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**ARTICOLI**

**Mar Awa Royel**, The Pearl of Great Price: The Anaphora of the  
Apostles Mar Addai & Mar Mari as an Ecclesial and Cultural  
Identifier of the Assyrian Church of the East . . . . . 5-22

The ancient anaphora of the apostles Mar Addai & Mar Mari is the most precious apostolic relic of the Assyrian Church of the East. By means of its complex history and rich theological import, it acts as an ecclesial, cultural and liturgical identifier of this same Church. The theological import and beauty of this most ancient anaphora has already been studied in an ample fashion, and recently the PIO and the PUG have celebrated the 10<sup>th</sup> anniversary of the Roman Document *Guidelines for Admission to the Eucharist Between the Chaldean Church and the Assyrian Church of the East* (26 October 2001) in October of 2011. This document is a breakthrough in both Eucharistic theology and in ecumenical relations in that, although the Eucharistic Prayer of Addai & Mari does not and never contained the *Verba Domini*, it is a valid anaphora and an ancient living witness to the faith and Eucharistic praxis of the apostles. These apostles, in particular Ss. Addai & Mari, are foundational for the Assyrian Church of the East. Their history is not simply theological, but their names act as 'identifiers' of the form of Christianity observed and believed by the Assyrian Church of the East. Their names connect important cities of the first evangelistic enterprise of the apostles of Christ, namely Ss. Addai & Mari of the Seventy-Two. This anaphora, handed down and faithfully kept by the Assyrian Church of the East, identifies the ancient peoples of this tradition — the Assyrians — and has acted as a liturgical and cultural identifier of this Church since its inception in the first century of the Christian era. Today, this anaphora also bears an ecumenical import which is presently and dynamically engaged in conversation with our Sister Churches. This ecumenical aspect carries pastoral issues as well, brought upon the adherents of this Church due to the present religious conflict in the Middle East. The Assyrian Church continues to see movement towards the diaspora, leaving the historic homelands of this faith community more and more vacant. This poses questions of pastoral needs and necessities which are addressed by the 2001 *Guidelines*, which in turn were prompted by this most ancient anaphora of Christendom still utilized to this very day — the 'Anaphora of the blessed Apostles Mar Addai & Mar Mari, who disciple the East.'

**Gabriele Winkler**, A New Study of the Liturgy of James . . . . . 23-33

This article is based on the author's new study of all the versions of the Liturgy of James, entitled *Die Jakobus-Liturgie in ihren Überlieferungssträngen* (= AO/AA 4, 2013). For the first time, all versions of James were investigated, as well as compared to the versions of the Anaphora of Basil because of the important congruencies between both liturgies. The emphasis of this overview rests on several new findings regarding (1) the significance of the shorter Syriac text and its parallels with the Armenian and/or Ethiopic versions; (2) the fact that

the Armenian redaction is based not only on the Syriac version, but also on the first Armenian translation of the Anaphora of Basil. In addition, (3) some remarks concerning the Greek text of the Liturgy of James are offered, as well as (4) several preliminary suggestions regarding the date of the various versions and the possible priority of the Anaphora of Basil over the Liturgy of James.

**Vincent van Vossel**, Couvents du Nord de l'Iraq. Impressions d'une visite en 2012 . . . . . 35-85

In the footsteps of Fr J.-M. Fiey and under his guidance, the author of this article was able to pay a short visit to Northern Iraq, searching for architectural remains of ancient monasteries. In the first part of the article some impressions of this visit in 2012 are related. The second part is devoted to a more detailed description of three monasteries (Rabban Hormizd of the Chaldeans, Mor Matay of the Syrian Orthodox, and Mor Behnam of the Syrian Catholics) where, until the present day, some monks continue the spiritual life of their predecessors, in order to make their place an attractive center of monastic Christian devotion.

**Oswaldo Raineri**, Il libro della luce di Giyorgis di Saglâ (ms. *Raineri* 251 della Vaticana) . . . . . 87-141

This author wishes to introduce to his readership a specific Ethiopic manuscript "Raineri 251", which is conserved by the Vatican Apostolic Library. After a brief description of the manuscript, the author of this article identifies the author of the text contained in the manuscript, a text which is entitled *The Book of Light*. Significant sections of this text are translated into Italian and a summary of the sections which are not translated is added. Giyorgis of Saglâ or of Gaseççâ (around 1366-1425), known as the "Candelabra of Ethiopia," was one of the most prolific authors of sacred texts in Geez. The *Book of Light*, which is also included in other manuscripts, has not yet been published. The Life of Giyorgis has, on the other hand, already been published (CSCO 492-493), as well other works (e.g. CSCO 515-516, 532-533) of this author. *The Book of Light* is also known as the *Book of the Hours* and sets forth, in the guise of the canonical hours, the praises of and prayers of intercession to Jesus — contemplated in the diverse mysteries of his life, as well as praises and prayers of and to the Holy Trinity, the Virgin Mary, the angels, and the apostles.

