PONTIFICIA UNIVERSITAS S. THOMAE AQUINATIS
Facultas Sacrae Theologiae

THE MYSTERY OF BAPTISM

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Directed by

Prof. Dr. C. A. Bouman, and

Prof. Mag. J. P. M. van der Ploeg, O.P.

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PONTIFICIA UNIVERSITAS S. THOMAE AQUINATIS
(Facultas Sacrae Theologiae)

THE MYSTERY OF BAPTISM
IN "THE SEVEN CAUSES OF THE MYSTERIES OF THE CHURCH"
OF TIMOTHY II, NESTORIAN PATRIARCH (1318-1332)

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INTRODUCTION

At several occasions attention has been drawn to the treatise on the Sacraments, "The book of the seven causes of the Mysteries of the Church" (Ktaba d'ellate sba' edtanaye) by the Nestorian Patriarch and theologian Timothy II (1318-1332) (1). References to the contents of this treatise have made it clear that it is a most interesting document for a fuller knowledge of the sacramental theology in the E. Syrian tradition. We have taken for our study only the treatise on Baptism which form the third chapter of Timothy's work.

The object of our dissertation is to present Timothy II's treatise on Baptism which, on the one hand reflects the ancient Syrian tradition on Baptism and on the other takes into account also the late E. Syrian tradition. We give an English translation and a short commentary of this interesting work.

The circumstance that, among other issues, we are confronted with the intricate questions concerning the significance of the baptismal anointing in the East Syrian tradition make it worthwhile to examine especially those remarkable passages bearing on the meaning of the anointing written by a highly competent churchman and theologian of the Nestorian Church.

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(1) J.S. Assemani, Bibliotheca Orientalis, III, 1, pp. 572-580; cfr. also, id. III, 2, pp. 256ff; id. Catalogus... III, pp. 281-87; W. de Vries, Timo-

Although Timothy's treatise on Baptism is to a large extent comparable to the genre of Catecheses as cultivated by earlier writers, and although some of those classic writings find an echo in many passages of "The Seven Causes of the Mysteries of the Church", in one respect our author did not follow the example of his predecessors. Whereas in the earlier Catecheses the explanations and admonitions are given within the framework of a very clear and detailed description of the Liturgy, Timothy, although he follows the main order of the ritual, dispenses with many of the particulars that would give us a better opportunity to get the underlying Order into focus. His comments are not meant for new Christians, but for readers who were well aquainted with the traditional ceremonies of the sacraments. They must have recognized the sequence of the 14th century ritual, as it was practised in Timothy's church. To us, however, this sequence is not always clear. This is specially the case with regard to the baptismal ceremonial our author had in mind, and it is, therefore, for us far from easy to give it its correct place in the historical tradition of the E. Syrian baptismal Liturgy, which also in other issues is seldom free of problems.

Some extra difficulties arise from the fact that Timothy at several instances make use of the explanations by authors who represent the West Syrian

./. theus II... OCP 8 (1942), pp. 40-94; id. Sakramententheologie bei den Nestorianern, Roma 1947; P. Krüger, in Symbolik der Orthodoxen und Orientalischen Christentums, Stuttgart 1962, pp. 139-142.

tradition, and does so in cases when his sources deal with ritual particulars in their Antiochene setting which as such was foreign to the Nestorian tradition.

The general structure of Timothy's treatise on Baptism is as follows:

Sections 1-6 deal with certain general points regarding Baptism.

Sections 7-15 deal with the central ceremonies of the baptismal rite: blessing of the elements of oil and water, the signing and baptism.

Sect. 16 deals with the ceremonies called signings performed on the candidate of baptism at different moments of the ceremony of baptism.

Sections 17 and 18 deals with several ritual practices most of which do not figure in the traditional E. Syrian baptismal ritual.

Section 19, again, deals with the ceremonies called the signings made on the candidate of baptism at different moments of the ceremony of baptism.

Section 20 speaks about the reason for baptizing infants.

Section 21 deals with the uniqueness of baptism.

The dissertation has three parts. The first part is mainly concerned with the sources of the E. Syrian baptismal tradition and the place of Timothy's treatise on Baptism in that tradition. The second part is the translation of the treatise on Baptism from codex Vatican Syriac 151, fol. 46r-83r. The third part is the commentary on this treatise.

In the commentary, generally speaking, we have followed the sequence of sections found in Timothy. But in the commentary on sections 7-19, whe

re several elements of the baptismal ritual are mentioned, we have followed the order of baptism.

I take this opportunity to thank my superiors who gave me the opportunity to make this study. I remember with gratitude the encouragement and help which Fr. Placid Podipara C.M.I., and Fr. A. Raes, S.J. gave me at the initial stages of this study. I sincerely thank Prof. Dr. C.A. Bouman, Professor of Liturgy, and Prof. Mag. Dr. J.P.M. van der Ploeg, O.P., both of the Catholic University of Nijmegen, under whose direction this dissertation was written. I express my gratitude also to the authorities of the Pontifical University of St. Thomas Aquinas, Rome.

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ABBREVIATIONS

ACW	Ancient Christian Writers (Westminister, Md. -London).
BO	Bibliotheca Orientalis, J.S. Assemani.
CL	Codex Liturgicus Ecclesiae Universae, ed. J.A. Assemani.
CSCO	Corpus Scriptorum Christianorum Orientalium (Louvain).
DACL	Dictionnaire d'archéologie chrétienne et le liturgie
DTC	Dictionnaire de Théologie Catholique
LF	Liturgiegeschichtliche Forschungen (Münster/Wf.)
LQF	Liturgiewissenchaftliche Quellen und Forschungen (Münster/Wf.)
LWbk	Liturgisch Woordenboek (Roermond 1965/1968)
NT	Novum Testamentum (Leiden)
OCA	Orientalia Christiana Analecta (Rome)
OCP	Orientalia Christiana Periodica (Rome)
OS	L'Orient Syrien (Paris)
PG	Patrologia Graeca, Migne.
PS	Patrologia Syriaca (Paris)
R.O.	Ritus Orientalium, H. Denzinger

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Vatican Syriac 42, fol. 63r-82r.

Vatican Syriac 44, fol. 1v-19r.

Vatican Syriac 65, fol. 3v-24v.

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PART ONE

CHAPTER I

WRITINGS RELATED TO THE EAST SYRIAN TRADITION ON BAPTISM

In order to understand the place of the treatise on Baptism by Timothy II in the East Syrian tradition, it is necessary to devote some pages to the history of the baptismal practice in the East Syrian Church and to the special issues which are found there and to which scholars for some time now, again and again, have drawn the attention of historians and theologians. It is, of course, beyond the scope of the present study to offer a detailed survey and analysis of what is known about the East Syrian baptismal tradition. However, to gain a better insight into the proper significance of Timothy's explanation, some introductory remarks are indispensable.

The term East Syrian is especially useful, because, on the one hand it denotes the relationship with other Churches where the ritual use of the Syriac language has become traditional (West-Syrian or Antiochene Syrian, and the Maronite Church which has to be considered as "Antiochene" as well), and at the same time indicates that it is distinctive for the Christian Community which developed and was organized in those Eastern parts that were outside the Roman empire and for that reason, from the very beginning, was less firmly connected with the ecclesiastical centres in "the West" and had started to live its own life during the period that the see of Antioch asserted itself as the Christian centre of "the East". Whereas in the other Syrian Churches for quite some time Greek ritual texts have been in use besides translations in the vernacular, in the East Syrian communities Syriac seems to have been

used from the beginning. Also for the region where the East Syrian Church originated and got its first hierarchical structure (in modern Iraq and Iran), the term East Syrian is preferable to less general terms such as Assyrian, Seleucian, Persian, Babylonian, Chaldaean, and Nestorian, since those terms are either imprecise or cannot be used for the different bodies that live according to the same ancient traditions.

The most ancient writings mentioned in the following pages are considered to be sources common to what would become the distinct East and West Syrian baptismal practices. It is understood, now a days, that during the 2nd century already Edessa was an important centre of the Syriac speaking Christians. This does not imply that there existed at that time something as a specific Edessene rite. It is quite possible that some local usages in the course of time were adopted by other Syrian Churches and helped to form the ritual pattern which is common to the Syrian Churches, but on the whole even in a centre as Edessa the ritual practice will have been very close to the general liturgical usages that were followed in the district of Antioch. In one respect, however, the church of Edessa must have been typical of a situation that did not exist to the same degree in the Greek speaking communities. It was also an important Jewish centre, and for that reason a major scene of those influences which resulted, not in the least by a fierce anti-Jewish attitude, into the Judeo-Christian attitude with which the Christians with a semitic way of thinking must have been easily familiar. In the discussion regarding some typically Syrian features of the baptismal tradition the quesion whether a Judeo-Christian atti-

tude played a role in their development, seems to be more important than it formerly was thought.

The ecclesiatical divisions during the 5th and 6th centuries, resulting from the dogmatic differences of the period and at times from the "nationalistic tensions" as well, originated before the local variations in the ritual were absorbed by the standardized usages that gradually became the various Rites (in the ritual sense) we know now a days. A comparative study makes it clear that this development has been quite complex. Notwithstanding the opposition between the Church bodies in the Near East, even after the separation there are many instances of influences from one rite to another. So in the Syrian Antiochene Rite there are elements which have been borrowed from what is called the Melkite Antiochene usage. In the same way some elements in the East Syrian Rite are clearly Antiochene. Well-known instances are the anaphoras which bear the names of Nestorius and Theodore of Mopsuestia respectively; it cannot be proved that the formularies depend from texts composed by those theologians, but there is no doubt that they reflect Greek anaphoras of an Antiochene type. In the East Syrian tradition of baptism, too, there are features which apparently did not belong to the ritual as it was originally performed in those Eastern parts, but which will have been introduced from the region of Antioch. In this respect it is no wonder that this influence can be traced by means of the homilies on Baptism of Theodore of Mopsuestia who is the theologian par excellence of the Nestorian theological tradition.

Even from the foregoing succinct summary of the development of the various rites in the Near East it is clear that among the sources of the East

Syrian baptismal ritual there will be documents which are equally important or even more so for the history of baptism in the West Syrian Rite and in the Greek-Melkite usages of Antioch before those were exchanged for the Byzantine Rite.

Regarding the early periods there was the problem whether there was a relation between Mandaean baptism and Christian baptismal ritual, more specifically, whether the Mandaean baptism was pre-Christian and whether to some extent the Syrian baptismal ceremonies depended from it.

Now a days it is generally thought, if there is any similarity between the Mandaean and Christian Order of baptism, it is not between the Mandaean and the E. Syrian Order, but between Mandaean and some type of the Western order (1).

However the fact remains that the Mandaeans will have followed a Jewish example, viz. a jewish ritual of baptism, and that this practice (in "Baptimal" movements, but may be also as a ritual peformed on the proselythes which seems to have been more general than was formerly understood), especially in the Jewries of Syria and Mesopotamia, has been so well known that for

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(1) E. Segelberg, Masbuta, Uppsala, 1958, pp. 155; cfr. also: E.S. Drower, The Mandaeans of Iraq and Iran, Oxford, 1937, and The Haran Gawaita and the baptism of Hibil-Ziwa (Studi e Testi 176), Vatican, 1953.

Christians in those regions the distinction between Jewish and Christian baptism was an issue of the first importance and not just some theoretical question as it will have been to Christians elsewhere.

It is for this reason that in sources written in places where Christians were fully aware of the Jewish milieu, there will be an emphasis on the ceremonies by which Christian baptism is stressed as a baptism in water and Holy Spirit, like the laying on of hands, which was apparently very soon, at least in the East, accompanied by or even exchanged for an anointing ceremony. Laying on of hands and ritual anointing are ceremonies that were often felt to be interchangeable (2). But there is no doubt that the symbolic act of an anointing was regarded as more expressive than a laying on of hands, more expressive even than touching persons while tracing the holy sign of the Cross .

As far as we know, baptismal anointing, instead of only laying on of hands, originated in the Eastern parts of Christianity. Early allusions are found in connection with heterodox practice. However, orthodox authors referring to those gnostic elements never seem to condemn the anointing practice as such.

A very clear instance of Christian baptism (washing and anointing) as distinct from Jewish baptism is found in Constitutiones Apostolorum VII, 44: "Nam haec est potestas impositionis manuum unicuique factae; nisi enim in unumquodque eorum talis quaepiam invocatio a pio sacerdote adhibeatur, qui bapti-

(2) e.g. In the Gospels, the healing of the sick is sometimes performed by a laying on of hands (Lk. 4, 40) and at other times it is performed with an anointing (cfr. Mk. 6, 13).

zatur, in aquam tantum descendit, ut judaei, et corporis tantum sordes, non autem animae deponit". (as translated by Funk, Didascalia et Constitutiones Apostolorum, Vol. I, p. 450/1). As a matter of fact early authors, when commenting on baptism often, when they explain the symbolism of washing, tend to stress the purification, i.e. the negative aspect of baptism (e.g. Anaphora of St. Basil).

For quite sometime now, scholars have noted that according to the description of baptism in earlier sources from the region of Antioch and in Syrian Churches more to the East, an anointing, which was mainly, if not exclusively a ceremony of sanctification, was performed immediately before the baptismal washing. Because the first instances of this practice were found in the apocryphal writings, such as the Acts of Thomas, it had been thought that it was characteristic for Christian communities living at the margin of the orthodox Church. However, a comparative study of the sources has made it clear that in those Eastern regions before the end of the 4th century the custom must have been fairly general (3).

Towards the end of the 4th century, a post-baptismal anointing was in use in the Church of Jerusalem, as we read in the Catecheses of St. Cyril, (delive-

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(3) For an examination of the rite of baptism according to the pertinent passages in the Acts of Thomas and references to other apocryphal Acts and related sources, one may refer: R. H. Connolly, The Liturgical Homilies of Narsai (Texts and Studies VIII, 1), Cambridge, 1909, Introduction, pp. xlii-xlix); for the Syria text and English translation of the Acts of Thomas: W. Wright, Apocryphal Acts of the Apostles, 2 vols., London 1871: Syriac text, vol. I, pp. 171-333; English translation, Vol. II, pp. 146-298. For the English translation according to Greek and Syriac texts, with commentary, one may

red ca. 350) by some ascribed to his successsor John (386-417). Most probably, at that time, that ritual sequence was traditional in Alexandria and in the Church of Rome as well. Round the close of the century it must have been introduced in the Church of Antioch. Several times it is mentioned in the Apostolic Constitutions, redacted, may be, as early as 380 A.D. (4).

An early and for our subject highly important witness of the change in the Antiochene baptismal ritual is Theodore of Mopsuestia, who in the East Syrian church came to be regarded as "The Interpreter", i.e. the theologian par excellence. His homilies on Baptism were highly valued by the Nestorians; they were familiar to Timothy II.

In Theodore's description of the baptismal ritual the ceremony following the baptismal washing is for the author undoubtedly an important one (5). But from the text one gets the impression that the final part of the ritual was as yet in a stage of development; it is not immediately clear that he refers to an actual anointing. Moreover, if the actual ceremony had been firmly rooted in Church practice it would be even more difficult to explain why no mention of it is made in the baptismal sermons which about the same time were preached at Antioch by his friend St. John Chrysostom (6).

./. refer: A.F.J. Klijn, The Acts of Thomas, Leiden 1962. For the baptismal rite in the Syriac Acts of John, cf. A.F.J. Klijn, An Ancienty Syrian Baptismal Liturgy in the Acts of John, Novum Testamentum (Leiden) 6 (1963), pp. 216-229.

(4) P.A. De Lagarde, Didascalia Apostolorum Syriace, Leipzig, 1854. F.X. Funk, Didascalia et Constitutiones Apostolorum I, Paderborn, 1905, 1-384.

With regard to the pre-baptismal anointing Theodore says: "After you have taken off your garments, you are rightly anointed all over your body with the oil of anointing, a mark (šuud'a) and sign (ata) that you will be receiving the covering of immortality, which through baptism you are to put on"(7). The phrase "covering of Immortality" in this passage is practically synonymous to the expressions like "imperishable inheritance", "garment of salvation", etc., and in the context of baptismal liturgy it can be understood as indicating the sanctifying effect of baptism, i.e. everlasting life. So he refers to a sanctifying effect in connection with the pre-baptismal anointing.

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(5) There are two editions of the Homelies of Theodore on Baptism: A. Mingana, Commentary of Theodore of Mopsuestia on the sacraments of Baptism and the Eucharist (Woodbrooke Studies VI), Cambridge 1933 (with English translation); R. Tonneau-Devreesse, Les Homélies Catéchétiques de Théodore de Mopsueste, Studi e Testi 145, Vatican 1949 (Phototypique reproduction of Ms. Mingana Syr. 561 and translation into French). For the questions regarding the place and the day on which Theodore preached his homilies, one may refer: V.S. Janeras, En quels jours furent prononcées les homélies Catéchétiques de Théodore de Mopsueste ? in Memorial Khouri-Sarkis, Louvain, 1969, pp. 121-133. -The Canon 48 of the Council of Laodicea (ca. 363) speak of an anointing after baptism for sanctifying purposes (cfr. J.D. Mansi, Sacrorum Conciliorum Nova et Amplissima Collectio, Florence, 1759-1798, Reprint and continuation, Paris-Leipzig, 1901-1927, t. II, col. 571-. According to Auf der Maur, in the baptismal liturgy with which Asterios, the Sophist was aquainted, the baptismal washing was preceded by an anointing with to athlètikon aleimma (without exorcistic significance and followed by to pneumatikon chrisma (in between baptism and the ceremony of 'the resplendent vestment'): cfr. H. Auf der Maur, Die Osterhomilien des Asterios Sophistes als Quelle fur die Geschichte der Osterfeier (Trierer Theol. Stud., 19), Trier 1967, pp. 38-42.

(6) A. Wenger, Jean Chrysostome, Huit Catéchèses Baptismales inedites, Paris 1957 (Sources Chrétiennes 50): Greek text and french translation; English translation: P.W. Harkins, The Catechetical homilies of St. John Chrysostom, London 1963 (Ancient Christian Writers, 31)-;

After mentioning the baptismal immersion Theodore says: "When therefore, the priest says, in the name ..... of the Holy Spirit, think of the one descended like a dove and lighted upon him and expect from Him the confirmation (Šurara) of the adoption of the children... The true adoption of the children is, therefore, that which is conferred by the Holy Spirit" (8). So in connection with the baptismal rite also he refers to the descent of the Holy Spirit.

Then after mentioning the post-baptismal signing also he refers to the descent of the Holy Spirit: "when Jesus came out of the water He received the grace of the Holy Spirit who descended like a dove and lighted on Him, this is the reason why he is said to have been anointed... texts which show that the Holy Spirit is never separated from Him, like the anointment with the oil which has a durable effect on the men who are anointed, and is not separated from them" (9). Here also there is reference to the descent of the Holy Spirit.

./. study on the baptismal Liturgy in St. John Chryostom: The Liturgy of Baptism in the Baptismal Instructions of St. John Chrysostom, Washington D. C. 1967 (Studies in Christian antiquity).

(7) Hom. XIV 8, Tonneau-Devreesse, p. 417f.

(8) Hom. XIV 25, Tonneau-Devreesse, p. 453f.

(9) Hom. XIV, 27, Tonneau-Devreesse, p. 457.

So, in Theodore, the difference in signification of the rites closely connected with baptism is not altogether clear; one gets the impression that they closely belong together to the ritual expression of the sanctifying effect of baptism.

In general, the East Syrian practice remained more archaic. The ritual as described by Narsai (+ 502) (10) has substantially the same sequence as found in the Earlier sources such as the Acts of Thomas and which corresponds to the allusions in the hymns of St. Ephraem (11).

It is clear that the fully developed Antiochene ritual (12) has never been accepted by the E. Syrians. One outstanding feature of the Baptismal ritual after Theodore's time is the use of Myron instead of the unblended olive oil, and the symbolic significance given to the fragrance resulting from the substances that at the consecration of the oil of the

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(10) From the collection of Narsai's Syriac Homilies published by A. Mingana (2 vols., Mosul 1905), the homilies bearing upon the liturgy have been translated and annotated by R. H. Connolly. While preserving Mingana's numbering, Connolly rightly inverted the order of the two homilies on Baptism, placing no. XXII (on anointing) before no. XXI; The Liturgical Homilies of Nyrsai, introduction and pp. 33-61.

(11) cfr. E. Beck, Le baptême chez saint Ephrem, L'Orient Syrien I(1956)2, pp. 111-136.

(12) Dom B. Botte, Le Baptême dans l'Eglise Syrienne, L'Orient Syrien I(1956), 137-155; G. Khouri-Sarkis, Prières et ceremonies du Baptême selon le rite de l'Eglise Syrienne d'Antioche, ibid. pp. 156-184.

Spirit were added to it. The classic explanation of the symbolism of the Holy Myron is given by Ps. Dionysius, an explanation which later on would be incorporated in the treatise on the sacraments by the Jacobite theologian Bar Hebraeus (13) as such a compilation of Ps. Dionysius. Although Timothy borrows heavily from Bar Hebraeus, he carefully avoids to quote a line of his which would bear upon the significance of Myron. For Timothy, as for Ephraem, the qualities of olive oil as such are sufficient to bring out the symbolic perspective indicating the Holy Spirit and His power.

The East Syrian ritual did not remain in the archaic state as described by Narsai. In the E. Syrian baptismal liturgy some elements became traditional which undoubtedly were borrowed from Antiochene practice. After all, especially in the North where the Nestorians were the neighbours of the Jacobites of the so-called Maphrianate (as it was known after some time), they will have been influenced by usages that had developed in the church of Antioch. However, even stronger will have been

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(13) The Book of the Lights of the Sanctuary of Bar Hebraeus has been edited and translated into German by P. R. Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrhundert. Der Liturgiekommentar des Gregorius Bar Hebraeus, Münster 1959.

the influence exercised by the theological writings of Antiochene divines which towards the end of the 5th century became authoritative among them. It is here again that first of all the homilies of Theodore of Mopsuestia are brought to mind.

When analysing Timothy's treatise on Baptism we will have to ask the question whether the vague way in which Theodore expresses himself with regard to the post-baptismal ceremony does not explain to some extent the uncertainty of both the actual ceremony and its significance which is characteristic for the E. Syrian writings on the subject and for the uncertain tradition of the final part of the E. Syrian baptismal liturgy.

Another element of the East Syrian baptismal ritual that probably has been borrowed via Antiochene influence is the anointing at the beginning of the baptismal rite; also in this respect the E. Syrian tradition is not entirely clear, although not as much as with regard to the third signing.

Later E. Syrian writings on Baptism

In order to see the immediate context in which Timothy wrote his treatise on Baptism we make a few remarks on the Order of baptism and on the commentaries. But a proper study of the development of the East Syrian tradition is beyond the scope of our study. Only by collecting the texts from all manuscripts of the Order of Baptism and by trying to find

the correct method of classifying them, by comparing them with the indications found in the liturgical treatises, canonical collections, etc., it would be possible to get a view of the later development of the E. Syrian tradition on Baptism.

A number of editions and translations of the Order of Baptism of the E. Syrian tradition are now available. From the literature on the subject, and more specially from the notes scholars left us concerning the East Syrian baptismal Order in a number of other manuscripts, we may safely deduce that the printed texts represent a reliable cross section of the recensions of the ritual.

