

SOMMARIO

- M. MARIN, Dell'intreccio fra polemica e omiletica nell'Occidente latino (IV-VI secolo) 11
- M. SIMONETTI, La polemica nella produzione omiletica latina fra IV e VI secolo 25
 The A. introduces the genesis and the characters of the Latin homiletics and examines the polemical hints in the homiletic production from the 4th to the 6th century against the Pagans (not very remarkable too), the Jews and, particularly, the heretics, the most dangerous of all inasmuch as they are the closest to the orthodoxes in the doctrinal field.
- G. SOLARO, Discorsi e polemica in Tucidide 39
 The essay highlights and analyses some polemical aspects of famous Thucydides' speeches. The discussion comes to the fifth book and the dialogue between the Athenians and the Melians.

I.

AMBROGIO E L'OMILETICA DI FINE IV SECOLO

- M. CUTINO, Strategie argomentative nell'omelia di Ambrogio di Milano sull'affare Callinico fra polemica anti giudaica e teologia politica 53
 The paper is the first stylistic analysis of the sermon contained in Ambrose's *epist. extra coll.* 1. The sermon, pronounced in front of the emperor Theodosius in 388, uses scriptural interpretation in order to highlight the political and theological aspects of Callinicum's affair.
- D. LASSANDRO, Tracce di predicazione nel *De Nabuthae historia* di Ambrogio 75
 According to Concetto Marchesi's opinion, *De Nabuthae historia* condemns the dramatic inequalities of the human society, by proving that the rich men are the usurpers of common goods and the violators of the law of nature. The paper finds in the text interesting features of Ambrose's preaching.
- C. BURINI DE LORENZI, *Non te capiat haereticus* (in *Luc.* 4, 26). Polemica antieretica nell'*Expositio in Lucam* di Ambrogio 87
 In the *Expositio in Lucam* Ambrose censures the heretics inexorably, because of their misinterpretations of the Holy Scriptures and their inclination to distort the truth. But Ambrose himself often misinterprets Gospel's text for polemical aims: his fear of heresy prevails over the properness of his exegesis.

The paper analyses the sermons that Augustine, Maximus of Turin, Peter Chrysologus and Caesarius of Arles dedicated to the theme of the feast of *Kalendae*. All these preachers denounce the ancient ritual as a 'disease', a 'sacrilege', a 'scandal' and especially a 'madness'. Moreover they censure the coincidence of the *Kalendae Ianuariae* with the sacred liturgy of Christmas and Epiphany and the 'masked parade' of the pagan ritual, by using almost the same style and very similar images.

- A.V. NAZZARO, Contro giudei, pagani ed eretici. Reazione religiosa e politica all'invasione dei Vandali ariani di Quodvultdeus vescovo di Cartagine (V sec.)

513

The paper focuses on the Sermons, commonly ascribed to Quodvultdeus, the Catholic bishop of Carthage, whose entire episcopacy passed under the Vandal domination of Africa. Quodvultdeus polemizes with the Jews, the Pagans, the heretics and particularly the Arians, because the Arian Vandals were not only guilty of heresy but also of repeated and brutal persecutions of African Catholics.

- C.C. BERARDI, La polemica di Cesario di Arles contro pratiche magiche e *sacrilega medicamenta*

553

The paper, dedicated to the controversy against magical practices and *sacrilega medicamenta* for infertility in the *Sermon* 51 by Caesarius of Arles, analyses the contents of controversial and the techniques of argumentation. The A. identifies the expressive patterns characteristic of Caesarius and recognizes the similarities and differences with the Augustinian homiletics.

- L. GIORDANO, *Posterior intrauit, qui prior uenerat* (Greg. M., in *euang.* 22, 5)

567

Gregory the Great with the *XL Homilies on the Gospels* addresses to a heterogeneous public and offers an *exemplum* for mediaeval rhetorics. The Pope avails himself of symbols derived from liturgical texts in order to analyse the relationship between Paganism and Judaism with reference to anti-Jewish polemics and in order to obtain the *conversio* and the final *reconciliatio*.

- V. SINERI, *Iacob gentilis populi figura* (Greg. M., in *Ezech.* 1, 6, 3)

585

The paper analyses in *Ezech.* 1, 6, 3, by focusing on the Gregorian interpretation of the biblical figure of Jacob with reference to the interpretations by Ambrose and Augustine. The Gregorian identification of 'Jacob with pagan people' overlaps with the well-known one of 'Jacob with Christ and/or Christian people'. The emphasis on the origin of the Christians from the pagan world responds both to the traditional anti-Jewish polemics and to the evangelization of the surviving Gentiles.

V.

CONTRIBUTI EXTRAVAGANTI E TESTIMONIANZE DI STUDI

- M. GOULLET, *Per Asclepium contemno sermones tuos: polémique et homilétique dans la Passion de saint Babylas*

603

The analysis of the Greek and the Latin versions of the *Passion of Babylas* (BHG 205 and BHL 889-91) finds in all these writings stand-

ard polemic and homiletic *loci communes*, confessions of faith and comments with a catechetical purpose.

- P. COLAFRANCESCO, *Martyres advocati*: una rilettura di ICUR VII 17765 619
 The long inscription dedicated to Quiriaca (ICUR VII 17765) blends structures of the funerary prose and images of the verse inscriptions in order to remark the emotional effect of the loss, to produce an everlasting memory and to create a new hierarchy of values in 'controversial' competition with the traditional *elogia*. Moreover, for the first time, the inscription to Quiriaca designates the *martyres* as *advocati* in order to focus on their function of mediators at God's tribunal.
- M. MARIN, «Mi pare di sognare». Rileggendo Demetrio Marin nel centenario della nascita 625
 In the centenary of Demetrio Marin's birth the paper recalls his biographical and inner journey, from his youth and studies in Romania to his transfer to Italy and his conversion to the Catholicism, by highlighting the importance of moral, spiritual and scientific implications of his *conversio*.
- G.A. NIGRO, *In memoriam*: Mario Girardi (1 novembre 1948-15 giugno 2015) 635
 The note is a short tribute to Professor Mario Girardi (November 1st, 1948 – June 15th, 2015), an acknowledgement of his role as a prominent scholar in the field of Cappadocian exegesis and as an historian of his birthplace town, Gioia del Colle, and finally his portrait as a man.
- AUTORI DEI CONTRIBUTI 639