

SOMMARIO

Silvia Scatena, *1962-2012: la storia dopo la Storia? Contributi e prospettive degli studi sul Vaticano II dieci anni dopo la Storia del concilio*

Pag. 1

The introduction of this special issue presents the aims of the international seminar held in Modena on February 23-25, 2012 by the Fondazione per le scienze religiose of Bologna and the Dipartimento di educazione e scienze umane, University of Modena and Reggio Emilia, during the 50th anniversary of the Second Vatican Council, entitled *Vatican II, 1962-2012. The history after the «History»?* Here we publish several of the papers presented at the conference that take a look at the most recent historiography on Vatican II, the publication of new sources, and the investigation of specific events and certain actors of the council. This issue presents the main contributions as well as a few elements of the final debate of the seminar, which was devoted to an assessment of the studies on Vatican II published after the *History of Vatican II* edited by Giuseppe Alberigo, and then provides insight about future research perspectives.

Massimo Faggioli, *Tendenze in atto nel dibattito sul Vaticano II (2002-2012)*

» 15

This paper focuses on the debate on Vatican II in these last ten years (2002-2012), as it was presented in the four bibliographical bulletins published by «Cristianesimo nella storia» since 2002 (in the issues of 2002, 2005, 2008, 2011). The historiographical and theological debate on Vatican II has maintained the fundamental consensus expressed by the scholarly debate on the council worldwide, but in ecclesiastical jargon, and in the language of the episcopal curias and of the Roman Curia the discourse on Vatican II has become increasingly focused on a vilifying interpretation of the council (in liturgical and ecclesiological issues especially), purposefully reacting against the theological debate, and relying more and more on the support of the ultra-conservative fringes of world Catholicism. Clearly the shift produced by the election of Benedict XVI in April 2005 is now a full-blown attempt to reinterpret Vatican II according to a domesticated «hermeneutic of continuity». Now we have moved beyond the polemics «letter vs. spirit», «documents vs. event»: the very letter and documents of the council are now the subjects of a reductionist reinterpretation – in Rome as well as in the periphery of world Catholicism. In order to understand the theological reception of Vatican II it is imperative to develop, among other things: 1) a study of the «official interpretation» of the council *in the context of the*

decisions made by magisterial authorities in the Church, and 2) a deeper understanding of the ecclesial reception (or lack of reception) of the historiographical work on Vatican II.

Piero Doria, *L'Archivio del Concilio Vaticano II: inventario e nuove proposte di ricerca*.....

Pag. 29

This article reconstructs the stages that, after the end of the Second Vatican Council, led to the collection in one place of all the documents produced by the Council from 1959 to 1965 and the establishment, strongly desired by Pope Paul VI, of the Archives of the Vatican Council II in 1967. It narrates the history of the phases of the transfer of the Archive of the Council, after the publication of the *Acta Synodalia*, in the Vatican Secret Archives, where archivists are working on the inventory and the study of the important archives and at the same time how to give complete access to the sources to scholars. The article explains the reasons which led the prefect of the Vatican Secret Archives to decide on the type of inventory and documentation of the sources, including some of the internal contradictions of the system. In conclusion the article identifies and presents new research proposals from the still unpublished documents preserved in the Second Vatican Council.

José Oscar Beozzo, *Intervenções episcopais desaparecidas dos Acta Synodalia do Vaticano II: a ordenação presbiteral de homens casados e o celibato eclesiástico*.....

» 41

With the letter of Paul VI to Cardinal Tisserant of October 10, 1965, which withdrew from Vatican II the discussion about priestly celibacy, the interventions of the council fathers on the schema *De vita et ministerio presbyterorum*, already given to the secretary of the council, were not published in the *Acta Synodalia* but collected in folder number 529 of the Archive of Vatican II, now in the «Vatican Secret Archives». In fact, Paul VI, after strengthening his personal commitment to keep in the Latin Church the tradition of priestly celibacy, had also invited the council fathers to send him their opinions and suggestions on the subject. The result is a wealth of material (210 pages) of documents, memoranda, studies, and letters from patriarchs, cardinals, bishops, theologians, priests, lay men and women and even a Lutheran catechist. This wealth of material recalls the different traditions between the Eastern Catholic Churches with a married clergy and Latin with the celibate clergy, the distinction between vocation to ministry and charism of celibacy, as well as between divine mandate to evangelize and ecclesiastical law of celibacy. Last but not least, the rights of communities that must tolerate no announcement of the Word of God and the Eucharistic celebration because of the shortage of priests justify the request to ordain married *viri probati*. This was particularly the case for the Brazilian bishop of Lins, whose intervention, published in the newspaper «Le Monde» and then taken up by the international press, did not fail to generate an intense discussion outside the aula of St. Peter.

