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Giudaismo e cristianesimo

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Abstract: In 1928 a bitter controversy broke out between Arthur Day, an English Jesuit vice-president of the Catholic Guild of Israel and author of many publications on the conversion of Jews, and the prominent English Jewish historian Cecil Roth. Their battle over forced baptisms and in particular over the famous 1858 affair of Edgardo Mortara, not too distant since at the time of the controversy Mortara was still alive, became public because it was entirely reported in the pages of *The Jewish Guardian*. If one traces the polemical exchange between the Jesuit and the historian, it becomes clear how much the Mortara affair was not only still current and alive, but above all how much it affected the Jewish-Christian dialogue with its consequences. It also sheds light on the phenomenon, which was widespread at the time, of Christian Associations dedicated to prayer for the conversion of Jews, revealing above all their ambiguity: born "in favour of the Jews," in reality they concealed conversionist obsession, underlying anti-Semitism and defence of the violent methods of the past. The Day-Roth controversy testifies how burning the subject of conversions, forced or not, was and how much its religious and juridical legitimisation by the Jesuit opened a gulf with Judaism that was difficult to bridge.

Keywords: Conversion of Jews, forced baptisms, Mortara affair, *Catholic Guild of Israel*, Association *Amici Israel*, Arthur Day, Cecil Roth, antisemitism.

David I. Kertzer, <i>Il ruolo centrale della Chiesa cattolica nell'amministrazione delle leggi razziali: il caso di Bologna</i>	33
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Abstract: The article presents some examples of the role of the Vatican and, more generally, the degree of involvement of the Italian Catholic Church in the administration of the racial laws in Italy. In this anti-Jewish action, the cooperation between the Fascist state and the Catholic Church was generally characterized by friendly relations. The operation of the racial laws depended on the Church providing the state with documentation that would enable it to decide whether an individual was to be judged as belonging to the Jewish or Aryan race. This

certainly did not mean that there were no tensions between the Fascist state and the Vatican in this area, especially in cases where the individual was considered Catholic by the Church but Jewish by the state. In fact, the Vatican never ceased to pressure the Fascist government to consider all converts (regardless of the date of conversion) as belonging to the Aryan race, a pressure that Mussolini steadfastly resisted until the end.

Keywords: Racial laws in Italy, Fascism, Racism, Catholic anti-Jewish attitude, Mussolini.

Miriam Benfatto, «Regolare l'uso de' libri che deve fare questa nazione...». Il commento di Giuseppe Maria Castelli (1705-1780) sulle perquisizioni del 1753/4 nello Stato pontificio. Testimonianze inedite sulle pratiche di controllo del Sant'Uffizio sui libri ebraici

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Abstract: This contribution aims to address the Catholic regulation of Hebrew books through an unpublished document sourced from the Archive of the Inquisition. The document *Brevi riflessioni sopra le perquisizioni fatte de' libri ebraici nei ghetti dello stato ecclesiastico*, authored by Giuseppe Maria Castelli (1705-1780), sheds light on specific facets of Catholic oversight of Jewish literary heritage within the Ecclesiastical State. It also explores the Holy Office's stance towards Italian Jews during the 18th century, within the broader context of the challenges posed by the Enlightenment and modern cultural shifts.

Keywords: Giuseppe Maria Castelli, Holy Office, Hebrew books, Italian Jews in the XVIII century.

Discussioni sul "processo" di Gesù

Giorgio Jossa, *Le accuse del sinedrio a Gesù*

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Abstract: Giorgio Jossa writes this article based on his belief that the statement in Mark's Gospel about the existence of two Sanhedrin meetings on the night before Jesus' crucifixion is truly historical. According to Jossa, Mark is convinced that Jesus' answer to Caiaphas' question about his Messianic claim was considered blasphemous by the high priest. However, Jesus was not condemned to death by the Sanhedrin (in the supposed night meeting). The Sanhedrin allegedly decided to turn Jesus over to Pilate on the charge of making himself king, and on that charge Pilate sentenced him to death.

Keywords: Sanhedrin, Caiaphas, Jesus's process, Gospel of Mark, historical value of Mark's Gospel.

