



ARISTOTLE UNIVERSITY  
OF THESSALONIKI  
SCHOOL OF SOCIAL THEOLOGY  
AND CHRISTIAN CULTURE



UNIVERSITY OF  
EASTERN FINLAND  
SCHOOL OF THEOLOGY

INTERNATIONAL VIRTUAL  
CONFERENCE

# CURRENT RESEARCH IN LITURGICAL STUDIES

11 MAY 19:30

5TH ANNUAL  
IOANNIS M. FOUNTOULIS  
MEMORIAL LECTURE

ELDER EPHRAIM  
ABBOT OF THE HOLY GREAT  
MONASTERY OF VATOPEDI

10-12 May 2021



ΕΠΙΤΡΟΠΗ ΕΡΕΥΝΩΝ  
ΑΡΙΣΤΟΤΕΛΕΙΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΘΕΣΣΑΛΟΝΙΚΗΣ



Pemptousia TV



## Scope of the Conference

Recent years have seen a rising scholarly interest in the rich and varied world of Christian liturgy, including not only newly discovered sources that further enlighten our understanding of the history of liturgy, but also new methodologies and interdisciplinary approaches, such as the use of digital technologies, which have revolutionized manuscript studies. Most importantly, the field of liturgy has begun to receive due appreciation as a fundamental part of Christian theology, resulting in the emergence of more integrative approaches to research and teaching. This conference, co-hosted by the School of Social Theology and Christian Culture of Aristotle University of Thessaloniki and the School of Theology of the University of Eastern Finland, provides a platform for scholars from different countries and continents, bringing them virtually together to present and discuss current projects related to liturgical studies and allied disciplines.

Please note that registration is mandatory for all who wish to attend the Virtual Sessions of our Conference. For Registration, visit the AUTH Laboratory for Liturgical Studies website: [http://elm.past.auth.gr/?page\\_id=1174](http://elm.past.auth.gr/?page_id=1174)

# Conference Program

- May 10 -

**13:45-14:00** SIGN-IN

**14:00-14:20** **Preliminaries** Rev. Dr. Chrysostomos NASSIS

*Director of the Laboratory for Liturgical Studies AUTH*

**Greetings** Theodoros GIAGKOU

*Dean of the Faculty of Theology AUTH*

**Welcome** Konstantinos CHRESTOU

*President of the School of Social Theology and Christian Culture AUTH*

**Salutation** V. Rev. Dr. Damaskinos OLKINUORA of Xenophontos

*University of Eastern Finland – School of Theology*

## 14:30-16:30 Session 1. Liturgy of Jerusalem

Session Leader: *Heinzgerd Brakmann*

Chair: Daniel Galadza

14:30-14:50 Heinzgerd BRAKMANN

*Sequence and Age of the Main Prayers of the Baptismal Rite  
in Late Antique Jerusalem*

14:50-15:10 Tinatin CHRONZ

*Toward the Origin of the Prayer for Consecration of Water  
«Μέγας εἶ, Κύριε»*

15:10-15:25 Discussion

15:25-15:45 Alexandra NIKIFOROVA

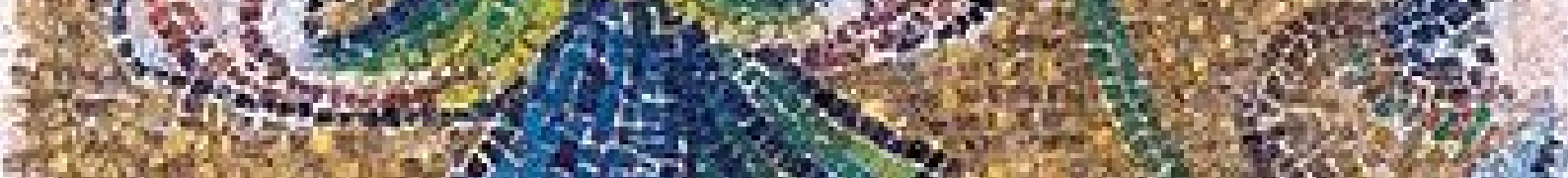
*The Foot-Washing Rite: From Mimesis to Anamnesis*

15:45-16:05 Stig Simeon FRØYSHOV

*Situating and Dating the Horologion of Sinai Georgian 34*

16:05-16:20 Discussion

16:20-16:30 BREAK



**16:30-18:10 Session 2. Research at the Institut für Historische Theologie –  
Liturgiewissenschaft und Sakramententheologie, Universität Wien**

Session Leader: Hans-Jürgen Feulner

Chair: Claudia Rapp

16:30-17:00 Hans-Jürgen FEULNER

*“... as a precious gift nourishing the faith ...and as a treasure to be shared.”*

*A New Form or Variant of the Roman Rite for Former Anglicans*

17:00-17:20 Florian WEGSCHEIDER

*The Origins of Advent*

17:20-17:40 Elias HASLWANTER

*Medicine of Immortality? Observations from a Catholic Perspective  
during the Covid-19-Pandemic*

17:40-18:00 Discussion

18:00-18:10 BREAK

**18:10-20:00 Session 3. Research in Prayer Texts and Manuscript Studies**

Session Leader: Stefano Parenti

Chair: Damaskinos Olkinuora

18:10-18:40 Stefano PARENTI – Elena VELKOVSKA

*Screening Euchology Prayer Texts of Barberini gr. 336*

*Using the TLG Database: Preliminary Findings of Research in Progress*

18:40-19:00 Stefanos ALEXOPOULOS

*Greek Liturgical Scrolls: Questions, Some Answers, and Research Prospects*

19:00-19:10 Discussion

19:10-19:30 Archbishop JOB (Getcha) of Telmessos

*The Euchologion (Sluzhebnik, Hieratikon) of Cyprian of Kiev*

19:10-19:30 Nina GLIBETIĆ

*Chemists, Programmers, Philologists and Liturgists: Interdisciplinary  
Manuscript Study of the Glagolitic ‘New Finds’ from the Sinai*

19:50-20:00 Discussion



- May 11 -

**13:45-14:00 SIGN-IN**

**14:00-17:00 Session 4. Euchologia and their Study**

Session Leader: Claudia Rapp

*Chair (Session 4A): Hans-Jürgen Feulner*

14:00-14:20 Claudia RAPP

*The Vienna Euchologia Project: Aims and Methods*

14:20-14:40 Daniel GALADZA

*Studying the Euchologion and the Liturgical Year:  
Manuscripts and Methodology*

14:40-15:00 Giulia ROSSETTO

*The Euchologia of Saint Catherine's Monastery:  
Questions of Origin and Purpose*

15:00-15:20 Discussion

15:20-15:30 BREAK

*Chair (Session 4B): Ekaterini Tsalampouni*

15:30-15:50 Eirini AFENTOULIDOU

*Digitally Modelling the Prayer Text: Challenges and Opportunities*

15:50-16:10 Ilias NESSERIS

*"O Lord, cast light upon this youth's mind":  
Prayers on Education from Euchologia and Other Sources*

16:10-16:30 Elisabeth SCHIFFER

*Between Rhetorical Exercise and Liturgy: A Consideration  
of Three Prayers by Nikephoros Gregoras and their Context*

16:30-16:50 Discussion

16:50-17:00 BREAK

**17:00-18:50 Session 5**

Session Leader: Georgios Filias

*Chair:* Archbishop Job (Getcha) of Telmessos

17:00-17:20 Georgios FILLIAS

*Findings of Modern Historical-Liturgical Research and the Question of Liturgical Renewal in the Orthodox Church*

17:20-17:40 Srboľjub UBIPARIPOVIĆ

*Nomokanones as a Forgotten Source for Liturgics:*

*A Case Study of the Nomokanon Manuscript GR 14 (17th c.) of the Grabovac Serbian Orthodox Monastery (Hungary)*

17:40-17:55 Discussion

17:55-18:15 Panagiotēs SKALTSIS – Georgios CHEILAS

*The Horologion of Thekaras*

18:15-18:35 Diego R. FITTIPALDI

*The Agrypnia as “crux interpretum” for the Neosabaitic Tradition: Reconsidering Some Hagiographical and Manuscript Testimonies (8th–14th c.)*

18:35-18:50 Discussion

18:50-19:30 BREAK





- May 11 -

5TH ANNUAL  
“IOANNIS M. FOUNTOULIS”  
MEMORIAL LECTURE

19:30-21:30

*Greetings*

**Professor Konstantinos Chrestou**

*President of the School of Social Theology and Christian Culture AUTH*

**Archimandrite Elder EPHRAIM**

*Abbot of the Holy Great Monastery of Vatopedi*

«*Τελευταίες Λειτουργικές εκδόσεις της Μονής Βατοπαιδίου*»

*Recent Liturgical Editions of the Vatopedi Monastery*

*(In Greek with parallel English translation)*

**2021 “Ioannis M. Fountoulis” Award for Excellence**

*Patriarchal Institute for Patristic Studies – Laboratory for Liturgical Studies*

