

CURRENT THEOLOGY

LITERATURE OF CHRISTIAN ANTIQUITY: 1971-1975

At the Seventh International Conference on Patristic Studies (Oxford, Sept. 8-13, 1975), four informative sessions were devoted to *Instrumenta studiorum*. Twenty-eight brief reports were scheduled 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 and the collaboration of several others, it has become possible for me to offer reports on twenty-seven projects 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, on occasion 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; 33 [1972] 253-84; see also 24 [1963] 437-63).

REPERTORIUM DER GRIECHISCHEN CHRISTLICHEN POPYRI¹

For quite some time scholars have recognized the need for a compilation of Greek Christian papyri. Attempts to meet this need have not been successful, even in the area of biblical texts. Under Kurt Aland's direction, therefore, the Patristische Arbeitsstelle in Münster has set out to collect the most complete information possible on Greek papyri of Christian content, to be published in the form of a repertory. Publication is envisioned in four stages under four rubrics: biblical, literary, liturgical, and nonliterary. Pertinent material already accessible in published works is largely in hand; unpublished material in Berlin and Birmingham, in Dublin and Vienna, stands open to the editors, who would be grateful for information about other large unedited collections.

The design of the repertory may be gathered from the first volume, *Repertorium der griechischen christlichen Papyri 1: Biblische Papyri*,

¹Source of information: Herr Hans-Udo Rosenbaum, 28 Stauffenbergstrasse, 4402 Greven, Germany.

edited for the Patristische Arbeitsstelle, Münster, by Kurt Aland (*Patristische Texte und Studien* 18; Berlin-New York: de Gruyter, 1976). It is divided into five sections: (1) all corpora and composite manuscripts; (2) papyri for the OT text in the text order of Rahlfs's edition of the Septuagint; (3) papyri for the NT according to the customary enumeration, with the text sequence also established through the addition of a NT contents survey; (4) information on *varia*, i.e., those amulets, talismans, etc. which bear a biblical text and have a number in one of the manuscript lists in question; (5) information on the papyrus transmission of the noncanonical Apocrypha. Each section provides as much information as possible. For each papyrus, therefore, are indicated its place of deposition, its library or inventory number there, and any other list numbers available, such as the number of the manuscript lists or the source. This is followed by a survey of the datings thus far proposed; the exact contents, whether of pages or of fragments; technical particulars (format, description of the script, *nomina sacra*, etc.); information on known editions and on scholarly publications.

Eight registers or indexes enhance the usefulness of the volume: survey of the NT contents; concordance to the manuscript lists of Rahlfs; survey of Coptic texts included; further survey of all datings; summary of papyrus form (roll, codex, separate leaf); places of discovery; places of deposition; all *nomina sacra* that appear in a papyrus.

Since each description of a papyrus in the repertory begins on a fresh page, the user has room to write in corrigenda and supplementary information (which should be reported to Münster). The editors hope that papyrologists and patristic scholars will help them with the second volume; for, alongside the identified texts, the volume will include unidentified texts *in toto*, and in the absence of relevant aids (concordances, registers, specialized dictionaries) only experts are often in a position to ascribe an unattributed patristic text to its genuine author.

LE CENTRE D'ANALYSE ET DE DOCUMENTATION PATRISTIQUES²

The guiding purpose that pervades Le Centre d'Analyse et de Documentation Patristiques de Strasbourg is single but not simple: to organize a card index of the biblical (OT and NT) citations and allusions discoverable in patristic (Greek and Latin) literature. At the 1971 Oxford Conference it was reported that 118 patristic works had been "analyzed" and that the index contained more than 53,000 microcards (cf. *TS* 33 [1972] 253-54). By September 1975, a decade after the project's inauguration, the works dissected had grown to 375, the cards to 97,150. All the Christian literature from its origins to Clement of Alexandria and

²Source of information: Prof. André Benoit, 1c quai St. Thomas, 67000 Strasbourg, France.

Tertullian has been examined and carded, as well as a significant segment from the second half of the third century. Moreover, close to 300,000 citations and allusions are at hand in a "raw" state, furnished within the framework of the general inventory of patristic citations which the Strasbourg Centre and the *Novi Testamenti Editio Maior Critica* (K. Aland, J. Duplacy, B. Fischer; cf. *TS* 33 [1972] 254-55) are fashioning in collaboration. Supplementing photographic techniques with modern data-processing has added substantially to the efficiency of the project, especially in classifying the material and in possibilities of publication.

It is important to realize that the CADP and its card index are by deliberate intent a documentation service for the benefit of all researchers. The publication of the first volume of the *Biblia patristica* (cf. next item in this bulletin) makes part of the Centre's results broadly available, but it hardly exhausts the services the CADP can render. The new developments make it possible to interrogate the card index and obtain responses (on authors, works, languages, periods, or a combination of these) with a striking rapidity, diversification, and completeness. The index can be consulted through correspondence or in person. A final note: the staff of the Centre is thinking of organizing a colloquy on the use made of Scripture in the early Church's controversies with heretics.

BIBLIA PATRISTICA³

In the name of the Strasbourg Centre, Pierre Prigent presented at the Oxford Conference the first volume of the Centre's *Biblia patristica: Index des citations et allusions bibliques dans la littérature patristique*. Its appearance is the product of an interesting development.

When the Centre was created in 1965, publication was not envisaged as part of the project. But as the years went on, several developments forced reappraisal: (a) the rapid growth of the microcards: 100,000 in 1975; (b) new coherence and value in the documentation through gradual filling up of the earlier lacunae inevitable in a chronological progression; (c) increasing requests from outside scholars: 5,000 references provided in 1974 alone; (d) greatly enhanced possibilities of publication through the Centre's recourse to data-processing. In consequence, a decision was made to publish, and the Centre National de la Recherche Scientifique has become the Strasbourg Centre's publishing outlet.

The period covered in the first volume of the *Index* runs from the beginnings of Christian literature to Clement of Alexandria and Tertullian—Greek and Latin texts, of course, but also the other pertinent languages. The volume contains 27,000 biblical references, listed accord-

³Source of information: Prof. Pierre Prigent, Centre d'Analyse et de Documentation Patristiques, Université des Sciences Humaines de Strasbourg, Palais Universitaire, 67084 Strasbourg, France.

ing to the books, chapters, and paragraphs of the patristic works and according to the pages and lines of the editions used. The introductory pages include two useful lists: (1) a list of the patristic works analyzed, even if they do not contain an allusion to Scripture—a handy list, though not as exhaustive as a *clavis*; (2) a list of abbreviations used to designate the authors and works and other bibliographical items.

The Centre would welcome indications of errors, omissions, or other deficiencies in the volume. Prof. Prigent acknowledged that the book inevitably makes for arid reading, that it will never rank as a best seller. But if the volume proves useful to scholars, the publishing project will likely continue: first an analysis of the third-century literature except for Origen, then Origen himself.

L'INVENTAIRE GÉNÉRAL DES CITATIONS PATRISTIQUES DE LA BIBLE
GRECQUE*

In October 1969, two scholarly operations, the *Novi Testamenti Editio Maior Critica* (K. Aland, J. Duplacy, B. Fischer) and the Centre d'Analyse et de Documentation Patristiques (A. Benoit, P. Prigent), decided to pool some of their resources, so that through collaborative effort they might realize more rapidly a goal highly important to both: a complete inventory of patristic citations of the Greek Bible (cf. *TS* 33 [1972] 255–56, and the annual reports in *Vigiliae christianae*).

The work thus undertaken has made satisfactory progress. The provisional inventory of patristic works (and editions) to be read and analyzed, begun by M. van Parys of Belgium, was completed in the autumn of 1973 by J. M. Szymusiak of Poland and France. It comprises 432 authors or anonymous works down to Photius—the equivalent of about a hundred volumes in *PG*. Its completion was facilitated by M. Geerard, who was then readying the *Clavis patrum Graecorum*, the first volume of which has recently appeared.

The reading and analysis of the pertinent “patristic” texts (in the wide sense) goes on apace. Its objective is to uncover the biblical citations—more accurately, those elements of patristic texts which, explicitly or not, consciously or not, stem from precise biblical passages. In 1971 the number of biblical references thus gathered scarcely reached 50,000; by September 1975 it had reached about 300,000. Admittedly, it is difficult to calculate exactly what these results, added to the proper work of the Strasbourg Centre, represent in terms of the enterprise’s objective. Still, the following figures can be submitted. About 70 or 75% of the Greek literature down to Photius has been read and analyzed; for the first five

*Source of information: Prof. Jean Duplacy, 9 Boulevard Voltaire, F-21000 Dijon, France.

centuries, the figure rises to about 80%; for the first four centuries, to 85%. Once the analyses in progress are finished, these numbers will increase from 5% to 10%; at that point the enterprise will be very close to completion.

In point of fact, how long the rest of the project will take depends on the number and active participation of collaborators still to be gathered. For various reasons, the extent and significance of the collaboration have been considerably diminished, and at the time the Oxford Congress met it was expected that the collaboration would continue to dwindle in the year to come. New collaborators would, therefore, be extremely useful for a speedy conclusion to the inventory. In its present phase, this co-operation would affect mainly the texts from the sixth to the ninth centuries.

