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ARTICOLI

- Ernst Christoph Suttner**, Der Wandel im Verständnis der Lateiner
von Schismen und von deren Überwindung 5-26

Church history shows that the Western Church, in obedience to the command of Christ, never neglected to strive for the reestablishment of church unity when it had been lost. Since, however, the Western Church in the course of its history understood in different ways church unity, and, consequently, also the nature of schism, what the Western Church held as necessary to overcome schism and restore unity in obedience to God's word changed significantly in the course of time. This study distinguishes six basically different phases and their shifting concepts in this evolution: 1) the period of the Late-Antique Ecumenical Councils; 2) the period from then until the Council of Florence, when the absence of dialogue with the Greeks on the hierarchical level induced the Latins to seek by themselves solutions to church unity; 3) the search for solutions by the Fathers of the Council of Florence; 4) the change in the post-Tridentine era, when the theology of the Florentine Fathers was forgotten; 5) the 18th c. revolution in ecclesiology; 6) the return to the vision of the Late-Antique Ecumenical Councils as a result of the Vatican II Council.

- Drago-Andrei Giulea**, Seeing Christ through Scriptures at the
Paschal Celebration: Exegesis as Mystery Performance in the
Paschal Writings of Melito, Pseudo-Hippolytus, and Origen 27-47

The present article poses the hypothesis that three of the earliest Paschal writings, the first belonging to Melito of Sardis, the second to an anonymous author whom scholars conventionally call Pseudo-Hippolytus, and the third belonging to Origen, may testify to a special exegetical practice. Besides the fact that all three works were part of, or at least had a strong connection with, the complex liturgical feast of Pascha, they also consist in detailed commentaries on Exodus 12 and share various elements such as mystery language and typological parallels. However, the key common element the present paper emphasizes is that the exegetical exercise at the Paschal Festival in the first three centuries in Asia Minor and Alexandria was not conceived of as mere reading and rational enterprise, but rather as a mystery performance through which the one who does the hermeneutical task suffers personal transformation and encounters the concrete, effective though noetic, manifestations of the Logos. It was pivotal for Melito and Pseudo-Hippolytus and probably developed as a polemical reaction to the pagan mysteries practiced in Asia Minor. Origen most likely took over this kind of exegesis from an ongoing tradition, probably *via* Clement, and also articulated it in a complex elaboration in which the elements of Pascha, liturgy, mystery, and exegesis intertwine.

- Tedros Abraha**, *Il Mälkə'a Maryam I* (Effigy di Maria I) 49-69

Unwavering veneration to Mary expressed in virtually every aspect of life is one of the most striking features of Ethiopian Christianity which, as a matter of fact is a spiritual home known as "Mary's fiefdom". Ethiopian spirituality considers Mary as the "intercessor" *par excellence*. The countless prayers beseeching her help are a key to see her place in the heart of the Ethiopians. The text of the "Effigy of Mary I", provided here in its entirety in an annotated translation, is a refined combination of praise and cry for support and consolation addressed to the Mother of God. Though the oldest extant manuscripts containing the hymn belong to the XVII century, there is no certainty as far as authorship and time of composition is concerned. The main source that has inspired the composer of the canticle is the Bible. The Effigy of Mary I, a fruit of a reiterated and mature meditation and assimilation of Sacred Scripture, is often used in the liturgy as well as in personal prayer. In many pocket editions it appears together with the Effigy of Jesus, plausibly because it is considered its twin song.

Stefan Heid, Die C-Reihe erbaulicher Erzählungen des Anastasios vom Sinai im *Codex Vaticanus Graecus* 2592 71-114

The eighteen brief texts of Anastasios of Sinai (7th century) presented in this paper belong to the well known oriental monastic literary genre of “narrations useful for the soul”. Because of the oral character of these texts, their literal tradition is very complicated. So I prefer to edit only the Vatican manuscript. The aim of the narrations is not to give historical information, but to edify the monks by recounting spiritual stories; nevertheless, these stories transmit even today a fascinating insight in the life and daily ascetic struggle of the monks of the Near East.

Nikolai N. Seleznyov, The Church of the East & Its Theology: History of Studies 115-131

This essay offers a concise overview of the attempts to develop our understanding of East-Syrian Christianity known as the Church of the East, and of studies concerning its history and theological concepts. Beginning with early contacts between Persian Christians and their ‘Roman’ neighbours, the author further deals with the research that has taken place in modern times. He demonstrates how various aspects became known to the Western academic community, including the East-Syriac version of the Antiochene theological heritage, the Christological controversies which challenge conventional views, and the extensive growth of this Church to the East. The most important authors and publications are listed and a description is given of the distinctive characteristics of the stages of this history of studies.

