

# 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 patristic 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.<sup>1</sup> The African bishops such as Cyprian, (contemporary to the pope Stephen), never recognise the validity of the Baptism of the Heretics.<sup>2</sup> His compatriot (fellow country man) Tertullian had also the same attitude<sup>3</sup>. While Stephen, pope of Rome (254-257) considered the

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\* 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.

<sup>1</sup> J. QUASTEN, *Initiation aux Pères de L'Eglise*. Traduit par J. Laporte (Paris: Cerf 1958), II, p.154.

<sup>2</sup> J. QUASTEN, *Initiation ....*, II, pp. 292, 406, 432, 435, 448.

<sup>3</sup> J. QUASTEN, *Initiation ....*, II, p. 332.

rebaptism of the heretic as an innovation.<sup>4</sup> This opinion is shared by his successor Sixtus (257-258).<sup>5</sup>

After the Council of Chalcedon, Peter the Iberian, Philoxenus of Mabboug and Timothy Aelurus<sup>6</sup> 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<sup>7</sup>.

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

“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.”<sup>8</sup>

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

“Receive those who wish to come to the orthodox faith and share with you in the same struggles.”<sup>9</sup>

To Isaac of blessed memory, Severus repeated the same statement.<sup>10</sup> Severus mentioned the regulations of Timothy Aelurus so that John and John the presbyters accepted Silvanus the priest:

“As to Silvanu 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

<sup>4</sup> J. QUASTEN, *Initiation ...*, II, p. 282.

<sup>5</sup> J. QUASTEN, *Initiation ...*, II, p. 284.

<sup>6</sup> On his life, cf. T. ORLANDI, *Storia della Chiesa di Alessandria* (Milano, 1968), II, pp. 89-90. Evelyn WHITE, *Monasteries of Wadi N'Natrun*, I (New York, 1926), n° 31. About his role in the ecclesiastical affairs, cf. Ph. BLAUDEAU, “Timothée Aelure et la direction ecclesiale de l'Empire post-Chalcédonien”, *Revue des Etudes Byzantines* 54 (1996), pp. 107-133.

<sup>7</sup> P. ALLEN & C.T.R. HAYWARD, *Severus of Antioch – the Early Church Fathers* (London & New York: Routledge, 2004), p. 21 and note 40 on p. 177.

<sup>8</sup> E.W. BROOKS, *The Sixth book of the Select letters of Severus patriarch of Antioch in the Syriac version of Athanasius of Nisibis* (London: The Text and Translation Society, 1904), II/2, p. 320 (translation).

<sup>9</sup> E.W. BROOKS, *The Sixth book of the Select letters of Severus ...*, p. 323.

<sup>10</sup> E.W. BROOKS, *The Sixth book of the Select letters of Severus ...*, p. 324.

course for you, and have laid down for you the method to be followed in this case...”<sup>11</sup>

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”<sup>12</sup>

### 1. 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:

نجاز هذا الكتاب الذي هو القانون الطاهر يوم الخميس المبارك الثاني عشر من  
برمهاث سابع شهر سنة 1570 قبطية للشهدا الاطهار السعدا الابرار رزقنا الله  
بقبول طلباتهم الى النفس الاخير امين  
وكان المهتم به الاب الفاضل الطاهر القديس الحبر المومن الكامل النفيس ابونا  
القمص هرمينا خادماً بيعة القديس العظيم ابو هرمينا الكاينة بقاوا الشرق وذلك  
صرف عليه من ماله وصلب حاله فنسال الرب الاله العالي في سماه ان يساعده  
عوض اهتمامه على العمل بما فيه مع غفرات خطاياها بشفاعاة الست السيدة  
العدرى والملايكة والرسل والشهدا وكافة من ارضاه امين  
وفقاً موبدا وحبساً مخلداً على بيعة القديس ابو هرمينا المعروفة بقاوا شرق لايباع  
ولا يرهن ولا يستعار ولا يخرج من وقفته لوجه من الوجوه التلاف وكلمن

<sup>11</sup> E.W. BROOKS, *The Sixth book of the Select letters of Severus ...*, pp. 326-337.

