

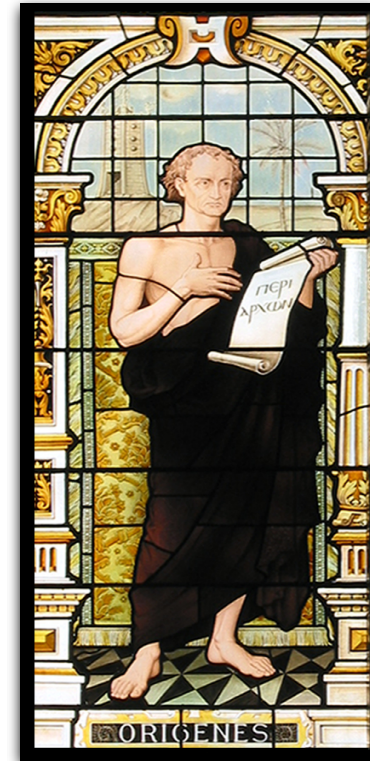
THE ORIGEN CONFERENCES

1973-2017

A THEMATIC LIST
OF ALL THE PAPERS



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THE ORIGEN CONFERENCES

- 1) 18th - 21st September, 1973 Montserrat, Spain
- 2) 20th - 23rd September, 1977 Bari, Italy
- 3) 7th - 11th September, 1981 Manchester, England
- 4) 2nd - 6th September, 1984 Innsbruck, Austria
- 5) 14th - 18th August, 1989 Boston, U.S.A.
- 6) 30th August - 3rd September, 1993 Chantilly, France
- 7) 25th - 29th August, 1997 Hofgeismar, Germany
- 8) 27th - 31st August, 2001 Pisa, Italy
- 9) 29th August - 2nd September, 2005 Pécs, Hungary
- 10) 31st August - 4th September, 2009 Kraków, Poland
- 11) 26th - 30th August, 2013 Aarhus, Denmark
- 12) 25th - 28th June, 2017 Jerusalem, Israel

Theological Issues

Lothar Lies	Rezeption der Eucharistielehre des Origenes bei den Reformatoren	<i>Orig.III</i> 282-303
Tomas Scheck	Justification by Faith Alone in Origen's <i>Commentary on Romans</i> and Its Reception during the Reformation Era	<i>Orig.VIII</i> 1277-88
Jon Dechow	Origen's Shadow over the Erasmus/Luther Debate	<i>Orig.VI</i> 739-757
Jon Dechow	Origen's Shadow over the Erasmus/Luther Debate, Part II	<i>Orig.XI</i> 367-394
Maria Fallica	Origen and the Glorified Body: Bullinger, Sozzini and Calvin in Dialogue	<i>Orig.XII</i> 725-740

G. MODERN PERIOD

Pre-20th Century

Lothar Lies	Origenes' Eucharistieauffassung zwischen den Konfessionen	<i>Orig.IV</i> 471-483
Elena Rapetti	The 17th-Century French Debates on Origen's biography	<i>Orig.XI</i> 47-66
Ilaria Ramelli	The Reception of Origen's Ideas in Western Theological and Philosophical Traditions	<i>Orig.XI</i> 443-468
Anders-Christian Jacobsen	The Reception of Origen's Ideas about universal Salvation Danish Theology and Literature in the 19th Century	<i>Orig.XI</i> 149-162

20th Century

Ugo Bianchi	L' <i>Origène</i> de J. Daniélou, reconsidéré	<i>Orig.III</i> 159-165
Eric Osborn	Origen: The Twentieth Century Quarrel and Its Recovery	<i>Orig.V</i> 26-39
Christophe Potworowski	Origen's Hermeneutics in Light of Paul Ricœur	<i>Orig.V</i> 161-166
Gerald Bostock	Origen's Philosophy of Creation and Modern Science	<i>Orig.V</i> 262-269
Christoph Theobald	Origène et le débat herméneutique contemporain	<i>Orig.VI</i> 785-797
Wolfgang Bienert	Einleitung: Zum Stand der Origenes-Forschung	<i>Orig.VII</i> xv-xix
Lorenzo Perrone	Zur gegenwärtigen Lage der Origenes-Forschung in Italien	<i>Orig.VII</i> xxi-xxv
Kurt Richardson	Origen and the Contexts of Christian Theology. Conditional Similarities of Pre- and Post-Constantinians	<i>Orig.VII</i> 753-764
Robert Wilken	Creating a Context: "Anti-Judaism" and Scholarship on Origen	<i>Orig.VIII</i> 55-59
Alfons Fürst	Origen's Legacy to Modern Thinking about Freedom and Autonomy	<i>Orig.XI</i> 3-28
Peter Martens	The Modern Receptions of Origen's Biblical Scholarship: A Bibliographic Essay	<i>Orig.XI</i> 67-86
Vít Husek	Origen, Paul Ricœur and the Role of Literal Meaning	<i>Orig.XI</i> 95-104
Christoph Marksches	The Reception and Transformation of Origen's Works in Modern Editions: Some Comparative Views on Editions in Britain, France, Italy and Germany	<i>Orig.XI</i> 165-190
Elisa Zocchi	"Where the Human Senses Become Spiritual, Faith Becomes Sensory": Corporeality and Spiritual Senses in Balthasar's Reading of Origen	<i>Orig.XII</i> 805-820

PREFACE

This thematic list covers all the papers presented at the Origen Conferences from the first Conference, held in 1973 at Montserrat in the mountains near Barcelona, to the twelfth Conference held in 2017 at Jerusalem in the Judaeian hills. The list is intended to serve as an aide-mémoire to the vast treasure store of Origenian scholarship created by these Conferences. The store, which represents the work of forty years, has become so large that a guide is now needed by those who wish to explore this Aladdin's cave of theological research. It is hoped that a thematic list of the papers will be of help not only to those who wish to use the store but also to those who wish to add to it. By showing what areas of theological concern have already been covered and, by implication, what areas remain to be investigated, the list will serve - it is hoped - as a map for our future exploration of the Origenian landscape.

The papers, covering a truly amazing range of theological and philosophical inquiry, are written by a great variety of scholars from many lands and many different traditions. Hundreds of scholars in fact have contributed to the volumes of *Origeniana*, which have been painstakingly produced by a distinguished series of editors. Included among them are the founding fathers of the Origenian enterprise, such as Henri Crouzel and Richard Hanson, whose memory we cherish. There has been a 'goodly fellowship' of Origen scholars down the years and, as their heirs, we gratefully recognise their invaluable contribution to our theological heritage.

With our distinguished predecessors as well as with a younger generation of scholars, we pay tribute to Origen, the great Doctor of the Bible and the first great systematic theologian of the Church. While we give thanks for what has already been written about him and consider what now remains to be accomplished, we shall do well to reflect and to act upon an exhortation of Origen himself:

Let us never cease from digging wells of living water and, by examining old issues and then new issues, let us become like that teacher of the kingdom who is said by the Lord to bring out of his treasure what is old and what is new (Hler 13,3).

Gerald Bostock,
Perth, Scotland UK

**Extracts from an address given by Richard Hanson
at the first Origen Conference
at the Abbey of Montserrat in September 1973**

The twentieth century has seen a remarkable revival of interest in Origen. Never before has enough interest in his work existed to bring about the summoning of a Colloquy on Origen, so that we today in the Abbey of Montserrat are making history.

Origen's first claim on us is that he was the first Christian writer to relate Christian theology to contemporary thought deliberately and methodically. Origen saw the futility of a policy which either ignored philosophy or pretended that Christianity was a genuine substitute for it. After Origen there was no serious effort to dissociate Christianity entirely from contemporary secular thought. So successful was he in his demonstration that Christianity was compatible with philosophy that the intellectuals of the Church silently accepted the proposition. ...We should not imagine it is right to turn our backs on contemporary secular thought on the assumption that Christianity is intellectually self-sufficient. It is not, and perhaps this is one of its strengths because it has made it possible for the Christian faith to adapt itself to succeeding secular philosophies through the centuries. Origen was the first to realise this and he persuaded the Church he was right.

The next point that should appeal to us is that he took a radical attitude to Scripture. He was devoted to Scripture and recognised it as authoritative in a fuller sense than any Christian writer before him. But he recognised there were many statements in the Bible which could not be true historically or scientifically.... He was a scholar whose critical faculty was well developed and who had in him the spirit of scientific honesty. It is heartening to know that very early in the history of Christian thought a great theologian arose who found it impossible to believe that the sinful situation of the human race can be accounted for by the story of a man and a woman in a garden.

One subject in which Origen appears surprisingly contemporary is that of demythologising which he applied to the realm of eschatology. He realised that eschatology sets us a problem and attempted to solve it with a freedom and a daring which have not often been equalled and never surpassed, not even by Bultmann.

Rufinus

Franca Consolino	Le prefazioni de Girolamo e Rufino alle loro traduzioni di Origene	<i>Orig.V</i> 92-98
Padraig O'Cleirigh	Origen's Consistency: An Issue in the Quarrel between Rufinus and Jerome	<i>Orig.VII</i> 225-231

E. MEDIAEVAL AND RENAISSANCE PERIOD

Twelfth Century

Gillian Evans	Origen in the Twelfth Century	<i>Orig.III</i> 279-285
---------------	-------------------------------	-------------------------

Abelard

Mark Elliot	Tracing the Romans Commentary of Origen In Abelard's: Appearance and Reality	<i>Orig.XI</i> 415-430
Tobias Georges	"Summus Christianorum philosophorum":- Origen as Christian Philosopher in Peter Abelard	<i>Orig.XI</i> 431-440

Bernard of Clairvaux

Paul B Decock	Origen, Bernard of Clairvaux and the "Ordering of Love"	<i>Orig.XI</i> 405-414
---------------	---	------------------------

Bruno

Ercole Erculei	Origen in the Philosophy of Giordano Bruno	<i>Orig.XI</i> 395-404
----------------	--	------------------------

Eckhart

Katharina Comoth	Hegemonikon. Meister Eckharts Rückgriff auf Origenes	<i>Orig.IV</i> 265-269
------------------	--	------------------------

Petrarch

Rodney Lokaj	Tracce origeniane in Petrarca	<i>Orig.VIII</i> 1229-50
--------------	-------------------------------	--------------------------

The Renaissance

Marco Rizzi	Lotto, Origen & St. Barbara: Another Look at the Revival of Origen in the Renaissance	<i>Orig.VIII</i> 1259-75
Bernard Pouderon	La réception d'Origène à la Renaissance: Pour une typologie	<i>Orig.XI</i> 339-367

F. REFORMATION PERIOD

Beza

Bernard Roussel	Bèze et Origène	<i>Orig.VI</i> 759-772
-----------------	-----------------	------------------------

Erasmus

André Godin	Une lecture sélective d'Origène à la Renaissance: Erasme et le <i>Peri Archôn</i>	<i>Orig.</i> 83-95
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Ignatius

Lothar Lies	Die Lehre der Unterscheidung der Geister bei Origenes und Ignatius von Loyola	<i>Orig.VII</i> 717-732
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John of the Cross

Juan Pinilla	La paradoja como tensión transversal de la transformación de amor en el <i>Cántico espiritual</i> de San Juan de la Cruz (1542-1591)	<i>Orig.VII</i> 733-752
--------------	--	-------------------------

Augustine

Henry Chadwick	Christian Platonism in Origen and Augustine	<i>Orig.III</i> 217-230
Roland Teske	Origen and St. Augustine's First Commentary on Genesis	<i>Orig.V</i> 179-185
Vittorino Grossi	La presenza di Origene nell'ultimo Agostino (426-430)	<i>Orig.V</i> 558-564
Robert Crouse	Origen in the Philosophical Tradition of the Latin West: St. Augustine and John Scottus Eriugena	<i>Orig.V</i> 565-569
Marie-Anne Vannier	Origène et Augustin, interprètes de la création	<i>Orig.VI</i> 723-736
György Heidl	Did the Young Augustine Read Origen's Homily on Paradise?	<i>Orig.VII</i> 597-604
Joseph O'Leary	The Invisible Mission of the Son in Origen and Augustine	<i>Orig.VII</i> 605-622
Enrico Dal Covolo	<i>Theia anagnosis/Lectio divina:</i> Origene, Ambrogio, Agostino	<i>Orig.X</i> 727-732
John Slotemaker	The Primacy of the Father in Origen of Alexandria and and Augustine of Hippo: Beyond East and West	<i>Orig.X</i> 855-871

Cassian

Augustine Casiday	Deification in Origen, Evagrius and Cassian	<i>Orig.VIII</i> 995-1001
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Eriugena

Robert Crouse	Origen in the Philosophical Tradition of the Latin West: St. Augustine and John Scottus Eriugena	<i>Orig.V</i> 565-569
John Gavin	"Nothing is liable to destruction": John Scottus Eriugena's Justification of an Origenian Principle	<i>Orig.XI</i> 587-596
Eirini Artemi	The Influence of Origen on John Scotus Eriugena concerning "The return of All Things to God"	<i>Orig.XI</i> 597-611

Gregory the Great

Manabu Akiyama	Il significato misterioso della profezia nelle <i>Omelie su Ezechiele</i> di Gregorio Magno	<i>Orig.XI</i> 563-574
Miriam Adan Jones	Origen's Authority: Exegetical Borrowings and Doctrinal Departures in Gregory the Great's <i>Expositio in Canticum Canticorum</i>	<i>Orig.XI</i> 575-586

Hilary

A. Bastit-Kalinowska	Conception du Commentaire et tradition exégétique dans les <i>In Matthaeum</i> d'Origène et d'Hilaire de Poitiers	<i>Orig.VI</i> 675-692
Jean Doignon	De l'absence à la présence d'Origène dans l'exégèse d'Hilaire de Poitiers: Deux cas typiques	<i>Orig.VI</i> 693-699
Marc Milhau	Comparaison entre la version grecque du Psaume CXVIII par Origene et sa version latine par Hilaire de Poitiers	<i>Orig.VI</i> 701-707

Julian of Aeclanum

Filip Outrata	Differing Defenders of Free Will: Possible Origenian Influences in Julian of Aeclanum	<i>Orig.XI</i> 489-500
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Latin Fathers of the 4th and 5th Centuries

Olga Nesterova	Réception et révision de la tradition origénienne d'interprétation biblique chez les Pères latins des IVe-Ve siècles	<i>Orig.VIII</i> 1251-58
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Pelagius

Gerald Bostock	The Influence of Origen on Pelagius and Western Monasticism	<i>Orig.VII</i> 381-396
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Ravenna

Katharina Comoth	Ravenna im Kontext des christlichen Alexandrinismus	<i>Orig.VIII</i> 1219-27
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One of Origen's characteristic ideas reminds us of contemporary theology: the idea which de Faye felicitously called "Dieu éducateur". His description of God as everywhere and at all times leading people by his Logos out of darkness into varying degrees and stages of enlightenment has enduring value, especially when it is applied to the Old Testament, as Origen did of course apply it. It gave a unifying character to his exposition which is reminiscent of the way of looking at the Old Testament which Christian theologians have learnt from the scholars of the last century. He had learnt well from the philosophers of his period that God accommodates himself to the narrow and darkened mind of man, and was prepared to apply this principle even to the subject of revelation.

If I am to put in two words the quality of Origen's thought which appeals to me most, I would say it was his "sweet reasonableness". Origen was of course a rationalist... He was as rationalist as the Deists, as the Idealists, as the liberal Protestants. But his rationalism was larger and maturer and sweeter than theirs. He was concerned about orthodoxy; he regarded himself as defending or expounding the Church's rule of faith. But he was not oppressed by orthodoxy. His piety was deep and unmistakable... But as a theologian he felt and he used an admirable freedom and largeness of mind. He undertook what was little less than a reconstruction of traditional Christianity. He was ready to reinterpret, to re-assess, and to re-examine the traditional faith in the face of the demands of the intellectual world of the third century.

