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ARTICOLI

- Ernst Chr. Suttner**, Die Gegner der Siebenbürger kirchlichen Union  
werden zur zweiten Siebenbürger rumänischen Kirche . . . . . 5-23

In 1669, instructions from Rome ordered Jesuit missionaries working in Siebenbürgen to strive for a union of the Romanians with Rome on the model of the Union of Florence, with the Romanians retaining the right to keep their church tradition unchanged. When the Jesuits were successful and the Hungarian Primate Cardinal Kollonitz and Kaiser Leopold I had to ratify the Union, they sought to prevent what Rome had wanted, preferring instead to have the Romanians join the Catholic Church of the monarchy so the union could be exploited for political purposes. For this reason, many Romanians refused the union. This resulted in the formation of two parties within the Romanian Church of Siebenbürgen: those who accepted the union (the united) and their opponents (the non-united). In 1761, after decades of strife, Maria Theresa permitted a bishop to be appointed for the opponents of the union. Since then the Siebenbürgen Romanians have been split between two Churches.

- Ugo Zanetti**, «Voici le temps de la bénédiction ...»: Origine copte d'une  
hymne liturgique éthiopienne . . . . . 25-50

An unpublished Coptic liturgical description of the consecration of the Holy Myron in the year A.D. 1374 gives, among other interesting things, the full text, in Bohairic, of the Marian hymn *This is the time of the blessing* sung in the ordinary of the Ethiopian mass (*šar'atā qəddase*), showing thereby that this Ethiopian hymn originated in Egypt, where it is now used only rarely, and never in its entirety. Moreover, since some details hint at a Sahidic model, it is likely this Ethiopian hymn was translated from Sahidic into Gə'əz. At the same time, the Egyptian origin of another Marian liturgical hymn, *Rejoice, you whom we bid for salvation*, which comes in the ordinary of the mass just before the other hymn, is also shown.

- Gabriele Winkler**, On the Armenian Term *Ējmiacin* and Related  
Terminology . . . . . 51-64

The closer investigation of the pertinent Christological vocabulary in the *Šaraknoc'*, the *Buzandaran Patmut'iwnk'*, and in the Armenian version of the Anaphora of Basil concerning the relationship of the Son to the Father and the technical terms regarding the Incarnation, demonstrate the Antiochene origin of many of these technical terms, which in several cases were mediated via Syrian influence.

Moreover, the comparison of several central expressions related to the 'Heavenly Liturgy of the Angels' in the Anaphora of Basil, which are present in the *Šarakans* as well, show the close links between the formation of some of these *Šarakans* and this Anaphora.

- Vincenzo Ruggieri**, Manufatti bronzei bizantini ad Antiochia di Pisidi 65-80

This paper aims at cataloguing some of the significant Byzantine metal objects preserved in the Archaeological Museum of Pisidian Antioch (today Yalvaç) in Turkey. Since so many samples of metal findings have been left abandoned and unpublished for so long, it seemed convenient to choose a representative selection of them (i.e. lamps, chains, censers, crosses and reliquary-crosses) to illustrate the variety and quality of the objects, often without any attested provenance, kept in the Museum. Albeit briefly, the paper seeks also to add a complementary facet to the wealth of

Byzantine marble sculpture, thereby broadening our image and understanding of the metropolitan city of Antioch.

**Boghos Levon Zekiyan, Armenian Self-Perception between Ottomans and Safavids . . . . . 81-117**

In their millennia-long history the Armenians have been in multifarious relationships with neighbouring as well as far distant peoples, states and cultures. Among these, Islamic peoples and rulers, especially the Ottoman Turks and Safavid Iranians, had a prominent position in the course of the second millennium. Armenia's self-perception in the late-Medieval and early Modern stages of its development, was in close connection with that Islamic reality. The present study seeks to analyse and understand the basic components of that self-perception, the factors related to both the Islamic environment and to Western modernity that influenced its formation and development, and the main peculiarities of the Islamic reality at issue in both its legal-political attitudes and concrete behaviour towards Christians, especially the Armenians. The article also aims to re-evaluate the historical model emerging from this research with regard to some contemporary problems concerning Christian-Muslim relations and coexistence.

**Christelle Jullien, Christianiser le pouvoir: images de rois sassanides dans la tradition syro-orientale . . . . . 119-131**

During the Sassanid era the East Syrian community in the Iranian Empire undertakes a process of hagiographical eulogizing its rulers, extolling them as enlightened, open — even Christian — kings. Placing such writings in their historical context enables one to uncover the intentions underlying them, and the political interests of the Christian authorities they further.

