

SOMMARIO

- Frederick Lauritzen, *Il primato del sinodo. Due trattati bizantini del decimo secolo sul canone 28 di Calcedonia* . . . Pag. 1

Two tenth century Byzantine treatises have opposite views on the interpretation of canon 28 of the Council of Chalcedon (451) which defines the primacy of the see of Constantinople. The historic context indicates that the interpretations of this canon concerns a matter of jurisdiction and depend on a question internal to the church of Constantinople.

- Bernward Schmidt, *Critica legittima ed efficace: Benedetto XIV, Sollicita ac provida e i significati della censura* . . . » 13

The constitution *Sollicita ac provida* promulgated by Benedict XIV in 1753 is the first official set of rules regarding the censorship of books by the Roman Curia. Moreover, the genesis of the text shows that its task was not only to adjust procedures, but also to set some rules for the drafting of the complaints. The constitution and the intentions of its drafting are related to the practices of the *Historia Literaria*, and especially to the academic critical works in scholarly journals.

- Gabriele Rigano, *Romanità, cattolicità e razzismo. La Santa Sede e La Difesa della razza* . . . » 45

The paper analyzes the ideological confrontation between the Catholic Church and fascism in Italy concerning the issues of «Roman character» and «catholicity» in light of the regime's official racist policies. The controversy over these two categories, which is central in the self-awareness of Catholicism and fascism, refers to two alternative visions and opposes the role of Rome in the history of humanity. The turning point of the racist regime exasperated and clarified the terms of a conflict that had expressed itself in a latent form since the Conciliation of 1929.

Saverio Carillo, *Costruire la chiesa. Raffaello Fagnoni: restauro e progetto del sacro. Alcuni echi della lezione di Schwarz in Italia: alle origini del Movimento di Metanoia* Pag. 89

In 1957, the then Dean of the Department of Architecture of Florence, Raphael Fagnoni, launched a debate on the design of sacred spaces that responded to the vision of Cardinal Giacomo Lercaro (Bologna) about innovations to practice, already in pre-council period, for liturgical places. The text by Fagnoni also showed the influence of Rudolf Schwarz, architect and student of Romano Guardini, and was a witness of the reception of Guardini in Italy.

Giorgio Agamben, *La povertà e il regno* » 117

Giorgio Agamben's lecture develops the subject of poverty from a philosophical point of view. This approach implies a reflection on poverty not only in relation to having or not having, but on the perspective of the being. After an analysis of an essay by Heidegger on poverty (1945) that Agamben finds unsatisfactory, the lecture moves on to Walter Benjamin's essay on justice (1916). Benjamin views the category of «justice» as a condition in which the world appears impossible to be appropriated/owned by anybody. Thus, the category of justice seems to come close to the idea of poverty. Being poor means to enter into a relationship with the world that leaves the world impossible to be appropriated/owned. Therefore this idea of poverty refers to the relationship with the Kingdom, to what cannot be appropriated by humankind and lies beyond the sphere of the juridical and economical realms. The church is not poor when it severs its relationship with the Kingdom.

Maria Teresa Fattori, *Il Paradigma tridentino e la sua transizione: nota di lettura* » 127

The essay presents and discusses the volume of Paolo Prodi, *Il Paradigma tridentino*, dedicated to the structures that characterize the Catholic Church in the years that the Council of Trent opened and compare it with other texts, in particular the volume that Gaetano Greco dedicated to Pope Benedict XIV (1740-1758). The essay compares the interpretative model offered by Prodi with the case of the reinterpretation of the teachings of Trent in the mid eighteenth century. The thought-provoking book by Prodi pays attention to the state of the debate on the Second Vatican Council and the shadows that the Tridentine tradition throws on the issue of the interpretation of Vatican II. What emerges from the works considered here allows the reader to identify the axes that dominate the «Tridentine paradigm» and measure the distance to the present, in which some elements of the past survive in the form of challenges.

