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ARTICOLI

- Richard Čemus, S.J.**, Con l'Europa nel cuore. Ricordando il cardinale Tomáš Špidlík, S.J. (17.12.1919 – 16.4.2010) nel primo anniversario della morte 5-24

The article commemorates the figure of Cardinal Tomáš Špidlík, S.J. (17.12.1919 – 16.4.2010).

- Robert F. Taft, S.J.**, Eucharistic Concelebration Revisited: Problems of History, Practice, and Theology in East and West. Part II 25-80

After revisiting and updating in Part I what can be said about eucharistic concelebration in East and West, the author focusses in Part II on eucharistic concelebration in the various usages of the Byzantine rite, both Orthodox and Catholic, as witnessed in the historical and liturgical sources, and concludes with an analysis and evaluation of its varieties, ritual abuses, and theology today.

- Sebastian P. Brock and Nicholas Sims-Williams**, An early fragment from the East Syriac baptismal service from Turfan 81-92

This article publishes a fragment in the Berlin Turfan collection of the East Syriac baptismal rite. The Syriac text, which is provided with rubrics in Sogdian, includes the prayer for the consecration of the oil in a shorter form than that found in texts of the present rite, thus illustrating how the prayer has been expanded over the course of time.

- Osvaldo Raineri**, Omelia del Salvatore, (Trattato etiopico sulla passione di Cristo) 93-151

“The Homily of the Savior” comprises a treatise on the Passion of Christ, especially with regard to the number of slaps He suffered, and the blows and wounds He received according to the writings of the mystics, Saints Bridget of Sweden, Matilda of Helfta, and Elizabeth of Hungary. The Ethiopic text, in Ge'ez and Amharic, is found in several manuscripts beginning with the 17th century, as well as in a few editions, but there are no known translations besides the one offered here.

- Georges Ruysen, S.J.**, Une médiation pontificale: Léon XIII et les massacres arméniens dans l'Empire ottoman des années 1894-1896 153-168

The Hamidian Massacres (1894-1896), named for Sultan Abdul Hamid II, led to one of the Holy See's most intense and difficult diplomatic actions seeking a peaceful solution to the Armenian question. The description of these tragic events is based upon unpublished documents from the Secret Vatican Archive. These sources describe clearly the failure of Pope Leo XIII's mediation aiming at the introduction of reforms in the Armenian provinces. Contributing to the

difficulties were the deliberate wavering of the Sultan in order to impede these reforms and the increasingly passive attitude of European diplomats preoccupied with the integrity of the Ottoman Empire. In addition the European powers distrusted one another, while striving to preserve their own interests overcoming the European diplomatic 'Concert'. All these factors led to inaction rather than to a peaceful solution of the Armenian question. Being unresolved, this issue would remain tragically ready to reignite, like a fire under the coals, a few years later...

This drama took place in three phases: 1) the Hassun Massacre and the attempts at a pontifical mediation (summer 1894-June 1895), 2) the pontifical mediation in crisis, disagreement among the European powers, and new massacres (June 1895 – June 1896), 3) Pope Leo XIII's letter to the Sultan, the worsening Armenian crisis, and the withdrawal of the European powers (June 1896-June 1898).

Francesco Saracino, Un'icona per lo zar: Ingres e la *Vierge à l'hostie* 169-212

The painting known as the *Vierge à l'hostie*, completed by J.A.D. Ingres in 1841, is not only one of the masterpieces of 19th c. religious painting. It was also involved in a thick plot of events that this study has for the first time attempted to illustrate. Some of the protagonists of the cultural scene of those years were implicated in the execution of an affair destined to influence the religious politics of Tsar Nicholas I. The painting of Ingres reveals little-known aspects of the "ecumenical" atmosphere present in Europe of the epoch, and can be construed as a "prophecy" of the movement of the Churches towards unity.

