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Contents

Roberto Alciati, Luca Arcari, Cristiana Facchini, Emiliano R. Urciuoli, <i>Editoriale</i>	279
--	-----

Articles

Emanuel Pfoh, <i>On Biblical Minimalism in Hebrew Bible / Old Testament Studies</i>	283
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Abstract: The maximalist/minimalist debates of the 1990s reflect a positive moment of epistemological and methodological discussions within the field of Hebrew Bible / Old Testament historical studies, in spite of some concerned voices viewing such debates as reflecting a crisis in the writing of ancient Israelite history. These debates actually allowed for rethinking the traditional ways in which the history of “ancient Israel” was being produced, the status of the Hebrew Bible as a historical source, and they even opened up the possibility of addressing a new and wider historiographical genre in the field: the history of ancient Palestine, as a more critical historiographical horizon overcoming the limitations of the traditional focus on “ancient Israel.” This paper considers, in a first place, the relevance of the so-called minimalist positions for a critical historiography of ancient Israel/Palestine, and in a second place, the prospects for writing histories of the region beyond issues of historicity related to ancient textual traditions.

Keywords: Hebrew Bible / Old Testament, Biblical Minimalism, Historiography, Paradigm Shift.

Francesco Berno, <i>L’Atto copto di Pietro (P. Berol. 8502.4): una allegoria anti-eretica romana? Tra figlia di Pietro / Grande Chiesa e Tolomeo / Simon Mago, per una nuova collocazione d’un frammento petrino</i>	301
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Abstract: The article aims at providing an original reading of the Coptic *Act of Peter* preserved in BG 8502.4, arguing in favor of its heresiological origin and suggesting the possibility that it could restore a privileged insight into the 2nd century Christian Rome. The relationships that the literary work maintains with the most relevant Greek and Latin witnesses of the Petrine Acts are also investigated, as well as the indirect attestations of narratives dedicated to the daughter of Peter.

Keywords: *Act of Peter*, Rome, Ptolemy, Valentinians.

András Handl, *A Roman Saint on the Move: Relic Migration and the Dissemination of Bishop Callixtus I's Cult in Rome and in the Carolingian Francia*

327

Abstract: Although the cult of bishop Callixtus I of Rome (217?-222?) is little known today, in antiquity his cult spread rapidly across the Carolingian Francia. Indeed, by the end of the first millennium, Callixtus became one of the more popular Roman martyrs both within and outside Rome. But how did this happen? And, more importantly, why? This contribution aims to answer both these questions by outlining the origins, development, and especially the expansion of Callixtus' cult North of the Alps. It also sheds light on patterns of distribution of Callixtus's cult, the interplay between the distribution of his relics and the dissemination of his cult, and the most important mechanisms underlying this spread. Specifically, this contribution argues that a combination of three factors boosted the cult's quick dissemination: his office as a pope, his demonstrable martyrdom, and the Roman origins of his relics.

Keywords: Callixtus I of Rome (217?-222?), Cult of Saints, Cult of Relics, Relic Translation, Francia.

Thomas J. Kraus, *Small in Size, Fabulous Artefacts, and 'Christian'?: P.Ryl. III 463 (Gospel of Mary), P.Ryl. I 28 (Palmomancy) and Late Antique Miniature Books*

349

Abstract: The fascination of the world of miniature books from (late) antiquity can be demonstrated by means of descriptions and analyses of a miniature fragment and a miniature booklet from the John Rylands Library (*P.Ryl. III 463* and *P.Ryl. I 28*). In addition both papyri help to illustrate and visualize their handling and potential purposes. But not only is the uniqueness of every miniature book (or fragment of it) and the realization that each such object deserves individual attention a main objection of this study, the two papyri serve to rectify uniform claims about their purpose and use. Further, they help to modify too optimistic assumptions that miniature codices have been "invented" by Christians, though a certain preference among Christians for using such a small format (for certain texts) might be deduced from the bulk of extant and fragmentary exemplars.

