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THE RESTORATION OF THE SYRO-MALABAR QURBANA WITH ITS ACCESSORIES

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INTRODUCTION

Students of Liturgy know very well how much of mutilation and latinisation there is in the rite which the Syro-Malabar Church uses now. Its latinisation seemed almost complete when, in 1929, the Syro-Malabar Hierarchy submitted to the Holy See for approbation an East Syriac translation of the Latin (Roman) Pontificals. But on Dec. 1.1934, Pope Pius XI of happy memory denied the approbation in the following memorable words:

> "Latinisation ought not te be encouraged among the Orientals; the Holy See intends not to latinise, but te catholicise. Half measures are neither generous non fruitful. Let them, therefore, continue in statu quo; but let a commission be nominated entrusted with the task of revising the most ancient Pontifical which could be printed part by part" (1).

The Commission nominated for the purpose finished its work as directed by the Pope. But due to the second World War the printing of the text of the restored (East Syrian) Pontificals was delayed till 1957. In 1958 the S. Oriental Congregation promulgated the printed text with a guide entitled "Ordo Persolvendi Ritus Pontificales Juxta Usum Ecclesiae Syro-Malabarensis" (Romae, 1958).

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(1) Non bisogna incoraggiare fra gli Orientali il latinismo. La Santa Sede non vuole latinizzare ma cattolicizzare. Le mezze misure poi sono né generose né fruttuose. Si continui quindi nello statu quo; ma si nomini una Commissione incaricata della revisione del Pontificale più antico che si potrà stampare a fascicoli.

While the work of printing the text of the restored Pontificals was in course, the S.Oriental Congregation in 1954 entrusted to its Commissione Speciale per la Liturgia (established by Pope Pius XI on Dec. 5, 1931) the task of studying the question of restoring to their genuine form the other items of the Syro-Malabar rite. In 1957 the recommendations of this Commission regarding the qurbana and its accessories were examined by the Plenary Session of the Most Eminent Cardinale who compose the S. Oriental Congregation. The Most Eminent Cardinals afther weighing the whole thing in the light also of the suggestions advaneed by the Most Rev. Syro-Malabar Hierarchs submitted their conclusions to Pope Pius XII of happy memory who approved the whole thing on June 26, 1957.

In accordance with the Papal approbation the S. Oriental Congregation has published the three following books:

1) Taksa d'Quddasa in East Syriac which contains the text of the restored qurbana with the anaphora of the apostles Addai and Mari (the first anaphora), Alwaye, 1960,
2) Ordo Celebrationis Quddasa Iuxta Usum Ecclesiae Syro-Malabarrensis which gives the rubrics for the different forms of celebrating qurbana, Romae, 1959,
3) Supplementum Mysteriorum sive Proprium de Tempore et de Sanctis Juxta Ritum Ecclesiae Syro-Malabarensis whic is a collection of the variable parts of the qurbana with the restored ecclesiastical calendar and the Scriptural passages to be read in qurbana, Romae, 1960. (This book being in Latin will have to be translated into the language of qurbana).

All these three books, therefore, have to replace the latinised Syro-Malabar "Missal" which has been in use for the last 361 years.

The following pages contain a short study of the restoration of the Syro-Malabar qurbana and of its accessories. In the first part are some general remarks in which among other things mention is made also of the ecclesiastical calendar, of the variable parts (propria) and of different forms of celebrating the qurbana, as well as of certain verbal and other changes found in the restored text of the qurbana. The second part deals with the text of the qurbana and with its accessories. Remarks about rubrics are to be supplemented from the Ordo Celebrationis Quddasa... mentioned above. As an appendix is added a glossary of certain East Syrian liturgical terms with special reference to the restored text of qurbana.

The work for the restoration of the Syro-Malabar rite may be evaluated in the light of the words uf Pope Pius XI who in his "Motu Proprio" Sancta Dei Ecclesia dated March 25, 1938 says:

> "...if some, led by their too great love for unity and concord, without sufficiently understanding the things of the Orientals and the genius thereof, have been bent on corrupting their sacred rites or on reducing the same to the latin rites, the Roman Pontiffs, our Predecessors, with all force have stood against such attempts without sparing any effort" (AAS, XXX 1938, p.154) (2).

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(2) ...Si nonnulli, nimis unitatis concordiaeque amore compulsi cum non satis Orientalium res atque indolem agnoscerent, vel sacros eorum ritus corrumpere vel eos ad latinos ritus redigere enisi sunt, at Romani Pontifices, Decessores nostri hisce nisibus pro facultate nullisque parcendo laboribus obstiterunt.

FIRST PART GENERAL REMARKS.

Different rites

The Mass or the Eucharistic Sacrifice whic in East Syriae in generally known as Qurbana takes the centre in Christian worship. It is the most important of all the sacred, and public acts of worship in the Christian Church. These acts, in as much as they are public (i.e. in as much as they are performed in the name of the Church by ministers legitimately consituted for the purpose) are known as liturgical (public) acts. The way in which each act is performed is called the rite for performing that act. The complexus of all the rites for performing all the liturgical acts is called the liturgical rite or simply "rite" (in common parlance).

There are different rites in the Church. All these go back to Christ and the Apostles. What Christ instituted the Apostles performed in their own way adding to it something of their own.

The way in which the Apostles performed all these or the rite of the Apostles was fluid. The successore of the Apostles continued with that fluid rite, gradually giving to it definite forms and shapes in different places. Thus the fluid rite of the Apostles in course of time, by the 4 th or the 5 th century, if not later, appeared as different rites in different Churches, the essence remaining the same.

Churches of lesser importance, liked to copy the usages of other Churches which enjoved the leadership of gifted men - even going back semetimes to apostolic foundation - or which possessed some sort of political or moral hegemony.

The most famous liturgical centre in the East outside the limes romanus was Edessa. After the annexation of Edessa to the Roman Empire. Seleucia-Ctesiphon in Mesopotania became the former's heir. There was no Eastern liturgical centre other than Seleucia-Ctesiphon outside the limes romanus after the abovementiond annexation of Edessa. The rite that originated at Edessa and took definite shape in Seleucia-Ctesiphon is the East Syrian rite which the Syro-Malabar Church too followed.

By tradition the East Syrian rite is indirecty connected with the Apostle St. Thomas. Its style and spirit are wholly Semetic. It is a continuation into Christian times of the Hebrew tradition preserving the essential characteristies of the Hebrew mode of thought ie the mode of thouht of the Sacred Scriptures. Hence its importance and appeal for the Orientals who are little touched by the Greco-Roman mode or currents of thought, as well as its adaptibility to all cultures as the adaptability of the Sacred Scriptures.

Mixture of rites

The text of the qurbana now in use in Malabar is fundamentally East Syrian with a mixture, however, of Latin (Roman) and Maronite elements in various proportions. The accessories of the same qurbana are all Latin.

The Holy See en principle stands against mixture of rites. This does not mean that rites cannot grow or develop by a process of mutual giving and taking. There can and must be this process; but it has to observe certain rules lest there should result a mixture in the bad sense.

And it is a mixture in the had sense that the Holy See in opposed to. These rules are:

If a rite would take something from another rite, the rite that would take has to see if the thing to be taken does already exist in it in one form or another at least latently or virtually. If that exists in any of these forms, then there is no question of taking, but only of preserving or congenially developing what aleady exists. If, on the contrary, the thing to be taken does not exist in any form in the rite that would take it, then taking is allowed provided that, a) the thing taken does not come into clash with the genius and autochton of the rite that takes, and b) the thing taken is assimilated to the genius and autochton of the rite that takes (1).

If the rules set down above are not observed, there is no meaning in having diversity of rites, the result being mixture of rites in the bad sense. The restoration has followed these rules in eliminating the mixture spoken of above. This applies not only to preyers but also to gestures, actions, vestments &c. Following the same rules the restoration has adopted several feasts that are not East Syrian, but are Latin, Maronite or Ethiopian. It would appear that it has adopted or adapted from the Latin Mass the elevation that take place immediately after Consecration. But what appear as elevations are rather an outward expression of the

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(1) Rules or Principles by which the genuineness of development could be tested and distinguished from corrumption are :

Preservation of type - Continuity of principles - Power of assimilation - Logical sequence - Power of anticipating the future - Power to conserve the past - Chronic vigour (Newman).

oblation that has just taken place. Hence note that the adoration of the Sacred Species takes place not before (as in Latin), but after they have been raised above the head of the celebrant, and that the Sacred Body is raised up on the disc that contains it.

Interior of a church

For a better understanding of the East Syrian liturgical services it seems necessary to give a brief description of the interior of a traditional East Syrian church as it appeared during liturgical services:

An East Syrian church was a rectangular hall facing the west and divided into the sanctuary (mad'baha on qanke), the choir (qestroma) and the nave (haikla). The sanctuary was a little raised above the choir and there were three steps leading from the choir to the sanctuary. Rails (qanke) separated the sanctuary from the choir and the choir from the nave. There was a veil in front of the sanctuary and it was closed or opened during certain stages of the sacred service. The altar stood close to the eastern wall of the sanctuary and there used to be gradines connecting the altar and the eastern wall, sometimes leaving a passage beneath in between the altar and the wall. The gradines had a cross and cadles on them. In front of the altar there was suppedaneum (mastabtha) for the celebrant to stand on. There were niches (beth gaza: gazophylaceum), one on the north and another on the south wall of the sanctuary; sometimes they used to be on the north and south of the eastern wall. In the northern niche was kept the disc with the eucharistic breadx, and in the southern the chalice with the eucaristic wine till the time of the Offertory. A lamp hang from

the roof of the santuary more or less in the middle. In the centre of the nave was situaded the bem (a raised platform) with steps to get on to and to get down from it. The whole of the qurbana of the cate chumens was celebrated on the bema. At the end of the enarxis (prayers said at the beginning of the qurbana) the celebrant with the assistants used to go in procession to the bema singing the anthemn of the rails ('onitha d'qanke). If the celebrant was a bishop he used to give his hand cross to be kissed by the faithful. Then after concluding the enarxis they would begin the qurbana of the catechumens.

In the sanctuary besides the celebrant and his assistants there used to be others (deacons and also priests) who would be standing in two rows, one on the north and the other on the south of the sanctuary, facing each other. In the choir stood singers who alternated songs or prayers with the celebrant or with those in the sanctuary. Those in the nave too responded to some of the prayers reci ted by the celebrant or by the deacon; they could join those in the choir remaining in their posts. Men occupied the eastern and women the western half of the nave.

The baptistery stood in the church outside the sanctuary, sometimes at the eastern end of a corri dore that ran parallel to the nave. There was also, a place for the relics of martyes (beth sahde) often on the eastern wall of the church, but outside the sanctuary as a rule: sometimes it looked like a chapel.

The interior of a Syro-Malabar church before the seventeenth century seems to have looked almost like the one described above. But there was no bem nor any place for the relics of martyrs. The baptistery does not seem to have been situated at

the end of any corridore, though it was inside the church and outside the sanctuary. The pre-Portuguese church of Quilon in said to have had three altars, one in the centre and the others on either side of the central one (+). But were they altars. According to the description of a Syro-Malabar church (1518) as given by Penteado (&), tne side altars would seem to have been the chapel of baptism (baptistery) on the right (south) and the chapel for preparing the aucharistie bread on the left (north). Penhado says that the Thomas Christians on entering the church made a profound inclination (the head reaching the ground) to the cross (to the cross over the altar) and another to the chapel of baptism and finally a third to the chapel of bread. In course of time the chapel of baptism and the chapel of bread seem to have become real side altars in the modern sense of the term. Vincent Maria, OCD, an eye witness, who wrote after the middle of the 17th century, says that the eucharistic bread was prepared sopra la volta della Chiesa.