It is through the following editions and translations and studies that the Order of Baptism of the East Syrian tradition is mainly known in the Western world.

In his Bibliotheca Orientalis J.S. Assemani published the taksa (Order) of the recitanda of the E. Syrian baptism with a translation into Latin, based on the Codex Vatican Syriac 65 (formerly Codex no. 16) (14).

Then J.A. Assemani published the text of the E. Syrian baptism in the codex Liturgicus. He divided the text of the Order of baptism into three parts: catechumenate, baptism, and confirmation; so the complete Order of Baptism is distributed over the first three volumes of the Codex Liturgicus (15).

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(14) J.S. Assemani, Bibliotheca Orientalis, III, 2, pp. 241ff (Roma 1719-1728).

(15) J.A. Assemani, Codex Liturgicus Ecclesiae Universae, 13 vols,

The English translation of the Baptismal liturgy by G. P. Badger is also one of the oldest sources in the Western countries to know the East Syrian baptismal liturgy (16).

Then H. Denzinger published the Latin translation of the East Syrian Baptismal liturgy in his Ritus Orientalium which contains the ritual for the administration of the sacraments according to various Oriental Rites. He uses the Latin translation of J. A. Assemani, as found in the Codex Liturgicus, corrects it in some places, compares it with the older Assemani as found in Bibliotheca Orientalis, and gives also the Order found in Badger(17).

A few years later the Lazarist fathers published the Order of Baptism of the East Syrian church: Urmia, 1872.

In 1890, the Archbishop of Canterbury's mission at Urmia also published the Order of Baptism: Liturgia Sanctorum Apostolorum Adaei et Maris, cui accedunt duae aliae in quibusdam festis et feriis dicendae, nec non Ordo Baptismi, typis missionis archiepiscopi Cantuarensis, Urmiae 1890, pp. 56ff. Three years later an English translation of this edition was published: The

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./. Roma 1749-1766 (Reprint Paris-Leipzig 1902), Vol. I, pp. 174-201; Vol. II, 211-213; Vol. III, pp. 136-145.

(16) G. P. Badger, The Nestorians and their rituals, II, pp. 195-214, London 1852 (Reprint 1969).

(17) H. Denzinger, Ritus Orientalium... in administrandis Sacramentis, 2 vols, Würzburg 1863-1864 (reprint Graz 1961, 2 vols in one book).

Liturgy of the Holy Apostles Adai and Mari together with two additional liturgies to be said on certain feasts and other days and the Order of Baptism, London 1893, pp. 64ff.

In 1903, G. Diettrich made a critical study of the text of the E. Syrian baptismal liturgy based on manuscripts. He did not publish the text, but gave a translation into German and gave the variant readings which are very useful for the study of the baptismal Liturgy (18).

Joseph Kelaita published the text of the Baptismal Liturgy in a ritual meant for the use of the priests of the Nestorian Church. In the introduction (p. 6) the author says that the text is based on a manuscript of the year 2191 of the Greeks (i.e. 1879 A.D.) (19).

A large number of the manuscripts of the East Syrian baptismal liturgy are now known. They are found in two kinds of Liturgical books: 1) Hudra, a liturgical book containing the proper of the office and of the Mass for all the days of the year except the more recent parts which comprise the mawtwe of the feasts and commemorations; 2) Taksa d'Kahne, Ritual for the use of the priests.

(18) G. Diettrich, Nestorianische Taufliturgie ins Deutsche ubersetzt und unter Verwertung der neusten Handschriftlichen Funde historisch kritisch erforscht, Giessen 1903. cfr. also the criticism of this work by A. Baumstark, in Oriens Christianus III (1903), 219-226.

(19) Joseph Kelaita, The Liturgy of the Church of the East, Assyrian press, Mosul 1928, pp. 107-160.

In a recent article on the Manuscripts of the Ḥudra, Fr. W. Macomber gives references to the manuscripts of the Ḥudra which contain the text of the baptismal liturgy (20). According to him, the 'Eš̌aya Ḥudra (10/11th century) contains the oldest known text of the baptismal liturgy of the East Syrian church.

Studies on the text of the East Syrian Baptismal Liturgy by G. Diettrich, Nestorianische Taufliturgie, and recently by J. Kariappuram using a great number of manuscripts are useful to see the difference between various recensions (21).

A name invariably mentioned in connection with the traditional Order of Baptism of the East Syrian Church is that of Išoyahb III (580-659) of Adiabene (22) who is a very important figure in the development of the East Syrian Liturgy in general and the Baptismal Liturgy in particular. He was born ca. 580 and was educated at Nisibis. Made bishop of Ninive in 628, he participated in the peace mission of the Persian ruler to Emperor Heraclius. Later, he became Metropolitan of Adiabene.

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(20) W.F. Macomber, A list of the known manuscripts of the Chaldean Ḥudra, OCP 36 (1970), pp. 120-134. For a description of the 'Eš̌aya Ḥudra manuscript one may refer the article by the same author: The oldest known text of the Anaphora of the Apostles Addai and Mari, OCP 32 (1966), pp. 335-371.

(21) Joseph Kariappuram, The East Syrian Baptism, a textual study, Rome 1971, a dissertation submitted to the Pontifical Oriental Institute, Rome, as partial fulfillment for a Doctor's degree in the Oriental Liturgy (pro manuscripto).

Išoyahb lived in a period of great difficulties for his Church. The Arab invasions caused great political changes and destroyed the existing political order. Then he had to act against the Monophysites; this action was sharpened by the lapse of many Nestorians, including some bishops into Monophysitism. In his letters he complains about the troubles of his period. Perhaps his liturgical reforms form an important aspect of his attempt to vivify his Church in the midst of difficulties and chaos that prevailed during that time.

In the catalogue of the Syrian writings, 'Abdišo attributes several works to Išoyahb III. Badger translates the words of 'Abdišo thus: "Yeshuayau of Hdeyyeb wrote on change of mind, and an advice to monastic novices. He also arranged the Khudra, and the baptismal office, and wrote an Office of the Consecration of a new Church, also an Ordination Office, and the Office of Hoosaye..." (23). From the works of Išoyahb, only the Epistles have come down to us in their original form (24).

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(22) An article on the life of Išoyahb has been recently published by J. M. Fiey: Išoyaw le Grand, in Orientalia Christiana Periodica 35 (1969), pp. 305-333, and 36 (1970), pp. 5-46.

(23) Badger, Nestorians and their rituals II, p. 371.

(24) Išoyahb Patriarchae III Liber Epistularum, Paris 1904-5. (CSCO, Script. Syr. Ser. II, t. 64) edited and translated by R. Duval.

What was exactly the role of Išoyahb in the reform of Baptismal liturgy?

Since Išoyahb's writings in the Liturgical field have not reached us in their original form, we can know his reforms only through later documents and critical study.

The term referring to the activity of Išoyahb in the Baptismal Liturgy is 'bid, composed, written, etc. He might have composed some new prayers or hymns. He might also have put diverging usages into an Order, thus establishing a ritual structure which became the basis of the traditional Order.

In connection with the recension of the East Syrian Order of Baptism, some codices of the baptismal liturgy add the name of Mar Elias Katholicos Patriarch (25) and a few others add the name of Jahballaha, Patriarch of the East (26). The term referring to the activity of Mar Elias is etnehar, received light, explained, elucidated, etc. The terms referring to the activity of Jahballaha in the baptismal ritual is sim u mettakkes, laid down, ordained, instituted, composed and enacted, etc.

The studies on the text of the East Syrian Baptismal liturgy by Diettrich (Nestorianische Taufliturgie)and Kariappuram (The East Syrian Baptism) do

(25) e.g. British Mus. add. 7181 and Berlin Ms. Orient. qu. 546, as indicated by Diettrich, Nestorianische Taufliturgie, introd. pp. xii-xiii.

(26) e.g. Berlin Ms. Orient. qu. 804, as indicated by Diettrich, o.c. introd., p. xiii.

not show relevant differences between the manuscripts which are said to be interpreted by Elias or by Jahballaha, and those attributed to Išoyahb III alone.

There are a few commentaries and other treatises on Baptism written after the reform of the Baptismal liturgy by Isoyahb III.

The Anonymous, author of the "Expositio officiorum Ecclesiae" deals with baptism in treatise V of his work. He tries to interpret Išoyahb's decrees concerning the administration of baptism; there are a number of quotations from Išoyahb's decrees on baptism. The date of this work is not precisely determined. R. H. Connolly the editor of this work is of the opinion that this work was written before 9th century (27).

Emmanuel Bar Saḥare (ca. 10th century) in his Memra on Baptism refers to the baptism of adults and children and explains the meaning of various ceremonies in the framework of the baptismal liturgy (28).

The collection of liturgical writings called the "Questions and Answers" in many places deals with the problems related to the administration of baptism. These documents are mainly the following: Vat. Syr. 150, fol. 39-56,

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(27) Anonymi auctoris Expositio Officiorum Ecclesiae..., edited and translated into Latin by R. H. Connolly, 2vols, CSCO, Script. Syr. Ser. II, t. 91 and 92, Rome 1915 (Reimpression Anastatique, Louvain 1954).

(28) Codex Vat. Syr. 182, fol. 268v-273v; cfr. W. de Vries, Zur Liturgie der Erwachsenentaufe bei den Nestorianern, OCP 9 (1943), pp. 460-473.

56-66; Vat. Syr. 504, fol. 27r-36r; Cambridge add. 2050, fol. 30-23r, and Mingana 566, fol. 34r-66v.

Van Unnik who published the part concerning the Eucharist from Mingana 566 and Vat. Syr. 150, attributes the work to Išoyahb IV, who might have written ca. 1010 A.D. (29).

Yohannan bar Zobi, a monk and priest of the monastery of Bet Qoqa, wrote an "Explanation of all mysteries" in which he speaks also on the Holy oil and on Baptism (30).

'Abdhišo of Nisibis (1298-1318), a contemporary of Timothy, and an important writer on the history, canon law, and theology of the E. Syrian church, dealing with the Mysteries of the Church speaks also on Baptism and the oil of anointing in his work called Marganita (The Jewel or Pearl) (31).

The above survey of various writings of the East Syrian tradition on Baptism up to the time of Timothy is meant only to see the background of Timothy's treatise on Baptism. In the following pages we will often have to refer to these writings.

(29) Van Unnik, Nestorian Questions on the Eucharist by Isoyahb IV, Haarlem 1937.

(30) Cfr. A. Khoraiche, "L'Explication de tous les Mysteres Divins de Yohannan bar Zobi selon le ms. Borg. Syr. 90, in Euntes Docete, XIX (1966), pp. 386-426.

(31) The text and translation in Latin of the book Marganita, A. Mai, Scriptorum Veterum nova collectio, tom. X, II, pp. 317-341 (text), and pp. 342-366 (translation); translation in English, Badger, G. P. Nestorians and their rituals II, pp. 380-422: The Jewel.

CHAPTER II

TIMOTHY II AND HIS "BOOK OF THE SEVEN CAUSES OF THE MYSTERIES OF THE CHURCH"

Timothy II was Nestorian Patriarch from the year 1318 to 1332 A.D.(1). Before he was elected Patriarch as successor to Mar Jahballaha III and took Arbela as his Patriarchal seat, he was metropolitan of Mosul and was known under the name Mar Joseph. 'Abdišo, Metropolitan of Nisibis, who was present at the synod in which Timothy II was elected patriarch says that the reason for his election was his knowledge of languages (2). He says thus about Timothy II in the preface to the synodal canons promulgated by Timothy II: "Item auxilio Dei Patris, et adiutorio Filii eius dilecti, ac ope Spiritus eius Sancti scribo canones, qui constituti sunt de ordinationibus (i.e. disciplin is) ecclesiasticis, cum Catholicus et Patriarcha initiatus fuit pater noster Mar Timotheus metropolita Arbelae, cui metropolitanatu nomen fuit Mar

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(1) Baumstark indicates that Timothy II died in 1353, Geschichte..., p. 325.

(2) J.S. Assemani, Bibliotheca Orientalis, III, I, p. 569.

Joseph, et antequam sedem conscenderet Arbelae, metropolita Mosuli extitit, et ubi quievit pater noster Mar Abraham Metropolitae Arbelae et decessit ex hac vita temporali et migravit in regionem vitae ac lucis, translatus fuit ipse in locum eius et relinquit sedem Assyriae" (3). This is what we know about the biography of Timothy. Baumstark also does not mention any other biographical element (4).

Works:

The acts, and canons of the Synod of 1318 promulgated by Timothy II is collected by 'Abdišo as part of his Nomocanon (5).

The Seven Causes of the Mysteries of the Church is, however, the most important work of Timothy II. About this Baumstark says: "Ungleich größere Bedeutung als sie (i.e. the canons promulgated by him) hat sein in 7 BB gegliedertes umfangreiches Werk uber "die kirchlichen Mysterien", als wel-

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(3) 'Abdišo, Nomocanon; Latin translation according to A. Mai, Scriptorum veterum nova collectio, X, 1, Roma, 1838, p. 96. For the Syriac text and translation see also Assemani, Bibliotheca Orientalis, III, 1, p. 567. Same biographical data is found also in J.A. Assemani, Catalogus..., III, p. 281ff.

(4) A. Baumstark, Geschichte..., p. 325.

(5) Cfr. A. Maius, Scriptorum Veterum Nova Collectio, X, 1, Rome 1838, pp. 96-105; cfr. also Assemani Bibliotheca Orientalis, III, 1, pp. 567ff.

che in dieser jüngsten und umfassendsten Liturgie-erklärung des nestorianischen Ritus das Priestertum mit den drei Ordinationen des Bishofs, Priesters und Diakons, die Altarweihe mit Einschluss der Weihe des bei derselben verwendeten heiligen Öles, Taufe, Eucharistie, Mönchweihe, Begräbnis, Eheschliessung und Busse behandelt werden" (6).

Baumstark mentions another work of Timothy II which is little known: "The Questions on the Office" (7). He says that only one manuscript of this work is known, namely Diarbekir 112, 10. From the information which Rev. Fr. W. Macomber of the Pontifical Oriental Institute, Rome gave me, we know that the manuscript is still there at Diarbekir with a new number: Mardin Diarbekir 81. 5.

Manuscript tradition of "the Seven Causes of the Mysteries of the Church".

The "Seven Causes of the Mysteries of the Church" is found in the following manuscripts (8).

Séert 84, written in the year 1565 A.D. It has the title: The Book of the seven causes of the Mysteries of the Church written by Timothy II (9).

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(6) Baumstark, Geschichte..., p. 325

(7) Baumstark, ibid., footnote no. 8.

(8) A manuscript of the work of Timothy II had also reached Malabar, India, but it was burned as a heretical book in the Synod of Diamper in 1599. cfr. De Vries, The seven Causes..., OCP 8 (1942), p. 41 .

(9) Cfr. Scher A., Catalogue des manuscrits syriaque et arabes conservés dans la Bibliothèque episcopale de Séert (Kurdistan), Mosul 1905. The title which we gave is taken from this catalogue. Cfr. also Baumstark, Geschichte..., p. 325.

Notre Dame des Semences (Alqos), 40. Baumstark says that this is a copy of Seert 84 (10).

Vatican Syriac 151, written in the year 1613 A.D. (11). It has the following introductory words of the copyist: "By the help of our Lord Jesus Christ we begin to write the book of the Seven Causes of the Mysteries of the Church written by Mar Timothy, Catholicos of Holy and venerable memory" (12). The final annotation of the scribe found in fol. 154r-v is translated by Assemani thus: "Absolutus est liber iste feria quarta, die secunda Junii, anno Graecorum millesimo nongentesimo vigessimo quarto, (Christi 1613). Exaratus in benedicta ac sancta civitate Hierusalem, a peccatore ac paupere Rabban Joseph Peregrino: pro Sacerdote Aaronitico et Presbytero vero Johanne, dulcem adpellationem fortito; det illi Deus tempora tranquilla, laetosque dies, ut in eo legat hilari corde; et ex eo proficiat, aliisque profectum paret. Amen" (13).

Mingana 13, written in 1761 (14).

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(10) Baumstark, Geschichte..., p. 325, footnote 8.

(11) Fol. 154; cfr. also; Assemani, Bibliotheca Orientalis, III, 1, pp. 572-9; id. Catalogus...III, pp. 281-286. Cfr. also Baumstark, Geschichte..., p. 325.

(12) Cfr. fol. 1v.

(13) Cfr. Assemani, Catalogus... III, 1, p. 287.

(14) Cfr. Mingana A., Catalogue of the Mingana collection of manuscripts, Cambridge 1933-39, vol. I, p. 47.

Mark's Monastery Jerusalem 142, written in the year 1894.

British Museum Oriental additional 9378, third part, fol. 184-317, written in 1895 A.D.

Chaldean Patriarchate 288, written in 1896 A.D. at Alqoš Probably this is a copy of Notre Dame des Semences Alqoš 40.

Among the above mentioned manuscripts of the "Seven Causes of the Mysteries of the Church" we have consulted three, namely: Vatican Syriac 151, Mingana 13, and British Museum Oriental additional 9378, fol. 184-317. We have taken Vatican Syriac 151, as our basic text, because it is older than the Mingana and British museum copy.

We have indicated all the important variants in the treatise of Baptism in our translation of that part.

The treatise on Baptism which form the third chapter of the Seven causes of the Mysteries of the Church is found in the manuscripts we have consulted in the following pages:

Vatican Syriac 151, fol. 46r-83r

Mingana 13, fol. 56v-97r

Brit. Museum Add. Or., 9378, fol. 214v-239r

We make use of the following abbreviations for these manuscripts:

V = Vatican Syriac 151

M = Mingana 13

B. = British Munseum Or. add. 9378

Since our basic text is Vatican Syrian 151, if not specified the reference is to this manuscript.

The Contents of "The Seven Causes of the Mysteries of the Church (15).

As the title "The Seven Causes of the Mysteries of the Church" indicates, the book deals with the Mysteries of the Church. The book is divided into seven chapters. We give a general outline of the book from Vat. Syr. 151.

Introduction: fol. 1v-4v

Chapter I (12 sections), fol. 4v- 28r: On priesthood.

Chapter II (7 sections), fol. 28r- 46r: The consecration of the Church.

Chapter III (21 sections), fol. 46r- 83r: On Holy Baptism.

Chapter IV (16 sections), fol. 83r-124r: The Holy Mysteries of Body and Blood.

Chapter V (4 sections), fol. 124r-128v: The perfection of monks

Chapter VI (11 sections), fol. 128v-139v: The Services for the departed faithful.

Chapter VII (5+1 sections) fol. 149r-150v: The Mystery of Matrimony.

Section 6, fol. 150v-151v: The Signing of Absolution, i.e. on penance and remission of sins.

Conclusion: fol. 151v-152v.

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(15) Assemani J.S. gives the text and translation of the title of all chapters and sections, Catalogus Bibliothecae Vaticanae, III, pp. 281-287; cf. also Bibliotheca Orientalis, III, 1, p. 572-80, and III, 2, pp. 256ff. De Vries gives a brief description of the content of each chapter and section, and a short doctrinal study of the book, cfr. Orientalia Christiana Periodica, VIII (1942), pp. 40-94.

The enumeration of the Seven Mysteries

Timothy II reckons the mysteries of the Church as seven. In the introduction he says thus: "The subject placed before us is this. We shall speak about the sevenfold mysteries which are performed in our holy Church through the mediation of the priesthood and highpriesthood. First Keirotonias, i.e., imposition of hands; second the consecration of the altar, by which the altars are signed; holy baptism, the rebirth and renewal; the fourth, the breaking of the Eucharist; the fifth that of the religious (mniḥane) i.e. of the monks (yḥidaye) and coenobites (dairaye); and the sixth that of the dead, the seventh that of betrothal and crowning. Therefore, they are arranged in seven chapters" (16).

The enumeration of the seven mysteries is not found in the ancient Nestorian writings. It is quite remarkable that the sevenfold division of the means of grace became current among the Christians of the East within a century and a half of its first clear enumeration by the Master of the Sentences Peter Lombard. Fr. Jugie was of the opinion that Latin influences played a role in this development. The following instances of contact between the Latin Church and Nestorian church immediately preceding the time of Timothy II and 'Abdiso are referred to in this connection. The Dominican Riccoldo de Monte Croce preached in 1290 in the Nestorian churches in Bagdad; besides, Pope Nicholaus IV sent the "Professio fidei Michaeli Palaeologi" in which

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(16) Vat. Syr. 151, fol. 4r-v.

the seven sacraments are enumerated, to Patriarch Jahballaha, the immediate predecessor of Timothy II (17).

Timothy's general concept of the Mysteries

Timothy II does not start his reflections on the mysteries of the Church with a precise definition of a Mystery. However, he gives a very generic definition of the term "mystery" in the Chapter on the perfection of the Monks: "Everything (i.e. every divine service) in which a priest is the mediator is called a mystery" (18). This is a very general definition which can be applied to a great number of divine services.

However, Timothy recognizes a distinction that there are some divine services which are properly called the Mysteries and others only improperly: "Eventhough the name mysteries can refer to anything (i.e. any divine service) in which a priest is a mediator, (the name mysteries) refer to some of the services in a proper (dilanayit) and pre-eminent (maranayit) sense, but to some others in a subordinate (šilayit) sense, and because of this (it is applied) to the mystery of the perfection of the Religious, i.e. those who are called monks and coenobites, and to (the service) of the dead and to the betrothal; in the proper and preeminent sense those first four (i.e. Priesthood, Consecration of the altar, Baptism and the Eucharist), but at the same time in a weak and subordinate sense" (19).

(17) M. Jugie, Theologia Dogmatica Chr. Orientalium. t. V, 1935, p. 280; cfr. W. de Vries, Timotheus II..., OCP 8 (1942), p. 55; id. Sakramententheologie bei den Nestorianern, p. 56.
(18) "The Seven Causes of the Mysteries of the Church V, 1; Vat. Syr. 151, fol. 124r.
(19) Ibid., fol. 124r-v.

Timothy does not give a clear norm to distinguish between the mysteries in the proper sense and in the subordinate sense. Fr. W. de Vries proposes that Timothy vaguely makes use of the norm that the invocation of the Holy Spirit is an important element to dinstinguish between mysteries in the proper sense and in the subordinate sense (20). For, speaking about the perfection of the monks Timothy says: "And on account the mediation of the priest in its perfection, this (i.e. perfection of the monks) perfection is called so (i.e. a Mystery). It was proper to arrange the rite according to the sign of human things, following the perfection of imposition of hands (i.e. Priesthood), but the invocation of the Holy Spirit is not made on him plainly and openly, 'here we are pleased to remember...' etc." (21). So it is the absence of the proper invocation of the Holy Spirit that makes the perfection of the monks a mystery in the subordinate sense.

If the invocation of the Holy Spirit is the proper element which makes a rite a mystery in the proper sense or in the subordinate sense, then the four mysteries which are called principal mysteries should have the invocation of the Holy Spirit and others should not have it. In fact in the East Syrian rituals the mysteries of Priesthood, consecration of the Church, baptism, and the Eucharist contain proper invocation of the Holy Spirit.

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(20) W. deVries, Timotheus II..., OCP 8 (1942), p. 56.
(21) "The Seven Causes of the Mysteries of the Church", V, 1; Vat.Syr. 151, fol. 124v.

