

## CURRENT THEOLOGY

### LITERATURE OF CHRISTIAN ANTIQUITY: 1979-1983

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At the Ninth International Conference on Patristic Studies (Oxford, Sept. 5-10, 1983), some 40 reports were scheduled for presentation under the rubric *Instrumenta studiorum*, i.e., institutions, series of publications, and projects which are of interest to patristic scholars and, more generally, students of early Christianity. 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 32 of the *instrumenta* to a still wider public in these pages. 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, especially when composed in a language not native to me). It should be noted that a fair amount of information on the background, purpose, and program of some of the *instrumenta* 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; 41 [1980] 151-80; see also 24 [1963] 437-63).

#### LES PSEUDÉPIGRAPHES D'ANCIEN TESTAMENT<sup>1</sup>

The year 1963 saw an important project inaugurated on the *instruments de travail* necessary for study of the OT pseudepigrapha, i.e., nonbiblical and prerabbinic Jewish religious literature. The time span runs from ca. 200 B.C. to ca. 150 A.D., and the literature is frequently cited as authoritative by the Fathers of the Church. The project was divided into three segments, and each is close to completion.

1) The editing of the Greek texts will soon be ended. These Greek texts are the most important, since they are direct translations from the Hebrew or Aramaic originals; even when they are no longer extant, they are unflinchingly at the source of translations into another language. The only works still to be edited are several that have a complex textual tradition: *Vita Adae et Evae*, *Aseneth*, and *Paralipomena Jeremiae*.

2) The *Introduction aux pseudépigraphes grecs d'Ancien Testament et oeuvres apparentées*, by Albert-Marie Denis, O.P., appeared in 1970 (Lei-

<sup>1</sup> Source of information: Rév. Père Albert-Marie Denis, O.P., Ravenstraat 112, 3000 Leuven, Belgium.

den: Brill). In preparation, thanks to the collaboration of a number of specialists, and programmed for publication in the not too distant future, is an *Introduction aux pseudépigraphes d'Ancien Testament*, which covers texts in any language, ancient and medieval.

3) The *Concordance des pseudépigraphes grecs d'Ancien Testament*, by Albert-Marie Denis, O.P., and Jean Schumacher, will soon be available, possibly this year, in large measure because of Louvain University's Centre de traitement électronique des documents, now located in Louvain-la-Neuve. A companion volume will appear at the same time, an *editio minima* of all the Greek pseudepigrapha.

#### INTERNATIONAL GREEK NEW TESTAMENT PROJECT<sup>2</sup>

In 1948 a group of American and British scholars formed an international committee for the purpose of assembling and publishing an extensive *apparatus criticus* of the evidence pertaining to the transmission of the NT as witnessed by Greek manuscripts (including lectionaries), the early versions, and quotations in the Fathers. The first NT book to engage the attention of the committee was the Gospel of Luke. (For an account of the earliest research, see *TS* 17 [1956] 67–68.) At long last, chapters 1–12 of this Gospel are in the press. Second proofs have been returned to the Oxford University Press, and the work should be available when this bulletin comes to light.

After "the rather unsatisfactory Gospels of Matthew and Mark," the Gospel of Luke was attached jointly by an American Committee and a British Committee. A number of scholars of other nationalities made important individual contributions, and the files of the *Vetus Latina Institut* in Beuron and the *Institut für neutestamentliche Textforschung* at Münster were most generously made available.

The American Committee devised the Claremont Profile Method for selecting minuscule witnesses, advancing from the work of von Soden. This method is now discussed at length in Frederick Wisse, *The Profile Method for Classifying and Evaluating Manuscript Evidence* (Grand Rapids: Eerdmans, 1982), which should be read in conjunction with the volume on Luke. The American Committee was responsible for the collation of the Greek manuscripts, the Greek patristic testimony, and some versional evidence. The British Committee provided the rest of the versional evidence and edited the work for publication, revising it where necessary. The first editor, G. G. Willis, tragically went blind at a very early stage of the work. J. N. Birdsall of Birmingham has been responsible for chapters 1–5 and most of 6; J. K. Elliot of Leeds has continued the work.

<sup>2</sup> Source of information: Mr. T. S. Pattie, Department of Manuscripts, The British Library, Great Russell Street, London WC1B 3DG, England.

The edition is a gigantic critical apparatus. It prints the *textus receptus* as the most economical collating base, and gives the variant readings of 239 Greek manuscripts, all newly collated, and ten ancient versions, including 32 manuscripts reported individually. Eight papyri and 62 uncials are reported, besides the 128 minuscules selected by the Profile Method, and 41 lectionaries. T. S. Pattie, secretary of the British Committee, conjectures that quite probably the edition's greatest contribution will be in the later history of the Greek text, since the classification of later manuscripts is more securely based than von Soden's; but it may throw fresh light on the earlier period as well.

The apparatus uses the *Subtraktionsprinzip*: the lemma is followed only by those witnesses which give a different reading. But it is intended that arguments *ex silentio* can be made confidently: witnesses are cited consistently, "once is always in," and lacunae in the witnesses are reported in detail. A list of relevant lections is given with their appropriate dates, as well as a patristic index with page references to the latest editions that were available.

The abundance of material has forced a number of limitations on the project. The most vexing, to judge from discussion in the British Committee, has been the restriction of patristic quotations to Greek, Latin, and Syriac Fathers up to the year 500 and no further. Nevertheless, Mr. Pattie assures us, "there is enough material, systematically selected and arranged, for me to urge you confidently to rush out to buy your 300 pages of small print at whatever price" it is to be.

#### INSTITUT FÜR NEUTESTAMENTLICHE TEXTFORSCHUNG<sup>3</sup>

The INT, an institute dedicated to New Testament textual criticism, was founded in 1958 as part of the University of Münster in Westphalia (see *TS* 21 [1960] 63-64). Four 1983 publications merit mention here. (1) The third corrected edition of *The Greek New Testament* (3rd ed. by K. Aland *et al.*, 1975) removes a number of errors, settles certain contradictions, and appropriates Nestle's punctuation. For the fourth edition, the editorial committee (to which Prof. Karawidopulos of Thessaloniki and Prof. Barbara Aland of Münster have been added) has come to some significant decisions, e.g., about the critical apparatus, and work has begun, but a fair amount of time will elapse before the edition comes to light. (2) The seventh printing of the 26th edition of the Nestle-Aland *Novum Testamentum graece*, like the fourth printing in 1981, includes a number of revisions, especially in the critical apparatus; but the Introduction, too, includes clarifications and supplementary material. (3) The well-known Greek-English edition of Nestle was joined last fall by a

<sup>3</sup> Source of information: Prof. Dr. Barbara Aland, 12 Einsteinstrasse, 4400 Münster, Germany.

Greek-Latin edition, which presents the text of the Neo-Vulgata and in the apparatus all the textual variants of Jerome's Vulgate as well as the Sixto-Clementine. (4) Also announced to appear last autumn was the seventh edition of K. Aland's Greek-English *Synopsis of the Four Gospels*. Besides some expansion in the parallel texts, the most important modification is the transposition of the critical apparatus to that of Nestle. In this connection it is worth noting that the 13th edition of Aland's *Synopsis quattuor evangeliorum* is expected to appear in 1984, with a thoroughly reshaped critical apparatus.

In press is the first volume of *Das Neue Testament auf Papyrus*, with the text of the Catholic Epistles. Close to completion is the first fascicle of an edition of the NT in Syriac translation. Here we will have not only the Peschitta and Harclensis with critical apparatus, but also the pertinent citation material from the Syriac Fathers, making possible a reconstruction of the Syriac version's total evolution. Printing of the sixth, fully revised edition of Walter Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen urchristlichen Literatur* will begin shortly, with four stout volumes in prospect. Satisfying progress has been made towards the edition of the NT manuscripts discovered in the Monastery of St. Catherine on the Sinai peninsula. Finally, Kurt and Barbara Aland's *Der Text des Neuen Testaments* has been published in English by Eerdmans, and an Italian version is being readied.

#### BIBLIA PATRISTICA<sup>4</sup>

BP is an index of citations from and allusions to the Bible in the Christian literature of the early centuries, organized and realized by the University of Strasbourg's Centre d'analyse et de documentation patristiques. In previous bulletins I reported the publication of Volume 1 in 1975, comprising the period from the beginnings to Tertullian and Clement of Alexandria, and containing about 28,000 biblical references, listed according to the books, chapters, and paragraphs of the patristic works and according to the pages and lines of the editions used (see *TS* 37 [1976] 427-28), and the publication of Volume 2 in 1977, covering the third century except for Origen, and containing about 22,000 references (see *TS* 41 [1980] 153-54). In 1980 Volume 3 appeared, given over to the complete corpus of Origen, and containing 57,600 references, of which about 11,000 stem from citations from Origen in catenae. Also in print now is a supplement devoted to biblical citations and allusions in Philo of Alexandria, and containing about 8000 references. Granted, Philo is

<sup>4</sup> Source of information: Prof. A. Benoît, 9 rue des Jardins Fleuris, 67000 Strasbourg, France.

not a Christian writer, but his exegesis exercised a strong influence on Christian authors such as the early Alexandrians, and so the supplement is highly relevant to BP's purposes.

The contents of Volume 4, not clear at the 1979 Congress, have been decided: citations and allusions in Eusebius of Caesarea and Epiphanius of Salamis. This task is under way, but Prof. A. Benoît estimates that three to four years will be needed to complete it.

