

Eastern  
**Theological  
Journal**



Eastern  
**Theological  
Journal**

10/1-2  
2024

# Eastern Theological Journal

HU ISSN 2416-2213

ETJ is a peer-reviewed academic journal,  
published twice a year by the  
St Athanasius Greek Catholic Theological Institute

It can be found in the list of publications  
recognized as scientific journals by:

– the Italian National Agency for the  
Evaluation of Universities and Research Institutes  
(Agenzia Nazionale di Valutazione del  
Sistema Universitario e della Ricerca),  
in classification area II  
(History, Philosophy and Pedagogical Sciences),

– the Committee on History  
(Történettudományi Bizottság II. FTO TTB [1901-] A),  
– the Committee on Philosophy  
(Filozófiai Tudományos Bizottság II. FTO FTB [1901-] A)  
of the Hungarian Academy of Sciences  
(Magyar Tudományos Akadémia)

Yearly subscription for institutions: 55 €

Rate for private individuals: 22 €

CIB Bank

SWIFT: CIBHHUHB

IBAN: HU83 1110 0702 1920 4893 3600 0001

EU VAT NUMBER: HU19204893

Cover and typesetting: Zoltán Szegvári

The views expressed are the responsibility of the contributors

*Senior editors*

Responsible Editor: László Odrobina,  
Rector of  
St Athanasius Greek Catholic  
Theological Institute

Editor-in-chief: Miklós Gyurkovics,  
St Athanasius Greek Catholic  
Theological Institute

Assistant Editor: Zoltán Szegvári,  
St Athanasius Greek Catholic  
Theological Institute

*Editorial Office*

Eastern Theological Journal

Szent Atanáz Görögkatolikus  
Hittudományi Főiskola  
Bethlen G. u. 13-19  
H-4400 Nyíregyháza, Hungary

Phone: +36 42 597-600

[www.easternteologicaljournal.com](http://www.easternteologicaljournal.com)

[www.szentatanaz.hu](http://www.szentatanaz.hu)

Manuscripts should be sent to:  
[gyurkovics.miklos@szentatanaz.hu](mailto:gyurkovics.miklos@szentatanaz.hu)

*Editorial Board*

H.E. Manuel Nin, OSB, Apostolic Exarch to Greece of the  
Greek Byzantine Catholic Church,  
Athens, Greece

Emmanuel Albano, Facoltà Teologica Pugliese,  
Bari, Italy

István Baán, St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Notker Baumann, University of Erfurt,  
Erfurt, Germany

Giuseppe Caruso, OSA,  
Pontificio Istituto Patristico Augustinianum,  
Rome, Italy

Veronika Černušková, Sts Cyril and Methodius Faculty of Theology,  
Olomouc, Czech Republic

András Dobos, St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Daniel Galadza, Pontificio Istituto Orientale,  
Rome, Italy

Lenka Karfíková, Charles University,  
Prague, Czech Republic

Joseph O'Leary, Sophia University,  
Tokyo, Japan

Vito Limone, Vita-Salute San Raffaele,  
Milan, Italy

Giulio Maspero, Pontificia Università della Santa Croce,  
Rome, Italy

Marcel Mojzeš, Greek Catholic Theological Faculty of University of Prešov,  
Prešov, Slovakia

László Odrobina, St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary  
University of Szeged,  
Szeged, Hungary  
National University of Public Service,  
Budapest, Hungary  
Stefano Parenti, Pontificio Ateneo San Anselmo,  
Rome, Italy  
Emanuela Prinzivalli, Pontificio Istituto Patristico Augustinianum,  
Rome, Italy  
István Seszták, St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary  
Tamás Véghseő, St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary  
Ilaria Vigorelli, Pontificia Università della Santa Croce,  
Rome, Italy  
Rafał Zarzeczny, SJ, Pontificio Istituto Orientale,  
Rome, Italy





