circle of Venetian thinkers. Mantova’s career suggests a complex interplay between Paduan and Venetian religion, filtered through the university.

The reality of the local Church is prevailing in the practical ecclesiology of Christian Churches during the modern age, both in Catholic and in Protestant areas. The historical analysis, even if considered in the shortage of special studies, shows how only in the most recent period of time (19th century) the universalist perspective has become prevailing in the Catholic ecclesiology both at a theoretic and practic level.

In numerous typed pages written on the eve of the conclave of 1939, Celso Costantini, at the time secretary of the Congregation «De Propaganda Fide», foresaw the convocation of an ecumenical council by offering pastoral reasons for the same. Even if the «ecumenical» is not used, it can be deduced from the individual proposals formulated in the unedited manuscript, and even more from the spirit which animates the entire text: the practice of condemning others does not heal wounds; new dogmatic definitions do not respond to the requests of the faithful. In spite of the provisional nature of the typed text and its specific considerations, it provides a consistent profile of the person and the work of Celso Costantini as one who labored to reform the Church by beginning with its missionary character and by advocating that more emphasis be given to charity.


Interest in what the Holy Places represent has often caused scholars to forget what they are and have been in concrete ways throughout the history of Christianity. The publications of *Kirchengeschichte des Heiligen Landes* by F. Heyer offers an occasion to evaluate the progress of studies on Christian Palestine and to define new objectives and lines of research.


The author examines the study of J. Gernet which has recently been translated into Italian: *Cina e cristianesimo*. In the course of formulating some critical observations on this publication, the author emphasizes the inacceptability of a vision of Christianity which reduces it to its political, social and cultural dimensions, while overlooking its properly evangelical core. It is further noted that lack of understanding between their stances. Thus, the author advocates a position which leaves room in the future for dialogue.


The author of the Apocalypse – faced with the power of Rome – interprets the latter on the basis of his own experience, culture and faith. In his eyes, Rome is actually «in possession». But will soon be subjected to the power of the Lamb. In Chapter 17, Rome, represented by a beautiful courtesan, by no means constitutes the last incarnation of a political power tolerant of an economic structure by which Christians will be oppressed.


This study concentrates on two themes: the relation which Innocent IV theoretically posits between the Scriptures and the power of the Pope, and the complex role played by references to some texts, taken especially from the Old Testament, in his thought regarding the structures of Christianity. In the comments on the decretals «Quod super» and «Licet ex susceoyo», in that on the bull of deposition of Frederick
II. «Ad Apostolicæ», and in the letter «Eger cui lenia», the Bible is used to support the continuity and the unity of the power inherent in Christianity, by means of an exegesis which is juridical and rationalistic.

Vice-president of the «Opera dei Congressi» from 1896 to 1904 Century and bishop of Bergamo during the Modernist crisis, G.M. Radini Tedeschi received his formation in Piacenza during the episcopacy of Mons. Scalabrini. His aristocratic background and his frequentation of circles dedicated to Catholic traditionalism nevertheless determined his acquirement of a mentality distinguished by its clearly «intransigent» mould. This essay traces the essential stages of this formation by highlighting its religious and cultural aspects.

The projected composition of a new formula for the profession of faith, which was to be employed at the start of the preparatory phase of Vatican II, places two movements in clearer light: on the one hand, the attempt orchestrated by Roman Curia to condition and predetermine the functioning of the Council by insisting on unilateral Scholastic positions; on the other hand, the presence of a nucleus of bishops, still in the minority, but already giving lucid expression to a theological project and to an ecclesiological alternative which were more in harmony with the pastoral, ecumenical and world-friendly orientation indicated by John XXIII.

The traits and some limits of the edition prepared by L. Von Auw are pointed out by contrasting it with the former but little known editorial work of R.G. Musto. There fore, the accent is placed on the contents of the epistolary collection. The letters emphasize the biographical and doctrinal itinerary of the Spiritual Franciscan, and in particular allow one to decipher the reasons for his progressive and consistent retreat from the center of ecclesiastical life almost to its margin.

This note announces the completion and the consequent availability of the first concordance of forms extracted from all the edited texts of Roncalli, before and after his election as Pope. The principles and the aims which guide the completion of the project are described.

Nilson J., La teologia cattolica contemporanea negli Stati Uniti, VII, 361-377.
As early as 1908 Pius X took steps to remove the Church of the United States from the jurisdiction of Propaganda Fide. Nevertheless, it would be necessary to await Vatican II – despite the contribution of some precursors – so as to stimulate the development of a Catholic theology in and for the United States. The author ascer tains the determining causes of this theology, and by means of an ample census of the institutions, manifestations and scientific productions bound up with an American theology, is able to portray its characteristic elements.

Taking a cue from the logion which is found at the beginning of the treatise of Simon the Just Pirqé Avot – «The world rests on three columns» – the author first examines the fate of the logion’s interpretation in Judaism, and then its reception in the Christian world. He concludes that in the Christian tradition of East and West there occurred a loss of that harmony among three factors – prayer, study, and acts of mercy – on which the Rabbinic hermeneutics grounded the possibility of authentic human participation in history.


Since the evangelical saying of Mt 22.21 plays an important part in the tradition of Patristic hermeneutics, the transformations which its interpretation underwent in the first five centuries are significant. In the apologetic writings of the first three centuries, public attestation of loyalty to the state were prevalent, while within the Church one insisted on the incompatibility between the two kingdoms, and on the devaluation of the kingdom of Caesar. After the third century, the ethico-political exegesis of the text became less pronounced in the East, whereas in the West it remained important, especially at times of conflict with imperial authority. Furthermore, in the Western tradition much emphasis was placed on a mystical interpretation of the text based on the idea of «restoring» to God his image in the human person.

Potestà G.L., Rm 13,1 in Ockham. Origine e legittimità del potere civile, VII, 465-492.

An analysis of the ecclesiological-political writings of Ockham, particularly in the first and third parts of the Dialogus, allows one to reconstruct the doctrinal framework into which he placed the Pauline citation: because civil power comes from God, and not from the Pope, no ecclesial mediation is needed for it to be legitimate; in delineating the historically determined genesis both of the concept Christianitas and the figure imperator fidelis, Ockham points out the full legitimacy, as far as natural law is concerned, of the exercise of power by pagans; in a polemic fashion he refers to the behaviour of Christians in the first centuries who recognized without reserve the authority of Julian the Apostate.

Menozzi D., La Bibbia dei rivoluzionari, VII, 493-513.

Although in the course of the French Revolution there was no evidence that the Catholic Church modified its traditional, polemical and apologetical approach to the Scriptures, some Churchmen did try to shed new light on one-sided aspects of the biblical text in accord with the needs which arose from the historical situation. Thus, one can identify ethico-political readings of biblical verses, especially from the New Testament, whose aim was to provide legitimacy to ideological options or positions. But there are other readings as well, notably those marked by a reawakened millenarianism. Even though the latter served various functions, its chief contribution, as is attested, in the writings of the constitutional bishop Pontard, was to define «negation» as the fundamental hermeneutical criterion of the Scriptures. Moreover, in the more open circles of the constitutional clergy one can trace the origin of the first attempt to individuate in the Bible a wholistic message of human liberation.

Simonato R., Il carteggio tra A.C. Roncalli e C. Costantini, VII, 515-552.

The letters between A.C. Roncalli and C. Costantini represent a further chapter of
the copious correspondence of Roncalli, which for the most part has already been reconstructed. Even if this correspondence is fragmentary and in many ways quite ordinary, it does elucidate the progressive strengthening of the friendship between the correspondents which was due to their spiritual agreement on such topics as the missions, ecclesial reform, and the presence of God in history. In particular, it was interest in missionary issues which seemed to initiate and then to consolidate all the more the relationship between Roncalli and Costantini (who was secretary of Propaganda Fide from 1935 to 1952). This correspondence helped to render more precise the acquaintance with the missions which the future John XXIII enjoyed.


A careful analysis of Kurzinger’s studies of the Fragments of Papias with regards to the Gospels of Mark and Matthew results in the following conclusions: Mark (1) is the «interpreter of Peter» in the sense that he convoyed in writing the apostle’s sermons; (2) but without respecting the chronological «order» either of the narrative; (3) or of the «words of the Lord»; (4) the lack of order in the Gospel of Mark is due to the fact that Peter spoke so as to meet «the needs» of his hearers rather than so as to conform to the «Chreiai» of rhetoric. Matthew (1) gathered the «logia» in a way analogous to the meaning of «words and actions» provided by Papias in the information concerning Mark; (2) wrote in the «Hebrew language» according to Papias; but Papias was not familiar with an Hebrew (Aramaic) version of this Gospel.


It is the current opinion of Patristic scholars that in the writings of Basil the Great there is nothing important with regard to Christological issues, and consequently that the renowned Cappadocian stood at the margin of the great Christological controversy which dominated the second half of the Fourth century. Most scholars succumb to the prejudiced viewpoint that Basil did not possess the capacity for speculative theology. Once his concept of theology has been understood, however, scholars will be more ready to take note of the Christology of Basil which was designed to serve an anti-Apollinarian function.


The book of A. Marquina, which this note comments upon, essentially treats the problems surrounding the pact between Franco and the Vatican in 1941 concerning the nomination of bishops. The painstaking study which Marquina has made of the documents antecedent to the pact of 1941, actually represents an analysis of the diplomatic relations between the Vatican and Franco during the Civil War and the first postwar years in Spain. The author of this note maintains that the pact of 1941, rather than dealing with the nomination of bishops, dealt with not acting upon nominations.


This study is of an historical nature, since it attempts to understand what Josephus Flavius (the coiner of the term) intended when he characterized Israel as a «theocracy». An effort is also made to determine if in fact Israel ever had existed with
such a political structure. These goals necessitate reviewing the salient events in the history which constituted Israel from its beginnings up to the time of Josephus, with the exclusion, however, of the rise of Christianity. Theocracy seems to represent one model (that of its originator) which was superimposed upon other preceding models. The biblical archetype, found in the Old Testament, seems to have been reduced to a functional value which continually calls upon and activates the genius, the rectitude and the generosity of a people.

Ruggieri G., Alcuni usi dell’Antico Testamento nella controversia gregoriana, VIII/1, 51-91.

At the outset this study offers a brief examination of existing research both on the use of the Bible in the 11th century and on the methods which were employed. Three types of approaches can be isolated: (1) studies which start with an individualization of major blocks of ideas (doctrine of priesthood, sacrality of regal power, simony etc.) and attempt to discover how opposing factions interpreted the biblical texts within these blocks of material; (2) studies which analyse the means of approaching Scripture which are characteristic of a certain figure or of a limited circle of scholars (for example, the Gregorian school of southern Germany); (3) studies which trace the history of the interpretation of a specific book of the Scriptures.

The author, however, chooses a purely quantitative method: he analyses all the texts authorized by more than one author without selecting them on the basis of specific themes, but only on that of their minimal occurrence (three times). During the study the importance emerged of a distinction, already noted by Leclercq, between the “use” and the “explanation” of a text. The material assembled has been catalogued in four parts: a) a rare group of texts which are not simply “employed” to sustain a behaviour or a specific view to events, but which are also “explained” as well; b) texts reflecting the consciousmess of a person or a group which are therefore proper to the group itself and reveal its identity; c) texts which are diversely applied both by the Gregorians and the Anti-Gregorians, and sometimes within the same group; d) texts which are controversial in their meaning, since they are diversely employed and thus diversely explained. The last type of texts has a particular importance. In fact it puts the very function of the “auctoritas” of the Bible in crisis. The contradictory use of these texts leads to the problem of interpretation. That is, one faces the problem of the harmony and disharmony of the “auctoritates”, an issue which has already been the object of study by some experts on the history of Canon Law, but which has not yet been sufficiently deepened with regard to the specific area of biblical interpretation. Relying precisely on the publicistic material linked to the Gregorian reform, the author comes to the conclusion with an hypothesis on the place where “rationalization” of biblical exegesis was accelerated, if not initiated. This rationalization, in turn, is one of the elements which led to the rise of a “Scholastic” theology. On this point the conclusions of the author correspond to those studies which have above all pointed out the importance of some German circles of Gregorians in the process of developing the Scholastic method of theology (J Autenrieth, W. Hartmann, I.S. Robinson, etc.).

Peter C.J. The Office of Bishop and Jus Divinum. Trent and the Lutheran Confessions: A Rereading with Ecumenical Possibilities, VIII/1, 93-113.

According to a possible interpretation of the Confessio Augustana, bishops exercising their functions de iure divino must be obeyed by their congregations and by
parish priests. In 1537, the *Treatise on the Power and Jurisdiction of the Pope* will present a distinction between the bishop and the priest as *de iure humano*. The council of Trent, after a much-neglected debate about *Confessio Augustana*’s view of the *ius divinum* relating to the episcopacy, will determine the distinction between bishops, priests, and other ministers on the basis of *divina ordinatio*. The different denominational identities provided the Lutheran church and the Catholic church the opportunity to reconcile different views regarding the office of the bishop.

Menozzi D., *Prospettive sinodali nel Settecento*, VIII/1, 115-146. After an initial period of fervour following the legislation of Trent, the Counter-Reformation age witnessed a progressive paralysis of the practice of holding synods. However, between the end of 17th and the beginning of the 18th centuries, there were signs of a renewal: the tracts of Abelly and Giordanini on the ideal model of bishop, the historical reconstructions of past synods, like that of Fleury, and the theological and canonical studies like the *Jus ecclesiasticum universum* of Van Espen – all insisted on the necessity of frequently convoking diocesan and provincial synods with a view to Church reform. This revival even affected Rome, especially during the pontificate of Benedict XIII. In 1725 Pope Orsini convoked a council of his ecclesiastical province with the intention of re-establishing synods on a periodic basis. In this way he hoped that his initiative would serve as a paradigm for all the local Churches. Yet the revival of the synods which did in fact take place in the successive years was only short-lived. Many factors explain the cessation in the 1730’s of ecclesial assemblies: jurisdictional resistance, the *inertia* of bishops the emergence of a Jansenistic tendency which connected the movement in favour of synods to the attribution to parish priests of a larger power in the government of the diocese and most of all the decisive orientation of the Roman Curia towards safeguarding centralism. In such an atmosphere it was only the erudition of historians and canonists which guaranteed that persistent attention was given to the issue. Benedict XIV contributed in a notable way to this effort by means of his systematic work *De synodo diocesana*. In the 1770’s a new dynamism seemed to set itself in motion: the synods at Frascati and Utrecht had international repercussions; in France a debate took place on the rights of priests in a synod; Febronio insisted that national councils were necessary, since only with the convocation of collegial organism could abuses in the Church be blotted out. The succeeding decade witnessed a veritable spring time of synods due to a desire to revitalize provincial synods chiefly in the colonies of Spain, but also in Europe. The synods were seen as means of guaranteeing greater autonomy to the local Churches. In France, however, much theological and canonical literature appeared on by the work of the jurist G.N. Maultrot, in favour of diocesan synods and of the deliberative power of the pastors who took part in them. These works were translated into Italian and given a more ample ecclesiological dimension by authors like Tamburini. They also gave rise to the initiative of Grand Duke Leopold to inaugurate a synodal politics, and to the practical realizations of this concept by Scipione de Ricci in Pistoia. The failure of this revival, which was also due to the resistance from Rome, does not mean that the movement in favour of synods which characterized the 18th century, came to a definitive end. If the revival which took place in the context of the constitutional Church in the epoch of the French Revolution vanished in the era of Napoleon, it was taken up in the North American Church, whose hierarchy was constituted at the very end of the century. Churchmen there, mindful of the hopes of the 18th century, realized them in the 19th century.

The recent book by J. Grootaers on mgr. Philips and the compilation of the *Nota explicativa praevia* to the III Chapter of the conciliar Constitution *Lumen gentium* publishes an interesting documentation that allows us not only to know better the forming process of the *Nota* itself, but also to focus its meaning. Philips’s refusal to presentation of the Nota made by the Secretary of the Council, as an authoritative interpretation act of the *Lumen gentium* as a whole, opens up again various problems. On one side, there is the difficult role of Philips himself as the highest responsible for the conciliar Constitutions, who was pressed by the Pope and the conciliar minority to minimize the significance of some central statements of the Constitution itself (the sacramentality of the episcopacy and episcopal collegiality), even though the Council had repeatedly expressed its own will in regard to it. On the other side, the problem of the composition of the Note through a patchwork of clauses taken just from the amendments presented by the minority and already rejected by the theological Commission of the Council appears decisive. Two unpublished texts by Giuseppe Dossetti, card. Lercaro’s confidential theologian, are also published. These texts give an evidence to the awareness that they had, in those same days as the Nota was being written, of the contradiction to the *Lumen gentium* and, therefore, or its eversive meaning.


The author of this critical note points out the novelty of the text being presented: it does not treat the history of theology in an abstract or atemporal manner, as if theological doctrines were monoliths which fell from heaven without any contact either with the surrounding world of social and cultural events or with the spiritual experiences of their authors. The study grants considerable attention to ritual, to prayer, to action, and to knowledge of the Scriptures. Because of this emphasis, the author offers a “theological” history of theology. Maristany shows how reading this study can overcome spiritual “anemia” to use the words of p. Chenu who composed the preface. The study unites in a theological “science” fragments of innumerable experiences which are usually treated separately in a history of spirituality. The first quite legitimate intention of the study is that we read in ourselves the past which has generated us, and the second is that we be convinced that many theological problems can be understood only if we take into consideration the historical formation of the doctrines which have become classical. The first volume, which is presented in this note, includes a theology of the “beginning” (biblical theology and the Creed of the primitive Church), an outline of Patristic theology which stresses the figures most significant for theology, a section dedicated to Byzantine theology, and a very interesting part on the theology of Western monasticism during the Middle Ages which parallels the very detailed presentation of Scholastic theology. As this itinerary is followed, the author points out “the modest way in which we can consider theology a science”.


Della Salda F., 『Oboedientia et pax』. Il vescovo A. G. Roncalli visitatore e delegato apostolico in Bulgaria (1925-1934), VIII/2, 3-32.

In the capacity of a simple Visitor at first, and then after the erection of the apostolic delegation in October 1931, in the capacity of Delegate, Roncalli spent a
decade in Bulgaria. The problems which the researcher meets are many: the nomination to a post to which Roncalli had certainly not aspired; the persons behind the nomination who remain unknown because of the silence of the sources; the fact that the duration of the mission was initially intended to be brief and then was prolonged far ten years. The solution to these problems lies in the future, but a certain hostility on the part of Curial departments which can be documented throughout the mission and awareness of this fact which Roncalli manifested a number of times can offer a key to a proper reading of the occurrences. It is evident that the tasks which Roncalli had to fulfill because they were part of his initial mandate and the others to which he was occasionally called because of his capacity as Pontifical Representative in the course of his mission constituted for him a reality that was totally new: contact with Catholics of an Oriental rite, overseeing the nomination of a bishop of this rite, attempting to start a seminary, charitable works initially toward Macedonian refugees who came from Thrace and Greek Macedonia, and then toward the population which was victimized by the earthquake of 1928, the royal marriage of a confessional character which were involved. The greatest novelty in a country with a strong predominance of Orthodox believers was, however, precisely the experience of coming into contact with this reality. In fact, the relationship with the Orthodox gives some indication of the importance of the mission. The years which Roncalli spent in Bulgaria are the same ones in which one witnessed in Europe the beginnings of a lively exchange which marked the first ecumenical experiences of the Catholic Church. These were known to Roncalli through the priest whom he made his secretary during his first months on the mission: the Benedictine C. Bosschaerts. These years were also the ones in which the official position of the Catholic Church with regard to ecumenism was to be concretely expressed in the encyclical *Mortalium animos*. The style of Roncalli in ecumenical matters is not easily categorized. On the one hand one should not cover over the traditional tone of certain formulae for unity which can be found in his statements; nor should one hide certain of the negative reactions he had to the theological discussion of ecumenical issues such as that taking place at Lausanne and Stockholm. On the other hand, the development of Roncalli’s understanding of ecumenism is revealed by his encounter with the ecumenical patriarch Basil III, by his efforts to build a strong and faithful relationship with the Bulgarian hierarchy, and by his frequently voiced principle that one should seek not that which separates but that which unites Christians.


Serving in Istanbul from 1935 to 1944, Roncalli found himself at the same time a pastor of a complex community of believers and a diplomat in a country which, especially during World War II, was an important crossroads of international relations. While Roncalli executed his diplomatic activity with little enthusiasm, his pastoral tasks gave him much satisfaction and seemed to him more consonant with his personal vocation. Nevertheless, Roncalli engaged as best he could in diplomatic matters by using his gifts of tact and of prudent shrewdness in a contradictory world which was often hostile to him. The humanitarian works on behalf of Jews and persecuted people of every kind, which he accomplished during the war, presupposed the connections and acquaintances which derived from his diplomatic activity in the preceding years. Arriving in Istanbul on January 5, 1935 as Apostolic Delegate to Turkey
and Greece and Apostolic Administrator for the Latin Christians of Constantinople, Roncalli had the impression that he was called to celebrate “a funeral of the past”. Each day the new state of Atatürk limited more and more the part which Christians could take in the country, while faithful Latin Christians under Roncalli grew fewer because of the phenomenon of emigration back to the countries in Europe from which they came. The new Turkey progressively took a way the possibility of work and wages from the so-called Levantines. It was not so much the loss of cultural institutions and of schools which placed the reduced Catholic community in crisis as it was the loss of its former position of economic privilege. Although he perceived its dramatic character, Roncalli did not react to this crisis with nostalgic recriminations or with rigid defence of the rights and the property of ecclesiastical institutions. He understood that the only alternative to emigration into the Turkish society, which on the ecclesial level meant above all the choice of a difficult indigenization which had not been attempted before. But most of all Roncalli pointed Christians towards the path of reconciliation with the Turkish people, by employing the phrase which he repeated in his *Journal of the Soul*: “I love the Turks”. It was not an easy phrase for a Christian group to adopt which a few years before had lived through the great massacre of their members carried out by the “young Turks”; in fact, an element of Christian identity in Turkey was a certain disdain for the “uncivilized” Moslem people; furthermore, due to the progress of the Turks towards an accelerated modernization, Christians were witnessing the undermining of their economic and cultural privileges. This study also examines the stance which Roncalli took towards Islam, his ecumenical directives for relations with Orthodox Christians in Istanbul and especially in Greece, and his gradual comprehension of the cultural, religious and political complexity of the situation in Turkey and Greece. However, Roncalli experienced hostility to the principles of religious liberty on the part of governments which were by no means socialist. A few years later, as the pontificate of Pius XII began to view secular reality as a gigantic struggle between Communism and Anti-Communism, Roncalli was able to observe the historical situation of the Church in various nations in a less schematic and more articulated manner.


The author compares the viewpoints and the different projects for ecclesial reform proposed by Roncalli and by the noted Jesuit preacher and founder of the movement called “Mondo Migliore”, Father Lombardi. The first episode which is analysed is the distance which Cardinal Roncalli, then Patriarch of Venice, placed between himself and movement; this happened on occasion of a course in the Spiritual Exercises which Lombardi directed for the bishops of Veneto in 1955, when the Jesuit appeared to enjoy the sympathy of Pius XII. It was Roncalli who orchestrated the invitation to Fr. Lombardi, once he was informed of rumors that even the Pope had heard of the disfavorable reaction of the bishops of Veneto to the “Mondo Migliore” movement. The patriarch took the opportunity, after having made his confession to Fr. Lombardi, or “gently” offering him some observation. In the same year Roncalli invited the Jesuit to preach in Venice. During a meal Lombardi depicted the situation of the Italian Church in rather dismal tones, and after hearing the objections of the patriarch, rose to his feet and shouted: «Souls are going to hell and the patriarch tells me that things are just fine». He left the table and went to his room. The cardinal humbly followed him so as to placate him and convince him to hold the evening conference. It is interesting to compare, as far as they can be determined from that moment on,
the orientations for ecclesial reform which were particularly those of Roncalli (in accord with Trent) and the arguments of Lombardi in favour of ecclesial reform which, partly coincidental with those of Roncalli, were presented to Pius XII in 1948. The second episode took place in January 1962 when Pope John XXIII personally intervened to advocate the disavowal of Lombardi’s book “Concilio. Per una riforma della carità”: this was the culmination of divergence between the Lombardian reform and the Conciliar project which was already being prepared. The impression which one derives from the many documents is that in this crucial quandary there came to a head two contradictory concerns: that of the Pope was intended to safeguard at the Council the sovereignty of the episcopacy throughout the world, and was therefore against preliminary intervention which could give rise to doubts that the preparatory actions were meant to restrict the Council or to prefabricate it; this concern was all the stronger with regard to those interventions, of a non-systematic and charismatic nature, which could even sincerely assume the appearance of having the tacit approval of the Pope, and thereby undermine the preparatory structures of the Council. The other concern originated from rather reactionary factions of the Roman Curia who were irritated by the suggestions for reform put forth by Lombardi, since they were considered dangerous for the old Roman order. These two concerns, antithetical in inspiration but objectively united as to the necessity that the papacy dissociate itself from the initiatives of Lombardi, caused the latter to bow to the will of the Pope and to leave Italy for the moment. Lombardi had already despaired of seeing his movement transformed into that papal institution which he had longed for.

Schmidt S., Giovanni XXIII e il segretariato per l’unione dei cristiani, VIII/2, 95-117. Public opinion has greatly exalted the Secretariat and its president, while the continuing and efficacious support which it received from John XXIII has remained in the background. The proposal to constitute a «Commission for the Union of Christians» came from outside the Curia, but the Pope took it up with great speed and in the course of forty-eight hours decided to entrust it to Cardinal Bea; the Pope substituted the name «Secretariat» for «Commission», so as to assure the new organism the maximum liberty of movement. John XXIII personally authorized the Secretariat to prepare conciliar schemes and granted it competence with regard to the question of Anti-Semitism. While the Pope conserved the composition of the Secretariat as it was during the preparatory phase of the Council, he made it equal for all practical purposes to the conciliar commissions elected by the bishops in the aula. By creating the mixed commission for the scheme on the sources of Revelation, John XXIII not only equated the Secretariat with the powerful Theological Commission but in effect make it the representative of the majority at the council. In December 1962 the Pope once again inserted into the program the problem of Anti-Semitism. In conclusion: the activity of John XXIII was at the very base of the effectiveness of the Secretariat during the Council; it can be said that his support perdured even after his death. The ultimate reason for this fact is to be sought in the personal relationship, marked by the greatest confidence, which existed between the Pope and Cardinal Bea.

Indelicato A., La preparazione del Vaticano II, VIII/2, 119-134. The present availability of the documentation allows one to delineate the main tendencies which developed during the preparatory phase of Vatican II. The first matter investigated here is based on the composition of the preparatory com-
missions through which it is possible to reconstruct, at least in part, the criteria employed for the nominations. Priority was given to those ecclesiastics who were in areas more accessible to Rome and to those who were engaged in cultural institutions in Rome. But it is chiefly the availability of the acts of the Central Preparatory Commission that permits one to enter into the issues which it debated, and indirectly to appreciate the work; of the single commissions whose documents are not yet published. In fact, the Central Preparatory Commission, besides orienting the general preparation of the Council, also had the task of reviewing the schemes prepared by the individual commissions. The nature of the debates shows that two sufficiently clear tendencies emerged. On the one hand, there was the position represented by the diverse sectors of the Roman Curia; although this position renounced the production of new dogmatic definitions, it decidedly favoured that the Council have a doctrinal character which was closed and defensive; it should offer an authoritative recapitulation of the principal stances taken by the papal magisterium in the last fifty years. The pastoral directives of John XXIII were therefore interpreted by the advocates of this position in a restrictive way; they wanted the Council to limit itself to a simple and superficial adjustment, along disciplinary and canonical lines, of the various forms by which ecclesial life expressed itself. For this reason, the ecumenical desires of John XXIII were understood solely in a unilateral sense. According to the mandate often articulated by Cardinal A. Ottaviani, the work of the Central Commission should not question the stances adopted in the prepared texts, but confine itself to providing minor improvements. On the other hand, the debates indicate that there was a diverse tendency which gradually evolved in opposition to that just described, although it did not play a leading role at the preparatory stage. Beginning with a critique of the prevalently negative and defensive character of the prepared texts, advocates of this position stressed the need for a positive and joyous pronouncement of the event of salvation expressed in language consonant with the times; this pronouncement thus should not be based on philosophical or rational arguments but on a correct re-appropriation of the sources, especially Scripture from which a substantial renewal of pastoral action would emerge; a serene and unprejudiced reconsideration should also be made of the relations between the Church and the contemporary world; finally, there should be an acceleration of the ecumenical movement understood in a dynamic way. This clear alternative position began to be evident from the period of the second session of the Central Commission (November 1961); it was sparked by a severe reaction to the proposal of a “Formula nova professionis fidei”; slowly this alternative position consolidated by means of the interventions of a group of cardinals from Northern and Central Europe who were supported by some significant contributions of confreres from Rome and outside Europe. For various motives, but chiefly because the definitive work of revision carried out by the Sub-commission for emendations confronted the restrictive criteria enunciated by Cardinal Ottaviani regarding the function of the Central Commission, it cannot be denied that the alternative position gained only a marginal acceptance in the preparatory documents.

Beozzo J.O., La recezione del pontificato di Giovanni XXIII nella chiesa del Brasile, VIII/2, 135-217.

The pontificate of John XXIII began (November 4 1958) two months before the fall of Batista and the triumph of the Cuban Revolution (January 1 1959) which has
exerted a deep and lasting influence on Latin America. The Vatican did not break relations with the regime of Fidel Castro, but called the entire Church of South America to engage in social reform aimed at offsetting Communist revolutions; concretely the Church supported the «Alliance for Progress» conceived and carried out by the government of J.F. Kennedy. John XXIII asked a comprehensive pastoral plan for Latin America. The Church of Brazil responded with the Emergency Plan of the CNBB in 1962, on the vigil of the Council. The encyclical «Mater et Magistra» reached Brazil as it was involved in the debate on agrarian reform; for the first time the country was responsive to the social doctrine of the Church, since it was convincing enough for its treatment not only of land reform but also of the situation of the countries of the Third World; this response had a forceful impact on public opinion in Brazil and even caused division within the ecclesiastical hierarchy. The encyclical «Pacem in terris», planned for the beginning of the Cuban Crisis (November 1962) which directly brought the United States and Russia to the threshold of a nuclear confrontation, arrived in Brazil at a profound moment of internal tension, and served as a guide to the militant faction of Catholic Action with regard to the delicate problem of collaboration between Christians and Marxists in social and political issues. Finally, the Council granted the bishops on the periphery of the Church the possibility to act as a united body and to acquire a corporate voice in determining the assumptions and the orientations of the Church. The teaching on collegiality permitted the Brazilian bishops to consolidate and amplify the practice of forming a conference; at the opening of the Council this institution was celebrating its tenth anniversary. A decade later, under a thoroughly military regime, «Pacem in terris» was invoked anew, and was diffused in the struggle for human rights and democracy. Perhaps even more important than the specific initiatives of John XXIII were the reception and development of his spiritual heritage on the part of the Christian people and of a large and forceful segment of the Brazilian hierarchy. This influence began in the end of Vatican II and was prolonged at Medellin and Puebla and subsequently; some fundamental ideals of his pontificate were particularly appealing: the call for «aggiornamento», the preference for the poor and the little, the concern for peace and human rights, and the pastoral rather than simply doctrinal dimension of Church life. John XXIII became the symbol of humanity, openness and dialogue.


The author publishes with annotations the text of the letter of the abbot J. Lemire to Leo XIII that was unpublished until today and prefaces it with a short introduction. Also René Rémond was aware of the existence of this letter but the text had remained unknown to him since it was impossible to find. The document is interesting for two reasons: it doesn’t only complete what René Rémond asserted in his «Les deux congrès ecclésiastiques de Reims et de Bourges, 1896-1900» but results also very meaningful in itself. It reflects and let us see successfully the spirit of renewal and mobilization for the reconquest of society that characterized the pontificate of Leo XIII. The text examines also various problems such as the formation of the clergy in relation to renewed necessity of an effective apostolic action, although its analysis is extremely brief. Considering the practical results of this letter, in which it was asked the approval to the organization and the realisation of the II ecclesiastical Congress in Paris, the author makes some personal reflections.
Battelli G., *Ricerca storica e categorie mentali in recenti opere sul movimento cattolico in Italia*, VIII/2, 227-244.

This article takes into particular consideration two recent extensive publications, each however of a different character, which constitute a point of arrival in the development, now 30 years old, of the historiography of the Italian Catholic movement. Thanks to the decision to chronologically run through the course of events of the Catholic movement by a series of broad monographic subjects given over to the most important phases and achievements of the movement, the *Storia* published by F. Malgeri presents the principal characteristics of a useful series of syntheses to a vast public not specialized. The occasionally varying level of quality of the contributions does not prevent one from distinguishing a few of the subject’s organizational criteria and also some interpretative keys, which can be traced back to the historiographical tradition of the Catholic movement begun in the middle 50’s by G. De Rosa. The objective of wide popularization is not alien also to the scope of the *Dizionario storico*, edited by F. Traniello and G. Campanini and published by Marietti. However, the vastness of the newly gathered information, the historiographical contexts touched upon in this work, and its high number of collaborators in general, specialists of the respective fields and figures discussed in the *Dizionario storico*, all manifest the characteristics of a work at the same time synthetic and of documentary investigation. This second characteristic in particular gives rise to the emphasis on a few essential elements of the Italian Catholic movement and, in some cases, on the historiography dedicated to the movement: from the great importance that clergymen had in this programmatically “lay” experience, to the loss of balance of importance between the northern and southern regions of the country, and to the historiographical tendency to extend the limits of the course of events of the Catholic movement to include a range much wider than that covered by the nineteenth and twentieth centuries.


The anthropological doctrine of this Christian text of Syriac milieu (a. IV cry.) has been studied with particular attention to its protological references. The prelapsary condition of man, *ad instar angelorum*, is to be considered a corporeal one, but of a *sui generis* corporeity, qualified by two strictly connected anthropological data: the protoplasts’ mind is turned towards heaven and they are lacking that «heavy» dimension originated by instincts and physical necessities, within limits which is hard to define, the most important among them all being the desire of procreation. Satan is able to seduce Adam and Eve by soliciting them to possess, enjoy and reign over the innumerable treasures of earth, to grow and multiply themselves renouncing to chastity and, in the end, to equal God in his Knowledge of good and evil and in his creative power. This peculiar elaboration of the biblical text has the aim of representing Adam’s and Eve’s transgression as a fall from a heavenly level to the use of worldly things, a fall produced not so much by the seduction exerted on them by the inferior pleasures as by their illicit desire to equal God. The protoplasts, in fact, direct their mind towards the animal conduct just because this is the only way, as suggested by the devil, to make themselves like God. Turning their eyes to earth, they come to lose the «celestial» dimension which was peculiar to their prelapsary life and become full worldly beings, thus giving origin to a new dimension of life marked by an «evil thought» which, from then on, will be normally present in them-
selves and in their descendants. Owing to these premises, for the author of this text there is a salvation of the «perfect» qualitatively different from the one of the «righteous» and strictly connected to the choice of an ascetic life which can reinstate in man the original condition of the protoplasts. In the Liber graduum, therefore, emerges a considerable qualitative difference between the prelapsary state of man and the present one, a difference which makes the latter almost a «second nature» in contrast with the ascetic life of the «perfect»; it is under this respect that we feel authorized to insert the study of this text in that stream of researches hitherto made on the tradition of *enkrateia* with protological motivations.

Tilatti A., «Per man di notaro»: la beata Elena Valentinis da Udine tra documenti notarili e leggende agiografiche, VIII, 501-520.

The fourteenth century figure of the blessed Elena Valentinis from Udine was made known almost exclusively through the hagiographic legends: there existed other documents, but they have never been considered in the attempt to reconstruct the actual historical image of Elena. Now this endeavour has been carried out making particular use of contemporary notary documents found, by its systematic examination, in the State archives of Udine. Contracts, wills, and records of donations permitted us to establish more or less directly which were the moments and surroundings in which developed also chronologically, the path towards Elena’s holiness: from her widowhood to a form of religious life without rule, typical of devotees, to her entrance into the Augustinian Third Order, and lastly her holy death, with the successive *devotio* and the massive promotion of her veneration. It was thus possible to verify and make clear how closely the various hagiographic legends corresponded to reality; although not false in themselves they were directed towards the aim of the hagiographers, that «superior» truth, the truth of holiness and the perfection in the service of God. An important discovery was made among the daily minute-books of a notary of the records of three miracles which happened shortly after the death of Elena. Such records demonstrate on the one hand the «normality» with which these communications between the human realm and the other world, were viewed, and on the other hand how broad and expanded the notary office was, which was guarantor of the legal authenticity of facts that to us seem far beyond any evident objectivity, but that, at that time, were valid and necessary proofs of the reality of holiness.


At the end of the nineteenth century, the image of the American Catholic Church aroused great interest, giving rise to important influences in the French intellectual circles, as well as in those Catholic. The fields in which the experience of overseas Catholicism seems to offer a starting point and direction are different: the insertion in a republican and democratic system and a relationship between Church and State carried out positively in a state of separation; the continued commitment towards the question of society and the working class; a constructive concern for culture and scientific research. Thus, in respect to the difficulties at a solution and to the deep rift and open questions that characterize the state of the relationship between the Church and Catholics on one side and the Third Republic on the other, the American lesson seems to offer original and practicable solutions, presenting the picture of a Church which, well inserted, actively participates in the life of society. The «Revue des deux mondes», an important journal with roots deep in
the culture and liberal tradition of the «siècle», seems to accept these subjects positively, proposing repeatedly in numerous articles and from different points of view, the validity and almost pragmatic value of American Catholicism. All this takes place within the sphere of the more general «ralliement» of the journal towards the Church of Rome, which came about as a result of the notable turning-point skillfully effected by Pope Leo XIII by means of numerous encyclicals concerning the overall relationship of ecclesiastic institutions and modern society. In the most acute moment of the Americanist crisis, characterized by the lively debates in the sphere of Catholic influence, apparently resolved with the publication of the encyclic Testem benevolentiae the journal and especially its director F. Brunetière seek to avoid intervention from Rome. Nevertheless, not even the condemnation cuts off the dialogue nor breaks the tight bond set up with the Pope. The Revue, beyond supporting the stance of Leo XIII, persists in confirming and defending, while cohering with positions held in the past, the authoritative and necessary active presence of the Catholic Church within the French society.

Gallas A., Barth e il «mondo cristiano». Dalle conferenze di Safenwill alla II edizione dell'Epistola ai Romani, VIII, 557-590.

The years passed at Safenwill represent a period of intense research for Barth in which he felt a persistent «dissatisfaction» with regard to solutions, even those personal, given to the problem of the Gospel-history rapport. The first edition of the Epistle to the Romans proposes an «organicistic» vision (largely inspired by the work of J. T. Beck), of the growth of the worldly Kingdom. Such a perspective emphasizes the cosmic and universal character of redemption («apocatastasis»), relativizes the «small contradictions» among men in respect to the «great contrast» between men and God, and thus leads to a consistent criticism of the «Christian world» (or Christianity). However, to that must also be added that there arises again the difficulty in formulating differentiated theological evaluations concerning worldly realities, since the organicistic vision, in spite of Barth’s approach of dynamism, indicates an all or nothing relationship between reality already and reality not yet involved in the growth of the Kingdom, and it is incompatible with the use of concepts such as similitude, mirroring, etc. This aporetic situation becomes accentuated by the historic-political events of 1918, so much so that Barth declares that the first edition of the Epistle to the Romans was already out-of-date even before the printing had been completed. The disregard for Beck’s suggestions permits Barth to recover, already during the conference of Tambach, the concept of «similitude» (Gleichnis). Moreover, a concept of analogy concerning God’s intervention is elaborated to the extent, in fact, of arriving at the paradoxical idea of analogy between things totally different. The second edition of the Epistle, following this path, brings an end to the period of «dissatisfaction». For the evaluation of worldly realities the probabilistic theological assertions now become important, as well as the criterion of the «tendency towards the bottom» (the poor, the oppressed, etc.) that is offered to Christendom as decisive by the fact that the eschatological event of the resurrection occurs «at the margin» of the historical event of the death of Christ. There persists the criticism of the «Christian world» which should be considered as an inevitable product of the evangelical message, when this fulfills itself in Time, and in this it is similar to religion. However, this must not make one think that Barth removes any importance from the difference between a Church that sighs after in wait for celestial Jerusalem and a Church that holds a permanent place in this world.

The comparison of the opinions pro and contra the two sources hypothesis presented in this very useful collection does not justify the conclusion established in the final decision by J.B. Tyson, according to whom the hypothesis although «not completely dislodged» would have been «seriously damaged» (p. 452). In fact, from the comparison there arises first of all a substantial convergence among the initial data of the problem, and also a considerable convergence among the methodological criteria set out to follow. The divergences, however, are concentrated essentially on the value of the traditional arguments in favour of the hypothesis which, according to its adversaries, would conceal real and proper logical «fallacies». In reality, although one ought to realize that in B.H. Streeter’s work which has become a classic the traditional arguments were not expressed with all the desirable clarity, they turn out to be valid. Drawn from the material, the formulation, and the order (in reference to which four phenomena are distinguished, two positive and two negative: 1. the coincidence – not at 100%, but of too high an occurrence to be merely casual – present in the order of the triple tradition; 2. the substantial lack of agreement between Mt-Lk, concerning the order, within the triple tradition; 3. the coincidence – here too not at 100%, but too high to be attributed to chance – in the order of the double tradition of Mt-Lk; 4. the practically total divergence, if one excludes the cases in which the order was imposed on the material, between Mt and Lk concerning the insertion points of the double into the triple tradition) these arguments are to be considered fully probative, also when examined separately and in relation to the triple as well as the double tradition. However, in order to grasp the value it is indispensable fully realize that, in a question such as this, purely «objective» and exclusively quantitative arguments that refrain from the effort of considering the intentions behind the choices of each Synoptic are not possible. The editorial activity of the evangelists cannot however be appealed to in the abstract as a principle able to justify whatever type of intervention (as in the case of explaining the structure of Luke as arising from that of Matthew) but rather in the concrete, in light of the interests and procedures of composition characteristic of each of the three authors.


The author attempts to situate Marcion at the center of the controversy over Paul and his doctrine, and therefore in the period between the end of the first century and the first half of the second. The intention of the author is evaluated positively in this note, since one prevalent tendency of research on Marcion is consistent in presenting him as an isolated champion of Paulinism once he had personally and individually rediscovered Paul’s thought. Another tendency is to link Marcion with Gnosticism, even if he is allotted a quite special position. In contrast, Hoffman views Marcion as an opponent of Gnosticism, and proposes to situate him historically in relation to the crisis of Paulinism in Asia Minor, and precisely in the territory in which Paul’s mission developed. Furthermore, Hoffmann depicts Marcion as an exponent of radical Paulinism who intentionally reacted to that brand of Paulinism adopted by Ignatius, Polycarp, the authors of the Pastorals and of Acts, all of whom definitely distanced themselves from the authentic thought of Paul. In order to present Marcion in this way, Hoffmann criticizes the ancient heresiological tradition regarding him (especially Irenaeus and Tertullian), and tries to rediscover in the sources indications of an earlier dating of his lifetime (as a result, he is said
to have lived approximately between 70 and 154, and to have already been active at the turn of the century), Hoffmann also limits Marcion’s activity to Asia Minor, and specifically to Laodicea, where he probably died without ever having stayed in Rome. According to Hoffmann, the letter of Paul to the Laodicians, which is found in the Apostolikon of Marcion, was not a Marcionite redaction of the Letter to the Ephesians, as is commonly held. Supposedly, the actual canonical Letter to the Ephesians was the result of an “Orthodox” rewriting of the Letter to the Laodicians composed by Marcion. The present note attempts to show the inconsistencies in the argument of Hoffmann in favour of a new dating of Marcion: although it is correct to be skeptical of the information about Marcion given in the ancient sources, it is arbitrary to do away with it, the principal sources by following a questionable method, so as to be able to rely either on later sources (the anti-Marcionite prologue of John, the “Marcionite,” prologues of the Gospels; Philastrius) or on sources which very probably do no concern Marcion (Ignatius, Polycarp, the Pastoralis, Luke/Acts). Also unacceptable is Hoffmann’s thesis concerning the Letter to the Laodicians, since he reconstructs the text solely on the basis of guesses and not on that of philology. It is the opinion of this author that, by removing Marcion from the theological circles in Rome during the years 130/160, Hoffmann is unable to situate him historically. It might be possible in the future to pursue an intuition of H. Langerbeck (but it would require a great deal of research) according to whom the theological debate in Rome concerning the relation between God, man and soteriology led many to Gnostic solutions (Valentinus, Tatian), whereas the exasperated and twisted Paulinism of Marcion may have constituted one of the attempts at a solution.

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Ruggieri G., Ecclesiologia ed etica, IX. 1-22.
The present crisis in ethics is traced back to the loss of meaning in Western Christianity which, since the sixteenth century has not been able to guarantee a common form of life for people no longer united by the same faith. To confront this crisis either by means of an authoritarian ecclesiology (according to which the Church would be the sole guarantor of the moral order) or by means of an autonomous human ethics would be insufficient. It is necessary on the one hand to bear the historical burden of the crisis, but on the other to discover the new horizon of the problematic facing ethics. For, this horizon consists of tasks which up until now were never thought of, such as the very conservation of creation and the direction of the evolution of the human species. In order to rediscover the concrete meaning of their proper task, the Churches can draw chiefly from the heritage of Christian hope, in its specificity and difference with respect to the same ethical horizon. That is, the Churches have as their primary responsibility becoming a meaningful sacrament of the human journey. They do this by reminding humanity that the love of the Father is already at work within the historical division between good and evil, and by supporting the burden of this division by means of their great capacity for compassion (makrothymein). This meaningful sacrament, which consists in the concrete existence of the Churches, ought on the one hand to propose itself as a «metaphor» of the final reconciliation; but on the other it ought to live out this eschatological reference through an affectionate «brotherhood» with all people.
This reference to the eschatological hope and to the love manifested to humanity in Jesus of Nazareth implies neither a «fuga mundi» nor a neutral disinterest in the world. But such hope and love is witnessed to by participation in the general efforts of all people who are seeking, in a way which is apparently «non-Christian», a new ethical universalism.

The passage Ezekiel 3,18 which, according to the second biography of Thomas of Celano, Francis might have interpreted at the request of a Dominican theologian, had a long exegetical tradition in the late classical and in the medieval periods. There were two fundamental interpretations of the text which were prevalent, and both were based on the bishop’s role as a «speculator»: on the one hand, the responsibility of pastors for their own faithful was underscored; on the other, the duties of bishops with respect to public officeholders were stressed. In the Gregorian age a new nuance was added, although the traditional exegesis persisted: Gregory VII and his supporters made use of the passage so as to justify the exceptional interventions of those who took on high offices in the Church. But a diverse interpretation of the passage was also in the air: instead of legitimating the duties connected to an office of teaching or of leadership, the passage provided the ground for interventions dictated by the bonds of fraternity which linked the members of the Church. In the years of the pontificate of Innocent, in which Francis lived and worked, all these various uses of the passage were put forward once again along with a further novelty: the verse was utilized by the Waldensian movement to express the right of each person to be conscious of his own responsibilities. However, Francis provided a totally different exegesis of the verse: he removed from it reference to any responsibility whatever to denounce the sinner, and reduced it exclusively to an invitation to sanctity and to consistent Christian living. For, as such, a holy life based on the Gospel embodies the teaching necessary for the sinner. Precisely the consistency of this interpretation with the entire preaching of Francis, grounded as it was on the sequela Christi and on the attitude of service and submission towards all, testifies to the authenticity of the remarks of Thomas of Celano. On the other hand, the latter reveal that the question about the meaning of the verse from Ezekiel was probably put to Francis for a precise reason: in the light of its use both in ecclesiastical circles and in the Waldensian movement, the interlocutor could have intended to make Francis contradict himself or place him in embarassment. In this way, the logion from *Vita II* could constitute a memory, even if only allusive or deformed, of one of the episodes of tension to which Francis was subjected, and which the biographers of the Order later wrapped in a pall of ecclesiastical respectability.

Diverse authors who were opposed to Gregory of Palamas (Niphon, Argirus, Ciparissiota, Gidon, Caleca) report two brief passages from a letter sent by Palamas to a certain Menas. This missive is found neither in the edited works of Palamas, nor in the codices which collect his writings. An internal analysis of the few lines in question permit the researcher to note above all certain assonances and some parallels in those works of Palamas which mark the beginning of the controversy with Barlaam (circa A.D. 1337). One of the two fragments which are recorded by the adversaries of Palamas can be found, however, in a treatise on hesychia and the prayer of Gregory the Sinaite. In the second part of the article, the author
analyses the teachings exposed in these two passages in the light not only of other texts of the Hesychastic literature of the epoch but also of the testimony provided by some antipalamite writers and by persons involved in the palamite controversy (in primis, Acindinus). In this way it is possible to understand what might have been the proper effects the inventories of Pseudo-Simeon and of Nicephorus do not dwell. A brief overview of the results: after having reminded the reader that the goal of the method was to «descend from the mind to the heart», some psycho-physical phenomena are analysed which accompanied the practice-manifestations of heat, visions of light, interior stirrings, and the like.

Tierney B., Conciliarism, Corporatism, and Individualism: the Doctrine of individual Rights in Gerson, IX, 81-112.
This article analyzes the often-proposed hypothesis about a relationship between the thought of Jean Gerson and the founding of a theory of individual rights in the Western intellectual tradition. Nevertheless, the background of Gerson’s writings is conciliarism, and not (as has always been said), nominalism or moral theology. Starting from Paul’s idea about the community of the faithful and the individual person, Gerson develops the main goals of the conciliarist theologians. This way we can see the birth of an idea of ius belonging to every individual, in Gerson’s view clearly from the point of view of ecclesiology. Here we have a clear consistency between spiritual writings and the homilies of an earlier period. Conciliarism must be considered in order to understand the history of the idea of individual rights, together with other elements.

Ferrari S., I sinodi diocesani di Angelo Giuseppe Roncalli, IX, 113-134.
From the systematics and the structure of the constitutions contained in the synods celebrated by Roncalli in Venice (1957) and in Rome (1960) comes out a consideration of the canon law, that exploits its nature and pastoral function, and that follows the tendency of John XXIII to consider the pastoral entreaty as dominant principle for the whole being of the Church. The judgement on the content of the synods is complex and articulate: one should stress the importance that they give to the constitutions concerning the clergy, which are developed in a way, that follows essentially a tridentine viewpoint, and that seems to become clearer with the moving of Roncalli from Venice to Rome; the recognition to the laity of a «special officium» within the Church and the exploitation of the apostolate of laity becomes relevant, although the latter remains in a subordinate position to the ecclesiastical apostolate; it is a little surprising, in the Roman synod, the silence on the subject (which is very important) of the Pontiff (Pope) as bishop of Rome; this silence might find an explanation in the relationship between vicariate and Roman Curia, (which has not been very easy). In both synods a difference between the basic intuitions and the indications of the method, with which they should be fulfilled, seems to come out; this difference might be the expression of a deeper division, that exists in Roncalli’s thought, between prophecy and project.

Ruggiero F., Il problema del numero dei martiri scilitani, IX, 135-152.
The most serious and still much debated textual problem of the Acta Martyrum Scilitanorum, the most ancient Latin Christian text, concerns the number of the martyrs. In fact, almost all the known codices present three lists of the imputed Christians. The first, in the incipit, names three accused; the second list, reported
in the decretum recited by the judge, records six imputed, «and others» (et ceteros) not specified more precisely; the third list, contained in the proclamation of the public crier, reports twelve names among which there are included the six accused mentioned in the second list. The «et cetera» of the second list, therefore, seems to have to refer to the six Christians whose names are recorded only by the public crier. However, not only the particular regarding the «et cetera» but also the proclamation of the public crier (which appears to be simply a repetition of the decre\- tum of the judge) are generally considered to be elements which, if not certainly spurious, are at least dubious. This judgement is based on a series of reasons which are of a juridical and procedural nature. The reliable Greek translation of the Acta which is still available does not offer any information which might illumine in a significant way the question concerning the number of the martyrs. Another path of research entails the analysis of the martyrlological tradition, which however is quite extensive, complex and at times contradictory. So, after presenting a detailed examination of the texts, the author tends to believe that, at the present stage of the documentation, we cannot surely say the exact number of the martyrs; perhaps only an adequate development of the studies in hagiographical field will permit to solve this and other problems of textual-hagiographical critic.

Melloni A., Storiografia e storia dei rapporti chiesa-società in Italia, IX, 153-165.

The recent book on La chiesa e il potere politico dal medioevo all’età moderna edited by G. Miccoli and G. Chittolini is a good sample of the Italian research on Church History: some articles offer interesting reviews of its present status. This volume reveals the main methodological problems of its future development: papa\- cy is often a factor of periodization, because of the lacking of instrument concerning particular communities; economic and social trends must be seen not only as an institutional reality, but also as the product of subjective efforts of the anonymous believer; the political and institutional correlation between Church and society; some quantitative analyses need further development; «micro-history» seems sometimes a shadow. Some big chapters of historical research are defective – as history of popular spirituality or history of canon law: this seems to be mainly a problem of Italian Church History as a whole more than a book’s lack.

Pazzini D., La critica di Cirillo Alessandrino alla dottrina origenista della preesistenza delle anime, IX, 237-279.

In chapter nine of the first book of In Ioannem, Cyril of Alexandria reports a text containing the opinion of some supporters of the teaching on the pre-existence of souls. The text is organized in two parts. The first comprises an explanation of the cause of the fall of pre-existing souls: the surfeit of the good: ὁ Τῶν ἀμεινόνων... κόρος. This expression can be found neither in the documents of the Origenian controversy at the end of the fourth century nor in Didymus. But it is similar to expressions of Origen (P’Euch 29. 14; P’Arch 2. 9. 2: laboris taedium in servando bona) and in that condemned by the Synod of Constantinople in 543 (first Anath\- ema). The second part consists in a collection of biblical testimonies in favour of the pre-existence of souls. Some of these belong to the Origenian dossier (Ps 118: 67; Rom 7: 24); but one testimony, Jn 1: 9 (“The true light which illumines every man who comes into the world”) is to be found neither in the references provided by Jerome, Epiphanius, Theophilus and Didymus nor in the works of Origen which we know. The possibility cannot be excluded that the exegesis of Jn 1: 9, as an af-
firmation of the pre existence of souls (the man who comes into this world has his origin in another world), was developed in the years subsequent to the Origenian controversy, that is, between 400 and 425-428, the latter being the probable date of the commentary of Cyril on the Gospel of John. Cyril in fact engages a quite amply argued contestation of the teaching concerning the pre-existence of souls. He includes modes of argumentation which had already been put forth by the critics of this teaching during the third and fourth centuries: if the body is a punishment for the sins of the pre-existing soul, it results that the account given in Genesis concerning the goodness of creation is false, and the teaching in resurrection is a vain one. Yet Cyril neglects other modes of argumentation: the critique of the allegorical interpretation which views the garments of skins mentioned in Gen 3: 21 (“The Lord God made for Adam and for his wife garments of skins, and clothed them”) as the body created after the soul had sinned; the critique of the presentation of angelic functions as the fruit either of the reward or of the castigation of rational beings. Cyril criticizes the teaching on the pre-existence of souls chiefly from a different angle of vision: that provided by redemption. Human beings along with their bodies are already participating in the last judgement of God (2 Cor 5: 10: “We must all appear before the judgement seat of Christ, so that each one may receive good or evil, according to what he has done in the body”), and for this reason it makes no sense to presuppose a pre-temporal event which everything has already happened and which cuts short or limits the fundamental option of one who lives in the condition or in the state of expectation. Moreover, the fact that the human body is destined to be a sacrifice offered to God (Rom 12: l, “present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship”) reveals the most profound meaning of the body, its value and its role in the salvific plan. Finally, this plan makes it impossible to maintain an interpretation of evil as hereditary (Jn 9: the man born blind); the salvific plan shows that one should discover in the human state of mortality not the expression and the proof of a preceding offense, but the instrument of the redemptive intervention of Christ.

Potestà G.L., Tempo ed escatologia nel medioevo, IX, 281-299.

During the Middle Ages the Bible was considered in the West as the theological locus in which once could decipher the meaning, the course and the end of history. As recorded and prefigured in the Scriptures, history presents itself as sacred history, history of the events of salvation. In the Bible history finds its own intelligibility: there the tempora and the aetates are rendered recognizable as so many stages of a route traversed by the initiatives of God within the time of human beings. Against this background, the vision elaborated by St. Augustine stood in the forefront throughout the Middle Ages. Among the distinctive characteristics of the Augustinian model are the following: the twofold division of history (in three periods or in six ages, corresponding to the six days of creation and to the six ages of the human person); the conviction that history has reached its fullness at the moment of the incarnation of Christ (from which derives the concept mundus senescens); the firm rejection of the millenarian perspectives widely diffused in primitive Christianity. Although the vision of history and of eschatology transmitted by St. Augustine remained absolutely prevalent, nonetheless there were elaborated, in the course of the Middle Ages, other concepts which proffered accentuations, modifications and corrections of considerable theological relevance. In the light of the findings of more recent historiography, this essay considers in particular the positions of
John Scotus Erigena and of Joachim of Fiore. Erigena pushes to its extreme consequences the ideal of concordance (which is already noticeable in Augustine) by aiming to connect in the closest possible manner the neo-Platonic scheme (proodos-epistrophè) and the biblical revelation. John Scotus distances himself from Augustine, whom he greatly venerated, with regard both to the doctrine of creation, by de-historicizing the account of the six days, and to the eschatological concepts, by criticizing their anthropomorphic connotations. In the writings of Joachim of Fiore, the Augustinian paradigm is subjected to a strongly apocalyptical pressure. The fundamental divergence of their visions is detected in their way of conceiving the relationship between the “already” and the “not yet” of the history of salvation: whereas for Augustine all of the prophecies have been realized in Christ, Joachim is oriented towards a future time, on whose imminent installation the full clarificatio of the Scriptures will depend, as will the completion, brought about by the Holy Spirit, of the divine promise which is announced in them. For this reason, Joachim attributes particular prominence to the expectation of the future age of terrestrial peace. Even if carefully constricted expectations of a chiliastic nature were never totally absent in the exegetical tradition of the Middle Ages, Joachim seems to have attempted to provide them a solid doctrinal foundation by reinterpreting Rev 20 in a millenarian fashion and thereby breaking the ancient and explicit “Augustinian taboo” (Lerner). Beginning with the 13th century, in the wake of the introduction of the libri naturales of Aristotle in the West, philosophical investigation constructed a proper ambience in which the same notions of time and of history were rethought in relation both to the process of becoming and to the cyclical motion of the planets. In the theological field the Augustinian paradigm no longer was viewed as the undisputed position, insofar as the vision of Joachim was being diffused, chiefly in the works of the members of the Franciscan Order. The complexity of the doctrinal impulses which were in play becomes quite clear in the writings of Bonaventure of Bagnoregio, which can be interpreted as a precarious attempt to propose a point at which the two lines could meet. In effect, Bonaventure employs in Collationes in Hexaemeron a subtle trace of the vision of Joachim in order slightly to enliven the traditional position of Augustine.

Trinchese S., Presso le sorgenti, IX, 301-341.

The experience of A.G. Roncalli at Propaganda Fide lasted from late 1920, when he received the call to Rome and accepted it after much painful hesitation, to the middle of 1925, when he left Italy after being named apostolic visitor to Sophia, a post which he filled for almost ten years. During his active involvement at Propaganda Fide, whose offices were centralized in Rome as a result of the papal documents Maximum illud (1919) and Romanorum pontificum (1922), Roncalli formulated an ideal of Christian mission which was quite innovative with respect to the traditional scheme bound to two concepts: mission and colonialism. In this way, Roncalli realized the project of Benedict XV and of Cardinal van Rossum to create a dynamic and efficient missionary office, but he was also inspired by a concept based on the need fully to appreciate the initiatives of the local Churches. The bold modification which Roncalli made of the concept plantatio ecclesiae became evident in his missiology. This is true despite the fact that his ideas were in evolution and that his comprehensive ideal of missionary activity was not completely developed on account of the fetters imposed by the ecclesial language of the time. The latter was dominated by the restraints of an outdated missionary deal linked to the
“exportation” of Western culture and to the insistence on a Christian frame of mind. Roncalli expressed his missionary ideal chiefly in the bulletin entitled “La propagazione della fede nel mondo” which regularly appeared from the year 1923 and was modelled along the lines of the French journals «Annales des Missions» and «Missions Catholiques», as well as influenced by some minor yet interesting German initiatives which were principally linked to the circle of Aachen (Xaveriusverein). Roncalli was the sole animator of this bulletin which presented articles often quite emphatic and apologetical alongside precise statistics on the collection of diocesan funds. Such statistics were at the time the primary goal of the bulletin, and for historians of the Church in Italy they are useful in understanding the differences among the dioceses, at least with regard to financial activity on behalf of the missions. Roncalli’s activism provoked rather strong reactions from the organism, at that time autonomous, which was called the Unione missionaria del clero and was founded and directed by Fr. Paolo Manna and by Bishop Conforti of Parma. Such reactions were offset only in the late part of 1924 when some rather positive statements were made by Fr. Enrico Rosa of Civiltà Cattolica. The salient features of the bulletin of Roncalli were its choice of language which was quite open and direct and thus foreign to the official rhetoric of the Curial offices, and its introduction of new themes which were aimed at interesting the faithful in missionary activity. The vision of the mission of the Church was pronouncedly historical, and therefore aided the faithful to comprehend the challenges facing the missionaries. The «secret of the success», as one of the articles was entitled which appeared near the end of Roncalli’s tenure at Propaganda Fide, lay precisely in the fidelity of the bulletin both to the principles which inspired the renewal of Catholic missiology and to the means of applying of this vision to an historical context which was radically changed after World War I. Having been relieved in 1925 in a way which was quite unexpected, “promoted” to the apostolic delegation in Sophia, and raised to the dignity of a bishop, Roncalli had to abandon not only the bulletin but also the organization of an interesting exhibition on the missions which was requested by Gasparri and by Marchetti Selvaggiani. Roncalli’s successor at Propaganda Fide was his colleague from Bergamo, Luigi Drago who remained in office until 1928 and who then became bishop of Civitavecchia.

