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**ARTICOLI**

<b>Nathan P. Chase</b> , 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.

<b>Maria Mossakowska-Gaubert</b> , 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.

<b>Federico Alpi – Pietro D’Agostino</b> , Negotiating the Union: Epistolary Exchange Between the Greek and Armenian Churches in the 13 <sup>th</sup> Century: The Documents. Part II: The Armenian Documents and Appendix . . . . .	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 13<sup>th</sup> 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 (L<sub>1</sub>, L<sub>3</sub>, L<sub>4</sub>), this part contains the edition of the Armenian texts (L<sub>2</sub>, L<sub>5</sub>), along with an appendix containing the Greek translation of L<sub>2</sub>.

The section dedicated to the Armenian texts (by F. Alpi) describes the relationship between the surviving witnesses of L<sub>2</sub> and L<sub>5</sub>, and between those documents and other similar letters produced in the 12<sup>th</sup>-13<sup>th</sup> century in an Armenian context. It also provides a textual analysis of the Armenian text and of the Greek and Latin translations of L<sub>2</sub> that appear in the manuscripts. The text of L<sub>2</sub> is then published and translated, while L<sub>5</sub> — being almost equivalent in content to L<sub>2</sub> — is published in Armenian only. An Appendix by P. D’Agostino follows, in which the Greek translation of L<sub>2</sub> is discussed in its linguistic peculiarities and published.

<b>Jacob Thekeparampil – Daniel L. McConaughy</b> , The Universal and Cosmic Dimensions of the Vocation of the Magi in Jacob of Serug’s <i>Mimro: On the Star that Appeared to the Magi</i> . . . . .	311-326
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*On the Star that Appeared to the Magi*, by Jacob of Serug (d. 521), is the most extensive work on the Star and the Magi in Syriac patristic literature. The Star was the universal, cosmological ‘bait’ that lured the Magi through their knowledge of the stars, the zodiac, and calculations of horoscopes. Thus, they became convinced of the Star’s validity regarding the King in Judah. As they were drawn to Judah, the gentile Magi became the first preachers and international missionaries for Christ. Jacob depicts how the Magi from Persia preached at every milepost and parasang on the way to and the way from Judah. Jacob also shows that the Magi’s offerings to Christ represented gifts from every country since Persia had grown from their gifts to magianism. This article examines the Star, the Magi’s religion and astrology and discusses important terms and themes and provides parallel support from Ephrem and Narsai. It analyzes Jacob’s dramatic presentation of the Magi as Christ’s first heralds to the gentiles and the Jews and how they are examples for all believers since their time.

<b>Chiara Barbati</b> , The Gospel of Mark and the Reception of the four Evangelists as Witnessed in the Christian Manuscript Fragments of the Berlin Turfan Collection . . . . .	327-339
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Although the documentation that has come down to us is problematic in many aspects, it is safe to claim that the reception of the Gospels in the early medieval and medieval Central Asia is linked to Syriac Christianity and, even if not exclusively, to the Church of the East indeed. The Christian manuscript fragments of the Berlin Turfan Collection are a striking example of this, which

is why they constitute the subject of this contribution. Our aim is to focus on the role of the four Evangelists, and in particular of Mark, in the context of the Christian communities that probably lived in the Turfan area (Xinjiang, China) from the eighth/ninth century until the thirteenth/fourteenth century. The focus is on Mark so that his scanty attestation is not relegated to pure chance of what has come down to us and what has been irreversibly lost.

*Keywords:* Syriac Christianity – Biblical Studies – Liturgical Studies – Iranian Studies

**Gabriel Radle**, The Liturgy of St James in Medieval Damascus: The Dating and Historico-Liturgical Context of *Vatican Gr. 2282* . . . . . 341-351

The scroll *Vatican Gr. 2282* represents one of the oldest and most important witnesses to the eucharistic liturgy attributed to St James (JAS), which was widely celebrated in medieval Jerusalem and beyond. Though most liturgiologists have followed a ninth-century dating for this scroll, scholarly datings have fluctuated greatly, including in recent publications. This article brings together recent studies on *Vatican Gr. 2282* and important related manuscripts that are connected to the city of Damascus. The author argues in favor of a dating for the late ninth or early tenth century and situates this JAS scroll within a broader picture of Christian religious culture in Damascus at the time. The article also raises methodological questions connected specifically to the study of JAS as well as liturgical diversity within the medieval Patriarchate of Antioch.

