

ORIENTALIA CHRISTIANA PERIODICA
87 (2021), fasc. I
ISSN 0030-5375

ARTICOLI

Nathan P. Chase , The Fruits of Communion Across the Classical Anaphoras	5-70
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Scholars have studied in great detail the different units making up the classical anaphoras; however, the fruits of communion unit or “communion epiclesis” is one part of the anaphora that has not been systematically studied. While often considered part of the epiclesis, the fruits of communion are their own anaphoral unit that can be seen in eucharistic texts as early as the *Didache*. This article studies the fruits of communion unit across the classical anaphoras, focusing in particular on this unit in Addai and Mari, *Apostolic Tradition* 4, and the anaphora in the Barcelona Papyrus, as well as the anaphoras of St. Mark, Sarapion of Thmuis, St. Basil, and St. James. Attention is also paid to this unit in other West and East Syrian anaphoras. This unit is highly malleable and can provide important insights into how wide-ranging intercessions began to be included within the Eucharistic prayer. As a result, this article also looks at the absence of anaphoral intercession in early texts like ApTrad and BARC, and argues that in many cases, the anaphoral intercessions were either: 1) expanded from the fruits of communion unit; or 2) were inserted alongside it. Through an analysis of this unit, it is clear that the fruits of communion are the ancient hinge that united the prayers over the Eucharistic meal with the reception of communion and the communicant’s call to continual conversion.

Maria Mossakowska-Gaubert , Official garb of Egyptian monks and nuns (4th-8th century AD): appearance, production and role as a social marker	71-128
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The aim of this study is to establish the emergence, evolution and possible variations of official monastic clothing worn by monks and nuns from the 4th to 8th century AD. The existence at the same time of “official” and “ordinary” clothes corresponds to the widespread “sartorial dualism” of the period, which was expressed by a clear distinction between the clothes worn in public and those worn in private. The official costume was worn by the monk in specific situations, such as during participation in the liturgy, whereas “ordinary” clothes would be worn for daily tasks and for sleeping. The topic also evokes the production, purchase, and circulation of garments constituting official monastic garb, as well as the well-established idea in the society of late antiquity that clothing worn in public was a marker of status and social rank. The conservatism and adherence to tradition of the milieu did not stop monastic fashion from evolving during the roughly five centuries that form the chronological framework of this study. Even if the evolution of monastic dress followed everyday fashion, the memory of its first variants dated to the 4th century survived in a few constant elements, as well as in a need to apply a symbolic dimension to them.

Vincenzo Ruggieri, La preghiera funebre Ὁ θεὸς τῶν πνευμάτων καὶ πάσης σαρκός: la cristologia e i suoi elementi strutturali 129-159

The prayer “God of spirits and all flesh” is since antiquity the proper invocation upon the dead. Collected in the Byzantine Euchology amongst other prayers of the same nature, but of different origins, this prayer has been discovered by scholars in a papyrus and is also recorded in many inscriptions, in Greek and Coptic, in Egypt and Nubia. The analysis undertaken here on the text of this prayer has ascertained that the addressee is Christ as the Cosmic Lord and Giver of Life. In addition to the prayer’s New Testament antecedents, it is shown that the main body of the oratio derives from anaphorical fragments of Egyptian and Nubian provenance with links to ancient Syriac liturgical texts.

Peter Dufka, S.J., Il discernimento come terapia secondo Giovanni Climaco 161-180

The study analyzes spiritual discernment seen as therapy, according to John Climacus, focusing on the attributes of a spiritually healthy nature. This level is attained by both the original nature, which comes from the hand of the Creator, and the restored nature, which comes from purification by asceticism. After the presentation of step 26 of the *Ladder*, where Climacus explicitly deals with discernment, the four stages of nature are examined: the original, the fallen, the perverse, and the restored nature. The first one is the original nature in which a human being is created good and carries within him or her the divine image given by the Creator. The second one is the fallen nature, to which is attributed the term disease, that characterizes deceptions of the evil spirit, called logismoi. The third one is the perverse nature, this person does not only fall into sin on occasion, but also, the sinful habit affects his or her way of life. The restored nature represents a renewal of the image of God, which for Climacus presupposes asceticism and the presence of Christ in us. Through these four stages John Climacus demonstrates the dynamic path of human nature, in which spiritual discernment plays a substantial role.

Paolo Raffaele Pugliese, O.F.M.Cap., La Scrittura nei *Capitoli di conoscenza* di Giuseppe Hazzaya 181-223

The article explores how Joseph Hazzaya utilizes Scripture in his *Chapters of Knowledge*. After a short presentation of the use of Scripture in Syro-Oriental monasticism, as a cornerstone on which its spirituality relies, the author considers the way Hazzaya uses quotations from and figures of the Old and New Testaments to understand and develop spiritual life. The Old Testament’s subjects used by Joseph Hazzaya are mainly the images of Adam and Paradise, and the journey of Israel through the desert moving toward Sion. Hazzaya’s use of the New Testament is observed in three areas: the Synoptic Gospels, the Gospel of John, and the Pauline literature. The author shows that Joseph Hazzaya employs several hermeneutical approaches and has a creative understanding of Biblical data.

Federico Alpi – Pietro D’Agostino , <i>Negotiating the Union: Epistolary Exchange Between the Greek and Armenian Churches in the 13th Century: The Documents. Part II: The Armenian Documents and Appendix</i>	225-268
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The present contribution deals with the attempt to re-establish ecclesiastical communion between the Greek and the Armenian Churches, over a time span of 9 years (1239-1248). It is the continuation of *Negotiating the Union: Epistolary Exchange between the Greek and Armenian Churches in the 13th Century: the Documents*, appeared in OCP 86/2 (2020), pp. 465-518. While the first part contained the general introduction to the dossier and the edition of the Greek texts (L₁, L₃, L₄), this part contains the edition of the Armenian texts (L₂, L₅), along with an appendix containing the Greek translation of L₂.

The section dedicated to the Armenian texts (by F. Alpi) describes the relationship between the surviving witnesses of L₂ and L₅, and between those documents and other similar letters produced in the 12th-13th century in an Armenian context. It also provides a textual analysis of the Armenian text and of the Greek and Latin translations of L₂ that appear in the manuscripts. The text of L₂ is then published and translated, while L₅ — being almost equivalent in content to L₂ — is published in Armenian only. An Appendix by P. D’Agostino follows, in which the Greek translation of L₂ is discussed in its linguistic peculiarities and published.

ANIMADVERSIO

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