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**ARTICOLI**

- Sameh Farouk Soliman**, Some hymns attributed to Saint John of Damascus present in the Coptic liturgy . . . . . 5-16

The present paper reveals wide circulation of the Byzantine hymnography even in non-Byzantine traditions. Some hymnographic works, composed by Saint John of Damascus (680–750) after the Council of Chalcedon (451) and more precisely during the so-called “Dark Ages of Byzantium” (650-850), were adopted by the Coptic Church into its liturgy. Despite the dogmatic differences between the Chalcedonians (the Byzantines) and the anti-Chalcedonians (the Copts), liturgical connections never stopped and four Byzantine hymns, attributed to Saint John of Damascus, were introduced into the Coptic Liturgy. These four hymns are: Ἀνοίξω τὸ στόμα μου, Τοὺς σοὺς ὕμνολόγους, Θεοτόκε, Χαίρε καὶ εὐφραίνου πόλις Σιών i.e. “The Canon of the Palm Sunday” and Ἀνάστασιν Χριστοῦ θεασάμενοι i.e. “The Canon of the Resurrection.” Two of these four hymns entered in the original Greek version while the others were translated into Coptic; some underwent additions and omissions while others are still as they were in the original Greek texts. This matter testifies that from the so-called “Dark Ages of Byzantium” there still came a bright light through the hymnographic compositions of Saint John of Damascus. Also some important information lies hidden in the fact that some hymnographic works, written by Chalcedonian authors, like Saint John of Damascus, after the Council of Chalcedon, were integrated into the Coptic liturgy.

- P. Canart – A. Di Lorenzo**, Frammenti di un Mineo di agosto nell’Archivio Carrano di Teggiano . . . . . 17-82

In the extensive Carrano family archive of Teggiano (SA) two fragments of the Byzantine Menaia have been identified. Both fragments are datable to the latter part of 10th and the first part of the 11th century. The fragments contain part of the liturgical services of August dedicated to saints Thaddeus, Agatonico, Pemen and Moses the Ethiopian, respectively on the 21th, 22nd, 28th and 29th of the same month. An edition of the text of the fragments has been produced and this uses as its base 24 manuscripts of different origin. The study includes a palaeographic and documentary analysis as well as a translation of the text in Italian.

- Frans van de Paverd**, The *Kanonikon* by John the Faster . . . . . 83-137

This article presents an analysis of the text on three grades of penance contained in *Syntagma canonum* published by a 14th-century Byzantine monk Matthew Blastares. The text has been identified as an interpolation taken from the canons contained in 11th-century *Kanonikon* of John the Faster. Blastares took parts from John the Faster’s *Kanonikon* and published them in an orderly arranged way. The analysis shows that Blastares gives all the parts of John the Faster’s *Kanonikon* in the order in which the canonist found them in his model.

- Mariam de Ghantuz Cubbe**, Les trois expéditions des Mamelouks contre la Montagne libanaise en 1292, 1300 et 1305, et les Maronites ..... 139-168

After the destruction of Crusaders' last dominions in Lebanon by the Mamluks, the conquerors submitted to three punitive expeditions (1292, 1300, 1305) one of the Lebanese regions, Kisrawân, owing to the resistance opposed them by its inhabitants. The part played by Maronites in this resistance is a subject of discussion for historians. By comparing different historical sources, the present study brings into light Maronites' collaboration, in the same years, with Cypriot Crusaders' efforts to conquer back Lebanon, while probably supporting Kisrawân's inhabitants.

