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## DOCUMENTS

THE SYRIAN LITURGIES OF THE  
PRESANCTIFIED. III.

## EAST SYRIAN, OR PERSIAN.

THIS liturgy, now obsolete, is contained in two manuscripts: Add. 1988 in the Cambridge University Library, dated A. Gr. 1870 (A. D. 1559), and written by Isho'yabh, metropolitan of Nisibis, Mardin, and Armenia; and Add. 7181 in the British Museum collection, finished at Gazarthā A. Gr. 1881 (A. D. 1570), and not so fully detailed as the preceding. In the British Museum text, it is attributed to 'Abhdisho', bishop metropolitan of Elam, or Gandisapor, the writer of an *Exposition of the Mysteries*, under the catholicos Sabhrisho' IV (A. D. 1222-5): in the Cambridge MS the authorship is assigned to Israel, bishop of Kashkar (Wasit) in the patriarchal province of Seleucia (+ A. D. 877).

The rite is constructed in the same manner as the Jacobite Presanctified, from which the idea may have been borrowed by the Nestorians of the plains, and is adapted to the normal Persian liturgy. The anaphoral prayer, from the fact that it is covered by the karozutha (Brightman *Liturgies Eastern and Western* p. 271. 19), would seem to correspond to the 'First gēhantha' of the Mass, and of Baptism. The absence of the lections is customary in the ferial ẖurbana (Assemani *B. O.* iii [2] p. 316).

The use of the Persian Presanctified is obscure. The Orthodox and Jacobite practice is precluded by the condemnation of Elias bar Shinaya of Nisibis (v. note 2, p. 369). George of Arbela (fl. A. D. 960), in his *Questions on the ministry of the altar*, states that 'because the priests cannot watch over the Treasure that remains to them, they distribute it among the people,' and at the present day the Nestorians do not permit reservation, in accordance with Canon XX of the catholicos John V bar Abgare (A. D. 900): v. Assemani *B. O.* iii (1) p. 244. Yet Isho' bar Non (+ A. D. 826) asserts that some doctors allow the Body to remain for three days in case of necessity (*ib.* p. 244), and John himself in Canon XXIII prescribes the course to be followed in the reservation of the mysteries after Mass: if the Body alone remain, it is to be left upon the altar with lights before it; if both species, 'through lack of one to

order (i. e. consume) them, let him, who is their minister, know that he must stand upon his feet, until the time of the ordering (ܩܘܪܒܢܐ, i. e. consumption), whether it be night or day.' Barhebraeus also mentions a Canon of 'the Persians,' according to which the altar, on which the kurbana remains, is not to be left without a light throughout the night. The present rite would therefore seem to provide for the contingency of the Body alone remaining; for the consecration of a new chalice by the 'Signing', rendered necessary by the previous consumption of the Blood, would not be needed, were both species to remain.

There is some obscurity as to the precise meaning of ܩܘܪܒܢܐ 'Treasure'. George of Arbela, and John bar Abgare (Canon XX) seem to imply that it is the host itself, and this is borne out by the fact that the ܩܘܪܒܢܐ is also called ܩܘܪܒܢܐ. Though Isho'yabh of Arzon states that the host is reserved in the ܩܘܪܒܢܐ, it would seem from the rubric of the Cambridge text that ܩܘܪܒܢܐ is the vessel considered as containing the host, further on called ܩܘܪܒܢܐ, a word of some vagueness, but usually, at least among the Jacobites, a synonym of 'paten,' i. e. a flat dish, turned up at the sides. The precise meaning is further obscured by the use in the title of the 'Signing' (p. 539, line 1) of ܩܘܪܒܢܐ, which normally implies equivalence.

A difficulty also arises in the rubric 'when the Treasure remains in the night, in which the Holy Thing is baked'. The 'Signing of the Chalice' would seem superfluous, for the baking of the bread immediately precedes the celebration of Mass, at which the elements, remaining over from the previous day could be consumed: and the use of such a liturgy on the same day as the offering of the Kurbana, even by a different priest, is alien to the genius of the modern Nestorian rite. Perhaps, if careless composition on the part of the writer be admitted, the rubric may be translated 'when the Treasure is superabundant on a night in which the Holy Thing is baked', i. e. when too many loaves have been prepared at the baking. The parallel sentence in the next rubric seems to be against this rendering, and in the absence of any certain information, the natural meaning of the Syriac has been given in the translation.