## Contents

<i>Contributors of this volume</i> .....	10
STUDIES	
András DOBOS <i>Rites of Initiation in the Euchological Tradition in the Historical Eparchy of Mukachevo</i> .....	15
Léon-Ferdinand KARUHIJE <i>Le patriarche biblique Abraham en tant que figure archétypique dans l'œuvre de Clément d'Alexandrie</i> .....	72
Ágnes T. MIHÁLYKÓ <i>Sahidic Prayer for the Vesting of a Monk and a List of Month Names (BM EA 5892 + 14241 + O.Bachit 929 + P.Berol. 1080)</i> .....	91
Bsag Hovig TĒPIRJIAN <i>Componenti materiali e valenze mistiche del meṛon</i> .....	111
István OROSZ <i>Teoria e prassi: un caso di adattamento di concetti nella Causa della fondazione delle scuole di Barhadbešabba di Arbaya, vescovo di Halwan</i> .....	133
István NÉMETH <i>Wie kann eine Ehe gerettet werden? Die Auslegung der Kirchenväter und andere Interpretationen von Hosea 2,16</i> .....	157
Johanna JÜRGENS <i>“Thy Simple Children Gather round Thee” (Paed. III,12,101,3) – The Paedagogus and Its Students</i> .....	171
Claudia RAPP ET ALII <i>Liturgy and Beyond: Byzantine Prayer Books (Euchologia) and their Study. An Introduction</i> .....	193

BOOK REVIEWS

Dimitrios AVDELAS, *Review of The Liturgical Cosmos: The World through the Lens of the Liturgy* . . . . . 211

Tibor GÖRFÖL, *Review of Andrew Louth, Studies in Patristics. Studies in Theology. Selected Essays volume I-II*. . . . . 215

Zoltán SZEGVÁRI, *Review of Gregory Tucker The Hymnography of the Middle Byzantine Ecclesiastic Rite & its Festal Theology. Introduction – Edition & Translation – Commentary*. . . . . 219

Contributors of this volume

András Dobos

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Léon-Ferdinand Karuhije

Séminaire Notre-Dame de Namur,  
Namur, Belgium

Ágnes T. Mihálykó

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Bsag Hovig Tepirjian

Pontifical Oriental Institute,  
Rome, Italy

István Orosz

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

István Németh

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Johanna Jürgens

University of Göttingen,  
Göttingen, Germany

Claudia Rapp

University of Vienna,  
Vienna, Austria

Eirini Afentoulidou

Austrian Academy of Sciences,  
Vienna, Austria

Achraf Brahim

University of Vienna,  
Vienna, Austria

Daniel Galadza

Pontifical Oriental Institute,  
Rome, Italy

Georgi Mitov

University of Vienna,  
Vienna, Austria

Giulia Rossetto

University of Vienna,  
Vienna, Austria

Austrian Academy of Sciences,  
Vienna, Austria

Elisabeth Schiffer

Austrian Academy of Sciences,  
Vienna, Austria

Dimitrios Avdelas

Aristotle University of Thessaloniki, Theology,  
Thessaloniki, Greece

Tibor Görföl

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary

Zoltán Szegvári

St Athanasius Greek Catholic Theological Institute,  
Nyíregyháza, Hungary



**Review of Andrew Louth, *Studies in Patristics. Studies in Theology. Selected Essays volume I-II*, Oxford University Press, Oxford 2023, 420 & 484 pp.**

Competition is not a category to be applied in the field of theology, but it would be difficult not to take into consideration the name of Andrew Louth if one should think of the three most prestigious representatives of contemporary Orthodox theology. The historical and theological range of the two volumes of his *Selected Essays*, edited by Lewis Ayres and John Behr, witness a notably personal and exceptional combination of erudition and theological originality that is a rare treasure in academic theology – it's not difficult to find traces of a high level of erudition and sometimes even an original kind of theological thought emerges, but the synthesis of the two is indeed rarely to be experienced.

In the short introduction, the author, born in 1944, admits that he seems to be a “late developer”, as most of the essays gathered in the two volumes were written after 1990. But by the time of the publication of the first papers and articles, he was already a well-known author due to the success of his “The Origins of the Christian Mystical Tradition” which received immense attention in an age when interest in what is so clumsily referred to as mysticism was observable in a lot of contexts. The next decades saw the publication of the monographs that made Andrew Louth a leading scholar of patristic studies – the book on Denys the Areopagite in 1989, on Maximus the Confessor in 1996, and in 2005 his magisterial and substantial treatise on St John Damascene, a long book which approaches the Damascene from a lot of points of views and does justice to his complete oeuvre and biography.

Given the theological profile of Maximus and the Damascene, it is not difficult to see that Andrew Louth is especially drawn to the giants of the early theological tradition who represent a synthesis of originality and tradition, even though in the case of Maximus, a stronger presence

of originality, and in the case of the Damascene, a stronger presence of tradition. In his “Selected Essays”, his early commitments are reflected on the sheer level of numbers: out of the 74 essays (exactly 37 texts in each volume), 12 articles are dedicated to Maximus and 5 to Dionysius. But the retrieval of early commitments does not result in repetitions, as can be observed in the case of Dionysius, since Andrew Louth dares to claim that “it is only now, at the beginning of the twenty-first century, that we find ourselves in a position to understand the writings ascribed to Dionysios the Areopagite (...) as someone who «exegetes himself into the Apostolic Age»” (I/197-198).

