

# Bibbia e predicazione in Savonarola

a cura di Piero Stefani

## ABSTRACTS & KEYWORDS

LORENZA TROMBONI

La figura di Mosè in Savonarola

*Humanitas* 76(2/2021) 201-208

**Abstract:** *Did Girolamo Savonarola consider himself a prophet? The answer to this question is to be found in his intense preaching activity carried out during the last decades of the 15<sup>th</sup> century in Florence. Here, he established a special relationship with the Florentines and linked his political action with the Biblical figure of the prophet, intended as the one who leads his people on the right path to God. Therefore, the figure of Moses becomes pivotal in Savonarola's preaching: he constantly tries to embody the story of the prophet leading God's chosen people in a great exodus out of Egypt applying this model to the Florentine people.*

**Keywords:** *Prophecy, Florence, Exodus, Moses.*

GIAN CARLO GARFAGNINI

La Firenze di Savonarola  
tra profezia e politica

*Humanitas* 76(2/2021) 209-224

**Abstract:** *Savonarola's relationship with Florence is not limited to his last stay in town from 1490 to 1498. To understand Savonarola's figure, one must go back to his choice to join the Dominican order and to study Thomas Aquinas' works. Savonarola came to Florence for the first time in 1482 and resided there until 1487; in particular, in that period he taught the Bible and philosophy. In 1484 he had his first prophetic illumination. After that event he changed his way of preaching. When in 1494 the French army came to Italy, Savonarola's role became decisive for Florence, especially after Piero de' Medici was exiled. In that period, his sermons on many prophets of the Old Testament were accompanied by reflections on the government that were inspired, among other things, by Thomas Aquinas' thought. In 1496 Pope Alexander VI forbade Savonarola to preach. He then committed his thoughts to two works: Dialogo de veritate prophetica and Trattato circa el reggimento e governo della città di Firenze. The last essay ends by saying that every citizen must abandon their sins and must try to make the civil government perfect.*

**Keywords:** *Dominican Order, Prophetic Illumination, Preaching, Government, Thomas Aquinas, Spiritual Writings.*

ADRIANA VALERIO  
La riforma delle donne e la Bibbia  
in Savonarola

*Humanitas* 76(2/2021) 225-236

**Abstract:** *The essay is divided into three parts. The first part is dedicated to the role played by women and children, in their simplicity, in reforming the Church under the guidance of Savonarola, who utilizes the Book of Ruth as a major model of reform. The second part describes the relationship between women and Biblical texts, which in Savonarola's view become central in every Christian's life, a totally new perspective for the female believer. The third part deals with the unique case of Domenica Narducci, a 15<sup>th</sup>-century woman who exercised the ministry of preaching.*

**Keywords:** *Women, Simplicity, Bible, Book of Ruth, Woman Preaching.*

PIERO STEFANI  
Il commento al *miserere*  
di Girolamo Savonarola

*Humanitas* 76(2/2021) 237-246

**Abstract:** *The Expositio in the Psalm Miserere was dictated by Savonarola in the last period of his life. He had already been tried and tortured and was in prison. If anyone expects to find in the text some prophetic views, they will be disappointed. In this work, Savonarola did not make any prophetic judgment about Florence or the Church. His comment on the Miserere is a spiritual one. It is impossible to obtain political or autobiographical data from this text. The comment is a meditation and a prayer addressed to a divine You (the God Father but, sometimes, also Jesus) by a sinner. Only in its last part does the text speak, in a dramatic way, about the Church («The Church empties and hell fills up») and expresses its hope in the heavenly Jerusalem. Reading the Expositio helps to grasp lesser-known but no less relevant aspects of its author.*

**Keywords:** *Trial, Prison, Sinner, Mercy, David, Divine You.*

MASSIMO GIULIANI  
Amos Luzzatto  
*Fraternità, studio e dialogo con tutti*

*Humanitas* 76(2/2021) 247-250

**Abstract:** *This short essay is a living picture of Amos Luzzatto (1928-2020), an Italian Jew who was a surgery doctor, a scholar in Judaic studies, and a leftist politician, as well as for several years the president of the Union of the Italian Jewish communities. A sharp mind, he survived the Holocaust in the British Mandate of Palestine by leaving Italy during World War II. Soon after, he returned to Rome with his famous grandfather, rabbi Dante Lattes, and lived in Asti, Padua, and Venice. His legacy is one of intense fraternity and sincere dialogue with many Christian friends. Although very "secular" in his approach, he was skilled in Hebrew and wrote books on midrashim and meghillot.*

**Keywords:** *Italian Judaism, Jewish-Christian Dialogue, Biblical Scholarship.*

AMBROGIO SPREAFICO  
il dialogo ebraico cristiano  
*Una riflessione a partire da tre recenti documenti*