José Luis Corzo, Federico Ruozzi, *Cronotassi degli scritti di don Milani (1928-1967)* Pag. 143

The two authors present the origins and the fundamental stages which led to the publication of this chronology. They publish for the first time a list, sorted in chronological order, of the entire *corpus* of don Lorenzo Milani's published and unpublished writings (articles, letters, books, recordings and other documentation) and therefore also the keys to its interpretation. Together with the references of the documents, the classification and the shelf mark of the original are given (as well as the bibliographical references in case of a published document). The archive has collected Milani's various documents so as to avoid their dispersion. This chronology is an important tool to understand the period from 1928 to 1967, in which Milani wrote intensely. It also guides the reader through the numerous but not always systematic publications of Milani's writings.

Massimo Faggioli, *In margine a recenti studi sul cattolicesimo americano* » 203

The brief essay focuses on the recent studies on Catholicism in the United States in the XIX and XX centuries, beginning with the recent volume by Mark Massa, *The American Catholic Revolution*. The essay moves to other recently published volumes, paying particular attention to the relationship between Catholicism, politics and American culture, the history of spirituality in America between pre-and post-Vatican II periods, and biographical essays on prominent personalities of the Catholic church in the United States.

RECENSIONI » 215

E.-W. Böckenförde, *Kirche und christlicher Glaube in den Herausforderungen der Zeit. Beiträge zur politisch-theologischen Verfassungsgeschichte 1957-2002. 2., erweiterte Auflage, fortgeführt bis 2006* (S. Häring), 215; M. Banner, *Christian Ethics. A brief history* (R.R. Barceló) 217; N. Bériou, B. Cascau, D. Rigaux (édd.), *Pratiques de l'Eucharistie dans les Églises d'Orient et d'Occident (Antiquité et Moyen Âge). Actes du séminaire tenu à Paris. Institut catholique 1997-2004* (E. Mazza) 219; E. Otto, *Altorientalische und biblische Rechtsgeschichte, Gesammelte Studien* (S. Paganini) 229; A. Fürst, *Die Liturgie der alten Kirche. Geschichte und Theologie* (F. Pieri) 234; C. Marksches, *Kaiserzeitliche christliche Theologie und ihre Institutionen. Prolegomena zu einer Geschichte der antiken christlichen Theologie* (M. Wallraff) 237; *Religion, Dynasty, and Early Christian Rome, 300-900*, edited by K. Cooper, J. Hillner (G. Marconi) 241; R. Cacitti, *Furiosa Turba. I fondamenti religiosi dell'eversione sociale, della dissidenza politica e della contestazione ecclesiale dei Circoncellioni d'Africa* (G. Bastianelli) 247; G. Nauroy, *Exégèse et création littéraire chez Ambroise de Milan. L'exemple du «De Joseph patriarcha»* (C. Lanéry) 250; P. Maraval, *Théodose le*