Cristianesimo antico

Materou Ashe, *The Emphasis on Women as Women in the Use of the Vocative γύναι in John*

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Abstract: Much has been discussed about the use of the vocative γύναι to address the mother of Jesus in the Gospel of John; specifically, whether the term denotes a polite form of address or whether it carries some derogatory meaning. However, most of the above discussion relates to texts that refer to Jesus' mother in John 2:4 and John 19:26. The current literature has not adequately addressed the implications of the vocative γύναι in relation to the other two Johannine women: the Samaritan woman (4:21) and Mary Magdalene (20:13, 15). In this paper, I will analyse the vocative γύναι from a gender perspective in so far as it is used to address all three Johannine women. I will argue that the vocative γύναι is always used in gen-

an dered contexts and emphasises the identity of the woman precisely as a woman. The vocative
ch γύναι draws the attention of the woman and shifts her attention from an immediate concern
nt to something of a revelatory nature. The three Johannine women, the mother of Jesus (2:4;
e, 19:26), the Samaritan woman (4:21), and Mary Magdalene (20:13, 15), who are addressed in
the vocative γύναι in John, play evocative roles in Jesus' self-revelation, his δόξα and ὥρα.

Keywords: Vocative γύναι, gender, the mother of Jesus, the Samaritan woman, Mary Magdalene, woman, Gospel of John.

- Stephen J. Patterson, *The World Is a Body/The World Is a Corpse. A Double(t) Take on Plato's Cosmos in the Gospel of Thomas, Sayings 80 and 56* 109

Abstract: The essay offers an interpretation of sayings 80 and 56 in the Gospel of Thomas drawing upon Middle Platonic ideas about "the world." The two sayings do not mean the same thing, but offer two contrasting views of the world to be held in tension.

Keywords: Gospel of Thomas, Platonism, the World, Thomas 56, Thomas 80.

- Sara Contini, *Jerome on Human Dignity: A Comparison with Eusebius and Didymus* 117

Abstract: This article examines two of the several passages by Jerome concerning the "dignity" (*dignitas*) bestowed on human souls upon creation, with the aim of assessing the degree to which Jerome's way of dealing with his Greek exegetical predecessors is reflected in his understanding of human dignity. Jerome's exegesis of Isaiah 51:12–13 and Ecclesiastes 3:18–21 will be compared to the interpretation of the same biblical verses offered by Eusebius of Caesarea and Didymus the Blind, respectively. This comparison will shed light on the theological motivations of Jerome's discourse on human dignity.

Keywords: Ecclesiastes, Isaiah, Animals, Soul, Reception, Immortality.

Discussioni

- Benjamin M.J. De Vos, *Dominique Côté's Journey in Pseudo-Clementine Scholarship: A Path of Gentle Confrontation and Paideutic Innovation* 133

Abstract: This review article discusses Dominique Côté's innovative insights into Pseudo-Clementine scholarship over the past 25 years. These insights have recently been collected in his edited volume, *Pseudo-Clément et Vrai Prophète. Itinéraire d'Athènes à Jérusalem*. My brief discussion is not so much a discussion of his *Itinéraire d'Athènes à Jérusalem* as such, but rather a reconsideration of the original aspects of Côté's own itinerary in Pseudo-Clementine scholarship. In the past century, much attention has been paid to complex source-critical theories and hypotheses of second-century, even first-century, (Jewish)Christian sources that potentially, but implausibly, underlie the various traditions. These possible reconstructions did not reveal much of the extant Pseudo-Clementines as such, but were rather quests to uncover the earliest but hypothetical foundations of Christianity that scholars believed were hidden in the supposedly less original extant versions. The original voices of the various Pseudo-Clementine traditions have still not been fully heard, especially in the fields of rhetorical, literary, and philosophical studies. It is precisely here that Côté has laid a strong foundation for future scholarship on the Pseudo-Clementines, especially with regard to late ancient Neoplatonic philosophy in dialogue with Jewish and Christian philosophical and religious voices.

Keywords: Pseudo-Clementines, Dominique Côté, Late Antiquity, Jewish-Christianity, Neoplatonism.