**Ágnes T. Mihálykó – Arsenius Mikhail**, A Prayer for the Preparation of the Priest and the First Prayer of the Morning in Sahidic Coptic (P.IIves Copt. 8) . . . . . 353-370

The article presents a hitherto unedited Sahidic Coptic fragment from the Ilves Collection, Helsinki, which comes from a paper Euchologion presumably from eleventh-century Middle Egypt (Hermopolis/Al-Ašmūnayn). The two sides preserve a prayer of apology of the priest, to be recited in the sacristy, and an idiosyncratic redaction of the First Prayer of the Morning. The article contains an edition and a liturgical commentary, which explores the significance of the fragment for nuancing our understanding of the history of the prothesis rite in Egypt.

**Wojciech Walczak**, La nascita e il funzionamento dell'eparchia ortodossa di Turov fino al 1596 (Unione di Brest) . . . . . 371-388

The information we possess about the Torov diocese, later known as Turov-Pinsk diocese, is scarce. The history of the Orthodox Turov-Pinsk diocese until the 16th century is characterised by changes in the confessional map of the Polish-Lithuanian Commonwealth. The eparchy, founded c. 1088, had its periods of development and of its considerable inhibition. Until the end of the 12th century, its situation was very favourable: under the rule of Sviatopolk II (1087-1113), the diocese expanded its territories: for example, it included the largest towns of the area, such as: Turov, Pinsk, Brest, Kamyenyets, Kletsk, Slutsk, Horodno, Horodok, Zdzitov, Nobel, Dubrovitsa, Kopyl, Lyakhavichi, Snyadyn, Drohiczyn on the Bug, and Volkovytsk). Turov became in the 12th century one of the most important intellectual centres in the Ruthenian lands. It is impossible to overestimate the role of Bishop Cyril of Turov (1158-1182),

whose tradition was strictly connected with Orthodoxy. On the basis of his memoirs we can form a certain idea of religious life in these territories. Unfortunately, the golden era of the eparchy ended together with the feudal division of the country, and the political instability resulting therefrom, which had a negative impact on the diocese under scrutiny. Not only did it have to reconcile itself with the lessening prestige, but also with the loss of the territories which were incorporated in turn into Lithuanian, Halych and Kiev dioceses. In the 15th century Turov lost its relevance, and the function of the bishop's capital was taken over by Pinsk. From the second half of the 15th century, we can talk about the further development of the Orthodox eparchy. Thanks to foundations and bequests of the subsequent owners of the Turov and Pinsk duchies the ecclesiastical activity could develop in these territories. Unfortunately, the intellectual level of the clergy and the general situation of the Orthodox in the Commonwealth resulted in their confusion as to the way of getting out of the crisis and chances of reforming the religion. It was this kind of difficulties, which, among other things, resulted in the situation that in the early 17th century that led to the creation of the Union could which tried to replace the Orthodoxy.

**Paolo La Spisa**, *Naṣr Allāh Šalaq al-‘Āqūrī* (Vittorio Scialac Accurense) e il suo ruolo politico e culturale tra Roma, Firenze e Ravenna . . .

389-412

Vittorio Scialac Accurense was among the first students who left his homeland in Lebanon to attempt his cultural and theological formation in the Maronite college founded by Pope Gregory XIII in 1584 in Rome. After completing his studies, he chose to remain in Italy, where he could get in touch with some influential personalities of his time, such as the Drusus prince Faḥr al-Dīn II al-Ma'nī and Cosimo II Medici. In this article both Scialac's contributions to the cultural life of the beginning of 17<sup>th</sup> century Rome and his political-diplomatic activism will be analysed. Eventually, an unpublished letter addressed to Cosimo II is published in which the Maronite priest asks for the direction of the Medici printing house, which after the death of G. B. Raimondi in 1614 had fallen into a state of neglect.

