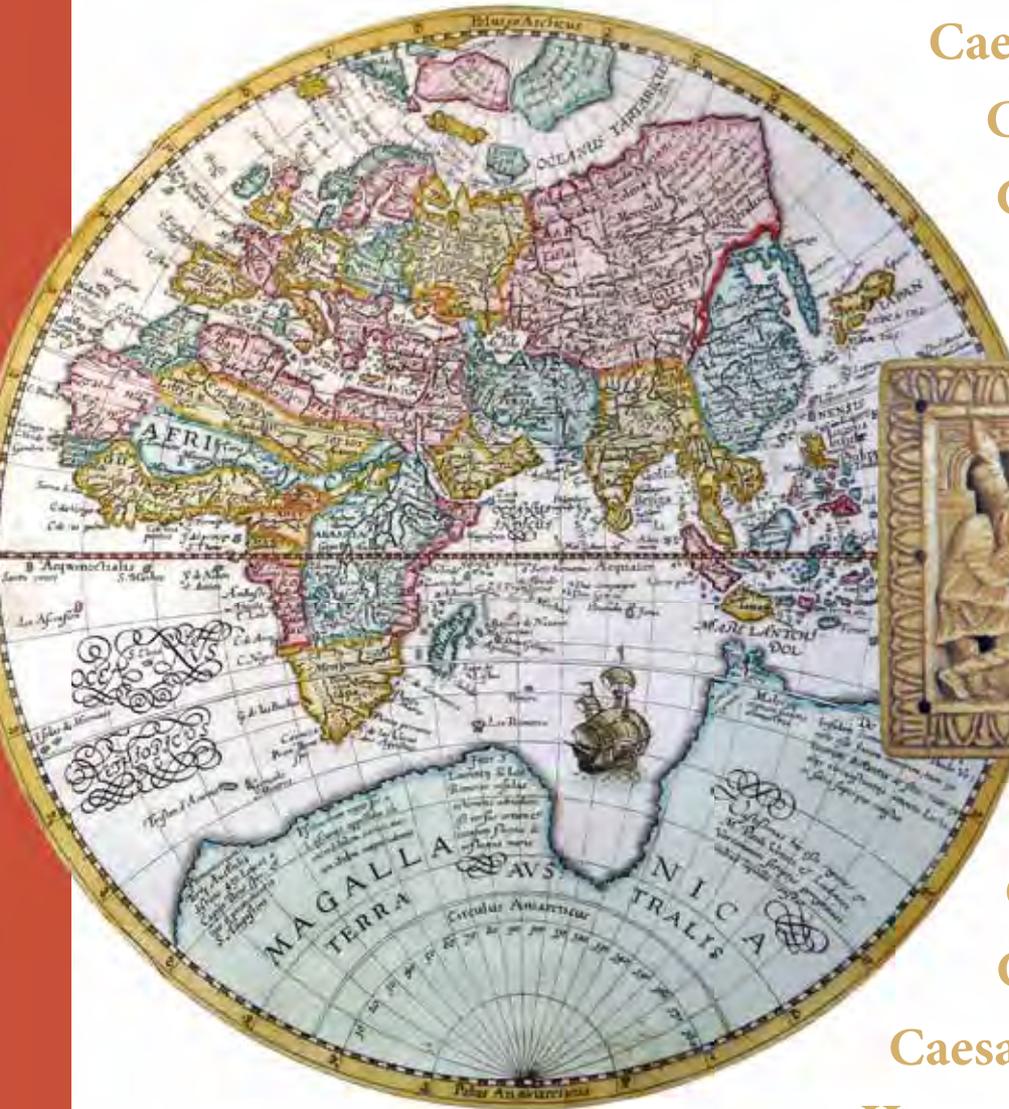




Textes Français/Anglais

Césaire d'Arles et les cinq continents



Caesarius von Arles

Allemand

Caesario di Arles

Italien

Cezarego z Arles

Polonais

Cazarie de Arles

Polonais

神學詞語彙編

Chinois

Cezarie de Arles

Roumain

Cesareo de Arlés

Espagnol

Caesarius Arelatensis

Latin

Цезарий Арелатский

Russe

Caesarius of Arles and the Five Continents

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Translating Caesarius at the Catholic University of America

The first translations of Caesarius into English appear in Anglo-Saxon sermons of the tenth and eleventh centuries.¹ That his vernacular reception long went unrecognized is largely due to the ways in which sermons in general were composed, the anonymity of his sermons in particular, and their frequent misattribution to Augustine. All of this changed in 1937 with the publication of the first volume of Dom Germain Morin's *Sancti Caesarii Episcopi Arelatensis Opera Omnia Nunc Primum in Unum Collecta*. This edition not only contributed to the project of identifying the sources of sermons in Old English;² it also led to a renewed interest in translating Caesarius's writings into contemporary English. Between 1945, when the first of several master's theses on Caesarius was completed in the Department of Greek and Latin, and 1973, when the Fathers of the Church published the final volume of Sr. Mary Magdeleine Mueller's translation of the sermons, the center for this work was the Catholic University of America (CUA) in Washington, D.C. This article surveys the interest in Caesarius that Morin's work inspired at Catholic University and its expression in projects of translation and commentary.

