The acceptance of the non-Jacobite to the Coptic denomination*

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Resumen: El autor intenta averiguar el procedimiento y el ritual de aceptación de calcedonianos y nestorianos en el rito copto, indagando diversos escritos patrísticos y editando un texto árabe tardío.

Abstract: The author try to detect the procedure, and the rite of accepting Chalcedonian and Nestorian to the Coptic rite by exploring several praticic writings and editing late Arabic text.

Palabras Clave: Rito copto. Patrística. Severo de Antioquía.

Key Words: Coptic rite. Patristics. Severus of Antioch.

Introduction
The Baptism or re-Baptism of the heretics was always a great debate in the Early Church. Some fathers such as Firmilian of Caesarea of Cappadocia (third century) considered the baptism of the heretic as null.¹ The African bishops such as Cyprian, (contemporary to the pope Stephen), never recognise the validity of the Baptism of the Heretics.² His compatriot (fellow country man) Tertullian had also the same attitude³. While Stephen, pope of Rome (254-257) considered the

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¹ I would like to thank father Athanasius of Saint Macarius who kindly provide me with a copy of this manuscript kept in a private collection.
rebaptism of the heretic as an innovation.\textsuperscript{4} This opinion is shared by his successor Sixtus (257-258).\textsuperscript{5}

After the Council of Chalcedon, Peter the Iberian, Philoxenus of Maboug and Timothy Aelurus\textsuperscript{6} believed that those who renounced Chalcedon should not be subjected to the humiliation of re-ordination or re-baptism but should rather make a written profession of faith and penance\textsuperscript{7}.

Severus of Antioch is the most outspoken in this issue. Many of his letters mentioned his opinion such as his letter to the Orthodox clergymen and laymen in Antioch

\begin{quote}
"About those who have erred and fallen away to heretical communion, and have repented and wish to come back to the truth by the path of legal penitence…Whereas some, as I learn, of those who are said to have been re-ordained, a thing horrible even to hear.\textsuperscript{8}\"
\end{quote}

To Simeon the presbyter and archmandrite of the monastery of Teleda, Serevus wrote:

\begin{quote}
"Receive those who wish to come to the orthodox faith and share with you in the same struggles.\textsuperscript{9}\"
\end{quote}

To Isaac of blessed memory, Severus repeated the same statement.\textsuperscript{10} Severus mentioned the regulations of Timothy Aelurus so that John and John the presbyters accepted Silvanus the priest:

\begin{quote}
"As to Silvanus who is of heretical ordination, but begs to be received, you ought not to be diffulty seeing that the regulations of the holy Timothy have marked out the proper
\end{quote}

\textsuperscript{4} J. QUASTEN, Initiation ..., II, p. 282.
\textsuperscript{5} J. QUASTEN, Initiation ..., II, p. 284.
\textsuperscript{9} E.W. BROOKS, The Sixth book of the Select letters of Severus ..., p. 323.
\textsuperscript{10} E.W. BROOKS, The Sixth book of the Select letters of Severus ..., p. 324.
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course for you, and have laid down for you the method to be followed in this case..."\(^{11}\)

Severus gave a detailed account his letter to John, Philoxenus and Thomas the bishops, confessors on the hill of Marde arguing about the validity of the baptism of this heretics by mentioning Timothy of Alexandria once more:

“For you teach those who stand to keep the orthodox faith, and to practise a devout and just life: while to those who have been led away to error you teach the way of repentance by giving them forgiveness canonical and legal... Whence also a certain Theodotus, one of the bishops of Palestine, because he presumed to anoint certain persons, was repudiated and expelled, both by Timothy archbishop of the city of the Alexandrines and by all who shared his opinions”\(^{12}\)

I. The manuscript

The manuscript is a collection of moral and pastoral theology for priests in addition to some practical – liturgical issues Fol.149 recto contains the following colophon:

 notch this book which is the holy, blessed law of the Tuesday, 17th day of the month of October in the year 1570 in the Coptic month of the month of the Exaltation of the Precious and Suffering Son, the Lord and Benefactor, to the left of the perfect and holy Bishop of the Eastern Province, who completes the prayer and expiation for him, among the St. Fathers, the Archangels, the Apostles, and all who receive the praise of God with gratitude and joy, in the East, and to whom it belongs, in the name of Almighty God, to help him in his work and to forgive him his faults, by the7 St. Fathers and all who perform the sacrifice of the Lamb who is worthy, and who are not separated and do not wander, and who are not made at a distance from the day of the inquiry and all.

