

CURRENT THEOLOGY

THE LITERATURE OF CHRISTIAN ANTIQUITY: 1955-1959

At the Third International Conference on Patristic Studies, centered at Christ Church, Oxford, September 21-26, 1959, three of the most informative and absorbing sessions were devoted to *Instrumenta studiorum*: twenty-six brief reports on 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 members of the Conference (*ca.* 550) in satisfactory fashion. As four years ago, so now, through the graciousness of the Conference's Secretary and with the co-operation of the scholars who read the reports at Oxford it has become possible for the present writer to offer some of this wealth, twenty-one of the reports, to a still wider public in these pages. It should be emphasized, however, that the accounts which follow seldom reproduce the original reports verbatim; our bulletin is an adaptation of those reports, primarily in point of style and arrangement, less frequently in content, only rarely in criticism. If, therefore, any errors of fact have crept into the text, they must in fairness be laid to the present writer's account. It should be noted that a fair amount of information on the background, purpose, and program of many of these projects is to be found in a similar bulletin on the Second Patristic Conference (*cf.* THEOLOGICAL STUDIES 17 [1956] 67-92).

VETUS LATINA¹

Of the twenty-seven *VL* volumes projected by the Benedictines of Beuron under the direction of Dom Bonifatius Fischer, two complete volumes have appeared and two fascicles of a third. Volume 1 was introductory; it presented a *Verzeichnis der Sigel für Handschriften und Kirchenschriftsteller* (Freiburg: Herder, 1949). Volume 2 contained all of Genesis in four fascicles (1951-54). Of Volume 26, which takes in the Catholic Epistles and the Apocalypse, we have the first two fascicles: James (1956) and 1 Peter (1958); the manuscript for 2 Peter should be in the press when this bulletin appears; work on 1 John and the Apocalypse has made significant progress. Preliminary work towards Volume 11 includes a second verification of the patristic citations from Wisdom and Ben Sira; and for Volume 24 a prodigious

¹ Source of information: Dom Bonifatius Fischer, O.S.B., (14b) Erzabtei Beuron/Hohenzollern, Germany.

amount of introductory effort has been expended on Ephesians (citations from the Fathers, editions, MSS, etc.).

Patrologists will be particularly impressed by the painstaking attention which the *VL* collaborators pay to the Fathers of the Church and early ecclesiastical writers. The more important patristic texts are read and reread systematically, with a view to perfecting the already voluminous index of citations and allusions. In 1958, for example, *VL* scholars worked on Augustine (*In psalmos*), Chromatius, Clement of Rome, Defensor, Eustathius, Felix IV, Ferrandus, Filaster, Fortunatianus, Fulgentius and Pseudo-Fulgentius, the authentic and spurious works of Gregory the Great, Pelagius I, Priscillian, Prosper, Quodvultdeus, Stephen of Larissa, and Pseudo-Vigilius. In this connection, reviewers have lauded the practice whereby in the published *VL* volumes one of the three registers gives, for each verse, a complete transcription of the patristic witnesses.

INSTITUT FÜR NEUTESTAMENTLICHE TEXTFORSCHUNG²

The *INT*, an institute dedicated to New Testament textual criticism, was founded in 1958. Subsidized by the Deutsche Forschungsgemeinschaft and other scientific bodies, it is part of the University of Münster in Westphalia. In consequence of intensive preliminary work, the Institute is now firmly established and equipped with the necessary tools for the research and production it contemplates. A possession of special interest is the Institute's collection of about 600 microfilms of Greek *NT* MSS. This number will grow, for the *INT* has ordered 200 other microfilms, will order still others, and will photograph MSS in different parts of Europe. Besides its director, Kurt Aland, the staff of the Institute now comprises ten assistants.

The *INT* is concerned with immediately practical work and with basic research. First, the immediately practical. Although the twenty-third edition of the Nestle Greek New Testament (1957) was very large, it is almost out of print. The twenty-fourth edition is, therefore, being readied. Its apparatus will include many new items, revealing the evidence from papyri and MSS discovered or published since the previous edition. This may well be the last edition in the old form. A completely new edition has been in preparation for quite some time, an edition in which the extensive rearrangements or revisions will touch not only the text and apparatus but also the marginal references, the division of sections, and even the type. In the fall of 1959 the first proposals for changes in the text, listing about 200 instances, were sent for consideration to *NT* textual critics all over the

² Source of information: Prof. Dr. Kurt Aland, Schützenstrasse 6, Münster/Westf., Germany.

world. A second list, with perhaps 500 other proposals, will have gone out by the time this bulletin appears. The resulting edition, the twenty-fifth edition of Nestle, will be published, it is hoped, in 1962, the 150th anniversary of the Württemberg Bible Society. Moreover, the Greek synopsis of the four Gospels will appear in 1960. Still on the practical level, the Institute acts in close conjunction with the American Bible Society; it is playing an important part in the preparation of the ABS's new edition of the Greek *NT*. Designed especially to meet the needs of translators and exegetes, this edition will appear about 1963, together with some supplementary volumes—a corpus which will form something like a handbook of *NT* textual criticism and a guide for work in this field.

Some of the *INT* basic research may be mentioned. The *INT* is at work on Volume 4 of Jülicher's *Itala* (Jn) and on a second edition of Volume 2 (Mk), for some years out of print. The material on existing Greek *NT* MSS has been notably enlarged; it is now so well arranged that, in continuing the official list of *NT* MSS, the staff can determine at a glance if a newly discovered MS is really new or merely one of those already listed—even if the MS consists of one leaf only. A critical analysis of all *NT* papyri is in preparation, as well as certain studies on the *NT* text as found in the Greek Fathers. All this, and much else, is part and parcel of a splendid purpose: not only to provide new editions of the Greek *NT* which reveal in detail the results of research since Westcott-Hort and their contemporaries, but also and more importantly to achieve a new basis for *NT* textual criticism, a new understanding of the history of the text, of the relationship between MSS, and so on. Some hundreds of hitherto unknown MSS have already been studied minutely; hundreds of others are ready for study.

The remarkable progress in *NT* textual criticism effected by the *INT* within so short a time is further evidence that this sort of research is carried on most efficiently and most practicably within the framework of an institute. The textual critic working in magnificent isolation labors under such comparative disadvantages that he bids fair to become a museum piece in our day.

PATROLOGIA LATINA: SUPPLEMENTUM³

Four years ago in these pages (17 [1956] 68–71) we detailed Père Adalbert Hamman's bold project of a Supplement to Migne. The program envisaged for *PLS* was essentially utilitarian, and speed was admittedly of the essence

³ Source of information: Rév. Père Adalbert Hamman, O.F.M., Notre-Dame de Buis, Besançon (Doubs), France.

of the enterprise. To render more useful what is already in Migne (specifically, *PL* 1-96), *PLS* intended to correct erroneous attributions of authorship, regroup works unjustifiably separated, and furnish the latest results of scholarly criticism for writings whose origin is warmly disputed. To complete and enrich *PL*, several hundred patristic texts were to be added which had been forgotten by the original editors or were discovered later, and are now scattered in periodicals or scientific tomes not always easy of access. Four volumes were projected.

PLS 1 has been completed and is published in four fascicles (Paris: Garnier, 1958-59). It covers *PL* 1-21 and comprises the following items: (1) Cyprian: a letter; some texts of *De unitate*; sermons attributed to him; two ancient *Indicula* of his works. (2) Commodian's *Carmen apologeticum*. (3) Victorinus of Petau's *Commentarius in Apocalypsim*, in the recensions of Victorinus and Jerome. (4) Potamius' *Epistula de substantia Patris et Filii et Spiritus sancti*. (5) Hilary of Poitiers: *Tractatus mysteriorum*; genuine and spurious hymns; a table of fragments from his historical works. (6) Sermons of Optatus. (7) Poems of Pope Damasus. (8) The complete corpus of Gregory of Elvira, who is utterly absent from *PL*; it includes a lengthy treatise *De libris SS. scripturarum* and an exegetical essay on the Song of Songs entitled *De epithalamio*. (9) Ambrose: some epigrams; *Exhortatio ad neophytos de symbolo*; etc. (10) Tichonius' commentary *In Apocalypsim*. (11) Texts attributed to Ambrosiaster. (12) Aponius' commentary *In Canticum canticorum*. (13) The *Itinerarium* of Egeria. (14) Pelagius: commentaries on Paul; *Tractatus de divitiis*; *Epistola de malis doctoribus*; *Epistola de possibilitate non peccandi*; *Epistola de castitate*; *Liber de induratione cordis Pharaonis*; 3 books *De trinitate*; etc. (15) Julian of Eclanum's commentary on Job. Precious tables (texts, MSS, *initia verborum*, collation of *PL* and *PLS*) round out the volume.

PLS 2 (= *PL* 22-48) will cover primarily Jerome and Augustine. Jerome will be represented by his commentaries on the Psalms and by his homilies on the Psalms and on other topics; critical notes will be added on the *spuria*. For Augustine, *PLS* will offer a critical note on the *Regula Augustini*, his poetry, some letters, the complete text of *De octo quaestionibus*, sermons published in the past hundred years, etc. *PLS* 3 (= *PL* 49-65) will run from Cassian to Fulgentius of Ruspe, including therefore Peter Chrysologus, Quodvultdeus, Leo the Great, and Maximus of Turin. *PLS* 4 (= *PL* 66-96) will take us from Benedict to Bede, including therefore Caesarius of Arles, Isidore of Seville, and the *Regula magistri*. It is expected that one volume (four fascicles) will appear each year.