*Recipient: Rev. Dr. Ilias Karalis*

*Moderator*

**Tryphon Tsompanis**

*Associate Professor of Liturgical Aesthetics and Homiletics*

The Lecture is hosted by the Laboratory for Liturgical Studies AUTH



- May 12 -

**13:45-14:00 SIGN-IN**

**14:00-16:00 Session 6**

Session Leader: Damaskinos Olkinuora

*Chair:* Stig Simeon Frøyshov

14:00-14:20 Andrew MELLAS

*From Hagiography to Hymnography –  
The Liturgical Afterlife of St Fevronia*

14:20-14:40 Damaskinos OLKINUORA

*The Protheoria by Nicholas-Theodore of Andida:  
Status quaestionis and an upcoming edition*

14:40-14:55 Discussion

14:55-15:15 Harald BUCHINGER

*Towards a Taxonomy of Minor Prayers of the Eucharistic Liturgy:  
Preliminary Considerations in Comparative Perspective*

15:15-15:35 Ágnes T. MIHÁLYKÓ

*Minor Prayers of the Eucharist in Egypt:  
Some Preliminary Observations*

15:35-15:50 Discussion

15:50-16:00 BREAK

**16:00-17:30 Session 7**

*Chair:* Elena Velkovska

16:00-16:20 Gregorios IOANNIDES

*Pastoral Life and Dairy Products in the Orthodox Church  
and Cypriot Liturgical Manuscripts*

16:20-16:40 Dimitrios NIKOLAKAKIS

*First-fruits in the Euchological Tradition of the Orthodox Church*



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- 16:40-17:00 Gabriel RADLE  
*Byzantine Life-Cycle Liturgies for Childhood and Adolescence*
- 17:00-17:20 Discussion
- 17:20-17:30 BREAK

### 17:30-19:30 Session 8. Laboratory for Liturgical Studies AUTH

Session Leader: Chrysostomos Nassis

*Chair:* Srboljub Ubiparipović

- 17:30-17:50 Chr. NASSIS – Th. GIAGKOU – Th. KYRIAKIDIS – N. SIKLAFIDIS  
*The “Trapezuntine Redaction” of the Typicon of St Sabas:  
Reconsiderations and Digital Documentation*
- 17:50-18:10 Ekaterini TSALAMPOUNI  
*Between Sacred Scripture and Divine Worship:  
The Cross-Pollination of Biblical and Liturgical Studies  
In the Quest for Establishing the Critical Text of the Greek Apostolos*
- 18:10-18:30 Discussion
- 18:30-18:50 Stylianos CHATZIGREGORIOU  
*Sacraments and Therapy:  
Insights from Nicholas Cabasilas’, On the Life in Christ*
- 18:50-19:10 Ilias KARALIS  
*The Codification of the Liturgical Typikon of Late Byzantine  
Thessaloniki: An Examination of Codices National Library  
of Greece 2047 and 2065*
- 19:10-19:30 Discussion

## Organizing Committee

Rev. Chrysostomos Nassis  
V. Rev. Damaskinos Olkinuora  
Tryphon Tsompanis  
Demosthenes Kaklamanos  
Eleni Chrysafi  
Rev. Stylianos Chatzigregoriou

## Conference Secretariat

Paraskevi Papademetriou  
Theodosios Kyriakides  
Rev. Ilias Karalis  
Nikolaos Siklafidis



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<http://elm.past.auth.gr/> .



ΕΠΙΤΡΟΠΗ ΕΡΕΥΝΩΝ  
ΑΡΙΣΤΟΤΕΛΕΙΟΥ ΠΑΝΕΠΙΣΤΗΜΙΟΥ ΘΕΣΣΑΛΟΝΙΚΗΣ

This Conference is made possible  
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versity of Thessaloniki.

## Technical Support

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# Tips for Participants

Virtual conferences, unlike the traditional form, require a different kind of “participation.” Many of us have already felt the onset of online fatigue; sitting and watching a screen, hours on end, for a virtual class, meeting, conference, or event is not as stimulating as being surrounded by fellow attendees in the various in-person settings and facilities we are normally used to. Considering this, the organizers of our Conference have strategically decided to amend the classic structure of conferences so that our participants will not be overburdened with a full-day viewing. Of course, shorter days do not signify a reduction in content or quality, but an eagerness to facilitate full and active participation in our sessions for people residing in distinct time-zones and having diverse schedules and needs.

To this end we would also like to share with you some of our tips for attending our Virtual Conference:

## Learn how to use the zoom platform

Most of us have of necessity become experts in on-line collaboration and networking tools. For our Conference we will be using the zoom meetings host platform. Most of you will be familiar with this, others may have never used it before. To make the most of your time, we encourage you to make the effort before the Conference begins to play around in the event hub. Find out how to access sessions, check your audio, and work out any glitches. Look into on-line tutorials and watch a few. Your experience is by and large in your control!

## Build in snack and meal breaks

Plan out your snacks and other dietary or nutritional needs. We have incorporated breaks into the program to help participants relax a bit, allowing us also to set up the following session. Whereas, if this were an in-person event, we would have built-in breaks with coffee in the hallways and snacks, at our Virtual Conference this is obviously just not possible. For a fun and refreshing treat, grab a cup of coffee or a nice piece of fruit during one of our breaks and get rejuvenated!



## Stand and stretch

Do not feel confined to your chair. Built-in breaks in between sessions are also useful for short walks or for simply standing and stretching. Moreover, if you are not on video during a session and you feel cramped-up or numb, do not be afraid to stand. Activity, even something as small as standing or walking in place, can wake you up and get you refocused on the content at hand.

## Go old school

Take notes on paper! To focus more, keep your attention on the screen, but your fingers off the mouse and keyboard. Rather than flipping between a notes document and the conference presentation, where it might be easy to get lost in cyberspace only to find yourself in the world of social media, we suggest that you keep the screen dedicated to sessions only. This means the entire screen! In a word, keeping your computer free for viewing. The only exception could be writing down and sending your questions to the moderator or chair via the chat portal.

## Set up appointments and network

Virtual conferences are not just for learning – they are for connecting! To network and communicate with attendees, organizers will be setting up five (5) “Breakout Rooms” before the first and after the last session of the day. Further information on “reserving” one of these rooms for one-on-one appointments or small group meetings with colleagues or new acquaintances, contact Stylianos Chatzigregoriou: [stylxatz@past.auth.gr](mailto:stylxatz@past.auth.gr).

## One final thought

Unless you are speaking or asking a question, please keep your webcam and especially your microphone always closed! Be aware of your surroundings and guard your privacy with utmost care!



# Speakers – Abstracts

## Eirini Afentoulidou

*Vienna Euchologia Project Member*

Austrian Academy of Sciences (IMAFO) – Division of Byzantine Research

### *Digitally Modelling the Prayer Text: Challenges and Opportunities*

The occasional prayers in the Euchologion were texts for frequent use (Gebrauchstexte), and their manuscript tradition is more fluid and varied than the tradition of literary texts. This poses several challenges for the task of editing the text of the prayers. Establishing a stemma codicum and reconstructing an Urtext is not always feasible, let alone desirable. An important question is how to distinguish between various degrees of similarity between multiple texts: which manuscripts transmit the same text with variant readings, which have different versions of the text, and which have a new text altogether – and whether such a distinction is meaningful for studying the prayer text.

A further challenge is the formulaic structure and the high degree of intertextuality characteristic of the prayer texts. New prayers were created based on existing ones, by borrowing formulas or even by repurposing prayers written for other occasions. Prayers for birth and childbed, for example, may have formulas we find also in absolution prayers, in exorcisms, in prayers for healing, for the purification of polluted objects, and for the blessing of a house, or in “magical” amulets. Tracing these formulas is important for the interpretation of the texts, as these other contexts would have resonated also in their use for an adapted purpose.

Based on my work on childbed-related prayers, I explore the possibilities of digital philology to represent the complex manuscript tradition of Euchologion prayers in a way that allows complex queries which could not otherwise be addressed. In this paper I will discuss some aspects of this work-in-progress.

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## Rev. Stefanos Alexopoulos

*Associate Professor of Liturgical Studies and Sacramental Theology*

The Catholic University of America – School of Theology and Religious Studies

### ***Greek Liturgical Scrolls: Questions, Some Answers, and Research Prospects***

One characteristic that separated early Christians not only from contemporary Jews but also from Greco-Roman culture more broadly was the use of codex instead of the scroll. However, Christians never stopped employing scrolls, particularly for liturgical use. The purpose of this paper is to present an overview of the use of scrolls in Byzantine Liturgy. In such a context the question of the relationship between the scroll format and liturgical texts will be addressed. Then the paper will focus on the contents of Greek liturgical scrolls and will briefly focus on a unique group of scrolls containing the Office of Holy Communion. The paper will conclude with pointers towards future research on this topic.

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## Heinzgerd Brakmann

*University of Bonn – Faculty of Catholic Theology*

### ***Sequence and Age of the Main Prayers of the Baptismal Rite in Late Antique Jerusalem***

Reflections on the relationship between unction(s) and baptismal bath and their associated presidential prayers according to the testimony of the Palestinian liturgical books transmitted in Georgian translation.