Portuguese influence in the 16th and 17th centuries seems to have modified chiefly the exterior such as the substitution of baroque façades in place of the simple frontispiciese that supported the roof, the roof of the sanctuary, however, remaining higher than that of the nave. Pre-Portugue se churches, moreover, looked externally like Hindu temples with the exception of crosses with which the eastern and the western extremities of the roof and even the outher walls were adorned.

(+) Commentarios dos Grande Alfonso d'Albuquerque, Part I, Lisbon 1774, I, 5.

(&) Silva Rego, Documentacao para a Historia das Missoes do Padroado Portugues do Oriente India, Lisbon, III, p.549 (12 Vols. 1947-1958).

As far as possible, the restored quebana has gone back to the niches, to the sanctuary veil, to the ancient way of forming the choir &c. All these could be reintruduced by a slight readjustment of the present environments, whien will not look new nor strange.

Eucharistic bread

The eucharistic bread in the East Syrian rite is now leavened. The Portuguese exorting their influence on Mar Joseph (bishop of the Thomas Christians who died in 1569) changed the leavened into the unleavened. In Cranganore (and also in Quilon?) the Portuguese would not allow any Thomas Christian priest to celebrate qurbana using leavened bread (°). For the restored text the norm is leave ned. But the question of leavened or unleavened bread has now become one of canon law rather than of liturgy. Hence, though the norm or principle has to be stressed in theory, its application has not to be insisted upon, when there is question, as in our case, of the restoration of a qurbana in whicn according to some indications unleavened bread was not excluded (°°).

Sacred vestments in general

The Portuguese prevailed upon the aforessid Mar Joseph to substitute Roman liturgical vestments in place of the East Syrian ones. The restoration

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(°) Roz SJ, Relecao da Serra, 1604, British Museum, Add.Ms. 9853, f.90.

(°°) Joseph the Indian apud Raulin, Historia Ecclesiae Malabaricae cum Diamperitana Synodo, Romae 1745, p. 386, 387.

has gone back to the traditional use in this also.

Each rite has developed the form of its sacred vestments through centuries in accordance with its genius or set up. Hence an Oriental always putting on vestments of another Oriental or those of the Latin rite and vice versa, would be somewhat similar v.g. to a Franciscan adhering to the Dominican habit or vice versa. Though it is not the habit that makes a Franciscan or a Dominica, still, the habit too has something to say of its owner's history or spirit. The same many be said of liturgical vestments also. All these have a history and a genius which the Church wants to preserve and develop. The change of vestments in our case, as its nature suggests, has to come about by a slow process. There will be no need of carrying one's own vestments to places where they cannot be had.

Place of "Missal" and Gospel

The book of qurbana ("missal") is not to be carried from one corner of the altar to the other corner as it is done in the Latin rite. In Latin it has meaning. The Latin missal now de jure contains the texts of the Mass and of the Scriptural readings, the latter to be read at the south and north (Epistle or Lectio at the south and the Gospel at the north) of the altar - the supposition here is that the church faces the west. The East Syrian idea - de jure - is to have separate books for the qurbana and for the different Scriptural readings. The book, therefore, of the qurbana remains always in the same place, and its place is on the south of the altar, since, according to the East Syrian idea, the north side of the altar must have the Gospel book always on it except when it is taken

out from there at the time of its reading. Since it is the celebrant that reads the Gospel and this too from the middle of the sanctuary door, there is no question of putting the book of qurbana anywhere except where it stands opposite to the place reserved for the Gospel.

In Raza the Gospel stands on a small table on the north side of the sanctuary. This table with a cross in the midst of two candles takes the place of the altar.

The place for reading the Epistle or Apostle is the north of the sanctuary door while the Old Testament lessons (qeriane) are read from the south side of the same door. Those who read these have to face the people just as the celebrant does while reading the Gospel.

Place of chalice and disc.

Before they are carried to the altar for the Offertory the chalice stands in the niche (or on the table) to the north of the altar. For valid reasons chalice could be placid on the south and disc on the north comen of the altar or both could be placed together in the niche (or on the table) to the north of the altar, or on the north corner of the altar. The preparation of wine and bread takes place where the chalice and disc stand.

Forms of celebration

According to the restored text there are three - only three - forms for celebrating the qurbana, and thay are: solemn, most solemn or Raza and simple.

The solemn form has to replace the Latin imitation of the "solem high Mass assisted by a deacon and subdeacon" now celebrated according to the latinised text now in use. The advantage of the restoration is that the restored solemn form can be celebrated, in case of necessity, without real deacons or real subdeacons or real qaroye (or priests who take the place of these) though it would the ideal to have real deacons or minor clerics (or priests who take their place). In case these may not be had, it is enough to have trained laymen or even boys who can sing and read the Apostle. Any number of these could be had in the sanctuary to form the sanctuary choir as said above. With two acholites and a thurifer the thing could be managed though with some inconvenience.

The most solemn form or Raza too has the same advantage mentioned above, except that the one who takes the place of the archdeacon must be a priest. The latinised text now in use "allows" even one in "tonsure" to act as archdeacon; but this is an abuse. Again, there is no need of a quaiyuma who assists with the archdeacon as seen in the latinised text now in use.

In Pontifical solemn qurbana or in Pontifical Raza there may be two priests - there should be one at least- to assist the bishop as archdeacon and qaiyuma. The order of these Pontifical celebrations is the same as that of those performed by priests. The difference is in the use of the crown, pastoral staff and hand cross by the bishop, in the mode of singing certain slothas and of reading the Gospel which could be done by the assisting priest &c. Which all are described in the Ordo Celebrationis Quddasa. The Pontifical solemn qurbana now in use is a Latin imitation that cannot survive the resto-

ration.

The simple form is not to be confounded with the "Low Mass" now in use which is Latin in charac ter. Among the Orientals de jure there is no "Low Celebration", though the simple form we deal with here may sometimes de facto look lika a low celebration. The simple form in question is, as a rule, said by a priest assisted by one or two ministers. The priest and the minister (or the ministers) sing or modulate or pronounce in a musical tone certain prayers and hymns (1). This may to some extent take the place of the sung qurbana now in use without the assistance of a deacon and subdeacon, and also (sometimes) without singers in choir. If the faithful take part in it as said below, then it becomes something more than the sung qurbana in question. If due to any valid reason, this singing or modulation or musical tone is omitted, then simple form we deal with here will de facto look like low celebration as said above. In the simple form the restored text does not prescribe the use of the thurible except when are two ministers. It also admits of abbreviations or omissions of certain prayers and of certain propria.

The simple form we deal with could be used as a dialogue qurbana with the people actively participating in it. Several prayers could then be said

(1) Very Rev. Thomas Paremmakal who accompanied the Very Rev. Joseph Cariattil to Portugal and Rome with two boys in the latter half of the 18th century writes of their experience in Brazil thus: "

or sung by the people and the qurbana thus becomes congregational. See Ordo Celebrationis Quddass p.40.

The people may sing with those in the choir (qestroma) during solemn and most solemn (Raza) celebrations also; but they should remain in their posts.

In all these pastoral needs are attended to.

Office of the deacon

The deacon assists the people during the qurbana by announcing such admonitions as "Let us pray", "Be silent", by proclaiming karozuthas and saying similar prayers; by reading the "Apostle" &c. All these by concession (when there is no deacon) could be done by one in minor orders or even by laymen and boys. The reading of the Gospel in qurbana in reserved to the priest in the East Syrian rite, and one who is not a priest does not execute this office. The reading of the "Apostle" is not like this. In the Latin rite those in tonsure (though tonsure is not an order), in some places even those who have no tonsure, read the Epistle in Mass, ofcourse with concession. Similar is the reason why the reading of the "Apostle" (Epistle) may be committed to those in minor orders or to laymen and boys, in the East Syrian rite.

The deacon's office, in as much as he assists the celebrant in qurbana, comprises the carrying of the consecrated bread and wine during the communion of the faithful, and in some cases, even administering the chalice to the faithful. Nothing of all these for any reason, could be committed to those in minor orders nor to laymen or boys.

Deacons or those who take their place in the solemn and most solemn celebrations do not behave themselves as deacons and subdeacons in the Latin Mass. It is remarkable that in the course of the qurbana there is no mention of the word subdeacon. Those who assist are deanons or ministers or qaroye. They stand at the right and left of the celebrant, but not in the same line with the celebrant as the deacon and the subdeacon do in the Latin solemn Mass. Their place is a little behind the celebrant just as in the case of the deacon and subdeacon in the beginning of Raza now in use.

(The Apostle the deacon reads the celebrant has not to read privately).

Office of minor clerics

The subdeacon has to keep the door of the church, to keep discipline during services and, as the qaroya's helper, to read the Old Testament lessons during the qurbana. He can take the place of the deacon as said above. His office could be delegated to laymen or boys.

The qaroya's office is to read the Old Testament lessons during qurbana. He can take the place of the deacon or subdeacon as said above, and his office could be given to laymen or boys.

(The Old Testament lessons read by the qaroya or subdeacon are not to be read by the celebrant privately).

Calendar

The latinised text of the qurbana now in use follows the Latin calendar of the 16th century that

has come down from Diamper (1599). This calendar is imperfect in many ways. The three days' fast v.g. which is very important in the East Syrian rite had no place in it simply because it is not Latin. It was, however, implicitly added to it with some other Latin feasts in the 19th century through the insertion of Scriptural passages to be read during the qurbanas of the three days of the fast in question. Some more new feasts (all Latin) were added to it in the 20th century. The only change to be noted for feasts is the change in Scriptural reading and in certain slothas which latter, however, have had no addition in the text now used.

It is strange that vestiges of the ancient East Syrian calendar that was suppresed, have come down to the present day. See the 'alam of ramsa for Sundays in the present Syro-Malabar Office for Sundays. These remnants concern the division of the ecclesiastical year or temporal (hudra - cycle). Yes, while the Divine Office has the ancient East Syrian temporal the 'missal' has the Latin temporal ! Certainly there is need of a reform by way of restoration since the Latin calendar is out of place in an Oriental rite. The remnants spoken of above show that the ancient East Syrian calendar was in use in the Syro-Malabar Chuch before the 16th century. Vatican Syriac Codex 22 written in Cranganore in 1301 by a Syro-Malabar deacon, and Vatican Syriac Codex 86 written in Angamala in 1562 by a Syro-Malabar priest contain the calendar that was then in use. And that is the ancient East Syrian calendar. The one of Angamale contains the developments introduced in the same calendar after the 14th century. The restored qurbana has, therefore, gone back to the traditional use.

Accordin to the restored calendar the divisions

of the ecclesiastical year are; annunciation (subara) nativity (yalda), manifestation (denha), great lent (souma), resurrection (q'yamtha), apostle (sliha), summer (qaita), Elias (elia), cross (sliba), Moses (muse), and dedication of the Church (qudas edtha). Of these Elias and Moses are not seen in the present Syro-Malabar Divine Office mentioned above, while nativity is implicity contained in annunciation. No wonder that Elias and Moses are not seen in it: the spirit of the seasons of Elias and Moses is the same as that of cross, and so there are no special slothas for them in the present Syro-Malabar Divine Office in question. This is true of the Chaldean Office also.

The East Syrian calendar gives mors importance to the temporal than to the sanctoral which is not very elaborate. It may be mentioned hero that the restoration of the Latin calendar is tending in this direction by giving less importance to the sanctoral. In the restored calendar feasts of saints dear to Malabar are retained in the sanctoral (gaza). New feasts could be added. If any feast known in Malabar is not seen in this restored calendar, it means only that that feast is not celebrated liturgically which does not exclude its celebration ecclesiasti cally even.

Many of the days of the temporal and all the feasts of the sanctoral have now (in qurbana) not only Scriptural readings but also propria of which we will speak below. It goes without saying that the Scriptural readings (pericopes) follow the seasons and the feasts indicated in the calendar. The Ordo Celebrationis Quddasa contains indications of these readings, though, as in their proper place, they are in the Supplementum Mysteriorum...".