Vasileios Tsakiris, Die ersten drei Amtsjahre Jeremias I. von Konstantinopel nach dem Codex Ann Arbor 215 213-236

A new era in the history of the Patriarchate of Constantinople began after the Turkish conquest of the capital. The tenure of Patriarch Ieremias I was the first to be stable and prolonged. But this stability, which led to a remarkable improvement in the Patriarchate's organisational structures as witnessed *inter alia* by an increase in the number of monasteries, had to be earned. After his enthronement, Ieremias had to overcome those long-standing problems of the Patriarchate that had been the reason why his predecessors' tenures had been so short. This had mostly resulted from the interference of the Archontes, and Ieremias himself was not spared a brief deposition at the beginning of his tenure, when he was replaced by his rival Ioannikios.

This study investigates these turbulent first years of Ieremias' tenure, examining the context of his election, his journey to Egypt and Jerusalem, and his deposition. Furthermore, the study presents new evidence from the University of Michigan's Codex Ann Arbor 215 with regard to these events and enables one to place their circumstances in a new light, and to better understand the institutional functions of the Patriarchate during the 1520s.

Alin Suci, The Borgian Coptic Manuscripts in Naples: Supplementary Identifications and Notes to a Recently Published Catalogue 299-325

Many of the White Monastery Coptic fragments are kept today in the "Vittorio Emanuele III" National Library in Naples. Paola Buzi has catalogued this collection recently in a long-awaited book that will replace the earlier work

of Georg Zoega (Rome, 1810). The present article reviews the new catalogue, identifies the contents of some fragments left unidentified, and reconstructs several dismembered manuscripts.

Ayda Kaplan, Les copistes du manuscrit syriaque BL Add. 12 153
(*Homélie*s de Grégoire de Nazianze) 327-349

The Syriac manuscript Add. 12 153 containing the first part of Gregory of Nazianzus' homilies is kept in the British Library in London. Dated by a colophon from the year 834/5 AD, the manuscript shows different handwritings. The purpose of this article is to distinguish writings of diverse scribes by applying the paleographical method developed as part of the author's Ph.D. thesis at the Catholic University of Louvain (Louvain-la-neuve) in Belgium.

Bert Daelemans, S.J., Dieu sauve en se montrant. La révélation rédemptrice dans la troisième Hymne sur la Nativité de St. Éphrem 351-398

This article inaugurates two complementary studies on the redemptive aspect of divine revelation in Ephrem's Hymns on the Nativity: God redeems us by revealing Himself. This first article presents a comprehensive analysis of Nat III, as an accurate entry to the entire collection. Complementary to this, a second article will present a comparative study of essential terms concerning 'redemptive revelation' in the whole collection on the Nativity.

The doxological third Hymn on the Nativity presents Christological paradoxes of the Incarnation by celebrating only two relations of Christ: to His Father and to us. Ephrem proceeds like a painter using an impressive imagery that does not need names like Jesus, Christ or Messiah. Nat III opens with a soteriological diptych (Nat III, 1-2), based entirely on our relation with the incarnate Logos, which to Ephrem is more existential than the Logos as such. His doxological theology is utterly aesthetic. This liturgical basis, rooted in ordinary life, is the appropriate fertile ground to rise towards the invisible God revealed in His visible Son and acclaimed in the impressive philosophical summit of the hymn (Nat III, 3-5). The next stanzas present a magnificent chain of soteriological images, hinting at the Gospels and without eschewing the Passion. For Ephrem, divine self-revelation gravitates around a 'for us' (*lan*). With each stanza containing a revelatory note, together they form one soteriological symphony.