The inventory will not fully achieve its major objectives until it has been utilized by the Strasbourg Centre for its microcards and for the volumes of its *Biblia patristica*, the first volume of which has recently been published (see above), as well as by the *Novi Testamenti Editio Maior Critica* for its collections of Greek citations of each book of the New Testament. But, as of now, the results of the inventory can facilitate various research projects in Scripture and patristics. Those interested in access to the inventory should direct their inquiries to Prof. Jean Duplacy at the address in footnote 4 above, or to the Centre d'Analyse et de Documentation Patristiques, Palais Universitaire, F-67084, Strasbourg, France.

THESAURUS LINGVAE GRAECAE⁵

Four years ago, under the direction of Theodore F. Brunner, a project was begun on the Irvine campus of the University of California to prepare a thesaurus of the Greek language. The first stage of the project embraces all Greek authors from Homer to 200 A.D., although for certain genres (e.g., the corpus of Greek medical literature and the acts of the early Christian martyrs) the *terminus ad quem* is considerably later. After a preliminary list of writers antecedent to 200 A.D. had been drawn up (1826 Greek authors whose writings have survived in whole or in part), an advisory board of seven members was appointed by the president of the American Philological Association in order to make recommendations as to which edition of each author should be used. Of the surviving writings, totaling about twenty million words, by the summer of 1975 more than eighteen million had been key-punched on magnetic tape, which is now available for computer print-outs for the production of concordances,

⁵ Source of information: Dr. B. M. Metzger, Princeton Theological Seminary, Princeton, N.J. 08540.

indexes, and similar tools. For information on the cost of producing such print-outs, inquiries should be directed to Prof. Theodore F. Brunner, University of California, Irvine, Calif. 92717.

Depending upon the availability of further funding, the project will be expanded so as to include all Greek authors up to 529 A.D., involving an additional seventy million words.

DIE GRIECHISCHEN CHRISTLICHEN SCHRIFTSTELLER/TEXTE UND UNTERSUCHUNGEN*

GCS, an internationally recognized series of critical editions of the early Greek Christian writers, and *TU*, a sort of "archives" for *GCS* in publishing monographs, editions, conference proceedings, and much else, are publications of the Academy of Sciences of the Deutsche Demokratische Republik. An international editorial board of twenty-five scholars (e.g., Campenhausen, Henry Chadwick, Dekkers, Fontaine, Mondésert, Plezia, Schneemelcher, van Unnik—from the U.S., Robert A. Kraft) replaces the former Kommission für spätantike Religionsgeschichte—what was formerly the Kirchenväterkommission of Harnack (cf. *TS* 17 [1956] 74–78; 21 [1960] 68)—and works with the support of the Academy's Zentralinstitut für Alte Geschichte und Archäologie.

Between 1972 and 1975, *GCS* issued the following editions: (1) the third edition, by Ursula Treu, of Otto Stählin's *Clemens Alexandrinus 1: Protrepticus und Paedagogus*; (2) the second edition, by Günther Christian Hansen, of Erich Klostermann's *Eusebius 4: Gegen Marcell; Über die kirchliche Theologie; Die Fragmente Marcells*; (3) the second edition, by Friedhelm Winkelmann, of Joseph Bidez's edition of Philostorgius' *Church History*; (4) Heinz Berthold's edition, in two parts, of *Makarios/Symeon: Reden und Briefe. Die Sammlung I des Vaticanus Graecus 694 (B)*; (5) *Eusebius' Life of the Emperor Constantine*, a second edition by Winkelmann; (6) Joseph Ziegler's edition of *Eusebius' Commentary on Isaiah*. In preparation are Basil of Caesarea's homilies on the Hexaemeron, a volume of detailed indexes to Clement of Alexandria, Hippolytus' commentary on Daniel (in a new edition) and the fragments of his commentary on the Song of Songs, and a second edition of Origen's commentary on Matthew.

In the same period, *TU* issued a second edition, by Hans-Martin Schenke, of Walter G. Till's *Die gnostischen Schriften des koptischen Papyrus Berolinensis 8502 (TU 60)*; *Studia evangelica* 6, the papers presented at the 1969 Oxford Congress on NT studies (*TU* 112); two volumes, by Françoise Petit, on the old Latin version of Philo's *Questions on Genesis*—one volume a critical edition (*TU* 113), the other a

*Source of information: Dr. Kurt Treu, Akademie der Wissenschaften der DDR, 3-4 Leipziger Strasse, 108 Berlin, DDR.

commentary (*TU* 114); a second edition, by Gerhard Delling, of the *Bibliographie zur jüdisch-hellenistischen und intertestamentlichen Literatur*, updated to 1970 (*TU* 106); *Studia patristica* 12–14, the papers presented at the 1971 Oxford Conference on patristic studies (115–117; actually, Vol. 117 is scheduled for publication this year). In preparation are volumes on Jeremiah in early Judaism and early Christianity (*TU* 118), the Nag Hammadi *Second Apocalypse of James* in a new edition (*TU* 119), the origin and history of the early Christian Easter calendar (*TU* 121), the old Latin *Acts of Thomas* (*TU* 122), the manuscript tradition of Basil's nine homilies on the Hexaemeron (*TU* 123), the history and prospects of *GCS* (*TU* 120), a *Festschrift* for Marcel Richard, and *Studia evangelica* 7 (1973 Oxford Congress on NT studies).

CORPUS DES VERSIONS LATINES ANCIENNES DES PÈRES GRECS⁷

The ancient Latin translations of the Greek Fathers are of interest to scholars for a number of reasons—philological, literary, historical, critical. They are witnesses, often privileged witnesses, of text transmission. But a number of them have not, for a variety of causes, found a place in Migne's *Patrologia*, and Hamman's *Supplementum to PL* 1–96 (4 vols., Paris, 1958–71; cf. *TS* 17 [1956] 68–71; 21 [1960] 64–65; 33 [1972] 257–58) excluded them on principle. In this context Hamman has raised a pointed question: Is there not room for a methodically planned publication of these Latin witnesses, say of the first six or seven centuries, to aid in uncovering the patrimony of the East?

The concern is not novel. It attracted Hans Lietzmann, who proposed to insert in the publications of the Berlin Academy a new corpus for the Latin translations of the Greek Fathers. In fact, Lietzmann captured the respected patristic scholar Berthold Altaner for the project. Altaner gave part of his life and enforced leisure to preparatory studies (*travaux d'approche*) on Philo, Athanasius, Basil of Caesarea, and John Chrysostom—research conveniently collected today in *Kleine patristische Schriften*. At Lietzmann's request, Altaner even prepared an *elenchus*, a kind of *clavis*, for the projected corpus (by his own admission, not exhaustive), published in 1967 in the *Theologische Literaturzeitung*.

In 1942 the project was presented to the Berlin Academy. In 1948 the Academy rejected Altaner's original proposal, the extensive corpus. More precisely, it limited the project to the first two centuries (two texts have appeared in *Texte und Untersuchungen*). But Altaner was not discouraged; he turned to the Vienna Academy, tried to win the approval of Rudolf Hanslik. At this writing I have no information on the reaction of the Vienna Academy.

⁷ Source of information: Rév. Père Adalbert Hamman, O.F.M., Notre-Dame des Buis, 25 Besançon, France.

Now that Hamann has finished his Supplement to Migne, he thinks it useful to extend it, to put alongside it an *Auctarium*: ancient Latin translations of the Greek Fathers, say to 650. Some of these versions have never been edited; others, published in fifteenth- and sixteenth-century editions but unavailable today, call for a new, critical edition. Preference would be given to those translations where the Greek or Oriental original has disappeared. Altaner's preparatory studies, and more particularly the Greek *clavis* in course of publication, will facilitate a carefully constructed index-file. The enterprise, therefore, can be said to have begun; and it is encouraging that the Ecole Française and the Institutum Patristicum Augustinianum in Rome have offered their patronage and promised their co-operation. Once the index has been completed, Hamman expects to publish in the beginning a volume each year—a critical edition of the Latin translation, a text newly fashioned, without translation or commentary. Hamman would welcome offers of scholarly collaboration.

CORPUS SCRIPTORUM ECCLESIASTICORUM LATINORUM*

The principal task of the Church Fathers Commission of the Austrian Academy of Sciences is the editing of texts to be published in *CSEL*. From 1971 to 1975 the following volumes were issued in that admirable series: 83/1 (1971), Marius Victorinus' theological works, edited by Paul Henry and Pierre Hadot; 84 (1971), Augustine's *Expositio quarundam propositionum ex epistola ad Romanos, Epistolae ad Galatas expositio-nis liber unus, and Epistolae ad Romanos inchoata expositio*, edited by Johannes Divjak; 85/1 (1974), the first three books of Augustine's *Contra Iulianum opus imperfectum*, edited by Michaela Zelzer, who based her work on the preliminary research of Ernst Kalinka. A second edition of *Benedicti regula*, "fundamentally improved" by original editor Rudolf Hanslik (cf. *CSEL* 75 [1960]), should be available when this bulletin appears. Close to completion is Vol. 87, containing Books 7-10 of Ambrose's letters, as well as his *epistolae extra collectionem*, the *acta*, and a preface to the whole collection. This edition, parts of which have been in the press for years, was left incomplete with the death of Otto Faller; Michaela Zelzer is establishing the text of Book 10 of the letters, the *epistolae extra collectionem*, and the *acta*, and will author the general preface.