Grand (379-395). *Le pouvoir et la foi* (S. Margutti) 254; P. Pellegrini, *Militia Clericatus Monachici Ordines. Istituzioni ecclesiastiche e Società in Gregorio Magno* (G. Marconi) 258; K. Modzelewski, *L'Europa dei barbari. Le culture tribali di fronte alla cultura romano-cristiana* (M.T. Fattori) 264; K. Mitalaité, *Philosophie et théologie de l'image dans les «Libri Carolini»* (G. Candino) 268; *Paroles à Dieu de Grégoire de Narek*, introduction, traduction et notes par A. et J.-P. Mahé (A. Sirinian) 272; *Byzantine Theologians. The Systematization of their own doctrine and their perception of foreign doctrines*, edited by A. Rigo, P. Ermilov (F. Osti) 276; G. Dickson, *The Children's Crusade. Medieval History, Modern Mythistory* (L. Russo) 282; *Trattati d'amore cristiani del XII secolo*, a cura di F. Zambon (R. Saccenti) 285; F.P. Terlizzi, *La regalità sacra nel Medioevo? L'Anonimo Normanno e la Riforma romana (secc. XI-XII)* (N. D'Acunto) 287; C.R. Kraus, *Kleriker im späten Byzanz. Anagnosten, Hypodiakone, Diakone und Priester 1261-1453* (M.-H. Congourdeau) 290; S. Cavallotto, *Santi nella Riforma, da Erasmo a Lutero* (J.E. Ver-crussse) 294; C. Fantappiè, *Chiesa romana e modernità giuridica*, vol. I: *L'edificazione del sistema canonistico (1563-1903)* (A. Berto) 297; C. Partee, *The Theology of John Calvin* (M. Rubboli) 307; I. Jostock, *La censure négociée. Le contrôle du livre à Genève. 1560-1625* (P.-O. Léchot) 308; J.B. Vilar, F.V. Sánchez Gil, M.J. Vilar, *Catálogo de la biblioteca romana del cardenal Luis Belluga: transcripción, estudio y edición* (G.L. Betti) 314; *Lo Stato Marciano durante l'interdetto di Venezia, Atti del XXIX Convegno di studi storici, Rovigo, 3-4 novembre 2006*, a cura di G. Beozoni (G.L. Betti) 316; R. Danieluk, «*Œcuménisme*» au XIX^e siècle. *Jésuites russes et union des Églises d'après les Archives romaines de la Compagnie de Jésus* (L. Pettinaroli) 319; A. Scottà, *Papa Benedetto XV. La Chiesa, la Grande Guerra, la pace (1914-1922)* (A. Guasco) 321; P.D. Giovannoni, *La Pira e la civiltà cristiana tra fascismo e democrazia (1922-1944)* (S. Apruzzese) 325; *La sollecitudine ecclesiale di Pio XI alla luce delle nuove fonti archivistiche. Atti del convegno internazionale di studio, Città del Vaticano, 26-28 febbraio 2009* (A. Guasco) 330; G. La Pira, *Il sogno di un tempo nuovo. Lettere a Giovanni XXIII*, a cura di A. Riccardi e A. D'Angelo, postfazione di L.F. Capovilla (S. Apruzzese) 334; C. Antonelli, *Il dibattito su Maria nel Concilio Vaticano II. Percorso redazionale sulla base di nuovi documenti di archivio* (G.M. Roggio) 344; J.W. O'Malley, *What Happened at Vatican II* (M. Lamberigts) 348; T. Kelly, *The Transformation of American Catholicism. The Pittsburgh Laity and the Second Vatican Council, 1950-1972* (A. Santagata) 353.

SEGNALAZIONI Pag. 357

Die Konzilien Deutschlands und Reichstaliens 1023-1059, hrsg. von Detlev Jasper (A. Cadili) 357; H. Douteil, *Die «Concordantie Caritatis» des Ulrich von Lilienfeld, Edition des Codex Campiliensis 151 (um 1355)*, hrsg. von R. Suntrup, A. Angenendt und V. Honemann, I: *Einführungen, Text und Übersetzung*; II: *Verzeichnisse, Quellenapparat, Register, Farbtafeln der Bildseiten der Handschrift* (A. Cadili) 358; *Jesuiten aus Zentraleuropa in Portugiesisch- und Spanisch-Amerika. Ein bio-bibliographisches Handbuch mit einem Überblick über das auf-*

reuropäische Wirken der Gesellschaft Jesu in der frühen Neuzeit, hrsg. v. J. Meier (M.T. Fattori) 360; *L'Inquisizione in età moderna e il caso milanese. Atti delle giornate di studio 27-29 novembre 2008*, a cura di C. di Filippo Bareggi, G. Signorotto (M.T. Fattori) 360; *Dozenten und Graduierte der Theologischen Fakultät Würzburg (1402-2002)*, a cura di L.K. Walter (S. Marotta) 363.

LIBRI RICEVUTI..... » 365

Per le abbreviazioni si utilizza l'*Abkürzungsverzeichnis* della *Theologische Realenzyklopädie*, Berlin-New York ²1994.

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SOMMARIO

LA CHIESA E IL DENARO

Peter Brown, *«Treasure in heaven». The implications of an image* Pag. 377

This essay explores the wider social and imaginative implications, for the Christian churches of late antiquity, of the well-known sayings of Christ that His followers should place «treasure in heaven» by giving to the poor. It will examine the imaginative logic of the varying representations of the poor in Latin Christianity of the late antique period. It points out that the highly polarized representations of the poor produced by Christian discourse have been responsible for mistaken views of the social structure and economy of the late Roman Empire. The article concludes by suggesting the ways in which the language of «treasure in heaven», and related phrases taken from both the Old and the New Testaments, shaped attitudes to pious giving in the socially differentiated Christian communities of the fourth and fifth century West.

