

LITERATURE OF CHRISTIAN ANTIQUITY: 1975-1979

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At the Eighth International Conference on Patristic Studies (Oxford, Sept. 3-8, 1979), some forty reports were presented under *Instrumenta studiorum*, i.e., institutions, series of publications, and projects which are of interest to patristic scholars. As on previous occasions, so now, through the graciousness of the Conference's principal organizer, Elizabeth A. Livingstone, and with the co-operation of the scholars who prepared the presentations, it has become possible for me to offer reports on thirty-one projects to a still wider public in these pages. I must emphasize, however, that the accounts which follow rarely reproduce the original texts verbatim. My bulletin is an adaptation, primarily in style, on occasion in content (e.g., fresh information since the Conference); here and there space has exacted a digest. If, therefore, errors have crept in, they must surely be laid to my account (e.g., failure to grasp the exact sense of the original report). It should be noted that a fair amount of information on the background, purpose, and program of some of these institutions, series, and projects is to be found in previous bulletins (cf. *TS* 17 [1956] 67-92; 21 [1960] 62-91; 33 [1972] 253-84; 37 [1976] 424-55; see also 24 [1963] 437-63).

BANQUE D'INFORMATION BIBLIOGRAPHIQUE EN PATRISTIQUE¹

A major problem for scientific research is how to control massive, widely dispersed information. Today's answer is automation: the creation of computerized data banks with almost unlimited capacities for compilation and accessible to researchers. In patristics the computer has been used to fashion concordances, but no effort has yet been made to automate bibliographical services, despite the phenomenal growth in sheer data. To remedy this deficiency, a group of scholars at Laval University in Quebec several years ago launched the idea of an automated data bank for patristic literature. The project was admittedly immense; for example, about 15,000 entries would be needed for the Eucharist alone. But consultation with the main centers for the study of ancient Christianity and with individual scholars in Europe not only specified the project but confirmed its urgency.

How define the project and describe its scope? BIBP aspires to create a bank of bibliographical information, established by computer, on works (texts and studies) that fall under Christian literature of the patristic

¹ Source of information: Prof. R.-Michel Roberge, 77 Marie-Parent, Charlesbourg-Ouest, P.Q., Canada G1K 7P4.

period. The short-term objective is retrospective information; later, BIBP will offer speedy service on current data.

As a research tool, BIBP will allow not only rapid control of exhaustive documentation but also a highly sophisticated utilization of the recorded data (e.g., analyses of word development). Obviously, the *Banque* is not a substitute for critical analysis, only its beginning. Nevertheless, a remarkable time- and energy-saver; for BIBP will regularly inventory more than two thousand journals, will index thesis catalogues, book reviews, abstracts, and tens of thousands of monographs, will localize manuscripts and rare books, etc.

An important problem for the project, a question that has long vexed patrologists: where close the patristic age? BIBP has come to a theoretical and a practical conclusion. Theoretically, the patristic period is seen to end when the properly patristic theological mode (*per auctoritates*) yields to the scholastic mode (*per rationes*)—an evolution symbolized by the Second Council of Constantinople (553). In practice, however, aware of the gray area that separates the two theological genres, BIBP has adopted the “safe” convention represented by Altaner’s *Patrologie* for the Latin literature (mid-seventh century) and the Greek (mid-eighth century). As for the other literatures (Syriac, Coptic, Armenian, Georgian, Ethiopic, Arabic, Persian, etc.), the issue is not yet resolved; for the present, BIBP includes any study touching a document antedating the fourteenth century. Medieval commentaries on patristic authors are treated as studies on patristic texts.

The team entrusted with the realization of the project is strongly dependent on Laval University’s faculty of theology, its library, and its Centre de Traitement de l’Information. At the same time, it operates in close contact with a vast network of patristic scholars who act as general or specialized consultants. With its experience in automated bibliography, Laval is singularly competent to provide the type of service which BIBP envisages.

AUTHOR-NAME WORK-TITLE INDEX OF CATALOGUES OF GREEK MANUSCRIPTS²

M. l’Abbé Marcel Richard’s *Répertoire des bibliothèques et des catalogues des manuscrits grecs* is probably the most important research tool to be developed in the past fifty years for Greek (patristic and Byzantine) studies based on manuscripts. With the publication of the *Répertoire*, Richard provided (1) a complete listing of printed catalogues of Greek manuscripts; (2) a listing of all library owners, arranged alphabetically by location, to indicate geographical areas of manuscript (codex) concentra-

² Source of information: Rev. Walter M. Hayes, S.J., Pontifical Institute of Mediaeval Studies, 59 Queen’s Park Crescent East, Toronto, Ontario, M5S 2C4, Canada.

tion; (3) a total count of Greek manuscripts listed in each catalogue. The printed catalogues describe 55,000 Greek manuscripts from 820 library owners, in 415 locations where the manuscripts are presently deposited.

What may not seem important, at first sight, is that Richard has numbered the catalogues consecutively. Thus he effectively assigned a code number to each catalogue, a code which could become a common language among interested researchers. And, by so doing, he set up the possibility of the present project: to produce an author-name work-title index of all the manuscripts as described in the catalogues.

In the summer of 1971 the Pontifical Institute of Mediaeval Studies and Dumbarton Oaks Center for Byzantine Studies began a joint financial commitment to assembling and producing this index. After three years all catalogues listed in Richard's *Répertoire* had been microfilmed. The National Endowment for the Humanities added further funding in 1974 and renewed it last year for three more years. John Duffy of Dumbarton Oaks is principal investigator; at the Pontifical Institute, Walter Hayes, S.J., is project director. Space precludes further description of the project, its flow-chart, its availability for purchase by scholars (specific information is available from Prof. Hayes at the Institute). But it is encouraging to learn that the serious problems confronting the project have apparently been overcome—problems caused for the most part by a wish to remain faithful to each catalogue even when it is wrong, the desire to produce a printout of admirable brevity, the need to input very disparate information in such a way that it can be retrieved in systematic fashion, and the yearning to complete the task in the lifetime of the organizers. The promise is rich.

BIBLIA PATRISTICA³

At the 1975 Oxford Conference, the University of Strasbourg's Centre d'Analyse et de Documentation Patristiques presented Volume 1 of the *Biblia patristica* (see *TS* 37 [1976] 427-28), comprising the index of scriptural citations and allusions in patristic literature from the beginnings to Tertullian and Clement of Alexandria (Paris: Editions du Centre National de la Recherche Scientifique, 1975). This volume, with approximately 28,000 references, has been favorably received in the scholarly world; in fact, it went into a second edition.

Since then, Volume 2 has appeared (1977). Containing about 22,000 references, it covers the third century, Origen excepted. At the present time, the Centre is continuing its preparation of Volume 3, devoted to Origen; it should appear in 1981, before the next Origen congress in Manchester. This volume has raised difficulties and posed delicate prob-

³ Source of information: Prof. A. Benoît, 9 rue des Jardins Fleuris, 67000 Strasbourg, France.

lems. One is the sheer multiplicity of biblical citations and allusions (about 55,000, more than the first two volumes together); more troublesome still is the indirect, scattered, and lacunose preservation of many of Origen's works.

BP will not end with Origen. With the fourth century, however, and the efflorescence of patristic literature, the problems of dissecting, extracting, and carding increase substantially. The decision to limit the next period to 325–360 (Nicaea to Julian) assures continuity with the first three volumes and makes for a manageable task; even so, the number of references is projected as between 80,000 and 100,000. Just what will go into Volume 4 can only be decided as the work progresses further. An interesting final observation: the Centre plans an index of the scriptural citations in Philo of Alexandria, to whom patristic exegesis owes so much; this work will get under way when the last volume of the Cerf edition of the *Oeuvres de Philon* has been published.

L'INVENTAIRE DES CITATIONS PATRISTIQUES DE LA BIBLE GRECQUE⁴

A common project of the *Novi Testamenti Editio Maior Critica* and Strasbourg's Centre d'Analyse et de Documentation Patristiques, the *Inventaire* is now close to completion (see *TS* 33 [1972] 255–56; 37 [1976] 428–29). This effort to provide a complete inventory of patristic citations of the Greek Bible comprises, in principle, all the Christian texts written in Greek, transmitted in that language or in translation, and already published, without excluding anonymous works, e.g., the premetaphrastic *hagiographica* and the *liturgica* (including the principal Byzantine liturgical books).

It took more than four years of full-time work to establish the list of these thousands of works and acceptable editions. Though extraordinarily rich, this list does not claim to be exhaustive or incontestable; here and there it calls for completion, correction, updating. The texts thus inventoried correspond to more than a hundred volumes of PG. All these texts had to be reread, with a view to locating all possible borrowings from the Bible, explicit or implicit, conscious or mechanical, long or short. This lengthy, difficult task of analysis has been finished for the works preserved in Greek, save for some fragments or texts of slender importance (as well as the texts omitted in the list of works); it is in progress for the writings extant only in a Latin translation; it will be extended, as far as possible, to texts transmitted in Oriental versions. The number of biblical references thus uncovered is now close to 500,000 (probably about 90% of the ultimate total).