It is not possible, and not even desirable, to enumerate all the problems, authors, historical periods, and literary works that are analyzed in the two volumes, as they range from Ignatius of Antioch to John Zizioulas, from the theology of the icon to the problems of analogy, from the early patristic period to the French and American exile of the Russian theologians, witnessing an almost universal interest in the history of Greek thought from Plato to Yannaras, not excluding, of course, important Western thinkers, like Augustine or Karl Barth (if one should point to a period which receives less attention in these two and a half millennia, one could refer to the classical Byzantine period, which is represented mainly by St Symeon and Palamas, even though the reader also finds a long essay dedicated to Photios). Andrew Louth is an Orthodox theologian thinking and writing in the Western context, and his vision is marked by this spiritual and geographical situation. When he refers to the theoretical differences between the publication date of Kant’s *Critique of Pure Reason* (II/73) and that of the *Philokalia*, the reader can easily observe the impact of the Western context on how Louth approaches the Eastern tradition. A second characteristic feature of the way he assesses the long history of Eastern thought is the way he addresses the problems of the contemporary cultural and theological landscape when dealing with a notable author of the past – the issues related to dogmatic theology or literary history,

e.g. in emphasizing the “continuity between the monastic order and the Church” (I/47), or in claiming, that, contrary to all appearances, analogy “is indented precisely to *avoid* the danger of including God and creatures under the same general category of being” (II/310). In the light of this, the reader tends to regard as understatement the claim in the introduction stating that the essays are simply surveys of historical phenomena – they are much more than that, and it is not by chance, that Andrew Louth is also the author of a short, but substantial and original volume with the title “Introducing Eastern Orthodox Theology”, a book witnessing a systematic approach to theology as a whole.

The essays of Andrew Louth, as can be expected, are characterized by a high number of strains, but I want to name only some of them. To start with, he is convinced that the Platonic philosophy, as developed by Plato and the later Platonic tradition, is an essential dimension of Christian thought, and it is impossible not to rely on Platonism, in one way or another, for a Christian thinker. Reliance does not mean dependence but a strategy of a fruitful embrace of certain ways of thought and a critical modification. When he claims that the “early Christian thinkers, our Fathers in the faith, relate to the philosophical world of Platonism that, at one level, they seem to take for granted” (I/106), he also identifies his position. A second feature could be the way Andrew Louth demands and provides a contextualization of all the issues he addresses, e.g. the problem of the ontological analogy so hotly debated in the first half of the twentieth century (II/298), or the concept of a “mystical” theology (II/378–379). The third formal dimension of the essays could be identified as the coexistence of a long-range historical perspective and a close philological reading of texts. It is fascinating to see that Andrew Louth can claim on a convincing historical basis that Maximus’ doctrine of created *logoi* is a “somewhat isolated doctrine” (I/272), without substantial predecessors and followers, and at the same time can engage in a meticulous analysis of



Maximus' related texts, comparing translations and making original observations in the texts themselves. The same intuitive philological approach is present in the way he discovers Gregory the Theologian behind Photios (I/372). A fourth feature can be found in Louth's emphasis on the crucial importance of the *Philokalia* in the history of modern Orthodox thought – the anthology is interpreted as “turning point in Orthodox theology” (II/72); and a fifth feature, in good Orthodox manner, in the importance given to the Divine Liturgy in a lot of contexts (e.g. in the understanding of divine Wisdom: I/327).

In his inaugural lecture delivered at the University of Durham, Andrew Louth did not shy away from claiming that the university is “a place for the pursuit of the intellectual virtue of contemplation”, what is more, “academics are people paid to have time to think” (II/87-88). In this lecture, the reader not only finds the coexistence of a historical contextualization (in this case, relating to the notion of contemplation), of a clear definition of terms, of references to Western thinkers (like Martin Heidegger), all characteristics of Professor Louth's theological universe, but also a great amount of humour and irony, in the service of the retention of a contemplative stance on theology, and scholarship in general, in the academic context that is marked by the danger of becoming industrialized and obsessed with production. The unusually high level of erudition in the “Selected Essays” lives in peaceful cohabitation with this kind of contemplative and patient approach to all theological problems – and is undoubtedly one of the strains that make the two volumes so attractive and appealing.

*Tibor Görföl*