

HSBS 4050  
PATRISTIC -- MEDIEVAL EXEGESIS

Instructor's Office Hours: Tuesday/Friday 11:00–12:00, DSPT 116E.  
Phone: Office, 924–6729; Home, 244–8755

**COURSE DESCRIPTION:**

The students of this seminar will read and discuss representative examples of Biblical Exegesis from the first century to the fourteenth century. Each meeting be topical. Students will prepare individual oral reports on their particular readings and give them during each session. After the reports, the rest of the time will be devoted to general discussion and comparison of the texts. The grading will be a 25 to 30 page research paper and the weekly individual oral presentations of approximately 20 minutes each.

**Student learning goals.** That the students acquire a foundational knowledge of the history of Christian exegesis of the Bible from the first to fourteenth century. In that process, they will come to understand the concept of a “fourfold meaning” of the sacred text and how that differs from modern historical critical exegesis and other modern exegetical theories.

**Student learning outcomes.** That the students become proficient in interpreting and discussing ancient and medieval exegetical texts (demonstrated by participation in class discussions), and that they be learn to do original interpretive work on them (proved by a substantial research paper).

***Required Books***

**The Bible.** Those who are unacquainted with this book should read as much as they can.

*Collections of Original Texts in English*

Karlfried Froehlich, *Biblical Interpretation in the Early Church; Sources of Early Christian Thought* (Philadelphia: Fortress, 1980) ISBN 978-0800614140 (\$25.00)

Joseph Trigg, *Biblical Interpretation, Message of the Church Fathers* (NY: Crossroad, 1982). ISBN 978-0894533396 (ca. \$35 to \$50 used). This book is out of print and will be available on reserve.

Beryl Smalley, *Study of the Bible in the Middle Ages* (Notre Dame: Univ. of Notre Dame Press, 1964). ISBN 978-0268002671 (\$27.00)

*Three Major Scholarly Overviews*

Charles Kannengiesser, *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*, 2 vols. (Leiden: Brill, 2006). ISBN 978-9004153615 (\$359.95). It would be nice to have a copy of this, as it is an excellent resource, but the price is very high; a copy is on reserve.

Henri de Lubac, *Medieval Exegesis: The Four Senses of Scripture*, trans. by Mark Sebanc, 3 vols. (Grand Rapids: T&T Clark / Eerdmans, 1998-2001). Vol. 1: ISBN 978-0567086341 (\$50) / Vol. 2: ISBN 978-0802841469 (\$50) / Vol. 3: ISBN 978-0802841476 (\$60). Also very expensive; on reserve.

Beryl Smalley, *Study of the Bible in the Middle Ages* (Notre Dame: Univ. of Notre Dame Press, 1964). ISBN-13: 978-0268002671 \$27. At last this one is under \$100.

Packet with study guides, assignments, bibliography, and additional readings.

### **Other Requirements of Course:**

1. *Active* participation in discussions (50% grade), which includes:
  - A. Being able to summarize everything in the “General Assignment.”
  - B. Giving an oral report on your particular assignment from an ancient or medieval exegete; two students per reading; one will report, the other respond to the report.
  - C. Presenting an oral book report on a modern scholarly book.
  
2. A research paper (15 to 20 pages—50% of grade) on the writings of a writer or topic chosen by week 3 in consultation with the instructor. The paper will generally focus on tracing the history of exegesis for a particular Biblical passage (e.g. the Flood, the Form of the Tabernacle, the Weeks of Daniel, the Crossing of the Red Sea) through the Patristic and Medieval Periods.

## PATRISTIC -- MEDIEVAL EXEGESIS: PROVISIONAL SYLLABUS

WEEK ONE (9/2): **Introduction** by Instructor

WEEK TWO (9/9): **Ancient Jewish - Christian Exegesis**

WEEK THREE (9/16): **Great Church and Gnostics**

WEEK FOUR (9/23): **Alexandrians**: Origen

WEEK FIVE (9/30): **Antioch**: Theodore

WEEK SIX (10/7): **The West**: Augustine

WEEK SEVEN (10/14): **Early Medieval Exegesis**: Gregory

READING WEEK (10/21): No class

WEEK EIGHT (10/28): **The Victorines and Symbolists**: Richard of St. Victor

WEEK NINE (11/4): **Scholastic Exegesis I**: Mostly Dominican Exegesis

WEEK TEN (11/11): **Scholastic Exegesis II**: Franciscan Exegesis  
RESEARCH PAPER DRAFTS DUE TODAY.

WEEK ELEVEN (11/18): **STUDENT PAPER PRESENTATIONS**

WEEK TWELVE (11/25): **STUDENT PAPER PRESENTATIONS**

WEEK THIRTEEN (12/2): **STUDENT PAPER PRESENTATIONS**

READING WEEK (12/9): FINAL DRAFTS ARE DUE IN MY MAILBOX BY 5 P.M.

Medieval and Patristic Exegesis  
Assignments for Week Two (9/9)  
**ANCIENT JEWISH CHRISTIAN EXEGESIS**

This week we will examine the ways in which ancient Jews (including Jewish Christians) read sacred texts. The methods used fall into four categories.

1. "Peshar" A line-by-line commentary applying the text to contemporary events. This is best witnessed among Qumran sectarians.

2. "Midrash" A rewriting or elaboration of sacred texts incorporating popular and oral elaborations. The purposes are usually legal or homiletic. Unfortunately, virtually no Midrash exists from the 1st Century, all examples extant are after 200. But the earliest Midrash was based on principles of:

3. "Rabbinic Text Analysis" These are techniques for establishing meaning and interpreting texts. Although usually called "rabbinic" they are, in fact, typical of Hellenistic literary analysis generally. Examples in Jewish writing are late, but the methods were certainly in use in the first century.

4. "Allegory" This interpretive technique uses word study and parallelism to establish "spiritual" meanings behind the literal text. The classic examples in Jewish writing are in Philo of Alexandria.

First Century Christian authors (i.e. writers of New Testament books) used Rabbinic methods and allegory. The group work this week will focus on examples.

#### Particular Assignments

1. The Peshar to Habakuk (Packet)
2. Rabbinic Exegesis, Sifra, Froehlich, pp. 30-37
3. Philo's Theory of Scripture, (Paulist Western Spirituality), pp. 79-86

#### **GENERAL ASSIGNMENT**

For each of the Rabbinic rules and examples of allegory, read the NT passage, take notes, and for each rule or example be ready to explain how the interpretation "works"?

#### RABBINIC RULES IN THE NT

- Rule 1. *Qal wahomer* ("Light and Heavy") Inference *a fortiori*:
- Matt 12.11-12
  - Luke 6.3-5
  - Luke 12.24-29
  - John 10.31-38.
  - Rom 5.15-21

Rom 11.24  
1 Cor 6.2-6  
1 Cor 9.8-12  
2 Cor 3.7-11  
Heb 2.2-4  
Heb 9.13-14  
Heb 10.28-31  
Heb 12.24-29

Rule 2. *Gezerah shawah* ("Equal Ordinance") Inference from similar words:

Mark 2.23-28 and Luke 6.1-5  
Rom 4.3-8  
Heb 7.1-28  
Jas 2.21-26

Rule 3. *Binyan ab mikathub 'ehad* ("Building a family from one verse") General principle is established from one verse:

Mark 12.26-27 (cf. Ex 3.6)  
Jas 5.16-18 (cf. 1 K 17.1)

Rule 4. *Binyan ab mishene kethubim* ("Building a family from two texts") General principle established by relating 2 or more verses:

Rom 4.1-25 (Gen 15, 17, 18)  
I Cor 9.9, 13 (Deut 25.4 and 18.1-8)  
Jas 2.21-26 (Gen 22, Gen 15, Is 41, Josh 2, 2 Chron 20).

