

## THE LITERATURE OF CHRISTIAN ANTIQUITY: CURRENT PROJECTS

At the Second International Conference on Patristic Studies, centered at Christ Church, Oxford, September 19–24, 1955, one of the most informative and fascinating sessions was devoted to *Instrumenta studiorum*: fourteen brief reports on several institutions, series of publications, and projects which are of interest to patristic scholars. Owing in part to limitations of time, in part to language barriers, it was quite impossible for the speakers to present their material to the audience in satisfactory fashion. Through the graciousness of the Conference's Secretary, Dr. F. L. Cross, and with the cooperation of the scholars who read the reports at Oxford, it has become possible for the present writer to offer this wealth of information to a still wider public in the pages of *THEOLOGICAL STUDIES*. It should be emphasized, however, that the accounts which follow do not pretend to reproduce verbatim the original reports; our bulletin is an adaptation of those reports, primarily in point of style and arrangement, less frequently in content. If, therefore, any errors of fact have crept into the text, they must in fairness be laid to the present writer's account.

### INTERNATIONAL GREEK NEW TESTAMENT PROJECT<sup>1</sup>

In 1948 a group of American and British scholars formed an International Committee for the purpose of assembling and publishing an extensive *apparatus criticus* of the evidence pertaining to the transmission of the *NT* as witnessed by Greek MSS (including lectionaries), the early versions, and quotations in the Fathers. The first *NT* book to engage the attention of the Committee is the Gospel according to St. Luke. Inasmuch as an abstract of the work of the British Section of the Committee has been published in a recent *Report* of the British Academy, the present report will refer only to work done by and for the American Section of the Committee.

1) *Greek Manuscripts*. 191 Greek MSS have been collated, of which 84 have been checked; and 45 have been recorded in the master file and the recording checked. 32 other Greek MSS are in the process of being collated. Furthermore, the Greek Lectionary Committee, under Allen Wikgren at the University of Chicago, has finished collating 29 lectionaries and is in the process of collating 25 more. K. W. Clark, of Duke University, Chairman of the Greek Manuscripts Committee, and W. H. P. Hatch have been

<sup>1</sup> The source of my information on this enterprise is Prof. Bruce M. Metzger, of the Princeton Theological Seminary, Princeton, N.J.

pursuing investigations in the United States and abroad on special aspects of the text and the orthography of Greek *NT* MSS.

2) *The Early Versions*. Fr. Roland Murphy, of the Catholic University of America, is preparing a critical apparatus for the Old Arabic Version of the Gospels (for *CSCO*) and is collating Luke against the Greek *textus receptus*. Ralph Marcus, of the University of Chicago, has completed the collation of Zohrab's edition of Luke against the Greek *TR*. E. F. W. Rhodes has collated eight Armenian MSS against Zohrab's edition. H. S. Gehman, Joseph Bernardin, and J. B. Payne have collated Luke in five Coptic MSS against Horner's editions. Canon Maurice Brière, of Vernon (Eure) in France, has just published a critical text of the Old Georgian text of Luke (*PO* 27/3) and is collating it against the Greek *TR*. G. W. S. Friedrichsen has collated Streitberg's edition of the Gothic version of Luke against the Greek *TR*. Julian Bonfante has collated Vajs's edition of the Old Slavic Version of Luke against the Greek *TR*. The text of Luke in four Peshitta Syriac MSS from Sinai has been tested preparatory to determining whether they contribute anything material to Pusey and Gwilliam's edition. Dom Louis Leloir, of the Abbaye de Clervaux, Luxembourg, has finished collating the Armenian text of Ephraem's *Commentary on the Diatessaron* against the Greek *TR*. Bruce M. Metzger, of the Princeton Theological Seminary, Chairman of the Versions Committee, has been doing bibliographical research.

3) *Quotations in the Fathers*. Paul Schubert, of Yale University, Chairman of the Patristics Committee, has prepared a directive, including bibliographical material, for collaborators in this field. Quotations have been slipped by various scholars for the following Fathers and early ecclesiastical writers: Aithalla, Anthimus, Arnobius, Cyril of Alexandria, Didymus the Blind, Eusebius, Firmicus Maternus, John of Odsun, and Paschal of Rome. Other Fathers have been assigned to various collaborators. J. H. Greenlee, of Asbury Seminary, has published a monograph on the type of *NT* text used by Cyril of Jerusalem.

The American office of the International Greek New Testament Project has been moved, as of August, 1955, to Emory University, Georgia. This is the address of the Chairman of the American Section, E. C. Colwell, and of the Secretary of the International Committee, M. M. Parvis.

#### PATROLOGIA LATINA: SUPPLEMENTUM<sup>2</sup>

The inadequacies and imperfections of J. P. Migne's *Patrologiae cursus completus* are universally recognized and lamented. The giant strides taken

<sup>2</sup> Source of information: Rév. Père A. Hamman, O.F.M., Notre Dame des Buis, Besançon, Doubs, France.

by patristic studies in the past hundred years, especially since the turn of the century, have made a complete critical edition of the Fathers highly desirable. It is nevertheless a fact that, until this dream is realized, *PL* and *PG* will remain indispensable tools of scholarly research.

There are two basic reasons why Migne cannot be ignored. The first is sheerly practical. Migne exists; it is the only existing collection which can claim with a semblance of truth to cover the field; and many of the Maurist editions contained therein have not been supplanted by more recent scholarship. The second reason is more fundamental still, more substantial, and touches on the very concept of patristic study. As the Franciscan, Adalbert Hamman, sees it, Migne continues the humanist tradition of the Renaissance scholars and the Benedictine monks. Thanks to the editorial methods employed, his Patrology permits a reading of the Fathers which results in vital contact with their thought. It averts the paradoxical peril of so dismembering or atomizing a text that contact is made with the periphery alone; the danger that excessive attention to preparatory studies of the text may result in inattention to the text itself.

Such considerations lie at the root of Père Hamman's bold enterprise, a Supplement to Migne (for the present, the project is restricted to *PL*). His objective is confessedly limited, eminently practical: the best possible utilization of the Latin Patrology—to make it an instrument of research better adapted to contemporary needs. It is not a question of reediting texts already in *PL*, be they ever so defective; it is not a matter of rendering useless or less serviceable more recent critical editions. The program is essentially utilitarian, and speed is of the essence of the enterprise. To render more useful what is already in Migne, the *Supplementum* will correct erroneous attributions of authorship, will regroup works unjustifiably separated, and will furnish the latest results of scholarly criticism for writings whose origin is warmly disputed. To complete and enrich *PL*, several hundred patristic texts will be added which were forgotten by the original editors or discovered later, and are now scattered in periodicals or scientific tomes not always easy of access. In consequence, the reader who uses a volume of *PL* will know, page by page, what should be corrected, what should be added, and what may be used without scruple; for, to facilitate use, the *Supplementum* will respect *PL*'s disposition of material and consequently its chronological organization; it will follow *PL* volume by volume, column by column, inserting every correction and addition in its proper place.

This task of correction and completion affects the *PL* volumes from Tertullian to Bede (1-96). The *Supplementum* will not exceed the eighth century. For one thing, the Carolingian era inaugurates a genuinely new

literary age. To edit texts of the Early and Late Middle Ages represents a separate enterprise—an undertaking whose importance and difficulty are heightened in proportion to the large number of unedited texts. For *PL* 1–96, on the contrary, it is possible to supply the needed corrections and missing texts in a few volumes. The preparatory investigations to this end have been greatly facilitated by the appearance of E. Dekkers' *Clavis patrum latinorum* (1951). Dom Dekkers has graciously permitted his *Clavis* to be used for the purposes of the *Supplementum*, and Père Hamman confesses frankly that without the enthusiasm aroused by Dekkers' projected "New Migne" and without the existence of some such repertory the realization of his own dream would be far more difficult. He insists, however, that the *Clavis* has been simply a point of departure, a springboard, for a personal work whose method is dominated by a different purpose.