The results of this enormous research have been deposited in Strasbourg's Centre in the form of lists that record, for each work, the

⁴ Source of information: Prof. Jean Duplacy, 9 boulevard Voltaire, F-21100 Dijon, France.

references to borrowings from the Bible in the order in which they are found in the texts analyzed; the lists may be consulted there and inquiries directed thereto (Centre d'Analyse et de Documentation Patristiques, Palais Universitaire, F-67084 Strasbourg Cedex, France). For some texts, the analysis has likewise led to microcards which are to be found at the Institut für neutestamentliche Textforschung (Georgkommende 71, D-44 Münster/Westf., Germany).

CORPUS CHRISTIANORUM, SERIES LATINA⁵

The most recent volumes of CCL, the Latin section of the New Migne launched more than three decades ago by the Benedictine monks of St. Peter's Abbey, Steenbrugge, Belgium, comprise the first ten books of Gregory the Great's *Moralia in Iob* (CCL 143); the index of words (C-Z) for the *Corpus benedictionum pontificalium* (162C); and, in CCL's *Continuatio mediaevalis*, the *Opuscula* of Ambrosius Autpertus (27B) and Rupertus' *Commentary on Matthew* (29).

Perhaps of greater interest to scholars are the volumes in press or preparation, if only to forestall needless duplication. The most remarkable text, scheduled to appear this year, is a new critical edition of Augustine's *Confessions*, prepared over many years by Luc Verheyen. Another text of high importance, Hilary of Poitiers' *De trinitate*, which has engaged P. Smulders since his doctoral thesis of 1944, should be available in two volumes when this bulletin appears; it has profited from access to five complete and three incomplete manuscripts going back to the fifth and sixth centuries. The second volume of Gregory's *Moralia in Iob*, Books 11-22, will appear this year; but the CCL editors confess to insuperable difficulties with the hundreds of manuscripts that remain and acknowledge that only in rare instances has the Maurist text been corrected. Ludwig Bieler has readied a genuinely new edition of Boethius' *Consolatio philosophiae*, to replace the CCL edition of 1958. Lesser Latin lights in press include Valerian of Cemenelum (Cimiez, Cimella), Pheadius of Agen, Evagrius (specifically, his *Altercatio* against the Jews), Leporius, and Vincent of Lérins (only a handful of *Commonitorium* manuscripts are known). Bede's works of chronology and computation will soon form the third part of CCL 123; in press is the rest of his biblical commentaries. In the medieval section of CCL, Lieven van Acker will soon present the first critical edition of a score of opuscula of Agobard of Lyons, and Giovanni Lucchesi has finished his work on the sermons of Peter Damian.

As for editions in preparation, M. Mutzenbecher, having finished Augustine's collections of *Quaestiones* (third and fourth volumes will appear this year), will provide a new edition of the *Retractationes*; Frans Glorie is completing this with a critical edition of the *Indiculus* (Wilmart's

⁵ Source of information: Mr. Frans Glorie, 373 Lege wed, 8200 Bruges 2, Belgium.

edition, for all its care, is a half century old and left a number of important details hanging); M. Gorman will soon finish the twelve books *De Genesi ad litteram*. M. Diercks is preparing a new edition of Cyprian's letters, to replace that of Wilhelm von Hartel. The *Commentary on Matthew* unjustifiably attributed to Chrysostom, actually the work of an Arian Latin writer of the fifth and/or sixth century, has been the object of fruitful study by four scholars (Etaix, Bouhot, Lemarié, Van Banning). R. Gryson is editing a *Corpus Maximini*, i.e., the so-called *Dissertatio Maximini* (or the *Arian Scholia* of Par. lat. 8907), accompanied by Augustine's *Collatio cum Maximino* and *Contra Maximinum*. Gryson is also editing that Paris manuscript in facsimile, prefacing it with a thorough graphological study; to be published this year, it will be the first volume of a new Brepols series titled *Armarium codicum insignium*.

CORPUS CHRISTIANORUM, SERIES GRAECA⁶

Some years ago the general editors of CC decided to launch the Greek series without awaiting the termination of the Latin. Once again it was a question of bringing together critical editions now scattered far and wide and of filling the lacunae of unedited and inadequately edited texts. A preliminary task was indispensable: to establish a *Clavis patrum graecorum*, a kind of master plan corresponding to the *Clavis patrum latinorum* (2nd ed.; Steenbrugge, 1961), the remarkable 640-page inventory of Latin ecclesiastical writers from Tertullian to Bede put together by Dom E. Dekkers. Four volumes of the Greek *Clavis* are now envisaged. At present we have only the second (1974), by Maurice Geerard, a 708-page volume on the writers from Alexander of Alexandria to John Chrysostom, and the third (1979), also by Geerard, a 594-page volume moving from Cyril of Alexandria to John Damascene. A small fourth volume, containing the catenae and councils, should be available this year; the first volume (ante-Nicene) and the tables will be completed in about three years.

To the present, four volumes of CCG have been issued: *Iohannis Caesariensis presbyteri et grammatici opera quae supersunt*, ed. Marcel Richard (CCG 1; Turnhout; Brepols, 1977; see my review in *TS* 38 [1977] 763–67); *Catena graecae in Genesim et in Exodum 1: Catena Sinaitica*, ed. Françoise Petit (CCG 2, 1977); *Amphilochii Iconiensis opera*, ed. Cornelis Datema (CCG 3, 1978; see my review in *TS* 40 [1979] 788–89); *Procopii catena in Ecclesiasten*, ed. Sandro Leanza (CCG 4, 1978). In press are Diodore of Tarsus' *Commentarii in psalmos*, Anastasius Sinaita's *Hodegos*, Maximus Confessor's *Ad Thalassium*, the *Thesaurus* of Theognostus, and *Vitae duae antiquae s. Athanasii Athonensis*.

⁶ Source of information: Dr. Maurice Geerard, 10 Beukenlaan, 8310 Bruges 3, Belgium.

SOURCES CHRÉTIENNES⁷

The period between the 1975 and 1979 Oxford Conferences reveals a decline in SC publications compared with the two preceding periods: 9.5 volumes a year instead of 11.25 (see *TS* 37 [1976] 435–37). This slight slackening stems from several causes; one of the most important is the dizzying rise in the cost of book manufacture.

Since 1975, thirty-eight new volumes have been published. Besides, there have been three new editions and three reprints—admittedly not nearly as many as there should be, though twice that of the preceding period. Among the new editions, attention should be drawn to the complete recasting of Origen's *Homilies on Genesis* (SC 7^{bis}) and the publication of Volume 3 of Leo the Great's *Sermons* (SC 74^{bis}) according to the recent critical edition in *Corpus christianorum* (138, 138A).

A word on volumes that some might see as new directions. The editors insist that the *Catharist Ritual* (SC 236) is not one of these, inasmuch as SC has already published the (Catharist) *Book of the Two Principles* (SC 198); nor can the *Gallic Councils of the Fourth Century* (SC 241) claim this distinction, given previous publication of the *Acts of the Conference of Carthage in 411* (SC 194, 195, 224). Still, some readers have expressed surprise that SC has made room for works such as Ps.-Philo's *Biblical Antiquities* (SC 229, 230) and even more so for the *Pentateuch Targum*, half finished (SC 245 [Genesis], 256 [Exodus, Leviticus]), with Volume 3 in press at this writing and Volume 4 to follow immediately. The SC directors are convinced that these texts are indispensable in our time for an understanding of the earliest Christian tradition, as well as for the study of the Jewish sources of our exegesis. Dhouda's *Manual for My Son* (SC 225) belongs indeed to a very specialized literary genre, that of the "mirrors," but it stands as one of the rare texts of the ninth century, written by the mother of a family, the only instance in all the Latin literature of the High Middle Ages, a witness to the secular and Christian culture of the laity of that era.

Among the other new volumes, attention should be called to Books 2–3 of Eusebius of Caesarea's *Preparation for the Gospel* (SC 228), the second volume of Caesarius of Arles's *Sermons to the People* (SC 243), the two volumes of the unedited work of Didymus the Blind *On Genesis* (SC 233, 244), the three volumes of Cyril of Alexandria's *Dialogues on the Trinity* (SC 231, 237, 246), Ambrose's *Apologia of David* (SC 239), and the *Didache* (SC 248).

In press as I write (in the order in which they are scheduled to appear) are Volumes 2 and 3 of Gregory the Great's *Dialogues*, Books 4–6 of Eusebius' *Preparation for the Gospel*, the treatise of John Chrysostom

⁷ Source of information: R. P. Claude Mondésert, S.J., 29 rue du Plat, 69002 Lyon, France.

On the Priesthood, and the *Arian Scholia on the Acts of the Council of Aquileia in 381*, a difficult text to edit but of high importance for the history of Arianism. These will be followed by the third and last volume of Origen's treatise *On First Principles*; Book 1 of Irenaeus' *Against Heresies*; Clement of Alexandria's *Stromata* 5; *Discourses* 20-26 of Gregory of Nazianzus; Tertullian's *To His Wife* and *Against the Valentinians*, each with a commentary; the first volume of Theodoret of Cyr's commentary *On Isaiah*; a first series of the *Homilies* of Ps.-Macarius; Chrysostom's *Homilies on Uzziah*, his *Panegyrics on St. Paul*, and his homily *On St. Babylas*; a second volume of the *Letters of the First Carthusians*; Volume 5 of the *Hymns* of Romanus the Singer; Cyprian's *To Donatus* and *On Patience*. Many other volumes are being busily prepared; about fifteen volumes out of print call for a new edition, and some of these are fairly close to the printing stage.

