READING IN TRANSLATION:
THE CHURCH FATHERS AND MOTHERS
“Our own generation enjoys the legacy bequeathed to it by that which preceded it. We frequently know more, not because we have moved ahead by our own natural ability, but because we are supported by the strength of others, and possess riches that we have inherited from our forefathers.

Bernard of Chartres used to compare us to dwarfs perched on the shoulders of giants. He pointed out that we see more and farther than our predecessors, not because we have keener vision or greater height, but because we are lifted up and borne aloft on their gigantic stature.”

John of Salisbury,
Metalogicon 3.4 (c. 1159)
REFERENCE WORKS TO GET STARTED

- Oxford Dictionary of the Christian Church (online and in Ready Reference BR95. 08 2005)
- Encyclopedia of Medieval Literature (Online and in Woodruff Stacks PN 669 E52 20000)
TERMS TO KNOW (AND NOTICE)

- **Patristic**: from the Latin *patres*, or “Fathers”
- **Late Antiquity**: the centuries following the “fall” of Rome
- **Medieval**: from the Latin *medi aevum*, or “Middle Age”– also “early medieval” vs. “high medieval” vs. the dreaded DARK AGES
WHAT’S THE BARE MINIMUM I NEED TO GET STARTED?

- **Author’s name**— in both English and the original language. Be specific!

Augustine of Canterbury ≠ Augustine of Hippo
WHAT’S THE BARE MINIMUM I NEED TO GET STARTED?

- Author’s name – in both English and the original language. Be specific!
- Titles of works – English and original language
WHAT SHOULD I ASK ABOUT THESE WORKS?

- Who is the **translator**?
- Who **published** this work?
- **WHAT YEAR** WAS THE TRANSLATION PRODUCED?
- What **kind** of translation is it?
TRANSLATION IS AN ART, NOT AN EXACT SCIENCE
SO WHAT?

- Translation does NOT happen in a vacuum
- ALWAYS consult introductory material and notes
- Check out reviews (ATLA/JSTOR or Marginalia)!
- Remember the cultural setting of the ORIGINAL text
- Conclusion: **use multiple translations**!
ON FIRST PRINCIPLES:
BOOK IV

CHAPTER ONE:
THAT THE SCRIPTURES ARE DIVINELY INSPIRED

1. Since in our discussion of such great and special matters it is of no avail to hand over the conclusions of the investigation to human senses and to our common understanding and, so to speak, give a visible account of invisible things, we must also take up the witnesses of the divine Scriptures to demonstrate the points we have made. And so that these witnesses may have certain and undoubted credibility whether in the matters we have already discussed or in those now to be treated, it seems necessary first to show that they are divine Scriptures, that is that they are inspired by the Spirit of God. Therefore, concerning this point we shall mark out as briefly as possible the passages from those sacred Scriptures that especially move us to this opinion, passages, that is, first from Moses, the lawgiver of the Hebrew nation, and then from the words of Jesus Christ, the author and head of the Christian religion and teaching.

Although a great many lawgivers were eminent among Greeks and barbarians, as well as numberless teachers or philosophers who promised they were declaring the truth, we remember no lawgiver so influential that he was able to inspire the minds of other nations with zeal either to adopt his laws willingly or to defend them with the entire effort of their minds. Therefore, no one was able to introduce and implant what seemed to him the truth even in one nation, to say nothing of many other foreign nations, in such a way

57. The Philocalia has a text parallel to Rufinus’ translation for chapters I.1 through III.11 Significant differences will be noted by supplying a translation of the Philocalia at the relevant points.

1. But as it is not sufficient, in the discussion of matters of such importance, to entrust the decision to the human senses and to the human understanding, and to pronounce on things invisible as if they were seen by us, we must, in order to establish the positions which we have laid down, adduce the testimony of Holy Scripture. And that this testimony may produce a sure and unhesitating belief, either with regard to what we have still to advance, or to what has been already stated, it seems necessary to show, in the first place, that the Scriptures themselves are divine, i.e., were inspired by the Spirit of God. We shall therefore with all possible brevity draw forth from the Holy Scriptures themselves, such evidence on this point as may produce upon us a suitable impression, (making our quotations) from Moses, the first legislator of the Hebrew nation, and from the words of Jesus Christ, the Author and Chief of the Christian religious system. For although there have been numerous legislators among the Greeks and Barbarians,
The Translation Cycle

"Original"

Contemporary critical edition

Historical commentary

English translation

Translation to other ancient language
1. Since in our discussion of such great and special matters it is of no avail to hand over the conclusions of the investigation to human senses and to our common understanding and, so to speak, give a visible account of invisible things, we must also take up the witnesses of the divine Scriptures to demonstrate the points we have made. And so that these witnesses may have certain and un-