Rule 5. *Kelal upherat* ("the general and the particular") General principle explains particular; particular principle limits general:

Mark 12.28-34  
Rom 13.8-10 (cf. Lev 19.18).

Rule 6. *Kayoze bo bemaqom 'aher* ("As is found in another place") Inference from an analogous passage:

Mark 14.62 (Dan 7.9 with Ps 110.1)  
Gal 3.8-16 ( Gen 12.3 with Gen 22.18)  
Heb 4.7-9 (Josh 1.13-15 with Ps 95.7-11)  
Heb 8.7-13 (Exod 19.5ff with Jer 31.31-34).

Rule 7. *Dabar halamed me'inyano* ("Meaning established by context"). Isolated text is explained by context:

Matt 19.4-8  
Rom 4.7-12  
Gal 3.17  
Heb 4.3-10  
Heb 11.1-13  
Heb 11.35-40

## MAJOR EXAMPLES OF ALLEGORY IN NEW TESTAMENT

### Doctrinal Allegory

Romans 5:12-21: Adam is a Type of Christ

Colossians 2:16-17: OT Rituals are Types of Christ

Hebrews chapters 8-9: The Temple Cult is a Type of Christ.

Hebrews 1 (cf. 2 Samuel 7:14): OT texts prove that the Christ is greater than angels.

### Anagogical Allegory

Galatians 4:21-5:1: Sarah and Hagar are Types of Two Covenants

Acts 2:5-36: Peter applies OT prophecies to Christ and Holy Spirit

### Moral Allegory

1 Cor 10: 1-11: Christ/Rock in Desert

2 Cor 3:1-18: The Letter of Law is Type of the Spirit.

## **Starting Guide to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapters I-IV.

Medieval and Patristic Exegesis  
Assignments for Week Three (9/16)  
**GREAT CHURCH AND GNOSTICS:**

This week we examine the major interpretative issue of the mid-100s to 200s, the challenge of "Gnosticism." The Gnostics not only read scripture differently from the "Great Church" (Catholic) Tradition, they composed their own scriptures. Our goal is understand how older exegesis could shade into Gnosticist readings and how the Great Church reacted against it.

**GENERAL ASSIGNMENT**

Barnabas represents a more or less orthodox allegorical reading of the scriptures, Ptolemy a theory of Gnostic reading.

Epistle of Barnabas (packet)  
Ptolemy, Letter to Flora, Froehlich, pp. 37-43 (also in Trigg, pp. 59-71)

**PARTICULAR ASSIGNMENTS**

1. Gnostic Scripture: Gospel of Truth (in packet)
2. Gnostic Reading of John  
Heracleon's Prologue to John (packet)  
Heracleon's Commentary on John (packet) The oldest extant commentary on a book of the NT!
3. Orthodox Response  
Irenaeus, Against Heresies, IV. 24-26 (packet, c. 26 also in Froehlich, pp. 44-47)
4. Orthodox Reading of Daniel and Revelation: Irenaeus V. 25-36 (packet) Irenaeus on these texts is the oldest orthodox biblical commentary!  
&&& add something from Hippolytus?&&&

After the reports on the individual readings, we will discuss the distinctions between Gnostic and Orthodox approaches to Scripture.

Those who would like to read more Gnostic texts may find them on-line at:

[http://www.gnosis.org/library/valentinus/Valentinian\\_Writings.htm](http://www.gnosis.org/library/valentinus/Valentinian_Writings.htm)

**Starting Guide to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapters V VI.

Medieval and Patristic Exegesis  
Assignments for Week Four (9/23)  
**ALEXANDRIAN EXEGESIS**

The two great influences on Orthodox exegesis after the Gnostic controversies (and the effective disappearance of Gnosticism and its replacement by the Persian dualism of Manichaeism) were the Catechetical School of Alexandria and the interpretative tradition usually associated with the Church in Antioch. Foundational writers of both schools wrote in Greek. The Latin West remained something of a backwater until about A.D. 300.

Although it is really a simplistic stereotype, the Alexandrians generally favored more spiritual (allegorical) interpretations and the Antiochians paid more attention to the historical sense. The most important Alexandrian writer, whose influence was vast, was Origen. After his death some of his ideas caused his name, if not ideas to fall from favor. The Greek Father most representative of Alexandria was St. Gregory of Nyssa. We now can happily read a commentary by the Coptic exegete Shenoute. Next week we will look at writers in the Antiochian tradition.

#### GENERAL ASSIGNMENT

Theory of Reading: Origen On First Principles, IV, in Froehlich, pp. 48-78

#### PARTICULAR ASSIGNMENTS

From Origen:

1. Canonicity: To Julius Africanus, in Trigg, pp. 116-36
2. Practice I: On Jeremiah, in Trigg, pp. 71-93
3. Practice II: On John, in Trigg, pp. 94-115

From Gregory of Nyssa:

4. Gregory of Nyssa, Prologue to Song, in Trigg, pp. 144-50
5. Gregory of Nyssa, Life of Moses, in Trigg, pp. 151-62

From Shenoute of Atripe:

6. On the Song of Songs, translated by Ambrose Signman O.P., in "As I Sat Upon A Mountain: A Study Of Saint Shenoute Of Atripe And His Place In The Alexandrian Exegetical Tradition," DSPT Masters Thesis, 2013.

#### **Starting Guides to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapter VI and IX.

Henri de Lubac, *Medieval Exegesis*, vol. 1



Medieval and Patristic Exegesis  
Assignments for Week Five (9/30)  
**ANTIOCHIAN EXEGESIS**

The Antiochians, like the Alexandrians, included writers who achieved fame and saints and others who labored under the burden of suspicion of heresy, in this case Nestorianism (the idea that the humanity and divinity of Christ were so separated as to make him a schizophrenic composite of two persons: a Divine being, the Son, and a human being, Jesus. Diodore of Tarsus was the great theoretician of this tradition with his attack on "allegory." St. John Chrysostom and St. Basil the Great were its greatest practitioners. Both will be emphasized this week. The Antiochian tradition was especially important in the Syriac-speaking churches of the East.

