

Środowisko polskie może bardziej uważnie przyjrzeć się prezentacji manuskryptów słowiańskich, które odgrywają rolę w upewnieniu się co do oryginalności tekstu greckiego. Już E. Turdeanu⁷ podzielił je na cztery rodziny: do pierwszej należy XIII-wieczna kopia bułgarska, „niezaprzeczalnie najlepsza”⁸, XVII-wieczna redakcja rosyjska, oraz ukraińska postać manuskryptu z XVIII wieku; rodzina druga zawiera dwa fragmentaryczne manuskrypty kroackie pisane glagolicą, a ponowne badania Turdeanu ukazały bezpośrednią zależność obu rodzin od greckiego tekstu E; w trzeciej rodzinie znajdziemy redakcję serbską zachowaną od XV wieku na górze Atos i fragment z roku 1520; natomiast XVI-wieczny tekst bułgarski i serbo-macedoński z XV stulecia tworzą czwartą rodzinę mającą związki, podobnie jak trzecia, z dwiema wersjami rumuńskimi⁹.

Indeks terminów greckich jest dobrym uzupełnieniem dla istniejącej już „Konkordancji” autorstwa A. — M. Denisa i J. Schuhmachera. Dodatek, zawierający strony homilii Jana na Patmos i mającej odnośniki do „Testamentu Abrahama”, opracowany przez Paramelle (str. 170—173), ubogaca tę nową prezentację tekstu pseudoepigrafu. Schmidt nie zajmuje się tu (tak ważkimi dla dysput natury teologicznej) problemami powstania oryginału; nie jest to celem tej pracy. Książka ta rejestruje niejako obecny stan materialnego posiadania; podaje to, co jest konieczne do zrozumienia oznaczeń aparatu krytycznego, nie uzależniając się od rozmaitych i rozbieżnych rozważań natury historyczno-teologicznej. Jeżeli nawet takie sugestie prześwitują, to tylko w braniu pod uwagę historycznego „starszeństwa” odnalezionych dokumentów.

Byłoby sprawą przekraczającą wymiar niniejszej recenzji ukazywać teraz wszystkie szczegóły różniące obydwie wydania krytyczne. Sam wstęp — tytuł recenzji krótszej, a potem — już po pięciu słowach pierwszego wersu — różnice tekstowe i interpukcyjne wzbudzają słusne zainteresowanie teologa sprawdzającego zawartość ideową ludowej (?) tradycji religijnej o Abrahamie. Egzamin ten (jakkolwiek nie wszystkie zagadnienia poruszane dotychczas w związku z naszym dokumentem mają ostateczne rozwiązania) przyczyni się, sądzymy, bardziej do dyskusji lingwistycznych niż doktrynalnych. Nowe opracowanie krytyczne „Testamentu Abrahama” należy powitać z najwyższym uznaniem nie zapominając, że punktem odniesienia dla tego uznania pozostanie pionierska praca M. R. Jamesa.

Szczecin

KS. MARIAN WITTLIEB

PRÉSENCE DE SAINT JOSEPH AU XVII^e SIÈCLE; CAHIERS DE JOSEPHOLOGIE, vol. XXXV (1987), Centre de Recherche et Documentation, Oratoire Saint-Joseph Montreal, p. 828.

Pozycja powyższa obejmuje materiały IV Międzynarodowego Kongresu Józefologicznego, który odbył się w dniach 22—29 września 1985 r. w Sanktuarium św. Józefa w Kaliszu, zorganizowany przez Polskie Studium Józefologiczne, pod protektorem kard. Józefa Glempa, prymasa Polski.

W Kongresie uczestniczyło około 200 osób, w tym ponad 50 z różnych krajów świata; wraz z całą obsługą było około 600 osób. W Kongresie uczestniczyli liczni przedstawiciele Wyższych Uczelni Katolickich z różnych krajów świata, a także przedstawiciele wszystkich Ośrodków Józefologicznych w świecie: Hiszpanii (Valladolid), Kanady (Montreal), Italii (Rzym), Meksyku (Meksyk), Polski (Kalisz) oraz Rzymskiego Ruchu Józefologicznego.

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⁷ Notes sur la tradition littéraire du 'Testament d'Abraham', w: *Studi bizantini e neo el-lenici*, XI, Rzym 1957, 405—410.

⁸ str. 35 recenzowanej książki.

⁹ Gaster, M., *The Apocalypse of Abraham*. From the Roumanian Text, Discovered and Traslated, Londyn 1887; Petricicu-Hasdeu, B., *Cartile poporane ale Romanilor in secolul XVI*, Bukareszt 1879.

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