

J. LEEMANS & L. JOCQUÉ, *Corpus Christianorum 1953-2003:*
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CORPVS CHRISTIANORVM SERIES LATINA

Right at the start of the enterprise, Father E. Dekkers cherished the idea of a *Corpus Christianorum* which would really constitute a new “Library of Church Fathers” in the widest possible sense. His first initiatives, however, were limited to the creation of a new collection of Latin Church Fathers: an obvious and almost natural orientation for Dekkers, whose interest in the Latin Fathers, sparked during his years of education, dominated his later research. They formed the touch-stones of his liturgical and theological ideas and nourished, among other things, the spiritual life of the Benedictine community where he resided.

In the early stages of his project, Dekkers had estimated the extent of the new Latin collection to be 120 in-octavo volumes of approximately 600 pages each; to be published over a period of ten years. An ambitious endeavour certainly, but, in his eyes, a justifiable one in view of the editorial strategy he set out to follow. Three different kinds of publications would ensure a rapid expansion of the collection. First of all, the series would include new critical editions. In this respect, there were encouraging developments: within the year after the publication of the *Clavis Patrum Latinorum*, Dekkers could present a list of some seventy collaborators, many of whom had announced to him the imminent completion of new critical editions. Secondly, the collection needed to be enriched with re-editions of recently-published critical editions. This was especially urgent with regard to editions of important authors which were out of print or had been destroyed during the war. Dekkers was also very much aware that the new series would not enjoy either solid development or rapid expansion without a number of re-editions of the famous *Corpus Scriptorum Ecclesiasticorum Latinorum*. So, well before the launch of his project, he assured himself of the Viennese editors’ consent to use their editions, conditional to a separate agreement for each re-edition. Finally, the series would also comprise duly revised editions, based on the exhaustive collation of several manuscripts, whose authority had been demonstrated by recent research, mentioned in the *Clavis*. The *Clavis*,

in fact, would assume the role of vademecum to the entire enterprise. Its elaboration had forced Dekkers to make a more realistic estimate of the number of volumes to be published: 180 in-octavo volumes of 600 to 800 pages each. All in all, the project to publish a new ‘corpus’ of Latin Church Fathers seemed to have a realistic chance of succeeding, if not within the determined time-limit, then at least within a period of time similar to the twenty years it took J.-P. Migne to publish his *Patrologia latina* (although this covered a much longer period, down to the thirteenth century).

The *Series Latina* (= *SL*), now celebrating its fiftieth anniversary, is composed of about 175 volumes. Does this mean that this achievement is in line with its aims and that the series is approaching its completion, if not after ten or twenty years, then perhaps after half a century? An analysis of the figures paints a completely different picture. For a number of reasons, more than thirty editions of the 175 listed in the *Conspectus totius collectionis*, have brought about the publication of two, three and even more volumes. On the other hand, some eighty numbers are still “open”; consequently, several authors – even prominent ones, such as Ambrose, Boetius or Isidore – are today still poorly represented, while an enumeration of all those authors who are completely absent would be tedious. And what to say about the very restricted number of editions of those texts which document the Church government and organisation, the definition of the faith, the authority of the regional and general councils, the liturgy, hagiography – in brief, the texts enumerated in the chapters V to XIV of the *CPL*? How to evaluate the discrepancy between the initial concept of a project, launched and sustained with such conviction, not to say obstinacy, and the apparently modest actual results? And how to assert, on the other hand, that despite not having lived up to its initial promise of a rapid completion, the *SL* has earned the right to be listed among those great patristic collections?

If there has been a discrepancy between the initial plans and the achievement after fifty years of work, it is not because the dedication

or editorial assiduity of the project's founder flagged under the multiple anxieties caused by the enterprise. Always in search of new collaborators, contributing his encouragement and advice to each publication in progress, insisting on prompt completion, Dekkers deployed a remarkable vitality and dedication, even up to an advanced age. Nor did he ever lack devoted collaborators, among them his *confratres* at the Abbey of Steenbrugge, who took care of the thankless tasks, undertaking preparatory or additional research, or the meticulous collation in view of a re-edition or a new critical edition. With regard to production and distribution, Dekkers enjoyed an uninterrupted cooperation with Brepols Publishers.