Miccoli G., Aspetti e problemi del pontificato di Pio XII, IX, 343-427.

The author offers a review of the more recent works relative to the pontificate of Pius XII, many of which were published as a result of the debate, which began early in the 1960’s concerning the behaviour of the Pope with regard to the crimes of the Nazis. Special attention is dedicated to the historiographical reconstructions and the editions of sources. In the first place, the author notes in diverse publications, which are pointed out as examples not to be followed, the persistent reliance on polemical and apologetical viewpoints; the latter attribute to what is to be an historical investigation the character of a legal procedure aimed at absolving or condemning the activity of the pontiff, rather than at clarifying its true development and demarcating its reasons and its effects. At the same time, the imprecisions and errors are highlighted which repeatedly arise in these volumes and can be traced to the scarce or erroneous use of the documentary material which has steadily been accumulated and has enabled scholars to arrive at a genuine understanding of the facts. Then the author analyses some methodological problems which have arisen from publications based on more careful and more informed scholarship. The au-
The author adheres to the thesis that it makes little sense in the field of historical research, to consider whether Pius XII could have done something different than what he actually did, and then of judging the action of the Holy See on the basis of the same conception of the role which it ought to have played. Moreover, the author points out that historians must distinguish between the necessity of taking into account the points of view of the subject studied and the act of being convinced or not by the optic of the subject. If the second method were to be adopted, the judgement of the historian would be reduced to a mere affectation of the judgements which the protagonists are said to have made of their own activity. This does not mean that this optic is to be evaluated on the basis of the presuppositions of historians, so that they simply succeed in opposing one opinion to another. Rather, it means that the historical judgement has a precise character which grounds history as a critical discipline: by taking into account the intentions of all of the protagonists, and not solely of one, the historian measures the result of their actions in a certain regard.

In this way, the historian arrives at grasping the possible discrepancy between the intentions and their outcomes, and at identifying the significance of the interventions of the protagonists for the comprehensive development of their society. On the basis of these methodological perspectives, the author then affronts some of the problems posed by the recent research on Pius XII. Particular attention is devoted to the policy adopted in the last years of the pontificate of Pius XI, in whom, as many sources evidence, the consciousness arose that priority had to be given to a condemnation of Nazism, insofar as it was considered the central problem for the Church and for its mode of presenting itself in the eyes of humanity. At the start of the pontificate of Pius XII, the intuition concerning such a priority was lost, so as to pursue the route of diplomatic dealings undertaken in defence of the areas of social power which were retained by the Church in Nazi Germany. A further aspect which is examined carefully is the relation established during the war between the Holy See and the national episcopates, so as to clarify the information which Rome had at its disposal in determining its own action: the research which has been carried out shows that there was a regular flow of news even with regard to the atrocities committed by the Nazis in different countries, so that it proves to be quite open to discussion that the editors of *Actes et documents du sanct siège* chose to delete some of this documentation. Finally, the question of the behaviour of the Church towards the antisemitic persecutions is amply discussed. While stressing the difficulty of untying the knot completely, the author makes it clear that the positions of the Catholic hierarchy cannot simply be explained in terms of the constrictions and the terrorism exerted by the Nazis. A factor which illumines the stances of the Church was the persistence of a mentality favorable to the discriminatory civil laws enacted against the Jews, as well as a resigned and painful acceptance of the idea that an inevitably sorry destiny weighed upon the activities of the people who had practised deicide. Therefore, the tradition of Catholic antisemitism, which obviously is not to be confounded with Nazi racism, is indicated as an explanation not only of the silence of Pius XII but also of the existence of systems of thought and of a comprehensive culture which rendered the holocaust possible.


The author sets out to analyse the significance which the term “person” enjoys in the field of Canon Law by showing in two different instances the difficulty involved in giving it a correct interpretation. On the one hand the term is complex, in that
in it diverse disciplines encounter and conflict with each other – anthropology and law, systematic and moral theology. On the other hand the term has not been perceived in a consistent manner throughout the centuries, and has in fact assumed diverse connotations from the time of the primitive community to the code of 1983. The essay comprises two parts: in the first an investigation is made concerning how the ecclesial society understands not only who is a “person” but also what the term “person” means; in the second part the attitude of Canon Law with regard to those who are outside the Church is examined, so as to evaluate if and how the status of being a “person” is attributed to them. By reviewing the canonical tradition and contrasting it with the understanding of modern political philosophy concerning the natural rights of the human person, the author arrives at the conclusion that the Code of 1983 is much more successful in clarifying the definition of “person” than was that of 1917; this improvement can be attributed in part to the more sophisticated philosophical insights of Vatican II. In the present Code the term does not indicate the human being, according to the accepted meaning provided by anthropology; nor does it indicate a member of the Church, according to the accepted meaning adopted by theology. Rather, from an eminently juridical perspective, the Code defines a “person” as a subject of rights and obligations who is constituted as such by baptism. In order to determine the attitude of the Code towards non-Catholics and non-believers, the author provides a brief review of the positions which were adopted within ecclesial circles throughout history; these vary of course from tolerance to the spirit of the crusades, and from forced conversion to respect for conscience. Particular attention is then granted to the manner in which, from antiquity to modern times, Canon Law has established the juridical status of the “others”. In the course of this analysis, considerable space is dedicated to a comparison between the code of 1917 and that of 1983, in order to demonstrate that in the latter uncertainties, ambiguities and oscillations are to be found. After reflecting on the efforts made by the Church in the course of the centuries to discern the notion of the “person”, the author concludes with a warning: it should not be forgotten that the basis of all these efforts consists in a fundamental text, the Gospel, which is not a juridical codex but an appeal to fraternal love.

Hudson W.V., Papal, Episcopal and Secular Authority in the Work of Marcello Cervini, IX, 493-521.

Marcello Cervini (1501-1555) was one of the most important personalities of the Catholic reform in the 16th century and during the Council of Trent. Cervini lived and worked as a member of the Roman Curia, and was created Cardinal, episcopal administrator and representative of the pope during the first sessions of the Council of Trent. For a few months, in 1555, he was pope. A study of his correspondence and letters written before he became pope reveals his idea of authority: Cervini thought that the pope had a “plenitudo potestatis,” the source of every ecclesiastical authority, while acknowledging that the power structure of the early Church was different. Concerning bishops’ authority, Cervini saw in them a secondary jurisdictional authority that must be exercised in order to reform the Church. In the relationship between ecclesiastical authority and civil power, the Church has an exclusive power in the spiritual realm, and the State has the duty to stay out of that realm and to intervene on behalf of the Church – when requested by the Church – through the secular arm.
In general scarce attention is given to what is affirmed in *Lumen Gentium*, 23 concerning episcopal conferences. There it is stated that these conferences ought to be oriented to the activity by which divine Providence guides the Church. The episcopal conferences are therefore to be understood as historically determined means by which the essential nature of the Church itself, and especially its Catholicity, takes on an institutional form. Such conferences are not simply intermediaries between the center and the periphery of the Catholic Church; rather they express the same bond which in antiquity united the Churches which had a common origin, in a way similar (*simili ratione*) to that which gave rise to the patriarchates. The episcopal conferences, like the analogous groupings of local Churches which have taken place in the history of Christianity, actually manifest “the Catholicity of the undivided Church” (*indivisae Ecclesiae catholicitatem*). Therefore, even if the episcopal conferences, insofar as they are determined by history, ought to be guided by ecclesiastical law, they nevertheless give expression to an inherent aspect contained in the divine institution of the Church. At present they constitute the form which the episcopal ministry assumes so as to respond to the imperatives of Catholicity. This means that the ultimate basis of the episcopal conference sought to be found in the “Catholic” nature of the Church which embraces the collective diversities of humanity itself. Western ecclesiology does not possess an official terminology by which to designate the totality of the local Churches over which a conference exercises its *episkope*. This lack of a proper term might be understood as a historical residue which, for example in the era preceding Vatican I, contributed to the then prevalent suspicious reaction to the national Churches (Gallican, Anglican...). In any case, since the meaning of “episcopal conferences” entails a grouping of bishops, it is quite understandable that in the West this phrase is often used as a springboard to a discussion of episcopal solidarity rather than as a stimulus to reflection on the communion existing among the interested Churches. It becomes evident that a theology is needed which stresses the *coetus ecclesiarum* as the basis of the *coetus episcoporum*. This need explains why the concept of ecclesial unity is often treated by exclusively concentrating on the universal dimension of such unity without attention to its intermediate dimension, that is, to the solidarity among the local Churches. On the other hand, if the basis of the conferences is the Catholicity of the Church, it is imperative not to reduce this Catholicity to a simple geographic expansion of the Christian community. Instead, the term Catholicity inherently entails the dynamism of the grace to which the Church is bound, so that it can transmit divine salvation to the great cultural, socio-political and racial arenas in which the destiny of humanity is worked out, for good or for evil. The particularity and complexity of these arenas prohibits that all ecclesiastical matters can be thought through, regulated and directed on a universal scale. This principle can be illustrated by the case in which either a patriarchate in the east or an episcopal conference in the West makes a formal pronouncement, that is, one determined by an official decision which is binding for the interested Churches. Even if one cannot affirm that this pronouncement is an act of the episcopal college, it must be admitted that it is an act posited in the episcopal college and not only on the part of some bishops. To describe such a pronouncement only as an *affectus collegialis* would mean to ignore the weight of Catholicity which has been put into action.
Fantappiè C., *Per una rilettura del sinodo di Pistoia del 1786*, IX, 541-562.

The recent study of Pietro Stella (*Atti e decreti del concilio diocesano di Pistoia dell’anno 1786*) provides a fundamental resource for understanding one of the most important episodes of religious reform in the eighteenth century. The author has researched the doctrinal sources, and reconstructed the ideas then in vogue which converged in the synod. By concentrating on the historical and pastoral context of the diocese of Pistoia, and especially on the programs of reform undertaken by the bishops Alamanni, Ippoliti and Ricci the author is led to formulate the relationship between the norms of the synod and the pastoral practices of the time in terms quite different from those proposed by traditional historiography; in fact, Stella modifies some of his previously held positions. This work thus obliges scholars to examine in a critical way the writings of the theologian Pietro Tamburini regarding the synod. Stella highlights the important involvement of the parish priests who presented many pastoral proposals which were included in the acts of the synod. In the light of this study, the Synod of Pistoia in 1786 appears not only to have reflected the Jansenistic ecclesiology then prevalent but also to have been an attempt to consolidate the process of radical reform of ecclesiastical structures which Bishop Ricci accomplished with the support of Grand Duke Peter Leopold.


The essay examines the actual situation of ecumenism as it is manifested in some recent publications and in reaction to them. The rejection of the Final Report of the ARCIC commission has demonstrated that when a document, which registers the substantial agreement concerning the questions at the basis of the separation between the Churches, also calls for a qualitative and practical change in the relationships between them, then it is not accepted. Likewise, the vast echo caused by the proposal of H. Fries and K. Rahner, who maintain that a concrete decision is possible today regarding the establishment of a communion at the altar as well as in the pulpit, clearly shows that the impasse in the ecumenical situation can be overcome only if the Catholic Church adopts a path which goes beyond the privilege, advocated in the past twenty years, to formulate documents of consensus. After inspecting the horizon of the ecumenical discussion, it can be ascertained that there are two types of theological production which stand out. On the one hand there are a series of proposals, often contradictory and quite diverse with regard to their specific content (C. Duquoc, O. Cullmann, G.A. Lindbeck), which seem nevertheless to consecrate the status quo in the relations between the Churches. This is true, even if these proposals permit the status quo to exist in a positive and pacific manner. On the other hand there are publications (E. Schlink, J.-M.R. Tillard) which seem to envision effective ecclesiologies of reconciliation, in the face of which the actual situation appears to be an unjustified and therefore unnecessary delay. In contrast to these two types of theological perspectives, or in conjunction with the one or the other, there also exists a tendency in the contemporary discussion to exonerate the Churches, as it were, from responsibility with regard to a decision about ecclesial reunification, and to present the latter as a reality to be achieved only in the eschatological times. The question which is emphasized at the end of the essay is that concerning the methodology employed in the formulas of consent. Clearly theologians must become aware of a new “situation of the Spirit” (Rahner), which henceforth renders improbable any claim on the part of any ecclesial community to master “conceptually” the position of another.

Acacius was bishop of Caesarea in Palestine from 340 AD until his death in 365 or 366. Around 340 or 341, Acacius wrote an essay against Marcellus of Ancyra that he most probably read in public during the council of Antioch of 341. This text has not been studied yet. The main theological idea of Acacius in this text is that the Son as “image” is exactly the same as the Father, except for one element: the Son is not generated. Marcellus had said that the “image” of God (Col 1:15) is the incarnated and thus visible Christ. Starting from the nature of the Son as image, Acacius concluded that He had his own existence, but He was subordinated to the Father. Acacius belongs to the same theological tradition of Eusebius of Caesarea, but shows a specific theological terminology and provides the debate with advanced and complex argumentation.


The Bible Jewish exegesis in general and the medieval one in particular have settled how Bible texts should be read and interpreted. In this sense the said exegesis has to be qualified as «Jewish». The fundamentals which inspired the medieval Jewish exegesis are the *peshat*, that is plain or literal interpretation, and the *derash* ones, this last being a homiletic or *aggadic* interpretation. Among the great medieval exegesis, the best known and popular was Rashì of Troyes (1040-1105), who states openly that he is interested in the sixth level, *peshat*, of the text. However, he also appears to underline the *mishradic* interpretation, which – though openly cited – is utilized by the afore-mentioned Rashì to understand more fully and rightly the *peshat* meaning of the Bible text. Thanks to an illustrative analysis, mainly drawn from Exodus, the author explains the character of Rashì’s biblical hermeneutics, whose comment is not only a literarian-philologic one, but also an interpretation of the historical and theological aspects of the Scripture. The main goal of the *peshat*, as it has been suggested by Rashì, is however pursued in this work with a critical consciousness, that is different from the modern one. The above cited comment is mainly a «Jewish Comment», that is to say an evaluation and judgement of the facts stated in the Bible, as they have been understood and interpreted by a great exegete and master of Judaism, who carried on faithfully its oral tradition (*Toràh shebe’ al pé*).


In the thirteenth century the theme of the Decalogue became an object of renewed attention. This is quite evident in philosophical and theological reflection, where the relationship between the natural law, the Mosaic Law and the Evangelical Law was the subject of much debate. But interest in the Decalogue was also manifest in pastoral practice and especially in relation to the confessional, for the analysis of the ten precepts furnished a detailed casuistry of sin. The preaching, and particularly that of the mendicants, was influenced by the theme of the Decalogue. The exploration of a corpus of texts which comprises various *collationes de decem praeceptis* (Thomas, Bonaventure, Aldobrandino of Toscanella, Ugo of Prato, Iacopus of Losanna, Raimond Lullo) and other isolated sermons on the theme of the Decalogue proves to be quite revealing. The task of preaching was evidently
a crossroads where theological reflection and pastoral practice met. Thus, a study of this preaching offers an interesting observation point from which one can verify the diffusion and the circulation of the relatively new topics. The preaching on the Decalogue appears to have been an essential element in a renovated catechetical program, the main purpose of which was to illustrate the foundations of Christian morality.

Meier J., *El episcopado en las Diócesis del Caribe (1511-1655)*, X, 57-76.

Because of the religious reforms brought about in Spain at the end of the fifteenth and at the beginning of the sixteenth century, the mission and the foundation of the Church in the West Indies required suitable personnel. The political functionaries of the Church attentively examined the moral qualification of the priests and brothers who were to be sent there. Especially severe criteria guided the selection and the nomination of the bishops. The long process of nomination was regulated by the law of patronage, and the Roman Curia exercised a minimal influence. This complicated procedure and the vast distances involved brought it about that for long periods of time the bishops were absent from their American dioceses. On the island of Santo Domingo the ratio between residence and absence was 2 : 1. The dioceses of the Carribean enjoyed little prestige. Only on rare occasions were resident bishops of Spanish dioceses translated to them. Much more frequent were the translations of bishops in the opposite direction. The archbishop of Santo Domingo generally determined who were to be consigned to other dioceses such as those of Bogotá, Quito, Cuzco or La Paz. San Juan de Puerto Rico and Santiago de Cuba had the lowest rating on the scale of preference. The mission of the bishops was to direct and administer the dioceses, and to look after the common good of the clergy and the spiritual needs of the faithful. The bishops could hardly have reflected on their special obligations towards the aboriginal population, since the Indos quickly disappeared from the greater Antilles. Nevertheless the bishops failed to show sufficient zeal with regard to the slaves. After the Council of Trent (1545-1563) and, respectively, after the Junta Magna (1568) an evident intensification of the spiritual direction of the dioceses could be observed. Indeed regular and systematic pastoral visits were undertaken by the bishops. This development reached its culmination at the beginning of the seventeenth century. At this time the three dioceses of the Caribbean were governed by bishops of the Order of Preachers: Agustín Dávila y Padilla, Santo Domingo (1599-1604), Martín Vasquez de Arce, Puerto Rico (1599-1609) and Juan de las Cabezas, Santiago de Cuba (1602-1610).


After sixteen centuries of Christian antisemitism *Nostra Aetate* 4 has represented undeniably a historical turning-point in the attitude of the Catholic Church towards the Jews. It was John XXIII who, after having eliminated any reference to the Jews’ wickedness from the Good Friday liturgy, and blessed the Jewish brethren leaving the Temple, told Cardinal Bea to prepare the draft of a declaration concerning the relationships between the Church and the Jews. The course of the council decree was very tormented and the final text of *Nostra Aetate* shows apparent limits; it forms however the watershed which once and for all prevents from going through the past routes again. The only very grave lack concerns the request to the Jews for forgiveness from the Church but so far this exigency has remained outstanding. The twenty years following the promulgation of the NA were characterized
by the (delayed) issue of the *Orientamenti e suggerimenti per l’applicazione della Dichiarazione conciliare* (1st December 1974), and the *Sussidi per una corretta presentazione degli ebrei nella predicazione e nella catechesi della Chiesa cattolica* (24th June 1985) and finally by John Paul II’s visit to the synagogue of Rome (13th April 1986). In spite of the persistence of still inadequate formulations, these events bring into evidence the new certain achievement of a new and irreversible doctrinal tradition concerning the relationships between the Church and Israel. In any case future perspectives of the Jew-Christian dialogue will have to take into account the indomitable dissymmetry between the parts, which reveals radically towards Jesus. The problems which are going to be considered in the years to come are basically three. The first one arises from the acknowledgement that the Church and Israel, even though separate, form one people before God. Then how should we consider today this unempirical country of Israel, that has stumbled but is still loved by God and will be saved, and make up – together with us – the only people of God? The problem of finding an adequate criterion to recognize it (the religious Israel? The Israel which is still waiting for the Messiah?) is not closed at all. The second matter consists in the exigency of reconciling the New Testament firm belief that, at least implicitly, we can be saved only believing in Jesus Christ with the acknowledgement of the Jewish salvation line. The third question concerns the mission of the Church towards Israel: it is necessary to regain the Pauline categories of jealousy and emulation, in order to proceed over the simple rejection of an undue proselytism. Probably the Church has not got a mission towards Israel as it has toward the other peoples and can only play the game of emulation before Israel to arouse its jealousy in view of the *pleroma*.

**Menozzi D., *Il sinodo sui laici e i «nuovi movimenti»: il «caso Lazzati»*, X, 107-128.**

The writer examines here the debate which took place at the synod on the lay brothers in 1987 and was concerning the «new movements». He shows how the overemphasis given to their role did not regard only the preference for an instrument of evangelization or a particular Christian presence in the world, but, more radically, a comprehensive ecclesiological perspective – the possibility of self-government of the local Churches – and a theological matter (the believer’s attitude towards the modern secularized society). In the months following the synod, these problems as a whole found a peculiar expression in the conflict which exploded into the Italian Church with reference to the historical interpretation of one of its most representative figures: Lazzati, recently dead. The writer tries to understand the main aspect of this conflict, appealing to the instruments of the historical-critical method, even though, owing to the nearness of the facts discussed, the field of the documents on which it can be applied is reduced only to the journalistic sources. It is so possible to reconstruct at first the chronology of the «case Lazzati», from the first signs to its formal conclusion, which does not seem, however, to have solved the problem at its roots. Then the author explains the various interpretations of the matter, which have been proposed by the many observers of the Italian ecclesiastical reality. Finally some comments are made, tending to underline how both Lazzati’s advocates and detractors have made an instrumental use of the historiographic method in support of set up beforehand thesis. In any case the interventions from those fields which have started the polemics against the personage appear to be more deeply conditioned by direct practical and political interests. In fact their historical reconstruction seems dictated by the purpose of attempting the historical foundation of
an ideology that makes possible to introduce the positions of the pre-councilian intransigent attitudes in the Church, without institutional breaks, and replacing the disqualifed lefervism as opposition to the ecclesiastical renewal.

This study presents the recent book of Jacques Vermeylen, professor at the Centre for Theological and Pastoral Studies in Brussels: *Le Dieu de la Promesse et le Dieu de l'Alliance*. Le dialogue des grandes intuitions théologiques de l'Ancien Testament (Coll. Lectio Divina 126, Paris 1986). In fact, the book comprises a complete theology of the OT. The author treats the major literary traditions and the principal books in their chronological order, and in each case draws out its particular theology. For the sake of brevity, it can be said the two great theological currents cut through the Bible: a sacral stream of thought which accentuates the absolute initiative of God, and a prophetic stream of thought which emphasizes the responsibility of the human person. The Jahwist tradition (=J) is the initiator of the sacral motif which one finds, for instance, in the ancient Proverbs, the priestly tradition (= P), the optimistic prophets of the Persian epoque (Deutero and Trito Isaiah, Haggai, Proto-Zchariah, Joel and Obadiah), the radical theology of the Poor of Jahweh (the redaction of the Pentateuch, the collection Josuah-Kings, Chronicles, Nehemiah and Esdras, diverse re-readings of the Prophets and of Job), the greater part of the books of Wisdom deriving from the Hellenistic era (Tobit, Psalm 119, Sirach) and finally the apocalyptic literature of the low period (Zechariah 9-14, Judith, Esther and Daniel). All of these writings share a pattern of thought which is sacral: 1) The free and sovereign choice of Jahweh contradicts all human logic. One might call to mind, for example, the scandalous election of Solomon, the younger son and the son of an adulterer. 2) The cosmic order is unshakable with its guaranteed stability and its unalterable changes (Gen 8:22). From the vertical point of view, the Garden of Eden is placed at the centre of the world, just as the tree of life is in its middle (Gen3:3); the sinful human being is relegated to the periphery (Gen 3:24).
3) The social order is equally willed by God. The King occupies the summit of the hierarchy (the vertical order), just as the Temple stands at the centre of the earth (the horizontal order). Here below, the just and the impious receive reward or punishment. Social differences are part of the plan of God who gives riches or poverty as He wills. The second major theological motif is represented by the great prophets who urge conversion (Amos, Hosea, Isaiah, Micah, and then Nahum, Jeremiah, Habakkuk and Ezekiel), the deuteronomist school and the theology of the Small Remnant of Israel (the first redaction of Job, Jonah, Ruth, Lamentations, some penitential Psalms and the re-readings of the great Prophets). This is the most original part of the message of the Bible. This theology highlights human responsibility and a genuine dialogue of the human person with God: 1) The decisive meeting with Jahweh takes place in profane life (and no longer in the sacral sphere) and in social relations. The cult preserves its symbolic value only if it is based on justice. God takes the part of the weak and the oppressed (Am 5:21-24; Is 3:14-15 and 10:1-3). 2) With regard to foreign policy, the prophets of conversion recommend faith in Jahweh. There is no longer an automatic guarantee for the stability either of the Temple or of the King. 3) The same attitude is suggested with respect to personal fidelity to the unique God and the abandonment of all idolatrous practices. Acceptance of the sovereignty of Jahweh presupposes the rejection of Baal and the observation of all the practical rules governing the bilateral Covenant.
The author examines the cohesive yet diversified development in the relation between the Church and society in the decades which preceded the arrival of the French Revolution in Italy. First of all, it is emphasized that at the beginning of the 1760’s the phase came to an end which was marked by a peaceful ordering of the relations between the political forces and the ecclesiastical organization; although this arrangement was not without certain contradictions, it did dominate the first half of the century, and reached its culmination in the concordant politics favoured by Benedict XIV. This historical transition was caused by the spirit of ecclesiastical reform permeating the Italian states, and characterized by differing Bourbon and Hapsburg models. Moreover, the latter model was further delineated by Josephinian and Leopoldian tendencies. All in all, this entire phenomenon of ecclesiastical reform fostered a stance of drastic opposition to the Holy See, and thus put an end to the conciliatory politics of the preceding period. If Rome apparently reacted by protecting itself behind an intransigent defence of its rights and privileges, a more attentive study of the variegated Catholic world reveals that at the very same time a process was unfolding, both at the base and at the summit of the Church, which concentrated on the request that a religious reform and ecclesial transformation come about. In fact, one can observe in the following decade a maturation, within the Jansenistic movements, of the battle against authoritarianism and Roman verticalism: this tension was fired by an ecclesiological vision which stressed the importance of the bishops, of the parishes and of an «ecclesial democracy». Also evident at the time was the emergence of a Catholic Enlightenment which, often confused with the more open attitude of Jansenism itself, tried to orient the Church towards a dialogue with the new culture of the «lights» and its social preoccupations. In the 1780’s an intense effort to adopt a politics of ecclesiastic reform, especially in the Habsburg states, brought about the end of the former balance between political and social forces, as well as the appearance of new and uncontrollable movements within the system of the old regime. It is also true that, even at the beginning of the following decade, this politics of reform was seen to have been a failure. This process, which was initially embedded in the consciousness of illumined Catholics, such as G.C. Amaduzzi, and which awaited a «blessed revolution» in every area of human life, came to be viewed as the definitive decline of an era. However, the delusion caused by the end of this period of reform was not to lead to a nostalgic return to the past, but to a hope that the reforms already begun would be rekindled once again by the «Great Revolution» which was taking place in France.


The Papal brief Quod aliquantum (March 10, 1791) was the response of Rome to the civil Constitution of the clergy voted by the national Assembly on July 12, 1790. But the intervention of Pius VI signaled, at the same time, the beginning of the ideological opposition to the French Revolution. An important episode in the battle waged by the Church was the composition of the work Diritti dell’uomo published by Nicola Spedalieri at the end of 1791. The author discusses the ideological grounds of the revolutionary order, and treats the notions of social contract, right to resist and formation of a constitution; yet the purpose of the treatise was...
to root these notions within the Scholastic-Thomistic framework of thought. The text of Spedalieri contrasts the identity of the Church, its order and its truth to the Revolution, the national Assembly and its proposals to grant France a constitution permeated by the category of the autonomous power of the human person. With the publication of *Diritti dell'uomo* Spedalieri sought to win not only the approval of his interlocutors in the Roman Curia but also the attention of the mass of people -incapable of making their own judgement-. The work prompted great emotional tension in favour of re-appropriating an identity which centred on the ecclesial institution and on the truth of doctrine. Furthermore, the work stimulated in people a conviction concerning the centrality of religion within the ambience of public associations. This emphasis, however, fostered the neglect of the importance and of the tasks of the lay state, and thus influenced traditional Italian Catholicism.


Noting the scarcity of studies on the France emigration at the time of the revolution, the author intends to call the attention of historians to the voluminous but unedited correspondence which is found at the «Société des missions étrangères» in Paris. This correspondence consists of an exchange of letters, carried out for almost a decade, between two groups of exiled missionaries, living respectively in Rome and in London. Furthermore, since the latter group maintained contact with their confreres who could not leave Asia, the correspondence assumes an interesting «triangular» character. This valuable and significant source is analysed so as to piece together an account of the religious event of the Revolution which emerged in the consciousness of these emigrant priests and which were clarified for them by the specific social conditions in the countries where they worked. The first theme evident in the correspondence is the shift in the attitude of the priests towards Rome: the sure and unconditionally adherence to a counter-revolutionary stance, which was considered invulnerable because supported by the explicit orientation of the Holy See, gradually gave way, to a great unrest; then, with the proclamation of the Roman Republic, there began a flight from the city which was perceived as a place fraught with revolutionary fever rather than as a bulwark against it. A second theme which emerges from the correspondence is the clear discrepancy between the group at Rome and that at London regarding the oaths of fidelity to the Republic of France which were required by the revolutionary governments. Whereas the first group adopted a position of firm refusal, the second manifested a greater flexibility, since it was motivated more by the need to resume pastoral ministry in France than by the arguments stemming from theology or canon law or by the sense of political solidarity with the Bourbons, all of which would have encouraged intransigence. A third theme concerns the Napoleonic concordat which brought about a curious reversal of the positions of the two groups of priests. As opposed to their confreres in Rome, those in London proved to be generally favourable to the agreed pacification of 1801; but they were strongly disillusioned because of their support for those bishops who were in good graces with Rome during the emigration but who then refused to accept the demission imposed on them by Pius VII. Thus, there resulted a common rejection of the concordat on the part of the two groups, an attitude which is clearly evidenced in the correspondence. This fact shows that many unfounded theses can arise from reconstructions of the period which are too schematic.

After the constitution of Cisalpine Republic, a heated debate arose, much like that in France itself, concerning the obligation to take a civic oath of loyalty, in the presence of the new authorities, to the democratic regime. As the requests for guidance with regard to the lawfulness of the oaths on the part of both clergy and laity alike were becoming more pressing, the majority of the ecclesiastic judges abstained from making a clear pronouncement. As a result, an increasing number of writings began to be published at Ferrara and Bologna, and at Modena, Ravenna and Milan, which advocated refusing to take the oath on the basis of quite differing forms of argumentation. Two factors led one group to a summary condemnation of the oath: a public opinion which was already negatively disposed to consider it a diabolic instrument by which to lead the exiles to renounce the principles of the Catholic religion, and the intervention of a politico-religious type made by the pro-French governments of Italy; this group considered the rejection of the oath to be indispensable in safeguarding the prerogatives and the liberties of the Church in social life. But, along with this stance, other voices were heard to indicate different approaches, marked on the one hand by the concern that the obligations of a good Christian be joined to those of a loyal citizen, and on the other by a desire to weld the demands of political renewal to the need to reform the Church itself. Many of the parameters were put into discussion which for centuries had regulated the Church-State relationship in the context of the understanding of Christian- ity typical of the Old Regime. Moreover, all of the schemes according to which it was customary to regard this relationship (intransigent, Jacobinic, evangelical- Jacobinic, Catholic democratic) were losing their rigidity, so that original, and often unpredictable, points of view began to emerge.


The essay examines the emigration of French ecclesiastics into the State of the Church immediately after the provisions of the legislative Assembly held in August 1792. Relying on the data found in the studies of R. Pichélon, but considering a more limited context such as that of the dioceses of Umbria (even if references to and contrast with the rest of the State cannot be avoided), the essay treats four principal themes: the organization of the welcome, the image of the «unmanageable» clergy which was fostered by Catholic counter-revolutionary writings, the reactions of the bishops and of the religious, and some aspects of the activity and of the mentality of the emigrants. The administrative apparatus set up in Rome tended to protect the capital from the invasion of the French ecclesiastics, by determining a decentralized system of welcome which placed them in the dioceses of the State. This decision provoked, in time, considerable reserve and even outright hostility with regard to the emigrant. There were various reasons for this intolerance: first of all, the political weakness of the Holy See, which did not succeed in proposing a valid plan by which to welcome and integrate the emigrants once it was clear that their stay was excessively long; then there was the discrepancy between the treatment which the emigrants received in the rural communities of the religious and in the urban residences of the secular clergy. This situation was aggravated by the ambiguous behaviour of fervent counter-revolutionary publishing houses which precisely in Umbria had two important editorial centres, namely, that of Tomassini in Foligno and Sgariglia in Assisi. It should be noted that neither the public ad-
administration, nor the publicists nor the preachers insisted on suspecting all of the emigrants, whether lay or clerical, of Jansenism or of Jacobinism; the text available from the time prior to the entrance of the French into Italy attempted to distinguish between the Jacobins, who were far off, and the immigrants who were to be received. This positive sentiment probably began to become intolerant between 1795 and 1796, that is, as the oppressive revolutionary army was on the point of flowing over into the Ecclesiastical State. Another factor was the collective image of the emigrants which prevailed in the literature produced by former Jesuits, such as Francisco Gustà, and which claimed that the Jansenists were the chief authors and instigators of the Revolution. The serious charge of Jansenism, which was in the air as the «unmanageable» clergy emigrated into the State of Church, frequently lessened their credibility, and became so burdensome that it caused a psychosis with regard to the French and the revolutionary troops. This phenomenon of collective apprehension, when added to the hospitality which became all the more insupportable and obstructive, perhaps contributed to promote a type of transfert: the people forgot that they were welcoming the «new martyrs of France», and viewed them simply as «Frenchmen» or as those responsible both for the mire in France and for the inconveniences which they were causing in Italy. Most likely the return of the emigrants to their own country was dictated not only by the feeling of loyalty to their parishioners but also by a yearning for liberation and for relief.


In the last decades of the eighteenth century an abundant and curious prophetic literature was being diffused in Italy. Its main theme was the imminence of a violent and catastrophic end of the old world by means of a radical revolution. A key event by which one might be able to comprehend the genesis and the significance of the greater part of this literature, is found in the suppression of the Society of Jesus in 1773. This event served to detonate not only tensions of a prophetic-apocalyptic nature but also an atmosphere of religious exaltation. The tension were bound to build up as a result of the French Revolution and to condition the political and religious affairs during the revolutionary era and the first decades of the new century. The wave of «miracles», of visions and of prophecies which accompanied and followed the suppression of the Jesuits were meant to serve as means of sustaining the cause of the Order. These phenomena put into circulation not only former eschatological themes (the Antichrist) but also new polemical arguments (the anti-Catholic plot). The latter were soon to be adopted, even to the point of becoming commonplace, by the intransigently Catholic publicists during the revolutionary period who were bent both on demonstrating the causal and necessary link between the persecution and liquidation of the Jesuits and the Revolution and on emphasizing the satanic character of the Revolution itself. The apocalyptic prophecy is thus revealed as having a double, symbolic and «political», efficacy: on the one hand, as the expression of the search for comfort and of the freedom from the fear and expectation of terrible events, a characteristic of epochs of crisis; on the other hand, as a propagandist and political tool. Yet, alongside and parallel to the apocalyptic prophecy of a counter-revolutionary type, there was present in the Catholic world of the period another model of interpreting the contemporary historical events which was also based on a prophetic-eschatological scheme. This model was widespread in religious circles which throughout the eighteenth century
made strong demands for religious and ecclesial reform, and proved subsequently to be open to a non-conflicting relationship between Catholicism and Revolution. The eschatology of this model was millenarian and optimistic, since it centred on a faith in the imminence of the «second coming» of Christ and on an expectation of the millenium and of a *renovatio mundi*. Such a worldview offered these groups a compensatory and consoling response to the delusion provoked by the failure of their hopes for reform; it also reinforced their sympathy for the Revolution which was read as «prophecy» of the approaching new age.


From the historical point of view Judeo-Christianity is an intricated reality. Many scholars are convinced that Judeo-Christianity existed only till the destruction of the Temple in 70 AD. Rabbinic Literature provides us nevertheless with a large amount of texts whose topics are the Minim, some of which might be Judeo-Christian. Are these traditions about the Minim old or are they medieval insertions as some German Scholars claim? The presents essay examines the text of Tosephtha Hulin 2,22-24 according to the method of the *Formgeschichte*. Historical Criticism must follow literary Criticism. The conclusion of the present analysis shows that the tradition about Jacob the Min is old and that in Galilee Judeo-Christianity existed till the third Century A.D.


In the Periphyseon the Eriugena dwells upon none of the points of the Exodus, that are traditionally investigated because of their doctrinal importance. In fact a passage in the fifth book states how he is rather more interested in the general meaning of the text, as a story of a people migration, meant in its compact entirety. According to his vision which eliminates the time, Scot interprets it above all as an *exemplum* of the dramatic route through which the human nature gets rid of all vices, facing and overcoming the dangers of irrational. The exodus is seen as a psychomachy, a conflict between the rationality of virtue and the impulsive violence of vice inside the human nature, whose original and constitutive solidness is pointed out by the «dry feet» that allow Moses and his people to get rid of slavery when crossing the Red Sea. Moreover as a story of liberation of the entire people, the Exodus announces the fulfillment of the *universalis reditus* of the human nature in its original divine condition. As everybody knows, as far as the *reditus* is concerned Scot ascribes a decisive function to the Incarnation of the Word. Actually in this perspective, the crossing of the Red Sea prefigures the «universal christening», the eschatological salvation of the whole mankind, redeemed by the «mystical Moses» blood and the final defeat of evil, destined to be overwhelmed by the waves of divine grace.

Lapostolle C., *De Moise au Véau d'or*, X, 483-508.

The book of the Exodus has offered to the western art a great deal of themes. It has also provided the Christian world with cues of reflections on the image statute: as a matter of fact since the delivery of the Tables of the Law the second commandment of the Decalogue has been linking with a practical application: the first gesture by Moses when descending the Sinai is full of anger: he destroys the Tables and then,
following another rage impulse, reduces to dust the idol, the Golden Calf. Who says image does not necessarily mean idol. Any image, however, if confused with what it represents implies a risk of idolatry. This radical position of the Old Testaments toward the representation, the demiurgic power of the man-made object – in short art – has provoked various reactions in different ages. This article does not aim at the examination of the theoretical positions in relation to the image, but at the analysis of the images, showing that any representation of the scene of the Golden Calf adoration, in its own composition, means taking a stands towards the condemnation of the idol, the work of art. Starting from the strange attitude of vacant respect, of obliged visit during which what means is having seen, not seeing – as you can state today about certain «great works» of art like the Moses by Michelangelo – the article begins with some notes on the irony of time that has been putting the image of the one who fought violently against the statue of the Golden Calf as an object of adoration. Secondly, following the thread of three representations of the Golden Calf adoration chosen in different ages, we will look for what each of them allows to see and understand about the image statute at the time when it was realised, apart from an iconography which has been fairly uniform after all: the first one has been taken from the *Book of Psalms* of Stuttgart, the second from the manuscript *La Somme le Roi* by Maitre Honoré and the third was painted by Poussin.


The inventories of the books owned by the brothers Tommaso Campeggi, bishop of Feltre (1564) and Marco Antonio Campeggi, bishop of Grosseto (1553), drawn up immediately after their death have been discussed and published. The two brothers belonged to a distinguished Bolognese family, the Campeggi, who, in the first decades of the XVI century had a leading part in an extraordinary social rise, lead by the eldest brother, Lorenzo, cardinal standing out figures of the papal diplomacy. The role of the two brothers Tommaso and Marco Antonio was different. The first one was a chief figure, while the second was relegated to minor parts. In fact if Tommaso, who was bishop of Feltre from 1520 and ruler of the apostolic Chancery from 1540, became one of the outstanding men in the forty years of history of the Church that ended with the Council of Trento, Marco Antonio, bishop of Grosseto from 1520 basically stayed in the background as regards the other members of the family. Tommaso Campeggi’s library is highly valuable, both quantitatively and qualitatively. In fact the possession of nearly four hundred works, some printed, other handwritten, puts the owner among the great readers of his time. The library, which has a strong law structure, is above all an efficient instrument of work intended to give an answer to those practical exigencies Tommaso had to satisfy in accordance with his legal activity. Apart from a deep law-culture, Tommaso’s library shows a solid theological culture, firmly based upon Orthodoxy and planned for the religious controversy. Furthermore an accurate care to the patristics, the liturgy and the sacraments is evident. In fact the possession of nearly four hundred works, some printed, other handwritten, puts the owner among the great readers of his time. The library, which has a strong law structure, is above all an efficient instrument of work intended to give an answer to those practical exigencies Tommaso had to satisfy in accordance with his legal activity. Apart from a deep law-culture, Tommaso’s library shows a solid theological culture, firmly based upon Orthodoxy and planned for the religious controversy. Furthermore an accurate care to the patristics, the liturgy and the sacraments is evident. There are however also other curiosities concerning history and geography while the interest for literature is lacking. So Tommaso’s role as an enlightened conservative is confirmed by his culture. He looks aware of the exigency of a deep curia reform but, at the same time, seems adjusted, even in the text of his library, to those conservative positions assigning the task of leading any possible action of reform to the Pope. Marco Antonio’s legacy, consisting in 24 books only, is much poorer but not wanting in interesting authors like Postel and
Flaminio. Our opinion is that the two inventories introduce ourselves with pregnancy into the world of the curia ecclesiastics of sixteenth century, showing us their cultural horizon and the instruments of work they must have used.

Conzemius V., Mythes et contre-mythes autour de Jean XXIII, X, 553-578.
The writer analyses the complex question concerning the «mithologization» of the figure and role of John XXIII. First of all he points out that the contemporary historian can only be amazed by the hagiographic excesses through which a rather extensive literature – especially from the Catholic environment «has turned its attention to the biographical aspects of this Pope’s life». The aim of the essay is therefore putting John XXIII’s personality and deeds in a correct context, free from exigencies of ecclesiastical politics or theological «personalistic» choices, but respectful of the mystery of his personality, avoiding, at the same time, the excessive rationalization of his contradictions. In order to do this the writers draws up a concise review of the historiographical production concerning John XXIII and his activity as a Pope, with some glance at the problem of the Roncalli sources and their fruition as far as the historian is concerned. As chronological points of reference the writer takes the moment of John’s election to the papal seat and his death, comparing the different levels of reasons of this change, during which the liking and consideration for the Pope became extremely high, even though low at the beginning, are to be found in his great capacity in establishing good human relation, in his spontaneity and brave choice in holding the Council. John had the capacity of doing all these things and, if on the one hand his gifts of deep humanity brought him the popular liking, on the other the summoning of the council opened him the way through the «progressive» environments. The writers thinks, however, that too much importance has been attributed to that council opening, with the goal of exploiting it for political purposes and to content certain theological tendencies. It is to be hoped, then, for an exhaustive study on John XXIII which may examine the beginnings and the first council stages to understand what role the Pope may effectively have had. Furthermore a study on the internal dynamic of the curia is indispensable to determine and specify the relation it had with the Pope. The essay ends up with an appendix on the opinions of the French unitarian circles on John XXIII.

Rigo A., La vita e le opere di Gregorio Sinaita, X, 579-608.
The author considers the latest work by David Balfour, Saint Gregory the Sinaite: Discours on Transfiguration (...), devoted to one of the main outstanding figures of the Byzantine Hesychasm in the 13th-14th centuries, Gregory the Sinaite. In the last decades, editions and studies on religious literature of the 14th Byzantine century, particularly on Hesychasm and Palamism, have made such remarkable progresses that, as a matter of fact, they make impossible to study life and works of any personage at that time, which is limited and based upon only one source. So, in the first part, it is put in evidence that a careful reading of the saint’s Life, written by Callistus, together with the one of the other hagiographic works and contemporary documents, not only allows to outline better the events concerning the Sinaite, but enlightens also the still little-known world of the Hesychasts at that time, first of all the athonite world and the hermitage of Paroria. Instead the second part is devoted to the works by Gregory and the manuscripts are to be studied in the wider context of the spiritual literature of the Hesychastic style belonging to XIII-XIV centuries, in primis the paterikà and
gerontikà collections and the «Neptic» manuscripts. Finally the writer makes a few remarks about the psychophysical prayer technique proposed by Gregory the Sinaite, its differences with respect to the similar methods introduced by the Pseudo-Simon and Niceforus and its possible relations with similar practices used in the nearby environments of the Sufic confraternities.


550 years after the Ferrara-Florentine Council (1438-1439), the Institute of Religious Science of Bologna and the International Academy of Religious Science of Bruxelles have promoted a scientific Symposium on this topic. This notice gives a short account of the large amount of papers submitted to the Symposium: they have focused on the fundamental issues of that event (choice of a Council, use of method disputativus, role of the sources, paths of reception-rejection of the union). They have also taken into consideration the actual impact on contemporary ecumenism of that failure.

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The analysis of Cirillus of Jerusalem catechetical and liturgical reflection as it is expressed in his mistagogy of Baptism, allows us to grasp some very interesting elements related to the oil sign. The two functions of the gerosolimitan ritual are regarded as means through which the saving valence of the Holy Spirit is evinced. The pre-baptism oil (élaion) is symbol of body and soul purification, of the fighting against Satan and of the union with Christ. The post-baptism oil (myron) has «transformation» effects, thanks to which the neophyte moves from a situation as a stranger (sin) to a state of parrhesia with God (salvation). The presence of the «oil-Spirit» becomes central in Cirillus’ baptism ritual; it is «fire» that burns sins, it is «water» that generates new life, it is «perfume» that associates man to Christ, to his death-resurrection. All this according to oriental pneumatology that sees in the unction with the chrism the «conformation» to the glorious body of Christ, risen from the dead.


This paper is a contribution to the research on the education and christianization of the common people in the Middle Ages. The opinion held by Langlois and Lefèvre that scholastic knowledge reached only a small élite and did not pass into religious instruction has been widely accepted till today. The analysis of the early 14th century Second Lucidaire, an adaptation in Old French of the Elucidarium by Honorius Augustodonensis, however, shows that indeed there were attempts to translate at least parts of the knowledge of these circles into the vernacular, thus making it accessible to wider sections of the population. The author of the adaptation, who in all probability belonged to the Dominican Order, used as his most important
secondary source Thomas Aquinas, and in addition to this other Latin writings on
natural science, canon law and pastoral theology, all of them texts which belonged
to the canon of works read in the universities. For his most interesting comments on
popular superstition, however, though it uses the pattern of Latin psalm commen-
taries, no parallel can be found in Latin literature. It seems to show the author’s
concern to give a comprehensive survey of those questions a priest could possibly
meet with when teaching people without or with very little religious education. It
may be concluded that the Second Lucidaire has been created as a hand-book for
priests on the lower ranks of ecclesiastical hierarchy in order to provide them with
a basic knowledge in religious matters.

Alberigo G., L’unità dei cristiani alla luce del concilio di Ferrara-Firenze. Fallimento
e speranze, XI, 61-82.
The author analyses the meaning of revisiting the Council of Ferrara-Florence 550
years after its celebration, especially considering that, actually, the improvement
of relations among Christian Churches observed in the near past, has now stopped
and that the process of reunification has been discontinued almost completely. The
author believes that in order to overcome this static situation it is necessary to go
beyond the idea that, since theological divergence divided Churches, theological
consensus alone could reunify them. Therefore, a critical revisitation of what took
place in Ferrara-Florence could help to overcome apologetic or polemical biases.
The Council came to a standstill in spite of its virtual capability, mainly because of
one reason: it focused on the most controversial theological issues that had been
dividing Greeks and Latins for centuries. Because of the lack of a common search
among conciliar fathers, the work aiming at unity ended up in a mere theological
debate, ignoring completely the whole complex web of Christian life which rep-
resented the substance of the historical experience of both Churches. So, equally,
the problems related to the issue of Church reform were ignored. Therefore, the
aspirations and the ecumenical decisions of the Council had no result. In the light
of what happened, is it still possible to consider valid the belief that a council can
generate unity? The author of this essay thinks that the answer to this question can
be positive, but on one condition: a Council must reflect a real communion and
brotherhood among Churches. Furthermore, the choice of a return to unity based
on doctrinal dimension alone should be avoided since, on the contrary, the hope
for that return can take root exclusively on a metanoia.

Stabile F.M., Il Cardinal Ruffini e il Vaticano II. Le lettere di un intransigente, XI,
83-178.
The need of throwing light on the council justifies the publication of these unpub-
lished works of the cardinal Ernesto Ruffini, archbishop of Palermo, because they
also permit to understand motivations and strategies of the conciliar minority. The
documents include a period of time which goes from 1961 to 1967, year of the
death of Ruffini. They refer to three significant moments: the biblical debate on
the eve of the council, the celebration of the council, the reception of the council.
The opposition of Ruffini to the forms of modern exegeses, the polemics against the
Istituto Biblico of Gregoriana and the veto to the appointment as consultories in
the Biblical Pontifical Commission of Schnackenburg, Grossooow, Benoit significant
for the repercussions that we will have in the council. Conciliar activity is enriched
with fresh news which throw light on important events: the letter of 19 cardinals
dated 24 November 1963, the reactions to the scheme 13 and to the two appendixes on the Hebrews and on the freedom of religion, the request of closing the general congregations at the end of the third session, the attack against Suensens and Ler-caro, the request of solemnly defining Pope’s ordinary mastership at the close of the council. The documents concerning the reception of the council are equally relevant. Ruffini and his activism outline a counter-reformist reaction that, if it had at that time little incidence, anticipated a continual request of a reaffirmation of the centrality and of the Roman authority, against the autonomy of local Churches and of a solemn condemnation of the errors of theology and modern exegesis just as the council did not want to do.


In relation to K.B. Steinhauser’s work, in this note we propose some useful references for the recovery of the lost Commentary on the *Apoc. of Tyconius*. The work of the American scholar offers an excellent «status quaestionis» of the ticonian question, regarding its history, acceptance and influence, in the line of studies such as those, among others, of H.L. Ramsay, A. Pincherle, M.C. Diaz y Diaz and S. Alva-rez Campos. Also, it facilitates the work of reconstruction. Nevertheless, we believe that it fails to give sufficient attention to the text of Beatus de Liébana, which merits more accurate analysis, since it remains the most trustworthy of the writings that reflect the thinking of the Donatist, until the Commentary itself is found.


Ten years after Christopher Cairns, *Domenico Bollani, bishop of Brescia: devotion to Church and State in the Republic of Venice in the sixteenth century* (Nieukoop 1976), in which the author offers a perspective of the government of the extended area of Brescia as part of the consolidation of the Republic of Venice in the mainland, a new research has been published. This study, which is thoroughly documented and full of cultural elements, intends to reconstruct a way of practising the «Tridentine reform» in a border diocese such as Brescia (dominion of Venice and at the same time suffragan of Milan), exactly when the cardinal Carlo Borromeo was being very active. It is known that Borromeo’s reform (because of a merely cultural operation that took place in the beginning of the 17th century i.e. the Jesuitic action aiming to present the papacy as patron of the application of Tridentine decrees) had such a widespread fortune to become the always applicable model for the «reform» during the long period of the Counter-reformation. The author of this study, instead, intends to offer a highly historically valuable reconstruction of another way of interpreting and carrying out the «Tridentine reform». In this perspective, Daniele Montanari’s *Disciplinamento in terra veneta. La diocesi di Brescia nella seconda metà del XVI secolo* (Bologna 1987) is focused on «spirituality» and political action. With true historical sensitivity, the author shows his respect for the whole personality of Domenico Bollani, the Venetian patrician who was first governor of Brescia and then, as bishop of that city, determined opposer of Borromeo’s centralism and decree oriented policy. In this perspective Bollani’s decision appears to be fundamental. He decided, in fact, to forbid the publication of the decrees of Milan famous provincial council (1565) before he could establish a direct contact between Brescia’s bishop and the country, using reforming and inspectional means such as pastoral visits, as if he intended to outflank the power of the chapter and of the noble oligarchy on the city. Those decrees became, then,
often without the necessary historical caution, the historical fundament of the enor-
mous historiographic fortune of Borromeo’s action. Setting himself between history
and historiography, the author updates the conceptual means used for his research
that is not intended as a typical verification of the application of some Tridentine
decree. The author intends to follow «the co-ordinates of a global project that sees in
social and religious control the focus of counter-reforming activity» and includes
also recent historical questions related to the already widely discussed “disciplining”.
Explicitly referring to J.-C. Schmitt and A. van Gennep, Montanari also suggests a new
interpretation of the relationship between city and country; from an anthropological
and cultural point of view, this relationship is seen as interaction and clashing be-
tween governmental formalistic culture and oral or «fokloristic» cultures. Montanari’s
study has been published at the same time as a research on Tuscany’s new methods
of governing ecclesiastical institutions that are not in conflict with the creation of the
northern Tuscanian state (Roberto Bizzocchi, Chiesa e potere in Toscana nel Quattro-
cento, Bologna 1987). In his work, Montanari shows the way of governing chosen by
the same institutions and by the dominant culture (intended also as levelling culture)
as it was structured in Veneto’s regional Church, a way that the stereotype of the so
called Counter-reformation has erased from our memory.

The writer reports the works of the Symposium Vaticanum II which has taken place
at Leuven from 23 to 25 October 1989. It was an international meeting of historians
with the purpose of preparing the future history of Vatican II. At the beginning of
this work the collection and rearrangement of the sources is the main question
because they are scattered around in the archives of all countries. Many historians
of different nations told on the existence, the state of preservation and the degree
of accessibility of the documents in the different countries. Only in France a sys-
tematic work about this has begun, which has involved all French dioceses. The
few survivors among the participants in the Council (French bishops and experts)
have collaborated too. This set of researches shows the considerable difficulties of
the work: the scattering of the documents, the closing of some archives, and the
irreparable loss of whole documental collection. So the participants in the Sym-
posium have presented a final document containing two proposals. A permanent
co-ordination of the centres which own documents concerning the Council and the
setting of a longer temporal term for the consultation of this documents. The term
may be the end of 1965. Another part of the work of the Symposium has concerned
the analysis of the «consilia et vota» sent by all bishops in 1959. The proposals
of the bishops of Eastern Churches united to Rome (especially the Melchite Church)
have a considerable originality. The «proposita et monita» of the Sacred Roman
Congregations, written after having reviewed the proposals of the residential bish-
ops, show a great thrust towards controlling and the typical suspicion of the Curia
towards the ideas coming from the periphery. The presence of some important
witnesses of the Council has enriched the Symposium. Among them card. Suenens
the only survivor among the great protagonists of the Council: he was one of the
four moderator.

Henne Ph., Hermas en Egypte, XI, 237-256.
The Egyptian manuscript tradition of the Shepherd is noteworthy for the large
number of its sources, principally papyri. However three main characteristics upset
the scholars. First, a few manuscripts do not have the whole text of the Shepherd: the first four Visions are missing. Could it mean that this shorter version proves the existence of a formal step in the final redaction of the Shepherd, as some scholars think (Giet, for instance)? Second, the manuscripts differ in the numbering of the Similitudes. Third, the earliest sure Egyptian fragments of the full text date only from the 6th c. (the Amherst Papyri). An intense investigation of the whole tradition allows us to distinguish different steps in the passing on of Herma’s work. First, the complete text of the Shepherd, i.e. with the first four Visions, was known all over Egypt. The proof is that the Vulgata, that is the oldest Latin translation (end of the 2nd c.), offers a complete version. And the quotations of Clement of Alexandria and Origen, first Egyptian writers to use the Shepherd, cover the entire treatise. Then, perhaps to save place and to avoid repeating the presentation of the Church as a tower under construction, copyists neglected the first four Visions and began the book with the chapter entitled the Fifth Vision. An example of this shortened edition is the Michigan Codex (3rd c.). Independently, another phenomenon appeared. The beginning of the Similitudes was moved ahead till the Twelfth Command (HMand XII, 3, 4). The categorical conclusion found in the middle of the Twelfth Command (HMand XII, 3, 2) perhaps caused this change. The numbering of the Similitudes thus was altered by one unit (see the Hamburg fragment and the Oxyrhynchus Papyrus 1172, both from the 4th-5th c., and later the Ethiopian translation). Finally, these two movements converged and provoked a new understanding of the whole work’s structure. Such a new interpretation is found in the Sahidic translation. The Fifth Similitude was divided into two (HSim V, 2, 2) so that the ten Similitudes end at the same place as the Latin translation’s Eight Similitude. The allegory of the Church (the original Ninth Similitude) and the Son of God’s visit to Hermas (the original Tenth Similitude) became an Appendix in the Sahidic Shepherd. All these Egyptian sources of the manuscript tradition find their place in an evolution that began after the full text of the Shepherd was distributed. Therefore, they cannot be used to discuss the redactional genesis of Hermas’ work.

Alberigo G., *Sviluppo e caratteri della teologia come scienza*, XI, 257-274. Between the 12th and the 13th century in the universities an articulation of disciplines, unknown to the previous academic system, was carried out, especially involving an interaction between sacred and secular disciplines but, shortly afterwards, also between biblical exegesis, theology and canon law and also within theology itself (speculative, moral, etc.). This has resulted in an increased cultural dynamism and deeper specialization leading at the same time to inexorably sectorial and frequently distorting approaches to Revelation and Christian experience. It is particularly interesting focusing on the objective effects and consequences of a long period of time, whose connection to the mentioned turning point seems to be historically correct. A turning-point whose continuity elements reduce neither its radicality nor its temporal concentration. Over a few decades the reflection on Christian revelation had radically changed both method and institutional structure, acquiring a systematic course. First of all one cannot be insensitive to the boldness with which those theologians have interpreted in a genial way the deepest needs of their time and especially the challenge to the Christian belief represented by post-feudal society and by its culture. They were able to make an enormous effort in order to join together the faith and the great tradition of the first millennium and the new problems created by the historical evolution. They avoided the easy – but
almost certainly sterile – path of repeating the past, and they strived to distinguish between permanent Christian values and the contingent external form they assume time after time, suggesting a new symbiosis between Revelation and the consciousness of their epoch. With the shift from the «sacred page» to «scientific theology» the relationship between Christian thought and sciences has been renewed. In spite of those sensational and well-known arguments, the relationship between faith and science did not face insuperable difficulties until the Enlightenment age. The very presence of theology and theologians in the University, next to humanists and scientists, allowed for an atmosphere of knowledge and of highly culturally valuable interaction as well. It is exactly upon considering these aspects that we are induced to notice also the development of a gap between the guild of theologians on the one hand and Christian communities and ecclesiastical institutions on the other. The fact that University was the new centre of research and theological teaching, has certainly impoverished ecclesiastical dynamic, also separating theology from a real contact with spiritual experiences. The intensity of this turning-point has drastically pushed away the Christian thought developed during the first millennium and especially the one characterized by an oriental cultural background and Greek language. Scientific theology soon realized to be western and Latin, far beyond the point to which a conscious choice would have led it. On the other hand, it was exactly this deep westernization that favoured a complete integration of scholastic theology in the civilization of late-medieval and modern Christianity. We must admit that it was the kind of Christianity reviewed and proposed by Scholasticism that characterized European social order between the 13th century and the French Revolution.

This essay discusses the problem of Pope John XXIII’s apostolic constitution Vétemum Sapientia: it was published in 1962 and it defends the Latin in a way which did not and does not seem to match Roncalli’s teaching as a whole. Here the A. rebuilds the proper context of that constitution, which was that of Vatican II preparation and its discussion of different «Latins» (liturgical, theological, diplomatic, and so on). In addition to this, the article shows, through a careful lexicological analysis, the internal inconsistency of the text and its contradictions with the previous experience of Roncalli. The actual position of the Pope during the preparation of the council suggests a conclusion that is conflicting with the ideological appraisal of Vétemum Sapientia still surviving in some anti-conciliar groups; a lobby, very active on different Latins, was able to obtain the Pope’s consensus, but unable to modify his basic attitude during the council’s preparation.

Among the outlines prepared by the theological Committee, the one regarding the «depositum fidei» holds undoubtfully a central position since it must be a doctrinal reference for all the others. In this article the author reconstructs and analyses the debate during which this outline was reviewed by the Central Committee preparing the Council during its third session. The outline shows an already sharp divergence between two basically different understandings of the future Council. As a matter of fact, the text reveals a structure essentially based on three points: the defence of the deposit of faith founded on natural capabilities of human reason, which are
viewed as «preambula fidei»; a repeated condemnation of the mistakes of modern culture; an analytical identification of those mistakes spreading within the Catholic environment. The expository procedure used in the document shows a scholastic approach and, implicitly schema and explicitly refers to «Humani generis» whose non- or insufficient reception is, moreover, ambiguously denounced. During the debate some positions clashing with the presented text and yet homogeneous among themselves became evident and their significance and consistency are inevitably projected onto the future conciliar sessions. All these positions share a basically negative opinion of the text, which is described respectively as mostly defensive, too theologically if not philosophically oriented and almost exclusively destined for a Catholic environment. On the contrary, they suggest a clear announcement of the Gospel, seen as the renewed offer, based on the Scriptures, to all human beings of God’s companionship in Jesus Christ which is historically fulfilled by the Church. Furthermore, this position is given greater authority by more and more frequent cross-references to the thought regarding the Council that John XXIII himself was developing.

A century after the first publication of the GCS, the author outlines a synthetic evaluation of the trends of the prestigious collection founded in 1891 by A. Harbeck. The initial intent – that is, providing an accurate, critical edition of those texts necessary to the understanding of the first three centuries of the history of Christianity – has been carried out through institutional changes and adjustments in research methods, making the collection an irreplaceable tool and indispensable reference point for the whole Christianistics. At the end of his note, the author provides a listing of all the volumes published since 1985 and of those in the process of being published both in GCS and in the parallel collection «Texte und Untersuchungen zur Geschichte der altchristliche Literatur».

