

CURRENT THEOLOGY

LITERATURE OF CHRISTIAN ANTIQUITY: 1967-1971

At the Sixth International Conference on Patristic Studies (Oxford, Sept. 6-11, 1971), four informative sessions were devoted to *Instrumenta studiorum*: thirty-one brief reports on institutions, series of publications, and projects which are of interest to patristic scholars. Owing in part to time limits, in part to language barriers, the speakers could hardly present their material to the hundreds of participants in satisfactory fashion. As on previous occasions, so now, through the graciousness of the Conference's organizers, especially Miss E. A. Livingstone, and with the co-operation of the scholars who read the reports at Oxford, it has become possible for me to offer some of this wealth, twenty-five of the reports, to a still wider public in these pages. It should be emphasized, however, that the accounts which follow rarely reproduce the original reports verbatim; my bulletin is an adaptation, primarily in style, less frequently in content (e.g., fresh information since the Conference), only rarely in evaluation. If, therefore, any errors have crept in, they must in fairness be laid to my account, e.g., failure to grasp the exact sense of the original text. It should be noted that a fair amount of information on the background, purpose, and program of some of these projects is to be found in similar bulletins (cf. *TS* 17 [1956] 67-92; 21 [1960] 62-91; see also 24 [1963] 437-63).

LE CENTRE D'ANALYSE ET DE DOCUMENTATION PATRISTIQUES¹

The guiding purpose that pervades Le Centre d'Analyse et de Documentation Patristiques de l'Université des Sciences Humaines de Strasbourg is single but not simple: to organize a card index of the biblical citations and allusions discoverable in patristic literature. At the 1967 Oxford Conference it was reported that 35 patristic works had been "analyzed" and that the index contained about 10,000 microcards. By September 1971 the works dissected had grown to 118, the cards to more than 53,000. This means that for the more significant writings of the first three centuries the project is far advanced.

This remarkable progress is the consequence of national and international collaboration. Three facets of this collaboration merit mention. (1) The Centre maintains a very close relationship with the *Novi Testamenti Graeci Editio Maior Critica* (cf. next item in this bulletin), in fact supplies the latter with the patristic Greek variants for the NT. This association has enabled the Centre to extend its collaborative relations

¹Source of information: Prof. André Benoit, 1c quai St. Thomas, 67 Strasbourg, France.

to a score of countries. (2) The Centre fosters regular contact with the *Vetus Latina Institut*, which provides assistance in gathering the citations within the pertinent Latin literature. (3) Steps have been taken to effect co-operation with the Göttingen edition of the Septuagint, with a view to better coverage of the OT variants in Greek patristic literature.

The cards already collected and in process of collection make it possible to collate the variants of the biblical text, Greek and Latin, and in consequence offer considerable material for the study of the text of Scripture during the patristic period. The Centre's work should also facilitate today's mounting research in the history of patristic exegesis. The microcards give not only the text of the citation or allusion, but the context as well: to consult the files is to be instantly in presence of a considerable amount of material that would otherwise call for laborious individual research. A number of scholars have used the index, and the directors have laid bare their one profound yearning: to be consulted and to communicate their documentation to others.

NOVI TESTAMENTI GRAECI EDITIO MAIOR CRITICA²

Reports on NT text criticism are not beyond the scope of patristic bulletins, not simply because patristic scholars occasionally use a NT, but more importantly because NT projects and patristic research often interlock. Take, for example, the editions of the Fathers, especially but not exclusively the Greek, where a NT textual critic as eminent as Kurt Aland finds that he faces problems which need not have been created. We are reminded of the legend that P. E. Pusey, for his edition of Cyril of Alexandria, received from his collator the lemmata of the NT citations with no more than the beginning and the end, and then proceeded to fill out these citations for his edition according to his own printed NT. Actually, it was not quite as bad as all that; still, among the Greek Christian writers, even in some of the best editions, it is demonstrable that the editor occasionally fashioned the NT citations in harmony with what he considered correct, without sufficient regard for the manuscripts and without indicating variants in the apparatus.

This sort of thing will no longer be possible, once we have at our disposal the new critical text edited by K. Aland, J. Duplacy, and B. Fischer; for here an editor will find the whole range of variations in the text tradition. The first volume to be published will be the Epistle of James. For this text the Greek witnesses have been completely collated: all papyri and majuscules, as well as about a hundred minuscules and

² Source of information: Prof. Dr. K. Aland, Direktor, Institut für neutestamentliche Textforschung, Universitätsstrasse 13-17, 44 Münster i. W., Germany.

twenty lectionaries whose text previous research has shown to be valuable and independent (the remainder of the more than four hundred minuscules and one hundred lectionaries contain purely Byzantine text). The Syriac, Coptic, Armenian, and Georgian versions have likewise been thoroughly collated; the Ethiopic collation is well on the way to completion. The Latin tradition in its totality is available in the *Vetus Latina* edition. The NT citations in the Greek and Oriental Fathers present a special set of problems (cf. the next two reports).

Some time will elapse before Volume 1 appears; for the editors confront a number of serious difficulties as they try to construct an apparatus which reflects all the manuscripts with all their particularities, an apparatus that will be reliable as well as synoptic. Despite these compelling problems, the editors have already begun work on 1 Peter with new collations of the Greek manuscripts.

PRESENT STATE OF INVENTORY OF PATRISTIC CITATIONS OF GREEK BIBLE³

In October 1969, the two operations on which I have just reported, i.e., the Centre d'Analyse et de Documentation Patristiques and the *Novi Testamenti Graeci Editio Maior Critica*, decided to pool some of their resources, so that through collaborative effort they might realize more rapidly the goal so important to both: a complete inventory of patristic citations of the Greek Bible. Obviously, this inventory presupposes another: an inventory of the specific patristic writings that must be researched, as well as the editions to be used. Thanks to the generous co-operation of *Corpus christianorum* (the gigantic Belgian edition of the Fathers which is preparing for its own purposes a *Clavis patrum Graecorum*; see below), the underlying inventory is in part ready to hand: splendid progress has been made, especially on the literature of the fourth, fifth, and sixth centuries.

A fortunate development: this common project of the Centre and the *Editio* is finally getting the publicity and encouragement it merits, particularly because about thirty scholarly periodicals have called attention to it. The response has been heartening: over fifty research scholars (e.g., those of the Göttingen LXX project) from more than fifteen countries have given or promised their assistance, and perhaps fifteen more are possibilities. This collaboration, linked with the contributions of the Strasbourg Centre, makes it possible to report concrete results. The pre-Nicene material is being culled with gratifying effect: the Apostolic Fathers, the Apologists, Irenaeus, Clement of Alexandria,

³Source of information: Prof. Jean Duplacy, 9 Boulevard Voltaire, 21 Dijon (Côte-d'Or), France.

Origen, Hippolytus, and others are just about finished. Similar progress can be reported on later writers, e.g., Gregory of Nazianzus, Gregory of Nyssa, John Chrysostom, Diadochus of Photike, and Photius. Last year the journal *Vigiliae christianae* published an initial progress report; an updated bulletin will appear in its pages each year.

How, concretely, are the inventories organized? The Strasbourg Centre has two indexes: (1) the main index is a list of biblical citations and allusions in the order in which the references occur in the *patristic* texts—a splendid source for patristic editors and translators in fashioning their biblical apparatus; (2) the microphotographic index of the Centre lists each of the citations according to a *biblical* classification (but I gather that the scope of this latter classification depends on certain technical and financial factors not yet resolved). The pertinent Editio indexes, located at the Institut für neutestamentliche Textforschung in Münster, have the patristic citations of the NT (and eventually of the OT) organized on the order of the *biblical* books, chapters, and verses. In both Strasbourg and Münster the documentation is available to interested scholars.

Well on its way, the inventory of patristic citations of the Greek Bible is still far from completion. Collaborators are urgently needed; requests for information and offers of co-operation should be addressed to Prof. Jean Duplacy at the Secretariat (see note 3 above).

THE NEW TESTAMENT IN THE ORIENTAL FATHERS⁴

The effort to inventory the biblical citations in the Greek Fathers is paralleled by a project focusing on the Oriental Fathers: a collection (begun in the context of the *Novi Testamenti Graeci Editio Maior Critica*) of the NT citations especially in Syriac, Coptic, Armenian, and Georgian writers. The directive principles are very much the same: the goal is to gather all the citations of and allusions to the NT in the pertinent authors, together with the necessary context. The inventory will serve biblical scholarship, patristics, and philology; for it will (1) provide indispensable material for the projected NT edition, (2) enable scholars to determine citation procedures that characterize individual Oriental writers, and (3) give insight into language usage, word selection, choice of synonyms, etc.

The difficulties are too obvious to detail here: an Oriental language must constantly be transposed into Greek; frequently the available editions are unsatisfactory; consequently the manuscript tradition must be researched. Given such major problems, limitations had to be

⁴ Source of information: Lic. Dr. Barbara Aland, Universitätsstrasse 13-17, 44 Münster i. W., Germany.

imposed. (1) Only the NT is being excerpted; for the present, the OT is not part of the project. (2) The writers under study stop about 550, i.e., only those Fathers are studied (a) who wrote before an unqualifiedly canonical NT text was available, and (b) in whom old readings can most easily be presumed. Exceptions to the rule are always possible; in fact, where commentaries are concerned, i.e., material with rich citation expectancy, such exceptions are customary.