Graduate Research on Caesarius

From the early 1920s, under the leadership of Prof. Roy J. Deferrari (1890-1969), the Department of Greek and Latin at Catholic University had specialized in the Christian literature of antiquity, which Deferrari and his colleagues considered directly continuous with the classical literature of Greece and Rome. With graduate education at the center of its mission, the department focused on the production of Ph.D. dissertations on patristic and medieval writers and M.A. theses on these and classical authors as well. The publication of doctoral dissertations was required, and in the half century after 1921 a total of 126 dissertations appeared in two series: CUA Patristic Studies (1921-1971) and CUA Studies in Medieval and Renaissance Latin Language and Literature (1933-65). Beginning in 1963 publication in the national dissertation series University Microfilms also satisfied the requirement, and in the following fifteen years, twenty more dissertations on patristic and medieval topics appeared there. M.A. theses, over 400 in number, were not published, but instead were deposited in the university library and archives.

Although the authors of these works included some members of the laity, most were consecrated religious and priests. About half were women, a remarkable feature of CUA's graduate education at the time. The career of Sr. Mary Magdeleine Mueller of the Sisters of St. Francis of Assisi may be taken as typical of the period. Born in Milwaukee, Wisconsin in 1917, she earned a B.A. in Latin from Marquette University in 1938.³ She then moved to Catholic University where she completed her M.A. thesis in 1939 under Bernard Skahill, Assistant Prof. of Greek and Latin, on the topic "Syntax of the Prepositions in Livy, Books Twenty-two and Twenty-three." One of eight theses written between 1939 and 1946 on prepositions in various books of Livy, it was research of the kind typically assigned at the time to master's students. This was followed in 1942 by her Ph.D. thesis on "The Vocabulary of Pope St. Leo the Great." It was directed by Associate Prof. Martin R.P. McGuire (1897-1969) and published the following year as volume 67 of *Patristic Studies*.

After completing her degree, Sr. Mueller returned to Milwaukee, where her order had founded St. Clare College in 1937.⁴ In 1946, the college was renamed Cardinal Stritch College after Samuel Alphonsus Stritch, to whom Sr. Mueller had dedicated her dissertation. Archbishop of Chicago at the time, he had served as archbishop of Milwaukee from 1930-1939. At the college, Sr. Mueller "taught foreign and classical languages and ancient history" and served as registrar for 21 years; she also served as Associate Director of the Sisters of St. Francis of Assisi from 1971-1979.⁵ At her death in 2006 at the age of 89, she had spent 71 years in the order.⁶

It was in 1956 that Sr. Mueller published the first volume of her translation of Caesarius's sermons. But while she was in residence at Catholic University, Caesarius does not seem to have been the focus of her or anyone's research. It was only in 1945 that the Rev. Robert Wilde, a priest of the Archdiocese of New York, produced the first M.A. thesis on the bishop's writings. Directed by Prof. McGuire, it was a translation of sermons 73, 74, 78, and 80 in Morin's edition, with introduction and commentary. In his preface, Fr. Wilde states that he chose these sermons "because they all treat of attendance at Mass and thus form a unit in the Saint's thought" (p. iv). His introduction, in four chapters (pp. 1-22), discussed Caesarius's life, the Mass in the Gallican liturgy, the style of the sermons, and the version of the Scriptures used by Caesarius. Although he continued his education in the Department of Greek and Latin after his master's degree, Fr. Wilde's interests shifted away from Caesarius. His doctoral dissertation, *The Treatment of the Jews in the Greek Christian Writers of the First Three Centuries*, was published in 1949 as volume 81 in CUA *Patristic Studies*. After graduation he returned to the Archdiocese of New York to teach biblical Greek and ancient history at its seminary in Yonkers.⁷

The next decade saw no further theses on Caesarius at Catholic University. But two members of the Department of Greek and Latin published short articles on the bishop. In 1951 Bernard Mann Peebles, Associate Prof. of Greek and Latin, discovered a manuscript at the Morgan Library in New York, thought to be lost, that contained several sermons of Caesarius.⁸ In the following year Richard M. Frank, an undergraduate student in Greek and

