

SOMMARIO

Luigi Santopaolo, *Un ceppo in catene. Saggio esegetico su Dn 4, 12.20*

Pag. 1

«A stump in chains» is the complex picture presented in Dn 4, 12.20, an image that has given rise to many exegetical proposals, mostly sterced towards the search for such representation in the context of material culture. The approach adopted here, however, aims to re-read the image in its evocative power, linking it to historical events narrated in the Book of Daniel both explicitly and allusively. The chain of iron and bronze that binds the stump could be, in line with the metaphor of the kingdoms in the second chapter of the book of Daniel, the fusion of Medes and Persians, thus referring to the ethnic connotations of a coalition that in 539 BC under the leadership of Cyrus put an end to Babylon. The chain, which many interpreted as a sign of stability, is here read in its threatening value: it is placed at the roots as a warning of future destruction.

Jonathan Knight, *The Ascension of Isaiah. A new Theory of Composition*

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This article deals with the conundrum of the present form of the *Ascension of Isaiah*. I begin by noting the universal conclusion of contemporary scholarship, with the exception of Richar Bauckham, that it is a composite text. In agreeing with this conclusion, I also agree with Enrico Norelli that the substance of chapters 6-11 may have been written first. I suggest that chapter 6 is potentially a later addition to this material, and that chapters 7-11 had their origins in the *regula fidei* tradition of first century Christianity, which is thereby shown to have been more extensively developed than has previously been recognized. I argue that this material was subsumed when the apocalypse was composed because of its venerable authority; and that the progress of thought in chapters 1-5 (notably, the division of history into periods) suggests a concrete setting for the apocalypse which its narrative clues help us to explore. The result is a composite text which is of extraordinary yet neglected importance for the question of Christian self-definition from the Jews and the Romans in the sub-apostolic period.

Rita Lizzi Testa, *La Collectio Avellana e le collezioni canoniche romane e italiane del V-VI secolo: un progetto di ricerca*

Pag. 77

This essay explores how many social and political aspects of *Collectio Avellana* and some other Vth-VIth century canonical collections from Italy and Rome could be investigated with a new research project. The Appendix, by Giulia Marconi and Silvia Margutti, also contains a description of those main collections. For a long time, philologists, and historians of Roman and ecclesiastical law have been studying these texts and trying to connect them with the interior religious fights of the Roman Church or with schismatic contexts involving the Oriental Churches. These *spicilegia*, however, can be reexamined in order to focus on their dissimilar *milieux*, the character of their compilers, the difference between the specific, temporary, purpose of each collection, and its uses. Actually, some of them could be collected as tools for the elaboration of legal documents regarding the functioning of the Church: for example, Cassiodorus could have ordered the compiling of *Avellana*'s Section I when he had to write the edict against corruption during episcopal elections. Nevertheless, other collections could be used also as teaching material for the education of clerics and laymen employed in the Papal *scrinium*.

Gury Schneider-Ludorff, *Stiftung und Memoria. Die Transformation des mittelalterlichen Stiftungswesens im 16. Jahrhundert und die Wirkungen auf Religion und Kultur in Europa*

» 237

The religious foundations (*Stiftungs Wesens*) in the Middle Ages in Europe are made not only of legal, economic, political, cultural, and social elements. There are religious aspects that highlight the contribution of foundations to the birth of our modern European culture, also in terms of their religious markers and their value systems. This raises the question of the extent of the emergence of the theological identity and religious beliefs of a society together with the social, legal, and economic elements, as we can see from the example of the historical evolution of foundations and donations in the Reformation. What uniforming and constitutive force can we attribute to these theological and religious elements? To what extent can the object of a donation or foundation represent the social element behind it and shape concrete social structures? What was the effect of the relationship between theological-religious and social-legal-economic elements in the evolution of religion and culture in Europe?