Propria

In every rite the Eucharistic Sacrifice has the ordinary and the propria which latter being variable change according to Sundays, feasts and important days of the temporal. The ordinary on the contrary remains the same. The qurbana now in use in Malabar has very few propria and most of them do not go beyond certain sets of prayers and slothas said during Sundays and feast days. The restored qurbana provides in addition a rich collection of propria which are:

a) Psalmody (marmitha) with a rejoinder (aqaptha) said in the beginning of the qurbana. Raza now in use has two such psalmodies with rejoinders.

b) Anthemn of the rails ('onitha d'qanke): only for Raza.

c) Antiphone (suraya): only for Raza.

d) Versicles from a psalm or any other song (zumara): not for the simple qurbana.

e) Anthemn of the mysteries ('onitha d'raze).

f) Tremendus (dhil ath): not for the simple qurbana.

g) Anthemn of the bema ('onitha d'bema).

(It goes without saying that the scriptural readings also come under the Propria).

All these except the Tremendus are in the Raza now in use without change though there are in it two sets of psalmody suraya and zumara. The anthemn of the mysteries in it is the ordinary one and instead of the anthemn of the bema there is in it only the ordinary ahai qabbel.

The restored propria appear in the book entitled

Supplementum Mysteriorum sive Proprium Missarum de Tempore et Sanctis Juxta Ritum Ecclesiae Syro-Malabarensis" (S.Congregazione per la Chiesa Orientale, Prot. N.947/48, Romae, 1960). As said in the preface, this book is in Latin and will have to be translated into the language of the qurbana.

Besides the propria proper there are slothas and other prayers that change according to days. These are given in the text of the qurbana itself. The restored qurbana has made a few additions to these.

Kneeling

Kneeling on one knee during the Eucharistic Sacrifice seems to be of medieval Latin origin. Even in the Latin rite bewing or prostration was the rule, and the Carthusians still keep that up even at the Consecration. In the East Syrian rite there is kneeling on both the knees during kusapas of repetance or other prayers of a similar or cognato idea. Just to keep up en the remnants of this and of the ancient practice of kneeling on both the knees as said above, the retored qurbana prescribes kneeling on both the knees during the kusupa before the second ghantha. There are three such kneelings in the Raza now in use: the first during the first ghantha, the second during the kusupa after the second pax (this is not a kusupa of repentance), and the third as in the restored qurbana. No ghantha is to be said on knees according to the restoration. Kneeling (on both the knees) during the Croes has been given up. Kneelings on one knee seen in the latinised qurbana now in use have all been abandoned, and bowings take their place though there are not in the restored qurbana as many bowings as there are kneelings on one knee in the former.

Standing

The posture of the faithful during the Eucharistic Sacrifice should in general be the same as that of the celebrant. Because, though only in their own way, they also are "priests" who in their own way "offer the sacrifice" along with the celebrant. In places where the active participation of the faithful in the Eucharistic Sacrifice happened to be given up, the faithful began to have recourse to private devolutions during the celebration of the Holy Sacrifice. This made them adopt postures of their own often different from those of the celebrant. The present liturgical movement tries to reinstate 'the active participation' emphasising the "priesthood of the laity". As a logical consequence, the faithful, as a rule, would have to participate in the Holy Sacrifice standing i.e. by adopting the posture of the celebrant. The restored qurbana tends in this direction. This would require a slow and prudent process of education where kneeling is in possession.

Gestures and actions

Following the principle mentioned under the heading "Mixture of rites" the restored qurbana has abandoned all Latin gestures such as V.G. keeping the albows adhering to the body while extending the hands, turning only half while blessing those in the nave &c. The latinised qurbana now in use is full of such gestures. Except when giving and receiving dastur (pax) the fingers of the hands have to cross one another while the palms are joined together.

Actions such as the Latin mode of incensing, kissing the altar before the liturgical "accessus ad altare" and during the sursum dialogue... are all given up.

When one passes from one side of the sanctuary or altar to the other side during services, there is no need of making any external act of inclination or genuflection unless it is prescribed in the Ordo Celebrations Quddsa.

Compared with those of the latinised qurbana now in use, the gestures and actions in the restored qurbana are more communicative. In fact this is characteristic of a living liturgy in which the faithful actively participate.

Sign of the cross

There is need of special mention about the mode of making the sign of the cross one one's self since the principle underlying its restoration has not been enunciated above when actions were dealt with in general.

As Monserrate wrote in 1579, the Thomas Christians "when they call upon the name of the Holy Chost (while making the sign of the cross on themselves) they sanctify themselves from the right to the left" (1). The synod of Diamper prohibited this practice (Actio VIII, 37) and decreed that the sign of the cross was to be made from left to right when one would makes the sign of the cross on one's self.

The principle followed by the Thomas Christians was this: When a thing or person is blessed by the sign of the cross, the blessing must end at the left of the thing or person blessed. When one makes the sign of the cross on one's self, one is blessing

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(1) Archives of the Society of Jesus, Rome, Goa, 33 f. 149.

one's self, and so the blessing must end at one's left. The restored qurbana has reinstated this practice. The symbolic explanation is that faith comes from the right and expels the darkness at the left.

In fact even those who make the sign of the cross on themselves from left to right, when they bless a thing or person by the sign of the cross, end that blessing at the left of the thing or person blessed, the supposition being that the one who blesses and the thing or person blessed stand face to face.

As O'Brien remarks, making the sign of the cross from right to left was the rule in the Latin Church, and the present practice came into generale use in the time of Pope Pius V (12th century) (1).

Holy Communion

The Portuguese stopped the practice among the Thomas Christians of administering Holy Communion to the faithful under both the species. That was one of the errors they accused the Thomas Christians of. The restored qurbana, however, has reinstated this practice in such a manner, however, that all inconveniences are done away with. The minimum required on certain occasions is only an intiction in globulo.

S. Vestments in particular

We spoke above about restoration of sacred vestments in general. Now we will speak of the same in particular.

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(1) O'Brien, History of the Mass in the Eastern and Western Churches, New York 1882, p. 182.

The restored vestments of the priest are: kothina or 'alb' without lace, of any colour, with a St. Thomas cross at the back and coloured ribbon in place of lace; zunara or sach of the colour of the paina; urara or stole of uniform width, of the colour of the paina, reaching almost to the feet as the paina, the pieces in front not sewn together nor crossed at the breat; zande or cuffs (not maniple) of the colour of the paina: paina similar almost to the Latin cope but without hood and with a St. Thomas cross in the back. Bishops have a second paina called ma'apra, crown, pastoral staff and hand cross. Paina could be of any colour though black is not encouraged. It would be interesting to know that in some places of the Latin rite the colour for the dead is not black, but more or less red. It was Mgr. Bernardine OCD Vicar Ap. of Verapoly that in the last century insisted that there should be chasubles of five colours in all the Syro-Malabar churches.

Deacons and subdeacons have kothina (as above) zunara and urara; qaroyas have only kothina (as above) and zunara. According to the restoration surplice is not of the Syro-Malabar rite.

There is no harm in the case of priests using urara alone on occasions when they now use surplice and stole, though kothina and urara would be the ideal; on solemn occasions (outside qurbana) they could have paina too (zande go along with kothina).

As an inner garment the amice or something similar could be put around the neck to prevent sweat from soiling the liturgical vestments, but it is not among the sacred vestments. The restoration does not admit of biretta also. Priests (Religions too who have a hood) are not to cover their heads as they enter the sanctuary in sacred vestments.

St. Thomas cross

What the Thomas Christians in Malabar call "the St. Thomas Cross" is known also as "the Persian cross", and it is very common among the East Syrians of Persia and Mesopotania. With its flowery beams it symbolises life, the Life Christ has given us by the cross. The East Syrians often call the cross ilan hayye (tree of life). The Thomas Christians call the cross in question "the St. Thomas Cross" probably because of the association of one such cross with the St. Thomas Mount where it miraculously sweated. The restored calendar has retained the feast of this miracle on December 18. The feast is called "the feast of the miracle of the stone of St. Thomas". There was a time when even the private houses of the Thomas Christians were adorned with crosses of this form. It is, therefore, fitting that the restored sacred vestments of the Syro-Malabar Church should carry on them the figure of this "St. Thomas Cross".

The two texts of the qurbana

We are here dealing with the text of the qurbana now in use and with the restored form of the same. The text now in use goes back to the beginning of the 17th century for its present form. But it is very old, as oldas the same found in Mesopotamia or elsewhere. It was, however, latinised by Mgr. Roz SJ., the first Latin Prelate of the Syro-Malabar Church (1599-1624). Some unknown hands at a later period also added certain things to it. It was printed in Rome in 1774 and 1844 with its accessories (all Latin), and has had several Malabar editions in the 20th century. Certain prayers not found in the Roman editions are given in the Malabar editions or in manuals printed in Malabar. The restored text

is the same text brought back to its genuine form by being purified from all latinisations and other unhealthy additions and modifications.

The text in question of the qurbana centering round the anaphora of the apostles Addai and Mari, belongs to the East Syrian liturgical family which to all probability, had its origin in Edessa, the only early liturgical centre of the East, outside the limits of the Roman Empire. At present there are still used by the (Catholic) Chaldeans and the (dissident) Nestorians. Before the 7th century there were in use some other anaphoras also (1). The three now in use the Chaldeans call the first, the second and the third. The second and the third are falsely attributed to Theodore and Nestorius respectivey by whose names they are also known among the Nestorians. The first goes by the name of the apostles Addai and Mari which attribution too is not correct. The first has a Maronite recension which, however, the Maronites do not use now. The parts that center round these anaphoras are common to all the three.

The synod of Diamper (1599) proscribed all anaphoras except the one of Addai and Mari, and the Syro-Malabar Church has not used the proscribed ones after the 16th century. Nevertheless, certain Syro-Malabar priests on important feast days still sing the "sursum dialogue" of the second anaphora (instead of that of the first though they celebrate

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(1) They were those falsely attributed to Diodors (?), to St. Ephrem (?), to Narsai (?) and so on. The synod of Diamper makes mention of one of Diodore found in Malabar. Was it of Diodore or Theodore ?

in the first) and this is printed on a slip and attached to some local editions of the qurbana. The present restoration gives freedom to priests to use the second and the third on certain days of the year. Wo do not here deal with these two but only with the first and with the parts that center round it.

Parts of the qurbana

We have said above that the anaphora of the apostles Addai and Mari is centered round by other parts that are common to the other anaphoras also. The anaphora with these parts make up the qurbana. The parts, therefore, of the qurbana are:

a) the enarxis - from the start till Trisagium,
b) the qurbana of the catechumens - from the Trisagium till after the dismissal of the catechumens,
c) the qurbana of the faithful which has three parts:
    1) the pre-anaphoral - from after thex dismissal of the catechumens till (the kusapa before) the first ghantha,
    2) the anaphoral - from (the kusupa before) the first ghantha till after the epiclesis,
    3) the post-anaphoral - from after the epiclesis till the and.

In the Second Part we shall have to deal with all these parts and their subdivisions. The enarxis and the qurbana of the catechumens are sometimes taken together as one.

Certain expressions

Certain expressions found in the text of the qurbana now in use are the result of changes introduced into the original, or are not doctrinally clear in themselves. In these cases the restored text has changed them into the original form, or has retained them, or has adopted clear wordings. The important ones are given below.

a) In the original of the slotha ma dpaah (befor laku mara) there is the expression "when our souls shall shine". Diamper changed it into "when our bodies shall shine". The text now in use has combined both as "when our souls with their bodies shall shine". The restored text has gone back to the original.

b) The text now in use has the Greek equivalent of consubstantial both in the Greed and in the prayer of Imposition. In Syriac the term is bar kyana which the synod of Diamper found fault with. The restored text has reinstated bar kyana in both the places.

c) In the subha of the 'onitha draze and in the fourth ghantha the text now in use has respectively emeh dalaha and yaldath alaha which mean respectively 'mother of God' and 'genitrix of God". Before the 17th century it was emeh damsiha in the 'onitha draze while there was no mention of the B.V. Mary in the fourth grantha.