The 'true bukhre, or p'risatha' are the consecrated hosts, as opposed to the unconsecrated loaves, used as eulogiae.

According to the directions at the end of the Cambridge text, the catholicos Isho'yabh (III, + A.D. 660) permits the deacon in cases of necessity to 'sign the chalice' in the absence of the priest (cf. *Journal of Theological Studies* vol. iv p. 70, Oct. 1902). In the formula given the consignation is with 'the propitiatory coal, in the name of the Father, and of the Son, and the rest', differing from that in the texts. At the end, the deacon is to give communion to the people.

The second 'Signing', by means of the consecrated chalice, given below, was provided for occasions, on which the size of the congregation called for the hallowing of a fresh chalice. The hitherto unexplained direction before the proem of the Lord's Prayer in the *Takhsa*: *ابى فقل يا الله جميعاً* 'and if there be chalices which they are not hallowing, he signs them here' (Brightman *Litt. E. & W.* p. 295) may possibly refer to this ceremony.

A 'signing' is also prescribed in cases where the chalice has been 'polluted' during communion by the touch of a woman, the priest being directed to sign it with a consecrated particle, before carrying it back to the altar, saying: 'This chalice is signed with the holy Body, in the name,' &c. (Denzinger *Rit. Orient.* i p. 85). 'Signings' are of frequent occurrence in the Persian rite, being employed, among other occasions, at the 'Renovation of the holy leaven'.

The text is that of the Cambridge MS, the chief variations in that of the British Museum collection being added in foot-notes. The numbers in the translation refer to the Persian liturgy in *Liturgies Eastern and Western*. The brackets in the anaphoral prayer indicate passages obliterated in Add. 7181.

H. W. CODRINGTON.

I.

لحمنا وهو عصا وهذا وهو نزال وهو مع عنا وفاء لنا لحمنا  
لنا وهو عصا وهو نزال وهو مع عنا وفاء لنا لحمنا

بني

معصا وهو نزال وهو مع عنا وفاء لنا لحمنا لا  
 مع عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

(PROTHESIS)

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
 هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
 هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

(ENARXIS)

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
 هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
 هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

(MASS OF THE CATECHUMENS)

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

(THE PRAYERS)

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا  
لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

هو عنا وفاء لنا لحمنا وهو نزال وهو مع عنا وفاء لنا لحمنا

## I.

<sup>1</sup> The order of the Signing of the Chalice, or of the Treasure, that is, when the Treasure remains in the night, in which the Holy Thing is baked ; ordered by mar Israel the sharp of wit, bishop of Kashkar.

*First, it is not right that the Treasure should stay the night, except from necessity: and when it happens to stay the night, let there not be therein anything that is <sup>2</sup> kneaded at all, except the true bukhre, or p<sup>r</sup>isatha ; (but let not the chalice stay the night in any way) a light not departing from before it.*

## 〈PROTHESIS〉

*And in the morning, the presbyter goes up, and the deacon, and orders the altar according to custom, and brings forth the vessel in which is the Holy Thing, and arranges the bukhre in the paten, and sets it on the altar, and covers it with the veil, saying :*

Pardon our offences by thy grace, and blot them out ; make our shortcomings to pass away in the copious abundance of thy mercifulness, pardoning all by the grace and mercies of Christ the hope of our nature for ever.

*and the deacon answers : Amen.*

*and he mixes the chalice according to custom, and the deacon holds it in his hands.*

## 〈ENARXIS〉

<sup>3</sup> *And he stands towards the altar ;*

*and they begin : Our Father, who art in heaven (252. 14).*

*and he prays : <sup>4</sup> Glory, O my Lord, and honour.*

<sup>5</sup> *and he begins : Have mercy on me, O God, after [Ps. 51]. By the hyssop of thy mercies, [may our stains be made white, O merciful one.]*

*and then : Thee, Lord of all (254. 28).*

## 〈MASS OF THE CATECHUMENS〉

*and, Holy (255. 17).*

## 〈THE PRAYERS〉

<sup>6</sup> *and both Karoswatha (262. 4 : 263. 20).*

<sup>1</sup> Again another Signing, when the chalice is lacking . . . that they sign the unconsecrated chalice with . . . by mar 'Abhdisho', bishop of Elam.