But alongside these advantages, circumstances inevitably arose which impeded progress towards the deadline Dekkers had set for the project. In particular, the conceptual and scientific demands, which have assumed increasing importance in the scholarly world, hindered a rapid completion of the *SL* and have, in the long run, necessitated important adjustments to the editorial strategy. In the middle of the nineteenth century, scholars considered themselves lucky to have access in a *Cursus Completus*, to “a reprint based on the most meticulous editions, compared with one another and collated with some manuscripts, all annotated with the utmost care”. In the fifties and sixties of the twentieth century, such editions were no longer well received by the critics. The systematic compilation of inventories for manuscript collections and archives and the publication of catalogues had created a pressing need to confront edited texts with recently discovered documents. Furthermore, the progressive refinement of the art of critical editing, as practiced in the great series of profane and ecclesiastical authors, had opened up a much wider prospect for patristic research. From this period onwards, scholars expected to find in an edition not only the most reliable text, based on the most valuable witnesses according to the study of the tradition, but also information about this textual tradition. In light of this, earlier revised editions based on only a few manuscripts, whether they be ancient or completely trustworthy, were no longer meeting the expectations of re-

searchers. What these kinds of editions lacked, was a substantial critical tool, which allowed scholars to confront the established text with the tradition, and which presented a faithful, systematic and well organised reflection of the text's best witnesses.

There can be no doubt that the young Dekkers was very enthusiastic about what these thoroughly critical editions had already contributed and what they were going to contribute in the future to patristic studies. When launching the project of a new *CC*, he was utterly convinced that, in the long run, the reputation of the *Corpus* could only be established on the basis of new, thoroughly critical editions: only these would grant the series the right to be listed among the great collections of Church Fathers. At the same time, it seems he wanted to guard against the slow progress inherent to the preparation of thoroughly critical editions: would not such meticulous preparations risk depriving researchers, for longer than necessary, of the results of the past one hundred years of research? For, in the period between the publication of the *PL* and the 1950s – as everybody in the field knows – the reorientation in the study of the Latin Church Fathers had accelerated under the impetus of some of the greatest Benedictine scholars, such as A. Wilmart, G. Morin and C. Lambot. Since 1866, those responsible for the famous Vienna corpus had been urging a resolutely critical methodology, but Dekkers could not but notice that, eighty years later, the series failed to remedy a number of deficiencies, some of them quite obvious. One can understand, then, that he wished to proceed more quickly and that he wanted to counteract the slow progress of publication with a strategy of publishing re-editions of existing critical editions. Indeed, one of the major goals of his project was to create a *CC* where certain re-editions, those considered most appropriate or necessary, would find a home. Moreover, in the years following the war, there were numerous opportunities to reprint excellent editions. In this way, the *SL* could be enriched with several highly desirable volumes. Already in the very first volumes of the series, the works of Tertullian (*SL* 1 and 2, 1954), Dekkers was very willing to combine new editions with re-

editions, such as those of *De anima*, edited in 1947 by J.H. Waszink, *Ad nationes*, edited in 1929 and revised by J.W.P. Borleffs, and several short treatises edited by A. Kroymann (*CSEL* 70, 1942). Several other re-editions were immediately called for: Caesarius of Arles' *Sermones*, based on the edition by G. Morin, published in 1937 but almost completely destroyed during the war (*SL* 103-104, 1953); Augustine's *De ciuitate Dei*, based on the slightly revised edition by D. Dombart and A. Kalb, published in 1928/9 in the Bibliotheca Teubneriana, but destroyed during the war (*SL* 47-48, 1955); a whole series of exegetical works by Jerome: *Hebraicae quaestiones in libro Geneseos* and *Liber interpretationis hebraicorum nominum* based on the edition of P. de Lagarde (1868 and *1882²), the *Commentarioli in psalmos* based on G. Morin's edition (1895) (*SL* 72, 1959); *Tractatus siue homiliae in psalmos*, based on the editions by Morin (1897 et 1903) and B. Capelle (1924) (*SL* 78, 1958); *In Hieremiam prophetam libri vi*, based on the edition by S. Reiter which was published in the *CSEL* in 1913 (*SL* 74, 1961). Other re-editions, containing historical or hagiographical texts, were based on the *MGH* edition, such as in volume *SL* 117 (1957), where they completed an otherwise new edition. A similar case is *SL* 175 (1961), consisting of itineraries, such as the famous *Itinerarium Egeriae* and other geographical works. This entire volume was realised by reprinting the critical editions of the *CSEL* or earlier editions revised by J. Fraipont or F. Glorie.