So, although Timothy II consideres as mysteries all the divine services in which the priest is the mediator, he considers four divine services as proper mysteries probably because of the invocation of the Holy Spirit.

PART TWO

Translation

CHAPTER III

ON HOLY BAPTISM

(Codex Vat. Syr. 151, fol. 46r-83r)

/fol. 46r/ Again, by (the help of) God we write the third chapter: namely on holy baptism. There are twenty one sections in it. /fol. 46v/.

Section 1. On the perfection through Holy Baptism

The perfection through holy baptism is intimacy with God through a change from impure life and corruptions and passions of the flesh. Without a change from them it is not possible to attain a familiarity as this; for, how is it possible to handle pure things impurely and carelessly and escape condemnation? Therefore, Ozia the king (1), Korah (2) and Nadab and Abihu (3) who handled pure things impurely were rejected and cast out.

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(1) Cfr. 2 Par. 26, 16ff.
(2) Cfr. Num. 16, 1.
(3) Cfr. Lev. 10, 1-5; Num. 3, 2-4; Num. 26, 60-61.

Section 2. On the name of this perfection

Again, this perfection is known by three names: the first one baptism and washing, the second one enlightenment and the third /fol. 47r/ one birth. The first: because by the descent into water and by the washing away of bodily impurity, the washing away of the spots of the soul, namely voluntary sins (is signified) (1); the second: because the candidate of baptism turns away from the darkness of ignorance and is brought to the enlightenment, which consists in the knowledge of God; the third: because as through that first birth which is from two parents it is granted to us to be simply, through this second birth which is from Spirit and water, it is given us that we are good and that we become similar to him who is excellent.

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(1) The word 'voluntary' stands for the term 'mettpisane' found in ms. V. In ms. M, the word is 'mettapsa', 'is signified, in ms. B. the word is 'mettapsana', whose exact meaning is not clear.

Section 3. On the matter of baptism in water and the Spirit.

The Saviour said: "Unless a man is born of water and the Spirit he cannot /fol. 47v/ enter the Kingdom" (1). Hence, water, which generally washes and purifies the dirt of the body better than the other three elements, and the Spirit, the purifier of the filth of the soul through the renunciation of satan and his works.

And because our first fashioning for mortality was and is always through water (2), it is necessary that we be again formed by the same for the restoration of immortality. What did Jeremias, the prophet see? After the vessel of the potter was broken its maker remade and formed it again with water (3).

Again because by its nature it has brought for the creeping things as in the beginning at the command of God (4).

Again, by the actual external washing of the bodies, it makes known the unseen (power) which cleanses us from death and sin /fol. 48r/ and satanic venom. And because there is no earthly (creature) which is able to live without water, for, in it is the sustenance of the life of all flesh, it teaches the mystery of new life which is signified by our birth through it.

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(1) Jn. 3, 5.
(2) Gen. 2, 7ff.
(3) Jer. 18, 1-12.
(4) Gen. 1, 20.

Because the image of the one who stands above it and looks into it is seen therein, it signifies that we can see in it the image of future things. And because through it is possible to show the mystery of death and resurrection: by the immersion in it death is signified, by the coming out of it the resurrection is symbolized (5). For when we are covered with it all our senses cease functioning, as their loss in the grave; but at our ascent from it we do everything easily, by the mystery of life which is given us in the resurrection.

/fol. 48v/ Again, because of its existence everywhere; for, the matter would have been scarce if its administration were determined in oil and wine.

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(5) Rom. 6, 4-14.

Section 4. On the kinds of Baptism

For, eight are these kinds of baptism. The first kind: that which by deluge cleansed the world from iniquity (1); the second one: by sea and cloud, which was the baptism of the Israelite people, as Paul said (2); the third one: of the Law, through Moses, which is known as cleansings (3); the fourth one: of John, only by water for penance (4); the fifth one: of our Our Lord, which is of adoption of sons (5) by water and Spirit (6); the sixth one: of martyrs, for many of them received baptism only by the blood of their necks; the seventh one: /fol. 49r/ of tears, for, David was cleansed by it, while he flooded his bed with his tears (7); the eighth one: those who are baptized by fire, another baptism which is more painful.

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(1) Genesis, 6, 5-9, 17.

(2) I Cor. 10, 2.

(3) Num. 19.

(4) Mt. 3,.11.

(5) Rom. 8, 15.

(6) Jn. 3, 5.

(7) Ps. 6, 7.

Section 5. Why the apostles did not determine the matter of baptism, as they did determine that of the Body and Blood, although two matters were handed down by our Lord.

But we say: Because in the Old Testament other things were offered, and due to this perhaps the idea of changing the matter of offering arose, as the many who purified themselves to keep something from the ordinances of the old, like circumcision and other observances, there was reason to determine, not to offer the Mystery except in bread and wine, as they decreed /fol. 49v/ in their thirty sixth canon: "If anybody, bishop or priest shall offer mass on the altar with other matters like milk, instead of wine, liquor, or birds, he shall be deposed" (1). But for baptism they did not find any convenient matter except water; because of this they were not obliged to determine its matter.

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(1) Canon 3. in 'Abdiso, Collectio Canonum Synodicorum: Synodus secunda Apostolorum. Canones Apostolorum qui dati fuere per sanctum Clementem discipulum apostolorum... cum adhuc episcopi nomine apostolorum nuncuparentur, convenerunt et statuerunt diversos canones qui sunt sequentes...", A. Mai, Scriptorum Veterum nova collectio t. x, 1, p. 9.

Section 6. On the essential parts (mnawata usiyata) with which holy baptism is constituted.

We say. Every composite thing has its essence constituted by essential parts and without them it is not possible to find its essence in the thing. As in the lifegiving mysteries of the Body and Blood, bread, wine, altar, the priest and priestly prayers, so in the holy baptism water, oil, the priest and the priestly prayers are the essential parts without whose junction it is not perfected. These are perfected with the Seal of the holy sign, which is the Name of the Father and of the Son and of the Holy Spirit, with which the holy Christian people is distinguished from other peoples.

Section 7. Why we consecrate the oil first and then the water of baptism?

We say. This mysterious birth signifies the type of death and resurrection by which the human race is mysteriously raised up to the kingdom of heaven, as the word of the Lord has attested: "Unless one is born again, he cannot see the kingdom of God" (1). Our natural birth /fol. 50v/ by the wisdom of the creator prefigures, sets in order and preserves, in order that there shall be no doubt for us regarding our mysterious birth in water and oil that it possesses perfection, although oil is consecrated first and then water, not together as Body and Blood. For our natural birth is arranged by the sowing of the seed, namely masculine first, then secondly by way of perfection from the woman, so too the matters by which our mysterious birth is performed and their consecration is distinctly arranged: first indeed the consecration of oil, which is symbolized by the masculine seed, then that of water the image of maternal womb. On this account oil is consecrated first, which takes the part of the paternal seed, /fol. 51r/ but then water which takes the maternal part. And they sign this water with old oil for the confirmation of the birth, although the new oil is good, since consecrated

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(1) Jn. 3, 5.

by the same Spirit by whom also the old oil, with which the water is signed, is consecrated. But not accidentally, because as in the natural birth, we need the Holy Spirit and creator to give the forms after the completion and the "moving "of all mortals, and qualities for the splendour of the soul.

It is, therefore, for the indication of the Spirit that the holy oil is necessary, although this order of the mysterious birth is above the natural birth, as to say according to the word of our Lord: "That which is born of the flesh is flesh and that which is born of the Spirit /fol. 51v/ is spirit"(2). But it is not necessary that there should be resemblance and similarity everywhere. And again as the second maternal birth is greater than the first paternal birth so the second birth by baptism is greater and more glorious with respect to the first birth from a woman.

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(2) Jn. 3, 6.

Section 8. Why do we consecrate and keep new oil although there is the Holy Oil kept in our churches? and what is symbolized thereby?

We say: Although there is the Holy Oil kept in our churches, necessity, however, demands the service to consecrate afresh another oil although both possess the same power through consecration and the same Spirit consecrates them and the same is the invocation. But when we consecrate oil and water newly it symbolizes the mystery of our birth /fol. 52r/ from father and mother newly. For, the birth from father and mother is always new, it is proper newly to consecrate the oil, the mystery of the birth from father and the water, the mystery of the birth from mother.

However, we keep in our churches the old one. It represents for us another mystery, which is the tradition of the Holy Spirit, the consummator of baptism in all generations without decrease or diminution, nor does his enlightening become less.

We sign the oil and the water after they have been consecrated, with the oil of the horn, although they are one in power, for one is the Holy Spirit the sanctifier of this and that by the descent of grace; but it manifests the firmness of our faith and the truth of our birth through Christian tradition, and /fol. 52v/ also showing the descent of the grace of the Spirit who by His descent sanctified the birth and the mystery of our communion and our participation in heavenly

things and the memory of His descent upon the Principle of our life in Jordan(1) and sensibly upon the Holy apostles in the upper room (2).

Again, on the oil and the water which are like two seeds: they need for their similarity with each other the signing from the Horn, the figure of the Holy Spirit and creator according to the example of the perfection of natural birth as we said above. Indeed all these teach their equality with each other: and their mixing of the old and the new, and the signing from both: the first and the second and the last, that one is the action and one is the power. Also /fol. 53r/ in the mixing of the old (oil) with the new oil and water, it shall be the proclaimer of the descent of the Spirit upon the baptized and their participation with him, although His descent is not visible because of His invisible nature. As our baptism is perfected in water and oil it is said, water brings forth, and this, because of the invisibility of the Spirit Wisdom has assigned for us the visible oil which by its visibility shall proclaim the invisible power of the Spirit, the consummator of the birth. Therefore, until the descent of the Spirit upon water and oil, the old oil is not mixed with them for the manifestation of the above said mystery.

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(1) Mt. 3, 13-17 and parallel texts.

(2) Acts 2, 1-4.

Section 9. The Holy oil in the church as well as in the O. T. is a figure of the Holy Spirit.

/fol. 53v/ We say: Oil is a figure of the Holy Spirit, and it teaches us this: "Unless a man is born of water and Spirit... etc" (1); and the oil is as a figure of the Spirit. It is so seen also in all the Holy Books.

Behold it was sent through (2) the prophet Samuel who had the horn of oil with him to Aparta for the election of the king and he anointed David the prophet, and it is said that from that day onward the Spirit of the Lord prospered in David (3).

Indeed Saul also received this Spirit through the oil. But when he murmered and provoked the Spirit of the Lord, it is written that the Spirit of the Lord departed from Saul and he was possessed by an evil spirit (4) from the Lord; we are taught that everyone who is sacredly anointed puts on the Spirit /fol. 54r/ and the evil spirit dwells in him who is deprived of the spiritual anointing.

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(1) Jn 3, 5.

(2) Here there is a different reading in M. There is 'kad, when instead of 'byad, 'through; then the sentence can be translated thus: "Behold, when the prophet Samuel was sent with the horn of oil to Aparta for the appointment of the king and he anointed... etc"

(3) I Sam. 16, 1-13.

(4) I Sam. 16, 14.

And Solomon also was anointed by Sadoq and Nathan to rule over Israel so that he might be sanctified through the Spirit (5). And doubtless David praises God for these mysteries: -"Indeed you anointed my head with oil and my chalice overflows"(6) and again "you raised up my horns as those of a wild bull and you plunged me in fragrant oil" (7).

Again, Isaias while prophesying about Christ (says): "The Spirit of the Lord is upon me; because of this he has anointed me to preach to the poor and to give honour to the mourning ones of Sion" (8).

And many things like this that point to the Holy Spirit through the medium of the oil can be brought forward. Since according to the tradition of the natural things, oil is also like the aerial spirits, a figure /fol. 54v/ of a body which except for being a body is not visible to the outward senses; he is born according to the likeness of him who, received the Holy Spirit in the Church.

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(5) I Kings 1, 28-40.

(6) Ps. 23, 5.

(7) Ps. 91, 10.

(8) Is. 61, 1-2.

Section 10. This oil is neither the old one of the Law, nor is derived from it.

Regarding the old oil in the church many had the opinion that it came down from that old one of the Law. They held this opinion because of that phrase found in the prayer over the new oil of baptism: "To you who are rich in love and overflowing in compassion..." The sealing of the text is: "The holy oil which you gave to the ancients for a sign and faculty of the temporal priesthood of the transitory kingdom /fol. 55r/ you have now committed to the priests of the Church to be a token and emblem of those who renounced earthly things... etc". This makes us clearly understand that it is not the oil which you gave to the ancients, and took away from them, and gave it to us, but the oil which you gave to the ancients and the one you committed to us is not the same; but there is reason, because the name oil is common to that which is in the law and to this in the church and both are held as the species under genus. But this is what the passage makes us understand: the oil which you gave to them as a type, now you have entrusted to us something higher in holiness, as that was a Symbol of earthly conduct of him who was separated from earthly things , this /fol. 55v/ is sanctified by the Holy Spirit, the image of spiritual conduct to be " a token and emblem etc.".

But when the figure of the Law is fulfilled in the church it is not indeed the same. Because the Law was foreshadowing the good things to come and not the reality of the things, as the heavenly Apostle concluded (1). The old Law is given because of the new and the new not because of the old.

For refuting this thought we must take testimony from an antagonistic judge so that truth may appear and shine the more, even if the Jew emfeebled the phrophetic words, and that his falsehood may be confirmed: as that versicle in Daniel: "Oil shall go short and there shall be nothing (2) he (i.e. Jew), instead said, "Christ shall be killed and he is no more". But unwillingly he confessed the diminishing of the legal oil from Juda.

It is not necessary to have here another theory on how and when his oil went short. Now, if one is unintentionally constrained (to explain) that there is no oil, how does one who is from the (christian) community dare to say that the transmission of this oil is from that oil of the Old testament or shall think the same way?

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(1) Heb. 10, 1; cf. also Heb. 10, 9.

(2) Daniel 9, 26.

Section 11. On the transmission of the holy oil

We say. When the blessed apostles were entrusted with the knowledge of divine mysteries and received the afflatus from the Holy Spirit, all wisdom and knowledge and all understanding, they blessed and sanctified this oil by the power of the Spirit to be /fol. 56v/ the sign and the seal of adoption of sons. For, the faith which they handed down and the commandments which they gave were difficult to be received by the world, unless they had the power to work these signs and miracles which they sensibly performed before the spectators, to confirm in their minds the truth of the works of their teaching. But how was it possible that they, upon whose minds there was still the dark cloud of ignorance, believe that a man rose from the dead after he had been crucified and that he ascended to heaven, unless they had seen these works which made their minds admire, because they were above the comprehension of our weak nature. This is the matter: because the permanence of the apostels in this world was impossible /fol. 57r/ and it was also impossible that they reach all the boundaries of the world, they were obliged to transmit the lifegiving gospel to the last boundaries of the earth through mediators and helpers, inorder that the gospel be transmitted and preserved for ever so that in the course and extension of time, the message of the preachers be considered as second to the con-

fession of the Apostles (1) and also to recognize the unity of the orthodox faith of the Apostles and preachers as a faithful seal and an unerring stamp, they consecrated this oil and gave it to be transmitted everywhere through the mediators of the gospel to flow immortally for ever, and it will make all gentiles immortal when making disciples and baptizing according to the words of our Lord: "Go /fol. 57v/ and make disciples... etc." (2).

The second reason: They consecrated this sensible oil by the power of the Spirit and handed it down to us so that by it, his power may be felt by us and through it we may be elevated to the manifestation of the invisible power of the Spirit which is joined to it. And by this nothing is again needed for the descent of the Holy Spirit sensibly as he then descended upon the apostes (3) and through them upon others as upon the household of Cornelius and others (4). At that time, in the beginning of the teaching necessity called for such as these, but not now after the teaching and confirmation in faith. It is not licit to doubt about the descent of the Spirit, although he does not descend sensibly, for he is hidden

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(1) Here these is an addition in M and B. The reading in M: u'meka net'brun wap m'sabrane, "and thence also the preachers shall pass away". B reads thus: u'ma net'prun wap m'sabrane, "and when the preachers also become dust".
(2) Mt. 28, 19.
(3) Acts 2, 1ff.
(4) Acts 10, 44ff.

with the Father and the Son and is glorified /fol. 58r/ in his invisibli-ty. The creatures are incapable of facing his manifestation, but we invoke his descent for his action and working. This we believe and confess: We receive him in the baptism of water and oil and we are formed from mortals into immortals and we become (immortals).

As in the holy books the grace (ṭaibuta) of the Spirit is often said to be this descent, how could the minds of the apostles who were anointed with the Holy Spirit give up that memory of the giving (yhi-buta) of the Spirit and how could they not give expression to the me-mory of this exalted gift (mawhabta) in the holy oil like this and also to transmit the same in the church of God. For in truth this gift which is through oil and water is really exalted, which signifies the birth by the Spirit. For, this gift /fol. 58v/ which has been given to men is new, Because it was not given to man before Jesus was glorified. The Spirit consummates that glory of Jesus which is the resurrection from the dead, as he consummated it for us through baptism which is its mystery.

Therefore, whoever receives baptism in the mystery of the death of our Lord and is buried with him, receives in consequence the Spi-rit of life (5), from now onwards he will receive a spiritual body (6)

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(5) cfr. Rom. 6, 4ff; 8, 9ff, and Col. 2-3.
(6) cfr. I Cor. 15, 44.

in mystery, in the resurrection to come. None of the ancients were worthy of this. For we compare the spirituals with spirituals; for, the spiritual one judges everything: "You are not in the flesh but are in the Spirit" (7). Because of this the grace of the Spirit becomes as it were one of the parts of a Christian, as the divine Paul /fol. 59r/ testifies when he says: "May (God) keep your spirit and body blameless" (8). For, until the death of our Lord man was only body and soul, but in baptism in the mystery of the death of our Lord which happens from above, the parts of the definition of a Christian (are): Body, soul and Spirit. Three of them not in name and thought but in exact nature of reality, three of them are ours as our parts, for, as your body and soul so in the same manner is your Spirit. It has been said about us by Paul. In other places he also said: "The grace of our Lord be with your Spirit, "(9) and "the Spirit bears witness with our spirit, " (10) and "I am with you in my spirit, " (11), and "Our Lord

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(7) Rom. 8, 9.

(8) I Thess. 5, 23. B. adds the word! napša soul, as in I Thess. 5, 23.

(9) Phil. 4, 23; Gal. 6, 17; Philem. 25.

(10) Rom. 8, 16.

(11) Col. 2, 5; cfr. also I Cor. 5, 3-4.

Jesus Christ be with your spirit" (12). Therefore, the Spirit of grace /fol. 59v/ of whon Christ (13) is a figure is one with us, whom we mysteriously received in the holy baptism.

That which (was) in the observance of the commandments, slowly manifested itself in reality in us in the distinction of diverse gifts, like a child which receives from the womb virtually all actions of perfection of its nature in accordance with its growth and natural dimensions, and they are seen in him in reality through activity, as is taught by the power of the Spirit. Although by our mysterious birth the divine operation in us is not manifested now openly, still the forms (šurata) and substances (gušme) of incorruptibility which we received remain hidden in us like the organs of children without activity. There will be a time when we shall be truly perfected, when the texture of the world shall be perfected, as man is perfected. As there is no doubt that a human being will develop from a masculine seed /fol. 60r/ so it is not right to doubt that the mortal will become immortal through the holy oil by the power of the Spirit.

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(12) 2 Tim. 4, 22.

(13) The reading varies in M. and B., both of them have mešha, oil, instead of mšiha, Christ of V. The translation of the text would then be thus: "of whom oil is a figure".

The third reason why they consecrated the oil: Since they (i.e. apostles) knew that the evil one would conceive, bring forth and give birth to many heretical errors, as in their days Simon (14) and others did, they handed over this consecrated oil that the faithful may be separated from the non-faithful and may be anointed. And he who has not received for himself the sign which is given with it and through it is a disciple of those who are formed by satan and are lead by the spirit of deceit. He who is sealed (mettab'a) with it and anointed with it is formed in immortality here, and in the end will be glorified in perfection.

The fourth reason: /fol. 60v/ If the holy baptism was not determined by the apostles in oil, perhaps confusion would have taken place in the ritual (tukasa) of baptism and (many) would have been baptizing differently in different materials and what an unworthiness might have entered into the Church?

The fifth reason: Again, if the apostles had not ordered this transmission of oil, this ritual (tukasa) might have been given up in the course of time by human minds prone to forgetfulness. Moreover, since its kind is not specified in the Gospel, and because of this, a servi

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(14) cfr. Acts 8, 9ff.

ce which is not commanded in the gospel would perhaps have been thought false. Therefore, necessity demanded that they consecrate this oil and transmit it, and they ordered its perpetuation in the holy Church, so that the priests may everyday renew with it and consecrate /fol. 61r/ the new with the old, which teaches the worthiness and unity of the faith without division (15) in this tradition.

These are exactly the reasons for the consecration of the oil and its transmission: they teach the truth of the consecration of the oil and also the distinction from heresies and the demonstration of the oneness of faith and the mystery of the descent of the grace (taibutha) of the Spirit in baptism.

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(15) In B. the word here is 'sriquta,' vanity, instead of sdiquta,' of V. and M.

Section 12. Why was this handed down in the species of oil and not in some other species?

We answer: It is because the working of the Holy Spirit is often indicated in the Scripture by the mention of oil (1). Indeed the son of Jesse prophetically said about his son and Lord: "My (2) tongue is like the of a ready scribe... Therefore, God, your God, has anointed you with the oil /fol. 61v/ of gladness above your fellows" (3). Another inspired by the Spirit (said): "The Spirit of the Lord is upon me, because he (i.e. the Lord) has anointed me... etc." (4). Even the ancient typical oils of the Old Testament brought this forth, for, in the way of the invisible Spirit the visible oil is received in baptism. As shown above, the same Spirit who taught the prophets, in the same way enlightened and showed the apostles to transmit the mystery of holy baptism in the species of oil and to anoint the baptized to make known the meaning of the Spirit of the oil, which by the working of its power raises up their dead bodies and makes them ascend to heaven like

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(1) B. differs here: "waŝma damŝiha," 'and the name of Christ', instead of" baŝma d'meŝha," 'by the name of oil, 'of M&V.

(2) V. has the reading, "leŝan," the toungue; But B. has" leŝan," my toungue, as in the Psalm.

(3) Ps. 45, 1. 7.

(4) Is. 61, 1-3.

Christ: "If the Spirit of him who raised Christ from the dead dwells in you, he will give life to your dead bodies also" (5).

/fol. 62r/ Again, it is because the appellation of the source of our life is derived from the name of oil and in order that the calling of that name which is from him and from his action toward us may be transmitted to us and that we may have relationship with that holy name. Because all who are anointed are called the anointed. The great mystery of our election to the household of God and our being given the membership in Christ, the head of the Church from whom we came to be called the Christians, that is, anointed. We are from his flesh and bones "and you are the body of Christ, and individually members of it" (6).

Again, it is because the grace of the Spirit descended upon the apostles in the likeness of fire (7). That resembles the fire which burns with oil, in which the mystery of baptism is given in heavenly dispensation /fol. 62v/. In a way by the anointing with it we enkindle the fire of grace in us; not to set on fire but to cleanse and to enlighten: to cleanse from the stains of sin and to enlighten through the

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(5) Rom. 8,11.

