

SUMMARIES OF THE ARTICLES PUBLISHED IN THIS VOLUME *

The Greek Communities of Southern Italy and Sicily during the second Iconoclastic Period (787-843) on the basis of Byzantine Sources. By Constantine G. Bonis, Professor Emeritus of the University of Athens. (pp. 7-33).

1. In the year 800 A. D. Charlemagne (742-814) was crowned by Pope Leo III (795-816). Thus the year 800 A.D. can be considered the turning point in the further relations between the Byzantine and Roman Churches and in the further historical development of the Greek Orthodox element in Calabria and Sicily.

2. External and internal foes shook the foundations of the Byzantine Empire. The Roman Pontiffs took advantage of the weaknesses of the Byzantines.

3. Iconoclast and iconophile Emperors of Byzantium forced masses of Greeks to flee to the outlying areas of the Empire, i.e. Sicily and Calabria.

4. The Easterners lost two opportunities to cement their ties with the West. The first was lost when the proposed marriage between the son of the Empress Irene (780-90 and 790-802) and Constantine VI, and Rotroud (Erythro), Charlemagne's elder daughter was cancelled. The second opportunity was lost when the proposed marriage (c. 802) of Charlamagne and Irene was rejected.

5. There can be no doubt that, had not one or the other opportunity been lost, the course of the history and the relations between East and West would have followed, to be sure, a different direction and this we believe, would have been to their mutual benefit.

6. Because of the dissension within the Byzantine Empire during the period under discussion, there was an increase in the size of the Greek element in southern Italy.

7. While the regions of southern Italy were becoming day by day less and less dependent upon Byzantium, the Greek element in these regions presents a picture of continuous growth, as seen in the establishment of schools, churches and monasteries.

8. Most of the Byzantine Governors of Sicily and Calabria were iconophiles, as can be deduced from their names: Theoktistos, Euphemios, Euthymios, Photinos, Sergios, Elpidios, et al.— names found in the prominent iconophile families.

9. Despite the trials, migrations, persecutions and devastations which they underwent, the Greek element in southern Italy and Sicily did not cease to cultivate the letters and the arts.

10. The big question is: what path did the Greek element follow so as to lose its indigenous Greek Orthodox faith?

11. How was it that none of the tens or hundreds of thousands of icono-

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

phile, and consequently fanatically Orthodox Greeks of Sicily and Calabria preserved their Orthodox faith?

12. Is it correct to assume that the present-day inhabitants of Southern Italy who are «idiorrhymic» in their worship, are descendants of the Greek Orthodox of the region and period under discussion?

13. How is it that up to the present time the Greek language has been preserved, though in a deteriorated and altered form, in Calabria and Sicily, while the Orthodox faith disappeared and was lost? Why didn't the same thing happen to the Roman Catholics of the East and the Aegean islands, who up to the present preserve their faith?

14. The existing «idiorrhymics» of Southern Italy—even were we to accept them as descendants of the Greeks of this region—should in no way be characterized as, or considered to be Unitarians.

The Book of Jubilees (Introduction, Rendering of the Text). By Savvas Agourides, Professor of the University of Athens. (pp. 34-118).

The second and final part of the present study (the first part having been published in THEOLOGIA, Vol. 43, 1972, pp. 550-583). The publication of the text of the Book of Jubilees is herein completed.

Certain Aspects concerning St. John Damascene's Teaching on Evil, the Theosis of Man and Sacred Icons. By A. Theodorou, Professor of the University of Athens. (pp. 119-135).

The final part of the present study, the first part of which was published in THEOLOGIA, Vol. 43, 1972, pp. 57-90, 530-549. This last section is composed of Chapter III entitled: «A Synoptic Exposition concerning St. John Damascene's teaching on Sacred Icons». In this chapter the following topics are developed: 1. The meaning of the Icon. 2. Types of Icons. 3. What is portrayed and what isn't portrayed. 4. What is veneration (προσκύνησις) and the modes of veneration. 5. The number of things worshipped and what they are. 6. Veneration of honour and worshipful veneration. 7. The Veneration of the Sacred Icons is «relative» (σχετική). 8. The honour displayed to the Icons is inseparately bound to the honour conveyed to the Saints. 9. Veneration of honour to the Saints is not forbidden by Holy Scripture. 10. The «Indescribability» (ἀπερίγραπτον) of the Divine Nature as the reason for the prohibitive Commandment of the Old Testament. 11. Theosis in Christ of nature and the Saints as sufficient reason for their honour and external portrayal. 12. The making and use of Icons as necessitated by man's material and aesthetic nature. 13. The anagogical significance of the Icon. The paedagogical, didactic and recollective significance of the Icon. 14. Force and power of the Icon, and 15. The Sacred Icons as an ancient Tradition of the Church.

