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Religions and Monotheism

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This article presents the final lecture given by Simon C. Mimouni at the École pratique des Hautes études—Séction des Sciences religieuses, on June 15, 2017. The introduction and conclusion detail the academic, intellectual, and scientific contributions of Simon C. Mimouni, while the lecture itself focuses on the difficult and controversial topic of monotheism as not only a *religious* phenomenon, but also a *political* one.

Keywords: Monotheism, Polytheism, Political Theology, Political Religions, Secular Religions.

Adriana Destro, <i>Reflections on Religions “In Movement”</i> . <i>Essential, Supplementary, and Interstitial Spaces</i>	23-50
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Within a religious system, the preservation of environments, instrumentations, places, narratives and human performances constitutes an overwhelming perspective. The goal of preserving continuity is frequently an operative religious horizon, often implicit and highly relevant. Our study observes religious continuity in parallel to discontinuity, the latter being a possibility that can never be excluded from religious phenomena.

Taking account of a series of spaces, our presentation envisages them from the point of view of their different structures and roles, their practices and impacts on human worlds. In this connection we insist that the scenario of religious discontinuity or of religions in movement needs reflections on a variety of conditions: for example the material characteristics of spaces, their ideological qualifications, and their conceptualization. These analytical approaches are very instructive because they may reveal some human hopes and targets that found what we call religions and give meaning to their social and cultural trajectories. As a matter of fact, in many situations, variability and permanence reciprocally and homeostatically fertilize each other. For the analyst, this means that instable conditions deserve careful attention. In other words, institutional or spontaneous transformations of spaces may be relevant traces that evidence the processes of strengthening or improving religious resources and projects.

Keywords: Anthropology of Religion, Anthropology of Space, Interstitiality, Homeostasis, Institutional Discontinuity.

Jesus and Early Christianity

Fernando Bermejo-Rubio, <i>Did Jesus the Galilean Redefine the Concept of Kingship? Apologetic Agendas from Ancient Texts to Modern Scholarship</i>	51-82
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While some recent studies have argued that Jesus’s “royal” claims were made in a traditional Davidic sense with a political dimension, the prevailing notion in mainstream biblical

scholarship is that Jesus's understanding of "kingdom" entailed a redefinition of the concept and a significant reinterpretation of power dynamics. The aim of this paper is to reassess critically this prevailing view. After reconsidering the historicity of the evidence hinting at Jesus's royal claims, we will reexamine the passages on which most scholars rely for Jesus's redefinition of kingship (Mark 10:41–45 and parallels) in light of two different but inextricably interwoven contexts: first, Greco-Roman and Hellenistic Jewish literature and, second, rhetorical practices.

Keywords: Historical Jesus, Mark 10:41–45, Kingdom of God, Religion and politics, Gospels.

Francesco Berno, *Marco il Mago e l'uso ireneano della letteratura enochica. Nuove proposte di interpretazione dei versi antieretici in AdvHaer I 15,6.....* 83-96

The aim of the present essay is to provide a fresh interpretation of the unidentifiable verses quoted by Irenaeus in *Adversus Haereses* I 15,6 in his refutation of the doctrines of Marcus the Magician. After an in-depth lexical, stylistic, and content-oriented analysis of Irenaeus's *Adversus Haereses*, we tentatively suggest that the cited heresiological text was composed (or deeply rewritten) by Irenaeus himself. Then, through an overview of the development of heresiological literature between Justin and the Bishop of Lyon, we will analyse the pivotal role played by the *Book of the Watchers* in the development of the early Christian notion of 'heresy.'

Keywords: Irenaeus, Heresiology, Enoch, Apocalypticism, Marcus the Magician.

Madalina Toca, *The Father-Son Relationship in the Eighth Sibylline Oracle.....* 97-105

In the form in which it is preserved, the eighth book of the *Sybilline Oracles* (*Or. Sib. 8*) is a Christian composition (though with considerable Jewish elements), dating sometime between the second and fourth centuries C.E. This paper investigates the ways in which the author of *Or. Sib. 8* describes the relationship between the Father and the Son, analysing evidence from various Christological designations and narratives. Despite claims in recent scholarship that *Or. Sib. 8* displays a modalistic Christology, here we argue that the Son is portrayed as distinct from the Father, fully divine and pre-existent, having his own unique identity, and that this Christology is closely linked to Old and New Testament material.

Keywords: *Sybilline Oracles* 8, Christology, Father-Son Relationship, Logos, Pseudepigrapha.

Ancient Christian Churches

Samuel Fernández, *Marcellus and Eusebius on the Gospel of John in De ecclesiastica theologia.....* 107-120

This article aims to study the debate between Marcellus of Ancyra and Eusebius of Caesarea on the interpretation of the Gospel of John, as reflected in *De ecclesiastica theologia*. We first examine Marcellus' and Eusebius' interpretation of John 10:30, 10:38, and 14:9. We then proceed to examine their exegeses of John 1:1, which provides the foundation for their interpretive differences. We conclude that the main difference between Marcellus and Eusebius, each of whom represents a different theological tradition, is the way they understand the term λόγος in the Prologue of the Gospel of John.

