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DOCUMENTS

EASTER SERMONS OF ST AUGUSTINE

SOME NEW TEXTS.

SCHOLARS who have studied the manuscript collections of St Augustine's sermons are aware that some rather large groups of discourses recur about the main liturgical feasts, that is, Christmas, Epiphany, Easter, and Pentecost. And, generally, the group is composed of authentic writings, although one may be obliged sometimes to disentangle it carefully from a few casual additions.

It is, indeed, somewhat difficult at this date to imagine the process by which the first collections of sermons have been developed and transmitted to us from the days of St Augustine's disciple and biographer, Possidius. We possess a great number of manuscripts, every one of which should be described, scrutinized, and compared with the others. At present, the best explanation seems to be that Caesarius of Arles, in the sixth century, played the foremost part in the preservation of African discourses. But, in fact, the whole question is still obscure and as yet practically untouched. It requires many diligent workers, and, more especially, skilled and cautious searchers in the continental libraries. The Benedictine editors of the seventeenth century have left us a precious concrete standard, owing to the intimate knowledge they had acquired of the thought and style of the doctor. But it now remains to recover and control the whole mass of manuscript material.

These theoretic reflexions are in place in presenting a new manuscript, and at first sight an unimportant one, which proves however to contain a group of authentic and still unpublished Easter sermons of St Augustine. I feel sure that no student acquainted with St Augustine's works will suspect for one moment the genuineness of these discourses. To read them or even to glance over them is quite enough. But it is possible to gather, either from the Biblical quotations or from the recurrent ideas and expressions, several arguments strong enough (I venture to think) to convince a fastidious doubter. For this purpose, I have added some observations immediately after the text of each sermon, but of course without pretending at all to exhaust the subject.

It is rather a matter of stray examples. Lengthy comments would be quite out of proportion with these short sermons, and no more effective to convince an obdurate unbeliever.

In view of the main literary issue, apart from the question of authenticity, it will be convenient, first, to describe the MS and the relation of its contents to those of other similar documents, and then after the text of the sermons with the annotations already mentioned to survey the principal collections of the Easter sermons which have been preserved among the remaining works of St Augustine, and edited by the Maurists or others.

I.

The homiliary numbered 155 (formerly 133) in the town library of Orleans is a small volume of mean appearance, a good deal spoilt by damp, which came from the ancient monastery of Fleury-sur-Loire (or Saint-Benoît) and was probably written towards the end of the tenth century, except for a few later additions.¹ It now contains 237 pages (24 × 17); some others are wanting,² but the whole is sufficiently complete and clear.

Evidently, this scanty collection was designed to be used for the night offices of Christmas and Eastertide. At the very beginning, the traditional lessons from Isaiah for Christmas Day and the feast of the Epiphany are given, I believe according to the large homiliary of Paul the Deacon, where they are habitually present; three lessons that is, for each day.³ Similarly about the middle of the book, we find lessons

¹ Namely: (1) After the initial lessons, a homily for the octave of the Epiphany on the text 'Venit Iesus a Galilaea' (Mt. iii 13): *In hac sancti euangelii lectione magna nobis domini saluatoris et beati Ioannis baptistae commendatur—et crucem subire non recusauit dominus ac saluator noster Iesus Christus dei filius q. c. p. . .* This discourse originally belongs to the homiletic collection of the Auxerre scholars Haimo-Remigius; more precisely, it is found with the same attribution in three of the four main recensions which I have been able to distinguish. Only the fourth of these has been published, and that falsely under the name of Haymo, bishop of Halberstadt (*Patr. Lat.* cxviii). (2) Just before the Easter sermons, a well-known sermon 'de Pascha', ascribed to St Augustine, but rightly put among the 'spuria': *Passionem et resurrectionem domini et saluatoris nostri . . .* (*Patr. Lat.* xxxix, c. 2059, App. 160, about which more will be said in the second part). Both these items have been added by a hand of the eleventh century.

² At least one leaf or more is missing between p. 234 and p. 235. Moreover, some matter of the archetype, corresponding to several pages, has been overlooked by the copyist on p. 159: viz. the last part of Sermon ccxl and the first part of Sermon ccxli.

³ (1) *Primo tempore, Consolamini, Consurge* (Isa. ix 1, xl 1, li 9); (2) *Omnes sitientes, Surge illuminare, Gaudens gaudebo* (Isa. lv 1, lx 1, lxi 10).

from the Lamentations of Jeremiah,¹ and at the end a short supplement of other lessons, and a couple of hymns.²

The two intermediate parts are nearly equal. The first (pp. 15 sqq.) consists of seventeen sermons, which, if analysed, fall into two divisions. The first nine sermons constitute a remarkable group of St Augustine's sermons for Christmas, three of which are certainly unauthentic, and of these one is quite uncommon and, in fact, was only lately published for the first time.³

1.	<i>Castissimum</i>		App. Maur. 195
2.	<i>Audite filii</i>	Aug. cxciv	
3.	<i>Quis tantarum</i>		App. Maur. 121
4.	<i>Vnigenitus</i>	Aug. cxci	
5.	<i>Dominus Christus</i>	Aug. ccxvii	
6.	<i>Hodie f. k. caeli</i>		App. Mor. 1
7.	<i>Saluator noster</i>	Aug. ccclxix	
8.	<i>Filius dei</i>	Aug. clxxxviii	
9 (12).	<i>Laudem domini</i>	Aug. clxxxvii	

Now it is most interesting to observe that all these sermons are also contained in another homiliary of Fleury (Orleans 154), which dates from the eighth century,⁴ and moreover just the same order is kept in both volumes, except that between the last two sermons (nos. 8-9) the older manuscript inserts three more authentic discourses.⁵ In our

¹ *Quomodo sedet ciuitas, Peccatum peccauit, Abstulit omnes magnificos* (Thr. i 1, 8, 15).

² *Aperite portas et ingrediatur* (Isa. xxvi 2); then the hymns of Prudentius for Christmas and Epiphany: *A solis ortus cardine, Hostis Herodes impius*; and again, after the lacuna (see above) || *tium in torculari. Torcular calcaui solus* (Isa. lxiii 2, 3), *Petite reuertamur ad dominum* (Thr. iii 40).

³ *Sancti Aureli Augustini Tractatus siue Sermones inediti ex codice Guelferbyitano 4096 detexit adiectisque commentariis criticis primus edidit GERMANUS MORIN, O.S.B., Turici, mcmxviii, pp. 167-169: 'Appendix', n. 1. I have noticed the same sermon in two other manuscripts of Fleury: Orleans 154 (see below) and Paris B.N. N. Acq. 2335, fol. 4 (which is a part of Orleans 145, stolen by the ill-famed Libri); besides, only in the famous lectionary of Luxeuil: Paris B.N. 9427, fol. 5, and in three collections of sermons: Montpellier Univ. 59, fol. 110^v; Paris B.N. 12405, fol. 26^r (from the old library of S. Germain des Prés); and Arsenal 471, fol. 14^r.*

⁴ It is one of our most important homiliaries; one part, stolen by Libri, is now at Paris B.N. N. Acq. 1598-1599. L. Delisle has described the complete volume, but not quite sufficiently for literary purposes; cf. *Notices et Extraits des manuscrits de la Bibliothèque Nationale* . . . xxxi 1 (1884) p. 372 sq. The collection, which certainly consists of diverse elements, is closely connected with the manuscript of Wolfenbüttel (see above, and cf. *Revue des Sciences religieuses* ii, 1922, p. 274) and the homiliary of Ottobeuren (Cheltenham 8400).

⁵ (9) *Hodie ueritas*: Aug. cxcii; (10) *Filius dei*: Aug. cxcv; (11) *Angelorum uoce*: Aug. cxccii. Again, after its number 12 (= 9 above), Orleans 154 has a last Christmas sermon of St Augustine, (13) *Gaudeamus fratres*: Aug. clxxxvi.

other collections the same series is not found, but only some of the items.¹ The literary connexion is therefore quite certain. However, it is by no means certain that the later manuscript of Fleury depends on the former. On the contrary, some minor differences, particularly in the titles, tend to prove that the later compiler has employed

¹ The Wolfenbüttel manuscript, extensive as it is, has only numbers 3, 4, and 5 (nothing more for Christmas), though its kinship with Orleans 154 as far as the first sermon for Lent cannot be denied. Among the collections more or less related, I would quote, keeping the first thirteen numbers of Orleans 154 :

(1) The important homiliary of Alanus Farnensis (little known as yet, however perfectly preserved and frequently used in France since the beginning of the ninth century) with no less than sixteen Augustinian sermons (followed by eight of St Leo); viz. App. [= Maur.] 128, App. Caillau 6 (= ps. Chrysol. cxlv), Mai cii (= ps.-Ambr. 45, §§ 3-6), 2, 1, App. 125, App. 123 (= ps.-Fulgent. 36), App. 193, 7, 12, 8, 9, App. 127, 13, Mai lxxvii, 'Sanctus et sollempnis' (cf. *Bibliotheca Casinensis* ii 449 and *Floril.* 162).