**Mariyana Tsibranska-Kostova**, Mount Athos and Venetian Cyrillic printing in the 16th century. The First Bulgarian Printer Jacob Kraykov Interprets the Athonite Legendary History . . . . . 143-164

The article deals with the first Bulgarian printer Jacob (Jakov) Kraykov and his miscellany "Razlichni potrebi" (*Book for Various Occasions*, published in Venice, 1571-1572) in the context of the cultural interactions between Venice, Mount Athos and the Orthodox Slavs in the Balkans under Ottoman domination during the 16th century. Nowadays, this extremely rare printed text counts three complete copies in Milan's Ambrosiana Library and in the Leiden University Library. The book is a remarkable example of the so-called "books for travelers", well known from Božidar and Vićenco Vuković's editorial activity. It is the unique 16th-century Venetian Cyrillic edition which contains the Legend of the Theotokos's visit to Mount Athos.

1. The Virgin's protection upon the Holy Mountain became a basic ideological paraphrase of the Athonite monks and found its natural place in the so-called *Patria Athonensia*, a series of late Greek writings published by S. Lampros and M. Gedeon.

2. In 1508, the ieromonk Gabriel, at that moment notarii of the Protaton Church at Karyes, translated from Greek into Slavonic of Serbian recension a cycle of compositions on the foundation of Athos and some of its venerable monasteries. The earliest copy with Gabriel's translation is currently kept in the Serbian National Library in Belgrade, miscellany N° 733 in Kovačević's collection, from the first half of the 16th century.

3. In Russia, the Athonite Theotokos motif received official status in the book *Paradise Thought*, published in 1658-1659 under Russian patriarch Nikon's sponsorship, as a part of the legend of how, why and when the Athonite mountain was named Saint, ascribed to Stephan the Hagiorite.

Consequently, the fragment from Kraykov's miscellany is the first printed testimony and a very rare one of how the Athonite motif of Virgin's visit was adopted by the Slavonic literary tradition. In this sense, whatever the sources it relies upon, it acquires a particular importance as a linking piece between the Greek and the Slavonic traditions of Athonite legendary history.

The article is based on a direct consultation of all quoted sources, both manuscript and printed. Some of them will be introduced in a digitalized version for the first time to a large scholarly community. The research tries not only to explore the cultural-historical background of Athos, but also to reveal little-known or unknown facts about the interactions between the capital of the European printing and the Balkans in the so-called "Gutenberg galaxy"; to study the textual models and mechanisms that helped to preserve the Orthodox identity; and finally, to foster the knowledge of the 16th-century Balkan literary tradition and cultural memory in and outside the Balkans.

**Peter Galadza**, Alexander Bachynsky's Translation of the Psalter: Ruthenian Centrism and Habsburg Theology . . . . .

165-198

Alexander Bachynsky (1844-1933) was a prolific author of seminary textbooks for the Greco-Catholic Church of present-day Western Ukraine. He also produced a Ruthenian translation of the Psalter and New Testament. Bachynsky's endeavors typify a "centrist" approach to the religious and ethno-national questions of his day. His avoidance of extremes, along with the fact that he was a compiler, rather than creator, help explain why his work has been neglected, even though Josyf Slipyj, for example, placed him "among the most industrious and indefatigable individuals of the Ukrainian Catholic clergy." Bachynsky's edition of the Psalter is "centrist" in that it provides a thoroughly vernacular Galician Ukrainian translation – but in etymological (archaic) orthography. Also, the commentary avoids extremes typical of the period (e.g. anti-Jewish assertions and patristic citations). These moderating qualities are brought into relief via comparison with the contemporaneous Psalters of K. Sarnytsky, I. Bartoshevsky, and A. Sliusarchuk.

**Rafał Zarzeczny, S.J.**, Inventario dei manoscritti etiopici conservati presso la biblioteca del Seminario Maggiore ad Adigrat (Etiopia) .