**GENERAL READING**

Diodore of Tarsus, Prologue to Psalms, Froehlich, pp. 82-94

**PARTICULAR ASSIGNMENTS**

1. Theodore of Mopsuestia, On Galatians, Froehlich, in Trigg, pp. 95-103
2. Theodore of Mopsuestia, On Zacharia, Trigg, pp. 163-70
3. John Chrysostom, Sermon on MT 26:39 against Marcion (packet)
4. Basil the Great, Sermon 9 on Genesis (packet)
5. Narsai of Nisibis, On Gen. 1, Trigg, pp. 203-22

**Starting Guide to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapter IX, X, XIII

Medieval and Patristic Exegesis  
Assignments for Week Six (10/7)  
**ANCIENT LATIN EXEGESIS**

*Ancient Latin exegesis began later than the Greek and borrowed heavily from it. Tertullian, the earliest Latin theologian, represents the "indigenous" Latin tradition: "common sense literalism" with little interest in allegory and anti-Gnostic in tone. The most original early Latin treatise was the Rules of Tyconius, a Donatist writing in the 380s. It is the first hermeneutical treatise in the West and, after receiving Augustine's critical approval, was widely used.*

*"Ambrosiaster" ("Crappy Little Ambrose"), wrongly identified as that of St. Ambrose of Milan, represents the continuation in the 400s of older Latin common sense, moral literalism. The two major Latin Writers, Augustine and Jerome, both went through an "Origenist" period and both later turned very much against that style. Augustine's later "On Abraham" represents his post-Origenist period. The general reading, the Augustine-Jerome correspondence, which is sometimes heated and harsh, reflects the controversy over Origen and controversy over the Vulgate translation from the Hebrew--probably the major events in Patristic Latin Biblical studies.*

**General Assignment**

Augustine/Jerome, Correspondence, Trigg, pp. 250-95

**Individual Assignments**

1. Tertullian, Against Marcion, V. 2, 5, 7 (packet)
2. Tyconius, Rules, Froehlich, pp. 104-132
3. Ambrosiaster, on Paul, Trigg, pp. 223-38
4. Augustine, On Abraham, Trigg, pp. 239-49
5. Augustine, On Psalm 140 (packet)

**Starting Guides to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapters V, VII, XI

Henri de Lubac, *Medieval Exegesis*, vol. 2.

Medieval and Patristic Exegesis  
Assignments for Week Seven (10/14)  
**EARLY MEDIEVAL EXEGESIS**

*This weeks readings represent Latin exegesis from 550 to 1100, saw a number of important developments, along with much repetitive transmission of earlier Latin exegesis. The most original writer from the earlier part of the period is undoubtedly St. Gregory the Great, whose Moral Reflections on Job combine typical Latin "moral" concerns with elaborate allegorism. The Venerable Bede was a more conventional synthesizer who drew principally on Augustine. Alcuin of York was also a synthesizer, most important for his revision of the Latin Vulgate.*

*A revolution in Latin biblical studies happened in the eleventh and twelfth centuries. The "Ordinary Gloss" a running commentary on the whole bible provided later authors with a florilegium of Patristic exegesis. The Gloss appeared at the same time as the first applications of "scholastic" logical analysis to Biblical texts, moving from line-by-line explanations to discursus in "Question" format. Our example of this is from Peter Abailard.*

General Assignment

Gregory the Great, *Moral Reflections on Job* (in this packet)

Particular Assignments

1. Bede, "Description of the Ark etc." in *On the Tabernacle* [BS 1245.B434], chapters 4-6, pp. 11-27. (on reserve)
2. Alcuin of York, "Commentary on Titus." In *Early Medieval Theology* [BR 60.L49, v. 9], pp. 192-210. (on reserve)
3. "The Ordinary Gloss" on Gen. 1. Translated by the instructor (in this packet)
4. Peter Abailard, On Romans 3. In *Scholastic Miscellany* [B 734.F3], pp. 276-87. (on reserve)

**Starting Guides to the this Material**

Charles Kannengiesser, *Handbook of Patristic Exegesis*, chapter XII and Epilogue.

Medieval and Patristic Exegesis  
Assignments for Week Eight (10/28)  
**MEDIEVAL SYMBOLISTS**

*The twelfth century saw a number of highly "visual" exegetes and the continuation of symbolic exegesis, now focused often on mystical and apocalyptic topics. Hugh of St. Victor's commentary on Noah's Ark is classical. Another example of the Victorine school is Richard, whose allegorical exegesis of Joseph's offspring in Genesis is representative. Geoffrey of Auxerre on Revelation is typical of monastic spiritual reading; Hildegard of Bingen and Joachim of Fiore make an interesting contrast as both authors draw on their own visionary experiences.*

*The last Victorine to consider is Andrew of St. Victor, who was the first Latin since Jerome to undertake serious study of Hebrew and rabbinic exegesis. A translation of his work on the Books of Kings is forthcoming, but perhaps the best introduction to him is Smalley's chapter.*

**General Assignment**

Hugh of St. Victor, *The Mystical Ark of Noah*, Book 1, chapters 7-18. In *Selected Spiritual Writings* [BV 5080.H77], pp. 52-72 (on reserve)

**Particular Assignments**

1. Richard of St. Victor, *Twelve Patriarchs*, chapters 1-7 and 70-87. In *Richard of St. Victor* [BV 5080.R5513], pp. 53-60, 128-147.
2. Geoffrey of Auxerre, *On the Apocalypse* [BS2825.A2 G413], sermons 1-5, pp. 17-64. (on reserve)
3. Hildegard of Bingen, *Visions 11 and 12 on the End Times*, in *Scivias* [BV 5080.H5413], pp. 491-521. (on reserve)
4. Joachim of Fiore, *Selections on the End Times*, in *Apocalyptic Spirituality* [BT 885.A65], pp. 97-148. (on reserve)
5. Andrew of St. Victor. Read on him, Beryl Smalley, *The Study of the Bible in the Middle Ages*, pp. 140-172. (Also on reserve). For his biography, see *ibid.*, pp. 112ff; then read: J. W. M. Van Zwieten, "Jewish Exegesis within Christian Bounds: Richard of St. Victor's *De Emmanuele* and Victorine Hermeneutics," *Bijdragen*, 48 (1987): 327-335

**Starting Guides to the this Material**

B. Smalley, *Study of the Bible in the Middle Ages*, pp. 1-195 on the Victorines.

Henri de Lubac, *Medieval Exegesis*, vol. 3.

Medieval and Patristic Exegesis  
Assignments for Week Five (11/4)  
**SCHOLASTIC EXEGESIS I: MOSTLY DOMINICANS**

*The Franciscan Alexander of Hales and Dominican Thomas Aquinas both discussed the theory of inspiration and hermeneutical theory. A comparison of them will give some idea of how the older tradition was affected by the reception of Aristotle. The Dominican Hugh of St. Cher, whom we will not be reading, is of central importance in this period: he compiled the first verbal concordance of the Bible. This provided a tool not only for exegetes but, perhaps more importantly, for preachers.*

*Thomas Aquinas' output in exegesis was voluminous. The introduction to the Psalms commentary elaborates his Christological reading of that book. His commentary on Job, which makes interesting comparison with that of Gregory the Great, shows the impact of "scholastic" method and concerns about theodicy. The prologue and opening of his commentary on John show scholastic division and distinction at work for a highly theological biblical text. Finally, a sermon by Eckhart is included to give an idea of his highly spiritualized reading.*

### **General Assignment**

Thomas Aquinas, Summa Theologica I Q. 1 aa. 8-10: These three articles (8-10) begin on-line here: <http://dhspriority.org/thomas/summa/FP/FP001.html#FPQ1A8THEP1>