In realizing his enterprise, Père Hamman has tried to remain faithful to the intentions of the original editor. Abbé Migne had in mind a proper patrology, not a collection of all the documents which have to do with the story of ancient Christianity. If, thanks to the collaboration of Cardinal Pitra, *PL* has strayed beyond these limits, nevertheless Migne did exclude, as a general rule, literature on secular subjects, anonymous inscriptions, acts of councils, lives of saints, penitential books, and legal and liturgical texts. These he left to specialized collections. On this point Hamman has come to certain practical decisions. (a) Only those hagiographical texts will be admitted which are the work of writers otherwise known. (b) Not to encumber the *Supplementum*, Hamman will be less receptive to profane productions than was Migne. Those will be mentioned (but not edited if absent from *PL*) which concern the work of a Christian writer already known, so that the reader may have a complete list of his writings. (c) Florilegia and compilations will merely be indicated. (d) For practical purposes, the *Supplementum* will include some texts of a rather ambiguous character (conciliar, liturgical, epigraphical) which are scattered in various periodicals.

To remedy obvious defects in Migne's program, Hamman will fill the lacunae of *PL* with all that is properly designated "Christian literature": symbols of faith, monastic rules, acts of Roman Pontiffs, poems and letters by Christians on Christian subjects, and Christian itineraries to Jerusalem and Rome.

Briefly, the content of the *Supplementum* comprises critical notes and additions. The critical notes will give (a) in the place of erroneous ascription, the exact attribution as accepted today, or at least the partial or even contradictory results reached by modern criticism; (b) for each author in

*PL*, a complete list of his works, which in *PL* may be edited in more than one place; (c) at the date where they should be found, the names of authors not included in *PL*, together with their works, either simply mentioned in the *Supplementum* or edited. The additions will be sometimes fragments, sometimes complete texts. A critical note will specify the nature of the lacuna, the history of the pertinent discovery, the transmission of the text, its attribution, and the source of the edition used. In this last connection, the *Supplementum* (a) will reproduce the edition currently regarded as the best; (b) will reproduce it as it stands; (c) will omit introductions, notes, and critical apparatus which are the personal property of each editor; (d) will note significant corrections subsequently made by scholars relative to editions introduced into the *Supplementum*.

Père Hamman's *Supplementum* was launched in 1952. Actual publication will begin in 1956 at Garnier Frères in Paris. Each year several fascicles will appear; by 1960, it is hoped, the complete work will have been published in four volumes.

#### CORPUS CHRISTIANORUM<sup>3</sup>

Almost six years ago it was reported in these pages (cf. THEOLOGICAL STUDIES 11 [1950] 259-61) that the Benedictine monks of St. Peter's Abbey, Steenbrugge, Belgium, had laid definite plans for a New Migne. They proposed to do for our century what the remarkable Abbé had done for his: to put within everyone's reach, in a single collection, the best extant editions of all the ancient Christian writers. The project was to be inaugurated with the Latin authors as far as the Carolingian Renaissance; it would include not only works specifically patristic, but also conciliar, hagiographical, and liturgical texts, sepulchral inscriptions, diplomas, etc. To this end Dom E. Dekkers, in collaboration with Aem. Gaar, published an introductory *Clavis patrum latinorum* (1951), which enumerates, in the order which they are to take in *CC*, 2348 Latin texts from Tertullian to Bede, the best editions available today, the pertinent MSS, and whatever works, notes, or reviews are of significance for the critical determination of the texts. It was expected then that the Latin series would comprise 120 volumes (this estimate has been revised to 180) in royal octavo, 600-800 pages each, and that about ten volumes would appear each year.

At the present writing, eight volumes of the Latin series have been issued, and nine are in the press. From the example of these seventeen volumes it is possible to reveal more concretely how *CC* expects to achieve its end.

<sup>3</sup> Source of information: Rév. Dom A. Dumon, O.S.B., St. Pietersabdij, Steenbrugge, Bruges, Belgium.

In each volume (a) a succinct introduction provides essential information, to replace the *PL* prefaces, which are sometimes gossamer, often superfluous, increasingly dated. (b) There follows a specialized bibliography (an item absent not merely from Migne but from most modern editions as well), which naturally varies in length: a dozen titles for Augustine's *Tractatus in Iohannem*, twenty-four pages for *De civitate Dei*. (c) A catalog of MSS is either listed or simply cited. Thus, for *De civitate Dei*, Dom Wilmart's catalog is cited, but completed by a dozen MSS. (d) An index of scriptural citations is given at the close of each volume. An index of persons, places, and things is reserved for the final volume of each author. Thus, the *index rerum* for Tertullian comprises 120 pages of small text in twin columns. The index for Augustine's works has already been taken in hand—a step made possible because reference in the index is made not to the *CC* page but to the chapter and subdivision of each treatise.

The text printed depends on varying factors. (1) Wherever there exists a modern edition which is thoroughly satisfactory, it is reprinted, if that is possible. Such is the case for the sermons of Caesarius of Arles, edited by Dom Morin; some fragments discovered later are given in a supplement by Dom Lambot. At times, however, an editor may revise or even correct a text which he himself edited previously. This is true of Tertullian's *De anima* by Waszink, *De fuga* by Thierry, and *De pallio* by Gerlo. *CC* has been authorized to take up again the Teubner text of *De civitate Dei* edited by Dombart-Kalb, and has added to it corrections made by Kalb himself in *Philologus* 87 (1932) 477–80. Dom Lambot has discovered and edited (*Revue bénédictine* 51 [1939] 109–21) a letter of Augustine to his editor, Firmus, in which he indicates personally how *De civitate Dei* should be edited, how it ought to be divided, how Firmus should place at the beginning of the whole work the résumé or table of contents (the *Breviculus*) which as a rule serves the purpose of chapter headings—a résumé whose authenticity has been brilliantly upheld by Prof. Marrou. For the first time Augustine's own instructions are scrupulously obeyed.

For Jerome's *Commentarii in psalmos* the text edited<sup>1</sup> by Morin in *Analecta Maredsolana* (1897) has been used, but completed by numerous notes compiled later by Morin; cf. *Revue bénédictine* 34 (1922) 248 f. The *CSEL* edition (Schenkl) of Ambrose's *Commentarius in Lucam* has been corrected by F. Heylen, with the help of addenda provided by Schenkl Jr. and Engelbrecht, some Greek fragments, and palimpsests from Bobbio and S. Gallen (edited by Dom Wilmart and Dom Dold respectively) which contain a text far older than that of the MSS previously known.

2) Many texts are the result of an *editio variorum*: the edition results from the collation of different good editions among themselves and with the MSS. Where this is the case, one of two solutions is adopted. (a) Sometimes a new text is achieved; e.g., Dekkers' edition of Tertullian's *Apologeticum*, for which he has been able to use (thanks to Gerlo) photographs of the famous Corbie MS, now preserved in Leningrad. (b) At times an edition which already exists is presented with its own apparatus, but a new and frequently longer apparatus is added to the former. For example, Tertullian's *Scorpiae* in CC is a reprinting of the Reiffenscheid-Wissowa edition. For the new apparatus Dekkers has made use of a new fragment found at Monte Cassino, and he has paid due attention to the numerous corrections proposed by different scholars.

3) For some rather lengthy works, a good critical edition neither exists nor can be anticipated. In some such instances we have old editions which are satisfactory enough; as a rule, these are Maurist productions. In these cases the apparatus is brought up to date, i.e., an attempt is made to identify the MSS employed therein, marginal notes and footnotes are grouped with notes that appear at the end of a volume, and more usual terminology replaces misleading numbers in citing MSS. This is the method followed by R. Willems for Augustine's *Tractatus in Iohannem*, by H. Tulleken for Jerome's *Commentarii in Ezechielem et Danielelem*, by A. van der Hegge Zijnen for Gregory the Great's *Homiliae in Ezechielem*, and by J. Fraipont for Augustine's *Enarrationes in psalmos*.

