



Korespondensi Artikel

The Methods and Criterion of Origen and Maximus Confessors Exegesis in Interpreting Scriptures Verses on Violence: its Relevance to Prevent Radicalism and Fundamentalism

[SUMMARY](#)[REVIEW](#)[EDITING](#)

Submission

Authors	Agus Widodo
Title	The Methods and Criterion of Origen and Maximus Confessors Exegesis in Interpreting Scriptures Verses on Violence: its Relevance to Prevent Radicalism and Fundamentalism
Original file	2248-5839-1-SM.DOCX 2019-11-27
Supp. files	None
Submitter	Agus Widodo, Pr. 
Date submitted	November 27, 2019 - 01:39 PM
Section	Articles
Editor	Ag. Tri Edy Warsono 
Abstract Views	1841

Editor
2024-03-04 07:39 AM

Subject: [JAOT] Editor Decision

[DELETE](#)

Agus Widodo, Pr.:

We have reached a decision regarding your submission to Journal of Asian Orientation in Theology, "The Methods and Criterion of Origen and Maximus Confessors Exegesis in Interpreting Scriptures Verses on Violence: its Relevance to Prevent Radicalism and Fundamentalism".

Our decision is to: Accept Submission

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Journal of Asian Orientation in Theology
<http://e-journal.usd.ac.id/index.php/JAOT>


Copyediting

COPYEDIT INSTRUCTIONS


Copyeditor Y. Tri Narwoko

REVIEW METADATA



	REQUEST	UNDERWAY	COMPLETE
1. Initial Copyedit File: 2248-6580-1-CE.DOCX 2020-03-04	2020-03-04	—	2020-03-04
2. Author Copyedit File: 2248-6584-1-CE.DOCX 2020-03-04 <div><div>Choose File</div><div>No file chosen</div><div>Upload</div></div>	2020-03-04	2020-03-04	 2020-03-04
3. Final Copyedit File: 2248-6580-2-CE.DOCX 2020-03-04	2020-03-04	—	2020-03-04

Copyedit Comments  No Comments

Layout

Layout Editor		None			
Layout Version		REQUEST	UNDERWAY	COMPLETE	VIEWS
2248-6586-1-LE.DOCX 2020-03-04		—	—	—	
Galley Format		FILE			
1.	PDF VIEW PROOF	2248-6639-3-PB.PDF 2020-03-11			617
Supplementary Files		FILE			
		None			
Layout Comments		 No Comments			

Proofreading

Proofreader	Y. Tri Narwoko			
REVIEW METADATA				
		REQUEST	UNDERWAY	COMPLETE
1. Author		2020-03-06	2020-03-07	 2020-03-09
2. Proofreader		2020-03-09	—	2020-03-09
3. Layout Editor		2020-03-09	—	2020-03-09
Proofreading Corrections	 2020-03-09	PROOFING INSTRUCTIONS		

Page 1. Change Title

The method and criterion of Origen and Maximus Confessors Exegesis

TO

The methods and criterion of Origen and Maximus Confessors Exegesis

Page 2. Formatting

The numeral 1 (footnote indicator) should be smaller and typed just above the line of text.

The numeral 2 (footnote indicator) should be smaller and typed just above the line of text.

Page 2. Change Note 3:

access

TO

access

Page 3. Formatting

The phrase "In recent years the" should be written in a larger font size!

Page 3. Change Note 4:

access

TO

access

Page 3. Change Note 5:

access

TO

access

Page 3. Change Note 6:

access

TO

access

Page 3. Change Note 8:

access

TO

access

Page 4. Change Note 10:

access

TO

access

Page 4. Change Note 11:

access

TO

access

Page 4. Change Note 12:

access

TO

access

Page 4. Formatting Note 12:

aWorld should be written separately (*a World*)

Page 4. Change Note 13:

access

TO

access

Page 4. Change Note 14:

acces

TO

access

Page 5. Formatting Note 15:

trans. & *ed.* are not italicized.

Page 5. Change the sentence in Note 16:

It mentions 5.3% of the words murder and destruction, more than twice that of the Koran, which is only 2.8%, while the New Testament has slightly more (2.8%) than the Quran. Tom H.C. Anderson, Text analysis answers: Is the Quran really more violent than the Bible? (Part 2 of 3), (20 January 2016).
<https://odintext.com/blog/blog/textanalysisbible2of3>(acces 5.11.2019).

TO

It mentions 5.3% of the words murder and destruction, more than twice that of the Koran, which is only 2.1%, while the New Testament has slightly more (2.8%) than the Quran. Tom H.C. Anderson, Text analysis answers: Is the Quran really more violent than the Bible? (Part 2 of 3), (20 January 2016).
<https://odintext.com/blog/blog/textanalysisbible2of3> (access 5.11.2019).