Arcangelo Pozzi from Borgonuovo, Observant Franciscan, has been one of the most famous disciples of his brother Francesco Zorzi and has recently been accused of having plagiarized some of his master’s writings. In his work, anyway, the author is not concerned with topics related to such plagiarism but more likely with pointing out some elements highly connected to his staying in convents in the Bolognese Province of the Order, especially in that of SS. Annunziata in Bologna. The author mainly aims at obtaining possible information regarding the role played by him in the Bolognese cultural environment in the 16th century, focusing especially on the possible diffusion of Zorzi’s teaching through the city. In particular two elements came out very clearly: Arcangelo’s sibling, Luigi, Observant Franciscan himself, held important offices in the Franciscan Order, becoming one of its Generals; moreover, the situation of Bologna Province at that time persuades us to think no doubts that the Farneses gave protection to the Pozzis. Luigi appears to have shared, at least, many of his brother’s cultural positions and his name recalls that of Panigarola who was admitted into the Order in Bologna by Luigi himself and with whom Luigi was in very good terms until his death. Panigarola, in turn, being one of his main collaborators, evokes the image of Federico Borromeo, who culti-
vated cultural interests related to Zorzi’s. The name of Farneses, instead, suggests thinking of the relationship between Arcangelo and Bocchi’s Bolognese Academy – protected by some of the famous members of that powerful family; Francesco’s teaching could easily be included in Bocchi’s cultural programme. The last part of the article evaluates Arcangelo’s attitude toward the Jewish world of that time as it can be understood from his writings. The author’s analysis enables the reader to find in those writings the attempt to lay the conceptual basis from which one could start the process of leading part of that world toward Catholicism.


The issue of Christian intolerance toward Pagan religions in ancient times is a crucial question which deserves to be studied objectively, without being influenced by easy and sterile ideological disputes. The author illustrates the current historiographical aspect of this question in order introduce us to the reading of different essays dedicated to the analysis of partial aspects of this problem within a unitarian and systematic framework.

Gaudemet J., La législation anti-païenne de Constantin à Justinien, XI, 449-468.

Despite a very high amount of works many doubts still exist regarding the role paganism continued to play during the two centuries which started when Constantine established a regime of favourable tolerance and then ended with the triumph of Justinian’s caesaropapism. This legislation, which is known almost exclusively because of and thanks to two codexes edited by Theodosius and Justinian, provides us with some information concerning two aspects of the above mentioned issue: I. Constantine fought more against magic and the art of haruspicy than against urban gods. This legislation was certainly inspired by political concern as much as by religious belief. Both the prohibition of pagan sacrifices and the condemnation of idol worshipping first appear with Constantine’s sons; however it is after the edict of Tessalonica (381) that the legislation against pagans becomes copious. II. This legislation gives battle to paganism on three fronts: it attacks cultural practices (prohibition of sacrifices), orders the closing and destruction of shrines and, from the end of the fourth century onwards, it takes steps which directly affect pagans. At first priests are deprived of their traditional privileges. Then, at the beginning of the V century the «pagan mistake» is opposed by persecuting its followers. Pagans are accused of incapability, their possessions are confiscated, they are exiliated and at times they are condemned to capital punishment. Justinian had to acknowledge (C.J. L, 11, 10) that despite these violent measures paganism had not been wiped out. History will show many other examples of how limited the power of laws is when faith is concerned.


Monks in Egypt and Syria were renowned for their violence. From the end of the 4th century to the early 7th century A.D., Nestorians, Chalcedonians and anti-Chalcedonians among Christians showed with pagans the violent behaviour of monks. Between 388 and 400 A.D., however, this violence was concentrated against pagans especially in Syria, Phoenicia and Egypt. This paper focuses on the gradual increase of officially-inspired destruction of pagan shrines and monuments, culminating in
an alliance between senior officials in the east appointed by the emperor Theodosius I and the monks. The prime mover was Maternus Cy新能源us, Praetorian Prefect of the East 384-388, described by Libanius as an enemy of the gods whose acts were strongly influenced by his wife. Much of the destruction of pagan shrines by the monks in Syria took place during his regime. In Egypt, the destruction of the Serapeum in Alexandria largely by monks took place following Theodosius’ anti-pagan legislation of 391. In the fifth century Abba Schenute of the White monastery continued unrelenting war against the remnants of paganism. The Coptic Christians never forgot the horrors of the final stages of the Great Persecution. In contrast to the eminent sanctity of the Desert Fathers, folk memories combined with latent social tensions between Greek and Copt to keep alive profound anti-pagan sentiment among the Egyptian monks. In Syria such hostility was less evident, the monks winning over former pagan communities by championing their rights, miracles of healing and other virtuous actions.


We cannot say, by the light of the sources, that Cyrill’s acts, on the beginning of his episcopate, prove a personal politic of the bishop. All are dominated by a personal conflict between Cyrill and the prefect, Orestes, conflict which has effect on the different affairs and aggravates them. Alexandrian violence of Cyrill’s temper being dismissed, his politic is similar to that of most bishops at this time; it is, often, simple application of the laws. Hypathia’s murder is not the proof of Cyrill’s anti-pagan politic – this in the destruction of Isis’ temple at Ménouthé – but unhappy and regretted consequence of the conflict with Orestes.


Both Greek and Latin apologists of the pre-Nicene period believed that forcible conversion of pagans to Christianity was erroneous. Therefore they censured paganism only by making it ridiculous and by showing it as inspired by demons. None of them thought of invoking the power of the State against paganism. From this point of view, Firmicus Maternus was a forerunner of that trend of thought which held that the Church should use the state at its secular arm in converting pagans. Firmicus belonged to the senatorial class and his writings reveal that he was an intelligent man who had an excellent grounding in rhetoric. He wrote two works: *Matheseos libri VIII* and *De errore profanarum religionum*. Matheseos libri VIII deals with astrology and held the field until Arabic works arrived in Europe in the Middle Ages. During the period of time elapsing between the composition of his first work and the writing of his second work, the author became Christian; *De errore* is strongly influenced by that kind of intolerance typical of «twice-born» converts. His critical attitude was destructive rather than constructive. He was intolerant also toward Constans and Constantius, during whose reign he wrote *De errore*. He strongly urged them to proceed violently against pagans and to destroy shrines without taking into account the existence of a senatorial class which was still largely pagan. Firmicus had little influence on later Christian writers: only Ambrosiaster shows traces of *De errore*. But from the time of Theodosius onwards his dangerous doctrine of forcible conversion became more and more popular.
Similarly to Augustine, Rufinus of Aquileia claims that pagan beliefs and cults are an «ancient mistake» of demoniacal origin. According to prophets’ predictions and to what the demons themselves had foretold, the abolition of sacrifices – and more extensively – the end of pagan cults as well as the closing of shrines represent a new stage in the history of Redemption which is realized on earth and that contemporaries are allowed to experience. With regard to the above mentioned position, Rufinus’ presentation and narration of the destruction of pagan cult in Alexandria and of Serapeion is exemplary. Rufinus sees in the violent connotation of the repression against pagans, a manifestation of the attempt of resistance made by demons; above all, however, he presents the success achieved by Christians as the evident demonstration of the fact that the time of the real God’s triumph on demons has finally come. The Kingdom of Heaven is thus realized on earth.

Paschoud F., *L’intolérance chrétienne vue et jugée par les païens*, XI, 545-578.

The pagan reaction to Christian intolerance can only be understood in front of the historical evolution during the fourth century. From the accession and victories of Constantine until the death of Valentinian I Christianity becomes little by little the new state religion, and the first anti-pagan laws appear, but they are not strongly enforced. After 375, Gratian falls under the influence, first of Damasus, secondly and above all of Ambrose, who manages also to impose his will over Theodosius. From 375 to 395, one can observe a progression in anti-pagan legislation, which now is strictly enforced. After 395, the most innocent manifestations of the ancient religions are severely forbidden. Several factors make it not easy to follow the pagan reactions to Christian intolerance. 1. Source material is not abundant on this topic. 2. Intolerance is a modern notion, it is difficult to analyse fourth century situations using this concept, to understand what type of reaction, in each situation, was admissible or impossible for the pagans. 3. In the conflict between the pagans and the Christians, no body was really ready, or even able, to make concessions, or truly willing to understand the opposite point of view; therefore, a real discussion never started. The historical work of Ammianus Marcellinus ends in the very moment in which the situation of the pagans became worse, and his narrative of the crucial Constantinian period is lost. In what remains, the pagan historian does not adopt extreme positions, seems to be moderately critic in front of Constantine, never explains catastrophes as result of cessation of pagan cults, and praises the religious neutrality of Valentinian I. The point of view of Libanios appears essentially in his two *Orationes* 24 (Upon avenging Julian) and 30 (For the temples). He thinks that the misfortunes since 363 are the result of the fact that Julian, killed by a Roman and Christian, was not avenged, and tries to stop the destruction of temples by Christian extremists. The *Relatio* 3 of Symmachus is perhaps the most important document illustrating pagan reaction to Christian intolerance: in this protest of the pagan senators against the removing of the altar of Victoria from the Senate House and the suppression of official financing of pagan cults in Rome, Symmachus records the help gived by the gods to the Roman Empire, praises tradition and syncretism, and tries to explain that an emperor can be helped by rules in which he does not believe. In his retroprojection of fourth century history in the second and third century, the unknown author of the *Historia Augusta* blames Constantine in the person of Elagabal, praises Julian in the person of Severus Alexander, tries to
show that the old pagans were tolerant and virtuous, had, as the Christians, their holy men, and puts in the past invented episodes which reflect some important fourth century religious clashes. Eunapios, Olympiodoros and above all Zosimos, in whose rewriting we can now read the mostly lost works of the two former historians, offer an explanation of the Roman history from Constantine to Theodosius and his successors from the point of view of pagan providentialism, but they have lost every hope in a restoration of paganism, refrain from polemic, and restrain themselves in showing the tragic results of the cessation of ancient cult.

Irmscher J., La politica religiosa dell’Imperatore Giustiniano contro i pagani e la fine della scuola neoplatonica ad Atene, XI, 579-592.

Justinian I intended to restore the Roman empire. To accomplish this he needed to expand his empire through wars which were fought even in considerably far territories; furthermore the emperor had to establish social, judicial and economic rules and regulations, collecting them in a juridical corpus. Such restoration of the empire, however, required also a religious unity; hence the emperor repressed pagan cults, forbade pagan institutions and ordered the closing of Athens’ platonic academy. Although not all his plans were completely successful, they developed according to the course of history; as a matter of fact with the corruption of paganism, the future belonged to Christendom.

Gnilka Ch., La conversione della cultura antica vista dai Padri della chiesa, XI, 593-615.

The author analyses the dialogue Octavius, written by Minucius Felix around the year 200 and the Relatio read by Simmacus in 384 before the Emperor Valentianus II. Thus, he aims to show how that typically liberal and heathen view, by which original religious traditions of the various peoples should be left untouched, is based upon a skeptical and conservative attitude. As a matter of fact, its leading principle finds its origin in the idea that, since Truth cannot be known, it is better to leave a people’s venerable culture untouched together with its whole religion. The Church Fathers were very well acquainted with such opinions and they engaged therefore in a hard struggle against them, imposing the conversion of many peoples and the christianization of the Ancient Culture. The Author finds two different elements combined in the concept of conversion supported by the Church fathers. Conversion is a complete transformation and yet it does not destroy the pre-existing culture. It could be asserted that conversion implies that something is reorganized by a new criterion, so that all its parts will be completely conserved, although a new relationship among them is established. This was exactly what the Fathers asserted: the essence of conversion consisted of conservation and transformation; in order to explain it the Fathers made also use of particular metaphors that the Author explains in the last part of his essay.


Initiation to Bible has been defined in patristic literature according to two different kinds of reflections: on the one hand it has been viewed as positive as the acknowledgement of the mistery inherent to Scriptures, because of their divine inspiration
and subsequently of the need of a suitable although not selective approach. On the other hand it has been viewed as the awareness of the many difficulties caused by Bible reading together with the concern of avoiding interpretation mistakes which could compromise the divine nature of the text. Although there are some positions which assign the performance of such tasks exclusively to moral and religious requisites, next to «pneumatic» exegesis the legitimacy of a «systematic exegesis» which organizes a real “science of Scripture” is generally asserted.

Gaffuri L., Verginità e modelli religiosi nei sermoni mariani del domenicano Bartolomeo da Breganze (†1270), XII, 29-50.

In the sermones de beata Virgine written by the Dominican bishop Bartolomeo from Breganze (bishop in Vicenza from 1255 to 1270), virginity is first of all, a spiritual condition and means that the soul belongs to Christ. Bartolomeo’s position, which follows in the footsteps of the wide tradition of thought as it had been created in patristic age, appears to be remarkably close to the Homiliae super «Missus est» by Bernard of Clairvaux and to the special value given by Bernardine thought to the relationship between humility and virginity. Being thus secondary to the virginity of the mind, the virginity of the flesh is important only as an additional but not essential «sign» of an internal condition. The union between mysticism and virginity is emphasized by the use of the language which is typical of the exegetic tradition related to the Song of Songs and especially by the idea of the virgin-bride. From the union of virginity and fruitfulness, which characterizes Mary’s sanctity, derives a precise model of religious life described by Bartolomeo as a form of perfect balance between active and contemplative life.

Matz J.M., La confrérie Saint-Nicolas dite «des bourgeois d’Angers» du XIVe au XVe s., XII, 51-84.

The confraternity of Saint-Nicolas called «des bourgeois d’Angers», founded at the end of the 11th century, experiences a significant evolution between the 14th and the 16th century. The social recruitment of its members becomes progressively limited to the high classes of lay and Church society. The forms of devotion and the government of the confraternity are affected by this choice. The confraternity thus becomes a «large confraternity», but it is not possible to follow clearly its role in the religious or university life and in the political and municipal life of Angers in the 15th and 16th century.

Forni G., Bergsonismo e modernismo. A. Loisy e la critica del cristianesimo, XII, 85-118.

The discussion on mysticism is an important aspect of religious culture at the beginning of the twentieth century especially in France where this topic is connected to modernist issues. In this essay, the author analyses the relationship between Loisy and Bergson, which at first, in their letters from the 1920s was almost secret and hidden, but then, in the thirties became an open confrontation between two different views of mysticism in the works which end their spiritual itinerary. In the meanwhile, the influence on Loisy of a friend of his, Henri Bremond who would support him also in the last years, had become stronger; Bremond’s historical research on the notion of «pure love» in quietism led Loisy to provide a version of it which was, so to speak, secularized. If in Bergson’s view mystical experience contains something extraordinary which gets superior human beings in contact to
divinity, for the two friends Loisy and Bremond, the daily dimension of love prevails, which is potentially spread to the whole society. This love is seen as devoted to the service of our fellow-men: that is, in conclusion, love in its solidaristic and socialistic dimension.


In the first part of this article the Author, who lived in Israel for eleven years, points out several facts concerning an unheard reappearance of Jewish-Christianity. In spite of being very modest, these facts seem to be particularly significant for the life of the Church and for Christian theology. They are: 1. The existence in Israel of Jewish-Catholic communities called «The Work of Saint James»; 2. The movement called «The Messianic Jews», in Israel; 3. The Jewish-Christian movements throughout the world, especially in the United States (Jews for Jesus); 4. The existence of Jews believing in Jesus, who have no religious affiliation; 5. The concern for Judaism in many Christian circles and the interest in Christianity on the part of Jewish scholars and schools. In the second part are offered some considerations regarding these facts: 1. The exemplary importance of the «Work of Saint James» as a sign of the Jewish-Christian character of Christian faith; 2. The result obtained by going back to a Jewish-Christian believer as an original hermeneutic type of Christian identity; 3. That Christian faith should be inculturated in human cultures, moving from the primary historical culture, i.e. of New Testament Jewish-Christianity, and not moving from confessions of faith which have been already inculturated in secondary cultures; 4. That every kind of theological anti-Judaism should be abandoned and rejected; 5. That the rebirth of a State of Israel can be very important for Jewish-Christian communities. In conclusion, in spite of still being rudimentary, the signs mentioned in the article seem to be quite meaningful for the future of Christian Churches, both for the ancient and for the recent ones.


This is a report on the International Conference «Christianity and Churches on the Eve of Vatican II», held in Houston (TX) on January 12-15, 1991. The Conference has been the outcome of the work of the Institute for Religious Studies in Bologna, together with the Rothko Chapel (Houston TX), and several American Universities. The papers gave a picture of the Council’s eve in the Churches, taking into consideration Christian Life especially in North, Central and South America: attention has been payed both to theological atmosphere along with social situation on the political scene.


The identification of a precise articulation in the book of the *Acts of the Apostles* faces not only the variety of the division points suggested by them but also the difficulty to decide where the above mentioned divisions should exactly be placed. J. Dupont correctly recalls the example of Luciano of Samosata for whom an historian should be concerned about the unity of his work, connecting its different parts by means of an embedding procedure. This essay intends to strengthen Dupont’s intuition by referring to other authors from Greek antiquity and from Hellenism, especially considering the influence rhetoric had already had since the IV-III century B.C. Among the main rules concerning the «dispositio» of the text,
the author points out a particular care aiming at avoiding any interruption of the exposition; this is reached by means of various devices, such as the introduction of prefaces and of linking passages. Furthermore, when the subject is fragmentary, the historian is asked to dominate it without any limiting simplification. Rhetoric gives some help to these needs thanks to its figures. These principles for text organization are applicable also to the Acts as «historical monography» although they use a «dramatic episodes» style. In this perspective, all changes in setting and time in Luciano’s narration witness how a variety of subjects has undergone a unitarian weaving. Moreover, the author provides some example as hints indicating the way of a methodological program which identifies the structure of the Acts within the historiography of that time.


The author analyses the dispute on the Immaculate Conception – which arose in the 12th century and ended for good only in 1854 – during the 15th century, when the contrasts between supporters and opponents of Mary’s privilege became sharper. The debate witnessed the arraying of the two major mendicant orders on two opposing fronts: on one side the Dominicans, heirs of Bernard of Chiaravalle and Thomas Aquinas’ positions; on the other one the Franciscans – supported by Servites, Carmelitans and Agostinians – who where linked to the immaculist theses of William Ware and Duns Scoto. The author recalls the relation with papal and conciliar decisions, but grants special attention to the analysis of those experiences taken from the 15th century preaching when the conflict about Marian worship spread from popular oratory and public disputes to figurative arts providing a great number of examples; the author then reaches the end of the 15th century, when denying Marian privilege had become more and more unpopular, thus marking the «immaculists» victory.


Through the analysis of XVI century Spanish thinkers, the author analyses again some of the central themes characterising the passage of western thought from Medieval age to Enlightenment. On one side the author takes into consideration the genesis of the enlightened concept of subjective natural right by discussing the studies carried out by P. André-Vincent on Las Casas; on the other side, he examines again the presence of the Aristotelian theme of the «nature’s slave» in Vitoria’s works, correcting the judgement recently given on them by Pagden. In both instances the Author stresses the close relationships existing between the 16th century Spanish thought and the legal-philosophical tradition of classical Middle-Age, warning against simplifying tendencies which reduce and devalue the variety of medieval thought. So in the Blumenberg-Lowun debate on the secularization of the Christian idea of historical progress, the trend of Joachimite eschatology has almost exclusively been the only one to be taken into account while other medieval theories concerning development and progress, such as the Henry of Ghent’s theory, were not analysed. Spanish thought itself, which is discussed in the article, has been left out of that debate.

This article – dedicated to the socio-cultural and ecclesiastic context of the «vota» of Dutch episcopacy for Vatican II, to their origin and content – is part of a more extended research project started in 1982. Such project has a double intent; on one side, it aims at defining the participation of the Dutch episcopacy to Vatican II, which is practically realized as the contribution to the decisions of the Council itself. On the other side, it aims at verifying how the decisions of Vatican II were realized in the archdiocese of Utrecht. In the analysis of the «vota» of the seven resident bishops, remarkable attention is given to the influence of the «Conférence catholique pour les problèmes oecuméniques»; a systematic analysis of the content of the «vota» themselves, shows how the topic regarding an ecclesiological innovation represented the core of the Dutch bishops’ proposals; as ecclesiological problems they considered also those concerning the relationship between the Church and the contemporary world. These renewal instances were actually common and spread in the Dutch Church, especially among the youngest representatives of the clergy and among Catholic intellectuals. Thus in the «vota» analyzed, it is possible to notice the influence of the achievement of modern theology which had been spread and had found approval in the Fifties in the Netherlands.


This recent Italian commentary – the first one – to Ephesians (*La lettera agli Efesini*, Bologna 1988) by Romano Penna, professor of New Testament Exegesis at the Pontifical Lateran University in Rome, is here presented as an opportunity for stressing some major issues in New Testament research – mainly Pauline – and in Christian-Jewish dialogue. 1) Gentiles, and not Pagans, is the only term to use in rendering the Greek *ethne*: any ideological connotation is absent in Ephesians and the *apax atheoi*, «atheists», in 2,12 refers only to the fact that God is not close to them, but to Israel. So Gentiles are simply without God (a-theoi, a-theists) in the world (2,12). «But now in Christ Jesus» (2,13) they are, together with Israel, both (2,14). 2) This new One (as in Gal 3,28), that is truly the Church, is viewed here in anthropological christological terms more than in sociological-ecclesiological ones: no one can be considered other as to this One. *Ethne* are indeed the Gentiles ≠ non Israel, not the Pagans ≠ non Church; Israel and Gentiles form – both – the Church, which is thus the *mysterion*, the sign of the whole, to which no one is non as to which no one – even if at present not yet within – is definitely other. 3) This is true of every local Church and it is to local Churches, to the communion of local Churches – even without any plausible *Sitz im Leben* – that Ephesians is written.


Melanchthon’s disputes have been ignored by historiography for decades, after the attempts to complete a partial edition of the «Corpus Reformatorum», which took place towards the end of the last century. Here the author introduces a dispute register, that is the result of a not yet completed research project, which should achieve a comprehensive critical edition. The register shows: the dispute’s name, temporal elements (whose amount is very often extremely limited), the disputant’s name, the number of each thesis, the incipit, printed editions and the manuscripts of each thesis with reference to the literary production regarding them. The manuscripts – apart from one exception – contain the dispute’s debate whereas the literature
shows also those texts (invitation to take part in the dispute, introductory orations and so on) which allow us to reconstruct the disputing events taking place at the University of Wittenberg.


This article is published shortly after P. Vignaux’s death and is dedicated to his memory. The author concentrates especially on a particular field which attracted the French scholar’s interest: the events of the national Catholicism during the Spanish civil war. Vignaux recently dedicated a work of his to the figure of Manuel de Irujo who, as minister of the Catalan republic between 1936 and 1939, found himself in the difficult position of having to block republican bloody anticlerical attacks at first and then of trying to renew official relations with the Roman Church. Certainly his policy, also suggested by his Catholicism, achieved tangible results in defending the clergy and militant Catholics but was destroyed by the cold hostility of P. Torrent, the general vicar of Barcelona. The Author points out therefore very accurately all social and political peculiarities (such as strong immigration, dominance of a fiercely anarchic unionism), which made impossible an effective understanding with the Catholic world.


The author analyses the topic of the reception of Vatican II from the point of view of the evolution of Church constitutional law and tries to prove that the juxtaposition of two «irreconciliable» ecclesologies represents a dialectic element which is immanent to Catholic Church law and which is verifiable even in Vatican I, although power relations are here reversed. The essay admits that dialectic confrontation between the pre-conciliar and the conciliar «forma ecclesiae» has become a transformation of the «status generalis ecclesiae». It denies, however, that it is a regime transition, since the principle of communion, although historicized in a very peculiar way, remained constitutive also for the Church of Vatican I. This essay ends with a careful analysis of the decisive contribution of Paul VI to the constitutional renewal of the Church and dwells, furthermore, upon some general political remarks recently made by John Paul II.

Ruggieri G., *Teologia e restaurazione*, XII, 469-488.

In the nineteenth century theology gave voice to a wider movement of ideas and experiences and proposed a different balance between faith and Church taking the principle of «authority» as main reference point. Such principle was not seen according to Christian tradition but to the political restoration which tried to react to the illuministic individualism and to the disintegration of the ancien regime caused by the French revolution. All this occurred because some profound elements of Christian tradition, such as the obedience of faith, the meaning of ecclesial communion and the universality of the truth coming from the gospel, were linked, apparently by means of indissoluble bonds, to that authority principle which restoration tried to reassert as basis of social cohesion. Above all it was the universality of faith which was sought in re-establishing its public role. The need for authority is present not only in the theological expressions of the true restoration but also in other various expressions of theology and the Church itself in different European countries, from the liturgical movement up to the compromise with Nazism of
many representative of German theology between the first and the second world war. Vatican II laid the foundations for the overcoming of the authoritarian concept of Christianity by proposing a doctrinal balance between Christian revelation and the Church based up on their sacramental dimension. In real practice, however, the problem which caused the alliance between theology and restoration is still unsolved: is the presence and universalism of Christian faith necessarily connected to the occupation and control of society or is it possible to give shape to Christian experience in history as the expression of the central aspects of Christ’s cross? As a matter of fact, overcoming the conception that restorative theology has handed to future generations, means to create a new capability to communicate on a universal basis starting, however, only from a particular event which somebody is allowed to experience through the grace and then passes on to his fellowmen in humility and sweetness.

Kustermann A.P., La prima generazione della «Katholische Tübingen Schule» tra rivoluzione e restaurazione, XII, 489-526.

The assumption of the essay is drawing a picture of the «Katholische Tübingen Schule» which differs from traditional interpretations as far as criteriology, description and prosopography are concerned. This can be applied a fortiori to its first generation whose academic activity starts already in 1812 in Ellwangen on state initiative; it concerns the so called «call policy» teaching and an outlook which is evidently determined by the categories of the theological or, better said, ecclesiastical Enlightenment. Its motto is «revision» (L.S. Drey), that is revision as a strong criticism towards tradition and as a new and widespread orientation within the post-revolutionary world which implies Catholics’ minority status for what concerns the new national and political relations in German South-west. Very soon, however, a first diversifying process shows theological and ecclesiastic alternatives. The transfer by state’s order of Ellwanger Hochschule as Catholic-Theological Faculty to Tübingen in Wurttemberg, a region which had been only Protestant up to that moment, marks the turning point later determining its future course: only enlightened professors, in fact, settle in Tübingen. Subsequently, with regard to theoretical and practical principles, the following elements become dominant: the theological «autonomy of thought», a (historical)-critical scientific approach (against the principle of authority), widespread initiatives concerning theology’s constitution, contents and methods and a reform-oriented criticism toward the Church which referred on the one hand to a «complete» Catholicity and on the other, to the concept of «God’s Reign». To all the above one must also add the refusal of social-oriented Catholic «alternatives» and the need for public attention. The following basic conditions had been accepted: Wurttemberg’s State Church policy, a non-Catholic environment, an academic scientific autonomy, the corporative autonomy of the Faculty and its (quite limited) ties to Rottenburg’s general vicariate (which became diocese in 1828). The essential tool used to guarantee such policy was the possibility of cooptation («call policy»). Also LA. Mohler (Professor Ordinarius in 1828) is first of all a disciple of the first generation in this respect and is in conformity with it as far as the same intents are concerned, establishing a connection between a «change» in the faculty and a progressive detachment of the first generation and his influence is only partially justified when considered as direct consequence.
The name «ultramontane» was given in Germany and in France to those 18th century Italian theologians who supported a strengthening of the papal jurisdictional primacy and a centralistic structure of the Church; ultramontanism opposed conciliarism and Gallicanism. If ultramontanism, Conciliarism and Gallicanism were already tightly connected to political interests, then neo-ultramontanism in the 19th century showed to be even much more closely bound to them. The «neo-ultramontane» movement developed its activity in two directions: on the one hand it was interested in the restoration of pre-revolutionary political and ecclesiastical relations and opposed the principles of the French revolution (J. de Maistre); on the other, it wanted to guarantee autonomy to the Church and opposed the modern state’s claim to absolute sovereignty (F. Lamennais). A special interest should be granted to neo-ultramontane ecclesiology which was started by Mauro Cappellari, who later became Pope Gregory XVI. In comparison with ultramontane ecclesiology the new one does not argue theologically on the basis of Church tradition but in a pragmatic and political way on the basis of the analogy existing between state power and Church power. Since it is a «societas perfecta» just like the State the Church demands equal sovereignty to that of modern jururatic centralistic states both for what concerns relations with the external world and its own internal structure. Therefore, neo-ultramontane ecclesiology aims at restoring pre-modern relations by means of modern social and political science. As far as the more and more restorative policy of the Roman curia is concerned, Lamennais and Carlo Passaglia S.J. who at first supported ultramontane ecclesiology, became very critical towards it; their criticism was then justified by the second Vatican Council.

The distinction between «Roman» and «German» theology appears meaningfully for the first time in the second half of the 19th century. «Roman» and «German» are polemical denominations given to two opposed groups. Roman theology is determined by strong tendency towards neo-Thomism and neo-scholasticism. Such terminology partially hides, however, the developments which actually took place in the 19th century. Only very few institutions (the Theologische Fakultät in Würzburg and later the Priesterseminar in Köln) taught directly a theology based on the Roman school (Collegium romanum). Other institutions, such as the «old» and the «new» Mainzer Schule, Frintaneum in Vienna and, for example, professor Berlage in Münster and professor Probst in Breslau reached neo-Thomism and neo-scholasticism either through other influences (France) or through self-teaching. Since the two major schools in the German-speaking environment which followed their own approach had been put out with the passing of time, only those groups were left which are usually called ultramontane more because of their attitude toward ideology and Church policy than because of their theology; in them furthermore, some indifference towards neo-scholasticism is to be seen. Only towards the middle of the century with the splitting of ultramontane supporters in two different factions, a radical one and a moderate one, their separation took place; the moderate tendency referred to its theology, whose argument showed to be more historical, as «German», while the other tendency, which willingly opened itself to neo-scholasticism and was eager to accept instructions coming from Rome concerning teaching matters, referred to its theology as «Roman». The above distinction then transferred also to other fields of ecclesiastical life (such as piety, the «Roman issue», the approval of orders etc.).

Taking into account the extremely significant innovative contribution of the liturgical movement in the 20th century, its origins in the 19th century appear to be hardly promising and even conservative. Above all the true founder of this movement, the French Benedictine Prosper Guéranger (1805-1875) from Solesmes, becomes a sign of contradiction for the history of this movement in the later years, although his writings and work emphasized once again liturgy’s primary theological and spiritual significance. Especially his unfinished work «Institutions liturgiques» brought back essential liturgical moments and his widespread «L’Année liturgique» made it possible for many Christians to take active part in the celebration of liturgical year’s rites. Although Guéranger in this work (and in other ones as well) opposed the multiplicity of (neo-)gallican liturgy supported the unity and purity of Roman liturgy at times with a vehemently polemic tone, if we analyse the temporal context carefully, his restorative efforts and his ultramontanism will appear in a new perspective: Guéranger activity for Roman liturgy is determined by his concern to preserve Church’s autonomy from state influences. To this comes also the belief that only a single and unitarian liturgy could represent and effectively communicate the unity and identity of Christian faith. Also his careful hints regarding a possible correlation between Christian cult and secular culture deserve special attention. A second reading of Guéranger’s works by means of such contextual hermeneutics, shows the innovative strength and relevance for future generations contained in the life and work of this pioneer and founder of the liturgical movement, who at a superficial analysis can even appear merely restorative. His effort, on the contrary, is a case of true renewal, whose origin and norm is represented by the spirit of restoration.


Newman’s commitment throughout his Christian life was not to conservatism but to an Orthodoxy transcending the liberalism and conservatism of his own day. He began as a conservative and a political tory in his youthful opposition to the liberal forces which threatened the established Church of England and the traditional European confessional state. Even here, however, there was a radical dimension to his thought in his defence of the independent spiritual authority of the Church, at the expense if necessary of its state connection. As an Anglo-Catholic, Newman had outgrown his early Protestant evangelicalism, but it was as a Protestant that he had learned the dogmatic principle, and he identified heresy with the liberal denial of the need for dogma, and liberalism with the rationalist demand that religion be proven by argument. Newman thought that religious conviction rests not on reason by itself but on conscience and experience, which together supply the reason in the Illative Sense with the knowledge of God and with the right materials from which to argue. In religion as in life, the Illative Sense is a personal power to judge on matters which we really know about in their individuality and concreteness, rather than at second hand, and the power to argue rightly about religion is developed by personal growth in holiness. The liberal rationalist demand for a religion which reason can wholly understand is also opposed to the Orthodox Catholic view of revelation as a mystery only partially understood, and as so much in religion is unknown or undefined, so the Church insists in the creeds on belief in no more than in the essential minimum of Christian doctrine. While believing personally in papal infallibility and accepting the Vatican decrees of 1870, Newman in his later
Roman Catholic years was out of sympathy both with the tendency of ultramontane Catholics to insist upon a maximalist Catholicism, and with Pius IX’s defence of the confessional state, so that Newman was accused by some Catholics of liberalism himself. Here again, however, his commitment was to Orthodoxy rather than to a specifically conservative or liberal point of view.


Towards the last decades of the nineteenth century the identity crisis due to the lacking national homogeneity and experienced by American society, affected also the Catholic world which was seeking a national model to propose and impose as well on its various ethnic groups. In it we can see a hierarchy mainly characterized by an Irish background which is working out a way to become a fully integrated part of contemporary society through its active involvement in the various fields of social life, openly facing the lay and Protestant dimension of American society. On the basis of Hecker’s theory which leaves ample room to the believer’s personal response who is supported by the Holy Spirit, American Catholics believe that they can claim the right to some independence from Rome; they think, furthermore, that they can propose themselves as a successful example of a compromise between the needs of the lay society and the believers’ conscience thus overcoming the conflict which troubles European Catholics. Right away the American liberal Catholic faction has to face the problem of a difficult relationship with Rome which, already with *Longinqua Oceani* on 1895 regards the American model as definitely unsuitable for other ecclesiastic communities and tries to stop the centrifugal action of American Catholics by supporting the image of an Europe-centred, Roman and conservative Church. Such approach is supported by strict and Jesuitic factions which fight against Americanism (as the progressive trend is called especially in France) because it is regarded as heterodox and schismatic. Since then, Americanists have been called to perform a double task: to assure continuously their perfect Orthodoxy and faithfulness towards Rome and, at the same time, to stand as example of freedom, democracy and progress to all those Catholics in France and Italy who turn to Americans to find the confirmation to their ideological position. In this double role they will look at times conservative, at times progressive according to the more or less limiting perspective from which the American movement will be considered. Leo XIII condemns the American religious movement with *Testem benevolentiae* in January 1899. Above all the “exportation” of Americanism provides it with contradictory characteristics and the attempt undertaken by various factions to use it as a shield of their own interpretations of Catholicism, ends up depriving it of its most authentic element, that is, being a movement which was in perfect agreement with the contradictory problems of a both demographically and economically rapidly expanding society and which was seeking its own way trying to reconcile «a conservative social order and a still radical political creed».

Duch L., *Restauracionismo catolico alemán de entreguerras (1918-1939)*, XII, 639-682.

Restorations are very complex phenomena whose main goal is to introduce a theological principle applicable to all social relations. The Catholic restorative attempt which took place during the post-war period does not differ from such general plan which finds its roots in the German romanticism of the previous century. The defeat suffered in 1918 gave new strength to the images and suggestions which were still
lingering in the subconscious of many Catholics. They tried very hard to re-establish the old power balance on the German cultural, political and religious scene, something which was very similar to dreaming of the return of the «Ancien Régime» and of its «homogeneous society». «Political Catholicism», a very complex phenomenon (K.E. Lonne), is the practical expression in Germany of cultural, political and religious ideas and attitudes derived by 19th century restoration which gained new life between 1918 and 1933. In order to understand such attitudes shown by the German Catholic world, the essay will analyze on the one hand Catholic behaviour during the Weimar Republic, the attitude of Catholic hierarchy and the position of the powerful right-wing Catholic press. On the other hand the essay will analyze specific fields such as law, theology (Reichstheologie), liturgy (Mysterienlehre) and aesthetics through which the restorative intent of German Catholicism to achieve a complete «theologization» of the whole human life reveals itself.

Mazza E., Alle origini del Canone romano, XIII, 1-46.
This article belongs to a bigger volume which will be published in the near future (Alle origini dell’anafora eucaristica). In the section we publish here, the author compares the archaic form of the Roman Canon with the Papyrus Strasbourg Gr. 254, which shows an archaic form of Saint Mark’s anaphora. Due to the similarity between the two texts it must be inferred that they belong to a same developing line of the anaphora; later they followed separate paths: one created Mark’s anaphora and the other became the Roman Canon as we know it.

Catellani C., Il buon uso delle ricchezze nell’epistolario di san Girolamo, XIII, 47-72.
In Jerome’s letters, the author analyses those passages which express Jerome’s thought on wealth and poverty. A few fundamental problems are particularly dealt with: the consequential relation between choosing ascetical life and separating from wealth; the criteria ruling the distribution of alms; the relationship between clergymen and money which is also intertwined to an analysis of Jerome’s personal experience with his wealth. Jerome’s position and the answers he gives to the above mentioned issues do not seem consistent and at times they are not even coherent with each other.

This study wants to give value to the role played by the bishop’s instructions to preachers in founding a sixteenth-century regulation of preaching. The texts used by the author regard quite representative episcopates in significantly differentiated geographical areas and chronological phases. Sources are analysed at two different levels. The first one is certainly the actual religious-historical level, which enables to highlight some significant aspects; the second one focuses on the literary-rhetorical dimension of sixteenth-century preaching. The result is a close relationship between certain linguistic rules given in these texts and the contemporaneous development of that difficult theological and ecclesiological balance which can be seen in the sixteenth-century Italian Church.

In September 1727, Jean Soanen, bishop of Senes (Alpes de Haute-Provence) and one of the strongest opponents of the bull *Unigenitus* was interdicted from episcopate by a council chaired by bishop de Tencin. In the letters following the sentence, Soanen very often compares his sentence to the one inflicted to Hilary of Poitiers during the synod in Béziers and the council in Rimini. The author shows, however, how Soanen wrongly interprets or only partially quotes Hilary’s texts due to his partisan spirit and to his attempt to show more clearly the parallelism between these two cases.


Since the first days of conciliar activity, the inadequacy of *Roules* compared to the needs and the apprehension arisen from the Assembly became obvious and, therefore, many felt the need to modify it. The author analyses the process which led to the revision of the *Roules*, using above all unpublished documents concerning Dossetti’s and Lercaro’s activities. After the first fruitless attempts, the revision was achieved only in September 1963 when proposals coming from the Bolognese circles were accepted. One of the most significant changes was the introduction of the College of Moderators and the debate which started about the definition of the role and functions of this new body, was what actually led to Dossetti’s expulsion from conciliar workshops, he who had been one of the most important inspirers of the Moderators’ creation.


The author analyses once again the issue regarding the reliability of the information contained in «Itinerarium Antonini Placentini», using a comparative method. In particular, he focuses on the news regarding the celebrations carried out by Hebrews on the day following Christmas Day to commemorate James and David’s «deposition». In this case the Anonymous’ piece of information is confirmed in a Karaite text by Daniel at Kumisi and in other Hebraic sources.


The article deals with several publications concerning the history of Christianity in Russia which have been published to celebrate the millennium of Russia’s baptism (1988). Obviously a large amount of the Soviet production on this topic is characterized by the strong propaganda oriented approach used by the regime, but another part – especially the works of migrated Russian intellectuals – appears to be more independent from the ruling interpretation. The revival of interest in religion is not only limited to the publishing industry but can also be seen in the organizing of seminars, symposiums and lectures and in the sponsoring of local religious information activities which witness a gradual change in the relations with political institutions.

This note is a comment to A. Carrasco Rouco’s recent book on the primacy of the Bishop of Rome, which focuses especially on the discussion of the ecclesiology of Vatican I – which structurally established the subordination of bishops to the Pope when exerting their powers – starting from the premises contained in the Fathers of the Church up to the results and the last developments of Vatican II. For each major thematic issue, the author points out the elements he agrees on and those which need a more thorough analysis.


The proceedings against Paul from Samosata, bishop of Antiochia, in the sixties of the third century, represents not only an important event for the analysis of relations between Church and political power in pre-Constantinian Christianity but also an essential stage in the development of trinitarian and christological doctrines before Nicea. In the past, the research regarding Paul from Samosata tried to reconstruct globally all these aspects; in the past twenty years however, it has focused mainly on the historical critical aspects of the bishop of Antiochia also in order to balance increasing doubts concerning the possibility to define Paul’s figure from a doctrinal point of view. In fact, the review of recent works highlights the complexity of all open issues regarding Paul’s ecclesiastical and political role. Such an analysis, moreover, opens up again the problem of old doctrinal traditions which have handed down a still predominant negative prejudice against the bishop of Antiochia.


The Author analyses the action taken by the Pope to improve both conditions and education of secular clergy during the decade when Innocent XII was head of the Catholic Church. The action involved the Roman Church as well as the universal Church but no systematic plan was conceived although the measures taken for the Roman clergy had a paradigmatic value for the whole Christian world. The author analyses in the first place the various steps taken by the Pope which appear coherent with Tridentine dictates and with conterminous pontificates; then she moves on to describing the most characterizing elements of Innocent’s pontificate and the influence exerted by those cardinals who were very close to the Pope (Carpegna, Denhoff, Colloredo, Albani, D’Aste etc.).


The Author analyses the development of American Catholic theology in its various aspects and expressions in the two decades before Vatican II. The result of this research is that North America at this time was not a theological «desert» as many think, but, on the contrary, was interested and involved as a spectator in the debates which came from Europe although it offered neither major personalities nor significant attempts to review dogmatic theology. In the field of mariology, American theologians, for example, were more willing to increase the number of Mary’s titles and privileges rather than to relate mariology and ecclesiology more closely as it
was happening in Europe. The most interesting results were achieved, however, in the field of biblical and liturgical studies and in the analysis of the role of the lay state. These elements help to explain the role played by American theologians during the Council.

This article takes as starting point the recent symposium held at the University of Bergamo about the monastery of Optina Pustyn and then analyses the essential stages of Russian monastic life from the 11th century until today. The central element of this development is the influence of ascetic tradition deriving from the Desert’s Fathers through the Byzantine mediation of hesychasm and the fascination exerted by the monasteries located on Mount Athos. Despite the hostile czarist policy, Russian monasticism experiences a great revival in the 18th century especially thanks to P. Velickovskij and G.S. Skovoroda. The founding of Optina Pustyn represented the longest lasting result of this revival and the monastery played an important role in the production and elaboration of culture and in passing on those ancient monastic ideals which then influenced some of the most important Russian men of letters.

The Author discusses a recent work by L. Ferrari (Una storia dell’Azione Cattolica) in which the history of the main Catholic organization is analysed from a particular point of view. Most of Ferrari’s work is based on a critical reading of statutary rules starting from the ones approved by Pius XI in 1923 up to the ones established in 1946. With the Author’s approval this makes it possible to overcome the limits of the historical discussion as it has been carried on so far and which has always been essentially linked to the issue of the relationships between fascism and «Azione Cattolica».

In the first place the Author analyses a biography of Father Lombardi, a Jesuit and an anti-communist who, for a long time was very close to Pius XII and influenced him. Starting with a criticism of the source approach, the Author points out the need for a general reconstruction of Church history in our century which should be able to provide a wider reference source. The lack of such a history is seen also in other more valuable studies on individual personalities (Villet, De Luca, Bea, Rossi) which have been published recently but cannot achieve a wide contextualization due to their inner nature. The blossoming of such studies should therefore represent a stimulus for the reconstruction of a global picture which nowadays is still lacking in contemporary Church history.

Since Christian origins, reception has been a vital process through which the Scriptural canon, the calendar and various parts of liturgy and theology have been created. As far as the history of councils is concerned, reception – which has been taken up in contemporary historiography by German law scholars – is the history of the recognition process of the decision letter and its understanding and shows to be
similar to the issue of the biblical exegetics of Fathers writings. Augustine believes that *dogmata* belong to heretics and not to Orthodox faith for which councils provide all adequate tools enabling a correct understanding and, therefore, councils require a long reception time. Only through a long and general process conciliar decisions can be explained or rejected. With Vatican II and with its essential decree on ecumenism the issue of reception entered the council itself: as the recent Vatican statement against the 1982 ARCIC report also shows, the issue of reception and of the attitude towards a common recognition in faith remains the essential issue of Churches self-awareness and the frontier of ecumenism.


The conservation of sources for the history of important general or ecumenical councils is connected to their reception and to their typology: the type of council that John XXIII summoned and opened was new. It broke completely with the Tridentine and Vatican I’s patterns as it gave value to the contribution of an extremely numerous assembly and to the presence of non-Catholic Christians. Paul VI’s successful decision to promptly publish its documents should not let us forget the importance of the «private» sources of those who took part in the council on various bases and their complementarity with published sources. An integration between the documents coming from the Pope and the curia, between the consciousness of the assembly as it was expressed in the presentations and in the editorial work carried out by the commissions, between mediologic and memorialist sources will make Vatican II historiography more informed and exhaustive.


Do we need an extra effort to know and understand Vatican II? The answer of contemporary age historians cannot be anything but positive: in the first place to set the council history and its own time (time of the Church – time of men) and secondly to set it among the events of the century. In this work Vatican II seems to be an attempt to conciliate Church to history although not all scholars share the same opinion. As a matter of fact, Vatican II is a council of the Sixties and shares all mental categories of this decade. At the same time, however, is also a «shocking» council and this unique and unexpected characteristic must be taken into account by historiography: this council shows to be closely connected to the previous conciliar expectations of twentieth century’s Christianity and with the interpretation of these aspirations by John XXIII. Vatican II was a sort of updating council and nobody was completely sure about its capability of achieving the desired results; furthermore, it was more for breaking with tradition than for continuing it, and maybe even in antiphrasis with respect to Vatican I. Vatican II, a council for reform and not for revolution, has not been judged in a merely apologetic way and there are three different positions in its interpretation: one regards it as inadequate for the crisis, one considers it responsible for the crisis in religious practices and another one, at the top of Catholic Church, denies its radical character. Historians cannot ignore this debate and how it affected the access to the sources.


According to Rahner the Church as a true «worldwide» Church starts existing with Vatican II: however, in contemporary writings as well as in witnesses gathered in
recent conciliar anniversaries, the European component prevails when remembering Vatican II. Rahner's statement has not been taken into serious account by either historians or theologians. The issues raised by it have not found an answer yet: was the participation of Africa, Asia and America especially Latin America to the council only folklore? Reviewing the exegetic point of Vatican II (nature of summoning, John’s XXIII intent, the problem of communion) the author points out the need to thoroughly analyse the participation of all members and of the components of an assembly whose theologically leading group would not have been able to fulfil itself without the communion among different Churches and the cultural exchange.

The essay describes the council’s main phases from the summoning to the main phases of the four sessions and to the debates taking place out of the assembly. It aims at showing how the council has been a learning experience for bishops as well as for popes and witnesses that accepting development and recognizing pluralism is an enriching experience for the Church.

The scholars interpreting council Vatican II have often been satisfied with merely reading the content of conciliar decrees as expression of Christian truism: now researchers should focus on the issue of the meaning of the facts and of the understanding of the peculiar style of the council.

Vatican II represents an «unblished» event from various points of view (council-curia dialectic, council-public opinion relationship, multicultural character of the assembly): this makes us want to analyse more thoroughly its unexpected character (relation and disproportion between circulating projects and choice of summoning of John XXIII), its goals (updating-unity) and its internal periodization (that is an overcoming of the institutional division in sessions with the hypothesis of four different phases during which the conciliar consciousness develops).

With the concept «reception» the author means something different from the application of a council which inevitably focuses more on the decision’s letter; on the contrary, reception stresses the spirit inspiring the assembly of the council and the way in which that spirit proves its validity by being accepted by the whole Church with any adjustment required by the context of each particular age. A comprehensive judgement on the reception of a council is possible only in the long run but in the last years this has not prevented scholars from evaluating Council Vatican II; in this essay the author highlights the results thus achieved so far.

The account of the symposium held in Lyon in March 1992 describes the contributions and the phases of the research focusing on the history of Vatican II: this symposium focused on the various aspects of the council’s first session and of the period immediately before it.

A recent thesis claims that starting with Gregory the Great a double and conflicting consideration of art has prevailed; on the one hand it is supposed to consist of simple images meant for educational and missionary purposes, while on the other hand it is supposed to fulfil sheer aesthetic taste by promoting decorative images. The Author analyses the texts and the positions expressed by Gregory on the subject, which show the concept of writing and image as similar, external expressions of the same form – Truth. The Author claims, instead, that Gregory defended images for their educational purpose whereas the Pope believed that nothing else existed but missionary art and that there could be no room for any other kind of art because all art is educational.


We can say that for important periods in its history, Ethiopia was enlivened by an intense religious and ideological debate and saw different cultural components clashing with each other. Among them, monasticism played an extremely important role; its history, which is partly still to be written, consists of movements on which more light needs to be shed in order to be able to move on to more accurate and reliable historiographical syntheses. This research deals with the movement inspired by monk Ewostatewos’ preaching (1273-1352); he introduced the need for reform in the northern provinces which, over approximately a century’s time, spreaded to the whole country and was adopted by the king and the metropolites, despite the controversy on observing the Sabbath, a practice which is still alive today in the Ethiopian Church. Eustatians’ doctrine prescribed the observance of «two Sabbath Days» (that is Saturday and Sunday), applying to both days the same rituals and the same abstinence. The core of the controversy, however, seems to be the ambition of Eustatian monks to be autonomous avoiding any kind of interference by other authorities.


Following the progress of the events of the trial undergone by Cardinal Morone between 1552 and 1560, the Author offers an ample overview on the forces which established themselves around the middle of the 16th century in the Catholic Church: his analysis ranges from biblical humanists to evangelists and spirituals, all of them strongly influenced by the opposition of a very uncompromising group. The accession to the papal throne of Paul IV Carafa played a determining role in the definition of their relationships which turned out to be extremely favorable for the intransigent group. Assessing the final results achieved in the Tridentine Council however, one cannot forget the existence of a strict confessionalization which undoubtedly involved Roman Catholicism but which affected also the Lutheran and Calvinistic Churches thus determining a radicalization of those contrasts still mining relations among the main western Christian Churches.


The Author analyses the various forms of Church organization developing in Jacobinic and Napoleonic Italy, in particular in the central-northern area; he starts
with the temporary revolutionary municipal authorities which were created when French troops arrived in Italy in 1796 and moves on to the consolidation of the new republican structures and to the Kingdom of Italy under Napoleon’s government. This essay aims at showing the different perspectives involved in these institutional transformations, stressing that the adoption of anti-curialistic positions was juxtaposed to the search for new structures; among them, both the need for a Church reform coming from Catholic groups and the tendency to subject the Church to common law coming from liberal groups stood out.


After briefly reviewing the development of Dominican studies in the French province in the 19th century, the Author analyses the history of Le Saulchoir school, which takes its name from the Belgian town in which it was temporary located since 1905. The milestones in its history are the publishing of the document written by Chenu (1937) and its consequent condemnation by the Pope which negatively influenced this school until its rebirth in 1956. Starting with that year until 1968 Le Saulchoir experienced a period of intense activity in which the author took part; in this essay he tries to describe the atmosphere of this time and its various cultural and educational developments. After 1968 then, Le Saulchoir’s organization underwent deep changes. The Author rises also essential questions regarding the relationship between the evolution of the Dominican school and that of the meaning and nature of theology as subject of studies.


Starting from the recent publication of a work by C. Fabro (*L’enigma Rosmini. Appunti d’archivio per la storia di tre processi*) the Author offers some comments on Antonio Rosmini’s philosophy as well as on the historical interpretation of his thought. Motivating Rosmini’s ecclesiastic condemnation on the basis of the influences of modern thought to be found in him and of its most relevant philosophical expressions means overlooking the «conservative» soul characterizing not only his youth but also his speculative development. All Rosmini’s philosophical and theoretical work shows to be living and constantly developing and allows many perspectives which witness its richness and depth.


Marcion’s historiographical success owes very much to Harnack’s studies which showed Marcion’s figure as very close to contemporary issues. The Author, on the contrary, finds rather questionable the possibility of giving a clearly defined profile of an author by whom we have no certainly authentic text. Much more defined, however, appear to be the consequences of the Marcion’s texts, which caused a splitting in the Church and above all made impossible to put off any further the establishment of a canon of New Testament-writings. He was indeed the first one who criticized the increasing confusion created in the Christian communities between oral and written reports, on which interpolations were constantly made. Marcion works as philologist against these interpolations and at the same time he tried to better establish the relationship between actually Christian texts and those belonging to an exclusively Hebraic tradition. Marcion, therefore, fundamentally questioned Christian identity and provided a precise answer. Obviously his radical-
ity had a shocking effect but thanks to him the hidden crisis present in the Church became evident.

Kretschmar G., *Das Heilsverständnis Luthers im Rahmen von Patristik und Scholastik*, XIV, 221-262.

The doctrine of justification appears in Luther as an alternative to Scholastics but in fact it does not disregard the issues of the great medieval authors, and especially Ockham’s. From the very beginning it is an applied Christology as it takes on the need for salvation present in the late Middle Ages among the members of the middle class on the basis of a penitential praxis which stressed the relationship between individuals and God. Luther tried to find an answer as exegetist reaching back to Augustine and also taking elements belonging to the patristic tradition. His solution develops a theology which dialectically contemplates the mystery of the cross and of the resurrection and aims at saving individuals from their isolation by including whoever is justified thanks to his faith — despite his being still a *homo viator* — in the ecclesiastical reality of the Communion of the Saints. This view of salvation, according to an interpretation currently developing in those Lutheran circles which are most open to the dialogue with Orthodox Churches, may be also understood as a «deification» theology. Its conformity with the model of the patristic-oriental soteriology may be ascertained mainly with regard to the concept of Christ’s presence in those who are justified thanks to their faith.


In Columbus’ mentality and culture a relevant religious component can be seen and it is present in all his writings in forms and ways which mirror the events connected to the discoveries and the exploration journeys to the islands of the «Indies» and which enable to detect in them a perspective of «conversion» of the natives. A thorough analysis of Columbus’ writings, however, makes the Author rule out the hypothesis that from the very beginning Columbus had in mind an undertaking whose main inspirational reasons included the opportunity of a further diffusion of Christianity among the infideles. Furthermore, it was impossible to include the indios in one of the organized religions known in the Middle Ages and Columbus presented them using the stereotype of the «good savage»; there was however neither a specific concern nor political actions aiming at converting the indios to Christianity. The eschatological tradition of the Antichrist was exploited by Columbus to give himself a sort of providential character and consequently to make the discovery of new lands and the conversion to Christianity of the natives appear as events announcing the fulfilment of the History of Salvation.


Starting with the 17th century, in the European culture, the concept of «Nature» has been used to identify the universal truth, whereas the concept of grace and revelation identifies specific applications of truth which belong only to some groups of people. One of the elements affecting this view is the discussion on indios’ rights which developed in the 16th century. With regard to the integration in the world of human rights of the new individuals which appeared beyond European borders, we owe especially to Francisco de Vitoria the belief that Christian
horizons were inadequate. By thoroughly analysing the categories inherited by the medieval legal tradition, he actually turns Christianity into a mere «Province» of the «totius orbis» ruled by the laws of nature. In this way the «Post-Christian» character of the concept of nature on which the modern western consciousness is based, was shaped.

Kaucisvili Melzi d’Eril F., Cesare Cantù e i cattolici liberali francesi: due corrispondenze inedite con Albert Du Boys e mons. Félix Dupanloup, XIV, 323-374.

C. Cantù’s letters, most of which are still unpublished, witness the richness of the contacts the Lombard historian had with several foreign correspondents, among whom some French personalities were particularly important. In this essay the Author publishes the letters sent between Cantù and mons. Dupanloup, bishop of Orléans and A. Du Boys. Their correspondence shows the high esteem and the fame granted to productions and for his active involvement in political and religious events of post-union Italy. Also the linguistic analysis with a list of the most recurrent and significant expressions is also a valuable contribution and enables to start the analysis of the socio-cultural aspects of liberal European Catholicism.


The neutral position taken by the Pope during the First World War did not prevent an occasional involvement of Vatican diplomacy to urge some of the rivals. The documents analysed by the Author enable to establish how specific contacts occurred between the Vatican and Austrian and German Emperors when the possibility for the Second Rome, Byzantium, to fall within military and religious control of the Third Rome, Moscow, arose; as a matter of fact these two countries were to stop the Russian advance toward Istanbul. The Vatican was not concerned however with the general course of the war, but with its position with respect to the particular interests in this or that war zone which developed in Rome.

Cova G.D., Due spiritualità nell’Antico Testamento?, XIV, 385-400.

Two Old Testament «Spiritualities» have appeared in Italy in 1987 and 1988 for the first time and as a first step to two huge collective works. These two books are viewed here in the framework of their common representation of the relationship between the Old Testament and the New Testament, and Israel (the two relationships are very strictly connected, but possibly not in a very conscious way). The usual appreciation of Old Testament narratives as the best family inventory of archetypes for all mankind and for each individual in his/her life, still remains the setting of rather new and interesting considerations. Such a persisting attitude shows how, still, both the reduction of Israel to a metaphor and pattern of true spirituality and true human behaviour on one hand, and the uselessness of the fulfilment in Christ of an unreal history of salvation on the other hand – in spite of the best intentions of the editors (some papers are simply very good and useful: Bonora, Bovati, Gilbert) –, are implicit consequences of generous and necessary attempts, though not yet sufficiently as qualified as these.

Boespflug F. – Menozzi D., Predicazione della Parola e immagini, XIV 473-480.

The editors explain the questions they wanted to answer by means of this issue, introduce the authors of the articles printed in it and identify their personal con-
tribution to the explanation of the difficult relationship between preaching and imagery in the history of Christian Churches.

Murray Ch.M., *Preaching, Scripture and Visual Imagery in Antiquity*, XIV, 481-504. The Author points out the difficulty in identifying the features of preaching in antiquity due to the fact that several sources have been lost, to the variety of literary styles and genres which seem to be included in it, to the practical ways in which it was realized – sometimes a sort of a dialogue with the community and sometimes a true liturgical act – and, finally, to the changes it underwent over the years. On the one hand, however, it seems to find its roots in the Bible – although it is clearly different from the commentaries which were supposed to solve exegetic issues; on the other hand it owes much to the life style and to the culture of the world surrounding it. In such a context preaching shows its complex and articulated relationship to imagery. As a matter of fact it does not only represent a communication means which orally translates the Biblical truth the Church expresses also on a visual level (from Dura Europos’ representations to the mosaic cycles in 5th century Roman Churches); furthermore it adopts and adjusts the imagery created by the contemporary imaginative and rhetorical culture following a basically parallel development (from Melitone of Sardis’s preaching on Baptism to that of St. Basil, Gregory of Nazianzus and John of Antioch).

Thümmel H.G., *Annuncio della Parola ed immagine nel primo Medioevo*, XIV, 505-534. In the first centuries of the Middle Ages, western countries show much less interest towards Christian imagery than the East. Here, starting from the 6th century, the Christian image gets a new quality as icon. The icon procures the assistance of the represented saint and is able to receive the veneration devoted to him. Connected with that begins the debate on the theoretical definition of Christian image. The Author points out that this discussion does not focus on the fact whether images played an educational role or on the relationship between Gospel and visual imagery although the issue is occasionally discussed; in fact the discussion focuses on the possibility itself of representing Christ and on whether images were worthy of worship (as shows the Nicene Council II). During the Carolingian age eastern disputes made the western countries think about this issue; the result, however, was the rejection of abolition of images as well as of their veneration, the reassertion of the use of imagery for educational purposes as stated by Gregory the Great at the end of the 6th century and a further study of the instructions contained in the Bible about imagery. Only towards the end of the 10th century in the western countries a plastic image for worshipping purposes appeared and it was widespread as painted image only from the 13th century. At the same time preaching was involved in a widespread renewal, and the discussion about the image took place in new dimensions.

Bériou N., *De la lecture aux épousailles. Le rôle des images dans la communication de la Parole de Dieu au XIIIe siècle*, XIV, 535-568. At the beginning of the 12th century, when Hugo of Saint-Victor taught his students the Christian doctrine, he closely related his teaching and visual imagery. His idea remained isolated. As sermons taken down in notes in the 13th century show, in those days preachers explained Scripture referring only to a limited amount of images, although images could be found in great numbers inside Churches as either
painted or carved works. There is, however, an evident exception: the image of the crucifix is indeed evoked and referred to all the time during the liturgical year as a summarizing representation of the history of Salvation. Also Peter Comestor’s thesis (circa 1170), that images could provide a reliable argument whenever an issue was not well documented in the Scripture, finds no further development. The relationship between the Word of God and listeners of sermons is presented as a «marriage»: in order to make the Bible understandable to all categories of listeners, preachers have to use a language rich in metaphorical images. The Bible itself or Nature provide them with such images. From the end of the 13th century, however, some series of images might have been regarded as true preaching, and others were used by preachers as an argument, or as an illustration for their sermons.

The Author reminds his readers that in the late medieval Church images played a role as «ancillae theologiae» as their employment was justified because it was regarded as «muta praedicatio» according to three main reasons: *Memoria*, *Biblia pauperum*, *Excitatio*; furthermore the author points out that the sacredness characterizing some of them had considerably increased, without any control by Church authorities. Reformers – and especially Calvin – reacted to such a situation and, referring to the *sola Scriptura*, they fought against the sacral employment of images as well as their educational role (which was regarded as a misleading strategy to hide the primacy of the Gospel). Counter-Reformation theologians, instead, confirmed the traditional thought emphasizing both the Excitation as the force of imagery for promotional purposes and the sacred character of the images which, as *signa divinitus instituta* conveyed special divine favours. In this way, however, they favoured the rise of new forms of artistic expression in painting and architecture.