George Nedungatt, S.J., A Controversial Church/Temple Inscription in Central India 133-164

An ancient Sanskrit inscription in what is now a Hindu temple in central India has been interpreted both in a Hindu sense and horizon by a Brahmin scholar Kamala-Kanta and in a Christian sense and horizon by a French Jesuit missionary Benoît Burthof of the Madura Mission († 1895). According to the latter, the long inscription is the record of a Christian church built in 1060 and dedicated to Mary, “the Mother of God.” It recalls the salvation of humanity accomplished by the incarnate Son of God, “the Divine Orient,” who sent his apostle to India and dispelled all darkness. For the dedication, the Holy Mass was concelebrated by a great number of priests, twenty of whom distributed Holy Communion to a vast assembly. The pope, “the Supreme Pontiff,” had sent a relic, the authenticity of which was ascertained by Archbishop Zacharias. All this speaks of a flourishing Catholic (*not* Nestorian!) Christianity. However, this inscription is ignored by leading Hindu scholars and only a small fraction of it is published by the Archaeological Survey of India in its *Corpus Inscriptionum Indicarum*, vol. VII (1978). This is intriguing and adds to the interest of this (temple ?) inscription, which needs to be first published in full, transcribed, translated and then interpreted.

Michel Stavrou, Le théologien Nicéphore Blemmydès (1197 – v. 1269), figure de contradiction entre Orthodoxes et Latinophrones 165-179

The most original works of the theologian of the Empire of Nicaea Nicephoros Blemmydes, are the two treaties (1255-1256) where he defends the expression of several Greek Fathers that the Spirit proceeds from the Father through the Son (*per Filium*). This doctrine means, he said, that the Spirit owes his existence only to the Father and “shines forever” through the Son on which he rests. Blemmydes’ sincere desire of a theological reconciliation between Greeks and Latins explains that the Byzantine Unionists have claimed him to be on their side at the time of the Council of Lyons II (1274); yet his pneumatology has inspired the doctrine officially adopted by the Byzantine Church in 1285, and formulated by the anti-unionist Patriarch Gregory of Cyprus, the forerunner of the theology of Gregory Palamas. Blemmydes thus appears as a figure of contradiction between Orthodox and Latinophrones in Byzantium.

Sophia Senyk, Preaching in the Ruthenian Orthodox Church before 1800	283-320
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After a brief introduction about evidence of preaching in medieval Rus', the article looks at preaching practice in the sixteenth-eighteenth centuries, with a few final remarks about the nineteenth century. Reading from both manuscript and printed collections of sermons, preaching one's own text, the preparation of preacher, and their ability to reach their audience are some of the aspects examined.

Aleksandra Filipović – Vincenzo Ruggieri, Il Monastero nemaniade dedicato alla Madre di Dio a Toplica (Serbia) e la “Scuola di Raška”: una rilettura critica	321-345
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The church of the Mother of God, which stands near Kuršumlja, Serbia, has correctly been dated to the reign of Stephan Nemanja. This paper studies in depth the ideology which persuaded the Serbian *župan* to make use of an ancient building as the foundation for a monastery which he later presented as a gift to his wife Anna. In addition, the restoration work carried out in past decades is reanalysed allowing the reader to better envision the project which involved plans formulating the perspective of the sanctuary area. As a point of reference, the authors first consider similar churches found in the nearby Iustiniana Prima and later compare the churches of St Nicholas and St George, also built by Stephen Nemanja. By means of this research, the reader is offered a glimpse of the particular characteristics which constitute the so-called *School of Raška*. These features are set within their historical framework which in turn influenced this new trend in architecture.

Adel Sidarus, Encyclopédisme et savoir religieux à l'âge d'or de la littérature copto-arabe (XIII^e-XIV^e siècle)	347-361
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The period between the second quarter of the thirteenth century and the middle of the fourteenth marks the golden age of Coptic literature written in Arabic, and at the same time the culmination of Medieval Christian Arabic literature as a whole. It was in this context that appeared the first Coptic encyclopaedias in absolute.

Three of them deserve special attention because their authors, as our research shows, were polymaths and true encyclopaedists in their way of working. These works are: the *Mağmū' uṣūl al-dīn* by al-Mu'taman Ibn al-'Assāl, the *Kitāb al-Burhān* by Abū Šākīr ibn al-Rāhib and the *Miṣbāḥ al-zulma* by Abū l-Barakāt Ibn Kabar.

Our study presents the various themes treated in these medieval *summae*, the arrangement of their subject matter and their relation to profane knowledge among other aspects of their composition.

One must keep in mind that these texts emerged in the much larger framework of the evolving cultural and literary currents in the Arabic world of that time. For this reason, it would be well worthwhile in the near future to widen the horizon of this limited study by the way of comparing these writings to similar works of other religious minorities in the Land of Islam, whether Christian or not. Indeed, this comparative approach should also be extended to the coeval and contiguous European and Byzantine worlds in so far as they share in fact the same Monotheistic, Greek, and Mediterranean heritage.

Gabriele Winkler, Armenia's Liturgy at the Crossroads of Neighbour- ing Traditions	363-387
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It is generally assumed that Armenia's Liturgy has a Cappadocian origin and is closely related to the Byzantine Rite. The presentation challenges these hitherto held positions, proving that the oldest Armenian Eucharistic Prayer (Anaphora) belongs liturgically to the Antiochene type of Anaphora, just as its Christological formulae are Antiochene in origin. Moreover, the investigation of these Antiochene Christological formulations in the Anaphora-Fragment contained in the *Buzandaran Patmut'iwink'* suggest Syrian roots.