**Kristine Ruffatto, The Concept of Rest in the Greek *Acts of Thomas* . . . . . 133-155**

Rest is an important soteriological and christological concept in the third century apocryphal *Acts of Thomas*. The forty-five references to rest (ἀνάπαυσις and its cognates) mark rest as a significant theme of the work. This article provides an analysis of the use of ἀνάπαυσις in the Greek *Acts of Thomas*. Rest is a rich and multifaceted motif that expresses both present experience and future hope. It is an attribute of Christ but also a benefit of being in union with Christ. Rest, achieved through rigorous "holiness" (abstinence, especially from sex), is synonymous with salvation. The *Acts of Thomas'* understanding of rest is rooted in Jewish rest tradition, which the author/compiler has christianized and enriched with an ascetical emphasis that is characteristic of Syriac spirituality.

**Ezio Albrile, La caverna dell'esilio. Momenti della religione iranica nel mondo aramaico . . . . . 157-174**

According to Matt. 2, 1-12, after Jesus was born, while Herod was king, "wise men from the East" arrived in Jerusalem with gifts for the new-born Messiah, saying that they had seen his Star in the East. This *hapax* in the NT Gospel narratives goes back to an Iranian religious tradition about the birth of the Zoroastrian Saviour, the Saoshyant. This narrative is included in some Aramaean (Syriac)-Christian texts related to the so-called "Adam's Books." One of the most important of these texts is the "Book of the Cave of Treasures," which testifies to an Iranian-Aramaean religious koinè. Such writers as Herodotus, Strabo (15, 727. 733) and Plutarch (On Isis and Osir. 46) were familiar with the Zoroastrian Magi: similar traditions feed the legendary world (Aggadic) to which the work of Matthew makes reference.

**Osvaldo Raineri, Vita del nostro padre Ḥarā Dengel . . . . . 253-272**

This study presents the significant data regarding the book *Gadla abuna Ḥarā Dengel*, edited by the Patriarchate of the Orthodox Tawāḥdo Church of Ethiopia and published at Addis Ababa in 2004/5. The monk priest Ḥarā Dengel was born during the reign of Claude (1540-1559) and lived until the time of King Fāsīlāda (1632-1667), a significant period in the history of Ethiopia first of all because of the invasion of the Muslim Ahmed ibn Ibrahim that devastated the country (1523-1543), persecuting Christians

and destroying churches; and secondly, because of the mission of the Jesuits, which led to the conversion of King Susenyos (1607-1632) to Catholicism. With the arrival of these European priests there began in Ethiopia sharp controversies between the Alexandrian and Catholic faiths, accompanied by violent reactions against the missionaries' attempts at Latinization. The Orthodox Tawāḥdo Church of Ethiopia has canonized Ḥarā Dengel for his heroic virtue, the miracles he performed, and the persecution he underwent for refusing to accept to the Roman faith. In addition to providing valuable references to persons and historical events, the *Life* of the saint describes at length monastic usages, especially the prayers, food and drink, and vesture of the monks. This article summarizes the *Life and miracles* of the saint, includes translations of parts of the Ge'ez text, and provides a translation of Ḥarā Dengel's "Effigy" hymn in its entirety.

**Michael C. Paul**, Continuity and Change in the Novgorodian Archiepiscopal Office, 1478-1589 . . . . . 273-317

After annexing Novgorod in 1478, Moscow sought to bring the practices of the church in Novgorod more into line with Muscovite practices; this was not a smooth process and the Novgorodian archiepiscopate suffered instability for much of the next century, with longer vacancies and a greater chance that an archbishop would be removed in disgrace (or even face arrest or violent death) in the century after 1478 than had been the case in the eparchy's prior history. No other Russian eparchy saw difficulties like those faced by Novgorod during assimilation; these difficulties, however, often had little to do with any vestigial Novgorodian traditions or opposition to the Muscovite takeover. Hence, while the first century of direct Muscovite control was terrible for the archbishop and his church — worse than almost any time except the Soviet period — it reveals much about how new regions were assimilated into Muscovy, how Novgorod differed from those other areas, and what did or did not change in the course of assimilation.

**Vincenzo Ruggieri**, Patara: due casi di architettura bizantina e la continuità urbana . . . . . 319-341

This study illustrates the significance of the urban continuity of the city of Patara in Lycia via the analytical study of two medieval churches, the "Spring Basilica" and the church in *Kastron*. The former church has not yet been studied at all but only referred to by the archeologists who have worked the site, whereas the latter church has been excavated without, however, being subjected to a suitable architectonic and ideological evaluation. The "Spring Basilica," by its radical architectonic transformation during the High Middle Ages, witnesses to an initial shrinking of the city at that time. The second church, located within the medieval city (*kastron*), repropose ideologically in a later period (11<sup>th</sup> c.) an ancient church whose entire architectonic and liturgical disposition is typical of the 5-6<sup>th</sup> c. In the context of this historico-architectonic perspective the author also confronts the meaning of the liturgical changes due to those same historical forces that substantially modified the very urban plan itself.

