

À PARAÎTRE

Sommaire du fasc. 1 de l'année 2020 (t. 130)

L. J. Dorfbauer, **Tertullians *De baptismo* und der Evangelienkommentar des Fortunatian von Aquileia**

Resümee. — Dieser kurze Aufsatz weist nach, dass Fortunatian von Aquileia Tertullians *De baptismo* kannte, als er seinen Evangelienkommentar verfasste. Er verwertete insbesondere Kapitel 12 von Tertullians Schrift.

Abstract. — This short paper demonstrates that Fortunatianus of Aquileia knew Tertullian's *De baptismo*, when he wrote his Commentary on the Gospels. In particular, he made use of chapter 12 of Tertullian's treatise.

Résumé. — Ce bref article démontre que Fortunatien d'Aquilée connut le *De baptismo* de Tertullien, quand il rédigea son Commentaire sur les évangiles. Il utilisa notamment le chapitre 12 du traité de Tertullien.

J. Varela Rodríguez, **Ancora sull'origine del prologo al commentario sul Cantico dei Cantici di Gregorio d'Elvira**

Astratto. — In due manoscritti del commentario sul Cantico dei Cantici di Gregorio d'Elvira il testo viene preceduto da un prologo che la critica ha unanimemente considerato spurio, ma le proposte rivolte a spiegarne l'origine sono scarse. Qui si cerca di aprire una nuova via d'approssimazione al problema attraverso un'analisi contenutistica dei codici. Oltre a Gregorio d'Elvira, vengono controllate le tradizioni manoscritte del commentario sul Cantico di Giusto d'Urgel e gli *Excerpta Gregorii* di Taione di Saragozza (commentario biblico composto da estratti di Gregorio Magno, la cui parte sopravvissuta è limitata ai libri sapienziali) accanto a un caso di tradizione indiretta, la *Vox Ecclesie*, il che permette di verificare che almeno la seconda redazione di Gregorio d'Elvira (quella alla cui il prologo verrebbe originalmente collegato), il subarchetipo η di Giusto (dal quale scaturisce anche la *Vox Ecclesie*) e il archetipo della parte sopravvissuta dell'opera di Taione risalgono probabilmente a un unico codice. D'altra parte, per quanto è possibile vedere attraverso il controllo di tutta questa tradizione, nel codice supposto dovevano trovarsi anche quattro trattati, molto relazionati con l'opera di Taione, su alcuni versetti omogenei di Proverbi ed Ecclesiaste, dei quali soltanto uno, il *De aenigmatibus Salomonis*, è stato edito e studiato. Tenendo conto del contenuto di questi testi e delle somiglianze tra loro, penso che la sua unione scaturisce dalla volontà di creare un insieme esegetico sui libri sapienziali, dove il punto di riferimento viene costituito dagli *Excerpta* di Taione. Il falso prologo del commentario di Gregorio d'Elvira sembra avere una relazione di tipo compositivo e contenutistico con il *De aenigmatibus* e gli altri commentari inediti.

Abstract. — In two manuscripts of the commentary in the Song of the Songs by Gregorio of Elvira, the text is preceded by a prologue which critics have unanimously considered spurious, but proposals aimed at explaining its origin are scarce. Here we try to open a new way of approximation to the problem by analyzing the contents of the manuscripts. In addition to Gregory of Elvira, the manuscript traditions of the commentary in the Song of Songs of Justus of Urgel and the *Excerpta Gregorii* of Taio of Saragossa (commentary in each biblical book composed of extracts of Gregory the Great, whose surviving part is limited to sapiential books) as well as a case of indirect tradition, the *Vox Ecclesie*, are explored, which makes possible to verify that at least the second redaction of Gregory of Elvira (the one to which the

prologue would originally be connected), the subarchetype η of Giusto (from which also the *Vox Ecclesie* derives), and the archetype of the surviving part of Taio's work probably date back to a single manuscript. On the other hand, as it is possible to see by examining all this tradition, the supposed manuscript would have also contained four treatises on some homogeneous verses of Proverbs and Ecclesiastes. These treatises are very related to the work of Taio, and only one of them, the *De aenigmatibus Salomonis*, has been edited and studied. Taking into account the content of these texts and the similarities between them, I think that its union stems from the desire to create an exegetical set on the sapiential books, where the reference point is fixed in Taio's *Excerpta*. The false prologue of Gregory's commentary seems to have a compositional and content relationship with the *De anigmatibus* and the other unpublished commentaries.