Franz Xaver Bischof, *On the state of German-speaking research on Vatican II*

Pag. 57

This article gives insight into current historical research about the Second Vatican Council in German-speaking countries. It reviews selected publications of sources as well as publications about the history of the council and its implementation (commentaries, monographs, autobiographical descriptions, articles, special studies). It shows the bandwidth of research about the council and names desiderata for research to come.

Joachim Schmiedl, *Die deutschen Bischöfe während des Konzils. Wie das Zweite Vatikanum die deutsche katholische Kirche veränderte*

» 69

How did the acceptance of the Second Vatican Council change the Church in the Federal Republic of Germany? This article examines the impact of the decisions of the Second Vatican Council from that time until the Würzburg Synod. This analysis is based on a statistical and a content study of the interventions made by the German Bishops at the Council, as well as an analysis of the pastoral letters of the German bishops that addressed the implementation of the decisions of Vatican II. The ecclesiological constitutions *Lumen gentium* and *Gaudium et spes* and, in particular, the liturgical reform, emerge as highly important. The former, because the bishops' call for the responsibility for the world and for the co-operation of all for a renewed Church which was based on their renewed image of the Church as the people of God, and, the latter, since it was here where the conciliar process was quickly and obviously implemented.

Giovanni Turbanti, *I vescovi italiani alla prova del concilio*

» 93

The article studies the participation of the Italian bishops at the Second Vatican Council through the diaries of some council fathers. Through these sources it is possible to take a look especially at those bishops who had a minor role in the council, did not participate in the work of the commission, did not take speak in the aula, and submitted only a few observations in writing. It is this «gray area», in particular the Italian episcopate, that although not very visible, has played an important role in voting the documents and then in the reception of the Council. The study focuses on a few moments: in particular the activism of the Italian Bishops Conference at the beginning of the council, the uproar caused by the decision of Pope John XXIII to withdraw the scheme on Revelation, the straw vote on collegiality. The sources testify to the slow and painful change in the positions of the Italian bishops during the four periods of the Vatican II.

Angelo Lameri, *L'esordio dei lavori della «Pontificia Commissione de Sacra Liturgia praeparatoria Concilii Vaticani II»*

» 131

This article aims to consider the first phase of the work of the preparatory commission «De Sacra Liturgia» of the Second Vatican Council. Specific

attention is paid to the initial two meetings on November 12 and 15, 1960. In particular, the article focuses on the *Quaestiones*, which will constitute the outline of the future liturgical constitution of the Council, with specific attention to the working methods of the Commission characterized in the discussion by *latissima libertas*. The article is concluded with the addition of some unpublished original texts of the preparatory commission.

Federico Ruozzi, *La «voce» del concilio. Il fuorionda del 13 ottobre 1962 nelle fonti audio del Vaticano II* Pag. 161

This paper deals with the audio sources of the second Vatican Council. This typology of conciliar documents has been scarcely studied by scholars, although relevant for the comprehension of the Council. Thanks to Philips technology and to the Vatican Radio, all the discussions of the general congregations were recorded, now digitalized and kept in the Vatican Secret Archives. A historical overview on the acoustic problems, on the stenographical methods, on the reports of the different sessions and on the simultaneous translations, accompanied by a comparison with the previous Council, will be provided. In particular, this study will examine the audio sources of the first general congregation (13th October 1962) since, during those particular conciliar works, the microphones of the presidential table were always on, catching the cardinals' comments. The author reconstructs that session and offers a synopsis of the differences between the official *Acta* and the transcriptions of the interventions with a corollary of the cardinals' impressions caught by the sound recorders, thus showing the knowledge richness added by this source to the traditional ones. Actually, it can shed light on decisive passages of the Council.

Gilles Routhier, *Le rôle joué par les periti Canadiens à Vatican II* » 201

At the opening of the council, the number of Canadian *periti* was negligible, and their influence, except for Gregory Baum, was limited. Also, it was only gradually during the Council that the Canadian bishops could rely on a team of qualified *periti*. Some bishops were surrounded by *periti* who took active part in the work of committees. This is the case of Cardinal Léger, who appealed to Pierre Lafortune and André Naud, and Bishop Roy, who surrounded himself with Bernard Lambert and a layman, Charles de Koninck. The Canadian bishops assembled a team of theologians that could assist them in the study of *schemas*. One figure stands out in this group, Jean-Marie Tillard. Several bishops made calls to private *periti* who were able to accompany them in Rome during the sessions of the Council.

