

## SUMMARIES OF THE ARTICLES PUBLISHED IN THIS VOLUME\*

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Orthodox Ecclesiology. By Ioannis Karmiris.

Chapter II: The Theanthropic Nature of the Church. In the Introduction the Sacramental character *μυστηριακότης* of Orthodox Ecclesiology is emphasized. The author divides his exposition of the dogmatic teaching concerning the theanthropic nature of the Church into eight sections. Herein he deals with the terms: «The People of God», the «Communion *κοινωνία* of the Faithful», and «the Body of Christ» and analyzes them from a scriptural and theological aspect. The third term, i. e., «Body of Christ» is the basis of all of Ecclesiology.

The Humanistic Ideal in Clement of Alexandria's Exhortatory Address (Protreptikos) By Constanine G. Bonis.

This paper was delivered in October of 1969 during the Symposium held at Delphi by the Hellenic Humanistic Society. Based on selected passages from the writings of Clement of Alexandria, taken mainly from his «Exhortatory Address to the Greeks» or «Protreptikos», this study demonstrates the more important elements about man through which Clement succeeded in combining the ancient view of man with the new one. Among the ancient Greek philosophers, Plato, Xenophon and Antisthenes had already taught about the true God in whose likeness man was created. Man's purpose is to become a real man, according to the image of God. Despite the fact that he lived in an age of moral perversion and decline, Clement is not pessimistic. On the contrary, he perseveres in his optimism concerning man. He was familiar with all the evils which plague us, because they were contemporary to his age also. Thus, Clement strives for man's return to the truth from which he has strayed, and for his repentance. Towards this end, he refers us to Plato and other Greek sages. From their writings, Clement shows the basic identity between Plato's concept of the supreme being and that of Christianity's, the latter being completely revealed through knowledge of God in Christ. As a result of Clement's knowledge of the wisdom of both periods, i. e. the Prechristian and Christian, Clement is able to demonstrate that the «humanistic ideal» is to be found in, and is put forth by, «the teachings of the Divine Logos and the opinions or theories of the Greek sages concerning man».

But that which gives particular value to Clement's teaching concerning the humanistic ideal is the fact that he was the first to achieve a synthesis between the an-

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\* Τὰ κείμενα ταῦτα δρῶνται εἰς τὴν εὐγενῆ προσφορὰν τοῦ αἰδεσιμολ. π. Στεφάνου Ἀβραμίδου.

cient Greek spirit and the Christian ideal. With much discretion he separated all the good elements from the bad and took all the excellent ones, those of Greece's spiritual zenith, and by revising them, he wondrously brought them into harmony with the teachings of Christ and Christian Anthropology in general, according to which man's true perfection depends upon the knowledge of God and living faith in the Divine Logos and His teachings, which in turn is a consequence of executing Divine law through ethical and moral duties.

The Theology of Albrecht Ritschl. By Savvas Agourides.

Concerning Sin: Mankind, as the totality of all men, can be considered as subjugated to sin. The original sin springs from involuntary automatic activity. Ritschl also demythologizes the doctrine of *Justitiae originalis*. The feeling of guilt is associated with divine punishment. God forgives sins as ignorance (imperfection).

Concerning the Person and the work of Christ: Luther was the first to think of Christ's divinity in terms of evaluative criteria. We may know God's nature in its essence. There is no sphere in which Christ's Royal dignity is not exercised along with His priestly and prophetic work. Ritschl makes a distinction between religious and ethical evaluation in regards to Christ's person. Jesus considered Himself as the total self-revelation of God. This is a religious judgment, not an ethical or moral one. Christ's suffering is the manifestation of His fidelity to His mission. Christ's ethical crisis about Himself in the light of His mission ends in a religious evaluative crisis. Christ's divinity is understood by Ritschl in an ethical sense. «Christ's divinity can be properly evaluated by theology only when Christ is understood as the living head of the community of the kingdom of God». Ritschl accepts Christ's preexistence as a type of ideal preexistence. Christ is the eternal object of God's love, while we are such in the demension of time.

Forgiveness of sins: Forgiveness and justification are used by Ritschl almost as synonyms. Forgiveness lifts guilt - punishment from man: justification is the creative action of God through which the feeling of guilt disappears. Reconciliation is synonymous with justification and homogeneous to the meaning of God's kingdom.