**Stefano Parenti**, Un fascicolo ritrovato dell'*horologion Sinai gr. 863* (IX secolo) . . . . . 343-358

This study shows that the ninth-century Sinai gr. 863 Horologion — a witness of primary importance in the history of the liturgy of the hours in the monasteries of Palestine — was known to Russian scholars from the last century, well before the edition published in 1964 by Juan Mateos, SJ. The recent report by Georgi R. Parpulov on the finding of a lost quire, which is being published here in this article, enables an almost complete reconstruction of the office of the "First Vigil of the Night". A liturgico-structural analysis conducted according to the method of comparative liturgy points out very similar techniques of construction between the "First Vigil of the Night" and the "First Hour of the Day" present in the same Horologion. Such discoveries lead to the formulation of a working hypothesis that in Palestine the First Hour was the result of a symmetrical imitation of the "First Vigil" — or First Hour — "of the Night".

- Mark M. Morozowich**, A Palm Sunday Procession in the Byzantine Tradition? A Study of the Jerusalem and Constantinopolitan Evidence . . . . . 359-383

This article traces the history of the Palm Sunday procession from Jerusalem to Constantinople. The major manuscripts of the respective liturgical traditions are analyzed and presented in order to elucidate patterns and principles of worship. The article outlines the shift in timing from a Sunday afternoon service to a Sunday morning service with attention to possible monastic influence. It also raises questions regarding historicization, dramatization, and mimesis in the liturgy.

- Mariam de Ghantuz Cubbe**, Les trois prières précédant le dialogue *ante-sanctus* dans la première anaphore syriaque des douze apôtres 385-409

The first Syriac anaphora of the twelve Apostles differs from the plan that is usually found in the other Syriac anaphoras for the three prayers preceding the dialogue *Ante-Sanctus*.

This is clear especially from the fact that the prayer containing the words introducing the kiss of peace has also evidently the characters of the *accessus ad altare* prayer, while another of its three prayers cannot be classed according to the usual plan.

Through an analysis of the three prayers' history and a comparison with the Maronite anaphora of John Maro, having the same prayers, but in a different order, we can put forward the conjecture that the twelve Apostles Syriac anaphora is here a witness, especially in the version preserved by John Maro anaphora, of a more ancient phase of development of this part of the liturgy.

- Marco Toti**, L'ermeneutica quale veicolo di un "ecumenismo profondo" tra metodologia storico-religiosa e prassi spirituale . . . . . 411-427

Drawing on the recent publication of the book *La ricerca del Dio interiore nei detti dei precursori del sufismo islamico* (edited by I. De Francesco), we try to approach the theme of hermeneutics as an instrument of "deep ecumenism", with special regard to the "dialogue" between Christianity and *Islâm* (also from the point of view of the historical connections between Hesychasm and Sufism, which poses significant methodological problems to the scholar). Although the question is problematic and not devoid of the risk of simplistic generalizations, we believe that, also on the ground of M. Eliade's and A. Scrima's studies, the link between scholarship in the religious field and spiritual praxis is hermeneutics, the meditated use of which may, in a sense, save postmodern man from the danger of the "absence of meaning".

- Li Jing**, Note sui rapporti tra l'Impero Romano d'Oriente e la Cina . . . 429-450

This article is the fruit of Byzantine studies in China. The Chinese Society of Byzantine Studies has been in frequent contact with the International Society of Byzantinistics, and several times has received invitations and documentation via normal channels, thereby enabling it to follow at any moment the signs of new tendencies emerging in Byzantinistics world-wide.

Ancient Chinese annals include numerous documents referring to western countries. Among these documents, the one that has stimulated the most interest concerns the Eastern Roman Empire. The first and most complete Chinese document to refer to the Roman Empire is in the Annals of the Dynasty of the later Han (206 BC-AD 220) (Hu Han Shu). In this document, the Chinese call the Roman Empire "Da Qin." Now we know that between the historic beginnings of the Roman Republic in BC 509 and the reign of Augustus (27 BC-AD 14), several events, from the Roman Imperial era and into the period of the Eastern Roman Empire from AD 330, prepared for the beginnings of a variety of international commercial relations between the Mediterranean and the East, including China. In this, the Byzantine Empire functioned as a bridge in the exchange of mercantile goods and in cultural and juridico-diplomatic relations.

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