<sup>12</sup> E.W. BROOKS, *The Sixth book of the Select letters of Severus ...*, pp. 347-350.

تعدا واخرجه عن وقفته لوجه ما ذكر يكون نصيبه مع سيمون الساحر ومن يشبهه ومن حفظه وصانه الله يحفظه امين

Translation:

“(Here) finishes this book, which is the pure canon on blessed Thursday 12<sup>th</sup> of Baramhat, which is the seventh month, in the Coptic year 1570 of the pure,<sup>13</sup> 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<sup>14</sup> at Qaw<sup>15</sup> 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*

بسم الاب والابن والروح القدس الاله الواحد

هذا ما وجد في نسخة من ترتيب الطائفة القبطية ان اراد الانتقال من اي

الطوائف النصرانية الى الطائفة اليعقوبية فقبوله مشروط بافعال موضوعية

<sup>13</sup> I.e. 20 March 1854AD

<sup>14</sup> J. MUYSER, “Ermite pèlerin et pèlerin infatigable; fragment arabe de la vie d’Anba Harmin, racontée par son compagnon de voyage Apa Hor de Preht”, *BSAC* 9 (1943), pp. 159-23. R.-G. COQUIN, “Harmina, Saint”, *CE* 4, pp.1209a-1209b.

<sup>15</sup> R.-G. COQUIN and M MARTIN, S. J. “Dayr Harmina”, *CE* 3, p. 808. Fr Samuel AL-SURIANY & Badii HABIB, *Guide to Ancient Coptic Churches and Monasteries in Upper Egypt* (Cairo, 1991), n° 101. (South of al-Badari, Izbat al-Aqbat).

فمن ذلك يصوم الاربعين المقدسة وهو ان يكون الصوم ثمانية جمع في كل اسبوع خمسة ايام خارجاً عن سبوتها او حدودها. اول الاسابيع المذكورة يوم الاثنين واخرهم يوم الجمعة جمعة الصليب الذي هو قبل الصليب الذي قبل الفصح الحقيقي الذي يتلوه السبت الكبير. ان لا ياكل فيه شيا من الزهومات ولا ما يتولد منها. والصلوات السبعة المعلومة. واذا اقر بصحة ذلك والزم نفسه بعملها فيوقف امام المذبح المقدس ويعترف بالامانة الارثوذكسية المستقيمة الذي وضعها الابا القديسين الثلثماية وثمانية عشر بنيقية من غير زيادة ولا نقصان. ثم يقرى تلو الامانة المقدس. فانه المسيح واحد في القنوم والطبيعة والمشيئة والارادة ثم بعد ذلك يشترك مع المومنين في الصلاة والقربان والمعلوم ان اصول طوائف النصرانية مشتركين في الاعتقاد وهم الملكية والنسطورية واليعقوبية في عشرة اصول من الايمان من جملة ذلك الاعتراف بالمعمودية الواحدة. فاذا اتفق ان يرجع احد من الطوائف الملتين او من توابعهم عن مذهبه يقصد الدخول الى مذهب اليعاقبة فيستقر على معموديته من بعد جحوده بالجوهرين والقنومين والمشيئين في حقيقة السيد المسيح له المجد. ويعترف بالوحدة في كلما ذكرناه بديا. ثم يقرى الكاهن عليه الصلاة الموضوعة في البيعة القبطية الملائمة لكل واحد من الفرق عند دخوله لراي البيعة القبطية. ويكون ذلك جميعه قدام مذبح الله بتلقين الكاهن له الامانة و تلوه ما ينبغي من الاعتراف وبنعمة الله تعالى انه يقف قدام المذبح كما ذكرنا اولا ويسجد لله ثلاثة مطانيات ثم يلقيه الكاهن الامانة بكماها وتلوها يقول اعترف بان ابن الله الكلمة الازلية اخذ من سيدتنا كلنا مرمريم البتول جسدا ذو نفس عاقلة ناطقة وجعله بالاتحاد الحقيقي واحد مع لاهوته طبيعة واحدة اقنوم واحد شخص واحد بغير اختلاط ولا امتزاج ولا استحالة ولا تغيير واسلم جسده على خشبة الصليب المقدس بارادته وحده عن