- Tatiana Afanasyeva**, The Slavic Version of the Euchologion of the Great Church and its Greek Prototype ..... 169-194

The article examines the composition of the Slavo-Russian Euchologion of the Great Church according to the State Historical Museum (Moscow) manuscript *Syn.* 900 in comparison with three Greek copies of this work. These were introduced by Miguel Arranz (Paris, *Coisl.* 213, *Crypt.* Γ.β.Ι. and *Athens* 662). It may be concluded that the Slavo-Russian version, created at the turn of the XIV-XV centuries, serves as evidence for the existence of a new edition of the Euchologion of the Great Church, which was most likely completed under Patriarch Philotheus. This version of the Euchologion preserved many unique features of the oldest Greek copy, *Coisl.* 213 of 1027. In this way, it preserved, more than other Greek copies of the patriarchal prayer books, the rites of Holy Week performed in the Great church as well as *lities* for different places in Constantinople, and prayers for various needs. In addition, it also included a number of new rites and prayers for monastic tonsure, communion and repentance, as well as it had an inserted Ecclesiastical New Year's prayer of Patriarch Philotheus. The structure of the ἁσματικὴ ἀκολουθία went through serious changes: it was rearranged and broken up into two parts. The Slavonic scribe translated only some services that were in the Greek codex, that is only those that were previously unknown or not very well known in Rus'. When translating the Constantinople rites, the Russian scribe left out all of the toponyms, which, as the author of this article thinks, shows his attempt to adapt these services to the Russian situation.

- Georges Ruysen, S.J.**, La Santa Sede e il genocidio armeno del 1915 ..... 195-214

The Vatican Archives are a relatively unexplored source of documents testifying to the attitudes of the Holy See in general, and of Pope Benedict XV in particular, towards the Armenian genocide of 1915. The A. has already edited five of the seven volumes of *La Questione Armena*, a series collecting these sources. After a short overview of the situation of the Christians in the Ottoman Empire on the eve of the First World War, the article for the most part lets the documents speak for themselves. They range from the beginning of the genocide on 24<sup>th</sup> April 1915 up to a letter of Pope Benedict XV of 10<sup>th</sup> September 1915, begging the Ottoman Sultan to put an end to the massacres. One can see two themes developing in these dispatches and reports. Firstly, the Vatican gradually became aware that the events were not simply a standard repression

à la turque of an Armenian rebellion, but a large-scale, systematic program of deportation and extermination with elderly people and children among the victims. Secondly, whereas initially the Holy See had sought simply to save the Catholics, calling on the Turks to distinguish them from other groups, its diplomatic and humanitarian effort came gradually to embrace all Christians without distinction: Catholics, Protestants and Orthodox. Pope Benedict XV was the only sovereign or religious leader to protest officially against this tragedy. His interventions, however, did not halt the massacres, but only slowed them down. This did not restrain the Holy See to put into action its Apostolic Nuncios in Germany and Austria-Hungary, Turkey's allies. The article also reproduces statistical data on the losses suffered by the Armenian Catholic dioceses during the genocide.

**Vincenzo Ruggieri**, *Fondazione di una chiesa (Codex Theodosianus XVI, 10, 25 e Iustiniani Corpus Iuris Civilis): problematiche storico-giuridiche e liturgiche* . . . . . 411-432

*Codex Theodosianus XVI, 10, 25*, a constitution issued by the Constantinopolitan chancellery under Theodosius II in 435, stands out as a signpost from early hagiographic and historical sources to Justinian legislation in order to visualize and track down the development of the liturgical rite for the foundation of a church. Early Byzantine *euchologia* offer only a prayer as far this ceremony is concerned and the aim of the paper has been therefore to pinpoint the various stages through which such a rite could have finally come to light in a written form around the end of the 14th century. The *crux* of the entire matter however was how to overcome the *ius antiquum* and *res sacra* still functioning at the time of the constitution's publication and one has to wait till the legislative undertaking of Justinian in order to find out a juridical foundation. Finally it should be retained that what has thence become a liturgical rite finds its root into the polemical struggle which saw ancient temples and new churches fighting each other for roughly a century around the *antiqua iura*.