Latin (and later faculty member in the Department of Semitic and Egyptian Languages and Literatures), focused on an etymology that Caesarius used in his first sermon.⁹ Both articles were indicative of the postwar stimulus to research that Morin's edition had provided.¹⁰

From the mid-1950s to the early 1960s six more M.A. theses on Caesarius followed, all but one in the Department of Greek and Latin. Three were written by priests and three by sisters. Two theses took the traditional philological approach that Sr. Mueller's thesis exemplified. In 1955, the Rev. Peter Wildenburg, Society of the Divine Word, completed "The Syntax of the Cases and Prepositions in the *Sermones de tempore* of Saint Caesarius of Arles." In the following year Fr. Albert C. Van Lierde, Congregation of the Immaculate Heart of Mary, produced his "Devices of Parallelism in the *Sermones de diversis* of Saint Caesarius of Arles." That both men devoted their careers to missionary activity - Fr. Wildenburg with the Divine Word Missions in Ghana¹¹ and Fr. Van Lierde with Missionhurst in China (1947-52) and Taiwan (1956-1996)¹² - confirms the observation offered by Fr. Guillaume Konda, S. J., of the Democratic Republic of Congo that the sermons of Caesarius could serve as a valuable resource for evangelization in the modern as well as the early medieval world.¹³ More than an educational exercise, a close analysis of their syntax and rhetoric offered a better understanding of their function as vehicles of persuasion and meaning.

The sermons of Caesarius could serve as a valuable resource for evangelization.

Translations also served to illustrate the contemporary relevance of Caesarius's writings. In 1955, for a degree in medieval history, Mother Maria Caritas McCarthy of the Sisters of the Holy Child Jesus, dedicated herself to translating and commenting on Caesarius's *Regula virginum*.¹⁴ Three years later, Sr. Marie Eugénie Lusby, Congregation of Holy Cross, completed an M.A. in Latin with a translation of the *Breviarium adversus haereticos* that Morin attributed to Caesarius.¹⁵ After graduation Sr. Lusby went on to serve her order as an elementary and high school teacher.¹⁶ Sr. McCarthy continued her study of Caesarius. Her doctoral dissertation, an expanded version of her master's thesis, was published in 1960 as volume 16 in the new series of Catholic University's Studies in Mediaeval History. An article in the English Jesuit magazine *The Month*, published in 1961, suggested a shift toward the study of spirituality in Caesarius.¹⁷ She earned a second doctorate in Spiritual Theology from the Pontifical Gregorian University and, as a faculty member at Rosemont College in Pennsylvania, devoted herself to studying the history and spirituality of her own order.¹⁸

Finally in the early 1960s, with Mueller's second volume not yet published, two master's students translated sermons from the latter part of Morin's edition. In 1960, the Rev. George W. Yontz produced a translation of Caesarius's addressed to monks (sermons 233-238).¹⁹ In 1962, Mother Miriam (Julia) Budenz, of the Order of Saint Ursuline, completed a translation of sermons 200-213.²⁰ After completing his thesis,

Father (later Monsignor) Yontz returned to his diocese in Steubenville, Ohio, where he spent the remainder of his career as a pastor and chancery official.²¹ Mother Budenz returned to the College of New Rochelle, her alma mater,²² to teach classics from 1962 to 1965.²³ She then left the Ursuline order and moved to Cambridge, Mass., where she studied comparative literature and became a poet. Her magnum opus, a learned Virgilian epic in five volumes, was published in 2011, shortly after her death.²⁴

Caesarius in Fathers of the Church

The Fathers of the Church: A New Translation had been in operation for a decade when Sr. Mueller published the first volume of Caesarius's sermons in 1956. But her association with the series went back several years earlier, to 1952, when she collaborated with Prof. Deferrari, editorial director of the series from 1949 to 1968, on saint's lives in the volume *Early Christian Biographies*.

The original purpose of the series according to the editors of its first volume, the "dream" of its founder, Dr. Ludwig Schopp (1895-1949) was "a collaborative effort—both American and Catholic—in which the best available scholarship in theology, patristics, history and classical philology could combine to produce an accurate, readable, moderately priced and thoroughly modern rendering of the precious literature of the first seven centuries of the Christian era." (p. ix). Its subtitle was intended to differentiate the series from older (Protestant) translations such as Library of the Fathers (Oxford) and Ante-Nicene and Post-Nicene Fathers (Edinburgh). But it also published works never previously translated into English. Such was the case for Caesarius's sermons, with the exception, as we have seen, of the translations done as master's theses at Catholic University and a small number of sermons translated elsewhere.²⁵ The result of Sr. Mueller's diligence was a complete translation of the sermons in Morin's edition published in volumes 31 (1956), 47 (1964), and 66 (1973) in the series. Their chief merit, in addition to comprehensiveness, is their widespread accessibility: according to WorldCat, print copies are available in over 500 academic libraries worldwide, and electronic access at over 1,000 libraries.