The Author analyses the renewal of religious painting which took place in France from the 1830 Monarchy. First he analyses the aesthetic theory and identifies the rising of a trend which ascribed an apologetic function to art and praised the medieval works: in the field of painting for example, it particularly extolled the mystic-Umbrian school up to Raphael, preferring it to modern Renaissance. The Author analyses then the features of the French Nazarenes who worked according to the above mentioned theoretical assumptions and identifies the essential iconographic elements present in their painting; the Author points out that the latter was regarded as «muta praedicatio» and had marked educational purposes. Finally he stresses the role played in the establishment of the new artistic movement by the replacement of the rigourist spirituality of the first Restoration with the Alphonsine one; as a matter of fact this causes the shifting from a «terrible God to the God of Love» by which the whole Nazarenes’ production is characterized.

Cottin J., *Prédication et images dans le christianisme contemporain*, XIV, 625-646.
In the light of the gap existing in contemporary culture between imagery creation and Gospel preaching, some German Protestant theologians have decided to propose a new form of preaching called Bildpredigt. The Author explains the theory of this «visual preaching» which replaces the two old models of the relationship between Scripture and imagery inherited from the past (that is *Biblia pauperum*, *Memoria*, and *Biblia pauperum*).
which weakens the link to the Bible and the employment of images for mere educational purposes which implies the loss of their autonomy with regard to the Bible) by means of a new model based on a constant interaction between the two terms. Upon examining some of its practical realizations the author stresses a few weaknesses: the refusal of all visual expressions before contemporary age; an exclusive preference for abstract art; a little interest in the possibility of creating images which have a true announcing function without being promotional or confessional. Finally the author assesses the value and the limits of a future desirable revaluation of imagery in today’s theology and culture.


Considering all the articles which have historically shown the many meanings of the two themes on which this issue focuses – preaching and images -, the Author analyses the elements which currently seem to characterize their relationship. The new social and cultural context in which the omnipresence of images produces a lack of interest in anything verbal, influences the religious situation both increasing the difficulties of verbal preaching and causing, despite a few contradictions, a dismantling of the traditional divisions among Christian confessions regarding the employment of images. However, also new forms appear and they require an accurate analysis – from the various forms of Bildpredigt to the different kinds of tv-preaching and to an extremely mediated preaching which does not need the physical presence of an announcer. In order to avoid the danger of supporting exclusively either imagery or verbal preaching which has often characterized Christian history, the Author presents some theses to show the conditions of the important role played by both elements in announcing the Gospel.

**XV (1994)**


Origen’s importance for the history of patristic literature regarding quaeestiones et responsiones has not been sufficiently and thoroughly analysed yet. Although we have no autonomous work about quaeestiones, Origen offers plenty of material on this topic and there are no significant differences among his systematic works, his commentaries or his homilies. In his writings hypothetical objections are often found which seem to reveal a rhetorical concern but, nevertheless, there are also texts which are developed according to the quaestio-solutio pattern and they are at times quite organic and homogeneous. Thus Origen shows how he employs a research method which at first was linked to literary criticism of classical texts and was used by the Alexandrine for unclear and controversial passages found in the Scriptures. Its use by Origen, however, does not depend only on controversy purposes, that is for a confrontation with opponents or with other exegetic traditions but is linked to the essential approach of Origen’s thought as research theology.


The Modern Devotion was a religious movement originating from the Low Countries in the late Middle Ages. The type of piety represented by the many men and
women who constituted this movement has left its mark on the European mind. Within the framework of a specific world view, they developed a specific Christian philosophy of life through which they moulded the structure of individual behaviour and, consequently, of society as a whole. Their efforts were challenged by the new spiritual forces of humanism and Reformation and they also had to compete with the philosophical and theological world concept of late scholasticism. The author tries to determine the position of the Modern Devotion movement in the interaction between these spiritual forces by tracing its characteristic features, particularly those connected with its views on religious and ideological education.


The analysis of the latest studies on the bishops’ collective activities which differ in typology (historical-juridical reconstructions, historical reconstructions of individual episcopal conferences or individual episcopates and source editions) and are dedicated to different geographical areas, clearly shows that popes regarded the bishops’ meetings as a precious chance to apply their basic policies. This analysis also enables us to see, as far as Pius IX and Leo XIII are concerned, the progressive creation of a comprehensive plan to use the bishops’ collective meetings with differences regarding the tasks given to them and their autonomy. Furthermore, the first years of Pius XI’s papacy shows to be an extremely significant moment as far as Rome’s attitude towards European and non-European bishops’ meetings is concerned. As a matter of fact, between 1923 and 1925, Rome’s top personalities tried to regulate bishops’ conferences and because of past experiences and of some recent doubts regarding the organization of some meetings, they stressed that not only the conferences had to be subjected to Rome but also that they were mere ‘private meetings’. Despite of the different historical periods examined in them, of the different methods and sources, the essays analysed in this review thoroughly document the plurality of information which may be obtained by studying the collective non-conciliar activities of bishops belonging to the same geographical area and, therefore, the historical importance of those activities.


The instructions of Vatican Council II concerning the liturgical reform have only partly been put into practice: the chiefest care has been devoted to the production of new liturgical texts and to the revision of prayers, without however turning the attention, if not marginally, to the reconsideration of the whole system of rites which should have led to a revision of the liturgical structure itself according to the spirit of the council. The reform has been therefore actually arrested on the verge of its process of «adaptation», without removing what is nowadays considered unnecessary on the basis of a correct historical and critical analysis, in order to regain the peculiar internal coherence of the sources and of the Church of the origins. In a similar way the processes of inculturation do not seem to be fully developed, both in the countries and the communities which have recently been converted to Christianity, and in the nations which have been Christian for quite a long time. At the end of his essay the Author focuses his attention on the substantial contribution which may come to the study of the liturgy from the «holistic» method proposed by LA. Hoffman in order to have an approach which leads «beyond the text» and regains the anthropological and communicative feature of the rites.
Lupieri E., *Una recente pubblicazione su Giovanni Battista*, XV, 137-144.
In his essay on Josef Ernst’s recent work, Johannes der Täufer, the Author points out some inadequacies regarding the documentation provided and expresses a basic reservation as far as the methodological choices are concerned.

A passage – drawn from Egesippo and referred to Eusebius of Caesarea – about the death of James is the starting point of an explanation on the origin of the priesthood tradition of the Recabites.

Capitani O., *Considerazioni in margine ad un recente libro*, XV, 149-160.
In his introduction to *Il sacramento del potere* the Author points out the extreme interest of Prodi’s work, which can be considered the result of an effective historical and semantic research work on the sacredness of power which was carried out through the analysis of the political oath. In addition to the essay on the book, the Author mentions also some results of a research he is currently carrying out, on the Promissio Carisiaca of Pippin the Short.

The author recalls the most important moments of his presence at the Council. At first he focuses his attention on the activities of the preparatory stage, during which he successfully opposed the dogma concerning the condemnation of children who have not been baptised. Then he reviews some of his previous commitments to different council commissions and sub-commissions: the contributions to the schema on the Marriage to the *Gaudium et spes* and the *Lumen gentium* version, the fundamental contribution to the priest’s education decree and to religious freedom declaration. Besides he recalls the figure of John XXIII who has always been very kind to him on several occasions and who had once appointed him council commissioner in spite of the Holy Office opposition. He also points out the difficulties that have arisen because of his opinions, which diverged from those held by Cardinal Ottaviani, both on the preparatory stage and on the work of the Faith Council Commission. In the last part of his essay the author refers something as regards K. Wojtyła and his council activity; Häring himself had admitted him to the commission «The Church in contemporary world».

Consolino F.E., *Teodosio e il ruolo del principe cristiano dal De obitu di Ambrogio alle storie ecclesiastiche*, XV, 257-278.
A comparison between the figure of Theodosius as outlined by Ambrose in his funeral oration to the memory of the emperor and the portrait depicted in the ecclesiastic historical works of the late ancient times allows us to grasp similarity as well as significant differences in the representation of the Christian prince’s roles. In the speech of the Bishop of Milan the virtues of the emperor, who is loyal to God and to the Church, are represented as a sort of regaining of those moral and political qualities that the Roman tradition has always acknowledged him. However, some tendencies towards a new clerical organization of the imperial especially with reference to Theodosius’ glorification of humility are present. This last aspect influences the ecclesiastic historians: except for Socrates and Sozomenus – who prefer an emperor which follows the Costantinian model regarding the relationship between
Church and Empire – they all underlined the religious aspects of Theodosius’ conduct which hampered the exertion of his public virtues and consequently fostered his subordination to the ecclesiastic authority.


Thanks to the crusades pilgrimage has become one of the genetic characteristics of sanctity, in spite of its inner contrast between mobility and stability and not with standing the prejudice of the town society. The pilgrim loses his own earthly and worldly identity in favour of a spiritual and a heavenly one: he is in a condition of «super-territoriality»: he has no memory of his place of origin and he is not bound to any land. The pilgrim’s crisis in the late Middle Ages is caused by a different kind of sensitivity, which can be best described as exterior and formal; the case of St. Pilgrim (the Saint who gave birth to an Order in the twelfth century) in the Tuscan-Emilian Appennines can be regarded as a symbol of what we have stated. In William of Mavalle’s hagiographic tradition the heroes epic of chivalry and the penitential spirit of the saints are coincident, as he typifies his chivalrous characters in the figure of the *conte pieux*, whose chivalry is highly inspired by the spirit of the monastic and hermitic asceticism. As far as William is concerned the pilgrimage and its hagiographic characterization are closely connected to the regained period of peace and integrity that followed the passage of the Moors (in the hagiographic tradition they are symbolically represented through the image of the dragon). The saint has a civilizing function: the order of the Hospitallers takes part in the new territorial and road arrangement. Furthermore the orders start to take into consideration the figure of the woman, who played no role in the society in the late Middle Ages; with regard to this we may think of St. Tuscania of Verona and St. Ubaldesca of Pisa and their commitment to the structures supporting pilgrimage.


This essay analyses for the first time the bishops’ answers to the consultations held to prepare the Vatican Council II (1959-1960) that was appointed by Pope John XXIII when no American cardinal was present in Rome. The majority of the bishops answered promptly to the consultation and their answers rarely urged further consultations on behalf of the theologians and were not based on any kind of coordination neither on a national nor in the States. The *vota* examination, which was carried out on the basis of unpublished material gathered together in different North American archives, points out the need for a change and for a revision: on a doctrinal level (Church, laity, magistry, episcopacy, priesthood and deaconhood), on a liturgical level (showing widespread expectations for a reform), on the level of moral theology (marriage and contraception, war and justice), and as regards all problems troubling American society in the late Fifties (freedom of religion, racism, communism, the relationship with non-Catholics, Mariology, Bible, Catholic education). At the end the *votum* of the Catholic University of America is examined.


Through the analysis of the *vota* and of the articles published in the review «Divinitas» in the period of time which goes from 1959 to 1962, the Author recalls and points out the positions and the expectations of the Roman theologians regarding
the forthcoming Council. The picture drawn outlines a sort of theology which tends to define and to defend the doctrine and which is prone to condemn the modern mistakes that had already been denounced by Pius XII. This picture is openly in contrast with the purposes/resolutions expressed by John XXIII in the Gaudet Mater Ecclesia, in which, on the contrary, the Pope wished to hold a mainly pastoral Council in order to prevent any use of condemnation and anathema and in favour of a proper interpretation of the requests of the contemporary world. This inaugural speech was recalled during the council by all those who opposed the restrictions imposed by the preparatory schemes.

Capitani O. – Siniscalco P., Escatologia e cristianità. Due letture su La cattura della fine, XV, 395-415.

The text reports two of the speeches made to present (January 15th, 1993) in the Istituto storico italiano per il Medio Evo, Roma (Italian Institute for History of Middle Ages, Rome) La cattura della fine. Variazioni dell’escatologia in regime di cristianità (Marietti, Genova 1992), the volume containing some essays inspired by a research work regarding Christianity systems in history, promoted by the Istituto per le Scienze religiose of Bologna. In his critical analysis of the essays contained in volume, Siniscalco points out the necessity of a clear distinction between “escatology” and “apocalyptic”. Then with reference to the content of the volume he also underlines that too little attention has been devoted to ancient Christianity which gave birth to all those categories. Capitani particularly takes into account the reports dedicated to medieval authors: Pier Damiani, Gioacchino da Fiore, John Peckham, John XXII. Substantially he shares the interpretations chosen by the authors and relates them to the other protagonists and to a comprehensive historical background of Christianity in the Middle Ages.


The Author analyses Storia di una censura. «Vita di Galileo» e concilio Vaticano II, the recent volume by Paolo Simoncelli regarding the lack of «success» suffered by the biography written by Pio Faschini during World War II. This work, which had been strongly opposed by the Holy Office, was published posthumously after being modified with respect to the original text during the first sessions of the Vatican Council II. The analysis of Simoncelli’s work gives the Author the opportunity to make some critical reflections on the close connection that twentieth-century historiography always had and still has with the «long sixteenth-century» history.


First of all the editors deal with the problem related to the formation of the canon of the New Testament, analysing the most important opinions regarding this issue: they start from Zahn’s «historical» thesis (it should find its origin within Church life and should have a mainly liturgical function) and from Harnack’s (the need of a canon to be opposed to Marcion’s) and move on until the latest studies. Although a final solution still seems very far, by presenting the essays contained in this monographic issue, the editors underline each scholar’s contribution to the understanding of the important role played by the crucial decades of the II century for the creation of a canon of Christian Scriptures. They reach the conclusion that, even if
this developed in a certainly anti-Marcion polemical context, it was then successful thanks to its deeply rooted vision in the origins’ Kerygma.

The development of the tradition of Jesus’ sayings may have taken place in the so-called community of Q in Galilee, although the organizational structures of this community remain vague. However, neither this development and its origins nor any other form of Palestinian Christianity can be dated before the founding of the «Church» that was based upon the cult of the *Kyrios Christos*. Traditional materials used by Paul demonstrate that this Church was organized from its very beginning as the new eschatological nation, for which the celebration of the Eucharist was the central ritual and the telling of the suffering and death of Jesus the fundational cult narrative.

The reason of the creation of a bipolar canon of the New Testament during the II century consisting of the Gospels and of the Epistles must be found in the corresponding bipolarity of the theological structure of the earlier Christian faith in which the Revelation implies as tightly connected both its proclamation and Christ and his disciples. The author defines such unity as «structure of the Gospel and of the Apostle» and not only finds it in the general layout of the New Testament but also sees it as a dialectic element which is present in the whole new-testamentary canon. Such theological structure, which was at first imposed by the first Christian generation and then accepted and shared in the following centuries, led to the formation of a corpus of Scriptures which supported the Old Testament. In the following centuries the Church recognized the importance of such bipolar unity and the Gospel/Apostle pattern became the very basis of the Church.

The study discusses five aspects of the question concerning the formation of the *Corpus Paulinum*. It starts with his most recent compilations (from the 4th to the 2th century). Then it takes into account the importance of the private archives in the antiquity. Thirdly the real authoritativeness of the epistles of St. Paul as apostolic writings is considered. Fourthly attention is granted to the witness of the oldest post-Pauline testimonies (Act, 2Pt, 1Clem, Ign). Finally the composition of a CP around 100 A.D. is hold as probable also on the basis of the studies both of Clabeaux on the pre-Marcionite text of the Pauline epistles and of Gamble on the origin of the Christian use of codex instead of scroll.

Muratori’s *Fragment* (or Canon) is a Latin text which contains a list of the books of the New Testament and which is preserved in an 8th century manuscript published by the Modenese scholar in 1740. A traditional dating places it between the end of the 2nd century and the beginning of the 3th century; recent studies carried out by Sundberg and Hahneman, on the contrary, include it in the list of the 4th and 5th century canonical catalogues. In his essay the Author wants to discuss the latter theory employing a textual analysis which leads him to reassert an earlier dating. Several arguments support his criticism: the choices of the different books still
need to be justified and explained; the corpus is still an «open» one in which the books receive different degrees of acceptance; furthermore it lacks the terminology already codified in 4th century lists. Finally the Author points out that only in a 2th-3th century text it is possible to explain the presence of a defence of the authenticity of John’s Gospel and a reference to 2th century heresies.

Norelli E., Marcione lettore dell’epistola ai Romani, XV, 635-675.

The importance of Marcion for the popularity of Pauline Epistles is renown: having received a corpus which despite its apostolic authority, had not been canonized yet, he canonized it before all the other apostolic writings because he believed that it – together with Luke’s Gospel – contained Jesus’ real message with its innovatory importance. Even the collection of St. Paul’s letters, however, contained some contradictory passages which risked to thwart the Gospel itself; he believed that such passages were not original and therefore had to be expunged. By means of a large number of textual comparisons of the Epistle to the Romans the Author analyses Marcion’s intervention on St. Paul’s writings which was justified by the same logic ruling the choice of the corpus and its canonization. The outcome of such analysis shows a well defined structure based on the duplication of God in «just» (Creator) and «good» (Jesus’ God) from whom come the Law and the Gospel respectively. The Judgement, furthermore, is based on the Gospel and not on the Law as redemption comes through the infringement of the Law contained in the Old Testament.

XVI (1995)


Three Palestinian monastic systems are compared, all of them lauritic ones, that developed and flourished in the Judean desert, the desert of Jerusalem from the early fourth to the mid sixth century. After a short description of the history of each system, the comparison discusses the following topics: the formulation of a written monastic rule, the daily life of the monks in their cells in each system, the novitiate, the prayer practices on Saturday and Sunday, and the administration of the monastery.

Rigo A., Il monte Galesion (Alaman Dag) e i suoi monasteri: da S. Lazzaro (m. 1053) alla conquista turca (ottobre 1304), XVI, 11-43.

Mount Galesion was one of the most important monastic centres during the Byzantine age. As the available sources regarding this settlement are extremely scarce and documents are almost non-existent, it is absolutely necessary to accurately examine hagiographic texts. By analysing Vitæ by Lazaros (11th century), founder of the monasteries, and some Vitæ of 13th-14th century saints (Athanasios, Meletios) the Author tells the history of this centre until October 1304, when the Turks destroyed the convents. Hagiographic texts also contain quite precious information on the different monasteries located on Mount Galesion, on their building, location, size and, generally speaking, on their history.

Cattaneo M., Maria versus Marianne. I «miracoli» del 1796 ad Ancona, XVI, 45-77.

The Author analyses a single aspect of a general religious phenomenon which af-
ected Italy at the time of Napoleon’s Campaign in 1796: the belief that the images of the Virgin, to whom common people were highly devoted, could perform miracles. The prodigy that took place, according to a woman of the common people, F. Massari, in St. Cyriac’s Church in Ancona – a town that lived in a state of religious paroxysm caused by the threat of the French troops and by the fear of a sudden attack by the local/native Jacobins – is meaningful. As a matter of fact it represents the first of a series of similar miracles that have been reported in the centre of Italy. This «case» can be well studied on the records of the trial which was started by the ecclesiastical authorities a few days after the «prodigy». As far as the local history is concerned the event marked, according to the Author’s conclusions, the re-establishment of the social cohesion within the town and determined a renewed confidence in the order that only the Church could guarantee. It also marked the beginning of the community’s long lasting period of devotion to the Virgin Mary which followed the age of Napoleon’s presence in Italy, a time during which the radical requests of the Jacobins, who wanted to fight superstition, had not been fulfilled. On a general historical level the Author focuses his attention on the psychological, religious and cultural gap which prevented the revolutionaries from gaining a wide consent.


This essay deals with the origins of the doctrine of Christ’s social Kingship which Pius XI made formal creating a liturgical feast intended to invoke the establishment of a hierocratic society. This doctrine was created between 1860 and 1880 by a Jesuit, H. Ramière, from the province of Toulouse and rapidly found an international approval. Ramière wants to create a doctrine which keeps the strict model of a return to medieval Christianity without giving it, however, a mandatory value. Furthermore, without objecting to the rules and the assumptions of intransigentism, with this doctrine Ramière wants to establish the fundament of any authentically Catholic policy included the one supported by liberal Catholics. Finally, he believes that the concept of a social kingship of Christ makes it possible to go beyond the passively waiting for the end which characterized some counter-revolutionary Catholic groups and encourages all Christians to be politically and socially active to make the Church and the Papacy triumphant in the world.


The Author presents the book *The Catholic Church and Secularization* by Daniele Menozzi, pointing out the originality and the fertility of its methodological approach, the wideness of its research and its valuable results. The essays contained in the work examine the response and the reactions of the Church and of the whole European Catholic culture to the process of secularization during the last two centuries; this process, particularly due to the radical change represented by the French Revolution, caused a shifting from a sacred to a worldly-contractual approach to establish the rules which legitimate human society.


The Author outlines an intellectual portrait of the Hungarian Jesuit Alszeghy, who was a professor of dogmatics and of history of theology at the Università Gregoria-nana and describes his achievements as a scholar. The Author starts with Alszeghy's
research on Saint Paul’s medieval exegetics, moves to his studies on theological anthropology until the *summa* represented by his work on the mystery of the Cross in which this neo-testamentary theme becomes the principle to be followed in analysing the post-conciliar Church.

Turbanti G., **Il contributo dei paesi di lingua tedesca e dell’Europa orientale al concilio Vaticano II**, XVI, 141-160.

This report regards the international symposium on Vatican Council II which was held in Würzburg in December 1993 and which was the fourth meeting included in a research project started in 1988 in Paris by an international group of scholars under the supervision of the Istituto per le scienze religiose of Bologna. The number of German speaking bishops in the Council was relatively limited, however their group was very united and it immediately became a reference also for other episcopates. Also the bishops coming from Eastern Churches, the so called «beyond the curtain» Churches, found a privileged interlocutor in the German speaking group, particularly thanks to the mediation of the bishops coming from the DDR. In Germany, where theological thinking still has a great cultural importance, the Council has been a fundamental point of reference for theology for the last decades and consequently has been studied with a mainly theological approach rather than a historical one. All these elements certainly influenced the symposium in Würzburg and made it more theologically oriented than the previous symposiums.


The editor of the monographic volume calls attention to the event during which the papers included in the volume were delivered (The Meeting on *Koinonia* organized by the Istituto per le scienze religiose in Bologna on April 13-14, 1993). Then explains the underlying aims of the meeting and the lines followed by individual authors.

Birmelé A., **Status quaestionis de la théologie de la communion à travers les dialogues oecuméniques et l’évolution des différentes théologies confessionnelles**, XVI, 245-284.

The author outlines the detailed development the notion of communion has gone through during our century in the different Christian confessions. The resulting picture is at the same time diversified and yet sufficiently consistent. It is possible to refer to a substantial agreement of Churches, although with an understandable variety of positions, regarding *koinonia* as a «crucial reality » on which the attention of all those who are guided by the oecumenical prospect is now focused.


As regards the interaction between society and concept of Church community, excommunication is an explanatory element of the changes occurring in both areas. The author focuses on the evolution of the theory and practice regarding excommunication, going through the different stages from the fourth to the fourteenth century: while at first exclusion from the communion is perceived as the necessary consequence of a fault, and therefore still basically linked to a penitential process, in as early as the fifth century it increasingly often takes on a punishment role and becomes a repressive instrument in view of the integration that has been peculiar to Christianity for so many years. It will be during the process of secularization of society that the punitive character will be progressively reconsidered.

In 1992 the Congregation for the Doctrine of Faith wrote a letter to the bishops on the Church as communion, which was published the following year with the title *Communionis notio*. By that letter, the Congregation intended to offer an interpretation key to Vatican II's view on the subject. The Author applies a comparative analysis of the lexicon of this document, on one hand, and that of council documents, on the other. He shows that the perspective of *Communionis notio* can be traced back to some Vatican II texts (such as the *Nota explicativa previa*), but its highest exemplification is to be found in Vatican I and Pius XII's *Mystici corporis*. This can hardly be considered with the main concept of communio prevailing in Vatican II and expressed by the new *Code of canon law*.


The author emphasizes the difference between the concept of communio typical of Catholic theology after the Council of Trent and that of Vatican II. Within the former approach, the positions of Bellarmino and Frenzelin are adopted as representatives: according to both theologians, tough with different solutions, Church communion is limited to the visible dimension, while the substantial aspects of Christian life take on a minor importance. By contrast, the position of Vatican II centres on the spiritual dimension leading to a dynamic and open communion.


The author intends to identify and define a number of terms that have hindered the recent debate on communio. He suggests to reserve the adjective «universal» only to God's redeeming design for all human beings which will only come true when Christ's body expands to include all the predestined. The Church, sacrament of this design, should rather be qualified by its «Catholicity», a richer word from the point of view of quality than «particular» as opposed to «universal» when applied to the «local» Church does not seem to appropriately express the richness of the Christian tradition.

Dupuis J., *Communion universelle. Églises chrétiennes et religions mondiales*, XVI, 361-381.

Christian theology has always conceived ecumenism according to its restricted meaning of restored union between separate Christian Churches. This has always involved a very limited concept of universal communion. Vatican II showed its intention of extending the dialogue and the recognition of common positive values to other non-Christian religions, although the word «communion» was never adopted in such cases — except where generally related to human community. The author points out that this process was accelerated by the teachings of post-council popes through the awareness of the positive redeeming role of great world religions, a role that developed what the Council had already declared. Thus it is now possible to build a real inter-religion, truly oecumenical universal communion. This can happen only on condition that the Church actually becomes a servant Church, a Church for other people.


In contemporary discussions, there is a trend to juxtapose the truth-Christological dimension and the dynamic communion dimension, and this happens in both the
inter-Church and the inter-religion debate. The result is a somewhat indeterminate theology of communion leading to the adoption of opposite concepts by those who refer to it. According to the author, the truth–communio juxtaposition depends on a lack of critical discernment, within faith and theology, with respect to the common notion of truth. For a Christian this is the same as Christ and access to the truth is only possible through the confession of faith. But Christ, seen as from his earthly life and according to the New Testament evidence, is truth and he takes himself man’s condition of «sin» and «curse» and, in this very way, reveals the Father. Truth in Christ is at the same time the acceptance of otherness and the revelation of the being of God. This truth is therefore doomed to come true according to the extent of Christ’s full maturity, through a constant acceptance of otherness. Hence, truth and communion are not two juxtaposed necessities. It is true, however, that during the history of the Church, approach changes have taken place as a result of which special emphasis has been put on the normative implications of the formula expressing the truth, the doctrinal aspect and the contraposition to the error.


The need is increasingly felt of urgently filling the historical gap of the Christian outlook on koinonia. The concept of koinonia is still dominated by cultural parameters according to which unity (seen as uniformity) is the model of humanity and the Church, while diversity is the product of sin. In fact, the Evangelical element of koinonia should be disjointed from the western cultural universe, and a new acculturation should be developed based on some essential conditions: the going beyond the reduction of Christianity to a doctrine, the supremacy of metanoia, the awareness of the eschatological nature of the unity of Christians, the regaining of sensus fidelium, synodality and updating according to John XXIII.


The article analyses the role of the scriptural exempla and the way they function in the controversial context of the Adversus Iovinianum. Read in the light of the classical idea on the theme of the exempla, they reveal Jerome’s substantial autonomy: the author adapts the ancient precepts to the altered content-based and formal needs of the clash on doctrine; where necessary, then, he doesn’t hesitate to overcome rigid formalistic limitations and try out something new. In this sense the work appears to be an interesting observation point from which to trace the progressive transformation of the ancient rhetorical categories under the influence of Christianity.


In translating the lived religious experience of Chiara of Montefalco (†1308) into institutional sanctity via the process of canonization, the more controversial aspects are not brought to light, but they can however be demonstrated by reflecting on the clues offered in the sources of the trial and the Vita by Berengarius of Saint-Affrique. At the basis of this «translation» exercise to unite the two levels of the lived and the institutional lies, above all, the intrigue of the heretical sect the Spirit of Liberty, which involved both Chiara and members and groups of the Franciscan Order. The institutional definition which came after charges brought by Chiara
against the sect in 1309 and then again after the controversies between the so-called Franciscans of the «Community» and the «spiritual» wing, meeting under the apparently official auspices of the Church, defined the boundaries between Orthodoxy and heterodoxy which cannot easily be made out from the lived religious context. Among the «controversial» aspects of these years, as far as canonization is concerned, there are also the very relationships between Chiara and the Franciscans over the tensions between the Order and the Holy See in the person of John XXII: in the Relatio to the Pope (1331) on the saintliness of Chiara all traces of her relation to the Franciscans were eliminated, even if the links were in reality so close that the Order’s internal problems and its splitting up into particularisms were reflected in the affirmation of the sanctity of the Umbrian religious figure both during her life and after her death.


Of the publications which owe their existence to centenaries the editions of sources are often among the most significant. The two volumes of *America pontificia*, which contain the documents of the secret Vatican archives concerning the first century of evangelization, are here analysed to try to understand Roman and Papal attitudes towards the new world. The importance of the texts issued by Paul III emerges; in particular the *Veritas ipsa* or the breve *Pastorale officium* of 1537 bring to light of the Dominican Minaya, who had presented petitions to the Pope in defence of the indios, thus influencing the writing of the Roman documents, had benefited from the protection of the circles close to Contarini, trough the *Magister Sacri Palatii* Tommaso Badia.


In the case of Franco Rodano, the typical formation of a youth growing up in the Catholic organizations of the second half of the thirties takes on a very special interest. A vast, precocious cultural preparation finds room for itself in «La Scaletta», a Marian congregation which was the traditional haunt of the scions of a certain kind of Roman bourgeoisie. Here the teaching of the Jesuits, together with the activism of the young Catholics of Gedda, is accompanied by a critical reading of the masters of anti-bourgeois thought. This is the initial stimulus for a negative attitude towards the modern world, as well as the anxious desire for radical renewal. The fact that he was extraneous to traditional Catholic politics will encourage a secular impact on the anti-fascist environment of the Liceo Visconti. A saintly calling will thus increasingly go together with a non-confessional interpretation of the modern world and faith in the autonomy of nature. These are the foundations on which the young Rodano’s choice of communism at the outbreak of the Second World War will be built on.

De Virgilio G., *Εὐαγγέλιζεν nel terzo vangelo*, XVI, 587-598.

A careful reading of the use of the verb εὐαγγέλιζεν in the context of the Third Gospel allows to point out the role ascribed to the topic of evangelization by the Evangelist. As a matter of fact, while ignoring the noun εὐαγγέλιον, Luke used the verb εὐαγγέλιζεν (10 times in Lk; 15 in Act; 54 in N.T.): this reveals a peculiar thematic contextual way of proceeding. A triple progression is suggested by the reading of the
evangelic contests: a) historical-geographic progression, since the verb takes the messianic experience of Christ from the apparition of the angel to Zacharias in the temple (Lk 1,19) to his ministry in Jerusalem (Lk 20,1); b) revelative progression, since the topic of the «kingdom of God» (Lk 16,16) is progressively revealed by several characters whom the verb refers to; c) universalistic progression, which presents the spread of evangelization of the Kingdom from Jesus to Israel and to the whole world (theological development in the book of the Acts). The evangelization constitutes a meaningful topic in the economy of the Third Gospel, probably compiled in a critical moment of the Lukan community in reply to the delay of παρουσία.

Rusconi R., Attraversando Francesco, XVI, 599-626.
Several volumes of undoubted critical value have appeared recently on St. Francis. Chiara Frugoni, who has already published variously on the subject of St. Francis, has now published a substantial book: Francesco e l’invenzione delle stimmate. Una storia per parole e per immagini fino a Bonaventura e Giotto (Einaudi, Torino, 1993). The role of pictures as historical source is given considerably new force «because they constitute a voice that has managed to survive centuries of silence», – so that they should be placed on the same level as the written word: often capable of passing on facts or versions of events which would otherwise have been lost.

Jossua J.P., Yves Congar. La vie et l’oeuvre d’un théologien, XVII, 1-12.
The author remembers Y. Congar only a few months after the latter’s death, tracing the most important biographical details step by step, including the main aspects of his theological formation and spiritual teaching. His contribution to Vatican Council debate, inside the theological commission, and to post-Vatican Council activity, rich in new interests and of a rare intellectual vivacity, are given especial prominence.

Stroumsa G.G., Dall’antigiudaismo all’antisemitismo nel cristianesimo primitivo?, XVII, 13-46.
If the roots of anti-semitism are undoubtedly Christian, the period in which this phenomenon originated in the Church is by no means certain. The author singles out the earliest Christian centuries to show that in patristic literature, alongside anti-Judaic themes, anti-semitic features were already evident. In medieval times these same features will form the basis of the widespread demon image of the Jew. After having pointed out the limitations of the two main historiographical approaches to anti-Judaism in ancient Christian times, – the social dimension of the conflict between Jews and Christians in the Imperial cities, and anti-Judaism as a feature of Christian discourse per se – the author explains the anti-Judaism of primitive Christianity in the light of the dynamic character of religious identity in the Roman world, assuming that the religious revolution of the fourth century was a crucial turning-point in the attitude of early Christianity towards the Jews.

Marani A., Tra sinodi e conferenze episcopali. La definizione del ruolo degli incontri collettivi dei vescovi fra Gregorio XVI e Pius IX, XVII, 47-93.
From the eighteen-thirties Gregory XVI assumed control over the non-council collective meetings of bishops belonging to the same territory, which had been born of...
the need of the individual episcopacies to coordinate their action, in order to exercise a role of guidance and control over the bishops of any particular geographical area. Other reasons were the restoration of the ancien régime and obtaining for the Church the greatest possible number of privileges. For Pius IX, between 1848 and 1849, a time in which he reflected profoundly on the ways the Church could best be present in contemporary society — they became one of the instruments for spreading an intransigent ideology among the faithful, spreading it everywhere and on a religious basis, although they did not completely lose their previous functions. Then Mastai, while defining the overall characteristics and the aims behind the episcopal meetings clearly, demonstrated a substantial elasticity as far as their form was concerned. Indeed he used conferences and provincial synods interchangeably, having the former take on tasks which were strictly pastoral, and traditionally those of the provincial synods, and the latter the function of the defence, in relation to the political powers, of the privileges of the Church.

Fouilloux É., *Paradossi del cattolicesimo francese (1940-1945)*, XVII, 95-120.

This article focuses on some very complex problems concerning the history of French Catholicism during the Second World War, as well as its more recent historical memory insofar as it has been disturbed by what is called the «Vichy syndrome». The author clarifies in particular the terms of the Catholic Church’s attitude to the Vichy regime, consisting substantially of a conformism that the Catholics of the time did not find at all a contradiction of the effervescence on the religious and especially apostolic plane, in which they were protagonists. The realisation of a coexistence in French Catholicism in this period of political conformism and religious effervescence belongs rather to a later «historical memory». This latter, in its turn, has been slow to take into account another phenomenon associated with that peaceful coexistence of the two features in the conscience of those who lived through the war: and that is the fact that right after the war, despite the massive support that Catholics gave to Vichy, some of the latter returned in strength to take up prominent roles in French politics.

Kauchtschischwili N., *La Russia e Roma. Alcune riflessioni sui rapporti ecumenici tra chiese cattolica e ortodossa*, XVII, 121-152.

The French Jesuit Michel d’Herbigny, vice-chancellor of the Pontificio Istituto Oriental and founder of the «Russicum», was one of the most important people in the twenties to be involved in «Roman» pro Russia activities. For a decade he was Pius XI’s right hand man for everything concerning Russia and relations with the Orthodox Church, and then at the start of the thirties he was unexpectedly dismissed from all his official positions, sent away from Italy and even prevented from continuing his teaching activities in France. The author concentrates his analysis in particular on the mentality of the Jesuit, inclined to think of the relation between the Catholic and Orthodox Churches entirely in the sense of a conversion of the latter to the former, and on the consequent activity in favour of a «union», which, carried out on these terms, and with the blessing of the papal authorities, can be understood as one of the causes of the later difficulties in the dialogue between the two Churches and of the substantially diffident Orthodox attitude towards Catholic initiatives in eastern European countries.
Montero F., *La historia de la ACNP desde la Universidad de Navarra*, XVII, 153-158.

Two books, by J.M. Ordoñes and M. Montero, have appeared recently on the history of the Asociacion Catolica Nacional de Propagandistas from 1923 to 1945; both derive from Navarra University graduate theses supervised by Gonzalo Redondo. The volumes are subject to limitations as far as their methodology and theoretical premises are concerned. For example, there is insufficient contextualisation from a wider political and historical-religious perspective, despite numerous recent publications in this area. The interpretative framework of the two works creates even greater reservations. The various Catholic components are all grouped together under the label «traditionalism», which prevents the authors from realising or even admitting the importance of the ACNP as a real precursor of a future Catholic-liberal position.


The volume contains concise descriptions of the most important contributions to the congress held in Moscow from March 29th to April 2nd 1995. The fruit of the collaboration between the Universal Institute of the Russian Academy of Sciences, the Russian cultural association for exchange and cooperation with Italy, the Institute for Religious Sciences of Bologna and scholars of the patriarchate, the meeting aimed at the clarification of aspects of a political-diplomatic and ecumenical nature connected to the participation of the Russian Orthodox Church in Vatican II. Besides the interventions of a critical-historical kind can be found contributions that reflect the political and religious tensions that Russia has been experiencing over these last few years. Overall, however, the congress was an interesting opportunity for a meeting with a cultural reality in ferment; the recent easier access to state archives renders this reality even more interesting for historical research, religious-historical research not excluded.


Despite the invaluable studies by J.P. Torrell, which are however limited to the debates on the scholars working in thirteenth century universities, an overall picture of medieval prophecy is still lacking. The plan of the present monograph issue is to answer to the need to enlarge and go more deeply into the field, focusing the analysis especially on the theological produced, paying particular attention to the discourse of theologians who already in their own time were considered prophets.


Building on the patristic view of prophecy, especially that of Augustine, thinkers of the early medieval period (500-1100 A.D.) used prophecy in three ways. First, prophecy fulfilled was employed apologetically as an argument for the truth of Christianity against Judaism and, to a lesser extent, against Islam. The most important use of prophecy, however, understood it as hermeneutical insight into the Bible and homiletic skill in preaching the biblical message. This view was both expressed and exemplified in Gregory the Great. Finally, prophecy as prediction of the future was associated with new apocalyptic texts, often coming from Eastern Christianity, as well as with the ability of many early medieval saints to foretell the fate of individuals.

The article contains Hildegard of Bingen’s most important statements concerning her prophetic activities, and at the level of interpretation, presents a critical synthesis of the research carried out in the field over the last few decades. The following aspects are dealt with (in order): Hildegard’s vocation for the public office of prophecy; the condition of prophetess, characterised by Hildegard by the declaration of her own incapacity and by the illumination originating in divine grace, which intervenes to cancel out weaknesses in favour of a renewed perfection; the position of the prophetess within the history of salvation; the world of the vision; the prophetic work; prophecy as doctrine of salvation, a criticism of the present time and interpretation of the future.


Believed to be a prophet, Joachim da Fiore has long been considered an unwelcome guest in the house of exegesis (the definition is B. Smalley’s). An examination of his entire literary output, however, demonstrates the way historical hermeneutics is the defining figure of his doctrinal profile; he too understood himself to be an exegete, aiming in the first place to interpret the mystery of history in the Bible. For Joachim the age of prophecy terminated with the coming of Jesus Christ; the silence of the prophets moreover creates better conditions for a freer reading of the Scriptures and for a more open confrontation with its interpreters. The clear distinction that he makes at the theological level between *intellectus* and *opinio* allows him to relate in both critical and original ways to the tradition and to go different ways with respect to Jerome and Augustine on «opinions» of considerable importance. Such divergences, for him, are to be understood and explained by taking account of the fact that knowledge increases in the course of time, growing both in scope and clarity as the last days approach. His vision of knowledge is thus closely connected to his apocalyptic conception of history, itself also destined to progress, after the imminent coming of Antichrist, towards the brief earthly age of *sabbath* fullness.


The prophetic state is brought about through the linking of the Universal Agent Intellect—tenth and final emanation in the hierarchy of spiritual entities which God makes use of to act as mediator on the empirical world—with the human intellect; on condition that the subject has been graced with the gifts of moral and intellectual perfection to the highest degree. Starting with a very high level of intellectual perfection, the Agent Intellect bathes the subject in his light, and such an illumination may involve either the human intellect alone or the imaginative faculty alone. In the first case, this will result in a philosopher, and in the second case, in a legislator or diviner. Unlike the Arab philosophers (Al-Farabi, in particular) who see in prophecy a sort of natural phenomenon which can’t fail to appear where the necessary moral and intellectual conditions are present, Maimonides introduces a new basic element into his prophetic doctrine: God can deny prophecy also to those who possess the necessary moral and intellectual qualities. By assuming that prophecy has the character of divine gift, independent of any natural necessity, the idea of the supernatural mission of the prophet is strengthened, and Biblical revelation placed at a level of unrepeatable uniqueness.
Through a systematic and comparative analysis of Thomas Aquinas’ two basic texts on prophecy (*De Veritate*, q. 12; *Summa Theologiae*, II-IIae, qq. 171-176) two methodological demands emerge: on the one hand the Augustine and high-medieval tradition is at work, underlining the uniqueness of the prophetic charisma in the life of the Church and in dogmatic theology, which is a completely original position when compared to any other religious or cultural tradition; and on the other hand, Aquinas shows that the presence of prophetic grace in man occurs through the psychical and noetic structure of the subject, setting this out according to the model of Aristotelian anthropology. Only the contents of the *visio prophetica* are above nature, which however has forms available to contain them without being overwhelmed or annihilated. The prophetological vocabulary of Aquinas thus arrives at a series of basic reference points, on an extremely complex terrain; prophecy is a charisma which is not natural, but given by God; it is connected to meta-individual ends, it can never be activated at man’s initiative and it is accompanied by a self-evident manifestation of its own divine matrix.

Olivi’s understanding of prophecy was in many ways typical for his time. Like others he considered whether the prophet received his knowledge by looking into the *speculum aeternitatis*; whether prophecy was a *habitus*; and whether prophetic visions were intellectual, imaginary or corporeal. He differed sharply from others, however, in the way his notion of prophecy was influenced by his interpretation of the Apocalypse, by the writings and personal experience of Joachim of Fiore, and by Olivi’s contact with contemporary mystics. The result was a general theory of contemplative experience that united biblical prophecy, contemporary mysticism, and contemporary exegetical practice.

In the age of the Great Schism prophecies abounded; sometimes they were tools of political strife, but more often they were symptoms of a profound sense of disturbance, widespread at every level of society, owing to the anguished expectancy of traumatic events. Theologians’ reflections seem to concentrate on the possibility of discriminating between what is true and what is false. According to Henry of Langenstein the row of the little prophets of his time obscures the great silence of God, a terrible sign of his wrath; Peter from Ailly seeks certainty in the unchanging events of the stars; Jean Gerson brings the problem back to the conscience of each individual, to the care over the movements of the spirit of each in view of a judgement which is above all individual.

Ruggieri G., *La storia della tolleranza e dell’intolleranza cristiana come problema teologico*, XVII, 463-484.
Despite what is often claimed, an idea of tolerance is really extensively present in the ancient Church, finding its orientation in the mystery of the cross. This sometimes coexists in the tolerators themselves with a practice of intolerance towards pagans and heretics and seems to disappear steadily during the Middle Ages. However it is true that, starting from the divisions of the sixteenth century, it is the politiques and not the Churches which work out a doctrine of tolerance which, putting
the religious convictions of groups between parentheses, is concerned above all with peace in civil society. The Catholic Church has largely taken over this conceptions of the politiques, in its declaration on religious liberty in the Second Vatican Council. But in doing so, it implicitly recognises in the state the supreme guarantee of peace, and seems not to recognise, above all within itself, all the wealth of the mystery of communion which it proclaims in its faith. Theologically, therefore, the task of rethinking the complex of problems seems far from over.


Alexander von Humboldt, the «second discoverer of America», had a lot of contact with the Catholic Church of his time in the course of his journey of discovery across Venezuela, Cuba, the countries of the Andes and Mexico (1799-1804). In his descriptions of the journey there is a great deal of evidence of this; until now, however, research has not sufficiently brought this aspect of the expedition to light. The impression that Humboldt had of the Catholic Church in Latin America in 1800 seems to be ambivalent. On the one hand there is the positive contribution of the Church as a civilising influence (the construction of towns, education, and works of charity); among the members of the clergy, especially the lay clergy, he is able to appreciate a number of people for their enlightened thinking and for their progressive actions; even his most important interlocutor was of the clergy: don Jose Celestino Mutis, who was in charge of the «Espedicion botanica de Nueva Granada», at Bogota. On the other hand Humboldt often showed how far away he was from Catholicism, especially in its popular manifestations, in the descriptions of which he incidentally testifies to a considerable intercultural openness and a tendency of the ecclesiastical life of the time to be absorbed into native social and cultural patterns. Humboldt rejects the system of closed Indian missions that he saw in the Venezuelan interior. If he recognises the work and the hospitality of the missionaries, he still sees the missions on a level with the «theocracies», comparable to the system of serfdom of Eastern Europe. He doesn’t give sufficient weight however, to the fact that the missions, over and above their limitations, have a protective function for the indios in relation to the creole privileged classes.


The text of the article corresponds to that of a lesson held on the occasion of the ceremony of homage to Cardinal Mercier which accompanied the presentation of the volume of essays dedicated by Aubert to the Cardinal, held at Louvain-la-Neuve in June 1994. The author traces the main events of Mercier’s life, summing up the results of his previous and more analytical research. In particular, he focuses on Mercier’s role in the renewal of studies in Thomism pressed for by Leo XIII in the Aeterni Patris and later as Archbishop of Malines. Mercier was given the Chair dedicated specifically to the philosophy of St. Thomas at the Catholic university of Louvain in 1882. Furthermore, it is to his initiative, in the same university, that we owe the creation of an institute of philosophy centrally concerned with the study of Thomism, and which gave rise to the “Revue néo-scolastique de philosophie” from 1894. Of Mercier’s activities as Archbishop of Malines on the other hand emerges the impulse given to the development both of Catholic works and of the liturgical movement, as well as the promotion of the ecumenical cause with the Conversations at Malines. But the role he played during the First World War is also
remembered, when after the retreat of king, government and army into France, he remained the only authoritative representative figure for the occupying forces, even arriving at personally undertaking peace negotiations. This activity and this presence in the public eye in the war years gave him great international prestige, which he made good use of in some subsequent interventions in Belgian political life in the early years after the war.


Benedict XV sees in nationalism the «enemy» of his pontificate and of the Church of which he is the head. He is not a Pope especially fond of doctrinal niceties, theoretical definitions and sensational condemnations, and so he doesn’t condemn nationalism, just as he doesn’t proclaim anathemas against any of the political doctrines of his time. Instead he clashes with nationalism in a real, historical sense, in the events that occur in his short but intense papacy: the First World War, the difficult peace that follows, the imperialism of the European powers, the falling back on the idea of nation in the countries of the eastern Churches. The present essay enquires into the confrontation between Benedict XV and nationalism both in the states and public opinion and in personalities and internal currents of the Catholic Church.


The article makes a selective enquiry into three different ways of relating to liturgical prayer in France in the years between the wars: that of the Bishop of Chartres Raul Harscoud, that of the Jesuit and assistant to the French scouts Paul Doncoeur, and that of the «Jeunesse ouvrière chrétienne» = (JOC). Through the study of the relevant texts produced by these three and in the environments examined, the connections between the ways in which they thought of liturgical prayer and the more general perspectives on the relation between Church and contemporary society are brought to light. One result in particular is that the attention they paid to the liturgy, moreover urged on by the influence of the Belgian and German centres of the international liturgical movement (and in particular of the Benedictine monasteries of Mont César and Maria Laach), was part of a wider attempt at the revaluation of spirituality and redefinition of the lines of religious formation and intuition, with the overall plan of the contemporary Catholic Church of the Christian «reconquest» of society in mind.

Ferrari L., *Riforma cattolica e controriforma nei territori austriaci*, XVII, 611-630.

The volume contains the proceedings of a congress which took place in 1992, in four stages, in Italy, Austria and Slovenia. The many interventions illustrate various phases in the work of «reCatholicising» a significant part of the Habsburg domains – inner Austria (Styria, Carinthia, Carniola, Trieste and Gorizia) – in which Protestantism had become widespread. The role played by the ruling family and by the ecclesiastical world at various levels (bishoprics, religious orders, and nunciatures), as well as the relations between the two, are at the centre of the work. The wealth and complexity of the materials presented allow us to reconsider critically the distinction between «Counter-Reformation» and «Catholic Reformation», put forward sometimes a little rigidly by the editors.
Lettieri G., La crisi del De doctrina christiana di Agostino, XVIII, 1-60.

Up to now, the ambiguous statements in Retractiones 2.1-4 about the sequence of the early works of Augustine’s episcopate have prevented scholars from understanding that the first, unfinished part of De doctrina christiana is based on a more archaic doctrine of justification and hermeneutics in comparison with Ad Simplicianum 1.2. This essay maintains that the composition of Ad Simpl 1.2 is the real cause of a fact hitherto absolutely underestimated, that the composition of the Ddch was interrupted and it was set aside, which in the author’s eyes indicates a radical crisis in Augustine’s theology. On the basis of philological analysis, the author arrives at the conclusion that the traumatic and eversive revelatio of Ad Simpl 1.2 is inconsistent with the hermeneutic and soteriological structure of the unfinished Ddch: in the former, and then in the Confessiones (but even in the De catechizandis rudibus or in important passages of the Contra Faustum), the hermeneutics of res per signa are replaced by the hermeneutics of the Spiritus per et ultra signa. As Ad Simpl 1.2.22 testifies unequivocally, at this point the Christian revelatio is a free act of God, absolutely «subjective», both extraordinary and not available to man: the irresistible and gratuitous divine electio only allows the lapsed freedom – always perverse and incapable of change – to convert to God and to understand the Bible. A second essay will be published shortly in this review, examining the inseparable relation between the hermeneutics and the theology of predestined grace in the Conf. and in the anti-Pelagian works, and then the reasons which will inevitably require, in the last phase of the Pelagian controversy, the recovery of the Ddch and its late completion, and a deep – not explicit but radical – retractatio of the old first part of the work.

Melloni A., I fondamenti del regime di cristianità al Lionese I (13 luglio 1245), XVIII, 61-76.

The essay examines the meaning of the theses («trasunti») presented to the Lyons Council I on the part of the Pope, to demonstrate the crimes against the privileges of the Holy See committed by Frederick II. These documents, which Innocent IV had had prepared between the third and thirteenth of July 1245, do not intend to support the thesis of the superiority of the Papacy over the Empire, but rather to assign the latter its place in Christendom: it is for this that the documents prepared by the theologians and experts in Canon law of the papal court omit the constitutum, and open with the ottonianum.


The author points out that in the Apologia, in a passage on liberalism, Newman refers to his dislike of Byron’s philosophy. He finds the reasons for this dislike in the first place in Newman’s education, before his conversion to Catholicism, in his adherence to the Oxford Movement and to the thought of J. Keble, radically hostile to the poetry and to the existential experience and politics of Byron. Later, however, on passing over to the Catholic Church, Newman himself becomes a negative model to the Anglican faithful. He was compared to Byron for that profound moral deterioration which the English Church attributed to him precisely because he became a Catholic. But also on the Catholic side there was suspicion, and accusations of Byronism were not lacking, on account of his liberal ideas.
The author believes that the greatest «miracle» of Nuestra Señora de Guadalupe, Patron Saint of Latin America, is the Marian liberation theology, that find expression in the poem *Nican Mopohua*, the Nahuatl language version of the Magnificat. Since the main task of a bishop in the service of the Kingdom of God is that of building his Church, and on the basis of that, to contribute to the construction of a new society, then from this point of view, the greatest work of mons. Leonidas Proaño is certainly the building of the Church of Riobamba (Ecuador), whose basic commitment was to the total liberation of the poor, and in particular of the indios. The author remembers the bishop and the persecutions that he and his Church have had to suffer because of their interpretation of the New Testament, and believes that, because of it, they ave made history and will remain as an example, united for ever.

The collection of the political contributions wrote by Giuseppe Dossetti from 1943 to 1951, when he abandoned the DC to devote himself to cultural activity, provides the chance to clarify some aspects of his overall position, which the debate about him in the recent Italian crisis has brought back to light in polemical or propagandistic terms, but quite misleading at the historical level. In particular the texts show him taking up the intransigent perspective offered by the Catholic University of Milan in which Dossetti had been formed; its partial correction according to the Maritainian concept of «new Christendom»; the integration of the perspective of the French philosopher with an appeal to reform relating to the *ecclesia*.

The economic thought of the Catholic Church has been the object, in recent years, of divergent interpretations. Some commentators, considering its defence of the private property of the means of production and its hostility to the class struggle, have assumed a «kinship relation» to the world of liberalism. Others, on the other hand, have included it in the sphere of socialism, having seen in its developments a clear adhesion to the principle of the «socialisation» of production, based on a recognition of social rights. The analysis presented here opens up a new interpretative perspective. Basing itself on the imposing Corpus which John Paul II has devoted to the «social question», it aims to show that the Pope, breaking with liberal and socialist models, indicates a singular form of socio-economic organisation, largely indebted to axioms, at the same time essentialist and organicist, of pre-modernity.

The main phases of the life of Giuseppe Dossetti are summed up in an introductory first part: a jurist from his degree from Bologna University in 1934, to the time he left his university teaching post in Canon law in 1956; a politician from his participation in the Resistance in 1943 until his leaving the Chamber of Deputies in 1952; an important figure in the writing of the Italian constitution in 1946-1947, and the creator – after the political phase – from 1952 of an Institute of theological and historical research aimed at the renovation of studies on Christianity; promoter from 1955 of a group of monastic inspiration – the «Pic-
cola Famiglia dell’Annunziata; one who had foreseen the need for the Vatican Council II. and between 1962 and 1965 an important participant in its labours; from 1966 to 1968 Cardinal G. Lercaro’s main collaborator in the thinking out and realisation of a post-Council diocese model at Bologna. Then a pilgrimage to the East, from India to the lands of Abraham to the Holy Lands. Again from 1984 a witness for evangelical peace at Monte Sole, – a place consecrated to the memory of a terrible Nazi massacre, and the place where he wished his remains to be buried; and towards the end from 1992 an untiring and vigorous asserter of the historic and political value of the founding principles of the Italian constitution. From this singular itinerary, there emerges his capacity to undergo and carry to their furthest realisation very different experiences with unusual intensity; accumulating in his cultural thinking and in his active experience the riches gathered in each. In the second part are underlined the main Dossetti’s contributions to the Christian conscience of our time. Firstly his elaboration about the importance of the sense of history both for the political planning and for the doctrinal and historical thinking of contemporary Christianity. A second area of interest for Dossetti concerns ecclesial criticism, i.e. an indication, respectful but unsparing, about the serious difficulties in which the Catholic Church increasingly found itself. In a text of 1951 Dossetti outlined the possible constitutional characteristics of a post-modern state. The thinking stimulated by the Vatican Council II are a crucial aid to contemporary theology and also to the situation of Christians in society. Finally Dossetti’s attitude towards atheism, and above all the atheism of ideologies, operative even where they are not admitted to, is provided with documentation. For the nature of this contribution the article leaves out of consideration material concerning his political experience, the writings concerning his work in the Vatican Council, and the purely spiritual writings.


The cod. Farf. 29 (alias 341) of the Biblioteca Nazionale in Rome, containing a large collection of hagiographic texts compiled at the Sabine Coenoby of Santa Maria of Farfa in the second half of the ninth century, besides being one of the most ancient manuscript testimonies of probable Farfa production to reach us, represents an essential starting point for the study of the cults and the hagiographic strategies of this important monastic center of the Carolingian age. The analysis of this varied but substantially homogeneous «passionary», perhaps part of a fuller, more coherent collection, brings out the presence of very many texts concerning the transalpine martyrs and confessors, which testify to an evident hagiographic influence from beyond the Alps, which together with the various texts relating to the oriental, Roman and Sabine area martyrs allow us a useful if partial reconstruction of the complex Farfa sanctorale of the ninth century, which seems to reflect the many-sided political and religious role assumed by the Lazio monastery in the course of this period. In addition, the data which can be inferred from the ancient passionary, showing the presence of many texts about particular devotions of the areas involved in the expansion of Farfa, contribute to give us an idea of the hagiographic strategies adopted by the Sabine community, which would seem to have sought for a further legitimation of its presence in the territory precisely through the appropriation and the control of the local cults.

The custom of addressing a pastoral letter to clergy and people, on the occasion of Lent or at other times of the year, spread gradually among the bishops from the Council of Trent, and became general practice around the half way mark of the last century, Borromeo’s corpus of letters was to become the model of this instrument of pastoral care. *Solicitude animarum* and normative intentions were closely inter-related in its genesis. Here the case of the Habsburg territories is examined. There was the curious utilisation, between the 16th and 18th centuries, of texts defined as «pastoral letters» which were addressed to the clergy alone and which were comparable in content to the synodal statutes. During the age of Teresa and Joseph the letters acquired a propaganda function in favour of the ecclesiastical reforms then in progress, and the bishops used them increasingly widely, probably prodded by the political authorities. The role of the bishoprics, and more widely of the clergy in general, inside the Habsburg’s system of government is the central point of the analysis, whose final part concentrates on the developments of the legislation aimed at guaranteeing state control over the communications between bishop, clergy and the faithful from the reign of Joseph II to the dissolution of the Empire.


This essay offers a description of the construction of the social form of «Roman Catholicism» that prevailed in the decades before the Second Vatican Council and then was so rapidly transformed after it. To deal with the new situation created by the «apostasy» of the modern and liberal world from Christ ad his Church and to arm itself with institutions and weapons adequate to the apocalyptic battle that threatened, the Church gave political interpretations to its dogmas and devotions, mobilized its people into hundreds of committed associations, and centralized the lines of authority under a supreme and infallible Pope. Through these developments was formed a distinct sub-society with a distinct subculture to legitimate and inspire it, modern Roman Catholicism. A hypothesis is offered that the main motives and structures of this social form were undercut, however unintentionally, by decisions made at Vatican II.


In going carefully over the recent essay of a German scholar on the Augustine-Jerome Letters: Ralph Hennings, *Der Briefwechsel zwischen Augustinus und Hieronymus und ihr Streit um den Kanon des Alten Testaments und die Auslegung von Gal. 2.11-14* (SvigCHR2l), Leiden 1994, the notes suggest the main lines to be followed for a comprehensive study, which includes also a critical edition with an introduction and comment on this correspondence. First of all the criteria adopted by Hennings for the subdivision, the cataloguing and dating of the letters are discussed, as well as the classification of the manuscript tradition and the realisation of the critical text of Augustine’s *Epistola* 73 (110). There follows a careful examination of other aspects of the essay, especially an evaluation of the discussion between Augustine and Jerome on the *Hebraica veritas*, on the value of the translation of the seventies and on the interpretation of the Antiochian controversy (Gal 2,11-14). Hennings is given credit for having made a first attempt at an organic study of the subject.

The author of this CD-ROM *Thomae Aquinatis Opera Omnia cum Hypertextibus* is concerned to bring out its individual aspects. It is based on a corpus composed of 118 texts of St. Thomas and 61 others traditionally referred to him; he does not wish merely to present all the texts, but rather to create a tool specially designed for studies of lexicography, lexicology, and hermeneutics. Among the various hypertexts of the work, the lemmatization is particularly useful – which allows research concentrating on the conceptual unity of the terms – and the codification/classification of the quotations, both literal and approximate.


The interventions at the round table held in Bologna Dec. 12th 1996 during the Conference «Il Vaticano II: l’evento, l’esperienza, e i documenti finali» [«Vatican II: Decrees, Experience and Event»], which was on the first two volumes of the *Storia del concilio Vaticano II* published in Bologna and translated into several languages, are here collected together. To the interventions of those present – J.-P. Jossua, A. Erba, G. Miccoli, L. Vischer – is added the review on the books sent by C. Theobald to our journal.


The practice of canonization during the pontificate of John Paul II has made a great impact on the Christian identity of the Catholic faithful, in the years following the closure of Vatican Council II. At the level of critical reflection a historical-critical enquiry on sainthood in contemporary Italy became necessary, dealing more or less with the period between the Restoration and the new rules on the subject which the Pope issued in 1983. This exploration concerned the demand to see a request for recognition of sainthood accepted, not the sainthood officially recognized by the highest ecclesiastical hierarchy. The pursuit of a cause of beatification anyway expresses a positive recognition of the institutional sanction on the practices and conceptions of the Christian way of life. At least in the field of the official recognition of Christian sainthood by the supreme hierarchy of the Catholic Church, the profound roots in the Tridentine tradition of some of the Pope’s choices would seem to be in evidence.


This study analyses the complex of causes of beatification presented to the relevant Vatican congregation by Italian dioceses during this century. Of special interest is the chance to follow, through the diachronic study of the sociological and typological contours of the causes themselves, the evolution of the mentality and of the religious qualities of a people, the development of the hagiographical strategies of ecclesial groups and subjects, the «relapses» of the extraordinary transformation experienced by the contemporary Church. What emerges, is that the world of non-canonized sainthood has changed, even though not to the extent that might have been predictable. The percentage of women out of the total of the servants of God is indeed markedly increasing, but giving greater recognition to the ecclesial dignity of the laity has not been translated, hagiographically speaking, into quantitative
terms: monks or nuns still form the overwhelming majority of candidates to sainthood. Among them, in addition, the category of founders has a great and growing weight. Finally, it may be affirmed that the persistence of centuries-old perceptions and mental representations and the great importance of factors which may be described as "technical," contribute to delay the satisfaction of a different demand for sainthood, more suitable to the expectations and needs of changing times.

