

## SUMMARIES OF THE ARTICLES IN THIS VOLUME \*

---

Archbishop Chrysostomos Papadopoulos. By His Beatitude, Ieronymos, Archbishop of Athens and all Greece.

In a few lines serving as a preface to the present volume, the author gives an epigrammatical characterization of the late Archbishop in which he states that in the personage of Archbishop Chrysostomos Papadopoulos «various qualities were combined, each of which, where it alone to adorn an individual, would be sufficient and capable of making one an outstanding personality.» Specifically, Chrysostomos Papadopoulos combined integrity with meekness, fatherly affection with inflexibility, Olympian serenity with youthful enthusiasm, unique simplicity with majestic solemnity, persuasiveness free from compulsion with holy humility. As Archbishop, with his able helmsmanship and the other abilities with which he was endowed, he succeeded in «delivering the vessel of the Church to his successors safe and sound, after having guided it through many dangerous reefs and fearful storms. As a scholar and an author he was unrivaled and can be numbered among the most outstanding ecclesiastical authors of all ages,» having left behind literary work of impressive size and scientific importance.

Chrysostomos I, Papadopoulos, Archbishop of Athens and all Greece. By Constantine G. Bonis.

The editor of «Theologia», Professor Constantine G. Bonis, relates in this article the reasons which led the Holy Synod of the Church of Greece to dedicate an issue of the periodical «Ekklesia» and this present volume of «Theologia» to the blessed memory of Archbishop Chrysostomos I, the founder of these two official periodicals of the Church of Greece. In lines generous and filled with emotion, he describes the personality of Chrysostomos I both as a scholar and a hierarch, and aptly observes that «he was indeed a perfect example of the embodiment and combination of conservatism and progressiveness.» This can readily be seen from his work which also renders him a Father and Teacher of our Church. In conclusion, the author points out that «Chrysostomos' wisdom and virtue indeed showed him to be a holy hierarch and an inspired teacher whose radiance, even after his death, continues to lighten the Church.»

Archbishop Chrysostomos Papadopoulos and «Theologia». By P. I. Bratsiotis.

In this article, the author describes the establishment of the periodical «Theologia» by the late Archbishop Chrysostomos I, who entrusted Gregory Papamichael with its editorship. The author then goes on to give a short description of the life of the periodical up to the present time.

---

\* Τα κείμενα ταῦτα ὑφείλονται εἰς τὴν εὐγενῆ προσφορὰν τοῦ αἰδεσιμολ. π. Στεφάνου Ἀβραμίδου.

## «Theologia». By Gregory Papamichael.

A reprint of the introductory article of the first issue of «Theologia» by its first editor, Gregory Papamichael. In it, he underlines the importance of the publication of this periodical «in which its founder manifested his known love for the science of Theology. Moreover, it gives to our theologians the incentives and the means of publishing their scholarly works and studies.»

## The Theological School of the University and the Metropolitan of Athens. By Gregory Papamichael.

In this article by the late editor of «Theologia», Gregory Papamichael, which is also a reprint from the first issue of the periodical, the author relates the series of events which took place within the circle of the faculty of the Theological School and the assistance which it rendered to Chrysostomos I, Papadopoulos leading to his election as head of the Greek Church in 1923. Prior to his election as Archbishop, Chrysostomos Papadopoulos was a professor of the Theological School. During its meeting of February 13, 1923, the faculty of the Theological School unanimously voted a resolution to be delivered to the presiding hierarch of the Holy Synod, to the Minister of Education and Ecclesiastical Affairs, and to the President of the Government. In this resolution the Theological School suggested Archimandrite Chrysostomos Papadopoulos as the most suitable candidate for the vacant archiepiscopal throne of Athens. After this resolution had been delivered, the Theological School formally expressed the opinion that the then functioning Holy Synod could elect the new Archbishop, and that the election would be both canonical and legally valid. Thus, during its March 8th session, the Holy Synod elected Chrysostomos Papadopoulos as the new Archbishop. The faculty of the Theological School, following the ordination of the new Archbishop, by previous decision, proceeded to the residence of the Metropolitan where the dean of the Theological School expressed, on behalf of the School, its congratulations to the newly ordained Head of the Church. Later, during its meeting of March 12, the dean of the Theological School moved that Archbishop Chrysostomos I be made professor emeritus. This motion was unanimously accepted by the faculty, and after the necessary steps had been taken, the University honored with this title its former distinguished and eminent professor (April 25). On May 23rd the new Archbishop visited the Theological School both as a colleague and as Archbishop, and called upon the School to assist, contribute and cooperate in the work of the Church.