(6) I Cor. 12, 27.

(7) Cfr. Acts 2, 1ff.

knowledge of truth.

Again, it is because the materials which give light do not burn except in oil. The life according to commandments is compared to enlightening; "Let your loins be girded and your lamps burning", (8) which urges those who have put on the Spirit in holy baptism through this consecrated oil to a resplendent life. They have received their virtue to proceed by grades from potency to act. Therefore, " let your light shine before men" (9).

They (i.e. the apostles) judged to consecrate the oil again because the symbol of the garment /fol. 63r/ of incorruptibility is attributed to oil. When the body is anointed externally, it (i.e. oil) enters inside by the power which it has by nature, and(it is)not like other garments which are external and cover nakedness, but covers both outside and inside with the garment of immortality and incorruptibility (10).

Again, it is because oil is compared by our Lord to mercy in the story of the wise and the foolish (virgins). For, they took oil in the

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(8) Lk. 12, 35.

(9) Mt. 5, 16.

(10) Cfr. Theodore of Mopsuestia, Commentary on Baptism, Mingana, p. 54, R. Tonneau, Les homélies catéchétiques, p. 419.

vessels together with their lamps, (11) and he poured upon them wine and holy oil.

Thus, by means of the holy oil in holy baptism which is mercifully perfected in us by its beginner and consummator, we who have been worthy of rejection through our sins have been received in mercy and God was mercifully reconciled with us. These things are signified by the oil /fol. 63v/ and we have been made worthy to be called sons, by the holy ablution (mashutha) of baptism.

Besides, it is because this time in which we live is one of struggle with the evil one, who has been belittled and made angry after he was conquered in the three contests with our Lord, necessity demands us to be anointed with the holy oil for the fight with him. As oil makes the hands slip from the body of the anointed, so all the strategems of the evil one slip from the body of the one who is anointed with the holy oil. Without this power which we have put on through the oil, it is impossible to conquer the enemy and to defeat the aggressor. Because of this reason many churchmen who hold other dogmas anoint the dead saying that even after the death /fol. 64r/ the evil powers

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(11) Mt. 25, 1-13.

fight with the dead.(In our church), however, instead of this anointing the priest blesses dust and throws it over the dead. For, this is the oil given by the apostles and it is transmitted and continued in the Church.

Section 13. Why among all the oils the oil of olive is consecrated for our anointing and our signing in the holy baptism, and not the other oils.

We say: It is not by chance, for there is nothing in the holy church by chance or by accident, God forbid! because the Holy Spirit who is the source of truth is the orderer of all that he orders in it. And let not one think that this is because of the pleasantness of its fragrance which surpasses all other oils or so. It is necessary that members of immortality be signed with it. /fol. 64v/ and the honour of the gift of the adoption of sons is not manifested according to the measure of its value but it is for showing the conferring of the fourfold gifts of baptism which are: forgiveness of debts and sins, remedy of mortality through immortality, knowledge of truth in the manifestation of the Trinity, our ascent into heaven. The oil of olive has been found, like these four gifts, as the mystery which carries and bears as in an image.

First, because this oil possesses a special power above all other oils, since it easily removes from the body anointed with it all flux and filth, which resembles the mystery of power which by the anoin ting of baptism easily blots out from the baptized the stain of sin and instead of the filth of mortality, determines /fol. 65r/ the sweet odour of the adoption of sons.

Secondly we say that this oil is the remedy of immortality. As in a type this same oil possesses by its own qualities more power than all other oils. Wherever there is swelling of filthy ulcers and rotten sores, by the moderation of its power, it dries up and heals and brings to health as judged by the physician; (it shows) the mystery of the power which heals the sores and rottenness of coldness of mortality and holds out the health of incorruptibility.

Thirdly, the knowledge of truth. It is seen in its illuminating flame with the fire . It makes its lamp shine and burn above all the flames that are furniched and lighted with all other oils. It is even more, regarding the demostration /fol. 65v/ of the vision of the holy church in the right faith which is the light of truth; which the darkness does not encompass, which we receive in the holy baptism, which surpass in its light all knowledge and wisdom.

Fourthly, it signifies our ascension to heaven after the resurrection which actually happened perfectly in our Lord. For as the evangelist teaches , the Principle of our life ascended from the mount of olives. Why from the mountain of olives ? That means, whoever receives baptism after the example of Christ and receives his divine seal, which is of the Father and of the Son and of the Spirit and is anointed with the holy oil of olive shall receive here as a pledge the mystery of immortality and in the end he rises up from the

dead and ascends to heaven, like our Lord from the mountain of olives /fol. 66r/ and he abides with him in heaven. Where the body is there will the eagles gather (1). Do not wonder at these, when you see the blessed Interpreter who has pointed out many things on water and other things differently.

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(1) Lc. 17, 37; Mt. 24, 28.

Section 14. On the reason ('elta) of the sign (rušma).

So we are signed to be separated from the community of unbelievers and to be mingled with the community of the faithful to graze in the meadows of the Church with those who are signed (ršimin) with this seal (ṭab'a). As the sheep is signed with the sign of its owner, so it is proper that we be signed (netršem) with His seal (ṭab'a) so that we may be known to which master we have ascribed ourselves so that he may possess us, and that we may not be mingled and counted with the sheep that do not belong to Him. As the mark (šuud'a) which shows that one belongs to the household of the Israelite people /fol. 66v/ was the visible sign of circumcision of the flesh, for without this no Jew could take part in the Passover or anything Jewish according to the will of the Law (1) so too without the hidden sign perfected by the Spirit in the mystery of the circumcision not made with hands, by putting off the flesh of sins, namely the circumcision of Christ (2) no one could be of Christ and could be worthy to enjoy the divine mysteries.

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(1) cfr. Exod. 12, 48.

(2) Col. 2, 11.

Section 15. On the threefold signing (rušme) of baptism which happen thrice.

We say: First, because of the demonstration of our true belief in the Holy Trinity and for the mystery of the gifts which we receive by the names with which we are signed. For through baptism we become the children of the Father, namely our Father /fol. 67r/ in heaven: Be good as your Father in heaven... etc (1); and we are enrolled as brothers to the Son, for; "Whoever does the will of my Father is my brother... etc (2); and we are perfected as partakers of the Holy Spirit: For you have not received the Spirit of fear unto servitude, but you have received the Spirit of purity and holiness (3).

Secondly, because of the mystery of the three days in which our Lord was among the dead and rose by the power of his divinity: Destroy this temple and in three days I will raise it up (4) as he demonstrated this to us, he died for us and rose the third day (5). We confess and we receive bap

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(1) Mt. 5, 48.

(2) Mt. 12, 50.

(3) Rom. 8, 15.

(4) Jn. 2, 19.

(5) cfr. Acts 10, 40.

tism in his name; like him who received baptism and died and rose we also receive baptism and die and rise up. Our baptism also signifies the mystery of our death and resurrection with him; therefore we are thrice immersed in the font: We are buried with him... etc.(6).

Thirdly, to be firmly built on the confession of Peter who got the honourable name of Kepa (Rock) three times from the rock of truth, Jesus Christ: "Feed for me...." (7).

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(6) Rom. 6, 4ff; Col. 2, 12.

(7) Jn. 21, 15ff.

Section 16. On the manner of performing the signings rušme and on the reason for making the first signing on the forehead from below upwards with the forefinger, and the second on the breast from above downwards and the third again on the forehead with the thumb like the first one.

We say. So it is proper to understand now that the head is superior to all other members of the body, because the lofty /fol. 68r/, interior and exterior senses are placed in it and perception is transmitted to the rational soul through any one of them and because forehead is a very important part in the position of the head. Because of this we receive the first and the last signing on it, so that we may understand the loftiness and the great value of the gift which we receive through the sign of baptism (rušma d'min ma'modita) .

As the labourer of the kingdom receives a seal (ṭab'a) on his hand or on one of his members that he may be known for which king he works and of which kind his service is and because of which he is honoured by the inhabitants of the kingdom and is known by the enemies of another kingdom, likewise also the labourers of the kingdom of Christ receive symbolically the holy sign on an important part which is more hnourable than and superior to all /fol. 68v/ other members of the body, namely the forehead. By this we are accustomed to meet in each other the faithful sign (ata) of confidence in God. Now we look at God with open xxx

face when we display before him the seal of his son by which we are known to be of the household (1) of Christ and the laborers of his kingdom.

Again, we are marked on the forehead that we may be encouraged against the devils: When they see from a distance this holy sign of Christ by whom they were conquered and we bear it on our face they flee away from us and do not approach us. On account of this we are protected from their harms and injuries.

By the fact that we are signed from below upwards we are taught that the Lord for whose service we are marked is in heaven /fol. 69r/ and that we will ascend to him that is from earth to heaven according to his promise: For, where I am there also shall be my servant (2).

Besides, it shall be confirmed for us even now that we are already raised up above all earthly things and we are from now onwards raised mysteriously to the kingdom of heaven, the Jerusalem above: For, he has raised us up and made us sit with him in heaven... etc (3). Again, we are taught that all our diligence and all our work should be for possessing heavenly things, and that we should expect good things from there,

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(1) Eph. 2, 19.

(2) Jn. 14, 3; 17, 24.

(3) Eph. 2, 6.

e, the pledge of which we have already received from holy baptism. "Set your minds on things that are above, and not on things that are on earth" (4). "Our service is in heaven" (5).

It is also proper to say that the power of the sign on the forehad is not foreign to the glorious mysteries in the Scriptures. It is said /fol. 69v/ by Ezechiel the Prophet: And he called the man clothed in fine linen and said to him, Go into the camp and put a Sign on the forehead of those who sigh and mourn over all the abominations of the sons of Israel. And he did so. And he said to those six men with him, "Pass through the city and smite and your eyes shall show no pity. And begin at my sanctuary,but touch no one upon whom is the sign (6).

Besides, a holy crown upon which was engraved Holy to the Lord, was ordered by the Law for the priest to be on his forehead: "There shall always be a crown on the forehead of Aaron to be accepted by the Lord" (7); and again to the priest, "Do not go out from the sanctuary /fol. 70r/ for the crown of the oil of anointing of his God is upon him" (8). These also are in a manner associated with those things which are said about the sign (rusma).

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(4) Col. 3, 2.

(5) Phil. 3, 20.

(6) Ez. 9, 4-6.

(7) Ex. 28, 36ff; 39, 30f; Lev. 8, 9, etc.

(8) Lev. 10, 7.

About the second sign: the second sign is made on the breast from above downwards, because we still show forth in mystery the symbol of realities and their perfection has not yet attained, because in the church is the mystery of heavenly Jerusalem, as it has been taught in the holy Books.

The second signing is distinguished by the manner, by the position, by the form and by the signing fingers: by the position, it is borne on the breast, not on the forehead as the first and the last; by the form, from above downwards and not from below /fol. 70v/ upwards; by the fingers, not with one but with three fingers.

These, as it is said, we still perform in a type, because there is something expected which is completion and perfection; we show it in this type and we judge it to be true. When these our actions are compared to the types of the Law which was a shadow, these are shown as true reality, but when we take them after the example of those which are above, these are like shadows which we do not see. For now we see as in a mirror (9). Therefore, we are signed on the breast. The distinction of place signifies the distinction of places of the Church and of heaven although the power is only one, just as the sign and the invocation of the Trinity is only one.

Again, in order that our soul, which as thought by many /fol/ 71r/ dwells and operates in the hearts, may be sanctified and purified as in this mystery (raza) and contemplation (théoria).

(9) I Cor. 13, 12.

By this (i.e. the second signing performed on the breast) we are also taught that the second one is a type as Mosaic Law was a type and it conceives another type which is complete and perfect and is hoped for, just as this is more complete and perfect than that which was earlier.

Again, from above downwards. It shows that the conferring of this grace is from above from the father of lights and we who are below always receive this brilliancy while we are found prepared for them. Again, for the confirmation (šurara) of the adoption of sons which we receive in the mystery: as now the heavenly power descends on us from above downwards and makes us in mystery immortals from mortals so it is usual that it descends on us from above /fol. 71v/ and raises us up from the dead as immortals and impassibles. At the end of the term of time the dead in Christ will rise (10).

Again, for the mystery of the Holy Spirit who descended on the apostles from above and perfected them sensibly in the upper room (11). Now he perfects (gmar) secretly those who are to be signed and those are to receive baptism. In like manner, he descended from heaven also upon the Principle of our life and appeared as a dove, with a voice heard from above (12).

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(10) I Thess. 4, 16.

(11) Acts 2, 1ff.

(12) Mt. 3, 16ff.

Therefore, this (i.e. the second) signing is performed on the breast, on the middle of the body which signifies the mysteries (raze) which are commonly known. Thus the breastpiece of judgment which was mysteriously square was also on the breast of the priest, and the care of the vestments and the four rows of twelve stones with lighting (nahira) and perfection (šalma) was also on his heart (13). God again commands Israel saying, "Bind these words on your heart (14) and let them be a sign on your forehead (15). Thus also the word about the Passover: It shall be a mark (ata) on your heart and a sign (rušma) on your forehead (16). It will be the same if there be the sign on the breast, the perfection of the types which preceded; and these are performed in the service.

Again, in this second signing we sign with three fingers on account of the mystery of the Trinity who is given into the hearts of the faithful through the oil; and it teaches the soul the contemplation of its mysteries.

Again, on account of the intermediary time which signifies the mysteries.

Why the first and the last (signing) is performed with one finger and the second with three? We say. Although the first and the last (signing is performed) with one finger /fol. 72v/, they are not performed with the same fingers:

(13) Ex. 28, 1-38; Lev. 8, 7ff.
(14) Ex. 28, 30.
(15) Ex. 28, 38.
(16) Ex. 12, 13.

the first with the forefinger and the last with the thumb. The first, for the demonstration of the unity of divine nature in which we believe; and the second with three fingers, for the demonstration of the Trinity of persons and their properties and the last with the thumb, for (the demonstration of) the unity of action and operation of the nature with persons.

Again, the last (signing is performed) with the thumb and from below upwards, for the confirmation (surara) and conclusion (hutama) of the power of the service. Besides, it signifies through this that after we rise up from the dead through baptism, we do not have a dwelling on earth: for, we are raised up to heaven /fol. 73r/ and we are made to dwell with Christ (17).

Indeed we shall be caught up together... etc. (18).

Again why there are those who sign children and women with the forefinger and men with the thumb? For, we say these: If the utmost purity of children were equal to the status of men and women, this distinction would not be necessary: for all are to be signed in the same way like those who are about to be baptized by one baptism: since these vary, justly their signings also are determined by the wisdom of the Spirit according to the diff-

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(17) Eph. 2, 6.

(18) I Thess. 4, 17.

erence of their habits and their state and their conduct of life. Therefore, children like those who are pure from sin, require in the reception of adoption of sons /fol. 73v/ to be signed with the forefinger unto the symbol of the image immortality that they receive,and women like those who are assigned the second rank of mankind are also signed with the forefinger with which the children are signed, although there are those who sign women also with thumb like men.

But men, defiled by sin by reason of the fall of mortality and aberration, are necessarily signed with the thumb for the demonstration of the effacing of debts which are blotted out by the washing of baptism. The writings are always erased with the thumb and the images are signed with it and perhaps with this thought some people sign women with the thumb like those who by necessity are dipped (19) /fol. 74r/ into faults and require forgiveness.

Why the sign is made from right to left. We say. We begin by tracing the sign from right to left for the manifestation of our adherence to Christ. For, the Church is acknowledged to be the bride of the heavenly bridegroom who espoused her by his only baptism (20). Indeed he that has the bride is the bridegroom (21) and you are espoused to one man (22). The Apostle

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(19) M. uses the word tišan, smeared with.

(20) Eph. 5, 26.

(21) Jn. 3, 29.

(22) 2 Cor. 11, 2.

declares that this is indeed a great mystery... etc. (23). It is therefore proper that we proceed in the signing from right to left. As Eve was taken from the right side of Adam, the father of mortal beings and she became one flesh with him (24) so from the right side of Christ, the father of the world to come, the sons of the Church will adhere to Him and will be with Him one Spirit. For, on account of this also, on his cross he shed from his right side blood and water (25) which is the symbol of holy baptism and propitiating blood through which the glorious bride adheres to her love.

Again, for the symbol of divine help. Wherever in the Scripture there is mention of the "right hand", there is indication of help and powerul action. "The right hand of the Lord works mighty things" (26), and make thy right hand, O Lord, descend on us... etc.

We make the sign from right to left in His mystery, namely for the manifestation of the help from the right hand and divine power which will accompany us now and in the end; now: the special providence and divine help which accompanies us after baptism; till the end: for the swiftness of our resurrection to come, which is accomplished by the power of the Spirit who snatches us away from the mouth of death and renews our images with the grace of immortality and makes us stand at the right hand in his kingdom with all the baptized, glorifying his name, Amen.

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(23) Eph. 5, 23-33.
(24) Gen. 2, 21-24; Mt. 19, 5; Eph. 5, 31.
(25) Jn. 19, 34.
(26) Ps. 118, 15. 16.

Section 17. On the Sponsors ('rabe) and exorcists (maumiane)

The (term)sponsor is derived from the noun pledge. The sponsors are those who vouch for their friends before the creditors either in tribute or in other matters. As Bar Sira said, My son, if you have become surety for your neighbour you have handed yourselves over to all trials (1). For, here also the sponsors make themselves responsible before the priest for those who receive baptism that they (i.e. the candidates) will be without blemish in their offices and in all their conduct. And this /fol. 75v/ after exorcism (maumianuta).

When the candidate of baptism first approaches, the priest makes him renounce the evil one, his powers, his angels, his service, his errors and the novelties which his disciples have brought into the church. And he swears that he will not again bring himself into his subjection and will not receive on himself the yoke of his devices and from now he dedicates himself to the Lord, by whom the priest has been sent as an ambassador to perform this.

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(1) Eccli. 28, 14; cfr. Prov. 6, 1 and Eccli. 2, 1.

And after this (i.e. renunciation of satan) he (i.e. the priest) teaches him to confess and to repeat the faith in the unity of divine nature and in the Trinity of persons and in the union which was for salvation.

And when he (i.e. the priest) traces the sign, the image of Holy Being, upon his (i.e. candidate's) forehead showing that the sheep which erred returned to the masters and is signed with their seal (tab'a), /fol. 76r/ he says, "is signed" and not, "I sign", which teaches that the sign is not of the priest but of his Lord.

Afterwards, he (i.e. the candidate) is stripped as an exile brought from captivity; he (stands) naked, without garments; and he shows by this his toil and labour among the captives; and the exile returns from captivity to captivity (2). And again, the removal of his garments and ornaments teaches that he is stripped of the old man. The sponsor testifies to all these things and he makes himself responsible to keep it with great care.

Afterwards, the priest writes his name as the co-heir in the kingdom, and places in the archives of the earth symbolically, for, in truth, he is inscribed in the archive of the spiritual books /fol. 76v/ in heaven.

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(2) galuteh, captivity; but B. reads, l'gaboleh, to his Creator.

And then he (i.e. the priest) brings him (i.e. the candidate) to the water to make him die and live again, the type of burial and resurrection. The priest demonstrates both, that is death and life, in baptism. As in a tomb, body and soul are buried in water and they die and live again in the mystery of resurrection that is to come in the end. And the voice of the priest (is) as the trumpet in the end. And by the names which he makes mention, he shows that name in which one dies and lives, namely the name of the Trinity.

He (i.e. the priest) dips the candidate of baptism three times in the womb ('umba) of baptism showing that it is the type of the three days in which our Renewer was in the tomb. Each immersion signifies one day; and he puts away death and sin in (the womb) of baptism as the Quickener of all put away all garments /fol. 77r/ in the tomb. As an infant comes to light from the womb, so from the womb (karsa) of water the candidate of baptism comes to light created anew.

Section 18. On the garments of the condidate of baptism and of the baptizing priest. What do they signify?

We say: The beautiful garments cast on the members of the baptized and the adornments on them depict the type of glory that is prepared for him. The type (raza) depicts beforehand that he may imitate the things to come. Mystically he dies and is raised and is adorned. Mystically he imitates the life immortal.

On the ornaments of the priest and on the white hood on the head of the priest. Some say, as the head of John was covered with much hair due to the lack of hair cutters, so the priest covers /fol. 77v/ his head with a hood. But it is said that the hair of John was black. But why is this white, although the hood was to be black for similarity; but we say: it (i.e. the white hood) shows that the priest who is about to cleanse men from sin by the ablution of the holy water, already possesses purity in advance, and his head, which was formerly black by the sin of Adam, which the old Law could not make white is made white from sin and he cleanses him whom he baptizes.

On the adornments of the priest. The beautiful garments with which the priest covers his body teaches us that a garment of glory (1) adorns his soul and through these garments he reveals to the man the spiritual and brilliant garments which he will receive in the world to come. And again, when

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(1) In Mss M and B, ruha, spirit, instead of šubha, glory.

/fol. 78r/ they see him in this adornment of the garment they will have the hope of their glory after resurrection. Through this sign, (i.e.) through the garments which he wears and through its brilliant adornment the priest proposes before their eyes that they will be adorned in this way in the world to come when they conduct themselves in a good manner.

The fact that the baptized is led to the altar shows his return to the paradise of which Adam was disinherited and deprived and signifies his access to the tree of life. The baptized participate in the Eucharist, and the spiritual food which he receives resembles the nourishment of the life to come. As milk he sucks the divine mysteries, and by degrees they lead him, as a child, to that coming life.

Section 19. /fol. 78v/ Other observations on the signings, and why we make all signings from the same horn?

For, those who interpret the services way: as in all services the types of O. T. prefigured the new so also in the holy baptism it is proper to describe the type.

For, the first signing resembles that by which Abraham was signed and he left his parents after having renounced their gods and he consented to and obeyed God, and he was separated from them through faith in the promises which God made to him. The faith in his promises was reckoned to him as righteousness (1). Without the work he is anointed from the anointing horn showing that the promises to Abraham was not by the works of the Law; by word alone Abraham believed /fol. 79r/ instead of the circumcision of Abraham the promise made to him is fulfilled.

The forehead is signed: It shows that the one who blesses the gentiles comes from his seed.

The signing on their forehead is made with one finger. It signifies that the power of God was not revealed at that time and it was not known but partially.

But the second (signing) resembles the anointing of Aaron and his sons and the kings, which happened in the middle of time if we reckon the time

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(1) Rom. 4, 3; Gal. 3, 6; cfr. Gen. 15, 6.

of the fulfullment of (the promises) to the house of Abraham up to Christ.

The third (signing) which is the final conclusion (hutama ahraya) is perfection through the Holy Spirit, which happened in the baptism of our Lord and this is consummated perfection.