George Nedungatt, S.J., Christian Origins in India According to the
Alexandrian Tradition 399-422

The question of Christian origins in India is usually discussed taking as the point of departure the third century apocryphal *Acts of Thomas*, and the conclusion is historical uncertainty. But a different starting point, which is historically earlier and more certain, is to be found in the early Alexandrian tradition represented by Pantaeus, Origen and Athanasius. Pantaeus visited India ca 180-190, and, according to the accounts by Eusebius and Jerome, met with Christians there who reported Christian origins from the apostolic times. However, the terminological ambiguity about India, sometimes confused with other countries like Ethiopia or Arabia in antiquity, has prevented many in the past from regarding the report of Pantaeus as unequivocal. This question has been researched by scholars like Albrecht Dihle, who concludes that Eusebius

and Jerome can certainly be trusted to know the real India. Another difficulty is often seen in a text of Origen, who is usually understood to exclude India from the countries in which the gospel had been preached by his time. The present study shows that what Origen affirmed was that the gospel had not yet been preached in Aryan India, which is to imply that it had been preached in non-Aryan India or South India. In the following century Athanasius declared that the Christians in India professed the Nicean Christological faith. Thus there is continuity between Pantaeus, Origen and Athanasius in the Alexandrian tradition about early Christianity in India, which complements and supports the Thomaschristian tradition about Christian origins in India in apostolic times.

Mark M. Morozowich, Jerusalem Celebration of Matins and the Hours in Great Week from Monday to Wednesday 423-447

The Jerusalem celebration of Matins and the Hours contains many similarities through the centuries together with several key developments. The Diary of Egeria, the Armenian Lectionary, the Georgian Lectionary and the so-called Anastasis Typikon provide the source material for this analysis. The development of Matins and the Hours of Monday to Wednesday through the centuries occurs in measured steps with the most significant developments in the so-called Anastasis Typikon. Diversity in the choice of lections demonstrates a developing tradition that is subject to various influences. The theme of betrayal and the focus on faithfulness occur throughout the centuries.

Stefano Parenti, The Cathedral Rite of Constantinople: Evolution of a Local Tradition 449-469

This article studies the evolution of the Liturgy of the Hours at Constantinople after the ninth century, when not only monastic churches of the city, but also secular churches followed the liturgical rite referred to as "hagiopolitis." Only the Cathedral was left using the rite appropriately called "ekklisiastis". The article also analyzes particular forms of "bi-ritualism" between these two liturgical systems, with the tendency to conserve the "ekklisiastes" rite during the most important times of the liturgical year. Contrary to what was previously believed on the subject, the eleventh century was not the zenith of the cathedral tradition of Constantinople, but rather an age of decadence and abandonment.

André Jacob, La prière pour les troupeaux de l'Euchole Barberini: quelques remarques sur le texte et son histoire 471-486

The text of the prayer for the flock (of sheep) in the Barberini Euchologion (second half of the eighth century) represents the earliest stage of a formula which developed in Palestine, perhaps after the Arab conquest. A more recent version, having the same origins, was widely circulated in Calabria and in Sicily from the end of the tenth century, was incorporated into the Sinai Slavonic Euchologion, and reached also Mount Athos. The hapax ἐρυσίς, ἴδος, which is attested in the Barberini ms., probably designates a kind of scabies.

Ernst Chr. Suttner, Toleranzregeln zum Schutz bestimmter Glaubensgemeinschaften, doch nur beschränkte Religionsfreiheit im frühneuzeitlichen Siebenbürgen 487-501

In Hungary formerly, and elsewhere well into early modern times, Siebenburg Christians of the Byzantine tradition were able to maintain their ecclesial tradition only as a discriminated minority. Then the Protestant Reformation split the Latin-rite Catholics into four legally recognized religious confessions, while the legally unprotected Byzantine Christians became the prey of Protestant proselytism. By erecting a bishopric for the Byzantine Christians, a Catholic ruler in the 16th c. was able to strengthen their church life, but did not succeed in upgrading their social standing. Those Byzantine Christians who did not wish to remain a prejudiced minority had to adhere to a western confession: in the 17th c. by joining a Reformed Church; in the 18th c. by accepting Union with the Catholic Church. Only in the 19th c. with the reforms of Kaiser Joseph II did it become possible for Christians of the Byzantine tradition to achieve social advancement without abandoning their religious confession.

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