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## Harald Buchinger

*Chair of Liturgical Studies*

University of Regensburg – Faculty of Catholic Theology

***Towards a Taxonomy of Minor Prayers of the Eucharistic Liturgy:  
Preliminary Considerations in Comparative Perspective***

The minor prayers of the Eucharistic liturgy are diverse in history, genre, and function. While in some traditions – such as the Roman Rite and its Frankish reception – a clear historical stratigraphy and distinction of genres is to be observed along with changing concepts of the role of the presider, the evidence from other regions does not disclose a consistent picture. The paper proposes to investigate the historical development, the literary genre, and the pragmatic function of the various minor prayers in a comparative perspective. Along with the quest for a taxonomy of prayers, implications for the theology of the respective speech-act and Eucharistic piety as well as for the function of the presider shall be considered.

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<https://www.uni-regensburg.de/theologie/liturgiewissenschaft/team/profdrharaldbuchinger/index.html>

## Rev. Stylianos Chatzigregoriou

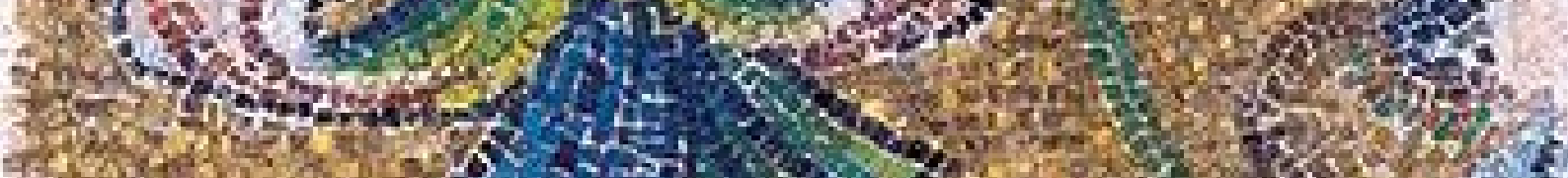
*Laboratory Teaching Staff in Liturgical Studies*

Aristotle University of Thessaloniki – School of Social Theology and Christian Culture

***Sacraments and Therapy: Insights from Nicholas Cabasilas', On the Life in Christ***

Christ, in his earthly ministry, healed those who came to Him, absolving them of their sins. This means that the main reason for disease is sin, which began with the fall of Adam and Eve. Sin is twofold: it extends into the areas both of action and habit. It is accomplished by action and consolidated by habit. After the fall of Adam and Eve, sin never ceased since habit continually gave rise to sinful actions and the accumulation of these actions led to the aggravation of habit. As soon as Adam despised his good Master, by believing the evil one and perverting his will, his soul lost its health and well-being. From that time forward, the soul shared its passions with the body, on account of its affinity with the flesh.

Despite our predicament, in the present age there are many spiritual exercises that aptly supply matter for contemplation: work of the soul and the delight and employment of the mind. The consideration of the sacraments and the riches we derive from them is, however, perhaps the most pleasant and profitable both for speech and for reflection.



According to St. Nicholas Cabasilas the sacraments extend healing to human nature because they provide for the remission of sins, which are contrary to nature. And man, who by the grace of God is delivered from sin, maintains his state of health, especially mental health, which is the basis and source of physical health. Thus, man is joyful, because he lives in Christ and tries to preserve the grace which comes from the sacraments. His joy is constant, stable, exceedingly great and wondrous. It is constant, as St. Nicholas Cabasilas points out, since he is always in touch with what belongs to the Loved One.

With this paper, using the work of Nicholas Cabasilas, *On the Life in Christ*, as its basis, I seek to show that the sacraments do not only heal human nature but that they also restore human will to its natural state, without ever abolishing it. The sacraments render human will good. They make our will identical to the will of God. In the end, those who “seek to be united with Him must therefore share with Him in His flesh, partake of deification, and share in His death and resurrection,” and thus attain eternal health and life.

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## Tinatin Chronz

*Researcher*

University of Mainz, Germany

### *Toward the Origin of the Prayer for Consecration of Water, «Μέγας εἶ, Κύριε»*

The modern Euchologia record prayers with the initium Μέγας εἶ, Κύριε, καὶ θαυμαστὰ τὰ ἔργα σου for the consecration of waters on Theophany and during Baptism. Structurally they form two sections: the text of the first part of these two prayers with the initium Μέγας εἶ, Κύριε is identical, but in the second part it is different. So, their relationship is not to be overlooked. In addition to the authorship and the time when the text common to the two forms was composed, as well as the theological content of the prayers, scholars are also concerned with the question of the origin of the Μέγας εἶ, Κύριε: was this prayer composed as a Theophany or Baptismal water consecration prayer? This paper is dedicated to the latter question, taking into account the hitherto ignored Georgian versions of the Μέγας εἶ, Κύριε prayer.

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## Hans-Jürgen Feulner

Chair of the Department Liturgical Studies and Sacramental Theology  
University of Vienna – Institute for Historical Theology

***“... as a precious gift nourishing the faith ... and as a treasure to be shared.”***  
***A New Form or Variant of the Roman Rite for Former Anglicans***

In the Latin Church there are still several rites besides the Roman Rite, namely the Milanese or Ambrosian Rite and the Old Spanish or Mozarabic Rite, as well as various rites of Religious Orders, like the Carthusians, the Dominicans, the Cistercians and the Premonstratensians, and an old Diocesan Use, namely that of the archdiocese of Braga in northern Portugal (that of Lyon was voluntarily abandoned in 1969). In addition, there are other Uses of the Roman Rite, namely the ancient Glagolitic Usus and since 1988 that of Zaire (now the *Democratic Republic of Congo*). The Second Vatican Council, in its Constitution on the Sacred Liturgy (1963), stated in its article 4: “Lastly, in faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way...” This concerns all these rites and diocesan uses.

Finally, on November 9, 2009, Pope Benedict XVI, by his Apostolic Constitution “*Anglicanorum Coetibus*” with the subsequent erection of three Personal Ordinariates, made it possible for converted former Anglicans in Great Britain, North America and Australia to be permitted their own adapted liturgical books from the Anglican tradition “as a precious gift nourishing the faith of the members of the Ordinariate and as a treasure to be shared” (article III). This “Anglican Use [of the Roman Rite]” – since 2014 officially called “*Divine Worship*” – is thus a third authorized liturgical variant or “form” of the Roman Rite of the Latin Church, in addition to the *Ordinary* and *Extraordinary Form* of the Roman Rite. The *Congregation for Divine Worship* of the Holy See gave already provisional approval for an “Anglican Use” of the Roman liturgy, the so called *Book of Divine Worship*, in 1984, an approval rendered definitive in 1987 (this book incorporated elements of the 1928 American *Book of Common Prayer*, the *Roman Missal* and the ancient pre-reformation *Sarum Rite*). With the promulgations of *Divine Worship: Occasional Services* (2014), *Divine Worship: The Missal* (2015), *Divine Worship: Pastoral Care* (2020), and *Divine Worship: Daily Office* (2021), the former *Book of Divine Worship* had been phased out.

This liturgical form of the Roman Rite, still rather unknown even in the Catholic Church, will be presented and explained within the field of Western non-Roman Rites and Roman Uses.

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## Georgios Filias

*Professor of Liturgics*

University of Athens – School of Social Theology and Religious Studies

### ***Findings of Modern Historical-Liturgical Research and the Question of Liturgical Renewal in the Orthodox Church***

Research in the history of worship responds to challenges presented by various scientific stimuli and by the calls of the Church to investigate problems related to liturgy. In both cases, research objectives do not change, but the prospect of their use and application varies as necessary. Findings submitted to the global scientific community are put to the most objective and rigorous assessment possible, whereas the findings presented to the ecclesiastical authorities are examined in the light of a religious tradition that has a complex web of parameters that must be considered.

This implies an unfortunate observation, namely, that the findings of liturgical research are accepted within the ecclesiastical sphere depending on whether they create shockwaves vis-à-vis “ecclesiastical habit” (according to terminology of Cyprian of Carthage). Thus, historical-liturgical research is subject to a peculiar form of censorship, expressed in either the “nihil obstat” of Roman Catholicism or the threats articulated by a faction espousing Orthodox fundamentalism. The latter has at times given clear indication of its attitude towards historical research in instances such as the burning of books written by Fr. Alexander Schmemmann in a Russian parish.

And yet, the Church (the Orthodox Church in particular) needs sober historical-liturgical research to clarify the veracity of its liturgical tradition and to work for its requisite liturgical renewal. Moreover, historical-liturgical research needs to be empowered by the ecclesiastical body in order to incorporate the ministry of service of its practitioners and to avoid the impasse of sterile stagnation.

The above constitutes the framework of our presentation. After providing a succinct outline of modern historical-liturgical research (flourishing study of the manuscript tradition; contribution of modern technology to research; development of interdisciplinary approaches in the study of various theological issues), a brief reference will be made to the contemporary needs for liturgical renewal in the Orthodox Church. In conclusion, we will attempt to decode the current question of the Church’s relationship with historical-liturgical research, at least within the context of the Greek Orthodox Church, and to formulate proposals that will help achieve a future vision for a true liturgical renaissance, based on the secure basis of solid research.