When it becomes clear by collation that an old edition is genuinely inadequate, CC is compelled to provide a new critical text. Thus, some thought was given to the possibility of using Ballerini's edition of the sermons and letters of Leo the Great. Dissatisfaction with this solution was voiced in many quarters, especially by Christine Mohrmann, and now A. Chavasse has shouldered the task of a new edition. Tertullian's *De spectaculis* has been edited by Dekkers, who used among others the two MSS recently discovered at Keppel and the Vatican—MSS of which even Mara had no knowledge at the time of his 1954 edition. Among Tertullian's treatises, the most remarkable of the new editions is Borleffs' edition of *De resurrectione mortuorum*, the exact title of which was unknown, and which was formerly edited as *De resurrectione carnis*. There is a new critical edition of Bede's *Homiliae* by Dom Hurst, and of his *Opera rhythmica* by Fraipont. Another volume offers Augustine's *Locutiones in Heptateuchum* by Dom Hoste, as well as his *Quaestiones in Heptateuchum* and *Quaestiones de Veteri Testamento* by Fraipont. Prof. Bulhart provides a new edition of the literary remains of Euse-

bius of Vercelli. In this volume are included some fourth-century Italian authors, notably Filastrius of Brescia (by F. Heylen), Isaac, Ps.-Hegemonius, Chromatius of Aquileia, and Fortunatus of Aquileia (all by Hoste).

Besides the seventeen volumes actually published or in the press, about fifty texts are in process of preparation by scholars the world over.

#### KOMMISSION FÜR SPÄTANTIKE RELIGIONSGESCHICHTE<sup>4</sup>

In 1951, on the occasion of the First International Conference on Patristic Studies, Prof. Dr. Kurt Aland reported on the resumption of activity of the Kommission für spätantike Religionsgeschichte (its official title for the past twenty years within the German Academy of Sciences at Berlin; also called traditionally Kirchenväterkommission) after the ravages of the Second World War. Since that report much has been accomplished, and in both divisions of the Commission (*Griechische christliche Schriftsteller* and *Texte und Untersuchungen*) a number of volumes have appeared.

In GCS we have six new volumes: Vol. 41/2 (Origen 12/2): *Origenes Matthäuseklärung*, with Supplements and Indices, ed. Erich Klostermann and Ludwig Früchtel (1955). Vol. 42: *Die Pseudoklementinen 1: Homilien*, ed. Bernhard Rehm (1953). Vol. 43/1 (Eusebius 8/1): *Die Praeparatio evangelica*, ed. Karl Mras (1954). Vol. 44: *Theodoret Kirchengeschichte*, 2nd ed., on the model of Parmentier, by Felix Scheidweiler (1954). Vol. 45: *Koptisch-gnostische Schriften 1*, 2nd ed., on the model of Carl Schmidt, by Walter Till (1954). Vol. 46 (Hippolytus 4): *Die Chronik*, ed. Adolf Bauer and Rudolf Helm. In this last instance the earlier photomechanical reproduction of the written manuscript has been completely replaced by a new typesetting.

In TU, the archives of the Commission, six works have appeared: Vol. 52/2, 1-2: *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche von den Anfängen bis zum Ende des 16. Jahrhunderts*, Part 1, Vol. 3, 2nd half, fascicles 1-2, by Albert Ehrhard, ed. Johannes M. Hoeck, O.S.B. (1952). Vol. 56: *Die Geschichte von Joseph dem Zimmermann*, tr. Siegfried Morenz (1951). Vol. 57: *Der wahre Gnostiker nach Clemens Alexandrinus*, by Walther Völker (1952). Vol. 58: *Der koptische Text der Kirchenordnung Hippolyts*, ed. and tr. Walter Till and Johannes Leipoldt (1954). Vol. 59: *Die handschriftliche Überlieferung der sogenannten Historia tripartita des Epiphanius-Cassiodor*, by Walter Jacob (1954). Vol. 60: *Die gnostischen Schriften des koptischen Papyrus Berolinesis 8502*, ed. and tr. Walter C. Till (1955).

Besides these publications in GCS and TU, Vol. 3 of Adolf Jülicher's Itala edition (Lk) has appeared (1954); Eduard Schwartz's small edition of

<sup>4</sup> Source of information: Prof. Dr. Kurt Aland, Marsstr. 9, Halle, Germany.



Eusebius' *Ecclesiastical History* has been reprinted (1952); and Guido Müller's *Lexicon Athanasianum* has been completed.

Despite the passage of years, the Church Fathers Commission has not changed in its basic constitution. The members of the Commission come from both divisions of Germany and belong to various Christian confessions; its collaborators hail from almost all European countries. One noteworthy change has taken place. After the death of Prof. Johannes Stroux on August 25, 1954, Prof. Aland, editor of *Theologische Literaturzeitung*, was elected Chairman of the Commission (he had been deputy). In October, 1955, the different institutions of classical studies within the German Academy of Sciences, which until then had been but loosely linked, were combined into one Institute of Classical Studies; but the character and independence of the Commission's work has not been perceptibly affected thereby. Only the Byzantine section, which had formed part of the Commission, was separated from it and given independent status—which, in point of fact, it had always possessed.

The Commission's purpose and program, therefore, have remained and will remain substantially unaltered. This much, however, is true: since Hans Lietzmann's death the field envisioned by the Commission has been enlarged. Formerly the *KSR* confined itself to the first three centuries of the Christian era; for all practical purposes, to the second and third centuries, since the *NT* was excluded. Today the Commission's activity begins with the *NT* and extends to the threshold of the Byzantine era. The enterprise covers three main groups: the *NT*, the period from the *NT* to Constantine, and the centuries that follow.

To begin with the second group: here the *KSR*'s primary endeavor is to fill lacunae, old and new. A number of volumes are no longer available, whether from the misfortunes of war, or because there was a gratifying demand for them. To replace these will be the Commission's first concern. Not, however, by a photomechanical reprinting of the old texts, despite the obvious advantages of this method. Rather, each volume is to be brought up to date by additions, revisions, and corrections. In a few instances a complete recasting is imperative, e.g., because new texts have been discovered. At present two new editions are in the press: *GCS Eusebius 7* (Chronicle of Jerome), edited by Rudolf Helm; and *GCS Origen 9* (Homilies on Lk), edited by Max Rauer. The manuscript of *GCS Origen 6* (Homilies on Gn and Lv), edited by Rauer, has been completed.

Other lacunae concern texts which have not yet appeared in *GCS*. Definite agreements have been concluded for the long-awaited edition of Irenaeus. Work on the text of the Apostolic Fathers has begun. In fact, the

manuscript of the Greek Shepherd of Hermas, edited by Miss Whittaker, is ready for the press. The edition of the Latin Shepherd, by R. A. B. Mynors, will be finished in a short time and will appear in *TU*. Unfortunately, except for Hermas no editors have yet been found for the Greek text of the Apostolic Fathers; the same holds true for the minor works of Hippolytus. The Commission is likewise looking for an editor to handle Origen's Commentaries on Romans and on the lesser Pauline letters. Wolfgang Schmid has consented to edit the second-century Apologists, but a publication date cannot be promised at present. The continuation of the edition of the Pseudo-Clementines has made splendid progress; the manuscript for the Recognitions has been all but completed by Paschke, after many new collations and much checking.

With regard to the later centuries, the extension of the GCS enterprise begins with the historians. Socrates will be edited by Rudolf Hanslik, and Theodorus Lector by Albrecht Dihle. The projected edition of Nicephoros Kallistou's Ecclesiastical History has been abandoned; for the research of Günther Gentz has revealed that no material for the period in question may be expected from Nicephoros beyond what is contained in his sources—and these sources have been edited in GCS. Through the kind offices of Dom Capelle, of Mont César, and Prof. Philipps, of Louvain, the Commission has received the manuscript of the late Prof. Bidez for the edition of Sozomen. The second and last volume of Eusebius' *Praeparatio evangelica* will make its appearance shortly. The editing of Eusebius' Commentary on Isaiah has been undertaken by Joseph Ziegler, and he has already finished much of the preliminary work. Progress on Athanasius is gratifying. Part 10, which concludes Vol. 2 of Athanasius, has come out in proofs; it is being examined once more by W. Eltester. On Vol. 3, Wilhelm Schneemelcher has practically finished the fascicles which take us to the year 337. It is expected that Schwartz's *Acta conciliorum oecumenicorum* for the years 431–553 will soon be completed; only Vol. 4 is wanting, and Joh. Straub concluded the necessary collations of the MSS quite some time ago.