J.-M. Auwers, **L'ovicapre pascal**

Résumé. — Le livre de l'Exode prescrit aux juifs de célébrer la Pâque en immolant et consommant un agneau ou, à défaut, un chevreau (Ex 12,5). Pour Grégoire d'Elvire, la victime pascale doit au contraire être un hybride, issu de l'accouplement entre une brebis et un jeune bouc. L'article documente le dossier sur l'hybride pascal chez Zénon de Vérone, Gaudence de Brescia, Augustin d'Hippone et jusqu'au Pseudo-Nicéas de Rémésiana. On se demande en finale si la thèse de l'hybridation est déjà présente dans la lettre pastorale *Sur la Pâque* de l'évêque Timothée, antérieure au Concile de Nicée.

Abstract. — The book of Exodus prescribes that Jews celebrate Passover by sacrificing and consuming a lamb or, failing that, a kid goat (Ex 12:5). For Gregory of Elvira, the Easter victim must be a hybrid, resulting from the mating between a sheep and a young goat. The article documents the dossier on the paschal hybrid in Zeno of Verona, Gaudentius of Brescia, Augustine of Hippo and up to the Pseudo-Niceta of Remesiana. Finally, one wonders whether the thesis of hybridization is already present in Bishop Timothy's pastoral letter *On the Passover*, prior to the Council of Nicaea.

C. Weidmann, **Ein unerkannter Sermo des Caesarius von Arles. Pseudo-Augustinus Sermo 50 ad fratres in eremo**

Resümee. — Sermo 50 aus der spätmittelalterlichen Sammlung der *Sermones sancti Augustini ad fratres in eremo* wurde bisher für eine mittelalterliche Fälschung oder einen Cento gehalten. Im vorliegenden Artikel wird gezeigt, dass es sich in Wahrheit eine genuine Predigt des Caesarius von Arles (+ 542) handelt. Sie ist in zwei Fassungen überliefert: Einziger Textzeuge der kürzeren Fassung ist Paris, BNF lat. 2738, s. XII; die längere Fassung findet sich in nur wenigen Handschriften, aber in allen Edition der *Sermones ad fratres in eremo*, wo sie einer anderen echten Predigt des Caesarius vorangeht. Neben dem Überlieferungskontext werden für den Nachweis der Authentizität zahlreiche sprachliche und inhaltliche Berührungen mit dem Predigtcorpus des Caesarius ausgewertet. Ein kurzer Abschnitt des Schlussteils wird als Bruchstück einer verlorenen Predigt des Augustinus identifiziert. In einer kritischen Edition wird versucht, aus beiden Fassungen den Originaltext zu rekonstruieren.

Abstract. — Sermo 50 of the late medieval collection *Sermones sancti Augustini ad fratres in eremo* has been regarded a medieval forgery or a patchwork. In this article I wish to demonstrate that it is in fact an authentic sermon by Caesarius of Arles (+ 542). It has been preserved in two recensions: The only witness of the shorter

version is Paris, BNF lat. 2738, s. XII; the longer version has been transmitted in a few manuscripts, but in all printed versions of the *Sermones ad fratres in eremo*, where it precedes an authentic sermon of Caesarius. Apart from the context of transmission, its authenticity is proved through many linguistic and thematic similarities with the oeuvre of Caesarius' sermons. A brief passage at the end can be identified as a fragment of a lost sermon by Augustine of Hippo. The critical edition attempts to reconstruct the original from both branches.