The section closes with an Epilogue containing seven observations.

The Position and Importance of the Theotokos in Faith and Life. By Megaspilantos. (pp. 126-156).

A dogmatic study concerning the Theotokos «in relation and reference to

the person and redeeming work of Jesus Christ». The study begins with a selection from the abundant Greek and foreign Mariological bibliography.

Epiphanius of Salamis' Work «Concerning Measures and Weights». By Elias D. Moutsoulas. (pp. 157-210).

The final installment of this study, the first parts of which were published in THEOLOGIA, Vol. 41, 1970, pp. 618-637; Vol 42, 1971, pp. 473-505; and Vol. 43, 1962, pp. 309-340; 631-670. Herein a critical edition of the text, based on the manuscript tradition and earlier editions is given. An augmentation concerning Erich Schilach's contribution in his study, *Byzantinische Metrologie*, München 1970, and a Table of Biblical passages referred to in the text are given. Eight pictures contain ff from the manuscript tradition are also published.

Aspects of Johannine Anthropology. By Archim. Eusebius Vitte s. (pp. 210-262, 606-636).

The first portion of this study is herein published under the title «Man in himself». This in turn is composed of two chapters: a) «Man as seen from his composition» and b) «Man as person».

Chapter I is composed of the following paragraphs: 1. Man as flesh (σάρξ), 2. The «bodiness» (σωματότης) of the flesh, 3. «The Soulness» (ψυχότης) of the flesh, 4. The «spiritualness» (πνευματικότης) of the flesh 5. Soul-Spirit.

The author concludes that «whenever the Evangelist St. John refers to the inner region which is in man, he calls this «soul»... Whenever he wishes to speak concerning the spiritual energies of man, then he uses the term «spirit».

Chapter II includes the following paragraphs: The Personal God and God in Three Persons.

It is concluded that according to the Evangelist St. John, «The Holy Spirit is a person in the ultimate fullness of the term. God is a Personal God, a God in three Persons».

The Critical Spirit in Patristic Literature. By Jean Coman. (pp. 263-277).

In the works of the Fathers, one observes a genuine critical spirit molded simultaneously by the demands of both logic and Faith which were not ignored by antiquity, but connected by the Christians with dogma. The measured criticism of the Fathers springs from the life and the work of the Incarnate Logos, the Saviour, and it extends so as to include the historical, religious and spiritual realities of their age and environment.

As a continuous creative exchange of ideas between East and West, patristic criticism contributed greatly towards the rapprochement and unity of these two parts of the world. This service is still offered by the Fathers even today.

Prokopios I Gregoriades, Metropolitan of Athens (1874-1889). By John Constantinides, Th. D. (pp. 278-287).

A brief monograph concerning Metropolitan Prokopios I of Athens. The study deals with the election of Antonios Chariatis as Metropolitan of Athens and

its subsequent invalidation, the election of Prokopios, his biography, his reign as Metropolitan of Athens, his death, and the Hierarchs elected during his tenure. The study is accompanied by a full-page portrait of Prokopios (p. 282).

Kant's Theory of the Beautiful in relation to the Morally Good. By Michael Macrakis, B. A., M. A. in Philosophy. (pp. 288-311).

