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# Rivista di Storia e Letteratura Religiosa



diretta da  
**C. Ossola, B. Papàsogli**  
**F. A. Pennacchietti, M. Rosa, B. Stock**



**Leo S. Olschki Editore**  
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# Rivista di Storia e Letteratura Religiosa

diretta da

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A. SANFILIPPO FRITTOLA

## GIANNOZZO MANETTI E IL *DE BONO MORTIS* DI AMBROGIO DI MILANO

In the mid-sixteenth century, the Faculty of Theology of Leuven saw the rise of a new paradigm: the tolerant attitude towards reading the Bible in the vernacular – which was common in the first part of the century – turned into an outright rejection of this practice. The growing reticence had certainly been fueled by the advance of Protestantism, whose errors and heresy were believed to reside precisely in an arbitrary and undisciplined reading of the Bible. The Sicilian theologian Giovanni Bologni (also known as Giovanni a Bononia or Johannes a Bononia), who was in Leuven between 1545 and 1556, became the spokesman of those who, within the Faculty of Theology, called for the prohibition of reading the Bible in the vernacular. His opposition became manifest in at least three circumstances. First, he played a remarkable role in the dramatic meeting, held in the second half of 1552 or in 1553, when the Faculty of Theology asked Emperor Charles V to issue a general ban on reading the Bible in the vernacular. Later, Bologni consigned his ideas to an appendix of his *De aeterna Dei praedestinatione et reprobatione* (1552). Lastly, his toponymic was used by the Spanish humanist Fadrique Furió Ceriol as the title of a work, bearing the subheading *De Libris sacris in vernacula linguam convertendis, libri duo* (which illustrated the outcome of the debate, that had taken place in Leuven, between those who supported the reading of the Bible in the vernacular and those who were opposed). However, Charles V did not welcome the intransigent position publicly taken by Bologni, since it clashed with the policy of tolerance promoted across the Empire. The Sicilian theologian left Leuven in 1556 and returned to his native land with profitable benefits.

M. TRAVERSINO DI CRISTO

## JACOPO ACONCIO: VITA E OPERA DI UN GIURISTA E INTELLETTUALE TRENTO DEL PRIMO SECOLO DELLA RIFORMA

This article examines the oratorical practice of the Italian Jesuits working in penitential missions during the seventeenth and up to the middle of the eighteenth century. Unlike previous studies, which have focused on the performative dimension of this practice, the present article highlights the textual and rhetorical aspects of the sermons. Drawing on a wide range of archival and printed sources, it seeks to demonstrate that the written word, even if secondary to the oral one, had a conspicuous presence in missionary preaching and followed rhetorical and literary models to a greater extent than previously thought.

W. FRANÇOIS

GIOVANNI BOLOGNI (*JOHANNES A BONONIA*)  
E LA LETTURA DELLA BIBBIA NELLA LOVANIO  
DEL CINQUECENTO

The writer and bishop Hildebert of Lavardin (1056-1133) was regarded in his time as a literary model; his poems spread out in the well educated Latin writing world at least in France, Italy and England. Scholars of the latest century (among which E. Norden and E.R. Curtius) helped reestablish this outstanding literary personage; the modern critical edition of his poem was first published in 1960s. The present analysis focuses on one of Ildebert's most significant poems, i.e. on the XXIIInd elegy, a ninety-verse long poem which deals entirely with the topic of Fortune. The author describes two periods of his life, which was once rich and wealthy, until he was banned from France and exiled for a certain time to England. During the voyage Hildebert experienced a dramatic storm, which is described in a magnificent epic style. From a literary point of view, the poem shows references to classical, late antique and biblical authors and works (Ovid, Boethius, Job). Fortune is presented resorting to both classical and christian concepts: along with references to pagan gods, the last lines of the poem clearly refer to the christian almighty God, who rules over Fortune itself.

The Latin text is followed by an Italian translation.

O. SZÁRAZ

ASPETTI TESTUALI E RETORICI DELLA PREDICAZIONE  
MISSIONARIA GESUITICA. OSSERVAZIONI SU UNA PREDICA  
MANOSCRITTA SULL'INFERNO

The very brief prayer of Francis of Assisi, in front of the Crucifix of San Damiano, handed down perhaps orally, is found in direct codices, with an almost fixed formula, and in others in which it is captured in filigree. Some codices refer to the Franciscan world, others do not. The codex, a miscellany with lives of saints, prayers, decrees and the Order of Christian Life of the Augustinian Simone Fidati, with the use of the vernacular, suggests that it was in use by the nuns.