### **Particular Assignments**

1. Alexander of Hales, Selections from the Sum of Theology, in *Medieval Literary Theory and Criticism* [PN 88.M45], pp. 212-223. (on reserve)
2. Thomas Aquinas, *Commentary on the Psalms*, introduction. Found on-line at: <http://dhspriority.org/thomas/PsalmsAquinas/ThoPs0.htm>  
Full text: <http://dhspriority.org/thomas/PsalmsAquinas/index.htm>
3. Thomas Aquinas, *Commentary on Job*, Prologue and Chapter 2, Lesson 2 ("Job Humbled"). This material is on-line at: <http://dhspriority.org/thomas/SSJob.htm#0> and <http://dhspriority.org/thomas/SSJob.htm#022>  
Full text: <http://dhspriority.org/thomas/SSJob.htm>
4. Thomas Aquinas, *Commentary on the Gospel of John*, Prologue and Commentary on John 1: 1 (up to paragraph 29). These are found on-line at: <http://dhspriority.org/thomas/SSJohn.htm#02> and <http://dhspriority.org/thomas/John1.htm>  
Full text: <http://dhspriority.org/thomas/SSJohn.htm>
5. Meister Eckhart, Sermon 2, in *Meister Eckhart: The Essential Sermons, Commentaries, Treatises, and Defense* [BV 5080.E3213], pp. 177-181. (on reserve)

### **Starting Guide to the this Material**

B. Smalley, *Study of the Bible in the Middle Ages*, pp. 196-263, on the Scholastics.

Medieval and Patristic Exegesis  
Assignments for Week Five (11/11)  
**SCHOLASTIC EXEGESIS II: FRANCISCANS**

*The most medieval Franciscan exegete most available in English translation is Bonaventure. His methodological remarks in the Prologue to the Breviloquium provides an introduction to his thought. After Andrew of St. Victor, the next important medieval Hebraicist was the Franciscan Nicholas of Lyra. A selection from his commentary on the Song of Songs gives some idea of his O.T. exegesis, the section from his commentary on the Book of Revelation shows contemporary concerns.*

**General Assignment**

Bonaventure's writings on hermeneutics in *Medieval Literary Theory and Criticism* [PN 88.M45], pp. 223-238. (On reserve)

**Particular Assignments**

1. Bonaventure, *Collations on the Six Days*, Collation 16. In works [BX 890.B673 1960], vol. 5, pp. 231-250. (On reserve)
2. Bonaventure, *Commentary on Ecclesiastes*, Question 1. In works [BX 890.B673 1979], vol. 7, pp. 89-126 (On reserve)
3. Nicholas of Lyra, *Postilla on The Song of Songs* [BS 1485.3.N5313], chapters 1-2, pp. 29-57. (on reserve)
4. Nicholas of Lyra, *Apocalypse Commentary*, chapters 18-20: pp. 200-220 (you may want to read more to get context—On reserve)

**Starting Guide to the this Material**

B. Smalley, *Study of the Bible in the Middle Ages*, pp. 264-374, on the Later Scholastics.

## PATISTICS AND BIBLICAL EXEGESIS GENERAL BIBLIOGRAPHY<sup>1</sup>

### 1. PATRISTIC TEXTS

#### 1.1. ORIGINAL LANGUAGE COLLECTIONS

PL: *Patrologia Latina*, ed. J. P. Migne, some 221 volumes (1884-1902). Ends c. 1215. Oldest and least reliable of series, but still the most complete. **MUST BE USED** together with P. Glorieux, *Pour revaloriser Migne* (e. 1948), which offers Tables Rectificatives for the misattributions known at that time (Does not and cannot rectify numerous misprints).

Vol. 218 has a chapter-by-chapter index for the whole Bible starting on col. 113/114.

It can be accessed here on line:

<http://books.google.com/books?id=uAoRAAAAYAAJ&printsec=frontcover#v=onepage&q=&f=false>

PLS: *Patrologia Latina--Supplementum* 5 vols. (1958-1974). For patristic period gives large numbers of texts, e.g. a couple of hundred Augustinian sermons not discovered in Migne's time.

PG: *Patrologia Graeca* or Graeco-Latina, 161 volumes (1857-1899). Greek patristic and Byzantine church writers until the 15th century. Same weaknesses as PL. No equivalent to Glorieux or PLS, but even more useful than PL because of incompleteness of GCS.

GCS: *Die Griechische christliche Schriftstellen der ersten Jahrhunderte* (= Berlin Corpus), 1897-1969. Scholarly, but still very incomplete.

CSEL: *Corpus Scriptorum Ecclesiasticorum Latinorum* (= Vienna Corpus). Begun in 1866 and still going on. Scholarly (but CC when available usually to be preferred) and still incomplete, even though some 97 volumes have been published; includes much but not all of Augustine. Will not go beyond the 5th century.

CC / CCSL: *Corpus Christianorum. Series Latina* (=Turnholt Corpus). Begun 1953 and still going on. Usually, but not always (see CSEL) the most up to date serial edition of Latin Fathers. Overlaps CSEL, but intended to go into the 8th century (already includes most of Bede's works.) Usually excellent indices for each volume. Roughly 190 volumes published so far.

CCCM: *Corpus Christianorum Continuatio Medievalis* (1966- ). Continuation of Turnholt Corpus. Intended ultimately to replace Migne. So far 251 volumes, but includes some 12th-century (e.g. Rupert of Deutz) and even some 13th-century (e.g. Johannes Ford) authors. Also includes some medieval vernacular works. Excellent indices.

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<sup>1</sup>This handlist was originally compiled by Prof. Gerald Caspary of U.C. Berkeley for his doctoral seminar on Patristic and Medieval Biblical Exegesis.

PS: *Patrologia Syriaca*. 1894-1907, 2 vols, started the aim of publishing a collection that would contain Oriental texts, edited in the original tongues with a translation into Latin or a modern, Western language. It was discontinued in its original form and replaced by:

PO: *Patrologia Orientalis*, Since 1904, 49 volumes to date. Unpublished texts in Arabic, Armenian, Coptic, Ethiopian, Greek, Georgian, Slavonic, Syriac. Texts have a facing page translation in French or (rarely) English.

SC: *Sources Chrétiennes*. Begun 1943 and still going on. Some 500 volumes. Selected editions of patristic and medieval sources in both Latin and Greek (and a few other sacred languages) with a French translation. Can be extremely useful. Editions are sometimes only lifted from the older collections, sometimes corrected, sometimes new. Particularly good for sermons and spirituality.

### 1.1.1 TRANSLATION COLLECTIONS

ACW *Ancient Christian Writers*. 60+ vols. Mahwah, N.J.: Paulist, 1946 .

ANF *The Ante-Nicene Fathers*. 10 vols. Buffalo and Edinburgh, 1885-96, but frequently reprinted. E-text is commercially available on CD-ROM; online edition at CCEL.

CB *The Church's Bible*, 3 vols. so far. Ed. Robert Wilken (Grand Rapids: Eerdmans, 2003 - ). Selections from Patristic and Medieval authors in translation organized verse by verse.