REISSUE OF MIGNE'S PATROLOGIA GRAECA⁴

PG lies on library shelves in three different forms, frequently intermingled in a single collection: (1) the original edition, quite excellent (at least the first sixty volumes) and generally superior to previous editions; (2) re-printings of a certain number of volumes after the fire of 1868—teeming with misprints in the Greek, in the Latin translations, and even in the titles; (3) photomechanical reproductions made since 1904 of volumes out of print, but on very poor paper and at a time when the process was in its infancy and extremely defective.

The reissue of *PG* on which Dom Olivier Rousseau reported at the Patristic Conference is neither a pure and simple reprinting nor a genuinely new edition. It is a photomechanical reproduction of the volumes which are no longer available, brought up to date by bibliographical information prefixed to each volume. The photography is done, as we would expect, on the original edition, but the technique has reached such perfection that the reissue is a decided improvement over the original printing and over the earlier (1904 ff.) reproductions. The result is that, despite its errors and lacunae, *PG* will continue to be of service to scholars wherever more critical editions are either nonexistent or inaccessible.

The up-to-date bibliographical information was requested of the Chevetogne Benedictines by the Brepols publishing house in Turnhout, Belgium. The pertinent work has been finished for *PG* 41–43 (Epiphanius) and 44–46 (Gregory of Nyssa); the material for *PG* 29–32 (Basil) will be ready soon. These new introductions have three services in view. First, comparative tables dissect the contents of the volumes in such fashion that the student has clearly before his eyes the primary and secondary sources of *PG*, the assumed dating of the works in question, and their authenticity. Second, for each work new editions that have appeared since Migne's time are listed, as well as textual studies. It is especially in this aspect of the introductions that the work is controlled and checked by specialists in the field, e.g., Jouassard, Richard, and Botte. Third, translations into modern languages are catalogued. As for the Latin translations in *PG*, their quality has been appraised and, where it seems useful, they have been compared with previous translations.

Dom Rousseau is aware of the limitations inherent in this kind of reissue. He admits that a Supplement to *PG* on the lines of Hamman's Supplement to *PL* is desirable. Regrettably, such a Supplement is not even a misty

⁴ Source of information: Dom Olivier Rousseau, O.S.B., Prieuré de Chevetogne, Ciney, Belgium.

dream at the moment; the problems in the way are too many and discouragingly complex.

CORPUS CHRISTIANORUM⁵

The program and methodology of *CC*—the New Migne which will make accessible in a single collection the best extant editions of all the ancient Christian writers—have been sufficiently described in earlier issues of *THEOLOGICAL STUDIES* (11 [1950] 259–61; 17 [1956] 71–74). When the Oxford Conference met in 1955, eight volumes of the Latin series (*CCL*) had been issued; when the Conference assembled in 1959, twenty volumes were in print (*CCL* 1, 2, 9, 14, 33, 36, 38, 39, 40, 47, 48, 72, 78, 94, 97, 98, 103, 104, 117, 122). These volumes contain 140 works of 52 authors by 38 collaborators.

Among the volumes which have appeared in the past four years, some make genuine contributions to the patristic field; e.g., Boethius' *Philosophiae consolatio*, edited by Ludwig Bieler (*CCL* 94), and the *De Trinitate* of Pseudo-Athanasius (attributed to Eusebius of Vercelli), edited by Vincent Bulhart (*CCL* 9). Dom Rochais' edition of the *Liber scintillarum* of the monk Defensor of Ligugé (*CCL* 97) is uncommonly valuable, if only because the editor has identified 2265 of the 2505 citations contained in that ascetical anthology from the Merovingian period. The first volume on Jerome (*CCL* 72) has an introduction by Dom Antin and a precious bibliography of 741 titles.

Volumes in the press—almost all of them new critical editions—include Fulgentius of Ruspe, the poet Commodian, Claudius Marius Victorinus, the *Regula pastoralis* of Gregory the Great (based on the Troyes MS, which seems to have been Gregory's own copy), *Itineraria* (including Egeria's, edited by Aet. Franceschini but bolstered by Dom R. Weber's apparatus), and the long-awaited first volume of Augustine's sermons by Dom C. Lambot. A highly valuable *Clavis Augustiniana*, by J. H. Baxter and Dom E. Dekkers, will issue as *CCL* 59.

Four projects should be mentioned which are intimately linked to *CC*. (1) A revised edition (not, as previously announced, a photomechanical reproduction) of the *Clavis patrum latinorum*, published in 1951 by Dom E. Dekkers in collaboration with Aem. Gaar, will appear in 1960 or 1961. This work, long out of print, is indispensable, because it is *CCL*'s basic *instrument de travail*: it enumerates, in the order which they are to take in *CCL*, all the Latin texts (2348 in the 1951 edition) from Tertullian to Bede, the best editions available today, the pertinent MSS, and whatever works,

⁵ Source of information: Dom A. Dumon, O.S.B., St. Pietersabdij, Steenbrugge, Belgium.

notes, or reviews are of significance for the critical determination of the texts. (2) *Excerpta in usum scholarum seorsum edita*: extracts from various CCL volumes, a kind of *kleine Texte* for seminar use. Thus far, only the *Itinerarium Egeriae* has appeared in this form; Novatian, among others, is in preparation. (3) *Instrumenta patristica*: a new collection whose function is to provide tools of research which will be useful in the editing of patristic and medieval texts. To date, one volume has appeared. It is primarily lexicographical: *Index verborum omnium quae sunt in Tertulliani tractatu De praescriptione haereticorum*, by Aem. Michiels, O.F.M., with an additional study of the prepositions in the same treatise (The Hague: Nijhoff, 1959). Two works are being readied for the same collection: Dom B. Lambert's *Bibliographia manuscripta Hieronymiana* and Dom A. Hoste's *A Survey of Aelred's Manuscripts*. (4) *Continuatio mediaevalis*: an extension and completion of CCL, in that it will correct and complete PL 97-217. It will appear in the same format as CCL. Volumes in preparation include Hildebert of Lavardin, Godfrey of St. Victor, Ambrose Autpert, Florus of Lyons, and collections of penitentials and rules of canons regular.

PATRISTIC PRODUCTIONS OF THE AKADEMIE DER WISSENSCHAFTEN, BERLIN⁶

At the 1955 Oxford Conference the report on the patristic activities of the German Academy of Sciences in Berlin had for its point of departure the Kommission für spätantike Religionsgeschichte—what was formerly the Kirchenväterkommission of Harnack. The 1959 report went further. For in the fall of 1955 the Academy founded an Institut für griechisch-römische Altertumskunde, with a view to co-ordinating the activities of its research organizations. At present, the *IGRA* has more than seventy full-time collaborators in fourteen sections, one of which is the *KSR*. This joining of forces was a significant step forward, for it revealed the willingness of the Academy to treat the Greco-Roman world as a unity, from which the history of early Christianity cannot be detached without prejudice to the whole, a realization that the divorce between sacred and profane philology has been and can only be disastrous.

Before concentrating on the *KSR*, therefore, it is imperative to cast a glance at the other enterprises of the *IGRA*, to the extent that they are of interest to the patrologist. In fulfilment of an indispensable function, the *IGRA* publishes two extensive series of texts: *Bibliotheca Teubneriana* for specialists, and *Schriften und Quellen der Alten Welt* for a wider public. The *BT*, once the most comprehensive library of classical texts, lost almost

⁶ Source of information: Prof. Dr. Johannes Irmscher, Nordendstrasse 49, Berlin-Niederschönhausen, Germany.

all its stock in the 1943 bombing of Leipzig. To repair this loss in short order with new editions is an urgent task of the Institute; and Christian authors too will find their proper place therein. The *SQAW* has three series: Greek, Latin, and Oriental. In the Greek series Kurt Treu recently (1959) presented, in Greek and German, the *Dion* of Synesius of Cyrene, adding to it Letter 154, with which Synesius dedicated his work to the philosopher Hypatia.

For the publication of research the *IGRA* has at its disposal the Academy series *Schriften der Sektion für Altertumswissenschaft*, which is open to non-members as well as to members of the Institute. Of the twenty volumes issued to date, at least four are of patristic interest: Friedrich Pfister, *Alexander der Grosse in den Offenbarungen der Griechen, Juden, Mohammedaner und Christen* (1956); Wilhelm Hartke, *Über Jahrespunkte und Feste, insbesondere das Weihnachtsfest* (1956); Kurt Aland, *Die Handschriftenbestände der polnischen Bibliotheken, insbesondere an griechischen und lateinischen Handschriften von Autoren und Werken der klassischen bis zum Ende der patristischen Zeit* (1956); and Helga Köpstein, *Altertumskundliche Publikationen, erschienen in der Deutschen Demokratischen Republik 1945–1955* (1957). To this scientific series has recently been added a popular series entitled *Lebendiges Altertum*. Of the four periodicals published by the Institute, *Philologus* and *Klio* are of particular interest to the serious student of Greco-Roman antiquity. Moreover, plans are afoot to resume publication of the *Archiv für Religionswissenschaft*, whose basis is philological and whose center of gravity is the ancient world.