The publication dates indicate the importance of these re-editions in the initial make-up of the *SL*. Dekkers, in the meantime, kept a close eye on the work to ensure that his series would not end up being just a set of mere re-editions. Not that he was hesitant about incorporating critical editions that had already been published elsewhere. He accepted the re-edition of some of Augustine's philosophical works based on W.A. Green's edition (*SL* 29, 1970), and in 1983 he was more than happy to re-edit some exegetical work by the Venerable Bede (*SL* 121), published a short time before by M. Laistner, in order to complete his new edition of the *Opera exegetica* edited by Ch.W. Jones, D. Hurst and J.E. Hudson (*SL* 118A, 119, 119A, 119B,

120, 121, 1960-1983). The most recent of the re-editions, and a project particularly dear to Father Dekkers' heart, is the edition of Ambrosius' *De officiis*, derived from the edition by M. Testard in the Collection des Universités de France (1984-1992). It was published after the death of the founder (*SL* 15, 2000) and should not be considered a mere reprint. Even if the text underwent only the minimum of corrections, it had no less than six apparatus. The critical apparatus had been enlarged by a partial contribution of two manuscripts; the introduction had been completely rewritten and adapted to the conventions of the *CC* and translated into English. But as a rule, such re-editions, even when enriched with new material, have become the exception. Indeed, taking into consideration the volumes which have been published since the sixties, one can note a clear if not wholly conscious evolution in the production of reprints: as the promised critical editions appeared, Father Dekkers put the publication of re-editions on the backburner, albeit without completely abandoning the practice.

Dekkers also employed another strategy aimed at releasing the results of the most recent research more quickly whilst simultaneously countering the slow process of publishing entirely new critical editions. This was to prepare revised and duly corrected editions, based on carefully selected and sound manuscripts. Dekkers personally participated in the revision of certain works by Tertullian (*SL* 1-2, 1954) and of the very long “*Enarrationes*” in *Psalmos* by Augustine (*SL* 38-40, 1956). Meanwhile, he succeeded in attracting J. Fraipont, R. Willems, Fr. Glorie and M. Adriaen as collaborators for projects entailing the revision of other important and often very voluminous treatises. From this cooperative enterprise resulted the edition, between 1954 and 1971, of several exegetical works by Augustine (*SL* 33, 36, 38-40), Ambrosius (*SL* 14), Jerome (*SL* 73, 73A, 75, 75A, 76, 76A, 77), Cassiodorus (*SL* 97-98), Gregory the Great (*SL* 142), to be followed later by the edition of the latter's monumental *Moralia in Job* (*SL* 143, 143A, 143B, 1979/85). These editions filled some real lacunae: of the aforementioned treatises no recent editions

existed, with the exception of the *Quaestionum in Heptateuchum libri VII* and the *Locutionum in Heptateuchum libri VII* (cf. *SL* 33), edited by J. Zycha (*CSEL*, 28, 1 & 2, 1894) – an edition that was subject to severe criticism. During the 1960s and 1970s, revised editions of the works and sermons by Fulgentius of Ruspe (*SL* 91, 91A&B, 1968), Eusebius the Gallican (*SL* 101, 101A&B, 1971), and Dionysius Exiguus and his contemporaries (*SL* 85, 85A, 1972/1978) were also published.

Nobody can deny the usefulness of these publications: generally provided with a very succinct introduction which highlighted the results of recent research and presented a list of the main witnesses, they provided scholars with a more authentic text or, at least, a better documented one, based on the collations of several good manuscripts. As to the objective of the whole enterprise, this series of revised editions, was added to the series of re-editions; together they ensured a tangible development of the *SL* and contributed to its reputation as a viable collection. However, as timely as they were, these revised editions did not quite aspire to contemporary standards and several among them do not stand up very well to a critical analysis. Dekkers, sensitive to the less favourable reactions, surreptitiously barred them from his editorial strategy and, indeed, one notices that, by the end of the 1970s, such editions became increasingly rare.

Entirely conscious of the fact that, in the long run, the *SL* would only garner appreciation by publishing new editions which could meet the new standards of textual criticism, Dekkers started to look for specialists who were willing to assume the heavy burden of preparing an edition. A reading of the second edition of the *Clavis* (1961) reveals his impressive knowledge of current editing projects, not only with regard to the *CC*, but also to the *CSEL* and the *Sources Chrétiennes*. The formula “noua editio paratur a” is repeated as a continuous refrain. At the publication of the third edition, the same exercise demonstrates the large number of projects that, after a period of more than thirty years, still wait to be realised. Undoubtedly, Dekkers

shared the experience of many directors of scientific enterprises: being dependent on specialists with many demands on their time, resulted in simultaneously shouldering the burden of idle promises, involuntary delays, cancellations and so on. This is not to say, however, that Dekkers was not fortunate in being able to rely on the friendship and loyalty of several eminent scholars or that he didn't experience the joy of being able to include in the *CC* several editions of the highest quality.