In the series *Veröffentlichungen der Kommission zur Herausgabe des Corpus der lateinischen Kirchenväter*, three volumes of the subseries *Die handschriftliche Überlieferung der Werke des heiligen Augustinus* were

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

announced at the Oxford Conference as published: Vol. 2, in two parts, by Franz Römer, containing the manuscripts of Great Britain and Ireland, arranged according to works and libraries respectively; Vol. 3, by Römer, comprising Poland and, in an appendix, Denmark, Finland, and Sweden; Vol. 4, by Johannes Divjak, covering Spain and Portugal. At that time, printing had started on the first part of Vol. 5, by Rainer Kurz, containing the index of Augustinian titles which were found in the manuscripts of the Federal Republic of Germany and West Berlin. The major part of the manuscripts of Belgium, the Netherlands, Luxembourg, and France has already been investigated. Two summers ago, Divjak, who is currently working on the French material, discovered in a French manuscript a collection of letters of Augustine hitherto unknown; there seems no reason to question their authenticity. Divjak is preparing an edition of these letters for *CSEL*.

Besides the volumes dealing with the manuscript tradition of Augustine, the same series of *Veröffentlichungen* has issued two monographs: Vol. 5, *Epiphanius Scholasticus als Übersetzer*, by Franz Weissengruber, investigating the technique of translation in Late Antiquity; and Vol. 6, *Das Gedicht des Bischofs Agrestius: Eine theologische Lehrepistel aus der Spätantike*, by Kurt Smolak, containing the text, with commentary, of a previously unedited fragmentary Christian poem. In the 1975 *Anzeiger der Österreichischen Akademie der Wissenschaften* Michaela Zelzer published an article on "Die Briefbücher des hl. Ambrosius und die Briefe extra collectionem."

In 1971 the Church Fathers Commission of the Austrian Academy began work on an Augustine concordance. Preliminary indexes of two works, *De ordine* and *Contra Academicos*, have been published so far by Werner Hensellek and Peter Schilling. In these volumes the computer-made lists of words, comprising loci and frequencies, have been enriched by indications of the context and more or less subtle lexicographical classifications. At present, work is being done on *De utilitate credendi*. To provide a better knowledge of Augustine's language, works belonging to different periods and concerned with different topics have been prepared for computer input. Among others, lists of the verbal forms of the following works are already available: *De magistro*, *De vera religione*, *De duabus animabus*, *De agone christiano*, *De mendacio*, *De natura boni*, *De divinatione*, *De unico baptismo*, *De peccatorum meritis et remissione*, *De gestis Pelagii*, and *De patientia*. In addition, input has begun on the *Confessiones*.

Two final items of interest. In co-operation with the Institute of Classical Philology at the University of Vienna, the *CSEL* Commission publishes the periodical *Wiener Studien*; each volume contains some

articles on patristic themes. After Otto Faller's death, the Commission acquired the vast word-index he had made to the works of Ambrose; several years from now it should issue an Ambrose concordance based on this index.

CRITICAL EDITION OF LACTANTIUS*

A critical edition of the writings of Lactantius is being prepared for the Stuttgart Bibliotheca Teubneriana by Frau Antonie Wlosok, professor in the classical philology seminar at Mainz's Johannes Gutenberg University, and Prof. Dr. E. Heck of the philological seminar at the University of Tübingen. This edition is expected to replace, as far as possible, the edition produced for the Vienna Corpus between 1890 and 1897 by Samuel Brandt, who had himself projected a Teubner edition of Lactantius. At the present writing, what is the status of the Wlosok-Heck project?

1) The *Epitome of the Divine Institutes* is being prepared by Wlosok. The one manuscript which alone has been preserved almost intact and the other, mutilated manuscripts are already collated, and the edition should be completed within a fairly short time.

2) The *Institutes* themselves are being worked over by Wlosok and Heck together. Due to their bulk and their many-layered transmission, they require quite a lengthy period of preparatory labor. Thankfully, support for this is forthcoming from the Deutsche Forschungsgemeinschaft. With the help of microfilm, the gathering and collating of the manuscripts, *recentiores* and *vetustiores*, is proceeding satisfactorily. Special attention is drawn by Heck to the fact that the palimpsest St. Gall 213 (5th/6th c.) is now ready to hand in "fluorescence photographs" and that the seriously damaged Codex Cambrai 1219 (9th c.) can for the first time be evaluated. As for new collations, Brandt's own work was reliable on the whole, but many collations supplied him were quite inexact: e.g., Parisinus 1663, important for its additions. To ascertain to what extent the *recentiores* can fill up the lacunae in the *vetustiores*, work has begun on clarification of the genealogical relationships of the *recentiores* with the aid of random tests. Computers will be helpful in several aspects of the editing process.

3) It is expected that, some time after the *Epitome* and the *Institutes* have been edited, work can proceed towards equally critical editions of Lactantius' other writings: *God's Workmanship*, *The Anger of God*, *The Death of the Persecutors*, and *The Bird Phoenix*.

*Source of information: Prof. Dr. E. Heck, 10/3 Dreifürstensteinstrasse, 7406 Mössingen, Germany.

SOURCES CHRÉTIENNES¹⁰

Between 1971 and 1975, this reputable French series of texts and translations (cf. *TS* 33 [1972] 259–62) managed to maintain the remarkable publication rhythm that distinguished it the preceding four years: forty-five new volumes (*SC* 177–221). On one level alone has *SC*'s program lagged since the 1971 Conference: only three back volumes have been reissued. But this deficit is being overcome: a second, thoroughly revised edition of the first volume of Gregory the Great's *Moralia in Job* (*SC* 32) with its excellent, improved Introduction by Dom Robert Gillet, is now available from the Cerf publishing house (at the same time as *SC* 221, the second volume of Part 3 of the *Moralia*); soon to follow are fresh editions or new printings of Ambrose, *Commentary on Luke* 1 (cf. *SC* 45), Leo the Great's *Sermons* 3 (cf. *SC* 74), Athanasius' treatise *Against the Pagans* (cf. *SC* 18; new edition has Greek text), the *Chapters* of Symeon the New Theologian (cf. *SC* 51), and Lactantius' *Death of the Persecutors* (cf. *SC* 39). Book 3 of Irenaeus' *Against Heresies* merits special mention. After their splendid work on Books 4 (*SC* 100) and 5 (*SC* 152 and 153), Adelin Rousseau and Louis Doutreleau have substituted for F. Sagnard's edition of Book 3 (*SC* 34, quite meritorious at the time) an edition so new that it has been allotted a place among the new volumes (210 and 211). Rousseau and Doutreleau are now preparing the edition of Books 1 and 2.

Of the volumes published since 1971, twenty-nine deal with Latin authors, only five with Greek—a marked contrast with the preceding four years, when twenty-two dealt with Greek writers, twenty with Latin. These figures underscore a fact disquieting to the editors: the decline of works devoted to Greek patristics, a decline that, in France at least, corresponds to the diminution of Greek studies in schools and universities and a decrease in the number of Greek scholars. This development poses a problem for *SC*, inasmuch as Christian Greek literature contains a large number of theological and spiritual works little known to the West but of such significance that they should be made accessible.

At the time of the Oxford Conference in 1975, it was expected that by the end of the year the following volumes would have been added: Vol. 3 of Origen's *Commentary on John*, by Cécile Blanc; Dhouda's *Manual for his son*, a highly original testimony to Christian existence in a ninth-century family, edited by Pierre Riché; the famous *Golden Epistle* (*Epistola ad fratres de Monte Dei*) of William of Saint-Thierry, by Jean-Marie Déchanet; and the third volume of the *Acts of the Conference of*

¹⁰ Source of information: Rév. Père P. Evieux, S.J., Institut des Sources Chrétiennes, 29 rue du Plat, 69002 Lyons, France.

Carthage, so important for the history of North Africa in Augustine's time, edited by Serge Lancel.