## Orthodox Ecclesiology. By Ioannis Karmiris.

A continuation, from p. 536 of the previous volume of «Theologia», of Professor Ioannis Karmiris' study of Orthodox Ecclesiology based upon Holy Scripture and the writings of the Fathers. The author herein deals with the second phase of the Church. In the beginning, the author refers to the first stage of the Church when man lived in Paradise on earth and was «filled with boldness» before God. Thus, the Church on High (i. e. the angels), which existed before the creation of the visible world and man, now enters history, becoming the mystical center and entelechy of mankind. The Church existed in all the saints who have lived from the beginning of the world. (Origin.) Prior to the fall, man lived in a state that was under the perpetual grace

of the Holy Trinity and united ever since then with Christ. Because of the original sin however, the Church of Paradise lost the grace of God. It deteriorated and was darkened and fell into idolatry, thus becoming «the wretched totality of the nations.» «Yet in spite of this, all those who believed in God and in the Redeemer whom He was to send into the world, belonged to the Church: the Gentiles living according to unwritten, natural moral law, and the Jews according to the written and revealed moral law of the Old Testament. This phase of the Church, the Fathers state, included all the faithful of the Old Testament from Abel, Noah and Abraham, and all the righteous believing Gentiles as well. The presence of the Church was verified by Israel's election as God's chosen people. The early Church Fathers considered all the righteous before Christ as believers in the future Redeemer, and as «being in the unity of Jesus Christ.» (Ignatius of Antioch.) Jesus Christ, through His incarnation and saving work, achieved the salvation of all the members of the Church. Descending into Hades, he brought salvation unto those therein. It is thus obvious that «the holy Fathers accepted, in a broader sense, the existence of the Church before Christ,» i. e. the Church of the Old Testament and of the righteous Gentiles. The Church of the Old Testament was a type and shadow of the Church of the New Testament. Thus, faith in God, and not Jewish descent, was the distinguishing characteristic of the members of the preexisting Church. The fruitful «bondmaid» Agar was a prefigurement of the Synagogue, while the «barren Sarrah» was a prefigurement of the Church of the Gentiles. The Orthodox Church celebrates the feasts of the saints of the Old Testament both collectively and individually and commemorates them as righteous. She also honors the righteous of the Gentiles.

The author then goes on to deal with the third phase of the Church which begins after the incarnation of the Logos. «The Redeemer's entire earthly life, especially His divine incarnation, His death upon the Cross along with His Resurrection, and the sending of the Holy Spirit to the Church on Pentecost, is of great significance in regard to the establishment of the Church. «Among the events which we have just mentioned, we must also include the establishment and delivering of the Mystery of the Holy Eucharist, through which the Church «appears and is present as a festal gathering (synaxis) and mystical communion of God's people.» The Church is a communion of angels and men, a communion of faith and love, and especially communion in the Holy Spirit, in which, «the shadow of the Law having passed, grace is that which worketh all.» «More especially the Church of the New Testament is truly 'catholic,' ecumenical and universal.»

Towards the Elucidation of the Problem of the Ancestry of Saints Cyril and Methodius through a New Interpretation of Certain Mosaics and Inscriptions in the Basilica of St. Demetrios of Thessaloniki. By Constantine G. Bonis.

The entire work, «Saints Cyril and Methodios and the Basilica of St. Demetrios of Thessaloniki,» was published in Athens in 1969 and deals with the elucidation of the problem of the ancestry of Saints Methodios' and Cyril's parents as well as with the missionary work of these two illustrious evangelizers and illuminators of the Slavs. On the basis of a thorough study and careful scrutiny of important and trustworthy historical and hagiological sources as well as of biographical material con-