**Roland Betancourt**, *A Byzantine Liturgical Commentary in Verse: Introduction and Translation* . . . . . 433-472

A liturgical commentary in verse has come down to us from the Middle Byzantine period, which summarizes established symbolisms and practices of the Divine Liturgy. Once attributed to Michael Psellos, this anonymous poem dates between the end of the eleventh and the late-thirteenth century. It was composed in southern Italy from extant Byzantine liturgical commentaries based on the rite of Hagia Sophia, primarily the late-eleventh century *Protheoria* by Nicholas and Theodore of Andida. This article provides a translation, along with a summary of the extant scholarship and a narrative description of the poem so as to make the text accessible to the novice and expert reader alike.

**Jacopo Gnisci**, *Shrouding the Divine: Observations on the Iconography of the Entombment of Christ in Ethiopian Illumination of the Fourteenth and Early Fifteenth Centuries* . . . . . 473-492

This article discusses the iconography of the Entombment in Ethiopian manuscript illumination of the fourteenth and early fifteenth centuries. It has a two-fold purpose: (1) to show that during this period Ethiopian artists purposely

avoided references to Jesus' suffering and death during the Passion; and (2) to uncover the wealth of liturgical allusions that are found in illuminated gospels books of this period. The article also highlights the importance of philology in the study of Ethiopian manuscript illumination and shows that the religious beliefs and practices of Ethiopian artists probably played a greater role in shaping iconography than hitherto acknowledged.

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### Atti del Simposio internazionale

"Raymund Netzhammer O.S.B.  
Arcivescovo latino di Bucarest (1905-1924).  
Universalismo e servizio alla società romena"  
Roma, Pontificio Istituto Orientale, 18 maggio 2007

<b>Philippe Luisier, S.J.</b> , Premessa . . . . .	284-286
<b>Héctor Vall Vilardell, S.J.</b> , Saluto del Rettore del PIO . . . . .	287-288
<b>Ana-Maria Botnaru</b> , Storia occultata e riscoperta: il <i>Diario</i> dell'arcivescovo Netzhammer . . . . .	289-304

For those who belong to the generation raised after the fall of communism, the publication of a journal such as the one of Archbishop Raymund Netzhammer restores a whole section of history held hidden by the previous regime, or — one may say — stolen by it. His memoirs record the Catholic religious milieu with its brilliant liturgies; glimpses of court life in which Netzhammer participated; his acquaintance with Queen Elizabeth, who was also a poet writing under the pen name Carmen Sylva; and the abundant intellectual and political life of Romania before, during and after World War II. The outstanding quality of Netzhammer, the man, emerged even more dramatically in the midst of intrigue, which eventually forced him to resign in 1924, although the Vatican granted him certain honors afterwards.

<b>George Guțu</b> , Uno straniero può diventare un buon romeno? Raymund Netzhammer e la Romania . . . . .	305-321
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Pope Pius X, bidding farewell to R. Netzhammer after having appointed him Roman Catholic Archbishop of Bucharest, said: "Be a good Romanian!" Whether the German-born Swiss Benedictine was able to realize this wish we can read in the chapters of his *Aus Romania (From Romenia)*, published in two volumes in 1909 and 1913 in Einsiedeln and translated into Romanian by G. Guțu (Bucharest 2010). Netzhammer distinguishes himself not only for his always alert curiosity, but also for his great sensitivity towards the people he meets and for the great respect towards the country's history. Dobrugia, with its Roman antiquities, was Netzhammer's favorite area of interest, but he visited many places in the country and travelled as far as Bukovina, actually getting there on a raft. His commitment to Romania had continued with sincerity even

after his forced resignation. Both through his activity and his publications, R. Netzhammer showed how a foreigner can become a good Romanian.

**Sorin Mitu**, Raymund Netzhammer fra universalismo cattolico e particolarismo nazionalista . . . . . 323-334

The *Journal* of Raymund Netzhammer published in Romanian translation by the Bucharest Academy of Sciences is an act of “fair play,” since it contains much information and many judgments that are contrary to the opinions of current historiography. R. Netzhammer was a man of principles not afraid to express his views on the country which hosted him. We find this is true especially in his opinions on the Peasants’ Revolt of 1907, on the creation of the Greek Catholic diocese for the Hungarian speaking population in Hajdúdorog, on the situation of the Greek Catholics in Transylvania after the establishment of Greater Romania in the interwar period, on the position of Hungarians in Moldova, etc. If, on the one hand, Netzhammer admired patriotism, he was, on the other hand, contemptuous of nationalism in all its forms. He was at once firm and yet flexible, paradoxically, committed and yet detached. The freedom of his critique left no one indifferent and this was eventually the cause of his forced departure in 1924.