\(^{11}\) E.W. BROOKS, The Sixth book of the Select letters of Severus..., pp. 326-337.

Translation:

“(Here) finishes this book, which is the pure canon on blessed Thursday 12th of Baramhat, which is the seventh month, in the Coptic year 1570 of the pure, happy righteous martyr, May God grant us, the acceptance of their prayers to the last breath. Amen!

The person in charge was the honoured pure, saint, perfect entrusted precious priest, our father the Hegumen Hermina the minister of the church of the great saint Abba Hermina at Qaw of the East, by spending his own money and his private belongings, we beseech the Lord elevated God in His Highest to help him and reward him zeal for this work, by the forgiveness of his sins, through the intercessions of Lady Madonna, the Virgin, the angels, the pure Apostles, the martyrs and all who pleased Him.

An inalienable endowment and eternal bequest for the church of saint Abba Hermina at Qaw of the East. It should be sold or given as a pledge, or borrowed, or taken out of his endowment for any damaging reason whoever transgress and took it out of his endowment for the abovementioned reason, will have his share with Simon the Magician and who resembled to him; and whoever preserved and conserved it, God may guard him; Amen!

1.1. The text

\[ \text{\textbf{Bismi al-\'ab wa al-

This text is a fragment from the life of Anba Harmin, related by his companion of travel Apa Har of Preht.}\]

\[ \text{\textbf{R. G. Coquin, “Harmina, Saint”, CE 4, pp. 1209a-1209b.}}\]


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فمن ذلك يصوم الأربعين المقدسة وهو أن يكون الصوم ثمانية جمع في كل
اسبوع حسب إمام خارجاً عن سوقيا أو حدودها. أول الأساطير المذكورة يوم
الاثنين وآخرهم يوم الجمعة جمعة الصليب الذي هو قبل الصليب الذي قبل
الفصيح الحقيقي الذي ينام الغيب الكبير. إن لا يأكل فيه شبا من الوهامات
ولا ما ينلو منها. والصلوات السبع المعلومة. وإذا أقر بصحة ذلك والزم نفسه
عملها فوقف أمام المذبح المقدس ويعترف بالإدامة الارثوذكسية المستقيمة الذي
وضعها الأباب القديسين الثلاثية وثمانية عشر نبئية من غير زيادة ولا نقصان. ثم
يقرّين ثم الإدامة المقدس. فإن المسجح واحد في القنون والطبيعة والمذبحة والإرادة
ثم بعد ذلك يشرك مع الموممين في الصلاة والقرآن والعلوم إن أصول طوابيق
النصرانية مشتركون في الاعتقاد لهم الملكية والمستوردية واليعقوبية في عشرة
اصول من الإدامة من حالة ذلك الاعتراف بالمعمودية الواحدة. فإذا اتفق أن
يرجع أحد من الطوابيق المحلي أو من توافهم عن مذهبه يقصد الدخول إلى
مذهب اليعقوبي فيبترح على معموديته من بعد جحوده باللوهير والقوميين
والمسجحين في حقيقة السيد المسيح له المحبة، ويعترف بالوحدة في كلما ذكرناه
بديبا. ثم يقرّ الكاهن على الصلاة الموضعية في البيعة القبطية الملازمية لكل واحد
من الفرق عند دخوله لراي البيعة القبطية. ويكون ذلك في جميع قام مذبح الله
يتنقيق الكاهن له الإدامة، وثورة ما ينبغي من الاعتراف وتعاليم الله تعالى أنه يقف
قديم المذبح كما ذكرنا أولاً ويسجح الله ثلة مطانيات ثم يلقنه الكاهن الإدامة
بكمها، وثورة يقول الاعتراف بإن الله الكلمة الإرثيبة يفحد من سيدتنا كنا
مترمماً البديل حسناً ذو نفس غائلق ناطقة وجعله بالاختيار الحقيقي واحد مع
لاهوتة طبيعة واحداً أقوم واحد شخص واحد وغير اعتلال ولا امتراض ولا
استحالة ولا تغيير واسلم جسده على خشبية الصليب المقدس بارادته وحده عن
جميعاً وان المسيح بعد اتحاده بالجسد واحد هو. هو الذي دعي الى عرس قناع الجليل كالإنسان وهو الذي حول الى خمر كلاله ولم يفتقرو في جميع احواله واعماله فان اتحاد المسيح بجسد كاتحاد النفس والجسد وان كانت النفس والجسد من طبعات مختلفين فبالتناضحما صار الإنسان واحد وكذلك السيد المسيح وهو مسيحي مسيح واحد رب واحد طبيعة واحدة مشكلة واحدة فانه صار بالاتحاد انا واحدا وسياحا واحدا ووجها واحدا لا يفتقرو الى التنز وانه ثالوث واحد قبل الاتحاد وبعد الاتحاد وبعد دخله عليه زيادة بالجسد وان المسيح كلمة الله مساوية الأب في الجوهر شيطان قديم اذى كاهن وروح قدس هو مولود من الأب قبل كل الدهور نور من نور الله حق من الله حق مولود غير مخلوق مساوي الأب في الجوهر الذي به كان كل شيء هذا الذي من أجلنا خُن البشر ومن أجل خلاصنا نزل من السما وتحسد من روح القدس ومن مريم العذراء ولم يفتقرو الطبيعة من بعد الاتحاد بل تقول طبقة واحدة للكلمة متجسدنا بسرب لا يدرك وان المسيح مسيح واحد من كل وجه في الانقوم والطبيعة والمشيئة الارادة له المجد مع ابنا وروح قدس الى الأب امين.

