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A table of contents for the *Journal of Theological Studies* (old series) can be found here:

[https://biblicalstudies.org.uk/articles\\_jts-os\\_01.php](https://biblicalstudies.org.uk/articles_jts-os_01.php)

pdfs are named: [Volume]\_[1<sup>st</sup> page of article]

## DOCUMENTS

THE SYRIAN LITURGIES OF THE  
PRESANCTIFIED. II.WEST SYRIAN (*continued*)<sup>1</sup>.

IN the former article reference was made to the Nomocanon, ܩܘܢܝܢܐ ܕܠܝܚܘܬܐ, or 'Book of Directions'<sup>2</sup> of Gregory Barhebraeus, maphrian of the East (+ A.D. 1286). Of this work, chapter iv § 8, dealing with the liturgy of the Presanctified, is here printed from a manuscript preserved in the Syrian seminary of Sharfeh in the Lebanon, which differs from other forms of the text in that it adds a preface, giving an account of the institution of the rite ([I]). The original part of section 8, according to the plan pursued throughout by the author, consists of comments on selections from ecclesiastical writers, of which the most important as regards the history of the rite is that purporting to be the work of Severus of Antioch (v. note IV).

A Syriac edition of the Nomocanon has been published by M. Bedjan (Paris, 1898), principally from MS 226 of the Bibliothèque Nationale, dated A.D. 1480. The British Museum MS Or. 4081 is modern, and written in 1887. A somewhat imperfect Latin translation is to be found in Mai *Scriptorum veterum nova collectio* tom. x.

<sup>1</sup> See *Journal of Theological Studies*, iv (Oct. 1902), 69 sqq.

<sup>2</sup> This, and not *Huddoyo* (used *ibid.* pp. 70, 71), is the correct title of the work: in the present article, it is referred to throughout as *Nomocanon*. Further corrections of my previous article are: p. 70, for ܩܘܢܝܢܐ 'we received' read ܩܘܢܝܢܐ 'they receive'; p. 71, for 'Isho'yabh' read 'Elias bar Shinaya', metropolitan of Nisibis, A.D. 975-c. 1049, to whom the *Liber demonstrationis* is attributed by Wright and Duval; p. 73, line 6, omit '?'; p. 79 ܩܘܢܝܢܐ should be rendered 'look we', for which ܩܘܢܝܢܐ ܩܘܢܝܢܐ is sometimes substituted; p. 82, col. 1 and 2: after 'O adorable and all-wise . . .' add '[Severus]'; *ib.* col. 3: 'And he proceeds with the prayer' should follow 'Sedro', the prayer being the 'Prayer of the Sedro', or 'after the incense'.



[CHAPTER IV.] *Section the eighth: on the Signing of the Chalice.*

[I] The occasion of the need of the Signing of the Chalice. In the Church it happened on this wise: that since the canons prescribe that the oblation be discontinued in the Great Fast, the faithful asked the blessed mar Severus that they might communicate: and he, as a wise physician, who would not transgress the canons, nor deny the faithful their requests, arranged that they should leave over of the oblation that had been perfected on the Sunday, and therefrom communicate. And since the oblation, without the chalice accompanying it, is void, and if they were to leave over of that of the Sunday, it would be kept with difficulty, or might be corrupted, they arranged thus: that, when they wished, they should sign the chalice with the oblation, that had been perfected, as was arranged above: and that the oblation that remained should be signed from the chalice that had been hallowed on the Sunday<sup>1</sup>, but that this chalice<sup>2</sup> should be signed with the coal therefrom<sup>3</sup>, and that the Body should not be again signed from this chalice for a second time.

A good memorial be to our ghostly fathers, who are in resplendent and glorious and good light, by whom we are instructed and through whom we live and are.

[II] James of Edessa<sup>4</sup>. If an anchoret priest be alone, and there be other anchorets near him, if he wish to sign for himself or for them, when the faithful people are not present, it is left to his discretion to do so, and he is without blame in both. And if he wish to say one of the prayers, that are set down, or all, or if he wish to sign without prayers secretly as time allows, it is permitted to him.

It is not right that the chalice be allowed to remain over night, lest it be turned and he who allows it be guilty. For the penalty of death was threatened by God with regard to the goat of the sin-offering which was left over, of which the priests did not eat in the evening, and which was allowed to remain until the morning. And the chalice is allowed to remain, either for the sick that are hard pressed and ought to receive the viaticum before they die or for fasters that fast till late evening. But apart from these cases, it is not at all right that the chalice should remain. When the holy Body is present, it is permitted to him to sign the chalice, and if a man wish, thrice in one week, when necessary causes require it.