PATROLOGIA ORIENTALIS⁸

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. (See my earlier reports: *TS* 33 [1972] 264-65; 37 [1976] 438.)

Since 1975, eight new fascicles have been published in Volumes 38 and 39. The 125 *Cathedral Homilies* of the prolific Patriarch Severus of Antioch have finally been completely edited (after almost eighty years) with homilies 1-17 (PO 38, fasc. 175); here M. Brière (+) and F. Graffin have enjoyed the collaboration of C. J. A. Lash and J.-M. Sauget. Of the ten dissertations in Philoxenus of Mabbugh's treatise *One of the Trinity Was Embodied and Suffered*, also called *Mēmṛē* [metrical homilies] *against Habib*, 3-5 appeared in 1977 (PO 38, fasc. 176), 6-8 should have come out before this bulletin appears (fasc. 181), 9-10 will be issued this year, and the appendixes in 1981. Micheline Albert's edition of James of Sarug's *Homilies against the Jews* appeared in 1976 (PO 38, fasc. 174); and five Christological homilies of James's contemporary Narses (on the Nativity, Epiphany, Passion, Resurrection, and Ascension) are slated to appear as I write (September 1979), edited with an English translation by P. McLeod of St. Louis University in Missouri (fasc. 182). In 1978 Charles Renoux published sixty-five new Armenian fragments of Irenaeus he had discovered, drawn from *Against Heresies* and *Proof of the Apostolic*

⁸ Source of information: R. P. François Graffin, S.J., 42 rue de Grenelle, 75007 Paris, France.

Preaching (PO 39, fasc. 178). A previously unedited letter from Sophronius of Jerusalem to Arcadius of Cyprus, lost in Greek and discovered in a Syriac translation, was edited by Micheline Albert in 1978, with the collaboration of Christoph von Schönborn (PO 39, fasc. 179). Also in 1978 Robert Beulay of Baghdad published for the first time the collection of the letters of John of Dalyâtâ, a Nestorian mystic of the eighth century (PO 39, fasc. 180). *Three Anonymous and Unedited Syriac Homilies on the Epiphany* from the sixth century were edited by Alain Desreumaux in 1977 (PO 38, fasc. 177). An Arabic fascicle, *A Christian Correspondence between Ibn Al-Munağğim, Hussayn Ibn Ishaq, and Qusta Ibn Lûqa*, is at the printer, the work of Khalil Samir and Paul Nwyia (PO 40, fasc. 183).

CORPUS SCRIPTORUM CHRISTIANORUM ORIENTALIUM⁹

CSCO continues to produce at a phenomenal rate: from 1970 to the summer of 1979, 110 volumes; from 1976, 45 volumes (370–414). Some of the more interesting of the texts, translations, and *Subsidia* issued since the Seventh Oxford Conference have to do with the synodicon in the West Syrian tradition (CSCO 367, 368, 375, 376), Philoxenus of Mabbugh (CSCO 380, 381, 392, 393), Aphraates (CSCO 382, 383, 405, 406), Syriac Athanasiana (CSCO 386, 387), the *Didascalia apostolorum* in Syriac (CSCO 401, 402, 407, 408), and Ephraem (CSCO 391, 412, 413). The fact that each volume of the Oriental texts (Arabic, Armenian, Coptic, Ethiopic, Georgian, and Syriac) has a corresponding volume with a translation into Latin or a modern language makes it possible for Western students to enter more easily into areas of patristic thought that once were effectively closed to most of us. Among other advantages, these fresh resources will help immeasurably toward a broader understanding of early Christian life and the development of doctrine in the Church.

PATRISTISCHE KOMMISSION DER WESTDEUTSCHEN AKADEMIEN¹⁰

In previous reports (*TS* 33 [1972] 268–69; 37 [1976] 437–38) I summarized the organization and scholarly programs of the Patristic Commission of the Academies in West Germany. A further word is in order on recent activities of the four operation centers (Munich, Bonn, Göttingen, Münster).

The Munich center, in the Byzantine Institute of Scheyern Abbey, has continued its editing of John Damascene's works in the series *Patristische Texte und Studien*. After Bonifatius Kotter's edition of Volume 3, the image discourses (PTS 17; Berlin: de Gruyter, 1975), the fourth volume

⁹ Source of information: Rév. Dr. André de Halleux, O.F.M., 10 Predikherenstraat, 3000 Louvain, Belgium.

¹⁰ Source of information: Prof. B. Kotting, Theresiengrund 24, 4400 Münster, Germany.

was taken in hand: the *Liber de haeresibus* and eight polemical writings against the Monophysites, Manicheans, Nestorians, and Saracens. The number of manuscript witnesses for these writings fluctuates between one and seventy-four; the average is twenty-seven. For each writing, preparation involves (1) laying hold of the Greek manuscripts, the translations, and the editions; (2) describing the manuscripts, collating selected chapters, producing a stemma, fashioning a complete collation according to the leading manuscripts; (3) constituting the text, composing a brief introduction, indicating the sources, arranging the critical apparatus, preparing the apparatus of parallels and the analytical index. The Greek text has been set up in type and proofread; the volume should appear this year.

The Bonn center reported on two important projects. (1) *Bibliographia patristica* 14–15 (for 1969–70) was finished in October 1975 and appeared at the beginning of 1977. The manuscript of *BP* 16–17 (for 1971–72) went to press in March 1977 but came out only at the beginning of 1978. Delayed delivery of material by non-German collaborators meant that *BP* 18–19 (for 1973–74) was not ready for the printer until September 1978; publication is close at hand. It was expected that the copy for *BP* 20–21 (for 1975–76) would go to the printer by Dec. 1, 1979. In press is a supplementary volume, a specialized bibliography on *Voces* by H. J. Sieben of Frankfurt am Main. (2) *Patristica slavica*. The Bonn center has out on microfiches a very extensive collection of manuscript catalogues, besides numerous microfilms of uncatalogued manuscripts. This collection is currently being supplemented and improved. Meanwhile, Aurelio de Santos Otero was able to produce the first volume of *Die handschriftliche Überlieferung der altslavischen Apokryphen* (PTS 20; de Gruyter, 1978); it has been warmly welcomed. The second volume has been ready for the press since early 1979. For the twenty apocrypha investigated in this volume, especially gospels and related literature, 1091 Old Slavonic text witnesses were available.

Within the Göttingen center, Ekkehard Mühlenberg has published the second and third volumes of his *Psalmenkommentare aus der Katenenüberlieferung* (PTS 16 and 19; de Gruyter, 1977, 1978) and has begun work on Origen's Psalm commentaries. As for Psalm commentaries by Athanasius, G. M. Vian wrote an essay, "Testi inediti dal Commentario ai Salmi di Atanasio," in the series *Studia ephemeridis Augustinianum* 14 (1978); he has discovered Athanasian texts not in Migne and shown others to be spurious. The Pseudo Dionysius project has issued A. M. Ritter's *Lexicon Areopagiticum* (should be available now); the text of *Hierarchia ecclesiastica* and *De divinis nominibus* has been established; on the Syriac text, Gernot Wiessner published his essay "Beobachtungen an zwei syrischen Handschriften mit Kommentaren zum syrischen Cor-

pus Dionysiacum" in the *Festschrift für A. Vööbus* (1978) and his paper "Bemerkungen zu Neu-Editionen Orient-christlicher Geschichtswerke" in the *Berichte der ungarischen Akademie der Wissenschaften*.

The Münster center, under the direction of Kurt Aland, has produced two large volumes since the 1975 Conference. (1) Aland's *Repertorium der griechischen christlichen Papyri 1: Biblische Papyri* (PTS 18; de Gruyter, 1976) describes all the biblical papyri, including the apocrypha, with an accuracy unparalleled in the past. (2) *Glanz und Niedergang der deutschen Universität: 50 Jahre Wissenschaftsgeschichte dargestellt in Briefen von und an Hans Lietzmann*, edited with an introduction by Aland (de Gruyter, 1979), was produced with indispensable collaboration by the Münster center; the documentation therein, like a commentary, unfolds the history of patristic scholarship in recent generations. Further, the Münster operation plans a critical edition of the commentary of Nilus of Ancyra on the Song of Songs. Münster also reports publication of *Gregor von Nyssa und die Philosophie*, edited by Heinrich Dörrie *et al.* (Leiden: Brill, 1976), from the Second International Gregory of Nyssa Colloquium; completion of a comprehensive *Bibliographie zu Gregor von Nyssa*, to be published by Brill; probable publication this year of *Gregorii Nysseni opera* 10/1; preliminary efforts towards the *Lexicon Gregorianum*, projected as a conclusion to the monumental GNO.

THE APOSTOLIKI DIAKONIA EDITION OF THE FATHERS¹¹

Through a letter issued on January 29, 1955 and signed by the then Archbishop of Athens and All Greece Spiridon, the Holy Synod of the Church of Greece granted its blessing and approval to a proposal by Prof. Visileios Vellas that the Church of Greece undertake publication of the writings of the Fathers. Vellas himself edited the first thirty-six volumes of the *Bibliothiki Hellēnōn Paterōn kai Ekklesiastikōn Syngrapheōn* (Library of Greek Fathers and Church Writers); in fact, he supervised the entire effort, chose and ordered the texts, read the proofs. When ill-health forced his retirement, Prof. Andreas Phytrakis succeeded him and edited Volume 37. At that point technical difficulties compelled suspension of the project. Under former Archbishop Ieronymos of Athens, however, a fresh impetus was given to the series. But the new team faced serious problems: how to procure reliable editions; how to order the texts (following PG was no longer feasible); what to do about texts written or preserved in languages other than Greek; what use to make of the thousands of articles and books about patristic literature that emerge each year.

