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ARTICULI

- Orly Mizrachi**, The Peshitta of 1 Sam 21:2-7 and its Reception History 5-24

The short biblical story of David in Nob received very much attention in the Syriac interpretation, both in east-Syrian and west-Syrian Commentary, and was interpreted in a very unique way. Unlike the Greek and Latin commentators, who preferred to interpret the biblical story through the story of Jesus and his disciples in the grain field, where it is mentioned by Jesus himself, the Syrian commentators interpreted the biblical story directly, being the successors of the Antiochene school, which emphasized the literal and historical meanings in its interpretation of the Bible.

The occurrence in Nob, in which David asked for and received from Aḥimelech the priest the Showbread, which is permissible to eat only for the priests, received in Syriac Christianity a unique interpretation. This was made possible due to changes in the text already introduced in the translation of the Bible into Syriac, the Peshitta, in the second century AD. In addition to differences in the names of the places, whether intentionally or due to a lack of understanding of Hebrew, a very essential element is different in the Syriac version, namely the abstinence from a woman - which was necessary for eating the holy bread - was replaced by abstinence from a sacrifice. And so the Syrian commentators could link the occurrence in Nob, the centerpiece of which was the bread, to the Eucharist ceremony, as well as to see the persecuted David with his young men as a prefiguration of the persecuted Jesus with his disciples.

- Gabriele Winkler**, Armenia's Treasure Trove: Its Liturgy Revisited . . . 25-64

This survey on Armenia's Liturgy consists of the following parts: *I. The Teaching (Didaskalia) and the Concern for Orthodoxy* includes the observation that Armenia's creedal statements initially followed Syriac models which subsequently were reshaped to reflect more closely Greek terminology, brought about by the Christological disputes; *II. The Issue of Memory* is moored in Jerusalem's Holy Places and how they came to influence the body of Lectionaries; in addition, the problem of the 'Third Hour' in Stepanos Siwnec'i's 8th-cent. Commentary is addressed; *III. Traces of Expansion* become evident in the translation of Byzantine Anaphoras (which were, however, never used); the formation of the Armenian Liturgy of Athanasius replaced the Anaphora attributed to Gregory the Illuminator (in reality an important version of the Anaphora of Basil); *IV. Cilician Creativity and Constraints* are visible not only in the creation but also translation of several liturgies into Armenian (also never adopted in the Armenian Church); *V. Matters of the Spirit* refers to Saint Paul's Christocentric theology, absent in the early Syrian, Maronite, and Armenian sources.

- Francesca Prometea Barone**, La notice sur le Livre de *Job* transmise dans la *Synopsis de la Sainte Écriture* attribuée à Jean Chrysostome 65-80

The note on the book of *Job*, that has been transmitted by part of the manuscript tradition of the *Synopsis Sripturae Sacrae* (CPG 4559), falsely attributed to John Chrysostom, is an interpolation because the biblical text underlying the summary is not compatible with the Antiochian provenance of the text. The note however is a composite with certain short passages arising from an Antiochian milieu. It is impossible to know if an authentic note on *Job* ever existed, before disappearing due to a lacuna that might have mutilated the first branch of the tradition.

- Barbara Roggema**, The Intimate Conversations of God with Moses on Mount Sinai (*Munājāt Mūsā*). An Apocryphon from Islam to Christianity to Judaism 81-104

The *Munājāt Mūsā* or 'the Intimate Conversations of God with Moses on Mount Sinai' is a Moses apokryphon, probably originally written in Arabic, that describes how God gave Moses a series of moral injunctions and rituals and how Moses questioned God about His being and His power. The exchange between the two also features cosmogonic and soteriological themes and culminates in God's promise of a fuller and final revelation in the future. In the Christian version God announces the Divine incarnation, while in the case of the Islamic *Munājāt Mūsā*, God gives a preview of the advent of Muhammad. Judging from the vast amount of surviving manuscripts from all over the Islamicate world (including translations into Aljamiado, Swahili, Hausa, Persian and Malay), these versions must have been very popular. Eastern Christians also had versions in Syriac, Ethiopic and Armenian, while Ethiopian Jews reworked it into a Jewish text. In this paper I introduce the various versions, list their manuscripts, and analyze and compare some of the narrative strategies through which they appropriate Moses and the revelation on Sinai as known the Hebrew Bible. I also argue that there are elements in the apocryphon pointing to an Islamic origin.

