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**ARTICOLI**

- BUKOVEC, Predrag**, *Die vielen Einsetzungsberichte von Addai und Mari* 5-22

To talk about “many institution narratives” when we discuss the Anaphora of Addai and Mari, seems to be a contradiction: this Eucharistic Prayer is famous for being the only one still in use without an explicit subunit alluding to Christ’s words at the last supper. However, in the second millennium, due to the unions with the Roman Catholic Church, the Chaldaeans and Syro-Malabars added the institution narrative into the ordo. This study examines the history of latinization, the different versions and positions of the institution narrative in the liturgy according to the manuscripts and missals as well as the ecclesiological context of the Middle East and India. Finally, the 20<sup>th</sup> century brought a shift of paradigms resulting in the process of delatinization and the 2001 decision by Roman dicasteries. So the history of Addai and Mari’s institution narratives becomes an instructive chapter in the exchange of *lex orandi* and *lex credendi*.

- MAUGANS DRIVER, Lisa D.**, *Pastoral Physicians and Communal Health in Late Antique Antioch* . . . . . 23-44

From the third to the fifth centuries, Christian bishops functioned as physicians to treat sin in individuals and to guard public health. Recently much scholarship in Late Antiquity has been devoted to recovering the holistic assumptions about wellness that emerge from ancient medicine and philosophy. This article investigates how early Christian leaders in the region of Antioch approached sin and sinners from the perspective of individual and communal health. The *Constitutiones apostolorum* (ca. 380), building upon its third century predecessor the *Didascalia apostolorum*, regularly utilizes a medicalized model of pastoral care. It does so in three ways: by framing the bishop as a physician, by treating sin as pollution and disease, and by casting the well-being of the Church as a matter of health. John Chrysostom’s *On repentance 1* provides a means of examining the impact of such medicalized approaches upon actual pastoral care. This homily shares a concern with the *Constitutiones* to emphasize hope for recovery from sin in order to combat despair or complacency for the well-being of both individual believers and the body of the faithful.

- CATTANEO, Enrico, S.J.**, *Eunomio e gli Anomei nel Commento a Isaia di Basilio di Cesarea* . . . . . 45-75

The article aims to examine the passage on the Anomeans contained in the *Commentary on Isaiah* of Basil of Caesarea. The interest lies in the fact that those are the only heretics called by name throughout the *Commentary*. The article intends to illustrate systematically the text of the *Commentary* in parallel especially with the Basilian’s *Treaty Against Eunomius*. In this way, the text reveals better its meaning. It shows, among other things, how the author of the *Commentary* is a contemporary of the Anomeans and almost certainly knows the *Apology* of Eunomius. Continuing the research, the article identifies other

important references to the doctrine of Eunomius present in the *Commentary*. The conclusion is a firm confirmation of the basilian's authenticity of the *Commentary on Isaiah*, written shortly before the *Contra Eunomium*, between 360 and 364.

**KAPLAN, Ayda**, *Reclassement des planches datées de l'Album de Hatch à la lumière des nouvelles théories sur le développement des écritures syriaques* . . . . .

77-111

Published in 1946, William Hatch's album is still today used as the main reference to date Syriac manuscripts. The 200 pictures are catalogued succeeding the classical division of Syriac writings, namely the *Estrangelo*, the *Serto* and the « Nestorian » and the « Melkite » scripts.

The objective of this article is to classify the dated Syriac manuscripts published in Hatch's album following the emergence of the new theory of Syriac writings. The new classification, based on palaeographical methodology, highlights four main variants called the monumental script (the *Estrangelo*), the monumental semi-cursive writing (the Middle *Estrangelo*), the cursive semi-monumental script (the early *Serto*) and the formal cursive (the late *Serto*).

**GALADZA, Daniel**, *Liturgy at the Great Lavra of St. Sabas from its Beginnings to the First Crusade: A Preliminary Survey* . . . . .

113-138

The Great Lavra of St. Sabas in Palestine plays an important role in the established narrative of the development of the Byzantine Rite. This paper examines the place of liturgy at Mar Saba and within this history of interaction with Constantinople by investigating the sources of Sabaite liturgy. Hagiographic accounts provide the context for understanding certain liturgical manuscripts connected with the monastery. These include manuscripts of liturgical Typika, Euchologia, lectionaries, and hymnals, which are described and contextualized, expanding the focus of Sabaite liturgy beyond simply the Horologion and presenting the sources of the "system" of liturgical prayer at the multilingual Great Lavra.

**BAÁN, István**, *The Metropolitanate of Turkia. A historical fact or a Gordian knot of historical writing?* . . . . .

139-166

Three Byzantine sources verify the existence of a Metropolitanate under the jurisdiction of the Patriarchate of Constantinople on the territory of the Kingdom of Hungary in the eleventh century. The author tries to settle the questions raised by scholars, who contest this fact by asserting its incompatibility with the exclusive Western rite Church policy of King Saint Stephen. The contemporary Latin documents do not conform this view, and the real framework of Church structure attributed to the first king allowed for a parallel Greek hierarchy, which did not compete with the Latin. Based on a comparison of the Greek and the Latin documents, we may undertake a more modern evaluation of the East-West schism without the traditional preconceptions and gain new perspectives for the further investigation of the Church history of medieval Hungary.