Even Step'annos Siwnec'i's 8th cent. Commentary on the daily Armenian Office, with its curious allusions to the "Third Hour" (which in reality is the Liturgy of the Word before the Eucharist proper), and to the "Holy Mystery" (= Eucharist), show a striking affinity with an anonymous 9th cent. East-Syrian Commentary. Other parallels are

found in the Georgian Lectionary and the *Iadgari*. Furthermore, Siwnec'i seems to allude on occasion to the Anaphora as that of Basil rather than that of Athanasius, as was hitherto assumed. It is generally assumed that Armenia's Liturgy has a Cappadocian origin and is closely related to the Byzantine Rite. The presentation challenges these hitherto held positions, proving that the oldest Armenian Eucharistic Prayer (Anaphora) belongs liturgically to the Antiochene type of Anaphora, just as its Christological formulae are Antiochene in origin. Moreover, the investigation of these Antiochene Christological formulations in the Anaphora-Fragment contained in the *Buzandaran Patmut'iwnk'* suggest Syrian roots.

Aldo Corcella, Due citazioni dalle *Etiopiche* di Eliodoro nella *Retorica*
di Antonio di Tagrit 389-416

In the fifth book of his *Rhetoric* (pp. 74-76 Watt), Antony of Tagrit (9th century?) cites two passages from the Syriac translation of a hitherto unidentified Greek work, which proves to be Heliodorus' novel *Aethiopics* (or *Charikleia*, as Antony calls it; in most manuscripts, however, the correct reading has been corrupted). The content of these two passages (*Aeth.* III 10,2 and 5), as well as some peculiar misinterpretations in their translation, could suggest a mediation through an intellectual milieu interested in Greek medicine and science.

Vassa Larin, The Dikerion and Trikerion of the Byzantine Pontifical
Rite: Origins and Significance 417-430

The article traces the origins of the Byzantine dikerion and trikerion — the hierarchical blessing-candles — to Byzantine imperial ceremony. The relation between various candles/ candelabra of Byzantine emperors and those of Byzantine hierarchs is confirmed by 10th-15th c. witnesses to their common liturgical functions.

Tommaso Braccini, Pio II, l'Oriente e la Crociata: per una nuova in-
terpretazione di due episodi storici 431-442

It is well known that many princes fleeing from the Turks, as well as ambassadors coming from the nations endangered by Ottoman advance, came to Rome to seek help during the pontificate of the "humanist pope," Pius II. In some cases, it's still possible to bring to light new evidence about these events. For instance, documents housed in the National Archives of Ragusa (Dubrovnik) show that Thomas Palaeologus, before fleeing from Morea, had already put in safety his only valuable possession, the skull of saint Andrew (that he was going to give to the pope in exchange for a life annuity). On the other hand, the self-styled Oriental ambassadors paraded through Europe by Ludovico da Bologna, looking for support for the crusade against the Turks, are usually (and judiciously) suspected of being frauds (with the possible exception of Michele Alighieri from Trebizond). In particular, the Georgian ambassadors, who were curiously tonsured, have been charged with being Franciscan friars in disguise. However, accounts written by medieval and modern travellers show that, on the contrary, tonsure was a traditional habit of Georgian people.

Robert Slesinski, Bulgakov's Sophiological Conception of Creation 443-454

With an understanding of the "sophianicity of creation," one can grasp how the act of creation not only imparts the imprint of Divine Wisdom (Sophia) on the whole of the created order, but also bears the seeds for the progressive sophianization of the same. In analyzing the datum of creaturehood, Bulgakov grasps what he conceives as the fundamental a priori truth — the "Thou art" (*Esi*) — of religious experience that cannot but give rise to a metaphysics of donation that underscores the inherent *gift* character of all existence. In fashioning his own understanding of the Creator as a Doer, he rejects the applicability of the terminological framework of causality to elucidate the mystery of creation. The point of this article, however, is to show how Bulgakov's teaching on creation is marred by a reductivist, mechanistic understanding of efficient causality and how it can be corrected and deepened by incorporating into it the metaphysical axioms of agency, similitude, and finality as developed in Scholastic thought.

- Oswaldo Raineri**, Guglielmo Massaja: «Memorie storiche del Vicariato Apostolico dei Galla». Indice dei nomi e delle materie 455-494

Consequent to our publication in OCP 72 (2006) 91-144 of the *Indice dei nomi e delle materie* of the *Lettere e scritti minori* of Guglielmo Massaja, we now publish also the *Index* of the *opus majus* of the same author, *Memorie storiche del Vicariato Apostolico dei Galla*. The *Index* is prefaced by a short biography of Cardinal Massaja (1809-1889) by Antonino Rosso, editor of both the *Lettere e scritti minori* and the *Memorie storiche* of Massaja.

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