What is the actual state of research? In Barbara Aland's words, "an energetic beginning." With the co-operation of various scholars from different countries and confessions, the first excerpts have been submitted for Ephrem (in the Syriac and Armenian traditions), Aphraates, and Philoxenus of Mabbug. In every instance more material issued from this research than is discoverable in the critical apparatus of the pertinent editions. Needless to say, other Oriental authors are being researched; but this still leaves an immense field for investigation. Hence Dr. Aland's ardent plea for more widespread collaboration. Lists of the authors to be excerpted are available for the Syriac and the Armenian, and are being currently produced for the Coptic and the Georgian. These lists include accurate information on the editions to be used and on their reliability; where necessary, manuscript witness is indicated. Accessible, too, are detailed directives for gathering the citations, and suggestions for different possibilities of concrete collaboration. For particulars and details, interested parties are asked to contact either the Institut für neutestamentliche Textforschung in Münster or Frau Aland directly (see note 4 above).

PATROLOGIA LATINA: SUPPLEMENTUM⁵

In these pages I have on other occasions sketched the program (*TS* 17 [1956] 68-71) and the progress (*TS* 21 [1960] 64-65) of Adalbert Hamman's bold project of a Supplement to Migne. To render more useful what is already in Migne (specifically *PL* 1-96: Tertullian to Bede), *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, each comprising four fascicles. The program envisaged was essentially utilitarian, and speed was admittedly of the essence. In 1956 it was ex-

⁵ Source of information: Rév. Père Adalbert Hamman, O.F.M., Notre-Dame des Buis, 25 Besançon, France.

pected that a volume would appear each year. In point of fact, the last content-fascicle (a fifth, making seventeen in all) of the fourth and final volume was published in 1971. The whole is a remarkable achievement, splendidly useful for tyro and initiate.

The three fascicles published since the 1967 Conference present, *inter alia*, important material from Corippus, Apringius, Pelagius I, Leander of Seville (*PLS* 4/3), Gregory the Great, Bishop Taio of Saragossa, Isidore of Seville, homiliaries (*PLS* 4/4), Bede, and Hiberno-Celtic literature, especially hymns (*PLS* 4/5, the fascicle added due to abundance of material and of tables for Vol. 4).

Two fascicles, indeed, are still to be published: (1) tables covering all seventeen content-fascicles, promised for 1973; (2) addenda, comprising material unwittingly omitted and texts published in the last decade, and featuring the works of Chromatius. Père Hamman requests information on any texts that have escaped his attention, and reprints from scholars who have published unedited material. In 1975, centenary of Migne's death and date of the next Oxford Patristic Conference, Hamman expects to pay fitting homage to that dauntless editor, "often disparaged, always used."

CORPUS SCRIPTORUM ECCLESIASTICORUM LATINORUM*

Since the 1967 Conference, the valuable series of Latin patristic texts commonly known as *CSEL* and produced by the Austrian Academy of Sciences has published the following volumes: Vol. 81, Parts 2 and 3 (1968, 1969), containing Ambrosiaster's commentary on the Pauline epistles, edited by H. J. Vogels of Bonn; Vol. 82, Part 1 (1968), comprising Books 1-6 of Ambrose's letters, edited by P. O. Faller; and Vol. 83, Part 1 (1971), the first section of the *opera theologica* of Marius Victorinus, edited by P. Henry and P. Hadot. This series, which began in 1866 when the Imperial Academy of Sciences in Vienna was charged with the task of editing the Latin ecclesiastical writers down to the seventh century, has with rare exceptions produced critical editions of such high quality that these texts may be confidently employed not merely for theological purposes but for philological and historical ends as well.

Near publication is Vol. 82, Part 2, comprising Books 7-10 of Ambrose's letters. Faller, who died in 1971, left the volume unfinished; it is being completed within the Commission, partly from his papers. Vol. 84, Augustine's exegesis of Romans and Galatians, edited by Johannes Divjak, will appear very soon. (Here it is worth mentioning

* Source of information: Prof. Rudolf Hanslik, Institut für klassische Philologie, Universität Wien, Dr. Karl Lueger-Ring 1, A-1010 Wien, Austria.

that both parts of Vol. 2 of the manuscript tradition of Augustine are in press; the work of Franz Römer, they cover Great Britain and Ireland. Two more volumes are ready for the printer: Spain and Portugal by Divjak; Belgium, Holland, and Luxembourg by Barbara Giorgi.) 1972 should see in print *CSEL* 85, Part 1, Augustine's *Contra Iulianum opus imperfectum*, edited by Michaela Zelzer; 86, Boethius' *Opuscula theologica*, by E. K. Rand and Kurt Smolak; and the second, improved edition of *CSEL* 75, *Regula Benedicti*, by Rudolf Hanslik.

Over and above *CSEL*, the Academy's Commission for the Edition of the Latin Fathers has begun to carry out a project announced by Hanslik in 1967: a catalogue of all extant manuscripts of the works of St. Augustine. This catalogue will not be based on inadequate and often misleading library catalogues, but on careful studies of the original manuscripts in libraries all over the world. Thus far, Parts 1 and 2 of the first volume have been published by Manfred Oberleitner (1969, 1970); they cover Augustine manuscripts in Italian and the Vatican libraries.

The same Commission has assumed charge of the periodical *Wiener Studien* and has changed it into a journal of classical philology and patristic studies. Since 1967, five volumes have appeared, all with essays on patristic themes, especially Latin.

Finally, a promising project: after consultation with Prof. Bernhard Bischoff of Munich and staff members of the *Thesaurus linguae Latinae*, Hanslik has initiated work on a lexicon to Augustine, which is being implemented by a team of young scholars.

SOURCES CHRÉTIENNES¹

Students of early Christian literature, especially scholars who work with the source material, have come increasingly to appreciate the riches within the series *Sources chrétiennes*, from those distant days of 1942 when the original general editors, Henri de Lubac and Jean Daniélou, announced their courageous project: "[The Fathers] represent for us a cultural domain almost as remote as India or China. It is, then, necessary to illumine from within the world that was theirs, and give an introduction to it by showing the kind of people who dwelt therein and the way they approached things; and thus, having given the reader a key to this world, one can let him have the pleasure of discovering treasures whose existence he would otherwise not have suspected." At once a testimony to courage and a proof of vitality are the two hundred and more volumes that have appeared over these thirty years.

¹ Source of information: Rév. Père L. Doutreleau, S.J., Institut des SC, 29 rue du Plat, 69 Lyon 2^e, France.

In 1969 the Secretariat of *SC* was transformed into an Institut des Sources Chrétiennes within the framework of the Facultés Libres de Lyon. With its moral personality on a more satisfactory basis, *SC* has increased its editorial productivity. Whereas the four years (1963–67) after the fourth Oxford Conference gave birth to thirty-four new volumes and eleven reprintings, the four years (1967–71) after the fifth Conference produced a list of forty-six new volumes (*SC* 131–76) and sixteen reprintings or revised editions.

In a consistent effort to keep the complete collection available to the purchasing public, *SC* is now regularly reproducing volumes that have sold out. No volume is reissued without some improvement, but in a number of instances we are provided with genuinely new editions, thorough revisions. Thus, of the sixteen volumes reproduced since the 1967 Conference, six are fresh editions, and two of these six (*SC* 13 and 28) provide a critical text originally absent. The other ten are photomechanical reproductions that contain, in appendix form, indispensable corrections as well as additions that are sometimes quite important: e.g., Basil's *Hexaemeron* (*SC* 26) has twenty-five pages of additional notes, the *Shepherd of Hermas* (*SC* 53) has thirty-five.

What can we expect realistically within the next several years? First, the Greek Fathers. With Clement of Rome's *Letter to the Corinthians* (*SC* 147) and the *Letter of Barnabas* (*SC* 172), the Apostolic Fathers are all but complete: only the *Didache* is missing, and it is currently in preparation. Book 3 of Irenaeus' *Against Heresies* is in the press—an entirely new edition in comparison with Sagnard's (*SC* 34). Despite legitimate pressure from without, enormous editorial good will, and several abortive efforts, Clement of Alexandria's *Stromata* 3–8 have not yet appeared and apparently cannot be confidently announced (for Books 1 and 2, see *SC* 30 and 38). Origen continues to make splendid progress: close to completion are a fifth volume *Against Celsus* containing the general introduction and tables, a third volume of the *Commentary on John*, and the *Homilies on Jeremiah*; the *Homilies on Genesis* will be re-edited.