(2) The second part of Cambridge Add. 3479 (from Saint-Mihiel, ninth century) : with twelve Augustinian sermons, after the lessons for Christmas from Isaiah; viz. 2, 12, 3, 7, 10, App. 128, App. 196 (= no. 13 of Orleans 155 and no. 14 of Orleans 154, see below), Mai lxxvii, 9, 4 ['Verbum patris'], Aug. ccclxx (= no. 20 of Orleans 154), Mai cxxxviii (nearly the same group is in a copy of Paul the Deacon, made at Corbie in the twelfth century, now Amiens 144).

(3) Paris, Arsenal Library 470 (twelfth century, foll. 24-35) : an Augustinian series, certainly connected with the preceding, among items taken from Paul the Deacon : 2, 12, App. 125, App. 123, 3, 7, 10, App. 128, Mai lxxvii, 9, 4 ['Verbum patris'], Aug. ccclxx, Mai cxxxviii.

(4) Reims Library 296 (from Saint-Thierry, ninth century) : a similar series of seven Augustinian sermons, among items taken from Paul the Deacon : 2, 12, 3, 7, 10, Mai cxxxviii, 1.

(5) Paris, B.N. 12405 (from Saint-Germain, tenth century) : an Augustinian series, certainly related to the Alan collection : App. 128, App. 193, 13, Leo xxii, App. 127, 9, 1, App. 120, 6, 7, App. 123, 'Natum domini dei filium', Paul the Deacon i 15, 5.

(6) Vitry-le-François Library 3 (from Trois-Fontaines, twelfth century) ; there are two other very similar manuscripts, but incomplete, viz. Troyes 567 and St John's College, Cambridge, 21 : a composite collection, parts of which are valuable ; viz. for Christmas under the name of St Augustine : 12, App. 117, 8, Aug. ccclxx, Mai cxvi, 4 ['Verbum patris'], 9, 13, 7, 2, Aug. clxxxiv, App. 128, Aug. clxxxv, 11, 'Expectationem caritatis'.

I refrain from analysing completely the following collections, because of their complexity, interesting though they are : Arsenal 471 (with 1, 4, 7, 2, 6, 12, 8, 9) ; Vendôme 42 (with 3, 2, 1, 4, 9) ; Avranches 68 (with 1, 9, 2) ; Troyes 653 (with 9, 2, 12) ; Montpellier Univ. 59 (with, among several items of Alan and other pieces, 1, 12, 2, 3, 4, 6, 13, 11, 5, 10, 7) ; Monte Cassino 12 (with 2, 12, 3, 7, 10, 1).

Lastly, I may indicate a few of our sermons, as noteworthy interpolations, in two rather old books : Cambrai 365 (homiliary of Paul the Deacon), ninth century (with 2, 12, 7) ; Chartres 507 (a legend), tenth century (with 3, 2, 4).

A study of the Epiphany sermons should enable one to collect similar testimonies ; but our small homiliary of Fleury is deficient in this part.

another document for the same part. I would not try to make things clearer than they are; my only effort is to shew that, on the whole, we have in the small homiliary of Fleury an assemblage, sometimes loose, of otherwise lost materials.

The remaining sermons of the first part (pp. 74-103) betray pretty well the mood of the redactor. On the face of it, the sequence is disorderly, incomplete, and heterogeneous. It includes exactly:—

four items more for Christmas Day, all very popular ones and borrowed, I surmise, from Paul the Deacon,¹ though the last one is in the older homiliary also;

only two items for the Epiphany: one attributed to St Augustine, but unauthentic, also contained in the homiliary 154; the other one of St Leo and given as such by Paul the Deacon;

one popular sermon, manifestly displaced, for Childermas, again taken from the collection of Paul;

finally, one sermon 'in Purificatione beatae Mariae', attested by the homiliary 154, but with the title 'de Circumcisione Domini',² and by the collection of Paul, but incompletely (viz. from the words 'Exultent uirgines' § 2).

Thus, after the first nine sermons, as tabulated above, in this section we have:

10. <i>Vos inquam contuenio</i>	[Quodultdeus?] Sermo de symbolo 'Inter pressuras' §§ 11-17 (<i>P. L.</i> xlii 1117; cf. xcvi 1470)	Paul D. i 10	
11. <i>Natalis domini</i>	Isidorus Hispal. <i>De eccl. officiis</i> i 26 (<i>P. L.</i> lxxxiii 761; cf. xcvi 1167)	Paul D. i 16	
12. <i>Cupientes aliquid</i>	Fulgentius Rusp. (<i>P. L.</i> lxxv 726)	Paul D. i 19	
13. <i>Legimus sancto</i>	App. Aug. 245	Paul D. i 9	Aur. 154, n. 14
14. <i>Post miraculum</i>	<i>Barth. Vrb. Milleloquium</i> i 737; Caillau App. 17; <i>Bibl. Casinensis</i> i (<i>Floril.</i>) 149		Aur. 154, n. 21
15. <i>Celebrato proxime</i>	Leo magnus p. Sermo xxxi (<i>P. L.</i> liv 234)	Paul D. i 42	
16. <i>Zelus quo tendat</i>	'Seuerianus' Ps.-Chrysologus clii (<i>P. L.</i> lii 604 and Mai cix)	Paul D. i 34	
17. <i>Hodiernus dies</i>	Aug. ccclxx	(Paul D.) i 65)	Aur. 154, n. 20

¹ I refer to the summary edition (imperfect though it is) of F. Wiegand *Das Homiliarium Karls des Grossen* (1897).

² On the contrary, we have it again for the Purification in Orleans 145 (no. 17 of the complete set). The same manuscript contains our numbers 10 and 11 (immediately after our 6, see above), that is, in the part now at Paris B.N. N.Acq. 2335; and a little farther on (in the part at Orleans) our no. 16, but in a better context according to the collection of Paul.

The second part of the book, which I have marked out (pp. 125-232), consists of eighteen sermons for Easter and very probably depends, at least ultimately, on two original documents, because two particular sets are still observable, in the light of our literary evidence. The first series is formed of six sermons still unpublished and one already published by Cardinal Mai, from Roman manuscripts, in a large collection badly arranged and very untrustworthy.¹ It seems convenient to print these seven discourses together; especially since the work of Angelo Mai is not within every one's reach. The eleven sermons which follow these are already known, and are included in the Benedictine edition; but their present grouping is worthy of notice, as will appear from the last remarks on the Easter series.

The following is the list of the sermons contained in this part, all of them, it will be observed, authentic.

I.	1. Om. in uigiliis Paschae	<i>Notum uobis est</i>	} unpublished
	2. Sermo ii	<i>Ammonet nos</i>	
	3. Sermo iii	<i>Noctis illius</i>	
	4. [Sermo] iv	<i>Ista fr. sancta</i>	
	5. Sermo de s. Pascha	<i>Pascales dies</i>	
	6. [Sermo] ii	<i>Semper quidem</i>	
	7. [Sermo] iii (in diebus octauarum)	<i>Ad omnes quidem</i>	
II.	8. [De dom. Paschae]	<i>Dominum nostrum</i>	Aug. cxix
	9. De ii feria Paschae	<i>Per hos dies</i>	Aug. ccxl
	10. (De iii feria Paschae)	[<i>Propria fides</i>] ²	Aug. ccxli

¹ *Nova patrum Bibliotheca* t. i (1852) p. 171 sq. The editor expressly mentions four manuscripts: Vatic. 4951, fol. 126^v, and 479, fol. 241^v; Urbin. 77, fol. 281; Ottob. 977, fol. 214. But he does not give any variants. Apparently he only uses the first MS, which is a volume of the twelfth century, from Rochester ('Liber de clauastro Roffens(i) quem qui alienauerit alienatum celauerit . . . anathema sit. Amen': fol. 1^r), later appropriated by Card. Sirleto (see *ib.*, p. 150). Mai has taken from this manuscript a large number of so-called Augustinian sermons (nos. lxxvi-xcvi, xcvi-c, civ-cvi). I shall describe it more exactly farther on, according to information sent me by Mr R. Devreesse, who has kindly examined the Paschal part on my behalf; from the beginning the whole collection looks like a much interpolated copy of the Paul Homiliary. The 'Ottonianus', mentioned fourth, is of no value, being, with numbers 975, 976, and 978, only a very late reproduction of Vatic. 4951 (as I learn from a note by Mr R. Devreesse). The second 'Vaticanus' is a late copy of the famous collection made in France by Roberto de' Bardi (see below). The 'Urbina' is late also, but valuable, as will more clearly appear below. I think this Urbin. 977 and also the Vatic. 4951 both represent an Augustinian collection used by Roberto de' Bardi. These three manuscripts therefore are connected with one another.

