

## SOMMARIO

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| L. GIORDANO - M. MARIN, Premessa  | 9  |
| <p>M. MARIN, Linee di sviluppo della recente storiografia gregoriana</p> <p>The paper offers a wide and well-informed report on the latest studies on Gregory the Great. The report is divided into sections relating to the pioneering researches by V. Recchia, to the textual criticism, the genuineness and the style of Gregory's works and to his government activity.</p>  | 11 |
| <p>I.</p> <p>LO SCRITTORE AL GOVERNO</p>  |    |
| <p>L.G.G. RICCI, Il contributo dell'indagine del ritmo prosastico quantitativo a una questione di lunga data: chi ha composto le lettere di Gregorio Magno?</p> <p>The paper analyses the quantitative prose rhythm in some letters of <i>Registrum epistularum</i> by Gregory the Great. According to Dag Norberg's opinion, the results of the research confirm the presence of different hands in the composition of the epistolary collection. In fact the letters ascribable to Gregory the Great show no special traces of quantitative rhythm. On the contrary the letters ascribable to members of the papal chancellery show a constant use of the quantitative rhythm, in order to perpetuate the tradition of the Christian prose according to the Ciceronian pattern.</p> | 37 |
| <p>C. MORESCHINI, Un amico siciliano di Gregorio Magno: Massimiano vescovo di Siracusa</p> <p>Gregory the Great appointed his close friend Maximianus bishop of Syracuse and vicar-apostolic of Sicily. The paper describes Maximianus' figure by analysing Gregory's <i>Epistles</i>, <i>Dialogues</i> and <i>Gospel homilies</i>.</p>   | 71 |
| <p>D. LASSANDRO, <i>Cunctis hominibus terra communis est</i> (past. 3, 87). Rileggendo Gregorio Magno e la società agricola di Vincenzo Recchia</p> <p>The maxim <i>Cunctis hominibus terra communis est</i> of <i>Regula pastoralis</i> is the core of Gregory the Great's social thought according to the condemnation of the unjust riches in <i>De Nabuthae historia</i> by Ambrose. In 1978 Vincenzo Recchia dedicated his historical monograph <i>Gregorio Magno e la società agricola</i> to the social and economic relations between the rich (the landowners, including the same Apostolic Seat) and the poor (the peasants), by documenting and rigorously interpreting a great number of historical data in Gregory the Great's works.</p>                                | 83 |
| <p>V. ORTOLEVA, I nomi del vino in Gregorio Magno, <i>epist.</i> 7, 37</p> <p>Three unwonted terms denote three different kinds of wine in Gregory the Great's <i>epist.</i> 7, 37, addressed to Eulogius, patriarch of Alexandria. The first one <i>collatum</i> could be a transliteration from the</p>   | 89 |

- B. SAITTA, La liturgia accusatoria del potere bizantino: strategie gregoriane 165  
 Gregory the Great fought against Eastern Roman Empire's accusatory procedure. The Pope was particularly hostile to the preventive detention of clergymen, not only in order to claim to his own authority even in dispensing justice, but also in order to claim the superiority of the Roman law over the barbarian one.
- L. GIORDANO, *Negotia transigere*: le risoluzioni gregoriane 177  
 Gregory the Great depends on classical legal tradition and biblical precepts, in order to solve Sicilian *quaestiones*. Even if qualified historians affirm that the *Digest* was not a legal source from the 4th to the 7th century, because of difficulties in interpretation and circulation of its text, it seems that the *Digest* was an important reference point for Gregory. Particularly the use of the *Digest* confirms the high stature of Gregory's legal and biblical culture.
- R. RIZZO, Il coinvolgimento dei nobili *ad bonum dispensandum*: teoria e pratica del bene in Gregorio Magno 193  
 Pope Gregory the Great's letters document his commitment in the defence of social good. At a time of a serious crisis he found in the nobility a strong support for his pastoral activity. Inspired by the Holy Scriptures and the reflection by the Church Fathers on the right devolution of wealth, he encouraged them to devote themselves to the poor and oppressed, in order to collaborate with the Church in the realization of the common good and the social justice.
- G. OTRANTO, Gregorio Magno e l'Italia meridionale 225  
 Gregory the Great's *Registrum epistularum* devotes about 400 of 847 letters to the ecclesiastical and political questions of South Italy. The importance of South Italy in Gregory's *Epistles* depends not only on the large estate owned by the Church, but also on southern Church's specific problems. The paper highlights some of them such as the moral crisis of the prelacy, the administration of the *patrimonium Sancti Petri* and, particularly, the Lombardic rule, that Gregory refused to admit according to the apocalyptic view of barbarian invasions.
- A. LAGHEZZA, L'Italia meridionale nei *Dialoghi* di Gregorio Magno: le ragioni di un'assenza 247  
 The research is aimed at evaluating the presence of south Italy in the *Dialogi* of Gregory the Great, according to the importance of 'space' in hagiography. *Dialogi* can be defined as 'the hagiographic work of central Italy', as evidenced by the numerous episodes set in central Italy and the great number of saints native of this area. This choice, rather different from that one of *Registrum epistularum*, should be interpreted in reference to the historical context and Gregory's political and pastoral project.
- E. CALIRI, Linee gestionali di Gregorio Magno nell'amministrazione del *patrimonium* ecclesiastico in Sicilia 261  
 The paper analyses some of the measures Pope Gregory the Great took in the attempt to moralize and rationalize the conduct of the

ecclesiastical *patrimonium* in Sicily. The action of the Pope aimed both at protecting *rustici* and workers and at increasing the production of the *patrimonium*.

- G. RAPISARDA, *Xenodochia e ptochia* nella Sicilia gregoriana: linee d'intervento 271

The paper reconstructs Gregory the Great's management of the Sicilian *xenodochia* and *ptochia*. Since the beginning of his pontificate Gregory thought of the hospitality to foreigners and the assistance to the poor people as basic duties of the Church.

- A. ISOLA, Conclusioni 291

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