199-260

This article presents an inventory of Ethiopian manuscripts (codices and scrolls, 66 units) collected and kept at the library of the seminary of the Catho-

lic eparchy in Addigrat, in the province of Tigray, in northern Ethiopia. The manuscripts were photographed and briefly described in December 2013 and January 2014. The most interesting volumes currently in this collection are: an ancient (15th/16th century?) but well preserved copy of the *Book of Jubilees* together with fragments of the *Book of Daniel* (Ms. 17); two different versions of *Sāwasəw*, or the Ethiopian *Lexicon* (Mss. 21 & 32); a description of the world with brief accounts of the ancient philosophers, which is in fact an excerpt from Giyorgis Walda Amid's *Chronicle* (Ms. 34); a finely illuminated and excellently preserved copy of the Ethiopian *Senodos*, presumably dating from the 16th century (Ms. 66); a beautifully inscribed *Psalter* from the 17th/18th (?) century (Ms. 5); a rich collection of liturgical books and texts; over a dozen scrolls and various prayers for healing and for protection. A more detailed catalogue of the manuscripts from the eastern zone of Təgray is awaited from the Ethio-SPaRe project (Hamburg).

**George Nedungatt, S.J.**, The Typology of Peter in the Symbolic Theology of Aphrahat . . . . .

291-328

The current ecumenical search for unity in the Church recognizes the need for a Petrine ministry in the universal Church. The present study explores the typology of Peter in the works of Aphrahat the Persian Sage, the first father of the Syriac Church, who sees Simon Peter as a type. In a first section, all the texts of Aphrahat on Peter are collected. Section two is devoted to an exegetical study of these texts grouped under five heads: Peter as a witness, foundation-rock, under-shepherd, key-holder, and head of the disciples. Peter is all this but is also a type. The typology of Peter was common to the Fathers of the early Church of the East and of the West like Ephrem, Origen and Chrysostom; Tertullian, Cyprian and Augustine (section three). However, in the West the typology of Peter was progressively replaced by the imperial model (section four). For the current ecumenical quest to succeed it seems necessary to recover the Petrine typology so that the primatial Church authority be effectively in the service of the unity of the universal Church according to a recognized model of the exercise of public authority in modern times (fifth section). In conclusion, it would seem that the typology of Peter suggests also a "primacy of repentance" with the papacy taking the lead in ecumenical repentance thus leading to the recovery of unity of a reconciled Church.

**Elias Chakhtoura, O.A.M.**, Due discorsi inediti sul digiuno di Giovanni il Solitario . . . . .

329-366

From amongst the ninety-two works of John the Solitary this article deals with the selected two, concerned with fasting. The author, known also as John of Apamea, was an important figure of the Syriac tradition of the fifth century. He was a monastic master whose doctrine required the complete 'emptying' of oneself of the things of this world, in accordance with the *kenosis* of Jesus himself. Many texts have been attributed to the Solitary, many have yet to be published, and biographical data is so scant in his writings that it is difficult to identify him with certainty. The two selected discourses on fasting in this paper were directed to a monastic community, and present a religious doctrine of fasting which is comprised of various admonitions advising the monk to make a careful choice when deciding between the path of good and the path of evil. This study does not pretend to exhaust the general theme of fasting, not least

because of the complex strands which surround this ancient monastic theme. It does, however, subject the Solitary's treatment of fasting to examination through the lens of ethical, social, psychological, and religious disciplines. Fasting is thereby revealed to be a practice whose genesis is to be found in human impulses of varying origins and intensity, and one which is not an end in itself so much as an important part of the monastic ascetical programme whose ultimate purpose is the acquiring of spiritual depth and charity towards God and neighbour.

**Vincenzo Ruggieri**, Il medioevo bizantino nelle isole di Gemile e Karacaören, Licia: le pitture e i graffiti. . . . . 367-386

The paper tries to complete the analysis of the frescoed decoration still existing on the Byzantine monuments of the island of Gemile (Lycia) up to the medieval period. Leaving aside the Late Antique frescoes, already published by the author and the Japanese team, the medieval frescoes are analyzed by taking into consideration their historical and architectural context. Urban life reappeared on the rocky island around the 10th-11th cent. and went on until the end of the 13th. Another peculiar and interesting feature has been added to this medieval *facies*, namely the various graffiti of ships scratched on the walls of the eastern deambulatory of Church II. A considerable range of ships, from the early to the late medieval period points out the visit of sailors who wished to seal on the walls their *ex voto* to the Saint, quite possibly St. Nicholas. Albeit briefly, these ships have been described and dated and hence a maritime pilgrimage to St. Nicholas has been ascertained on this Mediterranean route.