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## Diego R. Fittipaldi

University of Cologne, Germany

*The Agrypnia as “crux interpretum” for the Neosabaitic Tradition:  
Reconsidering Some Hagiographical and Manuscript Testimonies (8th–14th c.)*

During the research for my PhD, namely the edition of the neosabaitic Typikon in its Constantinopolitan recension in the 13th c., I was confronted with some already known testimonies for the celebration of one of the most characteristic liturgical features of the Palestinian monasticism, and found some other evidence, until now less noticed in the research, as well. The goal of this presentation is to present the outcomes of my investigation on this subject in a summarized way for the discussion.

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## Stig Simeon Frøyshov

Professor of Liturgical Studies

University of Oslo – Faculty of Theology

*Situating and Dating the Horologion of Sinai Georgian 34*

The 24 Hour Horologion of Sinai Georgian 34 was copied in the mid-tenth century but its content must be considerably older. The manuscript is a compilation of texts mostly intended for the Daily Office at the Great Lavra of St. Sabas. The particular redaction of the Horologion is Sabaitic, but also cenobitic, and would have been used at the Great Lavra after it became a cenobion, which may have happened in the eighth century. Further, the structure and the content of the Horologion indicate an origin other than the Great Lavra, and several factors point to the Resurrection cathedral. However, there are no other sources suggesting that there was a 24 Hour daily cycle in Jerusalem. Could the Georgians have adopted this cycle from another milieu, for instance a monastic rite like that of the Akoimetoi? The Horologion contains hymns belonging to the Old Iadgari, which was replaced by the New Iadgari beginning in the seventh century, and other elements support such a date. At the same time, it seems that the Horologion contains some slightly younger elements (Compline). This presentation will give a critical review of the various factors for interpreting the origin and date of this Horologion, which is crucial in the history of the Palestino-Byzantine Horologion.

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## Rev. Dn. Daniel Galadza

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### ***Studying the Euchologion and the Liturgical Year: Manuscripts and Methodology***

The Euchologion is a veritable treasury of liturgical texts and prayers of the Church, accompanying the human person from before birth to after death through all stages of the human life cycle. For the monk, nun, or layperson, the Euchologion can also contain prayers for the daily cycle of services, from the evening to the morning and all hours in between. Apart from the life cycle and daily cycle, there is also the annual cycle, guiding the prayer of the Church and community, from Holy Week and Pascha to various other celebrations of feasts and fasts of the liturgical year.

This paper examines prayers of the Euchologion for the liturgical year, focusing on the manuscript sources and methods used for studying them, including an overview of the work of Jacques Goar, Alexei Dmitrievskii, Miguel Arranz, Stefano Parenti and Elena Velkovska, and others.

Previous scholars have attempted to understand the regional character of the Euchologion and distinguish the diverse origins of the various prayers each Euchologion contains. Can the presence or absence of prayers for certain rites of the liturgical year assist in assigning provenance to Euchologia manuscripts? Can unique prayers from the liturgical year in Euchologia point to distinct theological or liturgical traditions in a given Euchologion manuscript’s region of origin? Do the types of prayers from the liturgical year in Euchologia change over time? These are some of the questions that will be addressed in this overview of Euchologia manuscripts and the methodologies used to study their prayers for the liturgical year.

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## Nina Glibetić

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***Chemists, Programmers, Philologists and Liturgists:***

***Interdisciplinary Manuscript Study of the Glagolitic ‘New Finds’ from the Sinai***

This paper explores the interdisciplinary collaboration of an international team of scholars working on the new Glagolitic liturgical manuscripts discovered at St Catherine’s Monastery on the Sinai in 1975. After offering a description of the project, the paper reflects on the kinds of evidence that can be drawn from the application of emerging technologies for manuscript study, such as genetic and chemical analysis of parchment and ink, multispectral imaging, and programs for scribal hand recognition, through the lens on the Sinaitic Glagolitic corpus.

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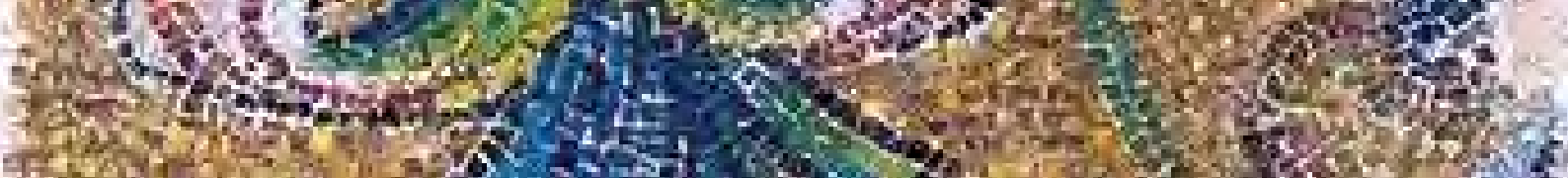
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***Medicine of Immortality?***

***Observations from a Catholic Perspective during the Covid-19-Pandemic***

The ongoing Covid-19-pandemic has eminent ecumenical dimensions: affecting the whole world, it also challenges various Churches and denominations to find appropriate solutions for the celebration of the liturgy. One of the most prominent and most intensely disputed aspects is certainly Holy Communion. Especially seen from a medical perspective, the rite of distributing bread and sharing the (same) chalice seems to be highly problematic, especially when using a (single) communion spoon for all communicants according to the byzantine tradition. Accordingly, different Churches and denominations have tried to adopt their praxis of Communion to the necessities of a global hygienic crisis. On the one hand, more or less creative or practical solutions were adopted, whereas sometimes, on the other hand, there was no Communion possible at all. Others, however, hold that Holy Communion cannot be the cause of any illness or harm, lest it can transmit any form of virus or bacteria. Therefore, there is no need to change the way of distribution of Holy Communion. This position was and is still held, not only, but predominantly within the Orthodox Church and was object to various official or unofficial, episcopal or synodical statements, even of a Synod of the Patriarchate of Constantinople (Chambésy,



June 23–25, 2020), often causing serious and heated public debates. The main argument forwarded in this context is that Holy Communion, i.e. the Body and Blood of Christ, cannot be the cause of infection or the transmission of diseases, because Christ is the source of life and not of illness or death. One of the most prominent quotations in this regard is taken from the letters attributed to Ignatius of Antioch, dating from the second century, calling it “the medicine of immortality (φάρμακον τῆς ἀθανασίας), the antidote we take in order not to die but to live forever in Jesus Christ” (Eph 20,2).

This paper will try to analyze in a first step the original background of the topos of the “medicine of immortality” in Early Christianity and in a second step to place it in the context of the current pandemic. How can the theological significance and meaning of the Holy Eucharist be preserved (apart from the fact that the eucharistic communion spoon is a rather late development in the byzantine tradition), while also talking seriously modern medical knowledge concerning the transmission and spread of infectious diseases as well as justifiable concerns among the faithful and society? Observing this (not only orthodox) discussion from a Roman Catholic perspective, this paper argues for a renewed invitation for an ecumenical approach in this highly delicate question of eucharistic theology.

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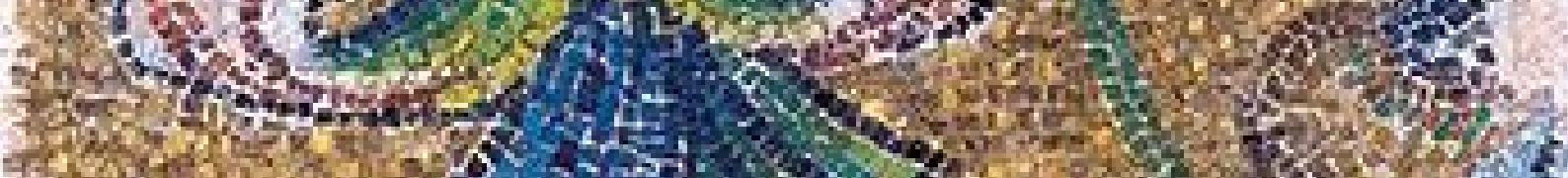
## V. Rev. Gregorios Ioannides

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Theological School of the Church of Cyprus

### ***Pastoral Life and Dairy Products in the Orthodox Church and Cypriot Liturgical Manuscripts***

Throughout its long-standing life the Orthodox Church has emphasized with special care the great importance of pastoral life and dairy products. The figure of the shepherd, farming products such as milk and dairy foods, and farming life in its entirety are blessed and appreciated by Christ Himself, as well as by Christ’s Church. Pastoral life, stock-raising, and dairy products held an important place in the history of the people of Israel during the times of the Old and New Testaments. Jesus Christ, the God-man, was born in a stable and was laid in a manger, where He was worshipped by shepherds and received their gifts. Christ called Himself the “Good Shepherd” and His people the “flock and sheep”. He also called His disciples “shepherds” from the offset, His voluntary sacrifice that of the “lamb of Easter” and the “slaughtered lamb”, and milk and its derivatives “signs” of divine blessings, a foreshadowing and foretaste of future eternal goods.



