

## SUMMARIES

### *Publications*

ST. JOHN CHRYSOSTOM (Dub.). Homily «In illud: Nemo bonus nisi solus Deus (Matth. 19, 17) et in hospitalitatem Abrahae, et in formosas se facientibus feminas, et de gula» (CPG. 4916, BHG. 2003e) (introd., ed. and transl. from Ancient Greek by S. Kim)

The article offers an *editio princeps* of this Pseudo-Chrysostomic homily on the basis of four Greek manuscripts. In the Introduction, S. Kim endeavors an analysis of the manuscript tradition and of the content and themes of the homily; he also offers a hypothesis concerning the liturgical occasion on which the homily was delivered. The editor identifies the few literary parallels with two sermons, attributed to St. John Chrysostom — «De beato Abraham» (CPG. 4514) and «In illud: Messis quidem multa» (CPG. 4441.11).

ST. ISAAC OF NINEVEH. The Chapters of the Second Treatise on Knowledge (introd., ed. and transl. from Syriac by A. Makarov)

In the article, a Syriac text and a Russian translation of some chapters of the Second Treatise on Knowledge by Isaac of Nineveh (Part II, p. 3) are being published. Different aspects of the theological and ascetic views of the author with respect to the ideas of the First Part of Isaac, as well as the influence of the previous Nestorian tradition, are investigated, which leads to the conclusion that both Parts were created by the same author. The commentaries given in the footnotes identify the sources of the quotations (from the Holy Scripture and other sources).

HIEROMONK ARSENY (TROEPOLSKY). The Seeker of Unceasing Prayer (ed. and notes by A. Pentkovsky)

An *editio princeps* of the full original version of the «Seeker of unceasing prayer», also known under the later name of «The Candid Tales of a Pilgrim to His Spiritual Father». The basis of the published text, authored by Hieromonk Arseny (Troepolsky), is the autograph from the author's archive («Podvizhniceskij sbornik»). In the footnotes, different readings according to some previous versions of this text are given. In the endnotes, the explicit and implicit quotations from the Holy Scripture and the *Slavonic Philokalia* are identified, as well as other sources, including materials from Hieromonk Arseny's archive.

### *Studies*

M. VARFOLOMEEV. Pre-baptismal Exorcism in the «Testament of Our Lord»: Analysis of the Structure and Content

The author examines the structure and content of the pre-baptismal exorcism in the «Testament of our Lord». A comparison of the text with its two extant Greek versions reveals that the exorcism is the synthesis of two earlier prayers composed not later than the early 5th century, one of them being of intertestamental or later Jewish origin. It was found that a fragment of the exorcism is cited in the «Pandracts of Holy Scripture» of Antiochus of Palestine and that the Testament's text has a citation borrowed from the *Apophthegmata Patrum*. This indicates that in

the 5th–6th centuries the Testament was circulating in the Palestinian Orthodox monastic circles and that its text could have been revised in Palestine.

G. KESSEL. *The Fifth Part of St. Isaac of Nineveh: Preliminary Observations on a Recently Discovered Manuscript (olim Diyarbakır / Scher 25)*

The article offers a preliminary study of the East Syriac manuscript Diyarbakır / Scher 25, hitherto considered as lost, which contains a large corpus of theological texts. Available evidence of the 9th–15th c. allows the author to identify this corpus with the so-called Fifth Part of Isaac of Nineveh. Whereas the attribution to Isaac of Nineveh is nearly secure, a heterogeneity of its content urges the author to assume that the texts included might belong to different authors. The authenticity of that collection of texts can thus be approached critically only once the texts are edited. It is likely that the collection contributed to the formation of the doctrine of universal salvation in the East Syriac tradition.