Translations of Caesarius's writings have not been frequently reviewed, and Sr. Mueller's volumes in Fathers of the Church are no exception.²⁶ This is not the place for a thorough assessment of her achievement, but it is possible to compare it with the three master's translations produced at about the same time, both to point out particular differences and more generally to showcase the diversity of translation styles that all four translations exhibit.

Let us first examine a passage from sermon 73.2, translated by Fr. Wilde (W) in 1945 (p. 36) and by Sr. Mueller (M) in 1956 (p. 342). For the convenience of readers, I also include the translation by Prof. Marie-José Delage, the first volume of which (1971) appeared too late for Sr. Mueller to use in her third volume (1973), as she herself notes in the Introduction (p. 3).

Unde rogo vos, fratres, ut humilitatis nostrae suggestionem non solum patienter, sed etiam libenter accipiatis.

- **W:** Consequently, I ask you, my brethren, to receive our humble suggestion not only patiently but also willingly.
- **M:** Therefore I ask you, brethren, to hear the suggestion of our humility not only patiently, but even willingly.
- **D:** Aussi je vous demande, frères, d'accueillir le conseil de notre humilité non seulement avec patience, mais même de bon cœur.

Si enim diligenter attenditis, cognoscetis quia non tunc fiunt missae quando divinae lectiones in ecclesiae recitantur, sed quando munera offeruntur, et corpus vel sanguis domini consecratur.

- **W:** For if you pay careful attention, you will know that the Mass is not over when the divine lessons are read in Church, but when the bread and wine are offered and the Body and Blood of the Lord consecrated.
- **M:** If you take careful notice you will realize that Mass is not over when the divine lessons are read in church, but when the gift-offering is made, when the Lord's Body and Blood are consecrated.
- **D:** En effet, si vous faites soigneusement attention, vous reconnaîtrez que la messe n'a pas lieu au moment où on lit les lectures divines dans l'église, mais lors de l'offrande des dons et de la consécration du corps et du sang du Seigneur.

Nam lectiones sive propheticas, sive apostolicas, sive evangelicas etiam in domibus vestris aut ipsi legere, aut alios legentes audire potestis: consecrationem vero corporis et sanguinis Christi non alibi nisi in domo dei audire vel videre poteritis.

- **W:** For the lessons, from the prophets, the apostles, or the gospels, you can yourselves read in your own house or listen to others reading them. But the consecration of the Body and Blood of Christ you cannot witness or listen to elsewhere save in the house of God.
- **M:** By yourselves you can read in your own homes the lessons or prophecies or apostolic writings or the Gospels, or you can listen to others while they read them. However, you cannot hear or see the consecration of Christ's Body and Blood anywhere except in the house of God.
- **D:** Car les lectures, qu'elles soient prophétiques, apostoliques ou évangéliques, vous pouvez aussi les lire chez vous ou écouter les autres les lire; mais la consécration du corps et du sang du Christ, c'est seulement dans la maison de Dieu que vous pourrez l'entendre et la voir.

But the consecration of the Body and Blood of Christ you cannot witness or listen to elsewhere save in the house of God.

Ideo qui vult missas ad integrum cum lucro suae animae celebrare, usque quo oratio dominica dicatur, et benedictio populo detur, humiliato corpore et conpuncto corde se debet in ecclesia continere.

- **W:** Any one, then, who with profit to his soul, would offer Mass in its entirety, must stay in Church with humbled body and contrite heart, until the “Our Father” is said and the blessing given to the people.
- **M:** Therefore, anyone who wants to offer the whole Mass with profit to his soul ought to remain in church, prostrate and with compunction of heart, until the Lord’s Prayer is said and the blessing imparted to the people.
- **D:** C’est pourquoi, celui qui veut participer à la messe entière avec un bénéfice pour son âme, doit rester à l’église, dans une attitude d’humilité et le cœur contrit, jusqu’au moment où on dit l’Oraison dominicale et où la bénédiction est donnée au peuple.