**Aleksandr Andreev**, *The Ruthenian Editions of the Slavonic Sluzhebnik and Trebnik. Part 1: The Sluzhebniki Printed in Vilnius before 1650* . . . . .

413-452

In this article, the author identifies and describes the editions of the Slavonic Sluzhebnik printed in Vilnius prior to 1650, comparing their content, organization, and version of the Byzantine liturgies. The author shows that the two earliest editions, printed in 1583 and 1598, are similar, though not identical, to the editions printed in Moscow before the reforms of Patriarch Nikon. The editions printed in 1617 and later reflect a completely different version of the liturgies and are based on the Sluzhebnik printed in 1604 in Stryatyn. The differences are particularly noticeable in the entrance, vesting, and prothesis rites. Other than a Latin-inspired treatise for priests and some variation in the vesting and prothesis rites, the 1617 edition, produced by Uniates, does not reveal any significant differences between Uniate and Orthodox usage in the Polish-Lithuanian Commonwealth in the first half of the 17th century.

<b>Dahlia Khay Azeez, The Schism of the Eastern Syriac Church (the “Nestorian Church”) in the Twentieth Century . . . . .</b>	453-493
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This paper emphasizes the unity between the Ancient Church of the East and the Assyrian Church of the East. The schism between these two churches resulted from political pressures that developed after two World Wars. The community was weakened by its deportation from its homeland in the Hakkari region (Turkey) to Iraq and by a lack of leadership. Although the leaders of both churches sought to heal the schism, they were frustrated by the wars that exhausted Iraq. Nevertheless, real unity is experienced when the churches help each other to overcome difficulties and to preserve their shared heritage. The strength of union already achieved at the grassroots level should inspire those in the hierarchy to continue their quest for reunion.

<b>Ivan Harat – Alexander Sagan – Galina Sagan, Military Chaplaincy in Independent Ukraine: Problematic Questions of Development and Stages of Formation . . . . .</b>	495-513
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The article describes the problematic question of the development of the Chaplaincy movement under the conditions of the formation of Independent Ukraine (after 1991). These include the difficulties of the formation period (underestimation of the chaplaincy factor), the risk of transferring interfaith disputes to the military environment, the formation of their own model of chaplaincy, finding the optimal model in the organization of chaplains and their episcopal and military subordination.

In this analysis of the development of the chaplaincy movement in Independent Ukraine, the authors identified three stages, each with certain features. In particular, the **first** phase (1991-2005) was characterized by rethinking the role and place of religion in the activity of the Armed Forces of Ukraine, the establishment of volunteer projects and the formation of appropriate church structures responsible for chaplaincy. In general, we can characterize this phase as the time of developing unstable connections between the church and power structures of Ukraine. The **second** phase (2006-2013) characterized by the emergence of legal acts regulating the search for optimal models of creating the Chaplaincy Institute. The **third** phase began in 2014 is still going on. The annexation of Crimea and the beginning of hostilities in Eastern Ukraine have shaped the need to dramatically increase the number of chaplains and to legalize them in military institutions. Along with the formation of the legal framework of the Chaplaincy Institute and the introduction of staff positions of chaplains in military units (2015-2016), there was a qualitative increase in theoretical and practical training of pastors and their material support. These processes show that the formation of the Military Chaplaincy Institute in Ukraine has actually taken place.

Among the problems that should be solved, the authors point out, first of all, the need to develop further their own model to improve the quality level of chaplain training. Optimal for the latter is the organization of separate chaplain faculties in institution of higher learning of Ukraine to offer training at the level of international standards.

Keywords: Christians as servicemen, Ministry of Defense, power structures, Armed Forces, National Guard, chaplains, pastoralism, military chaplains, volunteer chaplains, formation of chaplains.

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