Eusebius of Caesarea, a project dear to the hearts of *SC*'s editors, remains a source of concern: the *Church History* has indeed appeared (*SC* 31, 41, 55, 73), but the *Preparation for the Gospel* still calls for a good deal of editorial work, and the *Proof of the Gospel* is very much of a dream—hence *SC*'s urgent appeal for assistance from interested scholars. To give the Cappadocians the place they deserve but do not yet have in the collection, *SC* has specific plans to publish Basil's so-called "moral homilies," his treatises *Against Eunomius*, and the *Rules*; Gregory of Nyssa's *Life of Macrina* (*SC* 178) should be available before this report is printed, and it may not be very long before we have

his *Refutation of Eunomius' Confession of Faith*, his *Homilies on the Song of Songs*, and his letters; a corps of scholars is at work on the *Discourses* of Gregory of Nazianzus, whose entire corpus falls within SC's expectations. Cyril of Alexandria's *Dialogues on the Trinity* should be in the editorial office shortly (an important work, though personally I would ask for a massive effort to edit Cyril's Christological legacy). Chrysostom's treatise *On Vainglory and on the Education of Boys* will appear this year, while other works of his are in various stages of preparation: *On the Priesthood*, the *Commentary on Job*, some homilies, certain panegyrics.

Evagrius of Pontus' *Praktikos* (one hundred sayings composed, said Gennadius, "for those living simply as anchorites") has recently appeared in two volumes (SC 170, 171), the first of which is a massive introduction; and the same two editors, Antoine and Claire Guillaumont, will continue to publish Evagrius, first the *Gnostikos* (Gennadius: "fifty sayings for the erudite and studious"), then the *Centuries* (six books of one hundred maxims each). A third volume of Cosmas Indicopleustes' *Christian Topography* will complete this remarkably original edition, illustrated after the fashion of the sixth century. A third and final volume of the *Hymns* of Symeon the New Theologian, in the press as I write, will be followed by his *Letters*, at which point the complete Symeon corpus will have been published.

Latin editions of SC since 1967 cover a longer period than the Greek, for they move from Tertullian to Richard Rolle in the fourteenth century. Late (postpatristic) authors play a significant part in SC, since the series "Monastic Texts of the West" is part and parcel of the collection, with nine volumes recently added. Except for Tertullian, whose *De cultu feminarum* has just been issued (SC 173), the eleven volumes of Latin Fathers properly so called that have appeared since 1967 contain none of the great names. Works of Tertullian in actual preparation include *Ad Scapulam*, *Adversus Marcionem*, *Adversus Valentinus*, and *De idololatria*. Many other authors lie in various stages of incompleteness: Hilary of Poitiers, Jerome, Aponius, etc. Dom Adalbert de Vogüé and his collaborators at the Abbaye de la Pierre qui Vire have completed their critical edition, with commentary, of St. Benedict's *Rule*; all six volumes are available (SC 181-186); and the complete set will be opened to special subscription at attractive rates.

The Oriental series within SC has produced, since the 1967 Conference, Ephrem's *Hymns on Paradise* (SC 137) and *The Syriac Apocalypse of Baruch* (SC 144, 145). By the time this bulletin appears, we should have in our hands Ps.-Philo, *The Book of Biblical Antiquities*, a new critical edition with a commentary by specialists.

Worth noting is the recent volume, not a part of the series, entitled

Directives pour la préparation des manuscrits. This practical manual is intended directly for scholars working on *SC* editions, but many of the questions taken up there have wider relevance than this collection and apply to every manner of patristic and philological publication.

TRADITIO CHRISTIANA^a

Traditio christiana launches a new collection of patristic texts with translation and commentary, published simultaneously in French (Neuchâtel: Delachaux & Niestlé) and German (Zurich: Theologischer Verlag), with an Italian version contracted for (Turin: La Società Editrice Internazionale) and an English version a reasonable hope. Actively directing the enterprise are André Benoit, John Gordon Davies, and Willy Rordorf. The international, ecumenical, and scientific facets of the enterprise are evident from its sponsoring committee: Franco Bolgiani, Oscar Cullmann, Max Geiger, Heinrich Karpp, André Labhardt, Henri-Irénée Marrou, John Meyendorff, Henri-Charles Puech, Martin-Anton Schmidt, Willem Cornelis van Unnik, and Lukas Vischer.

Why another patristic collection? Rordorf and his colleagues are convinced that their project will satisfy a need, fill a lacuna, of which theologians and historians have been aware for quite some time. It is not a matter of producing good editions of patristic texts; these abound. The newness of *TC* is that the volumes will present, and comment on, the most important texts of early Christianity by grouping them around central themes of the Christian faith. The series should be of particular value, therefore, for studying the history of theological ideas and of Christian institutions, and should appeal not only to specialists and theological students but to a broad spectrum of educated men and women.

The first volume of *TC*, prepared by Heinrich Karpp of Bonn, centers on the origin of penance in the early Church; 198 texts, from the NT to Origen and Cyprian, are presented and discussed. The second volume, by Rordorf, deals with the Sabbath and Sunday in the early Church, with 150 texts from the NT to the sixth century. Vol. 3, by André Benoit, handles baptism in the early Church; Vol. 4, by Raniero Cantalamessa, the Christian Pasch. Volumes in preparation focus on Christology, pneumatology, tradition, Peter and Paul, Christians and Jews, divine election and human freedom, and the situation of woman in Christian antiquity.

As with *Sources chrétiennes*, so with *TC*: the left page has the original texts (Greek and Latin), critical apparatus with the most sig-

^a Source of information: Rev. Prof. Willy Rordorf, 36 rue de la Côte, 2000 Neuchâtel, Switzerland.

nificant variants and conjectures, and biblical references; the right page has the modern translation and explanatory notes; each volume has a general introduction, a bibliography, and indexes (sources, Scripture, content).

CLAVIS PATRUM GRAECORUM*

Patristic scholars are familiar with *Clavis patrum Latinorum* (2nd ed.; Steenbrugge, 1961), the remarkable 640-page inventory of Latin ecclesiastical writers from Tertullian to Bede which Dom E. Dekkers put together as a kind of master plan for the so-called New Migne, the *Corpus christianorum* edition of early Latin, Greek, and Oriental authors. Gratifying, indeed, is the announcement that we can expect in 1973 a companion volume, *Clavis patrum Graecorum* (first eight centuries), the work of M. Geerard of the *Corpus* staff (in collaboration with Drs. Winkelmann and Dummer of Berlin for the first three centuries).

CPG's content and structure stem from the same principles that commanded *CPL*. (1) It lists, as exhaustively as can be, the writings of the Greek Fathers that have come down to us: complete works, fragments, even ancient translations of works whose original has been lost; unedited works and fragments are inventoried to the extent that this is now possible. (2) For each text the most useful editions are mentioned, with a special place for Migne, since *PG*, for all its defects and inadequacies, is by far the most complete collection of Greek patristic texts, and serves as a practical means for designating clearly and precisely such texts and fragments as have been published at times under different titles. Also indicated is the edition which underlay Migne's reprinting, as well as any other edition, ancient or modern, critical or not, where the text is preferable to Migne. (3) The bibliographies offer studies on the text tradition (manuscripts, fragments, extracts, indirect tradition, critical edition) and on the establishment of the text—everything that could be useful to future editors, especially collaborators with the *Corpus christianorum*, *Series Graeca*, and to those who are interested in evaluating existing editions. (4) Ancient translations are listed, not only Latin but Syriac, Armenian, Georgian, Coptic, and Arabic, though at times it is necessary to refer the reader to specialized works on the material in question, e.g., those of Baumstark, Graf, and Garitte. (5) A short notice, with indispensable bibliographical references, indicates whether the authenticity of a work is questioned or questionable.

Anonymous hagiographical works will not appear in *CPG*; the primary

*Source of information: Dr. M. Geerard, Beukenlaan 10, 8310 Sint-Kruis (Brugge), Belgium.

reason is that Halkin's *Bibliotheca hagiographica Graeca* and his *Auctarium* are available for the requisite information. In this connection, we can soon expect a kind of *Bibliotheca hagiographica et homiletica manuscripta*, which is being prepared by B. Lambert of Steenbrugge in collaboration with the Byzantine Institute of Scheyern.

In his report to the Oxford Conference, Dr. Geerard made it quite clear that the Greek *Clavis* could not be a perfect work *aere perennius*. Patristic Greek literature is chock-full of unsolved problems. Areas such as liturgical poetry and ascetical and homiletic literature have never received the attention they merit. The catenae (Pitra's "silua periculis et probis diffamata") and florilegia have been but partially studied. The *inedita* are legion: e.g., the unedited homilies attributed to Chrysostom are numbered in the hundreds. A patristic Greek *Clavis*, therefore, must needs be provisional, subject to correction and completion from year to year; and still it can render genuine service even in its imperfect state—as the Latin *Clavis* has shown.

Dr. Geerard is anxious to have the assistance of specialists who would be willing to evaluate, correct, complete a particular page or segment of the work which falls within their area of particular competence. To these volunteers a preliminary edition of the material in question would be sent for their criticism.

PATROLOGIA ORIENTALIS¹⁰

PO, founded at Paris in 1897, focuses on 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 year 1971 marked a decisive stage for *PO*'s editions. Of the 168 fascicles that had appeared since 1903, more than half were out of print, and only a dozen have been reissued over the past fifteen years. The publishing firm of Brepols (Turnhout, Belgium), which has already undertaken to reprint Migne's *Patrologia*, now guarantees the worldwide distribution of *PO* and began work last year on a photomechanical reproduction of the first third (thirty-two) of the unavailable fascicles. The first nine volumes of *PO* are now available, and if subscriptions are

¹⁰ Source of information: Rév. Père F. Graffin, S.J., 88 rue du Cherche-Midi, 75 Paris 6^e, France.

copious enough, the whole task of reprinting will be completed within three years.