Jean-Pierre Jossua, *L'évolution œcuménique du père Congar*

» 251

The article reconstructs the ideas leading up to the development of the ecumenical reflection of the French Dominican theologian Yves Congar, from the basic volume of 1937 *Chrétiens désunis* with which he opened his collection *Unam Sanctam* published by Cerf, and *Diversité et communion* in

1983, through *Chrétiens en dialogue*, which was released in the atmosphere of great ecumenical euphoria of the early sixties. The ecumenical theology of *Chrétiens désunis* was the first attempt to spread the «principles of a Catholic ecumenism» and to this book is thus dedicated the first part of the article, which clarifies the contours and content of the new encounter between renewed ecclesiology and ecumenism: Congar was the chief representative of a whole new generation of ecumenists for which the thirst for unity was at the same time concern for conversion, vocation, and grace. The second part of the essay focuses on the expression of a double evolution – of the overall ecumenical situation and of the confessional point of view on ecumenism – with «Contributions catholiques à l'œcuménisme» (without quotation marks and without an adjective, just as it is in the conciliar decree *Unitatis redintegratio*), a retrospective reinterpretation of the ecumenical journey that now moves from the recognition of «the unity of the ecumenical grace given to our century». The third part of the contribution is finally dedicated to the latest evolution of the ecumenical thought of Congar, with particular reference to the idea of a «plural unity» as a form of respect for legitimately different traditions destined to remain in «reconciled diversity».

Giuseppe Alberigo, *Roncalli: un mistero?* Pag. 279

During the winter of 2004 Giuseppe Alberigo wrote an article for the *Festschrift* for Étienne Fouilloux that remained unpublished. In this article, Alberigo retraced the stages, which in many cases saw Alberigo himself as a leading figure, of the research on Angelo Giuseppe Roncalli. Alberigo reaffirmed the centrality of the insights made by Giuseppe Dossetti for the lecture given by Cardinal Lercaro in 1965 and listed the progress made both in understanding some of the key points in the life of Roncalli and regarding the edition of the primary sources. In spite of the great work that finally makes outdated the category of «mystery» to describe the story of Roncalli, Alberigo clarified, however, that much remained to be done for the reconstruction of his biography. This article appears significantly fifty years after the death of Pope Roncalli and the year in which Francis, accepting an omen for which Alberigo had worked with great commitment, enrolled St. John XXIII among the saints of the Catholic Church.

Philippe Luisier, *Il miaphisismo, un termine discutibile della storiografia recente. Problemi teologici ed ecumenici*

» 297

For several years now, the term 'miaphysitism' and its derivatives have made their way not only in theological language, but also in other scholarly fields. This article recalls the origins of the term and criticizes the neologism from a linguistic standpoint – it is a modern construct that goes against the rules of word formation in Greek – and especially from the theological and ecumenical standpoint: non-Chalcedonian Christology is not summed up in the formula of the «one nature (*miaphysis*) incarnate of the God Word», quite the contrary, and the same theologians of «miaphysitism» understood that well.

NOTE

Giuseppe Battelli, *In difesa della storia. A proposito dei recenti studi di Giovanni Miccoli sul papato contemporaneo*

Pag. 309

The study of the contemporary papacy has always been controversial, mostly because of the chronological proximity to the events. Chronological proximity on the one hand keeps alive in today's culture the direct memory of events and characters, but on the other hand there are substantial limits concerning the access to the sources and the possibility of interpretations. Also for these reasons, it appears unusual that a scholar coming from an old and rigorous historiographical tradition such as Giovanni Miccoli committed himself to this kind of research. This article analyses the results of this research and offers an explanation in the framework of an approach to history and to the historical-critical method that has distant roots but retains integral significance still today.

NOTIZIE DELL'ISTITUTO

Cinzia Sulas, *Legge e Natura. I dibattiti teologici e giuridici fra XV e XVII secolo*