Are not we who have inherited this Christian faith in continuity from Origen and who assemble here to do honour to his name and to further the exploration of his thought faced with a task like his? It is hard to deny that all honest theologians are today faced with the necessity of re-assessing, of re-examining, of re-interpreting and of reconstructing Christianity. The intellectual climate of our day presses this task upon us. The whole current of secular and of Christian thought for the last two hundred years at least has been moving in a direction which makes such a re-assessment inescapable. As we labour at this task we can well gain encouragement from the example of our admirable brother-theologian of the third century, Origen.

PROCEEDINGS OF THE CONFERENCES

- Origeniana (Orig.)*
Premier Colloque International des études origeniennes, dirigé par H. CROUZEL
- G. LOMIENTO - J. RIUS-CAMPS (Quaderni di *Vetera Christianorum* 12), Bari, 1975
- Origeniana Secunda (Orig.II)*
Second Colloque International des études origeniennes,
textes rassemblés par H. CROUZEL - A. QUACQUARELLI
(Quaderni di *Vetera Christianorum* 15), Roma, 1980
- Origeniana Tertia (Orig.III)*
The Third International Colloquium for Origen Studies,
papers edited by R. HANSON - H. CROUZEL, (Edizioni Dell'Ateneo), Roma, 1985.
- Origeniana Quarta (Orig.IV)*
Die Referate des 4. Internationalen Origenes-Kongresses,
hrsg. von Lothar Lies (Innsbrucker theologische Studien 19) Innsbruck-Wien, 1987.
- Origeniana Quinta (Orig.V)*
Papers of the 5th International Origen Conference, edited by ROBERT J DALY
(BETL 105), Peeters, Leuven, 1992.
- Origeniana Sexta (Orig.VI) Origène et la Bible.*
Actes du Colloquium Origenianum Sextum, édités par
G. DORIVAL - A.LE BOULLUEC et al. (BETL 118), Peeters, Leuven 1995
- Origeniana Septima (Orig.VII)*
Origenes in den Auseinandersetzungen des 4. Jahrhunderts,
Die Referate des 7. Internationalen Origenes-Kongresses,
hrsg. von W.A.BIENERT - U. KÜHNEWEG (BETL 137) , Peeters, Leuven, 1999
- Origeniana Octava (Orig.VIII)*
Origen and the Alexandrian Tradition
Papers of the 8th International Origen Conference, edited by L. PERRONE
- P. BERNARDINO - D. MARCHINI (BETL 164), Peeters, Leuven, 2003.
- Origeniana Nona (Orig.IX)*
Origen and the Religious Practice of his Time.
Papers of the 9th International Origen Conference,
edited by G.HEIDL - R.SOMOS (BETL 228), Peeters, Leuven, 2009.
- Origeniana Decima (Orig.X)*
Origen as Writer Papers of the 10th International Origen Conference, edited by
SYLVIA KACZMAREK - HENRYK PIETRAS (BETL 244), Peeters, Leuven, 2011.
- Origeniana Undecima (Orig.XI)*
Origen and Origenism in the History of Western Thought
Papers of the 11th International Origen Conference, edited by
ANDERS-CHRISTIAN JACOBSEN (BETL 279), Peeters, Leuven, 2016.
- Origeniana Duodecima (Orig.XII)*
*Origen's Legacy in the Holy Land - A Tale of Three Cities:
Jerusalem, Caesarea and Bethlehem*
Papers of the 12th International Origen Conference, edited by
Brouria Bitton-Ashkelony - Oded Irshai - Aryeh Kofsky - Hillel Newman
Lorenzo Perrone (BETL 302), Peeters, Leuven-Paris-Bristol, 2019

Rufinus

- Franca Consolino Le prefazioni di Girolamo e Rufino alle loro traduzioni di Origene *Orig.V* 92-98
- Eric Junod Controverses autour de l'héritage origénien aux deux extrémités du IVe siècle: Pamphile et Rufin *Orig.VII* 215-223
- Padraig O'Cleirigh Origen's Consistency: An Issue in the Quarrel between Rufinus and Jerome *Orig.VII* 225-231
- Emanuela Prinzivalli A Fresh Look at Rufinus as a Translator *Orig.XI* 247-276

Symeon

- Rosa Parrinello Da Origene a Simeone il Nuovo Teologo: La Dottrina dei sensi spirituali *Orig.VIII* 1123-30

Theodore of Mopsuestia

- Cornelis Hoogerwerf Origen, "Destroyer of the Scriptures"? Origen and Theodore of Mopsuestia on Ephesians 5,31-32 *Orig.XII* 741-770

C. LATER PLACES OF ORIGENIAN INFLUENCE IN THE EAST

Antioch

- Jean-Noël Guinot L'École exégétique d'Antioche et ses relations avec Origène *Orig.VIII* 1149-66

Ethiopia

- Gianfrancesco Lusini Tradizione origeniana in Etiopia *Orig.VIII* 1177-84

Syria

- Alexej Muravjev Macarian or Evagrius: The Problem of Origenist Legacy in Eastern Syriac Mystical Literature *Orig.VIII* 1185-91

D THE ICONOCLASTIC CONTROVERSY

- Vladimir Baranov Origen and the Iconoclastic Controversy *Orig.VIII* 1043-52
- Vladimir Baranov First Responses to Iconoclasm in Byzantium and Origen's Tradition: The Cases of Constantinople and Palestine *Orig.XII* 711-724

E LATER (PRE-MEDIÆVAL) AUTHORS IN THE WEST

General

- Charles Kannengiesser Origenes im christlichen Abendland bis zur Zeit der Reformation *Orig.IV* 465-470
- Gerald Bostock Origen and Celtic Christianity *Orig.XI* 545-562

Ambrose

- Christoph Marksches Ambrosius und Origenes. Bemerkungen zur exegetischen Hermeneutik zweier Kirchenväter *Orig.VII* 545-570
- Basil Studer Das Christusbild des Origenes und Ambrosius *Orig.VII* 571-590
- Michaela Zelzer Origenes in der Briefsammlung des Ambrosius. "...cum ipse Origenes longe minor sit in novo quam in veteri testamento..." *Orig.VII* 591-596
- Enrico Dal Covolo *Theia anagnosis/Lectio divina:* Origenes, Ambrogio, Agostino *Orig.X* 727-732
- Görgy Heidl Origen, Hyppolytus and the Mysticism of St Ambrose *Orig.XI* 629-646

Miroslaw Mejnzer	L'εἶδος (eidos) e l' ὄχημα (ochèma): La critica al concetto origeniano di risurrezione nel contesto dell' escatologia Intermedia nel <i>De resurrectione</i> di Metodio di Olimpo	<i>Orig.X</i> 907-917
Roberta Franchi	L'influenza di Origene nel <i>De libero arbitrio</i> e nel <i>De creatis</i> di Metodio d'Olimpo	<i>Orig.XI</i> 733-746
Nemesius		
Pier Beatrice	Origen in Nemesius' Treatise <i>On the Nature of Man</i>	<i>Orig.IX</i> 505-532
Numenius		
John Kenney	<i>Proschresis</i> Revisited: An Essay in Numenian Theology	<i>Orig.V</i> 217-230
Palamas		
Ioannis Piliouris	Origen's Influence on Byzantine Theology: From origin's epinoiai of Christ to Palamism	<i>Orig.XI</i> 783-795
Pamphilus		
Eric Junod	Origène vu par Pamphile dans la Lettre-Préface de l' <i>Apologie</i>	<i>Orig.IV</i> 128-135
Eric Junod	L' <i>Apologie pour Origène</i> par Pamphile et Eusèbe: des principales principales hypothèses de P. Nautin et perspectives nouvelles	<i>Orig.V</i> 519-527
Eric Junod	Controverses autour de l'héritage origénien aux deux extrémités du IVe siècle: Pamphile et Rufin	<i>Orig.VII</i> 215-223
Papias		
Stephen Carlson	Origen's Use of Papias	<i>Orig.XII</i> 535-546
Paulinus of Tyre		
Markus Vinzent	Origenes als <i>Subscriptum</i> . Paulinus von Tyrus und die origenistische Diadoche	<i>Orig.VII</i> 149-157
Petritsi		
Levan Gigineishvili	The Doctrine of <i>Logos</i> and Intellect in the Philosophy of Ioane Petritsi: Evagrian-Origenist influences	<i>Orig.VIII</i> 1139-48
Photius		
Eric Junod	Origène et la tradition alexandrine vus par Photius dans sa <i>Bibliothèque</i>	<i>Orig.VIII</i> 1089-102
Raffaele Tondini	Photius as Origen's Reader (and Editor)	<i>Orig.XII</i> 753-770
Plotinus		
Henri Crouzel	Seminar: Origène et Plotin	<i>Orig.IV</i> 430-435
Eberhard Schokenhoff	Origenes und Plotin. Zwei unterschiedliche Denkwege am Ausgang der Antike	<i>Orig.V</i> 284-295
Kazuhiko Demura	Ethical Virtues in Origen and Plotinus	<i>Orig.V</i> 296-300
Henri Crouzel	Le Dieu d'Origène et le Dieu de Plotin	<i>Orig.V</i> 406-417
Thomas Böhm	Unbegreiflichkeit Gottes bei Origenes und Unsagbarkeit des Einen bei Plotin - Ein Strukturvergleich	<i>Orig.VIII</i> 451-463
Porphyry		
Pier Beatrice	Porphyry's Judgment on Origen	<i>Orig.V</i> 351-367
Robert Berchman	In the Shadow of Origen: Porphyry and the Patristic Origins of New Testament Criticism	<i>Orig.VI</i> 657-673
Marco Zambon	ΠΑΡΑΝΟΜΩΣ ΖΗΝ: La critica di Porfirio ad Origene (Eus., <i>HE</i> . VI, 19, 1-9)	<i>Orig.VIII</i> 553-563
Pier Franco Beatrice	Porphyry at Origen's School at Caesarea	<i>Orig.XII</i> 267-284

INDEX

1) WORKS OF ORIGEN (pp.9-16)

A GENERAL	De Principiis Contra Celsum De Oratione (including papers on prayer) Exhortatio ad Martyrium In Pascha Philocalia Stromata
B BIBLICAL	Papers listed under the corresponding books

2) EXEGETICAL ISSUES (pp.17-18)

A OLD TESTAMENT
B ALLEGORY
C ORIGEN IN RELATION TO OTHER AUTHORS
D ORIGEN AND LATER TRADITION
E GENERAL
F TEXTUAL MATTERS
G THE HEXAPLA

3) THEOLOGICAL ISSUES (pp.19-23)

A GENERAL ISSUES		
B ETHICAL ISSUES		
C MYSTICISM		
D SPECIFIC DOCTRINES:		
	Apocatastasis	The Holy Spirit
	Christology	Kenosis
	Creation	The Logos
	The Cross	Mariology
	Demonology	Metempsychosis
	The Devil	Pre-existence
	Discernment of spirits	Resurrection
	Epinoiai	Sacrifice
	Eucharist	The Soul
	The Fall	The Trinity

4) PHILOSOPHICAL ISSUES (pp.23-25)

A GENERAL ISSUES	
B SPECIFIC CONCEPTS:	Corporeality
	Free will
	History

5) OTHER RELIGIONS AND PHILOSOPHIES (pp.25-27)

A OTHER RELIGIONS:	Egyptian Judaism
B OTHER PHILOSOPHIES:	Aristotle Hellenism Neoplatonism Platonism Pythagoreanism Stoicism
C PAGANISM	
D HERETICAL MOVEMENTS:	Gnosticism Heracleon Marcion Priscillianism Valentinianism

6) ORIGEN'S ENVIRONMENT (p.27-29)

A ALEXANDRIA
B CAESAREA
C JERUSALEM
D THE HOLY LAND

7) ORIGEN (pp.29-31)

A THE MAN
B ORIGEN AS WRITER
C ORIGEN AS LIBRARIAN
D ORIGEN AND THE CHURCH
E NATURE OF HIS ORTHODOXY
F CONTROVERSY CONCERNING
G HIS CONDEMNATION
H LATER ORIGENISM

8) EARLIER AUTHORS (p.31)

A NON-CHRISTIAN:	Philo Plutarch
B CHRISTIAN:	Athenagoras Clement Justin Martyr Papias

Aline Canellis	Le Livre I de l' <i>In Zachariam</i> de saint Jérôme et la tradition alexandrin	<i>Orig.VIII</i> 861-875
Tamás Adamik	Saint Jérôme, <i>Apologie contre Rufin I</i> , 18: Origène et le mensonge	<i>Orig.VIII</i> 1213-12
Jon Dechow	Pseudo-Jerome's Anti-Origenist Anathemas (ACO I.5:4-5)	<i>Orig.X</i> 955-965
Andrew Cain	Origen, Jerome's Pauline Prefaces, and the Architecture of Exegetical Authority	<i>Orig.XII</i> 413-430

John of Damascus

Ferdinand Gahbauer	Origenes in den Schriften des Johannes von Damaskus	<i>Orig.VII</i> 711-715
--------------------	---	-------------------------

John of Jerusalem

Michael Kohlbacher	Vom Enkel des Origenes zum Vater der Chalcedongegner: Einleitungsfragen zum Lehrbekenntnis des Johannes von Jerusalem (CPG 3621)	<i>Orig.VII</i> 655-672
--------------------	--	-------------------------

Julian

Marie-Odile Boulnois	La diversité des nations et l'élection d'Israël: Y a-t-il une influence du <i>Contre Celse</i> d'Origène sur le <i>Contre les Galiléens</i> de Julien?	<i>Orig.X</i> 803-830
----------------------	--	-----------------------

Macarius

Michael Ghattas	Die Seelenlehre des Origenes in den sogenannten 50 geistlichen Homilien des "Makarius des Ägypters"	<i>Orig.VIII</i> 1003-08
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Macarius Magnes

Ulrich Volp	"...for the fashion of this world passeth away": The Apokritikos by Makarios Magnes - an Origenist's Defense of Christian Eschatology?	<i>Orig.X</i> 873-889
-------------	--	-----------------------

Maximus

George Berthold	History and Exegesis in Evagrius and Maximus	<i>Orig.IV</i> 390-404
Paul Blowers	The Logology of Maximus the Confessor in His Criticism of Origenism	<i>Orig.V</i> 570-576
Paul Blowers	The Anagogical Imagination: Maximus the Confessor and the Legacy of Origenian Hermeneutics	<i>Orig.VI</i> 639-654
Pablo Argárate	Maximus Confessor's Criticism of Origenism: The Role of Movement within Ontology	<i>Orig.VIII</i> 1037-41
Adam Cooper	Christ as Teacher of Theology: Praying the Our Father with Origen and Maximus	<i>Orig.VIII</i> 1053-59
Vladimir Cvetkovic	Maximus the Confessor's Reading of Origen between Origenism and Anti-Origenism	<i>Orig.XI</i> 747-758
Bogna Kosmulska	Maximus the Confessor in Photius' <i>Bibliotheka</i>	<i>Orig.XI</i> 759-766

Methodius

Lloyd Patterson	Notes on <i>De Cibis</i> and Methodius' View of Origen	<i>Orig.III</i> 233-243
Lloyd Patterson	Methodius on Origen in <i>De Creatis</i>	<i>Orig.V</i> 497-508
Jon Dechow	Origen and Corporeality: The Case of Methodius' <i>On the Resurrection</i>	<i>Orig.V</i> 509-518
H. S. Benjamins	Methodius von Olympus, <i>Über die Auferstehung</i> . Gegen Origenes und gegen Porphyrius?	<i>Orig.VII</i> 91-98
Vladimir Cvetkovic	From Adamantius to Centaur: St Methodius of Olympus' Critique of Origen	<i>Orig.X</i> 791-802