New fascicles continue to appear: in the past four years, seven fascicles within Volumes 34, 35, and 36, in Syriac, Armenian, and Coptic, of interest for patristic homiletics, theology, hagiography, and liturgy. Specifically, in Syriac these include Philippe Gignoux's edition of six homilies of Narses, the master of Nestorian exegesis in the fifth century (*PO* 34/3-4); further homilies of the prolific Patriarch Severus of Antioch (d. 538): homilies 46-51 (*PO* 35/3) and 40-45 (*PO* 36/1), by M. Brière and F. Graffin; and Elise Zigmund-Cerbŭ's edition of Bar Hebraeus' *On the Resurrection*, the tenth foundational segment of his thirteenth-century summa of theology, the *Candelabrum of the Sanctuary*. In Armenian we have two important contributions to the fifth-century Jerusalem liturgy in Athanase Renoux's study and edition of Jerusalem Armenian Codex 121. Coptic is represented by a collection of hagiographic texts relating to St. Claude of Antioch, by Gérard Godron (*PO* 35/4).

What of the fairly immediate future? *PO* expects to complete quite soon its edition of the 125 homilies of Severus of Antioch, with three fascicles that will contain what is extant of homilies 1-39; in four or five more fascicles Brière's edition of Philoxenus of Mabbug's treatise *One of the Trinity Suffered*; Mme. Albert's edition of James of Sarug's *Seven Homilies against the Jews*; and Jacques Jarry's edition of the life of Barsumas the Syrian. For the sixteenth centenary of St. Ephrem (d. 373), Renoux will present his edition and translation of Ephrem's fifteen *Hymns on the Fall of Nicomedia*, more than three thousand verses, lost (save for fragments) in Syriac and preserved in Armenian; he has also begun work on text and translation of Ephrem's *Commentary on the Acts of the Apostles*—all this in addition to his labors on Armenian lectionaries. Finally, *PO* hopes to edit for the first time a splendid mystical writer of the eighth century, John Saba or John of Daljata—specifically his letters and homilies. This Nestorian monk has been studied in two theses by Brian E. Colless at Melbourne in Australia and by the Baghdad Carmelite Robert Beulay.

SCRIPTORES LATINI HIBERNIAE¹¹

SLH, published by the Dublin Institute for Advanced Studies, has for its purpose to provide reliable texts and translations of the sources for the study of the Latin culture of medieval Ireland (cf. THEOLOGICAL

¹¹ Source of information: Dr. Ludwig Bieler, 22 Villiers Road, Rathgar, Dublin 6, Ireland.

STUDIES 21 [1960] 75-76). Since the 1967 Conference on Patristic Studies, two further volumes have been produced: Book 1 of the *Periphyseon* (*De divisione naturae*) of John Scottus (Eriugena), edited by I. P. Sheldon-Williams in 1968; and *Four Latin Lives of St. Patrick* (the "Colgan Lives"), edited by Ludwig Bieler in 1971.

The *SLH* edition of Eriugena's masterwork is intentionally "genetic," along the lines visualized by Ludwig Traube more than six decades ago, i.e., an edition that provides the reader with a clear picture of the several stages through which the work has gone and which are now represented (at least for the first three books) by the manuscripts of Rheims, Bamberg, and Paris. After some experimentation, it was decided to take as basis the Bamberg text, to put within boldface square brackets the portions of text added in the margins of the Rheims manuscript and incorporated in the Bamberg text, and to put within boldface angular brackets additions to the Bamberg text afterwards incorporated in the Paris text. (Ordinary square and angular brackets indicate, as is usual, editorial additions and deletions respectively.) The apparatus gives a detailed collation of the three recensions. There is also a very full introduction, an English translation, and copious notes. Indices, including an index of Greco-Latin equivalents, will be published in a separate volume when the edition has been completed.

Eriugena studies in general are vigorously pursued in Dublin; the moving spirit is J. J. O'Meara, head of the Latin Department of University College. At his suggestion, an international colloquium on John Scottus was held in Dublin July 14-17, 1970, under the auspices of the National Committee for Greek and Latin Studies of the Royal Irish Academy. The colloquium papers will be published by the Irish University Press. At the concluding session it was decided to form a provisional Society for the Promotion of Eriugenian Studies, for the purpose of encouraging and co-ordinating research on an international basis. René Roques of Paris was elected president; the secretariat is in Dublin (c/o Prof. O'Meara); membership is open to all interested persons.

The four *Vitae s. Patricii* have, with one exception, not been edited since their original publication by John Colgan in 1647, and never in satisfactory critical editions. Their main interest lies in the help they afford for a critical reconstruction of two seventh-century texts, the Life of St. Patrick by Muirchú and the so-called *Breviarium* by Tírechán. For this reason, no English translation has been added to the Latin texts. Such translations will accompany the critical editions of Muirchú and Tírechán, which Bieler hopes to present before long.

Also in preparation is a volume containing the Latin Lives of St.

Brigit, including the Irish-Latin Rawlinson Life. Much of the work thereon has already been done by two of Bieler's former students, Seán Connolly and D. N. Kissane. An enterprise of some magnitude is the new edition of the *Collectio canonum Hibernensis* being prepared by Maurice P. Sheehy, lecturer in the Late Latin Department of University College. Sheehy has already collated most of the manuscripts, but the complexity of the text tradition poses many editorial and technical problems which have still to be sorted out.

ANCIENT CHRISTIAN WRITERS¹²

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 (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, historical, theological, philosophical—whatever the work translated demands by way of commentary; (4) unusually complete indexes—scriptural and patristic, lexicographic and topical. The present editors are Quasten, Thomas Comerford Lawler, and Walter J. Burghardt (Dr. Plumpe died in 1957).

Since the 1967 Conference, three volumes have appeared. ACW 36 (1968) is the second volume of the *Letters of St. Paulinus of Nola* (Letters 23–51), translated and annotated by P. G. Walsh of the University of Edinburgh's Department of Humanity. ACW 37 (1970) presents, for the first time in English dress, a precious apology of the mid-fourth century, Firmicus Maternus' *The Error of the Pagan Religions*, by Clarence A. Forbes, professor of classical languages at Ohio State University. In ACW 38 (1970) George E. Gingras of the Catholic University in Washington introduces, translates, and annotates *Egeria: Diary of a Pilgrimage*, a first-hand record of major significance for archeologist and Church historian, especially for philologist (e.g., historical development of Latin) and comparative liturgist (about half the account deals with the Jerusalem liturgy).

Especially gratifying to the editors is the assurance of the publishers that the Newman Press (New York, N.Y., and Paramus, N.J.) will continue to produce ACW, despite the fears of the past few years. It is expected that two volumes will appear in 1972 (the *Octavius of Minucius Felix*, by G. W. Clarke of the University of Melbourne, and Justin's *Apologies*, by L. W. Bernard of the University of Leeds), four

¹²Source of information: Prof. Robert T. Meyer, Catholic University of America, Washington, D.C. 20017.

volumes each year thereafter. Moreover, Newman is prepared to re-print volumes out of stock (nineteen of the thirty-eight are now unavailable).

Scheduled for 1973 publication are Lactantius' *Death of the Persecutors*, by William J. Walsh, S.J. (Lancaster Theological Seminary, Pa.); Gregory of Nyssa's *Life of Moses*, by Abraham J. Malherbe (Yale); Jerome's polemic *Against Jovinian*, by David F. Heimann (University of Colorado). In the hands of the editors are Theodoret of Cyrus' *On Divine Providence*, by Thomas P. Halton (Catholic University); Tertullian's *On Baptism*, by Pádraig S. Horgan (Dublin); Adamantius' *Dialogue of Faith*, by Robert A. Pretty (Camden Theological College, Sydney). In preparation are Melito's *Peri pascha*, by Stuart G. Hall (University of Nottingham); Cyprian's *Letters*, by G. W. Clarke (University of Melbourne); the *Poems* of Paulinus of Nola, by P. G. Walsh (University of Edinburgh); Eusebius' *Against Marcellus* and *Ecclesiastical Theology*, by T. E. Pollard (Dunedin, Australia); Augustine's *De doctrina christiana*, by Eugene Kevane (Middleburg, Va.).

In 1970 the ACW founder celebrated his seventieth birthday. To commemorate the event, Patrick Granfield and Josef A. Jungmann edited the two-volume *Kyriakon: Festschrift Johannes Quasten* (Münster: Aschendorff, 1970), a tribute of eighty-one authors from thirteen different countries (six languages) to Quasten's productivity in patrology and archeology, in early Church history, and in Christian worship. A summary of the contents can be found in *TS* 32 (1971) 723-26; the second volume includes a bibliography of Quasten's writings (15 pages, 274 items).