² The beginning of this sermon (down to the third line from the bottom of col. 1133 in *P. L.* t. xxxviii) is wanting, as I said before.

11. [De] iv feria Paschae contra philosophos	<i>Diebus his</i>	Aug. ccxlii
12. De v feria Paschae	<i>Narratio resurrectionis</i>	Aug. ccxliii
13. De [vi] ¹ feria Paschae	<i>Liberatoris nostri</i>	Aug. ccli
14. De sabbato Paschae	<i>Apostolum Petrum</i>	Aug. cxlvii
15. De die dom. (octauarum) ad martyres ²	<i>Cum lectio legeretur de libro</i>	Aug. cxlviii
16. Eadem die ad missam	<i>'Nuper promiseramus' [= Ne moras facia- mus]³</i>	Aug. cclx
17. (<i>inscriptio deest</i>)	<i>'Sicut audiuimus' [= Sic(ut) audistis]</i>	Aug. ccxxvi
18. De oratione dominica	<i>Ordo est aedificationis⁴</i>	Aug. lvii

In editing the texts I have kept as closely as possible to both the orthography and the punctuation of the manuscript. Its spelling, indeed, is not always consistent; but some very old usages were apparently preserved by scribes till the end of the tenth century, which is the age of our copy.⁵ Therefore, it was preferable, on the whole, to respect the traditional text, since this causes no inconvenience as to the meaning. Of course, the modest *apparatus criticus* (numbered I in each case) states every notable detail. Summing up, I must own that, fortunately, I have not met with any real difficulties. Frequently, some letters or even words have disappeared with the margins, as the result of damp; but, in most cases, it has been easy to restore the parts which are wanting.

Numbers II and III of the notes give the Biblical quotations or allusions, and some literary references, in order to settle finally, as has been said before, the question of authenticity.

I.

INCIPIVNT OMELIAE IN VIGILIIS PASCHAE.

Notum uobis est, fratres carissimi, neque enim quod agitis ignoratis, ad hoc istam uigiliam domino dicatam et uigiliis omnibus quae ad dei cultum exhibentur esse praelatam, quod in ea renouatur anniuersaria

¹ The number has been written by the reviser over an erasure.

² The manuscript gives 'de die domc ad martires . octauarum'.

³ The only difference is '*Nuper pr. acturi multa . . .*', instead of the common text '*Ne moras faciamus acturi m.*'

⁴ Our manuscript, with very good readings, is a useful witness. This sermon has been preserved in what I call the '*Alleluia*' collection (edited by J. Vlimmerius at Louvain in 1564); see below.

⁵ In the last sermon (no. 18 of the last part), there is a clear sign both of antiquity and of accuracy; the copyist has written 'panis nō', certainly understanding *non*, but reproducing the old abbreviation for *noster*, which is the correct text (*P. L.*, t. xxxviii, col. 389, line 9 from the bottom).

5 sollemnitate memoria saluatoris, qui traditus est propter delicta nostra et surrexit propter iustificationem nostram,¹ ut uniuersa ecclesia eius, quo[d est] corpus eius,² cantare possit: EGO AVTEM EXVLTABO IN DOMINO ET GAUDEBO IN DEO SALVATORE MEO.³

Erit enim et nobis, huius saeculi nocte translata, resurrectio carnis,
 10 ad regnum cui[us] in capite nostro⁴ praecessit exemplum. Propter hoc namque dominus uoluit nocte resurgere, quia, secundum apostolum, deus qui dixit de tenebris lumen claresc[ere] claruit in cordibus nostris.⁵ De tenebr[is] ergo lumen clarescere significauit dominus nocte nascendo, nocte etiam resurgen[do]. Lumen quippe de tenebris Christus est de
 15 Iuda[eis], quibus dictum est: NOCTI ASSIMILAUI MATREM VESTRAM.⁶ Sed in illa gente, tamquam in illa nocte, non fuit nox uirgo Maria, sed noctis quodammodo stella. Vnde et eius partum stella signauit,⁷ quae longinquam noctem, hoc est magos orientis,⁸ ut adorarent lumen, adduxit, ut et in ipsis fieret quod dictum est lumen de tenebris
 20 clarescere, ut concordarent etiam resurrectio et natiuitas Christi. Sicut in isto nouo monumento nullus est antea, nullus postea positus⁹ mortuus; sic in illo utero uirginali nec antea mortalis est quisquam nec postea satus.

Quamuis igitur hac nostra uigilia non adhuc quasi resurrecturus
 25 dominus expectetur, sed resurrectionis eius annua sollemnitate memoria renouetur, tamen hoc celebrando ita praeterita recordamur ut aliquid etiam quod ex fide uiuendo¹⁰ agimus hac eadem uigilia figuremus. Nam totum hoc tempus quo saeculum istud uice noctis excurrit oculis fidei in scripturas sanctas, tanquam in nocturna luminaria, intenta
 30 ecclesia uigilat, donec dominus ueniat.¹¹ Hinc est quod dicit apostolus Petrus: HABEMVS CERTIOREM PROFETICVM SERMONEM CUI BENE FACITIS INTENDENTES TAMQVAM LVCERNAE IN OBSCURO LOCO DONEC DIES LVCESCAT ET LVCIFER ORIATUR IN CORDIBVS VESTRIS.¹² Propter quod et ipse saluator spiritalem uigiliam nobis imperat, ubi de suo repentino
 35 locutus aduentu: VIGILATE, inquit, QVIA NESCITIS DIEM NEQVE HORAM.¹³ Sicut ergo nunc qui in nomine domini ad uos ipse uen[i], uigilantes uos in nomine eius inueni¹⁴; sic ipse domin[us], in cuius honorem celebratur ista sollemnitas, ecclesiam suam luce mentis inueniet uigilan[tem], quando ueniet,¹⁴ ut etiam excitet eam in monu-
 40 mentis¹⁵ corpore dormientem.

EXPLICIT (I).

I. Pag. 125 in codice 7 quod est] littera d non omnino euanuit, sed uerbum est quod ex sensu conieci in margine totum stabat 17 quodadmodo prima manu
 41 numerum addidi ad consonandum cum sequenti sermone

II. ¹ Rom. iv 25* (VG. id est Vulgata siue Clementina editio: surrexit); sic etiam Sermo vi noster, l. 2. Hic textus in Guelferbytanis tractatibus de Nocte Sancta, quos D. Germanus Morin detexit et edidit (Turici, 1918), bis etiam allegatur: iv 39 (ubi

propter peccata et resurrexit); *v* 13 (*ubi etiam resurrexit*)² Cf. Col. i 24
³ Hab. iii 18* (VG. e. a. in d. gaudebo et exultabo in d. iesu meo). *Ita*: (1) *Cypr. Ad Demetr.* 20, *sed inuertit* in dom. ex.; *ed. om. et, quod habent mss. RMB*; (2) *Aug. De Ciuit. xviii 32, sed inuertit et om. et ut Cypr.*⁴ Cf. I Cor. xi 3
⁵ 2 Cor. iv 6* (VG. lucem, splendescere, illuxit); *prior pars denuo l. 19 repetitur. Iisdem uerbis utitur Aug. in l. de Spir. et Litt. ii c. xviii 31. Locus hic ex parte alluditur in alio sermone de uigiliis Paschae, qui est n. cccxliii: quoniam ille qui iussit de tenebris lumen clarescere illuminauit eos*⁶ Os. iv 5*, *ex LXX: vbrktı wpoıwσa (pro quo VG nocte tacere feci matrem tuam). Pariter Hier. in Oseam*
⁷ Cf. Mt. ii 2, 9 sq. ⁸ *Ib. ii 1 sq.* ⁹ Cf. Mt. xxvii 60; Lc. xxiii 53
¹⁰ Cf. Rom. i 17; Gal. iii 11, etc. (Hab. ii 4) ¹¹ Cf. I Cor. xi 26 ¹² 2 Pet. i 19*; *VG sex discrepantias profert*: (1) firmiorem, (2) attendentes, (3) quasi, (4) luc. + lucenti, (5) caliginoso, (6) elucescat. *Illo textu saepius doctor usus est: cf. In Ioh. xxiii 3 et xxxv 8; Gen. in litt. iv c. xxiii 40; In Ps. li 13, cxviii s. xxiii 1, cxliii 11; Serm. xlix 3 et ccx 6; denique Adn. in Iob i (ed. CSEL xxviii, p. 603, l. 25): et lucifer etc. tantum. Ex editionibus quas habes, huius sermonis discrepantiae pro numeris 1, 5, 6 semper probantur; n. 2 VG editionis raro datur (In Ioh. xxxv); e contrario, lucenti (4) additur, duobus locis exceptis (In Ioh. xxxv, Serm. xlix); n. 3 frequenter uariatur: tamquam ut supra (et sic Ps. cxliii, Serm. xlix et ccx), sed etiam sicut, uelut, quemadmodum*¹³ Mt. xxv 13 ¹⁴ Cf. Lc. xii 37
¹⁵ Cf. Ioan. v 28