M. KALININ, A. PREOBRAZHENSKY. *The Gnostic Chapters of Joseph Hazzaya: New Manuscript Evidence and Previously Unidentified Chapters*

The article deals with a collection of the 30 mystical chapters, which are known in two West-Syriac manuscripts, Harvard Syr. 42 and Pampakuda, Konat Syr. 303. This collection has been preserved within the corpus of the mystical works of John the Elder (John of Dalyāthā), an East-Syrian mystical writer of the 8th c. The authors provide a critical edition of the 30 chapters and suppose that initially they were extracted from the *Capita scientiae* of Joseph Hazzāyā, a contemporary of John the Elder. This attribution is confirmed by numerous parallels, both in style and mystical teaching, between the 30 chapters and the genuine works of Joseph.

A. VINOGRADOV, Sh. GUGUSHVILI. *An Essay on the History of the Catholicosate of Abkhazia. Part 2. 11th — 15th c.*

The article considers the second period in the history of the Catholicosate of Abkhazia — from the 11th to the 15th c. After A.D. 1000, two Georgian-speaking Churches, the Catholicosates of Mtskheta and Abkhazia, co-existed without interruption on the territory of the unified Kingdom of Georgia, with no convincing evidence emerging that the latter Catholicosate was subordinate to the former. The Archbishopric of Sebastopolis of the Patriarchate of Constantinople is highly unlikely to have survived beyond the last third of the 11th c. and was probably replaced by the Bishopric of Dranda of the Catholicosate of Abkhazia.

The title of the Catholicos of Abkhazia (together with the Greek title of Archbishop) belonged to various bishops of Western Georgia, which probably indicates the fact that the Catholicosate didn't have a permanent center. All the dioceses of the Catholicosate of Abkhazia that existed towards the end of the 10th c. remained active also during the second period of its history: Bedia, Chkondi-di, Kutaisi, Tsaishi and Mokvi. Furthermore, two new dioceses emerged in the 11th c. — Dranda and Tsageri.

ARCHPRIEST MAKSIM KOLESNIK. *The Private Prayers in the Manuscripts of the Joseph-Vokolamsk Monastery in the 15th — 16th c.*

The reconstruction of the history of the cell prayer rules in 15th–16th c. was attempted on the basis of the Slavonic manuscript collection of the

Joseph-Volokolamsk Monastery. The author comes to the conclusion that some rules have a clearly fixed structure, which indicates that their final formation was completed before the studied time period, while other rules were being formed during this period, affecting each other. An important result of the study is the fact that the evening cell prayer rule appeared in the 15th c., and the morning one — in the 16th c. Until that time the prayer rule of a monk was limited to participation in the daily cycle of worship and the reading of the Psalms.

A. PENTKOVSKY. On the History of the Text and the Author of «The Candid Tales of a Pilgrim to His Spiritual Father»

The article deals with the study of one of the most famous monuments of Russian spiritual literature. On the basis of a comprehensive study of the manuscript heritage of Hieromonk Arseny (Troepolsky), A. Pentkovsky arrived at an irrefutable conclusion that the original version of the Tales belongs to the collection of Arseny's works. His treatises on the Jesus Prayer are examined as well. The Tales were well known, as evidenced by their manuscript tradition and the printed versions, which are discussed in detail.

In the supplements, the author offers first editions of the following items: 1) a description of the identified manuscripts of the Tales; 2) a description of the preserved volumes of «Podvizhnicheskiy sbornik», which contains the materials of the archive, collected and edited at the end of his life by Arseny; 3) the autobiographical writings, which contain information on Arseny's practice of prayer; 4) a brief treatise on the theme of *Imiaslavie*.

Yu. NESTERENKO. The Sequence of Lunar Months for the Revised Julian Calendar

The Revised Julian calendar was adopted by several of Orthodox Churches, but its lunar part, necessary to determine the date of Easter, is not developed. Simultaneous use of new Julian distribution of calendar years and traditional ecclesiastical calendar for the movable feasts leads, as it was noted, to collisions. Their quantity and depth will increase eventually. The purpose of the article is to offer the sequence of lunar months based on the principles of the Julian calendar, which would be coordinated with the new Julian distribution of calendar years. In other words, the author offers the project of an internally consistent Revised Julian church calendar.