**Ernst Christoph Suttner**, Il servizio ecclesiale alla società romena secondo Raymund Netzhammer e secondo il patriarca romeno Justinian Marina . . . . . 335-346

It may seem daring to compare two clergymen as different as Bishop Netzhammer and Patriarch Justinian Marina. Yet both of them understood their mission as a service to Romanian society. This is evident in Netzhammer’s position taken during the Peasants’ Revolt in 1907 and in the social activities of Justinian before his election to the patriarchate in 1948. Both had faced major obstacles in their service, the first because of tensions between supporters of Romanian nationalism and divided representatives of major European powers, the second because of increasingly oppressive Soviet interference in Church affairs of the Romanian Patriarchate. It is time to correct the injustices done against these two great figures.

**Reimund Haas**, L’unione delle Chiese nei Balcani. Occasione persa oppure utopia? Il realismo di Raymund Netzhammer in confronto agli sforzi unionistici di Matthias Erzberger e Hubert Bastgen in Bulgaria . . . . . 347-354

In 1916, during the First World War, the Catholic politician Matthias Erzberger and a priest, Bastgen Hubert, went to Sofia to work for the unity of the Bulgarian Orthodox Church with the Church of Rome. Raymund Netzhammer, who was in direct contact with Erzberger, judged this union as a utopia. Already in 1913, Bishop Alois Leonhard von Baumbach noted that the Unionist movement in Bulgaria was strong, but it was based only on political premises. Later Netzhammer was reproached for having hosted Erzberger in Bucharest, but the whole story was another proof of his sense of realism.

**Constantin Simon**, Francesco Marmaggi (1876-1949), nunzio apostolico in Europa Orientale dopo la Prima guerra mondiale . . . . . 355-370

Francesco Marmaggi was nuncio apostolic at first in Romania (1920-1923), then in Czechoslovakia (1923-1925), and finally in Poland (1928-1935), after which he was recalled to Rome by Pius XI, received the cardinalate and in 1939 was named by Pius XII Prefect of the Sacred Congregation of the Council. His time in Prague was marked by a severe degree of tension between the Holy See and the new state. Marmaggi was forced to leave the country in haste. His time in Poland was more tranquil. Marmaggi gained the reputation in Rome of being one of the foremost experts on the question of unionism. He, on the contrary, did not enjoy a good rapport with Netzhhammer and the Archbishop of Bucharest of the Latin rite was quick to denounce the nuncio, especially for granting concessions to the Romanian government which, in the opinion of Netzhhammer, demeaned the position of Roman Catholics in Romania. Netzhhammer viewed Marmaggi, whether rightly or wrongly as one of his principle adversaries, although it must be said that the nuncio was more competent than the over-scrupulous Netzhhammer in dealing with the entanglements of Vatican bureaucracy.

**Elena Siupiur**, Missione culturale e educativa dell'arcivescovo cattolico Raymund Netzhhammer nella Romania ortodossa . . . . . 371-384

In his mission as Catholic Archbishop in Romania, Raymund Netzhhammer focused on education, culture and the formation of an intellectual elite. His contacts with many Romanian personalities from all backgrounds and with visiting intellectuals have formed a kind of community that has greatly benefited the intellectual development of Romanian culture as a whole. The expansion of Catholic schools open to people from all the religious denominations, the establishment of the centre of culture called *Tomis Hall*, publication for five years of the *Revista Catholică* were all elements that built this cross-intellectual community, a masterpiece of "cultural ecumenism" accomplished by Netzhhammer.