Ramon Teja, *La estrategia de la corrupción: «el oro de la iniquidad» de Cirilo de Alejandría en el concilio de Éfeso (431)*..... » 397

A rich documentation concerning the Council of Ephesus I (431) shows that Cyril of Alexandria, politically skilled and powerful, unscrupulously resorted to bribery before, during, and especially after the Council sessions. Senior officials of the Palace and of the family of Theodosius II were the main beneficiaries. Nestorius called it the «gold of iniquity», while Alexandrian sources friendly to Cyril use the euphemism *eulogiai*, in Latin *benedictiones*. The fact was already denounced by the ecclesiastical historians of the era and at the beginning of the modern historiography. Tillemont Lenain benevolently expressed this opinion: «St. Cyrille is holy, but we cannot say that all his actions were holy». In this article the author conducts the most comprehensive analysis of contemporary sources on the council and collects some of the most important and diverse interpretations of modern historians to conclude that «the gold of Cyril» played a role that was fundamental for the triumph of the ideas and interests of the Alexandrian bishop and for the condemnation and exile of the bishop of Constantinople, Nestorius.

Vincenzo Aiello, *Edilizia religiosa e finanziamento imperiale al tempo dei Costantinidi* Pag. 425

Although tradition has magnified the efforts of Constantine in the construction of churches, certainly in the early decades of the fourth century many churches were built thanks to the emperor's initiative and considerable financial resources were used. Indeed, looking at the evidence that makes explicit reference to the origin of the sums paid, the fact emerges that the emperor had drawn upon all of the resources available in the budget (general taxation, *sacrae largitiones*, *res privata*).

Rita Lizzi Testa, *La vendita delle cariche ecclesiastiche: interdizioni canoniche e provvedimenti legislativi dal IV al VI secolo* » 449

The studies on simony generally provide little space for the analysis of the phenomenon in the late ancient age when it began to develop so conspicuously. Therefore, this essay proposes a new examination of the available sources, by comparing the canonical prohibitions and legal measures passed against the sale of ecclesiastical offices in the IV-VI centuries BCE. The argument is based on the exegesis of a text that has not yet been taken into account in the study of simony: the Edict of the King of the Goths Athalaric (*Cass. Var. 9, 15*), which was issued at the end of the year 533 to remedy the difficult situation that developed after the death of pope Boniface and before the election of John II. Completed by Cassiodorus, when he became praetorian prefect of Italy, the document takes account of legislative and canonical output hitherto produced against the ecclesiastical milieu. It also contains a handy, original, and operative model for cases in which it is necessary to appeal to the king when the election of the bishop is contested. This document shows the method, the sums of money, and the people that several candidates should send to the king's court in order to resolve the competition by avoiding a schism.

Lucia Travaini, *Il lato buono delle monete: devozione, miracoli e reliquie monetali* » 475

The essay concerns the ritual uses of coins in medieval and early modern Italy. The essay investigates this topic through an examination of the three following areas: coins as tokens of memory, offered in graves and in the foundations of buildings, or offered by pilgrims at the sacred shrine at the end of their journey; coins as relics of miracles; coins whose iconography was misinterpreted and read with the eyes of devotion.

Andrea Tilatti, *Il denaro e i preti. Qualche riflessione per i secoli bassomedioevali* Pag. 493

This article discusses the problem of the secular clergy's use and opinion of cash at various hierarchical levels between the twelfth and fifteenth centuries. The reading of a handful of diverse archival sources suggests the impression of a habitual operation necessary to the life of individuals and institutions, which created scandals only in the case of degeneration and exasperation.