The basic question became: What is the value in simply republishing

¹¹ Source of information: Prof. Constantine G. Bonis, 47 Methymnis Str., Athens 823, Greece.

patristic texts already published? Editing patristic texts afresh is at present beyond the resources of the chairs of ecclesiastical literature in the theological schools of Athens and Thessaloniki. And still it seems desirable to make existing texts available to clergy, theology professors, and students, and to as many of the Orthodox faithful as possible. But broad dissemination of the Fathers necessarily involves a selectivity in the texts published, translation of the texts into an understandable idiom, and interpretative commentary on important and difficult passages. The problems are real, but they have not prevented the editors from trying to continue, with the modifications noted, the task commissioned by the Holy Synod in 1955 and confirmed by it in 1968.

TRADITIO CHRISTIANA¹²

At the 1971 Oxford Conference, Willy Rordorf announced a new patristic series, *Traditio christiana*. This collection of texts, to be published simultaneously in German and French and then to be translated into Italian, was to fill a patristic lacuna. Excellent editions and translations of individual Fathers abound; badly needed are texts and translations (with commentary) grouped around important themes from early theology and liturgy. An international, interconfessional editorial committee (listed in *TS* 33 [1972] 262) had put its hand to the task and had issued the first two volumes: on the origin of penance in the early Church (Heinrich Karpp) and on the superseding of the Jewish Sabbath by the Christian Sunday (Rordorf). The scholarly world welcomed these volumes warmly; with confidence future volumes were projected, in fact announced by subject.

The enthusiasm of that report was shortlived; the lean years were not long in coming. Difficulty piled on difficulty, apparently in large measure with the two Swiss publishing firms, and quite obviously an unpleasant story. In 1978, however, the publishing house of Peter Lang (Berne, Frankfurt am Main, and Las Vegas) took over the series and quickly displayed its good will by issuing two new volumes: on the plurality of the Gospels as a theological and exegetical problem (Helmut Merkel) and on Easter in the ancient Church (Raniero Cantalamessa). Volumes in preparation deal with baptism (André Benoît), martyr theology (Thefried Baumeister), pneumatology (Wolf-Dieter Hauschild), divinization of the human person (David L. Balás), tradition (Rordorf and André Schneider), prophecy (James Reiling), and Christology (Karpp).

The late Henri-Irénée Marrou has been replaced on the editorial committee by Marguerite Harl and Jacques Fontaine, a development which promises to introduce fresh French participation. Moreover, vol-

¹² Source of information: Prof. Dr. Willy Rordorf, 8 chemin Gabriel, CH-2034 Peseux, Switzerland.

umes in English are expected to find a place in the series. Proposals for new titles and collaborators in any of the four languages (German, French, Italian, English) should be addressed to André Benoît (9 rue des Jardins Fleuris, 67000 Strasbourg, France), Franco Bolgiani (12 Via delle Rose, 10025 Pino Torinese, Italy), or Willy Rordorf (Chemin Gabriel 8, CH-2034 Peseux, Switzerland), who with John Gordon Davies comprise the actual editors.

THE ASCENSION OF ISAIAH¹³

A research team to study the pseudepigraphic *Ascension of Isaiah* was formed in October 1977 at Bologna's Istituto per le Scienze Religiose. Coordinator of the project is Mauro Pesce of the University of Bologna; the team consists of eight Italian specialists. The task has three objectives: (1) to provide a new critical edition of the *Ascension*; (2) to study the process by which the text we have has been formed; (3) to search out the use of the work in different areas and epochs.

1) An initial task is to establish critical texts for each textual tradition separately, in order to reconstruct the oldest stages of the text. The *Ascension* has come down to us in five different linguistic traditions: Greek, Coptic, Ethiopic, Latin, and Slavonic. For their Ethiopic editions, A. Dillmann (1877) and R. H. Charles (1900) used only three manuscripts, whereas the Bologna team's L. Perrone has access to four new manuscripts, three of them complete, for his new edition. As for the Slavonic text tradition, it has been possible to draw up a list of fifteen other manuscripts compared to the two known to Charles; and the number is bound to increase. Editing of the Slavonic text was the responsibility of A. Danti, but he died suddenly last year, at the age of forty. A new collation of the Latin fragment of the palimpsest cod. Vat. lat. 5750 is about to be published. Studies are being prepared on the 1522 Venetian edition of the Latin text of the "Vision," on the Coptic text, and on the Greek legend (on this last, study of the liturgical tradition promises fresh discoveries). Critical reconstruction of all the texts will include Latin translation, concordance, and synopsis.

2) A series of analytic contributions has been projected to study the Jewish and Christian traditions. Pesce has made it his own effort to reconstruct the Jewish, Targumic, and Talmudic traditions in the *Ascension's* first five chapters. What emerges is that the "Martyrdom of Isaiah" was probably part of a writing (still accepted within the rabbinic tradition between 80 and 100 C.E.) which was used and transformed by Christian groups, probably of a prophesying kind. There is question of a *sefer iohassin*, i.e., one of those genealogy books against which 1 Timothy and

¹³ Source of information: Prof. Mauro Pesce, Istituto per le Scienze Religiose, Via San Vitale 114, 40125 Bologna, Italy.

Titus advise.

3) Reconstruction of the history of the *Ascension's* use takes the team into the churches of Greek, Coptic, Ethiopic, Latin, and Slavonic languages. Even unorthodox groups like the Bogomils and Cathari made use of it. The team has begun to investigate some sectors. P. C. Bori has studied the *Ascension* in the traditions relating to prophetism in the early Church (especially the possible use of chapter 6 in Montanist circles); A. Acerbi, the "Vision" in Lombard and Provençal Catharism; P. Bettiolo, the influence of the *Ascension* in Egyptian monastic milieus.

BIBLIOTHÈQUE COPTE DE NAG HAMMADI¹⁴

In September 1974, Canada's Conseil des Arts provided a subsidy to the Laboratoire d'Histoire Religieuse within the faculty of theology of Laval University in Quebec, after a project to edit the Nag Hammadi texts had been presented by two Laval professors, Hervé Gagné and Michel Roberge, and Strasbourg's Jacques E. Ménard. The plan called for an edition of the Coptic texts and a French translation of each of the treatises of Nag Hammadi, as well as of the four treatises of the Gnostic papyrus of Berlin (BG 8502), with introduction, notes, commentary, and index.

Two research teams have been working on the project, one under Ménard at Strasbourg, the other under Roberge at Laval. Establishment of a critical text, while profiting from the ten-volume facsimile edition published by Brill in Leiden (1972-77), is based essentially on a new collation made directly on the papyri, with frequent help from ultraviolet light. Thus far, about twenty treatises have been collated at the Coptic Museum in Old Cairo, and BG 8502 in Berlin. The translation is based in part on the philological method of retroversion, indispensable for the meaning of a number of terms, since the Coptic texts translate an original Greek. To prevent needless delay, each treatise is published separately in fascicle form. To this end, a collection, Bibliothèque copte de Nag Hammadi, has been created, comprising two series, texts and studies, published by the Presse de l'Université de Laval and printed by the Imprimerie Orientaliste de Louvain.

As I write, five treatises have appeared: the *Authoritative Teaching* (VI, 3) by J. E. Ménard (1977); the *Discourse on the Eighth and Ninth* (VI, 6) and the *Prayer of Thanksgiving* (VI, 7) by J.-P. Mahé (1978); the *Letter of Peter to Philip* (VIII, 2) by Ménard (1977); and the *Trimorphic Proteneia* (XIII, 1) by Y. Janssens (1978). Two more are in press: the *Hypostasis of the Archons* (II, 4) by B. Barc and the *Thought of Norea* (IX, 2) by M. Roberge. Twelve treatises will appear within the next few

¹⁴ Source of information: M. l'Abbé Paul-Hubert Poirier, Faculté de Théologie, Université de Laval, Cité Universitaire, Quebec 10, Canada.

years: the *Exegesis on the Soul* (II, 6) by J.-M. Sevrin; the *Apocalypse of Adam* (V, 5) by Fr. Morard; the Coptic *Asclepius* 21-29 (VI, 8) by Mahé; the *Second Treatise of the Great Seth* (VII, 2) by L. Painchaud; the *Three Steles of Seth* (VII, 5) by P. Claude; the *Gospel of Philip* (II, 3) by C. Trautmann; the *Acts of Peter and the Twelve Apostles* (VI, 1) by Y. Haas; the fragment of Plato's *Republic* 588B-589B (VI, 5) by Painchaud; the *Allogenes* (IX, 3) by M. Scopello; the *Sentences of Sextus* (XII, 1) by P.-H. Poirier; and the *Gospel of Mary* (BG 8502, 1) by A. Pasquier.

The Nag Hammadi team works in close collaboration with other research groups that have launched like projects: Claremont's Institute for Antiquity and Christianity, directed by J. M. Robinson, and Berlin's Arbeitskreis für koptisch-gnostische Schriften, directed by H.-M. Schenke.