The basic question of the Critique of Judgment is the question of purposiveness which Kant defines in terms of the Relation of Causality (viz. the relation of cause to effect). According to Kant, «Beauty is the form of the purposiveness of an object without definite purpose». This form is subjective purposiveness, distinguished from objective purposiveness (the reference of the object to a definite purpose). Since the beautiful is without definite purpose, it is quite independent of the concept of the good, because the latter presupposes an objective purposiveness. Kant must be considered the first philosopher who clearly and definitely established the peculiarity and autonomy of the aesthetic realm. But, though he accepts the autonomy of Beauty, he does not preclude the moral significance of art. In this sense, the beautiful becomes dependent on the good, it is dependent Beauty, in opposition to free Beauty. Thus, combining the beautiful with the good, he concluded «The beautiful is the symbol of the morally good».

Patriarch Nicephoros I the Confessor's († 829) Teaching concerning Angels. By Vasileios N. Giannopoulos. (pp. 312-338).

After a brief introduction concerning Patriarch Nicephoros the Confessor's place in the history of the Iconoclastic Period, the present study goes on to deal with: 1. The nature of the angels, 2. The division of the angels into ranks 3. The angels' knowledge. 4. the angels' task, and 5. The portrayal of angels and Icons of angels, their value and their honorary veneration.

Unsuccessful Attempts at Compromise between the Bulgarists and Patriarchs at Vodena (Edessa). By Demetrios Gonis. (pp. 339-350).

The present article deals with the conflict between Metropolitan Agathanelos of Vodena and the Bulgarists in his diocese during the years 1870-1871 and presents the conflict as one arising from differences between the representative of the Ecumenical Patriarchate and the Bulgarian Church. The author bases himself on material from an unpublished manuscript of the Metropolitanate of Paramythia.

A Brief Contribution to the matter of the Portrayal of Ancient Philosophers in the Church. By Odysseus Lampsides. (pp. 351-354).

A brief commentary on the research concerning the depiction of the twelve Greek Philosophers in the refectory of the Monastery of Great Lavra on Mt. Athos.

Bibliography of the Greek Religious Press (1826-1966). By N. Th. Bougatsos. (pp. 355-385).

The final entries in this Bibliography, the preceding parts of which are to be

found in «THEOLOGIA» Vol. 39 (1968) pp. 246-276, 440-464, 672-80; Vol. 40 (1969) pp. 547-553; Vol. 41 (1970) pp. 337-342, 488-498, 705-713, Vol. 42 (1971) pp. 607-617; Vol. 43 (1972) pp. 402-419, 807-809;

Herein entries no. 534-621 of the main bibliography are given as well as the following Supplements: I, (New Entries 622-647); II (Possible Entries 648-663); III (Religious in Appearance 664-667); IV (Additions to the listed Entries: 17a, 38a, 47a, 58a, 66a, 68a, 71a, 87a, 88a, 97a, 110a, 133a, 160a, 164a, 168a, 177a, 180a, 184a, 220a, 257a, 261a, 266a, 278a, 292a, 294a, 332a, 334a, 335a, 343a, 384a, 404a, 433a, 494a, 497a, and 532a); and V (Corrections and Additions to the Entries: 8a, 17a, 19a, 44a, 45a, 50a, 71a, 79a, 80a, 87b, 94a, 101a, 105a, 110b, 111a, 112a, 125a, 134a, 155a, 156a, 161a, 162a, 164b, 165a, 177a, 199a, 209a, 220a, 225a, 238a, 247a, 251a, 257a, 258a, 274a, 280a, 283a, 292a, 298a, 328a, 361a, 367a, 382a, 396a, 403a, 406a, 415a, 417a, 435a, 449a, 475a, 480a, 486a, 488a, 495a, 508a, 523a, 539a, 543a, 554a, 564a, 580a, 581a, 584a, 592a, 651a, 668, 669, 670, 671, 672, 673, 674, 675).

Centennial Newspapers of the Church of Alexandria up to 1872. By Theodore D. Moschonas. (pp. 386-388).

A brief historical note concerning the Church of Alexandria in relation to events transpiring during the years 72, 172, 272, 372, 472, 572, 672, 772, 872, 972, 1072, 1172, 1272, 1372, 1472, 1572, 1672, 1772 and 1872 AD.

The Odes of Solomon (Introduction-Text-Commentary). By Basil G. Tsakonas, Lecturer at the University of Athens. (pp. 389-416, 583-605).

