

SUMMARIES OF THE ARTICLES PUBLISHED IN THIS VOLUME*

Amphilochius of Iconium's (ca 341/5-395/400) «On False Askesis». By Constantine G. Bonis, Professor Emeritus of the University of Athens. pp. 7-22, 257-272, 465-481, 681-688.

A study continued from Volume 45, pp. 19-20, 205-220, 417-432, 593-607, in which the work in question is republished. Herein the author continues his analytical exposition of the work's contents and the heresies refuted therein. Then a history of Codex Escorial Gr. T I 17 is given, and the editor of the work, which has been transmitted anonymously, is discussed. This study is to be continued.

On the development of the Orthodox Old Catholic Theological Dialogue. By Ioannis Karmiris, Professor Emeritus of the University of Athens and Academician. pp. 23-40.

A Lecture delivered at the Christian Catholic Theological School of the University of Bern during the dual celebration of a) the Centennial of the founding of the School and b) the 140th Anniversary of the University's establishment, at which the author was awarded an honorary doctor's degree by the University.

The Apology of Hope. By Nicolaos Nissiotis, Professor of the University of Athens. pp. 41-61, 273-291, 482-510.

Comments on the main study theme of the Faith and Order Commission Meeting at Accra, Ghana (July 23 - August 5, 1974). The comments touch upon 1. Theology, The Confession of Faith through the Apology of Hope. 2. The Apology of Hope and the Hopes of the world. 3. Christian unity. 4. The choice and examination of the theme in the light of contemporary tendencies within systematic theology. 5. Final evaluation of the theme and an Orthodox contribution. Bibliography.

The Basic Administrative Laws of the Autocephalous Orthodox Church of Poland, With an Historical Review. By Barnabas D. Tzortzatos, Metropolitan of Kitros. pp. 62-93.

This work is composed of: Prologue, Part I: The basic Administrative Laws of the Church of Poland, an historical review, Part II: The Internal Rules and Regulations of the Autocephalous Orthodox Church of Poland (A. General Principles, B. Supreme Authority of the Church, C. The Synod of Bishops, D. The Metropolitan Council, E. The Electoral Assembly, F. The Metropolitan Supervisory Committee,

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

G. Dioceses and Bishops, H. Diocesan Administration, I. Church Courts, J. Hierarchical Vicarates and parishes, K. Clergy, L. Religious Instruction, M. Hierarchical Preachers, N. Church Property, O. Transitional Laws.

The Authority and Force of the Sacred Canons (Authoritativeness and Liturgicalness of the Sacred Canons). By Panagiotis Boumis. pp. 94-114.

This study is composed of the following chapters: I. Introductory Remarks, 2. The Authority of the Sacred Canons. 3. Certain Clarifications 4. The Force of the Sacred Canons. 5. Certain Observations. 6. Epilogue.

Pagan Prototypes in Christian Art. By Katherine Vlachoyanni-Dagli. pp. 115-147 (Illustrations 9).

A description of the statue of Orpheus - Christ with animals, found in the Byzantine Museum of Athens.

2 Cor 5:16 and the Problem of St. Paul's Opponents in Corinth. By Christos Sp. Voulgaris. pp. 148-164.

Though rightly connected with the identity of St. Paul's opponents in Corinth, the meaning of 2 Corinthians 5:16 has always been a stumblingblock for New Testament scholars. Our author herein discusses and refutes the prevailing interpretations of the verse in question. Then by careful recourse to other passage in which St. Paul employs similar expressions, he offers a new interpretation of this controversial Pauline verse.

The Development of Sociological Thought. By Antonios K. Papantoniou. pp. 165-182, 314-337, 556-572, 775-798.

A continuation from the previous volume (45, 710-757). Chapter IV. The classical authors of Sociology (E. Durkheim, Vilfredo Frederico Damaco, Pareto, This study is to be continued.

The Liturgical Theology of Nicolas Cabasilas. By Constantine N. Tsirpanlis. pp. 182-197, 429-445, 543-555.

The first of two studies (both published in this volume) dealing with the Theology of Nicolas Cabasilas. The present study deals with this father's Liturgical theology and discusses in detail his teaching on ecclesiology, worship and the Sacraments.

The Pastoral Staff of Metropolitan Chrysanthos of Leros and Kalymnos. By Dr. Athanasios Papas, Bishop of Helenoupolis. pp. 198-203.

A descriptive study of the pastoral staff in question.

Suicide and Guilt. By Nicolitsa Georgopoulou-Nikolakakou. pp. 204-215.