Worth noting here are two other patristic projects briefly reported by Benoît at the 1983 Congress. (1) Six scholarly groups (Centre d'analyse et de documentation patristiques, Strasbourg; Centre d'étude des religions du livre, Paris; Centre de documentation des droits antiques, Paris; Centre de recherche Lenain de Tillemont, Paris; Institut des Sources chrétiennes, Lyon; Etudes augustiniennes, Paris) that are co-ordinated by the ancient Christian history segment of the Centre national de la recherche scientifique plan to edit "fascicules méthodologiques d'introduction à la recherche," which will provide high-level researchers and nonspecialists with introductory manuals in specialized areas not easily accessible. In preparation are fascicles on the sources of Church law in the West (J. Gaudemet), Christian funerary epigraphy (Ch. Pietri), the Greek Bible of Hellenistic Judaism (M. Harl), patristic recourse to manuscript sources (L. Holtz), Gnostic literature (M. Tardieu), and the Bible in ancient Christian literature (Strasbourg Patristic Center). Two fascicles are projected each year, beginning in 1984. (2) Frère Jacques Marcotte of the Abbey of St. Wandrille has been working for some years on a catalogue of French translations of the Fathers. At present it reaches Jerome, but is expected to extend to John Damascene. Because the documentation is so vast (more than 2500 pages), it has been decided to offer the work to the public as it now exists, that is, in microfiche (105x148 mm.), available henceforth from Fontenelle-Microcopie.

#### BANQUE D'INFORMATION BIBLIOGRAPHIQUE EN PATRISTIQUE<sup>5</sup>

The immediate objective of the BIBP, launched in the mid-70's by a group of scholars at Laval University in Quebec, is to create a computerized bibliographical file on texts and studies that fall within patristic literature and its various subdisciplines (see *TS* 41 [1980] 151-52). The short-term objective is retrospective information; later, the BIBP will offer speedy service on current data.

The BIBP, however, is not concerned only to create a bank of bibliographical information. Through the use of a dynamic thesaurus, it proposes to analyze patristic documentation in an entirely new way. It

<sup>5</sup> Source of information: Prof. R.-M. Roberge, 77 Marie-Parent, Charlesbourg-Ouest, Québec G2K 1K4, Canada.

will be possible, e.g., to have the computer generate analyses on the evolution of vocabulary and graphs of the interest shown in various topics over time or in current publications. Because of the special treatment given to specifically patristic descriptors (indexing terms), the information acquired by the BIBP will provide a basis for the creation of a whole range of specialized instruments (*claves*, catalogues, encyclopedias, dictionaries, lexicons, etc.).

Essentially an information system, nevertheless the BIBP does not pretend to replace the researcher in the task of compiling highly selective bibliographies. The best information bank cannot go beyond the first phase of a finished piece of bibliographical research. Its chief contribution is to reveal to scholars the state of research and the material upon which they must exercise their choice. But this in itself represents a remarkable service.

Even though it is patristic literature proper that lies at the heart of the Banque's interests, its scope is broader in that it includes all the subdivisions of the field. For that reason the project's organizers can speak of 15 information banks in one, covering the entire field of patristic Christianity. Besides patrology, the BIBP embraces archeology, iconography, epigraphy, papyrology, codicology, history of Christianity, history of theology, history of councils, history of liturgy, history of spirituality, history of monasticism, history of biblical exegesis, and hagiography; in addition, philology (in the broadest sense) and the history of philosophy, to the extent that they are related to patristic literature.

Since the 1979 Oxford Conference, where the project was officially announced, the BIBP has not found the funds necessary to proceed at the pace desired. Still, progress is visible. The retrospective inventory of 250 selected periodicals has been completed; the techniques of documentation and information continue to be systematically worked out; an appropriate administrative structure has been created. Perhaps most impressive is the collaboration of dozens of scholars in locating and analyzing pertinent materials. More scholars are needed—and invited.

#### CORPUS SCRIPTORUM ECCLESIASTICORUM LATINORUM<sup>6</sup>

June 29, 1982, saw the unexpected death at 76 of Prof. Rudolf Hanslik, who from January 1964 had directed the Commission for the Edition of a Corpus of the Latin Church Fathers within the Austrian Academy of Sciences. In October 1982 the reins of that enterprise were assumed by the Byzantinist Herbert Hunger, long-time president of the Academy, who as a classical philologist had always taken an active interest in the

<sup>6</sup> Source of information: Dr. Michaela Zelzer, Österreichische Akademie der Wissenschaften, Kirchenväter-Kommission, 7-9 Postgasse, 1010 Wien, Austria.

fortunes of the Commission. In accepting the position, Hunger was responding to Hanslik's own desire and hope.

Hanslik had directed the Commission's attention to Augustine through two projects: collecting Augustine manuscripts and beginning a linguistic lexicon to Augustine (see *TS* 37 [1976] 431-33). One of the remarkable fruits of the laborious manuscript project was the discovery by Johannes Divjak of new letters of Augustine, which he edited as CSEL 88 (1981).

A whole series of editions has been devoted to Augustine. This year, e.g., Johannes Bauer of Graz is issuing his edition of *De moribus ecclesiae catholicae*. Also under contract are *De praedestinatione sanctorum* and *De dono perseverantiae*, by Gerhart May of Mainz; *De gratia et libero arbitrio* and *De correptione et gratia*, by Werner Hensellek and Peter Schilling of Vienna's Lexicon Augustinianum; the *Soliloquia*, *De immortalitate animae*, and *De quantitate animae*, by Wolfgang Hörmann of Munich; and the second volume, Books 4-6, of *Contra Iulianum opus imperfectum*, by Michaela Zelzer of the Austrian Academy.

The second major concentration of the Commission is Ambrose. The distinguished Ambrose editor Otto Faller, after three admirable CSEL volumes, had finally devoted himself to the letters. In 1968 he brought out the first volume, Books 1-6 (CSEL 86/1); when he died in 1971, advanced in age, he left a manuscript for Books 7-9. Zelzer turned her attention first to the letters on which Faller had not worked, the letters of Book 10, the *epistulae extra collectionem*, and the acts of the Council of Aquileia. Only in 1982 could she bring out this third volume of Ambrose's letters (CSEL 82/3), delayed substantially longer than anticipated due to many unexpected problems. At present she is working on Volume 2 and the general introduction, perhaps to be published this year. A fourth volume, the indexes, should then appear, to serve at the same time as a preparatory work for the projected Ambrose lexicon. Faller had left behind for the Commission a word list that went back to the Ambrose editor Schenkl (d. 1900), a list Faller had significantly augmented, a list that proved to be remarkably complete. To wind up the Ambrose edition, CSEL plans to publish the few works not yet in the series.

A third focus is research into rules. After the Rule of Benedict (CSEL 75) and the Rule of Eugippius (CSEL 87), the Rule of Basil in Rufinus' Latin translation may well appear this year, the work of Klaus Zelzer.

As for Marius Victorinus (cf. CSEL 83/1, the Henry-Hadot edition of the *Opera theologica*), Dom Franco Gori of Urbino has taken on the second volume, the commentaries on Paul, which he hopes to finish this year, together with the indexes to both volumes.

Two practical problems. (1) Many CSEL volumes are no longer available; many of the Johnson reprints have sold out. Michaela Zelzer is concerned to learn which of the unavailable volumes are of particular

interest to scholars and others. (2) Only with great effort can collaborators be found for a series that produces texts on the basis of the manuscripts. It is understandably more attractive to work critically on texts that have already been established.

CORPUS CHRISTIANORUM, SERIES LATINA & CONTINUATIO  
MEDIAEVALIS<sup>7</sup>

Three decades after the publication of its first volume, CC is approaching the 200th. In the last 15 years 150 volumes have appeared. As of the 1983 Congress, the Latin series comprised 115 volumes, the medieval continuation 55, the Greek series 15; the series of NT apocrypha had its first two volumes in press. To these should be added the fascicles of P. Tombeur's *Instrumenta lexicologica latina*.

In his Oxford report Frans Glorie focused almost exclusively on the immediate future, i.e., volumes of CCL and CCCM close to publication. Here Augustine is prominent. A critical edition of the *Retractationes*, by Almut Mutzenbecher of Hamburg, is expected by this very month (June 1984), with the *Indiculus* and Possidius' *Vita* not too distant. This year should also see a new critical edition of *Contra adversarium legis et prophetarum*, and of *Contra Priscillianistas et Origenistas ad Orosium*, by Kl.-D. Dauer of Hamburg. Glorie expressed his hope that William J. Mountain, S.J., would soon complete the first critical edition of the *Tractatus in Ioannis epistulam ad Parthos*, but Fr. Mountain, working on important manuscripts in New York City, expects realistically that several years will elapse before his edition is ready.

Another African, Primasius, sixth-century bishop of Hadrumetum, will soon be honored with the *editio princeps* of his commentary on the Apocalypse, the work of A. W. Adams, formerly dean of divinity at Magdalen College, Oxford. Thanks to Dom David Hurst of Portsmouth Abbey, we have Bede's exegetical commentaries at our disposal; the last volume, commentaries on the Apocalypse, was expected towards the end of 1983. Hurst has also prepared the first critical edition of Bede's *Collectio . . . in epistulas Pauli apostoli* (drawn from Augustine), now in process of review by Dom Irénée Franssen of Maredsous. In an advanced stage of preparation is R. Mynors' new critical edition of Bede's *Historia ecclesiastica gentis Anglorum*.

The first volume of *Scripta Arriana latina* has appeared as CCL 83, edited by R. Gryson. On these "Latin Arian writings," we are awaiting the critical edition (Lemarié and Van Banning) of Augustine's *Collatio cum Maximino* and *Contra Maximinum* and the mysterious *Opus imperfectum in Matthaeum*, which the Middle Ages relished so greatly under the name of John Chrysostom.

<sup>7</sup> Source of information: Mr. Frans Glorie, Legeweg 373, 8200 Brugge, Belgium.