To begin with, it must be said that both English translations exhibit nearly the same level of accuracy, with Wilde’s sometimes slightly better. For instance, in the phrase *lectiones sive propheticas, sive apostolicas, sive evangelicas*, it is clear, as it is not in Mueller’s translation, that *lectiones* describes the whole group and *sive* introduces its three divisions. Wilde also more fluently translates *non solum patienter, sed etiam libenter*: “not only patiently but also willingly.” In another place, by not translating the *et* in *quando munera offeruntur, et corpus vel sanguis domini consecratur* Mueller does not make clear, as she was surely aware, that the offering of the gifts and the consecration were two separate ritual actions in the Mass of Caesarius’s day. But the main difference between the two versions is Mueller’s general preference for more literal translation. This can be seen especially at the level of word choice (*humilitatis nostrae suggestionem*: “suggestion of our humility”; *conpuncto corde*: “compunction of heart”). When she deviates from this choice, it is in the direction of a greater level of formality: *humiliato corpore*: “prostrate”; *usque. . . benedictio populo detur*: “until . . . the blessing [is] imparted to the people.” Wilde’s translation, by contrast, is often less literal and more colloquial, but not markedly so: both translators fall within the mid range of literality.

For a sense of how much more literal a translation of Caesarius could be, while still remaining accurate, we need look no farther than sermon 237.2, translated by Fr. Yontz (Y) in 1960 (p. 75) and by Sr. Mueller in 1973 (pp. 215-16). The passage describes how the devil uses weak monks or nuns to ensnare their fellow religious. I also include the 1994 translation by Père Joël Courreau (C) in *Sources chrétiennes*.

Tales enim animas, ad inoboedientiam vel superbiam praeparatas, diabolus omni lumine veritatis et caritatis excaecat, et quasi venator robustissimus et callidissimus auceps, velut inlices sibi ad capiendas, si potest, etiam sanctas animas aptat ac praeparat.

- **Y:** For such souls, made ready for disobedience and pride, the devil blinds to every light of truth and charity and just as a most successful hunter or most astute fowler he fashions and makes ready, as it were, decoy birds to ensnare even holy souls, if he is able.
- **M:** Such souls, which have been prepared for disobedience and pride, the devil makes blind to the light of truth and charity. Like a very strong hunter and a very clever bird-catcher, he equips and prepares even devout souls, as if to capture decoys for himself.
- **C:** En effet, de telles âmes disposées à la désobéissance et à l'orgueil, le diable les prive de toute lumière de vérité et de charité, et comme un chasseur très fort et un oiseleur très rusé il les dispose et les prépare comme appeaux pour attraper, s'il est possible, même les saintes âmes.

For such souls, made ready for disobedience and pride, the devil blinds to every light of truth and charity.

Quomodo aucipes facere solent, qui columbas quas prius ceperint excaecant et surdas faciunt, ut dum ad illas reliquae columbae convenerint, praeparatis retibus capiantur, ita etiam hostis antiquus de tepidis clericis et negligentibus monachis vel desidiosis virginibus exercere consuevit;

- **Y:** In the same manner as fowlers are wont to do, who blind and make deaf the doves they have already captured so that when other doves come toward them they may also be ensnared by previously prepared nets, so too is that enemy of old accustomed to do with lukewarm clerics, negligent monks, or slothful virgins.
- **M:** Just as bird-catchers are wont to make blind and deaf pigeons they have previously caught, so that the rest of the birds, flocking to them, can be captured in the nets which have been set out, in the same way the ancient enemy is wont to act in the case of tepid clerics and careless monks or slothful virgins.
- **C:** Les oiseleurs ont coutume de rendre aveugles et sourdes les palombes qu'ils ont déjà prises, de façon que les autres palombes s'assemblent près d'elles, et soient prises dans les filets disposés. L'antique ennemi agit de même avec les clercs tièdes, les moines négligents et les vierges nonchalantes.

Ut cum in eis oculos patientiae clauserit, ignemque conpunctionis vel flammam verae caritatis extinxerit, et de solo habitu religionis persuaserit gloriari, sicut iam dixi, ad aliorum perditionem velut inlices eos in exemplum proponit ac praeparat; ut dum illos simplices quoque et minus solliciti imitantur, diversis laqueis vel retibus capiantur.

- **Y:** Then, when he has closed in them the eyes of patience and extinguished the fire of compunction or the flame of true charity and has persuaded them to take glory in their dress of religion only, just as I have already said, he holds up and prepares them as an example, as decoys, in order to bring about the destruction of others.

And while the simple and less cautious imitate them, they are captured by various kinds of snares and nets.

- **M:** When he has closed their eyes to patience and extinguished the fire of compunction and the flame of true charity and has persuaded them to glory in the religious habit alone, as I have already said, he disposes and prepares them as an example, decoys for the destruction of others. Then when simple souls and those who are less careful imitate them, they are seized in different kinds of snares and nets.