PATRISTIC COMMISSION OF WEST GERMAN ACADEMIES OF SCIENCES¹³

The work of the Patristische Kommission der westdeutschen Akademien der Wissenschaften, which hitherto had been carried on by the Academies at Göttingen, Heidelberg, Mainz, and Munich, has broadened its base with the establishment of the Rhenish-Westphalian Academy of Sciences. The new foundation, however, does not increase the operation centers (*Arbeitsstellen*) of the Commission. A word on these centers and some of their projects is in order here.

The Bonn operation (Wilhelm Schneemelcher) has fixed what Carl Andresen calls a special "center of gravity" (*Schwerpunkt*) with its research into Slavic ecclesiastical literature. Basic to fruitful scholarship in this area are about eighty volumes of manuscript catalogues; they are still being gathered. In connection with the projected edition of Athana-

¹³ Source of information: Prof. Dr. Carl Andresen, Bonhoefferweg 4, 34 Göttingen, Germany.

sian and pseudo-Athanasian writings, special stress is being placed on the Arian discourses.

The Göttingen center (Carl Andresen) reports that, in the context of its Didymus division, editorial work on the Palestinian Psalm catenae has been completed. Finished as well is the research for the edition of the Syriac Pseudo Dionysius. Publication of both projects (by Ekkehard Mühlenberg and Gernot Wiessner respectively) is expected this year or next. A. M. Ritter has apparently brought to a successful conclusion his experiment on the use of computers in editing texts; he is expected to report thereon this year.

As for the Munich nerve center, the Scheyern Abbey (Johannes Hoeck, O.S.B.) is in the proof stage of Bonifatius Kotter's edition of John Damascene's *Expositio fidei* (see special report on Damascene edition); preparatory work on the image discourses has begun. The extensive indices to Albert Ehrhard's indispensable *Überlieferung und Bestand der hagiographischen und homiletischen Literatur der griechischen Kirche* are reported close to completion.

The Münster center (Kurt Aland) has finally found its distinctive task-area: the corpus of Christian papyri. A provisional index of Greek-Christian papyri should be finished even as I write; this inventory is to take a shape and form similar to that achieved by Pack for the "profane" papyri. Münster is also readying (Heinrich Dörrie) the tenth volume of the *Opera Gregorii Nysseni* (the Editio maior) and an analytical lexicon of the Jaeger edition; a comprehensive bibliography of research on Gregory has been finished; and during the Oxford Congress Prof. Dörrie invited patristic scholars to the Gregory of Nyssa Congress scheduled for September of this year in Münster.

The highly useful *Bibliographia patristica* (cf. *TS* 21 [1960] 84-85), edited so competently by Wilhelm Schneemelcher, continues to appear: Vol. 11 (for 1966) is already available, while 12 and 13 (for 1967 and 1968) are to appear together as a double volume.

ITALIAN PATRISTIC PUBLICATIONS AND PROJECTS¹⁴

Verba seniorum, a collection of patristic and medieval texts, whose 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 (cf. *TS* 17 [1956] 81-82), has published no new volumes since the announcement at the 1967 Conference that Paolo Siniscalco's fine *Ricerche sul De resurrectione di Tertulliano* had appeared. In the direction of the collection, Manlio Simonetti has replaced Cardinal Michele Pellegrino, burdened by new pastoral com-

¹⁴ Source of information: Prof. Franco Bolgiani, corso Galileo Ferraris 149, Turin, Italy.

mitments; the other director, Giuseppe Lazzati, has since become Rector of the Catholic University of Milan, a function that effectively hinders involvement with the publishing project.

Italian patristics, however, is not limited to a single collection that has fallen heir to editorial ills. For one thing, a number of Italian scholars are involved in international patristic programs such as *Corpus christianorum*, *Sources chrétiennes*, and *Corpus scriptorum christianorum orientalium* (e.g., Enrico Cerulli). And within Italy itself, besides research and production on an individual or isolated level, several collaborative efforts and co-operative centers merit mention; here the focal geographical areas are Milan, Turin, Rome, and Bari.

In Milan, the Catholic University is readying plans for an international scientific congress in early December, 1974, to commemorate the sixteen-hundredth anniversary of St. Ambrose's election as bishop of Milan. The committee preparing the congress (c/o Istituto di Civiltà e Storia del Cristianesimo, Facoltà Cattolica, Largo Gemelli 1, Milan, Italy) has undertaken to compile a *Bibliographia Ambrosiana* and is organizing systematic, co-ordinated research on matters Ambrosian. The committee requests that during the next several years any scholars who publish material relating to Ambrosiana send them to the Segreteria del Comitato, so that the bibliography when published will be as current as possible. Within Milan's State University, the Institute of Papyrology, directed by Ignazio Cazzaniga, is preparing an edition of the so-called *Papiro Milanese Copto 1* (4th-5th c.), a recent acquisition containing a complete collection of Pauline letters, including the Epistle to the Hebrews. Publication of this and similar initiatives of the State University is the responsibility of the young Coptologist Tito Orlandi, who has already distinguished himself by editions of and commentaries on a number of texts previously unedited or poorly edited.

In Turin, the University is compiling a Gnostic file which includes (1) a complete inventory of incipits and explicits of different Gnostic texts (complete texts, fragments, citations, allusions, etc.) in various languages; (2) a bibliography in two series, one for modern authors, the other for content; (3) a file of technical Gnostic terms with a view to fashioning a Gnostic lexicon. The labor of research and extraction has been completed for the Greek and Latin texts (Christian as well as Hermetic Gnosis) and is in progress on the Syriac sources. As for the Coptic texts, the research that was initiated has been temporarily suspended in anticipation of added data as well as direct contact with projects such as Harvard's projected *Dictionary of Coptic Gnostic Literature*. Another Turin project is the *Rivista di storia e letteratura re-*

ligiosa, edited by Leo S. Olschki of Florence, a periodical which allots a fair amount of space to articles, notes, reviews, and notices of a patristic nature. Worth mentioning, too, is that Eugenio Corsini, Pellegrino's successor in the chair of Ancient Christian Literature, naturally devotes research, classes, and thesis direction to the writers of the early centuries—especially from a stylistic perspective.

In Rome, the Patristic Institute (see the special report below) is preparing a twenty-volume bilingual (Latin-Italian) edition of Augustine's works; six have been published and three more are in the press. The chair of the History of Christianity at the University of Rome, occupied now by Manlio Simonetti in succession to Alberto Pincherle, is a vigorous center for research on the early Church and patristics. In particular, Simonetti is continuing his valuable studies on Gnosticism, Origen, Trinitarian theology, and Arianism.

In Bari, the University's Institute of Ancient Christian Literature, in pursuing its several projects (*Vetera christianorum*, eight volumes to date; *Quaderni di Vetera christianorum*, five fascicles in print), has a special purpose: to study patristic rhetoric and exegesis, as development of the biblical patterns (tropological, typological, and allegorical) fashioned by the grammatical-rhetorical methods of the Fathers. A section of the same Institute is concerned with archeological and artistic problems connected with early Christianity in Apulia.

A final piece of information, of high interest. The Turin publishing house Società Editrice Internazionale has decided to take up once more its old collection *Corona patrum Salesiana*, but make of it a completely new series, with critical texts and adequate commentary. The new collection will be entitled *Corona patrum*, is under Cardinal Pellegrino's superintendence, and has as committee members charged with scholarly direction and editorial responsibility Franco Bolgiani, Eugenio Corsini, and Manlio Simonetti. The collection will have one continuous numeration for the three series: Latin, Greek, and Oriental. The Latin and Greek series will contain the original text, a facing Italian translation, introduction, notes, commentary, and lexicon; the Oriental series will not reproduce the original text. Detailed information can be had from Segreteria della Collana "Corona patrum," c/o S.E.I., corso Regina Margherita 176, Turin, Italy. Three texts have already appeared; two more should be available when this bulletin appears. With *Corona patrum* and *Traditio christiana* (see our report above), both published by S.E.I., Italian readers will have easy access to complementary patristic series, one of complete texts, the other on particular themes, each the fruit of serious scholarship.

INSTITUTUM PATRISTICUM AUGUSTINIANUM¹⁵

On May 4, 1970, Pope Paul VI inaugurated the new Patristic Institute in Rome, the Augustinianum. Erected within the Faculty of Theology of the Lateran University, this project is administered by the Augustinian Order and has for purpose both training and research in patristic literature and theology. The course of studies is graduate in its design: anyone with a bachelor's degree in theology or with sufficient theological maturity, of any or no denomination, lay or cleric, can register, as long as he or she has adequate knowledge of Greek and Latin and can read some modern languages. A two-year course of lectures and seminars leads to a licentiate, with a special diploma in patristic studies; a doctorate calls for a further year of lectures and tutorials, plus a thesis.

Obviously, even the combination of licentiate and doctorate cannot cover all of patristic research. The Institute proposes only to introduce students to scholarly method, to provide them with the knowledge and methodology which will enable them to do constructive research on their own. In consequence, the course is so structured that a two-year program of lectures on the history, literature, and situation of the patristic Church provides a general background or framework into which the monographic courses can be inserted and in which they find their proper place. The monographic courses are divided into five sections: (1) theology of the Fathers; (2) readings from the Fathers; (3) introductory studies, e.g., patristic Greek and Latin, methodology, textual criticism; (4) environmental setting of the Fathers, social and political conditions, philosophy, liturgy, etc.; (5) thorough study of Augustine's writings and doctrine. Each student must obtain a specified number of credits in each section. As for instructional method, the emphasis is on personal contact with patristic texts and on personal reflection and research. Lectures, therefore, are supplemented to a large degree by seminars and tutorials. Students are represented on the Academic Council, and they can attend courses elsewhere in Rome, especially the Oriental Institute and the Anselmiana.

