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ARTICOLI

- Gabriele Winkler**, Preliminary Observations about the Relationship between the Liturgies of St. Basil and St. James 5-55

This contribution deals with selected themes, such as the concern for Orthodoxy and how this is reflected in the various redactions of the Liturgies of Basil and James; the praise of God by the angels and the community in the Oratio ante Sanctus; the Epiclesis and the Institution Narrative; including the Last Judgement at the Parousia, which forms part either of the Oratio post Sanctus or the Anamnesis; and the preparation for Communion, i.e. the Sancta sanctis-Cycle. These themes were investigated, for the first time, on the basis of a philological analysis of technical terminology contained in the various versions of the Liturgies of Basil and James, allowing thereby several preliminary observations about the interrelationship of the various redactions of two of the most prominent liturgies of entire Christendom.

- Oswaldo Raineri**, Herbert Weld Blundel: «The Royal Chronicle of Abyssinia 1769-1840». Indice dei nomi e delle citazioni bibliche 57-83

The English traveller Herbert Weld Blundel (1852-1953) visited East Africa and Ethiopia in 1898, where he discovered that the Nile had been inaccurately located on the maps, and gathered hundreds of samples of indigenous birds that he donated to the British Museum. In Ethiopia again in 1905, he drew new maps, and studied the political system of the Oromo and the customs of the Berta population. On his return home he continued his studies of Ethiopica, some of which he published. His principal work was a Ge'ez edition with English translation of *The Royal Chronicle of Abyssinia 1769-1840*, which appeared in London in 1922. The present article publishes the "Index of Proper Names and Biblical Citations," absent in the original edition of Blundel.

- Robert Slesinski**, Bulgakov's Christological Synthesis: A Catholic Appreciation 85-102

Bulgakov's Christological treatise is both an exposition and celebration of Divine-Humanity (*Bogochelovechestvo*). Taking as his point of departure the negative formulations of Chalcedon in regard to the two natures of Christ — "without confusion, without change, without division, without separation" — Bulgakov aspires to proffer a positive — kataphatic — articulation of the same. His "sophiological" Christology is premised on the ontological preconditions for the Incarnation that entail an eternal *kenōsis* of the Father in the act of creation that culminates in the hypostatization of the Logos in the Incarnation — a "primordial grace" — irrespective of the sin of Adam and man's subsequent redemption.

Bulgakov's Christology is thus an admirable synthesis of Logos and kenotic Christologies. Moreover, it entails a theological anthropology that only explicitates his fundamental intuition on the "co-imageness" between Divinity and humanity, namely, that "the kenosis of Divinity is also the apotheosis of humanity," man thereby being the "cryptogram of Divinity." His ontological frame of reference links him to the best of Catholic theological thought.

- Donato Bono**, La citazione di Is 53 nella *Prima Clementis* 103-120

The presence of Is 53 in the New Testament writings via direct quotations as well as allusions, plus the fact that it was not ignored in early patristic literature, shows its particular importance in the tradition one could define as *Petrine* or *Jerusalem-Roman*. IClement is a privileged witness of that tradition, the final link in an identifiable chain

of Petrine discourses that extends from Acts 3:13.26; 4:27, 30 up to the hymn of 1Pet 2:22-25, and includes Mk 10:45; Heb 9:28 and Rom 10:16; 15:21, all writings that came from or were addressed to the Christian community in the imperial capital city of Rome.

One may affirm with reasonable certainty that the longest quotation of the Old Testament by Clement of Rome, a disciple of Peter and Paul, furnishes proof of the importance and particular interest the Petrine tradition gave to the theme of the *Suffering Servant*. This first complete quotation of Is 53 in a Christian text that could date to the beginning of AD 70 demonstrates the particularity of the theology of the *Suffering Servant* in the early Christian community.

Joseph A. Munitiz, S.J., Leo of Ohrid: the new *Kephalaia* 121-144

Presentation and English translation (accompanied by the Greek text) of a newly found collection of *Kephalaia* (spiritual chapters) published in the doctoral theses of Dr. Bütner (2007); attributed to Leo of Ohrid, these short sentences display a different aspect of an important eleventh century polemicist and Archbishop.

Jonathan Loopstra, The Trouble with ἐπιφέρω: Basil's *Hexaemeron*

2.6 in Context 145-160

Basil's appeal to a mysterious Syrian source in *Hexaemeron* 2.6 has rightfully attracted the attention of many earlier scholars. Little attention, however, has been given to the possible reasons why Basil chose to explain the meaning of the Semitic *Vorlage* instead of elucidating the LXX's ἐπιφέρω in Genesis 1:2. This paper will show that there existed considerable ambiguity over the proper definition of this LXX reading among Basil's near contemporaries. As a sensitive pastor, Basil may have been aware of the ambiguities surrounding the use of ἐπιφέρω in Genesis 1:2, causing him to turn to the interpretation of a Syrian exegete.

Youhanna Nessim Youssef, Psalis of the Myron 161-180

Unlike other extant mss of the Rite of Preparation of the Holy Myron in the Coptic Church, the ms *Old Cairo Coptic Museum Lit. 253* does contain the text of the psalis chanted during the celebration of this rite. The present article edits critically for the first time the Coptic and Arabic texts of these chants, preceded by a description of the ms and followed by an English translation and detailed commentary on the texts and what can be gleaned from them for the history of the rite.

George Nedungatt, S.J., Calamina, Kalamides, Cholamandalam. Solu-

tion of a Riddle 181-199

According to several ancient Western sources, including the Roman Martyrology, St. Thomas the Apostle died a martyr in the city of Calamina in India. But Indian geography or history does not know any city by this name. In the new Barrington Atlas (2000), however, Calamina is shown as a city on the Bay of Bengal, while in the latest edition of the *Martyrologium Romanum* (2001) there is no more mention of Calamina. Calamina has long been a riddle. After a historical and philological enquiry the article examines critically the various solutions proposed. It resolves the riddle by showing that Calamina is the foreign form of the Tamil name for the Chola kingdom — not city — Cholamandalam, which survives as Choromandel.

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