**NIKIFOROVA, Alexandra**, *The Consecration of Holy Myron in the Near East: A Reconstruction Attempt of the Greek-Melkite Rite (with the*

<i>Edition of Sinai Greek NF/ E 55 + Fragment E sine numero, A.D. 1156)</i> .....	167-216
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In this article, the author discusses the Greek Melkite Pontifical rite of the consecration of myron, or “myron liturgy,” as it was performed in Egypt in the lifetime of Patriarch of Alexandria Sophronios the Third (ca. 1166-1171), from the scroll *Sin. gr. NE / E 55 + fragment E sine numero* (A.D. 1156) discovered in 1975 at the St. Catherine’s monastery in Sinai-Egypt. This scroll preserved a Greek text of myron liturgy, correlated to the data in liturgical and hymnographical codices of the 9<sup>th</sup> to 12<sup>th</sup> centuries, i.e., tropologion *Sin. gr. NE / MF 56+5*, lectionary *Sin. gr. 210*, *Anastasis Typicon*, euchology *Vat.gr.1970*, and Syriac and Coptic sources as well, being a part of a common Chalcedonian rite in the Near East.

This rite was established, according to Theodor Lector and the Chronicle of Joshua the Stylite at the end of 5<sup>th</sup> c. in an Antiochian milieu, and was a logical development of the initiatory baptismal ceremony and a offshoot from it. The first description of the new rite is preserved in the Pseudo-Dionysian “Ecclesiastical Hierarchy” (ca. 500). An alternative to the Constantinopolitan one the Greek Melkite rite existed in the Middle East, at least till the 12<sup>th</sup> c. In contrast to a sober Constantinopolitan practice it was a solemn and long-lasting ceremony assumed a definite Eucharistic form dependent on *JAS*, which was a main liturgy of the Near East at that period. This was caused by a unique attitude to a holy myron in Orient and testified in literary and patristic Syriac tradition.

<b>BERNABÒ, Massimo</b> , <i>Satan, his fellow demons, and their victims. An anthology of images in the Byzantine world taken mostly from early illuminations</i> .....	259-284
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No comprehensive history of the devil’s iconography in Early Christian and Byzantine art has hitherto appeared. The paper analyses the representations of Satan, minor devils and demoniacs in particular in Eastern Christian art, focusing on the rare pictures of Anthony’s life that have survived in Santa Maria Antiquam and the later pictures of hermits who resist the devil’s temptations. As for the New Testament, the manuscript of the *Sacra Parallela* in Paris provides images for Jesus’ temptation in the wilderness, the Gadarene demoniacs, and the episode of the Canaanite woman. The oldest images of flying devils we have are found in the Murano Diptych and the Rabbula Gospels, where the exorcism of the Gadarene demoniacs is represented. Most of the paper concerns the devil’s image in Byzantine Psalters and in the *Book of Job*. It is suggested that the iconography of Satan and devils originated in different realm: satyrs from Dionysiac thiasos, athletic jesters, and the winged Eros.

<b>RUGGIERI, Vincenzo – TURILLO, Matteo</b> , <i>Further considerations on Gemiler Adası: Urbanization, Procession and Amenities in a Provincial Byzantine City</i> .....	285-338
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The urban plan of the provincial Byzantine city set on the rocky island of Gemiler (Lycia), as well as the corresponding plan for the rites on the islet of Karacaören and Yarım adası show unexpected insights about the festivals and other social gatherings of their inhabitants. The well-aligned road system along the city has not just followed the fixed topography but has been complemented by

architectural devices, like stone benches, terraces, and processional layouts so as to offer open spaces for popular enjoyments and occasionally for mourning as well. This procedure links *de facto* architecture and urbanization with liturgical rituals: it is this symbiosis that created time for relax, festivity and social self-identity. It is beneficial to recognize that an interdisciplinary approach applied to an ancient living place, such as this island, can better show how life actually was, without depriving each discipline of any of its own peculiarities.

**PUGLIESE, Paolo, O.F.M.Cap.,** *Giuseppe Hazzaya: I Capitoli di conoscenza e la vita spirituale in essi tracciata* . . . . . 339-393

The article presents Joseph Hazzaya's life and works, then shows the importance of the literary genre of *Chapters of Knowledge* in monastic literature, and further introduces the five *Centuries* of the *Chapters of Knowledge* attributed to Hazzaya. Finally, it examines the consistency and correspondence of Hazzaya's thought, through a comparison of Hazzaya's vision of the spiritual path in the *Chapters of Knowledge* and the *Letter on the Three Levels of the Spiritual Life*.