What publications does SC project for 1976 and the years immediately following? (1) Several works of Origen: the first volume of his *Homilies on Jeremiah*, prepared by the late Pierre Husson and taken up by Pierre Nautin; the fifth volume of his apology *Against Celsus* (cf. the first four volumes in SC 132, 136, 147, 150) with valuable indexes; the chapters of the *Philocalia* on free will; a second edition of the *Homilies on Genesis*, where Doutreleau has produced a work almost entirely new, with a critical edition of the Latin text (not provided in SC 7) and a complete recasting of the earlier introduction, translation, and notes. (2) The manuscript for Cyril of Alexandria's *Dialogues on the Trinity* has been delivered by Mathieu de Durand; printing has begun. (3) Hilary of Poitiers will be represented by three volumes: the treatise *On the Trinity* by de Durand, the *Commentary on Matthew* by M. Doignon, and the historical works by Abbé Rocher. (4) As for Eusebius of Caesarea, so long a source of concern to the editors, the *Preparation for the Gospel* is in process of publication, and Charles Pietri is readying the edition of the *Life of Constantine*. In this context, a team is being formed to publish (with copious notes at least, if not with a commentary) the different "Church histories" of Christian antiquity. (5) The collaboration of Bernardi, Gallay, and Mossay gives reason to hope that Gregory of Nazianzus' *Discourses (Orationes)* will soon be issued, beginning with the celebrated "Theological Discourses" and Discourses 1-3. (6) René Braun, Pierre Petitmengin, and Jean-Claude Fredouille, with the collaboration of Jacques Fontaine, have assumed responsibility for a team effort to edit, as soon as possible, the works of Tertullian that have not yet appeared in SC and to re-edit volumes now out of print. (7) The first volume of Basil of Caesarea's "moral homilies" should be available when this bulletin appears. Lengthy critical research has enabled Edouard Rouillard, assisted by Mlle. Marie-Louise Guillaumin, to retrace the history of the Greek text, to show particularly in what order of succession the different corpora of the homilies have come down to us, and on these foundations to establish a text which can be justifiably described as very close to what Basil himself wrote. (8) Theodoret of Cyr's *Religious History*, prepared by Mme. Leroy-Molinghen of the University of Brussels and Pierre Canivet of the University of Nanterre, ought to be ready at this writing. Theodoret's exegetical work and his ideas on inspiration and on prophecy formed the material of a thesis defended last year at Lyons by Jean-Noël Guinot, who is editing the *Commentary on Isaiah* for SC.

It is worth noting that the series *Les oeuvres de Philon d'Alexandrie* (Greek text and French translation), which Editions du Cerf has been

publishing on what might be called the periphery of *SC* (cf. *TS* 24 [1963] 458–60), is close to completion. Since 1971, Vols. 6, 24, 28, 32, and 35 have appeared, leaving only the *Quaestiones* to be published beginning this year. The preparation of the *Quaestiones* has been long and difficult, because the editors are attempting an edition more satisfactory than those now available. Abbé Charles Mercier has studied the Armenian text in the manuscripts not hitherto utilized, and Mlle. Françoise Petit has been commissioned to edit the Greek fragments and the Latin fragment. This series provides fresh resources for an author whose importance for exegesis, for patristics, and for the history of Christian origins can hardly be exaggerated.

PATRISTIC COMMISSION OF WEST GERMAN ACADEMY OF SCIENCES¹¹

In a previous report (*TS* 33 [1972] 268–69) I summarized the organization and scholarly programs of the Patristische Kommission der westdeutschen (Federal Republic of Germany) Akademie der Wissenschaften and its operation centers. Between 1973 and 1975, the Commission published four source texts as part of its series *Patristische Texte und Studien*: Vol. 12, John Damascene's *Expositio fidei*, published by the Byzantine Institute of Scheyern Abbey, with Peter Bonifatius Kotter, O.S.B., as editor (Berlin, 1973); Vol. 14, the *editio princeps*, by Dieter Hagedorn, of the Arian Julian's commentary on Job (Berlin, 1973); Vol. 15, an initial volume of Psalm commentaries from the catenae, edited by Ekkehard Mühlenberg (Berlin, 1975; Vols. 2 and 3 in press as I write; further volumes, e.g., Athanasius, projected); Vol. 17, John Damascene's *Contra imaginum calumniatores orationes tres*, edited by Kotter (Berlin, 1975).

Work on the Pseudo Dionysius project in Göttingen has produced the following: Gernot Wiessner, "Zur Handschriftenüberlieferung der syrischen Fassung des Corpus Dionysiacum," published in *Nachr. Gött. Akademie der Wissenschaften, phil.-hist. Klasse*, 1972, pp. 163–216; and Bernhard Brons, "Sekundäre Textpartien im Corpus Ps.-Dionysiacum? Literarkritische Beobachtungen zu ausgewählten Textstellen," *ibid.*, 1975, pp. 99–140. Towards the end of 1975 the Münster center published its *Corpus christlicher Papyri*.

When this bulletin appears, the double Volume 14/15 (for 1969 and 1970) of Wilhelm Schneemelcher's valuable *Bibliographia patristica* ought to be available; the next two double volumes (for 1971–72 and 1973–74) should follow in relatively short order. Patristic scholars are requested to notify Prof. Schneemelcher of lacunae in the listing of

¹¹ Source of information: Prof. Dr. Carl Andresen, 4 Bonhoefferweg, 34 Göttingen, Germany.

periodicals; authors of pertinent books and articles should send him exact information on postcards.

PATROLOGIA ORIENTALIS¹²

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 program announced in 1971 (cf. *TS* 33 [1972] 264–65) has not been completed, but it is reaching its goal, especially in the photomechanical reproduction of the large number of fascicles out of print. Of the 171 fascicles that now comprise the collection, only 15 were still unavailable in September 1975; and the publishing firm of Brepols (Turnhout, Belgium) has promised that these will be ready by the end of 1976.

As for new publications since 1971: (1) Three fascicles comprise homilies of the prolific Patriarch Severus of Antioch, preserved only in Syriac translations: 32–39 (fasc. 169, 1971), 26–31 (fasc. 170, 1973), 18–25 (fasc. 171, 1975)—twenty-two homilies in all, begun by M. Brière, finished by F. Graffin and, for three of them, by C. Lash. Only one fascicle remains to be issued (*Hom.* 1–17), and that will complete this edition of the 125 homilies of Severus begun seventy-five years ago. (2) The *mēm̄rē* or metrical homilies of Ephrem on Nicomedia, more than three thousand verses, almost totally lost in Syriac and rediscovered some years ago in an Armenian translation, have been edited and translated by Charles Renoux (fasc. 172, 173). (3) Micheline Albert's edition of James of Sarug's *Seven Homilies against the Jews*, announced several years ago, should be available when this bulletin appears.

Next to be issued will be the *editio princeps* of a Nestorian mystic of the eighth century, John Saba or John of Daljata—specifically, fifty letters—edited by the Baghdad Carmelite Robert Beulay, as well as the continuation of Brière's edition of Philoxenus of Mabbugh's treatise *One of the Trinity Was Embodied and Suffered*, in at least three fascicles. Highly interesting is the fact that *PO* will publish early in 1977 new, previously unedited fragments of Irenaeus discovered by Renoux, sixty-five in all, drawn from *Against Heresies* and the *Demonstration of the Apostolic Preaching*.

¹² Source of information: Rév. Père F. Graffin, S.J., 88 rue du Cherche-Midi, 75006 Paris, France.

CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM¹³

Fortunately, World War II did not prove fatal to the Louvain-Washington *CSCO*. Jean-Baptiste Chabot, who had founded the enterprise in 1903 with Henri Hyvernat, had brought it down to Vol. 112 when the entire stock (with the exception of the last four volumes) was destroyed in the flames that reduced the library of the University of Louvain to ashes in May 1940. After Chabot's death in 1948, the project was resumed under the direction of René Draguet, assisted by a team of specialists. The destroyed volumes were reproduced photographically, and the four existing sections (Arabic, Coptic, Ethiopic, and Syriac) were supplemented by three others (Armenian, Georgian, *Subsidia*). The publication rhythm has increased in striking fashion: in recent years, a dozen volumes annually; since 1948, more than 250 volumes; by September 1975, 369 volumes in all.

The last eleven volumes announced at the Oxford Conference as having just come from the press are as follows: the Syriac version of unedited letters of Cyril of Alexandria (*CSCO* 359, 360), by R. Y. Ebied; the Arabic text of the *Lamp of the Intellect* of the tenth-century Severus Ibn al-Muqaffa (*CSCO* 365, 366), by Ebied and J. L. Young; the second of the four volumes of L. Leloir's *Latin Version of the Armenian Collections of Apophthegms* published by the Mekhitarists of Venice in 1855 (*CSCO* 361); a study on the Syriac Christians under the Mongols of Il-Khanat of Persia in the thirteenth and fourteenth centuries (*CSCO* 362), by J.-M. Fiey; E. Beck's *Nachträge* to his monumental critical edition of the works of Ephrem (*CSCO* 363, 364); A. Vööbus' edition of two documents which could have been regarded as irretrievably lost but which he rediscovered recently in the course of his ceaseless trips in quest of manuscripts in the Near East.

These last-mentioned documents merit special attention. The first is the *Synodicon occidentale*, preserved in a Damascus manuscript. It comprises the totality of canonical texts, of diverse nature and provenance, which governed the West Syrians before and after the Arabs (*CSCO* 367, 368). The second, of inestimable value for Biblicists as well as Syriacists, is nothing less than the *Syro-hexaplar Version of the Pentateuch*. Till now, we had only Exodus and fragments of Leviticus and Numbers, nothing of Deuteronomy. In the sixteenth century, the Louvain scholar A. Masius had in his possession a manuscript of the Syro-hexaplar of the Pentateuch, but very soon thereafter no trace of it was to be found. In 1964 Vööbus had the good fortune of discovering a copy in Turkey, a manuscript dating from the twelfth century, produced

¹³ Source of information: Prof. René Draguet, *CSCO*, Université de Louvain, Louvain, Belgium.

with extraordinary care in a scriptorium and carrying in the margin a critical apparatus furnished with signs that Origen used, just as, at the end of the books, the colophons translate those of the Greek manuscripts according to which Paul of Tella, about the year 615, had put into Syriac the fifth column of the Hexapla. In its present state, the manuscript has 190 folios, with some blanks that affect Exodus, Leviticus, and Numbers; it runs from Gn 32:9 to Dt 32:25. This has come from the press as a facsimile edition (*CSCO* 369).

