

Enrico Cattaneo S.J., *Il commento a Isaia di Basilio di Cesarea. Attribuzione e studio teologico-letterario, Studia Ephemeridis Augustinianum 139, Institutum Patristicum Augustinianum, Roma, 2014, 602 p.*

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The Jesuit Father Enrico Cattaneo is well known for his studies on Patristics and especially for his work on expanding the connections between Biblical Studies and Patristic Theology. Leaving aside the presentation of the author's work, let us briefly note that Rev. Dr. Enrico Cattaneo is the chairman of the Patristic Theology department in Naples and an Associate Professor of the *Pontifical Oriental Institute* in Rome. Aside from the author's prominence and the general significance of his volume released this year, this book review is motivated to a large extent by the content related to the work of St. Basil the Great and especially to his commentary on the Book of Isaiah, its Origenic influence and the paternity controversy of this commentary.

The history of this commentary on *Isaiah (Com Is.)* is a long one and contains important lessons for us. From the ample introduction of Cattaneo's volume, we learn that there exist more than sixty manuscripts, that a non-critical edition of the text was already attempted in the 16th c., that the text was incorporated in the famous collection of patristic writings of J.P. Migne (*PG 30*) and that it has been translated into various modern languages, starting from the 19th c.: in German (Waissmann 1838-1942), Russian (Moscova 1845-8), French (Roustan 1847); Italian (Pietro Trevisan 1939) and English (Lipatov 2001).

The author of the study is convinced that he has found enough arguments to support the claim that St. Basil of Cesarea has authored the commentary, a fact questioned and even strongly disputed by Patristic theologians of recent centuries. To give just a few examples, *Patrologia Gaeca* includes the text among those with uncertain paternity (see *monitum*, *PG 30*, 118: "id est inter dubia"). Also, Erasmus of Rotterdam's edition of the complete works of St. Basil does not include *Com Is.* Other editors and patristic theologians, such as Prudenzius Maran († 1742) and Otto Bardenhewer followed the same line. Bardenhewer writes in 1912 that the style of *Com Is.* is very different from that of the great Cappadocian Hierarch (p. 43). The only exception

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