**Alexandru Barnea**, Il contributo di Raymund Netzhhammer all'archeologia cristiana e alla storia del cristianesimo antico sul basso Danubio . . . . . 385-394

R. Netzhhammer's monograph *Die christlichen Altertümer der Dobrudscha* was published in 1918 and its Romanian translation in 2005. The old Roman province of Scythia Minor was a favorite place of Netzhhammer, the great lover of Christian antiquities. This is true especially for the episcopal city of Tomis, known for being the seat of several bishops and connected with the memory of many martyrs of early Christianity. Netzhhammer's book, divided into seventeen chapters, is still useful today. His intuitions have been often confirmed by subsequent research and the description of lost monuments, with the illustrations drawn by P. Polonic, is still valuable. Netzhhammer's personal copy contains his handwritten marginal notes and assessments of scientists of the time which are cited at the end of the article.

**Violeta Barbu**, Raymund Netzhhammer, pioniere dell'antropologia religiosa in Romania e nei Balcani . . . . . 395-410

Already in the article on the cult of the Virgin Mary in Orthodox Romania, published in 1902, while he was superior of the Latin Catholic Seminary of Bucharest, and even more in the monograph dedicated to St. Menas published

in 1922, Raymund Netzhammer has shown a modern approach in his analysis of the religious experience. The interdisciplinary approach involving the use of tools proper to modern studies in the analysis of the subject was always combined with great respect and sympathy in the encounter with other human beings. Netzhammer's two volumes of *Aus Romania* (1909-1913) are also a fine example of this.

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- Valentino Pace**, *Il Salento medievale in un libro di Linda Safran* . . . . 215-225
- Vincenzo Ruggieri**, *Uno splendido epilogo sui Kellia: Kôm Qouçoûr 'Îsâ 1* . . . . . 227-234

### ANIMADVERSIO

- Enrico Cattaneo, S.J.**, *L'Ep. 217,84 di Basilio e il suo Commento a Isaia* . . . . . 493-500

### RECENSIONES

- AMBROSIO, Alberto Fabio, *Vita di un derviscio. Dottrina e rituali del sufismo nel XVII secolo* (C. Greppi) . . . . . 235-236
- DANIELUK, Robert – Bernard JOASSART (edd.), *Au service de la réconciliation des Églises. Jean Gagarin, Jean Martynov et Victor De Buck. Correspondance* (C. Robinet) . . . . . 236-237
- GIGLIOTTI, Valerio, *La tiara deposta. La rinuncia al papato nella storia del diritto e della Chiesa* (G. H. Ruyssen) . . . . . 238-241
- JOHNSON, Mark J., *The Byzantine Churches of Sardinia* (A. Zäh) . . . . . 241-244
- LOOSLEY, Emma, *The Architecture and Liturgy of the Bema in Fourth- to Sixth-Century Syrian Churches* (V. Ruggieri) . . . . . 244-246
- KESSEL, Grigory – PINGGÉRA, Karl, *A Bibliography of Syriac Ascetic and Mystical Literature* (E. Braida) . . . . . 247-250
- KOLLAMPARAMPIL, Thomas – Jose NANDHIKKARA – Sebastian PAYYAPPILLY – Mathew MANIAMPRA (eds.), *Power of Positive Presence, Festschrift in Honour of Prof. Dr. Thomas Aykara CMI* (S. Kokkaravalayil) . . . . . 250-254
- MICHELSON, David A., *The Practical Christology of Philoxenos of Mabbug* (R. A. Kitchen) . . . . . 254-257