It is expected that about a dozen volumes will appear in 1976 as well, but the exact details of the program were not entirely clear at the time of the 1975 Oxford Conference.

CORPUS PATRISTICUM HISPANUM¹⁴

Much serious research has been done on the Christian Spanish writers of the first seven centuries; that is undeniable. It is equally clear that certain areas have scarcely been touched by patristic scholars. As for editions, there are indeed excellent critical texts of individual works outside the familiar corpora; others are part of the collections, e.g., of *CSEL*. If some of these editions show significant progress, are even unsurpassed, others call for serious revision; on broad lines, it can be said that none of these is to be regarded as definitive. *Corpus christianorum* has already issued different Spanish works: the texts of Egeria and Prudentius are improved editions, but Gregory of Elvira, e.g., demands a fuller, more careful critical study. Spain itself has made efforts to publish the Spanish writers along corpus dimensions: recall simply the best-known of these efforts, created and directed by A. A. Vega, *Scriptores ecclesiastici Hispano-Latini tam veteris quam medii aevi*, which succeeded in publishing seventeen fascicles; but many years have passed since publication ceased.

The latest project, under the title *Corpus patristicum Hispanum*, will try to fill this lacuna by issuing in critical editions the works of the Christian Spanish writers from Hosius of Córdoba (ca. 256–358) to Julian of Toledo (d. 690) in perhaps 30 volumes: about 140 works, 34 writers. To guarantee the scholarly character of the project, a technical committee, presided over by the director of *CPH*, Dr. Ursicino Dominguez del Val, with members drawn from different Spanish universities, will collaborate on an individual basis with the individual editors and assume coresponsibility with the latter. A periodic publication—but not the typical journal—complements *CPH*. Entitled *Isidorus Hispalensis*, its sole function is to gather together studies on ancient Christian Spanish

¹⁴ Source of information: Dr. Ursicino Dominguez del Val, Fundación Universitaria Española, Alcalá 93, Madrid 9, Spain.

writers. Included among them are writers of the Mozarabic period—those who lived on their native soil and those who, fleeing the Saracen invasion, exercised their activity across Europe.

In each volume the critical edition will be preceded by an Introduction presenting the historical context of the work, its structure, the literary sources, biblical citations, chapter titles, manuscript tradition, and editions. A translation, Spanish in principle, will accompany the text; notes will justify and enrich the translation. There will be indexes: authors cited, manuscripts, most important words, doctrinal aspects, etc.

SCRIPTORES LATINI HIBERNIAE¹⁵

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. *TS* 21 [1960] 75-76). Since the 1971 Conference on Patristic Studies, two more volumes have appeared in the series: Vol. 8, *Four Latin Lives of St. Patrick* (John Colgan's *Vita secunda, quarta, tertia, and quinta*), edited by Ludwig Bieler in 1971 (actually announced as published, and briefly described, in my last bulletin, *TS* 33 [1972] 266); and Vol. 9, *Iohannis Scotti Eriugena Periphyseon (De divisione naturae) liber secundus*, edited, with Bieler's collaboration, by I. P. Sheldon-Williams in 1972.

Unfortunately, Dr. Sheldon-Williams died unexpectedly Oct. 10, 1973. In fulfilment of her late husband's wish, his widow gave all his materials relating to Eriugena to University College, Dublin, where they will form a special collection in the Department of Latin. Among these is a complete typescript of his edition of Book 3, which needs only a final revision before it is passed for printing. This revision, and the process of seeing the volume through the press, will be undertaken by the well-known Eriugenian scholar John J. O'Meara and by Bieler. The edition of Books 4 and 5, on the basis of Sheldon-Williams' materials, and the compilation of indices to the whole work will be undertaken as soon as a suitable editor is secured (negotiations with a prospective editor are under way).

Another volume, *The Patrician Texts in the Book of Armagh* (Muirchú, Tírechán, *Addimenta, Liber angeli*), by Ludwig Bieler, has been finished, and the typescript has been transmitted to, and in principle been accepted for publication by, the Dublin Institute. For the near future, the two volumes mentioned in this bulletin may be the last to be published by the Institute, which is compelled by the present financial crisis to concentrate, for the time being, on publishing materials in

¹⁵Source of information: Prof. Ludwig Bieler, 22 Villiers Road, Rathgar, Dublin 6, Ireland.

Gaelic. The Institute would welcome it if an alternative body could be found to take over *SLH*; possibilities are being explored.

PONTIFICAL PATRISTIC INSTITUTE OF ROME¹⁶

Patristic studies in Italy are cultivated both in the state universities and in the pontifical universities and seminaries. The state institutions do not have, by law may not have, a faculty of theology. Ancient Christian literature is therefore taught in the faculty of arts (*facoltà di lettere*) either as part of the history of Greek and Latin literature or as history of Christianity. The professors and lecturers are mostly laymen and laywomen with a sprinkling of clerics, and they are primarily interested in the literary and historical aspects of the Fathers. This does not mean that they simply disregard the theological aspect of patristics; many are extraordinarily competent in theology (cf., e.g., Manlio Simonetti's latest volume on Arianism).

In ecclesiastical teaching institutions the picture is different. The ordinary seminary course includes patrology and history of dogma; there is a lecturer in patristics in every seminary, and many do research; but the "return to the Fathers" after Vatican II does not have nearly the same proportions as the return to the Bible and liturgy in Catholic theological studies. Patristic studies are cultivated more deeply in the specialized theological departments and institutes of the Roman pontifical universities, particularly the Institute for Oriental Theology and the department of history of theology at the Gregorian University, the Liturgical Institute at Sant' Anselmo, and the Augustinianum, i.e., the Patristic Institute erected within the faculty of theology of the Lateran University in 1970 and offering graduate programs in patristic literature and theology (cf. *TS* 33 [1972] 272-73).

At present, a fairly large number of scholars, perhaps a couple of hundred, some of them foreigners, teach patristics in Italy and/or do research in the field. Until a few years ago, however, there was little contact among the different individuals or university groups. The ecclesiastical institutions and the state institutions went their separate ways, and, as Prospero Grech has remarked, "interuniversity relationships are not always perfect illustrations of the Sermon on the Mount." In this context, the scholars at the Augustinianum decided that, besides inviting professors from lay universities to lecture part-time, the Institute should unite patristic scholars of all hues and trends at an annual conference in Rome. No formal society or association was formed; the group was aptly described by Prof. A. Pincherle as "Friends of the Augustinianum."

¹⁶Source of information: Rev. Prospero Grech, O.S.A., Istituto Patristico "Augustinianum," Via S. Uffizio 25, 00193 Rome, Italy.

Four such conferences have been held (always in the first week of May): 1973, the Trinitarian language of the Fathers; 1974, literary forms or genres in the Fathers; 1975, patristic theologies of history; 1976, patristic teaching on social and economic issues. About thirty to forty papers are read, varying from short communications by research assistants to full-blown lectures by heads of departments. The papers are promptly published in a special issue of *Augustinianum*, the Institute's periodical. On the occasion of these congresses the Institute also organizes three public lectures by scholars of international reputation (1973, on Athanasius; 1974, on Ambrose; 1975, on Migne), which are published in *Augustinianum* and as offprints.

L'INSTITUT DES ÉTUDES AUGUSTINIENNES¹⁷

Paris' IEA realizes its patristic programs in collaboration with the Sorbonne's Centre Lenain de Tillemont and with the Centre d'Études des Religions du Libre of the Ecole Pratique des Hautes Etudes. Four important projects merit special mention here.

1) The journal *Revue des études augustiniennes*, now in its twenty-third year, publishes research articles and notes, in the international languages, within the whole patristic period and the Christian literature of the High Middle Ages. The annual "Bulletin augustinien" will in future be supplemented by bulletins covering editions and studies of other authors, especially Tertullian and Ambrose.

2) The series *Recherches augustiniennes*, with ten volumes already in print, makes it possible for scholars to present the fruits of their research without the usual page limitations imposed by journals. It has provided an outlet for several university theses or reports which otherwise might never have been published.

3) The collection *Oeuvres de saint Augustin* has issued seventy-two treatises of Augustine. Two volumes are scheduled for 1976: Vol. 6, a new edition, by G. Madec, of *De magistro* and *De libero arbitrio*; and Vol. 72, the *Tractatus in evangelium Ioannis 17-33*. In preparation are the *Enarrationes in psalmos* and Augustine's letters.

4) The collection *Études augustiniennes* has been enriched, since the 1971 Oxford Conference, with twenty volumes, the most important of which are doctoral theses. Among these volumes may be listed: J.-C. Fredouille, *Tertullien et la conversion de la culture antique*; J. Doignon, *Hilaire de Poitiers avant l'exil*; Y.-M. Duval, *Le Livre de Jonas dans la littérature chrétienne grecque et latine*; G. Madec, *Saint Ambroise et la philosophie*; P. Borgomeo, *L'Eglise de ce temps dans la prédication de saint Augustin*. Especially notable is *Trois mythes gnostiques*, in which

¹⁷ Source of information: Rév. Père Georges Folliet, Directeur, Institut des Etudes Augustiniennes, 8 rue François I^{er}, 75008 Paris, France.