Jun Suzuki	The Evagrian Concept of <i>Apatheia</i> and His Origenism	<i>Orig.IX</i> 605-611
Péter Tóth	Lost in Translation: An Evagrian Term in the Different Versions of the <i>Historia Monachorum in Aegypto</i>	<i>Orig.IX</i> 613-621
Monica Tobon	Evagrius as Writer: The Example of Eulogios 2's Discussion of Xeniteia	<i>Orig.X</i> 765-778
Monica Tobon	From Evagrian Prayer to Centering Prayer	<i>Orig.XI</i> 659-678
Robin Darling Young	Evagrius and the Christian Interpretation of the Psalms: Proposals for Further Investigation	<i>Orig.XII</i> 771-788
John Zaleski	The <i>Nous</i> is the Head of the Soul: Remaking Origen's and Evagrius's Anthropology for the Church of the East	<i>Orig.XII</i> 789-804
Gregory Nazianzus		
Jean-Paul Lieggi	Influssi origeniani sulla teoria dell' ineffabilità di Dio in Gregorio di Nazianzo	<i>Orig.VIII</i> 1103-14
Gregory of Nyssa		
Anneliese Meis	Orígenes y Gregorio de Nisa, "In Canticum"	<i>Orig.VI</i> 599-616
Thomas Böhm	Die Entscheidungsfreiheit in den Werken des Origenes und des Gregor von Nyssa. Zur Bedeutung von ἀκρασία in der Beurteilung der Entscheidungsfreiheit	<i>Orig.VII</i> 459-468
Anneliese Meis	Das Paradox des Menschen im <i>Canticum-Kommentar</i> Gregors von Nyssa und bei Origenes	<i>Orig.VII</i> 469-496
Domenico Pazzini	Il prologo di Giovanni in Origene e Grigorio di Nissa	<i>Orig.VII</i> 497-504
Tina Dolidze	Einige Aspekte der allegorischen Sprache in den Auslegungen von Origenes und Gregor von Nyssa zum Hohelied	<i>Orig.VIII</i> 1061-70
Domenico Pazzini	L' <i>epinoia</i> origeniana nell' <i>Adversus Eunomium</i> di Gregorio di Nissa	<i>Orig.VIII</i> 1131-36
Maria Munkholt Christensen	Origen, Gregory of Nyssa and the Fatherhood of "Our Father"	<i>Orig.XI</i> 691-700
Georgios Skaltsas	La question de l'extase chez Origène et Grégoire de Nysse	<i>Orig.XI</i> 701-720
Gregory Thaumaturgus		
Olga Alieva	Origen's Protreptics to Philosophy: Testimony of Gregory Thaumaturgus in his <i>Oratio Panegyrica VI</i>	<i>Orig.XI</i> 681-690
Francesco Celia	Studying the Scriptures at the School of Caesarea: The Testimony of Gregory of Neocaesarea's <i>Oratio Panegyrica</i>	<i>Orig.XII</i> 285-296
Hesychius		
Stefano Tampellini	Influssi alessandrini sul <i>Commentario al Levitico</i> di Esichio di Gerusalemme: Confronti con Origenes e con Cirillo di Alessandria	<i>Orig.VIII</i> 947-954
Stefano Tampellini	Influssi origeniani e alessandrini sulle <i>Omellie festali</i> di Esichio di Gerusalemme	<i>Orig.IX</i> 345-351
Jerome		
Franca Consolino	Le prefazioni de Girolamo e Rufino alle loro traduzioni di Origenes	<i>Orig.V</i> 92-98
Padraig O'Cleirigh	Origen's Consistency: An Issue in the Quarrel between Rufinus and Jerome	<i>Orig.VII</i> 225-231
Mario Maritano	Girolamo e l'accusa della metempsicosi contro Origenes	<i>Orig.VII</i> 261-292
Francesco Pieri	Mit und nach Origenes. Über einige christologische Themen im <i>Epheserbrief-kommentar</i> des Hieronymus	<i>Orig.VII</i> 623-631

9) LATER MOVEMENTS AND AUTHORS (pp.32-41)

A LATER MOVEMENTS: Arianism, Monasticism

B LATER AUTHORS IN THE EAST:

Anthony	Gregory Nazianzus	Numenius
Athanasius	Gregory Thaumaturgus	Palamas
Basil	Heyschius	Pamphilus
Chrysostom	Jerome	Paulinus of Tyre
Clementine Recognitions	John of Damascus	Petrists
Cyril	John of Jerusalem	Photius
Didymus	Julian	Plotinus
Dionysius	Macarius	Porphyry
Pseudo-Dionysius	Macarius Magnes	Rufinus
Eusebius	Maximus	Symeon
Evagrius	Methodius	Theodore

C LATER PLACES OF ORIGENIAN INFLUENCE IN THE EAST:

Antioch, Ethiopia, Syria

D THE ICONOCLASTIC CONTROVERSY

E LATER AUTHORS IN THE WEST:

General	Hilary
Ambrose	Julian of Eclanum
Augustine	Latin Fathers of the 4th and 5th Centuries
Cassian	Pelagius
Eriugena	Ravenna
Gregory the Great	Rufinus

F MEDIAEVAL & RENAISSANCE PERIOD: - Twelfth Century

- Abelard
- Bernard of Clairvaux
- Bruno
- Eckhart
- Petrarch
- The Renaissance

G REFORMATION PERIOD:

- Beza
- Erasmus
- Ignatius
- John of the Cross
- Luther
- Theological Issues

H MODERN PERIOD:

- Pre-20th Century
- 20th Century

LIST OF THE PAPERS

(some papers listed under more than one subject heading)

1) WORKS OF ORIGEN

A. GENERAL

De Principiis

- | | | |
|----------------------|--|---------------------------|
| Marguerite Harl | Structure et cohérence du <i>Peri Archôn</i> | <i>Orig.</i> 11-32 |
| Gilles Dorival | Remarques sur la forme du <i>Peri Archôn</i> | <i>Orig.</i> 33-45 |
| Alain Le Boullec | La place de la polémique antignostique dans le <i>Peri Archôn</i> | <i>Orig.</i> 47-61 |
| Monique Alexandre | Le statut des questions concernant la matière dans le <i>Peri Archôn</i> | <i>Orig.</i> 63-81 |
| André Godin | Une lecture sélective d'Origène à la Renaissance: Erasme et le <i>Peri Archôn</i> | <i>Orig.</i> 83-95 |
| J.M.Rist | The Greek and Latin texts of the discussion on free will in <i>De Principiis</i> , Book III | <i>Orig.</i> 97-111 |
| Henri Crouzel | Comparaisons précises entre les fragments du <i>Peri Archôn</i> selon la <i>Philocalie</i> et la traduction de Rufin | <i>Orig.</i> 113-21 |
| Henri Crouzel | L'édition du <i>Peri Archôn</i> d'Origène dans Sources Chrétiennes | <i>Orig.</i> III 81-89 |
| Guilia Gasparro | Il problema delle citazioni del Peri Archon nella Lettera a Mena di Giustiniano | <i>Orig.</i> IV 54-76 |
| Anneliese Meis | El Concepto γίνεσθαι en el <i>Peri Archon</i> III 1,1-24 | <i>Orig.</i> V 142-49 |
| Charles Kannengeiser | Origen, Systematician in <i>De Principiis</i> | <i>Orig.</i> V 395-405 |
| Michihiko Kuyama | Evil and Diversity in Origen's <i>De Principiis</i> | <i>Orig.</i> VIII 489-501 |
| Henryk Pietrasl | I <i>Principi</i> II, 11 di Origene e il millenarismo | <i>Orig.</i> VIII 707-14 |
| Pablo Argárate | The Holy Spirit in <i>Prin</i> I,3 | <i>Orig.</i> IX 25-47 |
| Samuel Fernández | Division and Structure of <i>De principiis</i> : Towards a New Critical Edition | <i>Orig.</i> XI 323-336 |

Contra Celsum

- | | | |
|--------------------|---|--------------------------|
| Ernst Bammel | Die Zitate in Origenes' Schrift wider Celsus | <i>Orig.</i> IV 2-6 |
| Miyako Demura | Origen on Sophia in <i>Contra Celsum</i> : The Double Understandings of the <i>Wisdom of Solomon</i> 7:27 | <i>Orig.</i> V 174-78 |
| Lothar Lies | Philosophische und theologische Begründung des Christentums in <i>Contra Celsum</i> des Origenes | <i>Orig.</i> V 454-59 |
| L.N.Fernando | Origen's Use of Scripture in <i>Contra Celsum</i> | <i>Orig.</i> VI 243-250 |
| G.Sfameni Gasparro | Ispirazione delle Scritture e divinazione pagana: Aspetti della polemica fra Origene e Celso | <i>Orig.</i> VI 287-302 |
| Shawn Keough | Divine Names in the <i>Contra Celsum</i> | <i>Orig.</i> IX 205-15 |
| Lorenzo Perrone | Christianity as 'practice' in Origen's <i>Contra Celsum</i> | <i>Orig.</i> IX 293-317 |
| Leszek Misiarczyk | The Influence of Justin Martyr on Origen's Argumentation in <i>Contra Celsum</i> | <i>Orig.</i> X 251-265 |
| Johannes Arnold | Unordnung, bedingt durch Hass? Origenes und die Struktur von Celsus' <i>Alethes Logos</i> | <i>Orig.</i> X 267-280 |
| Jussi Pentti Junni | Being and Becoming in Celsus and Origen | <i>Orig.</i> XII 617-640 |

Dionysius

- | | | |
|----------------|---|----------------------------|
| István Perczel | God as Monad and Henad: Dionysius the Areopagite and the <i>Peri Archon</i> | <i>Orig.</i> VIII 1193-209 |
| Emiliano Fiori | The Impossibility of the <i>Apokatastasis</i> in Dionysius the Aeropagite | <i>Orig.</i> X 831-843 |

Pseudo-Dionysius

- | | | |
|----------------|------------------------------------|--------------------------|
| István Perczel | Le Pseudo-Denys, lecteur d'Origène | <i>Orig.</i> VII 673-710 |
|----------------|------------------------------------|--------------------------|

Eusebius

- | | | |
|-----------------------|--|---------------------------|
| Eric Junod | L' <i>Apologie pour Origène</i> par Pamphile et Eusèbe: critique des principales hypothèses de P. Nautin et perspectives nouvelles | <i>Orig.</i> V 519-527 |
| Michael Hollerich | Origen's Exegetical Heritage in the Early Fourth Century: The Evidence of Eusebius | <i>Orig.</i> V 542-548 |
| Jörg Ulrich | Euseb und die Juden: Der origeneische Hintergrund | <i>Orig.</i> VII 135-140 |
| Holger Strutwolf | Der Origenismus des Euseb von Caesarea | <i>Orig.</i> VII 141-147 |
| Cordula Bandt | Reverberations of Origen's Exegesis of the Psalms in the Work of Eusebius and Didymus | <i>Orig.</i> X 891-905 |
| Eberhard Schokenhoff | Origenes und Plotin. Zwei unterschiedliche Denkwege am Ausgang der Antike | <i>Orig.</i> V 284-295 |
| Kazuhiko Demura | Ethical Virtues in Origen and Plotinus | <i>Orig.</i> V 296-300 |
| Henri Crouzel | Le Dieu d'Origène et le Dieu de Plotin | <i>Orig.</i> V 406-417 |
| Thomas Böhm | Unbegreiflichkeit Gottes bei Origenes und Unsagbarkeit des Einen bei Plotin - Ein Strukturvergleich | <i>Orig.</i> VIII 451-463 |
| Mark DelCogliano | Eusebius of Caesarea's Defense of Origen in <i>Contra Marcellum</i> I,4,1-27 | <i>Orig.</i> XII 297-308 |
| Aaron P. Johnson | Cities Divine and Demonic in Eusebius of Caesarea | <i>Orig.</i> XII 325-344 |
| Adele Monaci Castagno | Eusèbe de Césarée, Jérusalem et la Palestine: Une question controversée | <i>Orig.</i> XII 345-358 |
| Sébastien Morlet | Συμφωνία: Symphonic Exegesis from Origen to Eusebius of Caesarea | <i>Orig.</i> XII 359-374 |

Evagrius

- | | | |
|--------------------|--|----------------------------|
| Francis Murphy | Evagrius Ponticus and Origenism | <i>Orig.</i> III 253-269 |
| George Berthold | History and Exegesis in Evagrius and Maximus | <i>Orig.</i> IV 390-404 |
| Michael O'Laughlin | New Questions concerning the Origenism of Evagrius | <i>Orig.</i> V 528-534 |
| Robin Young | The Armenian Adaptation of Evagrius' <i>Kephalaia Gnostica</i> | <i>Orig.</i> V 535-541 |
| David Bundy | The Philosophical Structures of Origenism: The Case of the Expurgated Syriac Version (S1) of the <i>Kephalaia gnostica</i> of Evagrius | <i>Orig.</i> V 577-584 |
| Michael O'Laughlin | Closing the Gap between Antony and Evagrius | <i>Orig.</i> VII 345-354 |
| Dominique Bertrand | L'implication du Noûs dans la prière chez Origène | <i>Orig.</i> VII 355-363 |
| Róbert Somos | Origen, Evagrius Ponticos and the Ideal of Impassibility | <i>Orig.</i> VII 365-373 |
| Augustine Casiday | Deification in Origen, Evagrius and Cassian | <i>Orig.</i> VIII 995-1001 |
| Monica Pesthy | <i>Logismoi</i> origéniens - <i>logismoi</i> évagriens | <i>Orig.</i> VIII 1017-22 |
| Diego Marchini | La tradizione latina del <i>De octo spiritibus malitiae</i> di Evagrio Pontico | <i>Orig.</i> IX 565-575 |

Athanasius

Khaled Anatolios	Theology and Economy in Origen and Athanasius	<i>Orig.VII</i> 165-171
Charles Kannengiesser	Das Vermächtnis des "fleissigen" Origenes zur Theologie des Athanasius	<i>Orig.VII</i> 173-184
Charles Kannengiesser	Origen's Doctrine Transmitted by Antony the Hermit and Athanasius of Alexandria	<i>Orig.VIII</i> 889-899
Annick Martin	Athanase, Antoine et Origène: D'un modèle chrétien à un autre	<i>Orig.IX</i> 577-595
Lucien Dînca	L'influence d'Origène sur la pensée théologique d' Athanase d'Alexandrie	<i>Orig.XI</i> 721-732

Basil

Mario Girardi	Origene nel giudizio di Basilio di Cesarea	<i>Orig.VIII</i> 1071-88
Peter Martens	Interpreting Attentively: The Ascetic Character of Biblical Exegesis according to Origen and Basil of Caesarea	<i>Orig.VIII</i> 1115-21
Manuel Mira Borra	Las etapas del progreso espiritual: Influencia del prólogo del comentario origeniano <i>In Cantica</i> sobre la ascesis de Basilio de Cesarea	<i>Orig.IX</i> 533-546

Chrysostom

Margaret Schatkin	The Origenism of St. John Chrysostom in the West: From St. Jerome to the Present	<i>Orig.XI</i> 125-138
-------------------	--	------------------------

Clementine Recognitions

Edward Brooks	Origen and the Clementine <i>Recognitions</i>	<i>Orig.V</i> 154-158
---------------	---	-----------------------

Cyril

Domenico Pazzini	Il Prologo di Giovanni in Origene e Cirillo Alessandrino: un confronto	<i>Orig.VI</i> 617-625
Marie-Odile Boulnois	Cyrille d'Alexandrie est-il un témoin de la controverse origéniste sur l'identité du corps mortel et du corps ressuscité?	<i>Orig.VIII</i> 843-859
Norman Russell	Theophilus and Cyril of Alexandria on the Divine Image: A Consistent Episcopal Policy towards the Origenism of the desert?	<i>Orig.VIII</i> 939-946
Joseph Trigg	Origen and Cyril of Alexandria: Continuities and discontinuities in their approach to the <i>Gospel of John</i>	<i>Orig.VIII</i> 955-965
Dimitrios Zaganas	L'Exégèse vétérotestamentaire d'Origène et de Cyrille d'Alexandrie: Continuité ou divergence?	<i>Orig.X</i> 845-853

