

My contributions

- ① To bring all the literature together for the 1st time (Inventory)
- ② To show the potential of these liturgical tracts as important historical sources of information
- ③ To show the MS. context of the tracts and to find that thru studying the contexts we can learn @ the purpose of the bap. lit.
- ④ To examine the contents of the tracts in relation to one another, not as isolated phenomena

★ Highlights of discoveries

- 1a. relation of laws to TEXTS
1. TEXT 40 w/ pedilavium - its wider MS. dissemination
2. TEXT 41: the use of florilegal tracts w/ patristic sentences to support a no-confirmation baptism
3. Paris 13092 showing a definite preference for Gallican ^(prayers) Sacramentary
4. Glosses: words in lists (why just bap. or does this happen w/ Mass?) and change in explanation when removed from prayer-context > i.e. purpose of these tracts solely educ.
5. Charlemagne's notion of "Romanity" or the degree of flexibility w/ the notion.
6. Identical passages in Magnus, Text 40 & Text 17: How the whole machinery of the legislation worked! the implementation of the reforms

7. The way TEXT 35 (anon., to priests) abbrev.
but altered Leodrad to conform to a Gallican
instead of

Context

Leg → tracts

one patristic
catech. sermons

But, discrep.

can. coll.
penitentials
no Nicene creed
no Roman ordo

content

5 structural models
not all Roman
nor Charley.
Leodrad + Text 35

variety of explan.
confirm.
sins forgiving
reception of H.S.
use of Isidore
text 1
Scripture ← not

Local mfm.
Text 40 - ped.
Text 41

Glosses Paris 13092
Tours MS.

educ. → lost value out of context

Major discoveries, finds:

- ① The relationship of my texts to the legislative texts in the earliest MSS.
- ② The variety among the tracts that shows a clear preference for different rites of baptism.

Major Conclusions:

That the profusion of baptismal commentaries in the Carol. period was due very specifically to clerical, ^{educational} reform

That interest in the sacrament was great, but it was because of its social + educative role, not because of its theology (Baptismal literature is not polemical - strictly didactic)

- ① Purpose: To educate clerics
- ② Nature: The texts respond to the needs of the priests in different geographical areas w/ different traditions or missionary situation, or near Spain

(In re Carolingian legislation)

My texts seem to support the view that the written legislation was not a legal, binding text but a summary of an oral legal + binding act. This is important for our understanding of the legislative documents from the Carol. period.

What @ the Canonical collection? (Lynch says here is where a canon really gained currency + effective authority) Well, the close association of my TEXTS w/ canonical collections seems to confirm the view that it was left to the canonical collections to prove whether a decree on baptismal reform really became effective

So, my texts contribute to our knowledge of the ^{importance} ~~role~~ of canonical collections

The can. coll. was the testing ground. If your decree was repeated in these, you know it was really deemed important by Carolingians ???

Or not

- A major question: not what was the function, but what was the importance of a can. coll. Did it really reflect for its reader those laws which the Church was currently anxious to

see enacted, or where many of the canons antiquated + just included out of tradition, w/ no current importance?

My texts, so many of which are beside canon collections, seem to indicate that the canon collect really were the place where current reforms were reflected. It indicates we should perhaps look a lot more closely at canon collect + ask why certain canons are repeated + others not, even if they can be found in ancient church cos.

#

1	4
0	1
1	5

1. What was the attitude of Carolingian sponsors toward their spiritual son or daughter? What was their understanding of their duties toward the infant (spiritual, educative, economical)?

Well, what were all my TEXTS written for? For priests, but ultimately for the sponsors' info. My evidence seems to indicate that the attitude toward sponsors was that they were expected to be educators. Or else, my TEXTS may be showing that sponsorship was a prime opportunity for the lay to receive religious education. It was an opportunity for the Church to insist that the lay know the Creed + the "Our Father", and the effect of the fundamental sacraments of the Church.

(Lynch also uses the idea that the prohibition of practices means that they were being done)

→ MGH Capit I p. 241 Charli's letter 802 to Gerbald @sponsors

Deshman

Iconography of the pedilavium (+ where located?)

" " Last Judgement scenes (for ex: ^{do} the
White robe explanations come out?)

In scenes of the blessing of the font, the order of
events?

The use of scriptural references

He's interested in interpreting a picture or work of
art in terms of the liturgical + historical background
of the period in which it was made

Lynch

Social roles: The role of the Sponsor, the
lay catechumen (adult convert)

Reynolds

Canon law: Importance of Canonical Collection
a major question

Boyle

MS. studies - geographic relations between
MSS.