جميعنا وان المسيح بعد اتحاده بالجسد واحد هو. هو الذي دعى الى عرس قانا الجليل كالانسان وهو الذي حول الماء خمرًا كالاه ولم يفترق في جميع احواله واعماله فان اتحاد المسيح بجسده كاتحاد النفس والجسد وان كانت النفس والجسد من طبعتان مختلفتان فباتحادهما صار انسان واحد كذلك السيد المسيح وهو بجسده مسيح واحد رب واحد طبيعة واحدة مشية واحدة فانه صار بالاتحاد ابنا واحدا ومسيحا واحدا ووجهها واحدا لا يفترق الى اثنين وانه ثالث واحد قبل الاتحاد وبعد الاتحاد وبعده لم يدخل عليه زيادة بالجسد وان المسيح كلمة الله مساوي الاب في الجوهر خالق قديم ازلي كايه وروح قدسه مولود من الاب قبل كل الدهور نور من نور اله حق من اله حق مولود غير مخلوق مساوي الاب في الجوهر الذي به كان كل شيء هذا الذي من اجلنا نحن البشر ومن اجل خلاصنا نزل من السما وتجسد من روح القدس ومن مريم العذرى ولم تفترق الطبايع من بعد الاتحاد بل نقول طبيعة واحدة لله الكلمة متجسدا بسر لا يدرك وان المسيح مسيح واحد من كل وجة في الاقنوم والطبيعة والمشية الارادة له المجد مع ابيه وروح قدسه الى الابد امين.

ومن بعد اعترافه بما شرح اولا يجلسه الكاهن قدام باب المذبح ثم يقول الكاهن

ΣΕΝ ΦΡΑΝ ΗΦΙΩΤ

بكمالها

ΣΕ ΠΕΝΩΤ

بكمالها

ΗΔΙ ΗΗΙ Φ†

بكمالها

ΠΗΕΤΩΩΗ

الى كماله

ثم يقول قطع الثالثة وتحليلها ويكون كتاب الانجيل موضوع على راسه ووعا الميرون بكمالها والصليب ويقرى عليه جميع تحليل البيعة وكرياليه  $\bar{\text{M}}\bar{\text{A}}$  مرة

يرشمه الكاهن بالانجيل باسم الثالوث المقدس وكذلك بالصليب والميرون المقدس  
ثم يرشمه الكاهن ايضا بقاروة الميرون المقدس وهي محتومة بختمها ثلاثة مرات قطعاً  
لمادة الكلام ويختتم ذلك بقراءة البركة ويمهله الى ان يكمل القانون الذي يقطعه  
قابل اعترافه ولربنا المجد دوما ابديا

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<sup>16</sup> 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<sup>17</sup> 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

<sup>16</sup> The sanctuary is meant here.

<sup>17</sup> 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<sup>18</sup> 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<sup>19</sup> 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. 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 Hypostasis, Nature, Will and Act, to whom be the glory forever with His Father and His Holy Spirit Amen.”

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<sup>18</sup> Sanctuary is meant here.

<sup>19</sup> John 2:1-11.



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”<sup>20</sup> entirely; “The sick”<sup>21</sup>

He (the priest) recites the troparia of the Terce<sup>22</sup> and its absolution,<sup>23</sup> 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.<sup>24</sup>

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:

| The Life of Severus  | Our text   |
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| نومن ونعترف بالامانة المستقيمة امانة ابائنا القديسين الثلثماية وثمانية عشر المجتمعين بنية بقوة روح القدس الحاضر معهم | ويعترف بالامانة الارثوذكسية المستقيمة الذي وضعها الابا القديسين الثلثماية وثمانية عشر بنية |
| We believe and confess, the straight faith of our holy fathers the three   | He confesses the orthodox right creed established by our holy                              |

<sup>20</sup> Ps. 51.