The East Syrians of Mesopotamia were afraid to say 'mother of God' or 'Genitrix of God' except with some qualification added to God as 'mother of God the Word', 'mother or genitrix of God the Son' and so on. They used to say that the term God used without qualification would signify the Most Holy Trinity or any of the three Persons of the same, and would thereby create confusion if 'mother' or

'genitrix' was joined to it. The Thomas Christians had not any difficulty of this kind. When they knew from the Portuguese that the expression in question (i.e. God used without qualification) was harmless and was taken as the touch stone of orthodoxy (against Nestorian heresy), they at once began to use it. Thus the metal bell cast for the church of Kuravilangad (still kept in the church of Kuravilangad) has the expression emeh dalaha in embossed letters. The bell was cast in 1584. Fr. Roz SJ in his dissertation of 1585/86 says that the Thomas Christians were publicly preaching that the B.V. Mary is mother of God (1). All these happened before the so called conversion from Nestorianism of the Thomas Christians said to have taken place in or a little before the so called synod of Diamper (1599). Those who substituted emeh dalaha for emeh damsiha and inserted yaldath alaha in the text now in use might have had their own reasons for doing that, Diamper preceding them in the former case. Whatever might have been their resons, the restored text has retained the expressions in question as they are seen in the text now in use, since the pre-Diaperitan Thomas Christians had aleady accepted them in protestation of their orthodoxy at a time when they were called or were suspected of Nestorian heresy. It is interesting to note that the same Fr. Roz SJ in his above mentioned dessertation calls the Thomas Christiana Nestorians who, however, he says at once, were professing the Roman Catholic faith. The same Roz SJ as bishop of the Thomas Christians made the following statement on December, 7, 1601: "...Sunt autem hi Christiani omnium in hoc Oriente antiquis-

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(1) Roz SJ, De Erroribus Nestorianorum qui in hac India Orientali versantur, Orientalia Christiana, Romae, N° 40.

simi... a Divo Thoma Apostolo ex idolorum cultu ad nostram sanctissimam fidem conversi, et quamvis in ter ethicos Judaeos et Maumethanos vixerint, semper tamen usque ad hoc tempus in fide constantissimi perstiterunt" (1).

d) In the karozutha sallao 'al dukrana (after the credo in the restored text) the restored text has "May God who will crown them..." instead of 'That God may crown them" of the text now in use. This change has been made in view of doctrinal clarity since both the living and the dead, saints and nonsaints, are all mentioned together in the karozutha.

e) In the kusapa of Intercession (after the anamnesis in the restored text) the text now in use has the expression metol iqara dkolhon nuiye (for the honour of all the prophets.). In the original it was h'lap kolhon nviye (for all the prophets). In the Oriental Church they offer prayers for the saints for the increase of their external glory i.e. that they may be more and more known and honoured. In this sense "for the honour of all the prophets" and "for all the prophets" come to the same. Still, since the reinstating of "for (h'lap)

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(1) Letter, 7th Dec. 1601, Jesuit Archives, Rome, Goa 15, f.52.
Roz SJ continues the letter saying "Praeerant illis Chaldaei Antistites Nestoriani heresi infecti. Babilone huc ad hoc munus obeundum delegati...". For Roz the Thomas Christians who Nestorians who professed the Roman Catholic faith and who semper in fide constantissimi perstiterunt. What does he mean when he says that their bishops were infected with Nestorian heresy? In history there are instances of subjects remaining catholic while the pastors (especially when they were foreigners)were heretics or schismatics.

all the prophets" may sound offensive or scandalous to the modern Syro-Malabar ears, the restored text has left untouched metol iqara dkolhon nviye (for the honour of all the prophets).

f) Halleloya. In the Latin rite from Septuagessima Sunday till Resurrection, halleloya is not said nor sung; "Gloria tibi Domine" takes its place. The Syro-Malabarians too have imitated this. But in the restored text halleloya is to be said or sung always through out the year.

Scope of the restoration

The scope of the restoration of the qurbana is not to go back blindly to antiquity but to bring the qurbana back to its genuine form. In every rithe there are things that have become obsolete which are not to be resuscitated except for archaeological purposes. The case, however, of the genuine form of a rite is not such as should be relegated to archaeology. Each ancient rite is a synthesis of Patristic traditions of the place where it took shape. Its genuine form, therefore, reflects not so much the cultural as the Patristic influence of the envirnments in which it developed through centuries of growth. This Patristic influence is often traced back to the Apostle whom the region of the development of the rite in question invokes as its preacher or patron. The language in which the rite is clothed does not belong to its form.

What about composing a new rite? Yes, it is not impossible to compose a new rite. If it is entirely new, it will not possess the Patristic character spoken of above; if however some Patristic elements are fitted into it without the same being assimilated into one whole on the basis of one single

Patristic aspect, it will be a juxtaposition of undigested heterogeneous elements which would be unworthy of Catholic tradition.

The alternatives, therefore, seem to be:
to have an ancient rite in its genuine form and to allow it to assimilate to its structure other elements, specially the cultural elements, of its sorroundings,
or
to have an antirely new rite,
or
to have a (new) rite which is an ecclecticism of heterogeneous elements.

We have chosen the first alternative, i.e. of bringing back the Syro-Malabar qurbana to its genuine form. Our restoration, therefore, as a rule, has not attempled a critical edition of prayers contained in the text. Thus v.g. certain prayers that seem to have been Christological in origin, or are ambiguous as to whether they were originally Christological or Theological, are left untouched. It may be mentioned here that the Maronite recension of the anaphora of Addai and Mari is Christological even in the account of the Last Supper with the words of Institution (1).

The additions, omissions, substitutions and transpositions found in the restored text are all mainly meant to give to the qurbana its genuine form.

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(1) For this Maronite recension see Vatican Syriac Codex 28 or 29. The Save l'subha, however, is theological is thus.

Rite and individuals

A rite should above all be a formation both of soul and body of those who belong to it. This postulates homogeneity and perfection in its parts. For those who have a real formation in one rite, it will be difficult to change into or adopt another rite; if this change or adoption takes place without due formation in the rite into which they change or which they adopt, this change or adoption will affect their very spiritually. Those on the contrary who have had no real formation in any rite will essily pass on to another; for them change of rite is like change of vestments. They will mechanically perform the functions of any rite after picking up the rubrics without entering into the spirit of its prayers and symbolisms, or without even understanding the meaning of its prayers and symbolisms.

It is clear that no real liturgical formation can be had from the use of a mutilated and hybridisised rite which is composed of fragments of hoterogeneous elements.

Note: It is not necessary that those who practice the same rite or rites of the same derivation should have one single ritual head. One head likevise can have subjects belonging to different rites. Historical, geographical, political and racial factors have always contributed towards the formation of "autonomeus" Churches independent of their quondam ritual heads. This change in jurisdiction has often taken placewithout the change of. Hence rite and jurisdiction are two different things. Change of jurisdiction is not the giving up of the genuine form of an ancient rite which genuine form in its new surroundings can through adaptation become new and at the same time remain ancient with regard to its Patristic aspect.

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SECOND PART

TEXT OF THE QURBANA

This part contains remarks about each part of the qurbana as seen in the text now in use and in the restored text. These parts are the Enarxix, the qurbana of the catechumens and the qurbana of the faithful which last consists of the pre-anaphoral, anaphoral and the post-anaphoral sections. "Ordo Celebrationis Quddasa" gives the rubrics for the restored text which rubrics in several points differ from those of the text now in use. The remarks in this part are mainly concerned with the reasons for the differences between one text of the qurbana and the other and between certain rubrics of both. It will be profitable to have in hand both the texts and also the "Ordo Celebrationis Quddasa".

I - ENARXIS

Everything from the beginning till after the slotha that concludes the laku mara is comprised in the enarxis.

The prayers said while the celebrant washes his hands and puts on the sacred vestments (all Latin), the carrying of the sacred vessels by the celebrant and the 'missal' by the minister (Latin), the ethe l'vath and the l'baithak elleth (Maronite), b'sem aba (Latin) and the qaddis qaddis are all omitted in the restored text (1). It would seem that the

(1) In ancient days qurbana was begur as a continuation of sapra or (on certain days) of ramsa and the celebrant was designated "intra qurbana" after the close of the qurbana of the catechumens. Hence there was no place for the prayers the restored text has given up here.

qaddis qaddis was inserted here by bishop Roz SJ (1599-1624) who might have taken it from the Divine Office of Chaldean novices which Mar Joseph (+1569) had copied in 1557 (Vatican Syriac Codex 88). Puqdankon though not seen in any ancient MS has been retained in the restored text. It may perhaps echo the formal beginning of important social functions among the Thomas Christians. The singing of the whole of ô'al ar'a being Latin is given up in the restored text.

The celebrant after ascending the altar at this stage does not kiss it. In the East Syrian qurbana the celebrant officially approaches the altar only after the Creed. Formerly the whole of the qurbana of the catechumens was celebrated on the bema in the middle of the nave. Then, after the Creed, the celebrant of the day approached the altar officially reciting the prayer of accessus ad altare and from then only he would kiss the altar. Now-a-days the absence of the bema and of many other elements has necessitated the celebrant to approach the altar before the Creed; but this is not the official approach, and so the restored text does not admit of kissing the altar at this stage.

The propria and the addition of certain slothas are the differences to be seen in the restored text. Differences in rubrics are indicated in the Ordo Celebrationis Quddasa which it is too much to be dealt with here.

Everything till laku mara (laku mara excluded) ought to be conducted inside the sanctuary veil which will be opened only with laku mara.

II - QURBANA OF THE CATECHUMENS

After the enarxis comes the qurbana of the catechumens which ends with the dismissals of the catechumens.

The items in this part according to the restored text are: trisagium, Scriptural readings, Karozutha, Preparation of wine and bread, Concluding prayer of the karozutha. Prayer of Imposition of hands (called also Prayer of Inclination) with its conclusion. Dismissal of the 'catechumens': there are also other items or prayers that precede or follow some of these. We will make a fow remarks on some of these.

In the Raza now in use there are three Scriptural readings: qeriana (Old Testament) Apostle and Gospel. The restored Raza has one qeriana more. The two qerianas remind us of the Jewish custom of reading the Law and the Prophets in the synagogue.

In the solemn and simple forms of celebration there are only the Apostle and the Gospel.

The one who reads the Scriptural passages has always to face the people.

In the singing of suraya (in Raza) and zumara (in Raza and in the solemn form of celebration) there is difference between the text now in use and the restored text. It may be noted that the restored text for solemn celebration admits of (Zumara) which in the simple celebration in substituted by three halleloyas. The restored text has several sets of suraya and zumara as propria.

The restored text puts before the reading of the Gospel all the short prayers that the text now in use prescribes to be said before and after the reading of the Gospel. After the reading of the Gospel the celebrant closes the book and kisses it without saying any prayer (according to the restored text). Pax is given with the book of the Gospel. No one makes the sign of cross on himself or herself after the announcement of the title of the Gospel.

In the restored Raza the book of the Gospel is not taken to the altar nor is it incensed before its reading.

Karozutha: the second part of the karozutha (n'salle oneb'e) is not to be said (in Raza) according to the restoration. In the restored text wine and bread are prepared while the karozutha is being said; the chalice and disc only are incensed; wine is pound into the chalice immediately after the latter has been incensed, and then follows the incensing of the disc and preparation of bread.

In the general remarks (First Part) we have indicated where the chalice and disc are prepared and placed before they are taken to the middle of the altar for Offertory. The liturgical point is that wine and bread that play the important part in the qurbana of the faithful ought not to be placed on the altar (at least on any preminent place of the altar) before the dismissal of the ca thecumens has taken place.

According to the restored text, during the preparation of wine and bread, the sanctuary is to be closed by the sanctuary veil. This reminds us of the ancient practice of not allowing the catechumens to gaze at the sacrificial elements. It is to bring home to our minds the spirit of the ancient Church that this and similar practices are being kept up.