PUBLICATIONS D'HOMÉLIES GRECQUES INÉDITES¹⁵

PHGI, product of the scholarly initiative of Michel Aubineau, director of research at the Centre National de la Recherche Scientifique (Paris), reports a recent publication and four volumes to be issued in the near future. (1) In 1978 Aubineau published his *Les homélies festales d'Hésychius de Jérusalem 1: Les homélies I-XV* (Subsidia hagiographica 59; Brussels: Société des Bollandistes), a volume of 672 pages. Two thirds of the texts from this esteemed preacher contemporary with Ephesus have here their first edition, translation, and commentary. (2) The second volume of this corpus, *Les homélies XVI-XXI*, will appear this year; again, two thirds of the homilies are being edited for the first time. (3) Also to be published this year is the computer-established *L'Index verborum complet des homélies festales d'Hésychius* in a collection of Olms publishers in Hildesheim. This vocabulary of 3750 words, rich in *hapax* and rare terms, should prove an important landmark for the history of language and of doctrines in the patristic and Byzantine periods. (4) In collaboration with Ms. J. Elfride Bickersteth, Aubineau will soon issue *Sept homélies grecques inédites sur les fêtes de la Vierge Marie* (Annunciation, Presentation of Mary in the Temple, Dormition). These homilies will have an English translation; an effort will be made to recapture the author hidden under the label "Chrysostomian"; a lexicon of titles and metaphors used to designate Mary will be a precious scholarly tool for Christology and Mariology. (5) In collaboration with Fr.-J. Leroy, Aubineau will publish *Trente homélies grecques inédites sur Noël et l'Épiphanie*, attributed to Epiphanius, Ephraem, Severian of Gabala, Proclus, Antipater of Bostra, and especially John Chrysostom. These first editions will be accompanied by French translation and commentary.

¹⁵ Source of information: R. P. Michel Aubineau, S.J., 42 rue de Grenelle, 75007 Paris, France.

Research into the dogmatic florilegia and Oriental translations, as well as detailed internal criticism, will attempt to restore these texts to their proper authors, or at least to situate them in space and time.

HENRY BRADSHAW SOCIETY¹⁶

The Henry Bradshaw Society, founded in 1890, exists to encourage liturgical studies on a wide front by the editing of rare liturgical texts. Since the report made to the 1975 Patristic Conference (reflected in *TS* 37 [1976] 451), much of the Society's administrative work has been occupied with securing its status in British law as a charity, so that the members' subscriptions can be devoted wholly to the purpose for which they are donated. To this end it has been necessary to revise the Society's constitution. This process has now been completed, after some four years' work, and when the Society is finally registered according to the new British charity laws, the constitution, with much other information, will be available from the Secretary in booklet form.

This has not precluded the progress of the Society's proper work. 1978 finally saw the appearance of Vol. 100, *The Cracow Pontifical*, edited by Msgr. Z. Obertyński, who died before his important book was published. His edition contains a very full apparatus of references to liturgical parallels in other pontificals and liturgical texts, both printed and manuscript. As of last September, the Council of the Society was considering an edition of the unpublished *Explanatio super hymnos quibus utitur Ordo Cisterciensis* from the Troyes manuscript bibl. mun. ms 658, which has been impressively edited by J. M. Beers, O.S.F.S. Near completion are H. M. J. Banting's work on the new edition of the Pontifical of Egbert, as well as an *editio princeps* of the fragmentary pontifical in the library of Sidney Sussex College, Cambridge. Other projects in hand include the Sacramentary of Ratoldus, a troper from Wolffenbüttel, the Ritual of Fleury, completion of the late Prof. Wormald's Benedictine Kalendars, the Sarum Processional, and a volume of nineteenth-century English Methodist service books and orders (including the earliest known English Protestant order for the burial of a child).

In response to numerous requests, the Society has decided to include in its series, if possible, reprints of some of its earlier issues, particularly the Bobbio and Stowe Missals. Two other projects are under consideration: (1) a type of volume new to HBS, i.e., a volume of shorter, especially fragmentary texts of different dates, e.g., from premedieval, Reformation, and Enlightenment times; (2) helps to liturgiographical bibliography, not on the extensive lines of W. Schneemelcher's *Bibliographia patristica* (the Society does not have the resources for such a production), but still useful despite incompleteness.

¹⁶ Source of information: Rev. D. H. Tripp, Honorary Secretary, Henry Bradshaw Society, 34 St. Mary's Hall Road, Manchester M8 6DZ, England.

CORPUS TROPORUM¹⁷

As indicated in my first report on CT (TS 37 [1976] 449–51), 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. Tropes are found in about a hundred manuscripts from a broad spectrum of Western Christianity, mainly between the tenth and twelfth centuries. Books and articles on the liturgical tropes do indeed exist; editions have been produced. But CT is the first project that aims to provide a total edition of the oldest layer of the tropes.

Since my 1976 report, the method for editing the tropes has been established and put into practice. CT takes each single entity, the trope element, the little text introducing or accompanying or intercalated into the liturgical text, and fashions an edition thereof, with *apparatus criticus*, with an abbreviated form of the liturgical base texts, with references to the liturgical feasts where it was used, with information about the presence or absence of musical notation, and with some simple references to sources. The edition is complemented by tables, where every single element has a number. For each base chant, the manuscripts which contain tropes for that chant are listed, and so the interested reader can rather easily reconstruct any of the tropers, assisted by the tables and the edition of elements.

This method is applied principally to the Proper tropes, the first volume of which (CT 1) was published in 1975: *Tropes du propre 1: Cycle de Noël*, edited by Ritva Jonsson *et al.* (Studia latina Stockholmiensia 21). The second volume (CT 3) of Proper tropes, likewise edited by Jonsson and others, will appear this year: *Tropes du propre 2: Cycle de Pâques*. In preparation are two further volumes for the rest of the Proper tropes: for the dedication of a church, for the Holy Cross, and for the Blessed Virgin and the rest of the saints. As is to be expected, each volume contains a preface and introduction, commentaries, photographs, and a number of tropes edited, in accepted diplomatic style, from different manuscripts. There are some admitted limitations: e.g., only the oldest layer of tropes (up to ca. 1100) is studied, and the music is not edited.

CT 2, *Prosules de la messe 1: Tropes de l'Alléluia*, published in 1976, is a doctoral thesis by Olof Marcusson. The *prosulae* were composed to fit a definite pre-existing melody, which creates an interesting relationship between the original verse and the new text. In this edition the words of the verse are printed in italics, and so we get a very suggestive impression

¹⁷ Source of information: Mrs. Ritva Jonsson, 7 Sarnavagen, 161 42 Bromma/Stockholm, Sweden.

of this musical genre, where old and new are skillfully brought together.

Two more dissertations are in preparation and should be finished this year. One deals with the two troopers of Apt in southern France and offers a thorough analysis of a very special tradition; the other is an edition and literary study of the tropes to the Agnus Dei.

For CT 1-3, complete word concordances have been produced with the help of a computer; they list every word, including variants, with its context. Although these concordances have not yet been published, they are available for use. Researchers are invited to write, e.g., to Mrs. Ritva Jonsson, or to visit the facilities within the Institute of Classical Philology at the University of Stockholm.

THE FATHERS OF THE CHURCH¹⁸

Since my last report (TS 37 [1976] 446), FC has reprinted seventeen out-of-print volumes: 3, 4, 6, 8, 10, 12, 30, 31, 32, 34, 35, 36, 38, 39, 41, 42, 44. In 1979 a new volume (68) was added to the series: *Saint John Chrysostom, Discourses against Judaizing Christians*, translated by Paul W. Harkins. Volumes nearing publication include *Marius Victorinus, Theological Treatises on the Trinity*, by Mary T. Clark, and *Saint Augustine, Eighty-three Different Questions*, by David L. Mosher. Three completed typescripts are in the hands of the editorial director: *Saint Ambrose, Four Exegetical Works*; *Saint Ambrose, The Duties of Ministry*; *Saint Irenaeus, Against Heresies*. Translations in progress and nearing completion include Jerome's letters, the scriptural commentaries of Ambrosiaster, Theodoret's *Eranistes*, Cassiodorus' *De anima* and *Institutiones*, Origen's *Homilies on Exodus*, Isidore of Seville's *De ortu et obitu patrum* and *Allegoriae quaedam sacrae scripturae*, Cyril of Alexandria's *Anti-Nestorian Treatises* and his letters, and Augustine's *Tractates on the Gospel of John*.

With these volumes and some new assignments, the original goal of a hundred volumes should not be very far off. With patristic scholars everywhere, FC mourns the tragic death in 1976 of its former editorial director Bernard Peebles. The new editorial director is Hermigild Dressler, O.F.M.

ANCIENT CHRISTIAN WRITERS¹⁹

Perhaps the most welcome news to emerge from ACW (cf. TS 37 [1976] 446-47) is that two years ago the Paulist Press reprinted attractively all forty volumes published to date, including therefore the numerous volumes that were regrettably and irritatingly no longer available. Promotion

¹⁸ Source of information: Rev. Prof. Thomas Halton, Catholic University of America, Washington, D.C. 20064, U.S.A.