CCEL *Christian Classics Ethereal Library*, a website dedicated to producing e-texts of public domain Christian literature: <http://www.ccel.org>

FC *The Fathers of the Church*. 111+ vols. Washington: Catholic University of America Press, 1947 .

LCC *Library of Christian Classics*. 26 vols. Philadelphia: Westminster, 1952-69. Not all are Patristic or Medieval.

LCL *Loeb Classical Library*. Cambridge, Mass.: Harvard University Press. Includes Jewish and Christian writers who wrote in Latin or Greek.

LEC *Library of Early Christianity*. Washington: Catholic University of America Press, 2006 .

LFC *Library of the Fathers of the Holy Catholic Church*. 48 vols. Oxford, 1838-88. Many vols. reprinted or revised in ANF and NPNF.

NPNF *A Select Library of the Nicene and Post-Nicene Fathers*. 28 vols. in two series, denoted as NPNF1 and NPNF2. New York: 1886-1900, but frequently reprinted. E-text is commercially available on CD-ROM; online edition at CCEL.

WGRW *Writings from the Greco-Roman World*. Atlanta: Society of Biblical Literature, 2001 .



WSA *The Works of St. Augustine*. 50 vols. (projected) in three series. Hyde Park, N.Y.: New City Press, 1990 .

## 1.2. PATROLOGIES. CLAVES, AND HANDBOOKS

### PATROLOGIES

Quasten, Johannes, *Patrology*, 3 vols, with a posthumous vol. 4 on the West in the 4<sup>th</sup> to 5<sup>th</sup> centuries. Best available and most up to date. Lavish bibliographies, brief biography and brief resume of each main work for each patristic author.

Altaner, B., *Patrology* in 1 volume (translated from German) most readily available.

### CLAVES

*Clavis Patrum Latinorum* ed. Dekker, 2nd ed., supplemental volume of *Sacris Erudiri* (1968). Extremely useful reference; gives best editions of old Fathers (through 6th/7th centuries) until that date. Useful concordance tables with parallels for PL, CCSL, GSEL, etc. Also some MSS references. Corrects misattributions; for misattributions in Migne usually better than Glorieux.

*Clavis Patrum Graecorum*. Mauritius Geerard, ed. (Turnhout: Brepolis, 1974), (5 vols. Provides the same resources for the major Greek Fathers.

### HANDBOOKS

Charles Kannengiesser, *Handbook of Patristic Exegesis: The Bible in Ancient Christianity* (Leiden: Brill, 2006), 2 vols.

Pelikan, Jaroslav, *History of Christian Thought* (several volumes).

## 1.3. DICTIONARIES, ENCYCLOPEDIAS, ETC.

REAC *Realenzyklopedie für Altertum und Christentum*. (In progress; has now reached about letter S.) Only encyclopedia devoted entirely to early Christian and patristic periods. Excellent articles, up-to-date bibliographies.

TDNT *Theological Dictionary of the New Testament* (Translated from German TWNT.) Some 8 volumes in all, in folio. Useful adjunct for patristic scholar. Protestant perspective. A little out of date.

LThK *Lexikon für Theologie und Kirche* (10 volumes), 3rd edition published 1957-65. Covers modern period too. Articles brief, Catholic perspective. But excellent bibliographies, and very broad in its inclusions. Should probably be first encyclopedia to look things up in, particularly for names, places and minor matters.

DTC *Dictionnaire de théologie Catholique* (15 volumes in 34 folios). Published from 1911-50. Long

articles on theologians and strictly theological matters. Often old-fashioned and strong Catholic slant. Still useful, but more for scholastic than for patristic period.

DSP *Dictionnaire de spiritualité Chrétienne*. (1932-1995). Excellent articles on restricted topic. Good bibliographies. Do not neglect. Up to date.

DAACL *Dictionnaire d'archéologie chrétienne et de liturgie*, Leclercq and Cabrol, eds., 15 volumes, published from 1907-53. Out of date and very uneven. May articles deal with subjects well beyond the ken of liturgy and christian archeology. Do not neglect, but use with great caution.

DHGE *Dictionnaire d'histoire et de géographie ecclésiastique*, Baudrillart, ed., 18 volumes (1912-77). Old-fashioned, usually out of date. Most useful for dates and even more, place-names, but here too, LthK usually more useful (except for France).

#### 1.4. PERIODICALS

*Vigiliae Christianae*: One of two periodicals exclusively dedicated to Early Christian and Patristic matters. Quarterly.

*Studia Patristica*: Only periodical devoted entirely to Patristic matters. Appears at irregular intervals under auspices of *Texte und Untersuchungen*.

*Colloques de Chantilly*: Only 3 volumes out. Like Oxford Patristic Conferences; meant to be patristic Spoleto colloquies.

Oxford Patristic Conferences: See above.

RB: *Revue Bénédictine* : All possible monastic subjects, including patristic period.

RM: *Revue Mabillon*: Mostly hagiographical matters, including patristic period.

*Sacris Erudiri*: Mostly spiritual, but also other religious subjects.

RScR: *Revue des sciences religieuses*: Occasionally some patristic articles.

Rech.Sc.R: *Recherches des sciences religieuses*: Occasionally some patristic articles.

JEH: *Journal of Ecclesiastical History*: Occasionally some patristic articles.

ThSt: *Theological Studies*: Rather frequently patristic articles.

ZKTh: *Zeitschrift für Katholische Theologie*: Occasional articles.

#### 2. BIBLICAL EXEGESIS

## 2.1. MAJOR SETS

*Repertorium Biblicum Medii Aevi*: ed. Friedrich Stegmüller (7 volumes) Alphabetically by author^and then for anonymous works by library of main manuscript. Both printed works and manuscripts. Under each author by book of Bible in order from Genesis to Revelation. Extremely useful, covers from the Fathers into 15th century.

*Biblia Patristica*: Seven volumes to date. Lists patristic citations of biblical passages, now up to Didymus the Blind.

## 2.2. SELECTED SECONDARY WORKS

Daniélou, Jean, *Sacramentum futuri*, (From Shadows to Reality: Studies in Biblical Typology of the Fathers 1960, English translation). Together with the following item the best short introduction to typology,

\_\_\_\_\_, *The Bible and the Liturgy*.

de Lubac, Henri, *Exégèse Médiévale*, 3 volumes. Fascinating. Terrible indices and bibliography. Slight bias in favor of "allegory". Now available in English, see course description!

Smalley, Beryl, *The Study of the Bible in the Middle Ages*. Excellent indices and bibliographies. Strong bias in favor of literal meaning. De Lubac's antagonist. See also her fundamental articles (and those of others) in RTAM (*Recherches de théologie ancienne et médiévale*).

## PATRISTIC COMMENTARIES ON THE BIBLE BY BOOK

This does not pretend to be an exhaustive list. There are many Patristic works available in English beyond these. To find them, consult the tools listed in the general bibliography. Translation collections like the Ante and Post-Nicene Fathers, The Fathers of the Church, Ancient Christian Writers, etc. should also be consulted. Quasten's 4 vol. Patrology is especially useful.

### **Pentateuch etc. (harmonies and works on multiple books)**

Augustine. Questions on the Heptateuch. ET in WSA I/14 (projected).