cerning important civil and ecclesiastical persons and on the basis of chronological evidence, and a correlation of facts and a new interpretation of the mosaics, inscriptions, murals and icons of the Church of St. Demetrios of Thessaloniki, this present work, - composed of three consecutive and interdependent studies - proves in the first two studies, through clear and concrete evidence and argumentation, that: a) the two missionaries were of Greek and royal descent from their native Thessaloniki, and that their parents, Leo «droungarios», eparch of the city, and his wife, Maria, were descended from a noble, rich and pious lineage; b) the restoration, renovation and decoration of the burnt Church of St. Demetrios was begun by the missionaries' father, Leo, in the first years of the reign of Theophilos; c) the State followed a prudent political policy in regard to the religious sentiments and opinions of the city's populace, and that their father, Leo's entire ancestry was pious, as were the ecclesiastical leaders; d) the restoration, renovation and decoration of the Church of St. Demetrios, begun by the father of the missionaries, Leo «droungarios», was completed chiefly during Empress Theodora's reign; e) what was the then prevailing political and ecclesiastical situation, and that there were strong ties of consanguinity between their father, Leo, and certain high-ranking persons, especially the Queen Mother, Theodora and her prime minister, Theoktistos; f) they carried out their missionary work among the slavs in behalf of their beloved homeland and of their own pious accord and through their most exceptional learning and fiery faith; g) through the author's opinion the more exact title of the two missionaries is achieved through the use of the names, «legates or ambassadors» and «apostles» together; this title has been accepted and sanctioned.

In the final study, the author deals with the difficulties and discrepancies which arise from the interpretation given by G. and M. Sotiriou and P. N. Papageorgiou to the various inscriptions, mosaics, murals and to eight icons of the Basilica of St. Demetrios, and undertakes a new study and interpretation and suggests certain reasonable corrections which are of decisive importance and which shed light upon all of the historical events of the eighth and ninth century related to our subject. Among the historical events touched upon are those dealing with the Iconoclastic controversy and Patriarch Photius' political position in regard to the Studites Cyril and Methodius. Through Professor Bonis' discovery of a distinction among the three Leo icons, we now have clear and positive proof of Leo's close ties of consanguinity with the royal family and his descent therefrom, as well as that of the missionaries. Thus, one can no longer doubt the noble ancestry of the missionaries, nor does one now run the risk of coming to false subjective conclusions.

#### The Recognition of the Decisions of the Ecumenical Councils by the Church. By Liviu Stan.

The problem of the recognition of the decisions of the Ecumenical Councils by the Church first came to light within Orthodoxy during the Panorthodox Conference of Rhodes in 1961 and took on more importance in light of the work of the Vatican II Council of 1962. In the discussion concerning the validity of the decisions of the Ecumenical Council, the chief criterion was considered to be the authority of the Church which, within the Orthodox Church, exists and is present both before and after the recognition of the Ecumenical Councils.

Thus the authority of the Church is not dependent upon the Ecumenical Coun-

cils. The fact that these Councils were convoked by various Byzantine Emperors and that various decisions of these Councils were taken in order to serve purely political ends must also be taken into consideration. Then, too, the canon of Holy Scripture, all of worship, as well as the order and ritual of the Holy Services, etc., were formed and established without the decision of any Ecumenical Council. The Church has always been guided by its conscience according to the principle stated by Vincent of Lerinum, «quod ubique, quod semper, quod ab omnibus creditum est,» and herein lies the key to the understanding of the relationship between the Church and the Ecumenical Councils. The Church, in its totality as the body of the faithful existing for the continuation of the saving work of our Lord Jesus Christ, is perfect. Thus, only the Church, guided by the Holy Spirit, is infallible. The work and the authority of each Ecumenical Council is dependent upon the authority of the Church to which it is subject. The ecumenicity of a Council, in order to be real, must faithfully express the rule of faith of the Church and this is manifested according to the judgment of the Church herself, guided by the Holy Spirit. Thus, the teachings of the Council, convened as the highest organ of the Church, must agree with the teaching of the Ecumenical Church. The Church has recognised only seven Councils as Ecumenical and as her infallible instrument guided by the operation of the Holy Spirit. Infallibility pertains only to the dogmatic decisions which also grant a charismatic quality to the Councils, but does not include those decisions which are of solely an administrative and legal nature and importance. For, just as Ecumenical Councils, being the special and extraordinary operation of the Holy Spirit, cannot be convoked on the basis of specific laws and legal ordinances, in like manner, the recognition of the dogmatic decisions cannot be determined in a legal fashion.

**Bibliographical data for the Writing of a Biography of the Oecumenical Patriarch Athenagoras.** By Vasilius Stavrides.

The author, Professor of Church History at the Theological School of Halki, beginning with a general theological bibliographical list, presents us with classified bibliographical data which indirectly refers to the Oeumenical Patriarch. This data, described by the author as «a few bibliographical crumbs,» has nonetheless been exhaustively compiled from the existing Greek and non-Greek literature.