The theological tradition of the Church, as manifested in the Holy Bible, patristic texts, ecclesiastical art, hagiography, and liturgical life (i.e. the euchological and hymnographical sources) contains a large number of references to pastoral life and dairy products. The rich and long-lived tradition of euchological manuscripts of the Middle East from Palestine and Mount Sinai, unlike the very few examples of prayer books from Constantinople, records a plethora of prayers and ordinances regarding divine blessing, providence, protection, and sanctification of all aspects of pastoral life and work. The liturgical regions of Southern Italy, Greece, and Cyprus (as seen in the examples of nine different Cypriot euchologia) seem to inherit and preserve a large part of the liturgical tradition of the Middle East.

This study offers a brief account of the theological foundation and liturgical practice of the Orthodox Church relating to pastoral life and dairy products, based on three different dimensions of Christian tradition and experience: 1) the Holy Bible (Old and New Testaments), 2) the liturgical tradition of the Church, and 3) Cypriot euchological manuscripts.

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## H.E. Job (Getcha), Archbishop of Telmessos

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### *The Euchologion (Sluzhebnik, Hieratikon) of Cyprian of Kiev*

The Moscow Historical Museum (ГИМ) preserves a late 14th century manuscript, the Synodal 601 (344), entitled “*Sluzhebnik* attributed to Metropolitan Cyprian” from the funds of the ancient Moscow Synodal Library. The attribution to Cyprian Tsamblak (+1406), disciple of the Ecumenical Patriarch Philotheos Kokkinos (+1379), comes from two notices within the manuscript stating that it has been translated from Greek books into Russian language by the hand of Metropolitan Cyprian of Kiev and all Russia. According to a marginal note, this translation would have been carried out between 1397 and 1406.

However, several scholars agreed that the orthography of this manuscript differs from that of the authentic Cyprian manuscripts and suggested that it is in fact a copy of a *Sluzhebnik* translated by Cyprian.

The contents of this manuscript can be compared to what Cyprian stated in his letter to the clergy of Pskov, sent after 1395, in which he claims to have sent them the *diataxis* of the Divine Liturgies of Chrysostom and Basil the Great as well as the texts of Chrysostom’s Liturgy, of the



blessing of the waters of 1st August, of the *Synodikon* as it is read at Saint Sophia of Constantinople, of baptism, of the betrothal and the crowning.

Indeed, the Syn. 601 includes: the Liturgies of Saint John Chrysostom, of Saint Basil the Great and of the Presanctified, the kollyva prayer, the acolouthia of Pentecost vespers (with the prayers of kneeling), the great blessing of the waters for the feast of the Theophany, the blessing of the waters of 1st August, the prayers of vespers and orthros, the acolouthia of the betrothal and the crowning, and the acolouthia of the washing of the holy relics.

However, the liturgist I. Mansvetov had already noticed in 1882 the different amount of prayers of vespers and orthros of the Syn. 601 and the one mentioned in Cyprian's response to the hegumenos Athanasios (1381). Also in 1882, A. Dmitrievsky doubted the authenticity of this manuscript, calling it of "Pseudo-Cyprian", and suggested not to consider it as a unit, but rather to study the acolouthias separately.

The present study will attempt to expose these problems by focusing more particularly on the question of the *diataxis* of Patriarch Philotheos.

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## Rev. Ilias Karalis

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### ***The Codification of the Liturgical Typikon of Late Byzantine Thessaloniki: An Examination of Codices National Library of Greece 2047 and 2065***

Codex 2047 of the National Library of Greece (EBE), authored in the first years of the prelacy of Symeon of Thessaloniki (1416/7-1429) by an unknown scribe of his circle, contains six different texts, which compose the "Typikon" of Hagia Sophia of Thessaloniki. Although the content of the codex is of multifaceted research interest, it has yet to be studied comprehensively. Therefore, the in-depth examination and edited publication of the codex appears to be a *desideratum* of the historians of worship. The same also applies to the so-called "Euchologion" of Symeon, i.e. codex EBE 2065.

In this paper, we will give a general presentation of the Typikon, mainly through the analysis of the contents of the two lesser-known works found in codex EBE 2047, the *Hypotyposis* and the *Diataxis* (ff. 9v-24v, 74r-274v), and of the corresponding Euchologion of Symeon. These two





sources constitute a depiction not only of the Typikon of the Church of Hagia Sophia, but of the liturgical order of the entire city.

Our paper is divided into three sections. The first section provides a brief description of the manuscript research so far and the findings pertaining to the Typikon. In the second section, by utilizing the liturgical data of the codices in combination with the other direct and indirect historical sources of the time, we focus on the ceremonies and liturgical elements which Symeon encountered in the worship of Thessaloniki and he subsequently codified and recorded. Finally, in the third section, we present those elements of the Typikon that were improved and developed by Symeon within the context of the specific historical and social circumstances.

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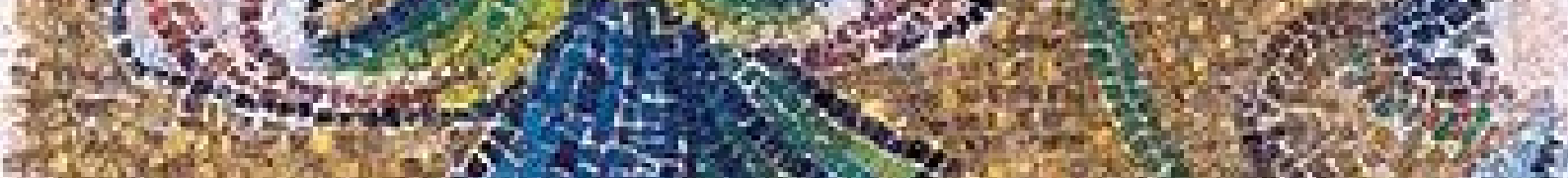
St Andrew's Greek Orthodox Theological College

### *From Hagiography to Hymnography – The Liturgical Afterlife of St Fevronia*

This research project explores the liturgical afterlife of a little-known saint: Fevronia. It begins by examining her vita, which does not withhold the gruesome details of her death, but also portrays her martyrdom as the consummation of her love for her lover. The project then juxtaposes the life of the saint with the Byzantine hymns for the feast of Fevronia, which recall her tribulations but also evoke her beauty, passion and asceticism. As the lamb of Christ, she suffers with him, is crucified with him and experiences a mystical baptism. The baptismal blood destroys her body but brings forth another body of lightning, pearls and fire. Fashioning her flesh into what Irenaeus of Lyons called “the living human being” (*Against the Heresies* 4.20.7), her martyrdom enacts the Passion of Christ and impregnates history with the eschaton.

Moreover, this project explores how the emotional discourse and performativity of hagiography and hymnography invited the faithful to experience the sufferings of Fevronia as the salvific acts of Christ. It contends that the story of Fevronia shaped an emotional and liturgical community. While her martyrdom inspired conversion during the era of persecution, reducing her spectators to tears, the celebration of her death during the sacred rituals of the Byzantine rite, became an affective script that continued to fashion the liturgical experience of dying to be born.

While my presentation will briefly allude to the *status quaestionis* of the hagiographical and liturgical dimensions of the cult of Fevronia, it will then canvass the methodological consider-



ations of bringing such research into dialogue with the history of emotions and the notion of performativity. Finally, it will offer some preliminary reflections on the significance of such an approach for the horizon of research in liturgical studies.

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## Ágnes T. Mihálykó

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### *Prayers of the Eucharist in Egypt: Some Preliminary Observations*

Egypt stands out among other liturgical areas with the wealth of immediate sources for the history of the liturgy, and especially that of the Eucharist, from the first millennium. The collection of prayers attributed to Sarapion, the Euchologion included in the so-called Aksumite collection, the Eucharist from the Egyptian redaction of the Testamentum Domini, and the numerous fragments of papyri and of Sahidic parchment codices from the turn of the millennium cover the entire period starting from the fourth century evenly. Despite methodological difficulties, such as the uncertainties of provenance, the difference between practices in various locations, or the fragmentary state of the papyri, this is a unique possibility to follow the changes in the service in details. The aim of this paper is to present a concise and preliminary overview of the minor prayers of the Eucharist, their taxonomy and the evolution of their sequence over the centuries.