[Pseudo-]Ephrem the Syrian. The Armenian Commentary on Genesis attributed to Ephrem the Syrian and The Armenian Commentaries on Exodus-Deuteronomy attributed to Ephrem the Syrian. ET by E. G. Mathews Jr. in CSCO 573 (1998) and CSCS 588 (2001).

Theodoret of Cyrus. Questions on the Octateuch. ET by R. C. Hill in LEC (2006). [Covers Genesis through Ruth.]

### **Genesis**

Ambrose. Hexameron, Paradise, and Cain and Abel. ET by J. J. Savage in FC 42 (1961). [Homilies on Genesis 1 4.]

Ambrose. On Abraham. ET by T. Tomkinson (Etna, Ca.: Center for Traditionalist Orthodox Studies, 2000).

Ambrose. Seven Exegetical Works. ET by M. P. McHugh in FC 65 (1972). [Homilies mostly on the patriarchs.]

Augustine. Unfinished Literal Commentary on Genesis. ET by E. Hill in WSA I/ 13(2002): 103-51; and by R. J. Teske in FC 84 (1990): 143-188.

Augustine. On Genesis against the Manichees ET by R. J. Teske in FC 84(1990): 45- 141; and by E. Hill in WSA I/13(2002): 23-102.

Augustine. The Literal Meaning of Genesis. ET by J. H. Taylor in ACW 41-42 (1982); by E. Hill in WSA I/13 (2002): 152-506.

Basil of Caesarea. Homilies on the Hexameron [Genesis 1 11]. ET by B. Jackson in NPNF2 8; and by A. C. Way in FC 46 (1963): 3-150.

Chrysostom, John. Eight Sermons on Genesis. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2004).

Chrysostom, John. Homilies on Genesis. ET by R. C. Hill in FC 74, 82, 87 (1986-92).

Didymus the Blind. Commentary on Genesis. ET by R. C. Hill, under review by FC.

Ephrem the Syrian. Commentary on Genesis. ET by E. G. Mathews Jr. in FC 91 (1994): 59-213. Also see entry under Pentateuch, above.

Gregory of Nyssa. On the Making of Man. ET by W. Moore and H. A. Wilson in NPNF2 5:387-427.

Jerome. Hebrew Questions on Genesis. ET by C. T. R. Hayward (Oxford: Clarendon Press, 1995).

Origen. Homilies on Genesis. ET by R. E. Heine in FC 71 (1982).

Severian of Gabala. Homilies on Creation and Fall. ET by R. C. Hill (Downers Grove, Ill.: InterVarsity Press, forthcoming).

Victorious of Pettau [d. 304]. On the Creation of the World. ET by R. E. Wallis in ANF 7:341-43.

## **Exodus**

Ephrem the Syrian. Commentary on Exodus. ET by J. P. Amar in FC 91 (1994): 217- 65. Also see entry under Pentateuch, above.

Gregory of Nyssa. Life of Moses. ET by A. J. Malherbe and E. Ferguson (Mahwah, N.J.: Paulist, 1978).

Origen. Homilies on Exodus. ET by R. E. Heine in FC 71 (1982).

## **Leviticus**

Origen. Homilies on Leviticus: 1 16. ET by G. W. Barkley in FC 83 (1990).

## **1-2 Samuel, 1-2 Kings, 1-2 Chronicles**

Chrysostom, John. Old Testament Homilies 1: On Hannah, David and Saul. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2003).

Origen. Homily on 1 Kings 28. ET by J. C. Smith in FC 97 (1998): 319-33.

Theodoret of Cyrus. Questions on Kingdoms and Chronicles. ET by R. C. Hill in LEC (forthcoming).

## **Job**

Ambrose. The Prayer of Job [and David]. ET by M. P. McHugh in FC 65 (1972): 329- 67.

Augustine. Notes on Job. ET in WSA I/14 (projected).

Chrysostom, John. Commentary on Job. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, forthcoming).

Gregory the Great. Morals on the Book of Job. ET by anon. and J. Bliss in LFC 18, 21, 23, 31 (1844-50).

## **Psalms**

Ambrose. The Prayer of [Job and] David. ET by M. P. McHugh in FC 65 (1972): 368- 420. [Pss. 42-43, 73.]

Ambrose. Commentary . . . on Twelve Psalms. ET by Í. M. Ní Riain (Dublin: Halcyon, 2000). [Pss. 1, 36-41, 44, 46, 48-49, 61.]

Athanasius, Letter to Marcellinus on the Interpretation of the Psalms. ET R. C. Gregg in *The Life of Anthony and the Letter to Marcellinus* (New York: Paulist, 1980).

Augustine. Expositions on the Book of Psalms. ET by J. E. Tweed et al. in LFC 24, 25, 30, 32, 37, 39 (1847-57), abridged by A. C. Coxe in NPNF1 8; by S. Hebgin and F. Corrigan in ACW 29-30 [Pss. 1 37] (1960-61); and by M. Boulding in WSA III/15-20 (2000-04).

Basil of Caesarea. Exegetic Homilies. ET by A. C. Way in FC 46 (1963): 151-359. [Pss. 1, 7, 14, 28, 29, 32, 33, 44, 45, 48, 59, 61, and 114]

Cassiodorus. Explanation of the Psalms. ET by P. G. Walsh in ACW 51-53 (1990-91).

Chrysostom, John. Old Testament Homilies 3: On the Obscurity of the Old Testament, Homilies on the Psalms. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2003).

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Diodore of Tarsus. Commentary on Psalms 1 51. ET by R. C. Hill in WGRW 9 (2005).

Gregory of Nyssa. On the Inscriptions of the Psalms. ET by C. McCambley (Brookline, Mass.: Hellenic College Press, 1990); and by R. E. Heine (Oxford: Clarendon, 1995).

Gregory of Nyssa. "On the Sixth Psalm, Concerning the Octave." ET by R. McCambley, *Greek Orthodox Theological Review* 32, no. 1 (1987): 39-50.

Hilary. Homilies on Psalms 1, 54, 131. ET by H. F. Stewart in NPNF2 9:236-48.

Jerome. Homilies. ET by M. L. Ewald in FC 48, 57 (1964-66). [74 homilies on Pss.]

Theodore of Mopsuestia. Commentary on Psalms 1 81. ET by R. C. Hill in WGRW 5 (2006).

Theodoret of Cyrus. Commentary on the Psalms. ET by R. C. Hill in FC 101-2 (2000-01).

Travers, Robert. Exposition made vpon the CXI. psalme. 1579 (STC 24180).

### **Proverbs, Ecclesiastes**

Chrysostom, John. Commentary on Proverbs and Ecclesiastes. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, forthcoming).

Dionysius of Alexandria [d. 265]. ET of comments on Ecclesiastes 1 3 by S. D. F. Salmond in ANF 6:111-114.

Gregory of Nyssa. Commentary on Ecclesiastes. ET by C. McCambley (Brookline, Mass.: Hellenic College Press, 1990) and by S. G. Hall, Homilies on Ecclesiastes (Berlin: W. de Gruyter, 1993).

Gregory Thaumaturgus. A Metaphrase of the Book of Ecclesiastes. ET by S. D. F. Salmond in ANF 6:9-17; and by J. Jarick (Atlanta: Scholars Press, 1990).