This study begins with an Introduction in which the following are examined: 1. The discovery of the Odes. 2. The language of the Odes. 3. The author of the Odes. 4. The problem of additions, unity and composition. 5. The testimony of the Early Church concerning the Odes. 6. The ideological relationship between the Odes and the then prevailing religious currents. 7. The teaching contained in the Odes. 8. The Odes and Biblical Tradition. A translation of Odes 1 to 7 is given, followed by a commentary, the purpose of which is «to analyze their content, put forth their teaching, and determine the framework of biblical teaching in which their author works». The publication of this study is to be continued.

An Illustrious 50 Years for the Periodicals «EKKLESIA» and «THEOLOGIA». By Constantine G. Bonis, Th. D., Ph. D., Professor Emeritus of the University of Athens. (pp. 447-512).

On June 1, 1973 the Periodicals «EKKLESIA» and «THEOLOGIA» completed 50 years of existence. On this occasion, the present article deals with the periodicals' founders, their first Editor, the first Synodical Supervisory Committee, the related encyclical of the Holy Synod announcing the publication, notices of their first issues addressed to the readers, as well as the position which the periodicals hold in contemporary Church life and Greek Theological Science.

In place of an Index, the Table of Contents of «THEOLOGIA» from Vol I. (1923) to issues I and II of Vol. 44 (1973) are given.

Enoch (Introduction-Text-Rendition). By S a v v a s A g o u r i d e s, Professor of the University of Athens. (pp. 513-560).

In his Introduction the author deals with the following subjects: 1. Name, content and date of authorship; the form of Enoch. 2. Language, text, Enoch's influence on the New Testament as well as Jewish and Christian literature in general. Chapters 1-36, which constitute the first part of the text and the introduction, are then given. The publishing of the text at certain points proceeds parallel to excerpts from the text of the Chronicler Georgios Syngellos. The entire text is rendered. The publication of this study is to be continued.

The Teaching of Cyril of Alexandria and Epiphanius of Cyprus concerning the Procession of the Holy Spirit. By A n d r e a s T h e o d o r o u, Professor of the University of Athens. (pp. 561-582).

The author herein publishes the first of two theses dealing with the Procession of the Holy Spirit entitled, «The Teaching of Cyril of Alexandria concerning the Procession of the Holy Spirit». In the Prolegomena, the author mentions that his goal is to present St. Cyril's teaching concerning the procession of the Holy Spirit, by strictly limiting himself to the study of the related passages without in parallel expanding in anyway into the abundant Orthodox and Roman Catholic theological literature on the subject. The related passages are grouped in the following order: I. Passages concerning the Holy Trinity; II. Those concerning the Procession of the Holy Spirit. The publication of this study is to continued.

Mankind's Faith in the Future and in Development. By G u s t a v M e n s c h i n g. (pp. 637-651).

A lecture delivered at the Theological School of the University of Athens, translated under the supervision of Mr. Demetrios Stathopoulos, Lecture in Comparative Religions at the University of Athens. The author reviews his subject following it through folk and contemporary world religions.

Two Unpublished Antimens. By S p i r i d o n D e m. C o n t o y i a n n i s, Professor's Assistant at the University of Athens. (pp. 652-666).

Two Antimens from the *skevophylakion* belonging to the Most Rev. Anatolios Apostolides, former Metropolitan of Canada, are herein described. The first was consecrated by Patriarch Abramios of Jerusalem (1775-1787) and the second by Metropolitan Anatolios on the 29th of June 1969. The study is accompanied by pictures of the Antimens described. By way of reference, a biography and bibliography concerning Metropolitan Anatolios are given.

Reception of other Christians into the Eucharistic Communion of the Roman Catholic Church. By V a s i l e i o s T h. S t a v r i d e s. Professor of the Theological School of Halki. (pp. 667-677).

The present study deals with the problem of administering the Sacraments of the Roman Catholic Church to non-Roman Catholic Christians during the past decade

when it became an object of study by the Roman Church and The Churches of Constantinople, Moscow and Greece.

A Common Miracle in Attaleia of Pamphylia. By Odyseus Lampsides, Ph. D. (pp. 678-684).