Of the special sections of the Institute, two may be mentioned, which have a close connection with the *KSR*, i.e., *Mittelateinisches Wörterbuch* and *Byzantinistik*. The team that comprises *MW* is editing, jointly with a group of scholars from the Bavarian Academy of Sciences, a lexicon of medieval Latin in the German-language area. The project is a continuation of the *Thesaurus linguae latinae* and extends to the close of the thirteenth century. The first fascicles appeared in 1959: a fascicle of abbreviations and sources, and the first fascicle of Volume 1 (*A–Adcumen*). The beginnings of *Byzantinistik* go back to 1952, and its activities thus far are evidenced by a series of monographs under the general title *Berliner byzantinistische Arbeiten*; twenty volumes are in print. A typical example would be Peter Kawerau's *Die jakobitische Kirche im Zeitalter der syrischen Renaissance* (1955) or Ernst Hammerschmidt's *Die koptische Gregoriosanaphora* (1957).

As for the Kommission für spätantike Religionsgeschichte, its principal series are *Die griechischen christlichen Schriftsteller der ersten Jahrhunderte* and *Texte und Untersuchungen zur Geschichte der altchristlichen Literatur*.

Since the former report in these pages (17 [1956] 74-78), both series have produced fresh volumes. *GCS* has issued five: Karl Mras brought out the final volume in his edition of Eusebius' *Praeparatio evangelica*, comprising Books 11-15 (*GCS* 43/2); Walter Till gave us a third edition of Carl Schmidt's Coptic-Gnostic texts (*GCS* 45); Rudolf Helm's edition of the Eusebius-Jerome *Chronicle*, a photomechanical reproduction of the written manuscript (1913, 1926), has been completely replaced by a new typesetting (*GCS* 47); Molly Whittaker has edited the *Shepherd* of Hermas (*GCS* 48); and Max Rauer has thoroughly revised his edition of Origen's *Commentary on Luke* (*GCS* 49).

TU has brought out twelve volumes since the 1955 Conference: the Proceedings of that Conference (*TU* 63-64); the papers read at the Oxford Congress on "The Four Gospels in 1957" (*TU* 73); Martin Sicherl's prolegomena for a critical edition of Iamblichus' *De mysteriis* (*TU* 62); Vinzenz Buchheit's studies preparatory to the edition of Methodius intended for *GCS* (*TU* 69); Helmut Köster's search for the Synoptic tradition in the Apostolic Fathers (*TU* 65); Georg Strecker's analysis of the Judeo-Christian elements in the Pseudo-Clementines (*TU* 70); Joseph Reuss's *Matthäus-Kommentare aus der griechischen Kirche* (*TU* 61); the edition, by Emmanuel Amand de Mendieta and Stig Y. Rudberg, of Eustathius' Latin version of Basil's nine homilies on the Hexaemeron (*TU* 66); Kurt Treu's commentary on Synesius' *Dion* (*TU* 71); and the first two of the projected three volumes of Hans Lietzmann's *Kleine Schriften* (*TU* 67-68).

Besides *GCS* and *TU*, the activities of the *KSR* resulted in the sixth continuation of the list of *NT MSS* (K. Aland, in *ZNTW* 48 [1957] 141 ff.); the fourth edition of Eduard Schwartz's *Charakterköpfe*, his collected contributions on the Greek historians (1956); and the second (1956) and third (1959) volumes of Schwartz's *Gesammelte Schriften*.

A few remarks on current projects and orientations. In the field of *NT* philology, the *IGRA* considers it a critical task to register and evaluate the *MSS* preserved in Eastern European libraries. The effort to make this rich material accessible is progressing satisfactorily. The same holds true of the *Corpus hellenicum*, the collection (begun by Ernst von Dobschütz) of parallels to the *NT* in Hellenistic literature. A necessary parergon is a collection of texts of minor Judeo-Hellenistic authors (Demetrius, Eupolemus, Aristobulus, etc.) which will be published in the near future. As for *GCS*, special attention is being paid to the problem of filling the lacunae which still exist in the old Harnack program for the literature of the first three centuries, and the need of bringing out new editions of volumes now out of print. With reference to the post-Constantinian period, the

Institute will not strive for completeness; rather will it try to fill pressing needs for specific editions and make use of available specialists. *TU* will be developed even further as an organ for patristic research. Among the significant *TU* projects are editions of the Latin versions of the Greek Fathers, the writings of Berthold Altaner, intensified attention to the Christian East, the concluding section of Albert Ehrhard's *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche*, and perhaps even Christian archeology.

PATROLOGIA ORIENTALIS⁷

PO, founded at Paris in 1897, is concerned with the Christian literature of the Orient: translations, commentaries on Scripture, historical works, theological tomes, homilies, synaxaries, and apocrypha. The *PO* fascicles offer (1) a critical edition of the text in the original language: Arabic, Armenian, Coptic, Ethiopian, Georgian, Greek, Slavonic, or Syriac; (2) a translation on the same page beside the original, most frequently in French, but sometimes in Latin, English, or Italian; (3) an introduction and notes.

The *PO* program announced at the Patristic Conference in 1955 (cf. *THEOLOGICAL STUDIES* 17 [1956] 78-79) has been in great measure realized, at the rate of one or two fascicles a year. In 1955 Maurice Brière, one of the world's foremost Georgian scholars, published a critical edition of the old Georgian version of Luke (*PO* 27/3), bringing to term the edition of the four Gospels begun by Harvard's Robert P. Blake. In 1957 F. Graffin, S.J., editor of *PO*, published a Syriac text of the thirteenth century, the third part (Theology) of Bar Hebraeus' summa of theology, *Candelabrum of the Sanctuary* (*PO* 27/4). Three of the twelve divisions of the *Candelabrum* have now been issued; others are in preparation.

In 1958 Antoine Guillaumont, Director of Studies at the Ecole des hautes études de Paris, published the fruits of a genuine patristic discovery. In a Syriac MS of the British Museum he had come upon the complete text of the *Centuries* of Evagrius, the *Kephalaia gnostica*, which were previously known only in versions expurgated of all their Origenism. *PO* 28/1 presents the two Syriac versions facing each other, with the corresponding French translation. In the same year Dom Emmanuel Lanne of Chevetogne edited, with a French translation, a Coptic euchologion (*PO* 28/2) which furnishes valuable information on the anaphoras in that language. November of 1959 saw the publication of the philosopher Eznik's *De Deo* in the original Armenian (*PO* 28/3) and a French translation with copious notes (*PO*

⁷ Source of information: Rév. Père F. Graffin, S.J., Les Fontaines, par Chantilly (Oise), France.

28/4). Louis Mariès, S.J., who had worked all his life on this edition, died before it appeared in print; his efforts were brought to completion by Ch. Mercier, Professor of Armenian and Georgian at the Institut catholique de Paris.

In 1960 Canon Brière will issue Homilies 119–125 of the *Homiliae cathedrales* composed by Severus of Antioch (PO 29/1); in time these will be followed by Homilies 1–52. The finishing touches are being put to the treatise of Philoxenus of Mabbug, *De Uno e sancta Trinitate incorporato et passo* (two of the ten chapters have already been published), and to some of his unedited letters.

In 1955 Père Graffin announced the resumption of the periodical, *Revue de l'Orient chrétien*. In 1959 he regretfully confessed that this had not proved possible. In compensation, however, he called attention to *L'Orient syrien*, a quarterly founded by Msgr. Khouri-Sarkis to promote research on the Churches of the Syriac language. It publishes Syriac texts with French translation, as well as studies in patristics and the liturgy by recognized scholars. In four years its subscription list has grown to five hundred. The editorial and administrative offices of *L'Orient syrien* are located at 93 avenue Paul Doumer, Paris 16^e, France.

SOURCES CHRÉTIENNES⁸

Between the 1955 and 1959 Oxford Conferences, SC published twenty volumes (43–62), including Ambrose on Luke (SC 45, 52), two apologies of Athanasius (SC 56), the *Celestial Hierarchy* of Dionysius the Pseudo-Areopagite (SC 58), the third volume of Eusebius' *Church History* (SC 55), the *Shepherd* of Hermas (SC 53), a new translation on the Armenian of Irenaeus' *Demonstratio* (SC 62), Jerome on Jonah (SC 43), a second volume of the *Conferences* of Cassian (SC 54), eight previously unedited baptismal catecheses of John Chrysostom (SC 50), a second volume of Leo's sermons (SC 49), Philo's *Migration of Abraham* (SC 47), the homilies of Philoxenus of Mabbug (SC 44), the *Kephalaia* of Symeon the New Theologian (SC 51), Tertullian's *De praescriptione* (SC 46), and the *Graecarum affectionum curatio* of Theodoret (SC 57). The year 1958 saw the inauguration, within SC, of a new series, *Textes monastiques d'Occident*; the first two volumes to appear were Aelred of Rievaulx' *When Jesus Was Twelve* (SC 60) and William of St. Thierry's *Treatise on the Contemplation of God* (SC 61).