**The Idea of the Antichrist (a biblicothological-historicodogmatical study).** By Andreas Theodorou.

The idea of the Antichrist has its roots in the Old Testament and in Jewish apocryphal literature. It is clearly an eschatological teaching found in the New Testament and the writings of the Fathers. The term Antichrist refers to that human figure who, dominated by Satan, will appear a short time before the second coming in order to wage the most fearful battle ever fought against the Church by the Godless powers. In the apocryphal writings of Judaism and in later rabbinical teachings, the idea of the Antichrist is associated with various real or fictitious persons (Antiochus IV, Epiphanes, Beliar, Armelos). After his introductory exposition, the author proceeds to examine the idea of the Antichrist in the Old Testament, esp. in the prophets Daniel, Ezekiel and Isaiah.

The Theological Concepts of Ignatius of Antioch concerning History. By Peter Meinhold.

According to St. Ignatius, Christianity is basically a surpassing of Judaism. The idea of one common God in both the Old and New Testament makes this surpassing understandable. Judaism is «prophecy» and Christianity «fulfillment.» The Law and the Prophets are no longer seen from a Judaic point of view, but in a Christian light. The Old Testament is the book of Christianity, interpreted on the basis of soteriological truths. It is a «type» and «shadow» of Christian soteriological principles and way of life. St. Ignatius' position is that «it is foolish to speak of Jesus Christ and be a Judaizer.» Before their appearance in Christianity, the grace and spirit of Christ acted upon outstanding personalities of the Old Testament. The prophets «are disciples of Christ in the Holy Spirit.» They belong «to the unity of Jesus Christ,» or the Church. This holds true for the patriarchs as well. Thus the history of Christianity does not begin with the incarnation of Christ, but rather with the forerunners of the Old Testament. These men saw the firstfruits but not the fulfillment. In the dispute with Judaism, history makes a dual claim; as St. Ignatius puts it by way of a rebuttal against his Jewish opponents: «Christianity is a new and yet an old religion.» St. Ignatius believes that through Christ's descent into Hades the righteous of the Old Testament, who in days of old had believed in Christ, are saved and delivered from death. According to St. Ignatius, the Church existed latently within the Old Testament. The historical-theological thoughts of St. Ignatius are summarized in his classical statement: «Christianity did not believe in Judaism, but Judaism in Christianity.» With the conviction that «every tongue» (i. e. nation) which believes in God belongs to Christianity, St. Ignatius carves out a new historical universalism parallel to St. Justin the Martyr's theology of history. (Also, cf. Tertullian: «Anima naturaliter christiana.»)

Theological Aspects of Dogma. By Megas Pharantos.

Dogma and the sources of Revelation: Christian tradition is a complete whole, containing the revelation of the Son of God in Jesus, and correctly and fully understood by those faithful who accept it. There are two forms of Tradition, written (Holy Scripture), and unwritten (Holy Tradition). Dogma is inconceivable without Holy Scripture. «Just as Holy Scripture is an expression of the correct faith of the Apostles in the occurrence of Revelation, in like manner, dogma is the successful expression of the correct faith of the Church in Jesus Christ.» Dogma is not related to the letter, but to the spirit of Scripture, and expresses this spirit in a contemporary form. Dogma is related to all the forms of expression of revelation in Christ within the life of the Church (Holy Tradition). «Thus dogma is not just something one believes in, nor something that is simply applied, but also something which is realized by being lived. «The Orthodox Church does not promulgate dogmas, but is Dogma itself.»

Dogma and the hermeneutic problem: All who interpret and comment are subject to error. Dogma is divine truth correctly expressed by the Church. Theological opinion is the lowest form of authority within the Church, for it is individual opinion carrying only relative weight. And in like manner, the *theologoumenon*, though a higher authority than the theological opinion, does not necessarily have

to be accepted. Despite this, however, exegetics (esp. Patristic literature) are of great value in the preparation and establishment of dogma. In the writings of the Fathers we not only find subjective thought, but also a reflection of the entire confession of the Church. «The Fathers, identifying their life with the life of the Church, strongly express her conscience and faith.»

Dogma and the Church: The Triune God is the object towards which Dogma is directed; the Church is the subject from which it proceeds.» The Church stands above all its members. We must confess her faith in a personal way. The authority of dogma springs from the authority of the Church. This authority is divine and absolute. Although Dogma has the characteristic of being an action of the Church taken once and for all, through its preaching and worship however, the Church continually meets Christ. The Church as a whole expresses itself through the Ecumenical Council. The Church's authority in the Ecumenical Council is above individual authority. The Orthodox Church is the Church, for she possesses the fullness of truth. We can accept the existence of distinct «Orthodox Dogmas» in so far as the Orthodox Church has experienced and lived other aspects of Christian truth, but always upon the foundation of the faith of the ancient Church. Some of these are dogmas in a precise sense, having been formulated by councils, (as for instance, the dogma concerning uncreated divine energies.)