Étienne Fouilloux, *Le cardinal Eugène Tisserant à Vatican II* » 237

Cardinal Eugène Tisserant, Dean of the Sacred College since 1951, was in favor of reform, particularly exegetical and liturgical, within the Catholic

Church. Yet he was cautious about the subject at the Second Vatican Council, although he supported the majority of fathers in some decisive episodes in 1962-1963. Tisserant suffered the procedural burdens of Vatican II, while welcoming the final of the reforms decided by the council.

Loïc Figoureux, *Henri de Lubac et le concile Vatican II, espoirs et inquiétudes d'un théologien* Pag. 249

Henri de Lubac (1896-1991), a Jesuit, worked hard in the pre-conciliar theological ferment, but he also had to endure the rigors of his order, the Jesuits. His appointment as consultant to the Preparatory Theological Commission therefore surprised the council. In Rome, he was soon upset by the dominant mindset skewing the presentation of Christianity and his influence could be very marginal. However, in 1962, a reversal of situation was evident: an *aggiornamento* was running, and de Lubac was one of its symbols, although his direct influence remained very low, mainly because of the trauma of sanctions he had suffered under Pius XII and the difficulty with working in an assembly. Hopes gave way quickly to concerns, particularly concerning the interpretation of Vatican II. However, for de Lubac the cornerstones of the Council remain *Lumen gentium* and *Dei Verbum*, and his trust in Paul VI.

Michael Quisinsky, *The ecumenical dynamic of Vatican II – Lukas Vischer between Geneva and Rome* » 273

The action and reflection of Lukas Vischer, observer of the WCC at Vatican II, exemplifies in a particular instructive way the ecumenical dynamic of the Council. Perceiving very soon the ecumenical impact of the opening speech of John XXIII, Vischer reflected on the togetherness of continuity and discontinuity. An important actor of the World Conference of Faith and Order in Montreal 1963, Vischer's theological and practical involvement in both Vatican II and Montreal shows the ecumenical interference of issues and solutions of the problems discussed by both assemblies. Thus, Vischer also contributed to the question of which kind of dialogue can be established between Rome and Geneva. The interference of Vatican II and Montreal also shows that the fundamental question underlying the different ecumenical topics is the notion of faith in history. In a final point, the shift from the Council to its reception and hermeneutics is analyzed with respect to Vischer's involvement in the redaction and interpretation of *Gaudium et spes*. Some concluding remarks reflect on the reception of Vatican II as ecumenical challenge.

Silvia Scatena, *Anni di concilio a Taizé* » 315

This article aims to focus on the meaning that Vatican II had for Taizé, a community already mature and large (just under seventy members in 1965), which follows the development of Vatican II through the eyes and the conciliar experience of its prior and founder. For the evolution of Taizé, the conciliar experience of Schutz and Thurian is in fact deci-

sive: the enthusiasm of the beginning; the «discovery» of the unexpected Catholicity of Taizé; the grief following the death of John XXIII; the hopes of an imminent ecumenical unity launched by Patriarch Athenagoras and John XXIII thanks to the «dynamics of patience» of the end of 1963, when the founder of Taizé begins to grasp a phase of «peaceful coexistence». From the «dynamics of patience» there is a transition to the «provisional age» of 1965, when the satisfaction with the results of ecumenical dialogue is paralleled by the fear that the «parallélismes confessionnels» and an indefinitely postponed dialogue will de facto postpone the ecumenical unity and Eucharistic communion. From here we see an early expansion of the horizons of Taizé, a community that begins to expand in the years of the council – especially in Latin America – and shows signs of more demanding requirements in the attempt to make of Taizé a small «monastic citadel» where prayer and dialogue are shared in a small Orthodox and Franciscan fraternity.

Matteo Mennini, *Paul Gauthier e la povertà della chiesa durante il Vaticano II. La faticosa ricerca di un consenso* Pag. 391

During Vatican II, the group of the Collegio Belga, interested in exploring the theme of poverty in the church, adopted, especially during the intersessions, a strategy for communication and connection that was coordinated by the French priest Paul Gauthier. Based on the analysis of those strategies we can fully understand the experience of the group and the scope of the debate on poverty. This paper offers an overview of new useful sources to reconstruct the extent of the network of contacts beyond the end of the council until the early 1970s.