From one horn one signs(ršem), anoints (mšah), and seals (mhatem) but one does not perform all in one place. It teaches that not all things that are signified are accomplished together at one time, although the Spirit who operates through the horn is the same /fol. 79v/ and the power is the same at all times, the time and place are different, sometimes by promise, sometimes by the precept of the flesh and sometimes by the baptism of water and Spirit. The Spirit who led and strengthened Abraham was with Moses and with the prophets; and the new is led by the same (Spirit); it is not necessary that the Spirit operating in all should be changed because of the change of the Law, and of time and place; but he operates the perfection by instruction and gradual progress. As we see, the father possesses one love towards his son when he is an infant and when he is a boy and when he is a youth and when he is an adult, but the commands that are made to him and the discipline towards him are not the same; sometimes he nourishes him with milk, sometimes he corrects him with the horror of scourges and sometimes he instructs him /fol. 80r/ at the school; but he does not reveal to him all his thought and does not entrust into his hands his possessions until he is perfect in knowledge. Thus our adorable God by

changing the Old laws to the New led our race towards perfection of knowledge. As the heavenly Apostle said: "The heir, as long as he is child, is no better than a slave; similarly, when we were children we were also slaves to the elements of this world; but when the fulness of time came God sent his Son, born of a woman and born under Law to buy those who were under Law"(2). Thus now, he shows through the horn, which takes the place of the consecrating Spirit; when he anointed the priests, they were perfected in priesthood /fol. 80v/ and when he anointed the kings they were endowed with sovereignty. And one Spirit does all these and he divides and gives as he wills (3) according to the readiness and state of the receivers.

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(2) Gal. 4, 1-5.

(3) I Cor. 12, 11.

Section 20. If baptism is for the remission of sins, why do we baptize infants and children although they do not have sin? In fact children are brought to baptism although they are without sin..

; We say. Men, through the aberration from God, brought down and placed upon their freedom the yoke of servitude of sin. By transgressing the command, (1) all the children of Adam became servants of sin, like the one who is born of a slave is a slave until one receives emancipation from slavery.

From the time when the way of God was manifested to men through heavenly light, the "veil" (syaga) that stood against them was torn away by their reconciliation with God. And because of their reconciliation with him they were made worthy to be brought to the adoption of sons; because their servitude is removed they will be worthy for the adoption of sons.

Baptism for the freedom of life is given in the glorious name of the Trinity. Because it is improper that they receive the name of the sons of God when they are slaves of sin, they are at first to be set free from the yoke of servitude of sin and they are worthy of the adoption of sons to receive the inheritance of God in their freedom. It is because of this that also those who are without sin, like infants and children, are brought to baptism; the gift for them, i.e. for children and infants is not meaningless, becaue they are born in servitude which reigned over all mankind by the transgression of the command and are slaves of the sin of that first man. But in baptism they

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(1) The allusion is to the sin of Adam, Gen. 3, 1ff.

receive their liberation and through the adoption of sons their "gathering" (ḥultana) takes place. Therefore, we baptize infants, although they are without sin, that they may be freed from servitude and so that they may become the sons of God.

Section 21. Although baptism is the source of all graces (taban) it is not right to baptize a second time, but one baptism, as the faith of all (Christians) prescribes.

We say. A damaged vessel of clay can be fashioned in water /fol. 82r/ so long it is clay and not baked in fire, but when it is baked in fire it can not in any way be fashioned again with water; similarly, so long as we are in mortal nature we will necessarily receive the renewal of immortality, but when we are created anew through baptism, and have received the grace of the Spirit which perfects us more intensely than the heat of any fire which exist, we cannot then receive a second renewal as also the baked pot cannot get a second fashioning.

We do not expect a second baptism also because we hope in one resurrection of which baptism is a symbol, through which we become immortals, and we do not require a second /fol. 82v/ renewal.

Jesus died once; in the type of his death our baptism is perfected and when we baptize a second time we make him die again; great is the ungodliness of the deed.

The Hebrews, by the cutting of the flesh, were circumcised only once, and this is the type of the circumcision not made with hands (1).

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(1) Col. 2, 11.

Again, only once we have a birth from woman. Therefore, according to these examples, only once we need be born into the mysterious world of Christianity. Therefore, as a man cannot return to the womb of the mother to be born again even if all his members are enfeebled and require to be formed again in the womb as at first /fol. 83r/ the cure of the diseases of the members is achieved through the art of healing. Similarly, it is not possible that a man go into the womb of water again, even if his soul is enfeebled by the filth of sin and is in need of everything for the first health which he received through baptism, he has for his cure the mysteries of Christianity, namely penance (tyabuta) and washing with tears and the like through which remission is promised to all who believe.

PART THREE

COMMENTARY

Dissertation
Shidr

1. CONCEPT OF BAPTISM

(Sections 1-4)

Timothy tries to explain various aspects of the mystery of baptism in simple terms. He repeats what is taught in the holy Scripture on baptism, explains the ritual expression of this mystery, and borrows explanations on baptism from the ecclesiastical writings he knows. In this way he gives an insight into various aspects of the Mystery of baptism. However, he did not intend to explain the whole doctrine on baptism systematically.

In the first section Timothy quotes a passage from section 1 of the treatise on baptism by Bar Hebraeus who on his part reproduces certain passages from the treatise on Baptism by Pseudo-Dionysius.

Bar Hebraeus, Book of the Lights of the Sanctuary 2, 3, 1 (P. R. Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrhundert, Münster 1959, pp. 33 & 97); cfr. Ps. Dionysius, Ecclesiastical Hierarchy 2,1 (P. G. 3, 392, A-C).

With the help of the words of these authors Timothy tries to explain an important aspect of baptism in section 1, namely its scope. So he says that the

perfection or sanctification (šumlaya) that is conferred through baptism is intimacy (baitayuta) with God.

Now, the term šumlaya, perfection or sanctification, is formed from the Šaphel form šamli, of the verb mla, to fill, complete; šamli, means to accomplish, to perfect, finish etc. In the O. T. the term šumlaya, is found used in the sense of consecration, and completion (Lev. 8, 8; Dt. 33, 8; Esdr. 2, 63; Neh. 7, 65). In the Ecclesiastical literature it can signify the conferring of the priesthood, administration of the mysteries, completion, sanctification, perfection; the effect of the mysteries. In the present context it signifies the effect of the mystery.

The term baitayuta, means, being of the same household; collectively, the household; hence, a) relationship, friendship, intimacy, familiarity, b) ownership; likeness, affinity.

(For the words šumlaya and baitayutha, one may see: Payne Smith, Thesaurus Syriacus, 2 vols. Oxford, 1879-1901, under the words mla, and beth and baitayutha, respectively).

The term 'mada, Baptism, in section 1 is used in its full sense, namely without limiting its meaning to the purifying aspect of baptism, as the terms 'mada and ma'modita, baptism are explained in section 2.

The term baitayuta reminds us of the expression "members of the household" (bnai baite d'alaha) of Eph. 2, 19 and the concept of adoption of sons.

So the effect of baptism, according to the passage of section 1, is intimacy with God or becoming member of the household of God.

To attain familiarity with God, however, according to Timothy a conversion from impure life and passions of the flesh is necessary. This may be a reference to the preparation that is required of adults or sinners who approach baptism. The O. T. examples of Ozia the king (2. Par. 26, 16ff), Korah (Num. 16, 1), and Nadab and Abihu (Lev. 10, 1-5; Num. 3, 2-4; Num. 26, 60-61) who were punished by God for approaching holy things without the requisite holiness refers to the preparation that is required of the one who is to be present at a holy celebration.

In the second section Timothy mentions three names of baptism: 'mada and ma'modita, baptism, and manhranuta, enlightenment, and maulada, birth. Timothy, here also quotes, probably from Bar Hebraeus (The Book of the Lights of the Sanctuary, 2, 3, 2; P. R. Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrhundert, pp. 33 and 97; cfr. also Moses Bar Kepha, Commentary on Baptism 32, O. Haggenmüller, Heilige Gottsgeburt, Beuron, 1947, p. 10).

The first name is mada and ma'modita, baptism:

The terms, 'mada and ma'modita, have the same basic stem: 'mad, which has various meanings: a) to dive, plunge, sink, set; b) to penetrate; c) to dip in or under the water, to bathe, to wash; d) to be baptized.

In the N. T. the term is used a) literally for the baptism of repentance administered by John the Baptist, in Mt. 3, 1 ff and the parallel texts; for the baptism administered by the disciples of Jesus during His public life, Jn. 3, 22, 26; 4, 1; for the baptism instituted by Christ, Mt. 28, 19; Mk. 16, 16 and in the Acts and Pauline epistles; -and b) metaphorically, for the outpouring of the H. Spirit, Mt. 3, 11, Mk. 1, 8, Lk. 3, 16 Jn. 1, 26ff; Acts 1, 5; 11, 16, and for the death of Christ and of the sons of Zebedee, Mk. 10, 38f, Lk. 12, 50.

[For the term 'mada and ma'moditha, one may refer: Payne Smith, Thesaurus Syriacus, II, Oxford 1901, under the word, 'mad; for the corresponding greek word one may refer: Kittel, Theologisches Wörterbuch zum Neuen Testament, I (1949), under the word Baptizo; Ysebaert, J., Greek baptismal terminology, Nijmegen, 1962, pp. 11-83.]

So, the term 'mada or ma'moditha, baptism refers to the external rite of immersion or washing; and it signifies the internal purification which is generally called the remission of sins. In the E. Syrian tradition the words, 'sin forgiving' is ordinarily used as an epithet of baptism. Timothy speaks of the forgiveness of sins through baptism in various other places (sect. 3, 4, 12, fol. 63r-v; 13, 17, 18, 20).

Although Timothy admits the forgiveness of sins as an effect of baptism, the phrase 'voluntary sins' in the sentence, "... the washing away of the spots of the soul, namely voluntary sins (is signified)" raises the question whether he understands by the term "sin" only personal sin or also the state

of sin. However, it is to be noted that the phrase 'voluntary sins' (hthahe mettpisane), is a remarkable variant reading in Vatican codex. In the other two manuscripts which we use, there are two different readings. Mingana manuscript has the reading mettapsa, 'is signified'; British museum codex has the reading mettapsana, whose exact meaning is not known. So there is no agreement among the readings in the manuscripts. The passage is found in the Book of the Lights of the sanctuary of Bar Hebraeus (3, 2, 2; Kohlhaas, p. 34 and 97) and the reading is mettapsa, 'is signified' as in Mingana. If we take this as the reading, then the translation will be, "washing of the spots of sin is signified". The grammatical structure of the sentence also may require this reading. But, Timothy could change and omit words or sentences from the quotations in order to agree with his views; so we cannot simply follow the reading found in Bar Hebraeus. So we do not know what was the word found in the original. It leaves, therefore, here open, the question whether Timothy understands by the term" sin" only personal sin or the state of sin.

The metaphorical use of the term baptism referring to the outpouring of the Spirit refers to the proper "Christian" use of the term baptism with its special emphasis on the baptism of the Spirit.

In Timothy's treatise on baptism we find the emphasis on the baptism of the Spirit in connection with his reflections on the Holy oil (sect. 7-14).

In the Nestorian Stone Monument of Si-ngan-fou, in China, baptism is defined as the baptism of the Spirit and water: "Le baptême de la foi, par

l'eau et par l'esprit, rend (l'âme) nette des vaines pompes (du monde) et lui donne la pureté d'une blancheur sans mélange". (as quoted by H. Leclerq, "Chrême" DACL, III, 1378). Here, the expression baptism of the water and of the Spirit indicate the use of the term baptism in its proper Christian sense, with its emphasis on the baptism of the Spirit.

The second name of baptism mentioned by Timothy is manhranuta, enlightenment.

The term manhuranutha, enlightenment derives from the stem nhar, which has the following meanings: a) to be light, give light, b) to be lighted, c) metaphorically, to be enlightened.

In the N. T., manhranuta, and other words formed from the root nhar, are often used in the metaphorical sense of being enlightened at the conversion to Christian knowledge and belief, 2 Cor. 4,4-6. The words 'being enlightened' in Heb. 6, 4 and 10, 32, probably refer to baptism.

For the various usages of the word manhranuta one may refer, Payne Smith, Thesaurus Syriacus, under the word nhar; for the corresponding greek expressions one may refer, Kittel, Theologisches Wörterbuch zum N. T., IX (1971) under the word phos; Ysebaert, Greek baptismal terminology, Nijmegen, 1962, pp. 158-178.

In the E. Syrian baptismal liturgy conversion to good life and baptism itself is often associated with the concept of enlightenment. So baptism is called "the sign of those who return out of darkness into the knowledge of truth". (The first proclamation by the deacon, "b'takšapta; J.A. Assemani, Codex Liturgicus I, pp. 178f; cfr. Badger, Nestorians and their rituals, II, p. 197; Denzinger, Ritus Orientalium, I, p. 366).

Many other prayers of the baptismal liturgy also refer to ideas associated with the theme of light. In the second proclamation by the deacon we read: " (God)... by the light of Christ's advent saved us from the errors of darkness in which we stumbled through the works of the devil who led us away captive... Christ renewed us by the truth of his doctrine and opened unto us the way of light and the path of life..." (Proclamation "naude", J.A. Assemani, Codex Liturgicus, I, p. 181; cfr. Badger, Nestorians and their rituals, II, p. 198; Denzinger, Ritus Orientalium, I, 367).

Timothy II calls baptism enlightenment because "the candidate of baptism turns away from the darkness of ignorance and is brought to the enlightenment which consist in the knowledge of God" (sect. 2; similar ideas can be seen also in section 12, fol. 62r-v; sect. 13, 65r-v, etc.).

The words, "turns away from the darkness and to bring to the enlightenment" reminds us of the ceremony of "turning to the West" while renouncing the Satan and "turning to the East" while making the confession of faith. Emmanuel bar Bar Sahare refers to such a custom (Vat. Syr. 182, fol. 270v;

cfr. Raes, Introductio in Liturgiam Orientalem, p. 127). In the present E. Syrian baptismal liturgy, in the rubrics it is said that the face of the child should be turned to the East when they are being baptized.

Whereas in the foregoing terms of baptism, the main emphasis was on the negative aspect of baptism, like washing away of sins, in the second name ~~here~~ Timothy stresses the positive aspect as he does again in the third name.

The third name of baptism mentioned by Timothy is maulada, birth.

The word maulada, birth is derived from the stem yld, which means a) to beget, generate b) to bear, to bring forth.

(For the term maulada, one may refer Payne Smith, Thesaurus Syriacus, I, Oxford 1879, ~~I~~, under the word yld) .

The use of the term birth or rebirth in christian writings on baptism originates in the sayings of Christ where conversion is characterized as birth from God: a) Mt. 18, 3, Mk. 10, 15, and Lk. 18, 16, speak of the conditions for entering the kingdom of God as 'turning and becoming like little children'".

b) Christ in his discourse with Nicodemus speaks of the necessity of being born again from water and Spirit to see the kingdom of God (Jn. 3, 1ff).

In the discourse of Our Lord with Nicodemus, the mystery of being born again in water and Spirit is dealt with. Nicodemus acknowledges that Jesus is a teacher from God and that no one could perform the signs which he works

unless God was with him (Jn. 3, 2). Jesus replies him solemnly, "Amen, Amen I say to you, unless a man is born again, he cannot see the kingdom of God". (Jn. 3, 3).

Nicodemus did not grasp the meaning of the words of Christ who did not explicitly use the word baptism. So he asks, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again"?

Now, the Greek word anothen, means, from above, and again (G. W. H. Lampe, Greek patristic Lexicon, Oxford, 1961-68, under the word anothen). But the Syriac word min d'reš means only again or anew (Payne Smith, Thesaurus Syriacus, II, under the word reš).

Jesus alludes to the theme of being born a second time and also of being born from above. The whole discourse is about the conferring of new life, to be born from the Spirit, a birth other than from the flesh, a birth for eternal life. The emphasis on the Spirit refers to the specific character of Christian baptism as different from Jewish baptism which was only baptism of water. The metaphor of birth expresses the real nature of Christian baptism well.

In other parts of the N. T. also we find the use of the metaphor of birth and rebirth. St. Paul applies the metaphor of rebirth to his work of apostolate: I Cor. 4, 15; Philemon 1, 10. He speaks also of "bath of regeneration and renewal by the Holy Spirit". (Tit. 3, 5). St. James speaks of birth from God by the word of truth (James 1, 18). St. Peter speaks of rebirth thus: "God in

his mercy has begotten us again..." (I Pet. 1, 3). He speaks of being born of the word of God thus: "You have been reborn, not from corruptible seed but from the incorruptible,... through the word of God..." (I Pet. 1, 23).

For the explanation of the discourse of Christ with Nicodemus one may refer: J. Bligh, "Nicodemus", in Heythrop Journal, 8 (1967), no. 1, p. 40f; D. Deeks, The Structure of the fourth Gospel, New Testament Studies, vol. 15 (1968), 1, pp. 116f; L. John Topel, A note on the Methodology of Structural analysis in Jn. 2, 23-3, 21, Catholic Biblical Quarterly, 33(1971)2, pp. 211-220. For the baptismal terminology of birth and rebirth one may refer, Kittel, Theologisches Wörterbuch I(1949), pp. 663-688; Ysebaert, J. Greek Baptismal terminology, Nijmegen 1962, pp. 88-154.

Timothy referring to the words of Christ to Nicodemus, speaks of the gift that is conferred through the Spiritual rebirth thus: "As through that first birth from two we are given the gift to be simply (nehwe pšitayit) by the parents so through this second (birth) of the Spirit and the water, we are given the gift to become good (šapir) and become more similar to Him". (sect. 2). The phrase "becoming good" will be referring to the effects of baptism like new life, sanctification, etc.

In other parts of his treatise, Timothy refers to the words of Christ to Nicodemus, at times to express the idea of birth in connection with baptism and at other times to emphasize the specific character of Christian

baptism, namely, that of the Spirit (sect. 7).

In the tradition on baptism, the discourse of Our Lord with Nicodemus and the themes connected with it are always given great importance. According to various manuscripts and editions of the present baptismal liturgy of the East Syrian tradition, the Gospel passage that is read during the baptismal service is Jn. 2, 23-Jn. 3, 9. It thus includes the mention of the miracles worked by Jesus and the conversation with Nicodemus.

In the third section, too, Timothy explains some traditional aspects of baptism. The starting point for the explanation here is the symbolism of water. As in the previous sections here also Timothy makes use of the writings of some earlier writers (Bar Hebraeus, Book of the lights of the Sanctuary, 3, 2, 3; P. R. Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrundert, pp. 34 and 97; cfr. also Moses Bar Kepha, Commentary on Baptism, 17, O. Haggenmüller, Heilige Gottesgeburt, pp. 26-28).

Timothy has already spoken of the cleansing effect of baptism in the previous section. Here also he mentions it with the words: "... water, which generally washes and purifies the dirt of the body... and the Spirit the purifier of the filth of the soul through renunciation of satan and his works" (sect. 3). He then says: "by the actual external washing of the bodies it makes known the unseen action which cleanses us from death and sin and satanic venom" (Sect. 3). So the water externally washes and the Spirit internally purifies.

The reference to Holy Spirit "the purifier of the filth of the soul through the renunciation of satan and his works" (sect. 3) is interesting. It is difficult to say whether Timothy is referring here to an actual rite of renunciation or to the symbolic renunciation which is implied in baptism. Timothy speaks of a rite of renunciation of satan in section 17. However, it is to be noted that the words, "... the Spirit... through the renunciation of Satan.." etc., as such is found in Bar Hebraeus who speaks in the context of the baptismal ritual which, traditionally, has the rite of renunciation of satan.

Timothy mentions another important aspect of baptism in connection with the symbolism of water, namely that of new creation and new life. For understanding these two concepts we must base our observation in the context of the two narrations of creation in the first and the second chapter of the book of Genesis.

The technical term for creation in Syriac in bra, to create. In hebrew, the term bra properly means "to cut". It indicates God's creative activity in a wide sense, including the creation of human life in the womb and God's abiding concern for men.

But there is another word too in the book of Genesis to describe the creation of man, namely gbal (Gen. 2, 7). gbal, means form, fashion, mould, etc.; it properly refers to the creative activity of the potter.

For the terms of creation one may refer, Payne Smith, Thesaurus Syriacus I, Oxford 1879, under the words bra, and gbal. One may refer also, J. Van der Ploeg, Le sens du verb hebreux bara, Muséon 59(1946), pp. 143ff; G. Lindberg, Studien zum neutestamentlichen Schöpfungsgedanken, Uppsala 1952, pp. 64ff; Ysebaert, J., Greek Baptismal terminology, Nijmegen 1962, pp. 120-143.

Timothy refers to the creation account of Gen. 1, 1ff and to Gen. 2, 7, in sect. 3. By referring to the fashioning of man out of clay in Gen. 2, 7, and to Jer. 18, 1ff where Israel is compared to vessel of clay in the hands of the potter who remakes a damaged vessel, Timothy compares baptism to the "refashioning" of the fallen man through the water of baptism. Then he refers also to the creation at the command of God: "Again, because (water) by its nature has brought forth creeping things, as in the beginning at the command of God." (sect. 3; cfr. Gen. 1, 20). Here there is reference to water and to life. So, as the primaeval waters brought forth life at the command of God, so the waters of baptism gives men new life at the command of God.

In the E. Syrian baptismal liturgy there are many references to the theme of creation, restoration, and new life. In the first proclamation by the deacon we read: " Christ gave to the apostles the holy sacrament of

baptism for the return (punaya) of mankind... He renews our frame (gbilta, from gbal), pardons our sins and raises (aqim) us from the fall. We supplicate with them (i.e. the candidates of baptism)... to make them fit to become incorruptible creations after the likeness of Christ..." (The first proclamation of the Deacon, btakšapta; J.A. Assemani, Codex Liturgicus I, p. 179; cfr. Badger, Nestorians and their rituals, II, p. 197; Denzinger, Ritus Orientalium, I, pp. 366f).

In connection with the symbolism of water Timothy refers also to the concept of baptism as death and resurrection wiht Christ: "And because through it (i.e. water) it is possible to show the mystery of death and reusrrection; by the immersion into it death is signified and the coming out of it the resurrection is symbolized". (sect. 3; cfr. also sections 11, 12, 13, 15, 17, and 21; cfr. Rom. 6, 4-14).

The fourth section in which Timothy mentions eight kinds of baptism is a quotation from Bar Hebraeus (Book of the Lights of the Santuary 2, 3, 4; P. R. Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrhundert, pp. 34 and 98). The enumeration is not a complete list of the kinds of baptism. They are meant only as certain instances which have some similarity wich Christian baptism and which throw some light on the purifying and sanctifying aspect of baptism.

Other enumerations of the kinds of baptism also are found in the East Syrian tradition: Theodore bar Koni mentions four kinds of baptism (Liber Scholiorum, Syr. Text published by Addai Scher, Paris 1910-12, 2 vols. CSCO, Syr. Ser. II, vol. 66, p. 43). 'Abdiso says that there are five kinds of baptism and then he adds two kinds of baptism more to those five (The Jewel, Part IV, III, Badger, Nestorians and their rituals II, p. 407; Mai, Scriptorum veterum Nova collectio t. X, pp. 331 and 357). In the "Exposition of Nicean Creed" (Vat. Syr. 179, fol. 68r) six kinds of baptism are mentioned.

For various E. Syrian authors who mention the kinds of baptism, one may refer, W. de Vries, Sakramententheologie bei den Nestorianern, Rome 1947, p. 151.