Sodano G., *La santità a Napoli nell'Ottocento, tra innovazioni e continuità*, XVIII, 557-578.

In the diocese of Naples in the age of the Restoration numerous processes for canonization were initiated for the servants of God. In that age Neapolitan sainthood expressed both innovative aspects and elements of continuity with previous centuries. There is the continuing, traditional presence of the servants of God of the regular religious orders. The new feature, on the other hand, was the initiation of processes of canonization for some priests and members of the laity. The priests were involved in the restoration of parish life. The laity were evident above all for their charitable works. The behaviour of the servants of God remains, however, linked to the traditional models of the sainthood of the old regime of the Mezzogiorno of Italy. But a break with traditional models can be seen in their commitment to combat the political "enemies" of the Church. The sainthood system, therefore, characterized up to that time by its universality, and independent of time, now sees the emergence of aspects of history and politics.


This study aims at reconstructing the dialectic between the internal dynamic of the causes of beatification and canonization and the role of the Papacy in dealing with and controlling these causes. The period is one which sees the papacy confronted by a modernity which was felt to be different and hostile, particularly during the lengthy trauma of the end of temporal power, while at the same time important transformation in the overall form of the Roman Church were taking place. As well as the meaning of the beatifications and canonizations which occur between 1803 and 1920, the sense of other hagiographical interventions by Rome in the same period are examined, such at the institutions of the cult, the proclamation of doctors of the Church, and other provisions of a liturgical and devotional character, while towards the end of the 19th century secular symbols and secular hagiographies are developed, through conflict with, and in polemical opposition to, religious ones.


The cause of John XXIII’s beatification, a process formally initiated in the concluding weeks of Vatican Council II by Paul VI, had singular origins: during the council various calls were made to arrive quickly at a definitive judgement on the virtues of the Pope who had summoned it, with an active participation (direct or indirect) of the council fathers. On the basis of materials from unpublished private archives the study analyses the various proposals advanced by Polish, Italian and Brazilian bishops and theologians, and the way in which the announcement of the opening of an ordinary cause for Pope Roncalli was arrived at, together with a cause for Pope Pacelli. The various stages involved in the cause up until today are also recalled.

The objective the article pursues is in the first place to indicate some of the reasons that form the basis of the reputation of Giuseppe Moscati (1880-1927), a Neapolitan doctor canonized in 1987. This sainthood was actively practised and claimed for himself by Moscati and seems to lie at the origins of the supernatural powers attributed to him, and the intense and spontaneous devotion that develops around him already in the course of his life. In the second place, the article wishes to single out some of the reasons that have determined the meeting between the individual way of life of the «doctor saint» and the ecclesiastical institution, which has found in that way of life the contours of a sainthood deserving official recognition.

XIX (1998)


This study deals with biblical prophecy as a major polemical proof of the truths of Christianity in Eusebius. The force of prophecy as a proof stems from its fulfilment in the whole continuum of the history of Christianity which actually constitutes a single chain of fulfilled prophecies. This is the general perspective of Eusebius’ *Demonstratio Evangelica*. Eusebius must re-establish the prophetic status of Scripture following the assault of Porphyry and demonstrate that biblical prophecies are fulfilled only in the life of Jesus and in Christianity after him. In order to establish the uniqueness of Hebrew prophecy as source and proof for Christian truth Eusebius must distinguish it from pagan prophecy. All his efforts in the *Praeparatio Evangelica* are aimed at preparing the ground for the universal recognition of Scripture as the sole oracular source of truth.


Mendicant writers looked back to the early Church, and in particular the example provided by the Desert Fathers, when trying to articulate the origins and function of their profession. In the case of Jordan of Saxony’s *Life of St. Dominic*, this took the form of literary borrowing. The Augustinian Hermits Henry of Friemar and Jordan of Quedlinburg, and the Spiritual Franciscan Angelo Clareno, saw their orders as restoring a lost ideal of the monastic life. The Carmelites, however, preferred to show that their order rested on the continuity of the earliest monastic tradition, and this led them to argue that the Carmelites were the «original» monks, and predated all other religious orders.


The article examines Comenius’s theological thinking on the basis of a group of specifically theological writings, never previously studied, which mainly concern the controversy with the anti-Trinitarians. Particular attention is paid to Comenius’s concept of theology and to his theological idea of God. The author argues that the aspiration of the «vir desideriorum», to arrive at a science of God, in which speculative vigor is united to the authentic practice of the Christian way of life, can be traced back in great measure to the theological program of Protestant Orthodoxy, as well as the spiritual tradition of the «Unitas fratrum».

For many bishops Vatican Council II was the moment of an important evolution. For some of them, we can speak of a complete change or reversal of their positions. Starting from the study of one of these cases, the position of Cardinal Léger on Revelation, the author has gone deeply into the examination of this itinerary by following it for seven years (1959-1965), so as to more easily identify some of the factors at work in his evolution: from the assumption of the expectations of the Christians of his diocese, to a reshuffle of his closest entourage, the dynamics of the Council itself (and the relations it fostered), and contact with Christians of other persuasions; etc. At the same time, the author has similarly examined certain elements that prevented such an evolution from expressing itself within the Council texts themselves: in particular, the narrow margin of manoeuvre allowed by the rule or norm of having to arrive at a consensus, and the pressure provoked by the rapid series of deadlines at the end of the Council.


The extraordinary personality of the Bishop of Piacenza, Giovanni Battista Scalabrini (1876-1905) – the «bishop of the emigrants» who was proclaimed «blessed» on November 9th, last by Pope John Paul II – has made him become the subject of an increasing amount of research and commentary, mainly in line with a firmly rooted historical tradition which has recently, however, shown itself to be willing to renovate some of its interpretative categories. Taking his cue from the publication, in its entirety, of the corpus of pastoral letters written by Scalabrini in the course of his time as bishop, the notes first go over critically the bases of such an attempt at methodological renovation, and then analyse the themes that emerge from the letters themselves, in the light of a comparison with the pastoral production of his contemporary bishops. It turns out that, beyond a sensitivity to social problems undoubtedly quite a lot deeper than that of most of the Italian bishops of his day, towards the modern world Scalabrini was entirely in tune with the main framework of references and the stances taken by the intransigent sections of Catholic culture, although on certain occasions he could be bitterly polemical towards them.

Rizzo F.P., *«Sofisti» e «Santi». Due esemplarità a confronto nell’Impero Romano-Cristiano dei secoli IV e V d.C., XIX, 243-253.*

An investigation into some of the characteristics of the *Vitae Sophistarum* of Eunapius shows how the author attempted to set up a comparison between his characters and the Christian saints. The Eunapian models, lacking the excellent quality of the pagan ethical tradition which has recently, turn out to be baral «exemplars», because the biographer lacks the proper mental equipment to frame the different θειο ἀνήρ which the Christian hagiography managed to create.

Ditchfield S., *«In search of local knowledge». Rewriting early modern Italian religious history, XIX 255-296.*

The following survey of recent writing about Italian religious history for the period ca. 1542-1660 argues for the necessity of revising two influential interpretative paradigms: the imposition of an essentially Whig evolutionary chronology on the one hand, and the adoption of a simplistic binary configuration of power – centre versus local, with the progressive weakening of the latter in favour of the former, on
The proposed solution is to employ the term «local knowledge», whereby local is understood as enjoying a reciprocal relationship with the centre. To this end, after an initial statement of the main argument, which focuses on the problematic, «whig» nature of the label «early modern», the survey is divided into two main sections. The first has as its focus the historiography of the papacy and the second, that of the bishop and his flock. Next, that of several marginal groups is considered: heretics, Jews and women. The survey closes with a consideration of «long Tridentine Reformation» as reflected in the cult of saints and of the need to replace the currently dominant model of conflict and control by one which gives cooperation and compromise their proper due.


The review illustrates the fragmentary nature and small number of the historiographical studies on the Italian Church in the years of French rule, and tries to suggest subject areas for future exploration. Works concerning the editions of sources, general studies of the Church in the various realities of Napoleonic Italy, works devoted to the biographies of bishops and others dealing with the economic and institutional aspects of the ecclesiastical institutions under the Empire, are all examined; studies on the relationship between Church and society finish up the essay. The continuation of an apologetic perspective which prevents an objective interpretation of the Church-State relationships under the empire is demonstrated on the one hand; on the other, the difficulties over the formation of a «school» of historians who are specialists in the history of the Italian Church in the French epoch.


Paul VI had the idea of a strictly religious pilgrimage to the Holy Land right from the beginning of his time as Pope. The aim of also making it into an ecumenical act developed independently; primarily through the willingness of the Patriarch Athenagoras, and the intervention of the Roman Secretariat for Christian unity. The two meetings between the Pope and the Patriarch at Jerusalem received great publicity from the media world-wide, while they strengthened the determination of the two protagonists to hasten the movement towards each other of their two Churches. Moreover, on the one hand, the reserved attitude of the other Orthodox Churches, together with that of the ecumenical WCC of Geneva, showed that the meeting made progress toward unity more complex; on the other hand, regarding the ecumenical opening of the Catholic Church, the Pope gave the impression of wanting to act as Primate, in an independent way from the Council which was going on at the time, perhaps also wishing to get beyond the conciliar phase of his time as Pope.


Around this work of Erich Zenger it is possible to set out a series of theses, between Biblical exegesis and systematic theology, which enable us not only to check up on the state of the so-called Judaism-Christianity dialogue, but above all to sound the revision process taking place over this in the Churches and in the theologies. Such a process very often appears quite confused or merely pragmatic, and reveals the
lack of true foundations, in its own terms, both of the revision and of the previous inability to see, as in the most appropriate methods.


In 1889 Anatole Leroy-Beaulieu published the third volume, devoted to religion, of his masterpiece: _The Empire of the Tsars and the Russians_. The aim of this study is to re-examine this classic, asking what perspective the liberal and Catholic author adopted on Orthodox religion in autocratic Russia. An acute observer of the various aspects of religious life, Leroy-Beaulieu insists especially on popular religious feelings and the role of the _raskol_. He pays particular attention to the relations between Orthodoxy and the State, and frequently uses comparative analysis. Rather in the manner of a Tocqueville, he also goes out of his way to explain the originality of Russia’s situation. Three closely associated characteristics stand out for him: the Church’s dependence on the State, the link between Church and nationality, and the lack of religious freedom. According to Leroy-Beaulieu, the key to our understanding must lie here, it is «la plus grande infériorité de la Russie [...] le signe des autres».


Émile Poulat’s _L’ère post-chrétienne_ is a kind of intellectual autobiography by a scholar who is hard to place in the academic distinctions of religious-historical sciences. The note brings out the ideas of a methodological nature which are of the greatest use for those adopting an historical-critical approach to the study of contemporary Catholicism. It pays special attention to Poulat’s very rigorous distinguishing of the interpretative categories from the concepts underlying the key words by which the phenomena under inquiry are designated by their protagonists or by contemporary observers.

Alberigo G., _Per l’analisi delle decisioni dei concili ecumenici e generali_, XIX 399-404.

The publication of the _Thesaurus Conciliorum Oecumenicorum et Generalium Ecclesiae Catholicae_ (ed. P. Tombeur), offers scholars a valuable tool for the comparison of the lexical structure and language of the Latin texts of the decisions of the great Councils from Nicea to Vatican II. The use of the _Thesaurus_ cannot however leave out of consideration certain necessary comments on the corpus from which it is taken. In the first place it should not be forgotten the way the cultural distance of many centuries often leads to the use of identical terms with different meanings, and that the quite variable length of the texts should not be overlooked in the analysis of the frequency of the recurrences. Finally, one must keep in mind that the corpus only includes the texts of the decrees, that are the end result of the Council debates which are often much richer in content than the final document.


The author develops his argument on the basis of a few preliminary reflections: the present-day rethinking of what Catholic tradition, from the Middle Ages, believed to be «universal»; the «anaemic nature» of the local Churches following on the assumption of their specific functions by the Roman curia; the improper attribution, through the expansion of the contemporary Church, of ecclesiological
tasks inherent in papal services to organisms of the curia. He then examines the difficulties, the uncertainties and the contradictions with which various aspects of the ecclesiology outlined at the Second Vatican Council have been received in the later practice of the Church. Finally he proposes some basic theses on the relation between «synodality» and primacy, also with the idea of recovering an «ecumenical» conception of it, underlining in particular the need for reciprocal support and full collaboration between the two, and the strengthening of the local Churches and their synodal government.

Bettiolo P., *Scritture e cristianesimi in Siria tra II e IV secolo*, XIX, 479-482.
The editor of the monographic volume presents the essays collected together and outlines the crucial questions of Syrian Christianity in the early centuries: the translation of the Scriptures into the language of Edessa, and the setting up in the region of various communities who welcome and interpret the Gospel.

After a brief consideration of views, both ancient and modern, of the origins of the Peshitta Old Testament, attention is focused on five different areas where traces of the Peshitta’s Jewish background can be identified: exegetical traditions, ‘targumic’ phraseology, topographical identifications, terminology, and text division. Some examples of each of these are provided, paying especial attention to those which have proved influential in subsequent Syriac tradition.

The Syriac versions use the expression *men karseh* to render the Greek ἐκ τῆς κοιλίας ἀυτοῦ in the famous sentence: «Out of his belly shall flow rivers of living water» in John 7:38. The same expression in Jewish Aramaic would be *min karseh*, and it would correspond to the *kətiv* in Daniel’s vision of the throne of God (Dn 7:9-10): «His throne was fiery flames, and its wheels were burning fire. A stream of fire issued and flowed out from his presence». This correspondence points to an underlying Aramaic source for our verse, that would sound like this: «Out of his throne shall flow rivers of living water», an expression which is very close to Re 22:1 (as Rendel Harris noted already in 1920): «The angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb», and to Henoch 14:18-19. Since this expression was so widely known, it seems highly probable that the Johannine tradition made a deliberate change in the vocalisation of krsh in order to create a link between our passage and John 19:34, adding a new Christological interpretation to the traditional expression.

The aim of this contribution, whose philological bases are explained separately in *Miscellanea Marciana* (in the press), is to offer a general picture of the Syriac sources on the thought of Bardaisan and his school, taking into account the progress made in philology and the interpretative models that have emerged since H.J.W. Drijvers’ well-known monograph. After a history of the studies from 1966 to 1996, the philological problems related to the sources are raised. In the *Book of the Laws of the Countries*, the literary fiction makes it very difficult to ascertain whether
the ideas it expresses belong to Bardaisan himself. Concerning Ephrem’s Prose Refutations we can almost never really be certain that the quotations are from the thinker rather than from his school. Among the later cosmological traditions, those reported by Theodore bar Konai and Barhadbešabba ŠArbaš, that present quotations taken from Bardesanite texts, deserve the most careful attention. Following on this there is an outline of Bardaisan’s and his followers’ theology. It is possible that the cosmology and anthropology derive from the reading at several levels of Gen. 1, through the meditation of John 1. After this there is an interpretation of the poetic fragments quoted by Ephrem in *Hymni contra haereses* 55: despite the presence of language and structures of Gnostic thought (Ptolemy, the Gospel of Philip, and the Ophites of Irenaeus, Adv. Haer. 1, 30), they cannot really be called Gnostic in that the idea of a crisis of the divine is missing. Against Jansma, who had attributed the divergences between poetic fragments and the rest of the Bardesanite textual inheritance to the diversity of the ideological orientation of separate authors, it is proposed to see above all in the female dimension of the christology of pre-existence, that which unites the former to the latter. In the conclusions it is shown how Bardaisan and his followers present themselves as a Christian school in competition with the pagan schools of philosophy. Despite using a middle-Platonic or Stoic philosophical language, it does not conceal its central reference to the Old and New Testaments; its theology reworks Gnostic material, excluding from it the idea of a crisis of the divine, and the consequent theological dualism, for a precise historical reason, i.e. the polemic against the Marcionites, in competition with the Bardesanites in the Christian world of second century Edessa.


The essay examines the exegesis of Dn 3 (vv. 11ss.) in the hymns of Ephrem, and brings out the ways they can help us understand the history and eschatology of the Syrian doctor. Starting from the comparative analysis of verses from the *Hymn on the Fast and Against Julian*, some of the exegetical motifs that they have in common, and which mark Ephrem’s interpretation of Julian’s time in an eschatological sense, are identified. For Ephrem, the Christian community seems to be subject to a constant effort of discrimination and “purification”: even when placed beside other Biblical texts, the allusions to the story of the three young men are intended to present the characteristic “solidity” or firmness, and the radical nature, of discipleship and Christian martyrdom.


The study shows the way the spiritual perception of the various commandments through which God from time to time intended Adam and his descendents to live by, be disciplined by and/or suffer punishment for, and the understanding of their reasons, is a central theme of the «Liber Graduum», a Syrian text of the tumb of the fifth century. It is quite close both to the Judaic-Christian traditions of a fair amount of early Syrian literature, and to the more or less contemporary pseudo-Macarian writings. Only a discernment of this kind, indeed, creates the conditions for the understanding of the dignity and the needs of the Christian life, in all the stages of its journey towards that elimination of every worldly concern, the creatural premiss for living in conformity with the perfect will of God, which Jesus testified to. Only
that, again, explains the economy of God’s acts towards the whole of humanity, the various kinds of violence or decrees in themselves unable to offer salvation, that he himself carried out or dictated through his prophets in the times of enmity, up until the coming of Christ (with whom peace between heaven and earth is restored); similarly, it explains the always indefensible nature of every kind of evil behaviour, word or intention, on the part of mankind, even where apparently justified by the righting of wrongs suffered.

**XX (1999)**


The present article deals with the reconstruction of the history of Irene Choumnai-na, daughter of the Imperial Chancellor Nicephorus Choumnos and young widow of the despot John, who chose to pass her life in a convent, and who for nearly 50 years was abbess of one of the most important monasteries of Constantinople, the Philanthropos Soter. The first section deals with the two correspondences addressed to her, from her spiritual guides, the metropolitan of Philadelphia Theoleptus, and an anonymous second guide. The second section deals with her involvement in the Hesychastic controversy, through her support for Gregory Akindynos. Examination of the judgements of both the supporters and adversaries of the abbess reveals them either to belong to encomiastic literature or be merely topoi of the religious polemic. Indeed, in Palamite sources, the abbess is repeatedly compared to negative classical typological models (Lezebel, Eudoxia, Cadigia); and herself becomes a negative model, because of her opposition to Gregory Palamas, the «new Chrysostom», and support of Akindynos, the «new Mahomet». In anti-Palamite sources, on the contrary, the abbess is considered to be a model of holiness and perfection, to be praised and imitated.

Kelly S., *King Robert of Naples (1309-1343) and the Spiritual Franciscans*, XX, 41-80.

Piety was one of the cornerstones of the royal image and activity of King Robert of Naples and reveals much about his ruling strategy, but the nature of his piety requires re-assessment. Generally considered a devoted supporter of the heretical branches of the Franciscan Order, Robert has been viewed as a king whose radical religious commitment influenced his royal policy. Yet his politics and his patronage reveal Robert’s alliance with the forces of Orthodoxy, not Franciscan heresy. If not doctrinal radicalism, what then was the hallmark of Robert’s piety? His efforts to secure the canonization of two doctrinally opposed friars – his brother Louis of Anjou and his fellow countryman Thomas Aquinas – as well as his renowned patronage of eminent theologians, suggest that Robert’s pious activity was informed principally by a desire to glorify his kingdom, his family, and his court – and hence his own rule.

Izbicki T.M., *Cajetan’s Attack on Parallels Between Church and State*, XX, 81-90.

At the time of the Fifth Lateran Council, Thomas de Vio (Cajetan), master general of the Dominicans and then a cardinal, engaged in an exchange of polemics with Jacques Almain, a Parisian doctor of theology, about the locus of governing authority in the Church. Almain argued from a parallel between civil and ecclesiastical
society for a limited papal monarchy. Cajetan replied denying this parallel and arguing that Christ founded the Church as a monarchy but left the structures of civil regimes to human reason. Cajetan’s argument was grounded in the Thomist tradition, which respected the role of reason in the political sphere.

The article deals with Giacomo Lercaro’s time in Genoa between 1897 and 1947, in particular his formative years, and the two most important experiences which prepared the way for his elevation to the bishopric: his teaching in the city seminary and in state schools, and later activity as parish priest. The influences at work in his religious environment and in the political context of the first decades of the century are brought to light, together with the personal synthesis he worked out in spiritual and cultural matters; some of the founding principles of his later role in Church reform can be recognized here.

Taking issue with S. Zen, Fubini argues against the latter’s generic use of the notion of «philology» when attributed to the author of *Annales Ecclesiastici*. He distinguishes between the humanist tradition, carried on by such authors as Onofrio Panvinio and Carlo Sigonio, and Baronius’ new apologetics, which takes their place in the reply to the *Centuriae Magdeburgenses*. Attention is focused on Baronius’ criticism of the Donation of Constantine, which, while denying the authenticity of the *Constitutum*, nevertheless rescues the legend of Sylvester, and with it the primacy of the Church over the Empire. Finally he examines the historico-political aspects of the *Annales*, in the ways they differed from the pro-Roman historiography of Biondo and Sigonio.

Issued ten months after the start of the Civil War, the *Carta Colectiva* was in a way just one further step in the Spanish Church’s involvement. Yet it was such a decisive step that it became the very symbol of that involvement. The present article brings out in particular what the Carta added or omitted, compared to the episcopal discourse of the previous months. Its propagandist simplification helped the *Colectiva* to succeed. However, it vulgarized the underlying social conflict, reduced the scale and significance of the Basque conflict, debased the value of the legitimate democratic order, and finally, passed over the crudity and extent of repression, as if it didn’t exist. Finally Bolado underlines the impact the *Carta Colectiva* had on the international community, especially the Catholic community, and the consequences.

Schatz’s three-volume work on Vatican Council I (1869-70) takes into consideration its preparation, development and reception, using the complete body of sources at present available. From a perspective at the same time ereignisgeschichtlich and ideengeschichtlich, this history of the Council enable us to arrive at a clearer estimate of the precise value of its decisions, by systematically referring them to their historical context.
Laurence P., Albine. *La conversion d’une aristocrate romaine au sanctum propositum*, XX, 257-274.

This article focuses on Albina Casionia, one of the Roman aristocrats who converted to the way of life of the Fathers of the Desert in the 4th and 5th centuries, and who is above all known as the mother of Melania the Younger. Albina is an illustration of how some members of the *gentes* were not content to make do with a normal form of Christianity. She was born of a Christian mother and was given in marriage to a Patrician who looked favourably on Christianity. After the death of her husband she followed her own daughter and son-in-law to Jerusalem where she helped to found two monasteries. Although there is evidence that suggests her faith may not have been as strong as that of her daughter, she became a nun, agreeing to cut herself off from the world and allowing her wealth to be dissipated. Albina always supported Melania in her works and intervened when she was in need of protection.

Jódar-Estrella C., *La interpretación de Is 7,14 en el Dialogo de Pedro Alfonso y su fundamentacion hermenéutica*, XX, 275-298.

Pedro Alfonso’s *Dialogo*, which dates from the 12th century, is one of the first apologias to be published in medieval Spain by a converted Jew. It takes the form of a literary dialogue between the author and a character, Moses, who is intended to represent the author before his conversion. This literary artifice allows us to highlight those elements in his hermeneutics of the Bible which change after his conversion and those which remain constant. His commentary of the well-known prophecy in Isaiah 7,14 provides us with an opportunity of observing how Pedro Alfonso has made the Christian *regula fidei*, founded on the New Testament, the starting point of his interpretation, without, however, renouncing his scientific knowledge and his Hebrew philology and exegesis.


The Belgian Jeunesse ouvrière chrétienne, founded in 1925 by J. Cardijn, always gave great importance, both directly and indirectly, to the liturgy in its apostleship. The movement considered the liturgy to be the main source of spirituality for its militants as well as a means of attracting the principle objects of their apostleship: the dechristianised masses. Furthermore, the Eucharist was seen both as the moment in which the aims of the movement’s apostleship were symbolically realised through the redemption and sanctification of the working classes, as well as an instrument of inner transformation of the JOC militants which was supposed to make their lives similar to that of Christ and in this way give them a power of attraction over non-believers and the capacity to christianise their environment. During the thirties, in particular, the liturgy became increasingly important in the movement’s mission and greater emphasis was given to its political and social value. These changes were part of a more complex series of adjustments which were prompted by the success of propaganda from atheist or anti-Christian movements and the quasi-religious nature of their ideologies which equipped themselves with their own liturgies – the reference here being to the mass rituals used both by communist and socialist movements as well as by right-wing regimes. The effectiveness of the «liturgies» of these «lay religions» prompted the JOC to intensify its relationship with its own liturgical prayers and to accentuate their political significance: the
public recognition of the «Christian Sunday» became one of the movement’s objectives and was at the same time a necessary pre-condition for any re-establishment of a Christian social order.

Fattori M.T., Il tema dei laici dagli anni trenta al concilio Vaticano II. Rassegna delle fonti e dei percorsi (1930-1965), XX, 327-384.

The author reviews and interprets the debate on the position of the laity within the Church, both from a theological point of view and in terms of the history of the main lay apostolic movements. The selections have been chosen on the basis of the notion of Christian laity which emerges from the documents Apostolicam Actuositatem and Lumen Gentium drawn up during the Vatican Council and in relation to the debate which took place primarily in the francophone world and only to a lesser degree in Italy. The period under examination is divided into three phases. The first phase begins with the regulation by the Papacy of the role of the laity within Catholic Action (Azione cattolica) and ends with the war; a period dominated by the doctrine of the social kingdom of Christ. At the beginning of the second phase, the war both caused problems and allowed solutions which loosened the strict relationship between Papal declarations and theological doctrine, which loosened Roman control over the movements: this was the moment when a theology of the laity was born, closely tied to a reflection on the relationship between the Church and the modern world. The last phase was opened by Yves J.-M. Congar: a theology of the laity founded on a re-reading of the Church structure, which, although it was not fully developed yet, was accepted and sanctioned by the Council, an act which involved taking into account the variety of lay organisations which had arisen over the world and which were keen to be accorded the same «cast privileges» as those held by Catholic Action.

Alberigo G., Il Concilio Vaticano II e le trasformazioni culturali in Europa, XX, 385-408.

The article begins with an historical, cultural, political and religious analysis of the decades which preceded the Second Vatican Council, during which the Church became increasingly eurocentric and reinforced its already very centralized and bureaucratic structure. Furthermore the Church developed the tendency of opposing the spread of ideologies by assuming an ideological position itself. The birth of a number of movements in the 20s and 40s shows that there was strong push for reform, as well as the desire in the missionary world to completely revise the question of the unity of the Church. Pope John XXIII’s decision to direct the Church and Christianity towards a period of modernisation should be understood in this context, then. Its starting point is the Council which will necessarily have to recognise the particularly complex historical moment in which it is taking place: one which is full of significance and opportunity. The author highlights the signs of the hoped-for renewal in, amongst others, the documents published by the assembly, drawing attention to the partial, difficult, and for some rather disappointing, application of these and of the spirit of the Council.

Prinzivalli E. – Bocchini Camaiani B., Donne e fede. Una discussione a due voci, XX, 409-422.

In looking at this first volume of the series by Laterza Storia delle donne in Italia (The history of women in Italy), the two authors begin by underlining the impor-
tance of beginning the series with this particular subject. The book covers two thousand years of Christian history and tackles key problems in the long and difficult relationship between women and the Christian faith, underlining how an effort has been made to combine scrupulous research with a comprehensive interpretative approach. E. Prinzivalli looks at this relationship in the period from antiquity to medieval times pointing out the variety of feminine roles which can be found. B. Bocchini, on the other hand, looks at the essays concerning the modern and contemporary ages and, as well as recognising the result achieved so far, underlines the avenues of research which have yet to be explored.

Birmelé A., Status quaeestionis de la théologie de la communion à travers les dialogues oecuméniques et l’évolution des différentes théologies confessionnelles, XX, 423-444.

The article looks at the dialogue over the Eucharist which has been conducted over the last twenty years between Catholics and Protestants. The author looks at the six main themes which are traditionally a source of contention and highlights both those areas where there is agreement and those where there remain differences which effectively impede any communion between the Churches. The main problems do not lie so much in questions over the ministry or interpretations of the real presence, but in the different understanding of the Church itself and its role in the divine scheme of things.

Menozzi D., Profezia e potere. Aspetti politici del profetismo cristiano, XX, 511-520.

The Editor of this number of the journal introduces the overall theme which the essays included in this issue have in common: that is the close relationship between the civil and religious powers and the act of prophecy, a relationship which has persisted throughout the many centuries of Christian history, and highlights the specific contribution that each essay makes to our understanding of this theme.

Filoramo G., Profezia e politica nelle Storie monastiche di Cirillo di Scitopolis, XX, 521-544.

This article discusses the connection between prophecy and politics in ancient Christendom in the light of a more general hypothesis on the 'transfer', after the Montanist crisis, of the function of the prophet from the traditional figure of the primitive communities to both institutional and non-institutional figures such as the didascalos or the exegete, the bishop or the monk. The author first outlines the role played by prophecy in Cyril of Scitopolis Monastic Lives and then goes on to analyse the problems of the relationship between prophetic charisma and political power as they emerge in the text as a whole. The picture that emerges from Monastic Lives is then contextualised against a background of precedents, in particular Theodoret’s Religious History, in order to highlight both its continuities and its novelties.


The figure of Merlin first appears as political prophet in Geoffrey of Monmouth’s Historia Regum Britanniae, completed in about 1138. The mainly political Prophecies which are attributed to him made Merlin rapidly famous throughout Europe, to the extent that authors of new prophecies would attribute their own texts to him.
That said, for two of the most important political prophecies of the 13th century – *Verba Merlini*, a work produced in the Jacomite circles of Southern Italy, and *Sibillia Erithrea*, a text which emerged from an environment closely linked to these circles – it is not possible to establish a direct link to the Prophecies of Merlin. The most important commentaries on these prophecies, which have never been published, are the *Explanatio in prophctiam Merlini Ambrosii*, written towards the end of the twelfth century by a French Cistercian monk, and the *Super Sibillis et Merlino*, written in the mid-thirteenth century, probably by someone from Florian rather than Franciscan Jacomite circles. Both works are a testimony to the lively political interests of their author and would certainly merit a critical edition. The *Explanatio* is one of the most interesting works to emerge from the Cistercian environment after the death of S. Bernard, while the *Super Sibillis et Merlino* is part of a group of Jacomite works which exerted a strong influence in the mid-thirteenth century on the reception of Joachim of Fiore.


After the death of Savonarola at the stake, Florence went through a particularly intense period of prophesising. With the return to power of the Medici, prophecy acquired a political value which aroused the suspicion and consequent repression of the authorities. The influence within the Roman curia of hard-line figures was such that even a simple desire for reform within the Church was seen as blasphemous and doctrinal motives were attributed to all prophecy in order to justify it being condemned as heretical. The prophet Francesco da Meleto and his most determined accuser Paolo Giustiniani are two typical figures in this process.


In Europe during the Counter-Reformation, ecclesiastical control over prophecy did not prevent visionary women and female prophets from asserting themselves and cutting out a degree of autonomy for themselves. Their prophecies often acquired a political significance which might tend towards a consolidation of the established order just as it might attempt to challenge it. An important instance is the trial in 1774-75 of the female prophets of Valentano carried out by the Sant’Uffizio. The case was sparked off by the crisis which followed suppression of the Jesuit order and is, one the one hand, an example of the new strategies adopted by the Church to secure Catholic dominion over society; while on the other, it is an expression of the anxiety felt by the Church in the face of the progressive secularisation of society. These female prophecies, visions, and miracles are an attempt, then, to respond to the challenges of modernity and the great social and cultural changes taking place, and they are a testimony to the greater faithfulness of women to the Church, a devotion which will become even more marked in the nineteenth century.

Menozzi D., *«Profeta di Cristo Re»: una lettura di Savonarola nella cultura cattolica tra Otto e Novecento*, XX, 639-698.

This essay seeks to investigate political prophecy in the contemporary age by looking at how Catholicism interpreted Savonarola as *«Prophet of Christ the King»* during the 19th and 20th centuries. This theme first appeared – without much success – within nineteenth century groups of *conciliatoristi*, who saw the *gov-
erno civile» predicted by Savonarola as a prophetic Catholic legitimisation of a liberal dispensation. The theme was then taken up and developed at the beginning of next century within a few intransigent environments as an attempt to identify Savonarola’s project as the prophecy of a necessary return to a medieval form of Christendom. The attempt, however, to cast Savonarola in the role of prophet of the theocratic order indicated in the encyclical *Quas primas* by Pius XI met with difficulties and resistance in the period between the two wars. It was put forward again after the end of the Second World War as a prophetic vision of the «Christian Democracy» which Pius XII sought to promote and the paradigm survived the collapse of the Christian parties. It re-emerged, in fact, after the Second Vatican Council within traditionalist circles and it persists as an undercurrent in those sectors of the Catholic world which continue to see Christianity as the basis on which to build an ordered society.


This essay reconstructs the history of one of the key concepts of the *Ad tuendam*: that all those intending to occupy certain positions within the Church (concerning its government, its teaching, or its pastoral services) should make a public profession of faith with all the solemnity of an oath. After noting its rather inconsistent use in medieval times, the essay focuses on Pius IV who made this a general practice, taking his cue from the decisions of the Council of Trent intended to unify the Catholic world against the threat of Protestantism. The author then looks at the development of the *Professio fidei* from a formula of submission against Jansenists to an oath against modernism, where not only does the number of truths that someone’s faith must adhere to increase, but an intimate interior adhesion to the faith is required by the *Magisterium*. The analysis then closes with a look at the way in which the institution was reformed following the second Vatican Council, first proposed by Paul VI and then taken up by John Paul II. Against this background the author notes a shift in the contents of the *Professio fidei* but suggests that during the long period of history he has examined its purpose has remained essentially unchanged: that of exposing those who might otherwise introduce dangerous elements of modernity into the Church.


This article reconstructs the «prehistory» of the second paragraph of the *Professio fidei* of 1989, concentrating on the period between the two Vatican Councils. It aims to show that the subtle development of the notion of the «connection» and its formal statute are not of great significance – and the little interest shown in it during both Vatican Councils is a confirmation of this. A notion such as this can only be interpreted, understood and evaluated if we take into account those «cases» which have been classed as «connections» of this sort – initially not very
many (consider the debate in the 17th century on «dogmatic facts») but many more after the «modernist crisis». In the years that immediately preceded the Second Vatican Council, the plausibility of a Catholic vision of the world, one which had established the notion of a «connection» during the papacy of Leo XIII, was already giving way to a more culturally heterogeneous vision. At the same time, the idea that what had once been, in a certain epoch and in a particular context, «necessarily tied to the depositum fidei», need not necessarily be so in a different epoch and cultural context, was one which the Catholic historical and theological conscience was unable to accept.


The article describes in a first part the historical evolution of the doctrine proposed in the «motu proprio» Ad tuendam fidem. The way leads from the CIC (1983) can. 749 §1 to the profession of faith and the oath of fidelity (1989), Donum veritatis (1990), Veritatis splendor (1993), Ordinatio sacerdotalis (1994) and the response referring to it (1995), Evangelium vitae (1995) and Ad tuendam fidem (1998). The second part gives a systematic evaluation of the doctrine. This doctrine goes beyond the teaching of Vatican I and II. To prepare an adequate judgement the notion of infallibility and the loci theologici are scrutinized as well as the specific form of ministry the Pope is exercising in the alleged documents. The result: the Pope acts here as a notary. This specific form to witness faith is legitimate with the corresponding conditions. The conditions are not observed in various aspects. Insofar these acts are void and not valid. In an annex the concept of the notary ministry of the Pope is deepend.

Ruggieri G., La politica dottrinale della curia romana nel postconcilio, XXI 103-131.

This study reviews the recent pronouncements of the Congregation for the Doctrine of the Faith which reveal the attitude of the Congregation to the function of doctrine within the Church. The Congregation is shown to maintain a concept of doctrine such as that held in more antagonistic epochs, while circumscribing the developments of the Second Vatican Council concerning the nature of doctrine and of Christian truth. Emphasis is still laid, therefore, on the fact that it is the competent authority that «determines» doctrine, an emphasis which had been laid too heavily in the strongly anti-Protestant past. One of the most obvious consequences of this practice is that the idea of a choral search for the truth within the Church, just as it still was in the classic system of Cano’s «Loci theologici» is relativised.

Gaudemet J., Regards d’un historien, X XI, 133-144.

The author reflects on moments in Christian history when the problem of faith and discipline was discussed with a view to contributing to further discussion and reflection on the «motu proprio». He shows that while in the 2nd century AD the line between Orthodoxy and heresy was still quite flexible, in the centuries that followed it became increasingly rigid as the papacy took a more active role in defending Church doctrine which the great councils debates were gradually defining. He describes the variety of controversies over the faith which marked medieval times – especially concerning marriage – and highlights the social and political factors affecting the interpretation of questions both of discipline and doctrine, where obedience to the papacy was at stake and heresy was suspected. The author
looks at modern times and shows the difficulties created by the papacy’s doctrinal reading of the decisions of the Council of Trent. From this brief survey the author points to the importance in any understanding of doctrine, of the historical context in which it was produced.


The paper traces the notion of a *regula fidei* from the time of the Church Fathers, when there were many, especially bishops, who judged the soundness of the doctrine held by members of the Church – succeeding to a function carried out by the apostles. The paper also tracks the development of the office and teaching of the popes, especially in the Western Church. In particular it tracks the rise of the papal office from the death of Pius VI a prisoner in France to the triumphant definition in 1870 of papal primacy and infallibility and on into the 20th century. The A. suggests that in the controversies with many opponents of Catholic doctrine, the Pope became the principal, and sometimes the exclusive, spoke person for the Church – in contrast to earlier practice. He draws on John T. Noonan for examples of developments and changes in Catholic doctrine and practice and suggests the need for greater openness that would permit the Church to maintain the *regula fidei* for our time.


This article looks at the development and meaning of the adjective and adverb definitivus/definitive which have been used in a particularly innovative fashion in the *Ad tuendam fidem* and other recent acts of the Roman *Magisterium*. The semantic spectrum of the term in Christian Latin is quite wide and is used in New Testament expressions. The formula of the «definitive sentence» was adopted in canonical law from Roman legal Latin to indicate a judgement against which there was no legal right to appeal. Its application in the *Magisterium* is quite recent and usually refers to an exegesis of the LG 25, without taking the history of its drawing up into account – a history which this article reconstructs. The author shows that to use definitivus as a conceptual instrument which resolves the question of the degree of assent required by declarations of the papacy which are not given the form of a pronouncement as laid out in the First Vatican Council is a innovation with a flavour recalling to the «jus publicum».


To counterbalance the massive emphasis on the positive objectivity of ecclesiastical authority in recent centuries of Catholic teaching, it is argued that as it actually and effectively functions all authority is co-constituted by the trust of those who acknowledge it. This yelds a notion of authority as trustworthiness and develops, in dependence on Augustine, Aquinas, and Newman, a view of its authentic functioning in the Church that sets out the necessity of conversion in both the subjects and the bearers of authority, thus making the condition for the effective and proper exercise of authority the subjectivity and intersubjectivity of Christian conversion.

Alberigo G., *Difendere la fede o «disciplinarla»?*, XXI, 231-246.

In the wake of the *Donum veritatis* instruction of 1990, the *Ad tuendam fidem* appears to be a step further in the shift of ecclesiastical government away from a disciplinary role towards a more doctrinal role. The decisions of the Holy Of-
fice in the 1930s and 40s were an anticipation of this shift, as was the Humani
generis when the magisterial authority sought to transcend both its traditional role
of distinguishing Orthodoxy from heresy as well as that of denouncing errors and
so intervening on questions of acceptable behaviour and opinion. The Council’s
recognition of the independent status of teaching with respect to the sacrament
and the Church government was an important break with the past which made
it imperative to rethink the role of the magisterial service outside of its normal
government responsibilities.


Giovanni Paolo II, «motu proprio» Ad Tuendam fidem, XXI, 255-258.

Lettieri G., La metamorfosi del De Doctrina Christiana di Agostino, XXI, 263-310.
The essay concludes the author’s research into the hermeneutics of Augustine’s
concept of Grace, which began with La crisi del De Doctrina Christiana di Agostino
[Grs. 18 (1997) 1-60]. This piece shows the strong relationship between the theo-
logical and hermeneutical perspectives of some of his pre-Pelagian writings and
those that coincide with the period in which he was completing the De Doctrina
Christiana. This work is interpreted as evidence of a radical doctrinal metamor-
phosis, of a radical but not explicit retractatio of the theological and hermeneutical
premises of the first part of the work, which was begun and then interrupted thirty
years earlier. Light is shed, therefore, on the indissoluble relationship between the
revolutionary hermeneutics of the Spirit (already defined in the Confessiones) and
the theology of predestined Grace, revealing the decisive, though to date unsus-
pected, influence which Ciceronian rhetoric had on this.

Longo U., Agiografia e identità monastica a Farfa tra XI e XII secolo, XXI, 311-342.
At the start of the 11th century the Benedictine Abbey of Farfa in Sabina went
through an important period of administrative and financial readjustment. The ef-
fort to reform, brought with it a new season of spiritual and cultural activity within
the Abbey. The re-establishment of a documentary tradition, which was provoked
by the urgent need to create sound allegiances with which to defend the interests
of the Abbey, engendered a process of reflections on the history of Farfa, with a
particular regard for the reconstruction of the monastery’s origins and the codifica-
tion of its hagiographic and historical identity. The founding of the monastery and
the reconstruction of the historical and hagiographical dossier of the two founders,
Lorenzo and Tommaso, is at the center of a process of re-elaboration which invests
the hagiographic and historical sphere, but also the ideological and political ones.
Gregory of Catina played a fundamental role in this process, and often offered il-
luminating interpretations to explain the relationship between the hagiographic
strategies of Farfa and its ideological and political stance. This study focuses both
on Gregory’s works and on a series of liturgical and hagiographical, mostly unpub-
lished, manuscripts from the monastery. Particular attention has paid to the text
known as Constructio monasterii farfensis.

Bonechi S., L’impossibile restaurazione: i vescovi filonapoleonici nell’Italia francese tra
«servilismo» e primato di Pietro (1801-1814), XXI, 343-382.
The aim of this article is to take look at a group of Italian bishops whose attitude
towards the French, and in particular towards the figure of Napoleon, struck their contemporaries, as well as later historiography, as being too servile and opportunist. The group was never so homogeneous as to form a «party» and in fact its history is a lot more complex. Having confirmed the lack of any marked anti-papal tendency amongst them (if we except the Jansenist Pannilini and the pro-Gallican Becchetti), the article established that what we set them apart was not so much their aim as the means they were prepared to consider to obtain it. The pro-imperial bishops set about reconstructing the alliance between Throne and Altar, even through the sacrifice of traditional but no longer justifiable privileges. An important factor which helps to explain their attitude was the providential role which they attributed to Napoleon, who they saw as being one blessed by God, the destroyer of the «diabolic revolution» and the restorer of the Altars of the Church of France.


The hermeneutics of Vatican II poses problems which also affect the process of its reception, a process involving the understanding and explaining of the event and the decisions it produced. It was the intention of the Council when it concluded that it should be followed by a process of active reception rather than a passive application of the historic decisions which had been taken; a reception which should necessarily have involved a plurality of subjects as is to expected from a Communio Ecclesiology such as that which dominated Vatican II. Instead, the impression one forms is that of the rising imposition of a silent «nominalism». The institutional and doctrinal force of habit formed over the preceding two centuries – quite different from the Great Tradition – has tried to swallow up Vatican II and to «normalize» Catholicism, returning it to the suffocating situation of before. What is it that, beyond an institutional inertia, beyond the resistance of the Roman hierarchy, beyond preference of large sectors of society for a more traditional and established form of Christianity; what is it that has prevented a full scale process of rejuvenation of the Church from taking place? The reasons for Vatican II’s weak impact is essentially due to the fact that doctrinal and spiritual indications of the Council did not conjugate with a parallel institutional renewal. What has been lacking in the period following the Council is this reciprocal cross-fertilization between the doctrinal and ecclesiological indications and a modernization of the institutional structure of the Church.


The article deals with Heliogabalus, the Roman Emperor who, surrounded by astute and intelligent Orientals, came to the throne at 14 years of age in 218 AD and was assassinated four years later. The traditionalists could not forgive him for his dissolute ways – which were no different of those of the «good emperors» Octavius and Hadrian – his unh bounded luxury, and, above all, his manifest desire to subject all religions to the cult of Baal. The conservative elites of Rome could not accept the young Prince’s syncretism, which placed alongside the cult of Cybele and Baal, the God of Jews, the God of the Samaritans and Christ. The use of sources which are not designedly hostile to Heliogabalus allows us to both retrieve this figure from oblivion and begin the process of his rehabilitation.
This essay, by one of the most important German Alttestamentler of the latter half of the 20th Century, looks at the relationship between Israel and the Church from within the dialogue between Jews and Christians both in Germany and internationally, and is an important contribution to the progress of that same dialogue and the clarification of the terms in which the problem should be placed. With respect to the thesis of the book, the author reiterates the following points for a better understanding of the history of relations between Israel and the Church: the New Testament sees the Church as being made up of Jews and Gentiles, and on this basis any notion of incompatibility between the Church and Israel is excluded. The «substitutionalist» position (both in theory and in practice) has dominated the Church since ancient times – though not in the New Testament – and it can only be superceded on this basis. This possibility makes it imperative for the Church to make this its prime ecumenical task.

Buenacasa Pérez C., La persecucion del emperador Juliano a debate: los cristianos en la politica del ultimo emperador pagano (361-363), XXI, 509-530.
Julian’s attitude towards Christians has been often handled from a perspective which, in our opinion, has placed an excessive emphasis in bringing out the great anti-Christian character and has explained it by the absolute intolerance of this emperor towards the believers in Christ. The purpose of these papers is to point up how Julian’s attitude towards Christians must not be qualified as a a persecution or as a «revenge provoked by the bitterness», but that it is only the natural consequence of the support granted again by this emperor to pagan cults and that compels him to punish those, Christians and non-Christians, that were in opposition against imperial politics.

Faggioli M., Problemi relativi alle nomine episcopali dal concilio di Trento al pontificato di Urbano VIII, XXI, 531-564.
The purpose of this essay is to provide an overview of some of the problems and themes related to the question of the episcopal nominations, from the Council of Trent to the papacy of Urban VIII (1623-1644). The first part sets out to show how, despite the importance of the choice of the episcopacy in the period following the Council of Trent, this theme has not received the in-depth historical research that it warrants, and that work remains to be done on the canonical themes inherent in the application of the Council, as well as on the connexion of the question of the episcopal nominations with the periodization of the history of the Church following the Council of Trent. After a brief look at existing studies on the episcopal nominations at Trent, the choice to end with the papacy of Maffeo Barberini is justified by the conclusion of the application of the Council and by the Thirty Years War which puts an end to the golden age of the nunciatures. The second part of the essay offers a bibliographical survey on the problem of the episcopal nominations, in the early modern era and in different geo-political contexts. The essay concludes with a look at the sources which have allowed us to reconstruct the episcopal nominations, pointing out some misunderstandings and errors which have occurred, and the difficulty involved in gaining access to, choosing and analysing the sources in order to arrive at an overall analytical view of the subject in the modern era.

John Emerich Acton’s engagement as theologian is generally restricted by scholars in his opposition to the ultramontane current and in his denial of the dogmatic definition of papal infallibility settled by the First Vatican Council. The extension of theologian research to laity following the Second Vatican Council had helped the discovery, for the founder of the Cambridge Modern History, of a more involved dimension of theological commitment, which is now placed side by side to those already well known of journalist, historian, politician and liberal Catholic. Marks of this commitment could be found first of all in his journalistic experience, a profession that he conceives as a mission intended to prepare a better understanding of Catholic Church in England. Acton represents an uncommon event for a laymen involved in theological research: he shows a visceral attachment to the Catholic Church joining it to a critical openness to actual problems. Since the beginning of his engagement, Acton has pleaded for freedom of research and this with the aim to make the Church assume a responsibility: in fact, the truth of the Christian Church, as Acton conceives it, is not only a dogmatic one, but far more an ethical one, such as the teaching of Christ epitomizes it.


Studies on the question of religious freedom are inevitably connected with political, juridical, theological, canonical and philosophical problems, and with the history of the Christian attitude about toleration/intolerance, especially in the modern era. It is not the intention of this essay to carry out a detailed overview of the considerable body of work which tackles the different meanings of the expression «religious freedom» and the different prospectives from which this notion, and the complex problems attached to it, has been considered. Even though this abundant literature is taken into consideration, this essay seeks to follow the thread of the debate that began with the difficult gestation of the *Dignitatis humanae*, the moment that is when the individual and collective right to practice one’s religious faith, within the bounds of the law, and the right to be free from any form of religious coercion were recognized by the Council; a debate with many layers to it and which intersects many important issues in its different political and cultural contexts – the way in which its Italian application was so focused on the inside of the existing Concordat is a good example of this – as well as playing a part in the general evolution of the Church in the thirty years following Vatican II.


At Vatican II there was such a good atmosphere. Not only the Pope, bishops and journalists were engaged to remould the theological landscape of the Catholic Church, but theologians of different Churches, of the Orthodox, Lutheran, Episcopal, Greek and Latin rites, discovered that although they had their own difficult cultural problems, they also had similar questions to ask. The different beliefs were not opposed with «but», they were approached with «and». This real Catholic spirit was the basis for a new international theological review, *Concilium*, the aim of which is to reflect on and underline the consequences of the religious standard of Vatican II. The history of *Concilium* is a history of hope courage and resistance: hope in the embodiment of Jesus Christ in the coloured pattern of the people of
God, formed by peaceful and respectful discussion partners; courage instilled in us by the holiness of the Church as people of God to resolve new ecumenical, ethic and biogenetic problems; and resistance to the nightmare of power with his resumption of the march of instruction and condemnation.


The A. reviews four recent books about Abbot Joachim, three of which are critical editions of his writings and one of which is a collections of seminal essays. Gian Luca Potestà edited the Dialogi de prescientia Dei, Matthias Kaup the De prophetia ignota, and Kurt-Victor Selge the Apocalypsis liber, the shortest of the three introductions that Joachim wrote to his Expositio in Apocalypsim. Robert Lerner’s articles, here translated into Italian, offer an overall interpretation of Joachim’s thought that stands in sharp contrast to Prof. Reeves’ views. All three editions are significant improvements over previously available versions. Lerner’s views are controversial, but they demand careful attention and must be taken into account by any scholar working on Joachim. All except Kaup’s book are publications of the Centro Internazionale di studi gioachimiti, located in S. Giovanni in Fiore and are part of their plan to publish the abbot’s opera omnia, as well as significant studies on the Abbot.

Alberigo G., Gedda ieri... e anche oggi?, XXI, 686-694.

The publication of the memoirs of Luigi Gedda covering the period 1934-1958 appears to be part of that re-evocation of the elections of 18 April 1948 which gave the conservative establishment victory over a parliamentary majority and a government of which they disapproved. The key theme of the volume is Azione Cattolica and the role that Gedda himself played, as well as the audiences he was accorded by Pius XI and Pius XII. The fall of fascism and the outcome of the 1946 referendum are not mentioned, as if to deny that they were events on which contemporary Italian society was founded. By the same token, those who in various ways opposed Gedda barely deserve a mention. The blatant subjectiveness of these memoirs make them a difficult source for historical study, despite their undoubted interest. The A. therefore feels that more research is needed in order to gain a more complete historical understanding of Gedda, both as a man, and in terms of his role in society, in the Church, in Italian politics and culture, from the end of the last war to the Mani Pulite scandal in the early 1990s.

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This brief memory of father Tillard – dead last November, the 13th – commemorates, besides his contribution to Cristianesimo nella storia, his theological research and his concrete engagement for the unity of Christian Churches. Father Tillard was actually one of the keenest representatives of an ecclesiology of communion and one of the main protagonists of Catholic-Anglican and Catholic-Orthodox dialogue. Moreover we cannot forget his contributions on evangelic radicalism and on a renewal in the life of religious orders.

As the Church gathered at the general Council of Constance (1414-1418) to resolve the schism stretching far into its fourth decade, the Parisian humanist and former Avignon papal secretary Nicolas from Clamanges (ca. 1363-1437) reminded its delegates to keep firmly in mind their reliance on the Spirit's aid to unify the papacy. He expressed certain hopes for Constance and also worried that delegates there who had not experienced inner moral reform would be motivated more for their own gain than for the peace, union and reform of the Church. But while his first letter on Constance was largely enthusiastic, Clamanges devoted four more letters principally to promoting the nominalist argument that a general council was fallible. He identified the great mistake of the 1409 Council of Pisa as the rush to elect a Pope, offering Pisa as proof that councils could fail. Clamanges' remarks on Constance are therefore distinguished by a marked ambivalence; his stance is especially striking since he sent his letters during conciliarism’s high water mark.

Fattori M.T., *Clemente VIII e il suo tempo negli studi storici*, XXII, 23-64.

The papacy of Clement VIII, which bridged the 16th and 17th centuries, was involved in the complex process of absorbing the consequences of the Council of Trent while at the same time formally stabilizing the congregations of the curia. This article reviews the historical studies which, over the last forty years, have focused; either directly or indirectly, on the papacy of Ippolito Aldobrandini (1592-1605). The survey covers five main areas of study: the functioning of the Church/Vatican government, especially the role played by the Holy College; the cultural and theological climate of Rome at the end of the 16th century, in particular the systems of repression such as the Index and the Inquisition; the Tridentine reform and its effects on the relationship between the bishops and Rome; the policies of expansion of Roman Catholicism (missions and intra-ecclesiastical unions); the main political issues of 16th century Europe.


The Blondel case (1784-85) provoked a heated debate in ecclesiastical, political and civic circles in Lombardy on how Josef II's policy of religious tolerance should be applied. When the reformed Genevrine, future father-in-law of Alessandro Manzoni, appealed to the Emperor's patent there ensued an intense exchange of letters between the courts of Milan and Vienna to find a solution to the case. Cardinal Visconti, the Archbishop of Milan and the person responsible for applying the new legislation on religious tolerance, even called on theologians and priests within his diocese to give their opinion. When they were unable to agree, he turned to the Bishops of Vienna, Ljubljana, and Malines, and to Cardinal Giuseppe Garampi, the nuncio at the Imperial court, to discover how they applied the imperial decrees in the areas under their jurisdiction. The case is of great interest to historians because of the insight it provides us into the reaction of the Church to the introduction of the laws on religious tolerance. It also illustrates the different way in which these decrees were both interpreted and actually applied, as well as the differing opinions of the Milanese theologians.


V.A. Berto was a close collaborator of M. Lefebvre in Rome during the second and
third parts of the Second Vatican Council, as well as being secretary of the «Coetus Internationalis Patrum», an organization which aimed to exert a conservative influence on the assembly. The article traces the most important stages in the life of this priest: his development and spirituality which were so typical of the beginning of the century in Brittany; his brief stay in Rome at the French seminary; his achievements as an educator; his creation of an institute of Dominican nuns; his meeting with Lefebvre and his work alongside him as «peritus privatus». He represented an integralist and conservative form of Catholicism, whose defining characteristics were belief in the authority of the Pope, its «Romanity», and a Marian spirituality. Politically he lent his support to the French right wing. It was within the CIP that he met and began working with L.M. Carli, one of the most prominent figures of the Italian «minority». The letters they exchanged both during and after the Council are here published: they make a significant contribution towards reconstructing the climate that reigned within the conservative section of the assembly and its ideas.

Chantin J.P., *Le jansénisme convulsionnaire à la fin du XVIIe siècle*, XXII, 153-166. It has long been thought that convulsionary Jansenism died out in France after 1760, but a variety of evidence shows traces of the movement up to the end of the century and beyond. A few groups, gathered around their visionary «sisters», continued to meet after this date in Paris and its immediate surroundings. The practice of «crucifixations» was intended to represent figurately the ills that they believed would afflict the Church at what they thought was the eve of an apocalyptic crisis. Under the influence of the Oratorian M. Pinel, the movement spread to the provinces in the form of convulsionary communities gathered around their priests. Here it persisted up to the 19th century, having survived the revolution, which they perceived as a fundamental step towards Parusia. The lack of a unifying aim allowed a variety of political opinions to develop within the movement. These varied from hardline conservatism to extremist Jacobism which induced some to actually leave the Church.

Vian G., *Alcune osservazioni sul volume di P. Colin «L’audace et le soupçon»*, XXII, 167-190. The article looks at the most important features of Colin’s extensive study. Firstly its focus, which makes it one of the more significant studies of religious culture in turn-of-the-century France; and secondly its important achievement in identifying the gap between the *De fide Catholica* constitution of Vatican I and the *Motu proprio Sacrorum antistitum* with which Pius X excluded any Cartesian or «psychological» approach to a rational knowledge of God. On a more critical level, the article notes how little attention is paid to the actions of the Holy See and to the position of the French episcopacy. It discusses the use of Modernism – «Modernism» – Modernists to describe the different degrees of involvement in the crisis. The article also underlines that Colin reads the crisis following the achievements of Vatican II, so that its interpretation remains, at least in part, on the inside of Catholic theology; and it discusses Colin’s mistaken portrayal of Pius X taking only a negative view of his appeal to a «reform of the Church». Finally the article concludes with a few notes on the nomination of Maritain at the Institut Catholique de Paris and on the accusations surrounding the theology of Duns Scoto.

The article examines the development of devotions to the Pope from the Middle Ages to the present day. An analysis of theological, but also spiritual and catechetical, writings shows how devotion and aversion to the Pope have always coexisted within the Church. A number of papal titles have been coined as forms of devotion – *vicarius Petri, episcopus universalis* – with important ecclesiological implications. *Vicarius Christi*, a title which appeared between the Council of Florence and Vatican II, has caused a number of problems both in relations between the bishop of Rome and the other Episcopal colleges, and between the Pope and the other, non-Roman, Churches. The author maintains, however, that after Vatican II, where a revival Episcopal collegiality was not accompanied by a development of sinodality in local Churches, devotion to the Pope has undergone a shift from respect for the person to personality cult; as if the person had, in the eyes of the faithful and general public, come to embody his function.


The reminiscences of Rogger take us back to Jedin’s personal relations and his loyalty to the city of Trent, this last a tie which began in 1939 when Jedin began work on his *Geschichte des Konzils von Trient* and culminated in his leaving his private library to the Italo-Germanic Institute in Trent. Rogger traces the development of Jedin’s thought on the Council of Trent in the light of the ecumenical changes of the last century, a thought which is born of a faithfulness to both historical fact and the life of the Church and of the present-day society. The limits and specific characteristics of his theological upbringing, formed in the first half of the 20th century, and the often painful judgements he expressed on the period which followed Vatican II, did not stop Jedin from understanding and making his own the stimulus which the Vatican II provided towards a more complete understanding of the decrees of the Council of Trent. Jedin has left us with an important contribution towards the historical contextualisation of the decrees of the Council of Trent and an understanding of them within a wider perspective. Rogger concludes, therefore, with the hope that increasing attention will be paid to Jedin’s spiritual heritage and the reception of his work.


A look at the life and at the works of Jedin. (1) His early career in 1920-1930; (1.1) in the German cultural and religious environment; (1.2) with a special look at his masters, from Ranke to Merkle and Ehrhard. (2) The years of his maturity (1933-1948) which he spent mainly in Rome; (2.1) following his persecution by the Nazis. It was in this period that he began his most important work, a *Geschichte des Konzils von Trient*. (3) With this work Jedin makes his own original contribution to the development of the historical sciences and, most importantly, to a history of the Church based on the rigorous application of an historical and critical methodology. (4) His historiographical consciousness, as expressed in *Esame di coscienza di uno storico*, and as applied in his unceasing research and editing of historical sources, (5) led Jedin to clash with the apologetic spirit which was still dominant in Catholic historiography. (6) While there has been no «school» formed around the figure of
Jedin, his work has exerted a profound influence on theology and on the historical culture of the Church.

This essay illustrates how Hubert Jedin approached his project of a history of the Council of Trent and how this project then developed and contributes outline a sketch of a «history of the Geschichte des Konzils von Trient», by noting the distinctive features and the main points of each different volume. Ganzer shows how the *Geschichte des Konzils von Trient* marked all of Jedin’s work and his scientific life: from his early studies in Slesia to his exile in Rome, from his first essays on Seripando and his critical editions of the sources to the writing of his great work. His forced exile from Nazi Germany, his research in Rome under the protection of Cardinal Mercati, his return to Germany after the war and his involvement in the Vatican II as an expert, have all left a trace in his most important work. This too has helped to forge an indissoluble link between Hubert Jedin and historical research on the Council of Trent.

The essay looks at the various stages of Hubert Jedin’s involvement in the Vatican II as a «peritus». Working with Jedin’s published memoirs and with unpublished material from the archives of the Archbishopric in Cologne, the author describes the important relations Jedin held with some of the most prominent protagonists of the Council and the contribution he made as an expert in Council history in some of the more crucial moments of the event, from the preparatory phase to the stall of the third and fourth periods. Jedin’s expertise and his relationship with Cardinal Frings of Cologne gave him the privilege of taking part regularly in the work of the Council, close to the positions of the majority and in tune with a spirit of «aggiornamento» of the Church as called for by John XXIII. This involvement, however, did not save him from great disappointment in the concluding phase, due in particular to the approval of the *Gaudium et spes*, the pastoral constitution of which he bitterly disapproved.