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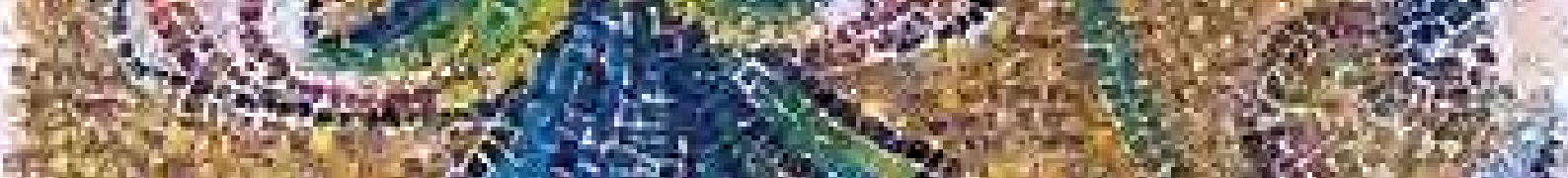
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## Rev. Chrysostomos Nassis – Theodoros Giagkou Theodosios Kyriakidis – Nikolaos Siklaidis

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### *The “Trapezuntine Redaction” of the Typicon of St Sabas: Reconsiderations and Digital Documentation*

Manuscript Vatopedi 1199 (olim 931), dated February 1346 and commissioned by the Trapezuntine nobleman Prokopios Chatzames for the Monastery of St. Eugenios of Trebizond, has, from the late 19th century, repeatedly been the subject of study and scholarly reflection, both for its significance as an exemplar of the neosabaitic Typicon and on account of its high-quality illu-



minations. It has also been used in the study of the history of the Empire of Trebizond during an especially troubling time of civil strife. Specifically, with regard to liturgical studies, in his taxonomy of neosabaitic Typicon manuscripts, Alexei Dmitrievskii highlighted Vatopedi 1199 as the base text of a particular “Trapezuntine Redaction” of the Typicon of St Sabas.

This paper will provide a summary review of the manuscript’s actual provenance as well as a reconsideration of the taxonomy proposed by Dmitrievskii. We will also provide information relative to the two digital tools we used for the manuscript’s digital documentation, namely, Trankribus and Edition Visualization Technology. By using Trankribus (v. 1.14.0) we uploaded all the manuscripts’ illuminations in JPG format. Next, we transcribed the first 150 folia and attempted to create a training model for the automatic transcription of the remaining text of the manuscript. Additionally, by using the open-source software Edition Visualization Technology 1 (EVT 1) we prepared a demo edition of select folia from the manuscript, which we will be presenting.

This project is made possible by EU funding through the Greek National Strategic Reference Framework (ΕΣΠΑ) 2014-2020, particularly the “Operational Programme for Education and Initial Vocational Training (ΕΠΕΑΕΚ): Human Resources Development, Education and Life-long Learning,” in Support of researchers with an emphasis on young scholars (Cycle II).

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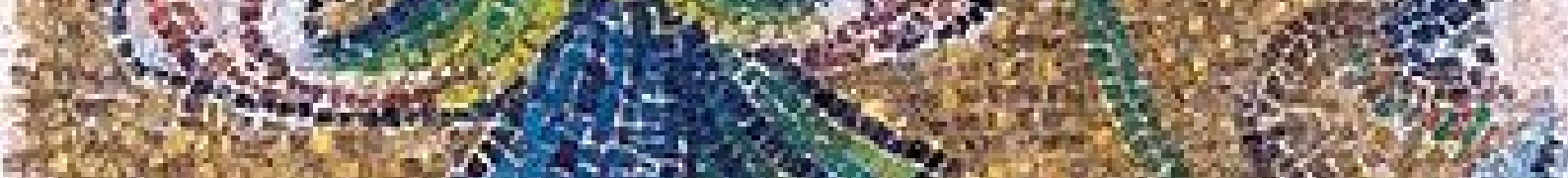
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***O Lord, cast light upon this youth’s mind:***

***Prayers on Education from Euchologia and Other Sources***

For the Byzantines, as for many other premodern societies, schooling was regarded as a decisive stage in a person’s life cycle, since it distinguished infancy from childhood and signaled the passing from one to the other. It cannot be considered, therefore, a surprise that over the course of time certain prayers and rituals were developed for the blessing of this significant life stage.

The numerous Byzantine and post-Byzantine Euchologia manuscripts transmit a small array of prayers and offices that deal exclusively with primary education, the first stage of the tripartite Byzantine educational system (the other two being secondary, or encyclical, and higher educa-



tion). A number of them have already been published by the Dominican scholar Jacques Goar in his magnum opus (*Euchologion sive Rituale Graecorum...*, Venice, 17302, pp. 572-574) including a remarkable akolouthia for children with learning difficulties, while the rest remain hitherto unpublished.

However, there are no prayers for the next stages of education in any liturgical sources. This observation should not necessarily lead to the conclusion that prayers of this sort never existed, but that evidence for their existence has to be sought elsewhere. Indeed, Byzantine textbooks designed for the teaching of grammar at the level of secondary education contain a significant number of such prayers. Interestingly, they lost their most characteristic original attribute, namely their liturgical role, and were transformed into material for the classroom instruction of grammar.

The aim of this paper is twofold. On the one hand, to present and contextualize the so far unpublished prayers on primary education, and, on the other, to examine these particular prayers for secondary education, whose character lies at the intersection between liturgy and learning.

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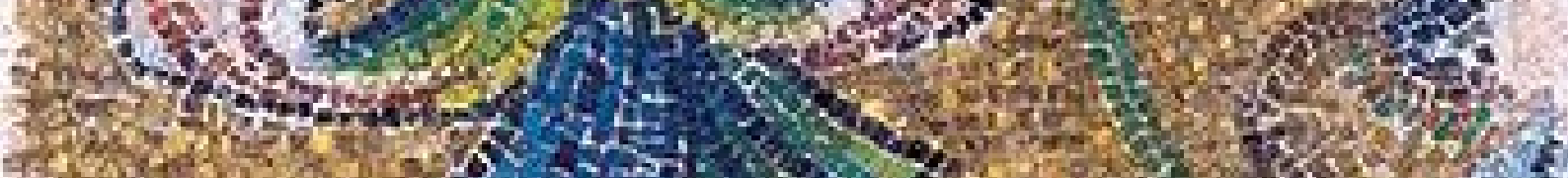
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## Alexandra Nikiforova

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### *The Foot-Washing Rite: From Mimesis to Anamnesis*

In my paper, I discuss the development of foot-washing rite, i.e. how it developed from an act of *tapeinosis* to an act of *anaparastasis* during Maundy Thursday liturgy. I trace its evolution through liturgical sources, monastic documents, patristic references, beginning with the Last Supper account. The most ancient Greek evidence of the celebration of this rite on Maundy Thursday, preserved in 8th-9th century cathedral Tropologion from Egypt, Sin. gr. NE / MT 56+5, is sober, typologically close to that one in the cathedral Hagiopolite Georgian Lectionary, and can be dated to a time before the 7th–8th c. The ceremony was performed after the Eucharistic synaxis, in the same way in the towns as in monasteries. The kernel of the rite consisted of a prokeimenon, Gospel reading from Jn 13, synapte, prayer, and washing of the feet. The rite in this Tropologion differed from that in the Georgian Lectionary by including the reading of the Gospel (Jn 13: 3–17) after the washing of the feet, rather than before it, as well as by a different hymnographical formulary, performed in a different way, with refrains from psalms 118 and 50. This ancient rite was replaced in the 10th by a new, more complicated rite, with refined hymns, composed in the 7th–8th c., and a more strongly pronounced dramatic element, in which not only the foot-washing itself was significant, but also the commemoration of the historical



event, where each participant played a specific role, either of Christ or of one of Apostles. In the same time the foot-washing in its original meaning as an act of *tapeinosis* for a long time was performed in Byzantine, Near Eastern, and Western monasteries all year round, as well as by emperor in Constantinople once a year, on Maundy Thursday.

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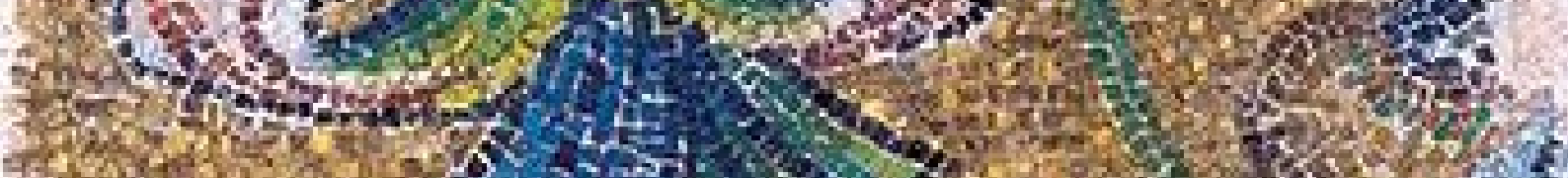
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### ***First-fruits in the Euchological Tradition of the Orthodox Church***

In the time of the New Testament, the offering of first fruits by the mankind to God for the reconciliation with Him, the καταλλαγή, is the clergy itself. Priests, men tried in Spirit, offer the reasonable service as type of Christ, namely as type of the first born of the deads. Therefore, the offering of first fruits by the faithful to the Church is an act of reference to Christ Himself, who is the real first-fruit offered for the spiritual revitalization of mankind.

The faithful offer the first fruits of the goods they hold to the Church as an act pleasing to God and as an act that offers blessing to the family of the tenderer. In the “Εὐχή ἐπί μνήμη τοῦ ἁγίου διὰ δόσεως κρεῶν, οἴνου, ἄρτου, καὶ κολύβων”, the priest prays so as the faithful may be blessed, because they did not forget the poor and the disadvantaged.