¹⁹ Source of information: Prof. Robert T. Meyer, Catholic University of America, Washington, D.C., 20064, U.S.A.

attendant on this reprinting, announcing a 20% discount on subscriptions to the whole series, resulted in over 700 new institutional and personal subscribers.

Substantively, ACW expects to publish in the near future Cyprian's letters, translated and annotated by G. W. Clarke, professor of classical studies at the University of Melbourne, who presented such a remarkable version of and commentary on the *Octavius* of Marcus Minucius Felix (ACW 39); the *Adversus haereses* of Irenaeus, by Dominic Unger of the Capuchin College in Washington, D.C., long a student of the Bishop of Lyons; and the twelve books of Augustine's *De Genesi ad litteram*, by John Hammond Taylor, S.J., professor of Latin and Greek at Gonzaga University in Spokane, Washington. Translations are not limited, however, to the Greek and Latin Fathers; the editors welcome versions from Syriac, Coptic, Armenian, Georgian, Arabic, Ethiopic, etc.

The eminent senior editor of ACW, Johannes Quasten, has recently resigned from the Catholic University of America and is now resident in Freiburg; he will continue to direct the series, in collaboration with Thomas C. Lawler and Walter J. Burghardt, S.J.

REALLEXIKON FÜR ANTIKE UND CHRISTENTUM/JAHRBUCH FÜR ANTIKE
UND CHRISTENTUM²⁰

RAC and JAC are editorial responsibilities of the Bonn-based Franz Josef Dölger-Institut zur Erforschung der Spätantike. The Institute was originally financed by a private association of supporters, but on January 1, 1976 it came under the aegis of the Akademie der Wissenschaften of the federal state Nordrhein-Westfalen and became an institute of the University of Bonn. In consequence, RAC 10 ff. and JAC 18 ff. are published on behalf of the Academy. This internal change has provided the (especially financial) conditions necessary to ensure continuation of the Institute's work in expeditious fashion—specifically, rigorous and consistent progress with its publications.

Plans call for the Institute to continue publishing one JAC volume each year, with supplementary volumes at suitable intervals. Two JAC volumes appeared in 1978, so that the date on the volume and the date of issue now coincide; previously they had been a year apart. With regard to supplementary volumes, Theodor Klauser, who gave us in 1977 an assessment of the life and scholarship of Dom Henri Leclercq, will soon provide a biography of Dölger, that splendid scholar from Bonn who developed the concept "Antike und Christentum" and by his research and influence laid the foundations for the RAC.

In recent years it has been possible to produce between three and four

²⁰ Source of information: Prof. Dr. Ernst Dassmann, 25 Herzogsfreudenweg, 53 Bonn 1, Germany.

instalments of RAC annually. There are no plans to increase the rate of publication. In the editors' view, if more than a half volume appeared each year, academically it could not be properly assimilated, and financially it would be beyond the means of the (gratifyingly large) number of private subscribers.

The editors are more concerned about the great diversity in the length of articles and the excessive size of some. Some topics fill more than a whole instalment, i.e., over 160 columns. The early volumes each contained far more than a hundred key words; the ninth volume has only nineteen. RAC thus runs the risk of continuing indefinitely, of never reaching completion. Permitting each author to determine the length of his/her contribution has turned out to be a dangerous rule. It is partly responsible for the unpredictable inflation of individual articles; publication dates for completed articles have been difficult to estimate realistically; some contributors have had to wait years for their work to be published. A more recent editorial decision set a precise word-limit on each key word. This decision, whose full effect will require some time, need not impair the quality of a contribution. In fact, reduction in length may lead to greater concentration on RAC's special field. RAC should not repeat what is already competently presented in, e.g., Pauly-Wissowa, Kittel, or handbooks on the history of the Church and its doctrines; it must focus on the interaction between Christianity and antiquity over the whole spectrum of assimilation, reception, transformation, and rejection.

THEOLOGISCHE REALENZYKLOPÄDIE²¹

TRE began publication in 1977. It fills a role similar to that of the *Realencyclopädie für protestantische Theologie und Kirche* (3rd ed., 1896-1913). Like the latter, TRE deals with subjects from the viewpoint of all the traditional theological disciplines. Its range, however, is broader: it embraces non-Protestant theological traditions, and it takes some account of disciplines adjacent to theology, such as ethics and world religions. It also attempts to summarize and bring under a single perspective the vast and multiform developments in theology since 1913.

TRE appears in two forms: as bound single volumes, and in paper-bound fascicles, five to each volume. At present, the pace of publication is one volume per year or slightly faster. Volume 4 is nearly complete at this writing. There will be twenty-five volumes in all.

Some of the articles already published are well known; others deserve to be. The early-Church sections of "Abendmahl" and "Abendmahlsfeier" by Georg Kretschmar are splendid; so are Alfred Schindler on "Afrika," Adolf Martin Ritter on "Arianismus," Martin Tetz on "Athanasius," and

²¹ Rev. Prof. Stuart G. Hall, 16 Abbey Avenue, St. Albans, Herts. AL3 4AZ, England.

a number of articles by teams of scholars on subjects such as "Apokryphen," "Apostel," and "Askese." Forthcoming pieces of special interest are Reinhardt Staats on "Auferstehung" in the early Church, Schindler on "Augustin," H. J. W. Drijvers on "Bardesanes" and "Edessa," Ekkehardt Mühlberg on "Basilides," Wolf-Dieter Hauschild on "Basilus von Caesarea," Adalbert de Vogüé on "Benedikt von Nursia," and many more. In a number of cases the article or bibliography contains hitherto unpublished material: e.g., articles from the Münster Bibelinstitut on "Bibelhandschriften" and "Bibelübersetzungen."

Not unexpectedly, space problems afflict TRE. By limiting the number of articles, by providing regular and efficient cross references, and by supplying a subject index in each volume, the editors intend to make it possible for the reader to find many subjects comprehensively treated even if they are not themselves subjects of articles. Even so, control over length has to be stringent. In the first few volumes the control was not stringent enough; some articles exceeded the length planned for them. The editors are now more severe. But even under severe space restrictions, first-rate writers such as those mentioned above have produced what Stuart Hall terms "pure gold."

ANTIOCHENE PROSOPOGRAPHY²²

It was at the 1975 Oxford Conference that Tübingen's Institut zur Erforschung des Urchristentums first announced internationally its intention of fashioning a prosopography for Antioch of Syria from 300 B.C. to 641 A.D. (see my report in *TS* 37 [1976] 451-53). A profile had been established from Glanville Downey's *A History of Antioch in Syria* (Princeton, 1961), and scholars in the United States associated with a study group (The Social World of Early Christianity) of the American Academy of Religion and the Society of Biblical Literature had been invited to participate.

In the last four years certain points of progress have been reached. First, working agreements with three international prosopographical projects have been arranged. *The Prosopography of the Later Roman Empire*, the *Prosopographie chrétienne*, and the *Lexicon of Greek Personal Names* have made their files and expertise available to Tübingen's Institut. Second, lists of names mentioned in collections or particular authors have been acquired. R. Wilken sent names of Antiochene Jews that appear in Palestinian inscriptions. J. R. Martindale gave access to the research of A. J. Norman on Libanius. S. M. Praeder has assembled the names of those who were in Antioch according to the writings of

²² Source of information: Dr. Frederick W. Norris, Institut zur Erforschung des Urchristentums, 100 Wilhelmstrasse, D-7400 Tübingen, Germany.

Ammianus Marcellinus. The names which appear in Eusebius' *Ecclesiastical History* have been listed by P. M. Fraser, and those which are mentioned in the histories authored by Theodoret, Socrates, Sozomen, and Evagrius have been gathered by F. W. Norris. At the suggestion of J. G. Gager, two lists, which were compiled by the Princeton team just prior to the actual Antiochene excavations with the Sorbonne from 1932 to 1939, have been xeroxed and collated. These last-named materials contain scattered references and do not appear to represent systematic study of any particular author, but they have added a considerable number of names to the AP holdings.

Although the more usual approaches to prosopography have thus far been employed, the new methodology used by the *Prosopographie chrétienne* under the direction of C. Pietri offers a definite advance in the field. The present state of the AP files is such that the procedures developed by A. Mandouze can provide the final form which the work will take. That form includes not only the listing of names but also small articles on more important figures, written on the basis of the widely assembled references which only prosopographical research tends to provide.

AP is continuing its pursuit of all names of 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 indications of the source's status. The list will not be limited by nationality, class, or occupation. It will contain not only those who dwelt in the city but also travelers and native Antiochenes who spent most of their adult lives in other areas. Scholars who can furnish pertinent information are requested to communicate with the director of the project, Frederick W. Norris, at Wilhelmstrasse 100, D-7400 Tübingen.

BIBLIOGRAPHIE CRITIQUE D'ORIGÈNE²³

In 1971 the dean of Origen studies, Henri Crouzel, published his massive *Bibliographie critique d'Origène* (Instrumenta patristica 8; The Hague: Nijhoff). This exhaustive annotated bibliography contained, as far as was then possible, all the books and articles dealing in whole or in part with Origen, as well as all the editions and translations, from the invention of printing down to 1969. It was prefaced by a list of ancient and medieval authors who had written on Origen.

In the decade since 1969, the literature on Origen has grown considerably (see Crouzel's annual *BLE* bulletin "Chronique origénienne," a review of the Origen books of the previous year), so much so that he

²³ Source of information: R. P. Henri Crouzel, S.J., 22 rue des Fleurs, 31068 Toulouse Cedex, France.

plans to publish a second volume in 1980. This volume will include also a number of pre-1969 items of which Crouzel could not take cognizance for various reasons in the first volume.