<sup>21</sup> The prayer for the intercession for the sick for these prayers cf. J. FENWICK, “The significance of similarities in the anaphoral Intercession sequence in Coptic Anaphora of Saint Basil and other Ancient Liturgies”, *Studia Patristica* 18/2 (1989), pp. 355-362.

<sup>22</sup> O.H.E. BURMESTER, *The Horologion of the Egyptian Church – Studia Orientalia Christiana Aegyptiaca* (Cairo, 1973), pp. 42-44 (Coptic), pp. 164-165 (English), pp. 21-22 (Arabic).

<sup>23</sup> O.H.E. BURMESTER, *The Horologion...*, pp. 44-45 (Coptic), pp. 165-166 (English), p. 22 (Arabic).

<sup>24</sup> Lit “receiver”.

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| hundred and eighteen bishops assembled at Nicaea by the power of the Holy Spirit present with them <sup>25</sup>  | fathers the three hundred and eighteen in Nicaea without any addition or omission.   |
| <p>نعترف باعلان ان الكلمة المولود من الاب<br/>تجسد من مريم العذرى واتخذ بجسده الذي<br/>تجسد به المولود من الاب هو واحد تجسد<br/>ونفسه وعقله نفس ناطق روحاني.... بل هو<br/>ثابت بطبيعته في وحدانية بلا افتراق ولا<br/>اختلاط ليلا يقول قايل ان الواحد ذاق الموت<br/>واخر قهر الموت بل الذي قبل الام الموت هو<br/>الذي قهر الموت بلا اختلاط واطهر لنا انه<br/>غلب الموت وداسه بطبيعة واحدة واقنوم<br/>واحد وشخص واحد ابن واحد لله كامل<br/>ليس فيه نقص ولا تغيير ولا تعتقد ان هذا<br/>الذي يلحقه الم غير من جميع التخييل<br/>والافتراق والاختلاط والامتزاج ولا يعرف<br/>اللاهوت بغير جسد ولا الجسد بغير لاهوت<br/>بل طبيعة واحدة الذي لا يقبل الالم صار<br/>واحد مع الذي قبل الالم مفدي كل<br/>الاجساد اتحد مع الذي يجوع ويعطش<br/>الواحد الذي لا يجوع ولا يعطش صير على<br/>الام الجسد التي هي تعب الطريق* وضعف<br/>الجسم والصير على الصلب والعطش على<br/>الصليب وقلق النفس حتى الموت</p> | <p>يقول اعترف بان ابن الله الكلمة الازلية<br/>اخذ من سيدتنا كلنا مريم البتول جسدا<br/>ذو نفس عاقلة ناطقة وجعله بالاتحاد<br/>الحقيقي واحد مع لاهوته طبيعة واحدة<br/>اقنوم واحد شخص واحد بغير اختلاط<br/>ولا امتزاج ولا استحالة ولا تغيير واسلم<br/>جسده على خشبة الصليب المقدس بارادته<br/>وحده عن جميعنا وان المسيح بعد اتحاده<br/>بالجسد واحد هو. هو الذي دعي الى<br/>عرس قانا الجليل كالانسان وهو الذي<br/>حول الماء خمر كالاوه ولم يفترق في جميع<br/>احواله واعماله فان اتحاد المسيح بجسده<br/>كاتحاد النفس والجسد وان كانت النفس<br/>والجسد من طبعت مختلفان فباتحادهما<br/>صار انسان واحد كذلك السيد المسيح<br/>وهو بجسده مسيح واحد رب واحد طبيعة<br/>واحدة مشية واحدة فانه صار بالاتحاد ابنا<br/>واحدا ومسيحا واحدا ووجهها واحدا لا<br/>يفترق الى اثنين وانه ثالث واحد قبل<br/>الاتحاد وبعد الاتحاد وبعده لم يدخل عليه<br/>زيادة بالجسد وان المسيح كلمة الله<br/>مساوي الاب في الجوهر خالق قدم ازلي</p> |