III. *Idem argumentum de Christo capite nostro (l. 10), qui exemplar etiam praetendit, inferius adhibetur*: Euigilanti iam semper capiti suo decet dormitura adhuc membra interim consonarent . . . (*iv, l. 6*); caput nostrum pependit in ligno (*vi, l. 12*). *Similiter legis in Maurino cxlvi 1: . . . membra Christi, cogitate quale caput habeatis; in Dionysiano vii 2: Dilectissima membra corporis Christi expectemus caput nostrum uenturum de caelo, cui cohaerentes immobiles permanebimus; in Dionysiano x 4: In illo enim capite apparuit quod speretur in membris; in Maiano lxxxi, qui est Morinianus ix: Caput nostrum in cruce pendeat, sed membra sua in terra cognoscebat, et hic habes eadem uerba ac supra in vi nostro.*

De uigilia Paschae quae uigiliis omnibus praefertur (l. 2 sq.) et anniuersaria sollemnitate memoratur (l. 4, 25), cf. Morinianum iv 1 ubi de memoria Christi resurgentis tractatur: sacratio et sanctorum uigilia constituta est (*l. 8*), anniuersaria sollemnitate celebret humana deuotio (*l. 10*), ut semper memoria retineret (*l. 17*), etc.; etiam Maurinum ccxix de matre omnium sanctarum uigiliarum.

II.

INCIPIT SERMO SECVNDVS.

Ammonet nos, fratres, tanta huius uigiliae claritas atque sollemnitas, anniuersario red[uce] renouatam memoriam dominicae resurrectionis inlustrans, recolere et agere quod ipse d[e] sua iam impendente passione discipulis dixit: VIGILATE ET ORATE NE INTRETIS IN TEMTATIONEM.¹

Vigilemus igitur et oremus ne intremus in temtationem,¹ non ista nocte tantum, sed toto tempore uitae huius, quae in terra temtatio est. Sic enim scriptum est: NVMQVID NON TEMTATIO EST VITA HVMANA SVPER TERRAM?² Si ergo nihil est intrare in temtationem, nisi induci 10

uel inferri in temptacionem, idest decipi et capi uel quoquo modo temptacione, ut totum breuius dixerim, uinci, quid aliud faciendum est per totam noctem uitae huius, in qua nos per lucem fidei dies esse debemus,³ quam id quod admonuit discipulos dominus: VIGILATE ET
 15 ORATE NE INTRETIS IN TEMTATIONEM¹? Vigilia mentis est, ne fides dormiat, spes marcescat et caritas refrigescat.⁴ Sed, fide uigilante, spe uigente, caritate feruente, [pe]r totum hoc tempus quo in huius saeculi nocte uersamur assidua oratione dicamus: NE NOS INFERAS IN TEMTATIONEM.⁵ Sic agimus, ipso adiuuante, quod dominus ait: VIGI-
 20 LATE ET ORATE NE INTRETIS IN TEMTATIONEM.¹ Si uere in temptacionem non est formidandum intrare, quando inde possumus et exire, secundum apostolum Iacobum dicentem: OMNE GAVDIVM EXISTIMATE FRATRES MEI CVM IN TEMTATIONIBVS VARIIS INCIDERITIS,⁶ restat ut in eo sit spes quod apostolus Paulus ait: FIDELIS DEVS QVI NON PERMITTET VOS
 25 TEMTARI SVPER ID QVOD POTESTIS SED FACIET CVM TEMTATIONE ETIAM EXITVMVT POSSITIS SVSTINERE.⁷ De is[to] exitu non absurde intellegi potest etia[m] sancto cantico nos esse commonitos, ubi legi[tur]: CVSTODIAT DOMINVS INTROITVM TVVM ET EXITVM TVVM,⁸ ut, tamquam in fornacem uasa fictilia, non solum bene formata, nos pa[tiatur] intrare, sed etiam
 30 integra, inde ualea[mus] exire, sicut scriptum est: VASA FIGVLI PROBA[T] FORNAX ET HOMINES IYSTOS TEMTATIO TRIB[VLA]TIONIS.⁹ Quod si res ita se habet, profecto qu[antum] discipulis dominus ait: VIGILATE ET ORATE NE IN[TRETIS] IN TEMTATIONEM,¹ tantum suae passionis pondus impendere cernebat, ut illos in illam temptacionem
 35 nollet intrare, unde cernebat nondum idoneos ut sinerentur exire. Propter quod et beatissimo apostolo Petro iam dixerat: NON POTES ME SEQVI MODO SEQVERIS AVTEM POSTEA.¹⁰ Qui cum se non solum sequi, uerum etiam praecedere iam posse crederet, dicens: ANIMAM MEAM PRO TE PONAM,¹¹ ualidis dominicae passionis incumbentibus uentis et
 40 mare quo nauigabant uehementer alteque turbantibus,¹² unius fuisset ancillae interrogatione¹³ [d]emersus, nisi continuo lacrimis,¹⁴ misericordia [im]petrata, domini esset dextera liberatus. Vigilemus [e]rgo, fratres, et oremus ne intremus in temptacionem¹ [qua]m sustinere non possimus, et in quamcunque [in]trauerimus uel dato exitu sustinere uel
 45 data [sus]tinentia exire possimus, ut non in temta[ti]onem sine exitu ingressi, sicut pedes in com[pe]des, sicut fera in retia, sicut aues in laqueos [i]nseramur.

Quod ne patiamur, nobis ille praestabit cui cantauimus domino.¹⁵ GLORIOSE ENIM MAGNIFICATUS EST¹⁵ qui nobis in lauacro regenerationis¹⁶
 50 iam quod cantauimus prestitit. EQUUM ET EQUITEM PROIECIT IN MARE.¹⁷ Vniuersa enim peccata nostra preterita quae nos uelut a tergo insequabantur summersit¹⁸ et deleuit in bapt[ismo]. Quas tenebras nostras, uelut sua iumenta, hoc est adiumenta, inmundi spiritus regebant et,

uelut equites, quo uolebant agebant. Et ideo ipsos rectores tenebrarum harum dicit apostolus.¹⁹ Quibus quoniam caruimus per baptismum, tamquam per mare rubrum, hoc est crucifixi domini sanctificatione sanguineum, non conuertamur corde in Aegyptum²⁰, sed per alias herem[i] tentationes ipso protectore atque rectore tendamus ad regnum.

EXPLICIT DE VIGILIIS II.

I. Pag. 127 3 pro reduce alia conicies, si placuerit 5 temptationem correxit
altera manus, et sic plerumque deinceps in hoc sermone 11 temptationem prima
manu 23 intentionibus sic prima manu 33 temptationem prima manu
41 lacrimimiseri cordia sic prius scriptor notauerat, postea literam s interposuit; forsitan uox lacrimans sententiae congrua fuisset 44 possumus cod. 46 recia cod.
haues cod. 47 laqueo cod. 52 submersit secunda manu corr. 57 cotde
sic prima manu

