

NOTES ON THE TEXT

THROUGHOUT THIS BOOK, I use the word “sermon” to refer to all varieties of preaching forms, even when they would merit a variety of labels in Italian. Preaching genres ranged from elaborate formal sermons to simpler, more exegetical homilies. The Italian word most often used for conversionary preaching texts is *prediche* (sermons), but many are instead designated explicitly as homilies (*omelie*). The words of a convert from Judaism, preaching to former coreligionists, were typically given this latter title, as they did not follow the traditional, long-established rhetorical styles of Italian preachers. My use of the term “sermon” or “conversionary sermon” should be understood inclusively. On these distinctions, see above all Emily Michelson, *The Pulpit and the Press in Reformation Italy*, John O’Malley, *Praise and Blame in Renaissance Rome*, and Frederick McGinness, *Right Thinking and Sacred Oratory in Counter-Reformation Rome*.

The term “Roman Catholic” was not in widespread use among early modern Catholics or Jews in Italy. I use the terms “Catholic Church,” “Roman Church,” and occasionally “Roman Catholic Church” interchangeably.

I have translated the titles of most of the works I discuss into English, but not in cases where they are widely known by their original titles (e.g., *Bibliotheca Magna Rabbinica*, *Pardes Rimmonim*, or *Pugio Fidei*) or there is no English equivalent (*Eusevologio Romano*).

CATHOLIC SPECTACLE AND ROME'S JEWS