<sup>25</sup> Youhanna Nessim YOUSSEF, *The Arabic Life of Severus of Antioch attributed to Athanasius of Antioch*. PO 49/4, N 220 (Turnhout – Brepols, 2004), p 440-441 [76-77] §76.

|   | كاييه وروح قدسه   |
|---|---|
| <p>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<sup>26</sup></p> | <p>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.</p> |

<sup>26</sup> 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:

| The profession of Faith of the 318 Nicaea  | Our text   |
|--|--|
| 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 <sup>27</sup> | 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. |

| Life of Severus by Athanasius  | Our text  |
|--|---|
| 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.... <sup>28</sup> | 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. |

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

من تزوج بامرأة ملكية فلا يمكن من ذلك ان يتكللا عندنا بعد ان يشترط على  
الامرأة ان لا تنقرب الا عندنا ولا يعمدوا اولادهم الا عندنا

“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.”<sup>29</sup>

<sup>27</sup> N. TANNER, *Decrees of the Ecumenical Council* (Washington: Georgetown University Press Washington, 1990), p. 5\*.

<sup>28</sup> Youhanna Nessim YOUSSEF, *The Arabic...*, § 78.

<sup>29</sup> O.H.E. BURMESTER, “The Canons of Christodulos, Patriarch of Alexandria (AD 1047-1077),” *Le Muséon* 45 (1932), pp. 71-84, especially pp. 76-77, 82.

4. The book *Book of Spiritual Medicine*,<sup>30</sup> –a manual of moral and pastoral theology – ascribed to Michael bishop of Malij and Atrib<sup>31</sup> (thirteenth century) which was also translated into Ethiopic<sup>32</sup> states clearly

وأما من علم الروح القدس أن أيمانهم مستقيم أو قريب من الاستقامة وقد افرقوا نفوسهم منا بعوائد سنن أو اقوال ألتزموا بها واما بجهلهم فلم يأمرنا الاباء بمعموديتهم لأن اصل المعمودية باسم الاب والابن والروح القدس الثالث المساوي في الجوهر والالوهية والازلية ثم الايمان بتجسد الابن...ومن امن بهذا فهو مومن ارثودكسي لا ينقص عنا بشئ من جهة الايمان بل من جهة ما تخصص وانفرد به من عوايد وسنن ونقص في الاقوال او في شرحها او خالف بعض الاصوام او بعض الاقوال او بعض المطاعم او استنقص من الايمان شئ من ذلك بل يكونون كالمومن الخاطي فاذا ما ترك تلك الخطية التي انفرد بها عنا صرنا واياها واحد فلا يجب عماده ولا لعنه ولا لعن دينه...حسيما امرنا القانون السادس والثلاثون والخامس والعشرون للابا الثلاثماية وثمانية عشر

“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

<sup>30</sup> This book became a model to the nomocanon of Faragallah al-Akhmimi cf. V. FREDERICK, “Farajallah al-Akhmimi”, CE 4, p. 1089.

<sup>31</sup> R.-G. COQUIN, “Mikha’i’l”, 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.

<sup>32</sup> E. CERULLI, *La letteratura etiopica*. «Le letterature del mondo» 30 (Florence–Milan, 1968), p. 176.

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)”<sup>33</sup>

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

المسألة الرابعة عشر اذا اتفق ان يدخل انسان ملكي كان او نسطوري الى مذهب اليعاقبة هل يتعمد ايضا وان كان في شي من رتب الكهنوت هل يتكرز ايضا وان كان متزوجا فهل يكلل له ايضا ام لا الجواب اليعاقبة والملكية والنساطرة مشتركون جميعا في عشرة اصول من الايمان ومن حملتها واحدة وهي المعمودية فاذا اتفق ان يرجع احداً من الملتين المذكورين او من توابعهم عن مذهبه ويقصد الدخول في مذهب اليعاقبة فيستقر على معموديته بعد جحود الاعتقاد بالجوهرين والقنومين والمشيتين في حقيقة السيد المسيح له المجد ويعترف بالوحدة في كل ما ذكرناه ثم يقرى الكاهن اليعقوبي عليه صلواتاً موضوعة في البيعة القبطية لكل واحدة من الفرق عن دخوله اليها ويكون ذلك جميعه قدام المذبح المقدس بتلقين الكاهن واما امر الرتب الكهنوتية فيحط درجة واحدة ويستقر ثاني ثم يكرز من يد الاسقف اليعقوبي بتلك الدرجة الذي نزل عنها ليشترك معنا في التكرز وامر بقية الدرجات مشروط بالتاهل واما الزواج فيستقر على حاله هذا بعد الجحود لما ذكر والاعتراف بما نص:..