The chalice is covered by the pall. The use of the pall is not obligatory from the offertory onwards. As the bread, even after Consecration, re mains always in the disc the use of the Corporal is not prescribed in the restored text; but there is no objection in using it as an altar linen.

Dismissals: After the conclusion of the prayer of Imposition of hands (the restored text adds a variant to the first part of this prayer) follow the dismissals of those not baptised, of those not fully reconciled (after a lapse) by the sign of life (?), of those who for some reason or another are debarred from receiving Communion and of catechu

mens proper (1). In ancient times the doors of the church were then closed and the subdeacons had to exercise their office in closing and watching the closed doors. In the restored text zel samo'e (-catechumens) and vahzao thar'e are separated. Because vahzao thar'e (to keep the doors) belonged to the subdeacons.

In the text now in use (not Raza) the Creed comes immediately after the Gospel as in the Latin (Roman) Mass. In Latin such an arrangement does not come into clash with any liturgical idea since there the Mass of the catechumens has come to a close with the reading of the Gospel. Not so is the case in the East Syrian qurbana in which the qurbana of the catechumens continues even after the reading of the Gospel is over. The Creed is meant for the faithful, and hence its appearence within the qurbana of the catechumens clashes with the liturgical idea according to which the catechumens are not to hear the Creed (disciplina arcana). The restored text, therefore, has removed the Creed and has put it, as we shall see, within the qurbana of the faithful. In the Raza now in use it is in the qurbana of the faithful, but not where it exactly is in the restored text.

III - QURBANA OF THE FAITHFUL

a) PRE-ANAPHORAL.

In the restored text the pre-anaphoral consists of lavabo, (several sets of the) anthemn of the

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(1) For the different categories of persons to be dismissed, see Homily XVII in Narsai Doctoris Homilia et Carmina, edited by A. Mingana, Mossul, 1905.

mysteries (*'onitha d'raze*), Offertory, Creed and the *accessus ad altare* (in Raza before the *lavabo* there are prostrations and "the anthemn of the mysteries for prostrations" also).

In the text now in use (not Raza) the *lavabo* takes place after the Offertory which is of Latin imitation. In the Raza now in use, however, *lavabo* is before the Offertory.

According to the restored text, in all the forms of celebration the celebrant goes to the north of the altar for *lavabo*. The blessing *alaha mare kol n'hailak* which the text now in use (not the Raza) gives after the *lavabo* is put after the Credo for all forms of celebration in the restored text.

Offertory: While the first stanza of the anthemn of the mysteries (*'onitha d'raze*) is said or sung (twice) the celebrant carries aloft the disc with the bread to the middle of the altar; the deacon or the archdeacon likewise brings and hands over to the celebrant the chalice. If there is no convenient minister to bring the chalice the celebrant himself takes it: if the disc and chalice were prepared in the same place the celebrant takes both together, chalice with the right and the disc with the left hand. The Offertory follows in between the first stanza and the *subha* of the anthemn of the mysteries. According to the restored text the celebrant strikes the chalice with the disc saying *b'pukdanak maran valahan* (not *meththsimin*), and no *amen* is said by the minister. Another difference is that while the disc and chalice are constituted on the altar the celebrant does not make the sign of the cross with them on the altar.

The Creed: According to the restored text in all forms of celebration, the celebrant intones the creed after reciting a *kusapa* (newly added), and

this takes place after the conclusion of the anthemn of the mysteries of the Offertory. The choir or the congregation and the minister continues with the rest of the Creed: in the last case the minister stands at the south of the sanctuary door facing the people. The qurbana now in use has the Nicaeeno-Constantinopolitan Creed with its Latin liturgical additions. The restored text has given it up in favour of the ancient East Syrian variant. Whether the Filioque is to be recited or not is left to the decision of the local bishop.

In the restored text the Creed comes always after the Offertory and after the close of the anthemn of the mysteries of the Offertory. Why? Because, in ancient times not the celebrant, but the archdeacon was making the Offertory, and it was after the Offertory and after the conclusion of the anthemn of the mysteries, or before both of these, that the priest designated as the celebrant of the day (the one designated from among the priests seated on the bema) washed his hands and moved from the bema to the sanctuary. Later on as the archdeacon's office ceased to exist, the disc and chalice were placed on the altar by deacons or by the celebrant and deacon (as it is seen in the restored text). In this latter case lavabo takes place before the celebrant takes the disc into his hands and the celebrant himself has to make the Offertory. Then after the Offertory and and after concluding the anthemn of the mysteries the celebrant according to the restored text comes down for the Creed which in former times was recited while the celebrant designate washed his hands and got ready to make the accessus ad altare. Thus the ancient practice of making the accessus ad altare from the sanctuary is revived in the restored text. In the Raza now in use the accessus takes place during the Creed (this

is the case in the other forms also thogh in a different manner), but without the prayer of accessus being recited simultaneously.

Accessus ad altare. After the Creed the celebrant blesses the minister with the formula alaha mare kol n'hailak. Note the place of this blessing in the Raza and in the other forms of celebration now in use. While the minister recites the karozutha sallao al dukrana (which some consider as a part of the diptychs) the celebrant makes the accessus reciting the prayer thereof (maudena lak ab) and making three bows advancing a little foreward at each bow. In the restored text the prayer of accessus is said only once; the kissings of the altar too are reduced with regard to their number though both the corners of the altar have to be kissed. At each corner the celebrant asks the prayer of those at the corresponding side and blesses them. (On the simple form of celebration the celebrant does not ask the prayers of nor blesses those at the side).

The kusupa that follows (en maran valahan) is seen in the pre-anaphoral in the restored printed text. It is put there because it seems to be an addition made after the title of the anaphora had already appeared just before the first ghantha that follows immediately. We therefore take it as part the anaphoral.

QURBANA OF THE FAITHFUL (b) ANAPHORAL

The characteristic of the anaphoral is that its main components are four cycles of prayers, each cycle having one or more kusupas, a ghantha (simple or prolonged with other items) and a doxology (qanona). In between the first and second cycles are pax, diptychs &c.

First cycle

This consists of the kusapa en maran valahan, the first ghantha (maudenan...l'uthra) and the doxology onaseq lak. The way of reciting these is described in the Ordo Celebrationis Quddass.

Then follow pax, diptychs, kusupa, karozutha, uncovering of the mysteries with the prayer of the veil (newly added), incensing, Pauline salutation and the Sursum dialogue.

Second cycle

The celebrant kneels down and recites the kusapa marya marya, stands up and recites the second ghantha (save l'subha) and pronounces the doxology (kad qa'en) which introduces the sanctus. The sanctus said by the choir goes along with the second cycle. The request for prayer and its response before the second ghantha are suppressed in the restored text.

Third cycle

The third cycle has three kusapas in the beginning (qaddis ath, vai li, and o'hasa). While reciting the second kusapa the celebrant does not strike his breast according to the restored text.

After asking the prayers of the congregation (while the congregation answers) the celebrant recites the third ghantha (o'am halen) which in the restored text is prolonged by the account of the Last Supper with the words of Institution and the anamnesis at whose end comes the doxology that concludes the third cycle. The restored text has made some impor tant chages here.

In the text now in use there is a doxology (o'al api kolhon) at the end of the third ghantha which ghantha is not prolonged. This doxology the restored text has transferred to the close of the epiclesis, taking the doxology (kad masquinan) that in the text now in use stands at the close of the epickesis and joining it with the anamnesis, the anamnesis too being transferred and put after the words of Institution. What is more important is that the account of the Last Supper with the words of Institution has been brought within the anaphora whereas it stands outside the anaphora in the text now in use. In the restored text, as said above, the account of the Last Supper with the words of Insti tution comes after the third ghantha deprived of its doxology, and then is given the anamnesis with the trasferred doxology. Thus the thirs ghantha is prolonged with items newly brought in. All these require long explanations both historical and li-turgical which are given below in brief.

The account of the Last Supper
with the words of Institution

is not found in the existing pre-xvi century MSS of the first anaphora (i.e. the anaphora of Addai and Mari we deal with here). This, however, does not mean that it was not recited in this anaphora. It could be that it was recited from memory, as many hold, or, if it was written down, was dropped

out in course of time. The task, therefore, is to find out the approximate place where it occurred, and then to reconstruct, more or less, its wording in the original form. The restered text has undertaken this task since the text in use now has not been satisfactory in this respect. The account of the Last Supper with the words of Institution in the text now in use, besides being Latin, is given outside the anaphora in the post-anaphoral part which is common to the three anaphoras of the East Syrian rite.

Two xvi century Malabar Ms codices contain the passage in question. One is Vatican Syriac Codex 66 of Mar Joseph, Prelate of Malabar (+1569) and the other, the codex the synod of Diamper dealt with in 1599. It may be safely said that at the time of the synod of Diamper the passage existed in several Malabar MSS though none of them except perhaps the two just mentioned has come down to us, the first in the original MS form itself, and the second in its translations all of which depending ultimately on the translation given by the Portuguese historiographer Gouveas in his Jornada do Arcebispo de Goa frey Alexio de Menezes (Coimbra, 1606).

Mar Joseph has written the passage on the first page of the qurbana together with an indication from which it is clear that it was to be said after fraction and consingnation. It reads:

> On the body: Our Lord Jesus Christ in the night in which He Was to be betrayed, and on the day previous to the passion, took this bread into His pure and holy hands and raised His eyes to heaven and offered thanks to You, God the Father, Creator of all things, and blessed - and broke and gave to His disciples and said: take, eat all of you from this bread; This is

in truth my body. And raises the chalice a little from the altar and says over the chalice: And likewise after He had supped He took this chalice into His pure hands and gave thanks and blessed + and gave to His disciples and said: take and drink all of you from this chalice, and whenever you eat from this broad and drink from this chalice you are making my memory. This is in truth the chalice of my blood of the New Testament which is shed for you and for many for the remission of debts and for the forgiveness of sins. And this will be for you a pledge for ever. And then: Grace of Our Lord Jesus Christ and the charity of God the Father and the participation of the Holy Ghost be with us all now... and makes the sign (of the cross) on himself.

The place indicated for its recitation is in the post-anaphoral part which is common to all the three anaphoras, and so it cannot be said that it is in its proper place. Portuguese historians following (?) Gouveas say that a Babylonian bishop (Mar Joseph to all probability) inserted the account of the Last Supper (with the words of Institution) in the Malabar qurbana. The passage as a whole is Oriental though it exhibits Latin influence such as:

i) on the day previous to the the passion that follows in the night in which He was...
2) omission of which is broken for you after the consecration of bread.
3) And raises the chalice a little from the altar,
4) the chalice of my blood.

It has also its own peculiarities such as:
i) in truth seen in the consecration of bread and chalice,

2) the position of and whenever you eat of this bread and drink from this chalice...
3) And this will be for you a pledge for ever.

Now, the passage in written on the first page of the qurbana; it exhibits Latin influence though it be Oriental as a whole; it has its own peculiarities; Portuguese historians say that a Babylonian bishop (Mar Joseph ?) inserted the account of the Last Supper (with the words od Institution) in the Syro-Malabar qurbana; it is indicated that it is to be recited after fraction and consignation; the passage is not found in any Mesopotamian MS. Add to all these that Mar Joseph had a taste for combining Oriental and Latin things together as may be seen from Vatican Syriac Codex 45 in which he combines together the Latin active and the Oriental deprecative forms for absolution of penitents. Mar Joseph, moreover (at the instance of the Portuguese), introduced Roman vestments and unleavened bread in the celebration of qurbana. Because of all these one is tempted to think that Mar Joseph compiled this passage from Oriental (oral or written) and Latin sources modifying and adding to it something of his own. Any way in this form it was proper to Malabar; from when ? Probably from Mar Joseph's time only (?) That Mar Joseph or some one else compiled or inserted it in the qurbana does not mean that it was not known in any form before that.