PETRA, Basilio, <i>Divorzio e seconde nozze nella tradizione greca. Un'altra via</i> (T. Kwiecień) . . . . .	257-265
POUCHET, Jean-Robert, <i>Vivre la communion dans l'Esprit Saint et dans l'Église. Études sur Basile de Césarée, réunies et présentées par Étienne Baudry</i> (E. Cattaneo) . . . . .	265-268
RUYSSEN, Georges H. (a cura di), <i>La disciplina della penitenza nelle Chiese orientali. Acts of the Symposium held at Pontifical Oriental Institute, Rome, 3-5 June 2011</i> (J. M. Pampara) . . . . .	268-272
ST. SYMEON OF THESSALONIKA, <i>The Liturgical Commentaries</i> (D. Galadza) .	272-276
WIDOK, Norbert, <i>Wiara – miłość – nadzieja. Studium w oparciu o Listy Ignacego z Antiochii</i> (R. Zarzeczny) . . . . .	276-279
SCRIPTA AD NOS MISSA . . . . .	280-281
BROCK, Sebastian P. – VAN ROMPAY, Lucas, <i>Catalogue of the Syriac Manuscripts and Fragments in the Library of Deir al-Surian, Wadi al-Natrun (Egypt)</i> (E. Braidia) . . . . .	501-508
BUZI, Paola – BAUSI, Alessandro (eds.), <i>Coptic Manuscripts 7. The Manuscripts of the Staatsbibliothek zu Berlin Preussischer Kulturbesitz. Part 4. Homiletic and Liturgical Manuscripts from the White Monastery. With two documents from Thebes and two Old-Nubian manuscripts (VOHD XXI.7)</i> (Ph. Luisier) . . . . .	508-510
FEDALTO, Giorgio, <i>Cristiani entro e oltre gli imperi. Saggi su terre e chiese d'Oriente</i> (H. Pietras) . . . . .	510-512
GUTKOWSKI, Andrzej – PRINZIVALLI, Emanuela (a cura di), <i>Bessarione e la sua Accademia</i> (E. G. Farrugia) . . . . .	512-515
HEITH-STADE, David, <i>The Rudder of the Church: A Study of the Theory of Canon Law in the Pedalion</i> (Ierodiacono Grigorij) . . . . .	515-516
HEAL, Kristian – KITCHEN, Robert (eds.), <i>Breaking the Mind: New Studies in the Syriac "Book of Steps"</i> (N. Macabasag) . . . . .	516-520
IHSSEN LLEWELLYN, Brenda, <i>John Moschos' Spiritual Meadow: Authority and Autonomy at the End of the Antique World</i> (B. Ebeid) . . . . .	520-523
NOSNITSIN, Denis (ed.), <i>Ecclesiastic Landscape of North Ethiopia. Proceedings of the International Workshop Ecclesiastic Landscape of North Ethiopia: History, Change and Cultural Heritage</i> (Tedros Abraha) . . . . .	523-525
RICCARDI, Andrea, <i>La strage dei cristiani. Mardin, gli armeni e la fine di un mondo</i> (G. H. Ruysen) . . . . .	525-527
СЕЛЕЗНЕВ, Н. Н., <i>Йѡханнѡн Бар Зѡбѡи и его «Истолкование таин»: Кри-</i>	



<i>тический текст, перевод, исследование / SELEZNYOV, Nikolai N., Yō- ḥannān Bar Zō'bī and his "Explanation of the mysteries" (G. Kessel)</i>	527-530
STERNIEWSKA, Alicja, <i>Matki Ojców Kościoła [= Le Madri dei Padri della Chiesa]</i> (M. Starowieyski) . . . . .	531
TOLSTAYA, Katya (ed.), <i>Orthodox Paradoxes. Heterogeneities and Com- plexities in Contemporary Russian Orthodoxy</i> (S. Caprio) . . . . .	532-534
UCIECHA, Andrzej (red.), <i>Historia monastycyzmu orientalnego. W 70. rocznicę śmierci ks. dra Stefana Siwca (Schiwietz) 1863-1941 [Histo- ry of Oriental Monasticism: Rev. Dr Stefan Siwiec (Schiwietz) 1863- 1941 on the 70th Anniversary of His Death]</i> (R. Zarzeczny) . . . . .	534-539
YACOUB, Joseph, <i>Qui s'en souviendra? 1915 Le génocide assyro-chal- déen-syriaque</i> (G. H. Ruysen) . . . . .	539-542
SCRIPTA AD NOS MISSA . . . . .	543-544