Didymus

Hermann Schibli	Origen, Didymus, and the Vehicle of the Soul	<i>Orig.V</i> 381-391
Pier Beatrice	Didyme l'Aveugle et la tradition de l'Allégorie	<i>Orig.VI</i> 579-590
Michael Ghattas	Die ἐπίνοια-Lehre bei Origenes und Didymos Blinden von Alexandria	<i>Orig.VII</i> 525-530
Richard Layton	Judas Yields a Place for the Devil: The Appropriation of Origen's <i>Commentary on Ephesians</i> by Didymus of Alexandria	<i>Orig.VII</i> 531-541
Charlotte Köckert	Didymus the Blind and Origen as Commentators on Genesis: A Comparison	<i>Orig.X</i> 407-417
Roland Panerz	Didimo il Cieco e antropomorfismi biblici	<i>Orig.X</i> 751-763
Emanuela Prinzivalli	A Rediscovered Author and Origen's Heritage: Didymus the Blind	<i>Orig.X</i> 779-789
Cordula Bandt	Reverberations of Origen's Exegesis of the Psalms in the Work of Eusebius and Didymus	<i>Orig.X</i> 891-905
Kellen Plaxco	Participatipn and Trinity in Origen and Didymus the Blind	<i>Orig.XI</i> 767-782

De Oratione (including papers on prayer)

Eric Junod	L'impossible et le possible: Étude de la déclaration préliminaire du <i>De oratione</i>	<i>Orig.II</i> 81-93
Eric Osborn	The intermediate world in Origen's 'On Prayer'	<i>Orig.II</i> 95-103
Ramón Etcheverría	El recurso a la Escritura en el 'Peri Euches'	<i>Orig.II</i> 105-18
Wilhelm Gessel	Kennt der origeneische Gebetslogos eine Theologie der Mystik des Gebetes?	<i>Orig.II</i> 119-27
Dominique Bertrand	Piété et Sagesse dans le <i>Peri Euchès</i>	<i>Orig.V</i> 474-80
Virginia Noel	Nourishment in Origen's <i>On Prayer</i>	<i>Orig.V</i> 481-87
André Méhat	Sur deux définitions de la prière	<i>Orig.VI</i> 115-20
Dominique Bertrand	Bible et prière. Typologie des références à la Bible dans le <i>Discours sur la Prière</i>	<i>Orig.VI</i> 229-41
P.S.A.Lefeber	The same view on Prayer in Origen's Sermons and his treatise <i>On Prayer</i>	<i>Orig.VII</i> 33-38
Dominique Bertrand	L'implication du Noûs dans la prière chez Origène et Évagre le Pontique	<i>Orig.VII</i> 355-63
Alain Le Boulluec	Les réflexions de Clément sur la prière et la traité d'Origène	<i>Orig.VIII</i> 397-407
Adam Cooper	Christ as Teacher of Theology: Praying the Our Father with Origen and Maximus	<i>Orig.VIII</i> 1053-59
Thomas Graumann	Reading <i>De Oratione</i> : Aspects of Religious Practice in the Condemnation of Origen	<i>Orig.IX</i> 159-177
Guido Bendinelli	Un trittico sulla preghiera	<i>Orig.IX</i> 413-428
Éric Junod	La construction du <i>Peri Euchès</i> d'Origène et le "problème de la prière"	<i>Orig.IX</i> 429-446
Joseph O'Leary	The knowledge of God: How Prayer Overcomes Platonism (<i>Contra Celsum</i> VI - VII)	<i>Orig.IX</i> 447-468

Exhortatio ad Martyrium

Claudia Lucca	Tratti profetici die martiri in Clemente Alessandrino ed in Origene	<i>Orig.VIII</i> 409-17
Johan Leemans	The Idea of "Flight for Persecution" in the Alexandrian Tradition from Clement to Athanasius	<i>Orig.VIII</i> 901-10
Marco Rizzi	Origen on Martyrdom: Theology and Social Practices	<i>Orig.IX</i> 469-476
Laurence Vianès	Man Cut in Two: Exegesis, Asceticism, Martyrdom in Origen	<i>Orig.IX</i> 477-491

In Pascha

Robert Daly	The <i>Peri Pascha</i> : Hermeneutics and Sacrifice	<i>Orig.III</i> 109-17
Stuart Hall	Textual Notes on Origen <i>Peri Pascha</i> 40	<i>Orig.III</i> 119-20
Harald Buchinger	Zur Entfaltung des origeneischen Paschaverständnisses: Kontext und alexandrinischer Hintergrund	Caesarensischer <i>Orig.VIII</i> 567-578
Harald Buchinger	Pascha in Third-Century Palestine: Origen's Newly Identified <i>Homilies on the Psalms</i>	<i>Orig XII</i> 75-90

Philocalia

Eric Junod	Particularités de la <i>Philocalie</i>	<i>Orig.</i> 181-197
Richard Hanson	The passage marked <i>Unde?</i> In Robinson's <i>Philocalia</i> XV, 19, 84-86	<i>Orig.II</i> 293-303
Jeffery Steenson	The Date of the <i>Philocalia</i>	<i>Orig.III</i> 245-252
Thomas Cerbu	Autour de la <i>Philocalie</i> de Tarin	<i>Orig.VI</i> 773-783

Stromata

Claudio Moreschini	Note ai perduti stromata di Origene	<i>Orig.IV</i> 36-43
--------------------	-------------------------------------	----------------------

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Genesis

- Paolo Pisi Peccato di Adamo e caduta dei NOES nell'esegesi origeniana
Orig. IV 322-335
- Annewies Van Den Hoek Mistress and Servant. An Allegorical Theme in Philo, Clement and Origen (*cf. Genesis 16:1-6*)
Orig. IV 344-348
- Roland Teske Origen and St. Augustine's First Commentary on Genesis
Orig. V 179-185
- A. Pasquier L'allégorie du ciel et du firmament chez Origène et dans un traité gnostique de Nag Hammadi
Orig. VI 37-52
- John Neeb Origen's Interpretation of Genesis 28:12 and the Rabbis
Orig. VI 71-80
- Anna Navrozidou The Gendering of the Human Being in Origen's *Homilies on Genesis*
Orig. VII 25-31
- Pier Franco Beatrice Ein Origenszitat im Timaioskommentar des Calcidius (*cf. Gen. 1:1-2a*)
Orig. VII 75-90
- Ronald Heine Origen's Alexandrian *Commentary on Genesis*
Orig. VIII 63-73
- Anna Tzvetkova-Glaser L'interprétation origénienne de Gen 2,8 et ses arrière-plans rabbiniques
Orig. X 63-73
- Charlotte Köckert Didymus the Blind and Origen as Commentators on Genesis: A Comparison
Orig. X 407-417
- Marie-Odile Boulnois Mambré: Du chêne de la vision au lieu de pèlerinage
Orig. XII 41-74
- Maren Nichoff 'In the Image of God': A Dispute Between Origen and the Rabbis
Orig. XII

Exodus

- John Woodrow Valentinus on *Exodus 33,20*: Valentinian Traditions in the *Gospel of Truth* and in Origen's *Commentary on John*
Orig. VIII 347-353

Leviticus

- Robert Wilken Origen's *Homilies on Leviticus* and *Vayikra Rabbah*
Orig. VI 81-91
- Stefano Tampellini Influssi alessandrini sul *Commentario al Levitico* di Esichio di Gerusalemme: Confronti con Origene e con Cirillo di Alessandria
Orig. VIII 947-954
- Samuel Johnson The Sacrificed of the Law in Origen's *Homilies on Leviticus*
Orig. XII 603-616

Numbers

- Enrico Dal Covolo La "tenda" o la "casa"? Origene, *Omèlie sui Numeri XVII e XXVII*
Orig. IX 135-140
- Gianluca Piscini Trois versions de Phinees. *Nombres 25,7-13* dans la tradition alexandrine (Philon, Origène, Cyrille)
Orig. XII 681-696

Job

- Claudio Zamagni Que savons-nous des Homélie sur Job (CPG 1424) d'Origène?
Orig. IX 381-399

Psalms

- Gilles Dorival Origène dans les *Chaînes sur les Psaumes*: deux séries inédites de fragments
Orig. 199-213
- Marc Milhau Comparaison entre la version grecque du Psaume CXVIII par Origène et sa version latine par Hilaire de Poitiers
Orig. VI 701-707
- Franz Risch Die Prologe des Origenes zum Psalter
Orig. X 475-489
- Barbara Villani Zur Psalmen auslegung des Origenes. Einige Beobachtungen am Beispiel von Psalm 2.
Orig. X 491-506

Justin Martyr

- Leszek Mlisiarczyk The Influence of Justin Martyr on Origen's Argumentation in *Contra Celsum*
Orig. X 251-265

9) LATER MOVEMENTS AND AUTHORS

A LATER MOVEMENTS

Arianism

- Richard Hanson The Influence of Origen on the Arian Controversy
Orig. IV 410-423
- G. C. Stead Philosophy in Origen and Arius
Orig. VII 101-108
- Hans Thümmel Ἦν ποτε ὅτε οὐκ ἦν
Orig. VII 109-117
- Alastair Logan Marcellus of Ancyra on Origen and Arianism
Orig. VII 159-163
- Robert Daly The Effect of the Anti-Arian Polemic on (Origen's) Eucharistic Spiritualism
Orig. VII 517-523

Monasticism

- Graham Gould The Image of God and the Athropomorphite Controversy in Fourth Century Monasticism
Orig. V 549-557
- Graham Gould The Influence of Origen on Fourth-Century Monasticism: Some Further Remarks
Orig. VI 591-598
- Samuel Rubenson Origen in the Egyptian Monastic Tradition of the Fourth Century
Orig. VII 319-337
- Fred Ledegang Anthropomorphites and Origenists in Egypt at the end of the Fourth Century
Orig. VII 375-379
- Gerald Bostock The Influence of Origen on Pelagius and Western Monasticism
Orig. VII 381-396
- Mihály Kránitz Tracce del monachesimo primitivo nell'*anakhôreô* di Origene
Orig. VIII 1009-15

B LATER AUTHORS IN THE EAST

Antony (see also Athanasius)

- Pamela Bright The Combat of the Demons in Antony and Origen
Orig. VII 339-343
- Michael O'Laughlin Closing the Gap between Antony and Evagrius
Orig. VII 345-354
- Cristian Badilita Origène, Constantin et Antoine, les modèles chrétiens des trois "fonctions sociales"
Orig. VIII 815-827
- Pamela Bright The Church as "The House of Truth" in the Letters of Antony of Egypt
Orig. VIII 977-986
- Pamela Bright Antony of Egypt and the Discernment of Spirits: The Vita of Athanasius and the *Letters* of Antony
Orig. IX 549-556
- Charles Kannengiesser The "Smiling" Antony
Orig. IX 557-563
- Monika Pesthy Origène et les démons d'Antoine
Orig. IX 597-604

Apa Aphu

- Dmitrij Bumazhnov Zur Interpretation der *Vita des seligen Aphu von Pemdje*
Orig. VIII 987-993

F. HIS CONDEMNATION

B. Drewery	The Condemnation of Origen: Should it be Reversed?	<i>Orig. III</i> 271-277
Henri Crouzel	Les condamnations subies par Origène et sa doctrine	<i>Orig. VII</i> 311-315
Thomas Graumann	Reading <i>De Oratione</i> : Aspects of Religious Practice in the Condemnation of Origen	<i>Orig. IX</i> 159-177

G. LATER ORIGENISM

Brian Daley	What did "Origenism" Mean in the Sixth Century?	<i>Orig. VI</i> 627-638
Martin Wallraff	Die Ruhe nach dem Sturm. Origenes im fünften Jahrhundert im Osten.	<i>Orig. VII</i> 647-653
Andrew Louth	The <i>Collectio Sabbaitica</i> and Sixth-Century Origenism	<i>Orig. VIII</i> 1167-117

8) EARLIER AUTHORS

A. NON-CHRISTIAN

Philo

David Runia	Philo and Origen: A Preliminary Survey	<i>Orig. V</i> 333-339
Francesca Calabi	La luce che abbaglia: Una metafora sulla inconoscibilità di Dio in Filone di Alessandria	<i>Orig. VIII</i> 223-232
Angela Mazzanti	Il dialogo fra l'uomo e Dio in Filone di Alessandria: A proposito di <i>Quis rerum divinarum heres sit</i> 3-33	<i>Orig. VIII</i> 233-244
Joseph O'Leary	<i>Logos</i> and <i>Koinônia</i> in Philo's <i>De Confusione Linguarum</i>	<i>Orig. VIII</i> 245-273
Hans Thümmel	Philon und Origenes	<i>Orig. VIII</i> 275-286

Plutarch

Toshio Mikoda	A Comparison of the Demonologies of Origen and Plutarch	<i>Orig. V</i> 326-332
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B. CHRISTIAN

Athenagoras

Bernard Pouderon	Athénagore et la tradition alexandrine	<i>Orig. VIII</i> 201-219
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Clement

Anneweis van den Hoek	Origen and the Intellectual Heritage of Alexandria: Continuity or Disjunction?	<i>Orig. V</i> 40-50
Guy Stroumsa	Clement, Origen and Jewish Esoteric Traditions	<i>Orig. VI</i> 53-70
Anneweis van den Hoek	Clement and Origen as Sources on "Noncanonical" Scriptural Traditions during the Late Second and Earlier Third Centuries	<i>Orig. VI</i> 93-113
Eric Osborn	Clement and the Bible	<i>Orig. VI</i> 121-132
Michel Fédou	La référence à Homère chez Clément d'Alexandrie et Origène	<i>Orig. VIII</i> 377-383
Hildegard König	Für sich und andere sorgen: Beobachtungen zum Seelsorgebegriff bei Clemens von Alexandrien	<i>Orig. VIII</i> 385-395
Alain Le Boulluec	Les réflexions de Clément sur la prière et la traité d'Origène	<i>Orig. VIII</i> 397-407
Claudia Lucca	Tratti profetici die martiri in Clemente Alessandrino ed in Origene	<i>Orig. VIII</i> 409-417
Eric Osborn	Clement and Platonism	<i>Orig. VIII</i> 419-427

Lorenzo Perrone	The Find of the Munich Codex: A Collection of 29 Homilies of Origen on the Psalms	<i>Orig. XI</i> 201-234
Cordula Bandt	The Reception of Origen's Homilies on Psalms in the Catenae	<i>Orig. XI</i> 235-246
Franz Risch	Zur lateinischen Rezeption der <i>Scholia in Psalmos</i> von Origenes	<i>Orig. XI</i> 277-302
Barbara Villani	Die Auszüge aus den Psalmenhomilien des Origenes in den gedruckten Ausgaben des 18. und 19. Jahrhunderts	<i>Orig. XI</i> 303-322
Cordula Bandt	Psalms as Part of the Worship in Early Christian Exegesis	<i>Orig. XII</i> 477-488

Ecclesiastes

Sandra Leanza	Sull'autenticità degli scoli origeniani della 'Catena sull'Ecclesiaste' di Procopio di Gaza	<i>Orig. II</i> 363-369
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Song of Songs

A. Ceresa-Gastaldo	L'esegesi origeniana del "Cantico dei cantici"	<i>Orig. II</i> 245-252
Anneliese Meis	Das Paradox des Menschen im <i>Canticum-Kommentar</i> Gregors von Nyssa und bei Origenes	<i>Orig. VII</i> 469-496
Antonio Castellano	La encarción como fundamento del progreso en el <i>Commentario al Cantar de los Cantares</i> de Origenes	<i>Orig. VII</i> 505-516
Tina Dolidze	Einige Aspekte der allegorischen Sprache in den Auslegungen von Origenes und Gregor von Nyssa zum Hohenlied	<i>Orig. VIII</i> 1061-70
Tamás Adamik	La rhétorique dans les <i>Homélie sur le Cantique des Cantiques</i> d'Origène (HCt 1,1)	<i>Orig. IX</i> 3-12
Reinhart Ceulemans	Origène dans la <i>catena Hauniensis</i> sur le Cantique des Cantiques	<i>Orig. X</i> 307-329
Jean-Marie Auwers	Le <i>Commentaire du Cantique des cantiques</i> dans la traduction latine de Rufin et dans l'Epitomé de Procope	<i>Orig. X</i> 703-712
Paul B. Decock	Origen, Bernard of Clairvaux and the "Ordering of Love"	<i>Orig. XI</i> 405-414
Lavinia Cerioni	"Mother of Souls": The Holy City of Jerusalem in Origen's <i>Commentary and Homily on the Song of Songs</i>	<i>Orig. XII</i> 109-122