The framework of this article does not allow us to present a complete and detailed survey of the result of fifty years of *SL*, however deep our gratitude towards all those who contributed to it. Nevertheless, we can at least consider several major sections of this jubilee *SL*.

The life of the Church in Africa has always fascinated scholars and remains a very attractive field of research, where much terrain is yet to be explored. The complete works by Tertullian of Carthage were the first to be published in the *SL* and it is well-known in what energetic manner Dekkers co-ordinated the contributions of various scholars to that volume in order to get it published (*SL* 1 & 2, 1954). Several years later, he was able to rejoice in the edition of the almost complete *opera omnia* of Cyprian (R. Weber & M. Bévenot; M. Simonetti and C. Moreschini; *SL* 3, 3A, 1972/1976) and, some years later still, the edition of the *Epistulae* by G.F. Diercks (*SL* 3B & C, 1994/1996). Before embarking on Cyprian's correspondence, G.F. Diercks had already been introduced to the Carthaginian bishop's works when he was editing the extant writings of Novatian (*SL* 4, 1972). Towards the end of the third century, this very erudite and eloquent Roman priest was one of Cyprian's correspondents. Later they had a serious falling out. Novatian was opposed to the newly-elected Bishop of Rome's religious politics and became anti-papal. Being a rigorist, he even denied the Church's power to forgive and re-instate apostates. His minor treatises – in fact, pastoral letters to his disciples – as well as his treatise on the Trinity, show quite clearly that he was influenced by Tertullian.

From the fourth to the seventh century, the African Church produced an impressive amount of biblical commentaries, sermons, apologetical treatises, and other works, which continue to attract scholarly attention. Unfortunately, not all of this research led to editions which might mark a significant step forward and serve as a foundation for subsequent studies. Thus, a project by the Swedish scholar S. Blomgren did not result in a successful outcome. He had written a study on the double redaction of the treatise *Contra Parmenianum Donatistam* by Optatus of Milevis and had committed himself to its publication. The addendum to this treatise contains a collection of documents relating to the history of the Donatists and is considered a major source for the history of the Church in Africa at the end of the fourth century.

Moreover, such research projects were not without difficulties, setbacks and delicate discussions on authenticity. Indeed, a fair number of documents (dogmatic, exegetic, apologetic works and sermons) originating from the fourth to seventh centuries have been drowned in the massive ‘corpus augustinianum’, with the result that modern criticism has rejected, classified and labelled them as ‘spuria’. Bringing them back to life – restoring them as documents of scholarly interest – has been made possible through making them more accessible in modern editions, such as the *Florilegia Biblica Africana saec. V.* (B. Schwank, D. De Bruyne & J. Fraipont; *SL* 90, 1961). By the same means, several sermons attributed to Augustine, as well as a work on the promises and presages of God attributed to Prosper of Aquitania, have now been more accurately attributed by G. Morin to Quodvultdeus, an acquaintance of Augustine and bishop of Carthage. These works are now collected within a volume edited by R. Braun (*SL* 60, 1976).

These erroneous attributions demonstrate that Augustine occupies a singular position in the African Church. Little wonder, then, that his presence in the *SL* is also remarkable. Several critical editions have been added to the abovementioned re-editions and revised editions, a number of them replacing the texts of the Maurists or of the *PL*: *De*

sermone Domini in monte libri ii and several other exegetical works (A. Mutzenbecher; *SL* 35, 1967; *SL* 44, 44A & B, 1970-1980), *De Trinitate* (W. Mountain & Fr. Glorie; *SL* 50, 50A, 1968) and certain apologetical treatises (Kl.-D. Daur; *SL* 49, 1985). Others replaced outdated critical editions, such as the *Retractationum libri ii* (A. Mutzenbecher; *SL* 57, 1984) or the *Confessiones* (J. Verheijen; *SL* 27, 1981). Still others – rather unfortunately perhaps – were published simultaneously with critical editions in another collection, such as *De doctrina christiana* and *De vera religione* (L. Martin, Kl.-D. Daur; *SL* 32, 1962). As for the heresies opposed by Augustine, the source-material included in the *SL* deserves to be highlighted: studies on the position of Pelagius and his disciples are indebted to the critical edition of the writings of Julianus of Aeclanum, including his translation of the *Expositio in Psalmos* by Theodore of Mopsuestia (L. De Coninck; *SL* 88, 88A, 1977). Similarly, the in-depth research on the debate between Maximinus and Augustine and the Veronese Arian collection gave R. Gryson the opportunity to enrich the *SL* with a volume entitled *Scripta Arriana latina I* (*SL* 87, 1982). To conclude this brief survey of authors from the African Church, I would add that the historical context of the life of the Church between 444 until 566 AD has been described extremely well in the recently published *Chronicon* by Victor of Tunnuna (C. Cardelle de Hartmann; *SL* 173A, 2002).