All this is, to a certain extent, the fruit of plans formulated in years past. Something new will be achieved when the Homilies of Macarius have been edited by Hermann Dörries and Erich Klostermann. In this instance, research of long standing has led to the discovery of rather new traditions. A large volume of commentaries on Matthew in the Greek Church, edited from the catenae MSS by Joseph Reuss, is in the press and will be published in *TU*. A second volume of commentaries on Matthew will be followed by a collection from the catenae on Luke. These commentaries will release important new material. It is expected that Dom Amand Mondieta and

Stig Y. Rudberg will shortly send the manuscript for Eustathius' Latin version of Basil's Homilies on the Hexaemeron. In harmony with the principles of the Commission, this preparatory edition will appear in *TU*; it forms the beginning of the complete *GCS* edition of Basil. Editions of Gregory of Nazianzus, Cyril of Jerusalem, and Cyril of Alexandria are highly desirable, but at the moment these are sheerly dreams; the Commission is still in quest of competent editors.

When Harnack laid his plans for the Kirchenväterkommission, his first move was to investigate existing MSS for the pre-Nicene Fathers and to study the problems of MS tradition. In view of the Commission's broader program, a similar task is imperative today: the numerous editions planned demand a continuous survey and cataloguing of extant MSS. For this reason a general investigation of all the Greek MSS of the Fathers has been launched.

The first phase of the Commission's activity, the *NT*, can be outlined briefly. It is generally known that the Commission is continuing its listing of the Greek MSS of the *NT*. Thus, in his "Zur Liste der neutestamentlichen Handschriften, V," *Zeitschrift für die neutestamentliche Wissenschaft* 45 (1954) 179-217, Prof. Aland published a list of 390 MSS of the *NT* till then unknown. This research is being continued incessantly on the widest possible international basis; for the next listing, 100 new MSS have already been discovered.

It is likewise well known that the Commission has in its charge Adolf Jülicher's Itala edition. Volume 3 (Lk) has appeared, and Volume 4 (Jn) is being readied for the press. The collation of a number of MSS which Jülicher did not use will be published separately.

What is not so well known is that the Commission is preparing editions of the Greek *NT*. In the course of 1956 a Greek synopsis of the four Gospels will appear; for the first time it will take full account of John and of nearly all the apocryphal material which ought to be used. In the spring of this year the 22nd edition of Nestle's *Novum Testamentum graece* will be published; on the title-page the name of Prof. Aland will appear for the first time. The 23rd edition will list Nestle and Aland side by side. Moreover, the Commission has decided to edit a new, complete concordance to the Greek *NT*.

A word is in order on the *Corpus hellenisticum*. This prodigious effort is divided into a *Corpus judaeo-hellenisticum* and a *Corpus pagano-hellenisticum*, and its task is to reveal the Hellenistic milieu of the *NT*. The beginnings of the *Corpus* go back to 1915. Till the early thirties the brunt of the labor involved in its compilation was borne by Hans von Dobschütz. After his death in 1934 little progress was realized. Even Sweden's entrance into the enter-

prise did not introduce any significant change, because A. Fridrichsen was prevented by other commitments and by illness from furthering the *Corpus* as he had planned. Almost two years ago the Kirchengväterkommission determined to make the project its own. Over the years more than 40,000 notices with parallel passages have been collected, but all this material must be revised. The *Corpus* is to be achieved on an international basis. Numerous collaborators are needed, scholars familiar with Hellenism and with the *NT* as well, who are competent and willing to read and reread the many Greek and Latin authors who may be of importance, in order to discover direct and indirect parallels to the *NT*.

Finally, several smaller items may be mentioned. A number of monographs are ready for *TU*. The manuscript of the second volume of E. Schwartz's Collected Papers has been finished. The same is true of the first two volumes of Hans Lietzmann's Collected Papers, which will comprise his treatises on ancient Church history and on the *NT*. A pleasing note on which to close is the information that Berthold Altaner's many articles will be collected in a single volume.

#### PATROLOGIA ORIENTALIS<sup>5</sup>

*Patrologia orientalis*, founded at Paris in 1897, has published 137 fascicles concerned with the Christian literature of the Orient. This literature comprises translations, commentaries on Scripture, historical works, theological tomes, homilies, synaxaries, and apocrypha. The *PO* fascicles offer: (a) a critical edition of the text in the original language: Arabic, Armenian, Coptic, Ethiopian, Georgian, Greek, Slavonic, or Syriac; (b) a translation on the same page beside the original, most frequently in French, but sometimes in Latin, English, or Italian; (c) an introduction and notes.

This is not the place to list individually the volumes and fascicles which have been published in the sixty years of *PO*'s existence; a detailed catalog is available from the publishing house, Firmin-Didot, 56 rue Jacob, Paris 6. It may be of service, however, to mention some fascicles which have recently appeared or else are in preparation.

First, the Armenian and Georgian field. In 1954 *PO* published a work of Hippolytus of Rome, On the Blessings of Isaac, Jacob, and Moses, which may well be the oldest commentary on the Old Testament; it is dated, at the latest, in the first half of the third century. The Greek original is extant for the first part alone. About fifty years ago the second part was discovered in Armenian and Georgian translations. These translations are published

<sup>5</sup> Source of information: Rév. Père F. Graffin, S.J., Les Fontaines, Chantilly (Oise), France.

for the first time in *PO* 27/1-2, together with an introduction, critical apparatus, French translation, and numerous notes. Three professors of the School of Oriental Languages at the Institut Catholique in Paris have collaborated on this volume: Canon M. Brière, one of the world's foremost Georgian scholars; Père L. Mariès, a recognized authority in the Armenian field; and their successor, Dom B.-Ch. Mercier. In August, 1955, Canon Brière published a critical edition of the Georgian version of Luke (*PO* 27/3), bringing to term the edition of the four Gospels begun by Harvard's Robert P. Blake. In the press at present is an edition of the *De Deo* (or *Against the Sects*) of the distinguished Armenian philosopher, Eznik. The task of editing and translating the text has been accomplished by Mariès and Mercier.

Secondly, the Syriac field. The publication of Severus of Antioch's *Homiliae cathedrales* is nearing completion. Homilies 52-118, of course, have been available for some time; now Brière's manuscript for Homilies 119-125 (which includes an important homily on the Manicheans) is in process of revision, and it only remains for him to put the finishing touches to Homilies 1-51, which regrettably reveal many lacunae. Moreover, *PO* is proceeding with the edition of Barhebraeus' summa of theology (Candelabrum of the Sanctuary). Of the twelve divisions, Parts 1-2 have been published by Bakos; Part 3 (Theology) will be issued soon by Fr. Graffin; Part 4 (Word Incarnate) and Part 5 (Angels) are ready for the press. Antoine Guillaumont, professor at the Ecole des Hautes Etudes in Paris, is finishing his edition of the Centuries of Evagrius; here will appear for the first time an original Syriac version that has not been expurgated.

In the Coptic field, Dom Emmanuel Lanne is preparing a critical edition of the Sahidic anaphoras. In regard to Ethiopian, *PO* hopes to publish important documents on Ethiopic liturgy and music—documents assembled on two missions to Ethiopia by Abbé Velat, professor in the School of Oriental Languages at the Institut Catholique.

#### SOURCES CHRÉTIENNES<sup>6</sup>

Almost eight years ago this journal introduced its readers to a promising series of texts and translations entitled *Sources chrétiennes*. This French effort to encourage a more vital possession of our intellectual and spiritual heritage through profound and extensive study of entire patristic texts impressed the Editors as an enterprise so genial, so courageous, so edged with contemporaneity that they went on to describe in some detail the first nine-

<sup>6</sup> Source of information: Rév. Prof. Claude Mondésert, S.J., Facultés Catholiques de Lyon, 6 rue d'Auvergne, Lyon 2, France.

teen volumes of the series; cf. THEOLOGICAL STUDIES 9 (1948) 250–89. Since that time twenty-three more volumes have appeared, and two of the earlier texts have been issued in a second edition. This brief sequel to our 1948 bulletin will simply indicate (a) some of the more recent SC publications, (b) volumes in the press at the present writing, and (c) texts which are in preparation and may be expected within a reasonably short time.