And while the simple and less cautious imitate them, they are captured by various kinds of snares and nets.

- **C:** après avoir fermé en eux les yeux de la patience, éteint le feu de la componction et la flamme de la vraie charité, et les avoir persuadés de se glorifier du seul habit de la religion, comme je l'ai déjà dit, il les propose

et les dispose en exemple comme «appelants» pour la perdition des autres: de la sorte tous les simples et les étourdis, en les imitant, se prennent en divers lacets ou filets.

As in the previous comparison, both English translations are reasonably accurate, but with occasional errors. In the first sentence, Mueller takes *sanctas animas* as the object of *aptat ac praeparat*, thus missing the point, seen by Yontz and Courreau, that the *auceps* is fashioning decoys to capture souls for himself, not souls to capture decoys. Yet Mueller translates *sibi* while Yontz does not. He also misses the late Latin meanings of *dum* (“when,” not “while”) and *vel* (“and,” not “or”). These minor lapses aside, it appears clear that Yontz is the more literal translator: *de solo habitu religionis*: “in their dress of religion only” (compare Mueller’s more colloquial rendering: “in the religious habit alone”) and *in eis oculos patientiae clausurit*: “closed in them the eyes of patience” (compare Mueller: “closed their eyes to patience”). Although in some ways unfair, given the translators’ unequal levels of experience and the difference between a master’s thesis and a published translation, the comparison does show the range of choices available to translators and the difficulty all translators have experienced (myself included) of getting Caesarius’s “humble” Latin style, with all its studied simplicity, just right.

What happens then when we look at the translation of a future poet? As an example, we can look at sermon 209.1 on the Rogations, translated by Julia Budenz in 1962 (p. 82) and by Sr. Mueller in 1973 (p. 90).²⁷

Sed dicit negligens quisque: Cum ad senectam pervenero, tunc ad paenitentiae medicamenta confugio.

- **B:** But the negligent will say, “When I have reached old age, then I shall have recourse to the remedies of penance.”

- **M:** Now some careless person may say: When I reach old age, then I shall have recourse to the healing of repentance.

Et nescit infelix, quoniam qui per paenitentiae promissionem consuevit peccata committere, aut difficile aut numquam merebitur ad fructum paenitentiae pervenire.

- **B:** These unhappy people do not know that anyone who habitually commits sins with the intention of repenting later, will attain to the fruits of penance only with difficulty or not at all.
- **M:** The wretched man does not know that if a man has been accustomed to commit sins with a promise of repentance, never or only with difficulty will he merit to obtain the fruit of repentance.

Nam quia DOMINUS NON INRIDETUR, ipse se circumvenit, qui male multis temporibus vixit, et ad quaerendam vitam iam semivivus adsurgit.

- **B:** For, since THE LORD IS NOT MOCKED, it is self-deception to live wickedly for a long time and then, half-dead, to rise up in pursuit of life.
- **M:** Since “no one makes a fool of the Lord,” he deceives himself if, having led a wicked life for a long time, he arises to seek life when he is already half dead.

Audiat prophetam dicentem: SI PECCATOR PAENITENTIAM EGERIT PRO PECCATIS SUIS – si egerit, inquit, non solum dixit, acceperit – IN SUA, inquit, IUSTITIA QUAM OPERATUS EST VIVET.

- **B:** People of this sort would do well to heed the words of the prophet: IF THE WICKED DO PENANCE FOR HIS SINS—and note that it says, DO, and not just “receive”—IN HIS JUSTICE WHICH HE HATH WROUGHT, HE SHALL LIVE.
- **M:** He should listen to the prophet say: “If the sinner turns away from his sins,”—if he turns away, he says, not if he only talks about it—“he shall live because of the virtue he has practiced.”

People of this sort would do well to heed the words of the prophet.

Advertisti quidem, quoniam huiusmodi medicina, sicut ore poscenda, ita et opere consummanda est.

- **B:** Doubtless you have observed that while this kind of medicine must be requested in words, it can have its full effect only through works.
- **M:** Surely you have noticed that healing medicine of this kind must be asked with the lips, but it must be brought to completion by deeds.

Et quamvis illa paenitentia, quae in fine accipitur, si cum grandi intentione et cum ingenti rugitu et gemitu suscipiatur, et largioribus elemosinis commendetur, multum prodesse credatur, tamen opus est ut, quanta peccantium fuit abruptae et vegetae ad malum mentis intentio, tanta sit in vulnerum curatione devotio.