The author gives us a brief account of the conference on the life and works of Hubert Jedin which took place at the Kardinal-Schulte-Haus at Bensberg in Cologne on 8-10 September 2000. The title of the conference was *Die Erforschung der Kirchengeschichte, Leben, Werk und Bedeutung von Hubert Jedin (1900-1980)*: it was organized by the Gesellschaft zur Herausgabe des Corpus Catholicorum in collaboration with the Thomas-Morus-Akademie and brought together researchers on the great Silesian historian and his pupils. The conference focused on a number of different aspects of Jedin’s life and his academic contribution. Reminiscences and more personal accounts were alternated with important historical and historiographical papers which took stock of our knowledge of this important historian of the Council of Trent and started to tackle the many gaps which remain to be filled.

The *Expositio vitae et regule beati Benedicti* by Joachin of Fiore is of fundamental importance if we are to understand his monastic development, his complex
relationship with the Cistercian order and the growth of his idea of an historical development of monasticism. It is a text that gathers together at least four different incomplete pieces which Joachin probably never intended for publication. The incompleteness of these pieces is, on the one hand, a consequence of the working methods of Joachin’s entourage, in many ways similar to those of the Cistercians and the Claravallencians and on the other, evidence of Joachin’s intellectual development given that they express different interpretations of the same theme. The first sermon discusses the advantages of the Citeaux reform compared to traditional monasticism, an indication of Joachin’s desire to bring his monastery in Corazzo under the auspices of the Cistercian order. In the Expositio vite proper he brings together the story of Benedict, as narrated by Gregory the Great, and the history of the Benedictine order. The text shows us how he passed from a positive view of the Cistercians to a much more complex and ambiguous one, and it talks of his project of founding a Cistercian hermitage, a project which he pursued with no intention of breaking ties with his own order.


In this essay, which appears as the introduction to the Italian translation of the Luther’s massive *Against the Celestial Prophets* (1525), Gallas tries to move away from the long-standing stereotypes which Luther and his polemic writings have helped to create around the figure of Andreas Bodenstein von Karlstadt. From his rigorous reconstruction of the facts Gallas shows us that Karlstadt was certainly an inspiring preacher and that he was ‘impatient’ over the ‘negligence’ of the prince; but, although Karlstadt sought ‘radical’ reform, he was far from being a violent or seditious rabble-rouser. Karlstadt’s ‘spiritualism’ does not entirely undermine the objectivity of the ‘external’ Scriptures, but it undoubtedly implies a ‘devaluation’ of ‘external means’ with the result that – according to Luther – the correct Ordnung of the divine process of salvation is upset. Aside from these misunderstandings which Gallas has helped to dissipate, we have still to inquire into a matter: was Luther justified in his judgement of Karlstadt’s position as one which would lead to a disastrous abandonment of one of the keystones of the Christian experience, the ‘soteriology of meditation’?

Faggioli M., *Note in margine a recenti contributi per una riforma ecumenica del papa*, XXII, 451-472.

The note looks at the most recent studies on the question of an ecumenical reform of the Papacy, in particular after the *Ut unum sint* encyclical of 1995. The note takes into consideration the analogies and differences between the proposals which have been put forward, and it is clear that, from its many different positions, recent debate is substantially agreed on the diagnosis, the perceived need, and on the options available for an ecumenical reform of the Papacy. The historical and doctrinal questions tied to the primacy of the Bishop of Rome no longer seem to be an insuperable barrier to a process of reform one made all the more essential by the irrevocable ecumenical shift of the Vatican II and by the strongly felt need for communion within the universal Church.


Any attempt to understand how the history of the 20th century has altered the
balance between the Churches should be both analytical and synthetic. In synthesis, there would seem to be three points on which we should focus our attention. Firstly, the Western Churches are being encouraged to allow a transformation of themselves into a non-Western form. Secondly, they enter the 21st century more concerned with the Gospel and less concerned with themselves. Thirdly, the Churches do not seem to have achieved a fully mature sense of their responsibility towards the Gospel of peace, despite the terrible lessons of the 20th century.


This essay suggests an interpretation of the crisis provoked by the modern understanding of history which seeks to decide whether or not there can be a philosophical approach to history itself. The question of the relationship between reason and history is predetermined if we see the Truth within the sphere of history, or, more precisely, if we see the Truth as being revealed historically in a manner which cannot be deduced. The article provides a sketch, therefore, of the philosophical history of the problem: Hegelian rationalization of history on the one hand, and the historicizing of reason within historicism on the other. Reference is also made to attempts in the 19th Century, such as those by Drey, Kleutgen and Loisy, to find a theological solution to the historical problem. On this basis one begins to arrive at an understanding of the Catholic theological position towards the modern concept of history in the 20th century: Nouvelle Théologie, theology of the history of salvation, P. Hinnemann, J.B. Metz and others. As the centre of the new theology of history the article focuses on the reception of the post-idealist concept stretching from Kierkegaard to Walter Benjamin, and also looks at the theological reflection that took place on the late-modern phenomenon of «posthistoire». This sketch of the problem is intended to clarify the relationship between reason and history, when conditioned by the theological concept of truth.

Velati M., L'impatto egli eventi nodali del Novecento sul movimento ecumenico, XXII, 605-632.

The essay looks at one of the most important characteristics of 20th century Christianity: the rise of ecumenicalism. It traces its origins during the 1920s and 30s and its development up to the end of the 90s. The initial pioneering period was followed by that of WWII which proved to be a moment of encounter between Christians and of a strengthening of the ecumenical cause. Then in 1948 the WCC was founded providing the ecumenical movement with an institutional form and acting as a meeting place and place of dialogue for the Churches. In the 1960s the Catholic Church also officially embraced ecumenicalism and the relationship between the various Churches of the movement was both enriched and revolutionized. The 1970s and 80s, on the other hand, were a period of increasing difficulty and loss of confidence, though it was also a period when an ecumenical sensibility rooted itself at all levels of the Christian community. The 1990s, still too recent for us to view historically, were a period of development in the ecumenical activities of the Churches, but were also a time of crisis and setbacks with serious problems within the WCC and the negative attitude of the Orthodox Church. The essay concludes by affirming that the 20th century was indeed the “century of ecumenicalism” even if a universal ecumenical Church has yet to be achieved.

This study seeks to outline some of the possible configurations of the relations between Christians and politicians starting with the distinction between laicization and secularization. Laicization can lead to two typical situations. The first is a situation where the dominant Church is no longer the State Church, where it no longer exercises political control, where religious pluralism is a recognized value, but where the Church still enjoys a special legitimacy for historical reasons and because of its size: this is the case in Spain and in Italy. The second is a situation such as is found in France, where religion has little institutional status and the different Churches are seen as private associations. Secularization, on the other hand, such as that found in Great Britain and Scandinavia, is where a religion loses its social authority within the spheres of knowledge and the production of moral values (in this sense religion can also exist in laicized countries), without this necessarily undermining its status as a stable national religion which symbolizes the identity of the nation and which coexists comfortably with a recognized pluralism. The study illustrates examples of these different situations, differences which persist despite that fact that modern political societies are having to deal with similar religious problems.


The Protestant theology which emerged after 1920 was conceived as a reaction against the collapse of the European synthesis of Liberal and Idealist values caused by the First World War. It sought to be a theology of the crisis, of the immeasurable difference between God and the World, of the revelation of an alterity. This article discusses the elements which characterized this conscience as it developed at that time. These are elements which are also problematic, however, as shown in the lines of continuity which the article indicates, especially in Germany, from the end of the 19th century to rise of Nazism. The most important wagers laid by Protestant theology from the 1920s to the 80s are now being wrong footed as well as the challenges of the current situation.


At the end of the Second World War the Catholic Church was more concerned with its immediate future than with the wounds it had received. In a certain sense, one could say that it began the Cold War early, and received the first blows in the Ukraine and in Yugoslavia in 1944-45. Its efforts to regain an international role were hampered by the serious losses inflicted by Communism in Eastern Europe and in Asia up until 1954. Its reaction was a rigid and unflinching anti-Communism which did not, however, imply an unconditional alignment with the Western Block on questions of European unity and de-colonization. These difficulties also had repercussions within the Church itself. Pius XII, who became an authentic cult figure, set the Church in a state of permanent mobilization and suffocated any form of pluralism: thus the Church of the Cold War became in effect a Cold War Church.


There can be little doubt that the different attitude of Christians towards the Jewish people is a consequence of the Holocaust. This is not say, however, that the theo-
logical renewal of the Christian Churches on this subject can rest entirely on this event: on the contrary, it should be based on the initial and constituent prospects of the Christian message. Along with the Holocaust the other event which has had a profound effect on the lives of the Jews is the Birth of the state of Israel. Neither of these events will fit within the parameters of the traditional Christian anti-Semitism which was still operating halfway through the 20th century. From a broader point of view, the more widespread forms of Christian theology find it difficult to interpret the whole history of the Jews from the age of emancipation. A new theological view of the Jews was not elaborated straight away and is still at a draft stage. But an analysis of some Protestant and Catholic documents available allows us to trace a few of the guidelines that emerge. These include a progressive move away from a negative definition of the Jewish people based on their refusal of Christ towards positive definition based on their status as a people of God; a more careful and penitent revaluation of Christian anti-Semitism and its relationship with the birth and development of modern anti-Semitism; a growing focus on the far-reaching ecclesiological consequences of the reflection being carried out on the ties that exist between the Church and the people of Israel.

Hastings A., *From the End of Colonialism to the «Young Churches»*, XXII, 747-774.
This article surveys the evolution of the missionary movement and the Churches in Africa and Asia, both Catholic and Protestant, from the inter-war period to the late twentieth century in the light of Archbishop William Temple’s 1942 assertion that «the great new fact of our era» is a world-wide Christian fellowship. Beginning with Benedict XV’s encyclical *Maximum Illud*, it outlines the significant but still cautious steps towards more self-governing Churches in «mission countries» before 1950 and the far more rapid development since that date, stimulated both by the coming of political independence and the second Vatican Council. It surveys the great diversity of situations in different Asian and African countries and finally discusses how far Roman Catholicism has in reality accepted a greater degree of pluralism as permissible.

Like those that preceded it, the Second Vatican Council took place in a specific historical context, one that is complex and contradictory. An analysis of the language used during the council reveals a recurrent “historical” vocabulary: nearly all the texts approved by the council contain some reference to the historical situation, in some cases merely in passing, in others in a more significant sense. At the time of the Council, the Church was emerging from a long period of doctrinal rigidity and of distrust of history, where the truth of the Gospel was a treasure to be conserved rather than marketed. The Council immersed itself in a series of complex issues which mainly concerned the Church. But were the social problems of the world to be “left out”? A close look at the work of the Vatican II shows that this was not to be the case. Overcoming Catholic Eurocentrism was a slow and difficult process, but one which was much boosted by the cosmopolitan composition of the Council Assembly. The Council became an opportunity to look beyond the usual European horizon and to discover the richness of the “new” Churches in Latin America, Africa and Asia. Finally these Churches could meet with the Europeans on an equal footing. So it was that a climate of dynamism replaced the “cold war” and the Church could once again set itself more ambitious aims.

Given current demographic trends, the years to come are likely to prove difficult for the Catholic Church. Asia is going to play a major part in the new century and only 5% of its population belongs to the Church. Islam, on the other hand, is growing rapidly. The real hope for the Church is Africa, but there are a number of uncertainties weighing on its future. Fabien Eboussi, the theologian from Cameroon, recently stated that none of the historical forms of Christianity forbid us to acknowledge the fact that it is not necessary. And yet it is here that salvation lies: the mystery of Easter where one must die in order to be reborn. The Catholic Church must gradually, in the coming decades, accept a process of de-latinization and open itself unhesitatingly to other cultures that are currently foreign to it.

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The term «Christianity» is often loaded with a significance for which there is no justification in the use which Christians themselves have made of the term throughout their long history. An analysis of the use actually made shows that the term has served as a vehicle for the various preoccupations which have animated the followers of Jesus of Nazareth down through the ages: from Christianity’s distancing of itself from Judaism to it search for its origins, from its doctrinal character and its imposition of an Orthodoxy to its dimension as a path towards personal experience and sanctity, and even its identification in medieval times with the use of force of arms. More recently its use has been characterized by an eschatological dimension, by the relationship of Christianity to modernity (Overbeck, Barth), by the search for unity, by the relationship with Judaism on the one hand and with the great world religions on the other, by its configuration as a «civil religion».

Somos R., *Origenian Apocatastasis Revisited*, XXIII, 53-78.

The author attempts to revisit an old dispute concerning the Origenian apocatastasis, namely, whether Origen thought that the end of all is an absolutely incorporeal state of the purified souls or he maintained that the rational creatures have a body, that is, a kind of ethereal corpus, which is attached eternally to the souls due to the fact that corporeal existence is inseparable from the essence of created beings. After investigating the arguments worked out by different interpretations of this question the paper 1) analyses the role of alternative theories in Origen, 2) treats the question of pre-existence of rational creatures, 3) gives a weaker interpretation of that Origenian principle according to which only Trinitas is without corporeity, 4) focuses the attention on the inner logie of De principiis, and 5) finally, it wants to evaluate the informations contained in other texts.


This essays outlines the reform undertaken by Pope Barberini, Urban VIII (1623-1644), of the nomination procedure of Bishops. It analyses the most important
steps that led to the *instructio particularis Si processus inquisitionis* of 1627 which reformulated the mode of investigation used on Episcopal nominees. It becomes apparent that the Papal Bull of 1627 was not an isolated incident or the fruit of a momentary priority; but was part of an overall process of reform of the system beneficiaries. This was supported by a reform also of the Vatican bureaucracy and by the creation in 1635 of the *super residentia episcoporum* congregation. This process of reform was characterised by a push towards a more centralized administration, fruit of a «Roman» interpretation of the decrees of the Council of Trent, and introduced profound changes in the mechanism used to nominate Bishops. The result was a system of changeover of Bishops accompanied by a practice of monitoring and the implementation of bureaucratic sanctions which remained in place, with few alterations, until the reform of the Curia carried out by Pius X in 1908.


The article studies the participation of the Brazilian episcopate in the Second Vatican Council, convoked and inaugurated by Pope John XXIII (1959-1963), continued and concluded by Paul VI (1963-1965). It analyses key aspects of the life and activities of the Brazilian episcopate in Rome: where the bishops stayed, where they found support; how they were linked into the various networks that were formed before and during the Council; the promoting of the events that went under the title of the «Domus Mariæ Conferences». Special attention is paid to the Messages of the Bishops to the Brazilian People at the end of each of the four Council’s periods; to the main contributions of the Brazilian Bishops Conference (CNBB), to the implementation of the conciliar focus on pastoral and collegiality; the elaboration of the Emergency Plan for the Church in Brazil (PE - 1962) and the steps taken to ensure the reception of the Council, with the Joint Pastoral Plan (PPC – 1965). It recovers the memory of some interventions prepared by Brazilian bishops on issues like the ordination of married mature men and never presented in the Aula, because they were removed of the Council’s agenda by the Pope.


Between approximately 1430 and 1440, five important accounts were written describing the concept of the witches’ sabbath, only then just beginning to emerge in western Europe. These texts were: a report by the Lucerne civic chronicler Hans Frund, a treatise by the Dominican theologian Johannes Nider, the anonymous tract *Errores Gazariorum*, a treatise by the lay judge Claude Tholosan, and the poem *Le champion des dames* by Martin Le Franc. In *L’imaginaire du sabbat*, the pertinent sections from each of these sources are selected and edited. In addition, modern French translations of the texts are provided, as well as extensive commentaries and analysis that offer many useful insights into the origins of the idea of witchcraft in western Europe. The volume is an important addition to the historical study of witchcraft in the late Middle Ages, and will serve as an invaluable resource for those who wish to explore this issue in the future.


This essay in the historiography of hagiography examines the writing of the bi-
ography of St. Jean-Baptiste de La Salle (1651-1719), founder of the Brethren of Christian Doctrine, or Christian Brothers. The biography was based on a single untested source and was written by clerics with no historiographical culture. It is modelled on the devotional cliché of the «Life of the Saints», a form of literature which remained popular until the end of the 19th century, and was re-worked by order of the superiors of the Brethren in the heated political and religious climate of 18th century France. The author of this essay, an experienced philologist and archivist, does not simply detail the short-comings of this biography but also suggests a critical methodology aimed at reconstructing the biography of La Salle, at least to the extent to which it is possible to recover La Salle’s thinking from corrupt texts.


The discourse on love and sexuality in early Christianity is closely linked to the origins of Christian ascetism. Recent studies have tended to attribute a greater importance to the influence of Judaism than possible Hellenic influences, though there is still much that needs to be clarified. Ascetic practices find their justification in writings within the Old Testament, according to the interpretation of these texts given by inter-testament Judaism and then adopted by Christian authors. The message embodied by the historical figure of Jesus does not in itself encourage the renunciation of sexuality, although he himself practised celibacy as part of his prophetic mission. The case of Paul is different. His hierarchy of values placed the ideal of virginity above matrimony, though this was within an eschatological perspective. In the Deutero-Pauline letters we can sense his reaction to the more extreme ascetic tendencies, which went under the name of Encratism and professed a complete rejection of marriage. It was these tendencies which would lead to the birth of Monachism.

Rainini M., I predicatori dei tempi ultimi. La rielaborazione di un tema escatologico nel costruirsi dell’identità profetica dell’ordine domenicano, XXIII, 307-344.

Following on from previous historiography the article outlines the evolution and the increasing importance of eschatological themes in the make up of the identity of the Order of Preachers, from its origins to 1260. In particular, the author examines: documents produced by the chancellery of Onorius III and Gregory IX, the first hagiographies produced by the order, early iconography of St. Dominic, as well as exegetical texts, encyclopaedias and letters from the Master of the Order on the same theme. A re-reading in prophetical terms of references to a generic ordo praedicatorum in preceding authors, the appearance of images present in the writings of Joachin from Fiore and the projection of the fight against heretics as a battle against the servants of the Antichrist; these themes show Dominic in the role of precursor of the parousia and the Preaching Fathers creating an order immediately before the End with the purpose of gathering together the justs. These themes, far from being marginal, were dissident to some extent and played an important role in the formation of the Order’s identity in these years.

Croce G.M., Santa Sede e Russia sovietica alla Conferenza di Genova, XXIII, 345-366.

In April-May 1922 at the Genoa Conference organized on the insistence of Lloyd George to find solutions to the serious political and economic problems of the
post-war period, Soviet Russia made its début as a protagonist on the international diplomatic stage. Behind scenes of the conference, the Holy See tried to exploit the presence of so many diplomatic and state representatives to draw attention to the religious situation in Soviet Russia and obtain freedom to practice for all faiths and denominations. This article uses a vast amount of new documentation to describe the most important stages of the Vatican's diplomatic campaign and to illustrate the reasons for its eventual failure.


It is difficult to understand the development following the Vatican Council of the Canadian Church on questions of matrimony and fertility without examining the efforts made on this theme during the Council itself. This article begins its reconstruction with the two Canadian Cardinals, Léger and Roy, and the important reflection that was conducted within the two schools of thought that they represent: respectively, Personalist and Humanist, and Thomist. Both these schools, Montréal and Québec, understood the difficulties that couples were facing and attempted to resolve the impasse by developing Catholic thinking on these issues. These efforts, conducted along quite different lines due to the differing personalities of the two cardinals, certainly made some progress but were unable to come to any substantial solution to the questions that were worrying so many of the Council fathers.

Mann J.D., *Henry of Langenstein and Juan de Segovia on the Census*, XXIII, 429-442.

In the late Middle Ages, the census, or rent-contract, issue attracted the attention of numerous important theologians and canonists. Among these was Henry of Langenstein (d. 1397) whose *Tractatus bipartitus de contractibus, emptionis et venditionis* enjoyed great popularity in the 15th century. Indeed, Langenstein’s tract appears to have influenced many notable subsequent authors, including several participants at the Council of Basel. This article argues that one such council participant, namely the Spanish theologian Juan de Segovia, drew upon Langenstein’s tract when composing his own *Votum super materia contractuurn de censibus annuis* as Basel sought to address the census question. Several similarities between these two works are outlined; most notably the authors’ common objection to census contracts with redeemability clauses.


The important work by G. Losito *Cristianesimo e Modernità. Studio sulla formazione del personalismo di Laberthonnière, 1880-1893* (Christianity and Modernity. A Study of the Development of the Personalism of Laberthonnière, 1880-1893) should be read as the logical continuation of the works of R. Aubert, P. Beillevert and L. Pazzaglia. It is both a biography of the «young» Laberthonnière, concerned with the relationship between Christianity and modernity, and a rigorous research into the philosophical grounding of his «Personalism», conceived as an «ontology of the individual». This critical study shows how his intellectual development is rooted in a critical sympathy towards modernity. Formed in a Kantian university culture, this Kantian but heterodox thinker was saved from the contradictions of a certain kind of Thomism by the literature he read (Chateaubriand, Musset, Hugo, Lamar-
tine and Pascal) and by the philosophy of his different «masters» (Ollé-Laprun and Boutroux to whom he owed a profound knowledge of 17th century philosophy, Gratry, Maret and Baunard). Yet, the same man was also well-read in late 19th century French philosophy: Janet, Bourget, Ribot, Taine, Rauh, Boirac, Fouillée, Secrétan, Delbos or Tarde were constant interlocutors and important sources of reflection. The study concludes with a subtle account of the beginning of the tragic friendship between Laberthonnière and Blondel (1893).


The note presents the results of a research through available sources on the participation of non-Catholic observers at the Second Vatican Council (1962-1965). 168 observers took part in the Council from 34 different ecclesiastical institutions – mostly Protestant and Anglican. These observers were composed of official delegates of the various Churches and so-called «guests» of the Secretariat and they played an important role in the workings of the Council, both because of their interventions and because of the very fact of their presence and the desire for unity which it expressed. Within the wider task of constructing a history of the Council, the author has identified archival sources which allow us to come to a clearer understanding of the experience of these observers and the influence their presence had on the work of the Council. To date, the only available sources were the memoirs of some of these Protestant observers which were published in the years following the Council. New sources from various parts of the world allow us to understand the richness and complexity of the discussion which took place during the Council, the first moment of dialogue between the Catholic Church and other Churches. The Council was an important moment not just in the history of the Catholic Church but in that of all Christianity; one which brought to light new perspectives, as well as new obstacles, on the road towards unity.


In its most ancient period the Church drew up a series of rules to regulate life within the Communities and relations between the Communities. It was to be the introduction of Christian communities in Greek-Roman society, together with the multiplication of conversions, which posed the problem of conformity with the *ecclesiae primitiae forma*. When numerous Christian Bishops also acquired social authority, they gave voice to criticisms of late-ancient society. The corruption of society threatened the Church itself and the bishops put forward the problem in terms of reform. It was a request for a reform of social customs rather than for a reform of the Christian communities themselves. The great social upheavals that occurred in the western world towards the end of the first millennium, made reform of the Church, and particularly rules of behaviour for the clergy, urgent and necessary. The reform appeared necessary with regards to the external image of the Church; spiritual attitude became a personal and private matter. Renewal was still carried out at a moral level. With the Gregorian «turning point», the reform abandoned reference to the Primitive Church, while the need for the Church to be in a position to respond to the new needs of society took centre place. And the centre of Christendom – the papacy – was to guide the new period of reform that tended to take the form of a «project» for the Church as a whole. The distinction between
«tradition» and «conservation» is important. In the second millennium the need for renewal became an appeal expressed in many quarters, in particular by the «Spirituals», but also by temporal leaders and many «common» Christians. In order to satisfy these requests, the Councils were committed to a reform which was in capite et in membris. The trauma of the Great Western Schism led to the identification of a connection between Church unity and reform. This explains the origin of the coupling of doctrine/reform. From this moment on, resistance against the reforms could carry the risk of the reform opening the way to doctrinal submissions. The Council of Trent in fact approved a series of disciplinary reforms, but it remained outside the scope of themes of an ecclesiastic nature. In contrast, the Vatican Council of 1870 ratified the papal prerogatives, but did not tackle the reform of the «crucified» Church, as had been written by Rosmini. Every new wave of calls for reform has produced heated dialectic confrontations between different proposals, negative reactions, and warnings of the risks and possible errors. When extensive and insistent appeals for reforms have been disregarded, the consequences in more than one case have been serious, or even catastrophic. The most extreme of these consequences occurred in the first half of the 16th century, culminating in the division of western Christianity. Every period of reform – after having produced results of renewal – has gradually run its course and left space for new and different forms of decadence. When, on the other hand, appeals for reform remain ignored, the suffering of the Church results in retreat, with a loss of commitment for study and a passive tolerance towards decadence.


The common view of the monasteries being founded only in the desert or in remote places needs correcting. Already in the 4th century it is possible that they were present inside or in the vicinity of cities and rural settlements. This is what can be deducted from information imparted by Basil. In his regulations there is not mention of a difference between urban and rural monasteries. Handcrafted products are referred to, on the other hand, which could imply a relationship with nearby settlements. The problem of more than one brotherhood in the same settlement is also discussed. The large monastic complex of Cesarea in Cappadocia, the Episcopal seat of Basil, can reasonably lead to the conclusion that such a complex, supplied with handicraft workshops, medical centres and living quarters for guests in the immediate vicinity of a city, had a significant influence on the city’s development. Similar to this situation is the evolution seen in Constantinople. For this purpose, rather than hagiographic sources, it is better to refer to the lists of the signatories of the Councils of the 5th and 6th centuries. The probable conclusion to be drawn is that most of the monasteries were originally situated near the city, but that in the process of the city’s growth, these monasteries became urban monasteries in a real sense. This is also true for the St. Job monastery of Eutyches, which was perhaps located inside the 7th district, near the Church of S. Mokios.


Like almost all of the reforming popes in the 11th and 12th centuries, Odo of Châtillon chose to adopt the name of one of the popes (Urban II) indicated in the «Pseudo-Isidorians» as authors of the false papal decrees. This choice of name
implicitly alluded to the desire to implement the «programme» put forward by the Pseudo-Isidorians, referring to a canonical legacy rich in associations with various themes of the reform. In particular Urban II strove to concentrate his interest not only on the communal life of the clergy (a theme that is also present in the text of Urban I), but also on other aspects of the reform that contemporary political law and canon law dealt with, referring explicitly to the papal decrees. All this was confirmed on numerous occasions in the juridical works of Urban II, largely traceable to the same themes to be found in the Pseudo-Urban.

Gonneau P., *Solovki au péril de la mer, havre de sainteté et enjeu de pouvoir entre Novgorod et Moscou (XVe-XVIIe s.),* XXIII, 681-704.

The cult of the founders of Solovki, Sabbatios and Zosimos, developed towards the end of the 15th century and reached its peak with the discovery of the relics of the two saints on August 1566. The hagiographic texts and the images dedicated to them during this period manage to achieve a delicate compromise: that of maintaining the original links of the abbey with the region of Novgorod, whilst at the same time demonstrating perfect loyalty to the Moscovite dynasty which suppressed the autonomy of Novgorod in 1478. This collection also shows how Solovki, from a devil’s den, transformed into a port of salvation which the faithful reached after crossing a sea of trails. Here the relationship between opposition and complementarity, between liquid and solid, was perfectly combined, achieved through five principle elements: the ice, the island, the lake, the sea, and the port.


The complete text of the lecture given by Giuseppe Dossetti in San Domenico in Bologna on 21 October 1986 is here published. The Author’s aim is a reflection of an ecclesiological nature, rather than a historical nature and in this framework retraces the development of the Bologna Church starting from the conclusion of the Council of Trent, presenting a number of particularly important bishops. The fervent pastoral work of Card. Gabriele Paleotti is described first of all, carried out over a thirty-year period during the 16th century and dedicated mainly to the application of the Trent Council decrees; with regards to the work of Card. Prospero Lambertini, the author instead places emphasis on the commitment to overcoming the absolutist closure of the Counter-Reformation; coming finally to Card. Domenico Svampa, the great spirit of cultural freedom is highlighted, in a difficult phase of transition for the Catholic world. The author sees these three figures, far apart from a chronological point of view, sharing an incessant commitment to the strengthening of the sacramental and Eucharistic dimension, an element that certainly links up with the last Episcopal figure referred to in this lecture, Card. Lercaro, whose commitment to the celebration of the 2nd Vatican Council and in the application of its decrees is highlighted.


The text examines the contents of the Verucci’s miscellany, not so much taking account of the current arrangement of the volume, but rather reinstating the various contributions here re-edited within their original historiographical context: with respect to both the Author’s study approach, and according to the background of the historiographical trends considered from time to time. The result is a general
overview that makes it possible to retrace, even though in brief terms, several decades of Italian historiography connected with religious but also cultural and political themes, recovering at the same time the role that a number of the fundamental insights of Antonio Gramsci and the historiographical «school» of Federico Chabod played in the general background.

Pagano S., Riflessioni sulle fonti archivistiche del concilio Vaticano II. In margine ad una recente pubblicazione, XXIII, 775-812.
Taking its cue from the recent publication by Massimo Faggioli and Giovanni Turchetti, Il Concilio inedito. Fonti del Vaticano II (The unpublished Council. Sources of the 2nd Vatican Council), from which the Author illustrates the set-up of the examination and describes its merits in the light of a progressive research of sources still little known with regards to the 2nd Vatican Council, this publication is a general description of three “unpublished” texts of the Secret Archives of the Vatican relating to the Council: the «Carte Bea» (relating to the chairmanship of Cardinal Agostino Bea of the Secretariat for Christian Unity and other 2nd Vatican Council materials), the «Carte Ciriaci» (relating to the Council Commission on Discipline, chaired by Cardinal Pietro Ciriaci), the «Carte Giusti» (composed of few and scantly notes on the work of the Commission for the Conservation of Historical-Ecclesiastic Heritage). The Author then gives a brief outline of the text by the Secretary of State known as the “Studies of Cardinals and Curia Officials”; there is a brief description of papers of cardinals who took part in the Council, which, however, still cannot be consulted at present (closed period of the Secret Archives of the Vatican).

Called upon to reflect on the great history of the 2nd Vatican Council, directed by Giuseppe Alberigo, the author concentrates on certain matters that have caused this event to be referred to as a «revolution», not only within the Catholic Church. After having set the Council within a climate of «optimism» which was characteristic of the 1960s, the question was raised as to what interpretation of the «history of the world» the cultural legacy of the Council fathers was associated with. A second aspect dealt with is the meaning of the «political form» adopted by a conference that in some ways is a «parliament» that promotes «government by discussion» (and therefore a wide-ranging search for consensus) and in other aspects encounters theological difficulties in approaching from this viewpoint. However, the position of the papacy, as a uniting structure and as a means of resolving conflicts, refers to very particular dynamics precisely in the crises of representative systems and their decision-making structures.

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Beginning with the Vatican II, theology approaches the various historical testimonies of faith with extremely differentiated methods. A renewal of the traditional doctrine of «Loci Theologici» (Melchior Cano) is therefore necessary, in order to avoid the fragmentation of the issue into a pile of historical details. With the expres-
sion «Loci Theologici» one can indicate those obligatory instances of the testimony of faith which constitute the points of reference in the theological field. The constitutive places, the Scriptures and the apostolic tradition are cultivated in their historicity and in their mutual implications, for which it is necessary to determine in a new manner their normative conception. The authority of the Church like the communion of the believers must be included, beginning from sensus fidei, whereas the authority of magisterium is functional to the consent of the believers and it offers to this consent a public expression. The liturgy too, according with the Author, constitutes an important «locus pragmaticus»; as well as the traditions of faith in other Churches and ecclesiastical communities, which might be considered a specific «locus». The so-called loci alieni should be re-determined (because a reference to the loci implies the inclusion of linguistic groups and communities): the article deals with these loci alieni, namely philosophies, sciences, culture, society, religions, and history. Judaism, in such a perspective, plays a specific function for the Christian comprehension of faith.

Salviano of Marsiglia, in two passages of De Gubernatione Dei denounces the fact that in its time circus games and theatrical performances were offered to Christ, as a token of thanks for the triumphs obtained in the war against Rome’s enemies. The cause of this criticism is found in the theology of imperial victory: beginning with Constantine, the Christian God is conceived as the divine dispenser of victory; for which several Christian symbols (for example, like the cross which overhung the sovereign scepter) were exhibited at the games played to celebrate the victories. To this element, we must add the christianization of the circus ritual, which we can observe as early as the fifth century. Upon his arrival on the stage, the emperor was used to bless the people, who then responded with acclamations that invoked the blessing of God on the king forever. Consequently all of these Christian elements present in the circus scandalized Salviano.

Astafieva E., La Russie en Terre Sainte: le cas de la Société Impériale Orthodoxe de Palestine (1882-1917), XXIV, 41-68.
Beginning in the medieval times, Jerusalem and the Holy Land have occupied a privileged place in the collective Russian conscience, whether religiously, politically, or popularly. Despite this symbolic importance, the first Russian foundations in Palestine made their apparition only in the ninth century. The author reconstructs the origin of one of these institutions, the «Orthodox Society of Palestine», created in 1882 which then became «imperial» in 1889, as well as its principal activities: the diffusion in the Russian empire of knowledge pertaining to the Holy Land, the organization of pilgrimages in Palestine and the construction of schools and hospitals for the Arab population. Based on Russian sources, the article demonstrates both the mechanisms of the construction of religious representations and the politics utilized by the Society’s responsible for promoting the movement of the pilgrims to the Holy Land. The significance of this cultural phenomenon is also outlined.

The eighty year old history of the Catholic University of Sacred Heart is an inte-
testing object for scholars. The founder, Father Agostino Gemelli, wanted to introduce his academy to Italian cultural agora as an official forge of Catholic culture; Gemelli’s program was to recruit the best candidates to make up the leading class: the graduates found in the alumni association, «L. Necchi», a most valuable instrument of interrelation, after the years of academic life. During the Second World War, under G. Lazzati’s presidency, the «L. Necchi» association experienced a time of democratic vivacity; the members questioned the very role of the Catholic university, the meaning of the secular apostolate, the autonomy of political choices, and the proportion between formation and action.


The book «L’altro Agostino», by G. Lettieri deserves attention: it provides rich information and intriguing insights. Lettieri’s thesis is that at the base of the first part of *De doctrina christiana* there is the primitive Augustinian formulation of the doctrine of grace, while the second part, written in 426-427, is oriented to a defence of the doctrine of grace, as it was defended by Augustine after 396. This hypothesis is well documented and can be accepted. However is it necessary to accept a more ancient dating of the *De doctrina christiana*? This is a different problem. A part from some secondary points, it is necessary to consider two basic criticisms. On the one hand Lettieri’s evaluation of the Augustine’s doctrine of grace is too unilateral, in particular when he explains the doctrine of predestination without a careful consideration of the whole history of the doctrine of grace. On the other hand Lettieri totally neglects to pay attention to the relationships between faith and history fundamental for the Augustinian theology.


The article deals with the late legacy of modernism, at the end of World War 2. It considers the last years of Ernesto Buonaiuti – one of the leading theologians of Italian modernism: in these years he experiences a true renewal of his cultural activity and he reflects on the possible spiritual renewal of his country. The role of some friends of Buonaiuti (mostly Enzo Santarelli, and also Valdo Vinay, Fernando Tartaglia, Arturo C. Jemolo, and others) is described though unpublished sources.


Alberigo G., *P. Congar, Dossetti e l’‘officina bolognese*., XXIV, 154-166.

These two articles offer an integrated presentation and evaluation of the edition of conciliar diaries written by Father Yves Congar during the Second Vatican Council. Jossua lists the most remarkable aspects of these diaries, either from the point of view of comprehending the conciliar event and as a source for the study concerning Congar as a theologian. Alberigo offers unpublished documents, which integrate various notes of Congar’s Journal, he also describes the frequent and fruitful contacts of collaboration between Congar, Lercaro, Dossetti, and the Bolognese group during the Council.

This study opens with an investigation of two exegetical fragments from Qumran in which a polemical re-evaluation of the Davidic Messiah’s role and status is achieved by means of biblical exegesis. The Qumranic evidence also informs a general discussion of the exegetical situation with regard to the Davidic Messiah in nascent Christianity. It is suggested that both in Qumran and in the Jesus movement – two eschatologically oriented communities – the inherited emphasis on Davidic messiahship turned out to be problematic: it did not exactly fit either «group interests» (Qumran) or a type of experienced eschatological reality (nascent Christianity). A detailed analysis follows centring on evidence from the Book of Acts; exegetical strategies of Acts tailored to alleviate the problem of Jesus’ Davidic messiahship are outlined.


At Chalcedon, the deacon Ischyriion accused Dioscorus of having damaged the *xencônes* and the *ptôkheia* of Alexandria, as he had deprived them of the donation of a rich benefactress, Peristeria. The charitable institutions that had fallen victim to the metropolitans rapacity were considered to be expression of the new philanthropia of the Church. Thus the accusation was aimed at harming the public image of the bishop, whose fitness for the role was called into question. This strategy, which served the interests of Constantinople, had already been used against the powerful see of Saint Mark in the time of Theophilus, the greedy «Pharaon» who had been accused of having persecuted the *xenodokhos* Isidorus. After Dioscorus, the level of support for philanthropic institutions would be increasingly used to show the benevolence of the episcopal leadership also in Alexandria, where it would become an important issue in the internal conflicts at the patriarchal see.


Among the most significant acts performed by cardinal Alessandro Farnese, later Pope Paul III, in the diocese of Parma, of which he was the bishop-administrator from 1509 until 1534, we must include the celebration of a synod in 1519. With this official act he aimed at following the direction given by the Fifth Lateran Council (1512-17), in which he had participated. This article inquires into the sources and the contents of the constitutions promulgated on that occasion, which closely recalls the canons of the Fourth and Fifth Lateran Council, with regard to clerical discipline. Beside these rules, the document published after the synod presents a part called *Monitiones et instructiones*, which is a kind of treatise for the priests on the basic knowledge of the divine offices and the administration of sacraments, taken from a 14th-century synod celebrated in Parma by Papiniano della Rovere.


Würzburg Apologist Hermann Schell (1850-1906) had been one of the most significant professors of systematic theology that occupied a Catholic chair in the nineteenth century. However, having been classified and consumed by continuous suspicions and intrigues, at the same time he represents one of the tragic figures of
the recent history of the Church. With his anticipatory thought, he had something to say to us as well. We can therefore consider ourselves fortunate for the fact that anti-modernistic forces, from the 19th to the 20th century, were not able to throw a lifetime work into oblivion, a work which was significant for a dialogue with natural sciences, with non-Christian religions, and in particular for ecumenism.


The essay, in the first part, goes over the brief history of bibliography on the Vatican Council II from its conclusion to the present, individualizing two principal phases. The first twenty years of studies (1965-1985) saw the pre-eminence of the news from four periods and of commentaries discussing the constitutions, decrees, and declarations of the Vatican II, with the creation of a specific series of studies dedicated to the Council as well as the collective actions and monographs dedicated for the most part to the study of the four constitutions of Vatican II. The second period of the bibliography, which can be identified in the fifteen years of 1985-2000, saw the immense development of the historiography on the Council, above all thanks to the impulse given to it by the international project which resulted in the publication of a story of the Vatican II in many more volumes. In the second part of the essay, the bibliography of Vatican II published in the three years of 2000-2002 is taken into consideration, uniform for the thematics ambits: sources and instruments for the research, studies on the Council (protagonists and themes), and the reception of the Vatican II. In conclusion, several lines have been enunciated, on the basis of the existing bibliography and some of its lacunas, for the development of research on the Council.

Alberigo G., *La dialettica tra movimento e istituzione nel lungo periodo*, XXIV, 437-452.

The article examines the movements that have influenced Western Christianity most strongly during early Christian history and the Middle Ages. It goes on to consider contemporary movements focussing on some of these in particular, such as Social Christianity, and deals specifically with a number of aspects relating to them, such as the doctrinal dimension and institutionalization.


A semantic analysis of the key historical-religious terms ἐκκλησία/ecclesia, secta, and ordo in early Christian history, reveals a tension between trends aimed at the creation of movements and those focussing on institution building. This tension was manifest from the very origins of Christianity and continued throughout Christian history over the millennia. The meaning of the term ἐκκλησία/ecclesia in both the Old and New Testament refers to different situations, which cannot always be identified accurately. Between the opposite ends of the spectrum marked by the specific community on the one hand, and the universal Church on the other, the term is used in turn to mean the people’s Assembly of God (Old Testament) and (in the Epistles of St. Paul) a domestic community, the local community of a town or region, and a combination of several communities which, in some cases, represent the universal Church. A true ecclesiological school did develop, however, starting from the Apostolic fathers and through proto-Christian history. Tension and polar-
ity also characterized the relationship between the secta (as the Christian movement itself was originally labelled) and the hierarchically structured ordo, which provided the framework for the development of the Church starting from the 2th Century. In Greek and Latin Classicism, the term secta/haeresis/αιρεσις originally had a neutral connotation, implying a chosen way of life and thinking. It was not until the onset of controversialist approaches that it acquired the negative meaning of separation from and questioning of the dominant institution and became associated with notions of heresy and schism. Modern sociological analyses, beginning with Max Weber and Ernst Troeltsch, have given new impetus to a neutral interpretation of the sect, particularly Protestant sects. In this sense, the sect is regarded as an appeal for a return to the original values of Christian life and the result of a free individual choice rather than driven by the institution. With regard to ordo, the analysis shows that in the bipolar division between ordo monasticus (with individualist and ascetic tendencies) and ordo ecclesiasticus (institutionalized and hierarchical), the bipartite division of ordo (τάξις) is consistent with classical semantics. Accordingly, the interpretation of ordo as an orderly arrangement and rule corresponds to the ordo monasticus, while ordo as social rank or class corresponds to the ordo ecclesiasticus as the underpinning of the theological notion of hierarchy (Dionysius the Pseudo-Areopagite).


The article answers two questions: (1) Why did only the Jesus movement among all other Jewish renewal movement succeed in establishing a long lasting religious community? Why this stability? (2) Why succeeded this community, i.e. Early Christianity, in maintaining its character of being a dynamic movement? The following theses are suggested: (1) The Jesus movement learnt by the failure of other precedent renewal movements in Judaism. This explains its stability. (2) Its dynamic is based on tensions between its deviating way of life and the main institution of antiquity, the oikos and the polis. Ascetism shows the conflict with the oikos, martyrdom the conflict with the polis.

Kott V. – Seidenberg S., Spiritual Movements in Russian Orthodoxy: History and Interpretation, XXIV, 517-580.

The article reconstructs the history of spiritual movements within the Russian Orthodox Church. The first part of the study looks at the key players in the early spiritual movements, starting from St. Cyril and St. Methodius, from the monastic movements through to the Old Believers and Bishop Mogila. The second part focuses on the Church renewal movements that were formed between the 19th and 20th century prior to the October Revolution. The third part traces the movement of members of the Russian intelligentsia returning to the Orthodox Church starting from the 1950s, and examines the current make-up of the Transfiguration movement (Community of Orthodox Fellowships) as well as its strained relations with the institutions of the Russian Orthodox Church and the post-Soviet political power structures.

Inspired by the ideal of the «apostolic life», all religious movements had one feature in common, that is, the «instinct of the Word». Most of the 12th – and 13th century heresies, starting from Waldesian heresy, stemmed from disobedience by laymen and laywomen to the Episcopal and papal order forbidding them to preach. In this respect, Pope Innocent III deserves credit for allowing some freedom to the religious movements that were compatible with the Roman tradition, beginning with the Order of Preachers whose distinctive quality originated from their dialogue with Catharist preachers. The emergence of the Mendicant Orders and the 4th Lateran Council was a crucial turning point in the historical development of preaching. The latter had been radically renewed by St. Francis of Assisi, but was also boosted by the initiative of bishops (such as Folco of St. Euphemia) who were responsive to the experiences emerging from the Parisian environment of Pietro Cantore. The centrality of preaching in the medieval religious experience is well illustrated by the function it performed of providing the stimulus, the guiding force and the organisational framework for the great devotional movements that developed between the 13th and 14th centuries (from the Alleluja to the processions of the Whites). Equally representative of the centrality of preaching in the period is the presence of preaching activities within the life of confraternities and their power to inspire a vast body of religious literature which, in fact, contains the first examples of «reportationes» of homiletic texts in Vulgar Latin.


In the course of their historical development the character of spiritual movements has changed in parallel with the changes affecting human society. Reform has meant neither restoration nor revolution but a quest for creative renewal. The history of the Church has been punctuated by constant appeals for reform, calling for a return to original tenets of the Gospel. This call was also supported by Italian humanism in the 13th and 16th centuries, a period in which the driving forces for the renewal of theology and ecclesial life were manifold and voiced by both individual personalities and groups. In some cases, the phenomenon have risen to new religious orders, although it also led to some instances of single individuals leaving the Church. In Italian circles the dominant belief among some representatives of the cause for religious renewal inspired by the Scriptures and by St. Augustine’s theological approach, was that man was not justified by his efforts but only by the undeserved grace of Christ. In this respect, their ideas were close to those of German and Swiss reformers. In many cases, this provided the basis of suspicions of heresy by the Inquisition which consequently initiated proceedings against them, without sparing even high representatives of the ecclesiastical hierarchy. While there were many impulses toward reform within these movements, some of their objectives were curtailed due to a pusillanimous fear of heretical infiltrations.


The evolutionary factors of the Catholic Church from the end of the 19th century to the Second Vatican Council are clearly manifold and complex. Among these, the place of «movements» rooted in the return to the intellectual and spiritual sources
of the Christian message is more often based on claims than actually demonstrated in practice (e.g. biblical, patristic, liturgical, catechetical, ecumenical, and pro-Semitic movements). The purpose of this brief analysis is simply to provide a frame of reference, albeit a provisional one, for future in-depth studies in this field, based on a three-fold perspective that considers the chronological, geographical, and sociological dimension. The study puts forward the preliminary propositions, firstly, that a chronological analysis would, to a large extent, depend on how long the movements have had to deal with the constrictions imposed by hierarchy, secondly, that their cradle is to be found in the countries of North-Western Europe, divided along confessional lines or subjected to a premature process of laicisation, and thirdly, that their members mostly belong to the new educated classes of Catholic society and the popular militants of Catholic Action, either in a general form or specialised according to individual circles. It will be the task of current or future research on these movements to correct the propositions outlined here, the sole purpose of which is to outline one of the possible ways in which the intransigent and religiously defensive Catholicism of the 19th century has been able to reform itself, at least partially.


The aim of the study is to examine the main stages in the growth of the role and significance of movements within the Church from the Second Vatican Council to the Jubilee 2000. In the course of their development, it is thought that movements achieved a growing presence in pastoral life and within the Papal Magisterium. This led to major changes taking place within the lay apostolate in the Second Vatican Council and in the activities associated with Catholic movements dominated by Catholic Action. In the first post-Council period and the Magisterium of Pope Paul VI, dialectical relations can be seen to have developed between the ecclesiastical hierarchies and the movements. Toward the end of the papacy of Paul VI, however, the dialogue became sensitive to the new associational environment that was emerging. Finally, the papacy of John Paul II brought the dawning of a new season, characterized by the decisive effort to relaunch ecclesial associations and movements, within the framework of the «new evangelization» that was being embraced. The ecclesial recognition granted to movements and the role accorded to them during the Jubilee 2000, epitomized this stance. The final part of the essay puts forward a hypothesis on future developments in the role of movements in the Church, focussing in particular on the problem of their institutionalization, the issue of their Weltanschauung, their membership and visibility, and their relationship with local Churches.


The article analyses the movements that have emerged in the last thirty years which oppose a compromising form of Islam – regarded by them as the result of the modernity brought about by colonisation – and state their intention of reviving a Golden Age of Islam. In order to understand the problem, it is important to consider the competition and possible compromises between lay Arab militants and Muslim militants: an objective relationship of conflict in Islam even after the fall of the caliphate and the sultanate. The study analyses the role of the traditional Islamic (subsequently Islamicist) clergy and the role of movements, by assessing
the relationship between religious movements and «political» Islam. It examines the specificity of radical, or political, Islam among movements based on a monotheistic religion and the typology of Islamic movements.

Salvarani B., *La fantasia dello spirito, le nostre fantasie*. Per una rassegna della letteratura sui movimenti cristiani, XXIV, 723-752.

The novelties introduced by the Second Vatican Council coincided with the intensification of religious activities in the Catholic world. On the one hand, these involved the relaunching of communities, groups and associations that had grown in previous years. On the other, they gave rise to new, more innovative forms of aggregation with the ability to respond positively to the changes that were occurring. The aim of this study is to provide a (necessarily incomplete but nevertheless representative) review of the main bibliography dealing with these aggregations. The analysis is divided into three parts, corresponding in turn to three particular ecclesiastical periods. The first is the period immediately following the Council, which saw the final de-structuring of the Catholic «Movement», leading to a situation of openness toward and pluralization of associational phenomena. The second is the long period that followed, marked by the mutual contra-positioning of the different movements, despite repeated attempts by the *Magisterium* to reunite them from above. The third and final period witnessed, alongside the progressive institutionalization of many movements, the growth of new kinds of groupings. These were characterized by a diminished sense of belonging as well as a strong investment in a dual direction, focussing, on the one hand, on globalism, ethics and solidarity, and on the other, on Intimist and Pneumatic approaches. The article ends by casting an eye on the future, where points that stand out clearly are intermingled with questions and perplexities: it appears that the game to determine the role of movements within Churches is, to a large extent, still waiting to be played out.

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The aim of this study is to compare the relationship between «history and faith» in Origen and Augustine. It is fruitful to make this comparison because both authors had to defend the faith against pagan authors, Celse and Porphyry, who denied the Christian faith by using the same historical considerations; and both Origen and Augustine followed this same method taken from ancient historiography. Both understood the word «historia» as meaning both research and account. They distinguish between the «myth» of poets and the true accounts of historians. They try to demonstrate the credibility of witnesses who recount past and contemporary events. Secondly, they are concerned with the usefulness of the faith, following Graeco-Roman and Judeo-Christian traditions. Thirdly, they distinguish between historical faith by which people accept the witness of other people, and «spiritual faith» by which the faithful see a deeper sense in the *res gestae* transmitted and, transcending what they believe without seeing it, move towards eternal truths revealed in the events which are recounted. The analyses which Augustine makes about nature and faith go beyond what Origen says. Fourth, both authors see in Christ the great witness and the only true teacher. If Augustine teaches with greater clarity that only those who love the Resurrection of Christ are able to love the Trin-
ity, Origen understood better that the revelation of the love of God is made first in the heart of Jesus, united to the Logos.


St. Augustine became a classic point of reference in the Just War theory, beginning with the work by the jurist Gracian, *Concordia discordantium canonum*, better known as *Gracian’s Decree* (circa 1140). Reference to St. Augustine appears to persist, albeit with a somewhat different emphasis in the course of the twentieth century when passages from his work began to be re-examined in their historical and literary context. This paper deals with St. Augustine’s broad considerations on war, particularly in *De civitate Dei*, with the aim of understanding their development through a literary analysis of the theme in the context of the work as a whole. The rhetorical use of irony and sarcasm emerges when Augustine describes the equation: unjust enemy / just war, traditionally used in the defence of war; with particular reference to the expansionistic wars of the Roman Empire. St. Augustine demonstrates the limitations of this equation, and through the concept of *miseria hominis*, identifies the true perspective from which to understand and recognise the profound evil which is both the cause and result of war.


An «ordinary» episode involving the restitution of *malacquisti* (ill-gotten gains) is the point of departure for this attempt to examine the issues raised by usury both for the local Church and the town’s people of a great 13th century mercantile and financial centre. The article explores the question of the condemnation of usury, long the subject of investigation at an ethical-economic level, through documentary sources and in a precise local context but still within the framework of the theoretical debate. In this way we see, even at the beginning of the 13th century, on the one hand, the development of action at a pastoral level by both the episcopacy and the local clergy in their relations with the lay economic elite and, on the other; the attempt by the latter to work out redistribution strategies, under the guidance of the Church, capable of reconciling ethical principles with the demands of the market. Even after the middle of the century the main lay interlocutors in Siena society were, to a greater extent than the mendicant orders, the lay members of the main charitable confraternities of the city, beginning with the «Ospedale di Santa Maria della Scala». They can indeed, be seen as true laboratories where the daily ferment of changing skills and awareness contributed to the birth of the new economy of public charitable works, destined to play a by no means insignificant role in the city economies of the 14th and 15th centuries.


In 1591 Cardinal Giulio Antonio Santori wrote a short memorandum to Gregory XIV in the form of an auto-apologia. The memorandum explored the question of whether a cardinal was permitted to provide advice even when not requested by the Pope both in the context of Church tradition and of the papal magistracy. The
memorandum was written after a dispute had occurred between Pope Stfondrato and the Sacred College in the Consistory following the Pontiff’s attempt to derogate from Pius V’s Bull Admonet nos, to permit the successor designated by Alfonso II, the Duke D’Este, to be invested with the feudal lands of Ferrara. Santori had been a cardinal since 1570, had held many offices both in the Curia and in the Congregation of the Holy Inquisition. He decided to defend and sustain his position with a reflection on the auxiliary function of cardinals. The article discusses the events of 1591 which lead the Cardinal to write the Memorandum. It then briefly analyses the document itself, comparing it with other contemporary texts, using this comparison as a source of information to throw light on the crisis in the auxiliary and joint governmental functions of the Cardinal’s College.


This article contains the results of the research carried out by Dr. Serrano (PhD) for his doctorate. He presents an analysis of the dramatic changes in the public face of the Spanish Church during the «tardofranquismo» – the final period of the Franco dictatorship. The Spanish Catholic Church underwent an important transformation in its socio-political functionality over the sixties and seventies. It changed from a position supporting and legitimizing Franco’s regime to one which was critical of it. At first, these changes take the form of lay and ecclesiastical actions against the dictatorship, with the Church favourable to a new and democratic political system. Then, the institutional alliance between the Church and the State breaks in the seventies. The author analyzes the factors leading to this change and proposes a theoretical framework explaining the transformation of the Spanish Church’s socio-political functionality, presenting an assessment of the types of democratic processes encouraged by it.


The history of the Society of Jesus in Italy over the last two centuries is recounted in a book by Giacomo Martina. The author of this paper highlights some crucial aspects in the life of this order characterising its historical development. Over the nineteenth century and a part of the twentieth it was seen typically as the custodian of Roman Catholic Orthodoxy and the butt of anti-clerical persecution, while the influence of Vatican II and its promoter Pope Roncalli has resulted in the Order becoming more open towards modernity.


Josef A. Jungmann kept a private diary covering long periods of his life. This article describes the two volumes of the diary, provides a general overview of their content and highlights some themes characteristic of Jungmann’s ideas on the renewal of the Church.


This brief article gives a report of the proceedings and central points dealt with by the international conference «Le cardinal Eugène Tisserant (1884-1972). Une
grande figure de l’Église, une grande figure française» held in Toulouse over 22 and 23 November, 2002. It reviews the conference papers dealing with the three aspects of Card. Tisserant’s life around which the Conference itself was structured: Tisserant and the Eastern Churches, Tisserant as bishop of his dioceses of Porto-Santa Rufina (Italy) and Tisserant and contemporary France. The article draws attention in particular to the glaring absence of an analysis of Tisserant’s work with Vatican II. It also notes a number of other aspects of his life requiring further study, looking forward to the complete biography of Card. Tisserant scheduled for publication in 2005.

The publication of the diary of Yves Congar relating to the 10 years following the end of the Second World War allows us to retrace the difficult road taken by Padre Congar at that time. With the help of the pertinent notes and comments by Étienne Fouilloux on the writings of the Dominican theologian, we see the fortress of Congar’s faith, bringing him through many moments of crisis on the one hand and the immobility of the Vatican, the reason for many of those crises on the other. It also provides an insight into Congar’s productive participation in the Second Vatican Council.

This issue contains the papers of the international conference «Rivisitare Giovanni XXIII» (John XXIII Revisited) held in Bologna from 1 to 3 June 2003. Scholars from all over the world were able to report on the current position of Roncalli research and to give an evaluation of the new paths which have recently opened up – it is at last possible to gain access to Roncalli’s Diary which he had kept faithfully for decades. Historical research in this area has undoubtedly been stimulated by the great popularity which this Pope continues to enjoy. The reasons for this have been identified both in the expectations of the Catholic world on his election and in the particular way in which John XXIII was able to change the dynamics of the functions of the Papal office, provoking interest which was not confined to just the Catholic community.

The son of Tridentine spirituality, Roncalli dedicated all his devotion to the care of his soul and his faith as well as to *salus animarum*. The documentation on Rancalli is extraordinary for its quantity, quality and accessibility, making it possible to create archives covering Pope John’s life and the whole spectrum of internal ecclesiastical communication. The sources range from his homilies to his letters, from family papers in Bergamo dialect to diplomatic despatches, from his diary of appointments to his encyclicals, from his personal diaries to his spiritual soliloquies. This intimate discussion is developed in two sources in particular, the «Giornale dell’anima» (Journal of a Soul), the collection of his thoughts and spiritual diaries from 1902 onwards and his reading notebook, annotation of the most important passages of the texts he meditated on. For Roncalli this intimate form of writing is a kind of prayer with famous paradigms in the *Confessions*, Francis’s spiritual autobiography and St. Ignatius of Loyola. His own writings, however, have a precise character of their own, leading him from the *Breviary* and the *Missal* to a search for contact with the Bible and the Church fathers. Roncalli did not seek to create a theological system from this study. His characteristic trait remains that of the sim-
plicity of his internal dialogue side by side with the ever greater attention for the human dimension – revealing the critical point of his soul’s journey: the Church seeking to serve man as humanity.


This article follows a number of stages in Roncalli’s training and early development, from the years of study at the Roman Seminary to his ministry at the Church of Bergamo, also examining his cultural experiences including those of a more existential kind. In the first place, a number of aspects are identified of use in clarifying Roncalli’s approach to the dialectic between faith and criticism in the climate of increasing diffidence towards scientific research caused by the modernist crisis. This examination of the period of Roncalli’s training and development has been able to show a substantial continuity in his position and awareness up to the years of his papacy within an attitude of respect for the Church’s tradition. There are elements of discontinuity as well. Thus the young Roncalli’s position in relation to the war appears radically different from that he was to adopt during his papacy. During the First World War Roncalli’s basic approach, as was the greater part of the Catholic world, concentrated entirely on local and national ambitions, a long way from the wholesale condemnation of war and refusal to accept a nationalistic vision characterising the statements of Benedict XV.


Roncalli spent about 20 years in the East during the period of his maturity. These years represent an original contribution to his personal development and his evolving spirituality. They mark a personal exodus from the closed world of Catholicism; opening his soul to an appreciation of the other. This development was to bear its true fruits during the period of his papacy, characterising a historical and unprecedented change in relations between the Church and the contemporary world. The Diaries represent a source of unrivalled importance, truly providing a window onto his soul over this period. These same 20 years were times of delicate transition in both Turkey and Greece following the dissolution of the old order under the Ottoman empire and the rise of new states, resulting in the complete overturning of the previous religious and ethnic balances. Roncalli experienced both the secularism of Atatürk’s Turkey and the confessional faith of Greece. In both case she was prepared to jettison nostalgia for the past and to adapt himself unhesitatingly to what the present had to show when looking for the possible roles the Church would be able to play in the new context. His pastoral initiatives, his ecumenical approach, particularly to the Greek Orthodox Church (which was to have such important results during the Second Vatican Council) combined with his diplomatic activities (designed to ensure the Church remained detached from any form of nationalism even during the troubled times of the Second World War) can be interpreted as passages of fundamental importance in the development of his thinking and as experimentation for the many innovations which were to reach fruition during the years of his pontificate.


This short paper is an initial attempt to make use of Roncalli’s Paris Diaries (soon
to be published). An attempt has been made firstly, to establish an effective method for the exploration of this exceptional source and, once defined, it is then applied to the political side of the nuncio’s work in France. As both Churchman and diplomat, he avoided interfering with French political debate, except when criticising nationalism or communism and pleading for Catholic unity. Keeping faith with his instructions from the Vatican, he refused to follow the French Governments line on the dismissal and appointment of bishops.

Roncalli’s diplomatic service finally came to an end with his appointment as the Patriarch of Venice. He was then able, as he had long wished, to dedicate himself to the pastoral ministry. Roncalli’s Diary covers the daily life of this new appointment leading to his election to the Papacy in 1958. It provides a very special view of his Patriarchacy, revealing his particular character and sensibilities such as his unceasing spiritual self-searching and exploration, the emphasis on the importance of the pastoral element of his position, his rejection of authoritarianism as an end in itself and with a keen awareness of the richness of the Venetian ecclesiastical tradition. The Diary also provides details of his autobiography, of those projects he was never able to follow up and of the manner in which he, as the Venetian Patriarch, prepared for the Conclave from which he would emerge as the elected Pope.

Today, when we re-read Roncalli’s Diaries (which he kept meticulously from October 1958 up to the eve of his death) we can pose the question whether the situation of the Papacy, with its new and impelling requirements, compromised the interior equilibrium that had characterised Roncalli throughout his life. An analysis of the Pope’s Diaries kept throughout the five years of his reign as pontiff, highlights how he was able to make his own personal impression on the contemporary Papacy after the long and authoritative reign of Pius XII. It reveals Roncalli’s commitment to create a human papacy, consistent with the Pope’s full participation in the common human condition. This commitment is expressed in the rediscovery of the Community and in the effort to portray the Papacy as a service, rejecting the dominant adversarial culture and bearing witness to the abilities of a Christian, a Pope indeed, to live the faith in history. The Diaries confirm that his attempts to present the Church on the one hand, as itself poor and on the other; as the champion of the poor underpinned this commitment, as indeed did the insistence of the central importance of Peace on Earth in an atomic age, going beyond the possibility or plausibility of a Just War.