Since 1951 one revised edition has appeared and twelve completely new volumes. The second edition presents the Letters of Ignatius of Antioch (SC 10). Besides some necessary corrections and improvements in detail, Th. Camelot has added to the original edition the Letter of Polycarp and the account of his martyrdom. To Henri Marrou we are indebted for a critical text of the *Epistola ad Diognetum* (SC 33) and—an innovation in the series—a full-scale commentary on the Letter and its problems (pp. 89–268). F. M. Sagnard has given us a new critical text of Irenaeus' *Adversus haereses*, Book 3 (SC 34). Tertullian's *De baptismo* has been newly edited by R. F. Refoulé and M. Drouzy (SC 35). Book 2 of Clement of Alexandria's *Stromata* is a collaborative effort of Claude Mondésert and Th. Camelot (SC 38). Dom O. Rousseau has given us Origen's two *Homiliae in Canticum canticorum* (SC 37), while P. Nautin, in the second volume of his *Homélies pascales*, presents three homilies "in the tradition of Origen" (SC 36). Lactantius' *De mortibus persecutorum* appears from the pen of Jacques Moreau in two volumes (both listed as SC 39): the first contains an introduction, critical text, translation, and bibliography; the second is a commentary, at once philological, historical, and literary. For Eusebius' *Historia ecclesiastica* we have two volumes, dealing respectively with Books 1–4 (SC 31) and 5–7 (SC 41). Gustave Bardy's translation, made on the Greek text of Schwartz, has been criticized for certain errors and imperfections (not surprising with an author as difficult as Eusebius), but the scholarliness of his notes has been generally applauded. Finally, we have the initial volume of Theodoret of Cyrus' Correspondence, by Yvan Azéma (SC 40); the first volume of Cassian's Conferences (the first seven), by Dom Pichery (SC 42); and Gregory the Great's *Moralia in Job*, Books 1 and 2, translated by Dom André de Gaudemaris, with an important introduction on Gregory's spiritual doctrine by Dom Robert Gillet.

In the press at the time of writing are two old titles, Gregory of Nyssa's *De vita Moysis* (cf. SC 1) and the Spiritual Writings of Diadochus of Photike (cf. SC 5), which are more properly designated "new" works than second editions in the ordinary sense of the word. In each case a critical text has been established on better and more numerous MSS than has hitherto been possible. In consequence, the Greek texts established by Jean Daniélou for

Gregory and by Edouard des Places for Diadochus are the only texts on which one may legitimately base a serious study of these works. Likewise in the press is the first work to be translated from the Syriac in SC: the Homilies of Philoxenus of Mabbogh, translated by Abbé Lemoine, who undertook the work under the direction of M. Brière.

A word on the SC program for the near future. Barring unforeseen developments, it is expected that the following volumes will appear in the course of this year: Eusebius' *Historia ecclesiastica*, Vol. 3, by G. Bardy; the third volume of Paschal Homilies, by P. Nautin; Ambrose's *Expositio evangelii secundum Lucam*, by Dom Tissot; the *Vita Melaniae*, by Dr. Denys Gorce; Philo's *De migratione Abrahae* and *De opificio hominis*, by Abbé Cadiou and M. Arnaldez; and Jerome's *In Jonam*, by Dom Antin.

Among the more important works which are nearing completion the following may be mentioned: Clement of Alexandria, *Stromata*, Book 5; Cosmas Indicopleustes, *Topographia christiana*; Cyril of Jerusalem, *Catecheses mystagogicae*; Didymus of Alexandria's unedited commentary on Zechariah; Evagrius, *Praktikos*; Irenaeus, *Adversus haereses*, Book 4; Marius Victorinus; a new edition of Nicetas Stethatos (cf. SC 8); the Hymns and Catecheses of Simeon the New Theologian; Tertullian, *De praescriptione*; and Theodoret of Cyrus, *Graecarum affectionum curatio*.

Of other works in some stage of preparation, perhaps the following are of more than usual interest: Clement of Alexandria, *Paedagogus*, and *Stromata*, Books 3-4; Ephraem's Hymns on Paradise; Leo the Great's Sermons, Vol. 2; Irenaeus, *Demonstratio apostolicae praedicationis*; the Letter of Aristee; Methodius, *Symposium*; Origen, *Contra Celsum*; and the *Pastor* of Hermas.

#### VERBA SENIORUM<sup>7</sup>

*Verba seniorum* is (as its descriptive subtitle, *Collana di testi patristici e medievali*, indicates) a collection of patristic and medieval texts. Its avowed aim is to contribute to a growth of Christian life and culture by disseminating first-hand knowledge of religious thought in the era of the Fathers and in the Middle Ages, and by presenting the noblest and most significant personalities of these periods. The texts to be reproduced are of concern to history, theology, spirituality, and literature. Besides printing complete works, and parts of works which have organic unity, VS publishes anthologies of texts to illustrate particular theological, historical, ascetical, and literary themes.

VS is under the direction of a committee which includes Prof. Ezio Franceschini, of the Catholic University of Milan; Prof. Giuseppe Lazzati,

<sup>7</sup> Source of information: Mgr. Michele Pellegrino, University of Turin, Turin, Italy.

of the same University; Prof. Don Natale Bussi, of the Seminary of Alba; and Prof. Michele Pellegrino, of the University of Turin. The publisher is the Pia Società San Paolo in Alba, and the editorial offices are located in the Via V. Nazzaro 4, Turin, Italy.

The contents of a *VS* volume include: (a) an adequate introduction, historical and literary in nature; (b) the text itself, derived from the best extant editions, or else based directly on the manuscripts; (c) an essential critical apparatus, where desirable; (d) an Italian translation, emphasizing fidelity to the original, combined with fluency and felicity of phrase, in order that the documents may be intelligible and attractive to the ordinary reader; (e) excursuses on particular problems; (f) source references and such notes as are important for an understanding of the text.

The volumes are of a modern and convenient format (6 by 4 inches), are bound in stiff paper, and vary in length from 100 to 250 pages. Longer texts will be presented in double volumes or will be divided into separate volumes.

The number of volumes to be published each year will depend on the committee and the authors; at least three will appear per annum. To the present, four volumes have been published, all edited by M. Pellegrino: (1) *Prudenzio: Inni della Giornata*; (2) *Agostino: La Vergine Maria*; (3) *Ponzio: Vita e Martirio di S. Cipriano*; (4) *Possidio: Vita di S. Agostino*. Further titles in preparation include the following: Hymns of St. Ambrose and the Ambrosians (M. Simonetti); Ambrose: *De Nabuthe* (E. Franceschini and G. Barbero); Christian Latin Inscriptions (A. Ferrua); Cyril of Alexandria: Union with Christ (P. Rossano); Augustine: Pages on Charity (E. Bianco); Tertullian and Cyprian: Prayer (M. Bellis); Lactantius: *De ave Phoenix* and *Carmen ad Flavium Felicem de resurrectione* (E. Caldera); Prudentius: *Peristephanon* (C. Marchesi and M. Simonetti); Lactantius: *Divinae institutiones*, Book 5 (U. Boella); Christian Greek Poetry (M. Pellegrino); Paulinus: Life of St. Ambrose (M. Pellegrino); Sulpicius Severus: Life of St. Martin (M. Pellegrino); Eugippius: Life of St. Severinus (M. Pellegrino); Augustine: The Shepherd of Souls (M. Pellegrino and F. Baravalle).