Faith is a prerequisite for justification. The need for justification or forgiveness is understood in its connection with the meaning of eternal life through faith. Forgiveness is based upon Christ's work; it is thus an attribute of the Community. The Church is «the ideal substrata of the saving actions of God offered through Christ.»

The perfection of man: Man's perfection is the perfect exercise of religious and moral virtues. Holiness is not counted quantitatively (i.e. according human sums) but qualitatively (with regard to the individual).

The Idea of the Antichrist. By Andreas Theodorou.

Chapter II. The Idea of the Antichrist in the New Testament. The conception of the Antichrist proceeding along the lines of the central idea in Daniel's prophecy, is now enriched by elements of revelation in Christ, through the prism of Christian eschatology. The author examines the idea of the Antichrist as it appears in the Synoptic Gospels, in the Catholic Epistles of St. John, and in St. Paul.

**Metrophanes Critopoulos' Correspondance while in England.** By Colin Davey.

The author attempts to set in chronological order and to publish practically all the letters contained in Manuscript F. f. I. 7 of the Cambridge University Library. Notes and commentary on the letters and their recipients are provided.

**Dositheos of Jerusalem's Homeland and Monastery of Obedience.** By Tasos Ath. Gritsopoulos.

This article is a description of the monuments of Phelloe, Kalavryta.

**The joy of Easter.** By Basilios Moustakis.

Excerpts from a lecture given in Rome on November 27, 1969 having as its topic the joy of the Lord's Resurrection which dominates in Orthodoxy's liturgic life and general experience.

**The Language of the Fathers and Ecclesiastical Writers.** By Constantine G. Bonis.

The Greek tongue in its «koine-attic» dialect, varying at times from a lofty to a more demotic style, is the language which dominates throughout all the Ecclesiastical authors, both in the East and West until the middle of the 3rd century. From the beginning of the 4th century a sudden change in style and language takes place. The author takes issue with the baseless theory of Norden that there exists an antithesis between theory and practice in regard to linguistic expression. Besides secular learning and philosophical training, the Fathers of the Church also possessed a wondrous knowledge of both the letter and the spirit of Holy Scripture - and this, in combination with a living faith. Finally, the author touches upon the new linguistic development which took place within our Church from the 16th century, as a result of which Ecclesiastical literature took on, in the main, a demotic colouring. Today our Church allows the use of simple language for the instruction of its faithful since, in the final analysis, language is not an end but a means.

**Orthodox Ecclesiology.** By Ioannis Karmiris.

The analysis of the terms, «People of God», «Communion of the Faithful» and «the Body of Christ» is continued.

**The Idea of the Antichrist.** By Andreas Theodorou.

The Roman Empire is considered by some to be a restraining influence against the Antichrist. Others consider the Grace of the Holy Spirit to be such a force, while still others attribute this power to historical figures. Thus, because of the variety of these interpretations the religious-historical interpretation varies considerably. It traces the idea of the Anti-Christ back to the mythological influences of Eastern peoples (Gunkel, Dibelius). The Lawless one will be destroyed by Christ. The Anti-christ will be the last and the fullest representative of the Devil in the world. Because of the extent of his deception, he will be the embodiment of the final and the stron-

gest of virtue's enemies. The final fall of the impious into hopeless perdition constitutes a measure of divine justice.

The idea of the Antichrist in the Apocalypse: The Antichrist in the Apocalypse is clearly an eschatological figure. A preliminary battle between Satan and God's Kingdom terminating in the Devil's defeat will precede. The author herein describes the nature and work of the Antichrist.

**The Deuterocanonical Sections of Daniel.** By Nicolaos Papadopoulos.

The evidence from the Ecclesiastical literature of the first eight centuries is put forth. It shows that the Church employed the broader canon. The Deuterocanonical Books are found both in the codices and the translations according to the order of the Septuagint. The author then proceeds to the evidence from the ancient Christian monuments, from the heretical sects of the East, and from the Synodical decisions. He observes that the theoretically narrower canon preferred by certain Fathers is not the same as the Jewish Canon.

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

Following World War II: The Author gives the most significant works to be found in Protestant literature on the subject. Then he goes on to examine the Roman Catholic Church's Missionary work during the periods from 1900 until World War I; from World War I to 1933; and from 1933 to the end of World War II and following.