ومن بعد اعتقافه بما شرح اولاً باب الخالق قدم باب المذبح ثم يقول الكاهن

اللغة اليونانية

γενερος γεννησων
χερι χειρων
παλιαν φι
πνευμαν

أل کماله

ثم يقول قطع الثالثة وخليلها ويكون كتاب الأنجيل موضوع على رأس وواع الميرون بكماها والصلب ويقر عليه جميع تحليل البيعة وكرياليه مرة


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Translation:

“In the name of the Father and the Son and the Holy Spirit one God.

This is what was found in a copy arranged by the Coptic domination, if somebody from another denomination wishes to become a member in the Jacobite denomination; his acceptance is subject to objective deeds:

Among these (requirements), that he might fast the holy Forty (days), which is eight weeks and five days a week without counting the Saturdays and Sundays. The beginning of the abovementioned weeks is Monday and their end is Friday, the crucifixion’s week, which is a week before the crucifixion, before the true Passover, and which is followed by the Great Saturday. He should not eat any fatty (meats) or what is coming from them.

He should perform the seven known prayers. If he acknowledges the correctness of that and commit himself to do it, then he should stand in front of the holy altar and confess the orthodox right creed established by our holy fathers the three hundred and eighteen in Nicaea without any addition or omission.

Then he should recite the holy creed that there is one Christ in Hypostasis, Nature, Will and Act.

After that, he participates with the faithful in the prayer and liturgy.

It is known that foundation of the Christian denominations, who are the Melkites, the Nestorians and the Jacobites, is common in the faith of ten fundamental rules among them the confession of one Baptism. If someone from the two denominations or their followers decides to leave his rite intending to enter to the Jacobite denomination, his baptism is recognized after rejecting the two Substances, the two Hypostases and the two Wills in the reality of Lord Christ – to Whom

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16 The sanctuary is meant here.
17 I.e. the Melkites and Nestorians.
is the glory – he should confess the unity in all what we mentioned above.

Then the priest shall read the established prayer in the Coptic Church, which is suitable for every group to the opinion of the Coptic Church. This all will take place in front of the altar of God and with the instruction of the priest to the Creed. He should recite the confession, and by the grace of God, Let Him be elevated, he will stand in front of the altar, as we first mentioned, and he will prostrate three times to God.

The priest then will instruct him the Creed to its ends and after reciting he will say:

“I confess that the Son of God, the Eternal Word, took flesh with a rational and intellectual soul from our pure Lady, the Virgin saint Mary, He made it one with His divinity, by the true union. He is One Nature, One Person, without mingling or confusion, or alteration or changing. He delivered His body to the wood of the Holy cross, by His own will, for our sake all. And Christ is one after His union with the body. One is He who was invited to the marriage of Cana of Galilee as man and He is the same who transformed the water to wine as God. In all cases and deeds, He did not separate. The Union of Christ with his Body is like the union between the soul and the body. Even if the soul and the body have different natures, but by their union they became in one man. It is also the same for Lord Christ, He is His body is One Christ, One Lord, One nature, One will. He became by the Union one Son, one Christ, one Prospopon, He is not divided into two. There is One Trinity before and after the Union. Nothing was added to Him with the flesh. Christ, the Word of God, is consubstantial to the Father, creator and eternal as His Father and His Holy Spirit. He is Begotten from the Father before all ages, Light from Light, true God from true God, Begotten not created consubstantial with the Father by whom all things were made; Who for us men and for our salvation came down from heaven and was incarnated of the Holy Spirit and of the Virgin Mary. The natures did not divided after the Union but we say one nature to God the incarnated Word of God with uncomprehended mystery. Christ is one in all aspects in Hypsotasis, Nature, Will and Act, to whom be the glory forever with His Father and His Holy Spirit Amen.”