<sup>2</sup> or, ministered.

<sup>3</sup> Add. 7181 here begins. *First, the priest offers a genuflection before the altar.*

<sup>4</sup> The adorable and glorious (253, note).

<sup>5</sup> *Marmitha. Have mercy on me after thy great goodness, or Lord, who [Ps. 51] ; and he prays : And for all (254. note).*

<sup>6</sup> *and the karoswatha Father of mercies, and its companion.*



## 〈INCLINATION〉

<sup>1</sup> *and the deacon says*: Bow down your heads (266. 36).

<sup>2</sup> *and he prays according to the Takhsa* (267. 3. 16).

## 〈THE MASS OF THE FAITHFUL〉

## 〈OFFERTORY〉

<sup>3</sup> *And they say the Anthem of the Mysteries*:

The Body of Christ and his precious Blood (267. 33). Glory. O holy one, whose [will is rested] in the saints, [pardon, O my Lord, the shortcomings and sins of thy servants.]

*and then he sets the chalice on the altar under the veil* (267. 29).

## 〈THE ANAPHORA〉

*And the deacon says*: Let us <sup>5</sup> *And the priest worships before*  
pray. Peace be with us<sup>4</sup> (271. 19). *the altar three times: and he repeats*  
*quietly this prayer*:

After thy commandment, O our Lord Jesus Christ, who hast bidden us by thine holy apostles to make with bread and wine memorial of thy dispensation towards us, and commemoration of thy worshipful death and of thy glorious resurrection, we also thy wretched and weak and miserable servants<sup>6</sup> before thy majesty offer bread and wine on thine altar, and they have been hallowed and completed and perfected by the brooding of the Holy Ghost, and the bread by his working has become thy <sup>7</sup>living<sup>7</sup> Body, which was given for the life of the world, and the wine by his operation thy Blood of the New Testament, which was shed for many for the forgiveness of sins: now also, O Lord, we sign this chalice with thy Body, the fount of life, beseeching thy Godhead, <sup>7</sup>O my Lord<sup>7</sup>, that as by the wound of the spear blood came forth from thy side, so also now by <sup>7</sup>thy<sup>7</sup> will may this mixture be perfected by the might of thy Body, so as to become thy propitiatory Blood, that we may live <sup>7</sup>by the eating of thy Body and be pardoned<sup>7</sup> by the drinking of thy Blood, and be in thee and thou in us, and that we may give thanks to thee, and worship and glorify <sup>7</sup>thee and<sup>7</sup> through thee the

<sup>1</sup> deest.

<sup>2</sup> *and he prays*: O Lord God of hosts, thine is (267. 3): *and he says*: And grant unto us, O my Lord, in thy compassion (267. 16).

<sup>3</sup> *Anthem*. Holy and terrible is [his name]. And there is no end [of his greatness]. O holy one, whose will is rested in the saints, pardon, O my Lord, the shortcomings and sins of thy servants.

<sup>4</sup> Add. 7181 adds: 'Pray ye'.

<sup>5</sup> *And the priest offers a genuflection before the altar, and rises, and repeats this g<sup>a</sup>hantha quietly.*

<sup>6</sup> Add. 7181 adds: 'who offer'.

<sup>7</sup> Add. 7181 omits.



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ذبح مذبح الخصب

(FRACTION AND CONSIGNATION)

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Add. 7181 omits. <sup>1</sup> مذبح الذبح الخصب مذبح الذبح الخصب

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Father, who sent thee, and the Holy Ghost, now and at all times :  
*and he lifts up his voice* : for ever and ever.

*and the deacon answers* : Amen.

⟨FRACTION AND CONSIGNATION⟩

<sup>1</sup> *And then he lifts the veil, and worships before the altar three times, and kisses the right and the left and the midst, saying at (each) worshipping, quietly* : (289. 37)

<sup>2</sup> We worship, O my Lord, thine undivided Godhead and humanity.

<sup>3</sup> *and then he stretches forth his hand and takes the uppermost bukhra, but he does not say* : The mercifulness of thy grace (289. 30) : *but at once says* :

Glory to thine holy name, O our Lord Jesus Christ, and adoration to thy sovereignty. For thou art the living and lifegiving bread, that came down from heaven and gave life to the whole world : and they that eat of it die not, and they that receive it are saved and live and are pardoned for ever.