#### REALLEXIKON FÜR ANTIKE UND CHRISTENTUM<sup>8</sup>

The *RAC* was founded by Franz Joseph Dölger, Theodor Klauser, Helmut Kruse, Hans Lietzmann, and Jan Hendrik Waszink, and is edited by Prof. Klauser. Its program is clear-cut: to describe how early Christianity came to terms with the heritage of the ancient world. The area envisioned is the Hellenistic Mediterranean civilization, with inclusion of the Near East,

<sup>8</sup> Source of information: Dr. Klaus Winkler, Colmantstr. 8, Bonn/Rhein, Germany.



Persia, and Egypt; the time in question embraces the first six centuries of the Christian era. This time-limit, however, is not insisted upon with schematic inflexibility, but may be extended to the Carolingian Renaissance or even further, if substantial reasons demand it. The *RAC* presents its subject-matter in the form of a dictionary, that is to say, in articles appearing under *Stichworte*, headings, key words (e.g., *Alexandria*, *Allegorese*, *Apaiheia*, *Askese*, *Baptisterium*, *Basilika*, *Bild*, *Blut*, *Celsus*, *Christenverfolgung*) arranged in alphabetical order. The volumes of the *RAC* are published in fascicles, at the rate of three or four fascicles a year; eight fascicles form a volume. Volume 1 (*A und O—Bauen*; 1278 columns) was published in 1950, Volume 2 (*Bauer—Christus*; 1286 columns) in 1954, by Hiersemann in Stuttgart.

The *RAC* proposes to portray the life of the first six centuries in all its breadth, in so far as it was influenced by the different relations between the Christian and non-Christian world. The list of headings or key words is the result of systematic preliminary studies carried out over a period of several years. It contains conceptions and manifestations of life in all its aspects, profane and religious, material and spiritual. Here, too, will be found the names of those individuals who were involved, either personally or through their literary or historical legacy, in the conflict between Christians and non-Christians. Here, finally, are names of mythological or religious significance. The relations of early Christianity with its non-Christian environment went on under different forms. At times there was simple continuation and acceptance, at times assimilation with conscious or unconscious transformations of meaning, at times outright rejection. It is the effort of the *RAC* to inquire into these diverse manifestations; it is not concerned with topics which are of importance exclusively to the Christian world or exclusively to the non-Christian world.

So vast a project, such comprehensive subject-matter, must of necessity be a cooperative enterprise. A rounded view of the *Auseinandersetzung* between early Christianity and non-Christian culture demands the collaboration of scholars from all pertinent disciplines: history, philology, theology, archeology, numismatics, history of philosophy, legal science, natural science, etc. On occasion the *RAC* finds it necessary to distribute the treatment of a key word among scholars of different specializations, each of whom signs individually. It is Prof. Klauser's desire to obtain contributors on the broadest international and interconfessional basis. Needless to say, the *RAC* endeavors to observe rigid ideological neutrality and to state facts without passing judgment as to their value.

The editor of the *RAC* is assisted in his activities by the members of the

F. J. Dölger Institute, which has its quarters on the premises of the University of Bonn, to which it is to a certain extent administratively attached. Its staff comprises (besides Prof. Klauser, the director) an Egyptologist and Orientalist, an archeologist, a historian of art, and a philologist. Moreover, two university lecturers on ancient Church history regularly take part in the activities of the Institute, and soon there will be a representative from the field of ancient history. Prof. Klauser hopes for further aid from the members of an international advisory board which is now in process of formation. The members of the Institute, each of whom represents a different field of research, are engaged in adding to the material collected by the editor over several decades. Further collaboration is achieved in regular sessions, where the headings of forthcoming articles are discussed and where new material and new problems are assigned to those key words under which they can be treated most appropriately.

A further responsibility of the Institute is the periodical, *Antike und Christentum*, which was founded by F. J. Dölger and is to reappear, beginning with the present year, as a publication preparatory for, and supplementary to, the *RAC*. Problems relative to the interrelations between antiquity and Christianity may be discussed in this periodical at greater length than in the dictionary. All interested scholars are invited to submit to *Antike und Christentum* contributions which genuinely concern the *RAC* program: early Christianity in its non-Christian milieu.

#### BIBLIA AUGUSTINIANA<sup>9</sup>

*Biblia Augustiniana* is the title of a work which a scholarly Dominican, David Lenfant, published in Paris in 1661. The two large folio volumes (787, 762 pp.) are a repertory of the scriptural citations, Old Testament and New, which are scattered through the works of St. Augustine. Regrettably, over the course of the years Lenfant's work has become almost inaccessible. Moreover, despite the admirable effort which it represents, by modern standards it is quite incomplete. The fact is, an exhaustive inventory of Augustine's biblical citations is still lacking; it would be useful; it is therefore desirable.

It is precisely this deficiency which a French scholar, Mlle A. M. la Bonnardière, proposes to remedy by taking up Lenfant's *Biblia Augustiniana* on new bases. Her conception of the project involves two primary tasks: the sheer inventory of Augustine's citations from Scripture, and the organization of these citations.

<sup>9</sup> Source of information: Mlle A. M. la Bonnardière, 60 Boulevard Arago, Paris 13, France.

With reference to the inventory itself, Mlle la Bonnardière's point of departure has been the repertory composed at Göttingen *ca.* 1868 by Prof. Paul de Lagarde (or rather by Anna de Lagarde). In three fascicles Lagarde's compilation lists, in the order of the biblical verses, all the marginal references to Scripture in the Maurist edition of Augustine. This work has been microfilmed by the Institut de Recherche et d'Histoire des Textes. Thanks to the gracious director of the Institut, Mlle J. Vieliard, it was possible to recopy Lagarde's work in its entirety for the purposes of the new *Biblia Augustiniana*. This list of references, which is but an initial basis for the enterprise, has been supplemented by a careful scrutiny of the complete literary legacy of Augustine.

With respect to the organization of these citations, Mlle la Bonnardière's method of approach has three aspects. For each verse of the Bible an effort is made (*a*) to establish a chronological list of all Augustine's citations; (*b*) to recapture the scriptural text as it is given in each citation (complete verse, or fragment of verse, or allusion, or résumé); and (*c*) to indicate other biblical verses which illustrate, emphasize, develop, or round out the text in question. In consequence of this methodology scholars will be in a position to verify the composition and the permanence of the groups of texts which are characteristic of a given doctrine or argument.

At the Oxford Patristic Conference Mlle la Bonnardière displayed a first specimen-fascicle on the Canticle of Canticles, for which a debt of gratitude is due to the graciousness of Père de Veer, director of the *Revue des études augustiniennes*. The fascicle on Kings and that on Hebrews are in process of completion. Preparation of the fascicle on the Psalms has reached a rather advanced stage, despite the large number of citations involved (about 8,000). Speaking broadly, it may be said that the basic task of the *Biblia*, that of compilation, is in great measure complete.

#### SCRIPTORES LATINI HIBERNIAE<sup>10</sup>

*SLH* is a new series, published by the Dublin Institute for Advanced Studies under the editorship of Prof. D. A. Binchy, Rev. Prof. Aubrey Gwynn, S.J., and Dr. Ludwig Bieler. The purpose in view is to provide reliable texts and translations of the sources for the study of the Latin culture of medieval Ireland. (To the present, relatively few Hiberno-Latin texts have been edited in conformity with modern critical standards, and such editions as have appeared are difficult to obtain.) Although prominence will be given to the Latin works of Irish writers, important texts of non-Irish

<sup>10</sup> Source of information: Dr. Ludwig Bieler, 11 Belgrave Square, Rathmines, Dublin, Ireland.

authors will not be excluded. The series will include some first editions, as well as new editions of a number of patristic texts (e.g., Pseudo-Cyprian, Pseudo-Augustine, Pseudo-Isidore) which modern scholarship has claimed for Ireland.

Each volume of *SLH* will be a complete unit; it will comprise an introduction, a critical text with apparatus, an English translation with explanatory notes, and indexes. Existing editions will be reproduced if they are entirely satisfactory; otherwise a new critical text will be established by the editor. Characteristic "Hibernian" spellings will be retained wherever they have left a trace in the MS tradition. Each volume is to contain a section on the author's Latinity and style.