The editors of the medieval series are happy to inform liturgists in particular that the last great unedited sacramentary of the "eighth-century Gelasians," the Phillipps Sacramentary 1667, prepared by the Nestor of editors of Latin liturgical texts, Dom Odilo Heiming of Maria Laach, is expected early in 1984. Liturgists will also be pleased to have "very soon" Polycarp Götz's edition of a kind of liturgical catechism with questions and answers, the *Liber "Quare"* from the age of Alcuin or a bit later, highly esteemed in the Middle Ages. Another first edition is the *Liber ordinis* of St. Victor of Paris, from the hands of L. Milis and L. Jocqué of the University of Ghent.

A third edition of E. Dekker's indispensable *Clavis patrum latinorum* is close to completion.

#### CORPUS CHRISTIANORUM, SERIES GRAECA<sup>5</sup>

The Greek series, which was launched by the CC editors without awaiting the termination of the Latin, continues its critical editions of Greek and Byzantine texts and counted 15 volumes as of 1983. Since my previous report (*TS* 41 [1980] 156), J. Munitiz has published the first edition of Theognostus' *Thesaurus*, a little-known work of the 13th century, and Jean-Marie Olivier the first edition of Diodore of Tarsus' *Commentarii in psalmos* (the first volume, to be followed by two more). A significant project is nearing realization: the complete works of Maximus Confessor. Two volumes have appeared: his *Quaestiones ad Thalassium*, where the Greek text is accompanied by a critical edition of John Scotus Erigena's Latin version (ed. Laga and Steel), and the first edition of *Quaestiones et dubia* (ed. J. Declercq). K. H. Uthemann has produced "a splendid edition" of the *Hodegos* of Anastasius Sinaita, J. Noret "a definitive edition" of the two *Vitae antiquae* of Athanasius the Athonite, Byzantine founder of cenobitic monasticism on Mt. Athos. The editing of the catenae, begun so felicitously by Françoise Petit (CCG 2, 1977), moves on with Sandro Leanza's *Procopii Gazaei catena in Ecclesiasten* and Santo Lucà's *Anonymus in Ecclesiasten commentarius qui dicitur Trium Patrum*.

Volumes in press include Anastasius Sinaita's *Orationes de creatione hominis* (K. H. Uthemann), the 13th-century Byzantine monk Nicephorus Blemmydes' *Curriculum vitae* (J. Munitiz), the monk Eustathius' *Epistula de duabus naturis* (P. Allen), and the works of Aeneas of Gaza (M. Colonna).

The fourth volume of Maurice Geerard's *Clavis patrum graecorum*—actually Volume 1, the ante-Nicene Fathers in particular—has been published. This leaves only the index volume to complete this remarkable inventory.

<sup>5</sup> Source of information: Dr. Maurice Geerard, Beukenlaan 10, 8310 Brugge, Belgium.

CORPUS CHRISTIANORUM, SERIES APOCRYPHORUM<sup>9</sup>

The origins of this new series within CC date back a decade and a half, when Swiss colleagues thought of providing the student public with a translation of Tischendorf-Lipsius-Bonnet. Very soon, however, this project was abandoned in favor of a new collection of texts with introduction, translation, and notes. In October 1981, after numerous conversations, Brepols Publishers signed a contract with Corpus christianorum, Sources chrétiennes, and the newly formed (Swiss and French) Association pour l'étude de la littérature apocryphe chrétienne, for the publication of annual volumes in a new series. This collection will offer editions of texts according to the criteria of CC, including texts transmitted in Oriental languages, but the content will resemble SC, i.e., introduction, text, translation, and notes.

CCAp will include essentially what are usually called the NT apocrypha (gospels, acts, epistles, apocalypses), but the scope of the series is wider. (1) Its perspective is uncommonly broad: it does not approach the apocrypha as a degradation of the real NT on a popular level. (2) The establishment of the biblical canon ca. 300 did not halt the production of apocryphal literature. Consequently the series will include later texts which in different languages reveal the characteristics of Christian apocryphal literature. (3) The editors insist that, when considering the history of the term "apocryphon" in the early Church, we must recognize various degrees in the use of the "apocryphal" character of a given text, various degrees of "apocryphicity" (see, e.g., the *Canon of Muratori* and the *Stichometry* of Nicephoros). It is hoped that this wider approach will lead to a reappraisal of the transmission of apocryphal literature in the course of history.

Each volume will resemble a dossier on one apocryphal text. As a general rule, the pieces of this dossier are brought up to date in a new critical edition often enriched by the discovery and use of new witnesses: e.g., the volumes on the *Acts of Andrew* and the *Acts of Philip* will contain a large proportion of hitherto unedited texts in their original language. To facilitate the use of these dossiers, which bring together texts of different periods and different languages, the texts contained in a given volume are usually presented and translated in one modern international language.

Two important final observations. (1) M. Geerard is preparing a *Clavis apocryphorum* (which he deliberately omitted from his *Clavis patrum graecorum*), a kind of master plan and indispensable tool for those who collaborate in or make use of the collection. (2) The first volume in the

<sup>9</sup> Source of information: Prof. Dr. Jean-Daniel Dubois, 58 rue Madame, 75006 Paris, France.

series appeared late in 1983: a double volume on the *Acts of John*, edited by E. Junod and J.-D. Kaestli of Lausanne.

#### SOURCES CHRÉTIENNES<sup>10</sup>

Between the 1979 and 1983 Oxford Conferences, SC published 46 new volumes and turned no. 300; add to this seven reprints and new editions. It is gratifying to see so many volumes on significant authors: Basil of Caesarea (SC 299, 305), Chrysostom (272, 277, 300, 304), Clement of Alexandria (278, 279), Cyprian (291), Eusebius of Caesarea (262, 266, 292, 307), Gregory the Great (260, 265), Gregory of Nazianzus (270, 284), Irenaeus (263, 264, 293, 294), Jerome (259, 303), Origen (268, 269, 286, 287, 290, 302), Tertullian (273, 280, 281), Theodoret of Cyrus (257, 276, 295). One of the new editions, Egeria's famous *Diary of a Journey*, by Pierre Maraval, is so thoroughly recast that it has been presented as a new volume (SC 296).

With the publication of Book 2 of Irenaeus' *Against Heresies*, edited by Adelin Rousseau and Louis Doutreleau (SC 293, 294), this monumental edition is now complete. As SC director Claude Mondésert sees it, the Irenaeus volumes will likely provoke discussion but will surely be for quite some time an indispensable basis for study and research of the Church's first great theologian. To facilitate access to this text, Editions du Cerf has brought out a single volume that contains the whole French translation with a brief introduction, some notes, and an index—and this at a very low price, thanks to some generous subsidies.

A number of multivolumed works already published in part can expect completion within the next few years: at least Eusebius' *Preparation for the Gospel*, the *Discourses* of Gregory of Nazianzus, the corpus of Lactantius, of Tertullian, of Origen, of Basil of Caesarea, and the works of Philo. Important authors and works in preparation include Justin Martyr, the *Apostolic Constitutions*, Eusebius' *Life of Constantine*, Gregory of Nyssa's *Homilies on the Song of Songs*, and the *Merovingian Councils* of Gaul.

An extraordinary promotion effort organized in 1982 uncovered a considerable number of people who were interested in SC but flinched before the cost—a problem aggravated by a January 1982 French law. Preoccupied with this problem for many a year, Mondésert and his associates believe that some alleviation may be in sight. He closed his Oxford report with two pertinent observations, one specific to SC, the other a broader concern. (1) SC does not claim to be producing definitive editions, because (a) "there is never a definitive work in our field," and

<sup>10</sup> Source of information: Rév. Père Claude Mondésert, S.J., 29 rue du Plat, 69002 Lyon, France.

(b) it is necessary, with some texts, to proceed by stages and to provide *instruments de travail* without excessive delay, with an eye to further progress in the future. (2) Especially in France, the *thèses de 3e cycle*, though often the springboard for solid critical editions, have also produced all too many works of limited interest and value—e.g., rhetoric, literary genres, running commentaries. A neuralgic need is serious research in the history of ideas, of dogma, of exegesis, of civilization; also efforts at synthesis (but not premature) on a specific subject, taking account of data furnished by auxiliary sciences: archeology, historical geography, economic and political history, and others.

PATROLOGIA ORIENTALIS<sup>11</sup>

PO, founded at Paris in 1897, focuses on the Christian literature of the Orient: translations, biblical commentaries, 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 facing translation, most frequently in French; (3) an introduction and notes (see *TS* 33 [1972] 264–65; 37 [1976] 438; 41 [1980] 158–59).

Since 1979, seven new fascicles have been published in Volumes 38–40. The series devoted to the ten dissertations in Philoxenus of Mabugh's treatise *One of the Trinity Was Embodied and Suffered*, also called *Mēm̄rē* [metrical homilies] *against Habib*, is complete with the publication of dissertations 9 and 10 (PO 40/2, fasc. 183) and the appendixes (PO 41/1, fasc. 186), both by M. Brière (+) and F. Graffin. Close to completion is the *Lamp of the Sanctuary* (or *Summa theologica*) of the 13th-century Jacobite Syrian theologian Bar-Hebraeus (Gregory Abou'l Faradj), comprising 12 foundations: the 12th, *Of Paradise*, edited by Nicolas Séd, came out in 1981 (PO 40/3, fasc. 184); the 11th, *Of the Last Judgment*, also by Séd, appeared in 1983 (PO 41/3, fasc. 188). This leaves only foundation 9, *Of Freedom*, currently being prepared by P.-H. Poirier.

Syriac, however, is not the only Oriental language to make its appearance in PO these past few years. Arabic found a place in 1981 with *An Islamic-Christian Correspondence between Ibn-al-Munaggim, Hussayn Ibn Ishaq, and Qusta Ibn Luqa*, by Khalil Samir and Paul Nwyia (+) (PO 40/4, fasc. 185). After a long absence, Georgian reappeared in 1982 with the curious work of Barsabaeus of Jerusalem *On the Christ and the Churches*, by Michel van Esbroeck (PO 41/2, fasc. 187). Armenian in particular returned in force with the 24 *Homilies on Job* of Hesychius of Jerusalem (lost in the Greek), by Charles Renoux. The first fascicle

<sup>11</sup> Source of information: R. P. François Graffin, S.J., 42 rue de Grenelle, 75007 Paris, France.

appeared in the fall of 1983 (PO 42/1, fasc. 190); the second fascicle was expected to appear shortly thereafter, but the Woodstock Theological Center Library at Georgetown University has not yet received it.