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18 Sanctuary is meant here.
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And after his confession by what was explained above, the priest makes him sit in front of the door of the sanctuary and then the priest said:

“In the name of the Father” entirely; “Our Father” entirely; “Have mercy upon me, God” entirely; “The sick”

He (the priest) recites the troparia of the Terce and its absolution, while the book of the Gospel is on his head (the converted) as well as the entire vase of Myron and the cross and he (the priest) recites on him all the absolutions of the Church and Lord Have Mercy 41 times and the priest anoints him with the Gospel in the name of the Holy Trinity and also with the Holy Cross and then the priest will sign him three times with the vase of the Holy Myron while sealed with its seal as confirmation to his promises; he concludes with recitation of the blessing.

He (the priest) gives him enough time till he (the converted) completes the canon, which was imposed by his confession father.

Glory be to our Lord, eternally and forever.

Comments
1. The relationship between this confession and the confession of faith mentioned in the life of Severus of Antioch attributed to Athanasius of Antioch:

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<th>The Life of Severus</th>
<th>Our text</th>
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20 Ps. 51.
24 Lit “receiver”.
Youhanna Nessim Youssef

| hundred and eighteen bishops assembled at Nicaea by the power of the Holy Spirit present with them | يقول اعترف بأن ابن الله الكلمة الإردية
|
| fathers the three hundred and eighteen in Nicaea without any addition or omission | أحد من بيدتنا كنا مرقومين البول حسناً

But we confess clearly that the Word was begotten from the Father, was made flesh from the Virgin Mary. The body of the incarnated and the begotten from the Father are One, with a flesh and his soul and his mind, a rational spiritual soul ... but his nature is firm in oneness without division or admixture, so that none may say that one had tasted death, and another overcame death, but He who accepted the sufferings of death is the same one who overcame death without mixture. And he revealed to us that he conquered death and trampled on it, is in one nature, one hypostasis, one person, unique Son of God, perfect, without decrease or change. We do not believe that this who was afflicted with suffering is another (one), without imagination or division or blending or confusion. The divinity could neither be revealed without flesh nor the flesh without divinity. But the one nature which is impassible, became one with who endured suffering, on the road, the weakness of the body enduring the crucifixion and the thirst on the cross and the sorrow of the soul unto death.\(^{26}\)

I confess that the Son of God, the Eternal Word, took flesh with a rational and intellectual soul from our pure Lady, the Virgin saint Mary, He made it one with His divinity, by the true union. He is One Nature, One Person, without mingling or confusion, or alteration or changing. He delivered His body to the wood of the Holy cross, by His own will, for our sake all. And Christ is one after His union with the body. One is He who was invited to the marriage of Cana of Galilee as man and He is the same who transformed the water to wine as God. In all cases and deeds, He did not separate. The Union of Christ with his Body is like the union between the soul and the body. Even if the soul and the body have different natures, but by their union they became in one man. It is also the same for Lord Christ, He is His body is One Christ, One Lord, One nature, One will. He became by the Union one Son, one Christ, one Prosopon, He is not divided into two. There is One Trinity before and after the Union. Nothing was added to Him with the flesh. Christ, the Word of God, is consubstantial to the Father, creator and eternal as His Father and His Holy Spirit.