To come to the Diamper text. The words of Institution in this text (before Diamper modified them) have not come down to us. Still, we may be sure that they were the same as those of Mar Joseph's MS. Diamper substituted them with those of the Roman Missal. For the rest the whole agrees with those of Mar Joseph's MS except that it leaves out the clause "on the day before the passion". The

clause "And this will be for you a pledge for ever" was changed by Diamper into "And this will be for us a pledge until the end of the world". In the Diamper text the passage is seen before fraction and after the epiclesis. This too cannot be said to be the proper place since, as we said, it is outside the anaphora, in the part common to all the anaphoras. It would seen that from the place assigned to it in Mar Joseph's MS it was shifted to an earlier place probably by the synod of Angamale held by Mar Abraham in 1583, in which the qurbana too was dealt with with the help of a Jesuit Father (Roz ?) (1).

The text now in use has substituted the whole thing with the corresponding passage of the Roman Missal omitting also "And this will be for you a pledge for ever". And the whole thing now stands where it stood in the Diamper text, i.e. otside the anaphora, and this too in an ungrammatical construction; the passage which is theological is seen fitted into a preface which is Christological as the latter's sequence!

In the light of all that we have said hitherto we have to conclude that neither Mar Joseph's MS nor Diamper, much less the text now in use, can help us in finding out the original place or the original words of the account of the Last Supper the words on Institution in the anaphora of Addai and Mari (the first anaphora) we are dealing with here. We have, therefore, to turn to other sources.

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(1) A report of 1600/1601 says "...un dei dotti Padri... li ordino anco la messa caldea" Beltrami, La Chiesa Caldea nel secolo dell'Unione, Roma,1933 p. 259.

Our chief sources are:
The homilies of Afraat (1) and St. Ephrem (2) who speak of the Edessan practice (and to all probability the first anaphora had its origin in Edessa);

The second anaphora which in this place seems to be in strict relation to the first;

The Maronite recension of the first anaphora (3);

The anamneses of the first anaphora itself (ap h'nan, oap h'nan mar, oap h'nan mar);

The XVII liturgical homily of Narsai (+507) (4).

We have to anticipate here the components of the fourth cycle. These components in the text now in use are: kusapas of Intercessions, the fourth ghantha prolonged by the anamnesis and by the epiclesis with the latter's doxology.

Dom. Connoly, OSB (5) Ratcliff Edward (6) and Dom. B. Botte, OSB (7) have shown that the kusapas of Intercessions now seen in the fourth cycle of prayers of the first anaphora (now in use), in between the third ghantha and the anamnesis, are

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(1) De Pascha, Patrologia Syriaca, I, col. 517.
(2) Sermo IV in hebdomadam sanctam, Lamy, I, pp. 425-426.
(3) Vatican Syriac Codex 29-28.
(4) Mingana A., Narsai Doctoris Syri Homiliae et Carmina, Mossul, 1905, Homilia XVII. The authorship of this homily is not fully established.
(5) Sounal of Theological Studies, Oxford, 1914, pp. 424 sq.
(6) Ibidem.
(7) Orientalia Christiana Periodica, Romae, 1949,XV N. 3-4.

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later additions. The commentaries of Abraham Lipheh and pseudo-George Arbel may also be adduced in support of this. One may doubt about the fourth ghantha which follows the kusapas of Intercessions; still, to all probability that too seems to be of later origin something like a commemoration and Intercession. It would seem that it is a double kusapa, or letter, a commemoration combined with a kusapa both transformed into a ghantha just inorder to have a cycle of prayers with a ghantha in the centre in imitation of the preceding cycles. So, removing the kusapas of Intercessions from the text now in use we get the order:

Third ghantha with doxology, (fourth ghantha), anamnesis, epiclesis with doxology. Now, the homilies of Afraat and St. Ephrem conclude the account of the Last Supper (and the words of Institution) with the command of Christ to do what He did "when you are gathered together in my memory" (Afraat), "when you are gathered together in my name" (St. Ephrem). The account of the Last Supper (with the words of Institution) in the second anaphora also concludes with the command: "and do this whenever you gather together in my memory".

Well, the anamnesis of the first anaphora begins: "And we also, O Lord (thoice) Thy fragile and weak and infirm servante who are gathered together in Thy name". This gathering together in seen not only after the account of the Last Supper of the second anaphora, as said above, but also in the beginning of its anamnesis as: "As it is commanded to us, so we are gathered together, we Thy humble, fragile and infirm servants" "so that" it continues: "We may with the good permission of Thy grace celebrate this mystery great tremendous and holy...". The anamnesis of the first anaphora also

says: "We... who are gathered together in Thy name celebrate these mysteries great tremendous and holy, vivifying and Divine", "we who have received the example (type) from Thee by tradition". Does not this similarity of the anamnesis of the first anaphora with that of the second anaphora betray that in the first anaphora the account of the Last Supper (with the words of Institution) came before the anamnesis as in the second anaphora ? The example (type) the anamnesis of the first anaphora speaks of is certainly what happened at the Last Supper.

Thus we are in a position to say that in the first anaphora there was being recited (wo do not say: "was written down") the account of the Last Supper with the words of Institution, and that it was being recited before the anamnesis, the anamnesis being a continuation.

If we eliminate the kusapas of Intercessions (with the fourth ghantha) which are later additions, we come to the conclusion that in the first anaphora the account of the Last Supper with the words of Institution was recited after the third ghantha and that it was followed by the anamnesis as said above. Hence, keeping the kusapas of Intercessions (with the fourth ghantha) in their present place, the restored text has tranferred the anamnesis from the place It occupies in the text now in use, and has put it before the Kusapas of Intercessions as a sequel to the reconstrusted account of the Last Supper with the words of Institution, which account is put after the third ghantha, the third ghantha being deprived of its doxology.

The order then in the restored text is:

Third ghantha (deprived of its former doxology and prolonged by) the account of the Last Supper with the words of Institution and

anamnesis with doxology, kusapas of Intercessions, fourth ghantha, epiclesis with doxology: as opposed to the order of the text now in use, whith order is:

Third ghantha with doxology, kusapas of Intercessions, fourth ghantha, anamnesis, epiclesis with doxology, (several prayers) account of the Last Supper with the words of Institution.

Thus in the restored text the account of the Last Supper with the words of Institution has come to its proper place within the anaphora.

As said above, in transferring the anamnesis the restored text has transferred also the doxology (qanona) that stood at the end of the epiclesis and has joined this doxology to the end of the (transferred) anamnesis. On compensation so to say, the doxology that came after the third ghantha has been put after the epiclesis in the restored text. Thus in the restored text there is no doxology after the third ghantha.

What is the reason for transferring the doxology of the epiclesis and for making of it the doxology of the anamnesis? The economy (m'dabranutha - dispensation) of which this doxology makes mention and for which this doxology is instituted is the economy of redemption. The third ghantha, the account of the Last Supper with the words of Institution and the anamnesis are a resume of this economy. Naturally, therefore, the doxology that has in mind this economy must come as asequel to the anamnesis. This conclusion becomes stronger if we suppose (as Dom. B. Botte, OSB and some others hold - op.c.) that the epiclesis like the kusapas of Intercessions is a later addition. In this case the doxology in question stood near the anamnesis

as the latter's sequel and as it is now in the restored text.

The other doxology (i.e. the one that stands after the third ghantha in the text now in use has teen transferred in the restored text so as to be the sequel of the epiclesis; because the epiclesis as it concludes the anaphora must have a doxology, the more so since it had one, and the doxology in question has no place after the third ghantha in the restored text.

The reconstruction regarding the place of the account of the Last Supper with the words of Institution in the restored text comes close to the Maronite recension of the first anaphora. In that recension the order is:

> Third ghantha with doxology (both almost the same as in the text now in use), fourth ghantha (which is very short consisting only of commemorations without the kusapa like prayer seen after commemorations of the fourth ghantha of our texts), account of the Last Supper with the words of Institution, anamnesis (not similar to the one of our anaphora), long prayers (not kusapas of Intercessions), epiclesis with doxology (both similar to those of our anaphora as they appear in the text now in use).

Regarding the same point the restored text comes still closer to the anaphora commented upon in the aforesaid homily of Narsai. The order in this anaphora is:

> Third ghantha with doxology, account of the Last Supper with the words of Institution, kusapas of Intercessions, anamnesis, epiclesis with doxology. (We do not know the exact words

of these items in this anaphora nor can we affirm that the account of the Last Supper with the words of Institution was written down in it).

The order seen in the commentary in question is very important since the anaphora the homily comments upon seems very similar to the first anaphora, if it is not the first anaphora itself in another redaction. The introduction of the kusapas of Intercessions into it, we suppose, separated the anamnesis from the account of the Last Supper with the words of Institution. Note well that the account of the Last Supper with the words of Institution was recited in this anaphora, and that too after the third ghantha and before the kusapas of Intercessions.

Hence the introduction of the kusapas of Intercessions and of the epiclesis into the first anaphora, and the amendments or redactions of the same must be said to account for the "displacement" of the parts of the same, and for the dropping out of the account of the Last Supper with the words of Institution in some redactions of the same anaphora if it was at one time written down in it. The resto red text has endeavoured to reconstruct the whole thing on the basis of sources availabler at present:

The words of the account of the Last Supper and the words of the Institution must now engage our attention. Here too our sources are the same as above.

As shown above, according to our sources, the passage in question must end in the command of Christ to do what de did "when you are gathered together in my memory / in my name". Again,according to Afraat and St. Ephrem, according to the second anaphora, and according to the Maronite recension

"take and eat" "take and drink" must be after the words of Institution said over bread and wine. These points are to be kept in mind in the reconstruction. With these remarks we give below the passage in the second anaphora, in the Maronite recension, and in the restored text in its reconstructed form.

Second anaphora:

> Who (Jesus) with His Apostles in the night in which He was betrayed celebrated this mystery great, tremendous, holy and Divine: Taking bread He blessed and broke and gave to His disciples and said: This is my body which is broken for you (for the life of the word) in remission of sins. In likemanner also to chalice: He gave thanks and blessed and gave them and said: This is my blood of the New Testament which is shed for many in remission of sins. Take, therefore, all of you, eat of this bread and drink of this chalice, and do thus whenever you gather together in my memory.

Maronite recension:

> O Lord, we make the commemoration of your passion as you taught us: for in that night in which you were betrayed to the crucifiers, you took, O Lord, bread into your pure and holy hands looked up to heaven to Your glorious Father and blessed + and sealed + and sanctified + O Lord, and broke and gave to your disciples, the beloved Apostles and said to them; This (is) bread (is) my body which is broken and given for the life of the world and which becomes for its receivers unto forgiveness of debts and unto remission of sins: Take you and eat of this and this will be for you unto life everlasting. And over the chalice also in likemanner you praised + and

glorified + and said O Lord: This chalice (is) my blood of the New Testament which is shed for many unto the remission of sins: Take you all and drink of this, and this will be for you unto forgiveness of debts and unto remission of sins and unto life everlasting for ever (Amen) (and unto the resurrection from the dead and unto life everlasting...)

Reconstructed text:

O Lord we make the memory of the passion of your Son as He taught us. For in that night in which He has betrayed, He took bread into His pure and holy hands and raised His eyes to heaven, to His glorious Father, and blessed +++ and broke and gave to His disciples and said: This is my body which is broken for you in remission of sins. Take and eat of this all of you: Amen. And in like manner also over the chalice He praised and blessed +++ and gave to them and said: This is my blood of the New Testament which is shed for many in remission of sins; Take and drink of this all of you: Amen. And when you are gathered together in my name, do in my memory that which I have done.