In the liturgical tradition of the Church, special prayers accompany the bringing of the first fruits to the Church with the aim of offering thanks to God for having blessed the faithful to cultivate the soil and to offer its first fruits to Him, as it is evident in the “Εὐχὴν ἐπὶ ταῖς προσφερομένας ἀπαρχαῖς” of the *Apostolic Constitutions*. In other prayers the emphasis falls on the request of God’s return for the above-mentioned offering, for the enjoyment not only of eternal and perpetual gifts, but also of worldly goods. Such prayers are the “Εὐχὴ ἐπὶ τῶν προσφερόντων ἀπαρχὰς ὀπίρας” and the “Εὐχὴ ἐπὶ προσφερόντων ἀπαρχὰς”. In the “Εὐχὴν ἐπὶ προσφερόντων καρπὸν νέον” the fruits specifically blessed are mentioned. These are grapes, figs, olives, apples, peaches, plums. So, the bringing of other products to the temple is somehow curtailed. The “Εὐχὴ ἐν ἀρχῇ τρύγης κοινῆς”, in which the faithful point-out that they offer the first ripe fruits of the vine to the Church, with thanksgiving and with the consciousness that they return to God the offering which He Himself had previously granted to them. The priest blesses the first grapes of the summer harvest that are brought to the Church during the feast of Transfiguration, on August 6, with the “Εὐχὴν εἰς μετάληψιν σταφυλῆς τῆ σ’ Αὐγούστου” or “Εὐχὴν εἰς τὸ εὐλογῆσαι σταφυλὴν ἐν τῇ σ’ Αὐγούστου”. In the Euchologion of the Church there is also a special prayer: “Εὐχὴ εἰς τὴν εὐλόγησιν οἴνου νέου”.



The conclusion that can be drawn from the existence of these specific prayers, which are still in force nowadays, is that the custom of bringing the first fruits of the agricultural production to Church bears up well going from the cultic legal obligation of the Old Testament to the grace-filled liturgical tradition of the New Testament.

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## V. Rev. Damaskinos Olkinuora of Xenophontos

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### ***The Protheoria by Nicholas-Theodore of Andida: Status quaestionis and an upcoming edition***

The present paper provides a *status quaestionis* of the study on the commentary of the Divine Liturgy, titled *Protheoria* and attributed Nicholas or Theodore of Andida, both regarding its textual tradition, editing process and content. The talk is a presentation of a recently started project of compiling a critical edition with a commentary of the text in question.

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## Stefano Parenti – Elena Velkovska

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### ***Screening the Euchology Prayer Texts of Barberini gr. 336 using the TLG Database: Preliminary Findings of Research in Progress***

Over the past forty years a considerable number of prayers of the Constantinopolitan euchology have been the subject of study and analysis, especially theological, by various scholars. Very often the authors limited themselves to report the citations of Sacred Scripture, but nothing was done to identify the literary sources, sacred and profane, used by the authors of the prayers between the fourth and sixth centuries. The present paper attempts to remedy this gap through the TLG by taking as a case study the prayer texts of the Euchology codex Barberini gr. 336, and by seeking, furthermore, to find and analyze the expressions that are neither biblical citations nor quotations or literary reminiscences.

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## Gabriel Radle

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### ***Byzantine Life-Cycle Liturgies for Childhood and Adolescence***

Across the Byzantine religious world, families often commemorated key stages of the human life course through specific liturgical rites of the Church. Such life-cycle rituals can be found across medieval manuscripts copied in Greek and other languages, while regional variation between them was a given. Although most of these rituals are no longer practiced within Orthodox Christian communities, their study represents a unique opportunity for exploring a range of topics, including the history of relations between Church and family life, medieval perceptions of childhood development, and Byzantine definitions of gender and sexuality. This paper will specifically explore the history of rites for stages within childhood and adolescent development.

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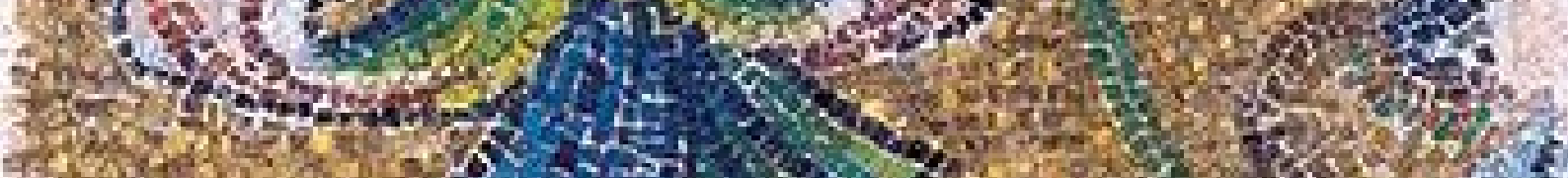
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Austrian Academy of Sciences (IMAFO) – Division of Byzantine Research

### ***Vienna Euchologia Project: Aims and Methods***

Byzantine prayer books (*euchologia*) contain—in addition to the eucharistic and sacramental liturgies— a vast number of ‘small prayers’ pronounced by the clergy that address the concerns of all levels of society, regardless of social and economic status, at various occasions in a human being’s lifetime. Yet, they have gone largely unexplored as a source for daily life and social history, in large part because of the challenges posed by their transmission.

*Euchologia* survive in manuscripts from the late eighth century and well into the post-Byzantine period. Their exact number is unknown. In the early 15th century, it was estimated to amount to about 2,000. There is considerable variation between the manuscripts in the number, sequence, content and concern of the small prayers, depending on the community where the *euchologion* was used. While scholars have studied individual prayer book manuscripts, a comprehensive study of the entire tradition of Byzantine *euchologia* has not yet been attempted.



Since 2015, a team of scholars at the Division of Byzantine Research, IMAFO, Austrian Academy of Sciences, has been working on the Vienna Euchologia Project to unlock the potential of the small prayers in the *euchologia* as a source for daily life and social history. This paper will introduce the framework, aims and methods of the Vienna Euchologia Project, which include a Census of Euchologia Manuscripts and a Database of Prayers.

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### *The Euchologia of Saint Catherine’s Monastery: Questions of Origin and Purpose*

The single largest collection of Euchologia written in Greek is preserved at the library of Saint Catherine’s Monastery in the Sinai peninsula: it consists of over 80 understudied manuscripts copied between the 8th and the 18th century, which originate from a great variety of places, including Southern Italy, Egypt, Syria, Palestine, Crete, and Cyprus.

The Euchologia of Saint Catherine’s Monastery and their diaspora fragments scattered across European and American collections constitute the research material for a new project based at the Austrian Academy of Sciences: “Priests, Books and the Library at Saint Catherine’s (Sinai)” - FWF Project 1192-G, 01.12.2020-30.11.2023.

In this paper I will first offer an overview on the methodology and the main goals and of the project, and then focus on a selected sample from the collection: the Euchologia copied on recycled, palimpsest parchment. Which texts were erased and replaced by the Euchologion text? Who copied these prayer books and when? How were they used over time, and by whom? How did they reach the library of Saint Catherine’s? The focus on codicological and palaeographical features of the manuscripts, combined with the study of their content will help me to answer these and other questions that can offer new insights into the circumstances of the production and of the use of Euchologia manuscripts.

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## Elisabeth Schiffer

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***Between Rhetorical Exercise and Liturgy:***

***A Consideration of Three Prayers by Nikephoros Gregoras and their Context***

Nikephoros Gregoras, one of the most prolific authors in the Palaiologan period, is also known as the author of three prayers. They have come down to us in a single manuscript among other pieces of rhetorical exercise by the same author (ms. BAV, Vat. gr. 1086). Unsurprisingly these prayers were not included in *euchologia*, since their purpose is not primarily a liturgical one. The author aimed at writing model prayers for certain occasions by adapting the progymnastic paradigm of *ethopoia* to the form of prayer writing: Two of these prayer texts are put in the mouth of a recently ordained fictitious metropolitan and meant for the wellbeing of an equally fictitious emperor, the third is imagined to be said by a metropolitan praying for himself and for his flock shortly after his very first arrival in his metropolitan see.

In fact, a number of Greek *euchologia* also contain prayers for the emperor and the imperial court, often explicitly pronounced by the patriarch on regular occasions. Depending on the community in which the manuscript was used, instead of the emperor also other sovereigns can be mentioned.

This paper will point out the common ground of Nikephoros Gregoras' model prayers and of the prayers that are transmitted as part of *euchologia*. It is not only in the structure that these authored prayers resemble prayers that are known from Greek *euchologia*, but it is also worth to study the wording, as well as the common use of Biblical references and imagery.

