

<Text 21>

A Work of Cerase [Syagrius?]¹

(*Cat*, 144)

Everything that exists is either unbegotten, or begotten, or made. Therefore, what is neither born nor made so that it comes into existence, is the Father. What is born and is not made, is the Son. Again, what is neither born nor made, is the Holy Spirit. What is made and not born, is heaven and earth. What is made and is born and is reborn, is humankind. What is made and is born and is not reborn, is animalkind.²

¹ Written in cryptographic script. The vowels replaced with points leave only the consonants to be read: C(e)R(a)S(e)(o)P(u)S(e)ST. The name `Cerase' probably derived from 'Syagrius' by the miswriting of a scribe (perhaps writing the text from oral dictation?).

² For the entire text, cfr SYAGR., *Reg.* (p. 142)

Commentary on Text 21

Text 21 is known only in one ms, Einsiedeln, SB 27, where it is grouped together with six other creed commentaries: *Cat*, 195 (= Text 26), 73, 99, 200, 2 (=Text 1), 144 (= Text 21), 122a, on f. 33v-53v. F. 25-140 = s. IX^{ca. 2/3}, Switz. or northern Italy; 155 x 90 mm. (= ca. 6" x 4"), 16 lines. The cryptic writing on f. 49r-v, where vowels are expressed by points, suggests a monastic school. Perhaps it was intended as a book of instruction for a monk priest (note the small size). I do not know when f. 1-24 (s. VIII/IX) were combined with f. 25-140. Text 21 certainly has the nature of a schooltext, with its categorizing of all that exists into three species. The properties unbegotten, begotten, and created are a way of distinguishing the persons of the Trinity, humankind from God, and animals from humans; created is what separates divinity from all else, and baptism separates humans from animals. When one knows the context in which Syagrius wrote his *Regulae*, it becomes clear why he used these categories (discussed below). But Text 21 only extracted enough from it to avoid the heretical debate going on and to offer the reader a didactic lesson in existence. The extractor was interested in "definitions", not in defending the name of Father and Son in the Trinity (see below).

Syagrius's *Regulae definitionum* is in our *Catalogue*, *Cat*, **143d**. Omne quod est, aut genitum est aut ingenitum (*or* aut ingenitum est aut genitum) aut factum – Sed dicis, quomodo si natus non coepit? – conlata credentibus conferebantur. Amen. = SYAGRIVS EPISCOPVS HISPANVS / Ps. HIERONYMVVS, *Regulae definitionum contra haereticos prolatae*. *CPL*, 560; *CPPM*, II A 936.

Concerning the author, see Morin, 'Pastor et Syagrius', p. 385-394. ED./MSS: Künstle, *Antipriscilliana*,

p. 142-159, using: Berlin, SBPK, Phill. 1671, f. 57v-62v (same tit. as in Karlsruhe, below); Karlsruhe, BLB, Aug. perg. XVIII, f. 47r-49r (tit.: "Incipiunt regulae definitionum prolatae a sancto hieronimo presbitero contra hereticos); and four post s. IX mss.

From Morin, "Pastor and Syagrius", p. 390: Gennadius wrote about Syagrius: "Syagrius wrote on the faith against the presumptuous vocabulary of heretics, which they usurped to destroy or to change the holy names of the Trinity, saying the Father ought not to be called Father, lest in the name of Father the Son is also expressed (consonet = resounds), but he must be called unbegotten, unmade (infectum), and solitary, so that whatever is outside of him in person is outside of him in nature. [Syagrius] shows that, indeed, the Father can be called unbegotten, although Scripture does not say it, and to have begotten from himself, not made, the Son in a person, and to have produced from himself, not begotten nor made, the Holy Spirit in a person. Morin gives (p. 391) a "succinct analysis" of the *Regulae definitionum*, which I translate from his French: "The author has taken up his pen to combat the presumption of certain heretics who distance themselves from the ordinary language of the Scriptures, wishing to replace the name of Father with that of "Unbegotten" and "Uncreated". Their purpose in this is evident: they want to find support for their impious assertions in some terms which signify separate substances rather than relations of persons having the same substance. The word "Father" has, according to them, the inconvenience to suppose necessarily that of the Son. Likewise, they prefer to the name of Son that of "Begotten" or "Born": because, following a theory of their own, to be born and to be created is for them the same thing. The author [Syagrius] pursues them on their own ground: he adopts these expressions of "Unbegotten" and "Begotten", although Scripture seems to avoid

them intentionally: but he exerts himself to prove to his adversaries that they do not have any real advantage to obtain in favor of their errors, and even in adopting this terminology it is possible and even indispensable to admit that with the generation of the Son and the procession of the Holy Spirit the result is not a new substance, but two distinct persons.”