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E. Wipszycka, *Moines et communautés monastiques en Égypte (II^e-VIII^e siècles)* (F. Ruggiero); E. Fontana, *Fraîti, libri e insegnamento nella provincia minoritica di S. Antonio (secoli XIII-XIV)* (A. Filatti); G. Caravale, *Predicazione e Inquisizione nell'Italia del Cinquecento. Ippolito Chizzola tra eresia e controversia antiprottestante* (L. Vogel); C. Chopelin, P. Chopelin, *L'obscurantisme et les Lumières. Itinéraire de l'abbé Grégoire évêque révolutionnaire* (M.T. Fattori); R. Cerrato, G.L. Melandri, *Don Giovanni Minzoni. Memorie 1909-1919*; N. Palumbi, *Scritti di don Minzoni*; P. Pennacchini, *La Santa Sede e il fascismo in conflitto per l'Azione cattolica*; L. Ceci, *L'interesse superiore. Il Vaticano e l'Italia di Mussolini* (A. Guasco)

LIBRI RICEVUTI

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SOMMARIO

- Anne Gardner, *Dan 8, 1-2: Keynote to the Following Vision and Advice to the Righteous* Pag. 429

Scholars see Dan 8,1-2 only as a bridge between Daniel 7 and 8, although the repetitive nature of verse 2, the exact location of the named places and the feasibility of Daniel being present in them have been much discussed. The present paper claims Dan 8,1-2 alludes to earlier Biblical passages, thereby providing the keynote to the coming vision – that it pertains to Jerusalem and a time of persecution which is a divine judgment on sin – as well as advice to the righteous to hold firm. Even though they might suffer, ultimately they will be vindicated and their enemies punished.

- Gabor Ambrus, *Love, Number, Symbol: the Figure of the Rotae Ezekiel in Joachim of Fiore* » 451

Through its central caption *Caritas*, Joachim of Fiore's diagrammatic figure of the *Rotae Ezekiel* has a message centred upon the idea of love. This caption assumes various meanings in the rich context offered by the multiplicity of those further captions and inscriptions that make up the figure. Although the geometrical array of the multiple fourfold groups of these captions and inscriptions constitutes what may be called a "cosmic order" governed by the number four, such numerical logic is not sufficient to account for the truth of the figure as a whole. Instead, the *Rotae Ezekiel* should be seen as a symbol in the medieval sense, enabling various descents and ascents of love, whether human or divine.

- Sergio Apruzzese, *I Cavalieri dello spirito per la pedagogia della nazione*. » 475

This article explores the contribution made by the the early twentieth century, Milan-based magazine *Il Rinascimento* to the spread of nationalism, understood as an attitude towards life and intellectual sensibility of the young children of a newly united Italy. Through the

analysis of the articles and publications by the protagonists of the journal, the article describes how it originated from the its director, duke Tommaso Gallarati Scotti: the myth of Italy as the nation of God, the elements that composed it, and the forms it assumed in other personalities connected to the journal. The myth of Italy as the nation of God was able to influence, if not surpass, the liberal-Catholic matrix of the magazine, and was able to generate a modern thought radically alternative to the modernity of the liberal-positivist modernity of Italy in the age of Giovanni Giolitti.

Isabella Adinolfi, *Il nome di Dio in Etty Hillesum. Silenzio e parola* Pag. 529

The article aims to investigate the semantic and evocative value that Etty Hillesum attributes in her diaries to the word "God". The spiritual path of the young Jewish writer plays an important role here beginning with her contact with the Jungian psychotherapist Julius Spier in 1941, in light of the reception of his literary models and in particular of the German poet Rainer M. Rilke. After a section devoted to the literary and personal reasons that hindered Hillesum's naming of God, the essay focuses on the "tiring journey", the inner progress that leads the writer to transform her interior difficulties in space for the ineffable, mystical experience of God: a divine love of God that can be discovered at the same time internally and externally, impersonally and personally, at transcendent and immanent levels.

NOTE

Enrico Norelli, *Ancora sulla genesi dell'Ascensione di Isaia. Alcune osservazioni a partire dal contributo di Jonathan Knight*
The *Ascension of Isaiah*: A New Theory of Composition » 549

In an essay published in «Cristianesimo nella storia», 1 (2014), Jonathan Knight outlines a new theory on the composition of the *Ascension of Isaiah*. The role of the apocryphal work in the investigation of certain environments of Early Christianity and the initial developments of Christology has been increasingly recognised in the past few decades. Enrico Norelli draws on this article in order to raise questions and propose a different interpretation.