Scholars who follow SC carefully are aware that a number of volumes have been announced as close to completion or even publication and yet, despite

⁸ Source of information: Rév. Père Claude Mondésert, S.J., 5 rue Sainte-Hélène, Lyons 2^e, France.

the passage of years, have not appeared. Such are, e.g., Cyril of Jerusalem's *Catechetical Homilies*, Eusebius' *Panegyric of Constantine*, four books of Irenaeus' *Adversus haereses*, Didymus' *On the Holy Spirit*, Origen's *Homilies on Leviticus*, and Books 3 ff. of the *Moralia in Job* of Gregory the Great. Claude Mondésert, S.J., Secretary of SC, assures us that not one of these volumes has been abandoned. At times, as in the case of Père Sagnard, the delay has been due to the death of an editor. At times, the very task of bringing a volume to scholarly perfection has delayed publication. In one instance, successive delays compelled the administration to find a different editor. At the present writing it is likely that all these volumes will be in print within three years.

In September of last year, nine volumes were announced as in the press, with the exact titles given as follows: (1) Marius Victorinus, *Oeuvres théologiques sur la Trinité*, in two volumes prepared by Paul Henry, S.J., and Pierre Hadot; (2) Gelasius I, *Lettre contre les Lupercales et dix-huit messes du sacramentaire léonien*, by G. Pomarès; (3) Richard of St. Victor, *La Trinité*, edited by Père Ribailleur of the Oratory, with translation and notes by Gaston Salet, S.J.; (4) Clement of Alexandria, *Le Pédagogue 1*, with a long introduction by Henri-Irénée Marrou and translation by Mme M. Harl; (5) Cassian, *Conférences*, third volume, bringing Dom E. Pichery's edition to its close; (6) Origen, *Entretien avec Héraclide*, a genuinely new edition by Jean Scherer; (7) Adam of Perseigne, *Correspondance*, first volume, by J. Bouvet; and (8) Amadeus of Lausanne, *Huit homélies mariales*, by G. Bavaud, J. Deshusses, and A. Dumas, O.S.B. The last two belong to *Textes monastiques d'Occident*. A new edition will soon appear of Ambrose's *De sacramentis* and *De mysteriis* (SC 25 bis), brought abreast of scholarly research by Dom Bernard Botte and augmented by the *Explanatio symboli*. A number of volumes now out of print will be reissued in revised editions.

Volumes near the printing stage include the fourth volume (*Tables*) of Eusebius' *Church History*; the third volume of Leo's sermons; Didymus' commentary on Zechariah; Origen on Luke; four Marian sermons of John Damascene; and Herbert Musurillo's critical text of Methodius' *Symposium*, with a translation by V.-H. Debidour. Moreover, SC has announced plans for a French translation of the complete works of Philo, with the help of specialists in philosophy, in Hellenism, and in the history of Hebrew thought.

ANCIENT CHRISTIAN WRITERS

ACW was inaugurated in 1946 by Johannes Quasten and Joseph C. Plumpe. Its purpose is to present the works of the Fathers and early ecclesiastical writers—Latin, Greek, and Oriental—to the English-speaking

world. Each volume contains four features: (1) an introduction, relatively brief but based on contemporary scholarship, which places the specific work in proper focus for the reader; (2) an accurate, up-to-date English translation; (3) copious notes—philological and historical, theological and philosophical; (4) unusually complete indexes—scriptural and patristic, lexicographic and topical.

After Dr. Plumpe's death in December, 1957, Walter J. Burghardt, S.J., Professor of Patrology and Patristic Theology at Woodstock College, Woodstock, Maryland, succeeded to the task of coeditor with Prof. Quasten.

To date, thirty volumes have appeared. They offer selected works from the Apostolic Fathers, Arnobius, Athanasius, Athenagoras, Augustine, Cyprian, Gregory the Great, Gregory of Nyssa, Irenaeus, Julianus Pomerius, Maximus the Confessor, Methodius, Origen, Patrick, Prosper of Aquitaine, Rufinus, Secundinus, and Tertullian.

Twenty-three volumes are currently being edited for publication, and forty-five more are in earlier stages of preparation. These comprise the *Acta martyrum*, the *Apophthegmata patrum*, and the *Peregrinatio Aetherae*; also selected works from Ambrose, Aphraates, Augustine, Basil the Great, Caesarius of Arles, Chrysostom, Clement of Alexandria, Cyril of Alexandria, Cyril of Jerusalem, Cyril of Scythopolis, Eusebius of Caesarea, Venantius Fortunatus, Gregory the Great, Gregory of Nyssa, Gregory of Tours, Hermas, Hilary of Poitiers, Hippolytus, Ildefonsus of Toledo, Jerome, Justin, Lactantius, Leo the Great, Novatian, Origen, Sulpicius Severus, Tertullian, Theodoret, Titus of Bostra, and Victor Vitensis.

ACW addresses itself to a wide audience: the educated man, familiar with English, but without the time or the ability or the resources to approach the Fathers in their own tongues. And still it is true that *ACW* is important for the scholar—basically because each volume is the work of a scholar doing the work of a scholar. In each volume a specialist interprets and communicates the ideas of an ancient Christian writer. He does so in two ways: (1) by his translation, which is inevitably a task of interpretation, the conclusion of careful research; (2) by his notes, which in a sense are the preliminary, the background, the justification of his translation.

ACW 28 is a case in point: Tertullian's *De paenitentia* and *De pudicitia*. William P. Le Saint's English version and detailed notes are a striking contribution to patristic scholarship; we have come a little closer to understanding Tertullian and the early Church. This is translation, yes, but in the pregnant sense of the word: Tertullian's mind is splendidly recaptured, and at the same time we are introduced competently into the complicated world of ancient Christian penitential practice.

SCRIPTORES LATINI HIBERNIAE⁹

SLH, published by the Dublin Institute for Advanced Studies under the editorship of Ludwig Bieler, D. A. Binchy, and Aubrey Gwynn, S.J., has for its purpose to provide reliable texts and translations of the sources for the study of the Latin culture of medieval Ireland. When the International Patristic Congress met at Oxford in 1955, the first volume in the series had just been published: *The Writings of Bishop Patrick, 1074-1084*, by Aubrey Gwynn (1955).

Since 1955 two further volumes have appeared. *SLH 2* is *Sancti Columban Opera*, edited by G. S. M. Walker (1957), with contributions (chapter on text tradition, grammatical index) by L. Bieler. The volume offers a completely new critical edition of all the genuine and the more important among the spurious works of Columban, on a broader, if not absolutely complete, basis of manuscript evidence, together with an extended biographical and literary introduction, bibliography, English translation, notes, and indexes. Careful appraisals of this volume have been given by Anscari Mundó, O.S.B., in *Scriptorium* 12 (1958) 289-93, and by Robert E. McNally, S.J., in *THEOLOGICAL STUDIES* 20 (1959) 135-37.

SLH 3 is *Adamnan's De locis sanctis*, edited by Denis Meehan (1958), with contributions (chapter on text tradition, critically revised text, indexes) by L. Bieler. Geyer's edition (*CSEL* 39) was based on a demonstrably wrong recension of the four leading MSS; hence Bieler undertook a completely new edition from photostats of those witnesses. Meehan has contributed a thorough introduction, especially on topographical problems, and an English translation with numerous notes on particular topics.

SLH 4 should be off the press when this bulletin appears. It is the *Itinerarium fratris Symonis*, the account of a visit to the Holy Land by an Irish Franciscan of the fourteenth century, edited by Mario Esposito from the codex unicus in Corpus Christi College, Cambridge. Likewise in press is *The Irish Penitentials*, by L. Bieler, with contributions by D. A. Binchy. This volume will contain all Irish and some Irish-influenced penitential texts and related documents (*Canones Wallici*, *Canones Hibernici*). Most of these texts are in Latin; two Old Irish texts (the *Penitential of Tallaght* and the *Table of Commutations*) will be presented in a revised translation and with introduction and notes by Binchy.

Several volumes are in preparation. A new edition of the *Collectio canonum Hibernensis* was undertaken some years ago by a team of scholars under the direction of J. C. Wey, C.S.B., of the Pontifical Institute of Mediaeval

⁹ Source of information: Dr. Ludwig Bieler, 22 Villiers Road, Rathgar, Dublin, Ireland.

Studies in Toronto. Whereas Wasserschleben's edition was based on the A-text, the basis of the new edition will be the B-text. The manuscript of this volume will probably be ready for the printer in a year's time. Robert E. McNally, S.J., Professor of Church History at Woodstock College in Maryland, is preparing an edition of two pseudo-Isidorian tracts, *De ortu et obitu patriarcharum* and *De numeris*, both of them the work of an Irish author from the circle of Virgilius of Salzburg (ca. 750). Finally, I. P. Sheldon-Williams is readying a critical edition and translation of John Scotus Eriugena, *Peri physeon (De divisione naturae)*. It will be a "genetic" edition along the lines suggested by Ludwig Traube at the beginning of the century. Sheldon-Williams and Bieler have worked out a system of presentation which will show the several stages of the work in one single text. Volume 1, containing the introduction to Books 1-3 and the text and translation of Book 1, is ready in manuscript. Volume 2 will contain Books 2 and 3; Volume 3 will comprise the introduction to Books 4 and 5, and the edition and translation of these two books. The celebrated authority in medieval literature, B. Bischoff of Munich, is taking an active interest in this project. Dr. Bieler hopes, too, that it will be possible to establish at Dublin a center for Hiberno-Latin studies in general and for Eriugena studies in particular—a project urged on several occasions by J. J. O'Meara.