The deacon is not allowed, when he signs the chalice, to say any prayer or even to say anything great or small.

<sup>1</sup> i. e. at the fraction of the Sunday Mass.

<sup>2</sup> The chalice used at the Presanctified.

<sup>3</sup> From the host hallowed on the Sunday.

<sup>4</sup> A. D. 640-708.

משע ואכלא. עניינא ?מאזימ דנא. מעא איתע מעממא  
 ומבמע מעא נעד דנא. סכלא ויא לא אעמע עממא עמ.

והאזינא. אנה ויא אבא. ויא ויא עניינא מעמא לאזינא. סכלא  
 מהאזינא מהא נעמנא. סכלא מעממא מע מעממא ?דעמא ויא מה  
 נעמא. לא אית פאר. ויא מהא מניב מעמ מע ?מנא נעד מהאזינא.  
 מה: מע מעא ?והא ?מא. מה מהא נעמא דנא.

מהאזינא. מ נבא מהא מהא. נאמא מעא מה מעממא<sup>1</sup> ס  
 אהא. מע מזלא מ לאזי סממא סממא סממא סממא סממא סממא  
 מ אעמ. סממא סממא ?אהא. מ נעד מעממא ונעמ דנא מעמ  
 סממא נעמא מ אעמ. אעמ ?ניב סממא סממא סממא סממא  
 סממא סממא ?מנא סממא אעמ סממא סממא סממא סממא  
 מזלא נעמא ?אהא ?מעממא סממא נעמא סממא. מ נעמא  
 סכלא מעמא. מ מעמא. סממא סממא סממא סממא. מ מעממא  
 סממא סממא. מהא ומעממע מעמע מעמע. סממא סממא.<sup>2</sup> סממא לאזינא.<sup>2</sup>  
 מעמא סממא. מ מעממא סממא סממא. סממא סממא סממא  
 מעממעמא. מ נעמא סכלא מעמא. מ מעמא סממא סממא.

והאזינא. ויא ?מעממא סכלא מע מע (sic) מעא נעמ נעמא  
 מ פרא סממא דנא סממא סממא סממא סממא סממא.

Paris, Bibl. Nat., 226 : variant.

והאזינא. ויא ?מעממא סכלא מע מעא נעמ נעמא. סממא מ פרא:  
 דנא סממא סממא סממא סממא : מ נעמ נעמא.

<sup>1</sup> Absent in Paris, Bibl. Nat. 226 : Brit. Mus. Or. 4081.  
<sup>2</sup> Absent in Brit. Mus. Or. 4081.  
<sup>3</sup> מעממעמא in Paris, Bibl. Nat. 226.

[III] John of Tella. Let the deacon receive the pearl<sup>1</sup>, with which the chalice is signed, as many times as he ministers<sup>2</sup> the chalice: and on this we find no commandment.

Direction. My opinion is, that the pearl should be cast into the chalice, and that at the time of the communion the priest should receive it: and that the priest should communicate his deacon from the coals that are in the paten: for it is not fitting that, when the priest is present, the deacon should receive and communicate by himself, except the chalice which he drinks and which is not given him to drink by the priest.

[IV] Severus. When the priest has said the sedro<sup>3</sup>, and set on incense, let the people say 'We believe in one God'. Then he prays, standing upright, and gives the peace, and seals the people with three crosses, saying: 'And may the mercies of the [great] God.' Then he takes the coal and signs therewith the chalice with three crosses, saying: 'That He may unite and hallow and change the mixture that is in this chalice into His saving Blood, even Christ our God, for the pardon of offences' and the rest. Then he prays the Prayer of the *Our Father who art in heaven*, and again a prayer; and he gives the peace. Then the Prayer over the people. Then the peace; and he seals the people with 'May the grace'. Then the deacon: 'Look we in trembling'. The priest: 'The presanctified holies to the holy', and he lifts up the mysteries. The people: 'One is the [holy] Father.' Then he communicates himself, and gives communion: and he returns and prays the Prayer of Thanksgiving. Then the Prayer over the people. Then he seals with 'Bless us all'.

Direction. Know that in the *ḵurobho* he makes a cross with the coal over the chalice, when he breaks: and here he touches the Blood by means of the coal, making the crosses.

Paris, Bibl. Nat. 226: variant.

Direction. Know that in the *ḵurobho*, he makes crosses over the chalice; and here, when he breaks, he touches the Blood by means of the coal, making the crosses.

<sup>1</sup> i. e. the particle, or 'coal'.

<sup>2</sup> i. e. purifies at the ablutions.

<sup>3</sup> For the absolute use of *ḵurobho* 'say the sedro', v. *Nomoc. cap. v. §§ 4, 5*.