**Dositheos of Jerusalem's Homeland and Monastery of Obedience.** By Tasos Ath. Gritsopoulos.

The description of the monuments continues. The study ends with certain historical deductions concerning Dositheos. Plates 1-16 follow.

**Ecumenical Consensus on the Church: The Sacraments, the Ministry and Reunion.** By Emil G. Tsirpanlis.

(Continued from Vol. 39, Number 4).

Chapter III, The Ministry: The Author herein deals with some of the difficulties which arise over conflicting views about the nature of ordination, the grace conferred and the order of ministry. The Orthodox view on the ministry is then given at length. In the Fourth Chapter, the author goes on to discuss «Ecumenical Possibilities and Views on Reunion».

**A Bibliography of the Greek Religious Press.** By Nicolaos Bougatsos.

Entries from «Echo, Religious» to «Jerusalem, New».

**Orthodox Ecclesiology.** By Ioannis Karmiris.

The author continues to discuss the Church as the Body of Christ. «The divine element in the Body of Christ is its Head, that is Christ, and its soul, the Holy Spirit, and Divine Grace. The human element is composed of the members of the Body of the Church that is, the faithful». Other images of the Church taken from Holy Scripture such as «mount», «temple», «building», «tower», «tent», «Paradise», «gate», «flock», «Bride», «Virgin», «vineyard», «husbandry», «ark», «harbour», «synod», «pillar of the world», «queen», «mother», «Sion», «heavenly or new Jerusalem», «city», «kingdom», «island», «garden», «lamp», «tree», etc., are then examined. According to Orthodox doctrine, the Church should not be divided into visible and invisible, since she is a single and indivisible body of divine and human fibre. The author then goes on to discuss the subject of saints and sinners within the Church. To the Church belong all those who have been baptised and partake of her sacramental life, even though they may be burdened with sin. Exceptions to this rule are heretics, schismatics and apostates. At this point the article incompletely ends in order to be fully published in book form.

**Concerning the fate of the Decision of Chalcedon up to the Sixth Ecumenical Council.** By Gerasimos Konidaris.

This paper, given in German on August 17, 1970 deals with the development of the formulation of the trinitarian and christological dogmas and maintains that the principles, and not the personalities involved, played the decisive role in their formulation. The faith of the Church did not succumb to the temporal and passing interests of the Byzantine State.

**The Idea of the Antichrist.** By Andreas Theodorou.

The discussion about the two beasts continues, after which the author deals with the defeat and final vanquishment of the Antichrist, brought about by the destruction of his Capital city and by the face to face conflict between the Godless forces of Darkness and the powers of the Kingdom of God. «After this, the final judgment of the world takes place. New Creation and the perfection of righteous follow».

**The Text of the Sermon on the Mount (Matthew 5:1-7:29) in the Writings of Clement of Alexandria.** By Gerasimos Zaphiris.

A contribution to the textual criticism of the New Testament text of the Sermon on the Mount, with a purpose towards its restoration through the study of its transmission in Patristic literature. The present study goes beyond Clement and encompasses the totality of the Greek Fathers.

Chapter One: The Beatitudes (Matthew, 5:1-12).

**Man in his Original State and in the State of Sin according to St. Cyril of Alexandria.** By Constantine Dratsellas.

Dr. Dratsellas discusses herein St. Cyril of Alexandria's doctrine concerning man in his original state and in the state of Sin.

Chapter One: «The cause and Goal of man's Creation». According to St. Cyril man's creation was an act of God's free will. God created man because he so wished, and not because he had to. Man was created *ex nihilo*. He was created «in order to adore Him alone and to offer Him hymns of thankfulness». Thus, St. Cyril finds man's goal, the end towards which he was created, in God Himself, in His Glory, in the glorification of his Name and properties. This is achieved when man comes to true knowledge of God, through union with Him. This union is the source of true blessedness and of real beatitude for man.

Chapter Two: «The Image of God in Adam». Man was created according to God's image and likeness. St. Cyril finds the Image Dei in Adam's rationality, in his sovereignty, in his love for virtue, and in his self-control. Although Cyril characterizes the «whole man» in general as being created according to God's image, theologically examining the question, he limits the image of God to man's soul. He considers the body the soul's organ.

**Ecclesiastical Offices as «Secular» Dignity.** By Panagiotis I. Boumis.

This is a study of the meaning of the Seventh Canon of the Quinisext Ecumenical Council. The correct interpretation of the question examined is «that spiritual things are to be preferred to worldly dignity».