Roberto Lambertini, *Povert  volontaria ed «economia mendicante» nel basso Medioevo. Osservazioni sui risultati di recenti indagini*. » 519

This article attempts to synthesize the state of research on the finances of the mendicant orders in the Middle Ages, substantiated by examples from the records of the Friars Minor of Bologna (1292). Scholars agree on the dominant role of the revenue associated with the religious care of the dead: tombs, bequests, offers for the soul, etc. The «beggars' economy» is characterized by the choice of a greater uncertainty of revenues in comparison with the traditional use of land assets.

Klaus Ganzer, *Die Zahlungen f r p pstliche Benefizien-Verleihungen im sp teren Mittelalter* » 541

During the high and late Middle Ages, the Roman papacy created an extensive system of financial contributions. These included Pope tithes, services, and *annates*. Against these cash benefits criticism grew at the Councils of Constance and Basel, but also in the «grievances» of the German Church. The French intended to have the issue of the *annates* dealt with at the Council of Trent when they sent a delegation led by Cardinal Charles de Guise to the council in the fall of 1562. This triggered anxiety and fear in the Roman Curia, therefore, some, like Antonio da Massa Galese, Tommaso Campeggio and Guglielmo Sirleto, prepared reports aimed at justifying the payment of the *annates*. The diplomatic efforts of the Curia, however, succeeded in averting the treatment of issue of the *annates* at the council. It remained just a challenge against the Roman Curia.

Vincenzo Lavenia, *Avidi inquisitori? Tribunali della fede e denaro tra Medioevo ed et  moderna* » 557

Money and the accusation of greed have influenced the history and representations of heretics and their judges. This essay reconstructs the reasons and mechanisms for the enforcement of fines imposed for offenses against faith, and traces the history of the finances of the Inquisition in the Middle Ages onwards, including a comparison of the economic story of the three centralized Inquisitions (Spanish, Portuguese

and Roman). Finally, the article takes a look at the relationship between the punishment for seizure of property and anti-Judaism, between reality and the black image of the tribunals of Roman Catholic faith.

Karl Hausberger, *Die aus der Säkularisation von 1803 resultierenden Staatsleistungen an die katholische Kirche in Deutschland unter besonderer Berücksichtigung Bayerns* Pag. 595

The essay begins with the recent political debate in Germany on state contributions to churches, and differentiates between the concept of «government grants» (*Staatsleistungen*) and «subsidies» (*Subventionen*) by examining the history of these contributions from Napoleon's «secularization» of the Holy Roman Empire in 1803. Bavaria became a special case because of the Concordat of 1817 that shaped the relationship between the Catholic Church and the State in a particular way that lasted even after the end of the monarchy in 1918, thanks to the Bavarian Concordat of 1924 and then *Reichskonkordat* of 1933 between the Catholic Church and the Nazi regime, later confirmed by the *Grundgesetz* of the Federal Republic of Germany in 1949. The author points out that the criticism of the government's contribution to the Catholic Church was already strong in the nineteenth century and especially during the *Kulturkampf*, but since the 1970s the debate has taken on a new ideological content that emphasizes the need for a separation between church and state but is completely silent on the contribution of the church in society.

Carlo Maria Fiorentino, *La soppressione delle corporazioni religiose a Roma (1873) e i suoi risvolti sociali ed economici* » 619

The policy concerning the relationship between Church and State inaugurated in Rome after the breach of Porta Pia in 1870, in particular the suppression of convents, led to a worsening of living conditions for the members of religious orders. The situation was dramatic, albeit tempered by the attitude of the Italian authorities to tolerate some of the religious' ploy designed to save part of their movable and immovable assets and their own institutions that experienced a revival in the course of two decades.

Maurizio Pregrari, *La Banca romana: protagonisti e retroscena* » 641

The liquidation of the Banca Romana took place in a very hot political climate due to the financial-banking crisis and the collapse of two major banks, Banca Generale and Credito Mobiliare. Three issues are important to consider in this situation: the political and financial profiteering strongly perceived by contemporaries; the analysis of the same formation of the Roman Bank/Bank of the Papal States and the need for ma-

major changes after 1870; the negotiations that led to the liquidation and to the trial brought by the shareholders against the Banca d'Italia – a trial that saw Ernesto Pacelli as one of its main characters.