Although the administration of the Augustinianum is in the hands of the Augustinians, the staff need not belong to the Order. Professors and lecturers are recruited by invitation from among eminent scholars in the field. Understandably, a substantial number of the staff reside in Italy, e.g., Michael Mees, Angelo Penna, Antonio Quacquarelli, Manlio Simonetti, and Basilius Studer. Visiting lecturers, e.g., Adalbert Hamman (France) and Robert Russell (U.S.A.), come from abroad for special courses. Among the Augustinians, V. Grossi, N. Toner, and A. Trapè are regular staff members.

¹⁵ Source of information: Rev. Prospero Grech, O.S.A., Istituto Patristico "Augustinianum," Via S. Uffizio 25, 00193 Rome, Italy.

The Institute has begun publication of a bilingual (Latin-Italian) edition of Augustine, publishes the periodical *Augustinianum*, and plans to produce a patristic monograph series. The library of the Institute is open to visiting scholars and students: Via S. Uffizio 25, 00193 Rome, Italy.

THE PATRISTIC WORK OF NIJMEGEN UNIVERSITY¹⁶

At the Catholic University of Nijmegen in Holland, a section of the Department of Classics is a special Institute that concentrates its study and research on Christian Greek and Latin philology. Linked with this Institute, but independent of the University, there exists an association of graduates and students dedicated to the study of the same area and material. Trained at the University, they are able to do serious research, and several of them have been appointed to various universities in the Netherlands. In this way co-operation has been established with the Institute for Early Christian and Medieval Latin of the University of Amsterdam.

The most important result of these Nijmegen activities is the continuing publication of a threefold series of studies. (1) *Latinitas christianorum primaeva*, a series started in 1932, twenty-one volumes to date, the major part of which are dissertations to obtain the doctor's degree, prepared under the direction of Prof. Christine Mohrmann. (2) *Graecitas christianorum primaeva*, begun in 1962, four volumes to date, likewise doctoral dissertations. (3) *Graecitas et Latinitas christianorum primaeva: Supplementa*, begun in 1964, collections of shorter studies, exceeding however the length of a journal article; three volumes to date, containing eight studies on both Christian Greek and Christian Latin subjects; a fourth volume will be published this year.

Current research centers on both general and more specific subjects. Among the former would be, e.g., the disclosure of prevailing trends in the development of Christian Greek and Latin, problems connected with the role of Latin in the civilization of early Western Europe, and the development of liturgical Latin. Studies on more specific subjects include questions regarding Tertullian's vocabulary, studies on the *Shepherd of Hermas*, a new edition of Callinicus' *Vita Hypatii* (about to appear in *Sources chrétiennes*), and a study in fourth-century Greek terminology for the Christian church as building. An important field of research at this time is the study of Christian Greek and Latin hagiographical and spiritual terminology. In contract with Mondadori publishers in Italy, a series of *vitae sanctorum* from the third to the sixth century is in preparation—text with commentary and comprehensive introduction. In some cases a critical text will be produced based on a

¹⁶ Source of information: A. A. R. Bastiaensen, Ubbergseweg 172, Nijmegen, Holland.

new collation of the important manuscripts. Moreover, a card index of Greek and Latin hagiographical and spiritual terms is being compiled: each card gives a summary of a particular study (book, part of book, article) relative to some special term. This, of course, is a long-term enterprise; a way must be found to secure continuation and a maximum of usefulness. The directors suggest that authors writing on some special hagiographical or spiritual term (e.g., *monachos*, *askēsis*, *studium*, *frater*) send a summary (three or four lines) to the Nijmegen Institute.

Finally, the Institute is preparing an anthology of Christian Latin literature of a more general character, with extracts chosen from works on martyrdom and writings of a homiletical and hagiographical nature, to be published by Edizioni di Storia e Letteratura in Rome.

THE PATRIARCHAL INSTITUTE FOR PATRISTIC STUDIES¹⁷

In 1969 the Ecumenical Patriarchate established at the Vlatadon Monastery in Thessalonica an Institute for Patristic Studies. The Institute has two main purposes: (1) to carry on theological research in patristic literature, and (2) to take full scholarly advantage of the treasures of Mount Athos. The past three years have seen progress within each of these purposes.

1) Permanent and visiting fellows of the Institute have been working on a number of primary themes: e.g., the anthropology of the Cappadocian Fathers, the origins of Christian hymnography, the historical relations between the churches of the East and West, the theological work of fourteenth-century ecclesiastical authors in Thessalonica, and Greek theological literature after the fall of Constantinople. The results of this research, as well as other contributions to patristic literature and theology, are published in the Institute's journal *Kleronomia* and in the monograph series *Analecta Vlatadon*.

2) Work on Mount Athos, actually the Institute's first charge, has developed in four directions:

First, archives have been established for microfilms of all manuscripts preserved in the libraries of Mount Athos. This project, which involves photographing about fourteen thousand Greek, Slavonic, Georgian, and some other manuscripts, should be finished by the end of 1972. So far, the contents of two thirds of the twenty-one libraries have been microfilmed, representing the following monasteries: Gregoriu, Dionysiu, Panteleimonos, Iviron, Kutlumusiu, Vatopediu, Pantokratoros, Xeropotamou, Esphigmenou, Stavroniketa, Philotheu, Docheiariu, and, of course, Vlatadon. The archives are still in process of organization,

¹⁷ Source of information: Dr. Evangelos K. Chrysos, Patriarchal Institute for Patristic Studies, Vlatadon Monastery, Thessalonica, Greece.

but a technical laboratory has already been set up to make copies of the microfilms for the use of scholars requesting them. The work has been organized on the basis of the method developed in Marcel Richard's Institut de Recherche et d'Histoire des Textes in Paris. Richard has put his long and valuable experience at the disposal of the new Institute.

Second, despite the obvious difficulties entailed, the Institute has decided to produce new catalogues of the Athos manuscripts. A beginning was made with the ninety-three manuscripts of the Vlatadon Monastery; the new catalogue should be in print soon. The Vatopedi manuscripts were also taken in hand during 1971. In this project the Institute is utilizing the services of two young German scholars under the direction of Prof. Wilhelm Schneemelcher of Bonn.

Third, in the field of Byzantine art, all miniatures of illuminated codices, about four thousand, have been filmed in color slides, and a team of specialists has begun work on them for a corpus in three volumes. The first volume, comprising the miniatures of Protaton, Iviron, Dionysiu, Kutlumusiu, Xeropotamou, and Gregoriu, is now in press.

Fourth, the high interest which the photographic projects has created and the ever-present danger of fire on Mount Athos make it desirable, indeed necessary, to gather in another set of archives of color slides all sorts of precious remains of the past—buildings, frescoes, icons, liturgical instruments, and documents. This will demand years of photographic work.

In the new building of the Institute, above the city of Thessalonica, a guest house with twenty apartments will be ready soon to receive visiting scholars.

The patriarchate and His Holiness Patriarch Athenagoras, as well as the Greek State, are supporting the Institute financially. Still, the Institute would never have come into existence had it not been granted generous and continuing support by Bishop Hermann Kunst, with the executive co-operation of Prof. Schneemelcher.

JOINT ARCHEOLOGICAL EXPEDITION TO CAESAREA MARITIMA, 1971¹⁸

From May 8 to June 11, 1971, a consortium of six American universities and seminaries operating as the Joint Expedition to Caesarea Maritima had a team of about seventy excavators in the field. The Expedition worked under an emergency license from the Israeli Department of Antiquities and under the directorship of Prof. Robert J. Bull of Drew University.

¹⁸ Source of information: David Larrimore Holland, McCormick Theological Seminary, 800 West Belden Avenue, Chicago, Ill. 60614, U.S.A.

Palestinian Caesarea has been sporadically excavated before. Portions of the Crusader city and its harbor, a Byzantine esplanade to the east of the Crusader city, portions of the Jewish quarter at the suspected location of Strabo's Tower, and the Roman theatre have been excavated. But no systematic attempt to dig the city with stratigraphic precision has previously been undertaken, and it is this enormous task which the Joint Expedition has assumed. Caesarea, the capital of Palestine for most of a half millennium after its founding in 22 B.C., was a sizable city. Indeed, there are some eight thousand acres in the site, with no fewer than five hundred of them within the so-called Byzantine walls. Hence the magnitude of the task of systematic excavation; hence also the reason for the Joint Expedition's operating under an emergency license. That much arable acreage in a land as hungry for space as Israel makes the site of Caesarea vulnerable to the natural desires of the modern inhabitants to render it useful. It is precisely because the site is threatened by encroaching banana plantations and luxury villas that an emergency license was granted for this year's work. It now appears that the majority of the site will come under custody of the Department of Antiquities and that a permanent license will permit long-term excavations.