Volume 2 will follow the plan of Volume 1. After the abbreviations and sigla, a list of corrections for the first volume, and some additions to the list of ancient and medieval authors, there will be the bibliography proper, arranged chronologically, in alphabetical order within each year, anonymous authors at the end. Each work devoted "uniquely" to Origen will have a listing of reviews. Author and subject indexes will conclude the volume.

Père Crouzel will be happy to receive suggestions from scholars, as well as press copies of books and offprints of articles on Origen. Such literature is especially useful for recent years, where the needed information is not always readily available. Press copies of books sent to him will be reviewed in the *BLE* bulletin.

COMPREHENSIVE GUIDE TO BASIL OF CAESAREA²⁴

Late this year or early in 1981, printing should begin on a multivolume work (probably four or five volumes) that is close to completion: *Basil of Caesarea: A Comprehensive Guide to All the Manuscripts, Ancient Testimonia and Quotations, Editions, Translations, and Studies of His Works*, by Paul J. Fedwick of Toronto's Pontifical Institute of Mediaeval Studies. The work comprises five sections: (1) Works of Basil, listed alphabetically (Latin and Greek titles): authentic, dubious, spurious, *opera aliorum* which usually appear with Basil's works (e.g., a letter addressed to him), works in other languages (e.g., Ethiopic) without a parallel in Greek. (2) Manuscripts: some four thousand in Greek, Latin, Ethiopic, Arabic, Armenian, Coptic, Georgian, Old Slavonic, and Syriac, fully described, with complete identification of the works actually authored by Basil or ascribed to him. For this purpose, more than three thousand catalogues and specialized works have been consulted; many manuscripts have been described *in situ*. (3) Ancient testimonia and quotations: all references from writers before the fourteenth century; included are also the florilegia and catenae. (4) Editions and translations and (5) studies follow more or less the same pattern. Listed are works in some twenty languages. Whenever possible, the authors are identified by their complete names, year of birth, and year of death. In the Studies section, each entry is briefly annotated if its contents contain something not apparent from the title. Listed are not only studies which deal directly with Basil but also many works of a cross-disciplinary nature, e.g., concerned with the history, geography, and archeology of Cappadocia

²⁴ Source of information: Prof. Paul J. Fedwick, 77 Station Road, Toronto, Ontario M8V 2R2, Canada.

and Pontus. There will be several indices: manuscripts, subject matter, etc.

AUGUSTINUS-LEXIKON²⁵

Four years ago I reported on a projected lexicon of Augustine's ideas or concepts, under the aegis of the Würzburg-centered Augustinus-Institut der [Deutschen] Augustiner, a research institute for Augustinian theology and the history of the Order (see *TS* 37 [1976] 445-46). The most important preparations have now been concluded and it is possible to put a bit more flesh on the skeleton.

Editors of the lexicon are Erich Feldmann, Wilhelm Geerlings, Goulven Madec, Cornelius Mayer, Gerard O'Daly, Alfred Schindler, Otto Wermelinger, and Antonie Wlosok. The editorial offices are located at the Augustinus-Institut in Würzburg, and Schwabe in Basel will publish the lexicon.

The lexicon will combine concepts with factual information—"ein Begriffs- als auch ein Reallexikon." It will include, therefore, not only ideas but material on persons and matters of significance for Augustine's life, work, and thought. And so the individual volumes will contain articles on the philosophical and theological concepts employed by Augustine, and on persons within his family and among his circle of friends, as well as contemporaries who influenced his intellectual development and with whom he had more than superficial contact. Archeological and topographical facts, as well as data touching the history of liturgy and of spirituality, will be incorporated into the pertinent articles.

The lexicon will have four volumes, resembling in external form the *Reallexikon für Antike und Christentum*. It will use Latin lemmata taken from Augustine's writings. The individual articles are to appear in German, English, or French; consequently, contributions composed in other languages will be translated into one of these three.

The index volume will include concepts and subjects (Latin), Greek words, ancient proper names, passages cited from Augustine, Scripture, texts cited from ancient authors, plus a German-English-French index of concepts whereby the lexicon can be illuminated from the viewpoint of modern problematics and concepts (e.g., aesthetics, ethics, economics, society).

Further information is discoverable in the brochure "Augustinus-Lexikon: Grundgedanken und Richtlinien," available from the editorial offices at Steinbachtal 2, D-8700 Würzburg.

²⁵ Source of information Dr Cornelius P Mayer, O S A , 2 Steinbachtal, D-8700 Würzburg, Germany

L'INSTITUT DES ÉTUDES AUGUSTINIENNES²⁶

Paris' IEA (cf. *TS* 37 [1976] 443–44) was installed last April in the Palais Abbatial de Saint Germain des Prés, the very place where the Maurists prepared their impressive editions of the Fathers. Three important projects merit mention here. (1) The *Revue des études augustiniennes* has completed twenty-five years. Its "Bulletin augustinien" is up to date, primarily due to Louis Brix's work of documentation. Scholars are invited to aid in this difficult task by sending to *REA* all publications (books, offprints, typed dissertations) relating to Augustine. (2) The series *Recherches augustiniennes*, which makes it possible for scholars to present the fruits of their research without the usual page limitations imposed by journals, has appeared regularly since the 1975 Oxford Conference, at the rate of one volume a year: Volume 10 in 1975, Volume 14 in 1979. (3) The collection *Études augustiniennes* is broadly open to works dealing with ancient and medieval Christianity, from the conviction that Augustine should not be regarded as an insolated monument. EA takes legitimate pride in publishing doctoral theses and in reissuing important works, a project which commercial publishers ordinarily avoid. The next volumes to appear are: Claude Lepelley, *Les cités de l'Afrique romaine au bas-Empire* 2; Fr. Thélamon, *Rufin d'Aquilée: Histoire ecclésiastique*; P. Courcelle, *Iconographie de saint Augustin* (continuation of previous volumes); and a new edition of J. Fontaine, *Isidore de Séville et la culture classique dans l'Espagne visigothique*.

PATRISTIC INSTITUTE OF ROME²⁷

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; 37 [1976] 442–43), is persuaded that after a decade it is moving from milk to solid food. Some of its doctoral dissertations have been published, e.g., L. Datrino's *Il De trinitate pseudoatanasiano* (1977) in the series *Studia ephemeridis Augustinianum*. Other publications include *Studies on Hippolytus*, the result of a 1977 congress; hitherto unpublished texts of Athanasius' *Commentary on the Psalms* by G. M. Vian; and a volume of collected essays on patristic methodology, *Lo studio dei Padri della Chiesa oggi*.

The bilingual (Latin-Italian) publication of Augustine's works has now reached fourteen volumes, with one or two volumes appearing each year. Since the 1975 Patristic Conference, the publishing house Città Nuova

²⁶ Source of information: R. P. Goulven Madec, A.A., 3 rue de l'Abbaye, 75006 Paris, France.

²⁷ Source of information: Rev. Prof. Prospero Grech, O.S.A., 25 Via S. Uffizio, 00193 Rome, Italy.

has issued *De civitate Dei*, the dialogues, all the letters, and the treatises on marriage and virginity.

As indicated in my 1976 report, the Institute organizes a congress each May for Italian patrologists, centering around a theme selected by a committee, with the best of the lectures and communications published in *Augustinianum* the following March. Seven such conferences have been held: 1973, the Trinitarian language of the Fathers; 1974, literary genres in patristic literature; 1975, patristic theologies of history; 1976, the sociology of the Fathers: property, work, and family; 1977, patristic eschatology; 1978, Christianity and local cultures from the second to the fifth centuries; 1979, the doctrine and activity of the Spirit in the writings of the first three centuries. The 1980 conference will deal with the concept and practice of popular religion in the early centuries.

As many scholars know, Johannes Quasten entrusted Volume 4 of his *Patrology* (on the Latin writers from Nicaea to Chalcedon) to the Institute; the work appeared in Italian in 1978, authored by eight Institute professors. A. Hamman wrote the introductory chapter (the political, geographical, social, ecclesial, and doctrinal problems of the fourth century), as well as chapter 8, on the writers of Gaul. The other collaborators contributed a single chapter each: M. Simonetti, on Hilary of Poitiers and the Arian crisis in the West; M. G. Mara, on Ambrose, Ambrosiaster, and Nicetas of Remesiana; J. Gribomont, on the Latin translations, Jerome, and Rufinus; A. di Berardino (the editor of the volume), on Christian poetry; A. Trapè, on Augustine; V. Grossi, on adversaries and friends of Augustine; B. Studer, on Italian writers to Leo the Great. A Spanish translation, updated and corrected, ought to be available now.

Finally, an important enterprise. The Institute hopes to have ready for the 1983 Patristic Conference a handy encyclopedia of patristics and the early Christian Church, on the lines of *The Oxford Dictionary of the Christian Church*. The work is already in an advanced stage of planning. It will include articles on early Christian writers and their works, doctrinal themes, and *realia* and institutions pertaining to the Church of the first six or seven centuries. Since it proposes to provide a handbook for rapid consultation by teachers and students, it will contain useful bibliographies and cross references for further study. The Italian publishing firm Marzetti is financing the enterprise, and it will appear in several translations.