**MALMENVALL, Simon,** *Ruler Martyrs among Medieval Slavs: Boris and Gleb of Rus' and Jovan Vladimir of Dioclea* . . . . . 395-426

Boris and Gleb were the first canonized East Slavic saints. They were sons of Grand Prince Vladimir Sviatoslavich (980-1015), who declared Christianity the state religion of Kievan Rus'. After Vladimir's death, his eldest son Sviatopolk ordered the assassination of his younger brothers Boris and Gleb to be carried out. Both of them respected the will of their older brother Sviatopolk, voluntarily accepting their violent death. In the East Slavic historical consciousness the sacrifice of Boris and Gleb came to be viewed as a reflection of the sacrifice of the Old Testament figure Abel and as a model of the imitation of Christ in renouncing secular power. Furthermore, the fact that the first canonized East Slavic saints came from the secular ruling elite testifies to the attempts of the Rus' literati to stress the strong influence of recently adopted Christianity on politically important decisions in Kievan Rus', pointing to its allegedly achieved religious "maturity" within the context of salvation history.

The existence of the martyrs among the secular ruling elite cannot be viewed as a specific element of East Slavic medieval culture alone because this type of sainthood was present in recently Christianized lands on the northern and eastern periphery of Europe at the time. A similar passion-bearer cult among the Medieval Slavs can be found in the case of the murdered prince Jovan Vladimir of Dioclea (Duklja), who died between 1016-1018. He was murdered by his cousin Ivan Vladislav (1015-1018), tsar of Bulgaria. The life and martyrdom of Jovan Vladimir, depicted in the *Chronicle of the Priest of Dioclea*, is based on the New Testament image of the Good Shepherd serving as an example of a virtuous ruler following Christ "laying down his life" for his people. Despite the fact that Jovan Vladimir was the first Slavic ruler saint in the Western Balkans, his martyrdom — as opposed to the case of Boris and Gleb, who were subsequently venerated as protectors of their homeland and the Rurik dynasty — did not evolve into a politically significant cult. Nevertheless, the story about Jovan Vladimir could have exerted some (literary) influence on the *Life of Simeon (Stefan Nemanja)*, written by the Serbian king Stefan Nemanjić (1196-1228) — the constitutive text which helped Nemanjići dynasty exert its spiritual reputation.

*Key words:* Boris and Gleb, Jovan Vladimir, Kievan Rus', Dioclea (Duklja), hagiographies, passion-bearers, medieval literature

- McEWAN, Dorothea**, *Decorations at the base of Ethiopian crosses. On the design at the base of the vertical beam of Ethiopian processional crosses and its comparison to Armenian Khatchk'ars* . . . . . 427-452

Unlike the Western and other Eastern churches, the Ethiopian church throughout its history favoured a single distinct shape for crosses: the base of the vertical beam is richly decorated with floral designs, some of them reaching up to the cross bars of the crosses. This decorative arrangement has sometimes been described as an anchor or an animal design, but most often a designs of leaves, flowers and fruits. The paper will present a number of examples and offer an interpretation for the source of this unique design.

- WITAKOWSKI, Witold**, *The Vienna Protology: an Ethiopic apocryphon on creation, Adam and Eve, and their children* . . . . . 453-480

The paper consists of an edition (with an English translation) of an original, untitled Ethiopic Old Testament apocryphon, by an anonymous writer. The text was copied to a unique (?) manuscript, sign. Aeth. 19, of the 17<sup>th</sup> or 18<sup>th</sup> century and stored at the Österreichische Nationalbibliothek in Vienna. Due to its provenience and contents (the creation of the angels, Adam and Eve, and the history of Adam's family up to Cain's fratricide), the apocryphon has been called the *Vienna Protology*. The introduction presents the direct sources, including *The Miracles of Jesus*, *The Beginning of the Faith*, and also indirect sources, such as apocryphal Adam literature. In addition, the sources of several specific topics that occur in the *Protology* have been traced, including the names of the Devil, Satanael and Sabelyanos. The analysis of these sources leads to the conclusion that the *Vienna Protology*, may have been composed in the beginning of the 17<sup>th</sup> century.

- ANDREEV, Aleksandr**, *Toward a Typology of the 17th-century Slavonic Notated Hirmologion* . . . . . 481-503

The author studies Slavonic notated manuscripts of the Hirmologion from the 17th century and demonstrates their connection with the liturgical books printed at the Moscow Print Yard. Three types of Hirmologion manuscripts are identified: 'archaic' manuscripts that continue the tradition of the pre-reformed Hirmologion; 'Nikonian' manuscripts that closely follow the Hirmologion of 1657 produced by Patriarch Nikon's corrections; and 'non-Nikonian reformed' manuscripts that contained the pre-reformed text, but with certain orthographic and textual changes based on pre-Nikonian printed liturgical books. The subtypes and characteristic features of each type of manuscript are documented. The author then offers avenues for future research on the 17th-century reform of East Slavic liturgical music.

## ANIMADVERSIO

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