

ORIENTALIA CHRISTIANA PERIODICA
84 (2018), fasc. I
ISSN 0030-5375

ARTICOLI

- Elie Essa Kas Hanna**, Il monachesimo e la topografia monastica nella regione del Massiccio Calcario siriano 5-80

The Syrian Limestone Region was an area of vast settlement extending in time from Late Antiquity to the Early Middle Ages. Today's settlements in the area are somewhat well organized residential centers, consisting in a variety of buildings, including basilicas and baptisteries. The peripheries of the villages were neither abandoned nor reserved exclusively for agriculture. These marginal areas, in fact, were never as marginal as one might think. Here were located other structures, such as towers, agricultural buildings and monasteries. The monasteries constitute some of the most interesting surviving structures for both their architectural and religious significance. They have been studied to some extent by different researchers, but none, except Daniel Hull, has investigated their geomorphological features.

The present article represents partial results of the author's doctoral thesis at the Pontifical Institute for Christian Archaeology, based on a 60 day survey carried out in 2010 and financed by the abducted archbishop of the Orthodox Syriac Church in Aleppo, Mar Gregorios Yuhanna Ibrahim. The article contains territorial and morphological analysis of the monasteries, in which the author distinguishes four principal types according to their architectural features. The monasteries under consideration give the appearance of having been well organized and constructed according to a preconceived plan for specifying favorable construction sites. Hence it was not by chance that many of the monasteries were erected near villages or Roman roads. This is evidence that decision-making processes took into account spatial, economic, and perhaps even political factors.

The article concludes that the separation of monastic life was an evolving concept: not all monks were obliged to live in harsh areas far from the lay population; on the contrary, it was often sufficient for separation to live in a monastery either enclosed within a ring wall or near a village.

- Henryk Pietras S.J.**, Leone Magno *retractavit*? Il cambiamento del linguaggio cristologico del papa dopo il concilio di Calcedonia . . . 81-97

The study deals with a significant difference between the language used in the *Tome to Flavian* of Leo the Great and later in his letters to the Council of Chalcedon, addressed to the East. In those letters he not only avoids mention of the two natures of Christ, but even uses the expression *Verbi carnisque natura*. Very likely Leo realized that *nature* in Latin does not necessarily mean the same as *physis* in Greek, but despite his efforts, the political situation and the Church did not allow the restoration of the union..

- Alexandra Nikiforova – Tinatin Chronz**, The *Codex Sinaiticus Liturgicus* Revisited: A New Edition and Critical Assessment of the Text 59-125

This article provides a new edition of the 9th-century fragment, Codex Sinaiticus Liturgicus (*RNB, gr. 44*, Constantin Tischendorf's collection), with both its Greek and Arabic texts, and compares it to Greek, Greek-Arabic, and Georgian Hagiopolite Lectionaries and Tropologia from St. Catherine's Monastery on Sinai, speculating about the typology, original state, and provenance of this codex, earlier considered to be a "livre unique" and "incomparable."

Luigi Silvano, Per l'epistolario di Isidoro di Kiev (II): la lettera al Doge Francesco Foscari dell'8 luglio 1453

99-132

In early July of 1453, some six weeks after the Fall of Constantinople to the Ottomans, Cardinal Isidore of Kiev, having escaped from Turkish captivity, managed to find shelter in Crete. From there he wrote letters (in Latin) to the Pope and to the Western principalities, urging them to form a Christian coalition against Mehmet II. One of these was addressed to the Venetian Doge Francesco Foscari. This paper contains a new edition of this epistle, based on two previously disregarded manuscripts that allow for the correction of several mistakes in existing editions. The text is equipped with an Italian translation and a historical and philological commentary.

Nikolaos Vryzidis, Threads of Symbiosis: Ottoman Silks for the Christian Market

133-166

This essay offers an overview of Ottoman luxury textiles woven for the Christian market with a focus on their status as remnants of Christian-Islamic symbiosis. From the evidence available it can be suggested that these silks were probably produced by a religiously mixed workforce who catered to a Christian demand both in the Ottoman Empire and abroad. Furthermore, it will be seen that their pluralist visual language drew on elements from diverse artistic traditions, creating patterns of artistic confluence. If they were not plain, these patterns usually blended Christian iconography with Ottoman motifs. Essentially, by discussing a specific production's context and style I intend to illuminate another corner of Ottoman Christian material culture and discuss some aspects of cultural history which arise.

Dorothea McEwan, Contacts and Comparisons: The Illuminations of the Gospel according to Luke in the tetraevangelium of Märtula Maryam

167-207

The Ethiopian Orthodox monastery of Märtula Maryam houses a precious gospel book of c. 1650, in which all four gospels are richly illuminated. The paintings are skilfully executed by more than one painter, the colours are still vivid and well preserved. What makes the illuminations in this gospel book so extraordinarily important is the adoption of painting methods like the nascent use of perspective and the borrowing of visual props from its European source, the so-called *Evangelium arabicum*.