Isaiah

Jean-Noël Gionot	L'héritage origénien des commentateurs grecs du prophète Isaie	<i>Orig. IV</i> 379-389
Alfons Fürst	Origen Losing His Text: The Fate of Origen in Jerome's Latin Translation of the <i>Homilies on Isaiah</i>	<i>Orig. X</i> 689-701
Enrico Cattaneo	L'alleanza dei due re contro Gerusalemme (Is 7,1-9): Una pagina origeniana	<i>Orig. X</i> 437-444

Jeremiah

Gennaro Lomiento	Note sulla traduzione geronimiana delle Omelie su Geremia di Origène	<i>Orig.</i> 139-162
Olivier Munnich	Le rôle de la citation dans l'écriture d'Origène: Étude des Homélie sur Jérémie	<i>Orig. X</i> 507-538

Lamentations

Bernard Pouderon	Les <i>Lamentations de Jérémie</i> et l' <i>Exégèse sur l'âme</i> (NHC II,6) chez Origène et Olympiodore d'Alexandrie	<i>Orig. X</i> 733-749
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Ezekiel

- Federica Bucchi L'interpretazione origeniana della meretrice Gerusalemme nella storia simbolica di Israele di Ez 16 (HEz VI-X) *Orig.IX* 81-92
- Manabu Akiyama La "figura" tipologica vera nelle *Omèlie* di Origene su Ezechiele *Orig.X* 539-544

Joel

- Yves-Marie Duval Vers le *Commentaire sur Joël* d'Origène *Orig.VI* 393-410

Zephaniah

- Yves-Marie Duval Vers le *Commentaire sur Sophonie* d'Origène: L'annonce de la disparition finale du mal et le retour dans la Jérusalem céleste *Orig.VIII* 625-639

Haggai

- Yves-Marie Duval Vers le *Commentaire sur Aggée* d'Origène *Orig.IV* 7-15

Malachi

- Yves-Marie Duval Vers l'*In Malachiam* d'Origène. Jérôme et Origène en 406. *Orig.VII* 233-259

Wisdom of Solomon

- Miyako Demura Origen on Sophia in *Contra Celsum*: The Double Understandings of the *Wisdom of Solomon* 7:27 *Orig.V* 174-178
- Antonio Cacciari "Certain knowledge of the things that are": Origenian Variations on the Theme of Wisdom *Orig.IX* 93-114

Ecclesiasticus

- Antonio Cacciari Origene e il libro del *Siracide* *Orig.VIII* 579-592

Apocrypha

- Ernst Bammel Die Zitate aus den Apokryphen bei Origenes *Orig.V* 131-136

Matthew

- Robert Girod La traduction latine anonyme du *Commentaire sur Matthieu* *Orig.* 125-138
- Hermann Vogt Wie Origenes in seinem *Matthäus-Kommentar* Fragen offen lässt *Orig.II* 191-198
- Marcello Marin Gerusalemme e la casa deserta (Mt 23,37-39 Lc 13,34-35) nell'esegesi origeniana *Orig.II* 215-227
- Rolf Gögler *Opheleia* dans le *Commentaire sur Matthieu* d'Origène *Orig.II* 199-203
- Lothar Lies Die dreigestaltige Eucharistieauffassung nach *SerMt* 85 u. 86 *Orig.II* 205-215
- R A Scognamiglio La citazione di Mt 13,43 nel *Commento a Matteo* di Origene *Orig.III* 71-77
- Hermann Vogt Das verhältnis der alten Lateinischen Übersetzung (L) zum griechischen erhaltenen Texts des Matthäus-Kommentars (Gr) *Orig.III* 91-108
- Rosario Scognamiglio "Anthrôpos apodêmôn" (Mt 25,14): Problema estimoli per la Cristologia di Origene *Orig.IV* 194-200
- A Bastit-Kalinowska Conception du *Commentaire et tradition exégétique In Matthaëum* d'Origène et d'Hilaire de Poitiers *Orig.VI* 675-692
- Maria Pennachio La parabola del banchetto nuziale (Mt 22,1-14) nell'esegesi origeniana *Orig.VIII* 687-698
- Agnès Bastit-Kalinowska Le levain et l'enseignement (Mt 16,12): Une méthode heuristique chez Origène *Orig.IX* 49-60
- Andrea Villani Tra dottrina e morale: L'interpretazione origeniana di *oleum* in *CMtS* 77 *Orig.IX* 363-380

C ORIGEN AND THE CHURCH

- Viktor Reichmann Kirche bei Origenes *Orig.II* 349-356
- Fred Ledegang Image and Church in Origen *Orig.III* 185-189
- Joseph Trigg Origen Man of the Church *Orig.V* 51-56
- Stefan Alexe Origène et l'Église visible *Orig.V* 460-466
- Daniel Hauser Origen and the Historicity of the Church *Orig.V* 467-473
- Enrico Dal Covolo Sacerdozio dei fedeli, gerarchia della santità e gerarchia ministeriale in alcune Omèlie di Origene *Orig.VIII* 605-611
- Attila Jakab Appartenir à l'Église: Origène, homme de foi et de combat *Orig.IX* 195-204

D NATURE OF HIS ORTHODOXY

- Ramón Etcheverria Origenes y la "regula fidei" *Orig.* 327-338
- Wolfgang Bienert Die älteste Apologie für Origenes? *Orig.IV* 123-127
- Eric Junod Origène vu par Pamphile dans la Lettre-Préface de l'Apologie *Orig.IV* 128-135
- Antoine Reymond "Apologie pour Origène": un état de la question *Orig.IV* 136-145
- Rowan Williams Origen: Between Orthodoxy and Heresy *Orig.VII* 3-14
- Eric Osborn The Apologist Origen and the Fourth Century: From Theodicy to Christology *Orig.VII* 51-59
- Lorenzo Perrone Der formale Aspekt der origeneischen Argumentation in den Auseinandersetzungen des 4. Jahrhunderts *Orig.VII* 119-134
- Rebecca Lyman Origen as Ascetic Theologian: Orthodoxy and Authority in the Fourth-Century Church *Orig.VII* 187-194
- Padraig O'Cleirigh Origen's Consistency: An Issue in the Quarrel between Rufinus and Jerome *Orig.VII* 225-231
- Karl-Heinz Uthemann Protologie und Eschatologie. Zur Rezeption des Origenes im 4. Jahrhundert vor dem Ausbruch der ersten Origenistischen Kontroverse *Orig.VII* 399-458
- Thomas Graumann Origenes - ein Kirchenvater? Vom Umgang mit dem origeneischen Erbe im frühen 4. Jahrhundert *Orig.VIII* 877-888
- William Rusch On Being a Christian - According to Origen *Orig.IX* 319-325

E CONTROVERSY CONCERNING

- Hermann-J. Vogt Warum wurde Origenes zum Häretiker erklärt? *Orig.IV* 78-99
- Jon Dechow Seminar II: The Heresy Charges Against Origen *Orig.IV* 112-122
- Jon Dechow Origen's 'Heresy': from Eustathius to Epiphanius *Orig.IV* 405-409
- Russel Moroziuk Origen and the Nicene Orthodoxy *Orig.V* 488-493
- Emanuela Prinzivalli The Controversy about Origen before Epiphanius *Orig.VII* 195-213
- Éric Junod Controverses autour de l'héritage origénien aux deux extrémités du IVe siècle: Pamphile et Rufin *Orig.VII* 215-223
- Wolfgang Bienert Zur Entstehung des Antiorigenismus im 3./4. Jahrhundert *Orig.VIII* 829-842
- Marie-Odile Boulnois Cyrille d'Alexandrie est-il un témoin e la Controverse origéniste sur l'identité du corps mortel et du corps ressuscité? *Orig.VIII* 843-859
- Nikolai Lipatov-Chicherin Adam's Burial on Golgotha and Origen *Orig.XII* 163-178

D THE HOLY LAND

Agnès Aliau-Milhaud	Bethabara and Gergesa (Origen, <i>Commentary on John VI</i> , 204-211): Geographical Digression or Exegesis?	<i>Orig.XII</i> 31-40
Giovanni Hermanin de Reichenfeld	From Capernaum to Jerusalem: Noetic History and Historical Occurrences in Origen's Sacred Geography of the Holy Land	<i>Orig.XII</i> 123-138
Tommaso Interi	"A Place to Worship the Lord our God": Origen's Exegesis of the Holy Land in his Homilies on the Prophets	<i>Orig.XII</i> 139-162
Valentina Marchetto	"Jerusalem Is the Divine Soul" (<i>FrLam VIII</i>): The Holy Land in Origen's Early Works	<i>Orig.XII</i> 179-204
Christoph Marksches	Local Knowledge vs. Religious Imaging: Origen and the Holy Land	<i>Orig. XII</i> 205-220
Lorenzo Perrone	Origen and His Legacy in the "Holy Land": Fortune and Misfortune of a Literary and Theological Heritage	<i>Orig.XII</i> 3-29

7) ORIGEN

A THE MAN

Henri Crouzel	La personnalité d'Origène	<i>Orig.III</i> 9-25
Rolf Gögler	Origenes als Glaubender und als Theologe	<i>Orig.IV</i> 352-357
Adele Castagno	Origene e Ambrogio: L'indipendenza dell'intellettuale e le pretese del patronato	<i>Orig.VIII</i> 165-193
Christoph Marksches	Kastration und Magenprobleme? Einige neue Blicke auf das asketische Leben des Origenes	<i>Orig.IX</i> 255-271
Joseph Verheyden	Origen in the Making: Reading between (and behind) the Lines of Eusebius' 'Life of Origen' (<i>HE</i> 6)	<i>Orig.X</i> 713-725

B ORIGEN AS WRITER

Lorenzo Perrone	<i>Origenes pro domo sua</i> : Self-quotations and the (Re)construction of a Literary Œuvre	<i>Orig.X</i> 3-38
Antonio Cacciaril	From Grammar to Theology: History of a Word. On διαστολή and Related terms in Origen and in the Origenian Tradition	<i>Orig.X</i> 39-60
Eric Junod	Du danger d'écrire, selon Origène	<i>Orig.X</i> 91-108
Domenico Pazzini	Figura simbolo legge linguistica nella prosa di Origene	<i>Orig.X</i> 579-592
Matthew Pereira	From the Spoils of Egypt: An Analysis of Origen's Letter to Gregory	<i>Orig.X</i> 221-248
Andrea Villani	Uno sguardo d'insieme sulle prosopopee divine in Origene: Il Padre e il figlio a colloquio con l'uomo	<i>Orig.X</i> 615-646
Marc Hirshman	Origen, Copyists, and Books of <i>Aggada</i>	<i>Orig.XII</i> 317-324

C ORIGEN AS LIBRARIAN

Francesca Minonne	Origen and the Grammatical Process of Interpretation: 'Υπερβατά as Solutions to Solecisms	<i>Orig.XII</i> 659-670
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Agnès Bastit Kalinowska	De Paul à Origène: Étude de quelques phénomènes stylistiques	<i>Orig.X</i> 331-344
Guido Bendinelli	Il Matrimonio nel <i>Commentario a Matteo</i> di Origene	<i>Orig.X</i> 385-406
Jana Plátová	Clemens' und Origenes' Auslegung der Perikope von der Berufung des reichen Jünglings (Matthäus 19,16-30 Parall.) im EKK Projekt	<i>Orig XI</i> 87-94
Paul Hartog	Patristic Departures from Matthew 10,23 with "Flight" Connections in Origen	<i>Orig.XI</i> 831-842

Luke

Marcello Marin	Gerusalemme e la casa deserta (Mt 23,37-39 Lc 13,34-35) nell'esegesi origeniana	<i>Orig.II</i> 215-2
Antonio Nazzaro	Il prologo del Vangelo di Luca nell'interpretazione di Origene	<i>Orig.II</i> 231-244
Guisepppe Sgherri	Eclissi di sole alla Passione? Una nota sull'impulsività origeniana e sulla cronologia di due opere (<i>cf Lk 23,45</i>)	<i>Orig.II</i> 357-362
Antonio Scognamigliol	Τοῦ καθαρισμοῦ αὐτῶν (Lc 2:22) Origene tra Cristologia ed Escatologia	<i>Orig.V</i> 438-443
V. Grossi	Il Cristiano "Filius Pacis" nell'esegesi Origeniana di Luca 10,5-7	<i>Orig.VI</i> 709-721
William Rusch	Some comments on Origen's Homilies on the Gospel according to Luke	<i>Orig.VIII</i> 727-731

John

Henri Crouzel	Le contenu spirituel des dénominations du Christ selon le Livre I du Commentaire sur Jean d'Origène	<i>Orig.II</i> 131-150
Robert Daly	Sacrificial soteriology: Origen's Commentary on John 1,29	<i>Orig.II</i> 151-163
Wolfgang Ullmann	Die Beziehungen von Trinitätstheologie und Christologie im 6. Buch von Origenes' Johannes-Kommentar	<i>Orig.II</i> 165-176
Rosario Scognamiglio	Concezione origeniana di semeion nel Commento a Giovanni	<i>Orig.II</i> 177-187
Domenico Pazzini	Cristo Logos e Cristo Dynamis nel I Libro del Commentario a Giovanni di Origene	<i>Orig.V</i> 424-429
Ronald Heine	The Introduction to Origen's Commentary on John Compared with the Introductions to the Ancient Philosophical Commentaries on Aristotle	<i>Orig.VI</i> 3-12
Wolfgang Bienert	Ἀναγωγή, im Johannes-Kommentar des Origenes	<i>Orig.VI</i> 419-427
R. Gögler	Einführung zur Diskussion über das Referat: Ἀναγωγή, im Johannes-Kommentar des Origenes	<i>Orig.VI</i> 429-431
Michihiko Kuyama	The Searching Spirit. The Hermeneutical Principle in the Preface of Origen's Commentary on the Gospel of John	<i>Orig.VI</i> 433-439
John McGuckin	Structural Design and Apologetic Intent in Origen's Commentary on John	<i>Orig.VI</i> 441-457
J. Wolinski	Le recours aux ἐπίνοιαι du Christ dans le Commentaire sur Jean d'Origène	<i>Orig.VI</i> 465-492
Domenico Pazzini	Il prologo di Giovanni in Origene e Grigorio di Nissa	<i>Orig.VII</i> 497-504
John Woodrow McCree	Valentinus on Exodus 33,20: Valentinian Traditions in the <i>Gospel of Truth</i> and in Origen's <i>Commentary on John</i>	<i>Orig.VIII</i> 347-353
Róbert Somos	An Aristotelian Science-Methodological Principle in Origen's Commentary on John	<i>Orig.VIII</i> 547-552
Joseph Trigg	Origen and Cyril of Alexandria: Continuities and Discontinuities in their Approach to the Gospel of John	<i>Orig.VIII</i> 955-965

Agnès Aliaù-Milhaud	Progrès du texte, progrès de l'individu dans le <i>Commentaire de Jean d'Origène</i> : Les techniques d'exégèse appliquées au thème du progrès	<i>Orig.IX</i> 13-23
Domenico Pazzini Sarah Spangler	Aretè e gnosi nel <i>Commento a Giovanni di Origene</i> "The Firstfruits of our Activities": "Examination of the the Pedagogical Functions of Scripture in Origen's Prologue to the Commentary on the Gospel according to John	<i>Orig.IX</i> 273-284 <i>Orig.IX</i> 337-344
Christian Hengstermann	The NeoPlatonism of Origen in the First Two Books of His Commentary on John	<i>Orig.X</i> 75-87
Agnès Aliaù-Milhaud	La réécriture au passif et ses enjeux dans le <i>Commentaire sur Jean d'Origène</i>	<i>Orig.X</i> 345-355
Antonio Castellano	"Che significa il nome 'Logos' dato al Figlio di Dio?": Il titolo "Logos" e la polemica antimonarchiana nel <i>Commento a Giovanni di Origene</i>	<i>Orig.X</i> 281-304
Joseph O'Leary	Biblical and Metaphysical in the Texture of Origen's Writing (<i>Clo</i> II.175-192)	<i>Orig.X</i> 671-686
Patricia Andrea Ciner	Unión mística y osadía: Implicancias del término τολημτέον en el <i>Comentario al Evangelio de Juan</i>	<i>Orig.X</i> 419-435
Domenico Pazzini Patricia Ciner	Samaritana (Gv.4): Origene / Bultmann Origen and the Exegesis of the Different Manuscripts of the Gospel of John	<i>Orig.XI</i> 105-114 <i>Orig.XI</i> 115-124
Patricia Ciner	Commentary on the Gospel of John: The History and Content of a Masterpiece written between Alexandria and Caesarea	<i>Orig.XII</i>
Domenico Pazzini	Le Lieu de Jésus et la voie négative de l' <i>épinouia</i> dans le <i>Commentaire sur Saint Jean d'Origène</i>	<i>Orig.XII</i> 671-680