Domenico Pazzini, *Chiesa e storia in Origene. Dieci anni di studi (2001-2011)* » 569

The growing and surprising interest in the work of Origen suggests an opportunity for a review of the literature published in the first ten years of the 21st century. Two themes - Church and history - represent the

central strand. This essay is divided into four parts: Church, Easter, history, prayer. Origen has a spiritual rather than institutional ecclesiology; Origen's Commentary on the Song of Songs is the most biblical and but also the most Greek of his work. The overcoming of a typological vision of Easter is also visible: the Eucharist is disconnected from Easter understood as sacrifice. History then emerges as typical of the *Origenes-forschung*: it re-discuss the concept of *aeon*, the assumption of creating intelligible eternity, and the idea of *apokatastasis*. Prayer, examined in Origen's *Treaty on Prayer*, and in all the writings of Origen and in a comparative look with other authors (especially Augustine), is a very relevant theme of the spirituality and theology of Origen.

Carlo Pelliccia, *I gesuiti in Giappone (1908-2008): a proposito di una recente pubblicazione. Contributo a una ricostruzione storiografica*. Pag. 591

The essay draws on the volume *Japan Province of the Society of Jesus Recollections Centennial 1908-2008*, the English translation of the original *Hyakunen no Kioku: Iezusukai Sairainichi Isseiki kara*, published to celebrate the first hundred years of the return of the Jesuits in Japan in 1908. The author analyzed and deepened the salient aspects of the missionary history and the works of the apostolate and the religious who are engaged in the socio-cultural and religious conditions of Japan. The footnotes provide ideas and bibliographic information about the world and the peculiar characteristics of the world of the Jesuits and of the Society of Jesus.

NOTIZIE DELL'ISTITUTO

Discussione attorno a un'ipotesi di lavoro per una storia del desiderio cristiano di unità. » 617

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Autonomie und Menschenwürde. Origenes in der Philosophie der Neuzeit, hrsg. von A. Fürst, C. Hengstermann (D. Pazzini); L. Odrobina, *Le CTH 3,7,2 et les mariages mixtes* (P.V. Aimone); *I canoni dei concili della Chiesa antica*, a cura di Angelo Di Berardino (D. Moreau); A. Bysted, C.S. Jensen, K.V. Jensen, J.H. Lind, *Jerusalem in the North: Denmark and the Baltic Crusades, 1100-1522* (W. Urban); *Expériences religieuses et chemins de perfection dans l'Occident médiéval. Études offertes à André Vauchez par ses élèves*, éd. par D. Rigaux, D. Russo, C. Vincent (A. Rigon); P. Howard, *Creating Magnificence in Renaissance Florence* (S. Visnjevack); M. Decaluwe, *A successful defeat. Eugene IV's Struggle with the Council of Basel for Ultimate Authority in the Church 1431-1439* (A. Cadili); Th. Woelki, *Lodovico Pontano (ca. 1409-1439). Eine Juristenkarriere an Universität, Fürstenhof, Kurie und Konzil* (A. Cadili); J. Helmuth, *Wege des Humanismus. Studien zu Praxis und Dif-*

fusion der Antikeleidenschaft im 15. Jahrhundert (A. Cadili); *L'Ordine dei Chierici Regolari Minori* (Caracciolini); *religione e cultura in età posttridentina, Atti del Convegno (Chieti, 11-12 aprile 2008)*, a cura di I. Fosi, G. Pizzorusso (M.T. Fattori); *Da Accon a Matera: Santa Maria la Nova, un monastero femminile tra dimensione mediterranea e identità urbana (XIII-XVI secolo)*, a cura di F. Panarelli (A. Galdi); *Catholics in the American Century. Recasting Narratives of U.S. History*, ed. by K. Sprows Cummings, S. Appleby (F. Cadeddu); C. Fantappiè, *Arturo Carlo Jemolo. Riforma religiosa e laicità dello Stato* (M. Maraviglia); L. Nicastro, *Profezia e politica in Emmanuel Mounier. Nucleo strategico del pensiero utopico del Novecento* (A. Trupiano); *Clero e guerre spagnole in età contemporanea*, a cura di A. Botti (R. De Carli); *«Tantum aurora est». Donne e Concilio Vaticano II*, a cura di M. Perroni, A. Melloni, S. Noceti (T. Noce); A. Fanfani, *Capitalismo, socialità, partecipazione*, a cura di P. Roggi (S. Apruzzese); *Telecamere su San Pietro. I trent'anni del Centro Televisivo Vaticano*, a cura di D.E. Viganò (T. Subini).