**A Brief Study of the Science of Missionary Work.** By Elias Voulgarakis.

The Missionary work of the Orthodox Churches of Russia and Rumania as well as that of the Greek-speaking Orthodox Churches is herein examined.

**Bibliography of the Greek Religious Press (1826-1966).**  
By Nicolaos Th. Bougatso

Entries from «Ilisos» to «Logoi (Words) of Truth» are given.

**Certain Observations on the Spiritual Diakonia in the Orthodox Church.** By Constantine G. Bonis.

This study deals with certain matters pertaining to the spiritual diakonia in the Orthodox Church. The following are discussed:

1) the Bishop, the image of Christ, as the basis and the centre of the spiritual diakonia in the Church; 2) the monastic element as a basic instrument in the spiritual ministry of the Church; 3) the Changes in the spiritual ministry of the Church; 4) the spiritual ministry on behalf of the world; and 5) the Liturgical-Sacramental element as the spiritual ministry *par excellence*.

**Man in his Original State and in State of Sin according to St. Cyril of Alexandria.** By Constantine Dratsellas.

Chapter III. Dr. Dratsellas herein discusses St. Cyril's teaching concerning Adam's original state. Adam's original life was holy. Through sin «the character of

the divine Image became dim and was nearly destroyed». Christ, as the «second Adam, restored human nature to its original state. The author goes on to discuss at length and in considerable detail, of what Adam's original state consisted.

The Text of the Sermon on the Mount (Matthew 5:1-7:29) in the writings of Clement of Alexandria. By Gerasimos Zaphiris.

Matthew 5:17-19 is herein examined.

The Second Consultation of the Inter-Orthodox Theological Committee on Dialogue with the Old Catholics. By Ioannis Karmiris.

By way of an Introduction, a brief exposition of the Committee's work at its consultation at Chambésy, Geneva, (Oct. 16-24, 1970) is given, followed by the signed reports and statement of the Committee. Then Professor Karmiris' two papers delivered at the consultation follow.

The first is the first general informative report on the work of the Committee and on the dialogue with the Old Catholics thus far; the second is entitled «Conclusions derived from Matters which were discussed at the Bonn (1931) and Belgrade (1966) Consultations.»

A Bibliography of Ecclesiastical History. By Basil Th. Stavrides.

The main contemporary and classical publications in both Greek and other languages are herein listed under the following headings:

- 1) Bibliographic Lists - Lists of Authors;
- 2) Dictionaries and Encyclopaedias;
- 3) Periodicals - Annual Publications;
- 4) Histories and other historical works;
- 5) Sources;
- 6) Atlases;
- 7) Introductions to Church History.
- 8) Manuals and other general works on Church History.

Epiphanius of Salamis' «Concerning Weights and Measures». Introduction, Commentary, Text and Notes. By Elias Moutsoulas.

By way of an Introduction, the author gives a history of the various editions of Epiphanius' work on weights and measures, and their sources. He then compares this work with its Epitome entitled: «Concerning the Seventy Interpreters and those who have misinterpreted». Though this latter work is not from the hand of Epiphanius, it is nevertheless useful in the restoration of the original text of the former. The author then proceeds to discuss the various systems of weights and measures amongst the ancient Egyptians, Babylonians and Assyrians, Hebrews, Syrians, Phoenicians, Persians, Ancient Greeks and Romans, and those used and mentioned in Epiphanius' work, which are derived from Holy Scripture and from his own knowledge,

obtained both empirically and through extensive reading. These are then listed. Finally the author discusses the Syriac translations of this work.

**Maximus the Greek (1470-1556) and Athanasios Patellaris (1597-1654). Two Greeks educated in Italy and revered in Russia as Saints.** By Constantine Papoulides.

This is a paper given before the «Symposium» held in Bari (April 30 - May 4, 1969). The biographies of both men are given in brief with particular emphasis on their relations with Italy and Russia. The former, Maximus the Greek, a monk of the Vatopedi Monastery of Mt Athos, educated in Italy, spent thirty seven years in Russia (26 of them in prison) for his work on the revision and correction of the liturgical Books of the Russian Church. As early as the second half of the 6<sup>th</sup> century, Maximus was considered and revered as a saint in Russia.