II. ¹ Mt. xxvi 41* (VG ut non); *quinquies inferius recursat* (ll. 7, 14, 19, 33, 42). *Item ne usurpant, domno Sabatier teste, Tert., Hil., Ambr., Ps.-Prosp., Fulg.; sane miraris Aug. loca non afferri. Sed saltem domni G. Morin tractatus habes: iv 3, 46; vi 4; xxxiii 117; et cf. in antiqua serie Serm. cccxxii* ² *Iob vii 1, ex LXX: Πότερον οὐχί, περπατήριον (pro quo VG asseueranter: Militia est u. hominis s. t.). Et sic Aug. In Iob i 7; Ep. clxxxix 8; In Ioh. cxxix 5; Ciu. Dei xix 8 et xxi 14* ³ *Cf. Eph. v 8; 1 Thess. v 8, etc.* ⁴ *Cf. Mt. xxiv 12* ⁵ *Mt. vi 13* (VG inducas). Cypr., Ambr., Arn. patiaris induci legerunt (cf. Aug. Serm. Dom. ii 30); at Aug. constanter ut supra (cf. Sabatier iii 34¹, qui tamen non omnes locos recitat: paucos addidi): Ep. cxxx 22, clvii 5, clxxvi 2; In Ps. cxviii, s. xv 2; Serm. Dom. ii 15 et 30; In Ioh. lii 9, liii 8, lxxxiii 4; Serm. lvi 8; Morinianus xxxiii, l. 116; Enchir. 115; Pecc. mer. ii 4* ⁶ *Iac. i 2* (VG tentationes uarias)* ⁷ *1 Cor. x 13*; sex discrepantiae in VG: (1) Fid. + autem, (2) deus + est, (3) permittit] patietur, (4) supra [sed re uera omnes antiqui testes supra retinent], (5) etiam c. temt., (6) exitum] prouentum. Ex Serm. Dom. ii 34, ubi locus hic de Mt. vi 13 etiam adducitur, forsitan Vulgatae editionis textum Augustinus nouisset; insuper, diuersum alium textum (cum sinet, supra quam, ferre) inuenies in Mend. xxi 43. Sed formam nostram habes in Ps. cxviii, s. xv 2; Trin. xiii 20 (exc. supra); Ep. clvii 5 (exc. fid. + enim, permittat) [ubi similiter de Mt. vi 13]; deinde, cf. Serm. cccxiii [id est de uigiliis Paschae] (cum fidelis est + enim); Ep. dxxvi 2 et Bon. Viduit. xvii 2 (uos permittat); Serm. xv 4 (uos permittit supra); De s. Virginii 47 (fid. enim, permittat, faciat); In Ps. xxxi s. i 9 (uos non p., supra quam, faciat)* ⁸ *Ps. cxx 8* (VG Dom. cust.)* ⁹ *Eccli. xxvii 6; locus idem in Moriniano vii qui de Pascha est refertur l. 53, sed praecipua causa differt* ¹⁰ *Ioa. xiii 36* (VG modo sequi)* ¹¹ *Ib. 37* ¹² *Cf. Mt. xiv 24, 30* ¹³ *Cf. Mt. xxvi 69* ¹⁴ *Ib. 75* ¹⁵ *Ex. xv 1^a, 21^a* ¹⁶ *Cf. Tit. iii 5* ¹⁷ *Ex. xv 1^b, 21^b (VG equitem] ascensorem; deiecit). Item Aug. in Serm. cclxiii; e contrario Ambr. ascensorem* ¹⁸ *Cf. Ex. xv 4* ¹⁹ *Eph. vi 12* ²⁰ *Act. vii 39*

III. *Similiter de uigilia et oratione in nocte Paschae, ne intrent fideles in temptationem, cf. Serm. ccxix; atque, largius, de beneficio quod homines temtati ab oratione exspectare debent, cf. Confess. l. x 5 et 28.*

De submersis et deletis peccatis secundum canticum Exodi (cf. supra n. 17), etiam legitimus in ultimo sermone (vii 8 sq.). Atqui idem commentum in Serm. cclxii a datur: Nobis enim mortui sunt qui nobis iam dominari non possunt, quoniam ipsa delicta nostra, quae nos illi subditos fecerant, lauacro gratiae sanctae liberatis nobis, tamquam in mari submersa atque deleta sunt.

III.

INCIPIT SERMO ALIVS DE HOC IPSO III.

Noctis illius, fratres karissimi, qua dominus Iesus Christus resurrexit a mortuis annuam sollemnitatem hâc uigi[li]a] celebramus. Non nunc doceo; sed scientes, ne obliuiscamini, admoneo. Sicut enim ipsa
 5 celebritas, suo sollemniter tempore adueniens, non id agit ut insolitum aliquid nouerimus, sed ne id quod nouimus obliuiscendo deleamus,—renouat enim memoriâ, non inserit scientiam,—ita et sermo noster, etiamsi non promatur ad ignaros, tamen quaerit attentos, quia, etsi non id agat ut quod nescitis audiatis, uolo tamen agat ut recordemini
 10 cum iucunditate quae nostis.

Vigilemus ergo et oremus, ne intremus in temptationem.¹ Aduersarius enim noster tamquam leo rugiens circuit quaerens quem deuoret.² Sed leo ille de tribu Iuda,³ de quo tanto ante praedictum est: ASCENDISTI RECUMBENS DORMISTI SICUT LEO QVIS [SV]SCITABIT EVM?⁴ in crucem,
 15 cum pateretur, ascen[dit], quia uoluntate miserantis, non peccantis [ne]cessitate suspensus est. Recumbens dormiuit, quando inclinato capite, tradidit spiritum⁵; sicut leo [au]tem, quia et in ipsa infirmitate fortis fuit. Quod enim infirmum est dei fortius est hominibus.⁶ Denique moriendo uiuificauit et mortem morte consumpsit. Quis suscitauit
 20 eum, nisi inuisibilis deus? Ideo enim QVIS,⁴ quia humanis non apparet asp[ec]tibus, sicut etiam ipsum cum patre inuisibili unigenitum uerbum dei.⁷ Ergo illum suscitauit a mortuis et donauit ei nomen quod est su[per] omne nomen, ut in nomine Iesu omne genu flectatur⁸ et leo quaerens deuorare² a leone quaerente liberare uincatur.

25 Vigilemus ergo et oremus, ne intremus in temptationem.¹ Vigilemus illi qui dormiuit sponte pro nobis. Dormiuit enim et somnum cepit et exsurrexit, quoniam dominus suscepit eum.⁹ Cui dixerat: ET SVSCITA ME ET REDDAM ILLIS.¹⁰ Qui saeuituris et morienti insulturis inimicis in prophetia dixit: NVMQVID QVI DORMIT NON ADICIET UT
 30 RESVRGAT?¹¹ Ergo qui do[rm]iens etiam euigilauit et sibi euigilanti istam nostram uigiliam consecrauit. Vigilemus et oremus n[e] intremus in temptationem,¹ quoniam ille uigilauit et factus est sicut passer singularis in tecto.¹² Ideo resurrexit et in altum uolauit et pro nobis unic[us] interpellat in caelo.¹³ Huic tam magno interpe[llanti] preces
 35 demus. Prestat cum patre quod postularit a patre, quia mediator est et creator: mediator ut poscat, creator ut tribuat; mediator factus in mundo, creator per quem factus est mundus. Fidelissimo igitur et fidissimo affectu, ei mente sobria uigilemus¹⁴ eique orationem quam docuit¹⁵ allegemus, ut quod faciendum iussit ipso adiuuante ualeamus,
 40 quod accipiendum promisit ipso dante sumamus.

EXPLICIT DE VIGILIIS (III).

I. Pag. 131 3 fortasse uos post non supplendum 5 ut supra lineam
 a reuisore quodam additum 8 promitur cod. 9 agit cod. 13-14 ascenditi,
 dormiti sic prima manu 21 inuisibile cod. 24 quaerenti cod. 41 III addidi
 ex praecedentibus

II. ¹ Mt. xxvi 41*; item inferius l. 25 et 31; cf. Serm. ii, l. 5 ² I Pet. v 8
³ Cf. Apoc. v 5 ⁴ Gen. xlix 9* (cf. Num. xxix 9); at VG: recumbens] re-
 quiescens; dormisti (ἐκοιμήθης) accubuisti; sicut] ut. Confer Aug. c. Faustum xii
 42 et Ciuil. D. xvi 41; in utroquo loco ut probat; sed eundem textum nostrum habes
 in Dionysiano iv et Moriniano iv (l. 43). Cypr. autem legit: Recubans obdormisti
 uelut leo, et similiter Hil. Procidens dormisti ut; e contrario Ambr., Iunil. (qui habet
 sicut), Ps.-Prosp., eisdem uerbis quibus Aug. utitur. ⁵ Ioan. xix 30 ⁶ I Cor. i 25
⁷ Cf. Ioan. i 1, 14, 18 ⁸ Cf. Phil. ii 9-10 ⁹ Cf. Ps. iii 6* (VG, id est Gallicanum
 quod appellant Psalterium: somnum cepi] soporatus sum, quoniam] quia; Romanum
 autem Psalterium resurrexit dat, etiam suscipiet ex editione, sed uetustiores Anglici
 codices [Vespas. A. i, Reg. 2. B. V.] suscepit testantur). De quo Augustiniano textu,
 cf. D. Morin notulas ad iv, l. 33, vi, l. 11 ¹⁰ Ps. xl 11* (VG resuscita, retribuam,
 eis). Item Aug.: In Ps. xl 12 (suscita 1/3); In Ioh. x 11 (excita); Morinin. vi,
 l. 37 (suscita) ¹¹ Ib. 9 ¹² Ps. ci 8* (VG ex Gallicano textu solitarius);
 cf. Aug. In Ps. ci 7, ubi etiam in tecto; in Morinin. vi, l. 31 super tectum explicat;
 Rom. Psalterium aliter dicit: unicus in aedificio ¹³ Cf. Rom. viii 34 ¹⁴ Cf. I Pet.
 v 8 ¹⁵ Cf. Lc. xi 1

III. De exordio: . . . sed ne id quod nouimus obliuiscendo deleamus (l. 6 sq.),
 cf. Morinianum iv, qui est 'de nocte sancta' i: . . . anniuersaria solemnitate celebret
 humana deuotio ne delere permittat obliuio (l. 10 sq.).