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Congregazione di Santa Maria di Vallombrosa dell'Ordine di San Benedetto, a cura di S. Megli, F. Salvestrini (A. Cadili); G. Vian, *Il modernismo. La Chiesa cattolica in conflitto con la modernità* (G. Losito); A. Riccardi, *Il secolo del martirio. I cristiani nel Novecento* (S. Apruzzese); A. Babiak, *Il Metropolita Andrea Szeptycky nel suo incarico di visitatore apostolico (1920-1923) e nei suoi rapporti con il governo polacco* (S. Merlo); J. Beau, B. Charmet, Y. Chevalier (présentent), *Juifs et chrétiens, pour approfondir le dialogue* (M. La Loggia)

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SOMMARIO

Gabriele Pelizzari, «Vedere» la Parola: alle origini dell'iconografia cristiana. Appunti per la riconsiderazione di una fonte documentaria

Pag. 715

This research deals with the relationship between image and written word in Christian origins, testing a methodology of analysis with effective applications to iconographic documents and early Christian literature. The aim of such a methodology is to emancipate proto-Christian visual culture from being considered inferior or sometimes even opposed to literature. One relevant achievement accomplished is the identification, within those artistic productions, of a particular exegetic tradition which, while assuming the historiographical categories defined by Jean Daniélou, fully matches the use of biblical texts made by the 'Judeo-Christian' tradition and by 'Latin-Christianity'. Adopting this perspective, early Christian image reveals itself as a code alternative to the written word for the elaboration of thought. This iconographical code was employed with extraordinary maturity by early Christian communities and ancient Churches, with purposes and ways completely independent from the so-called 'Patristic' literary production. Furthermore, the first Christian image makes its appearance on history's proscenium as a true 'theological manifesto'.

Ramón Teja, Silvia Acerbi, *El simbolismo de la montaña en la configuración de la imagen del monje como theios aner en Teodoreto de Ciro*

» 747

Theodoret of Cyrus (339-456) was one of the most important Christian writers influenced by neo-Platonism for his thought and literary style. One of his best-known works was the *History of the Monks of Syria*, a collection of short hagiographic profiles of thirty ascetics of his time. Transmitted under various names including that of *Historia Philotea*, this work was called *Historia Religiosa* in the sixteenth century by its first Latin translator. The marked filo-Hellenism of the author inspired his apologetic work in which he tries to prove that the image of the perfect Platonic philosopher, isolated on the summit of the mountain («one of the voices of the philosophers») finds its most complete realization in

the ascetic Christians of Syria. In line with the proposed interpretation of Alba Maria Orselli about the «dynamic of communication codes» in the pagan and Christian literature of the IVth-VIth centuries, the authors examine the many influences of Greek and otherwise, especially the Bible, which are present in Theodoret in order to explain the deep symbolism that the mountains have in the life of the monks of Syria, typical of the authentic Christian 'philosopher', just as they were conceived by Plato and in the late neo-Platonism, and the perfect embodiment of the *theios aner* so prevalent in the cultural circles of Hellenism in the first centuries of our era.