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Abstract: The article focuses on three recent films dedicated to the figure of Mary of Magdala from three different perspectives. The films are: *Mary* by Abel Ferrara (2005), *Mary Magdalene* by Garth Davis (2018) and *Magdala* by Damien Manivel (2022). The directors of the first two films, Ferrara and Davis, seem sensitive to the historiographical update induced by research on the “historical Jesus” and feminist biblical exegesis. These are two strands of research that have an important place in redefining Magdalene’s role in the context of Christian origins. In the third film, Manivel depicts Magdalene by drawing on medieval legends and delivering to the audience a multifunctional female symbol: the image of a figure at once mystical and mythical. These films make interesting contributions to the history of the contemporary reception of the biblical character.

Keywords: Film, Religion, Reception History, Apocryphal Gospels, Public History.

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Mauro Pesce, *Recepire l'opera di Manlio Simonetti* 189

Abstract: For Manlio Simonetti, philology was a historical investigation. The epistemological difficulties of a coordination between philology and history were not current in Simonetti's formative moment. The opposition between the two disciplines is situated, in fact, in the context of recent theories of opposition between literature and history, those on the alleged impossibility of moving from text to facts, on the criticism of historical reason, on the opposition between synchrony and diachrony, etc. To learn from Simonetti and continue in his footsteps today, we must oppose, as he did, this distinction between history and philology. After all, today we have more refined epistemological bases: there are different ways of combining the disciplines. The main path to follow is that of the unity of knowledge.

Keywords: History, Philology, Literature and History, History of Christianity, Liberalism.

Tessa Canella, *Manlio Simonetti tra passato e futuro: l'eredità del metodo storico-critico per la cristianistica odierna* 201

Abstract: The essay aims to provide an at least partial overview of Manlio Simonetti's multiple fields of research, starting with a discussion of the contributions in the volume dedicated to him *I primi secoli cristiani: il ruolo della filologia e della storia. In memoria di Manlio Simonetti* (Roma, 21-22 ottobre 2021) ("Atti dei Convegni lincei", 346), Roma, Bardi, 2022. The papers in this volume deal with various aspects of Simonetti's countless interests, offering a multifaceted, articulate and complex picture of him, unravelling between philology, literature and history. The scholar's prismatic personality thus becomes a litmus test to put on the table the most relevant historiographical issues in the current panorama of studies on ancient Christianity and to graft onto future perspectives, including methodological considerations, thematic analyses, and impact on the scientific panorama.

Keywords: History of Christianity, Philology, Exegesis, Historical-critical Method, Theology.

- Reimund Bieringer, *Μή μου ἅπτου in Context. An Interpretation of μή μου ἅπτου in John 20:17 in Its Broader, Intermediate and Immediate Johannine Contexts* 213

Abstract: The prohibition μή μου ἅπτου in John 20:17 (including its translation equivalent in the Latin Vulgate *noli me tangere*) is one of the most famous phrases of the Gospel of John. Its interpretation and translation have occupied exegetes for a long time. The starting point of this study is the conviction that the literary context of μή μου ἅπτου in John 20:17 will provide important new elements for the interpretation of this *crux interpretum*. In three parts, the large, intermediate and immediate contexts are examined respectively. For the broader context of John 20:17, namely the entire Gospel of John, the discipleship model is proposed as the hermeneutical model for the interpretation of μή μου ἅπτου in John 20:17. The parallels between the following of the first disciples in John 1:37–39 and the appearance of Jesus to Mary Magdalene in 20:14–17 are analysed. Within this model, the detachment theory and the communion theory, are discussed in view of the interpretation of μή μου ἅπτου in John 20:17. The intermediate context of μή μου ἅπτου in John 18–20 is studied in light of the annihilation model. This model allows for the prevention model and the communion model when interpreting μή μου ἅπτου in John 20:17. The major part of this study focuses on the immediate context μή μου ἅπτου in John 20:11–16 and 20:18. This examination is done in light of the ascension model which equally allows for the prevention model and the communion model. This part contains a narrative analysis of John 20:11–18 and an exegetical analysis of μή μου ἅπτου in John 20:17. The discipleship, annihilation and ascension models are presented as cumulative attempts toward a more accurate interpretation of μή μου ἅπτου in John 20:17, but not on the basis of the detachment or prevention theory, but on the basis of the communion theory.