#### BIBLIOTECA PATRISTICA<sup>12</sup>

BP is a new series of patristic texts born in Florence under the direction of Manlio Simonetti and Mario Naldini, with the collaboration of the publishing house Nardini (Centro Internazionale del Libro). The idea was conceived in the context and spirit of a deep-rooted philological and literary tradition, wedded to a demand for early Christian documents for university use. Each volume will contain an introduction, a "critically revised" edition of the original text, a facing Italian translation, and brief notes. For practical reasons, shorter works have been selected (at least for the initial stages of the project) out of the more significant and engaging patristic treatises.

The very title of the series suggests the editors' intention to extend the contents beyond the classics of patristic literature. Announced at the Oxford Conference, for example, were an exhaustive collection of pagan witnesses to Christianity beginning with the first century and a collection of inscriptions on Christian life from the second century to the sixth.

When this report appears, the first two volumes should be in print: Tertullian's *De testimonio animae*, a revision by Carlo Tibiletti of his earlier edition; and the first volume of the above-mentioned pagan testimonies, the first two centuries, edited by Paolo Carrara. Volume 3 should follow shortly: Basil the Great's *Address to the Young* on the way to profit from classical literature, edited by Naldini. This volume will contain, as an appendix, the first critical edition of the humanist Leonardo Bruni's well-known Latin version of the *Address*, which enjoyed an extraordinary success in Europe and elsewhere during the Renaissance. In preparation are Justin's *Apologies* (Giorgio Otranto), the fourth and fifth of Gregory of Nazianzus' invectives against Julian the Apostate (Fritz Bornmann), the afore-mentioned collection of Christian inscriptions (Carlo Carletti), and early medieval visions of the underworld (Maria Pia Ciccacese).

#### PATRISTISCHE KOMMISSION DER WESTDEUTSCHEN AKADEMIEN<sup>13</sup>

The Patristic Commission, an enterprise supported by the Academies of the Sciences at Göttingen, Heidelberg, and Munich, the Academy of the Sciences and Literature at Mainz, and the Rheinland-Westphalia

<sup>12</sup> Source of information: Prof. Don Mario Naldini, 9 Piazza San Lorenzo, 50123 Firenze, Italy.

<sup>13</sup> Source of information: Prof. Dr. Ernst Dassmann, 25 Herzogsfreundenweg, 5300 Bonn 1, Germany.

Academy at Düsseldorf, pursues various research tasks at four operation centers: Bonn, Göttingen, Munich, and Münster. Prof. Bernhard Kötting currently presides over the Commission. A word here on the principal activities of each center since my last bulletin (*TS* 41 [1980] 159-61).

The Bonn center has reported on three important projects. Two double volumes of the *Bibliographia patristica* should now be available: 22-23 (for 1977-78) and 24-25 (for 1979-80). The *Apocrypha slavica* continues to move ahead with the completion and publication of Aurelio de Santos Otero's *Die handschriftliche Überlieferung der altslavischen Apokryphen* in the series *Patristische Texte und Studien*. In preparation is a new edition of the Hennecke-Schneemelcher *Neutestamentliche Apokryphen*.

Göttingen sustains its fruitful research into Psalm commentaries. Under the direction of Ekkehard Mühlenberg, the forthcoming edition of Origen's interpretation of the Psalms has profited from an analysis of a catenae type on Pss 1-75. As for the Pseudo Dionysius corpus, inspection of the two manuscripts mentioned in my previous report has been concluded; the apparatus of variants was checked again against the manuscripts; the apparatus of sources and the index of passages have been finished. Research into the history of the text was furthered by inspection in Paris of the most important manuscripts.

The Munich center, in the Byzantine Institute of Scheyern Abbey, finds Bonifatius Kotter continuing his edition of John Damascene. Volume 4, the polemical writings, appeared in 1981. Volume 5, containing 15 homiletic and hagiographic works, is in preparation.

At Münster, under Kurt Aland's direction, work proceeds on the second volume of the *Repertorium der griechischen christlichen Papyri*, dealing with the literary texts. Progress in investigating and describing the papyri thus far identified is characterized as "considerable," and it is affirmed that data in the existing catalogues, lists, and editions will have to be corrected in consequence. Similarly, fresh data has emerged for the history of ancient Christian literature: e.g., new light is cast on the swift diffusion of the *Adversus haereses* by an Irenaeus papyrus dated to the end of the second century. Further, the Münster center is moving steadily, if slowly, towards consummation of its labors on Gregory of Nyssa. Volume 10/1 of the monumental GNO edition ought to be available now. Preparation of the *Lexicon Gregorianum*, projected as a conclusion to the edition, has progressed to the point where down to the letter J the context and grammatical peculiarities have been determined and noted; but with an inventory of 18,000 words to date, much time remains before completion and publication. Unfortunately, the center suffered a grievous loss when its director, Heinrich Dörrie, died in March 1983.

Further information can be found in the *Jahrbuch der Heidelberger Akademie der Wissenschaften für das Jahr 1982, 1983*, 109-13.

BIBLIOTECA DE AUTORES CRISTIANOS<sup>14</sup>

BAC's productivity in patristics is little known outside Spain and Latin America, the pre-eminent markets for its publications. This is due perhaps to the language, perhaps to the texts published. The directors admit that, on the whole, the Spanish editions are not comparable to the works in, e.g., *Sources chrétiennes*; but they maintain that, even so, there is practical value and at times scholarly significance in the BAC volumes.

Most impressive is BAC's effort to publish in a bilingual edition the works of Augustine. Thus far 22 volumes have appeared, each with an introduction, the Latin text and Spanish translation, and notes. In general, the text is Migne (PL); but for the *Confessions* Angel C. Vega's critical text was used, and Volume 1 contains an extensive introduction and a fine bibliography, the work of Victorino Capánaga. Although on principle BAC was to publish only Augustine's more representative works, it is now preparing, in an agreement with the Federación de Agustinos Españoles, the rest of his corpus in 22 more volumes, the whole Augustine project to be completed by 1992.

Recent important editions (Latin and Spanish) are Egeria's *Itinerarium*, by Agustín Arce; the complete works of Prudentius, by A. Ortega and I. Rodríguez, using the critical edition of M. P. Cunningham; and Isidore of Seville's *Etymologies*, the first volume by J. Oroz Reta and M. C. Díaz y Díaz, the second by Oroz Reta and M. A. Marcos Casquero, using, with corrections, the critical text of Wallace M. Lindsay. The complete list of patristic productions is discoverable in BAC's catalogue. It includes the Greek Apologists and the Spanish Fathers, as well as works of Origen, Cyprian, Eusebius of Caesarea, Ambrose, Jerome, John Chrysostom, Leo the Great, and Gregory the Great. Worth mentioning here is BAC's Spanish translation (1981) of Joannes Quasten's *Patrology* 4 (Vol. 3 in the Spanish) from the Italian—this latter actually the original, authored by eight professors at Rome's Augustinianum (cf. *TS* 41 [1980] 176).

Besides the plans for Augustine, two other bilingual editions recently projected merit attention. One is Book 5 of Irenaeus' *Adversus haereses*, to be accompanied by an extensive scholarly commentary—an edition the editors hope Antonio Orbe will undertake. The other, by an agreement with the Conferencia Regional Cisterciense de España, is a nine-volume edition of all the works of St. Bernard. The Latin text will be Jean Leclercq's critical edition; ample introductions will cover Bernard's life, spirituality, and theology, as well as Cistercian history.

<sup>14</sup> Source of information: Rev. Dr. José Oroz Reta, O.S.A., 2 Agustinos Recoletos, Salamanca, Spain.

BIBLIOTHÈQUE COPTE DE NAG HAMMADI<sup>15</sup>

This collection, published by the Presse de l'Université Laval under the direction of Paul-Hubert Poirier and Michel Roberge, has for purpose to provide a complete edition (with French translation, critical apparatus, extensive introduction and commentary) of the 52 treatises of the 13 codices of the Coptic Library of Nag Hammadi, as well as of the four treatises of the Berlin codex 8502 (see *TS* 41 [1980] 164–65). The whole will comprise about 40 volumes in two sections: texts and studies.

When last I wrote, the text section had issued four volumes: (1) *La lettre de Pierre à Philippe* (NH VIII, 2), by Jacques E. Ménard; (2) *L'Authentikos Logos* (VI, 3), by Ménard; (3) *Hermès en Haute-Egypte 1* (VI, 6–7), by Jean-Pierre Mahé; (4) *La prôtennoia trimorphe* (XIII, 1), by Yvonne Janssens. Since then we have eight more: (5) *L'Hypostase des archontes* (II, 4), by Bernard Barc, followed by *Noréa* (IX, 2), by Michel Roberge; (6) *Le deuxième traité du grand Seth* (VII, 2), by Louis Painchaud; (7) *Hermès en Haute-Egypte 2* (VI, 8a–8), by Mahé; (8) *Les trois stèles de Seth* (VII, 5), by Paul Claude; (9) *L'Exégèse de l'âme* (II, 6), by Jean-Marie Sevrin; (10) *L'Évangile selon Marie* (BG 8502, 1), by Anne Pasquier; (11) *Les sentences de Sextus* (NH XII, 1); *Fragments* (XII, 3), by Paul-Hubert Poirier; *Le fragment de la République de Platon* (VI, 5), by Painchaud; (12) *Le traité de la résurrection* (I, 4), by Ménard. As I write, 13 should be available: *Les leçons de Silvanos* (VII, 4), by Janssens. The studies section has issued its first volume, *Colloque international sur les textes de Nag Hammadi* (Québec, Aug. 22–25, 1978), edited by Barc.

