

ABSTRACTS & KEYWORDS

**Barbara BAERT**  
**WIND AND SUBLIMATION**  
**IN THE CHRISTIAN ART OF THE MIDDLE AGES:**  
**AN ESSAY ABOUT PATHOS AND AFFECT**

The wind only allows itself to be seen indirectly: swaying trees, waving grass, fluttering textile. Yet we can feel the wind. And hear it. Wind brings scents. Wind is a cosmic breath. Wind binds and drives apart. Wind nourishes or destroys. For all these reasons and more, wind embodies a hermeneutics of the association between freedom and attachment, between the unexpected and fate. But is there such a thing as an iconography of this caprice? How are we to understand the representation, evocation and suggestion of wind? How does one approach this natural phenomenon that remains invisible, yet envelops and penetrates us? And is wind a motif in the visual arts, or is it merely an affect?

**KEYWORDS:** representations of the wind, visual arts, Christian Middle Ages, iconography, pathos, affect.

**Ionuț A. TUDORIE**  
**THE HISTORY OF THEOLOGICAL DIALOGUE**  
**BETWEEN NONJUROR ANGLICANS**  
**AND THE EASTERN CHURCH (1716-1725)**

The dialogue initiated by the Nonjuror Anglican theologians, envisaging an ecclesiastical union with the Orthodox East, is an enthralling research topic as it involves not only theological considerations – as it appears at first sight –, but also entails matters of political diplomacy. Engaging tsar Peter I in the discussions with the Eastern patriarchs provided the political support that allowed this dialogue to continue even when theological divergences seemed insuperable. Thorough analysis of each document, as well as working hypotheses cautiously put forth, have resulted in a new chronological arrangement of the context of this theological dialogue, so far insufficiently investigated. This approach has also produced a revision of the information presented by well-known scholars (Steven Runciman, Chrysostomos Papadopoulos).

The four dogmatic documents (two formulated by the Nonjuror Anglicans, and two signed by the Eastern patriarchs) demonstrate, on the one hand, the openness toward dialogue of the British theologians, and on the other hand, the unconditional stance taken by the Orthodox against the slight errors present in the 17<sup>th</sup>-century confessions of faith. The text authored by

patriarch Dositheos II Notaras and attached to the second answer addressed to the Nonjuror theologians, is the only one containing reference to the perpetuation of these errors.

The direct meeting of the representatives of British Anglicanism and those of the Russian Orthodox Church, scheduled for the summer of 1725 at Sankt Petersburg or Moscow, would have been an exceptional event. Such a theological debate, totally freed from the constraints posed by the two parties' different interpretation of certain written phrases, could have overcome the deadlock caused by their dogmatic conversation. However, this debate never took place, as one of its major supporters, tsar Peter I, had died a few months earlier, and the entire correspondence lost interest for the Orthodox party. Moreover, although in Constantinople were spread some rumors about the canonical status of the Nonjuror Anglicans, dissenters from the Church of England, this status has been confirmed in the fall of 1725, which contributed to the *ex abrupto* cessation of dialogue.

The Anglicans' attraction to the Orthodox East became obvious as early as the 16<sup>th</sup> century, and continued into the 20<sup>th</sup> century, when the Ecumenical Patriarchate, supported by several autocephalous Orthodox Churches, acknowledged the validity of Anglican ordination. This attraction was not simply based on the *Eastern fascination*, although one cannot dismiss this topic, either. It is, however, necessary to consider the theological dimension of this enhanced interest in the model provided by the Orthodox Church, as this correspondence easily proves: the attempt to return to the very Church of the first Christian millennium, paralleled by the contact with one of the most important ecclesiastical authority centers (Constantinople) – in opposition to papal Rome –, may provide the right answer from the theological standpoint, to complement the economic and political reasons.

KEYWORDS: Theological Dialogue, Nonjurors, Eastern Orthodoxy, Peter the Great, Chrysanthos Notaras, Thomas Brett.

