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I modernisti, gli ebrei e l'ebraismo

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ABSTRACTS E KEYWORDS

Cristiana Facchini

Incontri inconsueti

Modernisti tra gli ebrei e spiritualità contemporanee

(pag. 15-61)

ABSTRACT

Whereas the study of Catholic modernism has been thoroughly pursued, the relationship between Jews and Catholics remains an overlooked historical topic. This article explores intellectual relations between some Italian Jewish intellectuals and Catholic modernists, against the backdrop of the rising interest in the study of religion, namely Judaism, early Christianity, and the Bible, which took place in Europe from the early nineteenth century. This article sheds some light on Jewish scholars such as Giorgio Levi della Vida and politician, Luigi Luzzatti, whose ties with Catholic modernists were extensive and deep. It also offers an attempted reconstruction of a plausible historical connection between Jews and Catholics, focusing on the controversial topic of the 'historical Jesus'.

KEYWORDS

Italian Jews – Giorgio Levi della Vida (1886-1967) – Luigi Luzzatti (1841-1927) – Historical Jesus – Francis of Assisi (1182?-1226) – Catholic Modernism

Paolo Zanini

***Rifiuto dell'antisemitismo e permanenza di alcuni stereotipi antiebraici in
Geremia Bonomelli***

(pag. 62-94)

ABSTRACT

This article describes the attitude of the Italian Bishop Geremia Bonomelli towards Hebraism, the Jews and the political use of Antisemitism. It is well-known that, during the late 19th century, Antisemitism became very popular among Catholics, giving a concrete base to the Catholic reaction against the Liberals and the process of secularization. Within the Italian episcopate, Bonomelli was generally considered to be one of the few Liberal and patriotic bishops, openly engaged against the diffusion of Antisemitism among the Italian Catholics. Despite his general attitude, the article shows that Bonomelli himself sometimes embraced anti-Jewish stereotypes, particularly in the description of his long pilgrimage to the Holy Land. Nevertheless, he always confronted the political use of Antisemitism, underlining that such a movement had to be considered totally secular and potentially dangerous for the Christian interests and attitudes.

KEYWORDS

Geremia Bonomelli (1831-1914) – Austrian Christian Social Party – Antonio Agliardi (1832-1915)
– Pilgrimages to the Holy Land – Jerusalem – Political Antisemitism

Antonio Gentili

Filosemitismo in padre Giovanni Semeria (1867-1931), barnabita

(pag. 95-114)

ABSTRACT

With regard to the multifaceted figure of Fr. Giovanni Semeria (1867-1931) this article reveals the origin of his Philo-Semitism, which he openly affirmed despite an ecclesiastical setting highly influenced by anti-Jewish stereotypes. Semeria reclaims the «Semitic soul» of Christ and, consequently, acknowledges that the «Christian breath is a Semitic breath». Thus, anticipating or inspiring the renowned words of Pius XI: «we are all spiritually Semites». Semeria analysed the divergence between Hebraism and Christianity in light of the *Letter of Saint Paul to the Romans*, in which the apostle reaffirms the commitment of God to the promises made to His people. Even if Semeria had not deviated from the “conversionist” approach of the apostle, his open Philo-Semitism was deeply rooted in his knowledge of early Christianity and also Manzoni’s *Inni Sacri*, which he cited in his last essay.

KEYWORDS

Giovanni Semeria (1867-1931) – Anti-Semitism – Philo-Semitism – Semitic soul – Paul the Apostle – Alessandro Manzoni (1785-1873)

Isabella Pera
Una libera tribuna per l'ebraismo
La rivista «Coenobium» (1906-1919)
(pag. 115-152)

ABSTRACT

This article aims to shed light on the debate regarding the identity and role of Italian Judaism which took place at the beginning of the 20th century on the pages of the journal «Coenobium». «Coenobium» was founded in Lugano in 1906 and Italian Judaism was among one of its many interests. This journal published multi-topic articles, conference summaries, reviews of volumes and news regarding Jewish conditions around the world and the Zionist project. Of these, the essays written by Felice Momigliano regarding the reformed Judaism were particularly important. In the same way, Raffaele Ottolenghi's article on the relationship between Judaism and Christianity signaled a turning point in this debate. Their reflections determined the beginning of a polyphonic discussion, which involved many other scholars such as Donato Camerini, Dante Lattes, Baldassarre Labanca and Paolo Orano.

KEYWORDS

Journal «Coenobium» – Modernism – Zionism – Felice Momigliano (1866-1924) – Raffaele Ottolenghi (1860-1917) – Paolo Orano (1875-1945)

Rocco Cerrato

Buonaiuti e l'ebraismo: appunti

(pag. 153-182)

ABSTRACT

This essay retraces the research of Ernesto Buonaiuti on the relationship between Judaism and Christianity, focusing on Jesus's eschatological conception of the Kingdom. Buonaiuti's thoughts are compared with the reflections on Judaism which emerged in Germany between the 1920's and 1930's, with particular reference to the ideas of Rudolf Bultmann and Karl Barth. The last part of the essay focuses on the Catholic Church's position regarding the Italian racial laws of 1938 and the *Shoah*.

KEYWORDS

Ernesto Buonaiuti (1881-1946) – Jewish-Christian relations – Rudolf Bultmann (1884-1976) – Karl Barth (1886-1968) – Eschatology

Nina Valbousquet

La «judaïsation» de l'Église

*Antisémitisme et antimodernisme des catholiques intégraux autour de Mgr
Umberto Benigni*

(pag. 183-206)

ABSTRACT

This article examines the interplay between antisemitism and antimodernism by looking closely at the integralist circles of the *Sodalitium Pianum*, *La Sapinière*, from the 1910's until the 1930's. In so doing, the article brings together two types of scholarship that are often separated: the history of antisemitism on one hand, and the history of modernism and antimodernism on the other hand. Although antisemitism is not a distinctive feature of the integralist trend, it presents some significant peculiarities when professed by reactionary Catholics like Msgr Benigni and his acolytes. They capitalized on antisemitism not only as a broad antimodern cultural code, but also as a precise weapon against Catholic modernism. Spreading the fear of "Jewish infiltration", integralist Catholics employed antisemitic arguments in a power-struggle to discredit their adversaries within the Church: modernists, Christian democrats, and the Jesuits, among others. They increasingly articulated antisemitism to dissident positions against the leadership of the Church, in a way that anticipated the Sedevacantist drift after the Second Vatican council.

KEYWORDS

Antisemitism – Anti-modernism – Integralist Catholicism – Vatican – Traditionalism

Christian Satto

Contro il potere temporale

Bettino Ricasoli e l'«abominevole, stupido, pernicioso, irreligioso e tarlato catafalco che chiamasi Corte di Roma»

(pag. 209-258)

ABSTRACT

The religious views of Bettino Ricasoli and his attitude towards the Church are among the aspects of his character that have most captured the attention of scholars. Indeed, Ricasoli was relentless in his insistence that the Church must reform, even, if necessary, through the use of legislative measures enforced by the State. In particular, he hoped for the end of papal political sovereignty. Investigating the context in which Ricasoli contested the temporal power of the Church, helps to shed light on the flaws of Ricasoli's approach to the relations between State and Church: an approach that proved ineffective in acquiring the political consent needed to transform his aspirations into concrete measures.

KEYWORDS

Bettino Ricasoli (1809-1880) – Church and State in Italy – Temporal Power – Church's Reformation