Keywords: New Testament, Gospel of John, John 20:17, Do not touch me, Discipleship.

- Li Liu 劉麗, *An Exegetical Analysis of Chinese Translations of μή μου ἅπτου / noli me tangere in John 20:17. A Critical Evaluation of the Translation "Do not hold onto/ cling to me"* 239

Abstract: Since the beginning of the twentieth century, there is a transition in Western exegesis and Biblical translation in the rendering of μή μου ἅπτου in John 20:17 from "Do not touch me" (cf. the Latin Vulgate translation *noli me tangere*) to "Do not hold me fast," "Do not hold onto me," "Do not cling to me." This implies a shift from a general prohibition of touching to an injunction to discontinue a specific type of touching, namely a type of seizing without releasing, translated as holding or clinging. However, our study of the great variety of Catholic and Protestant Chinese translations of μή μου ἅπτου / *noli me tangere* in John 20:17 has revealed the "taxonomy of touch" in the Chinese language. The different aspects and dimensions of the different types of touching came to the fore in a much more detailed and nuanced fashion than grammatical-philological approaches to the Greek text had done before. Exegetical examinations of Chinese renderings of specific texts are not only significant for the study of the Chinese language nor just for the study of the specific translations in question, but also has something important to offer for the exegesis of the text *tout court*.

Keywords: Gospel of John, John 20:17, *noli me tangere*, do not touch me / 不要摸我, do not hold onto me / 不要拉住我, Chinese translation, Cross-cultural hermeneutics.

- "And from the daughter of Zion all her beauty is departed" (Lam 1:6). Reactions, Responses, and Reflections on the Fall of Jerusalem from the 1st to the 4th Century CE, edited by Anna Mambelli**

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Anna Mambelli, «Verranno giorni...» nel Vangelo di Luca:
l'influenza di Geremia LXX sulle profezie di Gesù riguar-
danti la distruzione di Gerusalemme

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Abstract: This study investigates the prophecies of Jesus on the destruction of Jerusalem and the Temple as they appear in the Gospel of Luke (13:34-35, and especially 19:41-44; 21:5-6, 20-24; 23:28-31) in light of their intertextual relationship with passages or texts from Scripture. The analysis focuses on how certain terms or expressions of the prophetic language of Jeremiah, and to a lesser extent of Lamentations, are borrowed through the Septuagint version (e.g., ἡμεῖς καὶ ἐρχονται), recombined, and modified by Luke. This research, however, is not only lexical and comparative but also enters the exegetical field. It explores the reasons for and meaning of the use of LXX Jeremiah in these particular passages of the Gospel of Luke, where Jesus himself is speaking in the midst of the impending catastrophe.

Keywords: Gospel of Luke, Septuagint, Jeremiah, Lamentations, Destruction of Jerusalem, Prophetic Language and Literature, Intertextuality.

Eberhard Bons, *La distruzione del Tempio di Gerusalemme
alla luce del Bellum Iudaicum di Flavio Giuseppe. Respon-
sabilità, cause, fato, volontà divina*

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Abstract: In the sixth book of his *Bellum Iudaicum*, Josephus offers a comprehensive and detailed description of the events that led to the destruction of the Second Temple under Titus in the year 70 CE. However, Josephus does not refrain from including his various personal reflections and evaluations in his account. The aim of this article is to shed more light on such remarks that are neglected in historical approaches of the description of the conflict. First, it proves necessary to indicate the attitudes that Flavius Josephus attributes to Titus, then the specific causes of the Temple fire. In a second step, it is necessary to briefly analyze the emotional factors that, according to the historiographer, were involved in the various initiatives that caused the destruction of the Temple. Finally, another problem deserves attention, namely the scattered statements in which our author uses philosophical and theological categories to explain the disastrous events.

Keywords: Josephus, Jewish War, Destruction of the Second Temple, Titus, Jerusalem.