The Text of Akakios the Sabbaite (12-13th Century) referring to the miracle by the Icon of the Virgin in the City of Attaleia is herein published from Codex 268 of the Athonite Monastery of Dionysiou (ff 426b-428a). The text is preceded by notes on: 1. The Common Miracle, 2. Icons painted by St. Luke, 3. The dedication, 4. Chronology and 5. Metropolitan Barnabas of Attaleia.

The Significance of the Orthodox Church for the Ecumenical Movement. By Edmund Schlink. (pp. 685-697).

The author herein presents his views, expounded in his lecture of November 2, 1972 at the Inter-Orthodox Centre of Pendeli.

He presents in outline form the Orthodox Church's collaboration with the Ecumenical Movement up to the present time and extols the Orthodox Church's valuable contribution to the Ecumenical Dialogue.

An Unpublished Catechism concerning the Holy Transfiguration by St. Neophytos the Recluse. By B. Englezakis. (pp. 698-701).

The Catechism of St. Neophytos (1134-1219) addressed to his brother John is herein published from PAR. GR. SUPPL. 1375. The manuscript was written by the priest Vasileios, Notarius of the Diocese of Paphou.

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).

Verse Matthew 5:29 is examined and compared to Matthew 18: 8-9, and Mark 9:43-47.

Greek Orthodox Ecclesiastical Law during the years 1970 and 1971. By Anastasios Christophilopoulos. (pp. 727-768.).

A Bibliographical listing containing 531 listings arranged as follows:

Part I. General Themes. 1. The meaning of the Church and the Local Orthodox Churches, 2. Ecclesiastical Law, 3. Ecclesiastical Law and Morals, 5. Collections of sources and general aids, 6. Helpful scientific fields, 9. The Church's position towards the State, 10. The Position of the Church in the Roman State. 11. Sources from the Roman Period, 12. Church-State relations during the Byzantine Period, 13. Anonymous Codifying Works, 14. Canons of Local Synods, 15. Canons, Decisions and Acts of Ecumenical and Patriarchal Synods, 16. Canons of the Fathers, 18. Collective and Interpretive Works, precedent-setting Court decisions, 19. Documents, titles, seals and philological sources from the Byzantine Period, 20. The Church under foreign domination during the Metabyzantine Period, 21. Sources of Ecclesiastical Law from the period of Turkish Domination, 22. Church-State relations in

Independent Greece, 24. Sources of Ecclesiastical Law as currently in force, 27. Scientific and Authentic interpretation, 28. Extent of the application of Greek Ecclesiastical Law.

Part II. The Organisation of the Church. 29. In General, 30. Entry into the Church. Baptism and Chrismation, 31. Leaving the Church. Old-Calendarists, 32. Distinction between the members of the Church. Laity. 33. Clergy. Significance, distinction and powers, ecclesiastical offices, 34. Obtainment and loss of the Priesthood, 35. Monastics, 36. Local, Eparchal, Ecumenical and Patriarchal Synods, 37. The Holy Synod of the Hierarchy and the Standing (Continuous) Holy Synod, 38. Patriarchates, Archdioceses, Metropolitanates, Dioceses and their Heads, Churches, Parishes, Parish Priests and Church Councils, 40. Monasteries, 41. Other Ecclesiastical Organisations.

Part III. Church Administration. 43. Special legal treatment of clergymen, 44. Special Legal treatment of Monastics, 46. Marriage, its constitution and dissolution. 47. The Sermon and religious education. 49. Administrative authority over objects. Church property in general, 50. Management of the property of Metropolitanates, Churches and Monasteries, 51. Income and insurance of clergymen.

Part IV. Church Punitive Law. 53. Ecclesiastical punishment to which all members of the Church are susceptible. The Mystery (Sacrament) of Repentance, 57. Specific Ecclesiastical transgressions.

Part V. Church Courts and Legal Procedure. 58. General Remarks. Church Organs not burdened ecclesiastically with the exercising of jurisdiction, 61. Ecclesiastical Legal Procedure. General Remarks, 64. Legal means.

Appendix: 67. Crete, 68. The Holy Mountain, 69. The Dodecanese. The list-
ing closes with a Table of Authors.