Locus Geneseos xlix 9 pariter exponitur in libris contra Faustum (cf. supra n. 4):
 Falsa sint ista . . . si non ascendit in cruce recumbens, cum inclinato capite reddidit
 spiritum; si non dormiuit ut leo, quia et in ipsa morte non est victus, sed uicit;
 . . . si non ille eum suscitauit a mortuis quem nemo hominum uidit nec uidere
 potest; et postea in libris de Ciuitate Dei (cf. ib.): Exposui haec aduersus Manichaeum
 Faustum . . . ubi et mors Christi praedicta est uerbo dormitionis et non necessitas,
 sed potestas in morte nomine leonis. . . . 'Recumbens dormisti', euangelista exponit
 ubi dicit: 'Et inclinato capite tradidit spiritum.'

Denique, locorum eadem series in Moriniano vi, uel de Nocte sancta iii, mire
 recolligitur: Mt. xxvi 41; Ps. iii 6; Ps. xl 9 et 11; Ps. ci 8; Rom. viii 34;
 Gen. xlix 9; Apoc. v 5. Causa enim de uoluntario Christi somno agitur. Prae-
 sertim in Moriniano notabis: Vigilauit et factus est sicut passer singularis super
 tectum, id est super caelum, ubi interpellat pro nobis; cf. nostrum ubi eadem
 sententia fulget (l. 32 sq.); etiam cf. Enarrat. in Ps. ci, s. i 8.

IV.

INCIPIT ITEM ALIUS DE HOC IPSO IIII.

[Is]ta, fratres, sancta celebritas quae noctem tollit ex nocte, fugans
 his luminibus tenebras et fidem nostram tamquam diem cordis ex-
 hilarans, in memoria [ge]ritur, sicut scitis, resurrectionis domini nostri
 Iesu Christi. Quid enim fieret conuenientius quam [ut] illius ex 5
 mortuis euigilationem nostra uigi[li]a frequentaret? Euigilanti iam
 semper capiti suo [de]cet dormitura adhuc membra ¹ uigilando [in]terim

consonarent, et ipsa similiter euigilatura [atque] cum illo sine ullo somno uigilia perpeti regnatura. Decenter enim certo tempore signat
 10 tanta festiuitas quod sine fine temporis habebit aeternitas. Vigilemus ergo uigilan[ti] Christo et parumper, quantum possumus, abstineamus a somno in honorem eius quem non tenet somnus. Simus in eius custodia, secundum spiritum uerus Israhel.² Non enim dormiet neque dormitabit qui custodit Israhel.³ Huic custodi peruigili a[n]niuersaria
 15 sollemnitate uigilantes, cor nostrum in eius manu fidei uinculo religemus, ut hac religione suspensum ab eo qui ne[s]cit dormire non cadat, donec toti atque integri, m[or]talitate et corruptione consumpta, in eius conpag[ine] colligamur, ubi nec nos ulterius dormire uel dor[mita]re possimus.

20 Hic est fructus uigiliarum nostrarum, hic finis intentorum non carnis, sed spiritus oculorum, hoc frenandi et conpescendi somni iustum sanctumque propositum, haec portati laboris et excita[ti] amoris incorruptibilis merces, ut ille cui paululum torpori terreno reluctando uigila[mus] det nobis uitam, ubi sit uigilia sine labore, sine nocte dies,
 25 sine somno requies. Non ergo uigilare laudabile est. Nam uigilant et latrones; sed eo fine ut insidiantes somno maritorum ad eorum coniuges lenocinante nocte perueniant. Vigilant et magicarum artium sectatores; sed eo fine ut daemonibus seruiant et eorum auxilio nefanda committant. Longum est et non necessarium omnium scelera-
 30 torum commemorare uigilias. Sed, ut de quibusdam uigiliis etiam innocentibus loquar, uigilant opifices, agricolae, nautae, piscatores, uiatores, mercatores, quarumque rerum administratores, iudices, caudici, litterarum emptores et uenditores, potestate praediti, potestatibus subditi, et quidquid est artium uel industriae quo humana uita transi-
 35 gitur; sed eo fine ut terra ab [a]duenis suis, celeritate uaporea⁴ transituris uel commodius uel decentius incolatur. Denique omnium ita uigilantium finis et illicitus aeterna morte damnatur et licitus temporali morte consumitur. Finis autem legis Christus ad iustitiam omni credenti,⁵ cuius non intuitu uigilamus. Finis est perfectionis, uindicans
 40 a fine siue damnationis siue consumptionis. Itaque illi, uel noxie uel innoxie uigilando, periturum tamen intuentur et adpetunt finem. Noster autem finis non habet finem. Denique illi uigilant in ea re ad quam peruenire desiderant, non habituri permansionem. Nos autem uigilamus et oramus ne intremus in temtationem.⁶ Sic enim uincimus
 45 nostri itineris insidiatorem, sic apprehendimus apud⁷ quem permanebimus saluatorem.

EXPLICIT DE VIGILIIS PA[SCHAE].

I. Pag. 134
 secunda manu

3 is prima manu

11 parum, per cod.

17 consumpta

21 set cod. sonnii cod.

40 noxiae, innoxiae cod.

45 aput prima manu

II. ¹ Cf. I Cor. xi 3 sq. (et superius uide qd Serm. i, l. 10) ² Cf. I Cor. x 18; Gal. vi 16 ³ Ps. cxx 4* (VG dormitabit n. dormiet; sed obdormiet in Romano Psalterio). Cf. Aug. in Ps. cxx 6, qui habet ex editione Maurinorum: dormiet neque dormitabit 1/5, dormitabit n. obdormiet 4/5; sed Morinianus vi similiter legit (l. 32): quia non dormiet neque dormitabit qui custodit nos, propter quod supra dictam editionem non sane certam esse suspicaris ⁴ Cf. Iac. iv 15 ⁵ Rom. x 4
⁶ Mt. xxvi 41*; cf. Serm. ii, l. 6; iii, l. 11.

III. De euigilatione Domini (l. 6 sq.) et aeterna Christianorum uigilia (l. 9, 18, 24), cf. etiam Morinianum iv, l. 37, 43. At de fine uigiliarum (l. 20 sq.), cf. Serm. cccix Maurinorum: Vigilat ergo ista nocte et mundus inimicus et mundus reconciliatus, et cetera.

V.

SERMO DE SANCTO PASCHA.

Pascales dies celebrantibus nobis quo[rum] pascha immolatus est Christus,¹ adhuc Iudaei, tam lucidae huius manifestationis inimici, nocturnas quasdam figuras agunt et die declinato adhuc somniant. Nam et ipsi pascha celebrare se dicunt et, dum peruerse sectantur ⁵ umbras ueritatis, nocte caecantur erroris. Ouem per singulos annos ritu antiquae sollemnitis occidunt et quid illa ouis significabat, etiam Christo a suis occiso parentibus, non agnoscunt. Dum legunt dixisse, et non intellegunt ² praedixisse, audiunt, cum dicta recitantur, nec uident, cum praedicta conplentur. Habent legem et profetas³; et ¹⁰ quid lex de pascha figurauerit nolunt agnoscere per profetas. Lege praecipiente, populus ouis occisione pastus est⁴; profeta prae(dic)ente, Christus sicut ouis ad immolandum ductus est.⁵ Quod priores Israhelitae liberati ab Aegypto festiuitate figurauerunt, hoc posteriores captiuati a diabolo iniquitate fecerunt. Iam et ipsum pascha agebant, ¹⁵ quando ab eis interfectus est Christus.⁶ A ueritate discordabat impietas et concordabat cum ueritate sollemnitis. Tunc in eorum escas ouis mactabatur, quando eorum linguis et dentibus⁷ Christus occidebatur. Quod more significabant scelere implebant. Vnde ipse Christus, in ²⁰ pecore figuratus, in homine expressus, illos occidit epulatos, non pascit occisos. Et adhuc filii eorum, uetus patrum suorum fermentum indigesta uanitate ructantes, de azymis gloriantur, nec intellegunt illo cibo, sine uetustate fermenti consparso,⁸ nouam significari uitam, quae praesignata in tipo reuelatur in Christo.

Nos ergo quorum pascha immolatus est Christus¹ diem festum, ut ²⁵ ait apostolus, celebremus non in fermento ueteri neque in fermento malitiae et nequitiae, sed in azymis sincerita[tis] et ueritatis,⁸ ut quod legitima antiquitas praenuntiabat futurum christiana celebritas ostendat impletum, atque ita illos in umbris remansisse uideamus, nos luci adhesisse gaude[amus].