*Humanitas* 76(2/2021) 251-262

**Abstract:** *This article examines Catholic policy regarding the Jewish people throughout the analysis of the documentation produced by the Second Vatican Council. There are different documents written from various commissions and conferences, so, in order to grasp the essence of a single document, one has to establish which mode is prevailing in the policy logic of that document. The analysis of the different documentation reveals how much this relationship has changed over the years, evolving into something completely different. In particular, the article analyses three documents, two written by Catholics: «The gifts and the calling of God are irrevocable» (Rm 11,29). A Reflection on Theological Questions Pertaining to Catholic-Jewish Relations on the Occasion of the 50<sup>th</sup> Anniversary of Nostra Aetate (No. 4) and Grace and Vocation without Remorse. Comments on the Treatise *De Iudaeis*; one by Jews: Between Jerusalem and Rome. Reflections on 50 Years of Nostra Aetate.*

**Keywords:** *Ecumenism, Catholic-Jewish Relations, Nostra Aetate.*

MARCO CASTELLI  
Individualismo e trascendenza  
nella Rivoluzione francese

*Humanitas* 76(2/2021) 263-286

**Abstract:** *This article interprets the metaphysical elan that marked the Jacobin Terror as a reply to the radical individualism that characterized the first phase of the French Revolution. Focuses are devoted to the idea of regeneration and to the civil religion tradition.*

**Keywords:** *Jacobin Terror, Radical Individualism, Supreme Being, Civil Religion, French Revolution.*

VINCENZO CICERO  
Tradurre Hegel  
*Aufheben come rilevare*

*Humanitas* 76(2/2021) 287-299

**Abstract:** *The essay deals with Hegel's fundamental philosopheme, das Aufheben, and with the suggestion of its new translation into Italian through the lexical family of rilevare. After a survey of the various acceptations of the lexeme in Adelung's Wörterbuch, the greatest scientific dictionary of the Hegelian era, the essay analyzes the only thematic treatment Hegel dedicated to it (in a short annotation of the first part of Science of Logic). Finally, the new translation of aufheben as rilevare is further argued starting from a comparison with the analogous relever suggested by Derrida and Nancy.*

**Keywords:** *Aufheben, Sublation, Speculative, Lever.*

LAURA ORSI

La singolare dottrina del Signor John Locke  
*Riflessioni a partire da un libro recente*

*Humanitas* 76(2/2021) 300-303

**Abstract:** *This article deals with a magisterial reconstruction of John Locke's views on Christianity. Did John Locke aim at constructing a sort of personal confession, a moderate form of Christianity that would have pleased the new "limited monarchy" that came out of the Glorious Revolution? Diego Lucci's book uses a vast range of primary and secondary sources, to provide a comprehensive assessment of Locke's theology in relation to Christianity, with a number of key references to the Hebrew Bible and Judaism in general. Lucci paved the way for a general re-interpretation of Christianity in the times of the "crisis of the European mind", on the eve of the Enlightenment.*

**Keywords:** *Locke, Christianity, Empiricism, Rational Theology, Early Enlightenment.*

LAURA QUERCIOLO MINCER

Il Dio della vendetta /Got fun nekome  
di Sholem Asch  
*Religione e violenza*

*Humanitas* 76(2/2021) 304-318

**Abstract:** *Sholem Asch (1880-1957) is a writer whose texts are generally known, at least in Italy, only to an audience of specialists. Yet the most famous of his plays, God of Vengeance (1907), had also enjoyed considerable success on Italian stages, and was one of the most successful productions of the company of the then famous Alfredo De Sanctis. In this article I describe Asch's work and I conclude with a documentation of the Italian fortune of the play.*

**Keywords:** *Sholem Asch, Yiddish Theatre, Jewish Theatre, Staging Gender, Staging Religion.*

EZIO CLAUDIO PIA

«Unire lo studio dei morti a quello dei viventi»  
*Paolo De Benedetti, la storia ebraica e il senso della storia*

*Humanitas* 76(1/2021) 319-325

**Abstract:** *The multifaceted and generous activity of Paolo De Benedetti – biblical scholar, theologian in the broadest sense of the term, scholar of Judaism – has experimented, with a style that is both incisive and discreet, with generative approaches in the historical sphere as well. The early attention to memory, declined in the poetic and journalistic production of his youth, starting from the Seventies evolves – beginning with the category of discontinuity – both in the writing of history and in the enhancement of editorial and research itineraries, which offer, starting from the case of Asti, tools of persistent validity for a systematic and comparative analysis of the Jewish history over the long term.*

**Keywords:** *Paolo De Benedetti, Poetry, Jewish History, Discontinuity, Asti.*