#### Pastoral Counseling. By Philotheos Pharos.

Protestants not only do not consider Pastoral Counseling as a substitute for the Mystery of Holy Confession which they have done away with, but also look upon it as a ministry much fuller than Confession and containing elements of «judgment» and «absolution.» According to the author, Pastoral Counseling should not be considered an instance in which a specialist examines the object of his specialization, but rather as an interaction, as an interpersonal event. Theoretically at least, the pastor can be more objective when the problem being discussed is not his own. The pastor employs in these instances all his experience, his relative freedom, his sensitivity and all his training. Pastoral Counseling is not usually exhausted and completed in one interview; this is usually not sufficient for a careful diagnosis and the determination of the proper therapeutical measures needed. Continuing, the author proceeds to describe the presuppositions necessary for the success of Pastoral Counseling as interpersonal relationship. The author, in this regard, aptly points out that, «it is necessary for the pastor to develop two ego's during counseling: one which participates and one which observes.» It is not enough that the pastor listen and understand; he must also respond accordingly, and in no instance should he delve deeper than the person receiving counseling can endure. The special method employed in Pastoral Counseling can be divided into two categories: the reflective and the interpretive. In Pastoral Counseling relationship Freudian «metaphor» should be avoided, and various methods towards this end are suggested. The pastor must be aware of his limits and must determine when and to whom he must refer the person in need of help. Such cases are then enumerated and described. It is not right that Pastoral Counseling deal only with matters which are of a psychiatric nature. Pastoral Counseling today is divided into more specialized fields. Finally, the author believes that the experience derived from Pastoral Counseling can be of use to the Orthodox in the Mystery of Repentance.

Observations upon the Christology of St. Gregory of Nyssa. By Elias Moutsoulas.

The author deals with certain aspects of St. Gregory's Christology with a purpose towards emphasizing the importance of his role in the general development of the Christological Dogma, and in order to refute the accusations made against St Gregory as holding to monophysitism.

A Contribution to the Theology of Unity. By Stylianos Papadopoulos.

The author, on the basis of the Decree «De Oecumenismo» of Vatican II, expresses his views about the problem of the unity of the Churches. Thus he speaks of differentiating Theology, and of unity to be achieved by the «overpassing» (ὕπερβασις) rather than by the bridging of differences. Thus the theology which promotes unity is an expression of Life-in-Christ (Χριστο-ζωή). He then goes on to develop the idea of ὑπέρβασις which is both positive and dynamic. Finally, he presents a scholastic commentary of the above-mentioned decree but avoids characterizing his thoughts herein as criticism.

The Nature of the Theology of the Early Greek Philosophers. By Panayiotis G. Fouyias.

In this study we are given a picture of the Pre-Socratic philosophers' ideas concerning the world's beginnings. The author discusses the views of Thales, Anaximander, the Melitians, Anaximenes, Pythagoras, Xenophanes, Heraclitus, Parmenides, Melissus, Zenon, Empedocles, Anaxagoras who influenced Plato and Aristotle, and Democritus who developed the philosophical system of his teacher, Leucippus.

A Brief History of the Science of Missionary Work. By Elias Voulgarakis.

The Science of Missionary Work as a branch of Theology is relatively new, having come into existence about one hundred years ago. The author deals herein with its appearance and development in the various Churches and in different periods.

The Love of God in Mystical Life. By D. Stathopoulos.

Divine eros is the religious person's most basic form of experience. This love of God constitutes the essence of mystical life because the knowledge of God gained through it guides man safely to his final deification. Hope, faith, dedication, zeal, etc., walk hand-in-hand with love, «but the greatest of these is love.» (I Cor. 13:13). The source of divine love is God Himself. Divine eros is considered to be God's very own gift to man. This love which proceeds from God, returns again to God, its source, through man. The Hymns of the poet and ardent lover of God, St. Symeon, the New Theologian, are texts which interpret in a wondrous manner this love of the Divine. In regards to the love of God as it appears in the non-Christian religions, the author refers to Thomas Ohm, who speaks extensively upon the subject in his 544-page work, *Die Liebe zu Gott*. (See n. l.) Divine love is of a different nature



than all the other types of love, first because only it is «above nature,» and secondly because «those who have loved Him alone instead of all other things... shall be with God.» In the present article, God's love towards man and man's love towards his fellow man are also briefly examined.