### **Song of Solomon**

Gregory of Nyssa. Commentary on the Song of Songs. ET by C. McCambley (Brookline, Mass.: Hellenic College Press, 1987).

Gregory of Nyssa. Homilies on the Song of Songs. ET by R. A. Norris in WGRW (forthcoming).

\*Ibn Ezra, Abraham. Commentary on the Song of Songs. ET by R. A. Block (Cincinnati: Hebrew Union College / Jewish Institute of Religion, 1982).

Origen. The Song of Songs: Commentary and Homilies. ET by R. P. Lawson in ACW 26 (1957).

Theodoret of Cyrus. Commentary on the Song of Songs. ET by R. C. Hill (Brisbane: Australian Catholic University, 2001).

### **Isaiah**

Chrysostom, John. Old Testament Homilies 2: On Isaiah and Jeremiah. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2003).

Chrysostom, John. Commentary on Isaiah 1 8. ET by D. A. Garrett in An Analysis of the Hermeneutics of John Chrysostom's Commentary on Isaiah 1 8 (Lewiston, N.Y.: Edwin Mellen, 1992).

Cyril of Alexandria. Commentary on Isaiah. ET by R. C. Hill, in preparation.

Theodoret of Cyrus. Commentary on Isaiah. ET by R. C. Hill in WGRW (forthcoming).

### **Jeremiah, Lamentations**

Origen. Homilies on Jeremiah. ET by J. C. Smith in FC 97 (1998).

Theodoret of Cyrus. Commentary on Jeremiah, Lamentations, Baruch. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2006).

### **Ezekiel, Daniel**

Gregory the Great. Homilies . . . on the Book of the Prophet Ezekiel. ET by T. Gray (Etna, Calif.: Center for Traditionalist Orthodox Studies, 1990).

Hippolytus of Rome. ET of fragments on Daniel by S. D. F. Salmond in ANF 5:177- 91.

Jerome. Commentary on Daniel. ET by G. L. Archer (Grand Rapids: Baker, 1958); e-text at CCEL.

Theodoret of Cyus. Commentary on Ezekiel. ET by R. C. Hill (Brookline, Mass.: Holy Cross, forthcoming).

Theodoret of Cyrus. Commentary on Daniel. ET by R. C. Hill in WGRW (forthcoming).

### **Minor Prophets**

Cyril of Alexandria. Commentary on The Twelve Prophets. ET by R. C. Hill in FC (2007), forthcoming.

Didymus the Blind. Commentary on Zechariah. ET by R. C.Hill in FC 111 (2006).

Theodore of Mopsuestia. Commentary on the Twelve Prophets. ET by R. C. Hill in FC 108 (2004).

Theodoret of Cyrus. Commentary on the Twelve Prophets. ET by R. C. Hill (Brookline, Mass.: Holy Cross, forthcoming).

### **Gospels & Acts (harmonies and works on multiple books, etc.)**

Augustine. The Harmony of the Gospels. ET by S. D. F. Salmond in NPNF1 6.

Augustine. Sermons on Selected Lessons of the New Testament. ET by R. G. MacMullen in LFC 16, 20 (1844-45); reprinted in NPNF1 6:245-406 (Matt.), 406-13 (Mark), 413-58 (Luke), 458-545 (John).

Augustine. Questions on the Gospels. ET in WSA I/15 (projected).



Gregory the Great. Forty Gospel Homilies. ET by D. Hurst (Kalamazoo, Mich.: Cistercian Publications, 1990).

Peter Chrysologus [406-450]. Selected Sermons. ET by G. E. Ganss in FC 17 (1953) and by W. B. Palardy in FC 109-10 (2004-5). [Gospels; a few on Rom.& Pss.]

### **Matthew**

Augustine. Our Lord's Sermon on the Mount. ET by W. Findlay, revised by D. S. Schaff, in NPNF1 6; by D. J. Kavanagh "with seventeen related sermons" in FC 11 (1951); by J. J. Epton in ACW 5 (1978); and in WSA I/16 (projected).

Augustine. Seventeen Questions on Matthew. ET in WSA I/15 (projected).

Chrysostom, John. Spiritual Gems from the Gospel of Matthew. ET by R. C. Hill (Brookline, Mass.: Holy Cross Orthodox Press, 2004). [Excerpts from homilies.]

Chrysostom, John. Homilies on . . . Matthew. ET by G. Prevost in LFC 11, 15, 34 (1843-51), revised by M. B. Riddle in NPNF1 10.

Gregory of Nyssa. The Lord's Prayer, The Beatitudes. ET by H. C. Graef in ACW 18 (1954).

Origen. Commentary on . . . Matthew. ET by J. Patrick in ANF 10.

Theophylact. Explanation . . . of St. Matthew. ET by C. Stade (House Springs, Mo.: Chrysostom Press, 1992).

### **Mark**

Anonymous [Pseudo-Jerome, 7th c.]. ET by Michael Cahill in the First Commentary on Mark (New York: Oxford, 1998).

Dionysius Exiguus (d. c. 540). The exposition of Dionysius Syrus written above 900 years since on the evangelist St. Mark. ET by D. Loftus, 1672 (Wing D1525).

Jerome. Homilies. ET by M. L. Ewald in FC 57 (1966). [10 homilies on Mark.]

Theophylact. Explanation . . . of St. Mark. ET by C. Stade (House Springs, Mo.: Chrysostom Press, 1993).

### **Luke**

Ambrose. Commentary . . . on the Gospel according to Saint Luke. ET by Í. M. Ní Riain (Dublin: Halcyon Press, 2001).

Cyril of Alexandria. Commentary on . . . Luke. ET by R. Payne Smith (2 vols., 1859), reprinted ([Astoria, N.Y.]: Studion, 1983).

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Origen. Homilies on Luke; Fragments on Luke. ET by J. T. Lienhard in FC 94 (1996).

Theophylact. Explanation . . . of St. Luke. ET by C. Stade (House Springs, Mo.: Chrysostom Press, 1997).

## **John**

Augustine. Lectures or Tractates on . . . John. ET by H. Browne in LFC 26, 29 (1848- 49); by J. Gibb & J. Innes in NPNF1 7; and by J.W. Rettig in FC 78, 79, 88, 90, 92 (1988-95).

Chrysostom, John. Homilies on . . . John. ET by G. T. Stupart in LFC 28, 36 (1848- 49), edited by P. Schaff in NPNF1 14; and by T. A. Goggin in FC 33, 41 (1957- 59).

Cyril of Alexandria. Commentary on . . . John. ET by P. E. Pusey and T. Randell in LFC 43, 48 (1874-85); available at CCEL.

Theodore of Mopsuestia. Commentary on the Gospel of John. ET by G. Kalantzis (Strathfield, NSW, Australia: St. Pauls, 2004).

Theophylact. Explanation . . . of St. John. ET by C. Stade (House Springs, Mo.: Chrysostom Press, forthcoming).

Origen. Commentary on the Gospel of John. ET by A. Menzies in ANF 10; by A. E. Brook (Cambridge: Cambridge University Press, 1896) and by R. E. Heine in FC 80, 89 (1989-93).