Andrea Tilatti, *Le ossa dei santi Canziani* Pag. 765

The article deals with two shrines containing the relics of some saints, and, among them the ones of the brothers martyrs Canzio, Canziano and Canzianilla, discovered in the Cathedral of Grado in 1871. Various dates between the fifth and sixth centuries, these shrines were the oldest evidence of a cult otherwise witnessed by a hagiographic legend deemed as an unreliable. This legend was reconsidered after a campaign of archaeological excavations carried out in the village of San Canzian d'Isonzo, in Aquileia, in the early Sixties of the twentieth century. At that time, the perimeter of an early Christian basilica with a 'distinguished' central grave was discovered: the remains of three skeletons interpreted as the bodies of Canziani were found. If the relics seemed to give its historical truth back to the hagiographic legend, it was however necessary to explain why and when they had been 'abandoned'. The answer should perhaps be sought in the action of the late medieval patriarchs of Aquileia, aimed at creating a sanctuary in the underground basilica on the basis of a complex relationship between relics and history/hagiography, which still characterizes the saints Canziani.

Maria Teresa Fattori, *Per una storia della curia romana dalla riforma sistina, secoli XVI-XVIII*

» 787

The article reflects on the meaning and historical significance of the reform established by Sixtus V in the context of the history of the Roman Curia in the early modern period. The first part focuses on the reform of Sixtus V and compares the Sistine structure of the Curia with the structure of the Curia of the forty years preceding the reform and the major transformations in the two centuries afterwards. The second part provides an overview of the main trends in historiography of the last thirty years of research on the subject. The third and final part raises some questions for future research on the subject: the distribution of powers and the ecclesiological representation embodied by the Roman Curia; the problem of sources and archives; the way in which the jurisdiction of the Curia was placed between the local and the global Church, that is, between the Italian mainland and the universal Church.

Enrico Galavotti, *Sulle riforme della curia romana nel Novecento*

Pag 849

The issue of the reform of the Roman Curia has been part of the whole history of its historical development. First it took the form of a request for the removal of abuses that had occurred gradually with the rise of its power, but later it became an effort to find ways of organizing power in the Church that would allow a more effective implementation of the will of the Pope. The intensification of the processes of reform in the twentieth century is the signal of an effort to adapt the system to the dictates of Council Vatican I and Vatican II, but also the acknowledgment of the difficulty to adjust a structure built in the Middle Ages to the cultural and ecclesiological developments that occurred in recent centuries.

José Luis Corzo, Lorenzo Milani, *El Catecismo cronológico sobre la Vida de Jesús y el mapa de Palestina*

» 891

The essay explores one of the lesser-known texts of Fr. Lorenzo Milani, which he worked on between 1948 and 1951 and which was published posthumously by Michele Gesualdi, one of his former students, in 1983. Fr. Milani's attempt was to renew theologically the Catechism of children, centering it on the life of Jesus. Fr. Milani followed a historical-chronological approach to the life of Jesus, but also introduced new learning tools, such as a German Protestant map of Palestine, and suggested the production of a cutting-edge movie about the life of Jesus. The author uses more than forty published and unpublished texts in order to understand from a theological point of view the refusal of Fr. Milani to use his text (he never wanted to publish it, and tried in vain to destroy it) and thus deepen the understanding of Fr. Milani's pastoral work.

NOTE

Bruno Cherubini, *L'archivio di un ecumenista nel postconcilio: il fondo Feiner della Fondazione per le scienze religiose Giovanni XXIII*

» 953

The essay presents the result of the work of cataloguing the papers of Johannes Feiner archived in the archives of the Foundation for Religious Studies John XXIII in Bologna. The cataloguing was conducted between September 2013 and March 2014. The collection contains mainly the papers of Johannes Feiner produced during his collaboration with the Secretariat for Promoting Christian Unity and the International Theological Commission in the period between the late 1960s and early 1970s. After a brief biographical overview of Johannes Feiner, the essay describes the composition of the fund emphasizing its importance as a source for the study of the development of ecumenism and theology during the post-Vatican II period.

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J.L. Corzo, *Lorenzo Milani, Analisi spirituale e interpretazione pedagogica*, a cura di F.C. Manara (F. Ruozzi); Don Milani, *La parola agli ultimi*, a cura di José Luis Corzo (F. Ruozzi); L. Declerck, *Inventaire des archives personnelles du Cardinal J. Willebrands, Secrétaire (1960-1969) et président (1969-1989) du Secrétariat pour l'unité des chrétiens, Archevêque d'Utrecht (1975-1983)* (M. Velati)

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