Acts

Boudewijn Dehandschutter	Origen and the Episode on Stephen in the Book of Acts	<i>Orig.IX</i> 141-148
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Romans

Neville Birdsall	The text and scholia of the Codex von der Goltz and its allies, and their bearing upon the texts of the works of Origen, especially the <i>Commentary on Romans</i>	<i>Orig.</i> 215-222
Caroline Hammond Bammel	Die fehlenden Bände der Römerbriefkommentars des Origenes	<i>Orig.IV</i> 16-20
Riemer Roukema	Jews and Gentiles in Origen's <i>Commentary on Romans</i> III 19-22	<i>Orig.IV</i> 21-25
Claudio Micaelli	Osservazioni su alcuni problemi teologici e filosofici del <i>comento di Origene all'Epistola ai Romani</i>	<i>Orig.IV</i> 26-35
Theresia Heither	Origenes' Exegese von Römerbrief 12,1-8 als Einführung in die <i>Spiritualis Observantia</i>	<i>Orig.VI</i> 515-522
Claudio Micaelli	Prescienza divina e libero arbitrio nel <i>Commento</i> origeniano <i>alla Lettera ai Romani</i> : osservazioni su alcune implicazioni filosofiche	<i>Orig.VIII</i> 537-545
Tomas ScheckJ	Justification by Faith Alone in Origen's <i>Commentary on Romans</i> and Its Reception during the Reformation Era	<i>Orig.VIII</i> 1277-88
Francesca Cocchini	Origene e la morale nel <i>Commento alla Lettera ai Romani</i>	<i>Orig.IX</i> 115-134
Sylwia Kaczmarek	L'Exemplum di Paolo nel <i>Commento alla Lettera ai Romani</i>	<i>Orig.X</i> 445-456
Mark Elliott	Tracing the Romans Commentary of Origen in Abelard's: Appearance and Reality	<i>Orig.XI</i> 415-430

Valentinianism

Alan Scott	Opposition and Concession: Origen's Relationship to Valentinianism	<i>Orig.V</i> 79-84
Judith Kovacs	Echoes of Valentinian Exegesis in Clement of Alexandria and Origen: The Interpretation of 1 Cor 3,1-3	<i>Orig.VIII</i> 317-329
Christoph Markschies	Valentinianische Gnosis in Alexandrien und Ägypten	<i>Orig.VIII</i> 331-346
John McCree	Valentinus on <i>Exodus</i> 33,20: Valentinian Traditions in the <i>Gospel of Truth</i> and in Origen's <i>Commentary on John</i>	<i>Orig.VIII</i> 347-353
Anne Pasquier	La doctrine des dénominations de Dieu dans le valentinisme: Comparaison avec Origène	<i>Orig.VIII</i> 355-365
Marie-Odile Boulnois	Cyrille d'Alexandrie est-il un témoin de la Controverse origéniste sur l'identité du corps mortel et du corps ressuscité?	<i>Orig.VIII</i> 843-859

6) ORIGEN'S ENVIRONMENT

A ALEXANDRIA

Christian Jacob	Bibliothèque, livre, texte: Formes de l'érudition alexandrine	<i>Orig.VIII</i> 13-22
Guy Stroumsa	Alexandria and the Myth of Multiculturalism	<i>Orig.VIII</i> 23-29
Alberto Camplani	Momenti di interazione religiosa ad Alessandria e la nascita dell'élite egiziana cristiana	<i>Orig.VIII</i> 31-42
Attila Jakab	Alexandrie et sa communauté chrétienne à l'époque d'Origène	<i>Orig.VIII</i> 93-104
Annick Martin	Aux origines de l'Alexandrie chrétienne: Topographie, liturgie, institutions	<i>Orig.VIII</i> 105-120
Simon Mimouni	À la recherche de la communauté chrétienne d'Alexandrie aux Ier - IIème siècles	<i>Orig.VIII</i> 137-163
Emanuela Prinzivalli	Le metamorfosi della scuola alessandrina da Eracla a Didimo	<i>Orig.VIII</i> 911-937

B CAESAREA

John McGuckin	Caesarea Maritima as Origen Knew It	<i>Orig.V</i> 3-25
Pedro Daniel Fernandez	Alexandrie et Césarée: La continuité de l'itinéraire pédagogique d'Origène	<i>Orig.XII</i> 309-316
Joseph Patrich	Caesarea Maritima in the Time of Origen	<i>Orig.XII</i> 375-410

C JERUSALEM

Marcello Marin	Gerusalemme e la casa deserta (Mt 23,37-39 Lc 13,34-35) nell'esegesi origeniana	<i>Orig.II</i> 215-2
Yves-Marie Duval	Vers le <i>Commentaire sur Sophonie</i> d'Origène: L'annonce de la disparition finale du mal et le retour dans la Jérusalem céleste	<i>Orig.VIII</i> 625-639
Federica Bucchi	L'interpretazione origeniana della meretrice Gerusalemme nella storia simbolica di Israele di Ez 16 (<i>HEz</i> VI-X)	<i>Orig.IX</i> 81-92
Antonio Caccciari	The Fall of Jerusalem in Origen's Newly Discovered <i>Homilies on Psalms</i>	<i>Orig.XII</i> 91-108
Lavinia Cerioni	"Mother of Souls": The Holy City of Jerusalem in Origen's <i>Commentary and Homilies on the Song of Songs</i>	<i>Orig.XII</i> 109-122
Valentina Marchetto	"Jerusalem... Is the Divine Soul" (<i>FrLam</i> VIII): The Holy Land in Origen's Early Works	<i>Orig.XII</i> 179-204
Emanuela Prinzivalli	The City of God and the Cities of Men according to Origen	<i>Orig.XII</i> 221-242

Priscillianism

- Volker H Drecoll With Origen against Manichaeism: Orosius' *Commonitorium* against Priscillian and the Early Reception of Origen in Spain *Orig.XI* 511-525
- Uta Heil Orosius, Augustine and the Origenist Controversy in the West: Some observations on the *Commonitorium* of Orosius *Orig XI* 525- 544

Valentinianism

- Alan Scott Opposition and Concession: Origen's Relationship to Valentinianism *Orig.V* 79-84
- Judith Kovacs Echoes of Valentinian Exegesis in Clement of Alexandria and Origen: The Interpretation of 1 Cor 3,1-3 *Orig.VIII* 317-329
- Christoph Marksches Valentinianische Gnosis in Alexandrien und Ägypten *Orig.VIII* 331-346
- John McCree Valentinus on Exodus 33,20: Valentinian Traditions in the *Gospel of Truth* and in Origen's *Commentary on John* *Orig.VIII* 347-353
- Anne Pasquier La doctrine des dénominations de Dieu dans le valentinisme: Comparaison avec Origène *Orig.VIII* 355-365

6) ORIGEN'S ENVIRONMENT

A ALEXANDRIA

- Christian Jacob Bibliothèque, livre, texte: Formes de l'érudition alexandrine *Orig.VIII* 13-22
- Guy Stroumsa Alexandria and the Myth of Multiculturalism *Orig.VIII* 23-29
- Alberto Camplani Momenti di interazione religiosa ad Alessandria e la nascita dell'élite egiziana cristiana *Orig.VIII* 31-42
- Attila Jakab Alexandrie et sa communauté chrétienne à l'époque d'Origène *Orig.VIII* 93-104
- Annick Martin Aux origines de l'Alexandrie chrétienne: Topographie, liturgie, institutions *Orig.VIII* 105-120
- Simon Mimouni À la recherche de la communauté chrétienne d'Alexandrie aux Ier - IIème siècles *Orig.VIII* 137-163
- Emanuela Prinziavalli Le metamorfosi della scuola alessandrina da Eracla a Didimo *Orig.VIII* 911-937

B CAESAREA

- John McGuckin Caesarea Maritima as Origen Knew It *Orig.V* 3-25
- Pedro Daniel Fernández Alexandrie et Césarée: La continuité de l'itinéraire pédagogique d'Origène *Orig.XII* 309-316
- Joseph Patrich Caesarea Maritima in the Time of Origen *Orig.XII* 375-411

C JERUSALEM

- Marcello Marin Gerusalemme e la casa deserta (Mt 23,37-39 Lc 13,34-35) nell'esegesi origeniana *Orig.II* 215-2
- Yves-Marie Duval Vers le *Commentaire sur Sophonie* d'Origène: L'annonce de la disparition finale du mal et le retour dans la Jérusalem céleste *Orig.VIII* 625-639
- Federica Bucchi L'interpretazione origeniana della meretrice Gerusalemme nella storia simbolica di Israele di Ez 16 (*HEz* VI-X) *Orig.IX* 81-92
- Antonio Cacciari The Fall of Jerusalem in Origen's Newly Discovered *Homilies on Psalms* *Orig.XII* 91-108
- Lavinia Cerioni "Mother of Souls": The Holy City of Jerusalem in Origen's *Commentary and Homilies on the Song of Songs* *Orig.XII* 109-122
- Valentina Marchetto 'Jerusalem... is the Divine Soul' (*FrLam* VIII): The Holy Land in Origen's Early Works *Orig.XII* 179-204
- Emanuela Prinziavalli The City of God and the Cities of Men according to Origen *Orig.XII* 221-242

1 Corinthians

- Riemer Roukema La prédication du Christ crucifié (1 Cor.2,2) selon Origène *Orig.VI* 523-529
- Riemer Roukema "Die Liebe kommt nie zu Fall" (1 Kor 13,8a) als Argument des Origenes gegen einen neuen Abfall der Seelen von Gott *Orig.VII* 15-23
- Judith Kovacs Echoes of Valentinian Exegesis in Clement of Alexandria and Origen: The Interpretation of 1 Cor 3,13 *Orig.VIII* 317-329
- Leonardo Lugaresi Metafore dello spettacolo in Origene (Cf 1 Cor.4,9) *Orig.VIII* 657-678

Galatians

- Francesca Cocchini Da Origene a Teodoro: la tradizione esegetica greca su Gal 2,11-14 e la controversia origeniana *Orig.VII* 293-309

Ephesians

- Francis Deniau Le *Commentaire* de Jérôme sur *Ephésiens* nous permet-il de connaître celui d'Origène? *Orig.* 163-179
- Richard Layton Judas Yields a Place for the Devil: The Appropriation of Origen's *Commentary on Ephesians* by Didymus of Alexandria *Orig.VII* 531-541
- Francesco Pieri Verso una nuova edizione del *Commento* Origeniano ad *Efesini*: Saggi testuali ed osservazioni metodologiche *Orig.VIII* 699-706

Philippians

- Gerald Bostock Origen's Exegesis of the Kenosis Hymn (Philippians 2: 5-11) *Orig.VI* 531-547

Hebrews

- Pamela Bright The Epistle to the Hebrews in Origen's Christology *Orig.VI* 559-565

1 Peter

- Enrico Dal Covolo L'interpretazione origeniana di 1 Petri 2,9 *Orig.VI* 567-575

Letters of John

- Claudio Zamagni Le texte des *Épîtres* de Jean d'après Origène *Orig.VIII* 789-811

Revelation

- Claudio Anselmetto La presenza dell' Apocalisse di Giovanni nelle Omelie di Origene *Orig.II* 255-266
- Clementina Mazzuco L'Apocalisse di Giovanni nel *Contro Celso* di Origene *Orig.II* 267-278
- Judith Kovacs The Revelation to John in Origen's *Commentary on John*: Hearing the Voice of the Seven Thunders *Orig.IX* 217-230

Apocrypha

- Concetta Spada Origene e gli Apocrifi del Nuovo Testamento *Orig.IV* 44-54
- Anneweis Van Den Hoek Clement and Origen as Sources of "Noncanonical" Scriptural during the Late Second and Earlier Third Centuries *Orig.VI* 93-113
- Henryk Pietras L'apocrifo guidaico "Preghiera di Giuseppe" nell'interpretazione origeniana - *Clo* II.31.188-190 *Orig.X* 545-559

2) EXEGETICAL ISSUES

A. OLD TESTAMENT

Karen Torjesen	Influence of Rhetoric on Origen's Old Testament Homilies	<i>Orig. VI</i> 13-25
Irénée Rigolot	Le <i>Mysterion</i> del'unité des deux Testaments: Évangile unique et histoire en acte	<i>Orig. VI</i> 381-390
Monika Pesty	Origène et les prophètes	<i>Orig. VI</i> 411-416
Martin Wallraff	Il rapporto tra Antico e Nuovo Testamento nella teoria esegetica di Origene	<i>Orig. VIII</i> 779-787

B. ALLEGORY

Elena Giannarelli	Christian Thought and Alexandrian Methodology: Origen on Sarah, Rebecca and Rachel	<i>Orig. V</i> 125-130
Henri Crouzel	Le contexte spirituel de l'exégèse dite spirituelle	<i>Orig. VI</i> 333-342
Wolfgang Bienert	Ἀναγωγή im <i>Johannes-Kommentar</i> des Origenes	<i>Orig. VI</i> 419-427
R. Gögler	Einführung zur Diskussion über das Referat: Ἀναγωγή, im <i>Johannes-Kommentar</i> des Origenes	<i>Orig. VI</i> 429-431
Pier Beatrice	Didyme l'Aveugle et la tradition de l'Allégorie	<i>Orig. VI</i> 579-590
Paul Blowers	The Anagogical Imagination: Maximus the Confessor and the Legacy of Origenian Hermeneutics	<i>Orig. VI</i> 639-654
Karen Torjesen	The Alexandrian Tradition of the Inspired Interpreter	<i>Orig. VIII</i> 287-299
Tina Dolidze	Einige Aspekte der allegorischen Sprache in den Auslungen von Origenes und Gregor von Nyssa zum Hohenlied	<i>Orig. VIII</i> 1061-70
Miyako Demura	Origen's Allegorical Interpretation and the Philological Philological Tradition of Alexandria	<i>Orig. IX</i> 149-158
Jean-Noël Guinot	Muthos et récit biblique chez Origène: Un danger d'ambiguïté?	<i>Orig. IX</i> 179-193

C. ORIGEN IN RELATION TO OTHER AUTHORS

Alain Le Boullouec	Les représentations du texte chez les philosophes grecs et l'exégèse scripturaire d'Origène. Influences et mutations.	<i>Orig. V</i> 101-118
David Satran	Pedagogy and Deceit in the Alexandrian Theological Tradition	<i>Orig. V</i> 119-124
Lorenzo Perrone	Perspectives sur Origène et la littérature patristique des "Quaestiones et Responsiones"	<i>Orig. VI</i> 151-164
Karen Torjesen	The Rhetoric of the Literal Sense: Changing Strategies of Persuasion from Origen to Jerome	<i>Orig. VII</i> 633-644
John McGuckin	Origen as Literary Critic in the Alexandrian Tradition	<i>Orig. VIII</i> 121-135
Karen Torjesen	The Alexandrian Tradition of the Inspired Interpreter	<i>Orig. VIII</i> 287-299
Peter Martens	Interpreting Attentively: The Ascetic Character of Biblical Exegesis according to Origen and Basil of Caesarea	<i>Orig. VIII</i> 1115-21