Among the christian authors of Roman Spain, Potamius, bishop of Lisbon, stands out for a latinity which is completely sui generis. Ardently committed to the struggle between Arian and Orthodox traditions, to which his *Epistula ad Athanasium* and a polemical treatise were devoted, he also left us some homilies. Throughout his writings he uses complicated and sometimes obscure images, a dense language and a theatrical style, to such an extent that the reader is indebted to the editor for having included an English translation along with the Latin text (M. Conti; *SL* 69A, 1999). Gregory of Elvira was an even more rigorous defender of the Nicene confession, as demonstrated in his treatise *De fide orthodoxa*. Nevertheless, his present reputation rests

on the long lost, or erroneously attributed, sermons. A. Wilmart has attributed to him the *Tractatus v de epithalamio* as well as (on the basis of striking similarities) the *Tractatus xx Origenis de libris SS. Scripturarum*. These form an impressive series of sermons, which, from the moment of their discovery by P. Batiffol, have caused heated debates about their origin (Greek or Latin?) and about the identity of the preacher. On Wilmart's authority, the entire series, together with other works by Gregory, has been included in the edition by V. Bulhart and J. Fraipont (*SL* 69, 1967).

At the time when John, abbot of Biclaram, decided to continue the chronicle of Victor of Tunnuna until the year 589 AD (*SL* 173A), the Visigothic kings ruled Spain. In this period, it is certainly Isidore who dominates the scene. Yet the number of editions in the jubilee *SL* does not reflect the extent of his works nor his reputation. We only find the *De ecclesiasticis officiis*, a posthumous edition by Ch. Lawson (*SL* 113, 1989), the *Sententiarum libri iii* (P. Cazier; *SL* 111, 1998), the *Versus* (J.M. Sánchez Martín; *SL* 113A, 2000) and, most recently, the *Chronica* (J. Martin, *SL* 112, 2003). But it must also be conceded that, in general, Spanish authors from the same period are no better represented within the *SL*: the only ones to be mentioned are Julian of Toledo (whose *Opera I*, edited by J.N. Hillgarth, B. Bischoff & W. Levison, appeared in *SL* 115, 1976) and Paul, Deacon of Merida (whose *Vitas sanctorum Patrum Emeritensium* featured in *SL* 116, 1992). However, in order to render an accurate judgement based on the current state of scholarship, it is important to remember that, in the second half of the twentieth century, the 'corpus isidorianum' has been reduced in favour of the Irish literature. Many years before, C. H. Beeson had undertaken a systematic study of the Isidorian tradition. Inspired by his example, B. Bischoff retraced the diffusion of his works in Europe while J. Fontaine, M.C. Díaz y Díaz and Fr. Dolbeau, each in turn, made a critical analysis of the treatise incorporated into the body or the addendum of the edition by F. Arévalo (1797-1803 = *PL* 83). In doing so, they opened up an entirely new perspective. A few of the titles mentioned above have lost their Isidorian la-