Michel Tardieu comments on one of the Gnostic texts of Nag Hammadi Codex II, the "Writing without Title" so representative of the Gnostic movement in the era of Irenaeus. Another basic work is Gosta Claesson's three-volume *Index Tertullianus*, which offers all the words in Tertullian's works with their different occurrences. The indefatigable Pierre Courcelle has produced three fresh titles: *Iconographie de saint Augustin: Les cycles du XVI^e et du XVII^e siècle*; *Recherches sur saint Ambroise: 'Vies' anciennes, culture, iconographie*; and the three-volume *Connais-toi toi-même de Socrate à saint Bernard: Histoire du précepte delphique—Vues platoniciennes et chrétiennes*. Perhaps already in print as this bulletin appears are A.-M. Bonnardière's *Le Livre des Proverbes* in the valuable *Biblia Augustiniana* (cf. *TS* 21 [1960] 86-87) and two works on the High Middle Ages: Jean Longère's historical and doctrinal study *Oeuvres oratoires de maîtres parisiens au XII^e siècle* and J. P. Bouhot's *Ratramne de Corbie: Histoire littéraire et controverses doctrinales*.

AUGUSTINIAN INSTITUTE¹⁸

The Augustinian Institute, located at Villanova University in suburban Philadelphia, Pa., began and remains under the direction of Robert P. Russell, O.S.A. Founded in 1967, it has for its purpose to undertake and encourage research into the background, life, writings, thought, and intellectual heritage of St. Augustine. It achieves its purpose primarily through two organs: its annual publication *Augustinian Studies* and the *St. Augustine Lecture Series*.

Augustinian Studies began in 1970; five volumes have been published. Though the periodical is international in scope, the material appears for the most part in English. Since its purpose is to disseminate research on Augustine, its pages contain studies on all aspects of his ideas and heritage. In addition, each issue includes review-articles by prominent scholars on recent major works concerned with Augustine. Contributions for publication may be sent to the editor for consideration by the editorial board.

The *St. Augustine Lecture Series* actually predates the Institute by about eight years: it began in 1959 and has been held every Palm Sunday thereafter; but since 1967 the series has been organized and published by the Institute. Through the lecture series a noted Augustinian scholar from Europe or North America is brought to the Villanova campus to lecture on some aspect of Augustine's thought; the lecture is subsequently published in extended and annotated form. The series has now

¹⁸Source of information: Rev. Dr. Frederick Van Fleteren, O.S.A., Augustinian Institute, Villanova University, Villanova, Pa. 19085, U.S.A.

reached thirteen volumes, with two more to appear shortly. Since the 1971 Oxford Conference, two volumes have been published: Jean Pépin's 1972 lecture *St. Augustin et la dialectique* and Eugene TeSelle's 1973 lecture *Augustine's Strategy as an Apologist*. Soon to be published are Emilien Lamirande's 1974 lecture on Augustine's conception of the use of force during the Donatist controversy, and Luc Verheijen's 1975 lecture on Augustine's exegesis and use of Acts 4:32-35 in a monastic context. The 1976 lecture will be given by Alberto Pincherle, the 1977 lecture by John O'Meara. The series represents an impressive collection of Augustinian scholarship.

AUGUSTINUS-BEGRIFFSLEXIKON¹⁹

The Würzburg-centered Augustinus-Institut der [Deutschen] Augustiner, which describes itself as a "research institute for Augustinian theology and the history of the Order," has projected a lexicon of Augustine's ideas or concepts. The enterprise is to be international, in co-operation with as many experts as possible. Broad consultation—with professors in German universities, with renowned Augustine scholars across the world, with editors and compilers of lexica—has resulted in a basic agreement: the project is highly important. The publisher of the *Reallexikon für Antike und Christentum*, Anton Hiersemann of Stuttgart, is prepared to publish this lexicon. The German province of the Augustinians has freed one of its members to be editor and has provided necessary space for the enterprise.

In its choice of themes, the lexicon will not be limited to theology and philosophy; it will extend to all areas where Augustine's thinking is relevant. An initial draft of the selection of lemmata is already on hand, but it needs another critical sifting. On the basis of this preliminary labor, it would seem that the lexicon will comprise three to five volumes, in the form of the above-mentioned *RAC*. Each volume is estimated to take from four to five years.

An editorial staff will determine the scope of the articles, commission scholars to write them, evaluate them when submitted. An article is not intended to be exhaustive; rather, with the brevity demanded by a lexicon, it should present what Augustine taught about the concept in question and the sources he used, summarize the state of scholarship on complex concepts (e.g., Incarnation), refer to varying interpretations where this is required, and indicate the more important literature.

The Augustinus-Institut sees no need to justify at length the urgency of the enterprise. It simply points to the increasing importance of critical

¹⁹Source of information: Rev. Dr. Cornelius P. Mayer, O.S.A., 2A Steinbachtal, 87 Würzburg, Germany.

historiography and the significance of Augustine in Western intellectual history, argues that few subjects in the area of the human spirit can be presented historically and afford to bypass Augustine, and notes that the pressure of time and the increasingly vast literature on Augustine bars many from access to the pertinent sources.

To ensure collaboration and exchange of information, the Augustinus-Institut has already made contact with centers of Augustine research in Paris, Vienna, Eindhofen, and Rome. Requests for information, as well as suggestions and proposals, should be directed to Rev. Dr. Adolar Zumkeller, O.S.A., Director of the Augustinus-Institut, 2A Steinbachtal, 87 Würzburg, Germany, or to Rev. Dr. Cornelius P. Mayer, O.S.A., Privatdozent at the Augustinus-Institut, at the same address.

THE FATHERS OF THE CHURCH²⁰

Since September 1971, *FC*, published from the Catholic University of America, Washington, D.C., has issued three volumes: 65: *St. Ambrose, Seven Exegetical Sermons*, translated by Michael P. McHugh; 66: *St. Caesarius of Arles, Sermons* (the last of three volumes), translated by M. Madeleine Mueller, O.S.F.; 67: *The Writings of Novatian*, translated by Russell J. DeSimone, O.S.A. Vol. 68, John Chrysostom's eight homilies *Contra Iudaeos*, is in proof, in the English version of Paul W. Harkins. Marius Victorinus' *Theological Treatises*, translated by Mary Clark, R.S.C.J., is near completion as Vol. 69. For early production thereafter two works stand almost ready: Augustine's *Eighty-seven Different Treatises*, translated by David L. Mosher, and Irenaeus' *Adversus haereses*, in the translation of Agnes Clare Way, S.D.P. Ambrose is prominent in production envisaged for the more remote future: one volume will extend the exegetical treatises of Vol. 65, a second will present his writings on virginity and widowhood. Plans are finally being made to incorporate in the series Gregory the Great's *Moralia* on Job.

On July 15, 1975, the office of editorial director passed to its fourth occupant, Hermigild Dressler, O.F.M., a member of the editorial board since 1961. Commitments made by scholars currently on record as engaged in translation for *FC* come close to rounding out its goal of a hundred volumes. Some of the commitments, however, will not be fulfilled; proposals for additional translations will therefore be welcomed.

ANCIENT CHRISTIAN WRITERS²¹

ACW, inaugurated in 1946 and now edited by Johannes Quasten, Walter J. Burghardt, and Thomas Comerford Lawler, has published two

²⁰Source of information: Prof. Bernard M. Peebles, Catholic University of America, Washington, D.C. 20064, U.S.A.

²¹Source of information: Prof. Robert T. Meyer, Catholic University of America, Washington, D.C. 20064, U.S.A.

volumes since the 1971 Conference, both by British scholars. Vol. 39 (1974) provides a new translation of Minucius Felix' *Octavius* by G. W. Clarke, professor of classical studies at the University of Melbourne in Australia. Clarke furnishes the most comprehensive commentary now available for this treatise, admired for centuries by classical philologists and theologians. Of the 414 pages in the volume, more than two thirds are detailed notes and indexes. It is a significant contribution to patristic research. Vol. 40 (1975) offers *The Poems of St. Paulinus of Nola* in the translation of P. G. Walsh, professor in the Department of Humanity at the University of Glasgow, who previously provided *ACW* with two volumes (35 and 36) of Paulinus' letters. Walsh's introduction and commentary communicate the high spirituality of Paulinus' poems.

Among the *ACW* volumes ready for the press are Irenaeus' five books *Against Heresies*, translated and annotated in three volumes by Dominic Unger, and Tertullian's *Prescription of Heretics*, prepared by William P. Le Saint, S.J., who previously provided *ACW* with Tertullian's treatises on marriage (Vol. 13) and on penance (Vol. 28). About twenty further volumes are in various stages of editing.

CISTERCIAN PUBLICATIONS²²

As its title indicates, the series *Cistercian Publications* is concerned primarily with the medieval period. But since Cistercians are naturally drawn to the Rule of St. Benedict and to the monastic tradition of his time, the project also publishes works of interest to patristic scholars. The emphasis is on monastic, especially Cistercian, studies, particularly translations of primary sources. In the past, spirituality has been given priority; nevertheless, manuscripts (always book-length) dealing with economic, historical, and art-history material are welcome.