REALLEXIKON FÜR ANTIKE UND CHRISTENTUM¹⁰

The *RAC*, founded by Franz Joseph Dölger, Theodor Klauser, Helmut Kruse, Hans Lietzmann, and Jan Hendrik Waszink, has for its program to describe how early Christianity came to terms with the heritage of the ancient world. In the form of a dictionary, that is to say, in articles appearing under key words (*Stichworte*), it portrays the life of the first six centuries in all its breadth, in so far as it was influenced by the varied relations between the Christian and non-Christian world. At the time of the 1955 Patristic Conference, sixteen fascicles in two volumes (1950, 1954) had been published by Hiersemann in Stuttgart; the last key word was *Christus* (cf. *THEOLOGICAL STUDIES* 17 [1956] 82-84).

Any scientific project so extensive that it demands decades for its accomplishment is insecure as long as its fate is tied to an individual. This sort of enterprise should be anchored in an abiding institution. It was in this fashion that the future of the *RAC* was guaranteed in 1955. The Institute established for this purpose is attached to the University of Bonn, but in a genuine sense it is independent of the University faculties, because it relies upon the co-operation of the historians from all the faculties. The Institute

¹⁰ Source of information: Prof. Dr. Alfred Stuiber, Hartsteinstrasse 7, Bonn, Germany.

bears the name of Franz Joseph Dölger, who was the first to see in proper focus the problem of the development of the Christian culture of Late Antiquity. Happily, the resources of the Dölger-Institut an der Universität Bonn are such that the publication rate of the individual fascicles and the quality of the contributions have been significantly improved. The goal—one fascicle of five signatures each quarter—is close to realization. In 1959 the fourth volume was completed, bringing the *RAC* very near the important heading *Engel*. The comparatively large number of subscribers (over 1600) indicates a widespread interest in the central problem that concerns the *Reallexikon*.

Now that Volume 4 is finished, the Institute will make an honest appraisal of the merits and shortcomings of the fascicles already in print. It is clear to the editor (Prof. Klauser) that *RAC*'s collaborators must concentrate even more rigorously than heretofore on the proper theme of the lexicon: to uncover precisely those aspects of thought and life where the Christianized man accepted ancient culture, where he rejected it, where he remolded it to his own purposes, so as to fashion therefrom a new culture, the Christian culture of Late Antiquity, the prelude to the Middle Ages. It is gratifying to report that the circle of collaborators is increasingly international in character, but the need for first-rate specialists is still urgent.

In 1958 a second project of the Dölger Institute took its place beside the *RAC*: the *Jahrbuch für Antike und Christentum*, which the publisher of the *RAC*, Hiersemann in Stuttgart, has graciously agreed to relinquish to the old publisher of Dölger's works, Aschendorff in Münster. The function of the *Jahrbuch* is to keep the *Reallexikon* abreast of contemporary research. The favorable reception accorded Volume 1 (1958) gives the Institute reason to believe that the *Jahrbuch* is a useful addition to the field in question. Volume 2 will include important contributions on the baptismal rite of early Christianity, the sign of the cross, the etymological practice of the Fathers, pagan and Christian veneration of the Nile, the dating of the Christian poet Commodian, the orant in Christianity's pagan milieu, etc. Besides, articles supplementary to the *RAC* will deal with the sons of Constantine.

DICIONNAIRE DE SPIRITUALITÉ¹¹

In conception and execution the *DS* embraces doctrine and history.¹² This twin orientation corresponds to a twofold desire: to be of assistance to

¹¹ Source of information: Rév. Père André Rayez, S.J., Les Fontaines, par Chantilly (Oise), France.

¹² The first volume of the *Dictionnaire de spiritualité* was finished in 1937. World War II halted operations from 1939 to 1946. To date, three volumes have been completed: 1

those whose task it is to teach spirituality or to form souls, and to reveal fresh perspectives to scholars. Given the specific interests of the Oxford Patristic Conference, André Rayez, S.J., Director of the *DS*, limited his remarks to the historical phase of his enterprise, those articles which plumb the depths of Scripture and of tradition, patristic and monastic, medieval and modern.

Christian spirituality has its indispensable basis in Scripture. It is a defensible thesis, however, that after Scripture there is no period more important than the patristic for an understanding of spiritual theology and for its history. As early as 1930, when the founding of the *DS* was a debated issue,¹³ the distinguished patrologist Marcel Viller, S.J., in concluding his classic little work on the spirituality of early Christianity, insisted that "the Fathers remain a contemporary reality, the living sources where the Church looks to find her spiritual vigor, the masters we must needs consult." It is imperative, he explained, that we "know how Christians fifteen centuries ago interpreted the very words of our Lord which thrill our souls today, the nuances that stamped their response to the same challenge which Christ has hurled at us."¹⁴

Since the Fathers did not distinguish, as later ages were to do, different theological disciplines, practically the whole range of patristic thought and life is of interest to spirituality: spiritual theology in its speculative and historical aspects; literal, typological, and spiritual exegesis; ascetical counsels fashioned for different states of life; the doctrine and institutions of a nascent monasticism; mystical syntheses and spiritual experiences—not to mention doctrinal and spiritual distortions, the amalgam of "spiritualities" inherited from antiquity or revealed by the "pagan" contemporaries of the Fathers, even a modest but indispensable semantics.

In the face of so vast a field—a field which keeps growing with the growth of research—the *DS* must limit itself to what is most important, to those phases of the field which have been worked out most satisfactorily and most definitively. With reference to each spiritual doctrine which involves

(A-B), 2 (C), 3 (D). The letter E will take up all of Volume 4; the most recent fascicles (26-27) appeared in July, 1959, and go down to *Episcopat*. From now on, two fascicles (ordinarily bound in one) will appear each year (512 columns). The publisher is Beauchesne in Paris; the editorial office, Scolasticat de théologie, Les Fontaines, par Chantilly (Oise), France.

¹³ On the founding of the *DS*, cf. A. Rayez, S.J., "Le *Dictionnaire de spiritualité*," *Gregorianum* 36 (1955) 308-18.

¹⁴ Marcel Viller, S.J., *La spiritualité des premiers siècles chrétiens* (Paris, 1930) p. 183. Karl Rahner translated this work into German (*Ascese und Mystik in der Väterzeit: Ein Abriss* [Freiburg, 1939]), completing it to some extent and enriching it with an up-to-date bibliography and some precious references.

developments of any significance in Christian tradition, an effort is made to establish the essential landmarks in the works of those Fathers who have written on the subject with uncommon accuracy or originality. Some examples from articles recently published in the *DS* or soon to be published will concretize this editorial approach.

The article *Écriture sainte* is not a work of exegesis; it could scarcely be that. Its restricted aim is to show how the faithful, more especially in the early centuries, read the Bible for their spiritual nourishment. This viewpoint, which rarely enters the perspectives of a Bible dictionary, is the only viewpoint from which the *DS* approaches the rubric "Scripture." Unfortunately the unique approach in this instance meets, without solving, a major difficulty: to date, the subject has found little treatment in its own right. Consequently *DS* has been compelled to content itself with small monographs; the definitive patristic synthesis is not yet.

The article *Eglise* is not an ecclesiology; it seeks to uncover early Christian insights into the Church, the *sens de l'église* discoverable in some of the better-known Fathers and in certain circles. *Eau vive* unfolds the patristic symbolism of water. *Épiphanie* traces the historical, liturgical, and spiritual evolution of the feast of the Epiphany in the patristic period. *Esprit Saint* shows how the Greek and Latin Fathers understood the sanctification of the water by the Third Person of the Trinity at the time when Trinitarian terminology was beginning to achieve exactness and accuracy.

A number of questions which at first glance might seem quite foreign to Christian spirituality cannot be disregarded by the *DS*; their impact on the theology and history of spirituality has been too striking. Cases in point are the *Enchiridion* or *Manual* of the Stoic philosopher Epictetus (cf. *Epictète*) and the eudaemonism of ancient philosophy (cf. *Eudémonisme*).

A primary task of the *DS* is to present the principal spiritual writers of the early Church, to analyze their works, and to synthesize their doctrine. Recent articles of this nature deal with Diadochus of Photike, Dorotheus, Epiphanius of Constantia (Salamis), Ephraem the Syrian, Etheria (Egeria), and Evagrius Ponticus. Inasmuch as the spiritual doctrine of any author can only be synthesized on the basis of his authentic works, the *DS* has no hesitation in opening its pages to textual research when circumstances call for it. Thus, Mme Hemmerdinger will publish in the *DS* the results of her investigations into the versions of Ephraem.

Moreover, the columns of the *Dictionnaire* give prominent space to various spiritual currents, both orthodox and heterodox, and to the panoramic history of the spiritual life in the principal areas of the Christian world. In this connection there are recent articles on Dionysius the Pseudo-Areopagite

and his influence, on the Ebionites, on Encratism, on eremitism, on Christian Egypt, on Ethiopia; among the articles on devotions, devotion to the Eucharist merits special mention.

