

Terms and Conditions

The Library provides access to digitized documents strictly for noncommercial educational, research and private purposes and makes no warranty with regard to their use for other purposes. Some of our collections are protected by copyright. Publication and/or broadcast in any form (including electronic) requires prior written permission from the Library.

Each copy of any part of this document must contain there Terms and Conditions. With the usage of the library's online system to access or download a digitized document you accept there Terms and Conditions.

Reproductions of material on the web site may not be made for or donated to other repositories, nor may be further reproduced without written permission from the Library

For reproduction requests and permissions, please contact us. If citing materials, please give proper attribution of the source.

Imprint:

Director: Mag. Renate Plöchl

Deputy director: Mag. Julian Sagmeister

Owner of medium: Oberösterreichische Landesbibliothek

Publisher: Oberösterreichische Landesbibliothek, 4021 Linz, Schillerplatz 2

Contact:

Email: [landesbibliothek\(at\)ooe.gv.at](mailto:landesbibliothek(at)ooe.gv.at)

Telephone: +43(732) 7720-53100

Tertio, solemne est summis pontificibus in inauguratione sua novum accipere nomen, imitatione illius, qui Simonem 'Petrum' vocavit seu 'Cepham', quin et ipsi alios ordinantes in episcopos aliud illis subinde imposuere nomen. S. Willibrordus a papa dictus 'Clemens', ut Beda et Alcuinus testantur. Similem nominum mutationem subinde factam quibusdam, dum sacro chrismate confirmarentur, tradit Serarius (in c. 2 Josue 9. 4).

Quarto ad hominem dicere liceat nec Erasmus religioni sibi duxisse inditum in baptismo commutare nomen. Nam cum Batavico more dictus esset Gerardus Gerardi, ut scribit Valerius Andreas (in Bibl. Belg.), placuit illi Latino Graecoque nomine dicere Desiderius Erasmus. Quodsi licuerit Erasmo pro suo desiderio se 'Desiderium Erasmus' nominare, cur indignetur, quaeso, si id nec levibus de causis in religiosis fiat familiis?

Quod ne adeo nuperum existimet, sciat moris huius apud Balsamonem luculentum exstare testimonium. Nam ita scribit (ad can. 5, 1. et 2. synod. Constantinop.): 'Cum aliqui monasteria ingressi essent et rasa induti et cum trisagio in templo et nomen mutavissent' etc.

Animadvertis hic, lector, in prima susceptione habitus et ante professionem factam hanc nominum mutationem, quod ut fiat etiam praescribunt caerimoniae Casinenses.

Et vero etiam hodie apud Graecos usitatissimum, ut, qui monachi fiunt, ut vitam sic et nomen mutant.

Uti de se mihi, inquit Serarius, referebat D. Nectarius archiep. Acridanus, qui in baptismo dictus erat Nicolaus. Et hoc pacto existimat Raderus eum, qui prius Socion appellabatur, in monasterio consecutum nomen Simeonis, qui Stylites deinde fuit (Raderus virid. part. 2).

Illud certius, quod Metaphrastes (in vit. Dan. cap. 38) scriptum reliquit, de Edrano, qui Danielis stylitae hortatu monachus effectus 'mutato nomine pie vocatus est Titus.'

Qui in seculo prius erat 'Daferius', in Casinate monasterio vocatus est 'Desiderius' (Leo Ost. l. 3, cap. 4), et in pontificatu Victoris III. Casimirus legitimus coronae Polonicae haeres Cluniacensis effectus monachus 'Carolus' audivit (Baron. a. 1034).

Haeften beruft sich also zum Beweise, daß die Sitte der Namensänderung auch früher schon geherrscht habe, auf den Gebrauch in der griechischen Kirche, auf die Casinenser und vereinzelte Fälle, nirgends aber auf traditionelle Übung in den Klöstern des Mittelalters.

Und die oben angeführten tatsächlichen Verhältnisse stimmen damit überein.

Somit haben wir nicht den leisesten Grund, die Seltenheit des Namens Dietrich oder anderer Helden der Volksepen in Klöstern auf bewußten Kampf der Geistlichkeit dagegen zurückzuführen.