Jean-Pierre Moisset, *Aspects des finances diocésaines en France au XX^e siècle* Pag. 675

The historiography is discreet on the finances of French dioceses in the twentieth century, and in this article I offer the reader partial results and paths for future research. It appears that the end of public funding for the French dioceses in 1905 was decided fairly well until the end of the 1960s, at least in some dioceses. In contrast, the 1970s saw a financial crisis that the updating of financial methods (the publication of accounts, etc.) has not been able to analyze.

Philippe Denis, *Economic activity and money exchanges in the African Independent Churches of South Africa* » 715

This study examines how African independent churches (AICs) in South Africa have been addressing money issues since the start of the movement in the mid 1880s. If the AICs do not bring instant fortune to their members, they enhance their quality of life by encouraging them to find work, usually in the informal sector, and by offering various forms of mutual assistance. Through ritual offerings they regain control – symbolically – over money, a commodity which tends to dominate their lives in a consumerist society.

SEGNALAZIONI » 733

La cruz de maíz. Política, religión e identidad en México: entre la crisis colonial y la crisis de la modernidad. M.I. Campos Goenaga. M. De Giuseppe (S. Scatena) 733; *The Council Notes of Edvard Schillebeeckx, 1962-1963*. Critically annotated bilingual edition by K. Schelkens (S. Scatena) 734.

LIBRI RICEVUTI » 738

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SOMMARIO

Pier Cesare Bori. In memoriam Pag. VII

Amanda M.D. Bledsoe, *The Identity of the «Mad King» of Daniel 4 in Light of Ancient Near Eastern Sources* 743

In this paper, I look to the Ancient Near Eastern cuneiform sources as evidence in confirmation that the «Mad King» of Daniel 4 is historically based on the figure of Nabonidus, rather than the biblical Nebuchadnezzar. I examine these sources documenting Nabonidus's preoccupation with dreams, devotion to the moon god, Sin, and his substantial desert sojourn, as mirroring the events of Daniel 4. Finally, I offer some speculation as to why this Nabonidus tradition was attributed to King Nebuchadnezzar in the biblical narrative.

Andreï Mitrofanoff, *Anselme de Lucques et la Collection Quesnelliana* » 759

The article discusses the relationship between the canonical collection attributed to Anselm of Lucca (1036-1086) and the Collection Quesnelliana. The author considers the manuscript tradition of the Collection Quesnelliana and affirms the theory of the Roman origin of the document. Based on the Arras Manuscript 644, Einsiedeln 191, Paris BNF 1454, the author examines two fragments of the Quesnelliana inserted in the canonical collection of Anselm. On the basis of the comparison of the texts of the Quesnelliana with the text of the Collection of Anselm (Vat. Lat. Barberini 535), the author denies the existence of a relationship between them.

Christopher M. Bellitto, *A Plea for Peace: Nicolas de Clamanges and Late Medieval Disorder* » 775

This essay explores three aspects of the humanist and reformer Nicolas de Clamanges' late medieval writings on peace: a fundamental element of inner spiritual peace, how spiritual peace related to institutional peace within church and society, and how peace was related to justice. We find that for Clamanges, unlike for Jean Gerson and Christine de Pizan, peace is precursor to reform and not its product; we further identify a synergy among Clamanges' writings on reform, justice, and peace.

- Giorgio Dell'Oro, *La grande riforma di Cristina di Borbone (1631-1663). Il conflitto per il controllo dei benefici ecclesiastici* Pag. 795

Cristina of Bourbon, represented by mainstream historiography in a partial and often superficial way, was actually the ruler with a crucial role in the transformation of the Duchy of Savoy in the modern age, as she opened the door to a new way of conceiving the relationship between Church and State and between the sovereign and public institutions. Her reforms, although not continued by her immediate successors, were fundamental for the age of Vittorio Amedeo II, who largely retrieved and expanded them.

