ARTICULI


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 pas- sione 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 Ruyssen, 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 The description of these tragic events is based upon unpublished documents from the Secret Vatican Archive.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

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

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 Suciu, The Borgian Coptic Manuscripts in Naples: Supplementary Identifications and Notes to a Recently Published Catalogue

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 (Homélies 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 Pantaenus, Origen and Athanasius. Pantaenus 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 Pantaenus 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 Nicene Christological faith. Thus there is
continuity between Pantaenus, Origen and Athanasius in the Alexandrian tra-
dition 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 deve-
lopment of Matins and the Hours of Monday to Wednesday through the cen-
turies 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 arti-
cle 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 tradi-
tion of Constantinople, but rather an age of decadence and abandonment.

André Jacob, La prière pour les troupeaux de l’Euchologe Barberini:
quelles remarques sur le texte et son histoire ................. 471-486

The text of the prayer for the flock (of sheep) in the Barberini Euchologion (se-
cond 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 Eucholo-
gion, and reached also Mount Athos. The hapax ἐρυσίς, ἰδος, which is attested
in the Barberini ms., probably designates a kind of scabies.

Ernst Chr. Suttner, Toleranzregeln zum Schutz bestimmter Glaubens-
gemeinschaften, doch nur beschränkte Religionsfreiheit im früh-
neuzeitlichen 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.

COMMENTARII BREVIORES

Vincenzo Ruggieri, L'isola di Gemile in Licia e San Nicola: un nuovo libro ................................................. 237-248
Vincenzo Ruggieri, In margine a Mýlasa (Milas) bizantina: disjecta membra ............................................... 503-531

RECENSIONES

Berte Ferraris di Celle, Giovannella, Il volto della Madonna del Filereno. Descrizione ed analisi iconologia della storica icona riparsa in Montenegro (V. Poggi) ................................. 249-251
Briquel-Chatonnet, Françoise, Alain Desreumaux, Jacob Thekeparampil, Recueil des inscriptions syriaques. Tome I: Kerala (A. Kaplan) .... 251-255
De Salis, Miguel, Concittadini dei santi e familiari di Dio: Studio storico-teologico sulla santità della Chiesa (E. G. Farrugia) .......................... 255-258
Horbál, Bogdan, Lemko Studies: A Handbook (E. Senko) ............... 259-262
Kuzhinapurath, Thomas, Salvific Law, Salvific Character of CCEO: an Historical Overview (S. Kokkaravalayil) ................................. 262-264
Moolakkatt, Mathew, The Book of Decrees of Mar Mathew Makil. A Historic-Juridical Study (S. Kokkaravalayil) ................................. 264-266
O’Mahony, Anthony (edited by), Christianity and Jerusalem: Studies in Modern Theology and Politics in the Holy Land (V. Poggi) ............. 266-275
PULIKKAN, Paul and Paul M. COLLINS, eds., *The Church and Culture in India, Inculturation: Theory and Praxis* (G. Nedungatt) ............ 275-277


PATULLI TRYTHALL, Marisa, *Edmund Aloysius Walsh: la Missio Iraquensis* (V. Poggi) ............................................. 281-284


DALL’OGLIO, Paolo, *Amoureux de l’Islam, croyant en Jésus* (V. Poggi) ....... 537-538

GREPPi, Caterina, *L’origine del metodo psicofisico esicasta* (V. Poggi) ........ 538-539

JULIAN OF TOLEDO, *Prognosticum futuri saeculi. Foreknowledge of the world to come* (M. de Ghantuz Cubbe) ............................................. 539-541

KATTAN, Assaad E. – Fadi A. GEORGi (editors), *Thinking Modernity. Towards a Reconfiguration of the relationship between Orthodox Theology and Modern Culture* (E. G. Farrugia) .................. 541-549


KONDAKOV, Nikodim Pavlovitch, *Iconographie de la Mère de Dieu* (M. Berger) ............................................. 554-557

MACCOULL, Leslie (translated by), *Coptic Legal Documents. Law as Vernacular Text and Experience in Late Antique Egypt* (Ph. Luisier) .......... 557-559


PODSKALSKY, Gerhard, *Srednjovekovna teološka književnost u Bugarskoj*
i Srbiji (865-1459) (B. Lomagistro) ............................. 565-567

Podskalsky, Gerhard, Teologija i filozofija u Vizantiji: spor oko teološke metodike u duhovnoj istoriji pozne Vizantije (XIV/XV vek): njegove sistemske osnove i istorijski razvoj (B. Lomagistro) ............... 567-569

Winkler, Dietmar – Li Tang (Eds.), Hidden Treasures and Intercultural Encounters. Studies on East Syriac Christianity in China and Central Asia (V. Poggi) .......................... 569-576