The article will show pictures selected from the gospel according to Luke in both the European source and the Ethiopian manuscript book and discuss the idiosyncrasies in the Ethiopian illuminations to show how difficult it was to transpose foreign images into the Ethiopian milieu.

Konstantin Kaminskij , Alter Glaube und neue Technologien. Konfessionalisierung und Wirtschaftsmodernisierung im Russischen Reich	209-242
--	---------

This paper develops a new approach to the history of Russian Old Believers in the framework of the confessionalization paradigm. Inspired by Shmuel Eisenstadt's concept of *multiple modernities* it derives the notion of *multiple confessionalizations* and proposes for Russia the concept of fundamentalist modernization, which is fitted to integrate the Old Believers in the economic, religious and social history of Russian Empire in 17th-19th centuries.

The term *confessional fundamentalism* coined by Heinz Schilling for the Religious wars in Western Europe proves particularly productive to describe the cultural attitude of Old Believers in the 17th century. Further, the paper shows how this fundamentalist attitude developed to cultural antiquarianism during 18th and early 19th century and gave rise to economic protectionism as the leading social practice of Old Believers in the second half of 19th century. By this time the Old Believers formed a very influential confessional-economic network in the Russian Empire.

Arguing that the schism of the Russian Orthodox Church in the 17th century triggered a process of confessional diversification in the Russian Empire which is not just comparable to the European reformation but a continuation of it. In this way the article advocates for a new view on the history of reformation and confessionalization which is seen as a fundamental process of reforming, modernizing and global expanding of Christianity as a whole — the Western and the Eastern Churches.

Tomáš Pružinec , La verità come elevazione della persona. Considerazioni sulla verità alla luce dei pensieri di Lev Šestov	243-257
---	---------

The philosophies of Kierkegaard and Šestov have produced both a radical hermeneutic and a paradigmatic change in the search for truth. We no longer understand truth merely as evidence or common consent. Thanks to them, we now conceive of truth as living, organic, and personal. Kierkegaard and Šestov move from the Greek philosophers to the Biblical Job and to the existential tragedy bordering upon Paradox and the Absurd. They achieve this by means of a story of incomprehensible despair that leads, however, to the existential saturation and fulfillment of being. We can understand truth as something profoundly personal to taste and to live. Instability, a source of intense and fully lived existence, can motivate discovery, in the way it personalizes truth as the confirmation of subjectivity.

Key words: Existence, search, uncertainty, person, truth, suffering, tragic

RES BIBLIOGRAPHICA

Gianpaolo Rigotti , La quinta edizione di <i>Oriente Cattolico</i>	259-270
---	---------

RECENSIONES

BASSIL, Martha, *L'Office des Quarante Saints Martyrs qui ont été couronnés dans la ville de Sébaste. Selon le rite Maronite (Ramšō et Šafrō)*

<i>d'après le manuscrit «Vatican Syriacque 235» (A. D. 1425/1426). Édition critique, traduction et étude liturgico-théologique (M. de Ghantuz Cubbe)</i>	271-273
<i>Crisi e Identità religiosa: Classicità e Tardo Antico. Crisis and Religious Identity: Classical and Late Antiquity. Atti del Convegno internazio- nale Santa Maria Capua Vetere, 30 marzo 2015. A cura di Carmine PISANO ed Ennio SANZI (Ph. Luisier)</i>	274-276
DELL'OSSO, Carlo, <i>Monoenergiti/monoteliti del VII secolo in Oriente.</i> Prefazione di Claudio Moreschini, <i>Studia Ephemeridis Augustinia- num</i> 148 (H. Pietras)	276-277
<i>Popoli, Religioni e Chiese lungo il corso del Nilo. Dal Faraone cristia- no al Leone di Giuda, sotto la direzione di C. ALZATI, a cura di L. VACCARO, Storia Religiosa Euro-Mediterranea 4 (H. Pietras)</i>	278-281
ROUXPETEL, Camille, <i>L'Occident au miroir de l'Orient chrétien. Cilicie, Syrie, Palestine et Égypte (XII^e-XIV^e siècle).</i> Préface de Jacques VERGER. <i>Bibliothèque des Écoles françaises d'Athènes et de Rome</i> 369 (Ph. Luisier)	281-284
RUGGIERI, Vincenzo – ZÄH, Alexander, <i>Visiting the Byzantine Wall Paintings in Turkey</i> (S. Tsuji)	284-288
<i>The Syriac Manuscripts of Tur 'Abdin in the Fondo Grünwald.</i> Texts written by Emanuela BRAIDA, Marco PAVAN, Massimo BERNABÒ, col- lected and edited by Vincenzo RUGGIERI (S. Chialà)	288-291
SCRIPTA AD NOS MISSA	291