Finally, the author touches upon the blessed state of the man who finds himself within divine love and the wretchedness to be found outside thereof. Divine eros, the mystic says, «is a stream which droppeth honey, a drink of gladness continually, turning about in the mouth of my intellect from whence cometh all health and purity.» (Hymn. 10).

#### The Meaning of «Ariel» according to the Old Testament and the Mesha Stele. By Hilarion Petzold.

In this study, all the etymological and historical research to date concerning the term «Ariel» in accordance with the various interpretations taken from the books of the Old Testament are given in summary. Other interpretations of this term, e.g. the worship of Nergal, which arise from a comparative religious study of the environment of Israel are also given. Until now the exact meaning of «Ariel» or «the Ariel» has not yet come to light, and this is so because the basic idea of «Ariel» or «the Ariel» has not been sought for in the Old Testament. Herein, the author feels, lies the solution to the problem. Thus, all the symbolic meanings attributed to the term «Ariel», e.g. banner of a lion, ephod, companion of Yahweh, etc., all terminate in and point to the idea of the city of Jerusalem, which is understood to be the acropolis and bastion of Yahweh.

Although the interpretation of the term «Ariel» is one of the secondary problems in the field of Old Testament studies, it nevertheless provides interesting facts in general concerning the institutions of worship and war amongst the ancient Semites. In its attempt to solve the problem of the meaning of the term «Ariel», this present work also sheds light upon the various conditions and ways of life during Old Testament times.

#### The Unity of Human Nature as a Real Presupposition for Salvation, (from the Anthropology of St. Gregory of Nyssa). By Constantine Skouteres.

St. Gregory distinguishes between the term «essence» (substance, οὐσία), and «hypostasis» (ὑπόστασις). By the term «essence» is meant the nature common to the entire human race. This nature was assumed by our Savior Who deified it. «Essence» is that which is «common» while «hypostasis» is that which is «particular» to each individual or person. The former can be compared to gold; the latter to the individual coins minted from this gold; these in turn are all of gold, but each has its own value. The idea of «participation» (μετοχή) of individual things or beings in a common essence is clearly Platonic. We find it used in a Biblical and Christian sense in the writings of St. Basil the Great and St. Gregory of Nyssa. According to St. Gregory, human nature constitutes an undivided unity and all men are of one nature, ὁμοούσιος, for every human being is an image of God. St. Gregory sees in the parable of the Lost Sheep a symbol of this unity of human nature. Although he retains the distinction between essence and hypostasis, he understands the Lost Sheep as a symbol of the entire human race.

St. Gregory's entire teaching concerning salvation presupposes this doctrine concerning the unity and oneness of human nature. The two chief presuppositions of his soteriology are: a. the indivisible unity of human nature and b. the ontological union of the divine and human nature in Christ.

The Great Hierarch and Preacher, Elias Meniates, as a Diplomat. By Evangelos T. Kouloumbes.

The author, a diplomat himself, examines in this study based primarily upon Meniates' own writings, the abilities and achievements of this great hierarch in the diplomatic field. After a short biography in which the author also mentions the diplomatic activities of this great teacher of the Greek Nation, he goes on to extol Meniates' wise and prudent position in relation to the Venetian conquerors who, fascinated by his personality, put their trust in him and formed their policy in such a way as to assure and safeguard the Greeks against the malevolent intentions of the Turks. Meniates was successful as a diplomat not only because of his excellent education and personal charm, but also because he followed the eternal, basic and simple principles of diplomacy which never coincide with fanaticism and partiality. In this way he rendered great services to the Greek Nation for whose survival he was vitally concerned and for which he untiringly labored as a good patriot.

The Theology of Albrecht Ritschl. By Savvas Agourides.

In this article, the author deals with the Theology of A. Ritschl, (1822-1889), because «the experience derived from the various attempts which have been made within protestantism to make Theology conterminary, despite the differences between Orthodox and Protestants, is unquestionably didactic.» Ritschl began with the Hegelian Theological School of Tübingen, but later left it to become its chief opponent.

Ritschl points out the essential unity of the Apostles with Christ and depicts the ancient Church as a development of the religion of the Gentile Christians of the early Church and underlines the importance that history has for Theology. He turned as much against the rationalism of the Tübingen School as he did against Protestant scholasticism which was undergoing a revival during the nineteenth century, as well as against pietism and the romanticism of Schleiermacher. His most important work as a systematic theologian is «The Doctrine of Justification and Reconciliation,» 3 vol's, 1870-74, 1889.

