

FAUSTUS OF RIEZ'S EASTER HOMILY MAGNITUDO AND AUGUSTINE, "SERMON" 294,2¹

The important paschal homily ascribed to Faustus of Riez which begins *magnitudo caelestium beneficiorum* has recently been the object of considerable scholarly interest². Particular attention has been devoted to the issue of *Quellenforschung*³. However in spite of all these detective efforts the source of a citation in one noteworthy passage which interjects an attack on Pelagianism still continues to defy identification:

"quod testimonium (sc. Jn. 6,54) contra Pelagii blasphemias evidentissimum atque validissimum est, qui asserere arrepta impietate praesumit: 'non propter vitam, sed propter regnum caelorum, baptisma parvulis conferendum'"⁴.

Here Glorie's *apparatus fontium* is reduced to the following admission of ignorance "Pelag., loc. non rep.; cf. ex. gr. Aug., *De haeres.*, LXXXVIII, 6 [CC 46, 341, 47/55]"⁵. Glorie's reference to the *De haeresibus* also fails to provide a solution, since Augustine's wording there is quite different⁶.

¹ Unless otherwise indicated, citation of works follows *Thesaurus linguae latinae: Index librorum scriptorum inscriptionum*², Leipzig, 1990.

² The text has been edited among the sermons of Ps. Eusebius "Gallicanus" by F. GLORIE, *Eusebius "Gallicanus": Collectio homiliarum [= Eus.]* (CCSL, 101), Turnhout, 1970, 195-208. For the substantial influence exercised by this homily throughout the middle ages cf. P.-L. CARLE, *Bref commentaire du sermon eucharistique "Magnitudo" de S. Fauste de Riez [= Comm.]*, in *Divinitas* 28 (1984), 3-42 (4-7). On Faustus's authorship, cf. most recently CARLE, *Comm.*, 27-41.

³ Besides the extensive *apparatus fontium* in GLORIE, *Eus.* cf. P.-L. CARLE, *L'homélie de Pâques "Magnitudo" de S. Fauste de Riez [= Hom.]*, in *Divinitas* 27 (1983), 123-154 and CARLE, *Comm.*, 20-25.

⁴ GLORIE, *Eus.*, 203 (11. 123-126).

⁵ GLORIE, *Eus.*, 203; the quotation is also registered on p. 1087 of Glorie's edition as a "locus non repertus". Similarly CARLE, *Hom.*, 144 with n. 29 is unable to identify Faustus's source in his discussion of this passage.

⁶ Viz.: *parvulos etiam negant* (sc. Pelagiani) *secundum Adam carnaliter natos contagium mortis antiquae prima nativitate contrahere. sic enim eos sine ullo peccati originalis vinculo asserunt nasci, ut prorsus non sit quod eis oporteat secunda nativitate dimitti; sed eos propterea baptizari, ut regeneratione adoptati admittantur ad regnum dei, de bono in melius translati, non ista renovatione ab aliquo malo obligationis veteris absoluti. nam etiamsi non baptizentur, promittunt eis extra regnum quidem dei, sed tamen aeternam et beatam quandam vitam suam.*

What then can Faustus's source have been?

It would in fact appear that the words in question have not come from a work of Pelagius himself after all. Instead another text of Augustine has evidently supplied the phraseology that is employed in Faustus's homily. Augustine's sermon 294 bears the title *De baptismo parvulorum contra Pelagianos*. It opens by observing that the Pelagians *concedunt parvulos baptizari oportere* (294,2). This statement is immediately followed by the affirmation that Pelagians nonetheless differ from Catholics in the reason they give for conferring such baptism: *non propter vitam aeternam, sed propter regnum caelorum*. These words exactly match those of Faustus's homily: *non propter vitam, sed propter regnum caelorum*. Augustine reiterates the very same point later in this paragraph, which enjoys special prominence owing to its position at the beginning of the sermon. Once again the Augustinian formulation is identical with Faustus's own: *non propter vitam aeternam, sed propter regnum caelorum*. The conclusion may accordingly be drawn that this sermon of Augustine has indeed been the source of Faustus's wording in his Easter homily "Magnitudo".⁷

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⁷ In this connection it may be noted that another Augustinian sermon has influenced the immediately preceding chapter of Faustus's homily; cf. CARLE, *Hom.*, 127 n. 3 and 142 n. 26. For the kind of anonymous employment of sources involved in the present passage cf. CARLE, *Comm.*, 24.