The latter, Athanasios Patellaris, or Patellarios, although not educated in Italy, had strong ties with this country, his brother and two nephews having been educated there. Athanasios twice ascended to the Patriarchal throne of Constantinople, the first time in 1634 with the aid of the Jesuits, and the second time in 1652 with the help of Vasilios, Hegemon of Moldavia. Both Patriarchates were of an extremely short duration, days in fact.

His appeal to Rome and his relationship with the Jesuits have caused some, especially Roman Catholic Scholars, to speculate that Athanasios was a Roma Catholic. In reality, however, Athanasios belonged to the opponents of the Patriarch Cyril Loukaris and the latter's Calvinistic leanings - hence Athanasios' alliance with Rome. Athanasios died in Russia in 1654 at the Ukranian Monastery of Loubne. Eight years later his relics were found uncorrupted. This led to his being revered as a saint in the Russian Church which celebrates his memory on October 24th.

**Dogmatic Theology in Brief. An Unknown work of Vicentios Damodos?** By George Metallinos.

The author herein speaks of an unknown work of the famous 18th Century Cephalonian author, Vicentios Damodos, found in two codices which he and his wife discovered in the ancient manor of the Typaldos-Jacobatos brothers in Lexourion Cephallonia and attributed by the codices to Vicentios Damodos.

The author intends to publish the text of the work in the near future. Herein he limits himself to a brief description of the codices containing it and to a concise outline of its content.

**Messianic and Eschatological Expectations of the Intertestamental Period.** By George P. Patronos.

The sources and development of the eschatological expectations of the Jewish people are herein discussed. In particular, the author examines: 1) Israel's conviction of its divine election and the preaching of the Prophets; 2) the hope of future reward through obedience to the Law and the fear of punishment through its transgression; 3) historical conditions and the Jewish Nation; and 4) the uniform character of the Messianic expectations.

Germanos Kalligas, Metropolitan of Athens (1889-1896).  
By John C. Constantinides.

The present study relates the various ecclesiastical events which took place during Metropolitan Germanos' times, and presents the reader with «a creative page in our Church History».

The epitaphios of the Holy Sepulchre. By Maria Theochari.

It is published in this paper the epitaphios embroidered in gold of the year 1613-4 which is preserved in Holy Sepulchre as well as three documents from the Venitian Archivio di Stato related to the donators of the piece. The votive inscription of the ornament yields the names of Skarlatos and Kokona, as well as the whole portrait of «Balasha, the late servant of God».

The art of this constantinopolitan embroidery being studied elsewhere, it is here considered the identity of the donators of the piece. It is ascertained in the paper that the donators coincide with the motherly ancestors of the great Drogman of the Sublime Porte, Alexander Mavrocordato the Exaporite. By comparing the informations gathered from the documents published here with other known or unpublished informations it is possible to draw the following conclusions concerning the enigmatic constantinopolitan magnate, Skarlatos:

I) That is a native of the region of Agrafa in Etolie.

II) Although poor, he achieved to acquire an immense fortune working in the administration of taxes of the Sultan. His fortune in Constantinople was evaluated to a million of coins of gold plus eighteen thousand ducats deposited in the Bank Ziro in Venice. In this amount was not included his real estate, which contained among others «four superb houses given as a dowry to each of his daughters».

III) That he had four daughters: Zafira, Assanina, Roxandra (the mother of Alexander Mavrocordatos) and Balasha, who died about 1614; in memory of Balasha he made the offer of the epitaphios to the Holy Sepulchre. His wife Kokona and his three remaining daughters became, after his death, occurred in March 1630, his only heiresses.

With the help of the same documentation it is possible to refute the statements confirming that:

I) Skarlatos was «the director of the offices of the Chancery and the diplomatic Archives» or «the chief of the Jannissary troops». His wife was named Zoe or Helen.

II) He was living in the period of Sultan Mehmet IV (1648-1687).

III) «Vodinos» is the patronymic of Skarlatos: It is no other than a familiar nickname inferring to his profession as it was customary in the Byzantine period (Michael the Calfat) as well as among the Greeks of the Turkish Constantinople.

IV) The identity of this ancestor of Mavrocordatos with Skarlatos Vlassios the Scholar correspondent of Corydalée.

Bibliography of the Greek Religious Press (1826-1966).  
By Nicolaos Th. Bougatsos.

Entries from «Logoi (Words) of Truth» to «Xypna (Awake)» are given.