bel to enrich the Irish Latin literature: *De ordine creaturarum*, *Liber numerorum* and *Quaestiones de veteri et nouo Testamento*. At the same time, other texts have joined this body of Irish literature as a result of the research begun by B. Bischoff in the fifties. A simple glance at the additions to the numbers 1121-1123 of the CPL³ suffices to demonstrate the extent of the progress accomplished in this field. The *SL* has closely monitored this important reorientation: on the one hand it published *Scriptores Hiberniae minores I et II* (R.E. McNally & J.F. Kelly; *SL* 108B & C, 1974) and *Florilegium Frisingense* (A. Lehner; *SL* 108D, 1987); on the other, it hosts *Scriptores Celtigenae*, a series of publications launched by and under the patronage of the Royal Irish Academy and the Irish Biblical Association. In this series J. Carracedo Fraga edited the *Liber de ortu et obitu patriarcharum* (*SL* 108E, 1996), a text which, in the opinion of its editor, is distinctly different from Isidorus' homonymous work. With regard to the latter, Fr. Dolbeau was able to assess the degree of dependence on Greek originals as demonstrated through several Latin revisions. The anonymous author has, of course, modelled his opusculum on Isidorian works, but the revisions reveal several elements of Irish manufacture (and also that the opusculum was written around 780 AD, probably in Salzburg). Further notable editions within the same series are the edition of the *Expositio euangelii secundum Marcum* (M. Cahill; *SL* 82, 1997) and the *Liber questionum in euangeliis* (J. Rittmueller; *SL* 108F, 2003), a very extensive commentary on the Gospel according to Matthew.

All of these discoveries and publications showcase the importance of Irish treatises in the domain of liberal arts and exegesis during the development of the Anglo-Saxon world and, more broadly, of Western Europe. The level of culture in these Anglo-Saxon centres of learning and the very intensive trade in manuscripts has been recently and most eloquently expressed in the publication of the *Prosa de uirginitate* by Aldhelmus (Scott Gwara; *SL* 124, 124A, 2001). But, of course, it is the Venerable Bede who, more than other of his time and in a very diverse oeuvre, summarised all that contemporary science had to offer. Even excluding his historical works, his writings occupy

an outstanding place in the *SL*. We have mentioned above the majority of his exegetical writings. A recent addition to this series is the thoroughly executed edition of his *Expositio Apocalypseos* (R. Gryson; *SL* 121A, 2002). The publication of his homiletical and poetical works dates back to the initial stage of the *SL* (*SL* 122, 1955), whereas his grammatical and didactic oeuvre and his works on calendars – the majority of which were edited by Ch.W. Jones – were published some twenty years later (*SL* 123A-C, 1975-1980).

The body of literature by Italian Christian authors from the fourth to the eighth century AD is very large and diverse. My survey of these volumes in the *SL* can only be selective. Regarding the works of Ambrosius, well represented in the *CSEL*, the contribution by the *SL* is rather modest. However, the *SL* provided patristic scholarship with several new editions of other fourth-century authors, some of which are felicitous replacements of the *PL* texts. The works of Lucifer of Cagliari, passionate pamphletist and intransigent attacker of the Arian faction, are an important source for our knowledge of the text of the *Vetus Latina* and of vulgar Latin; we can now read them in G.F. Diercks' edition (*SL* 8, 1978). The writings of Eusebius of Vercelli, whose *De Trinitate* has caused a heated debate regarding its authenticity and primitive content, have been edited by V. Bulhart (*SL* 9, 1957). In the same volume, A. Hoste edited eighteen sermons (up until forty years ago, the only ones known to us) by Chromatius, bishop of Aquilea. Both Hieronymus and Rufinus thought very highly of him as a theologian. Based on their research on homiliaria, R. Étaix et L. Lemarié have been able to reconstruct two incredibly rich collections of sermons by Chromatius: *Sermones xliii* and *Tractatus lxi in euangelium Matthaei*. Later, they inserted the editio princeps of the recently discovered homilies in an entirely renewed edition of Chromatius' complete homiletical oeuvre (*SL* 9A, 1977). As a result of some equally meticulous research, A. Mutzenbecher succeeded in isolating an ancient collection among the very muddled mass of sermons handed down under the name of Maximus of Turin. She published an edition containing 111 sermons, most of which can be attributed to

Maximus, who was bishop of Turin in the first quarter of the fifth century AD (*SL* 23, 1962). Two less extensive collections of homilies, also of a composite nature, are the foundation on which rests the reputation of Petrus Chrysologus, bishop of Ravenna in the middle of the fifth century AD. A. Olivar has devoted himself to the comparative study of these collections and has made a critical analysis of each sermon; thus he was able to present an annotated edition of the so-called ‘collection of Felix’, enriched with some errant sermons (*SL* 24, 24A-B, 1975-1982). The *In Canticum canticorum expositio* by Apponius probably dates from the same century. This work, very influential within its genre, was perhaps inspired by Origen’s *Commentary* and has led to two abridgements. The *Expositio* and a dossier of related texts are now accessible thanks to the edition by B. de Vregille and L. Neyrand (*SL* 19, 1986). The activities of Pope Leo the Great also date from the middle of the fifth century AD. The new edition of his *Sermones* has replaced the text in the *PL* (A. Chavasse; *SL* 138, 138A, 1973). By contrast, the text of some works by Gregory already revised by the Maurists (1768-1776) has been replaced by critical editions: *Homiliae ii in Canticum canticorum* (P.-P. Verbraken; *SL* 144, 1963); *Registrum epistularum* (D. Norberg; *SL* 140, 140A, 1982) and the *Homiliae xl in Euangelia* (R. Étaix; *SL* 141, 1999). P.-P. Verbraken has also edited *In librum primum Regum expositionum libri vi*, which were transmitted under the name of Gregory the Great (*SL* 144, 1963). With regard to the question of authorship, the editor concurred with the opinion that the work was Gregorian in origin, but that it had been touched by another hand. A. de Vogüé has recently voiced some more serious doubts: in his opinion this work could contain some Gregorian material but, on the whole, dates from the twelfth century.