I. *Pag. 137* 12 proph. *cod., sqd cf. 10* praedicente] praecipiente *cod.*
 16 dicord. *prima manu* impietas] *scriptor addidit* et concordabat impietas,
quae uerba a reuisore deleta fuerunt 19 more] *uidetur reuisor correxisse* in ore
 20 apulatur *prima manu*, acpul. *secunda* et *add. reuisor* 21 occisus *cod.*
 28 *crist. cod.* 30 *athes. cod.*

II. ¹ *Cf. 1 Cor. v 7; item inferius l. 25* ² *Cf. Mt. xxiv 15 etc.* ³ *Cf. Mt. v 17; vii 12, etc.* ⁴ *Cf. Ex. xii 3 sq.* ⁵ *Cf. Is. liii 7* [cf. Act. viii 32: ad occisionem ductus est]; VG ad occisionem ducetur. Pariter Aug.: Peccat. Mer. i 27; Ciu. Dei xviii 29, xx 30; Ep. cv 15; In Ps. xl 13; In Ioh. xxxv 7, xxxvii 10; Serm. xlii 6; Dionysian. iv; Morinian. xvi, l. 33. Sed in C. Adu. Legis ii 12, saltem ex Maurina editione, Vulgatae uersionis textus praebetur* ⁶ *Cf. Ioan. xviii 28* ⁷ *Cf. Ps. lvi 5*
⁸ *Cf. 1 Cor. v 7-8*

III. *De occisione linguis Iudaeorum perpetrata (l. 18), cf. In Ps. lvi 12, lxiii 2; In Ioh. cxiv 4; Morinian. vi, l. 25, etc.*

VI.

INCIPIT II.

Semper quidem, fratres, meminisse debetis quod Christus traditus est propter delicta nostra et surrexit propter iustificationem nostram,¹ maxime tamen his diebus tantae gratiae commoniti, quibus hoc ipsum quod semel factum est² anniuersaria celebritate non permittimur obliuisci. Fide informati, spe firmati, caritate inflammati, sollemniter temporalia frequentemus, indesinenter desideremus aeterna.

Si enim deus proprio filio non pepercit, sed pro nobis omnibus tradidit eum, quomodo non etiam cum illo omnia nobis donauit?³ Christus passus est; moriamur peccato. Christus resurrexit; uiuamus deo.⁴ Christus transit de hoc mundo ad patrem⁵; non hic hereat cor nostrum, sed ad superna sequatur. Caput nostrum⁶ pependit in ligno; concupiscentiam carnis crucifigamus.⁷ Iacuit in sepulchro; consepulti⁸ praeterita obliuiscamur.⁹ Sedet in caelo; deessiderium ad sublimia transferamus. Venturus est iudex; iugum cum infidelibus non ducamus.¹⁰ Resuscitaturus est etiam cadauera mortuorum; meritum mutando corpori, mutata mente, faciamus. Positurus est malos ad sinistram, bonos ad dexteram¹¹; locum nobis operibus eligamus. Regni eius non erit finis¹²; finem uitae huius minima timeamus.¹³ Tota eruditio pacis nostrae in eo est cuius liuore sanati sumus.

Quapropter, carissimi, horum omnium perseuerantissima meditatio sit nobis paschae cotidiana celebratio. Neque enim dies istos ita praecipuos habere debemus (ut) passionis et resurrectionis dominicae memoriam neglegamus, cum corpus eius et sanguinem cotidianas epulas habeamus. Verumtam[en] ista festiuitas clarius commemorat, feruent[is] excitat, laetius innouat, quoniam facti recordationem ipsis

quodammodo aspectibus annuo temporum circuitu representat. Agite ita festum transiturum atque uenturum regn[um] semper cogitate mansurum. Sic enim, sic nos exhilarent praetereuntes dies quibus 30 Christi passionem et resurrectionem deuota sollemnitate recolimus.

Quo modo beatificabit (deus) aeternus, ubi eum uidebimus et cum eo permanebimus, quem nunc desiderando et sperando gaudemus. Quantam dabit exultationem ecclesiae suae, cui regeneratae per Christum tollit quodammodo carnalis naturae praeputium, hoc est 35 natiuitatis opprobrium. Hinc dictum est: ET VOS CVM ESSETIS MORTVI IN DELICTIS ET PRAEPTIO CARNIS VESTRAE VIVIFICAVIT CVM ILLO DONANS NOBIS OMNIA DELICTA.¹⁴ SICVT ENIM IN ADAM OMNES MORIVTVR SIC ET IN CHRISTO OMNES VIVIFICABVNTVR.¹⁵ Quocirca in Christi baptismo reuelatur quod in ueteris circumcisionis umbra tegebatur. 40 Et hoc ipsum ad eandem circumcisionem manu factam¹⁶ nihilominus pertinet, cum carnalis ignorantiae tollitur tegmen. CVM TRANSIERIS— inquit—AD CHRISTVM AVFERTVR VELAMEN.¹⁷

EXPLICIT II.

I. Pag. 140 9 illo add. a reuisore 12 sequamur prima manu 17 fac amus sic prima manu, ut uidetur 18 nobis] an coniciendum bonis? 24 ut suppleui 27 laetitius prima manu 28 circuire pres. cod. 29 uenturum] et add. scriptor, expunxit reuisor 30 exhilarant corr. reuisor 32 deus suppleui; si totam rem animaduertas, dies, quod fortasse scriptor in mente habuit, cum sequentibus non congruere uideris 38 delicta] debita cod., quae lectio ab omnibus testibus contradicitur 43 probabilius legendum auferetur, sed Christum pro dominum uel deum retinendum, ut inferius constat

II. ¹ Rom. iv 25; cf. supra i, l. 6 ² Cf. Heb. vii 27 ³ Rom. viii 32
⁴ Cf. Rom. vi 10 ⁵ Cf. Ioan. xiii 1 ⁶ Cf. 1 Cor. xi 3; cf. supra i, l. 10
⁷ Cf. Gal. v 24 ⁸ Cf. Rom. vi 4; Col. ii 12 ⁹ Cf. Phil. iii 13 ¹⁰ Cf. 2 Cor. vi 14 ¹¹ Cf. Mt. xxv 33 ¹² Cf. Lc. i 33 (et symbolum Nicaeno-Constantinop.)
¹³ Isa. liii 5* (1 Pet. ii 24); VG disciplina, super eum. Pariter Aug.: Peccat. Mer. i 27 (in eum ex editione CSEL, super eum ex Maurina); Ciu. Dei xviii 29; Serm. xlv 5 (in eum); etiam Fulg. Ad Trasim.; e contrario, Cypr., Lact. Faust.: doctrina, aut Hier.: disciplina; ex Maurina editione, Aug. ipse in C. Adu. Legis ii 12 lectiones Vulgatae translationis adhibuisset ¹⁴ Col. ii 13-14* (VG mortui ess., conuiuif., uobis) Pariter Aug.: Ep. cxlix 26 (uobis, exc. tamen ms. A); C. Iulian. vi, c. vii. 18. Ideo debita quod tradit cod. pro delicta minime probatur ¹⁵ 1 Cor. xv 22* (VG Et sicut, ita et). Pariter Aug.: Ep. clxxxvii 30; Diu. Quaest. lxxix 2; In Ioh. iii 12, lxxv 13 (sic in, om. et); Morinian. xxxi, l. 35 (sic in, om. et)
¹⁶ Col. ii 11 ¹⁷ 2 Cor. iii 16* (VG c. autem conuersus fuerit ad dominum auferetur u. [sed deum Amiat., Fuld. codd., et auferetur omnes]). Transieris notanda est lectio, quam etiam praefert Aug. in De Oper. monach. xxxi 39 (auferetur) et In Ioh. ix 3 (ubi ex editione Maurinorum dominum auferetur); nam antiqui scriptores conu. fuerit (ad deum uel dominum) legerunt, qui sunt Tert., Cypr., Vigil. Thaps., Ps.-Prosp.; hic tamen ultimus Christum comprobatur.

III. Cum nostra sententia de anniuersaria celebratione 'semel facti' (l. 4 sq.), confer illam: Hoc semel factum esse optime nostis . . . Quod enim semel factum in

rebus ueritas indicat, hoc saepius celebrandum in cordibus piis solemnitas renouat (*Serm. cxxx*), uel illam : id quod semel fecit diuina miseratio, anniuersaria solemnitate celebret humana deuotio (*Morinian. iv, l. 9 sq.*).

VII

INCIPIT III.

IN QVO SPECIALITER INFANTES ALLOQVITVR.