French journalists gave great weight to Pope John XXIII’s personality, notably by continued reference to the «Bon Pape Jean» and his gentleness. His election met with unanimous approval in France due to the the fact that he had previously been French Papal nuncio over a period of eight years. His numerous pastoral initiatives (often of an unexpected nature) taken with his actions promoting peace and ecumenical dialogue, received very positive coverage. On the other hand, media reaction to John XXIII’s nine encyclicals was extremely mixed. The Second Vatican Council was presented in a good light and seen as the pontificate’s principal
achievement. The peak of John XXIII’s popularity with the French public came with his increasing ill-health in December 1962, casting a cloud over the close of the first session of the Vatican Council, a cloud which only intensified during his final suffering from May till June 1963.


The evolution of the Catholic Church after the Second World War in Austria, Germany and the German speaking part of Switzerland was influenced by the attempt to reconstruct Political Catholicism. In spite of this common denominator, the Church’s development took very different forms in the three countries deriving from the reactions of the different peoples to dictatorship and occupation (in the case of Germany and Austria) and to the military threat by Germany (Switzerland) after 1945. The years after 1945 saw a reaffirmation of the Western tradition of democracy. Catholics too, reacted to the processes of modernization. The mass media debated the pontificate of Pope John XXIII in this perspective, particularly the announcement of the Second Vatican Council and the different phases of its preparation, the encyclical letters and Pope John XXIII’s style of government. The issues of autonomy and responsibility of Catholics in a modern democracy and the problems of ecumenism acted as catalysts in this debate, also influenced by the tensions of the cold war.


In his brief pontificate, John XXIII enjoyed uniformly favourable, if sometimes puzzled, treatment from this representative sample of the English-speaking press. Initially the focus was on his wit and warmly human personality. Very soon, however, his unexpected calling of Vatican Council II and his major encyclicals – *Mater et Magistra* and *Pacem in Terris* – transformed his image into that of a bold innovator. In the end, it was his concern for world peace at the height of the Cold War and his effort to reach beyond Catholics to address all people of good will that won Pope John universal praise and affection. His death was mourned in editorials throughout the English-speaking world, including journals that previously had shown little interest in or support for leaders of the Catholic Church.


The election of John XXIII to the Roman pontificate came as a surprise in Spain. He was not well known even though he had been on a long visit to Spain in 1954. The official press did not give great importance to the event. After the 1936 war, political-religious attention, organised by the Ministry of Information and Tourism, was distinguished by an attempt to bring influence to bear on the Church, particularly on the Second Vatican Council. As the Council developed this tended to create a dual vision of the Pope himself. The official organisations controlled by the regime under the name of National Catholicism gave rise to a break between the official view, cool and uninterested, and a group of more liberal publications which took the risk of providing a serene and friendly interpretation of the Pope’s character. Taken as a whole however, these publications rarely rose above the mediocre.
This article seeks to review Italian television’s interest in Pope John XXIII. In addition to the most significant moments of television news reporting, consideration is also given to the post mortem accounts of the life of the ex-Venetian Patriarch. These reconstructions of his life are of two types: fictional (two television fictional accounts have recently been concerned with the figure of John XXIII, depicting the character of Angelo Giuseppe Roncalli in very different ways) or documentary. Attention is also given to the different approach to the media adopted under the pontificates of Pius XII, John XXIII and John-Paul II.

News of Pope John filled the newspapers but this does not mean he was a media creation. It was not journalism that created the person of Pope John, it was rather the Pope who moulded the journalism dealing with him. There was indeed the impression at that time, that the Good News shone again with Pope John XXIII and that something great was happening within the Church. The first inkling was the election itself, a Pope so different from his predecessors. Then there was his coronation speech which gave some indication of the nature of changes which were waiting just over the horizon. The news became truly striking though, on his visit to the Bambin Gesù Hospital and to the Regina Coeli Prison, in this way breaking all stereotypes. The journalists covering these events were asked to talk about peace, comprehension, fraternity and bridging distances. The other great news was then the calling of the Council. The Council, from a journalistic point of view, exploded but solely to the Pope’s advantage, at Loreto and Assisi. More than a journalistic affair, it became a televised event with total coverage.

New insights can be gained into a number of points of fundamental importance to John XXIII’s papacy from the accounts of his meetings with the editor of «La Civiltà Cattolica». These include relations with the First Secretary of State Tardini; Roncalli’s attitude to the visit of the Primate of the Anglican Church, Fisher; the background to the promulgation of the apostolic constitution *Veterum Sapientia*; the Pope’s relations to the attacks on the *Pontificio Istituto Biblico* (Papal Biblical Institute); the resistance of the Curia to the visit of Chruščëv’s son-in-law as well as to the idea of an opening to the left in Italy. The whole gives an overview of the complex relationship between John XXIII and «La Civiltà Cattolica», a journal for which the Pope had high regard because of its coverage of the preparatory work for the Second Vatican Council.

John XXIII, the Good Pope, inaugurated a new era in relations between the Catholic Church and the Jewish people. It was a new era of understanding and tolerance after centuries of denigration, prejudice and religious persecution. The first seed of this new opening between the Catholic Church and the Jewish people can be found in the humanitarian work that Monsignor Angelo Roncalli carried out for the benefit of the Jewish victims of Nazism in his position as Papal Legate in Turkey during the Second World War II needed a series of extraordinary events, altruistic initiatives, diplomatic intrigues and courageous effort to save these human victims.
The untiring inspiration for these disinterested humanitarian actions was Nuncio Roncalli himself. Even though John XXIII was elected to the papacy at a relatively advanced age, his reign could certainly not be characterised as a papacy of the status quo. The central theme around which the decisions of the Council turned once it had been called, was Christian unity. Nonetheless, Pope John XXIII’s religious openness lead him to include the theme of relations between the Catholic Church and the non-Christian religions in general and the Jewish faith in particular as part of its agenda. Nuncio Roncalli’s previous experience as Papal Legate in countries which were mainly Eastern Orthodox or Muslim had made him aware of the importance of dialogue between the Church and these religions.

Rocucci A., Mosca e il papa della pace, XXV, 609-624.

The new policy implemented by John XXIII on the international scene introduced elements of contradiction in the ideological framework. Moscow was used to looking at the Holy See. Soviet analysts emphasized in their reports the signs of change that could be noticed in the action of the new pontiff. The main innovation was identified in the position of the Pope on the issue of peace, that was the key issue Roncalli used to make his way into the Soviet world. The choice of peace as a priority of the personal commitment of the Pope and, somehow even of the activity of the Holy See, upset the fixed positions of the cold war, locating the pontificate above the blocks’ divisions. Peace was the ground where during Chruščëv’s time a contact between Soviet Union and Holy See could be established as a way out from the rigid contraposition of the previous years.

Tancini M., La documentazione roncalliana nel Fondo bolognese, XXV, 625-658.

The article reworks the contribution appearing in the collective work Un cristiano sul trono di Pietro. Studi storici su Giovanni XXIII a cura della Fondazione per le scienze religiose Giovanni XXIII, Gorle 2003, 351 to 383. It introduces the collation process of archived sources and explain their organisation: «Archivio Roncalli-Capovilla» (AR), the archive «Scritti del Servo di Dio» (SSD) and «Archivio Privato Capovilla» (APC), the «Cairoli» Archive (FCA) the «Mario Benigni» Archive (FMB), the «Archivio Roncalli - ISR» (AR-ISR) and other additional documentary archives. An index of names relating to the «Archivio Roncalli-Capovilla» completes the list.

Velati M., Giovanni XXIII e la curia romana: stato delle conoscenze e prospettive di ricerca, XXV, 659-694.

We are only at the beginning of the study of relations between Pope John XXIII and the Roman Curia, even if the existence of tensions and disagreements on some of the most important points of papal activity is well known. A serious historical study of these relations requires a better knowledge of the actions taken by the Pope himself and by the Curia staff. The personal papers and correspondence throw light on many previously unknown aspects of relations with Curia offices and officials while confirming the main problems pointed out in some recent studies (Riccardi, Miccoli, Alberigo, Melloni). Pope John embodied the best elements of the true pastor, consistent with the oldest traditions of Roman papal government. He accepted the need to collaborate with institutions within the Curia while still being fully aware of their limitations and weaknesses. He did not use his authority in a dictatorial way even against his main opponents in the Curia, such as cardinal Ottaviani. He did not believe in the magic of institutional alchemy, being unconcerned with a reform-
ist programme. He preferred instead, to rely on the unity to be found in daily work towards a common cause, based on human and spiritual agreement. He restored the curial machine to working order after the crisis period under Pius XII. He did not seek to set off the different components of the Church against each other (centre against periphery, Curia against bishops) seeking rather to channel their involvement directly into the epoch-making event of the Vatican Council.


In various obituaries Cardinal Julius Döpfner described Pope John XXIII in positive terms. Going on from this starting point, the question has to be asked, how the relations between Döpfner and Pope John XXIII developed in reality. At first blush this question might seem irrelevant, on closer examination however; there are important conclusions to be drawn. Clearly, with the development of relations between the two men, one cannot rule out the possibility that personal influence of the cardinal as well as the influence of the national bishop’s conference and the advising theologians may have had a positive effect. The paper is based on reference to the documents of the so-called «Cardinal-Döpfner-Archives» at Munich, a part of the Archepiscopal Archives. Above all, cardinal Döpfner felt bound to follow Pope John XXIII’s wishes in relation to the issues of the renewal of the Church and its responsibilities to its members. Both Döpfner’s contributions during the preparatory period of the council and his efforts to bring the main questions addressed by the council to the attention of the congregation of his archdiocese confirm this thesis. Another indication of Döpfner’s support for John XXIII is that he did not criticize the latter’s «Ostpolitik» publicly, even though he did not agree with the Pope on this point.


An investigation of the approach and attitudes of Pope Roncalli certainly requires an examination of his style, his gestures, his intellectual position and his deepest intentions. It is also necessary to be aware though, of his charisma, of his gift of being himself, of being spiritually prepared to sustain a role and of carrying out a function of service to others. Pope John’s style was characterised by the simplicity of his every act, even at moments of the greatest solemnity, and by the spirit of service which he often expressed by identifying himself with figures evoked from the past including St. Gregory, St. Francis of Sales and St. Charles Borromeo. Throughout his years on the threshold of the papacy he maintained his own point of view with mildness, without imposing himself, questioning the system and concept of absolute power. He demonstrated his choice of fundamental values through his conduct: hope for all men, truth, but above all, generosity and mercy. His messages to the Church conveyed a universal perspective and ecumenical hope for peace.

Calzolari P.U., *Un nuovo linguaggio per parlare agli uomini*, XXV, 741-744.

The extraordinary innovations introduced by John XXIII’s encyclical *Pacem in terris* are presented by the author in this article and brought into association with the current situation of war, serving to highlight the importance of this papal document defined as Pope John’s «true spiritual testament».
At this time of war, when arms have replaced politics in the government of the world, Pacem in terris reminds us that the equation linking war and justice has irretrievably broken and that there is only a tragic sophistry that seeks to keep them together, a sophistry which is overwhelmed by the faces of innocent victims, those innocents, in Pope John’s words, whose cries of «Peace» reach us from all parts of the world. The primacy of peace is revealed in its full clarity in Pacem in terris. Its power is extraordinary because it does not originate from doctrinal considerations but rather from a reflection on history. Roncalli’s total rejection of war and heartfelt appeal for peace was addressed to all men, not just Christians. This is why any attempt to empty Pacem in terris of its deepest meaning in order to reduce it to a general treatise on peace or to make it the basis for academic discussions on the international order are doomed to failure. Pacem in terris could not be clearer in its evangelical language, a testament of peace without ifs or buts.
who propounded a strict interpretation of the ancient axiom «extra ecclesiam nulla salus», «there is no salvation outside the Church», leading to his excommunication by Pope Pius XII in 1953. When first enunciated in the early days of Christianity, this doctrine was meant to fight the recurring threat of heresy and schisms within the Church. Its reaffirmation in the context of the USA of the 20th Century was rather originated by a desire to rediscover the purity of the Church’s original teachings and to counteract what was seen as an excessive flexibility to the demands of secular society. However, in the multicultural setting of the United States, it soon gave rise to difficult questions in the relationship between the Catholic, Protestant and Jewish communities as well as undermining the process of integration of Catholics (mostly more recent immigrants) into US society. It was a question of doctrine requiring a doctrinal response, but was treated by the Church in Rome as a disciplinary matter, demonstrating the impossibility of a proper internal debate. The controversy between Feeney’s strict and outspoken position and that of the local hierarchy, keen to avoid a divisive quarrel, exposed a tension between the traditional «centralist» approach of the Catholic Church and a typically American request of «due process». The reference to the dispute in *Lumen Gentium* (16), finally saw the issues raised taken out of their local context, contributing to a further stage in the debate on salvation outside the Church and the effect of the development of Catholic doctrine in the Church’s relationship with other religions.


The review of the three great tomes making up Meier’s work certainly required a detailed and complex critical analysis, aimed at presenting a considered assessment of both the good points and defects (the latter many fewer than the former) of this monumental and as yet, unfinished work. More than that however, the intention behind this note is to assess the current situation in actual historical research on Jesus, also giving a reasoned account of the author’s own position regarding the key elements of the research, discussed in the large number of studies published over the last twenty years of the *Leben-Jesu-Forschung*, by now with more than two hundred years of history behind it.


Paolo Prodi’s book explores the concept of justice in medieval thought – a key question for juridical study of that period. The book has a broad sweep. In this essay the author argues that the jurists who wrote about and developed the norms of procedure and the concept of liberty in the medieval period were of central importance for any discussion of justice. Their arguments should always be taken into account when exploring the concept of justice in medieval thought.


Even at the time of the seven ecumenical Councils common to both the Catholic and Orthodox Churches, there were long periods when the two Churches already considered themselves to be divided by schism. They did not believe however; that the points in dispute affected the essential make-up of the Church and hence, notwithstanding the separation, they considered the other communions as sister Churches, fundamentally guided to the same extent by the Holy Ghost. It was only in the eighteenth
century that the two sides condemned each other on theological grounds, implying a real division in terms of faith. In the Second Vatican Council Catholics theoretically revoked this judgement, although in practice many maintained their previous attitude. During the twentieth century the Orthodox side too, distanced itself from the earlier condemnations. Even so, many still consider that a division of faith remains. In past history however; questions of theology were not the factors estranging social relations between the two (during the Crusades the conflict resulted in bloodshed), giving rise to the break in ecclesiastical communion. Nonetheless, no non-theological factor (not even bloodshed) is capable of changing the doctrine of the faith. It is therefore important to investigate what the different causes of the schism were. Indeed, only those seeking to clarify the true and not just presumed reasons of the division will be able to make a constructive contribution to the process of reconciliation.

In his first volume collecting together a number of different articles, the author looks at several specific aspects of the English cardinal’s life and beliefs: his candidature for the papacy, his legation to England, his financial position, his «tolerant» stance in theological issues and other subjects. The second volume is an inventory of Pole’s manuscripts. Th.F. Mayer provides us with Pole’s complete correspondence in summary form. The volume covers the period from 1518 to 1546. Mayer’s research in this area constitutes an important contribution to the study of one of the main figures of reform in Italy of the 16th century.

The review takes into consideration the historical writings of the last forty years concerned with Prospero Lambertini’s period as Cardinal in Bologna (from 1731 to 1740). In the literature dedicated to his papacy, only those texts have been reviewed which concentrate on aspects and concepts of Lambertini’s thought relating to pastoral government and the application of Tridentine reforms. Having analysed those works which seek to assist the understanding of Lambertini’s whole period in Bologna, articles and texts have been selected which concentrate on the individual and specific aspects of the same period. These aspects can be grouped into three more or less homogeneous categories: firstly, the reform of the diocese in the sense of strengthening the Tridentine institutions of parishes and convents combined with the work of legislation, secondly, pastoral visits and thirdly, his reflections and studies resulting in works with some connection to the Bologna period or whose first draft makes express reference to it. The review ends by setting out a number of possible subjects for research based on Lambertini’s Bologna period.

With his encyclical *Quas primas* issued on the 11th of December 1925, Pius XI instituted the Feast of Jesus Christ the King, with which he sought to emphasize the absolute sovereignty of Jesus Christ at the same time as condemning Western Society’s movement away from official Catholic doctrine. The monograph by Joosten under consideration here analyzes the emergence, the liturgical content and the political implications of this papal decree from a long term perspective, spanning the period from the end of the 19th century to the Second Vatican Council.
Faggioli M., *Fonti e studi per una storia delle conferenze episcopali tedesche tra Otto- 
cento e Novecento*, XXV, 961-986.

This overview of the literature dealing with the history of the German Episcopal 
Conferences highlights the significant points in the history of one the most im-
portant Episcopal conferences in the Catholic Church. These Episcopal meetings 
were able to give expression to a national-political need for collective and synodal 
decision-making procedures. In the period between its foundation in 1848 and the 
end of the 20th Century, it proved of great importance in assisting German Catholic 
Bishops to face up to the cultural and political challenges of the Catholic Church 
over the years. These can be summarised as follows: German Catholics’ position 
as a minority within a predominantly Protestant culture and the Kulturkampf, the 
«secular religion» of the Nazi regime and World War II and finally, the moral and 
material reconstruction of Germany after 1945. The Conference’s «political cul-
ture» and its capacity to involve German theologians meant that it was able to 
provide an extremely important contribution to the Second Vatican Council. The 
post-Council reforms introduced structural changes to the Episcopal Conferences. 
For the German Conference however, this represented a strengthening of its own 
most important aims and characteristics. As a result it became one of the most 
authoritative, reliable and receptive bodies in the introduction of reforms in the 
period immediately following Vatican II.


Pius XII and his papacy are subjects which still require further study. The inac-
cessible nature of certain archive materials or, indeed, simply their non-existence 
(such as, for instance, Pope Pacelli’s personal documents), makes research even 
more difficult. Nonetheless, Chenaux’s biography is unsatisfactory even in consid-
ering the sources available. The years of training of the young Don Eugenio have 
not been investigated enough while much space is devoted to the Papacy itself. 
Dealing as it does with the period following the Second World War, Chenaux under-
values Pius XII’s personal experience and papers, concentrating substantially only 
on great historical events. We continue to know too little of this long and crucial 
papacy, too little of Pope Pacelli himself and too little of the decisions which, in one 
way or another, he was required to make.

Zizola G., *La nascita dell’Ufficio Stampa della S. Sede. Appunti e testimonianze per 

The beginnings of the Holy See’s press office can be traced to the context of rela-
tions between the Church, totalitarian regimes and the democratic institutions im-
mEDIATELY following the Second World War. The idea of setting up a Press Office 
had already been considered by the Vatican in 1925 in order to provide a source 
of anti-fascist interpretation of religious news, particularly in Italy and France. The 
desire was to remove it from the control of Mussolini’s police which had been able to 
count on the services of a number of sympathisers within both the Vatican itself and 
the «L’Osservatore Romano». Prior to the Vatican’s moves to set up such an office, a 
news letter providing information on the Vatican had been started by Enrico Pucci, 
one of the most important prelates in the Roman Curia’s integralist wing. He received 
regular payments from the Ministry of the Interior for the publication of unofficial 
news and summaries of the speeches of Pius XI, with the objective of providing a 
counter-weight to the anti-Fascist line taken by the Vatican news bodies. This initia-
tive saw the formation of the first nucleus of Vaticanists, tolerated out of necessity and used with care. In order to reduce the power of the Pucci clan in the press, Mons. G. B. Montini assigned responsibility for relations between the Holy See and the media to an institutional function, under the control of the Secretariat. This was thus the first Press Office, changed to the Vatican Press Service in 1953, an appendix to the «L'Osservatore Romano» but still the product of a concept of news and information as having a defensive, apologist and servile function. The attack by «Corriere della Sera» on John XXIII in 1962 (on the instigation of a Roman prelate) was not the last episode deriving from a manipulative view of the media, a view which was challenged by the Second Vatican Council. The strategy of dialogue with the modern process of liberty at length lead to Paul VI's decision to set up the Holy See's Press Room in 1966 «in order to respond to the news requirements of the modern age».

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The brief notice in memoriam of Evangelista Vilanova (1927-2005) by Giuseppe Alberigo evokes the milestones of the lifelong researches by the Benedictine monk from Montserrat. Strongly tied to the teaching of M.-D. Chenu and devoted to the study of the relation between theology and life in his historical dimension, the entire work of Vilanova originates from the new spiritual and cultural climate inaugurated by John XXIII. Vilanova could also enriched the preparatory works and volume III of the History of the Council Vatican II.

Ruggieri G., Il male nel mondo e nella chiesa. Il destino di una parabola, XXVI, 5-24.

It is impossible to trace a coherent development of the variety of interpretations of the parable of the wheat and the tares throughout the history of the Church. Often the original meaning of the parable has been turned upside down. However throughout the history of the interpretation, the behaviour of the Church when dealing with evil that continues to exist within it and the surrounding reality is reflected. The understanding of the parable is therefore the indicator of the behaviour that the Church from time to time has when facing the «distance» of the kingdom announced by Jesus from the concrete history that they live. The irreplaceable value of the evangelic parable thus lies exactly in its difference in respect to this behaviour of the Church, in the possibility that it always offers to value and to place things in the light of the kingdom announced by Jesus of Nazareth.

Visonà G., La parabola della zizzania nei primi tre secoli, XXVI, 25-64.

Early Christian exegesis of the parable of weeds is various and fragmentary up till Origen. The first systematic commentary was written by this great Alexandrian exegete, but today it is mostly lost to us. A series of discontinuous and occasional testimonies, ranging from the Apocrypha to the Pseudo-Clementines, from the gnostic writings to Irenaeus, from Tertullians anti-heretical polemic to the disciplinary contrasts between Rome and Carthage («Hippolytus», Cyprian, Novatian), up till the Alexandrian Clement and Origen, provides in nuce evidence of the variety of interpretations of the parable in the course of time, including anthropological, ascetic, anti-Jewish, anti-heretical and ecclesiological understandings. The ecclesiological
use of the parable, however, begins only in the third century in the context of the disciplinary conflicts between two opposite ideas of Church.

Since Constantine times, western patristical exegesis has paid the parable of tares a constant attention, but has also given it an incoherent interpretation. Ever more so, the original meaning of the parable – to affirm the secular mix of good and bad, to reserve to God or to his Messiah the task of discernment and of judgement, to invite the community to be tolerant towards the sinner – becomes neutralised by means of other biblical authorities, and hence betrayed. It prevails the will to constitute a pure Church, from which it is possible to purge the tares of heresy and of sin thanks to implacable theological vigilance of the bishops and the repression by the political power now converted. On the other hand, from Tyconius to Jerome, from Augustine to Peter Chrysologue, the need to recover the original meaning of the parable is not missing, although it is (in a more dramatically tension) inextricably linked to the even-clearer tendency to affirm the civitas as God’s reign on earth.

Fatti F., Il seme del diavolo. La parabola della zizzania e i conflitti politico-dottrinali a Bisanzio (IV-V secolo), XXVI, 123-172.
In the first two Byzantine Centuries it was believed that the parable of the tares warned the Church against heresy, that is, it warned the ecclesiastical leadership in power; in a particular moment, against any possible political competition. The fight between the various factions contending for leadership by now definitively imperial ecclesia reduces any other exegetical alternative to silence. Rather than experimenting with others interpretations, those involved in the fight use the parable in order to discredit their political opponents by accusing them of being tares sowed by the Enemy in the Field of the Church, and therefore worthy of being pull out. But the success of this accusation depends on those strong powers – first of all the emperor – whose opinion decides the fate of the conflicting parties. This situation makes the parable an extremely dangerous weapon to rely on. In fact, any change at the top of the Empire can cause a corresponding change of judgement criteria, so that whoever was formerly deemed to be wheat can afterwards be regarded as tares. Notwithstanding this, hardly anybody, during this period, manages to forgot the prevailing exegesis: even when someone resorts to the parable not to attack party enemies but to preach tolerance. Anyone who does not accept this – like the Messalians, according to whom the tares are not the enemies acting in the public arena, but in the inner man, i.e. the passions of the soul – remain a minority, which the ecclesiastical institution looks on suspiciously. Because interpreting the parable, and declaring to know how to tell the good grass from the bad one, means considering oneself able to lead the Church as foretold by Jesus – that is to claim authority, whether political or spiritual, over society. This assumption which, if not held by the institution itself, becomes a threat which must be neutralized.

The first part of the essay examines the comments of Matthews parable found in the writings of some exegets working in the Christian schools of Syria between
the 8th and the 12th century. The interpretation, common to all authors, be they syro-orientals or Syro-Occidentals, and clearly dependent on one or more prior works, explains the text in relation to the heresies that could have developed in the Christian community. It aims to demonstrate that Jesus, unlike the Greek philosophers, was entirely aware of how his teaching would have been altered by some of his disciples. The second part of the essay studies two interpretations of the parable between the 4th and the beginning of the 5th century. Here the emphasis is different. Even when they explain the tares as error and heresy, Afraates and the author of the Liber graduum insist on God’s patience and on the time conceded to the impious to convert. The delay in judgement is granted thanks to the action of Jesus and the righteous who, as always, rise to intercede against God’s wrath.


During the Early Middle Ages, and especially in the Carolingian period, the interpretation of the parable of the wheat and the tares followed the readings of Jerome and Augustine. The parable underlines that the righteous and the sinner will be divided only at the end of time, and thus urges Christians to bear patience towards sinners; the Church should judge the guilty only in the case of public sins and heresies. And the punishment would consist of removal from the community. At the beginning of the second millennium, heresy became the main concern of the Church, which then openly legitimized, after some hesitation, its violent repression.

Dolso M.T., *La parabola della zizzania e il problema ereticale tra XII e XIII secolo*, XXVI, 225-264.

The appearance of heterodox phenomenon in 11th century places the hierarchy before the urgency of establishing a line of conduct. Between 11th and 12th century the situation is complicated by the struggle for Church reform and by the numerous meanings that are included in the accusation of heresy (the Nicolaïtes and the Simonians are also heretics). This phase is distinguished by the fluidity of positions, among which those of Vason stands out. Based on the reflection on the parable of the tares, he defends the line of tolerance. Nevertheless, the room for tolerance and the use of the parable as theoretical support are quickly brought to an end by Innocent III at the beginning of 13th century. The use the Pope made of the biblical text was perfectly functional to the anti-heretical fight as he intended and carried out: repression and recovery were an expression of the same act. The parable therefore was meant to admonish the «all too zealous» pastors who risk uprooting the wheat as well as the tares, but it also undoubtedly warned them to eradicate what would unequivocally prove to be tares. By this time, almost independently from the evangelical context, the image of tares continued to be used by Innocent’s successors in a line more and more marked by persecution. Only Thomas Aquinas reconsidered the problem from a more properly exegetical point of view. Following Augustine’s guidelines, he managed to give the text an interpretation coherent with the repressive procedure that had recently become the rule throughout Christendom.

BühlerP., *La réception de la parabole du blé et de l’ivraie dans la période de la Réforme*, XXVI, 265-278.

This article undertakes to investigate the ecclesiological issues arising from the interpretation of the parable of the tares among the wheat (Mt 13, 24-30) in the 16th
It identifies certain oscillations in the way of reading the parable: strictly adhering to the parable itself or being inspired by the interpretation given by Matthew himself (Mt 13, 36-43); emphasizing God’s patience or – on the contrary – the impending Last Judgement. Objecting to the ecclesiological perfectionism, the Reformers plead for defending the Church’s indetermination – against all endeavours of overdetermination threatening the latter; in particular those of the radical wing of Reformation (Thomas Müntzer).

Chédozeau B., Lectures port-royalistes de la parabole de l’ivraie, XXVI, 279-296.

The Council of Trent ordered to publish explanations «proportionated» to the different people’s capabilities. The Port-Royal exegesis of Nicolas Fontaine in the Explication de S. Augustin et des autres Pères latins sur le Nouveau Testament (1675), and the exegesis of the Bible de Port-Royal (1696), have developed in a particular way the «literal and spiritual explanation taken from the Fathers and ecclesiastic authors», moreover it has valorised the «moral» reading in Réflexions morales by Pasquier Quesnel. In Nicolas Fontane the two delectations, the love of God and the love of self and of the world, between which there is no mediation, are perfectly distinct. P. Quesnel is sensitive to the apocalyptic and eschatological vision of the parable and does not draw any persecution teachings for the «impious» and the «wicked». He has no intention of separating the wheat from the tares in this way, punishment is not entrusted to man. The Bible de Port-Royal finds in St. John Chrysostom, St. Augustine and St. Jerome only a condemnation of the heretics (the Revocation of the Edict of Nantes was signed in 1685). But the punishment is taken from man and given back to the angels «at the end of the world», according to the apocalyptic and eschatological prospective. The Fathers and Port-royalist commentators do not support the political choices and the persecutions that followed the Revocation.

Gros J.-M., La parabole de la zizanie chez Pierre Bayle, XXVI, 297-320.

In his 1686 pamphlet, C’est que c’est la France toute catholique sous le règne de Louis le Grand, Bayle gives an unusual interpretation of the parable of the tares. While this evangelical parable supports an apology for toleration, it is interpreted by Bayle as the adumbration and illustration of the inevitable conflicts which are bound to tear Christian religions apart in their inevitable divisions: God has «revealed» only a natural religion, that is a rational ethic rooted in every man’s conscience. However enemies of our peace – to whom identity will have to be given – have come nightly to sow the seeds of discord «to establish certain particular cults» and exclusive dogmas which could not be anything but «eternal seeds of war, slaughter and injustice». Therefore a few months before the publication of the Commentaire philosophique – a text aimed at founding toleration on a moral basis – Bayle seems to call into question beforehand any hope of its actual achievement. Is this a mere paradox meant to prompt an awakening of the conscience among honest Catholics or should we see in it a concealed sign of a more radical dimension in Bayle’s thought? To answer this question a thorough examination of the author’s entire work will be required.


In the 20th century, exegetical research for the meaning of parables as well as the hermeneutical quest for the sense of parabolic language became one of the major
efforts in theology studies. The essay proposes, starting with a re-evaluation of Ernst Lohmeyer’s theological exegesis, a vision of the parable of the tares within the framework of an apocalyptic and symbolistic interpretation. The parable is considered, then, not only through an explanation, which may be regarded – from esthetical and philosophical perspectives – as a typical in the period between the 1920s and 1930s, but the parable is also connected to the dramatic historical and political context of Nazi-Germany, more precisely within the discussion inside the «Bekennende Kirche» on the problem of distinguishing between true Church and non Church. Looking upon the interpretation of the parable in various seasons after 1945, the essay offers a panoramic outline of the efforts in understanding and preaching the parable in the pluralistic society environment of today.


The essay undertakes to investigate the imperial consecration of the emperors during the 4th Century AD. The investigation takes into consideration the situation which Constantine and his successors had to deal with. At the end of the analysis the author assesses that the institution of imperial divinisation was constantly in force for the Roman emperors of the first and second tetrarchy.


The decree *Hac Sancta* (April 6, 1415), carried by the Council of Constance, declares that the council, legitimately assembled in the Holy Spirit, constitutes a general council representing the militant Church. The meaning of representing has been interpreted on numerous occasions. On the other hand, its liturgical sense hasn’t been enough exploited in the context of Conciliarism, even though it is turned out that the conciliar assembly as it was conceived at both Constance and Basel was a liturgical assembly. Liturgical actions are transforming the gathering into a sphere, so that the assembly is able to proceed from the exitus to the redivit and then to appropriate a differentiating space, which is allowing Church’s reform. The idea of reform is rooted in the conciliar assembly’s concept, a notion which was formalized in the decree Frequens (October 9, 1417), then reaffirmed in Basel on April 27, 1433.


One of the most dramatic moments of the history of the Decree on Ecumenism, *Unitatis Redintegratio*, occurred during the last week of the third period (November 1964). The document had already been voted on by the council but Paul VI wanted to postpone its promulgation. After some interactions with the competent commission (Secretariat for promoting Christian unity) the Pope decided to promulgate the text with some modifications (19 amendments). The Pope’s intervention was transmitted through the Secretariat of State and is based on f. Luigi Ciappi’s theological analysis, an exponent of the traditionalist’s view, in a memorandum found in Council papers, now in ASV (Vatican Secret Archives), with others related documents. Paul VI was forced to act under the pressure coming from the traditionalist bishops, but his intervention was motivated also by his personal convictions concerning ecumenism and his fears of a future misinterpretation of the document. In this sense the episode confirms the high notion of the papal mission in his duty to maintain the integral “depositum fidei”, Paul VI united the strength of great
gesture of peace among Christians with a subtle awareness of doctrinal questions and prudence in introducing new theological perspectives.


A new critical edition of *Sententiae episcoporum numero LXXXVII de haereticis baptizandis* was published in 2004 in the *Corpus Christianorum – Series Latina* (vol. III E) by G.F. Diercks covering the last volume of Cyprian’s works. It offers not only the Latin text, accompanied by multiple and rich apparatus, but also an ancient Greek translation. The introduction analyses the work under many respects: from the historical context, the manuscript tradition and the first printed editions to the problems of the Greek version. At the end, some elements regarding this Greek translation and a Syriac one are broadly examined, in order to establish the environment and the time in which they were compiled and, therefore, to delineate the geographical boundaries within which this work has spread.


In the 20th Century and at the start of 21th Century many studies about Pope Leo IX originated. Historians have hence described a Pope with a complex personality and for this reason very interesting in order to understand the juridical and ecclesiological developments of the 11th Century. In these descriptions the synods are elements of utmost importance. Many studies deal with some important synods of Leo IX however the synodal activity of this Pope still remains a rich research field. The number of synods, their frequency and issues debated in around 20 synods between 1048 and 1054, make this theme very interesting in order to understand the period preceding to Pope Gregory VII.

* I 50 anni dell’Istituto per le Scienze Religiose di Bologna, XXVI, 527-544.

The chronicle reports the speeches delivered in the Stabat Mater Hall of the Archiginnasio of Bologna, on February 15, 2005 on the occasion of the presentation of *Officina Bolognese, 1953-2003* (edited by G. Alberigo). The speeches were delivered by Pier Luigi Bersani, member of the Italian Parliament, by Enzo Bianchi the Prior of the Comunità di Bose, by Pier Ugo Calzolari Head of the Alma Mater University of Bologna, by Peter Hünermann of the University of Tübingen, by Giuseppe Ruggieri coordinator of «Cristianesimo nella Storia», by Giuseppe Alberigo secretary of the Istituto per le scienze religiose.


This study analyses the relationship between religion and the mechanisms of recruitment for one of the most important civil servants of the later Roman bureaucracy, the *magister officiorum*. After an examination of the creed of every single holder of this office, articulated in two sections, the first being dedicated to the distinction between pagans and Christians, and the second to the correlation between the *magistri* and the doctrinal issues that marked the progressive development of the new faith, the research proceeds towards the criteria of selection for these ministers and, in particular, towards the role that personal religious belief played in this context.
De Giorgio D., Cesario di Arles e la redemptio dei captivi infideles: Vita Caesarii I, 32-33, XXVI, 671-682.
As W.E. Klingshirn already emphasized in 1985 the redemptio captivorum reported by Vita Caesarii I, 32-33 should be historically considered plausible and the captivi infideles ransomed by Caesarius of Arles are to be identified with the pagan Franks warriors. Nevertheless, the bishop, according to the interpretation proposed here in the aforesaid passage, ransomed the pagan prisoners only after having baptised them in the Catholic faith. This gesture, on one hand, respects the principles previously enunciated regarding it by Ambrose of Milan, on the other, it constitutes the early testimony of a precise strategy adopted by the Catholic Church, from the 6th century onwards, of converting the great masses of slaves that the war circumstances of those years produced.

Dolso M.T., Note a margine di Francesco d’Assisi e il paradosso della minoritas. La Vita beati Francisci di Tommaso da Celano, XXVI, 683-696.
The importance of the first biography dedicated to Francis of Assisi, written by Thomas of Celano three years after his death and officially approved by the Pope, turned out to be decisive, not only for the definition of the image of the recently canonized saint (1228), but also for the influence exerted on the rich and controversial hagiographical production which was to follow. Disregarding this previously mentioned point, and focusing exclusively on the context in which the work developed, on the project based on it, on Thomas’ scope and intentions, Raimondo Michetti enters into a close and complex analysis of the first Vita dedicated to Francis. This contribution aims at illustrating the character, the new framework and investigation, and the results of the research conducted by Michetti, dwelling in particular on certain aspects and interpretative creditable hypotheses in wider and more articulate discussion.

Merlo S., La chiesa russa sotto il regime sovietico. Una rassegna storiografica, XXVI, 697-742.
Until the dissolution of the USSR the study of the Russian Church under the Soviet Regime had been interfered with by the shortage of first-hand documents and by the inaccessibility to archives. While Soviet researchers had written about Church history from an anti-religious viewpoint, in the West some institutions and historians – a number of them coming from the milieu of Russian émigrés – had played a fundamental role in understanding the history and status of the Orthodox Church. Nevertheless, the use of Church history during the period of the Cold War often gave an ideological connotation to the works concerning the Russian Church and consequently has made this an important segment of 20th century history which has not yet been entirely explored. Starting from the 90s, the opening of former Soviet Union archives and the publication of several documentary sources have represented a turning point for the work of Church historians. Today further advances in the studies might come from new research conducted at the local Church level.

Faggioli M., Concilio Vaticano II: bollettino bibliografico (2002-2005), XXVI, 743-768.
The overview examines the bibliography about the Vatican Council II, published throughout the world between the years 2002 and 2005. The historical and theological research of the Second Vatican Council continues to examine, on all five
continents, the central issues of the council, which has been interpreted as the most fundamental event for the aggiornamento of the Catholic Church in the Twentieth Century. The attempts to reinterpret the Second Vatican Council in order to diminish its significance as a historical turning point for the future of the Church still remain marginal and unsubstantiated.


The essay of Jean-Pierre Jossua takes into account the concept of the «end of Christendom» (intended as a symbiosis between politics and religion) as seen through the work of Marie-Dominique Chenu presented in a chronological order, from 1937 to 1977. In the early works, the crisis of Christendom (as a singular entity) gives way to a plurality of Christianities. Successively a central role is attributed to the essay on the end of the Constantinian era (1961), where the emperor Constantine is seen as the founder of that symbiosis. In later works the term «Christendom» is deemed to indicate always something that belongs to the past, therefore Chenu argues for a new relationship with the masses, marked by a return to the Gospel.


The contribution of Christianity in Europe is analysed first in terms of how Christianity can help other religious communities find their place here in Europe. The big question is: Will religion produce violence or be a source of peace? Radcliffe looks at how Christianity can respond to three fundamental desires of human beings. In the search for well being, we must present moral teaching not as the conformity of human acts to rules, but as the search to see satisfied our deepest desires. In the search for truth, the Church must be seen as an advocate of our capacity to attain it through the exercise of reason in a society that has lost confidence that this may be attained. Finally the Church should offer some hints of that splendour for which the human heart hungers.

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The note in memory of V. Peri (Gorizia 1932 – Rome 2006) reviews the scientific contribution of a scholar who had strong connections with the «Centro di documentazione di Bologna» («Bologna Documentation Centre») since its early days. *Scriptor graecus* of the Vatican Apostolic Library, Peri presented papers of the highest quality on the relationship between the Western and Eastern Christian traditions, on the history of the Councils, on the history of ecclesiology and on the missionary activities of the Catholic Church in Russia. His ecumenical commitment was also evident from his participation in the joint Catholic-Orthodox commission of 1979 and in the various initiatives of the Secretariat for Promoting Christian Unity.


In this introduction I set out the working hypothesis of this volume, in the knowledge of venturing into an area made incandescent by the «fact» that the most famous suicide attacks are today carried out in the name of Islam. In reality, ever
since Sampson, all sacred texts of the Abrahamic monotheisms have warned against an abuse of God by those who may wish to combine death with an attempt to please him, or to mix the blood of the victim and his killer, the most extreme of impurities.


Can the suicide attack have originated with Samson, who killed a crowd of enemies, Philistine oppressors of Israel, along with himself? In one narrative reading of Samson’s death, the authors examine the motivation for the power of this hero. Is this force inherent in Samson’s hair? Is it the fulfillment of the prayer of the Judge? Nothing is explicit on this subject. There is a third way: could it be Samson’s raw force, reinforced by his desire of vengeance, that brought down the Philistine temple? What collapsed with Samson is the system of the Judge, which degenerates into a caricature of itself. The Bible doesn’t only offer models to imitate, it also presents the reader with a certain number of counterfeits of humanity, so that one can learn how to flush them out when they show up in reality.


The article provides an overview of the main sources for the history of martyrdom in the Hebrew literature of the Hellenistic and Medieval epoch, briefly examining the main characteristics of the texts and offering translations for some of them. The cases examined are I, 2 and 4 Maccabees, Daniel, Philo, Josephus Flavius, the martyrdom of Yose ben Yo’ezer, of Pappus and Lulianus, of Miriam bat Tanhum and her seven children, of R. Aqiva and R. Hanina ben Teradion, of R. Shim’on and R. Yshma’el, and the binding of Isaac.


The motifs of the suffering righteous and of the violent death of the prophets were used by Jesus’ disciples to interpret the death of their master. Matthew employed these themes in order to criticize Christian preachers seeking prestigious titles (Matt 23:8-10). By appointing Jesus as the only teacher (Matt 23:8), he tells them that they should not expect a better fate than persecution and death. This line of thought was developed by Ignatius of Antioch, the first Christian writer who elaborated the idea of martyrdom by claiming that persecution and death are not a risk to be taken into account, but a privileged form of being disciples of the only teacher. He also claims martyrdom to be an anti-docetic proof. The author of the Martyrdom of Polycarp continues the reflection in Ignatius by maintaining that a «martyr» is an anti-docetic witness to the reality of Jesus’ death, but he also stresses that martyrdom is legitimate only if follows Jesus’ model.


The persecutions did not proliferate because the Roman state actively hunted down Christians. Rather, envy and xenophobia created anti-Christian feeling and Christians were blamed for natural disasters since their refusal to make traditional offerings angered the goods. However, some Christians, notably the Montanists, actively
sought a martyr’s death by provoking their pagan neighbours. Such conduct contributed to the increase in persecution; it was denounced by most bishops.

This article deals briefly with the following issues relating to Islamic martyrdom: the origins of the concept of shahada; the conditions for becoming a battlefield martyr and the burial rites accorded to them; the category of «martyrs in the next world only»; theological discussions of martyrdom.

The notion that soldiers who died in battle while defending the Church’s interests against non-Christians could legitimately be considered martyrs began to creep into the mainstream of theological and canonistic speculation during the eleventh-century Church reform movement. Contemporary descriptions of fallen crusaders as martyrs that became common during the twelfth century doubtless reflected popular beliefs about the matter. Canonists, however, found such beliefs uncongenial and steadfastly refused to give them legal sanction. Their reluctance presumably helps to account for the extreme scarcity of approved cults of crusading martyrs in the calendar of the saints.

The different forms of Franciscan martyrdom – matured through the distillation of Minorite practice, comments on the Order and biographies of Francis, and made real historically in the late Middle Ages – are analysed after having examined the codification of martyrdom in Graziano’s Decretum and in the writings of St. Thomas Aquinas. They are then considered in the light of two fundamental moments in the history of self-sacrifice in the Early Middle Ages: the case of Boniface, martyred in Friesland (8th c.), and that of the martyrs of Cordoba (IX c.). Between the testimony of the Franciscan martyrs and those of the Early Middle Ages, in particular the Cordoba martyrs, there are elements of differentiation and points of contact which the author illustrates in detail. The value and the use of the instrument of martyrdom in the Franciscan context registers an ulterior connection with the discourse relating to martyrs from previous centuries thanks to the resolute appropriation of that virtus of martyrdom codified by Graziano in the Decretum, when he exalts Andrew’s sacrificial choice. The power of the patientia, which lays the foundations for the capacity of spiritually fight the enemy, is a founding element in the confrontation and in the disputatio engaged in by a very long line of Franciscan witnesses of the faith. This particular declination of patientia is worth much more than the physical capacity of resistance which was associated with the martyrs of ancient times. It is projected beyond the martyr and beyond death: it is intellectual strength that is married to resoluteness, and with humility and the science of modestia, it is useful for discerning the nature of and time for action. It is a virtus founded on the awareness that the affirmation of faith requires an adequate cultural background and knowledge of the enemy, ever he may be.

This chapter examines the philosophical perspectives that are adopted in attempt-
ing to address the question of martyrdom with reference to monotheism in general and Islam in particular. Multiple analytical and critical approaches are implement-
ed in the investigation of phenomena associated with this uneasy matter, while at
the same time the conceptual difficulties and challenges that must be confronted
when considering the existential privation entailed by death, and more specifically
by martyrdom, with its complex ethical and political implications, are highlighted.
This line of inquiry proceeds by way of examining the etymological dimensions
underlying the notion of martyrdom, followed by reflections on selected textual
fragments from the religious canonical sources, along with the articulation of on-
tological outlooks on mortality and its temporal horizon. It goes on to account, in
theory and practice, for the ideological, societal, and geopolitical contexts of the
use of violence, and the mediation of the concrete realities of aggression.

Parola A., «È l’anima che muove la macchina-uomo»: soldati, patrioti, eroi nella psico-

Considered to be a discipline applied in the second half of the twentieth century,
military psychology drew much of the motivation for its development and applica-
tion from the First World War. In Italy, in particular, it was the military chaplains,
reintroduced by General Cadorna, commander of the national army, that carried
out the task of supporting and providing psychological help for fighting units. We
have padre Agostino Gemelli, a medical lieutenant in the territorial militia, to thank
for a scientific study of soldiers which was aimed at understanding their nature and
maximising their will to fight and to voluntarily sacrifice themselves. His essays
on military psychology, published in 1917, are read today with appalled interest
because of its unscrupulous use of religion as an adhesive between a soldier’s soul
and his love of his homeland, almost as if it were an instrumentum belli. In fact ac-
cording to Gemelli, it is thanks to faith that soldiers find the basis for their actions,
beyond their enthusiasm for the right and sacred cause, their heroic courage, and
their patriotic sentiment.

Melloni A., Il «martirio volontario» nel Novecento, XXVII, 301-318.

The article reviews the course of voluntary martyrdom in the twentieth century, a
time when religious and political terminologies were continuously exchanged: the
idea of giving up your life to attract public dishonour onto your persecutor was
used by the suffragettes in England and then, above all, in the United States. After
the Great War, in which the extortion to voluntary martyrdom was represented
through propaganda, the phenomenon of suicide soldiers appears more evidently
in the formations of Japanese kamikaze than in other corps of other armies. That
mix of imperialist ideology and of the ancient sense of the Emperor’s honour will
remain a paradigm more adapted to the exotic, one which cannot be applied to lat-
er phenomena such as the self-immolation of monks in Vietnam, or to the pacifists
that killed themselves in the same way in the youth uprising in the United States,
or to occupied Czechoslovakia. The issue became more significant when, gradually,
williness to die puts the lives of others in danger, or is used to destructive effect as
it was in Israel and Lebanon, at the very moment in which the “innocent” hunger-
strike of the Irish guerrillas in Ulster stirred up much moral discussion. Practised
in Sri Lanka, suicide attacks against military or civil targets would become main-
stream, becoming an apparently sure way of making an impact.

In contemporary times Shiism has discovered a new political vocation at odds with the traditional Shiite political outlook. It is not, therefore, surprising that a Shiite party, the Hezbollah or Party of God, was created in reaction to the Israeli invasion of Lebanon in 1982. The Hezbollah also chose to fight its enemies through voluntary martyrdom in the name of the imam Hussein and for the sake of liberation and justice, though the targets were always and only military. Although the idea of martyrdom is rooted in Shiism, Hezbollah’s resort to it was instrumental. In fact, after the Israeli withdrawal from Lebanon, martyrdom operations were suspended and Hezbollah has been fully engaged in Lebanese political and parliamentary life.


The article meticulously reviews the scientific and quasi-scientific literature on the theme and illustrates the effort made to dismiss and exorcise a fact of great importance.


The essay intends to analyse the principal changes which historic research on synods and councils give to the concept of the Church throughout history. As the Church is a communion, synods were not just simple tools for governing the Church, but they were an ordinary way for shaping consensus in it. Even if the historical process of the institutionalization of the synods in the second century is still not clear, it is undeniable that there were moments of manifestation of the whole Church at its different levels (local, regional, universal). But the history of the synods shows above all how the shaping of the consensus of the Church, the agreement between “others” made by the Holy Spirit, is the delicate nerve of the mystery of communio.


The article examines the biblical citations which the *Super unum ex quattuor*, written in the last decades of the Twelfth Century by the renowned Parisian *magister*, Pietro Cantore, uses in relation to the first Waldenses. This scriptural inquiry into the still unpublished evangelical commentary produces two outcomes. Above all, it definitively tones down the strong anti-hierarchical hues which Philippe Buc, in his 1993 work, had emphasized in the exegetic source. Moreover, it relocates into a completely intra-ecclesiastic context the most authentic meaning of the insertion of Luke 19, 40, the dense biblical passage which Pietro Cantore strategically attributes to the preaching of the Lugdunenses.


Giuseppe Alberigo has shown that only an interpretation of the decree Haec sancta that “stays close to the text” can be convincing. It is therefore necessary to have a reliable edition of the decree. Neither the *Haec sancta*-edition in Mansi nor the edition in the COD can be considered trustworthy. In this article we try to come to an edition that might be considered more reliable not just because a number of
manuscripts were used that were not used for previous editions, but also because it is the result of a known reasoning and is therefore more easily disputed.

Quaghebeur T., *In luce et in theatro totius orbis: The unsuccessful condemnation of De Dominis by the Theological Faculty of Louvain 1616–1624*, XXVII, 447–470.

When, in the early 17th century, the apostate archbishop of Split, Marcus Antonio de Dominis, published his *De republica ecclesiastica*, the Faculty of Theology at Louvain was put under pressure by the Holy See to take a stand in the controversy on the primacy of the Church of Rome. The Faculty was initially rather hesitant. Rome started to lose its patience with the inertia of the Louvain theologians. De Dominis’ retraction of his own acts and writings saved the Faculty of Louvain. With a sigh of relief, the Faculty was able to suspend the censure so much requested by Rome.


An array of unpublished documents allows the reconstruction of a lively debate triggered off by an article by Louis Venard, which was published anonymously in the “Bulletin de littérature ecclésiastique” (1904) and which offered Maurice Blondel the opportunity to get even with Loisy’s critical “historicism”. Supported by his friend, François Mourret, Blondel was able to publish in the following issue of the review (1905) a contribution in which he recognized the legitimate need for the historical-critical approach to the Bible and the results it had achieved. However, on the basis of a conception of the historical super-natural, Blondel asserted that the living tradition (resulting from a synergy between the development of the beliefs of the faithful, their philosophical formulation, and the definitive judgement of the doctrinal authorities) could legitimately affirm the historicity of Catholic dogmas as well as those which were not historically-verifiable. Blondel’s thesis would have been approved of by two important figures in French Catholicism, B. Allo O.P. And X-M. Le Bachelet S.J.; but it was to provoke the condemnation of the review’s editors, who saw in it an implied surrender to irrational voluntarism with regard to the theology of the act of faith, and so it had to be reformulated. If on the basis of successive developments in the historical epistemology and Catholic theology of the 20th century, Blondel’s theses appeared to be too demanding with regard to the contribution that the history of Christianity can expect from the ecclesiastical tradition, they seemed to be fully confirmed from the point of view of a theology of the act of faith which is no longer rigidly rationalistic and authoritarian. The success of this intellectual audacity and of Blondel’s sense of ecclesiastical belonging constitute an important legacy of the troubled modernist crisis.


The role of the monastery of Chevetogne began long before the council in the friendship between Dom Lambert Beauduin and the nuncio Roncalli, then in the “ecumenical days” conceived by Clement Lialine and Olivier Rousseau with Charles Moeller. During the preparation for the council Thomas Becquet was engaged in the Eastern Commission and Pierre Dumont in the Secretariat of Bea. During the council Rousseau created the French language press office and worked closely with the Melkite episcopate. Emmanuel Lanne was in the drafting group for the Decree on ecumenism for § 2 and §§ 14–18.
The author presents the first two volumes of «Franciscan Literature», a new edition of original texts planned in four volumes. The first one contains the writings of St. Francis and St. Clare in a new manner of disposition, with the Latin text on the left and a new Italian translation on the right side. The long introduction to this volume, written by C. Leonardi, stresses the religious, even the mystical motivation of the options of Francis and Clare, criticizing those who have seen in Francis option for the poor a social or political choice, and in Clare only a shadow of Francis or, on the opposite side, a forerunner of feminists. Apart from some exaggerations in his critic, the expert in mystical writings succeeds in presenting the two saints of Assisi in a convincing manner. Of special value is the detailed comment of D. Solvi to every writing of Francis and Clare with many references to other studies. The second volume offers the two first official hagiographies in the order: the Life of Francis written by Thomas of Celano (1229/30) and the Rhymed Office composed by Julian of Speyer (1235). Beside of these elaborated compositions there are some simple pieces of the tradition of the Companions and the «first history of the order» attributed to John of Perugia. Leonardi exalts the hagiographical and historical value of Celano’s work against those who qualified it as a copy of preceding legends. Also in this second volume we find an exhaustive historical and spiritual comment of D. Solvi. The critical review of these two beautiful books indicates the strong and the weak sides of the prestigious enterprise and points to other bibliography omitted by the two Italian researchers.

During the Holocaust, when the Apostolic Delegate Monsignor Angelo Giuseppe Roncalli (later Pope John XXIII) was stationed in Istanbul, he generously cooperated with Chaim Barlas, head of the rescue delegation of the Hebrew community in what would become the state of Israel, in order to save as many Jews as possible. Barlas’ archive, kept in private hands in Israel, shows that Roncalli held an intense correspondence with the Vatican and its various offices, constantly warning the Holy See and urging it to act. It shows that in his conversations with Barlas, Roncalli expressed – albeit delicately – his criticism of Pope Pius XII’s response to the Holocaust, and that in all probability Roncalli was the first to send to Rome the “Auschwitz Protocols”, which he had received from Barlas.

Bonamente G., *Costantino santo*, XXVII, 735-769.
Constantine, buried at the centre of the memorial steles of the Apostles in Constantinople, is an example of continuity between the *relatio in numerum divorum* of the emperors and the sanctification of a Christian emperor. However, the substantial difference between the institutions of deification and sanctification emerged over the course of a few decades and was denounced by both John Chrysostom and the Chronicon of St. Jerome. Nevertheless, during the same period, St. Ambrose found a different and stronger doctrinal foundation to confirm Constantine’s sainthood in making him the guarantor of the Nicene Creed.

The procedures for the election of Roman Pontiff have undergone changes through-
out the second millennium. Already in the 13th century canonists discussed some questions about the right and appropriate procedure for this important action in the life of the Catholic Church. And from the time of 13th century certain rules were established (the college of cardinals as the body to elect the Pope, in conclave, and with a two third majority) which will remain valid until the end of the second millennium and still continue in the third millennium. This paper introduces, analyses and presents observations formulated about the papal election in the second half of 13th century by a canonist and liturgist of this time, Guilelmus Durantis, bishop of Mende.

In the last two hundred years of the Tsarist Empire, the Russian Orthodox Church assumed the modern face of an establishment Church. The central moment of this change can be identified during the rule of Peter the Great, and more precisely, in the drawing up of his Ecclesiastical Regulations. Peter's reforms, which laid the foundations for construction of the new Russian state, were the end for the ancient Romano-Christian ideal. The transformation of Russia was matched step for step by the ecclesiastical reforms, marking the end of the complex symphonic dialectic and bringing about the subjection of the Church to the secular authorities. This article, which focuses on the Ecclesiastical Regulations, limits itself to a juridical approach in order to better understand the actual significance of this decisive phase characterized by the reforming Tsar.

The Latin Patriarchate of Jerusalem was restored following the general tendency of the Holy See to exert firmer control over the mission territories, the institutional crisis regarding the Custody of the Holy Land, and Pius X's new policy towards the Christian orient and the French protectorate. The canonical legislation promulgated to define the respective jurisdictions of the Patriarchate and the Custody proved to be inadequate and imprecise, which weakened opposition to the restoration on the part of the Franciscans, who were determined to maintain the privileges they had acquired during the centuries of their administration of the mission and Holy Places of Palestine. In 1851 the Holy See improved the juridical norms for the rule of the diocese of Jerusalem, though without managing to placate the controversies.

Trimbur D., Les Croisades dans la perception catholique française du Levant, 1880-1940: entre mémoire et actualité, XXVII, 897-922.
The paper intends to show how the topic of the Crusades, in a broad sense, was used from the 1880's until the 1940's in French discourse regarding the Levant and policy towards it. It concentrates on the Catholic perception, this being the most relevant from a French point of view. It deals with the broader Middle East (Palestine and Syria-Lebanon, as well as Egypt), analysing the discourse of the main personalities involved in the field: politicians, diplomats, clerics, writers, and members of the French Levant-pressure groups concerned with the region. The article shows how in France or on its territory, such people made use of this theme both as an appeal to and a reminder of French traditions in the region and as a potential or actual political program. The «pacific crusades», a revival of the French pilgrimages in the 1880's and
always present in French considerations relative to the region, are almost as much a part of the French agenda as the «real crusades» just before and at the beginning of the French mandate on Syria and Lebanon, in line with the renewal of the spirit of the crusades at the heart of the French presence in the Middle East.


Following a new volume by G.M Vian on the «Donation of Constantine», the contribution aims to highlight the demonstrative seriousness and the religious and theological motivations of Lorenzo Valla’s *De falso credita et ementita Constantini donazione*, the most famous text in the historiographical debate regarding the authenticity of the so-called «donation». Its importance seems to have been minimised in Vian’s essay, whereas, on the contrary, Valla’s work represents one of the fundamental steps both in the unmasking of the falsity of this pseudo-document and in the denunciation of temporalism of the Church of Christ in history.

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The author intends to show how the synodal nature of the Church is not limited to the episcopal dimension, or to the relationships between the Churches, but how it belongs to the Church wholly in its Eucharistic dimension. Thought of in this light, the synodal character of the Church directly involves every believer and every community, however «peripheral» or «local» it might be. The author therefore suggests the necessity of new perspectives in research, whether historical or theological. In one way, it is necessary to discover the nexus seen between the liturgical assembly and the actual origin of synodal activity in the first and second centuries, a nexus which was subsequently forgotten through the formal ritualization of the *ordo ad synodum*. In another way, it is necessary to set us free from the residues of universalist ecclesiology in order to renew the understanding of the *ekklesia* and of the *koinonia* and to expand the very conception of the liturgy.


In the Council of Ferrara-Firenze there was no true and proper common liturgy between Latin and Byzantine bishops. The Latins never participated in the liturgy of the Byzantine bishops, and these for their part were limited to passive involvement only in some Latin liturgies. Above all they were never actual and proper *participantis in sacris*. This fact sufficiently demonstrates the ambiguity surrounding the agreement reached at the Council of Ferrara-Florence, principally due to the will of the emperor-king and the Pope. The lack of liturgical communion reflects therefore the singular nature of this «imperfect» council.


The course of events at the Council of Moscow of 1917-1918 was heavily influenced by the climate of the times, which was dominated by the events of the Revolution.
The political turbulence of those months also had an impact on the liturgies, which were celebrated in a state of martial law. Despite this, the Council fathers still chose, as far as they were able, to formally perform the liturgy, notwithstanding the difficulties of the political situation and pressure from the civil authorities aimed at preventing the liturgy from being performed. A careful examination of the four liturgies formally celebrated at the Council (for the opening, for the inauguration, for the election of the patriarch and for his coronation) makes clear the centrality of the liturgical aspect to the Council, and evidences the continuity between the moment of Council/assembly and that of liturgy/Eucharist. Such an analysis also highlights the presence of the people of God at the event of the Council, expressed in their participation in the liturgy. As a result of this scrutiny, it appears that liturgy and Council were strictly connected. As studies by Evdokimov, Afanasiev and Florovskij have shown, this connection is rooted in Orthodox theology, which assigns to the liturgy a central position, in so far as it is constitutive of the Church as the people of God.


The article explores certain aspects of the relationship between the synodal dimension and the liturgy in the history of Christian ecumenism in the twentieth century. In this history, liturgy represented a strong element of unity from one point of view, but looked at from the other side it was one of the most rooted and problematic elements of division. The events of the great ecumenical assemblies show a progressive awareness of the importance of the liturgical aspect, which represents a meeting point and a space in which common interests can be recognized and decisions made. It is further characterized by a specific modulation, the two principal elements of which appear to be the invocation of the Spirit (charismatic aspect) and the request for pardon (penitential aspect). The synodal dimension and the liturgy also interweave in all other aspects of the ecumenical dialogue, amongst which the most notable is that of the bilateral dialogues. In the dialogue between the Churches, the liturgical aspect represents the «crisis», but at the same time a fulfilment, however precarious, of the ecumenical idea.


The article is an enquiry into the «Small Synods» which were celebrated annually in the diocese of Bologna between 1961 and 1965, according to the will of Cardinal G. Lercaro, as partially conveyed in documents in the «Archive of G. Lercaro», which are preserved by the John XXIII Foundation for Religious Studies in Bologna. That of the «Small Synods» was an interesting initiative because it anticipated the experience of the diocesan synods, which were celebrated in many dioceses after the Council Vatican II. The article seeks to identify which were the sources of inspiration for Lercaro and what were the fundamental reasons which drove him to convene the synods in this particular manner, more restricted but more frequent. Particular attention is paid to the liturgical forms of the «Small Synods», considering also the significance that the liturgy had in the rediscovery, in the years after Vatican II, of the *communio* ecclesiology. Subsequent review of the content and the form of these synods makes it possible to reveal a development from a more institutional view of the synods to a more community-minded conception of them, as assemblies and forms of participation for the clergy and for the faithful to the
leadership of the diocese. This experience was interrupted after the Vatican II and since the dismissal of Lercaro at the beginning of 1968. The diocese of Bologna has no longer had a true synodal experience.