Volume 1 has recently been published by the University Press, Oxford: *The Writings of Bishop Patrick of Dublin*, by Aubrey Gwynn, S.J. Bishop Patrick (1074–1084) is the author of five poems (three of them published here for the first time) and also, as Fr. Gwynn convincingly argues, of the prose treatise, *De tribus habitaculis*. Volume 2 is now in the press: *The Writings of St. Columbanus*, by G. S. M. Walker. This will be the first complete edition of Columbanus' works. Volume 3 is ready in manuscript: *The Itinerarium Fratris Symonis*, the description of a pilgrimage to the Holy Land by a fourteenth-century Irish Franciscan, edited for the first time (except for a private print of the eighteenth century) from the unique Cambridge MS by Mario Esposito. Other volumes in preparation include *Adamnan, De locis sanctis*, by Denis Meehan; *The Irish Penitentials*, by Gerard Mitchell and Ludwig Bieler; and *Sedulius Scottus, De rectoribus christianis*, by Maurice Duggan. It is hoped at present to publish one volume per annum.

The editors of *SLH* have secured the collaboration of many scholars of international standing, and expect to extend their ranks in the future. Prospective collaborators are invited to communicate with the acting editor, Dr. Ludwig Bieler, 11 Belgrave Square, Rathmines, Dublin, Ireland.

#### L'INSTITUT DE RECHERCHE ET D'HISTOIRE DES TEXTES<sup>11</sup>

The Institut de Recherche et d'Histoire des Textes was founded in 1937 at Paris by Félix Grat under the auspices of the Centre National de la Recherche Scientifique de France. Its function is to study the written transmission of human thought. In harmony with this purpose it organizes research on the MS tradition of texts in various languages; it draws up complete and methodical inventories of MSS scattered throughout the world;

<sup>11</sup> Source of information: Mlle J. Viellard, 87 rue Vieille-du-Temple, Paris 3, France.

it collects photographic reproductions of these MSS in order to supply scholars with the basic tools of research and with new documents.

In point of fact, the research which is currently carried on by the *IRHT* deals only with literary texts composed in Latin, Greek, Arabic, Hebrew, and French before the invention of the printing press. In other words, it takes cognizance of MSS alone. The end products of these investigations are *instruments de travail* which are ceaselessly being improved, and documentation in a state of constant growth. This documentation, while it awaits the press, is preserved in various card files which may be consulted at the Institut: files of incipits and explicits classed by categories, e.g., poetry and sermons; files of dated MSS; files of existing libraries, indicating catalogs and classification systems; files of medieval and Renaissance libraries, revealing their pertinent inventories, edited and unedited MSS, their *ex libris* or distinctive marks; files of copyists and owners of MSS; files of humanists; collectors and editors of MSS; files of autograph MSS; etc.

What is the advantage of the *IRHT* for one who is interested in patristic studies? Whether he be a tyro in quest of information for a report, or a scholar fashioning a critical text, he contacts the Institut in person or by letter, indicating the subject of his research. If it is a question of Greek patristics, he is directed to M. l'abbé Marcel Richard, head of the Greek section of the *IRHT*, who guides the inquirer in his investigations, giving him the benefit of his own remarkably wide experience. If the problem concerns the Latin Fathers, the applicant is directed to the card catalog on the Latin literature of the Middle Ages, which goes back to the beginnings of the Christian era. This catalog has for its point of departure the general manuals like Manitius and Bardenhewer, but has actually profited from intensive investigation in specialized periodicals and other pertinent productions. For each author one finds (a) a brief notice situating him in space and time; (b) bibliographical entries; (c) a detailed list of his works; (d) information on basic MSS and principal editions; (e) the incipit and explicit of the text and of the different parts of the text. In the case of authors who wrote extensively, e.g., Augustine, neither the bibliography nor the list of MSS can claim to be exhaustive; still, they do provide a useful orientation.

In the distant future the *IRHT* expects to have in its files a complete MS list for all the Latin and Greek works of Christian antiquity and the Middle Ages. The work is progressing. Catalogs of edited and unedited MSS are being inspected; these catalogs are photographed wherever possible; each year collaborators are dispatched to libraries in France and foreign countries to inspect at first hand card catalogs which are not easy of access. Obviously, the results of these investigations must be provisional, because they rest on

inadequate catalogs which frequently furnish questionable attributions. Definitive acquisitions would involve investigation of each and every MS in itself—a prodigious task. Nevertheless, the information provided by the *IRHT* enables the inquirer to begin his research and focus on the particular aspect of his predilection.

As his research progresses, the scholar may request the *IRHT* to put at his disposal its photographic documentation. He may consult the microfilms on the spot or have them sent to him on loan, at a slight fee, for more leisurely study. For the most part, these microfilms are the work of *IRHT* photographers in France and beyond; however, some documents needed by the Institut or requested by correspondents are microfilmed by others at *IRHT* expense; finally, the Institut has microfilms which have been donated by scholars after their own needs have been served.

In principle, photographs are taken according to a systematic program which involves in particular the reproduction of the *unica* and the best representatives of the text in question. In point of fact, however, primary attention is paid to the desiderata of applicants who are preparing editions of specific texts. Rather than strive for an “ideal” collection, *IRHT* believes it preferable to take photographs which will be immediately useful for editions destined to appear in a foreseeable future. In this way a cordial collaboration between the Institut and its correspondents is achieved. Sometimes it is the *IRHT* which guides the scholar in the choice of MSS to be reproduced for his purposes; at times it is the scholar who gives the Institut the benefit of his research by indicating the best MSS; e.g., the priceless advice proffered by Dom Cyril Lambot for the MSS of Augustine’s sermons.

The *IRHT* does not care to be regarded as merely a photography service; it insists, with justification, that it is engaged in an enterprise of scholarship. To give a microfilm its full value, the Institut tries enthusiastically to retell the story of the MS. Who ordered the work? Who was the copyist, where the scriptorium? Who used the text? Does it bear the mark of a monastic library or the *ex libris* of various owners? Who added the short notes or long glosses, this prayer or that spiteful epigram? It is a mistake to disregard such details, just as it is shortsighted not to trace the diffusion of a MS in this or that milieu, and the commentaries it has occasioned over the centuries. This is the kind of information which the *IRHT* endeavors to procure for its correspondents, besides the bibliographical notices and microfilms.

The publications of the *IRHT* include: Marcel Richard, *Répertoire des bibliothèques et des catalogues de manuscrits grecs* (Paris, 1948); Georges Vajda and Madeleine Durantet, *Répertoire des catalogues et inventaires de manuscrits arabes* (Paris, 1949); Marcel Richard, *Inventaire des manuscrits grecs*

*du British Museum 1: Fonds Sloane, Additional, Egerton, Cottonian et Stowe* (Paris, 1952); Georges Vajda, *Index général des manuscrits arabes musulmans de la Bibliothèque nationale de Paris* (Paris, 1953); Elisabeth Pellegrin, *La bibliothèque des Visconti et des Sforza au XVe siècle* (Paris, 1955). In the press is *Les certificats de lecture et de transmission dans les manuscrits arabes de la Bibliothèque nationale*. Finally, the *IRHT* publishes a *Bulletin d'information*, three fascicles of which have appeared (1952, 1953, 1954).

ABT-HERWEGEN-INSTITUT FÜR LITURGISCHE UND MONASTISCHE FORSCHUNG<sup>12</sup>

The Abbot Herwegen Institute publishes the results of scholarly research on the liturgy and monasticism carried on by the Benedictines of the Abbey of Maria Laach, located near Andernach and Koblenz, Rheinland-Pfalz, Germany. The Institute is named for Ildefons Herwegen because the whole enterprise has been conceived and is promoted in the spirit of that remarkable Abbot, who died in 1946. Founded in 1948 through the efforts of Basilius Ebel, it proposes to continue, in a manner adapted to changed conditions, the activity of the Benedictine Academy for Liturgical and Monastic Research, which Abbot Herwegen established at Maria Laach in 1931. To this end it associates monks of the Abbey, as "ordinary" members of the Institute, in a common task with "corresponding" members recruited from scholarly ranks at home and abroad. Strictly speaking, the project involves research in the two fields mentioned: liturgy and the history of monasticism. Other disciplines, however, have been included in the scope of the Institute: biblical theology, patristic study, Christian archeology, and the history of sacred song. In still broader perspective, this research is expected to provide the basis for all the activity of the Abbey in the domain of the liturgical apostolate.