- **B:** Now, the reception of death-bed penance is believed to be very efficacious if it is accompanied by great devotion and loud groaning and sighing, and if it is enhanced by very generous almsgiving. However, there is still need that the fervor of sinners in healing their wounds be proportionate to the zeal which their souls had for evil when they were full of impetuosity and vigor.
- **M:** That gift of repentance which is received at the end of one's life should be believed to be profitable if it is accepted with a sublime intention, much crying and groaning, and is further enhanced by more abundant almsgiving. However, there must be as much piety on the part of sinners in healing the wounds as the intention of the mind was quick and active in doing evil.

It is the artistry of Budenz's English that one notices first: its rhythm: "the remedies of penance" (compare Mueller: "the healing of repentance"); its concision: "note that it says, DO, and not just 'receive'" (compare Mueller: "if he turns away, he says, not if he only talks about it"); and its imitation of Caesarius's wordplay: "while this kind of medicine must be requested in words (*ore poscenda*), it can have its full effect only through works (*opere consummanda*)." Budenz's translation is also far freer than the others we have examined. She introduces phrases not in the Latin at all (*Audiat prophetam dicentem*: "People of this sort would do well to heed the words of the prophet") and restructures subjects and verbs at will (*ipse se circumvenit, qui male multis temporibus vixit*: "it is self-deception to live wickedly for a long time"). While remaining faithful to Caesarius's thought, she aims to reproduce not his words, but their sense, and in an English style as sharp as its Latin. She applies the same principle in rendering indefinite pronouns and unexpressed subjects; the resulting gender-neutral language, especially in contrast with the masculine forms preferred by Mueller, seems ahead of its time.

Such are the differences in translation style we can observe among the four English versions we have examined. There is, in addition, one further difference between Sr. Mueller's translation and the theses of Wilde, Yontz, and Budenz. In keeping with the editorial principles of *Fathers of the Church*, Sr. Mueller included very little annotation in her translation, mainly short explanatory notes and references to Scripture. The master's theses, on the other hand, offered extensive commentary on the sermons they translated.²⁸ Most of this consisted of lexical, syntactic, and stylistic information and references to sources, but some historical, liturgical, and theological commentary was also included.

Conclusions

This article has focused on the translation of Caesarius's writings by students of the Catholic University of America between 1945 and 1973. Since then, additional translations have appeared in English, only one of which is associated with Catholic University.²⁹ In 2006, Mark DelCogliano, at Emory University, translated a *sermon to monks* attributed to Caesarius,³⁰ and in 2011, a translation of *Caesarius's commentary on the book of*

Revelation was produced by the Rev. William C. Weinrich at the Concordia Theological Seminary.³¹ As with all scholarship on Caesarius, translation of his work has expanded beyond its immediate postwar horizons. As the years go by, we can look forward to the further dissemination of his legacy in English, but also, of course, in an increasing number of other languages, across the five continents.³²

Notes

1. Joseph B. Trahern, *Caesarius of Arles and Old English literature. Some contributions and a recapitulation*, *Anglo-Saxon England* 5 (1976), pp. 105-119.
2. R. Willard, "The Blickling-Junius Tithing Homily and Caesarius of Arles," in T.A. Kirby and H.B. Woolf (eds), *Philologica: The Malone Anniversary Studies* (Baltimore, MD, 1949), pp. 65–78.
3. Sr. Marie Colette Roy, O.S.F., "We celebrate the memory of our beloved sister Magdeleine (Marie) Mueller: May 30, 1917 – October 3, 2006," *We of Nojoshing, Newsletter of the New Assisi Archives of the Sisters of St. Francis of Assisi*, n.d.
4. A timeline of the college's history can be found at <<http://www.lakeosfs.org/who-we-are/history/>>.
5. "Sister Magdeleine Mueller, Former Registrar, Dies at 89," *Stritch Magazine*, Fall 2006, p. 25.
6. "Sr. Magdeleine Mueller" (obituary notice), *Milwaukee Journal Sentinel*, Oct. 9, 2006.
7. "Robert Wilde" (obituary notice), *The Journal News*, Westchester, NY, June 11, 2004.
8. Bernard M. Peebles, "An Early Latin Homiliary in the Morgan Library," *Revue Bénédictine* 61 (1951), pp. 261–4.
9. Richard M. Frank, "An Etymology of ἄγιος in a Work of Caesarius of Arles," *Traditio* 8 (1952), pp. 387–9.
10. William E. Klingshirn, "The Wartime and Post-War Reception of Caesarius of Arles," *Early Medieval Europe* 26.1 (2018), pp. 7-41.
11. Piet van Uffelen, "Ik wilde naar Ghana," *Rond: Contactblad voor alle Vrienden van de SVD*, nr. 183 (6 July 2011), p. 5. <<http://docplayer.nl/8727172-Contactblad-voor-alle-vrienden-van-de-svd-societas-verbi-divini-gezelschap-van-het-goddelijk-woord.html>>.
12. Full details of his career can be found in the Belgian database *ODIS (Online Database voor Intermediaire Structuren)* <http://www.odis.be/lnk/PS_57791>.
13. Guillaume Konda, S. J. *Le discernement et la malice des pratiques superstitieuses d'après les sermons de s. Césaire d'Arles* (Rome, 1971), p. 13.
14. Maria Caritas McCarthy, "The Rule for Nuns of Saint Caesarius of Arles: a translation with a critical introduction" (master's thesis, Catholic University of America, 1955).
15. Marie Eugenie Lusby, "*Sancti Caesarii Arelatensis Breviarium adversus haereticos*: a translation with introduction and notes" (master's thesis, Catholic University of America, 1958).
16. Sr. Margaret Ann Nowacki, CSC, "In loving memory: Sister Margaret Lusby, CSC." <http://www.cscsisters.org/contact/archives/death_notices/Pages/margaret_lusby.aspx>
17. Maria Caritas, "St. Caesarius of Arles," *The Month* 26 (1961), pp. 140–54. The article was reprinted with other contributions from the same journal (by such distinguished authors as Henri Crouzel, David Knowles, and Jean Daniélou) in *Spirituality Through the Centuries: Ascetics and Mystics of the Western Church*, ed. James Walsh, SJ (New York, 1964), pp. 42-56.