As a systematic theologian, Ritschl was a Kantian and emphasized the moral element in the content of religious life. «He tried to modernize orthodox Protestantism by setting for it such goals as those for which Christianity strives even today, as it did during Ritschl time.» Thus he pointed out the significance which both experience and history have for Theology. «Ritschl is the theologian who, more than any of his contemporaries, demonstrated that Christianity is the intersecting point of historical and personal experience.»

His Gnosiology: Following Kant, he believes that God's existence cannot be proved by philosophy. «God constitutes the necessary presupposition of practical reason.» «History also contributes to his theological gnosiology.» In the historical personality of Jesus, history finds its criterion and discovers its meaning,» in antithe-

sis to an antihistorical theology with scholastic tendencies. He desires that his gnosiology be based solely upon Scripture and not upon philosophy. We know of God's existence and nature only from the value that they have for us.

His teaching concerning God: a) Proofs of God's existence: He believes that the ideas of a first cause and a final goal cannot supercede the limits of the idea of the world. Consequently these concepts cannot express the Christian idea of God. Thus, he rejects the cosmological proof of initial cause as well as Aristotelian logic. He also raises serious doubts about Anselm of Canterbury's ontological argumentation as well as Kant's moral evidence which he corrects. «The spirit in relation to nature is recognized through practical laws which express the fact that the spirit is and end in itself.» According to Ritschl, one is thus led to the conclusion that the Christian idea of God is necessary. Its starting point is the self-evident truth which lies within man's inner experience. «He wants to say that man, experiencing a certain freedom over nature and the world finds the basis of this freedom in Divine Will which has created the world of spiritual life as its final goal,» and thus he considers faith and knowledge of equal validity.

b) God as a person: The idea of God as a person is to be found within the essence of religion. God is experienced and lived as a will; within the Christian religion, as a loving will.

c) God as love: God reveals Himself in the Son and in the Community as a loving will. «The idea of love is the only one suitable and fitting for God. «The triune God is Divine Will which insures for the faithful spiritual dominion of the world and complete ethical and moral communion in the Kingdom of God. «Ritschl closely connects God's essence with the purpose of the world, 'thus threatening God's transcendency'.»

#### The Deuterocanonical Sections of Daniel. By Nicholaos Papadopoulos.

This article deals with the Deuterocanonical sections of Daniel, i.e., the prayer of Azarias, the narrative portion of the Hymn of the Three Children, the story of Susanna and the story of Bel and the Dragon. The author examines these historically, philologically, and theologically, and states the various problems which arise and gives a commentary. In his introduction, the author examines in a general way the problems concerning the origin and closing of the Canon. The dates of the formation of the Canon and the number of books which it contained remain unclear and cannot be derived from the existing literature. Different dates are given: it is set either in the time of Esdras, or in the Maccabean period or in the third century A.D. or in some unknown period. According to the author, the closing of the Canon took place between 100 B.C. and 100 A.D. while the relative historical details remain obscure. The author then goes on to discuss the Deuterocanonical books amongst the Palastinean and Alexandrian Jews, and presents the testimony of the Palastinean Judaic tradition (Josephus and the later Judaic Talmud) and that of the Hellenistic tradition, and speaks of the place which the Deuterocanonical books occupied amongst the Jews of Egypt, the testimony of Philo and the Septuagint translation. The author then goes on to talk about the place of the Deuterocanonical books of the Old Testament in the early undivided Church, starting from the New Testament.

An Unpublished Medieval Paraphrase of the Psalter:  
By K. N. Papadopoulos.

The author publishes herein, along with a critical commentary, psalms 1, 50 (51), and 140 (141) of the above-mentioned paraphrase written in the common spoken Greek of period and taken from the unpublished Vatican Greek Codex 343 p. 1-343. The paraphrase dates from the end of the 14th or the beginning of the 15th century.

Redemption and the Mystery of the Church from an  
Orthodox view-point. By K. Papoulides.