The most striking public appearance of the Institute is its annual Conference. Thus far seven such academic sessions have been held. 1948: "Gründung des Institutes. Kirche und Geist Christi"; proceedings published in part in *Liturgie und Mönchtum, Laacher Hefte* 4 (1949). 1949: "Kirchenjahr"; published in part in *LM* 5 (1950) and in *Archiv für Liturgiewissenschaft* 2 (1952). 1950: "Das Mönchtum in Geschichte und Gegenwart"; published in part in *LM* 11 (1952). 1952: "Wort und Schrift"; published in part in *LM* 12 (1953) and in *Archiv für Lit.* 4/1 (1955). 1953: "Liturgiereform"; published in part in *LM* 14 (1954). 1954: "Maria in der Liturgie der Kirche und der Theologie der Väter"; published in part in *LM* 15 (1954). 1955: "Die Kirche im Zeugnis der Liturgie und der Väter"; published in part in *LM* 17 (1955).

<sup>12</sup> Source of information: Rev. Dom Burkhard Neunheuser, O.S.B., 22b Maria Laach, über Andernach/Rhein, Germany.

A second, and perhaps more significant, contact with the world at large is achieved through the Institute's literary publications. The most important of these is the *Archiv für Liturgiewissenschaft* (Regensburg: Pustet), edited by Dr. H. Emonds in collaboration with Prof. Dr. A. Mayer and Dr. O. Heiming; four volumes have appeared since 1950. The *Archiv* is a continuation of the *Jahrbuch für Liturgiewissenschaft* which Odo Casel edited from 1921 to 1941 in fifteen volumes. (The *Archiv* should not be confused with the *Liturgisches Jahrbuch*, which is edited by Dr. Wagner for the Liturgical Institute in Trier and concentrates rather on the liturgy in practice.) Plans have been laid to resume in the very near future the collection, *Liturgiegeschichtliche Quellen und Forschungen*, which ceased publication with the Second World War. Formerly edited by C. L. Mohlberg, it will henceforth be in the hands of O. Heiming. It is expected that Volume 1 will contain *Nocturna laus*, from the literary remains of Prof. Dr. A. Baumstark. Another series destined to resume publication is *Beiträge zur Geschichte des alten Mönchtums und des Benediktinerordens*, under the direction of Dr. E. v. Severus. More slender contributions are published in *Liturgie und Mönchtum*, *Laacher Hefte* (Maria Laach: Ars Liturgica); seventeen numbers have appeared since 1948.

Finally, a collaborative undertaking of the whole Institute is its *Väterkonkordanz*. In this concordance all the quotations from Scripture, all the allusions to biblical passages, in the Fathers of the Church are to be systematically assembled and filed on cards. In 1952 the scope of this project was broadened so as to form an *Armarium patristicum*: patristic citations of non-scriptural authors and works. In 1955 the original project developed still further into an *Armarium monasticum*: an all-inclusive collection of monastic texts. The enterprise is bold and gigantic; but it is regarded by Maria Laach as an ideal task for an Institute manned by monks of an Abbey which, in harmony with its ascetical ideal, is bent on pursuing scholarly research in the framework of Benedictine stability.

#### PROSOPOGRAPHIE CHRÉTIENNE DU BAS-EMPIRE<sup>13</sup>

The *PCBE* was undertaken at Paris under the direction of Henri Marrou and under the patronage of the Académie des Inscriptions et Belles-Lettres, with the help of the Centre National de la Recherche Scientifique. Its task is carried out in coordination with the Prosopography of the Later Empire, directed by Prof. A. H. M. Jones, of Cambridge, under the patronage of the British Academy.

<sup>13</sup> Source of information: Mons. J. M. Leroux, 22 rue Mademoiselle, Versailles (Seine et Oise), France.



The *Prosopographie* has for its purpose to compile a biographical account of all the historical figures who are associated with the development of Christianity in the Later Empire. Each account will include all the references to be found in Christian and non-Christian writers (references in non-Christian authors are provided by Prof. Jones). The historical personages in question are the members of the clergy (including the minor orders as far as lector), monks, consecrated virgins, and all the laity who have played individually significant roles in the history of the Church. The period envisioned extends from the accession of Constantine to the death of Heraclius (ca. 4-7 cc.); the geographical area comprises all the regions which at one time or another were incorporated into the Roman Empire.

The *PCBE* program involves three principal stages. The first step is to compile a card file by an exhaustive investigation of the various Christian writers. Each entry in this file will contain (a) the name and title of the historical figure, as far as he can be identified; (b) the exact or approximate date of the biographical fact in question; (c) the exact reference to the original text; (d) the reproduction of the pertinent passage in the form of a brief, succinct analysis, accompanied, where desirable, by the essential words of the document; (e) bibliographical references, if the passage has been the object of particular research, e.g., on the dating of an event or a literary work, or on some detail of interpretation. At the present writing, the necessary research has been finished for Augustine, Hilary, Marius Victorinus, Pelagius, Synesius, Chrysostom, Libanius, the historians Eusebius and Theodoret, Maximus the Confessor, and the papyri. Nearing completion is the pertinent research on Ambrose, Caesarius of Arles, the Cappadocians, and the historians Socrates and Sozomen.

In its second stage the *PCBE* publishes at intervals prosopographical monographs; e.g., a monograph on the disciples of Libanius is in press, while another on the African bishops in Augustine's entourage is on the point of being published. In its third stage the *PCBE* will produce a prosopographical dictionary; but this is a task which lies in an indeterminate future.

Regrettably, serious difficulties have broken the rhythm of the enterprise; e.g., in the case of so many Greek authors minute research on the very authenticity of a document is inescapable. Consequently, if this gigantic task is ever to be realized, collaboration on the part of all scholars concerned with Church history is imperative; to all specialists in the field the *PCBE* directs an urgent appeal for cooperation. On the other hand, the prosopographical files represent a center of documentation and information open to all; the files can be consulted at the Bibliothèque d'Histoire des Religions de la Sorbonne. Moreover, secretaries are prepared to answer requests for information, within the limits of their resources.

LEXICON OF PATRISTIC GREEK<sup>14</sup>

The purpose of the *LPG*, as envisioned by the English scholars who have guided its preparation through fifty years (Henry Barclay Swete, Darwell Stone, F. L. Cross, G. W. H. Lampe), is to provide a summary history of the use of all theologically important words by the Greek Christian writers from the Apostolic Fathers to 800 A.D. It proposes to illustrate the lexical history of theological terms by as many and as full citations of the pertinent texts as it is possible to give within the limits of space dictated by such a work. It will also give a rather complete account of those words which, though not in themselves theological terms, acquired importance from their treatment in biblical exegesis. In this way, it is hoped, the *LPG* will be of value to students of patristic typology and allegory.

The *Lexicon* will also list all words, whether of theological interest or not, which are not recorded, or are inadequately attested, in the new (ninth) edition of Liddell and Scott's *Greek-English Lexicon*. Forms and grammatical usages which are not noticed in Liddell and Scott are likewise mentioned, although the primary interest and scope of the work remain theological rather than purely linguistic.

It is expected that the *LPG* will be published in five fascicles, to form a single volume of approximately 1500 pages. Despite discouraging difficulties, on the financial as well as the scholarly level, it is hoped that the first fascicle will appear before the end of 1957. The publishing house is the Oxford University Press.

*Woodstock College*

WALTER J. BURGHARDT, S.J.

<sup>14</sup> For my information on the *LPG*, I have only a circular of the Oxford University Press on which to rely, together with my recollections of the report presented at the Oxford Conference by Rev. Dr. G. W. H. Lampe, The University, Birmingham 3, England. For a more detailed treatment of the background of the *Lexicon*, cf. THEOLOGICAL STUDIES 11 (1950) 265-68.