I. In the thirteenth century, the prohibition of mass on the ferias of Lent, issued by the Synod of Laodicea (can. 49), still held good, the liturgy being celebrated only on the Annunciation, and the Wednesday of Midlent, on which day, if the Chrism was not to be consecrated on the following Maundy Thursday, the Oil of the Catechumens was blessed (*Nomoc.* cap. v § 1). The principle seems to have been extended to other fasts, and this may perhaps account for the use of the Presanctified on the Vigil of the Epiphany, before the Blessing of the Water. In addition to the occasions mentioned in the *Journal of Theological Studies*, vol. iv, no. 13, p. 70, it seems to have been used at ordinations (*Denzinger Rit. Orient.* ii 91).

The following notes may be added on the practice of the Jacobite Presanctified. The host was either reserved on the altar, as at present, or in a paten (ܡܦܬܢܐ), enclosed in the paradisus (ܡܚܘܒܐ, ܡܚܘܒܐ), a cupboard in the sanctuary (*Nomoc.* cap. i § 6). As late as the sixteenth century, Dandini records it as the practice of the Maronites to keep the Blessed Sacrament in a wooden box in a recess, without lights. Philoxenus of Mabbogh (+ c. A.D. 523), in a Carshunic MS preserved at Sharfeh, prescribes the reservation of the host, but not of the chalice, from the Sunday to the following Saturday. The only mention of the prothesis of the host and chalice is that given in the thirteenth-century MS published in the former Article<sup>1</sup>; but as the entrance of the mysteries in the ordinary mass had by that time disappeared, it is difficult to determine whether it ever existed in the liturgy of the Presanctified.

II. This extract suggests an origin of the liturgy of the Presanctified in the method of communion practised by the hermits (S. Basil *Ep.* xciii). Elsewhere James states that stylites ought not to offer the oblation on their pillars, and that the Body is not to be left thereon, if there be any one present to give them communion. He forbids the celebration of mass to anchorets, except in cases of necessity (*Nomoc.* cap. vii § 10), but, in the passage under consideration, he makes provision for their communion by means of the Presanctified liturgy.

III. The extract, the tenth of the 'Answers on the canons' of John bar Ɔursus bishop of Tella (+ A. D. 538), refers to the mass, and has been misunderstood by Barhebraeus. It is the answer of John to the question whether the 'pearl', or particle, with which the chalice has been signed, may be consumed by any one, other than him who has performed the consignation. The ancient practice was that the particles cast into the chalices were left therein throughout the communion of the people, and consumed after their return to the altar by the deacons who 'ministered' the chalices, i. e. took the ablutions. This custom

<sup>1</sup> *J. T. S.* iv 73.

was still retained in the ninth century by the 'Chalcedonians' or Orthodox, according to the testimony of Moses bar Kipha (A. D. 813-903) in his 'Exposition of the liturgy'. The modern usage is for the priest to consume the particle in the chalice at his own communion (v. Brightman *Liturgies Eastern and Western*, pp. 102. 30: 103. 1).


The twentieth 'Answer' of John of Tella, unless the expression 'to sign the chalice' is merely an equivalent of 'to celebrate the liturgy', may possibly refer to the mass of the Presanctified:

'The disciple—If any one has received the oblation, and has ministered (i. e. purified) the chalice, can he, under stress of necessity, afterwards sign the chalice?


The master—If he has only ministered the chalice, and afterwards it is necessary to sign the chalice, God is faithful that he is without blame: but let not this be made into a custom.'

The fourteenth of the same collection also permits, if it be necessary to hallow the chalice, the 'signing' to take place without an altar. (Lamy *Dissertatio de Syrorum fide et disciplina*).

IV. It is usual to place the institution of the liturgy of the Presanctified towards the end of the sixth century, and this date is confirmed by the style of the Byzantine rite. The Jacobite writers, however, are unanimous in attributing its introduction into the jurisdiction of Antioch to the patriarch Severus (elected A. D. 511; deposed 518; + 538); and if this tradition represents the truth, we must refer the institution of the liturgy to the earlier years of the century.

The existence of a similar rite among the Orthodox of Syria has been already referred to (*J. T. S.* iv 69), and a closer investigation shews that its structure is identical with that of the Jacobite liturgy, the anaphoral prayer corresponding to the Prayer of the Veil. It is also noticeable that in Vat. Syr. xli the Byzantine Presanctified bears the old Syriac title, following the transliteration of the Greek: . 'Προηγασμένα: Signing of the chalice of the holy mar Basil.'

In discussing the correctness of the Jacobite tradition as to the authorship of this liturgy, the passage in the Nomocanon, purporting to be the work of Severus himself (v. *supra* [IV]), must be examined.