The author of this study, despite the difficulties which arise from the fact that the East has never dwelt upon the reasons for the economy of redemption but rather has emphasized and stressed the results of this economy, attempts to state the Orthodox view-point on this matter. Redemption begins through the victory over the power of the daemons. For the Orthodox, the Theotokos does not possess the privileges granted to her by the Roman dogma of the Immaculate Conception. According to St. Maximus, the Confessor, the basic matter lies in the realization of the eternal plan of the love of the Creator, that is, the complete union of divinity and humanity, of the uncreated and the created. By His death upon the Cross, Christ ransomed us from our fallen state and restored in Himself the nature of our race which had been corrupted. He conquered Satan and set his kingdom-Hades and death-at naught. Thus Christ became the «second Adam», and stands at the head of restored humanity. Redemption in Christ extends to all of the human race. Orthodoxy understands the work of Christ as the triumph of life. Through this act of redemption wrought by Christ, divine life fills mankind and sets at naught everything contrary to it. Against Augustine's «non posse non peccare,» the Eastern Church emphasizes the complete freedom of the initial movement of the will, beyond all compulsion and causality. This ability of the will is not purely human but theandric. Grace does not abolish freedom. According to St. Maximus, the Confessor, «man has two wings with which to ascend to heaven: freedom and grace.» Works are not simply deeds of ethical and moral value, but rather a theandric operation. The work of Christ is in every sense a true act of «re-creation.» The Eastern Church prays for all the dead. The Mystery of the Church is the Mystery of universal salvation (concerning which, see Eph. 3:10-11). The nature of the Church is that of a mystical community. The Holy Eucharist is the source as well as the realization of the other Mysteries. All the Church Services are a preparation for the wedding of the Lamb. Eastern Christians in their Trinitarian Theology begin with the three hypostases and from these arrive at the oneness and unity of the Godhead. Finally, the author speaks in brief about the theory of the pentarchy (the five patriarchates).

Greek Orthodox Ecclesiastical Law during 1966 and  
1967. By Anast. P. Christophilopoulos.

A continuation of the bibliographical bulletin regularly published in «Theologia.» Section I General Part. The Meaning of the Church. Ecclesiastical Law. A Collection of Sources and General References. Assistant Branches of Science. The Church's Position in regard to the State. The Position of the Church in the Ro-

man State. Sources of the Roman Period. Church - State Relations during the Byzantine Period. Anonymous Codifying Works. Canons, Decisions and Minutes of Ecumenical and Patriarchal Synods. Canons of the Fathers. Collective and Interpretive Works and Jurisprudence. Documents, Inscriptions, Seals and Literary Sources from the Byzantine Period. Sources of Ecclesiastical Law from the period of the Turkish Domination. Church-State Relations in free Greece. Scientific and Authentic Interpretation. Economy. The Extent of the application of Greek Ecclesiastical Law and Relations with the other Churches. Section II. Organization of the Church in General. Infrance into the Church. Baptism and Chrism. Distinction amongst the Members of the Church. Laymen. Clergy: Their significance, distinctions, and authority. Ecclesiastical Offices. The Acquisition and Loss of the Priesthood. Monks. Local, Provincial, Ecumenical and Patriarchal Synods.

The Holy Synod of the Hierarchy. The Continuous Holy Synod and the Royal-Commissioner. Patriarchates, Archdioceses, Metropolitanates, and Dioceses and their Heads. Churches, Parishes, Parish Priests, lower Clergy, and Church Councils.

For charisticarios. Monasteries. Other Church Organizations. Section III Administration of the Church. Special legal treatment of Clergymen. Special legal treatment of Monks. Mysteries (Sacraments) and Sacred Services. Marriage: Its Contracting and Termination. The Sermon and Religious Education. Administrative Authority over persons. Administrative Authority over things (objects); Church Property in general. The Administration of Property belonging to Metropolitanates, Churches and Monasteries. Income and Insurance of Clergymen. Section IV. Ecclesiastical Penal Law. Ecclesiastical Penalties to which all Members of the Church may be Subject. The Sacrament of Confession. Ecclesiastical Violations in General. Specific Ecclesiastical Violations. Section V. Ecclesiastical Courts and Legal Procedure in general. The enforcing of Court Decisions. Pardon. Appendix. Crete. Mt. Athos. Index of Authors.

The Church of Katasyrte in Andros. Two unpublished Patriarchal Letters. By Demetrios I. Polemes.

The author presents historical material concerning the Church of the Repose of the Theotokos, commonly called «Katasyrte» and which is one of the two parish Churches of the villiage of Apoikia, Andros. The Patriarchal letters, published for the first time herein were written by a) Dionysios IV (1683) and b) Gabriel IV (1782) and refer to the ownership of the Church.

A Bibliography of the Greek Religious Press. By Nicholas Th. Bougatsos.

A continuation of the bulletin regularly published in «Theologia.» It includes sections from the «Life of the Child» to «the Christian Calendar» in alphabetical order.