*and he proceeds* : Glory to thee, O my Lord : glory to thee, O my Lord : glory to thee, O my Lord, for thine unspeakable gift towards us for ever. Amen (290. 19 b).

*and he does not say* : We draw nigh, *and the rest* (290. 25 b), *but at the same time, at the word 'Amen', he breaks the bukhra, there being no invocation of the Trinity.*

*and he signs the chalice with the half that is in his right hand, and says* :

This chalice is signed with the lifegiving Body of our Lord Jesus Christ, in the name of the Father, and of the Son, and of the Holy Ghost for ever.

*and they answer* : Amen.

<sup>4</sup> *and he does not sign on the Body, because the Body has been signed once<sup>4</sup>, but he puts the bukhra that is in his hand on the table<sup>5</sup>, saying* :

<sup>6</sup> The Body and the Blood of our Lord Jesus Christ that give us life be for the pardon of offences and the forgiveness of sins, to us and to the holy Church of Christ here and in every place now and at all times<sup>7</sup>.

<sup>1</sup> *And he worships three times, and kisses the altar.*

<sup>2</sup> Add. 7181 omits.

<sup>3</sup> *And then he takes the bukhra in his hand, though he does not say* : The mercifulness of thy grace, *but he says* : Glory to thine holy name, O our Lord Jesus Christ, at all times for ever. Amen.

<sup>4</sup> i. e. at the previous mass.

<sup>5</sup> i. e. paten.

<sup>6</sup> The Living Body and the precious Blood, &c.

<sup>7</sup> *And he signs on the chalice, and they answer, Amen.*

<THE BLESSING>

אֱלֹהֵינוּ וְעַמּוּנוּ יְבָרְכֵנוּ וְיַחְבְּבֵנוּ וְיִשְׁמְרֵנוּ <sup>1</sup>

<THE LORD'S PRAYER>

אֲדַבְּרָה וְעַמּוּנוּ מִלֵּךְ חַסְדָּא <sup>2</sup>

<ELEVATION, COMMUNION, AND THANKSGIVING>

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

II.

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

<sup>1</sup> וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

<sup>2</sup> וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

<sup>3</sup> וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

<sup>4</sup> . . . . וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

<sup>5</sup> וְעַמּוּנוּ מִלֵּךְ חַסְדָּא וְעַמּוּנוּ מִלֵּךְ חַסְדָּא

## 〈THE BLESSING〉

*and he worships and proceeds*: The grace of our Lord<sup>1</sup> (293. 17).

## 〈THE LORD'S PRAYER〉

*And the deacon proclaims*: Let us all with awe<sup>2</sup> (293. 27).

## 〈ELEVATION, COMMUNION, AND THANKSGIVING〉

<sup>3</sup> *And he completes everything from here, and beyond, as is set forth in the mysteries.*

## II.

<sup>4</sup> The Signing upon the Chalice on a day of want, before it goes up to the altar.

*First, the priest says over it*: The grace of our Lord Jesus Christ, *and the rest*; *and he signs upon it.*

*And he proceeds*: May the divine might, which hath come down upon the holy mysteries of the propitiatory Body and Blood, and hath blessed them, and hallowed them, come down upon this mixture, and make it the communion of the Body and Blood of Christ; in the name of the Father *and the rest.*

*And he signs upon it: and then he brings it near towards the altar, and signs it with the consecrated chalice, and says*:

This mixture is signed and hallowed and joined with the propitiatory Blood of our Lord Jesus Christ in the name of the Father *and the rest.*

*and afterwards he sets it on the altar, and gives it to the deacon, who gives the people to drink*<sup>5</sup>.

It is ended, and to our Lord be glory. Amen.

<sup>1</sup> *and he signs on the chalice.*

<sup>2</sup> *And then*: And account us worthy, O our Lord (295. 35).

<sup>3</sup> *And then*: The holy thing to the holy is fitting in perfection. *and they answer*: One holy Father, one, *and the rest.*

Ended is the Signing over the Chalice: and to God be glory for ever. Amen.

<sup>4</sup> [Again] we write the Signing upon the Chalice, before it goes up to the altar, when it is wanting! [on a day] of a great congregation.

<sup>5</sup> And this is the Signing upon the Chalice. Ended is the Signing upon the Chalice; and to Jah be glory.