

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

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*Catalogue of Bishops, with or without Dioceses, residing in Greece during the year 1833.*  
By C. G. Bonis. (pp. 7-56).

The author, basing himself on manuscripts from King Othon of Greece's secret archives in Munich, systematically deals with the life and work of: a) 13 Hierarchs living in Greece but without dioceses of their own, and b) 30 Hierarchs possessing dioceses in Greece during the year 1833.

*Certain Aspects concerning St. John Damascene's Teaching on Evil, the Theosis of Man and Sacred Icons.* By A. Theodorou. (pp. 57-90 and 530-549).

After certain prolegomena and introductory remarks, the author extensively examines in the first chapter, «Evil as non-being in St. John Damascene and in preceding patristic writings», (i. e., Plotinus, Athanasius the Great, Basil the Great Gregory of Nyssa, Pseudo-Dionysius the Areopagite and John Damascene), and in the second chapter, «St. John Damascene's teaching on the preciousness of matter and the theosis of man».

*Byzantine Iconography.* By Constantine Cavarinos. (pp. 91-105).

The present study is a philosophico-theological paper in which the author, recouring to the writings of the Fathers and later authors on image and images, attempts to present the Orthodox view of Iconography as Liturgical Art of «spiritual beauty» and its relation to the theosis and salvation of man.

*Acta S. Maximi.* By Constantine N. Tsirpanlis. (pp. 106-124).

The author, after a brief prologue, presents a historical introduction to a) the Vita of St. Maximus the Confessor and to b) the Acta, i. e. his banishment and martyrdom. Then on the basis of the sources, he goes on to examine and analyse both critically.

*Prokopios II (Economides) Metropolitan of Athens (1896-1901).* By J. C. Constantinides. (pp. 125-135).

The author provides us with a short biography of Metropolitan Prokopios of Athens, within the historical framework of his time, both as a hierarch and as an author.

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\* Τα κείμενα ταῦτα ἀφείλονται εἰς τὴν εὐγενῆ προσφορὰν τοῦ ἀδελσιμολ. π. Στεφάνου Ἀβραμιδίου.

*The Social Ideas of the Christian Middle Ages.* By Antonios K. Papantoniou. (pp. 136-158).

The author, after giving an introduction on «the social triptych of Christianity», examines at length the Patristic period with emphasis on blessed Augustine. He then goes on to deal with the scholastic period (chiefly Thomas Aquinas) and finally, in the section «The Exodus from the Middle Ages» with 'the Plato of Medieval society', Dante.

*Concerning Kant's Ethical Teachings in the «Foundation of Metaphysics»* By Nicolitsa D. Georgacopoulou. (pp. 159-169).

The author summarily presents Kant's philosophy in relation to the ethical law generally prevailing and concludes that Kant foresaw the significance of practical reason but not man in his unity, because he accepted him as a dual being, that is as «man phenomenon» and as «man noumenon» so that man according to his empirical existence is unable to exist as self - purpose but only as an ethical person.

*The Threskeiologia (Comparative Religions) of Eusebius, Bishop of Caesarea.* By Andreas S. Heliotis. (pp. 170-201).

After a brief introduction, the author examines at length, in the light of comparative religions, Eusebius' work and systematically presents his views concerning a) Divine Revelation, b) the ancient form of religion, c) the religion of the Hebrews, d) polytheism and e) the History of Idolatry.

*Origen's dual teaching concerning God and the Logos.* By L. Bartzeliotis. (pp. 202-212).

The author examines Origen's theses with a view towards presenting a harmonized and systematic exposition of Theology and philosophy according to the traditions of the Old and New Testament and Greek Philosophy.

*Perception as a Scientific Method according to Max Weber.* By Nicholas G. Papadopoulos. (pp. 213-229).

The author presents Max Weber's meaning of perception, which he introduces chiefly as a method for the application of the historical sciences and for the bridging of the gap between these and the natural sciences.

*The (first) Monastery established by St. Antonios Petserski and its relations with Byzantine Monasticism.* By Elias Tsvivikis. (pp. 232-242).

A simple and brief recourse to the first roots of Russian monasticism with special reference to the Monastery of St. Antonios and its history.

*The Dual of Irony between Christians and Gentiles during the first three Centuries.* By Elias Voulgarakis. (pp. 243-270 and 610-630).

The author, referring to the abundant material in works by church writers during the period in question as regards the element of irony, shows that this element

was employed as a means of apologetics in the struggle between Christianity and idolatry.

*Byzantine - Sinaite Musical Tradition and Manuscripts.* By Gr. Th. Stathis. (pp. 271-308).

In the present study the author numbers the existing manuscripts of Byzantine Music in the library of the Monastery of Mt. Sinai. In an appendix he specifically refers to the unique Sinai Codex 1477 (middle of the 18th century) which contains Byzantine melodies transposed on the pentagram scale.

