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Nassis, Chrysostomos/**Mikhail**, Arsenius/**Galadza**, Daniel (Hg.): ΛΟΓΙΚΗ ΛΑΤΡΕΙΑ. Proceedings of the Eighth International Congress of the Society of Oriental Liturgy, Thessaloniki, Greece, June 13–18 2022. Münster: Aschendorff 2025 486 S. (Studies in Eastern Christian Liturgies 6), kt. € 74,00 ISBN: 978-3-402-21778-8

As the title of this book indicates, it contains 14 papers presented at the 8th SOL International Congress, as well as 2 others that were presented in 2016 at the previous congress (Etchmiadzin, Armenia). First and foremost, one must commend the high quality of these articles, some of which are particularly well-developed.

“The Presidential Address,” by the late *Gerard Rouwhorst* (who passed away in 2026), opens up broad perspectives on the direction and evolution of liturgical studies. While these have primarily emphasized the historical aspect, they hold great potential for expansion into other aspects of Christian society. *Stefanos Alexopoulos* analyzes, based on its sources, the creation of a new service in the Greek Church to celebrate, on March 25, 2021, the 200th anniversary of the start of the Greek uprising against the Turks and, consequently, national independence. *Alexandr Andreev* reviews the forms and sources of the East Slavic *Horologion* and presents a new classification, recognizing—alongside other less common types—first a *časovnik*, originating from Constantinople, translated in the 10th century and somewhat revised after the introduction of the Studite typikon in Kiev, then a *časovets* originating from a Constantinopolitan monastery and likely translated between 1067 and 1074, and yet a third type, probably created in Kievan Rus’ in the 13th century from other elements already present in Slavonic versions. *Theodora Antonopoulou*, who specializes in Byzantine homiletics, concludes that—as might be expected—homilies are a living literary genre and therefore adaptable to circumstances, while remaining within established conventions. *Diliana Atanassova* and *Lina Elhage-Mensching* announce a vast project for the edition and critical evaluation of the Coptic Holy Week lectionary, drawing on a large number of manuscripts—Sahidic and Bohairic Coptic or Arabic, including bilingual ones—and, as far as possible, all their components (biblical text, hymns, rubrics, etc.). For her part, with great insight, *Mary K. Farag* highlights the “reversal” in the portrayal of St. Pachomius and Patriarch Theophilus in hagiographic and homiletic texts, due to historical and political circumstances: the former, founder of cenobitic monasticism, is portrayed as anti-Origenist, whereas a careful study of the earliest sources shows him, on the contrary, seeking spiritual perfection in the charismatic life. By contrast, the latter, a fierce opponent in the first Origenist controversy and a staunch adversary of Saint John Chrysostom (which is why there was a *damnatio memoriae* on him in Greece and Asia Minor), was rehabilitated by the Copts and, in pseudonymous writings, is portrayed as particularly open to revelations received through pure prayer. *Emmanuel Fritsch’s*

lengthy paper analyzes in detail the moment of the breaking of the Bread in the Ethiopian liturgy, at the end of the anaphora and while the hymn *Send upon us the grace of the Holy Spirit* is sung, showing that this moment is considered a high point of the liturgy, mirroring what the Lord did at the Last Supper when He broke the bread and said *Take and eat*, the gift of the Holy Spirit going hand in hand with communion. Marie-Ève Geiger presents the initial results of her research on the Gospel readings in the Byzantine liturgy, including a study of the structure of liturgical calendars in the Greek Tetraevangels, along with the distinction between a *synaxarion breve*, containing the necessary data for the movable year, and a *menologion breve*, containing the celebrations for the fixed year. And she offers an initial classification of the manuscripts. With a view to studying the Eucharistic prayer in the *Testamentum Domini* (CPG 1743), Martin Lüsttraeten retraces the history of this text's publication and highlights a general problem, as scholars rely on Rahmani's 1899 edition—which is not critical—while comparing it to versions that themselves raise various questions. These could best be resolved through critical editions of the Syriac text and the Arabic recension M, which has been underutilized to date. For his part, Šimon Marincák reviews and characterizes the various Slovak translations of the Divine Liturgy of St. John Chrysostom, the first of which appeared in 1933. Hugo Méndez effectively debunks the “myth of Judeo-Christian origins” advanced for three feasts of the ancient Jerusalem liturgy: James and David (December 25), the Theotokos (August 15), and the “dedication of all altars” (undated, because this service was to be used whenever a new church was to be consecrated, regardless of the date). Marcel Metzger, editor of the *Apostolic Constitutions* in the *Sources chrétiennes* series, offers a highly interesting overview of the collections of apostolic traditions—perhaps better termed “ecclesiastical regulations”—and highlights their contribution from a liturgical perspective. Arsenius Mikhail presents the foundations of his project to catalog and describe Bohairic Coptic euchologies, for which he offers an initial typology. Since 2022, the project has already made significant progress, as the author has reported elsewhere. Drawing particularly on his musical training, Damaskinos (Olkinuora) of Xenophontos reflects on how to approach liturgical texts: what is a liturgical text, how is it performed, what is its relationship to the presumed author. In doing so, he echoes, in part, the questions posed by Rouwhorst in the opening lecture. The last two articles report on papers presented at Etchmiadzin in 2016: Charles Renoux (d. 2026), editor of the Armenian manuscripts of the *Jerusalem Lectionary* and translator of the Georgian hymns pertaining to the same liturgy, also author of a commentary on the Albanian lectionary discovered in the meantime, presents a highly useful overview of the current state of research, introducing and characterizing the various sources, and highlighting the questions that remain to be resolved (the issue of possible links with the Judeo-Christians having been settled by H. Méndez, as mentioned above). Finally, Michael Daniel Findikyan demonstrates that the large chamber built in front of the entrance to certain Armenian churches in the 13th century was the result of a bizarre hyper-penitential mentality developed by a few monasteries in northeastern Armenia at that time, and of course subsequently condemned, as a result of which not only penitents but absolutely all the faithful, including monks and clergy, were excluded from the church and had to remain outside the closed doors, while only the priest in charge of the day's service was allowed to enter.

Overall, one can appreciate the quality of the contributions, which were given the opportunity to fully develop their arguments and thus constitute a notable and solid contribution. If this is the result of a selection process, it was well conducted and has borne excellent fruit.

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