Round Table

Vatican II, 1962-2012. The history after the History?... » 423

Interventions of Bernard Ardura (423); John W. O'Malley, s.j. (427); Giuseppe Ruggieri (429); Norman Tanner (433); Mathijs Lamberigts (437); Peter Hünemann (442); Étienne Fouilloux (444); Joseph Famerée (446); Christoph Theobald (449); Alberto Melloni (453).

LIBRI RICEVUTI..... » 461

Per le abbreviazioni si utilizza l'*Abkürzungsverzeichnis* della *Theologische Realenzyklopädie*, Berlin-New York 1994².

Sommario e indice degli articoli vengono pubblicati in *Historical Abstracts*.

SOMMARIO

- Jonathan Knight, *The Christology of the Ascension of Isaiah some further thoughts* Pag. 465

The influence of Jewish angelology on developing Christology has sometimes been challenged, even though a number of important studies have appeared in this area. The *Ascension of Isaiah* is an important early apocalypse where this influence is particularly evident. This article examines the case for supposing that this text embodies an 'angelomorphic Christology', relating this investigation to wider first century Christology. The conclusion is that we have here a unique text where the early Christian myth of salvation finds its fullest expression in first century literature. The authors reworked a number of apocalyptic motifs to describe the seer's vision of the three divine beings in the context of an early Christian merkabah mysticism which would exercise an important influence on later literature.

- Frances Andrews, *Le voci della Legenda beati fratris Venturini: tra santità e condanna* » 507

This paper analyses and compares key aspects of the different accounts of a Dominican friar, Venturino da Bergamo (d. 1346), as presented in the anonymous *Legenda beati fratris Venturini*, a remarkable text, composed in and after 1347 by one or more Dominicans in Bologna, which contains the inquisition to which Venturino was subject in Avignon following the mass pilgrimage he had led to Rome in 1335.

- Marco La Loggia, *Le carne Tomás de Jesús. Un protagonista du premier XVII^e siècle romain* » 543

Tomás de Jesús is not only a key figure of the Reformation in Spain during the time of Teresa of Avila, but also a protagonist of the movement of the missionary expansion of Christianity that characterized Europe after the fracture in the religious landscape and the consequent loss of unity in the Catholic world. In the contemporary historiography dedicated to the history of missions in modern times, the Discalced Carmelites are hardly a subject of study for researchers.

Nevertheless, the deepening of the missionary literature of Carmel and its protagonists, who are virtually unknown outside the borders of the order, is necessary in order to better understand so-called «modern» Christianity. The reconstruction of the relations between the papacy and the new congregation of Teresa of Avila may also contribute to the reconstruction of the history of the birth of the Roman institution of Propaganda Fide.

NOTE

Sandro G. Franchini, *Il patriarca Roncalli e il suo cancelliere don Sergio Sambin* Pag. 573

The relationship between the Patriarch of Venice, Cardinal Angelo Giuseppe Roncalli, and his chancellor Don Sergio Sambin, who met together almost daily in the busy pace of the Curia of Venice, is documented by few letters and official documents and various references in the pages of Roncalli's *Agende*. With these sources we are able to reconstruct his pastoral style as well as recognize certain personality traits of the patriarch in the five years he spent in Venice, which were only apparent to his closest collaborators and for this reason are especially important.

Federico Ruozi, *La chiesa a concilio. Uomini e problemi. L'officina bolognese e la Rai-Tv (novembre-dicembre 1962)* » 611

During the years of the Second Vatican Council, the young researchers of the Centro di Documentazione were actively involved in supporting and helping card. Lercaro and his personal expert Dossetti, who founded and promoted the «officina bolognese», their fertile workgroup based in Bologna. Among their many activities, they made a TV program during the first session of the Council entitled *La chiesa a concilio. Uomini e problemi* [*The Church at the Council. Its men and its problems*], whose four episodes analyzed many thorny issues at stake at that moment in St. Peter. Thus, from the 10th of November to the 22nd of December 1962, Giuseppe Alberigo, Paolo Prodi and Boris Ulianich arrived on the Secondo Programma (the second national channel of the Italian TV) with the idea that the success of the council public depended also on good information, and subsequently on a very good reception on the part of the public. In this paper, the transcriptions of those episodes are examined because, in addition to the scholars, the Council Fathers, the Italian and international theologians who were invited to participate through comments and interviews, they offer an interesting and in progress point of view on those early works of the Council.