The first Christian author to emerge in Gaul is perhaps also the most important: Hilary, bishop of Poitiers. A determined opponent of the religious politics of the emperor Constantius, who favoured the Arian theology, he was exiled to Phrygia. There he learned Greek and studied the Greek Christian literature, such as the biblical com-

mentaries of Origen. This enabled him to bring about within his theology a reconciliation between the eastern and western theologies. His fight against the Arian heresy has been magnificently expressed in a superb treatise, traditionally named *De Trinitate*: a work which, in the East, was considered very authoritative. P. Smulders' critical edition (*SL* 62, 62A, 1979/80) has provided us with easier access to the text and its tradition. Because of his very detailed research into the tradition and the sources of Hilary's *Tractatus super Psalmos*, J. Doignon assumed the preparation of the edition. Unfortunately, during the final preparations, he passed away unexpectedly, deprived of the joy of seeing the first volume published (*SL* 61, 1997). The notes he left behind enabled R. Demeulenaere to prepare the second volume (*SL* 61A, 2002). We hope that, one day, the third volume will be the crowning achievement of this very commendable publication.

Prosper of Aquitania was another important theologian in fifth century Gaul. The first stage of his literary activity took place in Marseilles in the first half of that century. As a friend of Augustine and staunch defender of his doctrine on predestination, he wrote several treatises refuting the semi-pelagian ideas which were circulating in Southern Gaul. To date, the best text of these treatises is still to be found in an edition dating from the beginning of the eighteenth century. Later in life, Prosper seems to have resided among the entourage of Pope Leo the Great. It is probably in Rome that he wrote *Expositio Psalmorum 100-150*, inspired by Augustine's *Enarrationes*, and his *Liber sententiarum ex operibus S. Augustini*, a very astute selection that encompassed the complete theology of his departed friend. We now have access to these two writings through the critical edition by P. Callens and M. Gastaldo (*SL* 68A, 1972). During the sixth and the seventh centuries the Church in Gaul was not renowned for its original authors, even if works by Caesarius of Arles, Gregorius of Tours and by the immigrant from the Northern of Italy, Venantius Fortunatus, have since been, for various reasons, influential and greatly appreciated. The compilation of quotations found a new representative in the person of the Defensor of Ligugé: the edition of

his *Scintillarum liber* by H.M. Rochais was based on the re-edition of various texts and other documents dating from Merovingian times (*SL* 117, 1957).

Through the ages, the *Vulgate* and the biblical commentaries of Jerome have been a major preoccupation of the ecclesiastic Latin authors, guiding their understanding and explanation of the Bible. However, Jerome's sermons on the Scriptures, destined for the religious communities in which he lived, have known a much less secure transmission. As mentioned above, the *SL* published, during the first sixteen years of its existence, this portion of his oeuvre in the form of re-editions and revised editions. Much later, some critical editions of his polemical writings were added to the *SL*: the *Apologia aduersus libros Rufini* (P. Lardet; *SL* 79, 1982), the *Dialogus aduersus Pelagianos* (C. Moreschini; *SL* 80, 1990) and the *Altercatio Luciferiani et Orthodoxi* (A. Canellis; *SL* 79B, 2000).

Before embarking upon our survey of editions published in the *SL*, we emphasised that texts illustrating the life of the Church in its various aspects didn't seem to attract many editors. Yet, before concluding this summary, we wish to acknowledge those editors who have made a commendable contribution to this field.