**Ionuț Daniel BĂNCILĂ**

**NEW APPROACHES TO THE HISTORY OF CHRISTIANITY (II):  
APOKRYPHA, PATRISTICA, BALCANICA, ORIENTALIA**

I. APOCRYPHA: J. FREY-J. SCHRÖTER, JAKOB SPAETH (Hrsg.), *Jesus in apokryphen Evangelienüberlieferungen*, Tübingen, 2011 | C. CLIVAZ, A. DETTWILER, L. DEVILLERS, E. NORELLI, B. BERTHO (eds.), *Infancy Gospels. Stories and Identities*, Tübingen, 2011 | P. HUBAI, *Koptische Apokryphen aus Nubien*, Berlin, 2011 | *Nag Hammadi Deutsch. Studienausgabe*, H.-M. SCHENKE†, H.-G. BETHGE, U. U. KAISER, K. SCHWARZ (Hrsg), Berlin, 2010 | C. COLPE†, *Einleitung in die Schriften aus Nag Hammadi*, Münster, 2011 | J. WEHNERT, *Pseudoklementinische Homilien*, Göttingen, 2010 | PH. KUROWSKI, *Der menschliche Gott aus Levi und Juda*, Tübingen, 2010. || II. PATRISTICA: E. DASSMANN, *Ausgewählte kleine Schriften zur Patrologie, Kirchengeschichte und christlichen Archäologie*, Münster, 2011 | ORIGENES, *Contra Celsum* /

*Gegen Celsus*, eingeleitet und kommentiert von M. FIEDROWICZ, übersetzt von C. BARTHOLD, Freiburg i. Br., 2011-2012 | *Origenes' Johanneskommentar Buch I-V*, hrsg. von H. G. THÜMMEL, Tübingen, 2011 | O. PETRYNKO, *Der jambische Weihnachtskanon des Johannes von Damaskus*, Münster, 2010. || III. Est-europea: K. BUCHENAU, *Auf russischen Spuren. Orthodoxe Antiwestler in Serbien, 1850-1945*, Wiesbaden, 2011 | P. BRUSANOWSKI, *Rumänisch-orthodoxe Kirchenordnungen (1786-2008)*, Köln-Weimar-Wien, 2011 | N. STAAB, *Rumänische Kultur, Orthodoxie und der Westen. Der Diskurs um die nationale Identität in Rumänien aus der Zwischenkriegszeit*, Frankfurt a. M., 2011 | N. CRAINIC, *Cursurile de mistică: I. Teologie mistică, II. Mistica germană*, hrsg. I. I. ICĂ JR., Sibiu, 2010. || IV. ORIENTALIA: C. LANGE, K. PINGGÉRA (Hrsg.), *Die altorientalischen Kirchen*, Darmstadt, 2011 | D. BUMAZHNOV, H. R. SEELINGER (Hrsg.), *Syrien im 1.-7. Jahrhundert nach Christus*, Tübingen, 2011 | O. IOAN, *Muslimen und Araber bei Īṣṣ'jahbs III. (649 - 659)*, Wiesbaden, 2009 | S. MOAWAD, *Untersuchungen zum Panegyrikos auf Makarios von Tkōou und zu seiner Überlieferung*, Wiesbaden, 2010 | N. MEKHAIEL, *Untersuchungen zur Entstehungs- und Überlieferungsgeschichte des koptischen Dīfnars anhand der Hymnen der letzten vier Monate des koptischen Jahres*, Münster, 2010.

This second article-review (see *Archaeus* 15 [2011], fasc. 3, pp. 433-450) pays attention to relevant new literature in the German scholarship of Early Christianity (editions, translations, analyses), particularly concerning the Christian apocryphal literature (apocryphal Gospels, Judaeo-Christianity, and „Gnosticism” included), its Patristic mainstream (Origen, John Damascene) and some Oriental histori(ographi)cal and liturgical reflections of both (especially in the Syrian and Copto-Arabic traditions). Special attention is also given to some instances of Christianity in the East-European context, particularly to Serbian and Romanian expressions of it before the World War II, together with their institutional contexts.

KEYWORDS: Christian Apocrypha, Gnosticism, Judeo-Christianity, Patristics, East-European Christianity, Oriental Christianity, German-language scholarship.

**Andrei OIȘTEANU**

***IUS PRIMAE NOCTIS? THE WEDDING GODFATHER  
AND SOME ARCHAIC SEXUAL CUSTOMS  
IN ROMANIAN TRADITIONAL CULTURE***

This study represents a chapter from my forthcoming book, *Sexuality and Society: History, Religion, and Literature*. In this paper, I attempt to present a series of arguments that could prove the existence of a special role played by the wedding godfather in the archaic and traditional Romanian culture. This role may be that of *sexual initiator* of the groom (and the bride) played by the godfather on the wedding night. The data have miraculously survived (as if

they were “living fossils”, as Mircea Eliade named them in an article from 1939) in Romanian folk proverbs, in ritualistic customs from the traditional wedding ceremony, in folk ballads etc.

**KEYWORDS:** *Ius primae noctis*, traditional wedding ceremony, archaic sexual customs, ritual defloration of the bride, godson & wedding godparents, forbidden incest.