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18. Caritas McCarthy, *The Spirituality of Cornelia Connelly: In God, For God, With God* (Lewiston NY: Edwin Mellen Press, 1986); "Remembering Caritas: A Collective Memory," *Records of the American Catholic Historical Society of Philadelphia* 107 (1996), pp. 123-124.
19. George W. Yontz, "Caesarius of Arles, *Sermones ad monachos: CCXXXIII-CCXXXVIII*: a translation, with an introduction and commentary" (master's thesis, Catholic University of America, 1960).
20. Miriam Budenz, "Sermons 200-213 of Saint Caesarius of Arles: a translation with introduction and commentary" (master's thesis, Catholic University of America, 1962).
21. See his obituary at <<https://www.findagrave.com/memorial/86595107#>>.
22. Because of the prominence of her father, who had renounced his high-profile work in the Communist Party and returned to the Church with his wife and children in 1945, her graduation from the college was covered by the *New York Times*: "197 Girls Get Degrees: Daughter of Louis Budenz Wins New Rochelle Honors," *New York Times* (5 June 1956), p. 70.
23. Barbara F. McManus, "In Memoriam: Julia Budenz 1934-2010," *Vergilius* 57 (2011), pp. 190-191.
24. *The Gardens of Flora Bloom* (Carpathia Press, 2011), "perhaps the longest American poem ever written," according to Frederick Turner, "A Garden of Forking Paths," <<https://www.worldliteraturetoday.org/2014/january/garden-forking-paths-frederick-turner>>.
25. For example, sermons 187 and 188, anonymously translated in *Select Homilies for Holy Days and Seasons Translated from the Writings of the Saints*, no. 1 (London, 1842), pp. 1-8.
26. For reviews of volumes 1 and 2, see Paul Antin, O.S.B., *Latomus* 23.4 (1964), pp. 887-888; S. L. Greenslade, *Journal of Theological Studies*, n.s. 15.2 (1964), pp. 418-19; J. Hartmann, O.S.A., *Augustinianum* 5.1 (1965), p. 182; Herbert Musurillo, SJ, *Thought* 39 (1964), pp. 623-624; for a review of volume 3, see Rachel I. Skalitzky, *Thought* 50.1 (1975), pp. 103-104.
27. I am not aware of a translation into French.
28. Wilde has 24 pages of notes on 16 pages of translation; Yontz has 23 pages of notes on 42 pages of translation; and Budenz has 46 pages of notes on 58 pages of translation.
29. William E. Klingshirn, trans., *Caesarius of Arles: Life, Testament, Letters* (Liverpool, 1994).
30. Mark DelCogliano, "Caesarius of Arles: On Living in Community," *Cistercian Studies Quarterly* 41.1 (2006), pp. 17-30.
31. William C. Weinrich, *Latin Commentaries on Revelation* (Downers Grove, IL, 2011), pp. 63-109.
32. I am grateful to Sr. Maria del Fiat Miola, S.S.V.M., for reading and commenting on an earlier version of this article.



Lampe (couvre-c), bronze, période romaine
Musée départemental Arles antique

*Lamp (cover), bronze. Roman period,
Departmental Museum of antique Arles*

Photo : M. Lacanaud