Although in section 4 Timothy is quoting from Bar Hebraeus (Book of the Lights of the Sanctuary, 2, 3, 4; Kohlhaas, Jakobitische Sakramententheologie im 13. Jahrundert, pp. 34 and 98), as a Nestorian, he omits the reference to "The Theologian" in connection with the eighth kind of baptism. It is a reference to Gregory Nazianzenus who is held in high esteem in the Greek Church and he is called "The Theologian" and is thus placed in the level of St. John the Evangelist who also is called" The Theologian".

So, from the variuos aspects of baptism treated in the first four sections of the treatise on baptism we get a general view of Timothy's concept of baptism. The effect of Baptism is intimacy with God. Then he proceeded to explain the three names of baptism, namely baptism, enlightenment and birth which refer to the positive and negative aspects of baptism. Further, his reflections on the symbolism of water brought forward some aspects of baptism like purification, new creation, new life, death and resurrection, etc. which were already implied in the three names of baptism. The various kinds of baptism mentioned in section 4 throws light on the purifying and sanctifying aspects of baptism.

2. THE CONSTITUENT ELEMENTS OF BAPTISM

(Sections 5 and 6)

Timothy mentions synthetically the constituent elements of baptism in the following words: "... in the Holy baptism, water, oil, priest and priestly prayers are the essential parts (mnawata usiata) without whose "junction" (knišuta) it is not perfected. These are performed with the seal (ṭab'a) of the holy sign (rušma) which is the name of the Father and of the Son and of the Holy Spirit with which the holy Christian people is distinguished from other peoples" (sect. 6).

It is obvious that in the very noteworthy enumeration of the constituent elements of baptism Timothy does not make a distinction between matter and form. Although at times he calls water the matter (mloa) of baptism (sect. 3 and 5) he uses the term matter only in a generic sense.

It is somewhat exceptional that in the E. Syrian tradition 'Abdišo influenced by his readings uses the terms" matter and form" for water and the Trinitarian formula (The Jewel, IV, 3; cfr. Badger, Nestorians and their rituals II, p. 407).

Timothy bearing in mind only the regular administration of baptism does not feel the need to enter into the questions whether all the elements of baptism mentioned by him are necessary for validity or for licitness.

The Water

The water is the first among the constituent elements of baptism mentioned by Timothy (sect. 6). Timothy states that the matter of baptism is water, because our Lord said, "Unless a man is born of water and the Spirit he cannot enter the kingdom" (Jn. 3, 5 ; quoted in sect. 3). Further he says that the matter of baptism was not determined by the apostles, because no other matter was more convenient for baptism than water (sect. 5).

As we have already seen Timothy speaks of the symbolism of water in section 3; water is capable of symbolically expressing certain essential aspects of baptism, like purification, the new creation, new life, death and resurrection, etc.

As we will see below when dealing with Timothy's reflections on certain elements of the baptismal ritual, Timothy speaks of the rites connected with the blessing of the water and its signification in sections 7 and 8.

The oil

The oil is the second among the constituent elements of baptism mentioned by Timothy. Although Christian baptism of the water and the Spirit for the remission of sins and for sanctification is expressed in the ceremony of immersion into water, the distinguishing character of Christian baptism, namely that "of the Spirit" is expressed through some special ceremonies. The use of the holy oil in baptism from an early date has been specially re-

lated to the ritual expression of the conferring of the Holy Spirit. Timothy, taking into account the close relation between the Holy Spirit and the many instances of anointing in the Scripture, and following the tradition, considers the Holy oil as the figure of the Holy Spirit and rekons it as an essential element for the ritual expression of baptism of water and the Spirit (sect. 7-14).

Timothy approaches the subjects related to the oil in various ways. After commenting on the meaning of blessing the oil newly he explains the symbolism of the Holy oil kept in the churches (sect. 9), stresses its apostolic tradition (sect. 10, 11 and 12) and indicates the reasons for using the olive oil (sect. 13). Then in section 19, he quotes a passage from the Anonymous (Connolly, Expositio II, p. 95ff) to explain why all signings are made from the same horn of oil. We will deal with these points later, when speaking about Timothy's reflections on certain elements of the baptismal ritual.

The Priest and his prayers

At the end of the enumeration of the essential elements in the administration of baptism in section 6 of his treatise on Baptism, Timothy refers to the priest and the priestly prayers. Because these two elements are closely connected we deal with them in one paragraph.

By including the office of the Priest among the essential elements Timothy emphasizes the fact that the administration of baptism belong to the ministry which is proper to a bishop or a priest. The attitude is fairly general in all Eastern Christian communities. The priest performs the services of the holy mysteries through which divine grace is transmitted to the recipients, and is, therefore, the mediator of grace. Also in the East, theologians and churchmen often have made it clear that this principle is not absolute in the sense that it never would leave room for a wider interpretation. In fact there are writings in the E. Syrian tradition which speak of the baptism administered by the deacons in case of necessity, and similar problems (cfr. W. deVries, Sakramententheologie bei den Nestorianern, pp. 138, 141, 145, 189). But when dealing with baptism our author mainly intending the regular administration of baptism, apparently does not feel the need to reflect upon the fuller interpretations that must have been known to him. He only states the general principle, and he does it in a way which in his Church was entirely traditional.

With regard to the administration of baptism being a priestly function Timothy expresses himself in about the same way as St. Ephraem did. St. Ephraem

describing the baptism of Christ in Jordan says that John the baptist was the link transmitting the priesthood of O. T. to N. T. In the baptism of Christ John was fullfilling the office of the priesthood. He says:

"Moyses posuit eam (i.e. Priesthood) super Aaron, et protracta est usque ad Johannem. Itaque dixit ei Dominus noster: 'Justitia est, ut a te baptizer', Ne periret ordo (succesionis)". (Contra Haereses, 22, 19, as quoted by Beck, E. Le Baptême chez Saint Ephrem, L'Orient Syrien, I (1956), pp. 112f).

So by including the office of the priest as an essential element of baptism Timothy mentions a traditional doctrine that baptism is a priestly office.

In the traditional ritual of the E. Syrian Church there are several instances where the principle of the priestly function is expressed more elaborately.

So in the Ordination service of the East Syrians it is said that the priest receives through Ordination the power to offer the sacrifice and to administer baptism: In the prayer of imposition of hands for the Ordination to priesthood we read: "... elect them with a holy election by the descent of the Holy Ghost, give them the word of truth in the opening of their mouth, and choose them to the priesthood, O Lord, the mighty God, that they may lay their hands upon the sick that they may be healed; and may minister at Thy Altar, with a pure heart and upright conscience, offering unto Thee oblations of Prayer and sacrifices of thanksgiving in Thy holy Church, and consecrating through the power of Thy gift, the sinforgiving bosom of mystical birth towards such

shall be called by Thy grace to the communion of the adoption of Thy Majesty..." (Ktaba d'Takse Kumraye, Roma, 1957, p. 158; as translated by Badger, Nestorians and their rituals II, p. 334f.).

The power to offer sacrifice and to consecrate the matter, to be precise: both the oil and the water for the administration of baptism is called two talents (kakra, talent; Mt. 25, 14) which are conferred at the Ordination to the priesthood. In the rubrics of the Ordination service we read: "The kneeling of the presbyter on both knees shows, that he has received two talents, and his hands outstretched above his eyes is intended to denote that he has received permission, authority, and grace to invoke the Spirit and to bless, to beget the sons of the Spirit, and to feed them with spiritual food" (Ktaba d'Takse kumraye, Roma 1957, p. 156; as translated by Badger, Nestorians and their Rituals II, p. 333f). Here the administration of baptism is considered as a priestly office just as the offering of the Eucharistic sacrifice is a priestly office.

Again, in the traditional baptismal ritual itself the priestly function is stressed in several places: In the prayer at the beginning of the anaphora the priest prays for himself thus: "O our righteous God... make me a worthy channel of this ministry, - me whom Thou hast appointed a minister to administer Thy Gift" (J.A. Assemani, Codex Liturgicus I, p. 193; as translated by Badger, Nestorians and their rituals II, p. 203; cfr. also the prayer hayyel, Assemani, o.c., p. 174, cfr. Badger, o.c., p. 195; and the prayer gbin, in Kelaita, Liturgy of the Church of the East, p. 121; cfr. Badger, o.c., p. 198).

In the same way, it is in connection with a ceremony of the baptismal ritual that Timothy in a following section (sect. 17) refers to the priest and to the priestly mediation : "... and when he (i.e. the priest) traces the sign, the image of the Holy Being... he says ,"is signed"and not,"I sign", which teaches that the sign is not of the priest but of his Lord, he is but a mediator who has been chosen by grace to minister" (sect. 17).

Therefore, if we try to understand what Timothy means with "priestly prayers" as being of the essence of baptism, we may safely take it that he refers to all the words and actions to be performed by the priest in the administration of baptism. In a general way they are: the imposition of hands and the signing at the beginning of the batismal ceremony, blessing of the oil and the water, the signing on the breast, baptismal washing accompanied by the imposition of hands and the recitation of the trinitarian formula, and the post-baptismal imposition of hands and the signing.

The Seal

After enumerating the essential elements in the administration of baptism which Timothy mentions in section 6 of his treatise on baptism, he mentions the seal as the perfecting element of the rites of baptism: "These are perfected (gmar) with the seal (ṭab'a) of the holy sign, which is the Name of the Father and of the Son and of the Holy Spirit, with which the holy Christian people is distinguished from other peoples". With these words Timothy refers to the biblical concept of the seal as the Name of the Divinty, which stands in the background of the concept of the sign of the Cross.

The concept of the seal of the holy sign is found in certain O. T. passages. In Ez. 9, 4. 6, we read: "And the Lord said to the man clad in white linen, Go through the midst of the city, through the midst of Jerusalem, and mark a taw upon the foreheads of the men that sigh and mourn for all the abominations that are comitted in the midst thereof... Utterly destroy the old and the young, maidens, children and women: but all those who bear the taw kill them not..." According to Rabbinic explanations current about the beginning of the Christian era, the numerical value of the taw represented the name of God.

The vision of Ezechiel alludes to Ex. 12, 1ff, where it is narrated how the Jews were protected from divine destruction by means of a mark: the blood of the paschal lamb sprinkled on the door posts.

In the O. T. the term seal is sometimes applied to certain objects which have engravings on them. The ephod and the breastpiece of the high priest are set with precious stones engraved with the names of the twelve tribes of Israel; this work is compared to the engraving of seals (Ex. 28, 11; cfr. 28, 21; 36. 13-21). Besides, the gold plate worn on the forehead of the high-priest bore the inscription, "holy to the Lord" (Ex. 28, 36; cfr. 36, 37) showing the dedication to the Lord. This object is also considered as having resemblance to a seal.

Christianity inherited the biblical concept of the seal of the Name and adapted to Christ and to the Trinity. For, here, the Name is that of Christ (cfr. Mk. 11, 9f; Mt. 23, 29; Acts 15, 17; 3, 6; 5, 41, etc.) or, specially in

connection with baptism, the Name of the Trinity (Mt. 28, 19). In the Apocalypse, it is said that those who follow the lamb have His Name or that of his Father written on their foreheads (Apoc. 14, 11; 224, 4f; cfr. Apoc. 7, 1ff).

The sign taw of Ez. 9, 4-6, also got a new interpretation in Christian tradition. The Hebrew taw in its archaic form was written in the form of a cross: X or +. According to B. Bagatti in the Greek milieu the Hebrew letter X(taw) came to be understood as the first letter of the Greek word XPISTOS, or the sign of Christ, the cross; so the seal came to associated with the cross. (L'Eglise de la circoncision, Jérusalem, 1966, pp. 115f).

The concept of sealing with the Name of the Divinity is clearly expressed in some early writings. Narsai, in his homilies on baptism, often speaks of the seal of the name of the Divinity: "To them (i.e. to the priests) He gave the signet of the Name of the incomprehensible Divinity, that they might be stamping men with the Holy Name. The stamp of His Name they lay upon his flock continually; and with the Trinity men are signing men". (Connolly, Homilies of Narsai, p. 41; cfr. pp. 35; 42-44).

The concept of the seal of the Name is found not only in section 6 but also in other sections of the treatise on baptism of Timothy II. So in section 13, he says: "Whoever receives baptism after the example (tupsa) of Christ and receives His Divine seal (tab'a), that is of the Father, the Son and the Spirit..." Similarly, he says: "And he (i.e. the priest) traces the sign, the image of the Holy Being upon his forehead". (Section 17). This remarkable emphasis on

the biblical concept of the seal of the Name is to be taken in a real sense. Of course, the seal is always performed in the form of the cross.

The terminology

Timothy uses various terms to convey the ideas related to the concept of seal, like the following.

ṭab'a, a seal, signet, the gem of a signet, the sealing instrument; a sealing or being sealed, signature, the seal impression.

Timothy uses the term ṭab'a, seal as referring to the sealing instrument and to the seal impression: sections 6, 14 and 16, fol. 68v. Another term which is most frequently used is rušma, sign, which is formed from the stem ršem, to engrave. ršem, (the verb) has the following meanings: a) to grave, engrave, inscribe (e.g. on the rock); b) to draw, delineate, trace (e.g. the plan of a building), to represent, denote, indicate; c) to assign, appoint, ordain; d) entitle, call; e) to sign, to trace or make a sign in the form of a cross on a person or an object by passing the hand or a cross over them or by touching them. rušma, the substantive, has the following meanings: sign, mark, indication, etc.

Timothy uses the word rušma, sign, to refer to various ceremonies in which the gesture of making the sign of the cross or associated ceremonies like anointing or imposition of hands is involved. So he speaks of various signings of baptism in the treatise on the Eucharist, IV, 16, fol. 121v and in the trea-

tise on Baptism in sections 14-17 and 19. For references to the rite of making the sign of the cross which Timothy mentions in connection with the administration of various mysteries one may consult, W. de Vries, Timotheus II, ...in OCP 8 (1942) pp. 65-66.

Another word used by Timothy to express the idea of seal is ḥatma, seal, which is formed from the verb ḥtem, to seal.

ḥtem (the verb) has various meanings: a) to seal, set a seal upon, to attest, confirm, sign, ratify, determine; b) with the word cross, expressed or understood, it may mean: to draw the sign of the cross, to sign with the cross; to make the sign of the cross over persons or things to finish or to conclude a prayer; c) to close, seal, stop up.

ḥatma (substantive), a seal, signet ring; the instrument of sealing; a seal, the seal impression; token or sign.

ḥutama (substantive), the end, conclusion, the conclusion of an Office, obsignation or dimissory hymns or prayers or blessing.

Timothy uses the word ḥtem and its other forms ceremonies in which the gesture of making the sign of the cross or associated ceremonies like the anointing or so is involved. So he says that the apostles blessed the holy oil and handed it down to be a sign (ata) and seal (ḥatma) of adoption of sons (sect. 11, fol. 56v; cfr. also fol. 57r). In connection with the post-baptismal signing the word ḥtem and its other forms are found in a few places. "The last signing is made with the thumb for the confirmation (ʒurara) and for the conclu-

sion (ḥutama) of the power of the service" (sect. 16, fol. 72v). Then in section 19, the third signing is called "the final conclusion" (ḥutama aḥraya). Then in the same section 19 in the sentence, "from one horn one signs, anoints, and seals (mḥatem), the word seals will be referring to the post-baptismal signing.

The following words also are found in a few instances to express ideas related to the seal:

ata, a sign, mark, pledge, token, etc. (sect. 11, fol. 56v; sect. 16, fol. 68v).

šud'a, a sign, mark, indication, signification, a narration (sect. 14).

For the above mentioned terms one may refer, Payne Smith, Thesaurus Syriacus, 1-2, Oxford 1879-1901, under the words, tab'a, ršem, ḥtem, ata, šud'a.

For the evolution of the terminology of seal in the East Syrian tradition, one may refer: V. van Vossel, Le terme et la notion de Sceau dans le rituel baptismal des Syriens Orientaux, L'Orient Syrien, 10 (1965) 2, pp. 237-260. J. Ysebaert, Greek baptismal terminology, Nijmegen 1962, pp. 289ff. For the various meanings of the term "seal" one may refer also: G. Kittel, Theologisches Wörterbuch zum Neuen Testament, vol. VII Stuttgart (1964), pp. 952ff; R.H. Connolly, The Liturgical homilies of Narsai, Cambridge 1909, hom. XXII-B, p. 33; hom. xxi -C, p. 46; Liturgisch Woordenboek (Roermond, 1965/68, II, "Sfragis"

(col. 2543-2546); F. J. Dölger, Sphragis, Eine altchristliche Taufbezeichnung in ihren Beziehungen zur profanen und religiösen Kultur des Altertums, Paderborn 1909; id. Beiträge zur Geschichte des Kreuzzeichens, in Jahrbuch fur Antike und Christentum, Vols. I-VI (1958-1963); E. Dinkler, Kreuzzeichen und Kreuz, ibid. Vol. V.

3. TIMOTHY'S REFLECTIONS ON CERTAIN ELEMENTS OF THE BABTISMAL RITUAL (Sections 7-19)

Timothy refers to various elements of the baptismal liturgy in sections 7-19 of his treatise on baptism. It is true, however, that he does not give a continuous and methodical description of the baptismal ritual. It was not his intention to do it. For he was not writing for instructing ~~the~~ catechumens who did not know the rite, but for Christians who could very well understand the ritual practices he was referring to. As a matter of fact, it is difficult to see how the ritual elements he mentions figured in the Order which was known to him. For on the one hand, he does not indicate clearly enough the mutual relation of the various ceremonies to which he refers, and on the other hand, the ceremonies do not correspond fully with the traditional order of the baptismal rite. So in the following pages we will not try a reconstruction of Timothy's Order; this would be beyond the scope of our study. Our only intention is to put together in an order the ritual elements to which our author refers. We will make use of the few indications which our author gives regarding the sequence of the ritual elements; these indications are not sufficient to assign the various ritual elements to their proper places in the baptismal ritual. So we will make use of the traditional E. Syrian baptismal Order when it corresponds to his description.

The following schematic presentation will give a general view of the ritual elements of Baptism mentioned by Timothy in various places:

A. Apotaxis and connected rites (sect. 17)

B. The first signing (sect. 16; 19; IV (On the Eucharist), 16, fol. 121v)

C. The blessing of the oil and the water (sect. 7-8; IV, 16, fol. 121v; IV, 12, fol. 97r-v)

D. The anointing before the baptismal washing (sect. 14; 16; 19; IV, 16, fol. 121v)

E. The Baptismal washing (sect. 15 and 17); the beautiful garments cast on the members of the baptized (sect. 18); the adornments of the baptizing priest (sect. 18)

F. The third signing (sect. 16; 19; IV, 16, fol. 121v)

G. The Eucharistic Communion (sect. 18; IV, 7, fol. 92r-93v)

A. Apotaxis and Connected rites (sect. 17)

In section 17, Timothy mentions a group of ceremonies most of which do not figure in the traditional baptismal ritual meant for the baptism of the infants; they are: the renunciation of satan, the oath of allegiance to Christ, the confession of faith, the signing on the forehead, exorcism, the sponsor vouching for the candidate and the writing of the names in the archives.

The renunciation of satan is not the first element mentioned in section 17, but Timothy indicates that it had its place at the very beginning of the service: "When the candidate of baptism first approaches, the priest makes him renounce the evil one, his angels, his service, the errors, and the novelties which his disciples have brought into the church".

As the text gives to understand, and as the regular sequence is in the ritual of all other churches, after the ceremony of renunciation, the candidate makes the oath of allegiance to the Lord: "And he swears (yame) that he will not bring himself again into his (i.e. of the Satan) subjection, and he dedicates himself to the Lord".

Thereafter, the priest teaches the candidate of baptism to confess the faith; and after this confession of faith the priest traces the sign, namely the image of the Holy Being (i.e. the seal, as explained above) on the forehead of the candidate.

Timothy's description of apotaxis and connected rites corresponds to the description of these rites in the homilies of Narsai on Baptism (Connolly, Liturgical homilies of Narsai, pp. 35ff) and of Theodore of Mopsuestia (Hom. XII-XIII, Tonneau - Devreesse, Les homélies Catéchétiques, pp. 321-401). However, the fact that Timothy, who wrote centuries after the reform of the baptismal ritual, which is said to have resulted in the present baptismal ritual which does not contain the rites of apotaxis and syntaxis, mentions these rites raises many questions regarding the E. Syrian baptismal practice.

Actually there are other E. Syrian writings in which mention is made of these elements in the baptism of adults, but the fact is that these writings are much earlier. As Fr. Raes, states in his Introductio in Liturgiam Orientalem (p. 128), Emmanuel bar Sahare refers to the rites of renunciation of satan (apotaxis) and the confession of the faith (syntaxis). But another early

mention, at least of the apotaxis, is found in the Anonymous, when he says, "the first prayer of the imposition of hands recited over the catechumens teaches the renunciation of satan" (Connolly, Expositio, II, p. 89). And a much fuller statement, as we saw above, is found in Timothy.

Exorcism

Another interesting ritual element which Timothy mentions is exorcism. Although he mentions the terms exorcists (maumiane) and exorcism (maumianuta) in the rest of the section, exorcism as such, namely a ceremony which consists of a command made in the name of God to the devil to go out of a person, is not mentioned explicitly. Renunciation of satan as such cannot be considered as an exorcism in the proper sense. Similarly, the ritual of stripping the clothes showing "the labour and the toil among the captives" does not constitute an exorcism, although it is closely connected with it in the Catechetical Homilies of Theodore (Hom. XII, 18-25, Tonneau-Devreesse, pp. 351-363 ibid. Introd. p. xxix) and in Narsai (Connolly, Homilies of Narsai, p. 38ff). However, on the strength of the terms used by Timothy, Fr. W. de Vries is of the opinion that our author explicitly mentions exorcism (Zur Liturgie der Erwachsenentaufe bei den Nestorianern, OCP 9 (1943), p. 464).

The sponsors

In section 17, Timothy mentions also certain points regarding the function of the sponsors ('raba), and in doing so he gives a definition of the sponsor which is found also in the Anonymous (Connolly, Expositio, II, p. 91): "The (term) sponsor ('raba) is derived from the noun surety (a'rbuta). The sponsors are those who vouch for their friends to the creditors either in matters of tribute or in other matters. As Bar Sira said, "My son, if you have become a surety for your neighbour you have handed yourselves to all trials" (Eccli. 28, 14; cfr. Prov. 6, 1). Here also the sponsors make themselves responsible before the priest for those who receive baptism that they (i.e. the candidates) will be without blemish in their offices and in all their conduct". Later on, in the same section, after describing the rites of Apotaxis and syntaxis, he adds, "the sponsor testifies to all these things and makes himself responsible to keep it with care". Timothy thus stresses the grave responsibility of the sponsor in baptism, namely to bear witness to the sincerity and preparation of the candidate and to take the responsibility to guide him in a Christian way of life.

In the ancient commentaries on baptism like the Homilies of Narsai, we find that the sponsor presents the candidate to the priest and testifies about his good conduct and takes the responsibility to guide him in the Christian way of life (cfr. Connolly, The homilies of Narsai, p. 40).

At a later date, Emmanuel Bar Sahare speaks of the role of the sponsor in presenting the candidates to the priest (Vat. Syr. 182, fol. 268v). The Anonymus also mentions the role of the Sponsor (Connolly, Expositio, II, 89f) as we mentioned above, his observations are quoted by Timothy.