Eliseo Poli, *Echi della catastrofe nel Targum Yonatan dei
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Abstract: This contribution aims to examine the texts of the Targum of Jonathan to the Prophets that contain explicit references to Rome, in order to verify any echoes of the catastrophe experienced in the aftermath of the destruction of Jerusalem and the failure of the Bar Kokhba revolt. The interpretation of the passages should be placed within an ideology founded on the concept of exemplarity.

Keywords: Targum Yonatan, Rome, Eschatology, Rabbinic Ideology, Paradigm.

René Bloch, *The Diaspora Riots and the Bar Kokhba Revolt
in Light of Ancient Jewish Diversity*

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Abstract: The article discusses the second and third Jewish revolts against Rome, known as the Diaspora riots (115-117 CE) and Bar Kokhba War (132-136 CE) respectively. To what extent are these revolts reactions to the loss of the Temple in Jerusalem? And how does (or should) the fact of ancient Jewish diversity play into our understanding of the ancient sources describing these events? It is safe to assume that the shock over the fall of Jerusalem was shared by most Jews, but there was no univocal response. While for the initiators of the Bar

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Kohkba revolt the impact of the loss of the Temple seems to have been a motivating factor, we cannot with any certainty make any such claim with regard to the Diaspora revolts.

Keywords: Diaspora Riots, Bar Kokhba Revolt, Destruction of the Temple, Fall of Jerusalem, Ancient Jewish Diversity.

Antonio Cacciari, *Una rilettura origeniana della caduta di Gerusalemme* 367

Abstract: In the newly discovered *Homilies on Psalms*, Jerusalem's fate is discussed particularly in *H73Ps* (1,2.6). Origen's interpretation is an anagogical one: sometimes, we find a contrast between the "earthly" Jerusalem and the "heavenly" one. For the Jewish people, the search for "the place of God" is directed at "the earthly Jerusalem, which has been brought to ruins". For the Christians, on the contrary, the search for "the place for God" should focus on a rational level. The descent from Jerusalem to Jericho of the wayfarer in the parable of the 'good Samaritan' signifies being expelled by God and becoming prey of the forces of evil. Although Origen holds the Jews guilty of the destruction of Jerusalem, he nevertheless often claims that it is due to the "opposing Powers".

Keywords: Origen, *Homilies on Psalms*, Jerusalem, Destruction, Opposing Powers.

Tommaso Interi, *Origen and Eusebius on Ps 73* 387

Abstract: This contribution focuses on Origen's and Eusebius' interpretation of Psalm 73, which evokes the destruction of the Temple of Jerusalem. It highlights both the points in common and the differences between the two exegetes' approaches, arguing that their different perspectives are due to changed exegetical needs and sensibilities. Although Eusebius can be said to be a pupil of Origen in terms of the methodology and conception underlying his hermeneutics, he manifests a systematic interest in the fulfilment of the prophecies contained in the Psalter, an aspect that Origen was only marginally interested in.

Keywords: Origen of Alexandria, Eusebius of Caesarea, Christian Biblical Exegesis, *Psalms*, Psalter, Destruction of Jerusalem, Ps 73.

Books' Discussion

Alberto Melloni, *Nove note di lettura su Il sogno di Cusano. Dialoghi post-secolari di Giuliano Amato e Vincenzo Paglia, con Giancarlo Bosetti* 411

Abstract: The praise of what the experience of faith and of the Christian faith in its Roman Catholic form brings or has brought to public life can be sincere and deserved: as long as the faith communities know that it is only indirectly that they, in the search first of all for the kingdom of God and his justice, can bring a public benefit that *derives* from their wanderings. Least of all will charity be their public contribution: neither charity done with taxpayers' money, nor fundraising charity, nor even charity done with one's own wallet and in secret—the only spaces immune to disgusting hypocrisies—because charity is urgent, it is a constraint and not volunteering. To notice the most ferocious injustices—those that the euphemistic jargon of the 21st century calls "inequalities"—you don't need faith, your eyes are enough: and it will be side by side that people aware of their humanity will be able to fight and build solutions that they do not have need for a manual of social doctrine, but for a profound and global listening to that world in which those who search *ecclesiam* have no one to see them.

Keywords: Niccolò Cusano, Peace, Religious dialog, Post-secularism, Church and societies.

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