The emphasis of American archeological work in Palestine has long been upon controlled, stratigraphical excavation, and that remains the case in Caesarea. The goal and the hope is to be able to reconstruct the history of the city by this methodology. A number of new techniques have been and will be used at Caesarea. A Fluxgate Magnetometer was used in the field in an effort, through careful measurement of the variations in the magnetic field of the earth, to plot the locations of structures lying beneath the surface of the site. This remarkable product of modern technology seems likely to prove extraordinarily valuable for the future of Palestinian archeology in general as well as of the work at Caesarea. Extensive use was also made of aerial and infrared photography. Because Herod did not reconstruct an ancient city but built Caesarea *de novo*, such photography was even more useful than usual in delineating the main features of the city's covered remains. For the coming season, a resistivity survey will also be utilized to reconstruct the plan of the city. The pottery is to be codified and computerized in conjunction with techniques developed this summer at Tel Hesi. An attempt will be made to excavate the Caesarean sewer system, a construction made famous by Josephus' remark (*Jewish Antiquities* 15, 340) that it was as costly to construct as the structures above. The sewer system was sea-washed at flood tide, and two of the seaward openings have been located. Should excavation of the sewers prove feasible, it would be tantamount to acquiring a partial map of the city's streets.

A preliminary report on the results of this summer's excavations has already been published in the *Newsletter* of the American Schools of Oriental Research, and a more detailed report will appear in the *Bulletin of the ASOR* this winter. (Both are obtainable from the ASOR, 126 Inman Street, Cambridge, Mass. 02139.) A few of the results of the short 1971 season are worth highlighting here. Archeologically speaking, the most important data recovered were the Arabic and Byzantine potteries taken from sealed loci, for the lack of chronological typologies for these periods are important lacunae in Palestinian archeology to date. Four phases of Abbasid and Omayyid pottery and at least three phases of Byzantine pottery were recovered, and they should eventuate in controlled chronological typologies of some of this late pottery. Over 2,200 coins were excavated, most of them in sufficiently good condition to be useful in dating their loci and thus to aid in developing the pottery typologies. Arabic, Byzantine, and Roman structures were also stratigraphically excavated, and it seems likely that at least one intersection of an east-west street with the *cardo maximus* has been located. The most popularly attractive object recovered was a larger-than-life-sized Tyche statue, which apparently dates from the late second century.

A substantially larger team will be working at Caesarea again next summer, and plans are being laid for future seasons in anticipation of a permanent license's being issued. In that eventuality, it is hoped that the Expedition will be further enlarged and internationalized.

PUBLICATION OF THE NAG HAMMADI LIBRARY¹⁹

The importance for patristic studies of the Coptic Gnostic Library of Nag Hammadi needs no emphasis, and the difficulty of access to the bulk of the materials has long been a familiar problem. The Oxford report called attention to three projects connected with the publication of the library. There are other projects—editions, translations, and monographs—in various countries which should not be ignored, but the report included only those undertakings for which precise information was at hand.

1) The UNESCO-Brill photographic edition. In December 1970 the Ministry of Culture of the United Arab Republic convened a meeting in Cairo of an international committee of scholars appointed by the UAR in consultation with UNESCO. At this meeting the decision was formally taken to authorize the publication of a facsimile edition of all the codices. Both in December 1970 and in January 1971 a technical subcommittee worked in Cairo rephotographing the codices and identifying and reassembling fragments. The facsimile edition will be published by

¹⁹ Source of information: George W. MacRae, S.J., Weston College, 1627 Massachusetts Ave., Cambridge, Mass. 02138, U.S.A.

E. J. Brill of Leiden in a series of eight volumes containing only photographs. In the order of publication, priority will be given to those codices not already available in other forms of publication. Thus the first volume to appear will contain Codices VI and VII. The work of preparing the plates is moving ahead swiftly, and the first volume is expected to appear in the winter of 1972, with others following in rapid succession over a period of two years.

2) An English-language edition. Under the auspices of the Institute for Antiquity and Christianity at the Claremont Graduate School, California, a Coptic Gnostic Library Project was launched several years ago to prepare an edition and translation of the codices. The project director is Prof. James M. Robinson of Claremont, and the membership consists of translators and consultants from America and several other countries. In anticipation of the facsimile edition, this group has already been preparing a five-volume edition containing transcriptions of at least the last seven codices (for which no transcriptions have been published elsewhere), translations of all of them, and brief introductions and notes. The edition will be published by Brill, and it is expected that volumes will appear shortly after the publication of the facsimile edition begins. These volumes will be printed by electronic methods involving the computerization of the text, thus making possible the further production of indices and concordances to the entire corpus of material.

3) A new monograph series. Within the past two years, scholars from eight countries have joined together to form the editorial board of a new series entitled Nag Hammadi Studies and sponsored by the firm of Brill. The principal editors are Martin Krause (Münster), James M. Robinson (Claremont), and Frederik Wisse (Yale). This board has agreed to publish the English-language edition of the codices in its series, in addition to studies of the texts and various *instrumenta studiorum* such as bibliographies, concordances, and even a reverse lexicon of the Coptic language to aid in reconstructing damaged texts. The first volume in the series, a bibliography, has appeared and the second is in preparation, a study of the *Gospel of Truth* by J.-E. Ménard of Strasbourg. The first volume deserves special mention: it is a Nag Hammadi bibliography, 1948-69, compiled by David M. Scholer of the Gordon-Conwell Theological Seminary, South Hamilton, Massachusetts; it appeared in August 1971. The journal *Novum Testamentum* has begun the printing of an annual supplement to the bibliography, also the work of Prof. Scholer. To help the scholarly world keep abreast of the growing bibliography in Gnostic studies, interested scholars are urged to keep Mr. Scholer informed of their work.

CRITICAL EDITIONS OF THE HOMILIES OF ST. BASIL²⁰

Prof. Stig Y. Rudberg of Lund and Dr. Emmanuel Amand de Mendieta of Winchester have virtually completed their critical edition of the homilies of Basil of Caesarea on the Hexaemeron, to be published in the Berlin corpus *Die griechischen christlichen Schriftsteller der ersten Jahrhunderte*. They hope to be able to send the complete text to the Berlin Academy of Sciences this year or in 1973. In 1971 Rudberg spent two months with Amand de Mendieta in Winchester, and one of the results of their collaboration was to complete their study of the direct manuscript tradition of the Hexaemeron homilies, and to classify about 125 manuscripts into branches, groups, and recensions. Nine main groups have been discerned, and according to this classification Amand is completing the final draft of their philological study *Basile de Césarée: La tradition manuscrite directe des neuf homélies sur l'Hexaéméron*. This highly technical study will be fully reviewed by Rudberg, then the text will be sent this year to Dr. Kurt Treu at the Berlin Academy, to be published as a volume of *Texte und Untersuchungen*.

Rudberg and Amand have in the past year carefully revised the text of their forthcoming critical edition of Basil's homilies on the Hexaemeron. They have added to the apparatus many marginal notes and scholia taken from their manuscripts. They have prepared, as a kind of counterproof, a special critical edition of the sixth homily based on collation of all the available manuscripts of the ninth and tenth centuries. The only apparatus not yet drawn up is the *apparatus fontium*, the peculiar difficulties of which have been explained by Amand in his paper "L'Édition critique des homélies de Basile de Césarée," in *Studia patristica* 7 (= *Texte und Untersuchungen* 92; Berlin: Akademie-Verlag) 38-39. The indexes will include a full *index graecitatis* registering all the words of the Greek text. The prolegomena to this edition will be, for the most part, a summary of the philological study mentioned in the preceding paragraph.

Over and above the Hexaemeron homilies, Rudberg and Amand have taken on a still more ambitious project: a critical edition of the twenty-four or twenty-five genuine "moral" homilies of Basil for the Berlin Corpus. This means that they must renounce, perhaps permanently, the projected critical edition of Basil's genuine homilies on the Psalms: *ars longa, vita brevis*. Amand has already made detailed descriptions of

²⁰ Source of information: Rev. Dr. E. Amand de Mendieta, 1 The Close, Winchester, Hampshire, England.

many ancient Greek manuscripts of this moral collection, and he has gathered microfilms of these manuscripts. In this connection it is worth recalling that a decade ago Rudberg published an excellent "pilot edition" of one of those homilies, based on collations of 139 manuscripts: *L'Homélie de Basile de Césarée sur le mot "Observe-toi toi-même"* (Stockholm-Göteborg-Uppsala, 1962). Rudberg and Amand are anxious to enlist the collaboration of young patristic scholars in this enterprise, specifically two or three young philologists to work on manuscript collation.

In the same area, Dom Edouard Rouillard has spent many years preparing a critical edition of a large selection of Basil's moral homilies, collating again and again about forty manuscripts. This edition will be published by *Sources chrétiennes* in three volumes. The first volume, scheduled for 1972, will contain the Introduction and the Greek text and French translation of five homilies: the first and second homilies on fasting, the homily on the text *Proseche seautō*, the homily on thanksgiving, and the homily in honor of the martyr Julitta.