- Mikhail Bernatsky**, An Edition of the New-found Forgery of Constantine Paleocappa — the Treatise of Nicholas of Methone: Πρὸς τοὺς διασπάζοντας καὶ λέγοντας, ὅτι ὁ ἱερουργούμενος ἄρτος καὶ οἶνος οὐκ ἔστι σῶμα καὶ αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 105-129

The treatise «To those who doubt and say that the sacred bread and wine are not indeed the Body and Blood of our Lord Jesus Christ» (PG 135, coll. 509-518) by Nicholas of Methone (XII c.) first appeared in print in the well-known edition in 1560 along with the *editio princeps* of the Greek text of the Liturgy of James. Following J. Dräseke all previous scholars recognized this work as authentic and suggested that this short treatise was written in the 40s of the XII c. in connection with the Bogomil heresy. However, recently, we proved that the treatise does not belong to Nicholas and that it is another compilation and forgery of a famous copyist of Greek manuscripts and author of forged works in the XVI c. Constantine Paleocappa. Our research was based on the textual analysis of the treatise, appealing to other forgeries of Paleocappa and the original work of Nicholas — Λόγος περὶ τῶν πρὸς λατίνους ἀζύμων. In this

paper we present a new edition of the Greek text of the treatise based on Paleocappa's autograph Paris. Suppl. gr. 143 with indication of the quotes and reminiscences. The edition perfectly illustrates the results of our research and the method of compilation of original texts by Cretan forger. An English translation is included.

Aleksandr Andreev, The Ruthenian Editions of the Slavonic Sluzheb-
nik and Trebnik. Part 2: The Trebniki Printed in Vilnius before
1650

131-150

In this article, the author identifies and describes the editions of the Slavonic Trebnik printed in Vilnius prior to 1650, comparing their content and organization, as well as some features of the rites that they contain. Two editions of the Trebnik printed in 1606, one in Stryatyn and the other in Ostroh, prove to be defining for the subsequent history of this liturgical book in the Polish-Lithuanian Commonwealth. Thus, the four Trebniki printed in Vilnius between 1621 and 1641 are based on the Ostroh edition, adding to it a number of additional texts. They appear to reflect the established usage of the Ruthenian Orthodox community. The 1618 Vilnius edition, on the other hand, is based on the Stryatyn edition and contains a number of further peculiar usages influenced by Latin sacramental theology. These include the separation of baptism and chrismation into two distinct rites and the introduction of a declaratory formula of absolution into the rite of confession. These features reveal that "latinization" was indeed occurring among the Ruthenian Uniate community. However, some copies of the 1618 edition contain the confession rite from the Ostroh edition, lacking the declaratory formula, which indicates that the latinizing reforms were controversial.

Mireille Issa, Quelques aspects du style de Joseph Simon Assémani
dans les *Préfaces* de la *Bibliotheca Orientalis Clementino-Vaticana* .

151-168

The *Præfatio totius operis* of the *Bibliotheca Orientalis Clementino-Vaticana* by Joseph Simon Assémani provides a rich literary material to which a linguistic approach should be applied. Based on the Latin rhetoric of Cicero and Quintilian, this article aims to show that Assémani expresses himself in a classical style which reflects the influence of the Greek and Latin heritage, and develops a humanist culture loyal to Homer, Plato, Ovid, Cicero, Horace and other classical authors. The sentence of the Maronite bibliographer is similar to the traditional Latin sentence. His language aspires to a level of elegance suitable to the eminence of the pontifical personalities, by the use of a grandiloquence appropriate to the epistolary art of the Holy See. The *scriptor* gives preference to certain stereotypes, such as the Christian imagery of the tree, precious to the Apostle Paul and Saint Augustine, to glorify the action of God; or the polemical metaphors of heresy, when he intends to denounce the heterodoxies.