PONTIFICIUM INSTITUTUM ALTIORIS LATINITATIS²⁸

The PIAL is the Faculty of Classical and Christian Letters in the Pontifical Salesian University in Rome. It was conceived by Pope John XXIII and established by Pope Paul VI in 1964 as a means to help solve

²⁸ Source of information: Rev. Dr. Ferdinando Bergamelli, Facoltà de Teologia, Università Pontificia Salesiana, 1 Piazza Ateneo Salesiano, 00139 Rome, Italy.

one of today's most urgent needs in ecclesiastical and higher-education research.

This faculty offers a solid philological and linguistic preparation for the study of the history and ideas of the Greco-Roman classical world and, above all, the patristic and medieval periods. The knowledge of Latin and Greek has as ultimate goal a more profound study especially of the doctrinal heritage discoverable in the Fathers and medieval authors. The linguistic, philological, and literary activity is not, therefore, an end in itself; it is intended as service to history, culture, and the tradition of the Church. For the Church and ecclesiastical scholarship need a more solid historical foundation and should nurture a sharper consciousness of tradition; early Christianity and the classical world share a close cultural relationship; there is an evident continuity of language; and a serious study of theology in its varied ramifications and specializations demands ease and familiarity with the original texts of antiquity and the Middle Ages.

In harmony with this fundamental objective, the PIAL makes it possible to acquire an advanced ability to write and speak Latin, and provides modern didactic training in the teaching of the classical languages.

The courses are divided into two distinct but interrelated sections: classical and Christian. Each is carried out in three stages: the first is preparatory; the second is specialization and ends with the master's degree; the third is reserved for doctoral research and the dissertation. The licentiate is awarded after three years, the doctorate after four.

INSTITUTE OF RELIGION AND THEOLOGY²⁹

The Institute of Religion and Theology (of Great Britain and Ireland) was founded in 1973. Founder members believed that a society bringing together all institutions teaching religion within the United Kingdom and Ireland was long overdue. The primary purpose was to weld together university faculties of divinity and religious studies, theological colleges of all denominations where degree work is undertaken, polytechnics, and colleges of education. At the time, no single polytechnic qualified for membership and colleges of education had only B.Ed. courses. The scene has changed dramatically as a result of the reorganization imposed by the Department of Education and Science within the nonuniversity sector. Today there are considerably more degree courses in religion than existed in 1973. The vast increase in numbers following such courses attests the expanding interest in the phenomenon of religion in a worldwide context.

In the first instance, the Institute decided that it would be superfluous

²⁹ Source of information: Dr. Joan Hazelden Walker, Institute of Religion and Theology, Swinton Dene, Duns, Berwickshire, Scotland.

to produce journals or papers. There were, however, two services, both lacking in the United Kingdom, which could be valuable for scholars and students alike: a handbook of all degree courses in religion and allied fields, and a register of current research. With the assistance of the computer facilities at Sunderland Polytechnic, it is now possible to achieve an accurate picture of what is happening in religious and theological scholarship in the United Kingdom and Ireland at any given year. At the present time, the data gathered comprises all registered theses for higher degrees reported by universities and polytechnics within the British Isles. The second phase, it is hoped, will include completed theses, after which further developments will be considered.

The service to scholars and students everywhere can prove of paramount importance, if only to avoid unnecessary duplication in research. By including many research titles from English, history, art, music, social anthropology, education, etc., Joan Hazelden Walker, director of publications and research for the Institute, has been successful in publicizing interdisciplinary projects. Queries should be addressed to Rev. James Green, Chairman, Division of Religion and Philosophy, Sunderland Polytechnic, Chester Road, Sunderland SR1 3SD, United Kingdom.

NORTH AMERICAN PATRISTIC SOCIETY³⁰

The North American Patristic Society was founded in 1970 and is chartered as a nonprofit corporation in the State of Kentucky. Its purpose is the promotion of patristic studies in the United States and Canada. Its current membership is 305. The president is Thomas Halton of the Catholic University of America; the vice-president, William Schoedel of the University of Illinois; the secretary-treasurer, Joseph Kelly of John Carroll University. There are also a board of directors and several standing committees.

For the first years of its existence the Society worked on a small scale. Recently it has expanded and solidified its activities. It holds its annual meetings and sponsors sessions at meetings of larger scholarly organizations. In 1979 it sponsored sessions at two meetings: the Fourth Mid-Atlantic States Conference on Patristic, Medieval and Renaissance Studies at Villanova University in September, and the annual meeting of the American Society of Church History in New York City in December. In 1981 the NAPS will hold its first independent meeting at a place to be determined.

The Society publishes a newsletter, *Patristics*, edited by Louis Swift of the University of Kentucky. It is sent to all members and to an increasing number of institutional subscribers. In the past, *Patristics* has kept

³⁰ Source of information: Prof. Joseph F. Kelly, Department of Religious Studies, John Carroll University, University Heights, Ohio 44118, U.S.A.

Society members abreast of the organization's activities and informed them of meetings of interest to patristic scholars. A new format was introduced with the April 1979 issue, which included a report of recent books in patristics. This was well received and will continue to be a regular element of the newsletter and will become more specialized. Scholars will contribute reports on recent works in their areas of concentration. It is not now the intention of the newsletter editors to solicit books for review.

The president of the Society is currently negotiating with the editors of a journal to include article-length reports of recent patristic literature. Prepared by members of the NAPS, these reports would be considerably larger and more detailed than those in *Patristics*. The president and another member of the Society are also preparing a review of patristic literature in the past decade—this to mark the NAPS' tenth anniversary. The executive board is also considering subsidizing the reprinting of important, out-of-print works.

The NAPS publishes a *Directory of Patristic Scholars*. The most recent directory was published in 1976 under the editorship of Louis Roberts of Syracuse University; the executive board hopes to produce an updated directory in the next few years. Membership in the NAPS is open to all who are interested in patristic studies, scholars or laymen. Inquiries about membership and the Society's activities should be sent to the secretary-treasurer.

SOCIETY OF BOLLANDISTS³¹

The work of the Bollandists, a small group of Jesuits in Antwerp, Belgium, organized into a society early in the seventeenth century for the critical study and publication of the lives of the saints, is well known to ecclesiastical historians. In the wake of the suppression of the Society of Jesus (1773) and the disturbances following on the French Revolution (1789), the society was dissolved and its library was scattered (1794); but by that time the Bollandists had published fifty-four volumes of the *Acta sanctorum* from January 1 to October 14. In 1837 the society was reconstituted; in 1845 publication of the *Acta* resumed. Victor de Buck, Charles de Smedt, Hippolyte Delehay, and others brought to the project the assistance of philology and other subsidiary historical disciplines; Paul Peeters focused attention on the hagiography of the Oriental Church. In 1882, to maintain and foster dialogue with their colleagues, the Bollandists inaugurated the periodical *Analecta Bollandiana* for the most recent results of their research, both texts and critical studies. In 1886 the *Subsidia hagiographica* were created. In its strict sense, the

³¹ Source of information: Rev. Dr. F. Van Ommeslaeghe, S. J., Gesù-residentie, 8 Haachtsesteenweg, 1030 Brussels, Belgium.

title applies to the catalogues of hagiographical manuscripts and to the control listing of sources for the lives of the saints: *Bibliotheca hagiographica latina*, *Bibliotheca hagiographica graeca*, and *Bibliotheca hagiographica orientalis*. Other works were issued in the same series: hagiographical texts and the well-known studies of Delehaye on hagiographical method, on the Passions of the martyrs and the literary genres, on legends, etc.

What is the present state of the society's publications? From 1837 to 1940, thirteen more volumes of the *Acta sanctorum* were published. Unfortunately, and to the profound regret of the Bollandists themselves, it is impossible at this time to forecast when or in what form the next volume will appear. For the other publications, however, the situation is far more favorable. The *Analecta* are issued regularly. *Subsidia* titles since the 1975 Conference comprise John James Rizzo, *The Encomium of Gregory Nazianzen by Nicetas the Paphlagonian*; François Halkin, *Douze récits byzantins sur la vie et la translation de s. Jean Chrysostome*; Baudouin de Gaiffier, *Recueil d'hagiographie*; Gilbert Dagon, *Vie et miracles de ste. Thècle*. Especially recommended by the Bollandists is Michel Aubineau's brilliant work *Les homélies festales d'Hésychius de Jérusalem* 1. This is the first edition, based on more than a hundred manuscripts, of the complete series of homilies (two thirds of them previously unpublished) of a priest and preacher whose writings are proving to be of the highest importance for our knowledge of both theology and liturgy in Jerusalem in the first half of the fifth century. In preparation are Aubineau's second volume of Hesychnius' homilies; Enrica Follieri's *I calendari in metro innografico di Cristoforo Mitileneo*; F. van der Straeten's catalogue of hagiographical manuscripts in the libraries of Orléans, Tours, and Angers; F. Van Ommeslaeghe's edition of the so-called Life of St. John Chrysostom by Martyrius of Antioch (BHG 871); and an updating of the BHL by a thorough revision and completion of the *Supplement* (1911).

Although patrology and patristics has never been the primary focus of the Bollandists, they render significant service to scholars in this field by critical investigation and publication of the lives of Church Fathers and of the documents on other saints which the Fathers produced.