Keywords: History of reception of John, Arianism, Eusebius of Caesarea, Marcellus of Ancyra, Asterius of Cappadocia.

Fabrizio Vecoli, <i>Ascétisme et monachisme: un problème de taxinomie</i>	121-139
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The relationship between asceticism and monasticism has always been complex and at every step this relationship has interfered in the definition of the latter. The question of definition has real consequences since it conditions our interpretation of these phenomena, notably with regard to the classical oppositions of rupture vs continuity and recurrence vs one-time incidence. The goal of these few pages is not to discuss each hypothesis's validity, but rather—starting with some considerations about the early Egyptian beginnings of the monastic phenomenon—to call attention to the underlying theoretical implications of defining monasticism and its distinction from the more general ascetic phenomenon.

Keywords: Asceticism, Monasticism, Polymorphism, Pseudomorphosis, Late Antiquity.

Anthony Dupont, <i>Homiletic Perspectives on Augustine's Sacrificial Theology. Exegetical Approaches of Sacrificium in the Sermones ad Populum</i>	141-160
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The article studies the notion of *sacrificium* in Augustine's *sermones ad populum*. We may distinguish three approaches in the bishop of Hippo's homiletic endeavors: pre-Christian sacrifices (i.e. his rejection of the so-called pagan sacrifices and his preference for a typological exegesis of the Old Testament sacrificial passages); Augustine's moral explanation of biblical pericopes pertaining to sacrifice; and the centrality of Christ's sacrifice on the cross, as celebrated in the Eucharist. Augustine's preaching on the theme of sacrifice is instructive both in how Augustine understood the genre of sermons, and with respect to the form of exegesis he employed therein. Moreover, this study offers a clear illustration of his homiletic theology, and even of his theology at large. In this article we demonstrate that in Augustine's biblically inspired sacrificial theology, ethics and Christology go hand in hand: Christ's sacrifice is the basis of the inward and spiritual sacrifice every Christian is obliged to make—one that is repeated in the Eucharist and performed in the heart of each Christian believer.

Keywords: Augustine of Hippo, Sacrifice, Abraham, Paul, Typological exegesis.

Religions in Modern Times

Cristiana Facchini, <i>Il Gesù di Leone Modena. Per una storia materiale e urbana del Magen we-herew di Leone Modena</i>	161-185
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This article aims to analyze the anti-Christian Jewish work of Leon Modena, *Magen we-herew*, compiled around 1643 and left unfinished at the time of the author's death. *Magen we-herew* belongs to an established tradition of anti-Christian polemical literature dating back to the Middle Ages. We aim to flesh out Modena's endeavor to offer a nuanced and historically sound depiction of some moments in the life of Jesus and throughout the rise and development of Christianity. Our primary focus in this essay is on the historical contexts of seventeenth century Venice as a city capable of enhancing debates and new discoveries about Judaism and early Christianity.

Keywords: Leon Modena, Jewish Jesus, Anti-Christian polemics, Venice, Baroque historiography.

Antonio Gerace, <i>Francis Lucas of Bruges' Gospels Commentaries and the Controversy on Predestination, Grace and Free Will</i>	187-213
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This article focuses on Francis Lucas (1548/9–1619), a Catholic theologian hailing from Bruges—a theologian never subject to a thorough study, notwithstanding the value of his exegetical work. After a brief biographical introduction, we analyse Lucas’ Commentaries on the four Gospels, published in Antwerp at the Plantin Press in four volumes, between 1606 and 1616. Our aim in this article is to investigate Lucas’ view on the relation between eternal predestination, temporal grace, and human free will—the *vexata quaestio* of post-Tridentine theology. Thanks to a careful selection of New Testament pericopes, this study shows a Jesuit—even a Molinist—approach to the question.

Keywords: Francis Lucas, Catholic theology, Canonical Gospels, Modern Biblical scholarship, Predestination.

Guglielmo Forni Rosa, *Maritain contre Baruzi. Prémystique naturelle et mystique surnaturelle* 215-230

Studies on Neoplatonism proliferated in France between the end of Nineteenth Century and the first decades of the Twentieth. This explains at least in part why the focus of the most important book published in those years on John of the Cross (Jean Baruzi’s book of 1924) was concentrated on the relationship between the Spanish mystic and Neoplatonic philosophy. In the discussion that followed, the article highlights the opposing interpretations of Jean Baruzi and Jacques Maritain. Baruzi defended a certain similarity between Christian and Pagan mysticism. Maritain, on the other hand, emphasized a radical difference between the two forms of mysticism. In the formation of the “true” mystic, the intervention of the Church, of the Grace, and of the sacraments played for him a fundamental role.

Keywords: Jacques Maritain, Jean Baruzi, Jean de la Croix, Mystics, Neo-platonic philosophy.

Discussion of Books

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