The essay offers a reconstruction of the liturgical moments of the Medellin conference, seen by the majority of participants in terms of a new Pentecost for the Latin-American Church. Based on documentation preserved in the CELAM archives and on unedited accounts from some of the participants, the article focuses in particular on the inspiration and the guiding criteria of a daily liturgy which was conceived as an integral and integrating moment of the 1968 assembly. The liturgy, along with the mecanica de trabajo, favoured the cooperation, in a climate of great freedom, of bishops and laymen, men and women, Catholic and non-Catholic Christians, and represents an essential key to understand this event.


In this article, the author surveys the Synod of the German dioceses held in Würzburg from January 3rd 1971 to November 23rd 1975, and follows it step by step through its bulletin Synode. This «spiritual event» – as the Synod was understood to be – is studied here with particular attention given to the liturgical celebrations which took place, and show how these were closely intertwined with different conceptions of the Church and of its relationship with the other Christian confessions and with the world. In particular, the transition from a Catholic ecclesiocentric view to a liturgy in dialogue with the world of the Reformation can be clearly seen.


The post-conciliar synods were aimed at giving the diocese the new idea of the Church as a communio, as people of God. According to this ecclesiology, the local Church is a complete part of the universal Church. The ecclesiology of Sacrosanctum concilium shows that liturgy is an essential and fundamental reality for the local Church: the synod can be seen as liturgy or as an event made of liturgical acts, performed in order to show the unity of the body of Christ and the synodality in the Church. The synod of Noto is paradigmatic for this renewed synodal idea, thanks to the liturgy as such and to the very institutional architecture of the synod: participants, time, places, context and recipients of the synod.


The conclave of 1447, following the death of Pope Eugenius IV, is a useful microcosm for the factionalization in the College of Cardinals during the Renaissance. We can trace its lines of division through a report by Aeneas Sylvius Piccolomini, an imperial envoy and later Pope Pius II. The college was small; but it tended to divide over issues of policy, while also reflecting the alliances of cardinals with the great Roman clans: the Orsini and the Colonna. The college was small enough to accept an unexpected compromise candidate, the Cardinal of Bologna, who became Pope Nicholas V, one of the great patrons of Renaissance culture.

The article analyses the debate over the restoration of the Georgian autocephaly, which emerged at the end of the 19th century, became more intense after the first Russian revolution, and culminated in the renewal of the autocephalous Georgian Church following the collapse of the autocracy. The visual angle is that of the debate with in the Russian Church, which the Georgian exarchate was part of until 1917, leading to the formation of the 18th commission of the 1917-1918 Council of the Russian Church, which preceded the «organization of the Orthodox Church in the southern Caucasus, in relation to the proclamation by the Georgians of their autocephaly». The analysis of the Georgian issue before and during the 1917-1918 Council of Moscow does not only constitute an episode of the emancipation of a small national Church from a tutelage lasting over a hundred years, but also supplies the key to interpreting the imperial perception which the Russian Church had of itself. In this sense the Council was the watershed between two epochs, in so far as it took place right at the moment in which the imperial dimension ceased in the crucial passage from autocracy to the Soviet regime.


The History of Vatican II, edited by G. Alberigo, had been the target of some severe criticisms and some expected Pope Benedict XVI to side with the critics. In his speech to the Roman Curia, 22 December 2005, however, while distinguishing between a «hermeneutics of discontinuity» and a «hermeneutics of reform», the Pope himself presented the work of the Council, especially with regard to the Church’s relation to the world, in terms both of «novelty» or «dynamism» and of «continuity» or «fidelity», a position that cannot be taken as a repudiation of Alberigo’s *History*.


The article stresses the category «Text» within the hermeneutics of Vatican II. The origin of this article was a critical discussion of *Herders Theologischer Kommentar zum Zweiten Vatikanischen Konzil* published by the author and B.J. Hilberath in 2004/5. The article refers especially to t. 5, 1-102. The category «text» is used in the new way in which recent philological and philosophical research have established «text» as the highest form of language beyond words and sentences with its multiple dimensions. Therefore text cannot be understood simply from the intention of the author but includes situation, the reader or partner, certain actions etc. This understanding of «text» as such has consequences for the interpretation. The theological hermeneutics used to interpret Vatican II generally includes traditional distinctions between dogmatized sentences and not defined parts. The question is whether the Council did not generate a new type of «text» with a new pragmatic. There are convergent reasons for this theses. The very special «pastoral» character of the «text» makes the documents of Vatican II similar to the textual genus of recent encyclicals and their pragmatic character. The final chapters describe this new type of conciliar teaching as «constitutional texts» and exclude misunderstandings in using this terminology.


The article starts by confronting the *History of the Second Vatican Council* (Al-
berigo) and the *Theological commentary* on its texts (Hünermann / Hilberath) and goes on to examine the normativity of the Council for us. This normativity cannot be established by referring to the very letter of the Conciliar documents or to their constitutional form, but must be sought in the relationship between the corpus of texts and the history of the conciliar process, which goes far beyond this corpus; only an active application of the principle of «pastoralità» (John XXIII) enables us to perceive the theological stakes of the Council as an event and of its texts.

The author shows what, in his opinion, are the reasons for the current debate on the interpretation of Vatican II. The debate has its origin in the character of the «turning» of the Council compared to the ecclesiastic traditions of the nineteenth and first half of the twentieth centuries. But it also originates in the different views on the nature of a council. In fact, while on the one hand a council is reduced, even quite unconsciously, to just a governing organ of the Church, on the other hand the council’s role of *repraesentatio ecclesiae* is underlined, the council being seen as a manifestation of the Church in its most profound essence, as a communion event.

The article points out the original characteristics of this «Grande Atlante» when compared to similar enterprises in the history of Christianity, as well as highlighting the development undergone by the illustrations throughout the course of the expositions. The Atlas is divided into three parts, each covering the whole twenty centuries but from different viewpoints, which are commented upon with interest in this article. The diversity of the contributions and of their authors in each part, with respect to their nationalities and religious affiliations, is striking. The author of the present article has endeavoured to set in some relief the contributions which seem to contain new information with regard to the present state of research, especially in areas which are usually little dealt with. Without giving an exhaustive picture of the history of Christianity in the various parts of the world, the Grande Atlante has avoided succumbing to a Western European provincialism, allotting to Italy, one may add, only a very moderate part. The main aim of the work is one of documentation and information. However, the author of this article notes with approval that several of the work’s contributors – particularly Giuseppe Alberigo, whose paper marks one of his last completed writings – have given personal evaluations regarding the future good health, or otherwise, of Christian institutions and theologies – especially, though not exclusively, Catholics belonging to the Roman Church.

The figure of Carlo Carretto (1910-1988) is described from the viewpoint of the intersection between the end of Christendom and religious reform during the tormented events involving the Italian Catholic Church in the twentieth century. Carlo Carretto’s principle activities, in the period from the end of the Second World War to the eighties, are described as being halfway between utopia and history, propheticism and institution. The crisis of 1952-1954, following the local elections in the city of Rome, is interpreted as the conclusive event in a process which had already begun in 1948 within the associationism of the Catholic youth.
Morselli M., Israel Zoller. *Il Rabbino che non si è convertito*, XXVIII, 443-450.

Israel Zoller (1881-1956), the past Chief Rabbi of Rome who in 1945 became Catholic, thought that conversion from Judaism to Christianity was impossible. Why then he baptised himself? The article tries to explain the Lurianic-Sabbatian background of his messianic project: the teshuvah of the Church.


The note reviews the literature and the historical-critical discussion on the qualification of councils. On the publication of the new edition of the *Conciliorum Oecumenicorum Generaliumque Decreta* promoted by Giuseppe Alberigo, of which so far only the first volume in the *Corpus Christianorum* series has been printed, some objections have been raised regarding the use of the expression «general» council as well as doubts about the fact that the work aims to produce a new conciliar «list» in which the ecumenicity is confirmed or otherwise according to the particular criteria of one or the other Christian denominations. The note shows how the term «general» was used throughout the debate on the theme of the ecumenicity of the councils (from Bellarmine and John XXIII to Paul VI), and how the work in question reapplies this method in a critically more advanced way to the texts which had already been considered on the eve of Vatican II in the first edition of COD.

Fattori M.T., «Acciò i vescovi latini siano ben informati di tutto»: la seconda edizione del *De Synodo dioecesana di Benedetto XIV*, XXVIII, 543-608.

The highlighting of the three different phases of the review of the tract *De Synodo dioecesana* by Benedict XIV and the process which led to the accretion of the 1748 first edition in the lead up to the second edition of 1755, offers opportunities for a global re-reading of the work of the synod. The editorial process which lead Pope Lambertini to add new parts between the end of 1748 and the middle of 1754, allows us to better understand the ratio of the work: it was aimed at the bishops and curial congregations in order to supply them with a complete picture of the law, to highlight burning issues or controversial areas in which it was better to avoid legislating, and to anchor the bishops’ action to a solid legal basis. From the editorial process were excluded numerous materials which have remained unedited and were destined for the Latin bishops in whose diocese were present clergy and believers of the eastern rite. The philological approach allows the highlighting of Pope Lambertini’s ecclesiological vision, a stage in the development of Catholic thought, as well as the Petrin function and the role of the Roman ministries.


Nigeria, the «Giant of Africa» occupies a very significant position in the history of the Pentecostal movement in Africa. In the light of this, the paper attempts a systematic historical reconstruction of the emergence, growth and development of the Pentecostal movement in Nigeria, with particular emphasis on the south-west – the birth place of the earliest form of Pentecostalism in the nation. The paper locates the origin of Pentecostalism in Nigeria in an indigenous setting. The first form of Pentecostalism in pre-colonial Nigeria is identified in the rise of African indigenous prophetic-healing movements between 1916-1930, a number of which later became full-fledged African independent Pentecostal denominations. Between 1931 and 1963, a number of American and European classical Pentecostal denomina-
vocations visited the country and entered into affiliation with some of these indigenous movements. From the country’s 1970 charismatic revival, emerged various independent and trans-denominational charismatic ministries, a number of which metamorphosised in the 1980s into fully-fledged Neo-Pentecostal/charismatic Churches. From 1990 to date, Nigeria has witnessed a very high rate of proliferation of independent Pentecostal/charismatic Churches. The paper concludes that Pentecostalism is the most vibrant movement in Nigerian Christianity, influencing positively both non-Pentecostal Christian denominations and non-Christian religious organisations.

Casas S., La actuacion del episcopado espanol en el Concilio Vaticano II en los recuerdos de Jacinto Argaya, obispo de Mondonedo-Ferrol, XXVIII, 635-662.

Jacinto Argaya, bishop of Mondoñedo-Ferrol, wrote his Memoirs of the Council while the Second Vatican Council was taking place, and recorded the conciliar discussions and atmosphere with great fidelity. The memoirs were part of a larger project which Argaya pursued in the years following the Council. The project consisted of the creation of a Conciliar Archive to contain all the material that Argaya had gathered during and after the Second Vatican Council. While the Council was being celebrated, Argaya regularly sent reports about its progress to the Nuncio in Spain; he pertained to the Commission of Interior Affairs of the Spanish episcopate and was designated to maintain contact with the African and French bishops. He was frequently present in the Domus Mariæ meetings. Based on Argaya’s Memoirs of the Council and other Spanish sources on the Council, we attempt to determine Argaya’s appraisal of the work and role of the Spanish episcopate in the Second Vatican Council, as well as the corrective measures which, in his view, should have been taken. The absence of a visible leader, the language difficulties, the lack of internal unity, the little work done between conciliar sessions, and the delay in the constitution of the episcopate into a Bishops’ Conference, are some of the failings that Argaya identifies in his Memoirs.

Raventós Giralt J., Algunas referencias relativas a la sinodalitat dentro de la tradicion conciliar tarracense, XXVIII, 663-678.

Christianity made its first appearance in Roman Tarragon in the final third of the 2nd century, and was already giving the impression of being a Church in the phase of progressive organisation, as attested to by the acts of martyrdom of Bishop Fruttuosus (259) and by the archaeological remains; a metropolitan Church, which carried on its activities across the extensive territory of Hispania Citerior which made up the Tarragonese province. Amongst its principle characteristics was, in particular, the synodal aspect in the constant practice of the provincial synods. The first documented council took place in Saragozza in 380, while the first synodal texts from the province date from the Council of Tarragon in 519, which opened a period of remarkable fertility which was to be interrupted by the Arab invasion at the beginning of the 8th century. With the restoration of the metropolitan seat (1091), and because of the impact of the Gregorian reform, synodal practice started once more, to reach its peak of development in the 13th century. Tarragon became known as Caput et mater totius provinciæ. The patriarch John of Aragon (1330) ordered the collection of provincial constitutions. A new boost was given by the 4th Lateran Council and by the reception of the Tridentine, which re-launched synodal activity, but it was abruptly interrupted in 1757 because of regalism and the growing
power of the Roman curia to the detriment of the metropolite. This was despite the persistent desire to continue the synodal meetings, even to the point of proposing a sort of «informal celebration» on the basis of epistolary consultations (1859). This was a long tradition of provincial councils and diocesan synods in which pastoral solicitude and ecclesiastic communion with the Bishop of Rome clearly appears; a tradition which originates with the consultation of Bishop Ascanio with Pope Ilarius in 465, and continues to the present day. Recently, in 1995, Archbishop Ramon Torrella, with papal approval, convened the latest Tarragonese provincial council with the intention of re-launching the lines of strength and the great intuitions of Vatican II and there was wide participation on the part of laymen and laywomen. The difficulty of recognition and interference by the Spanish Episcopal Conference have, however, clearly shown that the recognition of the effective exercise of synodality is still a long way off.


With reference to a critical note by M. Regoliosi published in «Cristianesimo nella storia» regarding the book *La donazione di Costantino* by G.M. Vian, the author replies by denying that he had minimised Lorenzo Valla’s criticism of the document attributed to the first Christian emperor, and instead affirming that the Regoliosi note was the result of a distorted reading of the book itself.


This article tries to explain the influence of the Church in Spanish history (centuries 16th-20th), looking at its position in that historical period in which the clergy possessed great importance not only as an essential element of religious life but also as one of the principal agents of Spain’s social and economic structures. As a result the study of the Church in Spain is not limited to the history of religion but has also had a decisive influence on political history, as well as on the history of the mentality of the people: Catholicism was the people’s religion as well as being the expression of their collective conscience and the most important ingredient in national cohesion.


The author outlines the course of action of the Nuncio in Paris, A.G. Roncalli, as reconstructed from the journals kept by the Italian diplomat while in France: his non-interference in the internal affairs of the French Republic, but strong effort for good relations between Church and State and especially for the defence of the Catholic Church’s liberty. Noting how the Nuncio’s concerns increased around the year 1947, as in the cases of the «nouvelle théologie» and the «worker priests» movement, Tauran finds that for Roncalli, during his sojourn in Paris, the pastoral dimension of his diplomatic service was always a priority but was also connected with the international and diplomatic side of his mission.


This reading of the first part of the apostolic nuncio Angelo Giuseppe Roncalli’s «Journal de France» (1945-1948) highlights three ecclesiological and theological
elements apparent in his work: his pastoral conception of the diplomatic charge entrusted to him, his pastoral presence in the French Church, and his personal spirituality. Evoking these elements serves to answer the question of how the man revealed in these pages could become the successor of Pius XII and convocate the Second Vatican Council.

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A series of changes can be observed in the city of Rome between the 4th and the 6th centuries. One notes a decentralization of various functions of urban life, an increase in the main players in the City and a multiplication of the centres providing essential services. The importance of imperial matters declined, the visibility of both the senatorial class and the functionaries of the city administration increased while the ecclesiastical initiative gained weight. A nucleus of the old heritage of great buildings remained functional until at least the 6th century although a process of reduction and selection of the original centres of civic prestige was clearly evident. The greatest share of funding was devoted to the functional structures of civic life. This represented a profound reorganization of the city’s structure and of the very ideas of city and citizenship.

Using the works of writers supporting Palamite theology (Daniel of Ainos and Theophanes of Nicæa) as well as those opposing it (Nicephorus Gregoras and Arsenius of Tyre), this paper argues that the teachings of Theophanes of Nicæa concerning the symbolic nature of the Holy Gifts, the complete non-communicability of the divine essence in the Eucharist and the communication of energy alone, is the logical conclusion to all Palamite theology. These teachings are hard to reconcile with the tradition of the Holy Fathers, hence the subsequent rejection by Gennadius Scholarius of energy-symbolic Eucharistic theology and his assertion that the Divine essence is communicable through the Eucharist seem justified.

The liturgy and ceremony of the 1725 Council for the Province of Rome, called by Benedict XIII served to demonstrate opposing agendas for the Church’s development. The Pope proposed the adoption of ritual and symbolic gestures emphasizing the Episcopal munus not only of the bishops called to attend but also of the Bishop of Rome, the Metropolitan of an ecclesiastical region, presiding over an assembly of fraters. On the other hand, these gestures were opposed or criticized by the College of Cardinals, committed to the defence of their own prerogatives, in total identification with the Apostolic See. In this way the Council, understood as a collection of intentions, plans, debates and final decisions, also opens up to include the liturgy. Liturgical interpretation cannot be separated from the polemics or jurisdictional and political conflicts occurring before, during and after the Council. Indeed, the issue of ritual contributed to the significance of the Council, highlighting both the contradictions and alternatives. The Sacred College and the
Roman Curia strongly influenced its final results, opposing Pope Orsini’s proposals and re-interpreting them through their normalisation. The Pope’s skill in inserting symbols and original representations into a sub-stratum of ritual gestures and traditional ideas should nonetheless be recognised.


In the spring of 1963, while Vatican II was in full swing, Chenu wrote the document *The Church and the World* in the light of *Gaudium et spes*. The document took up the theme of an article from two years previously called *La fin de l’ère constantinienne*, contributing to a lively debate going back at least to the end of the Second World War. This formula – «The end of the Constantinian Era» – had been used by the Viennese anti-Nazi historian Friedrich Heer in the context of an anti-totalitarian historical analysis culminating in the end of Nazism.


In this article the authors examine the first elements leading to the condemnation of Father Henri de Lubac, particularly relations between de Lubac and the Jesuit Father General Jean-Baptiste Janssens between September 1946 and March 1948. In the first place the authors trace out the main lines of the dispute within what is commonly called nouvelle théologie. This seems to be necessary in order to be able to fully understand the implications of the situation in which both de Lubac and Janssens found themselves given that, in effect, de Lubac was the best-known proponent of nouvelle théologie, in view of his contribution to ressourcement (arguing for a return to origins; i.e. Bible, liturgy and the Church Fathers). In the second place, the authors reconstruct the relationship between de Lubac and Janssens, showing how the joy for the support received from his superiors gave way to disillusionment. De Lubac no longer had the freedom to respond to criticisms coming either from his order or from the outside provoked by his work *Surnaturel*. Finally, a number of elements of this reconstruction are identified which are able to help in the understanding of nouvelle théologie and subsequent developments in their various aspects.

Bori P.C., *«Dotta ignoranza» e compassione in Albert Schweitzer*, XXIX, 173-188.

Albert Schweitzer’s intellectual and spiritual life was determined by two decisive moments: the conclusion of his Quest for the historical Jesus, and his contact with the mystery of life in Africa. His search for a synthesis between a mystical Christology and an ethical universalism seems to have remained unfinished, as is confirmed by the important material from his writings published recently. But perhaps his final position, between «docta ignorantia» and compassion, contains a higher wisdom.


This brief essay highlights some aspects of the important publication of the autobiography and papers of Cyrille Korolevskij, one of the most significant figures of Catholic orientalism under Pius XI’s pontificate. The reconstruction of the life and
works of Korolevskij, edited by Giuseppe M. Croce, offers an opportunity to evaluate the evolution of Vatican culture in relations with Eastern Christianity in the first half of the twentieth century: from the early plans for a «union» with the Eastern Churches under the Pope of Rome, to the gradual realisation of the true cultural and political complexity of the relations between denominational Christianity, the Middle East and Eastern Europe.

Buonasorte N., La Chiesa alla prova dell’inculturazione, XXIX, 207-218.

The review deals initially with a first volume published on the 25th anniversary of the Centre de Recherches et d’Échanges sur la Diffusion et l’Inculturation du Christianisme, set up in Lyons in 1979, characterised by the presence of scholars with different cultural backgrounds, belonging to different religious denominations and with different academic and pastoral specialities. The book is a collection of contributions dedicated to the beginnings of organised research into the Christian mission, to the places where missions were set up, their practices and their transformation into local Churches, the whole covering an extremely long time span. The second volume dealt with in the review is that drawn from the 2004 annual CREDIC conference papers concerned with the physical conditions in which the missions operated, often vested with ideological significance. The contributions to the 2005 conference were published in the third volume to be reviewed in this paper. These are dedicated to the impact of missions on the identities of the peoples with whom they came into contact at a time in history when identity seems once again to represent a decisive factor in relations with others.


The conference was held in celebration of the 6th centenary of the council of Perpignan. Conference proceedings included reviews of the ordo concilii, Martin de Alpartir’s Chronicle and the Council’s official Acta, as well as sources from Aragon Crown records. Three papers considered the positions of nations with few representatives (Navarra, Savoy and Scotland), while three others reported research into the representatives sent by the Duchy of Gascony (12), Castile (112) and Catalonia (79). The explanation of places, public opinion and historiography helped to give new insights into this major event in the resolution of the Great Schism.

Bratož R., Martino e i suoi legami con la Pannonia cristiana, XXIX, 283-316.

Adopting the so-called long chronology of Martin’s life (316/317-397), this paper examines three episodes in the life and work of Martin of Tours. Depicting his youth in Sabaria, the first chapter describes the military setting of Martin’s early life and the development of Christianity in Pannonia, and in Sabaria in particular, during the reign of Emperor Constantine. The second chapter discusses Martin’s visit to Pannonia after his release from the army (357/358) and his clash with the Arians. This throws light on religious conflicts between Catholic Christians and the Arians although it is impossible to establish an authentic identification of these Arian adversaries. The image of Martin that is described in Sulpicius Severus’s book Vita S. Martini is consistent with historical data and with facts cited by polemic literature of the second half of the 4th century. The last chapter discusses the possible, yet unsubstantiated veneration of Martin in Pannonia in the 5th and the 6th
centuries. Martin’s status as a bishop with a holy reputation is associated primarily with the name and religious teachings of bishop Martin of Braga (Portugal), himself born in Pannonia, who was a devout worshipper of Martin of Tours. The veneration of Martin spread in Pannonia after the Carolingians defeated Avars at the end of the 8th century.

Lizzi Testa R., Martino vescovo santo: un nuovo modello di santità nell’Occidente tardantico, XXIX, 317-344.

It is usually assumed that the main influence on Sulpice Severe’s literary depiction of the figure of Martin was the model of sainthood created by Athanase in his Life of St. Anthony. Martin could thus be considered a saint because he was like the hermit of the Egyptian desert, a saint because he too was an ascetic monk. Martin, however, was not only a monk. He lived as a bishop for more than twenty five years and we have to presume that such experience had an effect on his behaviour in real life, exerting an influence on the model Sulpice chose for the life of his holy man. Some central episodes of Sulpice’s account are considered here: Martin’s attempt to leave [get leave from] the Roman army and his decision to confront the Germans totally unarmed leading to their request for peace and renunciation of all fighting; the relationship between Martin and Hilary of Poitiers; the trip to his native Pannonia with the apparent aim of converting his parents and any pagans he met on his travels, and his mission against the Arians, which was probably the main activity of this first period of his new ascetic life. While Martin had not yet been made a bishop at this time, Sulpice still describes him as a man with special powers, above all his miracle working, typical of a man with a special relationship with the Divine. These powers and their effects are described in a similar way to those of the biblical Elisha, the Prophet-shepherd endowed with clairvoyance and the power of divination, the recipient of Elijah’s charisma and thaumaturgical powers and whose prayers freed the people of Bothan from the siege of the Aramaic king. Indeed, at the end of the fourth century, Elisha was used as a figure for a new kind of Episcopal model, the episcopus otiosus – a holy man, able to operate miracles and prodigies in the defence of his town and his people against their enemies. Ambrose, in the West, applied this new model when celebrating the sanctity of Acholius, bishop of Thessalonica on his death. He also used the same model as a kind of shield for himself against his personal enemies during his lifetime. All over the Empire, many other bishops started to be celebrated as saints, partly in recognition of their efforts in expanding Christianity, but above all as a weapon against the Arians in the imposition of the Nicene faith. Sulpice, who wanted to create an ideal figure as the protector of his new monastic organization at Marmoutier, assimilated Martin to this new generation of bishop-saints.

Ciccaglioni G., Tra unificazione e pluralismo. Alcune osservazioni sull’esperienza pastorale e di dominio politico di Guido Tarlati, vescovo e signore di Arezzo (1312-1327), XXIX, 345-376.

This paper takes as its starting point the political and religious aspects of the life of Guido Tarlati, bishop and ruler of Arezzo (1312 to 1327). Documents concerned with Arezzo’s monasteries, confraternities, communal societies and urban features are examined by reference to the network of relations they reveal. This method of analysis offers an understanding of not only Guido’s point of view, but also the strategies adopted by other players: the papacy, local parties and confraternities,
monasteries, the common people and aristocratic families. At the same time it provides clues to another area of interest – how the interaction between the same players also had the effect of changing them. Thus it is that the religious and political dimension in which Guido was acting was itself an emanation of the interaction between the various parties. An attempt has been made to identify new keys of understanding apart from the classical ones, for instance Ghibellinism, the reassertion of Arezzo’s authority over the contado and Guido’s ambition to take full control of the city, issues which have also been seen as important guidelines in other recent studies on Guido.


The Italian Catholic Church’s reaction to the Revolutionary phenomenon was far from uniform. Attitudes to the novel events in France varied between rejection and opposition on the one hand and benevolent acceptance on the other although there were also important attempts at mediation. The pastoral activities of Filippo Sardi, Archbishop of Lucca, should be seen in this latter category. Having realised that the political position of the revolutionary class of Lucca was far from radically anti-Christian but could be encompassed by the «royalist» tradition of the previous aristocratic Republic, Sardi skilfully used an alternation of clear statements of principle and dialogue with a view to establishing a *modus vivendi* which, without indulging in the elaboration of a «democratic theology», would allow the Christian believers of Lucca to be both Catholics and citizens at the same time.


This paper is an extract from the doctoral degree thesis «The Catholic nation after national-Catholicism: Church and national identity in Spain during the last Franco regime and the transition to democracy». It retraces the talks between Spain and the Holy See as part of a reassessment of their Agreement of 1953, illustrating the effective involvement of the Catholic Church in the liberalisation of the Franco regime. Focusing attention on the interaction between domestic policy and foreign policy (the prerogative of all States), the text highlights the political and diplomatic role that the Holy See assigned to the Spanish Bishops’ Conference to achieve its international ends. It also examines the nature of the ecclesiastical hierarchy’s political engagement in the increasing pressure for democracy exerted by Spanish society during the last period of the Franco regime.


This paper proposes some complementary notes to the «new edition» of Pope Leo the Great’s Tome to Flavian in the *Conciliorum oecumenicorum generaliumque decreta. Editio critica* (Turnhout 2006). Using literally the text established by the German philologist Eduard Schwartz in 1932 for the *Acta conciliorum oecumenicorum* – probably because of its reputation of perfection –, the editor did not consider another edition published in the same year by the Austro-Portuguese Jesuit Karl Silva Tarouca. Nevertheless, the comparison between the two texts and, especially, the reading of Silva-Tarouca’s studies on Leo’s letters lead to some doubts about the «new edition». Indeed, this text would not correspond exactly with the Tome which
would have been read and approved in 451 at the Council of Chalcedon. Before coming to these philological matters, the paper recalls the history of the dogmatic letter to Flavian prior to 451 and comments the principal editions before 1932.

Fattori M.T., *Cattolicesimo tridentino, ordini religiosi, Nuovo Mondo attraverso alcuni studi recenti*, XXIX, 523-536.

This paper analyses a number of recent publications dedicated to the form taken by Tridentine Catholicism in its encounter with the New World of Latin America and Peru in particular. The goal is to bring together the findings of different research projects which are being conducted in parallel in an attempt to promote communication between different linguistic contexts as well as between research groups or researchers working, for the most part, independently from each other. Recent historiography has focused over the last decade on the evolution of the Company of Jesus there are now a number of extremely significant documents available to historians arising from the encounter between missionaries and the reality of the New World. They are documents which are changing perceptions, making it possible to collect together the directions and possibilities followed by the Jesuits and the Mendicant Orders in missionary activities throughout the world. The variety of political cultures and political projects, interpretations of the Indios past, attempts to fit the history of the Americas into the well-trodden paths of the history of Western Christianity and plans for Churches based on secular clergy or rather, ordinary clergy, open to Creoles and mixed race, are only some of the data emerging from the research under consideration. Of particular importance is the thesis deriving from research into the sacraments in Mexico by Osvaldo Pardo, that the missionaries cultural arsenal, already influenced by relations with «the other» in the European context – the Jews and the Muslim infidel – was further changed by contact with the cultural context of the Indians. The contact with new Christians modified the initial terms of the equation whereby «Europeaness» was equated with being a Christian, giving rise to unexpected forms of compromises, negotiations and translations that not only adapted the sacraments and Indian customs to the Catholic cultural system by giving them new meaning but heightened the self-knowledge of those same missionaries involved in work of religious conversion alongside colonial domination.


The note illustrates Henri de Lubac’s attitude during the Second Vatican Council as appearing from his *Carnets du Concile*. He was involved from the very start of the Preparatory Commission (1960) and was initially under the impression that he continued to be viewed with suspicion as a theologian who had strayed from the Orthodox line (originating with the arguments surrounding his *Surnaturel*). He continued, however, to interpret everything in the light of his own theology. Slowly though, above all after the second period of the Council, he became increasingly concerned particularly with regard to the weight given by many theologians to critical exegesis (in his view in conflict with the traditional hermeneutics of the meaning of Scripture) and the excessive horizontalism of the Church’s opening up to the world which he considered would result in its secularisation. He was in favour of the Constitution of the Church in the contemporary world (*Gaudium et spes*) but feared that it would be wrongly interpreted after the Council. All this was further weighed down by a great sense of isolation even from his Jesuit brothers combined with the fear that the central message of his theology would not be heard.

Following the publication of the ecumenical version of the Lord’s Prayer for French-speaking Christians (1966) and before the ecumenical translation of the Bible into French (1972), there was a project involving the ecumenical translation of the *Nicene Creed*. This very ambitious and ultimately unsuccessful endeavour failed because of the opposition of theologians such as Henri de Lubac and Louis Bouyer, who were very critical of the translation of «Catholicam Ecclesiam» by the expression «Universal Church» proposed by the committee responsible for the translation.


The review essay analyses the theological debate about Vatican II in the last few years, especially after the election of Benedict XVI. Across the world, theologians and historians are working on the hermeneutics and reception of Vatican II considered both as corpus of final documents and as a four-year-long historical event. But for the 21st century Church historians interested in understanding contemporary Catholicism in the light of Vatican II, the intellectual undertaking is far from complete. It is no surprise that the polemics against the «spirit» of Vatican II shows a woefully inadequate connection with the source-based historiography and proves to have scant knowledge of the awareness of «what actually happened» at Vatican II in its historical unfolding. After the era of the first comprehensive account of the council, it has come the time for a new, multi-dimensional approach to the history of Vatican II – beyond the history of individual documents or the history of individual actors at the council.


This paper recounts a number of the main achievements in the life and research of G. Alberigo who died at the age of 82 in 2007. Introduced to research through the initiative of Giuseppe Dossetti and the “Centro di Documentazione” (Documentation Centre) in Bologna which the latter opened in 1953, Alberigo owed his historical education to Hubert Jedin and Delio Cantimori under whose guidance he began his studies on the Council of Trent. His work on Vatican II meant that he was one of the few in lay circles with the competence to contribute to the discussion on this topic, becoming one of its most authoritative historical experts, interweaving this research with his work on Pope John. In the last part of his life his work on synods and the liturgy together with a return to editing Council decrees lead to his recognition as an authentic historian.


The paper recounts the meeting between Giuseppe Alberigo and Giuseppe Dossetti and the development of their relationship. It had its moments of tension arising from the differences inherent in the choice of the secular path by one and of the monastic life by the other. Its strongest element lay however in their common interest in Vatican II. The author also uses available correspondence to describe the relationship established between Alberigo and Hubert Jedin – always clear and uncomplicated even though characterised by a marked difference in their respective interpretations of the history of the Church.
This contribution relates the author’s personal experience of a number of aspects of the setting for the first appearance and reading of Giuseppe Alberigo’s book on Italian bishops at the Council of Trent.

The article retraces many contributions devoted by Alberigo to the research on Church institutions: from the study on the presence of Italian bishops at the Council of Trent to the evolution of cardinals, to the nature of councils of the late middle ages to the college of bishops. Thus emerges the peculiarity of Alberigo’s approach which is always careful to contextualize the various positions, demonstrating the weight of the concrete situation in the evolution of the institutions themselves and avoiding to transform doctrines into abstract theories. Finally the article points to the Alberigo’s turn to the study of synods in their liturgical dimension, as a prerogative of the entirety of the Christian community.

Giuseppe Alberigo dedicated 40 years to the study of the work and life of John XXIII. His research followed, with great fidelity, the methodological orientation deriving from the lecture of Cardinal Lercaro at the Istituto Sturzo in 1965, recommending, in the case of Pope John, that research should not be so much concerned with finding elements of continuity with previous popes but should rather be capable of highlighting the prophetic nature of the Roncalli pontificate, identifying its qualities in minute detail as well as the resistance he encountered from the Curia. In this sense, the results of Alberigo’s research, while themselves making a radical contribution to the increase in the knowledge and understanding of Angelo Giuseppe Roncalli, have also served to demonstrate how much more has to be done before we have a full understanding of John XXIII’s life and Christian witness. The as yet unpublished text of a seminar taken by Alberigo at Bologna’s Istituto per le Scienze Religiose in 2000 is included as an appendix where he reviews the research on the Roncalli “question”.

This article presents the contribution of G. Alberigo to the History of Vatican II. It first pays attention to the hermeneutical rules as developed by Alberigo. In Alberigo’s view of the history of the Council, the notion of “event” plays an important role. Alberigo opted for this approach because he considered it as the best tool for a fair historical-critical reconstruction of the Council’s history. Moreover, such an approach does more justice to the richness of the conciliar texts than an a-contextual, a-historical reading of these texts in their own right: the critique that Alberigo should neglect the value of the conciliar texts is, with good argument, rejected as invalid. This contribution also makes clear the inner relation between Alberigo’s personal convictions as committed and engaged Christian and that the project: Vatican II belonged to his personal “histoire vécue”, and especially the discovery of the fascinating world of ecumenism outside Italy deeply influenced him. Moreover, it is clear that the pre-Vatican II ‘underdogs’ and those engaged in the life of the poor received his unconditional support. He was also very sensible about the idea of renewal, an idea so dear to his hero John XXIII. Attention is also paid to
the fruitful interaction between the project *History of Vatican II* and the renewed concern for the collection of archival material, related to the Council. The article concludes with some critical remarks on Alberigo’s (exaggerated?) praise of John XXIII and his critical attitude to Paul VI and the Roman Curia. With regard to Paul VI, the article nuances the critiques of one-sidedness. However, the appreciation for the work remains and this author is well aware that Alberigo considered his project as the beginning of a long lasting research project into the most important event of the Roman Catholic Church of the twentieth century.

Angelina, Giuseppe Alberigo’s wife, retells that part of their life together when the “desire and need for radical change” first took form in the years after the 2nd World War. It appears that what was of decisive importance at this stage in his life was not only the meeting with Dossetti but also, and above all, the announcement and celebration of Vatican II combined with the figure of John XXIII himself.

The previous pages evoke, on a personal point of view, some of the memories gleaned from a quarter of a century of academic collaboration with Giuseppe Alberigo. They have an anecdotal fragility but are intended to evoke a little of the warmth of those shared moments of their lives.


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Of the sources concerning Perpetua, Felicitas and the other Christians martyred in Carthage on 7 March 203, the *Passio sanctorum Perpetuae et Felicitatis* is the most famous and the most studied. Much less attention has been paid to the genesis of the *Acta brevia* and their transmission. Despite recent studies, the *Acta* have still not been dated securely. G.A. Guazzelli deals with this problem by re-reading the evidence of the devotion to those martyrs. He is able to confirm that, from the beginning of the third century until the second half of the fifth century, the *Passio* was the only text on their martyrdom which was read. Being recited especially during mass on the feast day of Perpetua and Felicitas, the *Passio*, however, needed explanations of both its doctrinal and narrative aspects. In the first half of the fifth century, several observations on the contents of the *Passio* were therefore made by St. Augustine of Hippo. His example of how to interpret the *Passio* was later followed by other African Christian authors. The Augustinian positions had some echoes in the *Acta brevia*, a text possibly inspired, at least in some respects, by Augustine’s writings. Guazzelli suggests that the Acta were perhaps not written in Africa: appearing in manuscripts since the late eighth century together with passiones and vitae of other saints and martyrs, the *Acta* seem more likely to be a text written for the western medieval liturgy.

Starting from baptism-rituals and going through Cathar and polemic sources, this paper analyses the role and significance that the Prologue of John, and the whole of John’s Gospel as well as the evangelist himself, played in the dualistic heresy. The dichotomy between sons of the flesh and sons of the spirit, especially present in the first eighteen verses of that Gospel, allowed the Cathar theologians to maintain, with the aid of the Scriptures, the existence of both a god, Satan, creator of the material world, and another God, creator of the spiritual world, and similarly even the existence of two kinds of men, one born from devil and destined to ageless death, and the other born from God, destined to salvation. The particular use that the Cathars made of some theological doctrines and ancient sources permits to identify a thread that rightfully places Catharism — not only from a typological but also historical and literary point of view — in the sphere of gnostic dualism, a dualism which in fact had penetrated various Eastern Christian groups before it was brought to Western Europe through Bogomils and crusaders coming back from the Holy Land.


The Minor friars, which since their origins were living in the turbulent events of the 13th century municipal regimes working for political reconciliation, also using the direct exercise of the power (in Milan with Leone from Perego), in 14th century approach to the emerging dominions offering cooperation and spaces for liturgical ceremonies and legitimation, obtaining in exchange protection and material support, guarantee of institutional continuity. In Milan a part of the Minor friars supports the Visconti (Galeazzo and Azzone) also during their fight against the Papacy in the third decade of the century, in analogy with the friars that in Como support the ghibelline Rusconi and in connection with the break between the direction of the Order and John XXII about the poverty, with a propagandistic activity against the Pope. After the reconciliation there could be found some personal bonds of some Minors with members of dominions (Azzone, Galeazzo and women of dynasties) that built sepulchral chapels in Franciscan Churches. However the relation is not exclusive: the Minors create relations also with cliques averse to Visconti, and these latter have relation also with other Orders. However the relation never ends and in the second half of the century Giangaleazzo will use the cooperation, also in the diplomatic field, of learned Minors that for this reason will be promoted to episcopacy.


Giovanni Morone (1509-1580), having become bishop of Modena at the age of twenty, started an early diplomatic career at the service of the Holy See. He was many times a nuncio in the Holy Roman Empire. On the occasion of the Imperial colloquium on religion at Regensburg of 1541 he was nuncio of the Emperor Ferdinand together with the papal legate Gasparo Contarini. He therefore had access to the complexity of the religious question and to its ecclesiastical and religious aspects. Such reconsidering and new vision of Morone occurred during the Imperial Diet and were mainly due to the influence of Gasparo Contarini, an eminent supporter of the religious renovation of 16th century Italy. The result was a deep friendship between them which lasted only a few months due to the death of Contarini (1542).
Fattori M.T., *Il papato in età moderna*, XXX, 135-152.
The time which goes from the papacy at Avignon until the 18th century has been object, since the study of Paolo Prodi on the Sovereign Pontiff, of an increasing number of monographs which focused on individual pontificates, specific events, the reuse of offices and government instruments and their evolution in the long term. Without offering the same systematic presentation of the most recent studies, the indication of some miscellaneous collections published in 2007 allow one trace the central moments and aspects present in historical research related to the papacy of the modern age. From this picture emerges the importance of the principate as an integral part of the papal system, initiator of some changes in the workings of the government, instrument for the creation of a consensus, origin of the political decisions of the Pope, counterbalance to the economic difficulties. Finally, the interdisciplinary and multifaceted approaches aim to keep together the prosopography of the curia and the history of the congregations and curial organisms, with the history of art, history of political thought and diplomatic history.

Joseph Klausner is the first Jewish historian who has ever written a critical biography of Jesus in Hebrew. His Jesus of Nazareth had a large echo in his age between Jews and, to a lesser extent, Christian community. The purpose of this article is to make a critical presentation of K’s Jesus and to present the historical background of the work. The aim is to clarify a change in the paradigm through which a Jew historian, besides active member of the Zionism movement and profoundly nationalist, looks at Jesus in a dithyrambic manner. For this reasons this work marks a turning point from which the Jew historians that study Jesus have to take position until now days.

The volume *L'eredità giuridica di san Pius X* is dedicated to the historiographic and canonistic deepening of the work of Sarto, above all in reference to the work of coding of the canonical right, an aspect of great importance in its papacy one and for the recent history of the Catholic Church. The note shortly examines the content of the tests of the volume and discusses the interpretative proposition made by editor and some authors about Pius X as great reformer. The note instead points out that its activity of reorganization and its “reforms” were in order to a comprehensive design on strengthening the institutions of the Church and restoring the society in a Christian way.

La Bella G., *Santa Sede e Cina nel Pontificato di Pius XII*, XXX, 193-206.
The article reconstructs Pius XII’s policy and the Holy See’s diplomatic activity aimed at reaching a concordat with the Government of the People’s Republic of China. The research is based on newly accessible archival material from the Archivio Segreto Vaticano.

In this new *Quaderno of CrSt* the relationship between Christians and pagans has been studied both by a new examination of ancient sources or by a reflection on the scholars’ opinions about this subject in the last half century. In particular, the book
The conflict between Paganism and Christianity in the fourth century was the main point of reference for evaluating what has changed in the perception of the Christianization of the Roman Empire: its collected conferences have been held at the Warburg Institute of London since 1958-1959, and have heavily influenced historical research since then. In comparison of this work, we decided to extend our analysis to the sixth century, since in our view the limits of the process extend beyond the end of the fourth century. Moreover, we tried to discuss more deeply the concept of “conflict”, as far as we now know that other strategies – different from violence, fights or destruction of temples – were adopted by Christians and pagans in order to live together during more than a century and half after the imposition of Christianity as the only religion of the Empire. The Introduction runs through the main questions discussed by the single contributions and dwells upon the subject of the resistance to Christianity of the “last pagan senators” of Rome, which, after the essay of H. Bloch in Momigliano’s book, is again the focus of historical interest.


The article begins by evoking the general circumstances in Britain and Europe of the 1950s which led to the emphasis placed in the title and by many contributors to the Warburg Lectures on the theme of “Conflict”. It questions, in the light of subsequent historiography, whether the theme of “Conflict” is of any value for the present study of the relations between Christians and pagans. The theme of a “Middle Ground”, a tertium quid, linked to the shared culture of a governing class, to which confessional differences were of secondary importance, may be more apposite. Finally, drawing on the example of religious changes in modern Brasil, it offers a sociological model as to the situations and regions where religious “conflict” might be expected and where not. It illustrates this by reference to the recent volume of Hahn and Emmel From Temple to Church, on the varying circumstances that accompanied changes from temples to Churches in different parts of the later empire.

Inglebert H., L’historiographie au IVe siècle entre païens et chrétiens: faux dialogue et vrai débat, XXX, 287-304.

In Arnaldo Momigliano’s articles, there is a clash between a fabulous erudition about ancient text and the use of historiographical items from the 19th century. The conclusion is that another history of late antique historiography and its christianization is necessary. Momigliano thought that during the 4th century CE, there wasn’t any conflict and no dialogue in the historiographic field: Christians created new patterns (ecclesiastic history, hagiography) when pagans continued to use theirs (classical history, imperial biographies). But with other definitions of what is historiography, the conclusion is that there was, in fact, a true debate between them. Against the religious interpretations of Roman history by Christians, pagans created a counter religious history, or, mainly, reasserted their traditional civic values, in which politics were more important than religion. So, the argument Christian versus pagan is not a sufficient way to understand the trend of late antique historiography, and we have to use more complex mental configurations, as a division clerical/civic/pagan.
This article discusses the use of polytheism (“paganism”) in fourth and fifth century Christian literature for creating and polarizing cognitive boundaries between Christian and non-Christian. The first example comes from the debate between Jerome and Vigilantius on the reverence paid to the relics of holy men. The second case discusses Maximus of Turin’s sermon on the celebration of *Kalendae Ianuariae* and *Saturnalia*.


The classicizing Greek Christian poetry of the 4th and 5th centuries AD was primarily intended to suit the language of the classical epic poetry to the biblical subjects, with the aim of building a Christian poetic language, exempted from accusation of being compromised with pagan culture. Such a project of absorption of classical poetry appears already in the 4th century in the poems of the Bodmer codex and reaches its full conclusion in the biblical epic (Nonnos of Panopolis; the Metaphrasis of the Psalms) and in the Homeric centos (Eudocia) of the middle of the 5th century AD. Through re-adapting the epic language the Christian poets programmatically looked for a dialogue with pagans: a form of cultural interaction aimed at showing the superiority of the themes of Christian poetry, with a language acceptable for the interlocutors. Christian poems, beyond our judgement of its value, intended to participate to a cultural and religious debate; there were neither abstract – least of all abstruse – literary exercises, nor simple scholastic experiments.


The starting point of this paper is A.A. Barb’s article ‘The Survival of Magic Arts’ in the Conflict between Paganism and Christianity. The paper explores the way in which scholarly approaches to Neoplatonic theurgy have changed over the past fifty years and what difference this makes to the study of late-antique religiosity more generally.


This paper deals with the standing and transformation of hero cult in Late Antiquity, aiming to summarize and discuss its main cultural, literary, political, and archaeological aspects. It starts considering the status of hero myth and cult within the Roman Empire, and its interfaces with early Christendom, and then advances to a brief analysis of the work *Heroikos*, by Flavius Philostratus, and its effects on hero cult traditions. In the last part, the fate of heroic myth and cult in the 4th century is focused, with particular attention to the figure of Herakles/Hercules, and its role in the Imperial semiology.


In partial disagreement with a recent contribution by Alan Cameron, the Author maintains that the testimony by Zosimus (IV, 36) concerning the refusal by the Christian emperor, Gratian, of a robe for his functions of pontifex maximus offered him by the pagan senators of Rome – an isolated testimony absent from all the other sources that have come down to us – is not a forgery, a misinterpreted antiquarian digression on the pontifices combined by Zosimus with a narrative text,
but rather a piece of authentic information (even though interpreted from a pagan point of view), probably already present in the more ample Histories by Eunapius that were epitomised by Zosimus and have been lost. Eunapius and Zosimus were among the few Greek-Byzantine historians still interested in the “providentialistic” aspects with which such events could be interpreted in a punitive meaning, as Maximus had Gratian killed at 25th August 383. Thus Gratian really refused the robe of pontifex maximus. However, for a long period the Christian Augusti continued to be pontifices above all because the practical implications associated with such a priesthood, albeit without renown and with a meaning that had become different from the traditional pagan one. The mutation can be seen in the new formula pontifex inclitus instead of pontifex maximus, and traces of it can be found at least as far as the sixth century A.D. Similarly, at least for the whole of the fourth century, the pagan consecratio inter divos was conserved: this consecratio had been conferred on the dead emperors by the Roman senate even when the Augusti had become Christian. All this, at a semantic level as well, is the sign of the progressive and often almost unnoticed christianization of the entire society.


Since the Modern Age at least, it is commonly believed that anti-pagan legislation, and especially that produced at the end of fourth century A.D., marked a turning point in the conversion of the Roman world. This was not the opinion of major ecclesiastical writers. As recently established, the level of knowledge shown by contemporaries was in general low and most of them forgot even to quote those laws, which scholars of the second half of twentieth-century had credited with the big reaction païenne of the last pagans of ancient world, and until a few years ago had been judged “the most significant documents in European History”. Therefore, also considering how difficult it was to rigorously enforce the law in the ancient world, today it has been assumed that Theodosius’ anti-pagan legislation was totally ineffective. Many of his constitutions were temporary measures, representing an immediate answer to a contingent situation; they must be seen not as a permanent principle of law, but merely a pragmatic policing solution. This contribution consider that Christian writers from the end of the fourth till the sixth century could have other reasons for neglecting imperial legislation, and traces clear references in contemporaneous homiletic and episcopal letters to anti-pagan laws as an effective mean of Christianization: for instance, reducing economical powers of pagan priests and the subsistence autonomy of temples (CTh 16, 10, 20); or opposing traditional cults in public and private spaces (CTh 16, 10, 12 and 13; 16, 10, 19), or even giving prestige and charisma (CTh 16, 2, 31) to bishops by letting them exercise lenitas toward the heretics and pagans who killed Christian people, and intercede with the authorities for not sentencing them to death.

Liverani P., I vescovi nell’edilizia pubblica, XXX, 411-422.

To understand the role of the bishop in the public buildings it is useful to compare profane and ecclesiastical building erected with public funds. In these cases the bishop intervenes in collaboration with the civil power according rules and procedures common to the imperial administration. His responsibility can cover various level: from the pure spiritual and moral, to the direction of the project or of the administrations of the funds. The choice depends from the various situations and
his help is particularly useful in case of emergency or when the civil administrative authority is too far. In few word his role is only of extraordinary replacement, even if it happens relatively often. He was pre-disposed to the assumption of similar duties not only by the general social and legal trend of the age, but in force of some of the specific functions he covered as administrator of his own community.

Lepelley C., *De la réaction païenne la sécularisation: le témoignage d’inscriptions municipales romano-africaines tardives*, XXX, 423-440.

From the pagan revival in the reign of Julian to the secularisation: the testimony of some Roman-African inscriptions. According to the testimony of twelve Latin inscriptions, this paper shows the disappearance of the pagan life in the Roman-African cities during the last third of the 4th century. Not Christianity but secularity, took the place of paganism in the municipal life, as Robert Markus proves it conclusively in his book «The End of Ancient Christianity».


By the mid-fourth century Antioch was already very strongly Christian. Julian’s attempt to revive the traditional religion met with resistance and failed. The civic religion was dead. In 387 bishop Flavian’s pleading with the emperor Theodosius after the Riot of the Statues to pardon Antioch is a very early example of a bishop acting as the representative of his city. In mid sixth century Malalas wrote an account of pre-history which reconciles pagan mythology and the Bible stories, not without humour. Later that century a number of pagans were prosecuted. Some of the accused though attending Church, probably had also from time to time really taken part in pagan rites, just in case the old gods might still do them some good. Such eclectic religiosity exists in Syria even today. For there are around two million and a half Alawites, whose sect, while allied to Shia Islam, teaches a theology derived from dualistic Gnosticism, which also includes element derived from Christianity.


Starting from a comparison between the invocations to Homer in Nonnus’ *Dionysiaca* and the one in Paul’s *Ecphrasis* (introducing the catalogue of marbles), the article proceed to the study of Homeric-style developed similes in Paul’s poem, revealing an architecture of its own, different from the church’s. The consistency of imagery makes Hagia Sophia symbolic of Christus’ body, both glorious and suffering, and of the universe.


The essays published in this volume by Prinzivalli, Lavenia, Valadier and Melloni are part of a project that is only partly complete. The project aims to respond to the problems created by the negative reception of the Church teachings on moral issues and moral theology. The reference to “natural law” is perceived as lacking in meaning; an open ethics has taken the place of prescriptive morality; absolute moral laws seem incapable of being theologically received. To people of good will, whether believers or not, the Church seems to show a merciless face and an always prohibiting stance.

Christian anthropology, which hinges on Christology, has developed through the intertwining of Judaic principles and Greek influence. The origin of evil and the importance of the body are two knotty problems that the various currents of Christian anthropology faced between the second and the fifth centuries, with consequences on the discipline of sexuality.


Sins against nature: what was the origin of this specific offence identified by the Church? This text addresses the question of the history of ‘sodomy’ and it shows how the early modern Inquisition tribunals tried to interpret this sin as a crime of heresy. The first Inquisition tribunals authorized to proceed against sodomy were those belonging to the circumscriptions of the kingdoms of Aragon, followed by those of Portugal. The Roman Inquisition under Paul IV initially followed similar lines, but eventually the Apostolic See decided to exclude sodomy from the offences for which the tribunals of Papal Inquisition were competent. The reason for this divergence between Roman and Iberian tribunals is to be sought in the importance of anti-Islamic stereotypes for Spain and Portugal, in questions linked to the discovery of the Americas and the presumed impiousness of the Indios, or in the political use of the accusation of sodomy in cases like those of Antonio Pérez. In Rome on the other hand, although a few proceedings for solicitation in confession were opened, the intention prevailed to safeguard the honour of the clergy who was often involved in cases of sodomy. By the end of the 17th century the question whether to include sodomy amongst the offences for which the Inquisition should be competent resurged, this time, however, on the basis of new medical discoveries and of new obsessions.


If Nietzsche was or still is misunderstood, it is without doubt because of the uniqueness of his moral approach, if one limits oneself to that area of reflection. The genealogical method that Nietzsche advocates does not suppose the unity of moral will as the philosophical and theological tradition has generally done. The will must be created and can be created in weakness or in nobility, but it is not always possible to characterise the moral nature of the act. Moreover, his appeal to the creating power of the human being has falsely induced the idea of a Prometheism which is in reality the opposite of Nietzsche’s view, as for him the infant remains the model reference for the artist, creator and inventor “an infinity of times”.


The article reviews three recent and important books which study the relation between science, the body and moral theology. Adriano Prosperi’s study recounts the story of an infanticide in 18th century Bologna. Claude Langlois examines the dispute in the moral theology manuals which deal with the question of birth control in 19th century France. Emmanuel Betta analyses sacred embryology and the relation between the progress in medicine and the doctrines of baptism and life. Such works offer a precious opportunity to understand the way in which the development of scientific knowledge has influenced the progressive transference of questions which were the domain of the Penitenzieria to the doctrinal level and to the Sant’Uffizio. These books offer new insights for the scholar who wants understand
the relation between new scientific discoveries, moral theology and body-related issues: the consequences on ecclesiology appear relevant and they are described in the conclusion.

Marone P., Lorenzo Martire e l’antico ministero del diaconato, XXX, 579-590.

The personal adventures of Lawrence, Proto-Deacon of the Roman Church, come down to us through an ancient tradition, already widely known by the fourth century. This tradition, accepted by the Church, is also to be found in the liturgical texts. The most notable events of Lawrence’s life are described particularly well in the Passio Polychromi of which we have three versions (dating from the fifth to the seventh centuries). It is a fact that this account of Lawrence contains elements of legend, although some of the information contained in the Passio were known to earlier writers such as St. Ambrose, which is clear from his De Officiis ministrorum (I,41,205-207; II,28,140-141).

Osculati R., Ludolfo di Sassonia: Sed heu! hocie mult... XXX, 591-634.

In the year 2006 an edition of 19th century of a very famous medieval work (Ludolph of Saxony’s Vita Jesu Christi e quattuor evangelis et scriptoribus orthodoxis concinnata) was published again. For the Chartusian monk, ex Dominican friar, the evangelical narration becomes a pragmatic and emotional summa theologiae. It avoids the metaphysical, logical and legal language of the modern scholarly thought. Every word and action of Jesus represents the new law of the Spirit, which gives freedom from the sin and conduces the realm of God. He is the very rule of his community, the book of the life, with his interior gift of the grace, which fulfills the justice of the rational philosophy and the aim of the mosaic law. But the modern Christianity of the 14th century, after the times of the original disciples and martyrs, after the fidelity of the old monks, is subject to the satanic tentations of the economical and political powers. The evangelical word becomes a continuous reprimand of a corrupted Christianity: shepherds are in reality insatiable wolves, Judas is the effective example of the ecclesiastic hierarchy, the public life of Church and state are open to every devil’s plot. But the monastic liturgy and the coherent life of many humble Christians proclaim every day the gospel’s grace and the possibility of redemption until the final judgement.

Cadili A., Il concilio di Basilea nella produzione storiografica degli ultimi vent’anni, XXX, 635-728.

This contribution examines the historiographic production on the Council of Basel following Johannes Helmrath’s monograph of 1987 which compared the diverse aspects of the council from the point of view of the existing bibliography and mapped out new paths of research. Since then studies have considerably amplified the prospective; if in Italy, and especially in France, the picture is not very vibrant, a great amount has been done in Germany where, after the contribution of Erich Meuthen, which defined the synodal process as one of the central events of fifteenth-century Europe, its cultural and political aspects have also been studied: both its relationship with different areas of Christianity (among them Heribert Müller for France) and the role of the Empire (Jürgen Miethke and others). This does not mean that historians’ interest in the ecclesiastical and ecclesiological aspects of the council has diminished, with the contributions of Ulrich Horst and Thomas Prügl, among others, and by Giuseppe Alberigo in Italy. In the Anglo-Saxon area, Brian Tierney’s
work was followed by the studies of Antony Black and Francis Oakley on the influence of Basel on political thought, while the American Cusanus Society provided important contributions coming from Thomas M. Izibicki, Morimichi Watanabe, Gerald Christianson and Christopher Bellitto. Joachim W. Stieber stands out for the breadth of his interests, having investigated, after the 1978 monograph on the Empire and the council and his studies on Cusanus, the position of Eugene IV, Felix V and the conciliar modus procedendi.


Here are examined the two propositions of the same utopia which the Jesuit F. Blas Valera directs one to the F. General Muzio Vitelleschi and the other one to the Natives in the recently discovered document *Exsul Immeritus* (1618) and are compared with the two proposals of a similar utopia which another document Nueva Coronica (1615) signed by the native Guaman Poma, directs one to the King and the other one to the Natives. It results that the four propositions belong to the same utopia and are by the same man: Author: the mestizo F. Jesuit Blas Valera which Exsul and other external documents testify that he was condemned to the silence of a juridical death (1597) because of his insistences for establishing an Inca-Christian reduction in the Provincia Peruviana in order to avoid the destruction of the Natives. Are here examined also the links among F. Blas Valera, Martin de Murua and Garcilaso de La Vega described in *Exsul* and the possibility is discussed that their work: *Historia del Origen* and *Comentarios Reales* are previous and failed attempts for presenting Valera's utopia before that one of the *Nueva Coronica*.

Losito G., *La preparazione del decreto Lamentabili e la sua immediata ricezione in Francia*, XXX, 792-836.

The essay builds upon the work already done (in particular by Claus Arnold) on the condemnation of Loisy’s work to the Index (December 1903) and the drafting of *Lamentabili* three and a half years later. The author examines the reactions that the decree brought about in France, from which the vast majority of “errors” condemned by the Holy Office allegedly came and from which the most important author of the decree came, Pie de Langogne OFMCap. The analysis of the reception of *Lamentabili* confirms that before the publication of the encyclical *Pascendi* (1907) the anti-Modernist reaction went under the scrutiny of Roman Curia officials like Alberto Lepidi, who was able to lessen the repressive character of *Lamentabili*. In French Catholicism there was a broad area embracing zealous anti-Modernists and more moderate anti-Modernists eager to defend the authority of Rome through the publication of a document – an idea accepted even by pioneering theologians like Lagrange, Blondel, and Mignot.

Coello De La Rosa A., *Diego Martínez (1543-1626)*, XXX, 837-858.

This essay draws upon the life and deeds of one of the “spiritual heroes” of the Society of Jesus in 16th century Peru, Diego Martínez SJ (1543-1626), through the Annual Letters, hagiographies, Serves of God’s catalogues and the unsuccessful process of beatification that was presented at the Sacred Congregation of Rites in 1634. He was a highly regarded missionary who worked on the main doctrines, missions and colleges in the Jesuit Province of Peru. At the end of his life the provincials and rectors of Lima promoted the process for his sanctification, thereby
he became a role model that the novices of Lima and elsewhere were urged to mirror.


This study examines Giuseppe Alberigo’s essays on the council Vatican II which were recently collected in the volume *Transizione epocale* (Bologna 2009). Alberigo’s main idea is that Vatican II represented an “event” whose significance goes beyond the decisions made and the texts approved: John XXIII’s decision for a “pastoral” council for aggiornamento repositioned the Catholic Church and its stance towards human history. The reconstruction of the many aspects of the history of Vatican II, of its preparation and its receptions speaks also about the present times of the Catholic Church. From this point of view the volume collects essays on Church history that intend to contribute to the renewal of the Church following the main ideas of Vatican II.


Giuseppe Alberigo’s studies on the Second Vatican Council are works of scholarship which have gone beyond the specific field of Church history. They have not only contributed to but lead to new perspectives and collaborations among scholars especially in the realm of interpretation. Among his works of special note is the monumental «History of the Second Vatican Council», which being a work undertaken by many scholars, needed to be guided by coherent principles. These are enunciated clearly in the first article reprinted in *Transizione Epocale*. Such coherence was itself guided by the council’s characteristic interest in dialogue.
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