Inscription of the Names

Another ceremony which Timothy mentions in the same passage of section 17, is that of putting the name of the candidates in the archives. In a higher way this signifies that the name of the candidate is truly inscribed in the archives of heaven.

Our author states that the priest does the inscription of the names "afterwards", that is after the rites which he mentioned before hand.

Narsai also mentions a ceremony of inscribing the name in a similar context using the same expressions as Timothy's (Connolly, Homilies of Narsai, p. 40).

Emmanuel Bar Saḥare (Memra on Baptism, Vat. Syr. 182, fol. 268v), and the Anonymous (Connolly, Expositio, II, p. 88f) mention the inscription of the names in connection with the beginning of the catechumenate, and this may have been the original practice, as it is also known of the ritual usages of other Churches.

In the E. Syrian baptismal liturgy as we know it, the ritual of inscription of name has not been preserved, neither at the beginning of the service nor at a later moment.

B. The first signing

Timothy refers to a ceremony called the first signing in various places, namely in sections 16 and 19 of the treatise on baptism, and in section 16 of the treatise on the Eucharist (fol. 121v). Then there is mention of a signing performed at the beginning of the baptismal rite in connection with the rites of apotaxis and syntaxis (sect. 17); but he does not indicate the relation of this ceremony with the first signing.

It is true that the author does not clearly indicate that the ceremonies of making the sign of the cross on the candidate of baptism, which he mentions in three different places, namely in sections 16 and 19 of the treatise on baptism and in section 16 of the treatise on the Eucharist (fol. 121v) refer to the same ceremonies; but it is only reasonable to think that he does. Moreover, scholars like W. de Vries practically follow the opinion that in all three places the author is referring to the same group of ceremonies (W. de Vries, Timotheus II, ... OCP 8 (1942), pp. 91ff).

In section 16 of the treatise on baptism Timothy describes the first signing as a ceremony which consists of making the sign of the cross on the forehead with the forefinger from below upwards. Then in section 16 of the treatise on the Eucharist he makes us understand that the formula "N. is signed" accompanies the first signing (fol. 121v).

As to the use of oil in the first signing, there is no indication in Timothy's work other than the words, "from one horn one signs, anoints and seals"

(sect. 19) in which the word "signs" will be referring to the first signing.

Many manuscripts of the East Syrian baptismal ritual mention that the first signing is performed with the oil of anointing or the oil of the horn (cfr. Dietrich, Nestorianische Taufliturgie, p. 61). According to the conclusion of a recent study on the E. Syrian baptism by J. Kariappuram (p. 81), the first signing is traditionally performed with the oil. His proof is to an extent based on the identification of the various terms like the oil of anointing, the grace of baptism, the oil of the horn, the oil of baptism, the holy oil, and the horn of anointing, with the holy oil of the horn kept in the churches. Diettrich hesitated to identify the term, "the grace of baptism" with the oil. He was inclined to think that "originally" the first signing was performed without the oil (Nestorianische Taufliturgie, p. 61-63):

The oil that can be used in this ceremony is the oil of the horn, which is the only oil that is available at that moment of the baptismal liturgy.

The commentators like Emmanuel Bar Sahare (Memra on Baptism, Vat. Syr. 182, fol. 270v-271r) and the Anonymous (Connolly, Expositio II, pp. 96-99) speak of the use of oil in the first signing.

In section 16 of the treatise on baptism, Timothy explains the meaning of the first signing with the help of the rubrics.

So, the fact that the sign of the cross is made on the forehead, a prominent part of the body, stresses the importance of this ceremony: "...we receive the first and the last signing on the forehead, so that we may understand the lof-

tiness and the great value of the gift which we receive through the sign of baptism".

Moreover, the signing on the forehead shows that satan has no more power over the candidate, from now on the property of Christ, and that the seal of Christ on the forehead is a sign of protection against the devil and of dedication to Christ: "As the labourer of the kingdom receives a seal (ṭab'a) on his hand or on one of his members that he may be known for which king he works and of which kind his service is, because of which he is honoured by the inhabitants of the kingdom and is known by the enemies of another kingdom, likewise also the labourers of the kingdom of Christ receive symbolically the holy sign on an important part which is more honourable than and superior to all other members of the body, namely the forehead. By this we are accustomed to meet in each other the faithful sign of confidence in God. Now we look at God with open face when we display before him the seal of His Son by which we are known to be of the household (Eph. 2, 19) of Christ and the labourers of his kingdom. Again, we are marked on the forehead that we may be encouraged against the devils. When they see from a distance this holy sign of Christ by whom they were conquered and we bear it on our face, they flee away from us and do not approach us. On account of this we are protected from their harms and injuries" (sect. 16, fol. 68r-v).

In section 19, Timothy adds some more explanations to the the three signings.

N.B. Section 19 as a whole is almost entirely a quotation from the Anonymous (Connolly, Expositio II, pp. 94-99). The title of the section, "other observations (ahranayit) on the signings" indicate that Timothy refers here to another way of conceiving the ceremonies of signing in baptism. It is in fact the typological explanation which some other writers, like the Anonymous, follow while explaining the meaning of the rites of baptism.

So quoting the words of the Anonymous, Timothy compares the first signing to the renunciation which Abraham makes of the gods of his ancestors when he, after the covenant with God, left his father's house. As the covenant of Abraham is the sign of dedication to the One God, so the first signing shows the dedication of the candidate of baptism to the service of God.

It is true that Timothy does not explicitly mention that the first signing was closely connected with the ceremony of renunciation of satan. It is also true that he is commenting on the baptismal liturgy meant for infants. He refers here to the rubric of tracing the sign of the cross with the forefinger, a custom which is observed when infants are baptized (sect. 16, fol. 73r-74r). However the explanation which he gives to the first signing, which has been preserved in the present E. Syrian baptismal ritual, is in keeping with the foreswearing of satan as practised in the baptism of adults.

In the present baptismal liturgy, the meaning of the first signing is not very clear. The rites of apotaxis and connected rites are absent. The usual

prayer of imposition of hands, eštamli (J.A. Assemani, Codex Liturgicus, I, p. 175f; cfr. Badger, Nestorians and their rituals II, p. 195f; Denzinger, Ritus Orientalium I, p. 365f) preceding the first signing has no clear apotropaeic implications.

However, it is remarkable to see that the prayer of imposition of hands, bašmak malka hayya (In your Name, Living King), preceding the first signing as indicated by a few manuscripts of the baptismal liturgy, contain a blessing with apotropaeic implications. We quote here a relevant passage from this prayer:

"...O Our Lord and our God, we pray to you for these souls who have cast away from their souls every vain error..., keep them through your grace from the harms of the evil one and mingle with your holy people set upon them the good sign (ata) that the enemy may not have power over them, ...Yes, Lord, God almighty let the right hand of your mercy descend upon this your creation who is from the old Adam, and let your power chase away (rdap) the power of the deceitful one from the image of the divinity...".

Kelaita, gives the text of the prayer", In your name, living king" (bašmak malka hayya), in Liturgy of the Church of the East, pp. 110-112; according to his text both this prayer and also the usual prayer of imposition of hands "the promise of your mercies is fulfilled..." (Eštamli), precede the first signing. According to Diettrich, Nestorianische Taufliturgie, p. 61, codex British Museum add. 7181, also has

"In your name living king" as an optional prayer. It is interesting to note that in the "Questions on Baptism", Vat. Syr. 150, fol. 40r, this prayer is mentioned as recited in the rites of catechumenate; -Emmanuel Bar Saḥare, in Memra on Baptism, Vat. Syr. 182, fol. 269v, also mentions this prayer as preceding the first signing, in a celebration of baptismal liturgy meant both for adults and children.

C. The blessing of the oil and the water

In section 7 and 8 of the treatise on Baptism Timothy comments at some length on the rites of blessing the elements of the oil and the water. Traditionally these ceremonies take the place of the anaphoral part, namely the part directly connected with the consecration of the elements of bread and wine in the Eucharistic liturgy. But Timothy draws attention to the liturgical practice that the oil and the water are separately blessed by the recitation of two different prayers and not together as the Eucharistic elements of bread and wine which are consecrated through one Epiclesis (sect. 7; in the Treatise on the Eucharist also Timothy says that the Body and Blood are consecrated together, not as the oil and the water of baptism, IV, 12, fol. 97r-v).

In section 16 of the Chapter on the Eucharist, in another part of his book, Timothy specifies that on each of the elements, the sign of the cross is made three times: "The division (of the signings) in baptism... the first

signing on the oil, at "the grace" (ṭaibute), the second at the canona, "... let this be perfected" (neštamle mar), and the third when he signs it (i.e. the oil of the vessel) with the holy oil. (The signings) on the font: first signing at "The grace" (ṭaibute), the second signing at, "through your grace... O our Creator" (min taibutak 'abodan) which is the prayer of concsecration (gmirin), the third, he signs (the font) with the oil of the horn." (IV, 16, fol. 121v; the references given here by Timothy can be traced in the traditional East Syrian Order of Baptism, cfr. J. A. Assemani, Codex Liturgicus, I, pp. 194-201).

The blessing of the oil

The blessing of the oil which in the traditional E. Syrian Order of baptism takes place before the blessing of the water is commented on by Timothy especially in section 8 by referring to the significance of the blessing of the oil by the invocation of the Holy Spirit and to the signing of the new oil with the Holy oil of the horn that had been consecrated on an earlier occasion.

Whatever practical reason there may be for consecrating the new oil e.g. the necessity of a large quantity of the oil to anoint the whole body, Timothy does not mention it. But he explains the blessing of the new oil and the presence of the holy oil that had been consecrated at

some other time, by means of a twofold symbolism. He says: "We consecrate the oil and the water newly: it symbolizes the mystery of the birth from the father and the mother newly. "The holy oil of the horn symbolically expresses another mystery; it is "the tradition of the Holy Spirit..." (sect. 8). Timothy apparently refers here, on the one hand, to the horn of oil which has been present in the church, from "the apostles" onwards, as a sacramental sign of the continuous presence of the Holy Spirit, and on the other hand to the newly consecrated oil, which is used to perform the sacramental rite by which the ever present power of the Spirit becomes the active element by which that power is communicated.

In the baptismal liturgy also the blessing of the oil is very solemn and meaningful and stands as a parallel to the blessing of the water. The reflections of Timothy on the meaning of the blessing of the oil is largely inspired by the actual performance of this rite.

The first element in the rite of blessing the oil is 'responsory' (onitha) of the mysteries which refer to the baptism of Christi in Jordan and to the sanctifiyng aspect of baptism.

"In the river Jordan, John baptized the Lamb of God, and as He came out of the water the Holy Spirit of truth, in the form of a dove descended upon the head of our saviour after His baptism". (J.A.Assemani, Codex Liturgicus, I, p. 192; translation according to Badger, Nestorians

and their rituals, II, p. 203).

The descent of the Holy Spirit on Christ at his baptism in Jordan is considered by the New Testament writings (cfr. Acts. 10, 38; 4, 27) and by tradition as reference to the spiritual anointing of our Lord (cfr. I. de la Potterie, L'Onction du Christ, Nouvelle Revue Theologique, 80 (1958), pp. 225ff). By referring to this highly significant event at the preparation of the oil, the significance of the actual anointing of the baptizands, which makes the power of the Spirit actual, is well expressed.

The second element in the rite of the blessing of the oil is the prayer of blessing the oil (Epiclesis) in which a petition is made to "the Lord, the Creator... that grace from the Holy Spirit... may descend and mingle with this oil, and bestow upon all who shall be anointed therewith, the pledge of resurrection from the dead, perfect adoption, salvation from the pangs of sin and joy in the rest of heaven". (Assemani, Codex Liturgicus I, p. 195; translation according Badger, Nestorians and their rituals II, p. 204).

So, the descent of the grace of the Spirit upon the oil is to sanctify it so that by the anointing with it various spiritual gifts may be bestowed on those who receive baptism. As we will say about the prayer of epiclesis in connection with the blessing of the water, the epiclesis has a twofold aspect: in the first place a petition to God, to sanctify the ma-

terial element, and in the second place a prayer for the sanctification of all those who are anointed therewith.

The moment of the epiclesis is further expressed by the signing of the oil with the holy of the horn and by the formula, "Let this oil be signed, and mixed with this holy oil that it may be an incorruptible emblem in sinforgiving baptism, in the name of the Father..." (Formula of signing the oil as given by J.A. Assemani, Codex Liturgicus, I(1749), p. 198; other editions have the additional word 'consecrated' together with 'signed and mixed'; according to J. Kariappuram, the ancient manuscripts do not have the word 'consecrated' cf. E. Syrian baptism, (p. 133).

Timothy also sees the signing of the oil with the Holy oil as an expression of the moment of the epiclesis which has already taken place (sect. 8).

Most of the commentators of the baptismal liturgy also give great significance to the blessing of the oil through the invocation of the Divine power. Narsai says: "the three names he casts upon the oil and consecrate it that it may be sanctifying the uncleanness of men by its holiness..." (Connolly, Homilies of Narsai, p. 42).

However, it is remankable to see that the Anonymous says that the Spirit does not descend on the oil: "The priest prays over the oil, but the Spirit does not descend on it". However, he says that "the priest does

not leave it without consecration". He mentions also the custom of signing the oil with the oil of the Horn (Connolly, Expositio, II, pp. 96, 97, 100).

So, in general, the significance of the blessing of the oil is stressed in the baptismal liturgy and tradition.

The Symbolism of the Holy oil

After explaining the meaning of blessing the oil newly, Timothy explains the symbolism of the Holy oil. He attributes to it various symbolic meanings which are found in connection with the subject of anointing in the Scripture, liturgy and in the ecclesiastical writings known to him. Here, too, he does not try to present a complete picture. He emplasizes its holiness and attributes to it the power to sanctify. But he speaks also of its power to strengthen and to heal.

The most important symbolism attributed to the holy oil is that of the symbol of the power of the Holy Spirit. Timothy demonstrates this through various traditionally known scriptural examples and texts where the operation of the Holy Spirit is closely connected with the anointing in the real or metaphorical sense. So he refers to the anointing of Saul, David and Solomon as kings, who were sanctified by the Spirit through the anointing with the oil; then he refers to the prophecy of Isaias about the

anointing of Christ through the Spirit (Is. 61, 1-3) and to Psalm 23, 5; 92, 10; 45, 1-8, where references to anointing are found which would be interpreted in the New Testament and in ecclesiastical writings (sect. 9 and 12). So as in the Scripture the anointing is often connected with the sanctification through the power of the Spirit, so the holy oil is the symbol of the power of the Spirit in the sanctification through baptism.

The O. T. knew various kinds of anointings. Through the anointing the kings receive a sacred character and mission and become the anointed ones of Yahweh (I Sam. 24, 6; 26, 9ff). Often there is also mention of the Spirit in connection with the anointing (I Sam. 16, 1-13; I Kings 1, 28-40). The High priest is anointed and is thereby sanctified that he may serve Yahweh (Lev. 21, 10; 29, 7). The prophets also are the anointed ones. Elias receives the order to anoint Eliseus (1 Kings, 19, 16). So in the O. T. the anointing is often associated with the consecration to an office through the power of the Spirit of God.

The spiritual anointing of our Lord is often mentioned in the Scriptures. Is. 61, 1ff, 'The Spirit of the Lord is upon me, because the Lord hath anointed me to preach to the meek...' is cited in Luke 4, 18 where it is quoted by Christ himself in connection with his mission and spiritual anointing. St. Peter in his discourse at the baptism of Cornelius refers

also to the anointing of Christ: "...how God anointed Jesus of Nazareth with the Holy Spirit and with power..." (Acts 10, 38; cfr. also 4, 27). The baptism of Christ in Jordan and the descent of the Spirit upon him is generally considered as an anointing by the Spirit. Ps. 45, 8, referring to 'the oil of gladness' is quoted by St. Paul in Heb. 1, 9 as referring to Christ. Hence, the title of our Lord, Mešiah, the Anointed One (in Greek: Christos).

The passage in 1 John 2, 20-27: "You have an anointing from the Holy One and you know all things...", and in 2 Cor. 1, 21-22: "Christ who has anointed us, who has also stamped us with his seal and has given us the Spirit as a pledge in our hearts", may be referring to a metaphorical use of the word anointing. One may reckon here with a possibility that in these places already there are allusions to an actual ceremony of anointing.

In the baptismal liturgy, as we saw in connection with the ceremony of blessing of oil, the relation between the spiritual anointing of Christ at his baptism through the Holy Spirit is a specially emphasized theme. It reminds the baptizand of the presence of the Spirit as in the baptism of Christ.

Similarly, Ps. 45, 1ff referring to 'the oil of gladness', applied to Christ by St. Paul in Heb. 1, 9, is sung during the baptismal liturgy.

In the W. Syrian baptismal liturgy, the expression 'oil of gladness' is found in the formula of pre-baptismal anointing. Thus it emphasizes the relation between the anointing of Christ and the anointing of those who receive baptism. (M. Elenjikal, The Baptismal ritual of the Malankara Church, p. 116f).

The relation of the anointings of kings and priests in O. T. to the baptismal anointing is also mentioned in the baptismal Liturgy, in the prayer for blessing the oil: "The holy oil which thou didst give in former times for the ordination of a temporal priesthood, and a transitory sovereignty, thou hast committed to the priests of the Church to be a sign and emblem of those who are translated from earthly things to heavenly in an immortal body and an unchanging spirit...". (Badger, Nestorians and their Rituals II, 204).

Timothy referring to the above quoted prayer says that it does not mean that the oil of O.T. and N.T. are the same, but that it is a reference to the greater holiness of the oil of N.T. Because the oil of the N.T. (Timothy is referring to the holy oil of baptism) is the fulfillment of the anointings of O.T. (sect. 10); therefore, it is greater in holiness.

'Abdiso, probably alluding to the above quoted words of the prayer for blessing the oil says thus: "For the holy book teaches that under the Mosaic law those who were destined for a figurative' priesthood or for transitory sovereignty were to be anointed with the oil of anointing. And in like manner with us: such as are separated to the kingdom of heaven and to the true pries

thood, must be anointed with this same manifoldly symbolical anointing, in order that they may be truly anointed ones and brethren of Christ...". (The Jewel, IV, 4; A. Mai, Scriptorum Veterum nova Collectio, t. X, 2, pp. 332 and 357; cfr. Badger, Nestorians and their rituals, II, pp. 407f).

So, the liturgy as well as the commentators insist, by comparing the baptismal anointing to the O. T. anointings of priests and kings, on the greater holiness and the granting of the true priesthood and heavenly kingdom through the baptismal anointing. The words of St. Peter referring to the royal priesthood of Christians (1 Pet. 2, 10), are worth remembering here.

In the liturgy there are several other places where the sanctifying aspect of the Holy oil is mentioned. In the prayer for blessing the oil it is said: "the oil may be for unction and convey true and perfect sanctification and exalted communion in the kingdom of heaven..." (The second part of the prayer for blessing the oil; J.A. Assemani, Codex Liturgicus, I, pp. 196f; English translation according to Badger, Nestorians and their rituals, II, p. 205).

So in the liturgy the sanctifying power of the holy oil is very much emphasized.

In the tradition also the sanctifying power of the Holy oil is very much stressed. St. Ephraem says:

Amicus est enim oleum Spiritus Sanctus et minister eius
Et tamquam discipulus sequebatur eum.
Per oleum (Spiritus) signavit sacerdotes et unctos.

Spiritus Sanctus per oleum

imprimit signum suum super oves suas,

sicut anulus, qui ceram imprimit sigillum suum.

Etiam sigillum absconditum Spiritus per oleum imprimitur corporibus

quando unguntur in baptismo et fiunt signati in baptismate.

(St. Ephraem, de Virginitate, 2, 6; translated by E. Beck, Le Bapteme chez Saint Ephrem, L'Orient Syrien, I (1956), 2, p. 126). In this passage the holy oil as the symbol of the power of the Holy Spirit is well emphasized.

Yohannan bar Zobi says: "The apostles gave us the horn of olive oil, and whosoever is not baptized therewith does not receive the Holy Spirit". (cfr. Badger, Nest. and their rituals II, pp. 213f).

Therefore liturgy and tradition considers the holy oil as the symbol of the power of the Holy Spirit.

Timothy follows the tradition when he considers the Holy oil as the symbol of the power of the Holy Spirit and insists on the sanctifying power of the Holy oil.

Therefore, when we find the Holy oil used in the baptismal rite this is meant specially for symbolically expressing the sanctification through the power of the Spirit. Timothy mentions this in various places (sect. 7-13, and 19). We quote here a passage: "...by this (i.e. the oil) nothing is again needed for the descent of the Holy Spirit sensibly as he then descended upon

the apostles and through them upon others as upon the household of Cornelius and others... We receive Him in the baptism of water and oil and we are formed from mortals into immortals... As in the holy books the grace (taibutha) of the Spirit is often said to be this descent, how could the apostles who were anointed with the Holy Spirit give up that memory of the giving (yihibutha) of the Spirit and how could they not give expression to that exalted gift (mawhabta) in the holy oil like this and also to transmit the same in the church of God... Therefore, whoever, receives baptism in the mystery of the death of our Lord and is buried with Him receive in consequence the Spirit of life (Rom. 6, 4ff; 8, 9ff; col. 2-3), and from now onwards shall receive a spiritual body (I Cor. 15, 44) in the mystery of resurrection to come..." (sect. 11 fol. 57v-60r). So, the use of Holy oil in baptism shows symbolically the descent of the Holy Spirit who santifies the body and soul of man through baptism, and gives the pledge of resurrection from the dead.

Timothy attributes to the Holy oil also the symbolism of healing. He says: "... the oil is compared by our Lord to mercy in the story of the wise and the foolish virgins; for they took oil in the vessels together with their lamps and he poured on them wine and holy oil..." (sect. 12). So, as the wise virgins could go with the bridegroom for the marriage feast because they had taken with them the oil together with their lamps (Mt. 25, 1-13), so "by means of the holy oil in the holy baptism...we who have been worthy of rejection through our sins have been received in mercy and God was mercifully reconciled with us..." (sect. 12; cfr. 13).

Similarly, he attributes to the holy oil also the symbolism of strengthening : "... As the oil makes the hand slip from the body of the one who is anointed, so all the strategems of the evil one slip away from the body of the one who is anointed with the holy oil. Without the power which we have put on through the oil, it is impossible to conquer the enemy and to defeat the aggressor..." (sect. 12, c). So, here the anointing has the symbolism of strengthening for apotropaeic purposes.

The oil of the catechumens or the exorcised oil found in many rites (e.g. the Roman rite, the Coptic rite, etc.) for anointing in preparation to baptism, which could be distinguihed from the Holy oil for sanctification is not found in the E. Syrian tradition. According to scholars in many early documents on baptism also in other rites such a distinction is not very clear, the themes of healing, protection, and sanctification because of their intimate relation is often attributed to one and the same oil (C.A. Bouman, Zalving, in Liturgisch Woordenboek II, 2954ff (Roermond 1968).

In the various descriptions of the baptismal rite found in the Acts of Thomas, the prayer invoking the grace of God to sanctify the oil of anointing, sometimes refers to the themes of purification and strengthening, and at other times to the sanctifying effect of the anointing (W. Wright, Apocryphal Acts of the Apostles, II, English translation, pp. 166, 188, 258, 267, 289).