G. BOTTURI

**FORTUNA, DOLOSA COMES AL SERVIZIO DI DIO.  
LA MEDITAZIONE DI ILDEBERTO DI LAVARDIN  
(XI-XII SEC.) NELL'ELEGIA XXII**

In 1968 Carlo Dionisotti reported the discovery of the manuscript works by the humanist Biondo Flavio's son, the secular priest Gabriele Biondo, in his Resoconto di una ricerca interrotta, started – and in fact left unfinished – with the cooperation of Augusto Campana and Dello Cantimori, in dialogue with Giuseppe De Luca. Part of that corpus, that includes writings in prose and poetry, in vernacular and Latin, on themes of devotion and spiritual education, has now been published by Michele Lodone. Those texts are a precious record of the religious ideas – between tradition of Franciscan spiritualism and Savonarola's prophetism – in the period preceding the Reformation. Reading them now looking at Dionisiotti's studies means to reflect on the inheritance of a historiography that has managed to move forward «unendo li extremi».

**C. DEL POPOLO  
UN ALTRO TESTIMONE INDIRETTO  
PER 'O ALTO E GLORIOSO DIO'**

This article provides the Italian reader with the translation of a 1919 short story by the German theologian Erik Peterson (1890-1960), the second and relatively successful publication of a scholar whose work, on the contrary, gained a certain degree of resonance, albeit of good quality, only among the experts of the field. The translation follows a brief introduction to the theologian's personality which tries to shed light on the biography and character of an author often mistakenly depicted as strict and austere. One is convinced that brightening up some of these often-overcast features requires a fresh look at the events of the young Peterson's life as a student and Privatdozent in Göttingen (1912-1924).

G. JORI

**ISTRUZIONE RELIGIOSA E POESIA: SUGLI SCRITTI DI GABRIELE  
BIONDO**

The article reviews the publication Il Concilio Vaticano II e i suoi protagonisti alla luce degli archivi, a cura di Ph. Chenaux e K.Pl. Kartaloff, Città del Vaticano, LEV, 2017: the proceedings of the conference held in Chenaux and K.Pl. Kartaloff, Vatican City, LEV, 2017, containing the proceedings of the conference held in Rome (2015), sponsored by the Pontifical Committee for Historical Sciences, in collaboration with the Centre for Research and Studies on the Second Vatican Council of the Pontifical Lateran University. The volume could be placed in that typology of studies dealing with the dynamics of reception, and specifically with the agents de la reception (agents of reception).

F.S. VENUTO

## IL CONCILIO ECUMENICO VATICANO II: PROTAGONISTI E ARCHIVI

Strongly criticized in the treatise *De dignitate et excellentia hominis* by the Florentine humanist Giannozzo Manetti (1396-1459), the *De bono mortis* by Ambrogio di Milano (339-397) is believed to be the sermon which most reflects the spirituality of the Milan bishop. In this treatise, the *civis florentinus*, refuted what Cardinal Lotario dei Conti di Segni (1161-1216) argued about the condition of man in his *De miseria conditionis humanæ* (also known as *De contemptu mundi*). However, the accusations he leveled at the bishop's *De bono mortis* – have remained unchanged for well over five centuries, to our days without criticism. In my research, after having revealed that Ambrogio and Manetti have a different understanding of death, I demonstrate not only the attested presence and availability of the Ambrosian sermon in the libraries accessible to Manetti, but I identify four main common points between the two works. In my opinion, the reasons that led Manetti not to have been able or have wanted to clearly quote Ambrose, reside in the historical, political and economic situation in which he found himself working in the Court of Alfonso d'Aragona (1359-1458). All this is further proof of the multifaceted personality of Manetti who wanders from one shore to the other of the ideological context of the time. It also testifies to the disadvantage of his intellectual honesty and originality and in favour of his major intent to fully satisfy the desires of those who commissioned the work (in this case by the king of Aragon himself).

## RECENSIONI

This paper offers an overview of the multifaceted work of an Italian-born and English-naturalized author of the sixteenth century, Jacopo Aconcio. As an exile religionis causa in the first decades of the Reformation, Aconcio devoted a great part of his writings to theological questions and is especially known for his significant contribution to the early-modern debates on toleration. However, similar to many others of his contemporaries, Aconcio had interests also in other fields of studies, which include philosophy, history, engineering, and law. This last in particular is given special importance here in consideration of Aconcio's legal training and activities before his exile.

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