Page 6. Formatting

The numeral 17 (footnote indicator) should be smaller and typed just above the line of text.

Page 6. Change Note 17:

Hadits *Shahih Lighairihi*. H.R. Malik; al-Hakim, al-Baihaqi, Ibnu Nashr, Ibnu Hazm. Dishahihkan oleh Syaikh Salim al-Hilali di dalam *At Tazhim wal Minnah fil Intisharis Sunnah*, 12-13. <https://muslim.or.id/6966-kaedah-penting-dalam-memahami-al-quran-dan-hadits.html>.

TO

Hadits *Shahih Lighairihi*. H.R. Malik; al-Hakim, al-Baihaqi, Ibnu Nashr, Ibnu Hazm. Dishahihkan oleh Syaikh Salim al-Hilali di dalam *At Tazhim wal Minnah fil Intisharis Sunnah*, 12-13. <https://muslim.or.id/6966-kaedah-penting-dalam-memahami-al-quran-dan-hadits.html>. (access 5.11.2019)

Page 6. Change Note 18:

Spong, John Shelby, *The Sins of Scripture: Exposing the Bibles Texts of Hate to Reveal the God of Love*,

TO

John Shelby Spong, *The Sins of Scripture: Exposing the Bibles Texts of Hate to Reveal the God of Love*,

Page 7. Change

Moreover, some of them also accept the hermeneutics as a very relevant and useful method to interpret the Korans and to understand Gods message comprehensively with the *subtilitas intellegendi* (accuracy of understanding) and the *subtilitas ecsplicandi* (accuracy of translation/ explanation).

TO

Moreover, some of them also accept the hermeneutics as a very relevant and useful method to interpret the Korans and to understand Gods message comprehensively with the *subtilitas intellegendi* (accuracy of understanding) and the *subtilitas explicandi* (accuracy of translation/ explanation).

Page 7. Change Note 19:

Mieke Bal, red., *Anti-Covenant: Counter-Reading Womens Lives in the Hebrew Bible*, (Sheffield: The Almond Press 1989) 14.

TO

Mieke Bal, ed., *Anti-Covenant: Counter-Reading Womens Lives in the Hebrew Bible*, (Sheffield: The Almond Press 1989) 14.

Page 7. Change Note 21:

acces

TO

access

Page 9. Formatting

The numeral 22 (footnote indicator) should be smaller and typed just above the line of text.

Page 9. Add Footnote!

He was the founder of the Biblical Study as a serious discipline since he was the first Church Father who made the biblical exegesis as a systematic work and theorized it.

Please, add this footnote to that sentence!

For the biography of Origen, see: Pierre Nautin, *Orige. Sa vie e son oeuvre* (Paris: Beauchesne 1977); Joseph W. Trigg, *Origen* (London & New York: Routledge 1998).

Page 9. Note 24:

; M. Simonetti, *Origene esegeta e la sua tradizione* (Brescia 2004) 13-27;

TO

Manlio Simonetti, *Origene esegeta e la sua tradizione* (Brescia 2004) 13-27

Page 9. Note 25: The Greek phrase ???? ?????? should be written in smaller font size!

Page 12. Formatting Note 34:

The letter "a" in the word "*limpossibilit*" should be italicized!

Page 16. Formatting

The numeral 41 (footnote indicator) should be smaller and typed just above the line of text.

The numeral 42 (footnote indicator) should be smaller and typed just above the line of text.

The numeral 43 (footnote indicator) should be smaller and typed just above the line of text.

Page 17. Formatting

The numeral 44 (footnote indicator) should be smaller and typed just above the line of text.

The numeral 45 (footnote indicator) should be smaller and typed just above the line of text.

Page 17. Change

One more example of the patristic interpretation is taken from the New Testament. *Lk.* 12, 51-53, presents the teaching of Jesus about His coming that brings division.

TO

One more example of the patristic interpretation is taken from the New Testament, *Lk.* 12, 51-53, which presents the teaching of Jesus about His coming that brings division.

Page 21. Change

There are three important methods and one criteria of interpretation in patristic exegesis applied by the Church Fathers such as Origen and Maximus the Confessor.

TO

There are three important methods and one criterion of interpretation in patristic exegesis applied by the Church Fathers such as Origen and Maximus the Confessor.

Page 21. Change

Thus, this second method should be done together with the first method, prayerful exegesis, so that the obtained allegorical sense would be truly spiritual and in accordance with the will of God.

TO

Thus, this second method should be done together with the first method, esegesi orante, so that the obtained allegorical sense would be truly spiritual and in accordance with the will of God.

Page 22. Formatting

The words "**havehappened**" should be written separately (have happened)

Page 24. Formatting:

Ilyas, Hamim (2nd Bibliography): *trans.* & *ed.* are not italicized.