Note: "Take eat" and "Take drink" occur together in the second anaphora, but not so in Afraat and St. Ephrem where they appear as in the Maronite text. The Maronite text is Christological throughout. According to the restored text the celebrant takes into his hands the disc with the bread for consecration. The people respond "Amen" after each consecration. The account of the Last Supper and the words of consecration are said aloud by the celebrant who stands erect. The chalice and disc stand in a line parallel to the celebrant as they were

constituted on the altar after the Offertory. The consecrated bread is raides up on the disc. All these are new.

Fourth cycle

Whe have already spoken something about this cycle. This cycle is introduced after the minister's announcement to pray mentally, followed by an admonition which is an addition in the restored text. The celebrant then recites the kusapas of Intercessions the first of which the restored text has left out. The mention of the Catholiqa Patriarcha too is omitted. We have already spoken about the transpositions of the anamnesis and of the doxology. Since the fourth ghantha which forms the centre of this cycle is prolonged by the epiclesis, the last clause of the epiclesis is repeated in the restored text; for the first and the last clauses of ghanthas are to be repeated.

QURBANA OF THE FAITHFUL (c) POST-ANAPHORAL

The qurbana of the faithful in its post-anaphoral part begins after the epiclesis and ends with the final huthama. We will maka a few remarks on some of its item as they appear in the restores text.

The celebrant incenses himself once only. There is no amen barek mar after the barek mar, barek mar, barek mar m'qarba lan said thrice by the celebrant who says them with outstreched hands. It is after these barek mar's that the text now in use gives the account of the Last Supper with the words of Institution. In the text now in use the first part of the prayer thesbotha lasmak (which is Christological)

is joined to the beginning of the account of the Last Supper (which is theological !!), and its second part lahma ger hayya is said while the celebrant elevates the Sacred Host, immediately after its consecration - an ingeneous combination with an ungrammatical construction! The restored text has preserved this prayer without dividing it into two, and the celebrant says it while he elevates the Sacred Host holding It aloft with both of his hands (1). Then he brings the Sacred Host down to the disc and holding It with both the hands and bowing a little, kisses It without touching It with the lips saying subha lak mar which in text now in use is given immediately after the elevation of the chalice. Fraction takes place over the disc (not over the chalice). At the time of consignation the disc stands where it was, and the celebrant has not to make any semicircle around the chalice with his left hand while the consignation of the Sacred Body takes place. If Holy Communion is to be given to the faithful by symbolic intinction, consignation is made also on the consecrated Hosts in globulo. After consignation the celebrant purifies his fingers over the disc, and after adoring the Mysteries makes the sign of the cross with the right thumb on his ferehead. In Raza after signing his forehead the celebrant signs the foreheads of the deacons also (if they are real deacons). The thumbs and the forefingers are not to be joined together after the consecrated Species have been handled.

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(1) If we may say so, this is the 'elevation' in the East Syrian qurbana. Before the latinisation of the Syro-Malabar qurbana it was, it seems, at this, that, as a 16th century document says, the Thomas Christians "rose up and bent their hoads down to the floor and said they were not worthy of seeing it". Silva Rego, op.c. II, p.359. It is doubtful if there was any other 'elevation'.

Let us now come to Communion which is as it were the second part of the Post-anaphoral. After the Pauline salutation the celebrant says the prayer m'barak ath with its second part d'beh which in the restored text takes the place of aba d'qustha of the text now in use. The prayer aba d'qusta was inserted in the 1774 Roman edition of the qurbana; it was inserted outside the qurbana as "found in another codex". This another codex was the then Chaldean qurbana in which it was inserted as second part of the prayer m'barak ath; the Chaldeans have now given it up in favour of d'beh mentioned above. In Malabar it was brought into the body of the qurbana by the local editors of the qurbana. It is a prayer rather of oblation and intercession than of direct preparation for Communion. The idea of oblation and intercession both in the text now in use and in the restored text is expressed in the kusapas of Intercessions that are recited before the epiclesis i.e. in the anaphoral part. The prayer aba d'qustha more over is West Syrian. Hence the restored text has restored to its place d'beh which is a direct preparation for Communion.

The Agnus Dei and the Little elevation of the text now in use (Latin) are given up in the restored text. The celebrant with extended hands introduces abun d'basmaiya with asva lan for which the restored text provides another variant also. At the end of abun d'basmaiya said by the people or minister, the celebrant in a loud voice concludes it which its long embolism at the end of which after signing himself with the sign of the cross, he turns fully to the people and gives them pax. Then bowing to the people with extended hands he says qudsa l'qaddise and turns to the altar. The people or tho minister answer with had aba. On feast days on which there is Tremendus (d'hil ath)

the sanctuary is veiled if possible, and the Tremendus of the day is sung from within and without the sanctuary. Differrent Tremenduses are given as propria. If there is no Tremensus the deacon or minister stands at the north door of the sanctuary door and announces sabbah (o) lalaha haiya answered by the 'unaya (first stanza) of the antheamn of the bem if there is such an anthemn for the day. (These anthemns are part of the propria). In the meantime the celebrant adores, takes the Sacred Host into his hand, says the prayers la mariya la maruya (only once), qaddes pagrain and mariya m'siha (added in the restored text) and communicates himself with the Sacred Body. He adores again, says the prayer kasa (added in the restored text) and drinks of the chalice. Then he completes the prayer kasa by saying o'menna asqith. If Communion is given under both the species (either separately or by real intiction) the celebrant does not empty the chalice.

If there are real deacons they can be given Communion under both the species separately, immediately after the communion of the celebrant. The formula for this is given in the restored text. Then follows the communion of the faithful.

In the text now in use, the minister, before the communion of the celebrant, touches the altar with his right palm and the celebrant in turn touches the minister's palm. According to the Diamper text the minister (deacon) touches the disc. The synod of Diamper substituted the disc with the altar. The minister answers theh've amak when the celebrant says taibutheh d'ruha... This rite is enigmatic on itself. But it is a remnant of the old custom of placing the disc and chalice each into the hand of a deacon with prescribed prayers, for the communion of the faithful under both the

species separately. The restored text allows (not insists) communion under both the species separately and so has restored the whole rite at this stage in accordance with the old custom. The whole thing, however, is left out if there is no communion under both the species separately with the help of real deacons.

After his own communion the celebrant turns fully to the people and blesses them with the formula lauhabtya (transferred here in the restored text). The bathe of the anthemn of the ben, or ahai qabbel (if there is no such anthemn for the day) is said by those in the sanctuary. Communion of the faithful followe. On very rare occasions the restored text allows communion under both the species separately for the faithful (See the Ordo Celebrationis Quddasa). In that case each specie has its formula which is the same as those used for the communio of real deacons spoken above. Communion by intinction real or symbolic is also allowed; in some cases it is even insisted upon; the one under the species of bread alone is not suppressed except on certain occasions: in all these the formula is "The body and precious blood... unto the remission of debts". Note that the clause "and unto life ever lasting" (Latin) of the text now in use is suppressed. At the end of the communion of the faithful there is no blessing as there is in the text now in use.

While receiving or giving communion the celebrant does not make any sign of the cross with the Sacred Species either on himself or on the receiver.

By this restoration of the rite of communion the Latin a elements such as Agnus Dei, Domine non sum dignus, Quid retribuam, Confiteor &c &c are all

suppressed in the restored text. The East Syrian elements that are in the text now in use are rearranged or modified with a few additions and suppressions. The suppressed East Syrian elements in the restored text are: the celebrant's subha lak aba after the had aba of the people or of the minister, the minister's nethqabbel qurbana hana (which is the 'unaya of the anthemn of the bem for the third Sunday of Moses!), and the barek mar of the minister said after the communion of the Sacred Body.

Post-communion. We now come to the last part of the Post-anaphoral, which is the post-communion service.

The pagrak mar is said only if the celebrant consumes remnants of the consecrated Species. There is only one ablution (with wine and water), and according to the ideal it must take place where the preparation of chalice took place. The consumption of the remnants of the Sacred Species also has to take place there. But both may take place in the middle of the altar. The chalice and the disc are to be put outside the altar (at least outside the prominent part of the altar), since according to principle the sacrificial vessels ought not to be on the altar after the communion is over. To save time the celebrant may put off consuming remnants of the Consecrated Species or the ablution till after the whole qurbana is over. The prayer indicated are to be recited when he performs these actions. The haivel maran, maran iso (a) raze dansban, kollan hakel are recited as in the text now in use; but subha leh al mauhabtha is said by the people or the minister and after that comes the minister's n'salle slama...

The slothas of thanksgiving are the same as those of the text now in use, but the celebrant says or sings them from the middle of the altar without extending his hands. For the huthama the celebrant stands at the north of the sanctuary door. The huthama over the deacon, found in the text now in use has become huthama for the people in the restored text. The prayer dasvithan marked as huthama in the text now in use (added in 1774) has been suppressed because it is not a huthama. The so called huthama of the B.V. Mary (slam lek mariyam) found in some local editions of the qurbana is not a huthama propes, and it is also Maronite; and so it is given up, name of the Eastern Catholiqos is left out in one huthama as it is left out in one of the kusapas of Intercessions. In this huthama the mention of the Roman Pontiff is made, but not as in certain copies of the 1844 Roman edition of the text now in use. No amen is to be said after each stanza of the huthama; there is only one amen at the end. The celebrant begins the huthama after barek mar said by the minister.

The taking leave of the altar by reciting pus baslama is put outside the body of the qurbana according to the "Ordo Celebrationis Quddasa" though in the printed restored text it would seem to be part of the body of the qurbana. It is Maronite.

(Our remarks regarding rubrics have been very scanty since it is better to study the rubrics from the Ordo Celebrationis Quddasa. We have not also made mention of rubrics for the Pontifical solemn and most solemn (Raza) forms of celebration. They too could be seen in the Ordo just mentioned. The celebrant in these forms of celebration uses the hand cross).

APPENDIX : GLOSSARY

Here are given the meanings or eplanations of certain East Syrian liturgical terms with special reference to the first anaphora.

ACCESSUS AD ALTARE, See "Entrance to the sanctuary".

ACCESSUS AD ALTARE, PRAYER OF, See "Entrance to the sanctuary".

'ALAM, min "alam vadama l'alam... corresponding to the Latin "Sicut erat...".

ANAMNESIS, Prayer that brings to memory the Redemption or the important events in the life of Our Lord contained in the Eucharistic mysteries: vap h'nan mar (thrice) seen after the consecration of the chalice in the restored text.

ANAPHORA, That part of the qurbana (in a wide sense) which begins with the kusapa that precedes the first ghantha and ends with the epiclesis (epiclesis included). In Syriac quddasa has the same meaning.

ANTIPHON, Versicle, generally of a psalm said or sung before a hymn or 'onitha. See suraya and surtha also.

APOSTLE, Reading from the Epistles, generally from the Epistles of St. Paul during qurbana.

AQAPTHA, Rejoinder. Two versicles from a psalm said after the psalmody (marmitha) that comes in the beginning of qurbana.

ARCHDEACON, (LITURGICALLY) the priest who regulates services; one who assists the bishop in the solemn and the most solemn Pontifical qurbana, or the celebrant in the most solemn qurbana (Raza). The archdeacon must be a priest.

BATHE, Stanzas of the anthemn of the bem (not the first stanza which is called 'unaya); in other hymns such as madrasa there are bathe and 'unaya.

BEM (BEMA), A raised platform in the middle of the nave of the church (now extinct) on which was performed the qurbana of the catechumens and some other functions; during the qurbana of the faithful also certain hymns were sung from the bem: thus we have the "anthemn of the bem". Bem sometimes signifies altar or throne.

BETH GAZA, Gazophylacium: nich non either side of the sanctuary wall in which are kopt till after the dismissal of the catechumens, wine and bread prepared for qurbana.

BUKRA, Host.

CALENDAR, List of days of hudra, of gaza and of shim.

CATECHUMEN, Samo'a: one under instruction for baptism; in a wide sense (?) any non-Christiam or a baptised penitent not fully reconciled with the sign of lifa (rusma d'haive), or one baptised but exluded from receiving Communion.