NOTIZIE DELL'ISTITUTO

Silvia Cristofori, *Forme di vita cristiana in Africa* Pag. 671

RECENSIONI. » 687

Il Commento a Matteo di Origene, a cura di T. Piscitelli (D. Pazzini) 687; *Perpetua's passions. Multidisciplinary approaches to the 'Passio Perpetuae et Felicitatis'*, ed. by J.N. Bremmer, M. Formisano (A. Carfora) 693; *Hystoria de via et recuperatione Antiochiaae atque Ierusalymarum (olim Tudebodus imitatus et continuatus): i Normanni d'Italia alla prima crociata in una cronaca cassinese*, a cura di E. D'Angelo (L. Russo) 697; *Sant'Agostino nella tradizione cristiana occidentale e orientale*, a cura di L. Bianchi (G. Pilara) 700; E. Afentopoulou-Leitgeb, *Die Hymnen des Theoktistos Studites auf Athanasios I. von Konstantinopel, Einleitung, Edition, Kommentar* (F. Lauritzen) 703; *Gesta di Innocenzo III*, a cura di G. Barone, A. Paravicini Bagliani (K. Pennington) 704; *Margini di libertà: testamenti femminili nel Medioevo*, a cura di M.C. Rossi (S. Duval) 708; G. Wassilowsky, *Die Konklavereform Gregors XV. (1621/22). Wertekonflikte, symbolische Inszenierung und Verfahrenswandel im post-tridentinischen Papsttum* (M.T. Fattori) 710; H. Wolf, B. Schmidt, *Benedikt XIV. und die Reform des Buchzensurverfahrens. Zur Geschichte und Rezeption von 'Sollicita ac Provida'* (V. Frajese) 714; *Chiesa cattolica e minoranze in Italia nella prima metà del Novecento. Il caso veneto a confronto*, a cura di R. Perin (D.I. Kertzer) 716; P. Mazzolari, *Tempo di credere*, a cura di M. Maraviglia (S. Xeres) 720; D. Gianotti, *I Padri della Chiesa al concilio Vaticano II. La teologia patristica nella 'Lumen Gentium'* (A. Dupont) 723; G. Ziviani, *Una chiesa di popolo. La parrocchia nel Vaticano II* (M. Faggioli) 725; L. Gazzetta, *Cattoliche durante il fascismo. Ordine sociale e organizzazioni femminili nelle Venezie* (L. Pozzi) 726; M. Rubboli, *I battisti. Un profilo storico-teologico dalle origini a oggi con una scelta di documenti* (L. Vogel) 730.

LIBRI RICEVUTI. » 733

Per le abbreviazioni si utilizza l'*Abkürzungsverzeichnis* della *Theologische Realenzyklopädie*, Berlin-New York 1994².

Sommario e indice degli articoli vengono pubblicati in *Historical Abstracts*.

SOMMARIO

A 100 anni dalla nascita di Giuseppe Dossetti

Peter Hünemann, *Geschichtliches Denken und Reform der Kirche* Pag. 741

The article addresses two fundamental issues in the work of Giuseppe Dossetti: historical thinking and Church reform. Through a comparison of Johann Gustav Droysen with Dossetti, the essay analyzes two turning points in the history of Western culture between the second half of the nineteenth century and the second half of the twentieth in the fields of science, culture, and human civilization.

Renato Moro, *La biografia di Giuseppe Dossetti e la biografia di una generazione* » 755

This paper examines the individual experience of Dossetti and compares it with the personal paths of a generation of Catholics during the transition from fascism to democracy. After a brief reflection on the historical issue of the new generation of Catholics, the article analyzes the features of the formation of this generation and of the passage of these young people to politics.

ARTICOLI

Patrizia Delpiano, *Le origini intellettuali dell'antischiasmo. Percorsi storiografici tra cristianesimo e Lumi* » 773

The research on the intellectual roots of the anti-slavery movement has increased in recent decades throughout the West (Europe and the United States), but appears to maintain a strong ideological feature with which it addresses an issue that concerns the process of the acquisition of autonomy and freedom, and therefore the path to modernity. This article offers a reflection on the state of the art, with an emphasis on historiography in Europe (mainly British and French) and in the United States. The focus is on the different interpretations that since the beginning of the nineteenth century to the present day have emphasized on the one hand the role of Christianity (the Protestant and the Catholic

tradition, the denominational churches and even movements outside these churches), and on the other the role of the enlightenment.