Keywords: Miniature Codex, Categories, Purpose and Use, *P.Ryl. III 463, Gospel of Mary, P.Ryl. I 28, Palmomancy, Pseudo-Melampus, Divination.*

Danijel Dojčinović, Predrag Dragutinović, *The Serbian Slavonic Tradition of the Biblical Apocrypha: An Overview Regarding their Status*

369

Abstract: This article deals with a wide range of topics related to Serbian Slavonic Apocryphal writings, drawing special attention to their status in Serbian medieval literature. First, there is a general introduction, followed by two sections dedicated to the codices and social context of the Serbian Slavonic Apocrypha, and finally, the article concludes with a few hermeneutical observations. The Serbian Slavonic Apocrypha have yet to be investigated thoroughly. One common misconception is that the Apocrypha were considered as "forbidden" or even heretical literature. However, the Serbian Slavonic manuscripts reveal that the Apocrypha were transmitted together with other ecclesial texts used for religious services. They were not considered as non-canonical or dangerous, but rather as literature "beyond canon," that was useful for the faithful.

Keywords: Biblical Apocrypha, Serbian Slavonic Tradition, Canon.

Abstract: The exegesis of Acts 1:6–8 played a fundamental role in the eschatological polemic that the physician and theologian Arnau de Vilanova kept up with professional theologians (i.e. teachers at the University of Paris and Dominicans). In Arnau de Vilanova's final polemical work, the unedited *Praesentatio facta Burdegaliae*, the Catalan thinker offers Pope Clement V a synthetic account of his exegesis of these Biblical verses. Therein Arnau de Vilanova puts forward an exegesis based purely on common sense, knowledge of grammar and fidelity to the letter of the text. Interpreted thus, the words of Jesus Christ in Acts 1:7–8 fail to divulge the *tempora vel momenta* to the Apostles alone, though not to those destined to live in future times. Yet Christ refuses to divulge these *tempora vel momenta* to them should they seek to acquire knowledge thereof "via their own human powers," rather than via revelation. The Holy Spirit shall be able to reveal them. The proclamation on the part of Arnau de Vilanova, then—based as it was upon divine revelation rather than natural speculation—to the effect that the Antichrist would arrive in the mid-fourteenth century, was compatible—invariably in the Catalan author's view—with the words uttered by Jesus Christ in Acts 1:7.

Keywords: Arnau de Vilanova's *Presentatio facta Burdegaliae*, Acts of Apostles, Polemical Exegesis, Eschatology.

Eleonora Rai, *A Strange Case of Co-authorship. Humana industria, the Holy Spirit, and the Inspiration of the Scriptures according to Leonard Lessius (1500s-1800s)*

407

Abstract: This article explores the link between two doctrines of Jesuit theologian Leonard Lessius (1554-1623): His theory of the inspiration of the Scriptures and his theology of salvation, which defend human free will and cooperation in the relationship with the divine, even at the expense of God's sovereign authority. According to Lessius, human agency is fundamental to the creation of the Scriptures. This article retraces the controversy *de Scriptura* generated by Lessius' doctrine in the *longue durée* (1580s-1890s), including within the Society of Jesus itself, from the disputes between Lessius and the Leuven theologians, and his clash with Roberto Bellarmino (in the late 1500s), to the nineteenth-century discussion about Lessius' doctrine during the First Vatican Council (1869-1870) and within the Congregation of the Index (1890s).

Keywords: Inspiration of the Scriptures, Free Will, Human Agency, Theological Controversies, Vatican Council I, Leonard Lessius.

Reflections on Methods

Sergio Botta, *Tassonomie, pappagalli ed eroine mitiche: appunti per una comparazione critica intorno all'uso delle religioni indigene in Dario Sabbatucci e Jonathan Z. Smith*

437

Abstract: The goal of this paper is to analyse the contribution of Jonathan Z. Smith to the study of Indigenous Religions and compare it to the usage in the Italian History of Religions, especially in the work of Dario Sabbatucci. On several occasions, Smith focused on the ways scholars (re)constructed the image of Indigenous Religions and, consequently, on the epistemological agenda of Religious Studies. Smith's contribution was severely critical. On the one hand, he focused on the epistemological limits of a discipline—esp. phenomenology of religion—which manufactured a fictional image of Indigenous Religions as a foundational ground for a generalization of the Western concept of religion. On the other hand, he paved the

way for a critical reassessment of the foundations of the History of Religions. By comparing Smith scholarship with Dario Sabbatucci's work, I will try to provoke a self-reflective "reaction" in those who still position themselves within the "Roman school" and a "rectification" of the usage of the *taxon* Indigenous Religions.

Keywords: Jonathan Z. Smith, Dario Sabbatucci, Indigenous Religions, Comparison, History of Religions.

Book Discussion

Maria Paiano, *Il ritorno di un integrista
nella Chiesa post-conciliare.*

Una biografia di Gérard Calvet (1927-2008) 467

Book Reviews 493