For Canada and the Americas, volumes can be ordered from Les Presses de l'Université Laval, C.P. 2447, Québec G1K 7R4, Canada; for Europe, Imprimerie Orientaliste, P.B. 41, B-3000, Leuven, Belgium.

HENRY BRADSHAW SOCIETY<sup>16</sup>

The Henry Bradshaw Society, founded in 1890, exists to encourage liturgical studies on a wide front by the editing of rare liturgical texts (see *TS* 37 [1976] 451; 41 [1980] 166). The most recent issue of the Society, its Volume 101, is a reprint of the 1912 edition by Richter and Schönfelder of the Fulda Sacramentary, chosen to mark the 1500th anniversary of St. Benedict of Nursia. A *catalogue raisonné* of subsequent studies relevant to the Sacramentary, prepared by members of the Society, is prefixed to the reprint.

At present in the press are an edition of a hitherto unknown commentary on the Cistercian hymns, *Explanatio super hymnos quibus utitur*

<sup>15</sup> Source of information: Prof. Paul-Hubert Poirier, Faculté de Théologie, Université Laval, Québec G1K 7P4, Canada.

<sup>16</sup> Source of information: Rev. David H. Tripp, Honorary Secretary, Henry Bradshaw Society, Lincoln Theological College, Drury Lane, Lincoln LN1 3BP, England.



*Ordo Cisterciensis*, edited from a Troyes manuscript, with a very full philological commentary, by J. Beers, O.S.F.S., and an edition of the monastic Ritual of Fleury by Anselm Davril, O.S.B. Undergoing the final stages of the adaptation of the introduction is an edition of a pre-Conquest book of monastic liturgical devotions, which has been prepared by Bernard Muir, now of the University of Melbourne. This text, which contains Anglo-Saxon elements of particular interest to students of pre-Conquest England, will, it is hoped, represent the Society's contribution to the celebrations of St. Ethelwold of Winchester (+984). Recently received is the manuscript of an edition of two Anglo-Saxon pontificals, the Egbert Pontifical (previously published by the Surtees Society, but according to the conventions of a past age of scholarship) and the Pontifical of Sidney Sussex College, Cambridge. These are the fruit of 25 years of extraordinary effort by Canon H. M. J. Banting.

#### CORPUS TROPORUM<sup>17</sup>

Liturgical tropes (texts and melodies, mostly short, which can introduce the Roman Mass or be inserted into its songs) constitute a medieval genre (10th-to-12th-century West), but the trope texts often contain quotations from the Fathers or allusions to them; more importantly, they continue the patristic tradition of commenting and interpreting biblical passages. To study them, the University of Stockholm founded a specialized institute in 1970 (see *TS* 37 [1976] 449–51). Its quickening spirits are three women: Ritva Jonsson, Gunilla Iversen, and Gunilla Björkvall—all three mothers of families. Its primary task is to collect, and to publish in critical editions, the texts of all the tropes (some 15 volumes are expected); editions of the music, already initiated, will follow.

In my last report (*TS* 41 [1980] 167–68) I mentioned the appearance of the first two CT volumes: the Christmas-cycle tropes (by Jonsson, Iversen, and Björkvall) and the Alleluia tropes (Olof Marcusson). Since then, two more volumes have been published: the Agnus Dei tropes (Iversen) and the tropes for the Easter cycle (Jonsson, Iversen, and Björkvall). Announced at the 1983 Congress as close to completion, three further volumes: special tropes of two manuscripts from Apt in southern France (Björkvall), the Sanctus tropes (Iversen), and those for the Proper of Saints (Jonsson). In preparation are volumes on tropes for the Marian feasts (Ann-Katrin Johansson), for the Gloria (Keith Falconer), and for the dedication of a church (Bodil Asketorp), and on special tropes from a Wolfenbüttel manuscript (Eva Odelman).

Many scholars, Swedish and foreign, have done research on tropes at

<sup>17</sup> Source of information: Rév. Dom Pierre-Patrick Verbraken, O.S.B., Abbaye de Maredsous, B-5642 Maredsous, Belgium (on behalf of Mrs. Ritva Jonsson, Institute of Classical Philology, University of Stockholm, Sweden).

the facilities within Stockholm University's Institute of Classical Philology; their stays have varied from several weeks to an entire year. They have access to all the documentation that has been collected; particularly useful are the computerized concordances. At times these visiting researchers assist in the editing of a volume.

In 1981 the Royal Academy of Sweden promoted a three-day meeting whose purpose was to assess the enterprise and peer into its future; the acta should be available now. Thanks to the support of the European Science Foundation set up in Strasbourg, a series of workshops has been programmed across Europe. The first took place last October in Munich and dealt with the literary and aesthetic aspects of the tropes. Workshops to come: 1984, Canterbury, musical facet; 1985, Paris, codicological aspect; 1986, Italy, cultural and historical context.

#### THE FATHERS OF THE CHURCH<sup>18</sup>

FC, the English-translation series published from the Catholic University of America under the editorial direction of Hermigild Dressler, O.F.M., issued three volumes between the 1979 and 1983 Oxford Conferences: 69: *Marius Victorinus: Theological Treatises on the Trinity*, by Mary T. Clark, R.S.C.J.; 70: *Saint Augustine: Eighty-three Different Questions*, by David L. Mosher; 71: *Origen: Homilies on Genesis and Exodus*, by Ronald E. Heine. Volume 72, Paul W. Harkins' translation of Chrysostom's *On the Incomprehensible Nature of God*, appeared earlier this year.

Works that should be available in the near future include the first volume of a six-volume translation of Gregory the Great's *Moralia in Job*, by James J. O'Donnell; a volume titled *Chrysostom the Apologist*, containing his treatise *On Saint Babylas against Julian and the Pagans*, by Margaret Schatkin, together with the *Demonstration against the Pagans That Christ Is God*, by Harkins. Also in preparation are Cyril of Alexandria's *Correspondence*, by John I. McInerney; Chrysostom's *Homilies on Genesis*, by Robert Hill; Ambrosiaster's *Commentary on Paul's Epistles*, by Vallin D. Estes; Theodoret of Cyrus' *Eranistes*, by Gerard H. Ettliger, S.J.; and a translation by Robert B. Eno, S.S., of the newly discovered letters of Augustine recently edited by Johannes Divjak.

#### ANCIENT CHRISTIAN WRITERS<sup>19</sup>

ACW, a series that weds English translation to introduction and notes, was inaugurated in 1946 by Johannes Quasten and Joseph C. Plumpe

<sup>18</sup> Source of information: Dr. J. J. Dillon, Editorial Assistant, Fathers of the Church, Catholic University of America Press, 620 Michigan Ave., N.E., Washington, D.C. 20064, U.S.A.

<sup>19</sup> Sources of information: Prof. Robert T. Meyer, Catholic University of America, Washington, D.C. 20064, U.S.A.; and Rev. Prof. Walter J. Burghardt, S.J., Georgetown University, Washington, D.C. 20057, U.S.A.

and continues under the editorial direction of Quasten, Walter J. Burghardt, S.J., and Thomas Comerford Lawler. Reprinting of the first 40 volumes has resulted in a doubling of sales (see *TS* 41 [1980] 168–69).

The year 1982 saw the publication of *St. Augustine, The Literal Meaning of Genesis*, translated and annotated by the late John Hammond Taylor, S.J. (ACW 41 and 42). The first two volumes (ACW 43 and 44) of the four-volume *Letters* of Cyprian have just appeared, Englished and liberally annotated by G. W. Clarke, who produced so masterful a volume (39) on the *Octavius* of Minucius Felix in 1974. Volumes forthcoming include Palladius' *Dialogus de vita sancti Johannis Chrysostomi* (Robert T. Meyer), Tertullian's *De praescriptione haereticorum* (William P. Le Saint, S.J.), the *Sermons* of Maximus of Turin (Boniface Ramsey, O.P.), Irenaeus' *Adversus haereses* (Dominic Unger, O.F.M.Cap.), and Augustine's *De fide et operibus* (Gregory J. Lombardo, C.S.C.). In preparation is a translation of Augustine's *De trinitate* by Edmund Hill, O.P.

The editors are interested in enticing younger scholars not only to provide annotated English translations of patristic works but also to become involved in the editorial process itself, including the important but taxing and tedious task of editing copy for the printer.

#### CISTERCIAN PUBLICATIONS<sup>20</sup>

As its title suggests, CP is concerned primarily with the medieval period (see *TS* 37 [1976] 447–48), but since the 1975 Oxford report it has moved to include more and more works on ancient monasticism. A translation of the *Historia monachorum in Aegypto* by Benedicta Ward is now available as *Lives of the Desert Fathers*. The Pachomian corpus has been Englished in three volumes by Armand Veilleux under the title *Pachomian Koinonia*. From the same tradition comes Besa's *Life of Shenoute*, rendered into English by David Bell. The *Discourses and Sayings* of Dorotheos of Gaza are translated by Eric Wheeler. To Luke Eberle we owe the English version of *The Rule of the Master* and of its introduction by Adalbert de Vogüé. Ardo's *Life of Benedict of Aniane* is translated by Allen Cabaniss, and some works of Symeon the New Theologian by Paul McGuckin.

As for original studies in English, Geraldine Carville, dealing with *The Occupation of Celtic Sites in Ireland by the Canons Regular of St. Augustine and the Cistercians*, sheds new light on the structure of Celtic monasteries. Four volumes of collected essays marked the Benedictine celebration in 1980 of the 1500th anniversary of St. Benedict's death: *As We Seek God*, a Roman symposium; *Benedictus*, the eighth volume in the series *Studies in Medieval Cistercian History*; *Journey to God*, by Angli-

<sup>20</sup> Sources of information: Br. Eoin de Bhaldraithe, O.Cist., Bolton Abbey, Moone, County Kildare, Ireland; and Dr. E. Rozanne Elder, Cistercian Publications, W.M.U. Station, Kalamazoo, Michigan 49008, U.S.A.

can authors; and *St. Benedict: A Man with an Idea* (the latter two volumes distributed by CP for Malling Abbey and the University of Melbourne respectively).