CODICES CHRYSOSTOMICI GRAECI²¹

At the 1967 International Conference for Patristic Studies, it was announced that the Institut de Recherche et d'Histoire des Textes, of the Centre National de la Recherche Scientifique in Paris, was going to begin publishing a catalogue of all the accessible Greek manuscripts of John Chrysostom and of the Pseudochrysostomica. Since then three volumes of *Codices Chrysostomici Graeci* have appeared. The first, published in 1968, is Michel Aubineau's catalogue of the Chrysostom manuscripts in Great Britain and Ireland. This volume is of special importance for two reasons: the first is Marcel Richard's Avant Propos and Aubineau's Introduction, which explain the scope and method of the entire series; the second is Aubineau's description of Sir Henry Savile's papers preserved in the Bodleian Library. The second volume, also published in 1968 by Robert E. Carter, is devoted to the manuscripts in East and West Germany. The third volume, published by Carter in 1970, describes the manuscripts in the United States, Sweden, Denmark, Holland, Belgium, Switzerland, and Spain. In all, 542 manuscripts have been described, and the sources of 139 composite *eclogae* or excerpted texts have been identified wholly or in part.

At present, Aubineau has finished his research into the resources of the Florence and Venice libraries, and the *CCG* volume on these cities should be available shortly. The material studied and itemized goes

²¹ Source of information: Prof. Robert E. Carter, S.J., Woodstock College, 475 Riverside Drive, New York, N.Y. 10027.

beyond Chrysostom, since it involves all the Byzantine texts transmitted under his name; the result is a documentation precious for the history of homiletics, of ancient liturgy, of Marian theology. Carter is working on the manuscripts in the rest of Italy outside the Vatican, Sever Voicu is cataloguing the *Codices Vaticani Graeci*, and Carter has undertaken the minor collections of the Vatican Library; these three volumes are expected to appear during the next four years. With a view to the more remote future, work has begun on the manuscripts in the *Bibliothèque Nationale* and in certain libraries of Eastern Europe.

At the 1971 Oxford Conference, Prof. Carter expressed his gratitude and that of his colleagues to the many reviewers who have given their work so favorable a reception and who have helped immeasurably by criticisms and suggestions. They hope that scholars will continue to point out errors and omissions, so that *Codices Chrysostomici Graeci* may become the invaluable tool it promises to be for the study of early Byzantine literature.

EDITION OF THE FESTAL HOMILIES OF HESYCHIUS OF JERUSALEM²²

Père Michel Aubineau, maître de recherche at the Centre National de la Recherche Scientifique (Paris), has undertaken to edit the corpus of festal homilies of Hesychius of Jerusalem, a revered preacher of the early fifth century whose authentic sermons remain mostly in manuscript (cf. J. Quasten, *Patrology* 3, 494-95).

The corpus as published will comprise three parts. (1) Three homilies already printed by Migne (*PG* 93, 1453-80) on the basis of a single manuscript: two on the Annunciation, a third for the feast of the Purification. Aubineau's will be the first critical edition, and it will stem from a larger manuscript base. (2) Most importantly, a dozen as yet unedited homilies: among them, a homily on fasting, an encomium on the martyrs, two homilies on Lazarus, one on Peter and Paul, one on Luke, one on Andrew (the more interesting because Photius has given us a short extract therefrom in his *Bibliotheca*; the full text may reveal the approach and methodology of the abbreviator), and two panegyrics, on St. Antony the Hermit (d. 356) and on St. John Chrysostom (d. 407), which should interest the historian, since the figures eulogized were not far removed in time from the homilist. (3) A third set of texts, four or five, whose authenticity is not yet demonstrated: homilies on the centurion Longinus, on the martyr Procopius, on Lazarus, on John the Baptist. The critical edition of this last group and a comparative study of vocabulary, style, and themes may end in restoring these texts to Hesychius, under

²² Source of information: Rév. Père Michel Aubineau, S.J., 42 rue de Grenelle, 75 Paris 7^e, France.

whose name they have at times been transmitted. In all, therefore, a score of homilies, half of them thus far unedited, which should throw light on an important source for the topography and liturgy of Jerusalem.

In this connection it ought to be noted that Aubineau has just published in *Sources chrétiennes*, under the title *Homélies pascales inédites*, two hitherto unedited homilies of Hesychius *On the Feast of the Pasch*.

EDITION OF JOHN DAMASCENE²³

Early preparation for the Damaskenos-Ausgabe goes back thirteen years to the careful study by Bonifatius Kotter, *Über die Überlieferung der Pege gnoseos*, Vol. 5 in the series *Studia patristica et byzantina* (Ettal, 1959). In 1962 it was decided to incorporate the projected edition within the newly formed Patristische Kommission der westdeutschen Akademien der Wissenschaften, as part of the latter's *Patristische Texte und Studien*. In 1969, as Vol. 7 in this collection, and listed as Vol. 1 of *Die Schriften des Johannes von Damaskos* edited by the Byzantine Institute of Scheyern Abbey, the philosophical writings appeared: *Institutio elementaris: Capita philosophica (Dialectica)*, with a supplement, *Die philosophischen Stücke aus cod. Oxon. Bodl. Auct. T.I.6*, ed. Bonifatius Kotter (Berlin, 1969).

When this bulletin appears, Vol. 2 should be available: John Damascene's masterwork, the *Expositio fidei*, edited by Kotter. Preparatory work included not only the manuscript tradition but special attention to citation of sources and parallels with other works of John. Already in progress, the third volume to appear will restore the famous three discourses on images, which became the basis or springboard for all later discussions on the veneration of images and relics. These discourses have been given preferential treatment in the order of publication because of the historical and theological interest they command.

REVUE BÉNÉDICTINE²⁴

Published since 1884 by the Abbey of Maredsous in Belgium, the journal *Revue bénédictine* has for its specific purpose scholarly evaluation in two areas: early Christian Latin literature and the history of Western monasticism. Two bulletins, on the Latin Bible and on Benedictine history, are important facets of the *Revue* program. It is the *RB* conviction that a special role, a particular task, an uncommon responsibility falls on a journal of this nature: by publishing *travaux*

²³ Source of information: Dr. M. Geerard, Beukenlaan 10, 8310 Sint-Kruis (Brugge), Belgium (on the basis of information supplied by Bonifatius Kotter, O.S.B.).

²⁴ Source of information: Rév. Dom Pierre-Patrick Verbraken, O.S.B., Abbaye de Maredsous, 5642 Maredsous, Belgium.

d'approche, to facilitate the progress of those prestigious projects and Latin collections which are too well known to students of early Christianity to need detailing here.

In his report to the Oxford Conference, the journal's director, Pierre-Patrick Verbraken, called special attention to two recent productions of the *RB* team. 1969 saw the memory of a former director honored with the publication of *Mémorial Dom Cyrille Lambot*; the team provided a Lambot bibliography, and has re-edited all his scholarly articles which appeared outside *RB*. 1971 found in print a third special volume of *Tables générales de la Revue bénédictine*, covering 1945-70: a list of authors and articles from those years, an analytic index of contents, a table of incipits of published texts, and a table of manuscripts cited.

All eighty volumes of *RB* are available, some through anastatic reprinting, the rest in the original fascicles. A one-year subscription to *RB* costs 550 Belgian francs (\$11); the *Mémorial Lambot* sells for 350 fr.b. (\$7); the *Tables générales* are priced at 300 fr.b. (\$6). Orders should be addressed to *Revue bénédictine*, B-5642 Maredsous, Belgium.

PLEA TO IBM: PRINTING HEADS FOR ORIENTAL LANGUAGES²⁶

Scholars in the field of ancient Christian languages must often be able to type texts in those languages. In principle, the best solution is the IBM electric 71-72 (Selectric), because this is the only typewriter which combines interchangeable characters (the well-known printing head) with a reasonably cheap price, so that individuals and relatively poor institutes can purchase it.

As the Selectric exists now, all alphabets which are written from left to right and have a maximum of eighty-eight signs could be used, e.g., Greek, Coptic, Armenian, Georgian, and Old Slavonic. If the IBM Company were to market a typewriter writing from right to left (a project apparently under study), then Hebrew, Syriac, Arabic, and Persian could be included as well. However, individual requests to have printing heads made for "odd" languages have invariably met with a kind but firm refusal, on the ground that such a development would not be feasible commercially.

It is the Dominican Dirk Van Damme's proposal to discover whether a sufficiently sizable number of persons and institutions would be interested in purchasing printing heads for those languages, to lay the groundwork for a collective demand. Perhaps funds can be located to have those printing heads made on a nonprofit basis, in case the interest is not large enough to assure commercial profit. Such printing heads

²⁶ Source of information: Prof. Dr. Dirk Van Damme, O.P., Place Georges Python 1, Fribourg, Switzerland.

would make possible the publication of cheap volumes despite limited purchase; otherwise such publication would have to be handwritten entirely or partially, or done with several typewriters.

Prof. Van Damme requests that those interested in this development contact him at the Fribourg address. He is willing to serve as a center of information for the project, will move the project further, and will keep the interested informed. No arrangement has been made with IBM, and so those who answer the appeal will not be involving themselves in some previously arranged commitment.

Woodstock College, N.Y.C.

WALTER J. BURGHARDT, S.J.