David Tinikashvili, An Anti-Catholic Georgian Treatise by Patriarch
Bessarion: Polemical Pathos and Theological Arguments

169-191

In the entire history of Georgian theological literature there is one exception: a theological treatise written in the 18th century by a Georgian author, Catholicos-Patriarch Bessarion Orbelishvili. The treatise is the only text written in the

Georgian language vehemently criticizing the Roman Catholic Church and its doctrine. For centuries Orthodox Georgians had a cordial disposition towards Roman Catholics. This was evident in everyday secular life, as well as in the religious sphere: prayerful union, joint missionary activities in other countries, theological openness. This is corroborated by written sources, such as official epistles of Georgian monarchs and Church leaders, in which a readiness to recognize the supremacy of the Pope was expressed, and theological texts. For example, after the Great Schism (1054), the prominent Georgian theologian, St. George the Hagiorite bravely translated the so-called Athanasian Creed containing the Filioque. Another later distinguished Georgian theologian, St. Arsenios of Ikalto, clearly was not pleased by the anti-Latin stances of the Orthodox Greeks and this is markedly manifested in his literary activity as well.

The research paper examines the several major issues (dogmatic as well as non-dogmatic), showing the author's incorrect notions and perceptions concerning controversial doctrinal issues and church customs of the Roman Catholic Church and propagandistic nature of his treatise.

Keywords: Georgian Anti-Catholic literature, History of Georgia, Roman Catholic Church, European Catholicism, Catholic Missions in East, Anti-Catholicism in Eastern Christendom.

Luisa Valmarin, Il Pontificio Istituto Orientale nella visione del beato Ioan Bălan

193-202

It has been taken in consideration an old article signed by Blessed prof. Ioan Bălan and published in 1914 in *Revista Catolică* with the title *Institut Oriental la Roma* in which the author paid his attention on how at that very time there was a real interest along with involvement in the possible creation of the institute and consequently getting focused on the problems related to the possibility of carrying out a union between Catholics and Orthodox. It was analyzed the foresight with which Blessed Ioan Bălan prior the decision of Benedict XV, hoped for the creation of the Oriental Institute in Rome, clearly and precisely outlining how It should have been organized in order to give effective support to a major diffusion of the above mentioned union with the Church of Rome.

Sunny Kokkaravalayil, S.J., George Nedungatt, S.J. (1932-2022) – in memoriam

285-288

Peter Dufka, S.J., Il discernimento spirituale nelle Lettere di Antonio Abbate

289-300

In his Letters Antony the Great (250-356) speaks of discernment between good and evil as well as of the different passions, which he sees in the light of wisdom with its roots in Scripture and Greek philosophy. Thus, wisdom takes on three meanings: mental, practical, and spiritual.

Mental wisdom for Antony means a certain disdain of all too material preoccupations as to be able to know oneself but also to understand the time in which we live and act.

Practical wisdom, reflected in the term σοφός, covers both the craftsmen such as poets, musicians and horsemen, and the moral agents who have to decide in concrete situations. It thus implies practical or artistic skill.

Spiritual wisdom is the ability to see through the deceptions of the devil, while

recognizing the goodness of the Father, and in this way to let God purify us so as to attain the wisdom of the heart. These three types of wisdom, presenting levels of spiritual discernment are well present in Scripture, which, as the biblical quotations given show, is for Antony his own spiritual nourishment.

Sebastian P. Brock – Gabriele Winkler, The Anaphora fragment in Sinai Syriac New Finds M47N 301-346

The text of the Anaphora fragment in Sinai New Finds Syr. M47N is provided, together with a translation and detailed commentary. Although attributed to John Chrysostom, it has nothing to do with either the Greek or the Syriac Anaphora under John's name; rather, the preserved part of the badly damaged text of the Anaphora (beginning with the restored Epiclesis, and containing the Preparatory Rites for Communion to the end of the Post-Communion prayer) clearly has a Syriac background, and it displays a number of close parallels with the East Syriac Anaphora of Addai and Mari and with the Maronite Shar-rar (Peter III).