The role allotted to semantic studies in the *DS* is one more indication that the Fathers are finally finding their rightful place in lexica, thesauri, and dictionaries, that the ostracism of yesterday is a thing of the past. For obvious reasons, the *DS* cannot be exhaustive in this regard, but it is giving increasing attention to vocabulary. Examples are *Devotio*, *Disciplina*, *Domus Dei*, *Dulcedo Dei*, *Aedificare* (in the article *Edification*), *Egkataleipsis* ("dereliction" in the Orientals), *Ecclesia* (in the article *Eglise*), *Examen*, *Ecstasis* and *Excessus mentis*, *Exercitia spiritualia*.

A number of books in the Bible are uncommonly significant for the attention they pay to the life of the spirit. In this regard, the *Dictionnaire* has enumerated the patristic commentaries on the Canticle of Canticles, Ecclesiastes (Qoheleth), and Ecclesiasticus (Ben Sira), and will do the same for Exodus and Ezechiel.

LEXICON MEDIAE ET INFIMAE LATINITATIS POLONORUM¹⁵

Poland's interest in medieval Latin dates from the beginning of the nineteenth century. The fruit of this interest is discoverable in various glossaries (Lelewel, Celichowski, de Bydgoszcz-Erzepki) and specialized Latin lexica (Łabęcki, Łębiński, Kownacki, Długosz). But these efforts were partial and scattered. The idea of a vast lexicon of medieval Latin became possible of realization only when in 1920 the Union académique internationale conceived the project of redoing Du Cange's *Glossarium*. The Polish Academy of Sciences and Letters at Cracow had announced its participation in the Union's enterprises and despite inevitable differences in program it has maintained close contact with the Brussels Union. Under the auspices of the Academy, an editorial committee was created in 1923, under the presidency of the Rev. Prof. John Fijałek, for the *Lexicon of Medieval Latin in Poland*. The task of gathering the texts that would form the substance of the *Lexicon* was entrusted, in the main, to the professors of Latin in the Cracow *lycées*. Of these the most competent and dedicated was Władysław Kurek, who died in October, 1957. In thirty years he personally filed more than 400,000 entries.

The editorial committee devoted a number of sessions to a discussion of the nature, the character, of the projected *Lexicon*. The conception of the

¹⁵ Source of information: Danuta Turkowska, "Le Dictionnaire du latin médiéval en Pologne," *Archivum latinitatis mediæ ævi* 28 (1958) 263-69. This article was graciously forwarded to me by Dr. Marian Plezia, 27 Straszewskiego, Cracow, Poland.

work oscillated between two poles: on the one hand, a *Thesaurus latinitatis medii aevi Polonorum* which would incorporate all the material gathered; on the other, a glossary of medieval terms. The first alternative was hardly realizable; the second was too limited; the definitive solution was a compromise between the two extremes.

Fijałek died in 1936; his successor was Louis Piotrowicz, Professor of Ancient History at the University of Cracow. Editorial work properly so called was scheduled to begin in 1937, but the clouds of war compelled the committee to cease its activities. The materials that had been gathered were sheltered in the National Archives of Cracow and were preserved intact there till the end of the German occupation. With the liberation of Poland the editorial committee was reactivated; new members were enlisted; direction of the work was confided to Marian Plezia. The editorial office established in 1949 had only two assistants, on a part-time basis. In 1953 the publication phase of the *Lexicon* and its center of activity were attached to the new Polish Academy of Sciences at Warsaw. John Safarewicz was appointed president of the editorial committee. At the present time the team of workers numbers five, on a full-time, permanent basis. By the time this bulletin appears, Volume 1 (A-B) should be available, and work on the first fascicle of Volume 2 should be well advanced.

The *Lexicon* is based on the totality of Polish-Latin monuments (exclusive of unpublished MSS) transmitted by the Middle Ages and in part by the Renaissance. The expression "Polish-Latin monuments" means Latin texts written by Poles or in Poland, or those which have an intimate link with Polish history and civilization, e.g., the oldest lives of St. Adalbert and the works of Philip Buonacorsi from the time of his stay in Poland. The chronological limits are the beginning of the eleventh century and the end of the sixteenth. The material is abundant (more than 700,000 entries to date) and varied (literary monuments, judicial and municipal registers, accounts and invoices, official proceedings of every description, etc.). The dimensions of the *Lexicon* make it possible to illustrate not only the semantic aspect of the terms analyzed but their phraseological and syntactical function as well. And an effort is made to confront the Polish materials with the Latinity of other countries, to the extent that this is possible at present.

PROSOPOGRAPHIE CHRÉTIENNE DU BAS-EMPIRE¹⁶

The *PCBE* has for its purpose to compile a biographical account of all the historical figures (clergy, monks, consecrated virgins, laity) who are

¹⁶ Source of information: Mons. J.-M. Leroux, Bernard de Jussieu, E. 544, Versailles (S. et O.), France.

associated with the development of Christianity in the Later Empire. 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.

Since the 1955 Oxford Conference (cf. *THEOLOGICAL STUDIES* 17 [1956] 90–91), the scholarly team responsible for the realization of the *PCBE* has published nothing. This does not mean, however, that the program has been renounced or even slowed. It is rather that the enormity and complexity of the project demand preparatory work which is long and meticulous. If the material relative to the Latin authors (for the fourth and fifth centuries, at any rate) was comparatively easy to collect, the Greek writers raise many a tortuous problem, in authenticity for example. Still, progress has been made, and the editors believe they are nearing the stage of publication.

On the level of publication, the most significant development is this: the idea of a single dictionary has been abandoned. Such a dictionary would lack measure; it would be too crammed and comprehensive; and publication would inevitably be postponed to an indefinite future. What the editors now have in mind is a number of distinct volumes consecrated to specific epochs, well-defined themes, and geographical areas. This division is not arbitrary; to a large extent it is called for by the very subject matter involved. The fourth century, for example, had to be split in two. On the one hand, there is the prosopography of the Arian crisis, which in itself forms a coherent whole that is indeed impressive; on the other hand, there is the reign of Theodosius, which represents a totally different center of research. The same century offers two other domains of investigation which are in a sense autonomous: monasticism and the Church of Africa.

This new orientation has significant advantages. The object of each study is a manageable thing and can be completed within a relatively short time. The regrouping in a single volume of personages important in a specific milieu will make for interest and for convenience in research. And such fragmentation means that each volume can add various supplementary studies: chronological and geographical data, source criticism, episcopal lists, lists of councils, etc.

With the passage of time, therefore, the objectives of the research team have grown more daring. But the neuralgic question remains: When, concretely, will the project be realized? On this point some reassurance is forthcoming. Two volumes are being edited: the prosopography of the Arian crisis and the prosopography of the African Church. The editorial work on these two volumes should take about two years. The time lag is

understandable: the prosopography of the Arian crisis, e.g., comprises 1900 individual notices, as well as the critical study of many related documents. But the work is proceeding satisfactorily. And the staff is now in a position to furnish investigators with precise information on these two fields (Arian crisis, African Church). In fact, the card index itself may be consulted.

ENCHIRIDION PATRISTICUM¹⁷

The first edition of M. J. Rouët de Journal's *Enchiridion patristicum* appeared in 1911. Since then Rouët de Journal has been a household word in Catholic seminaries, as handy for the "argument from the Fathers" as Denzinger is for the "argument from the magisterium"—but perhaps more perilous. The second edition (1913) inserted about thirty new texts that promised to be particularly useful, removed some errata, corrected some dates, profited from new editions, and perfected the theological index. Editions 3–20 have done little more than reproduce the second: no important corrections, very few additions, no suppressions. Several factors recommended this course of action. The printing cost of a genuinely revised edition seemed prohibitive. The *Enchiridion* is committed to numbers (e.g., RJ 510 = Origen, *Contra Celsum* 1, 2)—numbers enshrined in textbooks, handed down in mimeographed notes, even memorized in student desperation. The individual additions and suppressions would have been variously judged—here commended, there censured—and edition contrasted with edition, to the confusion of pupil and master alike.

On the other hand, the editor and many readers realized full well with each reprinting that the situation was far from ideal; sooner or later the patristic anthology would have to come up with patristic research. The study of the Fathers has taken gigantic strides in the past half century, and an *enchiridion* which reflects the state of patristics in 1913 cannot but shed more and more of its significance and usefulness with each passing year. Even an Encyclical like *Mystici corporis* (1943) or a Bull like *Munificentissimus Deus* (1950) makes it imperative that early Christian texts on the Mystical Body and on the final lot of Mary be given greater prominence in an anthology intended for theological students.

Considerations such as these, pointed up by consultation with professors of theology and specialists in patristic thought, have determined Père Rouët de Journal to adopt a solution which would take advantage of the advances on theological fronts in the past fifty years and yet would involve the least possible inconvenience for users of the *EP*. And so the twenty-first

¹⁷ Source of information: Rév. Père M. J. Rouët de Journal, S.J., 42 rue de Grenelle, Paris 7^e, France.

edition, which should be available when this bulletin appears, retains everything in the previous editions; nothing has been dropped. On the other hand, from among the many new texts that have been proposed and may lay some claim to inclusion, Rouët de Journal has selected about sixty and added them in an appendix. These were included because they appeared to the editor of greatest interest and significance; many others, not devoid of theological importance, were omitted for the practical reasons mentioned above. For the same reasons the new texts do not appear in their proper chronological positions.