S. Cremin, Bede, Baptism and His Homily for the Octave of Pentecost

Abstract. — In his homily for the Octave of Pentecost on Jn. 3:1-16, Bede's exegesis on Jn. 3:3-6 presents a discourse on the visible and invisible aspects of the sacrament that reflects patristic ideas on the divine outcome of spiritual rebirth. His theological perspective in relation to baptism is manifest in the consistent emphasis on the critical importance of the sacrament in his work. Theological ideas about baptism as taught in his homily are perceptible in references to baptism in the *Historia Ecclesiastica* including the accounts of the conversion and baptism of kings. Exploration of Bede's homiletic thought on baptism takes into account the liturgical occasion for which it was preached. An examination of patristic commentary in relation to Pentecost shows that baptism was a significant factor in its liturgical spirituality. Exploration of the figure of the octave and the eighth day as symbolic of resurrection and eternity in patristic writing indicates that similar themes and linked ideas re-emerge in Insular theology and elsewhere in Bede's work. Such analyses enlarge the thematic frame of reference within which Bede's preaching on baptism may be considered. Patristic thought and exegesis provide the sources for his interpretation of the Johannine text and the theological structure of his sermon. Concepts that originated in patristic scholarship are recognized in Bede's apprehension of baptism as both the inauguration of spiritual life and the portent of its divine conclusion.

W. Berschin, Das « Augsburger Sakramentar » Clm 30040 (olim Donaueschingen 193). Entstehungsort und Datierung

Abstract. — München, Bayerische Staatsbibliothek Clm 30040 (olim Donaueschingen 193), a Sacramentary designed on a grand scale and decorated in gold, has tentatively been dated and localized variously. A close examination of the script and contents of this splendid book shows that it belongs into a group of late Reichenau manuscripts. The Sacramentary was written around 1060 for the cathedral of Augsburg and commissioned probably by bishop Heinrich II. of Augsburg (1047-1063).

S. Lecouteux, Les calendriers et les litanies des saints dans les manuscrits liturgiques de l'abbaye bénédictine de la Trinité de Fécamp (XI^e-XVI^e siècles)

Résumé. — Cette enquête sur les calendriers liturgiques et les litanies des saints en usage dans l'abbaye bénédictine de la Sainte-Trinité de Fécamp vise d'une part à favoriser l'identification des livres liturgiques provenant de cette abbaye, d'autre part à suivre l'évolution du sanctoral de ce monastère entre le XI^e et le XVI^e siècle. Elle permet de restituer à Fécamp un psautier, un missel et une bible vraisemblablement dérobés aux moines en 1284 et aujourd'hui conservés à Troyes, à Salamanque et à Londres. Elle permet aussi de rejeter plusieurs attributions abusives de manuscrits liturgiques à ce monastère.

Abstract. — This survey of the liturgical calendars and the litanies of the saints used

in the Benedictine abbey of the Holy Trinity of Fécamp aims on the one hand to promote the identification of the liturgical books coming from this abbey, on the other hand to follow the evolution of the sanctoral of this monastery between the eleventh and the sixteenth century. It allows to restitute to Fécamp a psalter, a missal and a Bible probably stolen from the monks in 1284 and today preserved in Troyes, Salamanca and London. It also makes it possible to reject several abusive attributions of liturgical manuscripts to this monastery.

R. J. Nixon. ***lesu dulcis memoria* : A Proposal for an Alternative Scansion**

Abstract. — It is suggested that the *Jubilus Rhythmicus de Nomine Jesu*, traditionally attributed to Bernard of Clairvaux, may have been intended by the author to be scanned as trochaic tetrameter acatalectic, rather than as Ambrosian stropes, as implied in the chant setting in current general use. This proposal is made on the basis of the consistent employment of double rhyme in the poem. A comparison with other contemporaneous texts, similarly using octosyllabic lines and double rhyme, indicates that a trochaic scansion (resulting in feminine line endings) was invariably associated with double rhyme. Moreover, the pseudo-Bernardine *Rhythmicae Orationes ad Unum Quodlibet Membrorum Christi*, with which the *Jubilus Rhythmicus* has close affinities, consistently employ trochaic tetrameter acatalectic, supporting the suggestion that this is the meter used in the *Jubilus Rhythmicus*.

COMPTES RENDUS

É. AYMES, **Bulletin d'histoire bénédictine**. T. XXXIII/1