\(^{26}\) Youhanna Nessim Youssef, *The Arabic...*, pp. 446-447 [82-83], § 81-82.
2. The second part of the confession is taken from the Symbol of Nicaea:

<table>
<thead>
<tr>
<th>The profession of Faith of the 318 Nicaea</th>
<th>Our text</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Only Begotten, begotten from the Father, that is from the substance of the Father, God from God, light from light, true God from True God, begotten not made, consubstantial with the Father, through whom all things came to be, both in heaven and those in earth, for us humans and for our salvation he came down and became incarnate, became human.</td>
<td>He is Begotten from the Father before all ages, Light from Light, true God from true God, Begotten not created consubstantial with the Father, through whom all things were made; Who for us men and for our salvation came down from heaven and was incarnated of the Holy Spirit and of the Virgin Mary.</td>
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<table>
<thead>
<tr>
<th>Life of Severus by Athanasius</th>
<th>Our text</th>
</tr>
</thead>
<tbody>
<tr>
<td>One nature and not two separated natures; whatever the Word had performed was by one single economy without separation from his humanity, either in the deeds that is exclusively Divine or that which is purely human….</td>
<td>The natures did not divided after the Union but we say one nature to God the incarnated Word of God with uncomprehended mystery. Christ is one in all aspects in Hypsotasis, Nature, Will and Act, to whom be the glory forever with His Father and His Holy Spirit Amen.</td>
</tr>
</tbody>
</table>

3. The Canons of Patriarch Christodulos (1047-1077AD) mentions in the canon 26:

من تزوج بامرأة ملوكية فلا يمكن من ذلك ان يتكلا عنا بان يشرط على الأمرأة ان لا تنقرب الا عنا والا يعمدا اولادهم الا عدنا

“Whosoever has married a Melkite woman, it is not possible for them to be crowned with us, till after he has imposed on his wife the condition that she shall not communicate except with us, and that they shall not baptise their children except with us.”

28 Youhanna Nessim Youssef, The Arabic…, § 78.
4. The book *Book of Spiritual Medicine*, a manual of moral and pastoral theology – ascribed to Michael bishop of Malij and Atrib (thirteenth century) which was also translated into Ethiopic states clearly

And about that the Holy Spirit knows that their faith is straight or nearly straight, they separate themselves from us by their traditions, sayings that they are committed to either by ignorance; the fathers did not ordered us to baptise them. The reason of the baptism is to be performed in the Name of the Father, the Son and the Holy Spirit; The Consubstantial Trinity and the eternity. It is also the faith in the Incarnation of the Son... Whosoever believes in this is an Orthodox faithful, nothing is less for his faith but he was separated in different

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50 This book became a model to the nomocanon of Faragallah al-Akhmimi cf. V. FREDERICK, “Farajallah al-Akhmimi”, CE 4, p. 1089.
51 R.-G. COQUIN, “Mikha’al-i”, CE 5, pp. 1625a-1627a. Some manuscripts such as Cairo Patriarchal Library Theol. 295 did not attribute to Michael cf. M. SIMAIKA & Yassa ABD AL-MASIH, Catalogue of the Coptic and Arabic manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt (Cairo, 1942), II/1, pp. 173-174, no 394.
customs, traditions, lack of knowledge of explanation. He opposed to some fasting days, or some statements or food. His faith is not lesser but he should be considered as a sinner faithful, whenever he will leave this sin separated him from us, he became one with us, he should not be baptised or curse him or curse his belief … according to what is ordered by the Canon 36 and 25 of the 318 fathers (of Nicaea)\textsuperscript{133}

5. Another commentary from the same Manuscript: Fol.36v-37r

“The question number fourteen: “If a Melkite or Nestorian person wishes to enter to the Jacobite denomination, should he be baptised?“

And if he has any rank of the priesthood, should he be re-consecrated? And if he is married, should he be re-crowned or not?

The Answer: The Aconites, Melkites and Nestorians have in common ten fundamental issues of the faith among them the unique baptism. If one, from the above two denominations, or their followers, wishes to leave his denomination to enter to the Jacobite denomination, his baptism will be accepted after renouncing the belief of the two substances, the two hypostases and the two will in the reality of Lord Christ – to Whom be the glory- and confess the oneness in all the abovementioned. The Jacobite priest will recite prayers established in the Coptic Church for each group for joining it (the Church). This all will take place in front of the holy altar34 with the instruction of the priest.

As for the ranks of the priesthood, the (candidate) will be degraded one degree, and accepted and he will be consecrated by the hand of the Jacobite priest to the same rank that he left, in order to concelebrate with us. As for the other rank, it depends on his worthy. As for the marriage, it should be accepted after the renunciation to what was mentioned and the confession of what was listed.”

6. A third commentary in the same manuscript (fol. 57r-v) repeats the same abovementioned statement. The text is compiled by a certain al-Sheikh Maximus,35 may God grant rest to his soul!