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

<sup>33</sup> Fr. J. CÖLN, “Der Nomokanon Mihails von Malig”, *Oriens Christianus* 6 (1906), pp. 70-237; 7 (1907), pp. 1-135; 8 (1908), pp. 110-229. Bishop SAMUEL, *al-Ṭibb al-rūḥānī* (Cairo, 1999), pp. 103-104. (For a book review cf. E. LUCCHESI, *Orientalia Christiana Periodica* 67 (2001), pp. 214-216. This critic is more subjective than objective).

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 altar<sup>34</sup> 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,<sup>35</sup> may God grant rest to his soul!

نبتدي بعون الله تعالى و حسن ارشاده بنسخ مساييل واجوبة عنى بجمعها الشيخ  
الفاضل مكسيموس نبح الله نفسه ...

مسألة في كاهن ملكي اراد الانتقال الى راي اليعاقبة فهل يستمر في خدمة  
الكهنوت ام لا وما يجب ان يفعله الجواب اما الانتقال من راي الملكية الى راي  
اليعقوبية فقبوله مشروط بافعال موضوعة صحيحة شرعية قبل مشاركته في  
الصوم والصلاة والقربان وغير ذلك فمنها ان يصوم صوم الاربعين المقدسة كما

<sup>34</sup> Sanctuary is meant here.

<sup>35</sup> For this person cf. G. GRAF, GCAL, IV, p. 128. However my friend Adel Sidarus has another opinion cf. Adel Y. SIDARUS, "Athanasius von Qus und die arabisch-koptische Sprachwissenschaft des Mittelalters" *Bibliotheca Orientalis* 34 (1977) 22-35.

امر سيدنا المسيح ورسله الاطهار وخلفائهم الاطهار الابرار وهو ان يكون الصوم ثمانية جمع في كل اسبوع خمسة ايام خارجا عن سبوتها وحدودها واول الاسابيع المذكورة يوم الاثنين واخرهم يوم الجمعة الذي للصلبوت قبل الفصح الحقيقي الذي يتلوا السبت الكبير وان لا يوكل فيها الزهومات ولا ما يتولد فيها ومنها الصلوات المستقرة في البيعة المقدسة قبل مجمع الخلاف من صلوات القرايين و صلوات الاوقات المحددة شرعا وهي سبعة ومفروضة معلومة ثم صلاة القرايين الموضوعه عن سيدنا المسيح ورسله الاطهار وخلفائهم المتقدمين قبل الخلاف وحكمه القربان فيها ان يكون المرفوع منها من الخبز السميد الجديد النقي والخمر الزكي وان يكون خبز يومه لا يبيت منه شي الى الغد فاذا اقر بصحة ذلك بهذه الافعال ويلزم نفسه بعملها فيوقف امام المذبح الطاهر المقدس ويعترف بالامانة الصحيحة الموضوعه عن ابائنا الثلثماية وثمانية عشر اسقفا في المجمع المقدس بنيقية ثم يقرى في بيان الامانة المذكورة بان المسيح مسيح واحد من كل وجه في الاقنوم والطبيعة والمشية والارادة ثم بعد ذلك يشترك مع المومنين في الصلاة والقربان وان كان له درجة من درجات الكهنوت فليحط الى ما دونها واما قانونه فاذا اشترك مع المومنين الارثوذكسيين في اصوامهم و صلواتهم فقد سقط عنه 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<sup>36</sup> 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<sup>37</sup> 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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<sup>36</sup> Sanctuary is meant here.

<sup>37</sup> 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".