First of all, we may consider the field of poetry and the publication of the metric verses of Commodianus, a convert who eschewed the dispute between gentiles and Jews (probably middle of the third century or maybe the fifth). His *Instructiones* are written in acrostics, or sometimes both in acrostics and telestics. The tone of the first book is polemical, that of the second is more parenthetical. His *Carmen apologeticum* exhorts gentiles and Jews to be converted by retracing the history of salvation from the beginning to the advent of the millenium reign of Christ (J. Martin; *SL* 128, 1960). The same volume also contains the didactic poem *Alethia* by the Massillian poet Claudius Marius Victor, edited by P F. Hovingh. This partial, and currently incomplete, paraphrase of the book of Genesis is interspersed with large digressions and mythical scenes. Prudentius, a Spanish

poet from the beginning of the fifth century, can be counted among the most influential of the Latin Christian poets. Among the *Carmina*, edited by M.P. Cunningham (*SL* 126, 1966), we can read his *Psychomachia*: the first ever allegorical didactic poem in Latin literature. Prudentius sang of the struggle between vice and virtue, and provided the Middle Ages with an almost inexhaustible theme for imitation and adaptation.

Among texts documenting the administration of the Church, the *SL* presents a beautiful collection of acts from the Councils of Gaul and Africa (C. Munier & C. de Clercq; *SL* 148, 148A, 149, 149A, 1963-1999). The series of penitential books, published under the direction of R. Kottje, today comprises the *Paenitentia* from France, Italy and Spain (*SL* 156, 156A, 1994/1998). In the field of liturgy, of particular note are the three editions of the *Liber sacramentorum*: the *Gellonensis* (A. Dumas & J. Deshusses; *SL* 159, 159A, 1981), the *Augustodunensis* (O. Heiming; *SL* 159B, 1987) and the *Engolismensis* (P. Saint-Roch; *SL* 159C, 1987). To these one may also add the large collection of Orations, Praefationes and Papal benedictions edited by E. Moeller, J.-M. Clément and B. Coppieters 't Wallant (*SL* 160 - 162C, 1971-2003).

Education was another key part of the life of the Church, with grammar as its foundation. Given their importance as the handbooks used by ecclesiastical authors, it is not superfluous to acquaint ourselves with treatises on orthography, morphology and syntax. The critical edition of some of these treatises, by B. Löfstedt, G.J. Gebauer and B. Bischoff (*SL* 133B-D, 1980-1993), have granted us easier access to an area which is too often ignored.

At the end of this summary, one particular point must be made. It appears that aspiring editors are, in general, less eager to edit a work of uncertain origins, texts that has been labelled “not authentic”, or works by the hand of an author who lived in the shadow of the “greats”. Nevertheless, such works (which may, in fact, be much older than was first thought) are certainly not without importance for our knowledge of the history of dogma, exegesis, and other issues.

Take, for example, the *Commentarii in librum Iob* by a presbyter Philippus, disciple of Jerome (CPL 643). This work which deals with the subject of a favourite book of the day and would, if published in a new edition, benefit from a thorough analysis of its different recensions and its contents. Similarly, with regard to some of Jerome's 'dubia' or 'spuria', preliminary research suggests that the true provenance of some of these may be in southern Gaul (CPL 627a, 629) or in Ireland (CPL 631, 632, 632a, 635a). Given the importance of this research and the possibilities it raises, it is only appropriate to thank those editors who were willing to devote time and effort to build the reputations of lesser-known authors such as 'Scriptores Illyrici minores' or Maxentius and Ioannes Tomitanus, edited by S. Gennaro and Fr. Glorie (SL 85, 85A, 1972, 1978).

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Every vital, healthy jubilarian looks towards to the future. It is what we, the members of the Scientific Committee, the commercial editors and the writers of *Corpus Christianorum*, are doing constantly. A simple glance over the current editing projects gives us much to hope for, and one could be tempted to offer some proof of it here. We will, however, refrain from compiling a list that aims to be exhaustive, though, in reality, will always be variable. It seems far more preferable at this point to salute all our collaborators in Europe, America and elsewhere, to express our deepest gratitude and admiration for the work they are accomplishing so generously, and to thank them for having entrusted their texts to the *Series Latina*. For our part, we can guarantee that we will devote to their projects all the attention and care they deserve; that we will not tarry to formulate, to the best of our ability, and to communicate our suggestions and comments with all the respect due to an editor; and we wish to assure all our collaborators that we will to continue this dialogue with the firm intention of creating well-organised publications, characterised by ex-

cellent presentation and, above all, scientific rigour. May our collaboration on those terms contribute to the future progress of the *SL*,

ad multos annos.*

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