Edition 21 of the *EP* is an improvement on the past. Understandably, however, no one will be satisfied, patristic scholars least of all. Despite Rouët de Journal's welcome insistence, since 1911, that his anthology should not be considered a substitute for extensive reading of complete patristic texts, the patrologist will continue to argue that a radical revision is in order, that a dated anthology is a theological danger, that the legitimate demands of scholarship must somehow prevail over practical problems of cost and convenience. Until that day dawns, however, I am afraid we must agree with the venerable editor that he has provided "une solution qui soit, je dirai, la moins mauvaise possible."

BIBLIOGRAPHIA PATRISTICA¹⁸

At the 1955 Conference there was detailed discussion on the possibility of a continuous bibliography of patristic literature. After the Conference closed, Kurt Aland and Wilhelm Schneemelcher took up the problem once again and decided to attempt such a bibliography. Because it was obvious from the beginning that a satisfactory bibliography demanded a broad base, international and interconfessional, they turned for help to the committee for the continuation of the Patristic Conference. Most of these scholars promised their co-operation; for some countries others had to be sought; at the present writing there are correspondents for all the countries concerned, including the Soviet Union and Poland. Prof. Schneemelcher assumed the direction of the enterprise, and through the generosity of the Deutsche Forschungsgemeinschaft it was possible to provide for a central assistant in Bonn.

Volume 1 (titles for 1956) appeared last spring, Volume 2 (titles for 1957) last fall (Berlin: Walter de Gruyter, 1959). Volume 3 (titles for 1958) will be published this spring. Succeeding volumes are to appear in the middle of the year following upon the year reported. The title page of the first

¹⁸ Source of information: Prof. Dr. Wilhelm Schneemelcher, Lutfridstrasse 11, Bonn, Germany.

volume lists, besides editor Schneemelcher, the following sixteen collaborators: K. Aland of Münster, H. T. Altendorf of Tübingen, L. Bieler of Dublin, F. L. Cross of Oxford, J. Daniélou of Paris, E. Dekkers of Steenbrugge, G. Garitte of Louvain, J. N. D. Kelly of Oxford, G. Kretschmar of Hamburg, B. M. Metzger of Princeton, M. Pellegrino of Turin, A. Pincherle of Rome, H. Riesenfeld of Uppsala, M. A. Siotis of Thessalonica, W. C. van Unnik of Utrecht, and J. Vives of Barcelona. The title page of the second volume adds six more: M. Harl of Paris, G. Morize of Paris, L. Pakózy of Debrecen, I. N. Parijskij of Leningrad, R. Ričan of Prague, and J. Szeruda of Warsaw. The temporal limits of the bibliography are the Second Council of Nicaea (787) for the East and Ildefonsus of Toledo (d. 667) for the West.

If this sort of specialized bibliography is to be of genuine value, two requisites are critical: reliability and completeness. Schneemelcher does not claim that these needs have been perfectly met from the outset. The volumes at hand have mistakes and lacunae; even the organization and indexing will be improved with time and experience. In their efforts to achieve reliability and completeness, the editor and his collaborators are dependent in large measure on the assistance of other specialists in the field. Given the abundance of periodicals which at least occasionally have patristic contributions (about 900 have been indexed to date), the possibility of missing something is always there. For that reason all who are interested in the enterprise are asked to send to Schneemelcher or his coworkers the titles of pertinent articles (noting, as far as possible, their specific classification) and to call their attention to mistakes that have crept into the bibliography. In this way, through the collaboration of scholars the world over, the *Bibliographia patristica* will become an important, even indispensable tool of patristic research.

THESAURUS AUGUSTINIANUS¹⁹

The works of St. Augustine contain about seven million words. Obviously, a complete index of all these words involves a task of extraordinary compass and long duration. Nevertheless, the Netherlands Province of the Hermits of St. Augustine is preparing, in collaboration with the editors of *Corpus christianorum*, a dictionary that will offer a methodic treatment of all the meanings of all the words employed by Augustine.

Preparatory work on this *Thesaurus Augustinianus* has begun: a bibliographical index, and an index of the words found in the *Tractatus in Ioannem*. Once the alphabetical classification has been completed, the collaborators will be in a position to gather the first fruits of this enterprise.

¹⁹ Source of information: Rev. Dr. Tarsicius van Bavel, O.E.S.A., Pakenstraat 109, Héverlé-Louvain, Belgium.

On broad lines, the method followed consists in having as many photographic copies made of the pages in *Corpus christianorum* as there are words on each page. In this way the page itself constitutes an index slip, and each word is regularly found in its context.

The office of the *Thesaurus Augustinianus* is the monastery of the Augustinian Order at Eindhoven (Klooster Marienhage, Eindhoven, Pays Bas). The scientific direction of the enterprise has been entrusted to Michel van den Hout, Professor of Latin at the Gymnasium of Eindhoven, who has done similar work at the office of the *Thesaurus linguae latinae* in Munich. The first volume of the *Thesaurus Augustinianus* will hardly appear in the near future. Happily, however, the index files now in course of formation can already be of appreciable service to scholars and students either on the premises or by correspondence.

BIBLIA AUGUSTINIANA²⁰

In 1955 a French scholar, Mlle Anne-Marie La Bonnardière, announced her project of an organized repertory of St. Augustine's citations from Scripture, a *Biblia Augustiniana* to replace the work of that name published by the Dominican David Lenfant in 1661 (cf. THEOLOGICAL STUDIES 17 [1956] 84-85). At the time of the announcement a single fascicle, on the Song of Songs, had been finished.

Between the 1955 and 1959 Patristic Conferences, Augustine's citations from the historical books of the OT and from the Minor Prophets were abstracted and synthetically presented. Thus, thirty books of the OT have been completed. The twelve Minor Prophets and the Song of Songs appeared in the *Revue des études augustiniennes*. The seventeen (for Augustine) historical books from Joshua to Job, constituting the second volume of the *Biblia Augustiniana*, were scheduled for publication at the end of 1959 in the collection *Études augustiniennes*.

The OT section will require three further volumes: one for the Pentateuch, one for the Psalter, and one for the sapiential books and the Major Prophets. Most of the references for these three volumes have already been filed. The volume on the Psalter, which may be finished this year, will comprise a synthetic introduction on the significance of the Psalter in Augustine, and 150 monographs, each constructed on the following scheme: (1) The place of the pertinent Psalm in Augustine's work: how many citations? when? where? (2) Liturgical and pastoral use of the Psalm. (3) Exegesis: contribution to the study of the Psalter; meaning of the title; Augustine's

²⁰ Source of information: Mlle Anne-Marie La Bonnardière, 35 rue du Chevalier de la Bane, Paris 18^e, France.

revision of the text; onomasticon; etc. (4) Prophetic significance relative to the *NT*: Christic, ecclesial, and spiritual senses. (5) Place of the Psalm in Augustine's various polemic activities. (6) Scriptural orchestration—liturgical or polemic. (7) Relation to the interpretations of other Fathers, especially in the African Church. (8) The Psalm and grammar. (9) Date of the corresponding *Enarratio in psalmum*. (10) Up-to-date bibliography. (11) List of references to the Psalm, verse by verse.

The *NT*, of which only the fascicle on Hebrews has appeared, will be issued in seven or eight volumes. The task of collecting the references is nearing completion. It involves a delicate work of verification, inasmuch as none of the existing scriptural indexes to Augustine is free of error.

On the advice of competent and interested parties, the *Biblia Augustiniana* continues to list Augustine's citations of each verse chronologically. But this is not all. Given the desirability of a further, synthetic work on the history of Augustine's understanding of Scripture, other biblical verses are noted which illustrate, emphasize, develop, or round out the text in question.

The text of the citations is given according to the best critical edition of each work of Augustine. Where a critical edition is unavailable, the text of Migne is cited.

AUGUSTINUS²¹

The Spanish periodical *Augustinus* is an outgrowth of the sixteenth centenary (1954) of St. Augustine's birth. Its inspiration is Augustine's burning desire: to think, to write, to live, and to love in harmony with God. Its function, on broad lines, is to help in the solution of contemporary problems by re-examining Augustine's thought on all levels, his influence through the ages, and his significance for modern man. In point of fact, a twin purpose is paramount: (1) publication of scholarly investigation into every aspect of Augustinian speculation; (2) popularization of Augustinian speculation by bringing it to a mass of readers and by relating it to current concerns, especially the philosophical and the religious. To this end the directors of *Augustinus*, Victorino Capánaga and Adolfo Muñoz-Alonso, have opened its pages to scholars the world over and have enlisted the collaboration of competent specialists like Allers, Armas, Bonafede, Bourke, Boyer, Caturelli, Chaix-Ruy, Cortés, de Plinval, Derisi, Di Napoli, Grabowski, Jolivet, Pellegrino, Przywara, Quiles, Rey Altuna, Rigobello, Svoboda, and Thonnard. In the way of resources for research, *Augustinus* has a

²¹ Source of information: Rev. Prof. Victorino Capánaga, O.R.S.A., Cea Bermúdez 59, Madrid, Spain.

select modern library of works on Augustine and more than a hundred exchange periodicals.