Now we see the context in which Syagrius wrote the *Regulae definitionum*. It was an anti-heretical tract against certain Christian heretics who wanted to replace the name of “Father” and “Son” (not for gender language issues!) with words giving each person a distinct substance, not just a distinct person. (Was this a form of Arianism? Syagrius wrote in the mid 5th century in Spain.

The other creed commentaries with which Text 21 is grouped are:

Cat, 195 (= Text 26): = <*Interrogationes de Patre, Filio, Spiritu Sancto, Christo, et iudicio nouissimo*> (without tit. in mss). Brief EF by interr./resp.

Cat, 73: = ALCVINVS, *De Trinitate ad Fredegisum quaestiones 28*.

CSLMA, II, ALC 36. EF in interr./resp. form on the relation of the Father to the Son and to the Holy Spirit, using Augustine, Gennadius, the Athanasian Creed, and other sources.

Cat, 99: = *Professio fidei*. PF of a bishop before his ordination, perhaps s. VIII (Morin, 'Textes inédits', p. 511-512). This text is partly the same as n. 95. It makes large use of the Athanasian Creed. EDD./MSS: Brewer, *Das sogenannte Athanasianische Glaubensbekenntnis*, p. 185-186.

Cat, 200: = *Capitula de eadem catholica fide* (tit. in Monza, BC e-14/127). EF by interr./resp. on the Trinity and Christ. ED./MS: Brewer, *Das sogenannte Athanasianische Glaubensbekenntnis*, p. 186, lines 4-29.

Cat, 2 = Text 1 (on the two nativities of Christ).

Cat, 144 = Text 21.

Cat, 122a: = ISIDORVS, *Differentiarum libri duo*, 2, 1-6. CPL, 1202 (frag.). EF, on the difference between Deum/Dominum, Trinitatem/unitatem, Pater/Filius/Spiritus Sanctus, essentia/substantia, Filius aequalis/Filius minor, unigenitus/primogenitus.

Prior to this creed commentary collection, on f. 25r-33v, is an exposition on the Lord's Prayer, followed by *Cat*, 177 (= Venantius Fortunatus' Commentary on the Athanasian Creed), followed by another exposition on the Lord's Prayer. Following the creed commentary collection, on f. 53v-140 (end of ms) is a florilegium of dicta of the fathers, and then various other dicta and brief ascetical tracts.

, f. 1-24 = s. VIII; f. 25-140 = s. VIII or IX (Meier, *Catalogus*, p. 18); f. 1-24 = s. VIII/IX, northern Italy or Switz.; f. 25-140 = s. IX^{ca. 2/3}, Switz. or northern Italy (Bischoff, *Katalog*, 1, p. 236, n. 1098, 1099). 140 numbered f.; f. 1-24 = 155 x 95 mm., 18 lines; f. 25-140 = 155 x 90 mm., 16 lines (Add. Descrip. = Keefe, handnotes; Meier, p. 18-19.)

Perhaps a book of instruction for a monk priest; cryptic writing on f. 49r-v, where vowels are expressed by points, suggests a monastic school.

f. 1r = blank;

f. 1v-22v = text of Rev. 21, 9-27; two expositions on the Lord's Prayer: "Vides quam brevis" and "Veritas dicit honora"; Ps.- Augustine, *Sermo* 251 (on the day of judgment); a prayer, "Auxiliato mihi trinitas"; *Hymnis de S. Benedicto*, inc.: "Christe sanctorum deus";

f. 23r-24v = (another s. VIII hand, very rude) *Hymnus alphabeticus de christo*, inc.: "Almus altus agnus";

f. 25r-27v = exposition on the Lord's Prayer, inc.: "Christus dixit";

f. 27v-32v = n. **177**;

f. 32v-33v = exposition on the Lord's Prayer, inc.: "Pater noster quia ipse nos fecit";

f. 33v-53v = n. **195, 73, 99, 200, 2, 144, 122a**;

f. 53v-55r = florilegium, inc.: "Dicta singulis doctoribus. in primis de caritate" (in part, cfr Defensor of Ligugé, *Scintillarum liber*);

f. 55r-140r = various *dicta* attrib. to Jerome, Augustine, Gregory, Julian, Caesarius, Ephraem, Salvanus, Eligius, etc. (f. 73r = sermon attrib. to S. Caesarius of Arles, "Fratres quantum nos dominus"; f. 80 = "De elemosinis et de paupertate"; f. 92v = "De monachorum cupiditate"; f. 97r = "XII uerba abusiua sunt saeculi"; f. 97v = "Item de elimosinis et reliquis uirtutibus").