The author herein examines these two phenomena together, basing her exposition on the following outline: a. Suicide and neurotic - psychotic guilt, b. Suicide

and existential guilt, c. Suicide and hereditary guilt, and d. The relation between guilt and «ecclesiogenic» neuroses.

The Text of the Sermon on the Mount (Math. 5:1 - 7:29) in the Writings of Clement of Alexandria. By Gerasimos Zaphairis. pp. 216-227, 662-671, 901-916.

The final installment of this study published in *Theologia*, Vols. 40 (1970) pp. 425-440, 557-566, 41 (1971) pp. 686-705, 42 (1972) pp. 341-349, 792-806, 43 (1973) pp. 702-718, 44 (1974) pp. 150-171, 576-587, 770-785.

Orthodoxy and the Ecumenical Movement. By Basil Th. Stavrides, Professor of the Theological School of Halki. pp. 228-240, 292-301.

The text of two lectures, the first given in Greek at the Inter-Orthodox Centre of Pendeli and the second in English at the Near East Theological School of Beirut.

Contribution to Biblical Anthropology. By Martin Jordan. pp. 302-313, 511-528, 749-762.

The present study contains three themes. The first deals with the preexistence of the cosmos from a purely biblical view, since it is quite possible, by basing one's self on Scripture, a) to wrongly conclude that all existed before the creation of the world; b) to rightly accept a correct preexistence, completely unrelated to ex-biblical, philosophical and various other religious conceptions. The second theme, which deals with the creation of man, is expounded in the following chapters: a) The Essence of God, b) Man as the Purpose of Creation, and c) The Creation of Man in the Image of God. Finally, the third theme is a more detailed study of Man's creation with an emphasis on the distinction between «spirit» and «soul».

Irenaeus' method of writing. By Demetrios L. Dritsas. pp. 338-347.

A study about St. Irenaeus of Lugdunum (Lyons).

George Santayana's View of the Highest Good in Mysticism. By Michael Markakis. pp. 348-367.

G. Santayana's axiology of the Highest Good is dependent upon his distinction between essence which merely is and existence which involves actual (not merely specious) flux. According to this distinction then, pure Being refers to the Realm of Essence which does not exist, while Good refers to the Realm of Spirit which exists. In opposition to Santayana, the Mystics and the Indians identify Good with pure Being, which, as existent for them, constitutes their highest Good. But such a Good, as for example, the good in Plato's Ideal State, the love in Dante's Paradise, and the peace of mind in James Hilton's Shangri-La, is rejected by Santayana who does not accept that in pure Being or God existence and essence are the same. For him, the principle of existence is Matter, which he puts in God's place, though essence (as if it were another principle besides matter) is central in his philosophy. This dualism makes him, in spite of his materialism, to confess: «Without any prudence to be religious or mystical, I find myself daily in that case».

Vestments of the Church of the Prophet Elias of Chryssoupolis (No account of these has yet been published). By Dr. Athanasios Pappas, Bishop of Helenoupolis. pp. 368-404 (43 Illustrations).

After a brief introduction to the history of Chryssoupolis and the Church of the Prophet Elias, the author goes on to describe the following vestments: 1. *Epitrachelion* 2. *Epitrachelion*, 3. *Zone*, 4. pair of *Epimanika*, 6. Deacon's *Sticharion*, 7. *Phelonion*, 8. *Epigonation* 9-10. Two small *aeres*, 11. The Large *aer* and 12. *Epitaphion*.

The Function of John Baptist in Q and Mark. By Petros Vassiliadis. pp. 405-413.

A study in which the author argues that for Q, John is the forerunner of the Messiah and yet still an autonomous figure of his own, while Mark equates John with Elijah; thus incorporating him in the Christian kerygma and depriving him of any significance of his own.

Unpublished Christian Architectural Components of Churches on the Island of Aegina. By Antonios D. Koukounaris. pp. 414-428 (5 Illust).

The palaeochristian and Byzantine architectural components of the Churches of St. Demetrios, the Virgin Eleousa and the Dormition of the Theotokos (Politissa) — all on the island of Aegina — are herein described.

Ecumenical Patriarch Meletios IV (Nov. 25, 1921 - Sept. 20, 1923). By Vasileios Th. Stavrides, Professor of the Theological School of Halki. pp. 529-542, 763-774.

A biography of Patriarch Meletios IV, Metaxakis, of Constantinople. Bibliography, Life, Documents, Texts.