## **Acts**

Chrysostom, John. Homilies on the Acts of the Apostles. ET by J. Walker, J. Sheppard, and H. Browne in LFC 33, 35 (1851), revised by G. B. Stevens in NPNF1 11.

## **Epistles (works covering multiple epistles)**

Ambrosiaster. Commentary on the Pauline Epistles. ET by D. G. Hunter, S. Cooper, and T. de Bruyn in WGRW (in preparation).

Augustine. Sermons on Selected Lessons of the New Testament. ET by R. G. MacMullen in LFC 20 (1845). [Lessons on Acts and Epistles; not in NPNF1.]

Theodore of Mopsuestia. Commentaries on the Minor Epistles of Paul. ET by R. Greer in WGRW (in preparation).

Theodoret of Cyrus. Commentary on the Letters of St Paul. ET by R. C.Hill (2 vols.; Brookline, Mass.: Holy Cross Orthodox Press, 2001).

## **Romans**

Augustine. Propositions from the Epistle to the Romans and Unfinished Commentary on Romans. ET by P. F. Landes in *Augustine on Romans* (Chico, Cal.: Scholars Press, 1982); and in *WSA I/17* (projected).

Chrysostom, John. Homilies on . . . Romans. ET by J. B.Morris & W. H. Simcox in *LFC 7* (1841), revised by G. B. Stevens in *NPNF1 11*.

Origen. Commentary on . . .Romans. ET by T. P. Scheck in *FC 103-104* (2001-02).

Pelagius. Commentary on . . .Romans. ET by T. De Bruyn (Oxford: Oxford University Press, 2002).

## **1-2 Corinthians**

Chrysostom, John. Homilies on the Epistles . . . to the Corinthians. ET of 1 Cor. by H. K. Cornish & J. Medley in *LFC 4-5* (1839); of 2 Cor by J. Ashworth in *LFC 27* (1848); revised ET of *LFC* by T. W. Chambers in *NPNF1 12*.

Gregory of Nyssa. "A Treatise on First Corinthians 15:28." ET by R. McCambley, *Greek Orthodox Theological Review* 28, no. 1 (1983): 1-25.

## **Galatians**

Chrysostom, John. Commentary on Galatians. ET by anon. in *LFC 6* (1840), revised by G. Alexander in *NPNF1 13*.

Victorinus, Marius. Commentary on Galatians. ET by S. A. Cooper (Oxford: Oxford University Press, 2005).

## **Ephesians**

Chrysostom, John. Homilies on Ephesians. ET by anon., 1581 (*STC 14632*); and by W. J. Copeland in *LFC 6* (1840), revised by G. Alexander in *NPNF1 13*.

Jerome. ET by R. E. Heine in *The commentaries of Origen and Jerome on St. Paul's Epistle to the Ephesians* (Oxford: Oxford University Press, 2002).

Origen. ET by R. E. Heine in *The commentaries of Origen and Jerome on St. Paul's Epistle to the Ephesians* (Oxford: Oxford University Press, 2002).

## **Philippians**

Chrysostom, John. Homilies on Philippians. ET by W. C. Cotton in LFC (1843), revised by J. A. Broadus in NPNF1 13.

### **Colossians**

Chrysostom, John. Homilies on Colossians. ET by J. Ashworth in LFC (1843), revised by J. A. Broadus in NPNF1 13.

### **1-2 Thessalonians**

Chrysostom, John. Homilies on Thessalonians. ET by J. Tweed in LFC (1843), revised by J. A. Broadus in NPNF1 13.

### **1-2 Timothy, Titus, Philemon**

Chrysostom, John. Homilies on . . . 1-2 Timothy, Titus, and Philemon. ET by J. Tweed in LFC 12 (1843), edited by P. Schaff in NPNF1 13.

### **Hebrews**

Chrysostom, John. Homilies on Hebrews. ET by T. Keble & J. Barrow in LFC 44 (1877), revised by F. Gardiner in NPNF1 14.

### **Catholic Epistles, James, 1-2 Peter, 1-2-3 John, Jude**

Augustine. Homilies on the First Epistle of John. ET by H. Browne in LFC 26, 29 (1848-49), revised by J. H. Myers in NPNF1 7; by J. W. Rettig in FC 92 (1995): 97-277; abridged ET by J. Burnaby in LCC 8 (1955): 251-348.

Clement of Alexandria. Comments on 1 Peter, Jude, 1-2 John [fragments]. ET by W. Wilson in ANF 2:571-77.

### **Revelation**

Oecumenius. Commentary on the Apocalypse. ET by H. C. Hoskier (Ann Arbor: University of Michigan Press, 1928); and by J. N. Suggit in FC 112 (2006).

Victorious of Pettau [d. 304]. Commentary on the Apocalypse of the Blessed John. ET by R. E. Wallis in ANF 7:344-60.

### **Various**

Caesarius of Arles. Sermons. ET by M. M. Mueller in FC 31, 47, 66 (1956-73). [Sermons on Old & New Testaments are found principally in FC 47.]

Early Medieval Theology. ET by G. E. McCracken in LCC 9 of commentary excerpts from Gregory

the Great (Job), Alcuin of York (Titus), Claudius of Turin (Galatians), Rupert of Deutz (John); and sermons by Raban Maur, Ivo of Chartres, and Agobard of Lyons.

Hippolytus of Rome [2nd-c.]. ET by S. D. F. Salmond of numerous exegetical fragments from Old Testament and Gospels in ANF 5:163-203.

## **BIBLIOGRAPHY OF MEDIEVAL EXEGETES AVAILABLE IN ENGLISH:**

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Gregory the Great. *Morals on the Book of Job*. Translated by Members of the English Church. 3 vols. (vol. 3 in 2 parts). Vols. 18, 20, 21, and 31, Library of the Fathers of the Holy Catholic Church. Oxford: John Henry Parker, 1844 1850. Complete images available online at Google Books: Vol. 1; Vol. 2; Vol. 3, Pt. 1; and Vol. 3, Pt. 2. E-Text version through Book 19 at: <http://www.lectionarycentral.com/GregoryMoraliaIndex.html>. [Job]

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. *Homilies of Saint Gregory the Great on the Book of the Prophet Ezekiel*. Translated by Theodosia Tomkinson (née Gray) and edited by Presbyteria Juliana Cownie. Etna, CA: Center for Traditionalist Orthodox Studies, 1990. [Ezekiel]

. *Forty Gospel Homilies*. Translated by Dom David Hurst, OSB. Vol. 123, Cistercian Studies. Kalamazoo, MI: Cistercian Publications, 1990. [Gospels]

### **Anonymous (Ps.-Jerome) (early 7th c.?)**

*The First Commentary on Mark: An Annotated Translation*. Translated and edited by Michael Cahill. Oxford: Oxford University Press, 1998. [Mark]

### **Isidore of Seville (d. 636)**

Isidore of Seville. "On Ruth." In *Medieval Exegesis in Translation: Commentaries on the Book of Ruth*, pp. 7 8. Translated by Lesley Smith. TEAMS Commentary Series. Kalamazoo, MI: Medieval Institute Publications, 1996. [Ruth]

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**Robert Grosseteste (c. 1168-1253)**

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