Translations from modern authors include de Vogüé's *Community and Abbot in the Rule of Benedict* and Volume 7 of his commentary on the Rule. *The Way of God according to the Rule of Benedict* is translated from the German of Emmanuel Heufelder.

#### BRYN MAWR LATIN COMMENTARIES<sup>21</sup>

Announcement was made at the 1983 Oxford Conference that in January 1984 a new series of commentaries on classical and postclassical Latin texts would begin publication. The Department of Latin of Bryn Mawr College (Bryn Mawr, Pennsylvania, U.S.A. 19010), with the aid of numerous scholars, is preparing modestly-priced grammatical and lexical commentaries on a wide range of authors, primarily but not exclusively for classroom use. The classical editor is Julia Haig Gaisser of Bryn Mawr's Department of Latin; the postclassical editor is James J. O'Donnell, associate professor of classical studies at the University of Pennsylvania.

The editors are persuaded that existing school commentaries on ancient and medieval texts are frequently relics of a former day, "when editors could presume much of their students and offer little." This series expects to facilitate the approach to the old authors in the original language itself, providing not translation or paraphrase but accurate grammatical and lexical information. Its consistency of approach should enable the reader (1) to read the subject text with greater accuracy and fluency than would otherwise be possible, and (2) to move on and read more widely in other texts, drawing upon the fluency enhanced by the Bryn Mawr methods. The editors' confidence stems in large measure from the success of the Bryn Mawr Greek Commentaries, 20 titles of which have appeared since 1979, with more in press.

What particularly distinguishes the Bryn Mawr series is the determination of the editors to give equal attention to postclassical texts (at least half of the volumes will be postclassical), in the hope of making patristic and medieval works and authors more accessible in the original to a wide range of readers. The first volumes to appear will include the *Passion of Perpetua and Felicity* and the first running commentary ever to appear in English on Boethius' *Consolation of Philosophy*. Approximately ten postclassical texts will be published in the first three years under a grant from the National Endowment for the Humanities; there-

<sup>21</sup> Source of information: Prof. James J. O'Donnell, 720 Williams Hall/CU, University of Pennsylvania, Philadelphia, Pennsylvania 19010, U.S.A.

after one or two volumes annually—and the project is open-ended. The present schedule embraces a volume of selected early hymns, Sulpicius Severus' *Life of Martin of Tours* with Book 1 of his *Dialogues*, select letters of Jerome, Prudentius' *Psychomachia*, some Psalms from the Gallican Psalter, Book 3 of Bede's *Ecclesiastical History*, and Einhard's *Life of Charlemagne*. The usual classical authors will also be represented, as well as later-medieval and Renaissance writers, including select letters of Petrarch and perhaps Erasmus' *Praise of Folly*.

Volumes of the Greek series are already being sold in Great Britain through the Bristol Classical Press. Mutually convenient arrangements for other countries are possible on consultation. Advanced publishing technology has enabled the editors (1) to keep costs down (prices for the Greek series, even with the expense of setting the Greek font, have averaged less than \$5) and (2) to guarantee that no text in which buyers are interested need ever go out of print.

#### THEOLOGISCHE REALENZYKLOPÄDIE<sup>22</sup>

TRE fills a role similar to that of the *Realencyclopädie für protestantische Theologie und Kirche* (3rd ed., 1896–1913). Like the latter, it 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.

At the time of the 1979 Oxford Conference, Volume 4 was being published (cf. *TS* 41 [1980] 170–71). Now, after a period of accelerated publication, TRE is nearing the end of Volume 11, and the pace is settling back to slightly over a volume a year. The editors still plan to complete the work in 25 volumes, but possibly this projection will be slightly exceeded.

Many subjects covered in TRE should be of high interest to patristic scholars: e.g., articles on individuals such as Augustine, Dionysius of Alexandria, and Ephrem; on historical places and events such as Edessa and the Council of Chalcedon; on countries such as England and France; on themes such as resurrection, Bible, translations of the Bible, ethics, and fasting. The authors are experts of various nationalities and religious denominations, some of them eminent patristic scholars.

TRE has for purpose to present historical material in such fashion as to highlight its significance for an overall theological synthesis at this

<sup>22</sup> Source of information: Rev. Prof. Stuart G. Hall, 16 Abbey Avenue, St. Albans, Herts AL3 4AZ, England.

stage in the 20th century; but here success cannot be guaranteed in advance. "Compromise is sometimes necessary," concedes editor Stuart Hall, "between getting the most expert writers and linking the material to the overarching theological purpose." Still, he believes, the project is producing enough articles of high scholarly competence to justify the monumental endeavor.

#### AMERICAN INSTITUTE FOR PATRISTIC AND BYZANTINE STUDIES<sup>23</sup>

The AIPBS was founded in May 1981 in New York City by a group of university and theological-school professors under the leadership of Orthodox theologian Constantine N. Tsirpanlis of the State University of New York, to promote research and publication on the Eastern Church Fathers as well as other authors (e.g., historians, philosophers) of the Orthodox Church of the Byzantine and post-Byzantine periods, many of whom are still unknown to English-speaking countries. The Institute sponsors seminars, symposia, and a triannual journal, the *Patristic and Byzantine Review*, devoted to patristic theology and to church and Byzantine history.

The first symposium, held in Yonkers, N.Y., on October 7, 1982, focused on "God and the World in the Cappadocian Fathers." The second, on the island of Kos in Greece, July 15-28, 1983, dealt with "Problems of Ninth-Century Byzantium: Photius the Great and Christianity." A third symposium, in New York City on October 15, 1983, carried on with the Kos topic. A number of the symposia papers are published in issues of the *PBR*. In this connection it should be noted that the EO Press in Kingston, N.Y., has issued a number of Prof. Tsirpanlis' books: e.g., on Greek patristic theology, on the anthropology of John Damascene, on the liturgical and mystical theology of Nicolas Cabasilas, on the mystical theology of Symeon the New Theologian.

#### L'INSTITUT DES ÉTUDES AUGUSTINIENNES<sup>24</sup>

At the 1979 Oxford Congress it was announced that in April of that year Paris' IEA had been installed in the Palais Abbatial de Saint Germain des Prés, the very place where the Maurists prepared their remarkable edition of Augustine's works three centuries ago (see *TS* 41 [1980] 175). Besides this "return to the sources," the new establishment

<sup>23</sup> Source of information: Dr. Constantine N. Tsirpanlis, RR 1, Box 353-A, Minuet Lane, Kingston, N.Y. 12401, U.S.A.

<sup>24</sup> Source of information: Mlle Marie-Line Amadei, Institut des Etudes Augustiniennes, 3 rue de l'Abbaye, 75006 Paris, France.

represented a fresh era for the Institute: an opening *ad extra* and an expansion of the program.

First, the IEA library (open to readers all year round, save for August) has been considerably enriched. Besides the Augustine material, almost exhaustive for post-1800 publications and containing almost all the great editions, there have been numerous acquisitions in Greek patristics and medievalia. Between July 1980 and October 1983, more than 2500 works were acquired.

Second, IEA's two periodicals, *Recherches augustiniennes* and *Revue des études augustiniennes*, continue to open their pages to scholars who wish to collaborate with the Institute by publishing, in one of the international languages, the results of their research in any patristic area (history, literature, philology, theology, etc.). These latter years much space has been allotted to studies of medieval manuscripts. The *Revue* has also welcomed, besides the "Bulletin augustinien" and the chronicle devoted to Tertullian, a "Chronique des latinités hispaniques," a "Bibliographie canoniale," and a "Chronique des colloques et congrès."

Third, the card index, gathering a complete bibliography of editions of and works on Augustine, moves on steadily. In 1972 this documentation was reproduced photographically by the firm Hall of Boston in four volumes; a supplement was added in 1981.

Fourth, the IEA's collection *Etudes augustiniennes* is quite diversified. Between 1979 and 1983 it produced studies on Cyprian, on Lactantius, on Rufinus, on Gregory of Nyssa and biblical hermeneutics, on Alexandrian Neoplatonism, on Christian Latin poetry, on hagiography, on the Greek and Latin lives of Pelagius, on the *Confessions*, on marriage in Augustine, on Augustine and the desire for God, on Cyril of Scythopolis, on medieval preaching, on Lateran Council III, on Augustinian iconography from 18th-century Germany.

Fifth, a round table on the letters of Augustine discovered by Johannes Divjak brought to the Palais Abbatial on September 20-21, 1982, half a hundred specialists, German and English, Austrian and Belgian, French and Swiss. Their efforts testified to the abundance and diversity of the data provided by these letters on living conditions and civil and religious institutions in Africa, as well as Augustine's pastoral activity. The acts of the round table have recently been published by the IEA, and this gathering was followed by another in 1983 on text criticism of the letters.

Authors are requested to send to the IEA (3 rue de l'Abbaye, 75006 Paris) copies of their books and articles that would be of interest to students of the patristic age. These will be made available to readers in the library, and pertinent items will be reported in the "Bulletin augustinien."