The Life of Emperor John VI, Cantacuzinos (1295-1383). By Anestis Keselopoulos. pp. 573-610.

A new edition, based on Codex. No. 79 of Vienna, of the work by the doctor Comnenus who is mentioned in the life of the Emperor which was published incompletely in 1881 by Chrus. Lobarev, who based himself on the then unique Codex of Petroupolis.

Life and Social Welfare Activity of Patriarch Athanasios I (1289-1293, 1303-1309) of Constantinople. By Demetrios J. Constantelos. pp. 611-625.

The author, basing himself mainly upon this distinguished hierarch's own writings and primarily his epistles, herein reconstructs an adequate and moving picture of Patriarch Athanasios' life, character and social work.

Holy, austere, staunchly Orthodox, and with a passion for reform and social justice, Athanasios came into conflict with the Emperor, the imperial court and with unworthy ecclesiastics.

His major concern was to alleviate the poverty and hunger of the labouring

folk whose lot he sought to improve. His unselfish dedication to his reason-endowed sheep and his holiness of life raised him to sanctity in the hearts of the people and the conscience of the Church. His feast is commemorated on the 28th of October.

Greek Ecclesiastical Law during the years 1972-1973. By Anastasios P. Christophilopoulos. pp. 626-661.

The thirteenth bibliographical bulletin on Ecclesiastical Law, containing 446 entries based on the outline established by the author himself. A table of authors follows.

The Autocephalous Orthodox Church of Albania and its Basic Administrative Laws. By Barnabas D. Tzortzatos, Metropolitan of Kitros. pp. 689-739.

This work is composed of: Prologue, A. Synoptic Historical review of the Church in Albania and its basic administrative institutions, B. The Constitutional Charter of the Autocephalous Orthodox Church of Albania (Organization, Holy Synod, The Archbishop, the Bishops, the Hierarchal Vicars of the Metropolitanate and Dioceses, Parishes and parish priests, Church Councils, Church property, income and expenditures, Insurance of clergy, Education of clergy, Lectures and publications, Disciplinary Measures, Symbolical inscriptions and seals in use, General and Transitional regulations).

Hand-carved wooden Hexapteryga of the Church of the Prophet Elias of Chryssoupolis. By Dr. Athanasios Papas, Bishop of Helenoupolis. pp. 740-748 (3 Illustrations).

A description of two hand-carved wooden *Hexapteryga* and matching Cross belonging to the Church of the Prophet Elias of Chryssoupolis.

The Holy Trinity and External Missions. By Nectarios Hatzimichalis. pp. 799-819.

An exposition of Orthodox reservations about Vatican II's decree on Missions.

Unknown texts about Metropolitan Timotheos of Cyreneia (1624?-1647), Nectarios of Paphos and Trimythous (1677-1686) and Germanos of Amathous (1572-1600). By Andreas Tellyrides. pp. 820-835.

The study begins with a discussion of the life and work of the three hierarchs and historico-philological comments on the texts. This study is to be continued.

Constantine N. Tsirpanlis, *The Mystical Theology of Nicolas Cabasilas.* pp. 836-863.

The second study by the same author of the study on Cabasilas' Liturgical Theology. Entitled the Mystical Theology of Nicolas Cabasilas, it is composed of three chapters: one on Soteriology, one on Cabasilas' *Divinae Liturgiae Interpretatio* and a third (to be published) on Christo-centric Mysticism.

The literary style of Tertulian with Excerpts from his Works. By Demetrios L. Dritsas. pp. 851-881.

An analysis of elements of style of Tertulian, the father and founder of Latin ecclesiastical literature.

The Calling of Jesus' Disciples according to the Gospel Tradition (Synoptic and Johannine). By George P. Patronos, ThD. pp. 882-900.

Research on biblical facts relating to the Lord's choosing of His twelve disciples. The author discusses herein a) The theological foundation of their vocation, and b) the Presuppositions of the Disciple's vocation. The publication of the study is to be continued.

The Seventh International Conference of Patristic Studies (Oxford, 8-13 September 1975). By Elias D. Moutsoulas. pp. 917-919.

A chronicle of the Conference.

The Thirteenth International Conference on Comparative Religions. By Demetrios Stathopoulos. pp. 920-926.

A Chronicle of the Thirteenth International Conference on Comparative Religions held in Lancaster during August 1975.

The International Slavological Conference in Varna (15-20 September 1975). By Gregory Th. Stathis. pp. 927-932.

A Chronicle of the Conference.