*Epiphanius of Salamis' work: «Concerning Measures and Weights».* By Elias D. Moutsoulas. (pp. 309-340 and 631-670).

In Chapter III, the author examines the integrity of the work on «Measures and Weights» and then goes on to critically edit, on the basis of the various codices and variant readings, Epiphanius' works: a) «Concerning the Seventy Interpreters and those who have wrongly Interpreted» («Epitome») and b) «Concerning Measures and Weights».

*The Text of the Sermon on the Mount in the writings of Clement of Alexandria (Matthew 5:1-7:29).* By Gerasimos Zapheris. (pp. 341-349 and 792-806).

Verses 5:19 to 28 are given.

*The Acts of the Apostles and Critical Research.* By John Panagopoulos. (pp. 350-368 and 682-691).

The last part of the present study dealing with the section on «Theological Witness» (a. The research on literary types and b. «Redaction criticism»).

*Christianity's Origins according to the Marxists' Views.* By Vasileios P. Stoyiannos. (pp. 369-384).

The author continues his exposition of the views and criticism of the Marxists in chapters II: «Christianity and the History of Religions» and III: «The Sources and their Interpretation».

*Messianic and Eschatological Expectations of the Intertestamental Period. (200 B.C. - 100 AD).* By George P. Patronos. (pp 385-401 and 692-743).

After examining the so-called apocalyptic writings, the author goes on to deal with «The main points of Judaic Eschatology of the Intertestamental Period (Chapter III) and closes his study by listing conclusions.

*Bibliography of the Greek Religious Press (1826-1966).* By N. Th. Bougatsos. (pp. 402-419 and 807-809).

Entries from «Poimen» (Shepherd) to «Pharos» (Beacon) of Orthodoxy» are listed.

*Bibliography of the Ecumenical Movement (1960-1970)*. By V a s i l e i o s T h. S t a v r i d e s. (pp. 429-450).

A detailed listing and up-to-date bibliography of the Ecumenical Movement. Herein the publication of Part I is continued (Chapter II, 2c ffl), and all of Part II (Theological Bibliography ) is given.

*New Discoveries of Fragments of Books of the New Testament*. By C h r. S p. V o u l g a r i s. (pp. 458-463).

The author briefly examines the 19 small fragments of Greek Papyrus Manuscripts which were discovered in Qumran Cave no. 7 and which have New Testament content.

*A Manuscript containing the Divine and Sacred Nomocanon*. By C. G. B o n i s. (pp. 491-529).

Along with an introduction, the author provides us with a brief description of the manuscript in question (found in his personal library) and which contains instructions for hearing confessions, especially for grave and mortal sins. Finally, the author describes the beginning and the end of the manuscript giving its *Initia* according to the alphabetical order of the contents.

*The Book of Jubilees*. By S a v v a s A g o u r i d e s. (pp. 550-583).

The author begins with an introduction in which he gives useful and important informations (1. name, original language, translations, character. 2. author, date written, purpose, characteristic theological ideas) and then goes on to publish the text of the Book of Jubilees in a contemporary text of his own.

*The «Word» of the Desert Fathers*. By E u s e b i u s V i t t e s. (pp. 584-609).

After certain prolegomena concerning the significance of the «Gerontikon» containing the sayings of the Desert Fathers, the author extensively examines the «word» of the Desert Fathers and its general characteristics and especially its contents.

*Theophilos Vlachopapadopoulos, Metropolitan of Athens (1062-1873)*. By I. C h. C o n s t a n t i n i d e s. (pp. 671-681).

Biographical and other facts concerning the work and activities of Theophilos, Metropolitan of Athens are given.

*Religion in more recent Philosophy*. By S p. D i o n. C o n t o y i a n n i s. (pp. 734-772).

A historical review of the philosophical circles from the Enlightenment to the present and their relation to religion.

*Supplement to the general Bibliography on Sinai*. By S p. D e m. C o n t o y i a n n i s. (pp. 773-719).

The author supplements with new entries the bibliography concerning Sinai

which he published in «The Panegyric Tome commemorating the 1400<sup>th</sup> Anniversary of the Founding of the Holy Monastery of Sinai». (pp. 535-566).

*Unknown Works of Vlastaris.* By P. B. P a s c h o s. (pp. 810-812).

Two unknown works of Matthaïos Vlastaris which the author plans to publish soon are briefly presented.

*Origen echoed by Athanasios.* By K. N. P a p a d o p o u l o s. (pp. 813-814).

The author points out the source of a passage of Athanasios the Great found in a passage from Origen which has survived in Latin.

*The Last Litany of the Byzantine Domination in Alexandria.* By T h. D. M o s c h o n a s. (pp. 814-818).

The author describes certain tragic moments from the siege and fall of Alexandria to the Arabs (642).