ISTITUTO PATRISTICO AUGUSTINIANUM<sup>26</sup>

The Augustinianum is the Patristic Institute erected in 1970 within the faculty of Rome's Lateran University and offering graduate programs in patristic literature and theology (see *T'S* 33 [1972] 272-73; 37 [1976] 442-43). Since the 1979 Oxford Conference (see *T'S* 41 [1980] 175-76), publications of the Institute include: G. Filoramo, *Luce e gnosi: Saggio sull'illuminazione nello Gnosticismo* (1980); P. C. Burns, *The Christology in Hilary of Poitiers's Commentary on Matthew* (1981); M. Simonetti, *Profilo storico dell'esegesi patristica* (1981); V. R. Vasey, *The Social Ideas in the Works of St. Ambrose* (1982); H. J. Sieben, *Exegesis patrum* (a bibliography; 1983); and the first volume (A-F) of the *Dizionario di patristica e antichità cristiana*. Volume 2 (G-Z) of the *Dizionario* is in press, and Volume 3 (charts and illustrations) is in the planning stage. Also planned is an additional volume to Johannes Quasten's *Patrology* (the Institute authored and published Volume 4, the Latin writers from Nicaea to Chalcedon, in 1978), this one on the post-Chalcedonian literature.

Augustinianum's annual patristic congresses have now reached their 12th year, and more and more participants are coming from outside Italy. The latest themes: 1980: concept and practice of popular religion in the early centuries; 1981: interpretation of the OT in the first three centuries; 1982: the NT apocrypha; 1983: Latin hagiography from the fifth to the seventh centuries. The 1984 focus is on heresy and orthodoxy, the 1985 on Origenism. The papers read at these gatherings are published in the periodical *Augustinianum* the year following the congress in question. In September of 1986, the 16th centenary of Augustine's conversion, the Patristic Institute will host an international congress in Rome on Augustine and Augustinianism, in an effort to sum up and synthesize some of the main results of research during recent decades and to open up new fields for the future.

In 1981 the Institute initiated another service: an intensive two-week course on limited topics, to update younger teachers of patristics on recent problems and research. Four experts are recruited to deliver lectures, which are supplemented by seminars and library work. Usually 20 to 30 scholars take part. The 1981 course dwelt on the second century, the 1982 program on third-century Alexandria; no sessions in 1983 due to the chapter of the Augustinian Order and the Oxford Conference.

The revised Holy See statutes controlling pontifical universities allow the Augustinianum to confer full degrees even on lay persons who have had no theological training but possess a degree in classics, philosophy,

<sup>26</sup> Source of information: Rev. Prof. Prospero Grech, O.S.A., Institutum Patristicum "Augustinianum," 25 Via S. Uffizio, 00193 Rome, Italy.



or literature. The degree is in "patristic science," while the ordinary degree is in "theology and patristic science." The Institute has also reactivated its *Cattedra Agostiniana*, which conveys an understanding of Augustinian philosophy and theology to interested educated laity.

#### PONTIFICIUM INSTITUTUM ALTIORIS LATINITATIS<sup>26</sup>

As described in my last bulletin (*TS* 41 [1980] 176-77), the PIAL is the Faculty of Christian and Classical Letters in Rome's Pontifical Salesian University. It was conceived by Pope John XXIII and established by Pope Paul VI in 1964 to aid in solving an urgent need in ecclesiastical and higher-education research: a more solid historical foundation and a sharper consciousness of tradition. To effect this, the Faculty offers a solid philological and linguistic preparation for the study of the historical and doctrinal patrimony of the Greco-Roman classical world and, above all, of the patristic and medieval periods.

The courses are divided into two distinct but interrelated sections: classical and Christian. Each is carried out in three stages: (1) preparatory; (2) specialization, ending with the master's degree; (3) doctoral research and the dissertation. The licentiate is awarded after three years, the doctorate after four. The academic degrees qualify the recipient to teach especially patrology, medieval literature, history of theology, and history of spirituality. The same degrees may qualify one to teach linguistic and literary subjects in junior or higher secondary schools.

The PIAL staff also directs the editing of two series of publications—texts and commentaries—chiefly on patristics, and organizes an annual congress on patristic catechesis.

#### AUGUSTINUS-LEXIKON<sup>27</sup>

In two previous bulletins (*TS* 37 [1976] 445-46; 41 [1980] 174) I reported on a projected lexicon of Augustine's ideas-cum-*realia*. In 1980 the editors (Cornelius Mayer and associates Erich Feldmann, Wilhelm Geerlings, Reinhart Herzog, Goulven Madec, Gerard O'Daly, Alfred Schindler, Otto Wermelinger, and Antonie Wlosok) made an important decision affecting the future of the project. Many Augustinian scholars, including several who had been invited to write articles for the lexicon, had stressed the need for a complete Augustine concordance as an indispensable instrument of research. Word indexes have been, and are continuing to be, published at Eindhoven (the *Catalogus verborum* of the *Thesaurus linguae Augustinianae*) and Vienna (the *Werkindices* of the

<sup>26</sup> Source of information: Rev. Sergio Felici, Salesiani Don Bosco, Piazza Ateneo Salesiano 1, 00139 Rome, Italy.

<sup>27</sup> Source of information: Dr. Gerard J. P. O'Daly, 10A Jahnstrasse, 8705 Retzbach-Zellingen, Germany.

Austrian Academy of Sciences), and they are of considerable value, but it seemed clear that the full exploration of Augustine's writings calls for a full concordance.

Today such a project is most readily realized by use of computer-processing methods. It was decided to postpone work, then well under way, on the first fascicles of the lexicon and undertake this preliminary task. The necessary funds were provided by the lexicon's principal funding body, the Deutsche Forschungsgemeinschaft. The majority of Augustine's works were transcribed under AL supervision, but the editors were helped considerably by the generosity of the Commission for the Publication of the Latin Church Fathers of the Austrian Academy of Sciences, which supplied computer-prepared texts, and they were able to purchase others from the Centre de traitement électronique des documents (CETEDOC) of the Catholic University of Louvain-la-Neuve in Belgium.

This word index is now complete and is stored on data loggers at the Computer Center of Würzburg University, where it was prepared. It contains some 5,025,000 words. Their location can be quickly and conveniently read back: the print-out gives a double reference—to the place in the work and in the edition used—and a context of 10 to 15 words (Key Word in Context [KWIC] Index). Because the text is stored rather than printed, it can be utilized in a variety of ways. Information about an individual word can, e.g., be given in the alphabetical order of its various forms, or the forms can be grouped together in the order of their occurrence in individual works; the lexicographer working on the verb *ago,-ere* may prefer the former alternative, while the theologian pursuing the development of the concept *gratia* may choose the latter possibility. Pairs of terms (e.g., *ratio* and *auctoritas*) can be combined in a single list; information can be confined to individual works or groups of works (e.g., anti-Manichean or anti-Donatist writings, letters); the occurrences of words in biblical and other quotations can be read back. Over 300 such lists have already been prepared, including animal names (over 130) in Augustine, as well as astronomical-astrological and musical terms.

Although the concordance was primarily produced as an aid for the authors of articles in AL, it is generally available to all interested scholars against payment of the actual cost of preparation and mailing of the information requested. Further inquiries should be directed to either Augustinus-Lexikon, Steinbachtal 2, D-8700 Würzburg, Germany, or Fachbereich Religionswissenschaften der JLU, Karl-Glöckner-Strasse 21 H 201, D-6300 Giessen, Germany.

Preparation of the first fascicles of the lexicon has now been resumed, using the word index as a means of revising and supplementing the list

of article titles. It is expected that an initial double fascicle will be published by Schwabe & Co. of Basle before the end of 1985; further fascicles will appear thereafter at regular intervals of six months. The projected length of the work, four volumes of text and an index volume, remains unchanged. So does the aim: to provide, in an alphabetical series of articles, a historical treatment of concepts, persons, institutions, and places of importance for Augustine's life, work, and teaching.

The AL is sponsored by the Deutsche Forschungsgemeinschaft, the German Province of the Augustinian Order, the Justus-Liebig-University of Giessen, and the society "Friends of the Augustinus-Lexikon."

#### A PROSOPOGRAPHY FOR ANTIOCH OF SYRIA<sup>28</sup>

It was at the 1975 Oxford Conference that Tübingen's Institut zur Erforschung des Urchristentums first announced internationally its intention of fashioning an Antiochene prosopography (see *TS* 37 [1976] 451-53). Its purpose is to assemble as many names as possible from those who either lived in or visited Antioch of Syria from its founding ca. 300 B.C. until the Arab conquest ca. 641 A.D. Four years ago I noted certain points of progress that had been reached: working agreements with three international prosopographical projects and the acquisition of name lists (*TS* 41 [1980] 171-72). At the present writing, nearly 3000 names are on file, gathered from a variety of sources in Greek, Latin, and Syriac.

Recent efforts have been concentrated in two areas. First, PAS has begun the task of putting the work previously done into computerized form. The design of the entries has been created in conjunction with other such projects. Abbreviations have been taken from *The Prosopography of the Later Roman Empire*. Each entry has been broken down into ten fields: (1) name; (2) date of birth and death; (3) place of birth and death; (4) family relationships; (5) education; (6) occupation; (7) status or honors; (8) religion; (9) type of reference: literary, inscriptional, mosaic; (10) reference in standard prosopographical works. As the project progresses, small articles will be written about the individuals when information permits—articles styled after the work of A. Mandouze for the *Prosopographie chrétienne*.

Second, work continues on the two largest corpora from Antioch of Syria, those of Libanius and Chrysostom. The earlier labors of Seeck and Petit have formed the basis of PAS's concern with Libanius. The recent publication of Anne-Marie Malingrey's concordance for Chrysostom has, of course, been of significant worth for PAS's own research.

<sup>28</sup> Source of information: Dr. Frederick W. Norris, Institut zur Erforschung des Urchristentums, 100 Wilhelmstrasse, D-7400 Tübingen, Germany; or Emmanuel School of Religion, Route 6, Box 500, Johnson City, Tennessee 37601, U.S.A.

Progress has been slowed due to changes in personnel, but there is good reason to hope that computerization will speed the desired results. Scholars who in their research uncover a reference to some person who lived in Antioch during the period in question are requested to communicate the pertinent information to the director of the project, Frederick W. Norris, at either of the addresses in footnote 28.

