

# AUCTORES NOSTRI

Studi e testi di letteratura cristiana antica

15.2015

## Atti delle Giornate Origeniane

(Napoli, 20-21 novembre 2012)

*a cura di Teresa Piscitelli*



EDIPUGLIA

## SOMMARIO

T. PISCITELLI, Presentazione del Convegno 9

### I.

#### LA SCOPERTA DEL *COD. MON. 314*

L. PERRONE, Discovering Origen's Lost Homilies on the Psalms 19

This article deals with the circumstances in which some homilies of Origen were discovered at the Bayerische Staatsbibliothek of Munich. In April 2012, Marina Molin Pradel, while preparing after two centuries a new catalogue of the Greek manuscripts of the library, discovered that one of them – the *Codex Monacensis Graecus 314*, an anonymous collection of 29 homilies on the Psalms from the beginning of the 12th century – included four homilies on *Psalms 36*. Their text essentially corresponded to the first four homilies of Origen on this psalm translated by Rufinus into Latin. The original Greek had been so far preserved only by some *catenae* on the Psalms, albeit in rather few and tiny fragments. Excerpts from other homilies of the same *Codex* occurred elsewhere in the *catenae* under the name of Origen. Perrone confirmed that the new series of 29 homilies on the Psalms is now the largest *corpus* of Greek sermons by Origen at our disposal. Adding to them the Latin translations made by Rufinus of a fifth homily on *Psalms 36*, two homilies on *Ps 37* and again two on *Ps 38*, we have a total of 34 homilies (to which we can add an excerpt from the *Homily on Psalm 82* reported by Eusebius in the *Ecclesiastical History*). This article offers a preliminary overview of the new homiletic *corpus*, also relying on Jerome's list of the writings of Origen in *Letter 33 to Paula*, and adds an important witness to the external evidence supporting the attribution of the new homilies to Origen: an excerpt from the *2nd Homily on Psalm 15* has been inserted by Pamphilus in his *Apology of Origen* (142-145), later to be translated into Latin by Rufinus.

E. PRINZIVALLI, Rufino traduttore delle omelie origeniane sui Salmi alla luce della scoperta del *Mon. Gr. 314* 47

E. Prinzivalli compares some Greek *loci* of Origen's *Homilies in Psalms*, recently discovered in *Cod. Mon. Gr. 314*, and their Latin translations carried out by Rufinus. Thanks to the extraordinary discovery of *Mon. Gr. 314*, it is now possible not only to read the Greek original of 4 of 5 homilies translated by Rufinus, but also to conclude that it is possible to evaluate the methodology of the

translator with great accuracy. Starting from the comparison, it emerges the possibility of verifying not only the *ratio* from which the translator starts in his hermeneutical operation, but also a new point of observation in order to understand, *a contrario*, the deep-seated intentions, as well as the nuances implied in Origen's homiletic activity and thought.

## II. ORIGENE POLEMISTA

- A. BASTIT-KALINOWSKA, «*Quomodo quidam audent exponere...* »(Iren., *Haer.* V 24, 1). Origène dans la polémique exégétique autour de la vie de Jésus 69
- This article aims to locate, in line with Antonio Orbe's studies, Origenes' analysis of Jesus' life in the context of previous Christian debates. Second Century was a period of great exegetical divisions, and also works by Irenaeus and Clement of Alexandria bear traces of such a questioning. Origen is aware of the controversial aspects implied in evangelical *loci* with which he deals in his exegetical work. In this article, the Author analyzes some significant phases in Jesus' life (purification, temptations, transfiguration, etc.), from which it is possible to derive ideological principles on which Origenes' exegetical choices seem to be based.
- G. LETTIERI, Tolomeo e Origene: divorzio/lettera e sizigia/Spirito 79
- This article deals with ideological elements in which Ptolemy the Gnostic and Origen seem to be in agreement as well as points in which they are in reciprocal disagreement. Both the Theologians share with an allegorical interpretation of the Old Testament as an arcane and a mystic-ontological gnosis, as well as with a consideration of mystic and nuptial dimensions, viewed at the same time as protological and eschatological dimensions, like the very center of the Gospel announced by the Savior. Both Ptolemy and Origen, on the contrary, seem to be in disagreement in their evaluation of the relationship between Law and Spirit – Ptolemy conceives such a relationship in light of an irreducible dualism, Origen under the perspective of a fluidized monotheism. Another point of disagreement concerns the interpretation of the pneumatic intimacy of syzygy as regards the divorce of the historical religious subordination, conceived respectively in light of a very limited election (Ptolemy) or in universal key (Origen). For both the authors, in any case, it emerges a close connection between ontology, hermeneutic and mystic.
- L. ARCARI, Menzogna e contraddizione. La polemica tra Celso e Origene sulla natura 'angelica' di Gesù e l'uso di I Enoc (Orig., *Cels.* 5, 52-53) 137
- In his stigmatization against believers in Christ, Celsus reminds that *I Enoch* was re-read like a very 'living' Christological tradition in contemporary proto-Christian groups. With his response, Origen stresses that there is a disagreement between such a Christological interpretation and the 'true' faith. This article underlines that the

'extremities' involved in such polemical statements seem to implicate, on the one hand, the so-called 'Judeo-Christian' angelomorphic Christology and, on the other hand, its re-readings carried out by the so-called 'Gnostic' groups of Third Century CE. Origen seems to connect the complex universe of the so-called 'angelomorphic Christology' to the polemical construct of *ιουδαϊσμός/ιουδαϊζειν*. A further conclusion can be drawn from the article: the references to Enochic literature carried out by Origen could be better explained as 'functional' re-readings. In some cases, Origen seems to reject the authority of Enochic writings (for example, see *Cels.* 5, 53, *Comm. Jo.* VI 25, 217, *Hom. II in Ps.* 15); but in other cases, the Alexandrian is impelled to confirm his exegetical statements on the basis of Enochic literature (for example, cfr. *Princ.* IV 4, 8).

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