**Ulrike Ritzerfeld**, Bildpropaganda im Zeichen des Konzils von Florenz: Unionistische Bildmotive im Kloster Balsamonero auf Kreta 387-407

According to the dominant opinion in historical research the decree of Church union agreed on in the Council of Florence in 1439 met with a strongly negative reaction from the Cretan population. The painted decoration of Orthodox Churches on the island is often taken as a statement against papal unionist policy. The frescoes of the monastery church of Balsamonero, supposedly a palladium of Orthodoxy in the Cretan countryside, have been interpreted accordingly. But the fragmentary paintings in the narthex from the 15th century, which have been completely ignored so far by art history studies, contain various unionistic motifs such as the Church council and the embrace of the apostles Peter and Paul, thus defying the traditional perception of the monastery. Specific details in its decoration lead to the assumption that the paintings of the narthex were financed by the important humanist and merchant Lauro Querini and that Balsamonero, as well as some other monasteries, fell under the influence of a pro-unionist circle of wealthy and highly sophisticated lay people, mendicant friars and clerics around the Latin Patriarch of Constantinople Cardinal Bessarion. It appears that on Crete in the aftermath of the Council of Florence painting was used as a medium of propaganda, trying to spread pro-unionist messages even among the rural population.

**Tommaso Braccini**, La *Targa tes pisteos* (1658) di François Richard, S.J., ed i *vourkolakkoi* greci: tra etnografia e apologetica . . . . . 409-431

François Richard's *Relation* (Paris 1657) is well known among the first reports that introduced the knowledge of the Greek belief in vampires (*vrykolakes*) in the West. Richard, however, dealt with the same issue in another less known work *Τάργα τῆς πίστεως τῆς Ῥωμαικῆς ἐκκλησίας* (Paris 1658). The section of the *Targa* devoted to vampires can be usefully compared with the corresponding one of the *Relation*. Richard definitely pondered it with great care, and he was somewhat successful, despite that the *Targa* had been immediately banned (and burned) by the Orthodox authorities. Even forty years after its publication the inhabitants of Mykonos cited it to support, in the face of skeptics, their belief that demonic possession could transform a corpse into a *vrykolakas*.

**José M. Floristán**, Simón Láscaris y la misión de Chimarra (Himarë) en el Epiro del norte: nuevos documentos inéditos . . . . .

433-500

Symeon Lascaris, archbishop of Durazzo and missionary sent by the Roman Congregation *De Propaganda Fide* to Himarë (southern Albania), is a controversial figure in the "Hellenic" movement of the 17th century. Previous scholars such as Borgia and Sciambra had a rather negative impression of him and so raised a number of questions in his regard. With the aid of unpublished documents from the Archives of the Congregation *De Propaganda Fide*, and using previously known documents, this paper tries to give a balanced judgement of his career in Himarë and to present him as an example of an ecclesiastic of his time who sincerely believed in the possibility of Church union, but found strong opposition, from both the political and the religious structures.

**Dionysios Benétos**, Bibliotheca Tenensis Societatis Jesu (XVII<sup>e</sup>-XX<sup>e</sup> siècle) . . . . .

501-512

The library of the Jesuit Fathers' Residence in Tinos is an important regional library, established after the settlement of the Jesuits on the island of Tinos in 1661 and in Bourgo, the fortress in the center of the island.

After the Turkish conquest in 1715, the monastery moved to Exombourgo, and in 1840 it moved again to Loutra, where it is situated today. The library of this residence gathered books from the 16th to the 20th centuries, at the end of which it began to decline due to lack of Jesuits. The collections of the library are of great interest to specialists of Medieval Latin literature, but also to other specialists. Of great interest is the variety of dictionaries, especially Latin, but also other modern European languages, as well as a wide range of official publications of the Roman Rite; these publications illustrate western hymnography after the Council of Trent and before the reform of the sacred liturgy by the Second Vatican Council.

This article highlights for the first time the main features of the library of Jesuits of Tinos, publications which are valuable to the Greek specialist of Medieval Latin literature; similar publications are absent from almost all public libraries in Greece. Recently a systematic transfer to the library of the Jesuit Fathers in Athens has been started for all the major publications. These will be gradually integrated into the electronic database of the residence, while being accessible to the public.

## RECENSIONES

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