(a) A difficulty is presented at the outset by the use of , which at the end of the seventh century was used absolutely, 'he said the sedro', but which has no Greek equivalent. In the Jacobite St James, the sedro, or prayer recited aloud before the altar in connexion with the incense, followed the entrance of the mysteries; but such a prayer does not exist at this point in the Maronite mass, and in the MSS of the Greek St James, the position of the secret *εὐχὴ τοῦ θυμιάματος* at the Great Entrance varies. A century after Severus, a considerable number of sedros were composed



by the patriarch John I (+A.D. 648), and by his contemporary, Marutha of Tagrit (+A.D. 649), some of which were certainly intended for the censuring after the entrance of the mysteries; e.g. Brit. Mus. Add. 14520, saec. viii-ix, f. 140 a. **سدر** **و** **حقل** **و** **مذبح** **و** **مذبح** **و** **مذبح** 'sedro of incense of the entrance of the altar'; but though Severus composed a sedro for baptism, translated by James of Edessa, there seems to be no evidence for the use of such a prayer at the censuring after the entrance in the Greek liturgy of the sixth century, the sedro in this position possibly being the usage of the Jacobite monastic strongholds of northern Syria, in particular of Qennesheh and Gubba barraya.

(b) The blessing after the anaphoral prayer 'And may the mercies of our great God and Saviour Jesus Christ be with you all' does not occur in any of the MSS of the Greek St James, nor in the Jacobite Presanctified as given in Add. 14496, 14667, 17128, 14500: it is, however, mentioned by James of Edessa in his letter on the liturgy to the presbyter Thomas. Elsewhere it occurs only in the Byzantine rite, including the Armenian, whence it was probably borrowed by the Syriac.

(c) The formula of consignation is found in none of the MSS of the Presanctified. It closely resembles the ending of the Invocation of the Holy Ghost in the ordinary liturgy, save that in the present case the Son is the operator: but as it stands in the text, it has no connexion with the preceding prayer. The wording may be compared with the formula in the Greek St James: **Ἦρωται καὶ ἡγιασται καὶ τετελειωται** (Brightman *Litt. E. & W.* p. 62. 18), and with that of the Greek St Mark: **Ἰδου ἡγιασται καὶ τετελειωται καὶ γέγονεν εἰς σῶμα καὶ αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν κ.τ.λ.** (*ib.* p. 139. 15). Cf. Persian (*ib.* p. 292. 6).

(d) The response of the people at the Elevation is given in the Syrian form 'One is the holy Father', &c. St Cyril of Jerusalem, however, the *Apostolic Constitutions*, and all the Greek texts of St James give **Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός**.

(e) The concluding blessing 'Bless us all' (Brightman *Litt. E. & W.* p. 105. 30) is not mentioned by Moses bar Kipha, nor by the author of the treatise **كسر الخبز** **و** **كسر الخبز** 'The Breaking of the Eucharist', an exposition of the mass contained in a MS at Sharfeh, which judging from the order of the liturgy must be of the viii-x century. The first part of this blessing is paralleled by the **ἐνχὴ ἄλλη τελευταία** of the *Codex Rossanensis* of St James: **Ὁ Κύριος εὐλογῆσει καὶ ἀγαθῶσαι καὶ φυλάξει πάντας ἡμᾶς διὰ τῆς μεταλήψεως τῶν ἀχράντων αὐτοῦ μυστηρίων, τῇ αὐτοῦ χάριτι κ.τ.λ.**, and possibly by the prayers following the first and second entrances (Brightman *Litt. E. & W.* pp. 33. 37: 42. 15).

A consideration of the points above mentioned leads to the conclusion that the description of the Presanctified [IV] is not a translation of the Greek, but rather presupposes the existence of the fully developed Syriac liturgy. On the other hand, the formula of consignation, in its present state apparently the end of a prayer, and having no connexion with the rest of the description, is perhaps a fragment of the original composition of Severus, worked over by a later Syrian commentator, and may have been an account of the object of the signing of the chalice with the presanctified host.

The prayers of the liturgy, if we exclude the sedro, present no difficulty; they are stated by Add. 14495 (saec. x-xi) to have been translated from the Greek, and may be the work of Severus. It is possible, however, in view of the statement in Add. 14496 (saec. x) that the anaphoral prayer and the consignation are the only essential parts of the rite, that these alone are the composition of that patriarch. If the eremitic origin of the Presanctified is true, and the fourteenth and twentieth 'Answers' of John of Tella refer to this rite, the prayers of this liturgy may with great probability be included in the voluminous works of the founder of the Jacobite Church of Syria.

H. W. CODRINGTON.