1. But as it is not sufficient, in the discussion of matters of such importance, to entrust the decision to the human senses and to the human understanding, and to pronounce on things invisible as if they were seen by us, we must, in order to establish the positions which we have laid down, adduce the testimony of Holy Scripture. And that this testimony may produce a sure and unhesitating belief,
PRINT SERIES OPTIONS
• Ante-Nicene Fathers have RED spines, and are housed in REFERENCE BR60 R62
• Nicene and Post-Nicene Fathers have GREEN spines, and are housed in REFERENCE BR60 S4
• Also available online through CCEL
Print Series: Classics of Western Spirituality

- Shelved by author, not as a single series
- Chronology runs from early Christian up through the reformation
PRINT SERIES: LIBRARY OF CHRISTIAN CLASSICS

- Older series housed in REFERENCE BR60. L53
- Also shelved with individual topics, or as a CD ROM
- Newer editions have the brownish covers
PRINT SERIES: LOEB LIBRARY

- Housed in REFERENCE, PA6156
- Green = Greek
- Red = Latin
- Also ONLINE via Databases at Emory
Latin on the left, English on the right

Notice the extensive notes, including references to Augustine's corpus and to other historical texts.
PRINT SERIES: FATHERS OF THE CHURCH

- Housed in REFERENCE BR60. F3 A49
- 120 volumes so far, being updated, so check publication dates!
Excerpts from ancient writers on different books of scripture

Shelved according to the particular book

Psalms: BS1430.53.P73 2007
Spiritual Transformation. Chrysostom:
Let us say again: “Blessed be God, who alone does wonderful things,” who does all things and transforms them. Before yesterday you were captives, but now you are free and citizens of the church; lately you lived in the shame of your sins, but now you live in freedom and justice. You are not only free, but also holy; not only holy, but also just; not only just, but also children; not only children, but also heirs; not only heirs, but also brothers of Christ; not only brothers of Christ, but also joint heirs; not only joint heirs, but also members; not only members, but also the temple; not only the temple, but also instruments of the Spirit. Baptismal Instructions 3.5.

God Alone Performs Miracles. Augustine: So let the blind run to Christ and by receiving their sight be enlightened. Christ, after all, is light in the world, even among the worst of people. Divine miracles were performed, but no one knows how they were performed from the beginning of the
OTHER PRINT OPTIONS

- **Standalone or single translation** – use bibliography from reference works or a database search
- **Topical work**: a collection of excerpts by an author or authors on a particular topic
- **Unique sub-category**: entire works of Augustine in translation
“THE WORKS OF SAINT AUGUSTINE”

Available online and in REFERENCE BR65 A5 E53
ONLINE SERIES
Documents:

Frank Frost Abbott. Commentary on Selected Letters of Cicero. (English) search this work
  • Commentary on Selected Letters of Cicero
  • Commentary on Selected Letters of Cicero

Achilles Tatus. Leucippe et Clitophon. Rudolf Hercher. (Greek) [Ach. Tat.] search this work

J. Adam, A. M. Adam. Commentary on Plato, Protagoras. J. Adam & A. M. Adam. (English) search this work

James Adam. The Republic of Plato. (English) search this work

Aelian.

Aeneas Tacticus. Poliorcetica. William Abbott Oldfather. (Greek) [Aen. Tact.] search this work

Aeschines.

Aeschylus.
The Fathers of the Church

Alexander of Alexandria [SAINT]
- Epistles on the Arian Heresy and the Deposition of Arius

Alexander of Lycopolis
- Of the Manicheans

Ambrose (340-397) [SAINT] [DOCTOR]
- On the Christian Faith (De fide)
- On the Holy Spirit
- On the Mysteries
- On Repentance
- On the Duties of the Clergy
- Concerning Virgins
- Concerning Widows
- On the Death of Satyrus
- Memorial of Symmachus
- Sermon against Auxentius
- Letters

Aphrahat/Aphraates (c. 280-367)
- Demonstrations

Archelaus
- Acts of the Disputation with the Heresiarch Manes

Aristides the Philosopher
- The Apology

Arnobius
Welcome to the CCEL

The mission of the Christian Classics Ethereal Library (CCEL) is to build up the church by making classic Christian literature widely available and promoting its use for edification and study by interested Christians, seekers and scholars. The CCEL accomplishes this by selecting, collecting, distributing, and promoting valuable literature through the World Wide Web and other media.
Fordham Sourcebooks

- [http://legacy.fordham.edu/halsall/index.asp](http://legacy.fordham.edu/halsall/index.asp)
- Ancient
- Medieval
- Geographic (e.g. Byzantium, Africa)
- Topical (e.g. Judaism, Slavery, etc)
CITATION
**THE HISTORICAL CITATION CONUNDRUM**

**INTERNAL:** Turabian 17.5.1

- Usually have some tie to the original source layout, or at least to a relatively historical edition
- They are STANDARDIZED regardless of translation, edition, or original language
- Examples: **book, chapter, verse**, etc.