D. ORIGEN AND LATER TRADITION

Michael Hollerich	Origen's Exegetical Heritage in the Early Fourth Century: The Evidence of Eusebius	<i>Orig. V</i> 542-548
Christoph Theobald	Origène et le débat herméneutique contemporain	<i>Orig. VI</i> 785-797
Mark Sheridan	The Influence of Origen on Coptic Exegesis in the Sixth Century: The Case of Rufus of Shotep	<i>Orig. VIII</i> 1023-33
Jean-Noël Guinot	L'École exégétique d'Antioche et ses relations avec Origène	<i>Orig. VIII</i> 1149-66

John Dillon	The Magical Power of Names in Origen and Later Platonism	<i>Orig. III</i> 203-216
Henry Chadwick	Christian Platonism in Origen and Augustine	<i>Orig. III</i> 217-230
Eric Osborn	Causality in Plato and Origen	<i>Orig. IV</i> 362-357
Robert Berchmann	Origen on <i>The Categories</i> : A Study in Later Platonic First Principles	<i>Orig. V</i> 231-252
Katharina Comoth	"Homoiosis" bei Platon und Origenes	<i>Orig. VII</i> 69-74
Stamenka Antonova	The Many Faces of Truth: Origenian Platonism or Platonic Origenism?	<i>Orig. VIII</i> 431-436

Pythagoreanism

Gerald Bostock	Origen and the Pythagoreanism of Alexandria	<i>Orig. VIII</i> 465-478
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Stoicism

E. Elorduy	El influjo estoico en Orígenes	<i>Orig.</i> 277-288
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C. PAGANISM

John Dillon	The Magical Power of Names in Origen and Later Platonism	<i>Orig. III</i> 203-216
André Mehat	Divination païenne et prophétie chrétienne	<i>Orig. IV</i> 436-441
Ulrich Berner	Origenes und das Synkretismusproblem	<i>Orig. IV</i> 447-458
Helmut Waldmann	Ansätze zur Integration östlichen Gedankengutes bei Origenes (Mazdaismus, Zurvanismus)	<i>Orig. IV</i> 459-464
Giulia Gasparro	Ispirazione delle Scritture e divinazione pagana: Aspetti della polemica fra Origene e Celso	<i>Orig. VI</i> 287-302
Michel Fédou	L'herméneutique origénienne de la Bible et les religions païennes	<i>Orig. VI</i> 343-350
Giulia Gasparro	Origene e la magia: Teoria e prassi	<i>Orig. VIII</i> 733-756

D. HERETICAL MOVEMENTS

Gnosticism

Alain Le Boullouec	La place de la polémique antignostique dans le <i>Peri Archôn</i>	<i>Orig.</i> 47-61
Josep Rius-Camps	Origenes frente al desafío de los Gnosticos	<i>Orig. V</i> 57-78
Jean-Daniel Dubois	Le titre christologique d'Évangéliste et la polémique d'Origène contre les Gnostiques	<i>Orig. VI</i> 27-36
Jean-Daniel Dubois	Le <i>Traité Tripartite</i> (Nag Hammadi I, 5) est-il antérieur à Origène?	<i>Orig. VIII</i> 303-316
Riemer Roukema	Les anges attendant les âmes des défunts: Une comparaison entre Origène et quelques gnostiques	<i>Orig. VIII</i> 367-374

Heracleon

Pier Franco Beatrice	The Apostolic Writings in Heracleon's <i>Hypomnemata</i>	<i>Orig. XI</i> 799-820
Carl Johan Berglund	Discerning Quotations from Heracleon in Origen's <i>Commentary on the Gospel of John</i>	<i>Orig. XII</i> 489-504
István Bugár	Where Does Free Will Come From? Some Remarks Concerning the Development of the Concept of Human Autonomy before Origen	<i>Orig. IX</i> 625-635

Marcion

Josep Rius-Camps	Origenes y Marción. Carácter preferentemente Antimarcionita del prefacio y del segundo ciclo del <i>Peri Archôn</i>	<i>Orig.</i> 297-312
Concetta Spada	Aspetti della polemica antimarcionita nel <i>Commento al Vangelo di Giovanni</i>	<i>Orig. V</i> 85-91

History

Basil Studier	Der Begriff der Geschichte im Schrifttum des Origenes von Alexandrien	<i>Orig.VIII 757-777</i>
Petr Mikhaylov	The Mystery of History according to Origen: Conflict of Interpretations	<i>Orig.XI 139-148</i>

5) OTHER RELIGIONS AND PHILOSOPHIES

A. OTHER RELIGIONS

Egyptian Religion

Gerald Bostock	Egyptian Influence on Origen	<i>Orig. 243-256</i>
Maria Betro	La riflessione religiosa nell'Egitto tardo e il ruolo dei templi nella sua formazione e diffusione	<i>Orig.VIII 3-12</i>
Gerald Bostock	Origen, the "Son of Horus", in his Egyptian Milieu: The Influence on Origen of Contemporary Egyptian Religious Practice.	<i>Orig.IX 61-79</i>
Piotr Scholz	Griechisch oder Altägyptisch: Zur Frage nach den Wurzeln der theologischen Spekulationen des Origenes	<i>Orig.X 933-953</i>
Gerald Bostock	Origen's Unique Doctrine of the Trinity: Its Jewish and Egyptian Sources	<i>Orig.XII 519-534</i>

Judaism

N.R.M. De Lange	Jewish influence on Origen	<i>Orig. 225-242</i>
Giuseppe Sgherri	<i>Deus Hebraeorum - Deus Christianorum</i> . Giudaismo e cristianesimo di fronte al problema di Dio secondo Origene	<i>Orig.III 43-64</i>
Guy Stroumsa	Clement, Origen, and Jewish Esoteric Traditions	<i>Orig.VI 53-70</i>
Joseph O'Leary	The Recuperation of Judaism	<i>Orig.VI 373-379</i>
Jörg Ulrich	Euseb und die Juden: Der origeneische Hintergrund	<i>Orig.VII 135-140</i>
Robert Wilken	Creating a Context: "Anti-Judaism" and Scholarship on Origen	<i>Orig.VIII 55-59</i>

B. OTHER PHILOSOPHIES

Aristotle

Ronald Heine	The Introduction to Origen's Commentary on John Compared with the Introductions to the Ancient Philosophical Commentaries on Aristotle	<i>Orig.VI 3-12</i>
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Hellenism

Gilles Dorival	L'apport d'Origène pour la connaissance de la philosophie grecque	<i>Orig.V 189-216</i>
David Runia	Origen and Hellenism	<i>Orig.VIII 43-47</i>

Neoplatonism

Catherine Osborne	Neoplatonism and the Love of God in Origen	<i>Orig.V 270-283</i>
Christian Hengsternann	The Neoplatonism of Origen in the First Two Books in the First Two Books of His <i>Commentary on John</i>	<i>Orig.X 75-87</i>

Platonism

David Balas	The idea of participation in the structure of Origen's thought. Christian transposition of a theme of the Platonic tradition.	<i>Orig. 257-275</i>
Ugo Bianchi	Presupposti platonici e dualistici di Origene	<i>Orig.II 33-56</i>

Olga Nesterova	Réception et révision de la tradition origénienne d'interprétation biblique chez les Pères latins des IVe-Ve siècles	<i>Orig.VIII 1251-58</i>
Maurizio Girolami	Bible and/or Tradition in the Work of Origen, Rufinus, and Jerome	<i>Orig.XII 431-446</i>

E GENERAL

Karen Torjesen	The Logos Incarnate and Origen's Exegesis of the Gospel	<i>Orig.III 29-42</i>
Joseph O'Leary	How to Read Origen	<i>Orig.IV 358-360</i>
Padraig O'Cleirigh	<i>Topoi</i> of Invention in Origen's <i>Homelies</i>	<i>Orig.VI 277-286</i>
Basil Studer	Die doppelte Exegese bei Origenes	<i>Orig.VI 303-323</i>
Lothar Lies	Die "Gottes würdige" Schriftauslegung nach Origenes	<i>Orig.VI 365-372</i>
Caroline Bammel	Origen's Pauline Prefaces and the Chronology of his <i>Pauline Commentaries</i>	<i>Orig.VI 495-513</i>
Elizabeth Dively Lauro	The Anthropological Context of Origen's Two Higher Senses of Scriptural Meaning	<i>Orig.VIII 613-624</i>
Michael Niculescu	Changing Moods: Origen's Understanding of Exegesis as a Spiritual Attunement to the Grief and the Joy of a Messianic Teacher	<i>Orig.X 179-195</i>
Sébastien Morlet	Signaler l'accord des textes: Un trait caractéristique de l'exégèse d'Origène et du commentarisme grec de l'époque impériale	<i>Orig.X 127-145</i>

F TEXTUAL MATTERS

Neville Birdsall	The text and scholia of the <i>Codex von der Goltz</i> and its allies, and their bearing upon the texts of the works of Origen, especially the <i>Commentary on Romans</i>	<i>Orig. 215-222</i>
Caroline Bammel	A New Witness to the Scholia from Origen in the <i>Codex von der Goltz</i>	<i>Orig.V 137-141</i>
Eric Junod	Que-savons-nous des "Scholies" (σχόλια - σημειώσεις) d'Origène?	<i>Orig.VI 133-149</i>
Pierre Jay	Jérôme et la Septante origénienne	<i>Orig.VI 203-214</i>
Gilles Dorival	La Bible d'Origène	<i>Orig.VIII 49-53</i>
Christoph Markshies	Scholien bei Origenes und in der zeitgenössischen wissenschaftlichen Kommentierung	<i>Orig.X 147-167</i>
Karin Metzler	Namensetymologien zur hebräischen Bibel bei Origenes	<i>Orig.X 169-177</i>
Gilles Dorival	La forme littéraire des Hexaples d'Origène	<i>Orig.X 601-614</i>
Antonio Cacciari	From Tura to Munich: Seventy Years of Origenian Discoveries	<i>Orig.XI 191-200</i>

G THE HEXAPLA

Olivier Munnich	Les <i>Hexaples</i> d'Origène à la lumière de la tradition manuscrite de la <i>Bible grecque</i>	<i>Orig.VI 167-185</i>
Gerard Norton	The Fragments of the <i>Hexapla</i> of the Psalter and the Preparation of a Critical Edition of the Hebrew Psalter	<i>Orig.VI 187-201</i>
Jean-Noël Guinot	La fortune des <i>Hexaples</i> d'Origène aux IVe et Ve siècles en milieu antiochien	<i>Orig.VI 215-225</i>
Gilles Dorival	La forme littéraire des Hexaples d'Origène	<i>Orig.X 601-614</i>

3 THEOLOGICAL ISSUES

A. GENERAL ISSUES

Patricia Cox	Origen and the Bestial Imagination	<i>Orig.III</i> 65-69
Gerald Bostock	Medical Theory and Theology in Origen	<i>Orig.III</i> 191-199
Karen Torjesen	Pedagogical Soteriology from Clement to Origen	<i>Orig.IV</i> 370-378
Thomas Brummel	Origen's Use of Plausibility in His Arguments for Christianity	<i>Orig.V</i> 150-153
Francesca Cocchini	Paolo in Origene nel periodo alessandrino	<i>Orig.V</i> 167-173
Enrico Dal Covolo	Note sulla dottrina origeniana della morte	<i>Orig.V</i> 430-437
H. S. Benjamins	<i>Oikonomia</i> bei Origenes: Schrift und Heilsplan	<i>Orig.VI</i> 327-33
Henryk Pietras	I <i>Principi II, 11</i> di Origene e il millenarismo	<i>Orig.VIII</i> 707-714
Augustine Casiday	Deification in Origen, Evagrius and Cassian	<i>Orig.VIII</i> 995-1001
Ulrich Volp	Origen's Anthropology and Christian Ritual	<i>Orig.IX</i> 493-502
Chiara Barilli	L'infanzia in Origene: Passi scritturistici ed interpretazione. Alcune osservazioni.	<i>Orig.X</i> 357-384
Róbert Somos	The Question of Innate Ideas in Origen	<i>Orig.XI</i> 857-870

B. ETHICAL ISSUES

Kazuhiko Demura	Ethical Virtues in Origen and Plotinus	<i>Orig.V</i> 296-300
Francesca Cocchini	Origene e la morale nel <i>Commento alla Lettera ai Romani</i>	<i>Orig.IX</i> 115-134
Michihiko Kuyama	Origen a Forerunner of the Ethics of War	<i>Orig.IX</i> 231-243
Fred Ledegang	The interpretation of the Decalogue by Philo, Clement of Alexandria and Origen	<i>Orig.IX</i> 245-253
Andrea Villani	Tra dottrina e morale: L'interpretazione origeniana di <i>oleum</i> in <i>CMtS 77</i>	<i>Orig.IX</i> 363-380
Guido Bendinelli	Il matrimonio nel <i>Commentario a Matteo</i> di Origene	<i>Orig.X</i> 385-406
Theo Kobusch	Die Univozität des Moralischen: Die Wirkung des Origenes in Deismus und Aufklärung	<i>Orig.XI</i> 29-46

C. MYSTICISM

Anna Usacheva	The Exegetical Requirements in Origen's Late Works: Mystical and Intellectual Aspects of Perfection according to Origen and His Followers	<i>Orig.XI</i> 871-884
Andrew Louth	The Reception of Origen's Thought in Western Mysticism	<i>Orig.XI</i> 615-628
György Heidl	Origen, Hippolytus and the Mysticism of St. Ambrose	<i>Orig.XI</i> 629-646
Franz Xaver Risch	Die Stufen des Tempels: Zur Auslegung der Gradualpsalmen bei Origenes	<i>Orig.XI</i> 243-265

D. SPECIFIC DOCTRINES

Apocatastasis

Franz-Heinrich Kettler	Neue Beobachtungen zur Apokatastasislehre des Origenes	<i>Orig.II</i> 339-348
J. N. Rowe	The eventual reconciling of human beings to the Father by Christ, and His subsequent subjugation to the Father	<i>Orig.III</i> 139-150
Henri Crouzel	L'Apocatastase chez Origène	<i>Orig.IV</i> 282-290
Riemer Roukema	"Die Liebe kommt nie zu Fall" (1 Kor 13,8a) als Argument des Origenes gegen einen neuen Abfall der Seelen von Gott	<i>Orig.VII</i> 15-23
Yves-Marie Duval	Vers le <i>Commentaire sur Sophonie</i> d'Origène: L'annonce de la disparition finale du mal et le retour dans la Jérusalem céleste	<i>Orig.VIII</i> 625-639

Katharina Comoth	Episteme und Doxa: Origenes im Kontext	<i>Orig.V</i> 340-345
Padraig O'Cleirigh	The Dualism of Origen	<i>Orig.V</i> 346-350
Ulrich Berner	Das Bild des Philosophen bei Origenes und Philostrat	<i>Orig.V</i> 368-372
Theo Kobusch	Die Begründung eines neuen Metaphysiktyps durch Origenes	<i>Orig.VII</i> 61-68
G. C. Stead	Philosophy in Origen and Arius	<i>Orig.VII</i> 101-108
Robert Berchman	Self-Knowledge and Subjectivity in Origen	<i>Orig.VIII</i> 437-450
Shawn Keough	Divine Names in the <i>Contra Celsum</i>	<i>Orig.IX</i> 205-215
Róbert Somos	Christianity as Practical Philosophy in Origen	<i>Orig.IX</i> 327-335
Basil Studer	Die Liebe zur Wahrheit bei Origenes	<i>Orig.IX</i> 669-689
Vito Limone	Ὁὐσία in Origen: The Use of the Term in Light of the <i>Homilies on the Psalms</i>	<i>Orig.XII</i> 643-658