Lucia Pozzi, *La Casti connubii, il magistero e la legge naturale: note sulla storia della genesi del documento pontificio*

Pag. 799

On December 31, 1930 Pope Pius XI issued *Casti connubii*, the encyclical dedicated to Christian marriage. It was a watershed in the history of the Catholic Church and the first papal pronouncement on matters that concerned the living body and its discipline: conjugal sexuality, contraception, abortion, and eugenics. Through an analysis of unpublished sources, the article reconstructs the events that surrounded the publication of the encyclical. In particular, the analysis focuses on the theological dispute around the issue of marriage that developed especially in German-speaking areas. This dispute saw both a clergy open to dialogue with modernity and a group of proponents of traditional morality founded on natural law. A symbol of this dispute was the article on *The revolution of marriage* by Fr. Matthias Laros.

NOTE

Silvia Cristofori, *Note sul movimento pentecostale in Africa*

» 823

This study focuses on the profound rethinking that is currently affecting some basic historiographical categories of African studies: the most recent effervescence of Pentecostalism casts a light on the limits and contradictions of the concepts with which, since the 1960s, research has described the historical and cultural processes and forms of Christianity in a colonial setting. The article proposes a critical analysis of the issues and tensions, and suggests, through the complex debate on the Pentecostal-charismatic movement, new avenues of research on the relationship between Christian missions and colonialism, and on the dynamism of contemporary African societies.

Mariangela Maraviglia, *David Maria Turoldo. Ricognizione bibliografica su un protagonista della chiesa italiana del Novecento*

» 879

This essay reconstructs the work of David Maria Turoldo (1916-1992), a brother of the Order of the Servants of Mary and a reference point for the generation of Catholics of the Second Vatican Council, and the vast corpus of writings dedicated to him. While his multifaceted creativity as a poet, novelist, biblical commentator, translator of Psalms, creator of liturgical texts, essayist manifest the essential vocation of Turoldo as a communicator, the quantity and quality of the writings dedicated to him show that his voice has been perceived as capable of expressing what was at the heart of the ecclesial and social issues of his time.

Massimo Faggioli, *Council Vatican II: Bibliographical Survey 2010-2013* Pag. 927

This essay reviews and analyzes the theological debate about Vatican II in the last few years between 2010 and 2013. In particular, the article focuses on the impact on the legacy of Benedict XVI (2005-2013) on the debate on Vatican II, attempts to offer an assessment of the ongoing debate about the inter-textual dynamic of the council documents, and examines the changing landscape of the theological debate in light of the election of Pope Francis on March 13, 2013.

RECENSIONI » 957

F. Bontempi, *Analisi del potere. Commento al libro di Daniele* (M. Settembrini) 957; E. Betta, *L'altra genesi. Storia della fecondazione artificiale* (L. Pozzi) 961; V.C. Capristo, *Fine di un impero - inizi di una repubblica. La Cina nella testimonianza di P. Antonio Cipparone OFM (1908-1920)* (S. Xu) 967; K. Unterburger, *Vom Lehramt der Theologen zum Lehramt der Päpste? Pius XI., die Apostolische Konstitution «Deus scientiarum Dominus» und die Reform der Universitätstheologie* (G. Zamagni) 971; A. Bugnini, «*Liturgiae cultor et amator, servi la Chiesa*», *Memorie autobiografiche* (E. Galavotti) 976; E. Vangu Vangu, *La théologie de Marie-Dominique Chenu. Réflexion sur une méthodologie théologique de l'intégration communautaire. Préface de Jean Pierre Delville* (C. Sulas) 980.

SEGNALAZIONI » 985

M. Catto, *Cristiani senza pace. La chiesa, gli eretici e la guerra nella Roma del Cinquecento* (M.T. Fattori) 985; A. Pennisi, *Vita spirituale e ministero pastorale del presbitero in don Primo Mazzolari* (M. Maraviglia) 986.

LIBRI RICEVUTI » 989

Per le abbreviazioni si utilizza l'*Abkürzungsverzeichnis* della *Theologische Realenzyklopädie*, Berlin-New York 1994².

Sommario e indice degli articoli vengono pubblicati in *Historical Abstracts*.