**EXTERNAL:** Turabian 17.1.1.1

- Dictated by each individual edition of the work
- Are arbitrary—things like **page numbers**, which vary widely from translation to translation (even between editions in the same series)
CITATION RULES

- Use both INTERNAL and EXTERNAL citations whenever possible
- In the footnotes and in the bibliography, if possible, cite the series from which you got the original language text (PG, PL, MGH)
- Whatever format you choose, be consistent
is excluded from that abode? What then, is that which is said above of the Holy Spirit: "Whom the world cannot receive, because it seeth Him not, but ye know Him; for He abideth with you, and is in you"? He, therefore, is not excluded from that abode, of whom it is said, "He abideth in you"; unless, abideth with you, and is in you?"; unless, the perhaps, any one be so senseless as to think, that when the Father and the Son have come, they make their abode with Him that they may make their abode with Him whom loves them, the Holy Spirit will depart thence; or give place to those, who are greater. But the Scripture itself meets this carnal idea; for it says a little above: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." He will not therefore depart when the Father and the Son come, but will be in the same abode with them eternally; because neither will He come without them, nor they without Him. But in order to intimate the Trinity, some things are separately affirmed, the Persons being also each severally named; and yet are not to be understood as though the other Persons were excluded, on account of the unity of the same Trinity and the One substance and Godhead of the Father and of the Son and of the Holy Spirit.

CHAP. 10.—IN WHAT MANNER CHRIST SHALL DELIVER UP THE KINGDOM TO GOD, EVEN THE FATHER. THE KINGDOM HAVING BEEN DELIVERED TO GOD, EVEN THE FATHER, CHRIST WILL NOT THEN MAKE INTERCESSION FOR US.

20. Our Lord Jesus Christ, therefore, will deliver up the kingdom to God, even the Father. Himself not being thence excluded, nor the Holy Spirit, when He shall bring believers to the contemplation of God, wherein is the end of all good actions, and everlasting rest, and joy which never will be taken from us. For He signifies this in that which He says: "I will see you again, and your heart shall rejoice; and your joy no man taketh from you." Mary, sitting at the feet of the Lord, and earnestly listening to His words, foreshowed a similitude of this joy: resting as she did from all business, and intent upon the truth, according to that manner of which this life is capable, by which, however, to prefigure that which shall be for eternity.

EXAMPLE: AUGUSTINE, ON THE TRINITY

- INTERNAL CITATIONS?
- EXTERNAL CITATIONS?
EXAMPLE: AUGUSTINE


MANNER OF GOD’S EXISTENCE

Summa Theologica
Part One
Question 3
On the Simplicity of God
(In Eight Articles)

When the existence of a thing has been ascertained, there remains the further question of the manner of its existence, in order that we may know its essence. Now because we cannot know what God is, but rather what He is not, we have no means for considering how God is, but rather how He is not.

Therefore, we must consider (1) how He is not; (2) how He is known by us; (3) how He is named.\footnote{Q. 13. [Not in this volume]} Now it can be shown how God is not, by removing from Him whatever does not befit Him—viz., composition, motion, and the like. Therefore (1) we must discuss His simplicity, whereby we remove composition from Him. And because whatever is simple in material things is imperfect and part of something else, we shall discuss (2) His perfection; (3) His infinity; (4) His immutability; (5) His unity.\footnote{Q. 4.}

Concerning His simplicity, there are eight points of inquiry: (1) Whether God is a body? (2) Whether He is composed of matter and form? (3) Whether in Him there is composition of quiddity or essence (or nature) and subject? (4) Whether there is in Him a composition of essence and being? (5) Whether He is composed of genus and difference? (6) Whether He is composed of subject and accident? (7) Whether He is in any way composite, or wholly simple? (8) Whether He enters into composition with other things?

First Article
Whether God is a Body?

We proceed thus to the First Article:—

\footnote{Q. 12. [Not in this volume] \footnote{Q. 13. [Not in this volume] \footnote{Q. 4.}}
Example: Thomas Aquinas

- Section, question, article, section of article: Summa Theologiae, Prima pars, question one, article one, reply 1 (ad = adversus)
  - ST 1. q. 3. a. 1. ad. 1
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SBOGUE@EMORY.EDU
REFERENCE DESK IS STAFFED
FROM 8:30-5, M-F