Ad omnes quidem pertinet iste sermo quo uita praecipitur et commendatur bona, ut uita impetretur et accipiatur aeterna. Verumtamen
5 praecipue uos alloquamur, nouella germina¹ sanctitatis, regenerata ex aqua et spiritu,² plantata et rigata per ministerium nostrum in agro dei qui dat incrementum.³

Sic uos existimate tamquam ex Aegypto liberatos a dura seruitute⁴ in quam uobis dominabatur iniquitas, transisse etiam per mare Ru-
10 brum,⁵ per baptismum scilicet sanguinea Christi cruce signatum. Hostes qui uos a tergo insequerentur, peccata praeterita deputate. Nam sicut, transeunte dei populo, Aegyptii perierunt; sic, uobis baptizatis, illa deleta sunt. Nunc ergo caeleste regnum quo uocati estis tamquam terram promissionis in[qui]rite et per istam terrenam
15 uitam uelut per heremum iter agentes temptationibus uigil[an]ter obsistite. Manna enim uestrum de sancti altaris participatione percipitis, et de petra effluit quod potatis. Hoc totum commemorans et docendo praedicans apostolus Paulus : ¹ NOLO—inquit—VOS IGNORARE FRATRES QVIA PATRES NOSTRI OMNES SVB NVBE FVERVNT ET OMNES
20 PER MARE TRANSIERVNT ² ET OMNES IN MOYSEN BAPTIZATI SVNT IN NVBE ET IN MARI ³ ET OMNES EANDEM ESCAM SPIRITALEM MANDVCARERVNT ⁴ ET OMNES EVNDEM POTVM SPIRITALEM BIBERVNT. BIBEBANT AVTEM DE SPIRITALI SEQVENTI PETRA. PETRA AVTEM ERAT CHRISTVS.⁶
His certe apostolicis uerbis euidenter agnoscitis non ista nos propria
25 coniectura, sed sancta scriptura doctos, insinuasse auribus et mentibus uestris.

Quod autem admonui dicens : temptationibus uigilanter obsistite, intuemini quid idem apostolus consequenter et terribiliter dicat : ⁵ SED NON IN PLERISQVE ILLORVM BENEPLACITVM EST DEO. PROSTRATI
30 ENIM SVNT IN DESERTO. ⁶ HAEC AVTEM FIGVRAE NOSTRAE FACTA SVNT VT NON SIMVS CONCVPISCENTES MALORVM SICVT ET ILLI CONCVPIERVNT ⁷ NEQVE IDOLIS SERVIENTES SICVT QVIDAM ILLORVM SICVT SCRIPTVM EST : SEDIT POPVLVS MANDVCARE ET BIBERE ET SVRREXERVNT LVDERE.
⁸ NEQVE FORNICEMVR SICVT QVIDAM ILLORVM FORNICATI SVNT ET CAECI-
35 DERVNT VNA DIE XX TRIA MILIA. ⁹ NEQVE TEMTEMVS CHRISTVM SICVT QVIDAM ILLORVM TEMTAVERVNT ET A SERPENTIBVS PERIERVNT ¹⁰ NEQVE MVRMURAVERITIS SICVT QVIDAM ILLORVM MVRMURAVERVNT ET PERIE-

RVNT AB EXTERMINATORE. ¹ OMNIA AVTEM HAEC IN FIGVRA CON-
TINGEBANT IN ILLIS. SCRIPTA SVNT AVTEM AD CORREPTIONEM NOSTRAM
IN QVOS FINIS SAECVLORVM OBVENIT.⁶

40

Vos ergo, carissimi, praecedentia mala exempla uitantes, eos imita-
mini qui deo placuerunt, non qui deum offendendo perierunt. Quid
enim profuit per mare Rubrum ab Aegyptiis euasisse et in deserto
a serpentibus interisse? Sic sunt qui, baptizati et a peccatis praeteritis
liberati, tantam neglegunt gratiam et, uenenosis mortiferarum sedu-
ctionum morsibus intercepti, ad uitam non possunt peruenire promissam.
Horum exempla fugien[tes], ei qui uos redemit perseueranti oboedientia
coherete, ut perueniatis ad regnum, non quale primo populo datum est
in umbra futuri,⁷ sed, ubi cum Christo non erit finis,⁸ aeterna sitis
felicitate uicturi.

50

EXPLICIT IN DIEBV8 OCTAVARVM HABITVS SERMO.

I. *Pag. 143* *Proprias lectiones textus a Maio recepti colligere decet (= M)*
1 sq. *Pro inscriptione*: Vnde supra in pascha M 8 libetos sic cod., prima manu
10 sanguinis M 16 uestrum] in margine alia manus uel uerum scripsit
18 docenda M 20 per om. M moysse M 23 sequente + eos M
27 autem om. M 30 fuerunt M 31 mala M 36 eorum M 37 eorum M
38 contigebant cod., prima manu 39 in eras. in cod., om. M scr. s. autem]
omnia a. haec scr. s. M correct. M 45 mortiferum cod., prima manu, morti-
ferisque M 45 seductionibus M 46 morsibus add. in cod. a reuisore,
om. in M 51 Expl. etc. om. M

II. ¹ Cf. Ps. cxliiii 12 ² Cf. Ioan. iii 5 ³ Cf. I Cor. iii 6 ⁴ Cf. Ex. vi 6,
xiii 13 etc. ⁵ Cf. I Cor. x 1 (*uide inferius*) ⁶ I Cor. x 1-11*; *VG multas*
discrepantias offert, quarum praecipuae sunt hae: quoniam, per om. (v. 1); con-
sequente eos (v. 4); pluribus eorum, nam prostr. (v. 5); in figura f. s. nostri (v. 6);
idololatrae efficiamini, ex ipsis (v. 7); ex ipsis (v. 8); fines s. deuenerunt (v. 11).
Longius esset Augustini scripta recitare in quibus uersus isti laudantur. Sed in
primis uideris In Ioh. xxvi 12 (v. 1-4), xxviii 9 (v. 11), xlv 9 (v. 1-6); In Ps. lxxvii
2-3 (v. 1-11), cxiii 3 (v. 1-6); Serm. cclxiii 1 (v. 1-6, 11); De Vit. Cred. 8 (v. 1-11);
C. Adu. Legis ii 1 (v. 1-4). Non tandem dubitandum quin sermonis nostri exempla
cum doctoris uersione concordent; in v. 3 tum escam tum cibum Augustinus legit, sed
in v. 11 plerumque finis s. obuenit.

III. *Simili exordio Augustinus usus est in Serm. ccliii qui 'in die octauarum*
infantium' etiam pronuntiatus est atque cum duobus aliis, ccxiv et ccxvi annumeratis,
presbyteratus tempore, id est c. annos 390-391, referri uidetur (cf. Constantium nostrum
in Patr. Lat. xxxviii-xxxix, 1065 b, 1076 b, 1560 c). Haec autem sunt tractatus illius
uerba: Omnium quidem aures et mentes quos cura nostra complectitur solliciti
pastoris sermo compellit. Verumtamen ad uos proprie nunc dirigitur quos recens
infantia spiritalis generationis sacramentorum cunabulis insignitur. . . . *Sequentia*
porro duorum tractatuum coniunctionem firmiter: Iam mare rubrum, baptisma scilicet
Christi sanguine consecratum uerum deiecit Pharaonem, Aegyptios interemit. Nihil
de peccatis praeteritis tamquam de insequentibus a tergo hostibus formiditis. De
cetero cogitate uitae huius eremum permeare et ad terram promissionis, supernam
Ierusalem, terram uiuentium peruenire . . . ; *ita Serm. ccliii 4, et cf. nostrum supra*

ll. 10-16. *Accedit Dionysianus viii, qui sic exoritur: Sermo mihi est ad uos, modo nati infantes, noua proles ecclesiae, gratia patris, fecunditas matris, germen pium, examen nouellum, flos nostri honoris et fructus laboris, gaudium et corona mea, omnes qui statis in domino, apostolicis uerbis uos alloquor: Ecce nox praecessit . . .; confer l. 4 sq. supra et Sermonem cccxiii qui ad Infantes etiam spectat: Audite ergo nos, o nouelli filii castae matris . . . (§ 1); Audite me grana . . . (§ 2). Manifestum est haec exordia, vii nostri, inquam, ccliii Maurini, viii Dionysiam, commixta fuisse in ementito exordio quod Regius et Victorinus codices Sermoni cccxiv addunt (insuper uide Sermonem liv ab A. B. Caillau prelo datum et in Appendice Maurinorum Sermonem clxxii, § 7): Ad omnes quidem pertinet sermo quos cura nostra complectitur. Verumtamen hodie terminata sacramentorum solemnitate uos alloquor, nouella germina sanctitatis, regenerata ex aqua et spiritu, germen pium, examen nouellum, flos nostri honoris et fructus laboris, gaudium et corona mea, omnes qui statis in domino, apostolicis uerbis uos alloquor: Ecce nox praecessit. . . Demum in Sermonem cxlvi 1 ad 'recens baptizatos' directo etiam legis: . . . catholica germina, membra Christi . . . (cf. l. 5 superius).*

ANDRÉ WILMART.

(To be concluded.)