Paolo Raffaele Pugliese, O.F.M.Cap., L'uso della tradizione patristica nei *Capitoli di conoscenza* di Giuseppe Hazzaya 347-392

Joseph Hazzaya's writings are rooted in a long Greek and Syriac patristic-ascetic tradition. His works contain traces of Theodore of Mopsuestia, Evagrius, the Desert Fathers, the Pseudo-Macarian *corpus*, Mark the Hermit, Ephrem, John of Apamea, and, lastly, the mystical authors belonging to Hazzaya's same monastic environment, Isaac, Dadisho, Simon of Taibuteh and John of Dalyatha. This article examines the influence of these inspiring figures in Hazzaya's *Capita Scientiae*, and at the same time delineates elements of the Visionary's own unique point of view.

John F. Romano, Form and Matter of the Eucharist in the Church of the East 393-424

This article discusses the thought of two intellectuals of the mid-thirteenth and early-fourteenth century, the Roman Catholic Riccoldo da Monte Croce and the member of the Church of the East Abdishō bar Brikhā. The focus is on their incorporation of the Aristotelian concepts of form and matter into an analysis of the Eucharist, which exposes broader theological differences between the two churches. Riccoldo drew on these concepts to criticize the Church of the East and to justify missionary efforts to it. Abdishō cautiously experimented with incorporating these ideas, although he was constrained by his church's established patterns of worship. Both men grappled with the absence of words of consecration in the Anaphora of Mar Addai and Mari. The implications of their positions for joint participation in liturgy between adherents of these churches are considered.

Klimentina Ivanova – Ivan Biliarsky, Le récit des sièges de Constantinople et sa traduction slave chez les peuples orthodoxes des Balkans 425-502

The article has two main goals: to publish the text of a liturgical reading for the

Saturday of Akathist (the Saturday of the 5th week of the lent) and to present a study on it. This is a historical account about the sieges of Constantinople in 7th and 8th centuries and about the miraculous salvation of the City by the Mother of God. These events put the beginning of a new phase of the veneration of Virgin Mary as celestial intercessor and protector of the Empire and its capital as the eye of the Christian world, a cult with great historical and eschatological dimensions. Its concerns all Orthodox countries and endures throughout the centuries. This veneration is one of the most important parts of the political theology of the Empire and of the Eastern Christianity.

The original title of the text is: *A Useful tale, collected from old stories that reminds us about the miracles, which happened when the Persians and Barbarians sieged the imperial City and when they perished by God's Judgement and the City remained untouched thanks to the prayers of the Mother of God.* The study interprets the source in its own milieu. It begins with historical research on the importance of the political veneration of the Mother of God, its relation to the sieges of Constantinople that continues with other capital cities. We studied also the importance of the data that we find in our text. The very essential part of the study concerns the localisation of our liturgical reading in the annual and circadian cycles of divine services and its significance.

The study finishes with a separate publication of two distinct translations of the text under research. It is preceded by a presentation of the copies and of the complete Slavic manuscript tradition of the text.

Dimitrios Th. Vachaviolos, Byzantine Requests for an Ecumenical Council in the Years after the Council of Ferrara-Florence (1438/9)

503-516

The Ferrara-Florence Council (1438-1439) is undoubtedly the last and most serious joint effort of the Middle Ages to end the long-standing ecclesiastical schism between Eastern and Western Christianity. Its convening is an extremely important papal concession to Orthodox ecclesiology and especially to the persistent Byzantine demands for a common interactive treatment of all those who caused the problem of Christian division. This request was first expressed by Patriarch Joseph I (first patriarchate 1266 - 1275 and second patriarchate: 1282 - 1283) in 1273, according to which no diplomatic plan for ecclesiastical unity could succeed if not based entirely on a pragmatic exchange of views. The dialogue in the context of an ecclesiastical council was, after all, the way in which the Church had traditionally resolved the problems of discord. The convening of an ecumenical council was therefore for the Orthodox side the only possible solution to the problem of Christian division, and for this reason the request for its convening was insisted on by the Byzantine clergy. The Florentine Decree, although signed by both delegations, was never accepted by the majority of the Orthodox, as they did not consider it a product of fraternal and honest dialogue, but a product of financing and coercion of the Byzantine delegation.⁸ Thus, representatives of the anti-unionist faction, even those who had signed the Florentine Decree, continued to call for the reconvening of a joint ecclesiastical Council during which the issues that separated the two Churches would be discussed in honest dialogue. These requests have not been systematically addressed to the scholarly community so far, despite the fact that several researchers have even recently tried to monitor the activities of the anti-unionist faction in the fifteen years between the end of the Council and the Fall of Constantinople. This, of course, does not mean that there is no reference