B. SPECIFIC CONCEPTS

Corporeality

Monique Alexandre	Le statut des questions concernant la matière dans le <i>Peri Archôn</i>	<i>Orig.</i> 63-81
Gerald Bostock	Quality and corporeity in Origen	<i>Orig.II</i> 323-337
Ugo Bianchi	Some reflections on the ontological implications	<i>Orig.III</i> 153-158
Micaela Aveta	Alcune osservazioni sulla valutazione origeniana della corporeità e del coniugio	<i>Orig.IV</i> 336-343
Lawrence Hennessy	A Philosophical Issue in Origen's Eschatology: The Three Senses of Incorporeality	<i>Orig.V</i> 373-380
Jon Dechow	Origen and Corporeality: The Case of Methodius' <i>On the Resurrection</i>	<i>Orig.V</i> 509-518
Anders-Christian Jacobsen	Origen on the Human Body	<i>Orig.VIII</i> 649-656
Augustine Marie Reisenauer	Augustine Gathering the Cosmic Person Origen Scatters	<i>Orig.XI</i> 479-488
Alfons Fürst	Matter and Body in Origen's Christian Platonism	<i>Orig.XII</i> 573-588
Anders-Christian Jacobsen	Origen on Body and-Soul	<i>Orig.XII</i> 589-602

Free will

J. M. Rist	The Greek and Latin texts of the discussion on free will in <i>De Principiis</i> , Book III	<i>Orig.</i> 97-111
Thomas Böhm	Die Entscheidungsfreiheit in den Werken des Origenes und des Gregor von Nyssa. Zur Bedeutung von ἀκρασία in der Beurteilung der Entscheidungsfreiheit	<i>Orig.VII</i> 459-468
Claudio Micaelli	Prescienza divina e libero arbitrio nel <i>Commento origeniano alla Lettera ai Romani</i> : Osservazioni su alcune implicazioni Filosofiche	<i>Orig.VIII</i> 537-545
István Bugár	Where Does Free Will Come From? Some Remarks Concerning the Development of the Concept of Human Autonomy before Origen	<i>Orig.IX</i> 625-635
Alfons Fürst	Origen's Legacy to Modern Thinking about Freedom and Autonomy	<i>Orig.XI</i> 3-28
Lenka Karfíková	Nature Completed by the Will: Origen and Augustine	<i>Orig.XI</i> 469-478
Filip Outrata	Differing Defenders of Free Will: Possible Origenian Influences in Julian of Aeclanum	<i>Orig.XI</i> 489-500
Andrew Harmon	Motion, Education, and Care: Reading Origen with the Stoics	<i>Orig.XI</i> 821-830

Sacrifice

Robert Daly	Early Christian influences on Origen's concept of sacrifice	<i>Orig.</i> 313-326
Robert Daly	Sacrificial soteriology: <i>Origen's Commentary on John 1,29</i>	<i>Orig.II</i> 151-163
Anna Tzvetkova	Origène et les rabbins sur la question des sacrifices	<i>Orig.IX</i> 353-362
The Soul		
Rowan Williams	Origen on the Soul of Jesus	<i>Orig.III</i> 131-137
Alain Le Boulluec	Controverses au sujet de la doctrine d'Origène sur l'âme du Christ	<i>Orig.IV</i> 223-237
Hermann Schibli	Origen, Didymus, and the Vehicle of the Soul	<i>Orig.V</i> 381-391
Toshio Mikoda	Ἠγεμονίkov in the Soul	<i>Orig.VI</i> 459-463
Carla Noce	Il tema della nudità dell'anima	<i>Orig.VIII</i> 679-686
Michael Ghattas	Die Seelenlehre des Origenes in den sogenannten 50 geistlichen Homilien des "Makarius des Ägypters"	<i>Orig.VIII</i> 1003-08

The Trinity

Victor Walter	A reassessment of the tension between the Biblical sources and Greek philosophy as it is expressed in the play between Biblical and philosophical concepts in the development of Trinitarian thought in Origen of Alexandria	<i>Orig.</i> 289-295
Wolfgang Ullmann	Die Beziehungen von Trinitätstheologie und Christologie im 6. Buch von Origenes' <i>Johannes-Kommentar</i>	<i>Orig.II</i> 165-176
Erwin Schadel	Zum Trinitätskonzept des Origenes	<i>Orig.IV</i> 203-214
Alastair Logan	Origen and the Development of Trinitarian Theology	<i>Orig.IV</i> 424-429
Charles Kannengeiser	Écriture et théologie trinitaire d'Origène	<i>Orig.VI</i> 351-364
Volker Decoll	Der Begriff Hypostasis bei Origenes: Bemerkungen zum <i>Johannes-kommentar</i> II, 10	<i>Orig.VIII</i> 479-487
Samuel Fernández	Verso la teologia trinitaria di Origenes: Metafora e linguaggio teologico	<i>Orig.X</i> 457-473
John Slotemaker	The Primacy of the Father in Origen of Alexandria and Augustine of Hippo: beyond East and West	<i>Orig.X</i> 855-871
Ilaria Vigorelli	Σχέσις in Origen	<i>Orig.XI</i> 885-900
Gerald Bostock	Origen's Unique Doctrine of the Trinity: Its Jewish and Egyptian Sources	<i>Orig.XII</i> 519-534
Elizabeth Ann Dively Lauro	History and Context of Origen's Relation of the Two Seraphim to the Son and Holy Spirit	<i>Orig.XII</i> 547-562
Justin J. Lee	"Seek and Ye Shall Find": Rufinus and the Search for Origen's Trinitarian Orthodoxy	<i>Orig.XII</i> 447-460

4) PHILOSOPHICAL ISSUES

A. GENERAL ISSUES

Mario Girardi	Osservazioni sulle nozioni comuni in Origenes con particolare riferimento al <i>Contra Celsum</i>	<i>Orig.II</i> 279-292
Padraig O'Cleirigh	Knowledge of this World in Origen	<i>Orig.IV</i> 349-351
Theo Kobusch	Das Christentum als die wahre Philosophie	<i>Orig.IV</i> 442-446
Gilles Dorival	L'apport d'Origène pour la connaissance de la philosophie grecque	<i>Orig.V</i> 189-216
Giulia Gasparro	Eguaglianza di natura e differenza di condizione dei λογικοί: la soluzione origeniana nel contesto delle formule antropologiche e demonologiche greche del II e III secolo	<i>Orig.V</i> 301-319

Ilaria Ramelli	Origen's Doctrine of Apocatastasis: A Reassessment	<i>Orig.X</i> 649-670
Emiliano Fiori	The Impossibility of the <i>Apokatastasis</i> in Dionysius the Areopagite	<i>Orig.X</i> 831-843

Christology

Wolfgang Ullmann	Die Beziehungen von Trinitätstheologie und Christologie im 6. Buch von Origenes' <i>Johannes-Kommentar</i>	<i>Orig.II</i> 165-176
A.H.B. Logan	Origen and Alexandrian Wisdom Christology	<i>Orig.III</i> 123-129
Rowan Williams	Origen on the Soul of Jesus	<i>Orig.III</i> 131-137
Rowan Williams	The Son's Knowledge of the Father in Origen	<i>Orig.IV</i> 146-153
Josep Rius-Camps	Subordinacionismo en Origenes?	<i>Orig.IV</i> 154-186
Peter Hofrichter	Das Verständnis des christologischen Titels "Eingeborener" bei Origenes	<i>Orig.IV</i> 187-193
Rosario Scognamiglio	"Anthrōpos apodēmōn" (Mt 25,14): Problema e stimoli per la Cristologia di Origenes	<i>Orig.IV</i> 194-200
Richard Hanson	Did Origen Teach that the Son is <i>ek tes ousias</i> of the Father?	<i>Orig.IV</i> 201-202
John McGuckin	The Changing Forms of Jesus	<i>Orig.IV</i> 215-222
Pamela Bright	The Epistle to the Hebrews in Origen's Christology	<i>Orig.VI</i> 559-565
Anneweis van den Hoek	Origen's Role in Formulating Later Christological Language: The Case of ἀνάκρασις	<i>Orig.VII</i> 39-50
Samuel Fernandez Eyzaguirre	El carácter cristológico de la bienaventuranza final: un nuevo acercamiento a la escatología de Origenes	<i>Orig.VIII</i> 641-648
Vladimir Baranov - Basil Lourie	The Role of Christ's Soul-Mediator in the Iconoclastic Christology	<i>Orig.IX</i> 403-411
Anders-Christian Jacobsen	Christology in the Homilies of Origen	<i>Orig.IX</i> 637-651
Vladimir Baranov	'Condensing and Shaping the Flesh ...': The Incarnation and the Instrumental Function of the Soul of Christ in the Iconoclastic Christology	<i>Orig.X</i> 919-932
Andrew Blaski	Jews, Christians, and the Conditions of Christological Interpretation in Origen's Work	<i>Orig.XII</i> 505-518
Samuel Fernández	"That Man Who appeared in Judaea" (<i>Prin</i> II,6,2): The Soteriological Function of the Humanity of the Son of God according to Origen's <i>De Principiis</i>	<i>Orig.XII</i> 563-572
Anna Zhyrkova	Philosophical Premises of Origen's Teaching on Christ as an Ontological Unity	<i>Orig.XII</i> 697-708

Creation

Gerald Bostock	Origen's Philosophy of Creation	<i>Orig.V</i> 253-269
Marie-Anne Vanier	Origène et Augustin, interprètes de la création	<i>Orig.VI</i> 723-736
Anneweis van den Hoek	<i>Papyrus Berolinensis 20915</i> in the Context of Other Early Christian Writings from Egypt	<i>Orig.VIII</i> 75-92
Jussi Junni	Being and Becoming in Celsus and Origen	<i>Orig.XII</i> 617-640

The Cross

Basile Psephogas	La Passion de Notre-Seigneur Jésus-Christ dans la théologie d'Origène	<i>Orig.II</i> 307-321
Riemer Roukema	La prédication du Christ crucifié (1 Cor 2,2) selon Origène	<i>Orig.VI</i> 523-529
Ernst Bammel	Der Prozess Jesu in der Erklärung des Origenes	<i>Orig.VI</i> 549-558
Teresa P Carpino	La croce nell' esegesi origeniana	<i>Orig.VIII</i> 715-726

Demonology

- Adele Castagno La demonologia di Origene: Aspetti filosofici, pastorali, apolgetici *Orig.V 320-325*
- Toshio MikodaA Comparison of the Demonologies of Origen and Plutarch *Orig.V 326-332*
- Pamela Bright The Combat of the Demons in Antony and Origen *Orig.VII 339-343*
- Monika Pesthy Origène et les démons d'Antoine *Orig.IX 597-604*

The Devil

- Gerald Bostock Satan - Origen's Forgotten Doctrine *Orig.X 109-123*
- Sebastian Guly The Salvation of the Devil and the Kingdom of God in Origen's Letter to *Certain Close Friends in Alexandria* *Orig.X 197-220*
- Mariusz Szram La symbolique des nombres et le diable dans l'exégèse allégorique alexandrine *Orig.X 593-600*

Discernment of spirits

- Dominique Bertrand Origène et le discernement des esprits *Orig.VIII 969-975*
- Pamela Bright Antony of Egypt and the Discernment of Spirits: The *Vita* of Athanasius and the *Letters* of Antony *Orig.IX 549-556*

Epinoiai

- Henri Crouzel Le contenu spirituel des dénominations du Christ selon le Livre I du *Commentaire sur Jean* d'Origène *Orig.II 131-150*
- J. Wolinski Le recours aux ἐπινοιαί du Christ dans le *Commentaire sur Jean* d'Origène *Orig.VI 465-492*
- Michael Ghattas Die ἐπινοια-Lehre bei Origenes und Didymos dem Blinden von Alexandria *Orig.VII 525-530*
- Anne Pasquier La doctrine des dénominations de Dieu dans le valentisme: Comparaison avec Origène *Orig.VIII 355-365*
- Domenico Pazzini L'*epinoia* origeniana nell'*Adversus Eunomium* di Gregorio di Nissa *Orig.VIII 1131-36*

Eucharist

- Lothar Lies Die dreigestaltige Eucharistieauffassung nach *SerMt* 85 u.86 *Orig.II 205-214*
- Lothar Lies Origenes' Eucharistieauffassung zwischen den Konfessionen *Orig.IV 471-483*

The Fall

- Sfameni Gasparro Doppia creazione e peccato di Adamo nel 'Peri Archon': fondamenti biblici e presupposti platonici dell'esegesi origeniana *Orig.II 57-67*
- Henryk Pietras L'inizio del mondo materiale e l'elezione divina in Origenes *Orig.IX 653-668*
- Guilia Gasparro Le *sordes (rhupos)*, il rapporto *genesis-phthorà* e la motivazioni protologiche dell'*enkrateia* in Origenes *Orig.III 167-183*

The Holy Spirit

- George Berthold Origen and the Holy Spirit *Orig.V 444-448*
- Joseph Lienhard Origen's Speculation on John the Baptist, or: Was John the Baptist the Holy Spirit? *Orig.V 449-453*
- Francesca Cocchini Dalla *regula fidei* riflessioni origeniane sullo Spirito Santo *Orig.VIII 593-603*
- Pablo Argarate The Holy Spirit in *Prin* I,3 *Orig.IX 25-47*

- István Pásztori-Kupán The Holy Spirit as the Mother of the Son? Origen's Interpretation of a Surviving Fragment from *The Gospel according to the Hebrews* *Orig.IX 285-291*
- Giulio Maspero Remarks on Origen's Analogies for the Holy Spirit *Orig.X 563-578*
- Andrew Selby Ambrose and Origen on John the Baptist and the Holy Spirit in the Gospel of Luke *Orig.XI 501-510*

Kenosis

- Gerald Bostock Origen's Exegesis of the Kenosis Hymn (Phil 2: 5-11) *Orig.VI 531-547*

The Logos

- Karen Torjesen The Logos Incarnate and Origen's Exegesis of the Gospel *Orig.III 29-42*
- Wolfgang Bienert Zum Logosbegriff des Origenes *Orig.V 418-423*
- Domenico Pazzini Cristo Logos e Cristo Dynamis nel I Libro del *Commentario a Giovanni* di Origene *Orig.V 424-429*
- Alan Paddle The *Logos* as the Food of Life in the Alexandrian Tradition *Orig.VIII 195-200*
- Joseph O'Leary *Logos* and *Koinônia* in Philo's *De Confusione Linguarum* *Orig.VIII 245-273*
- Giulio Maspero The logos in us and the Logos in the Beginning according to Origen *Orig.XI 843-856*

Mariology

- Jane Schatkin From Origen to Habsburg Vienna: Musical Treatment of the Text *Sub tuum praesidium*, a Marian Prayer in Viennese Liturgical Practice (1600-1800) *Orig.XI 617-658*

Metempsychosis

- Gilles Dorival Origène a-t-il enseigné la transmigration des âmes dans les corps d'animaux? (A propos de *PArch* 1,8,4) *Orig.II 11-32*
- Ugo Bianchi Origen's Treatment of the Soul and the Debate over Metempsychosis *Orig.IV 270-281*
- Mario Maritano L'argomentazione scritturistica di Origene conto i sostenitori della metempsychosis *Orig.VI 251-276*
- Mario Maritano Girolamo e l'accusa della metempsychosis contro Origene *Orig.VII 261-292*
- Mario Maritano Argomenti "filosofici" di Origene contro la metempsychosis *Orig.VIII 503-535*

Pre-existence

- Castagno Monaci L'idea della preesistenza delle anime e l'esegesi di *Rm* 9,9-21 *Orig.II 69-78*
- Marguerite Harl La préexistence des âmes dans l'oeuvre d'Origène *Orig.IV 238-258*
- Gerald Bostock The Sources of Origen's Doctrine of Pre-Existence *Orig.IV 259-264*
- Lenka Karfíková Is Romans 9,11 a Proof for or Against the Pre-Existence of the Soul? Origen and Augustine in Comparison. *Orig.XII 641-642*

Resurrection (see also Methodius)

- James Armantge The best of both worlds: Origen's views on Origen's views on Religion and resurrection *Orig. 339-347*
- Gilles Dorival Origène et la résurrection de la chair *Orig.IV 291-321*
- Katarina Pålsson Likeness to the Angels: Origen, Jerome, and the Question of the Resurrection Body *Orig.XII 461-474*