#### CLAVIS PHILOSOPHORUM ANTIQUORUM<sup>29</sup>

CPA was launched in 1982 by Paris' Centre national de la recherche scientifique. An international, multidisciplinary team of more than 60 researchers and university professors is currently at work on this catalogue of all Greek and Roman philosophers, from the pre-Socratics to the sixth century A.D., known not only by their extant philosophical works or by literary witnesses, but also from inscriptions or papyri. No more adequate title than *Clavis* has yet been discovered, but in point of fact the project corresponds to three distinct encyclopedic literary genres: the prosopography, the library, and the *clavis* properly so called.

In harmony with such an aim, CPA's notices will present (1) a prosopographical segment, i.e., the person will be identified: exact name, origins, formation, career, localities of professional activity, chronology, public offices and honors, ancient biographical sources of our information. The number of philosophers now exceeds 2500 and may soon reach 3000. At least 50 new names have been exhumed from the corpora of Greek inscriptions. (2) A second section will index for each philosopher the titles of philosophical works attested, even if not even a fragment has been preserved. (3) It is with the extant philosophical works, including those conserved in fragmentary fashion, that the title *Clavis* will find its highest justification. CPA will provide a select bibliography of editions, translations, commentaries, orientation studies, and an index useful for firsthand research on a given author. Thanks to the collaboration of Orientalists and Byzantinists, CPA will also report Byzantine, medieval, Arabic, Armenian, and other versions, paraphrases, and commentaries.

Some notices will be devoted to historic sites of the great philosophical schools, at Athens and elsewhere, as well as to their archeological remains. The alphabetical sequence of the notices will be completed by geographical and chronological lists, a classification of the philosophers by schools, and an index of key words that appear in the titles of philosophical works.

Expected completion date: near 1989.

<sup>29</sup> Source of information: Dr. Richard Goulet, 22 rue Prosper-Mérimée, 77340 Pontault-Combault, France.

FRAU UND CHRISTENTUM<sup>30</sup>

The four-year project *Frau und Christentum* was inaugurated in June 1982. Located at the University of Tübingen's Institut für ökumenische Forschung, it is sponsored by the Stiftung Volkswagenwerk. Two focal points are "Women and Sexuality in Early Christianity" and "Women and Christianity in 20th-Century Germany." Doctoral dissertations are being prepared in the areas of the Hebrew Bible, 19th- and 20th-century church history, and feminist theology. The segment on the early Church, "Frauen und Sexualität im frühen Christentum," has a twin function: (1) to reconstruct the history of early Christian women and (2) to analyze how male writers in ancient Christianity understood woman and how such understandings related to women's life in that period.

The focus to date has been on (1) issues of method in reconstructing the history of early Christian women: e.g., the relationship between Judaism and Christianity, that between NT and early Christian studies and the classics, and sources hitherto overlooked (an essay on method is available in Adela Yarbro Collins, ed., *Feminist Perspectives on Biblical Interpretation*); (2) women's right to initiate divorce in ancient Judaism and the implications for Jesus' prohibition of divorce (articles on this topic have appeared in the journal *Evangelische Theologie*); (3) early Christian reactions to Lesbian existence as a test case for early Christian understandings of woman and woman's sexuality. A monograph planned on this topic will include: Greek, Latin, and Semitic language sources for Lesbian existence in antiquity; the interpretations of Sappho in the Greco-Roman world; Paul's condemnation of Lesbian existence in Rom 1:26 in the context of Rom 1:18-32 and of ancient discussions of male homosexuality; Paul's understanding of nature as it relates to woman's sexuality; prohibitions concerning dress and hair style as they relate to this topic; patristic interpretations of Rom 1:26. At a further stage of the project, work will go forward on early Christianity and divorce. The emphasis will rest on reconstructing the social and economic situation of married and divorced women and on the concrete evidence for divorce practice inside and outside Christianity. A second phase would compare this reconstruction of praxis with the divorce theory contained in the legal codes and in patristic sources.

At the Institute for Antiquity and Christianity of the Claremont Graduate School, Claremont, California, work has begun on a related project, "Women in Papyrus Sources: Documentary Papyri Relating to

<sup>30</sup> Source of information: Dr. Bernadette J. Brooten, The Institute for Antiquity and Christianity, Claremont Graduate School, 831 Dartmouth Avenue, Claremont, California 91711, U.S.A.

Women from the Hellenistic, Roman, and Byzantine Periods." Papyrus materials written by women or directly relating to their lives constitute sources that have been largely overlooked. Private and business letters written by women, legal complaints filed by women, women's tax receipts, wet-nurse contracts, marriage contracts, deeds of divorce, and similar documentary papyri constitute a highly important supplement to literary sources. On many points the material contained therein can set in relief the image of woman in patristic sources, rabbinic literature, and other ancient literary sources. In the first stage it is the Greek papyri that are being collected; it is expected that papyri in other languages will be included later.

One fruitful area of research may well prove to be the papyri relating to female monasticism in early Christianity, which could shed light on patristic treatises dealing with virginity and connected topics. An example of the way in which papyrus sources can have not simply an additive but rather a challenging function is the question of ancient Jewish women's right to divorce. Persian-period marriage contracts from Elephantine, a Jewish deed of divorce from the Bar Kokhba period discovered near the Dead Sea, and Jewish documents found in the medieval Cairo Genizah challenge the traditional view that in each of these periods the Jewish man alone could initiate divorce. Such discoveries call for a re-examination of our use of literary sources.

#### NEW SUPPLEMENT TO LIDDELL-SCOTT-JONES<sup>31</sup>

Some while ago the British Academy decided to commission, in association with the Oxford University Press, a new supplement to the Liddell-Scott-Jones *Greek Lexicon*. The project's editor, P. G. W. Glare, began work on it more than two years ago, with instructions to produce the finished opus within ten years. This will incorporate the substance of the present supplement and continue the task of bringing it up to date by including material newly available or otherwise not covered in the original work; in addition, errors in the existing work will be corrected where possible. The bulk of the material collected so far has come from the papyrus sources, and covers mostly classical and Hellenistic literature and the documentary papyri.

In the planning of the ninth edition of Liddell and Scott, although the terminal date was set at 600 A.D., a conscious decision was made to exclude "patristic and Byzantine literature." This was greatly influenced by the knowledge that a lexicon of patristic Greek was in preparation. When, however, somewhat later than expected, G. W. H. Lampe's *A*

<sup>31</sup> Source of information: Mr. P. G. W. Glare, 56 Five Mile Drive, Oxford OX2 8HW, England.

*Patristic Greek Lexicon* did appear, it received some criticism for the narrowness of its terms of reference. Not only is the secular literature of the patristic age still nowhere adequately covered, but words in the patristic writers tend to be considered only for their theological or religious relevance. Emphasizing how necessary it is for a proper understanding of these authors that we should understand the language they used in the whole postclassical framework, the new LSJ supplement will attempt to fill in this gap and abolish the artificial distinction between the sacred language and the secular. To this end, Mr. Glare is appealing for any help that scholars working on Greek texts of the period can give him. He will welcome notes of words or usages not noticed by LSJ or Lampe; this could include words and senses which appear in LSJ to die out before the patristic period. Useful, too, will be information on errors in either dictionary. Notes should be sent to: The Editor, Liddell and Scott Supplement, Clarendon Building, Bodleian Library, Oxford OX1 3BG, England.

An item of interest: the work is being fed into the computer as it is edited in a form that can be printed directly by the Lasercomp Typesetter. Apart from the obvious advantage of greatly reduced production costs, this method of procedure makes it possible for insertions and alterations to be made at any point in the alphabet right up to the last moment, as well as leaving it in a form ready for further revision or expansion should this become possible or desirable.

#### NORTH AMERICAN PATRISTIC SOCIETY<sup>32</sup>

The NAPS continues its task of promoting patristic studies in the United States and Canada (see *TS* 41 [1980] 178-79). Its membership of 325 includes seminary, college, and university professors as well as those without academic affiliation. The president is David L. Balás, O.Cist., of the University of Dallas; the vice-president, Robert L. Wilken of the University of Notre Dame; the secretary-treasurer, Joseph F. Kelly of John Carroll University; the two executive board members without portfolio, Elizabeth A. Clark of Duke University and Joanne McWilliam Dewart of St. Michael's College, University of Toronto.

The NAPS originally limited its professional activities to sponsoring sessions at meetings of larger scholarly groups. In 1980 the executive board decided to hold independent biennial meetings. The 1981 and 1983 meetings were held at Loyola University of Chicago with 90-100 members in attendance. The 1985 meeting will also take place at Loyola. In the intervals between the independent meetings, the Society still sponsors

<sup>32</sup> Source of information: Prof. Joseph F. Kelly, John Carroll University, Cleveland, Ohio 44118, U.S.A.

sessions with other organizations. In addition, the secretary-treasurer will officially represent the Society at the 1984 meeting of the Canadian Society of Patristic Studies, to be held at the University of Guelph.

The Society's publication *Patristics* is edited by Frederick W. Norris of the Emmanuel School of Religion in Tennessee. Until 1981 it was basically a newsletter which carried items of interest to members. Since then it has expanded its range to include book reviews. The books include scholarly ones in the major languages and also titles which members are likely to find useful for their teaching, such as translations and anthologies.

To celebrate its tenth anniversary in 1980, the Society subsidized publication of "A Decade of Patristic Scholarship, 1970-1979," prepared by Thomas Halton and Robert Sider and published in two issues of the American journal *Classical World*. The Society made the bibliography available to members at a special price, and its success has encouraged the executive board to create a publications committee to investigate possible future assistance to projects in patristics.

Membership in the NAPS is open to anyone, scholar or not, who is interested in patristic studies. Inquiries about membership and the Society's activities should be sent to the secretary-treasurer at the address in footnote 32.