To aid in disseminating Augustine's thought, a collection of studies has been inaugurated under the general title *Augustinus*, with the same address as the periodical: Librería Editorial *Augustinus*, Cea Bermúdez 59, Madrid, Spain. To date, three volumes have appeared, all since 1958: (1) Karel Svoboda, *La estética de S. Agustín y sus fuentes*, translated by the Spanish philosopher and aesthete, Rey Altuna; (2) Joachin von Rintelen, *La finitud en el pensamiento actual y la infinitud agustiniana*; and (3) Victorino Capánaga, *El milagro de las lámparas*, a series of studies on Augustine's missionary ideas.

RECENT PATRISTIC ACQUISITIONS OF THE BRITISH MUSEUM²²

The general picture of the acquisitions of patristic MSS by the British Museum during the last thirty years—as Mr. G. I. Bonner, Assistant Keeper of Manuscripts, confessed—is not a particularly inspiring one. The fault lies not with the Museum but with the comparative paucity of MSS on the market. Between 1925 and September, 1959, the Museum had recorded no significant additions to the works of Athanasius, Augustine, Bede, Clement of Alexandria, Cyprian, Cyril of Alexandria, Hilary, and Tertullian.²³ In the case of Gregory of Nyssa and Basil of Caesarea we can say that, for practical purposes, nothing new has been added. Extracts from their writings are to be found in Egerton MS 3125, a fragment consisting of two gatherings of a collection of authorities on canon law, to be assigned to the tenth century or the eleventh. Gregory the Great fares better: in Egerton MS 3089 the Museum has a tenth-century MS of the *Dialogues*, with extensive corrections, both contemporary and later. The MS, written in a Caroline minuscule, probably in the south of France, was originally Phillipps MS 3674 and later belonged to the Chester Beatty Library (Western MS 16), where it was described by Eric G. Millar, *The Library of A. Chester Beatty: Western Manuscripts 1: Text*, p. 624. Besides this, there is Additional MS 48,984, formerly Phillipps MS 12,357, the *Homilies* of Gregory the Great, written in England in the twelfth century and presented in 1248 by Carleon Abbey, Monmouthshire, to Hailes Abbey, Gloucestershire. Finally, an eighth-century leaf of the *Moralia*, Add. MS 41,567 I, f. 118, formerly formed part of Add. MS 11,878 (cf. E. A. Lowe,

²² Source of information: Mr. G. I. Bonner, The British Museum, London, W. C. 1, England.

²³ This was correct at the time when Mr. Bonner's report was delivered to the Oxford Patristic Congress (Sept. 22, 1959). In October, 1959, the *Catalogue of Additions: 1926-1930* appeared and may now be consulted.

Codices latini antiquiores 2, no. 163, where it is described as Add. MS 41,567 J).

As regards Jerome, apart from a collection of his letters of no very great importance in a humanist hand of the fifteenth century (Eg. 3266), there is an undistinguished fifteenth-century fragment in Add. MS 41,618 f. 120^b. To this we may add a collection of ascetical tracts of Ephraem in Greek, of the eleventh or twelfth century, with a mediocre text, Add. MS 41,660 (cf. *Catalogue of Additions: 1926-1930*, 112).

Of more interest than these is a new MS of the *Orations* of Gregory of Nazianzus, acquired in 1956 and now numbered Add. MS 49,060, a tenth-century vellum codex containing nineteen of Gregory's orations (in the numeration of the Benedictine edition: 29 [mutilated], 30, 31, 38, 39, 40, 45, 44, 41, 33, 22, 32, 26, 36, 43, 4, 5, 37, 13); two of his letters (102, 202); his poem *Pros parthenous parainetikos* (PG 37, 632); fragments of the letter of Gregory of Nyssa to Evagrius (*Ep.* 26; PG 46, 1101); and fragments of the *Metaphrasis in Ecclesiasten* of Gregory Thaumaturgus of Neocaesarea (PG 10, 988). On its arrival in the Museum the MS presented a sorry appearance, due to the passage of time and, it is to be feared, deliberate neglect and mutilation. A whole gathering had been lost at the beginning of the volume, depriving us of the first part of *Or.* 29, which now begins at § 4. Several leaves were already missing in the Later Middle Ages and have been replaced by others, ff. 45, 80, 81, in a hand not earlier than the fourteenth century. Many more have had their borders cut off or had been torn. Nevertheless, the MS remained an attractive one, and it is a matter of satisfaction to report that the Museum bindery has performed a remarkable feat in cleaning and mending the damaged folios. Some, at least, of the original beauty has now been revealed to us (though no cleaning of the miniatures has, of course, been attempted); for the orations are preceded by decorated chapter headings in which blue, green, and gold predominate, and are followed by colophons in red and green, sometimes foliated, and often recording the number of *stichoi* in the oration. Moreover, there are a number of notable marginal drawings, which appear at first glance to be of a later date than the text. It has been pointed out, however, that the thick, often crude lines of the drawing of heads, hands, and feet sometimes have the air of being drawn over a more delicate original, and there seems to be a certain resemblance between some of the figure drawing in our MS and that of the *Mēnologion* of Basil II the Bulgar-slayer, Vatican MS graec. 1613 (cf. especially f. 420, reproduced in S. P. Lampros, *Leukōma Byzantinōn autokratōrōn* [Athens, 1930] Plate 46). Discussion of this is a matter for the art historian rather than the patristic scholar.

In the meantime the Museum can congratulate itself on the acquisition of this MS; any future editor of Gregory of Nazianzus—whose works are sadly in need of a new edition²⁴—should reckon with Add. MS 49,060 among the texts to be examined.

Finally, mention may be made of a fine eleventh-century MS of St. Ambrose, formerly Hockham MS 122, now Add. MS 49,364, containing the *Hexaemeron*, the *De paradiso*, the *De mysteriis*, and the *De sacramentis*.²⁵

BIBLIOTHECA BODMERIANA²⁶

Located at Cologny near Geneva in Switzerland, *BB* is a private institution (curator, Michel Testuz) which is publishing, and selling at cost price, the documents preserved in its collections. A number of its publications are of interest to patristic scholars, and it is these alone to which the following paragraphs call attention.

The following volumes have appeared within the past few years: (1) *Papyrus Bodmer II: Evangile de Jean, chap. 1-14*, ed. Victor Martin (Geneva, 1956). On this papyrus, containing two-thirds of Jn in a hand that may be dated *ca.* 200, see the article by Edgar R. Smothers, S.J., "Papyrus Bodmer II: An Early Codex of St. John," *THEOLOGICAL STUDIES* 18 (1957) 434-41. (2) *Papyrus Bodmer II (supplément): Evangile de Jean, chap. 14-21*, ed. Victor Martin (Geneva, 1958). This is numbered P⁶⁶ in the official list of *NT* papyri. (3) *Papyrus Bodmer III: Evangile de Jean et Genèse I-IV,2 en bohairique*, ed. and tr. Rodolphe Kasser (= *CSCO* 177 and 178; Louvain, 1958). (4) *Papyrus Bodmer V: Nativité de Marie (Protévangile de Jacques), grec, IIIème siècle*, ed. Michel Testuz (Geneva, 1958). This is the oldest copy known of that famous document, and it was the subject of a communication by E. de Strycker, S.J., to the Oxford Patristic Conference last September. (5) *Papyrus Bodmer VI: Livre des Proverbes en bohairique*, ed. and tr. Rodolphe Kasser (to appear this year in *CSCO*). (6) *Papyrus Bodmer VII-IX: Eptire de Jude, Les deux Eptires de Pierre (IIIème siècle), et Les Psaumes 33 et 34 (IVème siècle)*, ed. Michel Testuz (Geneva, 1959). We have here the oldest copy of Jude and Pt, and the only one on papyrus (P⁷² in the official list of *NT* papyri); Pss 33 and 34 = no. 2113 in Rahlfs' list of *OT* MSS.

²⁴ Cf. Kurt Aland, "Die Kommission für spätantike Religionsgeschichte, der gegenwärtige Stand ihrer Arbeiten und ihre Pläne," *Forschungen und Fortschritte* 29 (1955) 377. Aland claims that, for the fourth and fifth centuries, the Berlin Corpus (*GCS*) is most anxious to have editions of Gregory of Nazianzus, Cyril of Jerusalem, and Cyril of Alexandria.

²⁵ Cf. *British Museum Quarterly* 21 (1958) 65.

²⁶ Source of information: Prof. Dr. Michel Testuz, 8 Avenue Flournoy, Geneva, Switzerland.

Three more volumes should be available in 1960: (1) *Papyrus Bodmer X-XII: La Correspondance apocryphe des Corinthiens et Paul, La onzième Ode de Salomon, Fragment d'un Hymne liturgique*, ed. Michel Testuz. Texts X and XI are here published for the first time in the original Greek; Text XII was hitherto unknown, and was the subject of a communication by O. Perler to the 1959 Patristic Conference. (2) *Papyrus Bodmer XIII: L'Homélie de Méliton sur la Pâque*, ed. Michel Testuz. This is the Greek text of the famous homily of Melito, *Peri pascha*, without lacuna, save for the first leaf, which is missing. Dr. Testuz reported on this third-century MS at the Oxford Conference. (3) *Papyrus Bodmer XVI: Psaumes*, ed. Michel Testuz. This is a Greek MS of the Psalms (Rahlfs' list, no. 2110) from the end of the second or the beginning of the third century. The numbers here given to these unpublished papyri are tentative.

Other important texts in the *BB* collection are in various stages of preparation, but it is too early to offer concrete reports on them.

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