Thus far, Evagrius' *Praktikos* and his *Chapters on Prayer* have been published in English translation, and the *Apophthegmata patrum* has recently appeared as *The Sayings of the Desert Fathers*. In preparation are English versions of Cassian's *Conferences* (two volumes) and his *Institutes*, the Pachomian sources, the *Rule of the Master*, works of Dorotheus of Gaza and Mark the Hermit, the *Life of Columbanus*, and Gregory of Nyssa's *Life of Moses*. Studies published include a book on silence in the Rule of Benedict; in preparation is a book on Russian mystics. Also available are translations of well-known French works by scholars such as de Vogüé and Hausherr.

CP was initiated by Basil Pennington, a Cistercian of Spencer, Massachusetts. In 1973 the operation was moved to the Institute of Medieval Studies at Western Michigan University, Kalamazoo, Michi-

²² Sources of information: Rev. Eoin de Bhaldraithe, O.Cist., Bolton Monastery, Moone, Co. Kildare, Ireland; and Ms. E. Rozanne Elder, Cistercian Publications, 1749 West Michigan Avenue—WMU, Kalamazoo, Mich. 49008, U.S.A.

gan, and is now under the editorial direction of Ms. E. Rozanne Elder. The publisher is Cistercian Publications, 1749 West Michigan Avenue—WMU, Kalamazoo, Michigan 49008; distribution across the Atlantic is handled by Mowbray in London.

A CORPUS OF CHRISTIAN LITURGIES ON MICROFICHES²³

In both the Eastern and the Western liturgies the vast majority of liturgical texts in use down to the end of the Middle Ages were written in patristic times and therefore are a concern of patristic scholars. Moreover, liturgical lectionaries have played an important role in the transmission of patristic texts. There are good reasons, then, for counting among the *instrumenta* or tools of patristic research the Corpus of Christian Liturgies on Microfiches published for some years now by CIPOL (Centre International de Publications Oecuméniques des Liturgies), a group of liturgists from different churches. CIPOL is a nonprofit scholarly association, similar to organizations such as the Henry Bradshaw Society, from which individual scholars, university libraries, and research centers may obtain either its complete series or particular documents of special interest for the history of liturgy, for patristics, for the history of music. As in other fields of research, microfiches have proven remarkably valuable as a work tool for the study of liturgical sources: this method of reproduction is more economical than facsimile copy, is easier to manage and classify than microfilms, and can be adapted to the methods of computer programming.

The CIPOL series is divided into four sections: Oriental liturgies, Catholic liturgies of the Latin rite, post-Reformation liturgies, and *subsidia* (among which are included some catalogues of liturgical manuscripts). The first series, published in 1973, included forty-five documents from Western and Eastern liturgies. Among them were unpublished liturgical manuscripts from the most important Eastern liturgies; in the West, such documents as the Roman homiliary of the Basilica of Sts. Philip and James (an important collection of patristic texts from the eighth century), the noted antiphony of St. Peter (one of the principal representatives of the Old Roman chant), the prototype manuscript of the Dominican Liturgy, and the *editiones principes* of the six liturgical books of the Tridentine reform.

A second series of CIPOL liturgical texts should be available when this bulletin appears. Its forty-one documents (some ancient, others more modern) include what might be called the true sacramentary of Alcuin, reconstructed from two sacramentaries of Paris and Tours by Dom Jean

²³ Source of information: Pierre-Marie Gy, O.P., Directeur de l'Institut Supérieur de Liturgie de Paris, Président du CIPOL, 4 avenue Vavin, F-75006 Paris, France.

Deshusses, the latest editor of the Gregorian Sacramentary; the Dijon manuscript of the Cistercian Liturgy, as yet incomplete but including the whole of the patristic lectionary used in Cîteaux. As the first series included the complete set of Roman Tridentine liturgical books, so the second series reproduces the various *editiones principes* of the Ambrosian Liturgy and the first edition of the Mozarabic Breviary (this latter edition, not reprinted by Migne, is now regarded as reproducing a very ancient Hispanic tradition, the manuscripts of which are not extant).

CORPUS TROPORUM²⁴

Liturgical tropes (texts and melodies, mostly short, which can introduce the Roman Mass or be inserted into its songs) constitute a genre which does not antedate the ninth century; but the trope texts often contain quotations from the Fathers or allusions to them and, more importantly, they continue the patristic tradition of commenting and interpreting biblical passages.

In 1970 a research team was formed in Stockholm to study the Latin tropes of the first period, to about 1100, the most creative segment. The project is financed by the Swedish National Council for Research in the Faculty of Arts, and the work is carried on within the Institute of Classical Philology at the University of Stockholm, in collaboration with other scholars, particularly musicologists and theologians.

At first the researchers addressed themselves to a number of specific problems, e.g., the genesis of tropes, ways of singing them, and their profound liturgical function. It soon became clear, however, that the necessary research material is difficult of access; a reasonably complete edition is indispensable. The best known of existing editions are the *Analecta hymnica* 47 and 49 (1905-6). Unfortunately, the editors, Blume and Dreves, limited themselves to versified texts, and so they omitted at least half of all the extant tropes; and the published half is plagued with manifold faults. An even older edition of texts, W. H. Frere's *The Winchester Troper* (1894), containing the venerable ms 775 of the Bodleian Library and the Cambridge ms CCC 473, is good indeed, but it is a restrained edition and, lacking good indexes, it is inconvenient to use. The last ten years have produced three new editions, all by musicologists: the Gloria tropes, edited by K. Rönnaun (1967); the introit tropes of Aquitanian mss, by Günther Weiss, in the *Monumenta monodica medii aevi* (1970); and the Proper tropes of the St. Martial ms 1121 of the Bibl. Nat. of Paris, by Paul Evans (1970). There are also a small number of facsimile editions, and there are plans for a second

²⁴Source of information: Ritva Jonsson, Institutionen för Klassiska Språk, Stockholms Universitet, Fack, 104 05 Stockholm 50, Sweden.

volume of the *Monumenta monodica* and an edition of the St. Gall tropes. Still, the situation is unsatisfactory: it has been estimated that between a third and a half of all tropes are not available in print.

The mss of the first period number about one hundred: a tenth date from the tenth century, the rest from the eleventh or the beginning of the twelfth. They can be divided into two principal groups, East and West, with a transitional zone between. This grouping is due to the division into separate kingdoms of the Carolingian Empire at Strasbourg in 843. Italy, however, is an extraordinarily mixed area, with tropes from every repertory and with very local characteristics. Some centers of civilization are wonderfully rich in trope poetry, e.g., St. Gall, Regensburg, Winchester, Nevers, St. Martial de Limoges, Aurillac, Vercelli, Nonantola, Monza, and Benevento; but it is interesting that certain centers known in other respects for their cultural activity seem to have neither created nor adopted tropes: Fulda, Liège, Corbie, and St. Denis. We have very few tropes from Cluny, inasmuch as the Cluniac movement was generally hostile to tropes.

Given the inadequacy of existing editions, the high individuality of trope mss, the fluidity of trope texts within these variegated mss, and the errors in literature on tropes due to defective study material, the Stockholm team has projected an edition of all the tropes from the first two centuries. They began with the Proper tropes (the Christmas cycle is in press and the Easter cycle is in preparation), but members of the group are also editing Alleluia *prosolae* and (from the Ordinary) Agnus Dei tropes. To avoid long delays and extraordinary difficulties, it was decided to publish a text edition rather than a musical edition.

It might seem strange to do this work in Sweden, where Latin literature had not yet begun when the trope era in question was already over. This reaction would overlook the fact that Stockholm has a research tradition of medieval Latin studies within the school of Dag Norberg. Besides, members of the group travel abroad quite often in connection with their work, have close contacts with scholars of other countries, and carry on an extensive correspondence. Realizing the risk of missing relevant mss and scientific productions, they are anxious to broaden their contacts with scholars in the same area; and it pleases them to provide information about tropes to correspondents and visitors.

In describing their project, the Stockholm team reveals an infectious excitement, a quasi-missionary enthusiasm, about trope research. These texts, we are told, are "tremendously interesting": here one finds naive situation paintings, dramatic dialogues, fervent exhortations to sing and to praise, feast themes brought to actuality, the classical *hic et nunc* of liturgy; above all, one finds those profound theological commentaries,

dogma in poetry and song, the ultimate tradition of the Fathers transformed in that living creation which is liturgy.

HENRY BRADSHAW SOCIETY²⁵

The Henry Bradshaw Society, founded in 1890, exists to encourage liturgical studies on a wide front by the editing of rare liturgical texts. These texts are not published, but supplied to members of the Society in return for subscriptions paid for the years for which the volume in question is issued. Members are elected by the Society's Council, after application to the Secretary. When elected, they are entitled to purchase volumes issued by the Society for the years before their election.