to them. There are, however, occasional brief references usually due to the recording of the events that provoked the activities. It is also obvious that there has been neither a consolidated presentation nor a comparative examination of these requests. The present paper, on the other hand, focuses precisely on the specific requests in such a way as to highlight the beliefs and hopes of the circles from which they emerged, as well as the relevant reactions they provoked both in the imperial authorities and in the Roman Church

ANIMADVERSIONES

Vincenzo Ruggieri, La basilica a transetto di Tlos: un nuovo libro sulla Licia bizantina 203-217

This paper analyses the results of a recent archaeological excavation in Tlos (Lycia) where a Japanese-Turkish team has brought to light a transept basilica with mosaics, sculptures, tombs and a great variety of other small finds. However, the inexplicable assumption of a late 4th-early 5th cent. date for the foundation of the church leads to an erroneous understanding of the urban shifting of the city in the early Middle Ages, taking no account whatsoever of the urban history of the nearby Lycian cities (Xantos, Pinara, Patara, Telmessos).

Elie Essa Kas Hanna – Antonina Arena, Nuova stagione di studi in contrada Realmese, Calascibetta, Sicilia 219-238

“Civilization between the two rivers. Forms of life and religiosity between the valleys of Morello and southern Imera, from prehistoric *facies* to Byzantine memories” is a research project promoted by the Pontifical Oriental Institute. It aims to document and study all the archaeological evidence in the territory of the Archaeological Park of Morgantina and the Villa del Casale in the province of Enna-Sicily. The project pays more attention to the Byzantine rock-cut memories of the island, which are mostly made up of frescoed rock-hewn caves. In the summer of 2021, after the approval of the project by the Region of Sicily, the first surveys were carried out at the pre and protohistoric necropolis in Contrada Realmese, as the starting point of the research. Since the first week of the investigations, we have noticed a clear and strong use of the territory not only in pre and in protohistoric periods, but we also identified signs of transformations and changes dated from the Byzantine age until the modern age. On the plateau of the Cozzo S. Giuseppe overhanging the necropolis, and in spite of the presence of thick Mediterranean vegetation, an unpublished hilltop settlement has been discovered, which presents typical characteristics of Sicilian fortifications starting from the VII century in Sicily. Within the following pages, we will present preliminary data collected from the field up to the end of last September. The data indicate that we are dealing with one of the most important sites ever found recently in the province of Enna, which deserves more study and exhaustive archaeological investigation in the coming years.

Nabil Farouk F. Awad, New Insights on the life of Michael, Bishop of Damietta 517-524

The paper sheds new light on many aspects of the life of Anba Miḥā'il, Metropolitan of Damietta, who lived in the twelfth century and was a contemporary

of three successive patriarchs of the Coptic church, Miḥā'il V (1145-1147 A.D.), Yūhannā V (1147-1166 A.D.) and Marquṣ III (1166-1189). His name was first mentioned by Yūsāb, the Bishop of Fuwwah. Unfortunately, we do not have any information of the famous *History of the Patriarchs*. In the work attributed to Abū Ṣāliḥ and by Abū al-Makārim, we find considerable information about many aspects of his life and his replies to Murqus ibn Qanbar. In this paper, I provide documentation for his most important works, namely the manuscript Paris copt. 13 Coptic and his *Nomocanon*.

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