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34 Sanctuary is meant here.
امر سيدها المسيح ورسله الامهار وخلفائهم الامهار وهو ان يكون الصوم ثمانية جميع في كل اسبوع حسب امام خارجا عن هو او وقعلاا واول الاسباع المذكورة يوم الاثنين واحره يوم الجمعة الذي للقول هو الفصح الحقيقى الذي ينطلق السبب الكبير وما لا يحكم فيها الزهور ولا ما ينولد فيها ومنها الصلوات المستقرة في البيعة المقدسة قبل جمع الخلاف من صلوات القرائن وصولات الاوقات المحددة شرعا وهي سبعة ومفروضة معلومة ثم صلاة القرائن الموضوعة عن سيدها المسيح ورسله الامهار وخلفائهم المقدمين قبل الخلاف وضع اسم القرائن فيها ان يكون المرفو منهما من الخيش السعيد الجديد النقي والخمر الزكى وكان جزء يوم لا يبيئ منه شي الى الغد فاذر بحصة ذلك هذى الفاعل ويلزم نفسه يعملها فيوقع إمام المسجى الطاهر المقدس ويعترف بالامانة الصحيحة الموضوعة عن اباها الثلاثية وثمانية عشر استفغا في الجمع المقدس نبيقة ثم يقرى في بيان الامانة المذكورة بان المسيح مسيح واحد من كل وجه في الاقوم والطبيعة والمشيئة والايدة وما بعد ذلك ينافك مع الموامون في الصلاة والقرىان وان كان له درجة من درجات الكهنوت فليحتط ان ما دوحا وما قالته فإذا اشترى مع الموامون الارتدوسيين في أصولهم وصولاتهم فقد تلف منه القانون المختص بنفسه.

We begin with the help of the Elevated God and by his good ordering to copy some questions and answers which the reverend elder Maximus intended to assemble may God give rest to his soul.

A Question about a melkite priest desiring to move to the opinion to the Jacobites, should he continue the service of the priesthood?

The answer, To move from the opinion of the Melkite to the opinion of the Jacobite should be considered with true legal acts, before his participation in the fasting, the prayer and the communion (Qurban) etc..
Among these (acts) he should fast the fast of the holy forty (days) according to the order of our Lord Christ, his pure apostles and their righteous successors. The fast should be eight weeks and in each week five days, without its Saturdays and Sundays. The beginning of these weeks should be the day of Monday and their last (day) should be Friday of the crucifixion, which is before the true Passover, which will be followed by the great Saturday.

He should not eat any of the fetidness, or what is produced from it.

Among them the prayers established in the Holy Church before the council of Schism, namely the prayers for the sacrifices, the prayers in the established time according to the canon-law which are seven known and obligatory; then the prayers for the sacrifices established by our Lord Christ and his pure disciple and their foremost successors before the schism, and its restriction that the sacrifice offered should be from the pure, new white flour bread, and the pure wine. It should be baked on the same and nothing will be kept for the next day.

If he acknowledges the exactitude of all these acts, and he commits himself to do them, he will stand in front of the pure saint altar\(^\text{36}\) and confess the true faith established by our fathers the 318 bishops in the holy council of Nicaea, then he recites the expression of faith mentioning that Christ is one in all aspects in hypostasis, nature, will and desire and then he prays and partakes to the communion with the faithful and if he has a rank of the priesthood he will be reduced to what is unde and if he partakes with the orthodox faithful in their fasting and their prayers so his own canon\(^\text{37}\) is nonsuit."

**Conclusion**

The present text shows the evolution of the rite of reception of the non-Chalcedonian to the Coptic Church.

1. Timothy of Alexandria and Severus of Antioch insisted on the validity of the baptism and ordination of the “heretics”, while asked for a written confession.
2. In the Eleventh, the canon of Christodulos mentioned for the first time the profession of the faith in front of the sanctuary.
3. In our both texts, while recognising the validity of Baptism, marriage and to a certain extend the ordination, there is a liturgical

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\(^{36}\) Sanctuary is meant here.

\(^{37}\) Punishment is meant here.
rite in front the sanctuary including the profession of faith inspired mainly from polemical works such as the life of Severus of Antioch by Athanasius, as well as the symbol of Niceae and the prayer of intercession for the sick.

4. The fathers of the eleventh century (Christodulos) and the thirteenth century (Michael of Malij) continued this tradition.

5. The repetition of the acceptance of non-chalcedonian to the Coptic denomination in a manuscript of the nineteenth century shows that some of the Copts who followed the Catholic and Protestant missions wanted to return back to the “Orthodoxy”.