- Alberto Guasco, «*La parte dei cattolici nelle presenti lotte*». *La Santa Sede, la crisi Matteotti e l'alleanza popolari-socialisti* » 845

The article reconstructs the position of the Holy See before the murder of Giacomo Matteotti in 1924, a position that expressed condemnation from a purely moral standpoint. For the diplomacy of the Vatican, the refusal to draw any political conclusion from the murder of the socialist deputy and the political rescue of Mussolini were necessary to prevent the seizure of power by the socialists (in collaboration with Catholics of the Partito popolare) or by the radical fascists, thus saving the country from the anarchy of civil war.

- Étienne Fouilloux, *Réformer la Curie romaine?* » 875

Two documents found in the archives of Cardinal Tisserant evoke, in the early months of 1944, the revision of the Lateran Treaty and the reform of the Roman Curia: a memo of the Brazilian ambassador to the Holy See, Hildebrando Accioly, and the response to this memo of Cardinal Tisserant.

- Mauro Velati, «*La storia tutto vela e tutto svela*». *Giovanni XXIII e l'unità d'Italia* » 891

On the basis of unpublished, archival sources, the article highlights a little known aspect of the teachings of Pope John XXIII. On the occasion of the centenary of the unification of Italy in 1961, Roncalli took the occasion of a visit to the Prime Minister of Italy, Amintore Fanfani, to say a word of recognition for the unification of Italy, against the advice of some in his entourage in the Roman Curia. It was customary for the Pope to give a speech on the subject in February, during the celebration of the «Conciliazione» of 1929. The archival source shows the first draft of the pope's speech and its later variants, showing in all its richness the primitive intuition of the pope. The article also reconstructs the broader terms of the personal relationship between Pope John XXIII and Amintore Fanfani, two key figures behind that political season in Italy called «the age of center-left».

NOTE

- Jean-Pierre Jossua, *Le christianisme de Dostoïevski: une question disputée*. Pag. 927

Here the author disputes the issue of the Christian faith of Dostoevsky. The author separates the views expressed by the characters of the novels – which are analyzed here one after the other – and the faith of the novelist himself, which the author analyzes in the second part of the biography, on his correspondence and in the *A Writer's Diary*. Curiously, the faith in God of Dostoevsky's characters remains unresolved. There is no doubt about Dostoevsky's ethical and political-religious Christianity nor about his devotion to Christ, but his personal faith is much more difficult to perceive.

- Fabio Milana, *Alla prova del Libero Spirito. Ricordo di Romana Guarnieri*. » 957

Romana Guarnieri (1913-2004) was the author of fundamental research on the Movement of the Free Spirit at the dawn of the modern age. The article explains the characteristics of her work, through comparisons with other classic contributions on the subject (Grundmann and Cohn in particular) and remembers the teaching of the mentor of Romana Guarnieri, Don Giuseppe De Luca. The central role of the Movement of the Free Spirit is thus evident in the intellectual origins of modern nihilism.

NOTIZIE DELL'ISTITUTO

- Mara Dissegna, *«The Roman Catholic Church and the Holocaust». A workshop of the Holocaust Memorial Museum in Washington, D.C. and the Fondazione per le scienze religiose in Bologna*. » 975

- RECENSIONI. » 979

La Bible en ses traditions. Définitions suivies de Douze études (J.L. Ska) 979; C.D. Bergmann, *Childbirth as a Metaphor for Crisis* (A. Gianto) 984; B. Scheuer, *The Return of YHWH* (A. Gianto) 985; G. Gacta, *Il Gesù moderno* (G. Forni Rosa) 986; F. Chapot, *«Virtus veritatis»: langage et vérité dans l'oeuvre de Tertullien* (G. Bastianelli) 990; *L'édition critique des oeuvres d'Isidore de Séville* (S. Sacchi) 994; A. Bisogno, *Il metodo carolingio* (R. Savigni) 999; M. Benedetti, *Inquisitori lombardi del Duecento* (A. Cadili) 1004; F. Alfieri, *Nella camera degli sposi. Tomás Sánchez, il matrimonio, la sessualità (secoli XVI-XVII)* (L. Pozzi) 1009; P. Broggio, *La teologia e la politica* (F. Motta) 1012; G. Romeo, *Amori*

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