Between 1970 and 1975 no annual general meeting was held, as several leading members of the Society had died and other problems existed. During this period, however, business continued to be carried on and volumes continued to appear. Recent volumes are 94: *The Bec Missal* (Anselm Hughes); 95: *The Lesnes Missal* (P. Jebb, O.S.B.); 96: *The Bridgettine Breviary of Syon Abbey* (A. J. Collins); 97: *The Claudius Pontificals* (D. H. Turner); 98: *Expositio antiquae liturgiae Gallicanae* (E. C. Ratcliff); 99: *The Customary of Bury St Edmunds* (A. Gransden); 88: *The Benedictionale of Freising* (R. Amiet). The next volume to appear, now in process of printing, is *The Cracow Pontifical*, edited by Z. Obertynski. In preparation are two volumes of early pontificals and the Sacramentary of Ratoldus. Other works are under consideration, including post-Reformation liturgical texts from differing confessions.

The Honorary Secretary will always be grateful for any inquiry about membership in the Society, or for any correspondence about the Society's work, including suggestions for texts that might be edited in the Society's series. The constitution of the Society is under reconsideration, inasmuch as a fuller form, making explicit the nature and purpose of this nonprofit organization, is felt to be needed for modern circumstances. This question was discussed at the annual general meeting in November 1975, and it is hoped that the Council will be able to present the draft of a revised constitution to the next annual general meeting, to be held in London on November 12, 1976.

ANTIOCHENE PROSOPOGRAPHY²⁶

The Disciples Institut zur Erforschung des Urchristentums (DIEU), located in Tübingen, is concentrating on the relationship between

²⁵ Source of information: Rev. D. H. Tripp, Secretary of the Henry Bradshaw Society, 34 St Mary's Hall Road, Manchester M 8 6 DZ, England.

²⁶ Source of information: Dr. Frederick W. Norris, Disciples Institut zur Erforschung des Urchristentums, 74 Tübingen, Wilhelmstrasse 100, West Germany.

Christianity and its urban environment in three ancient cities: Antioch on the Orontes, Corinth, and Ephesus. It is collecting social, economic, political, legal, and religious information about these centers, in order to determine the effects such factors had on Christianity, and Christianity on them. As part of the Antioch project, in co-operation with a study group of the American Academy of Religion and the Society of Biblical Literature in the United States—a group concerned with the social world of Christianity in Antioch in the first four centuries (cf. Wayne A. Meeks, "The Social World of Early Christianity," *Council of the Study of Religion Bulletin* 6 [1975] 2 ff.)—DIEU has begun a prosopography for Antioch of Syria from its founding ca. 300 B.C. to the Arab conquest ca. 641 A.D. During that period the Seleucid city rose to the rank of third largest metropolis of the Roman world, behind Rome and Alexandria. Its strategic location on one of the largest trade routes to the East, its connection with the Mediterranean harbor of Seleucia, and its water sources particularly at Daphne assured Antioch's growth and importance despite many earthquakes.

From ancient times through the present, prosopography has been a method of studying historical data concerning persons. Since the late 1920's, however, it has become increasingly associated with an approach most clearly seen in the work of Sir Ronald Syme (see his *The Roman Revolution* [Oxford: Clarendon, 1939]) and Sir Lewis Namier (see his *England in the Age of the American Revolution* [2nd ed.; London: Macmillan, 1963; 1st ed., 1930]). DIEU does not exclude the possibility that its project may lead to prosopographical studies similar to those of Syme and Namier, enlightened not only by their advances but also by the sharp criticisms their efforts have received (cf. Herbert Butterfield, *George III and the Historians* [London: Collins, 1957], particularly critical of Namier; Christian Meier, *Res Publica Amissa: Eine Studie zu Verfassung und Geschichte der späten römischen Republik* [Wiesbaden: Steiner, 1966], particularly critical of Syme; excellent balanced treatment of this approach in Lawrence Stone, "Prosopography," *Daedalus*, Winter 1971, pp. 46-79). Nevertheless, for the present, DIEU will follow the approach of the lists assembled under the leadership of Theodor Mommsen, A. H. M. Jones, and Henri Marrou.

DIEU's intent is to collect the names of all persons mentioned in literary and inscriptional sources who were in Antioch at any time during the Greco-Roman period. If a name comes from a questionable source, it will be included with indication of the source's status. The list will not be limited to any nationality, class, or occupation; and it will contain not only those who dwelt in the city but travelers as well, and native Antiochenes who spent much of their adult lives in other areas.

DIEU began its biographical profile by assembling all the names mentioned in Glanville Downey's magisterial *A History of Antioch in Syria* (Princeton: University Press, 1961). This procedure permitted the Institut to build quickly a control for the entire period in view. Now it has turned to a study of the primary evidence. This year the focus is on Eusebius of Caesarea, John Malalas, and the Antiochene inscriptions; next year work on Libanius and Chrysostom should begin. In the beginning, DIEU will limit itself to the obvious language sources for an Antiochene prosopography: Greek, Latin, Syriac, Aramaic, and Arabic; but other languages, particularly from the Eastern Mediterranean region and even farther east to China, contain information in the form of chronologies, histories, travel and economic reports, etc.

Inasmuch as the Institut intends to develop an exhaustive list of the pertinent sources, in order to define areas within which interested scholars may work, Dr. Frederick W. Norris, director of the Antioch project, has issued a broad invitation to the world's scholars for collaboration, requests that they inform him of their desire to participate, and asks that pertinent prosopographical information be communicated to DIEU.

BIBLIOGRAPHIE PATRISTIQUE POLONAISE²⁷

To date, studies on Polish patristic research have been carried on in rather fragmentary fashion (cf. A. Bober, S.J., "Contribution de la science polonaise aux recherches sur l'antiquité chrétienne," *Studia theologica Varsaviensia* 9 [1971] 21-50). The main reason is the absence of an indispensable tool: a bibliography of Polish productions in this area. Poland does indeed have a national bibliography, the work of Karol and Stanislaw Estreicher, from the beginning of printing to the close of the nineteenth century; but its vast scope makes it less than a handy tool for a scholar researching Christian antiquity. Recognizing this urgent need, the Centre Interdisciplinaire de Recherches sur l'Antiquité Chrétienne, founded in 1969 at the Catholic University of Lublin, has initiated works looking to such a bibliography. The first volume, prepared by Janina Czerniatowicz and Czeslaw Mazur, comprises the years 1474-1800. Final editorial corrections are being made on the typed text, whose 150 pages contain descriptions of about 500 bibliographic items, of which 10% are not to be found either in general bibliographies or in the national bibliography. Publication problems will delay its appearance till 1977.

²⁷ Source of information: Ms. Leokadia Malunowicz, Catholic University of Lublin, 8m.91 Slawińskiego, Lublin, Poland.

The bibliography records all Polish productions that have some connection with Christian antiquity into the eighth century. It excludes works on the Bible, since we have Maria Kossowska's two-volume *La Bible en langue polonaise* (Poznań, 1968-69). It includes only those printed works that are strictly linked to the intellectual and religious life of Poland (therefore not, e.g., foreign productions linked to Poland simply by the dedication—as happened when Erasmus dedicated his editions of Ambrose to the Polish Primate Jan Laski). It does include works published by Poles outside the country, e.g., the many editions of Jan Grodecki's Latin translation (the first in Europe) of Cyril of Jerusalem's *Catecheses* (e.g., Vienna, 1500; Paris, 1631) and Stanislaw Iłowski's Latin translation of Basil the Great's twenty-three addresses on morality (Venice, 1564).

In content, the bibliography has three sections: (1) Polish editions of patristic texts, e.g., Fabian Birkowski's 1597 edition of the letters of Ignatius of Antioch, one of the first in Europe; (2) translations of patristic texts; (3) studies based on patristic texts. Given its character (specialized bibliography) and its purpose (tool for studying the survival of Christian antiquity in Polish culture), the bibliography must limit its descriptions to data indispensable for identification and useful for patristic research. Where the works still exist in Polish libraries, their location is given; so we have here a central catalogue of old publications on Christian antiquity. Several items are uniquely in Poland's libraries, some are abroad, others are apparently no longer extant. Bibliographical descriptions are supplemented, where necessary, by notations on content. Work has begun on the authenticity of writings in the bibliography and their relation to more recent critical editions.

The arrangement of the matter has been dictated in part by the nature of the material assembled, in part by the purpose the bibliography is to serve. There are four sections, varying in size: (1) texts and translations of patristic works, as well as studies based on such texts; (2) anthologies and other collections; (3) textual studies; (4) varia, e.g., chronicles, lives of saints, studies on liturgical rites, on topography, etc.

Of the early Christian writers studied in this period (1474-1800) in Poland, apparently Augustine had the greatest vogue; in second place is Benedict of Nursia; of fairly large interest are Jerome and Gregory the Great, Vincent of Lerins and Venerable Bede, Basil the Great and John Chrysostom. Why were patristic works utilized? Often for polemical purposes in discussions provoked by the Reformation, with both Catholics and Protestants appealing to patristic support; sometimes on the question of union with the Orthodox Church; at times in pastoral activity and for devotional life; even, to some extent, in institutions of higher

learning. The most active period for patristics in Poland was the Renaissance; but even then patristic productions formed only a very small proportion of the total amount of printing.

The Centre is anxious to ready the second volume (1801-1975) as soon as possible. It plans also to draw up a catalogue of manuscripts of patristic works preserved in the libraries of Poland.

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