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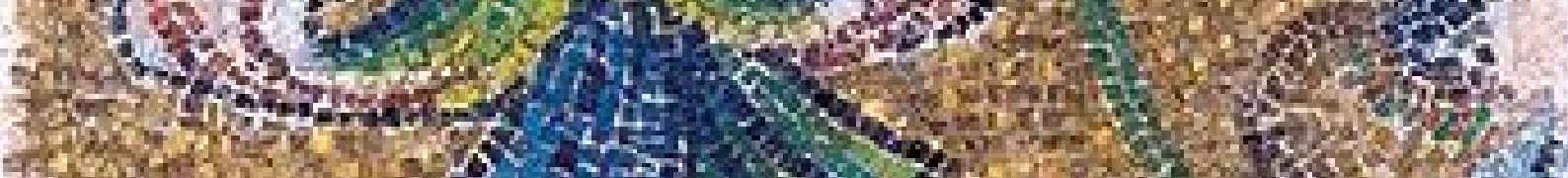
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## Panagiotes Skaltsis – Rev. Georgios Cheilas

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***Horologion of Thekaras***

This paper discusses the work of an unknown writer having completely new doxological prayers, according to the standards of common daily worship, as well as solemn hymns “in the type of the Holy Trinity”, intended to cover the individual prayer needs of monks. Under the name “Thekaras” we are referring to the learned monk and hesychast from Constantinople, who lived during the period of Hesychasm (end of the 13th - beginning of the 14th c.) and who re-



ceived his name from the fact that he was a maker of knife cases. Others argue that it was one of his students. Historical research has not established with certainty who Thekaras was. One thing seems certain, however, he did not want his name to be known.

Thekaras, in order to combat certain heretical groups who were over-emphasizing individual prayer to the detriment of common worship and wanting to support the theology of the Church regarding the dogma of the All-holy Trinity, during a time of intense Trinitarian controversies, was inspired to compile a new Horologion. This Horologion contains all the traditional daily services, however with different hymns and different prayers. The special feature of this liturgical and theological work is that it praises the Holy Trinity in every hymn and in every prayer. To this end, every hymn and every prayer are divided into three parts.

The contents of the Horologion of Thekaras, formulated with profound theological concepts, was based on Holy Scripture and the Patristic Tradition. It is contained in a wider Collection and Anthology of Fathers on works of faith and other texts that interpret the hymns of Thekaras and which expound on the monastic services, in the style of Thekaras. The Horologion of Thekaras, which in the manuscript tradition dates from the 14th c., had widespread usage in the monasteries of Mount Athos, as well as in the monasticism of the Slavic Churches. It was published many times with the most important being that of the Pantokrator Monastery (2008), with an introduction and some translations and texts in modern Greek.

The importance of the Horologion of Thekaras and the other texts of this Collection is not only historical. It is also liturgical and theological. It shows that the Church does not negate the creation of new liturgical prototypes. In particular, it highlights the importance of this specific work in addressing theological issues and in the need to strengthen the Christian faith, as well as in the contemporary deeper understanding of the richness and contents of theology.

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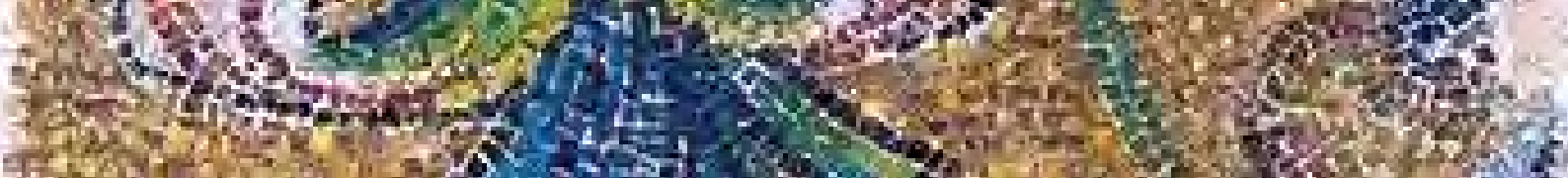
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## Ekaterini Tsalampouni

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***Between Sacred Scripture and Divine Worship: The Cross-Pollination of Biblical and Liturgical Studies in the Quest for Establishing the Critical Text of the Greek Apostolos***

Although lectionaries have played an important role in the liturgical life of the Church and have also been the books through which the members of the Christian communities familiarized themselves with the biblical text for centuries, they have not attracted the scholarly attention they deserve. In the critical editions of the New Testament text they are usually underrepresent-



ed despite the fact that according to the *Kurzgefasste Liste* more than the half of the known New Testament manuscripts belong to this group. This research *lacuna* – with the exception of the work done by the Chicago Lectionary Project on the text of the Gospels in the lectionary tradition and very few dissertations in recent years – is due to different factors but mainly to the fact that the lectionaries are regarded as the main witnesses of the Byzantine text that modern critical editions usually treat as a weak witness of the earliest history of the New Testament text. The growing awareness, though, of the importance of the Byzantine text and of its diversity highlights the significance of the lectionary textual tradition. The nature, however, of these witnesses is rather complex since they reflect the liturgical tradition of the ancient Church and at the same time they preserve the biblical text read in worshipping contexts. The critical edition of the text and liturgical traditions they preserve is a challenging endeavor that demands the co-operation of different disciplines, and most prominently of liturgical and biblical studies. In the present paper, the necessity of a critical edition of the Apostolos text will be discussed and a proposal for a fruitful collaboration between New Testament and Liturgical studies will be described. In the first part of the paper, the previous research in this field will be reviewed. Then the challenges and benefits of the critical edition of the Apostolos text will be discussed. Finally, in the last part of the paper a proposal will be made of the ways Biblical and Liturgical studies could work together in such projects.

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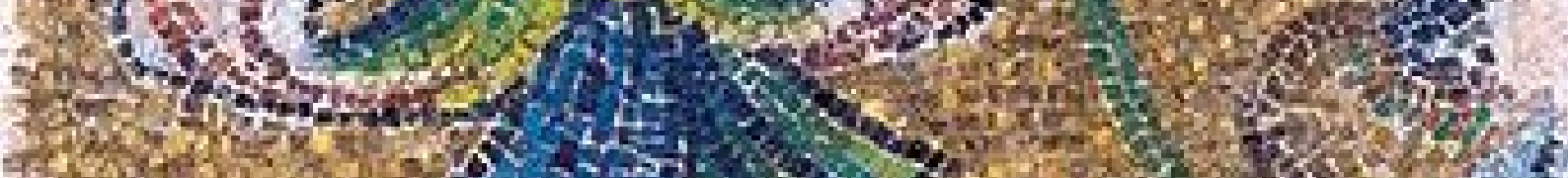
## Rev. Dn. Srboljub Ubiparipović

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### ***Nomokanones as a Forgotten Source for Liturgics: A Case Study of the Nomokanon Manuscript GR 14 (17th c.) of the Grabovac Serbian Orthodox Monastery (Hungary)***

Taking into account the especial significance of liturgical studies as a fundamental part of Christian theology, we should not be surprised that newly discovered sources and the use of digital technologies literally have accelerated and enhanced the development of Liturgiology. At the same time, certain researchers have focused much of their attention mostly on well-known liturgical sources (euchologia, typica, various liturgical books, etc.). Yet, there are many other theological manuscripts that contain precious and significant facts concerning the liturgical theory and practice of the Eastern Orthodox Church. Among these types of sources, we should include nomokanones. The theme of our presentation is devoted to select liturgical rubrics of



interest from Mount Athos and parts of works of Gabriel Severos, Metropolitan of Philadelphia (c. 1540-1616), which we have found in the manuscript of the Nomokanon GR 14 (17th c.) of the Serbian Orthodox Monastery Grabovac (Hungary).

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### *The Origins of Advent*

Advent constitutes the most significant liturgical time of the year within the western European society. No other sights attract more people than the so-called “Adventmärkte” (Advent markets). For instance, within five weeks approximately 25 million people visit the largest Advent market in Cologne, which are twice as many visitors than at the cathedral Notre-Dame de Paris in an entire year.

At the height of the solar cult in the 4th century, the feast of the birth of Christ (Mt 3:20 “sun of justice”) was introduced to the Christian side, and Advent originated from this feast. At the beginning of the 20th century some approaches to study the origins of Advent were identified. However, the existing research has not yet systematically analysed the origin and beginnings of advent. This research paper aims to fill this lack. The establishment of the liturgical celebration of the birth of Jesus (Christmas or Epiphany) constitutes a significant basis of this research paper. Due to this celebration, a preparation time originates, which represents advent. The following paper will analyse the oldest, existing evidence regarding advent and their content will be examined. The oldest sources are found in the Synod of Saragossa (380), in Maximus of Turin (+ c. 420) and in Peter Chrysologus (+ 451). Based on the acts of the synod, the sermons and the orations, an origin of the Advent can be identified. Thereby, this paper will focus on the contextuality of each source and considers inner-church and political controversies and contentions. The following research paper will not only analyse the textual characteristics of presented evidence but will also discuss the development process of this preparation time and its importance. For this purpose, evidence from the Western Roman Empire will be discussed. The assumption that Advent came to the West from the eastern area of the Roman Empire (Martin Jugie), in order to get in the right frame of mind for Christmas can be refuted. Based on the research, new references and suggestions will be identified, which demand a new approach of exploration of the origin of Advent.

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