CONSIGNATION, The signing of the S. Body with the S. Bread and vice versa after fraction.

CREED, Symbol of faith: m'haimiuan.

DAPA, Consecrated wooden rectangular tablet used as portable altar in case there is no fixed consecrated altar.

DEACON, One in diaconate; any minister that assists at qurbana.

DIPTYCHS, Commemoration of or prayer for the living and the dead; vahlap kolhon patriarke... said

after the second pax. The prayer sallao'al dukrana said after the Creed in the restored text as well as the kusapas of Intercessions that come in between the anamnesis and the fourth ghantha in the restored text are, by some, considered as "diptychs". The latter, howerer, go by the name of kusapas of Intercessions though there are also commemoration and the idea of oblation in them. The fourth ghantha (esclusive of the epiclesis) creates doubt as to wether it was a combination of a commemoration and a kusapa.

DISMISSAL (of the catechumens), The dismissals that take place at the end of the qurbana of the catechumens.

DISMISSAL (of the faithful), The dismissal at the end of the qurbana of the faithful.

DOXOLOGY, Praise: thesbohtha lalaha; subba laba; naseq lak; kad qa'ens; kad masqinan &c See quanona.

DUKRANA, Commemoration; a feast not always very solemn; generally a saint's feast.

EDA, Generally a very solemn feast.

EMBOLISM, The prayer of explanation said, say, at the end of Our Father: methol d'dilaki; en marya alaha hailthana.

ENARXIS, Beginning; that part of the East Syrian qurbana from the start till after laku mara.

ENTRANCE (to sanctuary), The first public liturgical entrance of the celebrant into the sanctuary that takes place after the recitation of the Creed in the restored text. The celebrant then recites the "Prayer of accessus ad altare" maudena lak and makes three profound inclinations. (Today in the absence of the archdeacon and of

the bema the celebrant has to enter the sanctuary even before).

EPICLESIS, Invocation (of the Holy Ghost): nethe mar.

EPISTOLARIUM, Collection of pericopes (readings) from the Epistles.

EUCHARISTIC PRAYER, See "second ghantha".

EVANGELARIUM, Collection of pericopes (readings) from the Gospels.

FARCING, The qaddis qaddis added to Our Father, or similar additions.

FRACTION, The dividing of the Sacred Host before Consignation.

GAZA, Collection of immovable feasts of the 'Sancto ral'; the Divine Office for these feasts.

GAZOPHYLACIUM, See beth gaza.

GHANTHA, Prayer said by the celebrant during qurbana, in a low voice and bowing down with hands extended forewards the palms looking up. In the first ghantha, however, the hands are not extended. The first and the last clauses of the ghantha are repeated, and the celebrant kisses the altar before and after reciting the same. Sometimes a ghantha is prolonged by another prayer or by other prayers that follow it; in this case not the last clause of the ghantha but the last clause of the last of the prayers that follow the ghantha is repeated as conclusion. Ghanthas occupy the centre of cycles of prayers, and such a cycle is formed by kusapa (s) ghantha (prolonged or not) und doxology (qanona). Thus in the first anaphora there are four cycles of prayers, each cycle having a ghantha in the centre; the third and the fourth ghanthas are prolonged ones. The following are these four:

First ghantha: maudenan maran before the second pax.
Second ghantha: save l'subha before 'Sanctus'.
Third ghantha: o'am halen hailavatha after the kusapas that follow Sanctus.
Fourth ghantha: ath mar b'rahmaik after the kusapas of Intercessions, and before the epiclesis in the restored text.

The third ghantha is prolonged by the account of the Last Supper wihth the words of Institution and the anamnesis.
The fourth ghantha (in two parts ?) is prolonged by the epiclesis.
The second ghantha is called also "the Eucharistic Prayer" since it contains thanksgiving.
The third ghantha is sometimes called "Post-sanctus" since it follows the "Sanctus"; it is also a continuation of "the Eucharistic Prayer".
The fourth ghantha is considered (?) as of later origin (?) as a commemoration with a kusupa like prayer both transformed into a ghantha for the constituting of a cycle of prayers as said above.

G!MURTHA, Consecrated brad; Eucharist.

GULTJA, Paina.

HAIKLA, The nave of the church; the place for laymen and women in the church; it is (according to the ancient custom) divided into two parts, one eastern) for men, and the other (western) for women.

HEUPADYAQNA, Subdeacon.

HUDRA, Collection (list) of Sundays, days that go

with Sundays and movable feasts of the Temporal; The Divine Office for these days. See "Calendar".

HUTHAMA, Seal: Final blessing of dismissal of the faithful at the end of qurbana.

IMPOSITION OF HANDS, PRAYER OF, The prayer said by the celebrant bowing down after the deacon's announcement to incline the heads, towards the Glose of the qurbana of the catechumens. The prayer that follows immediately, though not said bowing down, is a continuation or conclusion of the former.

INCLINATION, PRAYER OF, The same as the prayer of "the Imposition of hands".

INTERCESSIONS, KUSAPAS OF, The kusapas that stand in between the anamnesis and the fourth ghantha in the restored text. Should the fourth ghantha too be included in these? See "Diptychs": some include the diptychs and the karozutha sallao al dukrana (after the Creed in the restored text) among the Intercessions, but not as kusapas, be cause kusapas are said by the celebrant.

KAHNA, Priest.

KAROZUTHA, Proclamations made by the deacon such as n'qum sapir, b'ba'utha, sallau 'n salle slama 'aman, slama 'aman, arim qualkon, b'selya hvao may be called proclamations of the deacon though they are strictly admonitions only.

KOTHINA, Soutane similar to the Latin alb but without lace and with high collar; has a St. Thomas Cross on the back and coloured ribbon near the sleeves and at the bottom; can be of any stuff and colour (not black), not the surplice which is not a vestment of the East Syrian rite of Malabar.

KUMBA, Bishop.

KUSAPA, Secret prayer said by the celebrant (not g'hantha). There are kusapas of repentance, of request, of intercession &c; sometimes they are joined with ghanthas while at other times they stand alone. Kusapas are recited by the celebrant in a low voice kneeling down on both the knees or standing erect with the hands extended or not; they are sometimes said bowing down also. The norm is that kusapas of repentance are to be said on both the knees. Kusapas are of later introduction in the East Syrian qurbana. Kusapas from being secret prayers of the celebrant have developed into intercessions or commemorations or prayers of oblation.

LAVABO, Washing of hands of the celebrant before the Offertory.

LECTIONARY, Collection of pericopes (readings) from "Law and Prophets" (Old Testament); qeriane.

LITURGY, Public Worship; qurbana.

LITURGY OF THE CATECHUMENS; Qurbana of the catechumens: from the Trisagium till after the dismissal of the catechumens.

LITURGY OF THE FAITHFUL, qurbana from after the dismissal of the catechumens till the end.

MAAPRA, The episcopal paina; might correspoind te the omophorion of the Byzantines (?).

MAD'NAHA, Sanctuary, altar.

MANUAL ACTIONS, Fraction and Consignation.

MANUAL CROSS, Small hand cross (with or without a pendent) to bless with.

MARANAYA, Of the Lord; principal.

MARMITHA, Collection of psalms: See "Psalmody".

METONIA, Profound inclination kissing or not the ground.

M'QARBANA, Celebrant: offerer.

NAVE, See "Haikla".

NEMAR, Nemar koleh 'ama amen vamen.

NEQPAITHA, Addition; Propria as opposed to Ordinary.

'ONITHA, Anathemn sung alternately.

'ONITHA D'BEM (A) Anthemn before the communion of the faithful.

'ONITHA D'QANKE, Anthemn after the psalmody in the beginning of qurbana; in Raza, the one sung while the celebrant gives the cross to be kissed.

'ONITHA D'RAZE, Anthemn at the Offertory, and also the one sung in Raza during the prostrations of the celebrant.

ORDINARY, The parts that do not change in the qurbana: as opposed to Propria.

PAINA: Liturgical vestment similar to the Latin cope but without the hood and with a St. Thomas cross on the back; can be of any colour (black discouraged). See "Gultha".

PAULINE SALUTATION, The doxology or qanona taibutheh d'maran isom'siha ohubbeh dalaha...

PAX, Salutation of the celebrant saying slama 'amkon: the faithful too give and receive pax by joining the psalms.

PERICOPE, Scriptural passages marked out for reading during qurbana.

PROPRIA, Parts that change in qurbana as opposes to Ordinary.

PROSTRATION, Inclination kissing or not the ground.

PSALMODY, Collection of psalms; marmitha.

QAIYUMA, The priest who assists the bishop with the archdeacon in Pontifical solemn and and most solem (Raza) qurbanas; vicegerent.

QANKE, Rails of the sanctuary that separate the sanctuary from the qestroma; sanctuary.

QANONA, Strophe said after the first two versicles of a psalm, or of the first psalm of the psalmody and repeated at the end sometimes with similar strophe or strophes; Lound acclamation of the celebrant such as nasek lak, o'al apai kolhon (after the epiclesis). Paulin salutation, kad masqinan (after the anamnesis) and some such other doxologies; some take as qanone the hasa vavkolzban said after the offertory as well as the clauses of the Sursum dialogue which all do not end in mara d'kol; doxology.

QAROYA, One in lectorate; any one who reads the Old Testament lessons in qurbana.

QASISA, Priest.

QERYANA, Reading from the Old Testament during qurbana.

QESTROMA, Choir; the place between the sanctuary and the nave.

QUDDASSA, Hallowing, anaphora.

QULASA, A kind of proclamation by the deacon, see the one after the anamnesis in the restored text.

QURBANA, Offering; Mass.

RABBA, Prelate.

RAZA, Mystery; the most solem form of qurbana.

SAMO'A, See "Catechumen".

SANCTA SANCTIS, Qudsa l'qaddise after the embolism of the Our Father before communion.

SANCTORAL, Collection of immovable feasts of the calendar; gaza.

SANCTUS, The angelic hymn that follows the second ghantha (qaddis qaddis).

SEAL, Huthama.

SHIMA (day), a day that is not Sunday or 'eda or dukrana.

SHIMA (text), The ordinary of the qurbana; Divine Office for shima days.

SLOTHA, Prayer said aloud by the celebrant chiefly afther the n'salle slama 'aman of the deacon.

SUBAHA, Psalm with subha lalaha in place of qanona.

SUBHA, Glory be to the Father...

SURSUM, The celebrant's invitation to raise the minds up: l'el nehvon mad'aikon.

SURSUM DIALOGUE, The dialogue which begins with Sursum.

SURAYA, Versicles of a psalm sung after the reading of the Old Testament lassons; anthiphon.

SURTHA (D'SURTHA), Antiphon taken from some part of the S.Scriptura other than the psalms.

TEMPORAL, Division of the ecclesiastical year indicating the seasons; the different Sundays in each season together with other days that go along with Sundays and with movable feasts; hudra.

THAR'A, That which in a hymn takes the place of qanóna in a psalm.

THESBOHTHA, Hymn such as maran iso.

THRONOS, Altar.

TREMENSUS (TU ES), D'hil ath: hymn said on certain feast days before the communion of the celebrant.

TRISAGIUM, The trice holy praice qaddisa alaha.

TURGAMA, a kind of homiletic exhortation sung before the reading of the Apostle and of the Gospel in Raza.

U (h) RARA, Stole: its parts are separated and are of uniform width throughout reaching down up to the lower border of the paina; it is not crossed over the breast.

'UNATA, First stanza of the 'onitha d'hem or madrasa; response.

VEIL, Veil of the sanctuary; veil to cover the chalice and disc with.

VEIL, PRAYER OF THE, Prayer said by the celebrant while removing the veil from over the chalice and said after the second pax.

ZANDE, Cuffs.

ZUMARA, Versicles of a psalm with halleloya or any song, sung before the reading of the Gospel in qurbana; three halleloyas before the reading of the Gospel in the simple form of celebration.

ZUNARA, A kind of sash in place of the Latin cingulum.

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