Similarly, St. Ephraem attributes to the oil the symbolism of purification and strengthening together with that of sanctification:

"Oleum, fons sanationum, inhaeret corpori, fonti morborum.

Oleum enim delet delicta, sicut diluvium quod delevit impuros'". (De Virginitate, 7, 9; as quoted by Beck, in Le Bapteme chez saint Ephraem, L'Orient Syrien, I (1956), p. 126). About the strengthening power of the oil he says:

"Oleo unctus David cum armis suis dimicavit et humiliavit gigantem qui subjugare volebat Israel". (Hymns on Epiphany, Lamy, T. J., Sancti Ephraemi Syri, Hymni et sermones, tom. I, 53-54, Mechlin 1882).

Similarly 'Abdhišo also attributes to the oil of anointing the symbolism of sanctification and also strengthening (The Jewel, IV, 4; Badger, Nestorians and their rituals, II, p. 407f).

So, when Timothy attributes to the holy oil various symbolisms he is only following the tradition.

So, the oil, in the reflections of Timothy, is the symbol of the power of the Spirit. The Spirit, however, not only sanctifies but also purifies and strengthens. All these intimately connected effects are attributed to the one and the same Holy Oil.

The terminology

Timothy II makes use of various expressions to designate the oil that is used in the baptismal rite.

mešha 'tiqa, the old oil (sect. 7 and 10)

mešha qaddiša, the Holy oil (sect. 7; 10; 11)

mešha mqadša, the Holy oil (sect. 8; 9; 11). The Holy oil kept in the churches (sect. 8).

mešha dabqarna, the oil of the horn (sect. 8)

qarna, the horn (sect. 8; 19)

'tiqa, the old (oil) sect. 8)

mešha, the oil (sect. 9)

mešha hana, this oil (sect. 10; 11)

mešha ḥadta, the new oil (sect. 7)

ḥadta, the new (oil) (sect. 8)

The expressions, like the old oil, the oil of the horn, the horn, etc. will be referring to the oil of the horn. The term, the new oil refers to the oil consecrated during the time of the ceremony of baptism. The term holy oil, is applicable to both. In some places we see that it is referring to the oil of the horn (sect. 8). But, since the newly consecrated oil is also holy, it is at times, difficult to say whether the reference is to the horn of oil or to the newly consecrated oil.

It seems that in the E. Syrian tradition there is no clear and fixed terminology for the oil used on various occasions. So in the formularies of baptism, in the first part, i.e. before the blessing of the new oil we find the following terms connected with the oil: mesha damsihuta, the oil of anointing, Kelaita; Urmia (1890); Berlin 42, Or. Qu. 546.

ṭaibuta da'mada, the grace of baptism: Chald. Patr. 36; Vat. Syr. 65.

meš̈ḥa da'mada, the oil of baptism: Berlin 38 (Sachau 167).

meš̈ḥa dabqarna, the oil of the horn, Kelaita; according to Diettrich, Brit. Mus. add. 7181, Berlin Sachau 64 (i.e. Berlin 40), Berlin Sachau 354 (i.e. Berlin 47) (Nestorianische Taufliturgie, p. 61); and 'Eš̈aya Ḥudra.

qarna d'meš̈ḥa, the horn of the oil: according to J. Kariappuram it is found in Diarbekir 48 (The East Syrian Baptism, p. 81).

qarna damš̈iḥutha, the horn of anointing: according to J. Kariapuram, o.c., p. 81f, Borgia Syriac 173

meš̈ḥa qaddiša, the holy oil: according to Diettrich l.c. in Berlin (39) Or. ms. qu. 804.

According to the recent study of J. Kariappuram all these terms refer to the same oil, i.e. the oil of the horn. He comes to this conclusion from the fact that even in one formulary different terms are used in one ceremony. So, e.g. Kelaita makes use of the term "the oil of the horn" in the rubrics of the first signing; but in the accompanying formula he makes use of the term, "the oil of anointing". So the terms are interchangeable (J. Kariappuram, The East Syrian Baptism, pp. 81ff).

However, some earlier scholars have made certain specifications regarding certain terms:

Horn of the oil of anointing: Assemani J. S. wrote that this oil is meant for anointing the baptized, the church, and the altar, the oil of catechumens, baptismal water, the chalice and the paten (Bibliotheca Orientalis, III, 2, p. 326). But scholars have already pointed out that the horn of the oil of anointing meant for baptism is not used for consecrating the altar (Raes, A. Confirmation dans le Rite Syro-Oriental, L'Orient Syrien I (1956), p. 251).

The horn of the oil of grace (qarna dmešḥa dṭaibuta): Assemani says that this oil is meant for anointing the sick (Bibliotheca Orientalis III, 2, p. 326). But the passage in the Questions on baptism (Vat. Syr. 150, fol. 51v) to which Assemani probably refers does not say anything about the oil of the sick. But it indicates that the horn of the oil of grace is not apt for the use in baptism: "(If) one of the elders of the Church mistakes between the horn of the oil of anointing (qarna d'mešḥa damšiḥuta) and takes with him the horn of grace (qarna d'taibuta) and signs with it the one who receives baptism, the oil, and the Jordan, and later discerns that it is not with the oil of baptism that he has baptized what should be done? Answer. He shall consecrate the oil and the Jordan again and sign him with the oil of anointing and baptize him again". Here we find that the horn of the oil of anointing is meant for baptism and the horn of the oil of grace is meant for some other purposes.

The grace of baptism (ṭaibuta da'mada), Diettrich thinks that this term does not refer to the oil (Nest. Taufliturgie, p. 62). But J. Kariappuram, as we mentioned above, considers this as referring to the oil of the horn.

So there are several terms referring to the Horn of the oil kept in the churches.

The newly consecrated oil is to be distinguished by means of the context. The terms like Holy oil, oil of anointing, oil of baptism, etc are applicable also to the newly consecrated oil.

The Horn of the Oil.

The liturgical custom of keeping the horn of the oil among the Nestorians is described by F. F. Irving thus: "Every church must possess its horn of holy oil; the vessel in use being commonly a small glass bottle, kept in the baptistery. When a new church is built a small quantity o f the sacred oil [so it has altready a consecrati on] is procured from another church.

At the consecration of the church this (i.e. the horn) is placed in the baptistery and blessed [a second time] by the bishop, with the following prayer and the usual benedictory sign of the Cross: "This oil of unction is signed and sanctified that it may be for a type of incorruption in the absolving baptism, in the name of the Father..." (The ceremonial use of oil among the East Syrians, London 1902, p. 8; Irving, quotes the formula of blessing from the Taksa, printed at the Archbishop of Canterbury's mission, p. 146).

A comparable blessing of the oil of the horn by the bishop is found also in the rite of consecration of the church in the Ktaba d' Takse Kumraye

(= Pontifical of the Chaldaeans (Roma 1957), p. 44).

However, the Chaldaean Pontifical contains another ritual for blessing the oil of unction by the Bishop probably for conformity with the Western Latin practices (Ktaba d' Takse Kumraye, Roma 1957, p. 77 f).

Altrough there is the above mentioned episcopal blessing of the Horn of oil, the E. Syrians do not often refer to the ceremony of the blessing of the oil during the consecration of the church. On the other hand, they emphasier the apostolic origin of the horn of oil. So,

- Yohannan bar Zobi narrates a story for describing the apostolic tradition of the horn of oil (Badger, Nestorians and their rituals, II, p. 213).

- Emmanuel bar Sahare says that 'the apostles have transmitted to us this mystery in that horn of oil in which that mystery of the embalming (ḥuntsa) of the body of our Lord is mixed".(Memra on Baptism, Vat. Syr. 182, 269v).

- 'Abdiso also speaks of the apostolic tradition of the oil of anointing: "The oil of unction is an apostolic tradition; for it was consecrated by the Apostle, and from them is handed down in the Church of God until now.... Its matter is pure olive oil and the form apostolic blessing".(The Jewel, IV, 4, Badger, Nestorians and their rituals, II, p. 407 f);

- The Anonymus says that John the Baptist received the horn of oil from the prophets of the O. T. (Expositio, II, Connolly, p. 95);

- Timothy II says that the Horn of oil is not derived from the prophets of O. T., but it is the fulfillment of the oil of the O. T.; he speaks also of the apostolic tradition of the Holy oil and gives the reason why the apostles handed down the horn of oil (sect. 10-12).

- In the canonical collections it is said that the horn of oil is received from Addai and Mari (Hoenerbach-O. Spies, Das Recht der Christenheit, CSCO 162 (Script. Arabici p. 103).

The firm tradition in this respect expresses the great veneration in the E. Syrian church towards the oil of the horn, and might be regarded as comparable to the veneration in other churches towards the Holy Myron, only to be consecrated by the bishop or even exclusively by the Patriarch.

The matter of the Holy oil.

Although in daily use different oils could be available, Timothy specifies that the olive oil is consecrated for the anointing and signing in baptism and not other oils (sect. 13). For using olive oil in baptism he gives various reasons based on its natural properties, in this connection referring to its quality to heal the wounds and adding the reference to the ascension of our Lord from the mount of olives. He says: "... as baptism manifests the giving of the fourfold gifts which are: the forgiveness of debts and sins, the remedy of mortality through immortality, knowledge of truth in the manifestation of the Trinity, our ascent into heaven, the oil of olive has been found like these four gifts, the mystery which carries and bears as in

an image" (sect. 13).

Although in other churches the custom prevailed to blend the olive oil with one or more fragrant substances and is called the myron (Chrisma compositum), in the East Syrian tradition the use of pure olive oil without being blended with fragrant substances prevailed.

So Yohannan bar Zobi says: "The apostles gave us the horn of baptism containing the olive oil, and not precious Chrism (myron) as is used in the Western Church"(Memra on Baptism and on the Mystery of leaven, Borg. Syr. 90, fol. 72v; cfr. Badger, Nestorians and their rituals II, pp. 213-4).

'Abdiso emphasizes that "the matter of the oil of anointing is pure olive oil" (The Jewel IV, 4; cfr. Badger, Nestorians and their rituals II, p. 407f).

In the ritual of baptism the Chrisma compositum (myron) is not mentioned. Only some formularies which have undergone Western influences mention the use of blended chrism. Besides, the present Chaldaean Pontifical, under latin influences gives a rite for blessing "the oil of anointing" and gives the instruction to blend the olive oil with balsam (Ktaba d' Takse Kumraye, Roma 1957, p. 77).

The blessing of the water

Traditionally, the blessing of the oil is followed by the blessing of the water.

Timothy justifies the liturgical practice of blessing the water after blessing the oil by comparing them to the female and male principles in human birth. As the birth from the mother follows the male generative act so the blessing of the water follows the blessing of oil (Sect. 7).

Timothy refers to certain ritual elements related to the blessing of the water. The water and the oil are separately blessed by the recitation of two different prayers and not together like the elements of bread and wine in the Eucharist which are consecrated through a single Epiclesis (sect 7 and 8).

As in the case of the blessing of oil, here also Timothy emphasizes very much the significance of the invocation of the Holy Spirit upon the water and the meaning of the signing of the water with the Holy oil to indicate the descent of the Holy Spirit. He says: "And they sign the water with the old oil for the confirmation of the birth, although the new oil is good, since consecrated by the same Spirit by whom also the old oil, with which the water is signed is consecrated. But not accidentally, because as in the natural birth we need the Holy Spirit and creator (who) gives forms after the completion and "moving" of all mortals, and the qualities for the splendour of the soul. It is, therefore, for the indication of the Spirit that the holy oil is necessary" (sect. 7). Here the comparison of the operation of the Holy Spirit in baptism to the creative power of the Spirit in human birth is clear. The words, "after the completion and the moving of all mortals"

will be a reference to the sanctification and new life that is conferred in baptism by the Holy Spirit. The reference to the Holy Spirit who gives "the qualities for the splendour of the soul" will also be a reference to the perfect sanctifying effect of baptism (sect. 1).

The Spiritual nature of the rebirth in baptism is further emphasized by Timothy by referring to Jn. 3, 6, "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit". He then adds, "but it is not necessary that there should be resemblance and similarity in all things". The meaning of these words may be this: although in the natural order a kind will brong forth only its own kind, in baptism, by the power of the Spirit the material element of water can bring forth that which is not of its kind, namely spiritual children. Similar expressions can be found also in Narsai's homilies on baptism,(cfr. Homilies of Narsai, Connolly, p. 46).

So Timothy's reflexions on the ceremonies of hallowing the baptismal font puts into relief the mystery of the descent and the operation of the Holy Spirit in baptism.

Also in the baptismal liturgy the ceremonies connected with the blessing of the baptismal font is very significant.

According to most of the manuscripts and editions of the E. Syrian baptismal liturgy the verses 3-4 of Psalm 29: "The voice of the Lord is upon the waters; the glorious Lord has thundered, " are sung at the preparation

of the baptismal font. The reason for choosing these verses to be sung at the preparation of the baptismal font may be due to its reference to the power of God's voice resounding over the waters. The original meaning of these words from Psalm 29, originally a Canaanite song, is not clear. The verses may be an allusion to the command of God upon cosmic waters which brought forth living things from the primaeval waters (Gen. 1, 1ff) or merely to thunderbolts whose presence was considered to be an effect of the power of God. In the baptismal liturgy it is an allusion to the voice of God that was heard at the baptism of Christ in Jordan. So in general, the power of God over the waters is commemorated in connection with the ceremonies of blessing baptismal font.

According to Diettrich, in some manuscripts of the baptismal liturgy the preparation of the baptismal font takes place while singing the Responsory (onita) of the mysteries (Diettrich, Nestorianische Taufliturgie, pp. 67-70). It is an anthem referring to the baptism of Christ in Jordan and to the descent of the Holy Spirit upon Him in the Jordan and to the sanctifying aspect of baptism (J. A. Assemani, Codex Liturgicus I, p. 193f; Badger, Nestorians and their rituals II, p. 203).

The prayer invoking the Holy Spirit (Epiclesis) upon the water also expresses the meaning of the ceremony in clear words: "... The Holy Spirit of your glorious essence, - He who descended and rested upon our Saviour

when He prefigured this baptism, - throught the visible water, and according to His will, renews our old creation, and in His grace communicates to us an incorruptible pledge. May that same Spirit descent, O Lord, upon this water that it may be efficacious for the help and salvation of him who is to be baptized therein". (J.A. Assemani, Codex Liturgicus I, p. 200; cfr. Badger, Nestorians and their rituals II, p. 203; Denzinger, Ritus Orientalium, I, p. 373). The blessing of the water through the invocation of the Holy Spirit is for sanctifying it so that it may on its part sanctify men.

The meaning of Epiclesis is not only expressed by the prayer but also, in a dramatic way by the signing of the water with the Holy oil.

Now the baptismal Epiclesis is a parallel to the Eucharistic epiclesis which is a well known element in Christian Liturgy, but especially emphasized in the Oriental churches. It is a powerful and efficacious prayer addressed to God, with a petition to send His power or more specifically His Holy Spirit that He may sanctify the material elements which in turn may sanctify others. Therefore, ritual epiclesis will have always a twofold aspect: In the first place it will be a prayer to God, to sanctify the material elements and in the second place it will be a prayer for the sanctification of all those who will receive the sacramental element or to whom it will be administered. In the baptismal epiclesis the petition is "that the Spirit may descend upon the water that it may receive the power (i.e. become

efficacious) for the help and salvation of him who is to be baptized therein". So the reference to the sanctification of the baptizand also form an essential aspect of the baptismal epiclesis.

Also the commentators of the baptismal liturgy mention the sanctification of the baptismal water through divine intervention.

Narsai says: 'With the name of the Divinity, the three Names, the priest consecrates the water that it may suffice to accomplish the cleansing of the defiled' (Homilies of Narsai, Connolly, p. 50).

The Anonymus, says: "Quod aquam consecrat et Spiritum facit descendere, hoc est: ostendit quod operationes legis non sunt perfectae usque ad baptismum Domini nostri" (Connolly, Expositio..., II, p. 100; cfr., also 97).

For the various aspectsof the rites blessing the baptismal font in various liturgies, one may refer: F. Cabrol, 'Epiclèse', DACL 5, col. 142-184; B. Neunheuser, De benedictione aquae baptismalis, Ephemerides Liturgicae, XLIV (1930) pp. 194-207, 258-281, 369-412, 455-492; E. G. Cuthbert F. Atchley, On the Epiclesis of the Eucharistic Liturgy and in the consecration of the Font, London, 1935; H. Scheidt, Die Taufwasserweihegebete, Münster, 1935; A. Raes, Introductio in Liturgiam Orientalem, Rome, 1947, pp. 132-143.

For the structure of the East Syrian Anaphora, one may refer: L. Ligier, Magnae Orationes Eucharisticae (pro manuscripto) Romae 1964, pp. 92-96.

So the rites connected with the blessing of the water like the invocation of the Spirit and the signing of the water with the Holy oil expresses the operation of the Holy Spirit in Baptism, as a parallel to the descent of the Holy Spirit upon Christ at his baptism. The whole concept is strengthened by the fact that the element of Epiclesis has also a very important place in the blessing of the baptismal oil.

D. The anointing preceding the baptismal washihg

A very important ceremony which in the traditional baptismal ritual takes place after the blessing of the oil and the water is a signing with the oil performed with three fingers on the breast and followed by the anointing of the whole body (J.A. Assemani, Codex Liturgicus I, p. 201; II, p. 221; Badger, Nestorians and their rituals II, p. 207; Denzinger, Ritus Orientalium I, p. 374).

Timothy, immediately after speaking about the blessing of the water and the oil in sections 7 and 8, does not speak about a signing, but goes on to speak about the various issues related to the holy oil (sect. 9-13). Then in section 14 he speaks about a signing (rušma). In other parts of his treatise, he speaks of a second signing, preserved also in the traditional baptismal ritual. So, in section 16 it is described as a ceremony of making the sign of the cross with three fingers on the breast from above downwards.

In section 19 also he mentions a second signing. Then in another part of his work, namely in section 16 of the treatise on the Eucharist, he says that the second signing is accompanied with the formula, "N. is anointed..." (IV, 16, fol. 12v).

Timothy's explanations bearing on the meaning of the anointing preceding the baptismal washing is spread over a great part of his treatise on baptism: sections 7-14, 16, and 19.

Since the second signing is the ceremony in which the anointing with the newly consecrated oil takes place, his reflections on the meaning of the ceremony of blessing the oil and his explanations on the symbolism of the holy oil in sections 9-13 are closely related to the meaning of this ceremony.

When commenting on the ceremony of blessing the oil, Timothy by referring to the moment of epiclesis, emphasizes the significance of the descent of the Holy Spirit upon the oil and the relation of the newly consecrated oil to the ritual expression of the descent of the Holy Spirit upon the persons who receive baptism: "Also in the mixing of the old (oil) with the new oil and water, it (the oil of the Horn) shall be the proclaimer of the descent of the Spirit upon the baptized and their participation with him, although His descent is not visible because of his invisible nature. As our baptism is perfected with water and oil it is said, "water brings forth" and this (i.e. the oil) because of the invisibility of the Spirit, Wisdon has arranged for

us the visible oil which by its visibility shall proclaim the invisible power of the Spirit, the consummator of the birth. Therefore, until the descent of the Spirit upon the water and oil, the old oil is not mixed for the manifestation of the (above) said mystery!' Here the relation between the descent of the Holy Spirit upon the persons who receive baptism and the newly consecrated oil is clearly expressed:

As we have already explained when speaking about the blessing of the oil and the water, the epiclesis has a twofold aspect: sanctification of the sacramental elements and the sanctification of persons who receive that sacrament. So here the anointing with the oil consecrated with the invocation of the Holy Spirit is meant for the sanctification of the person who receive baptism. We have also explained above when speaking about the blessing of the oil that according to Timothy the necessity of blessing the oil newly is to make actual the continous presence of the Holy Spirit symbolically expressed through the Holy oil of the Horn. So here, by the anointing with the newly consecrated oil that power of the Holy Spirit is made present.

We have also seen earlier that Timothy when explaining various aspects of the Holy oil emphasized its importance as the symbol of the power of the Holy Spirit. The emphasis on the sanctifying aspect of the Holy oil refers already to the sanctifying role of the anointing.

Then in section 14, Timothy explains the meaning of the sign by referring to several biblical as well as traditional themes thus: "So we are signed to be separated from the community of the unfaithful and to be mingled with the community of the faithful to grace in the meadows (Ps. 23) of the Church with those who are signed with this seal (ṭab'a)... As the mark (ʂuud'a) which shows that one belong to the household of the Israelite people was the visible sign of the circumcision of the flesh, for without this no Jew could take part in the Passover or anything Jewish according to the will of the Law, so without the hidden sign perfected by the Spirit in the mystery of the circumcision made without hands, by putting of the flesh of sins, namely the circumcision of Christ (Col. 2, 11) no one could be of Christ and could be worthy to enjoy the divine mysteries" (sect. 14). As is clear from the words of Timothy the necessity and purpose of the rite of signing is to confer the distinguishing mark of Christians which entitles those who have received the sign of baptism to partake of the divine mysteries.

In other parts of his treatise also Timothy associates the anointing with the oil with theme of sign: When the blessed apostles were entrusted with the knowledge of divine mysteries and received the afflatus from the Holy Spirit.. they blessed and sanctified this oil by the power of the Spirit to be the sign (ata) and seal (ḥatma) of adoption of sons (section 11).

The reference to the sign, and to the relation between the sign and the circumcision not made with hands is traditionally found in connection with the anointing preceding the baptismal washing. In the E. Syrian baptismal liturgy these themes are clearly mentioned in the prayer for blessing the oil (J. A. Assemani, Codex Liturgicus I, pp. 194ff; cfr. Badger, Nestorians and their rituals, II, p. 204; see below, p. 159f.

Fr. L. Thornton, who sees in the traditional Syrian order of baptism a parallel to the Jewish rites of initiation in which the male proselyte was first circumcised and then baptized, is of the opinion that the anointing replaces circumcision in Christian usage (Confirmation, its place in the Baptismal Mystery, pp. 27f; as mentioned by L. Mitchell, Baptismal anointing, London, 1966, p. 49, cfr. also p. 71).

The use of the word sign (rušma) in the baptismal liturgy to apply to the pre-baptismal anointing, as mentioned above, according to some scholars is a link with the anointing ceremony preceding the baptismal washing as found in the ancient Syrian documents (L. Mitchell, Baptismal anointing, p. 71).

Then in section 16, the author explains the meaning of the second signing with the help of the rubrics. So the ritual of making the sign of the cross on the breast conveys the idea that the mystery, symbolically expressed in the ceremony of the anointing preceding

the baptismal washing, is only a type of realities that are to come after the resurrection from the dead: "These, as it is said, we still perform (šamli) in a type (tupsa), because there is something expected, which is completion and perfection; we show it in this type and we judge it to be true. When these our sctions are compared to the types of the Law which was a shadow, these are shown as true reality, but when we take them after the example of those which are above, these are like shadows which we do not see. For, now we see as in a mirror (I Cor. 13, 12; 2 Cor. 3, 18). Therefore we are signed on the breast".

So by signing on the breast we are reminded of the fact that the grace that is received is only a shadow, in other words, a pledge when we compare it with the heavenly realities which we will receive after the resurrection.

The ritual of making the sign of the cross on the breast signifies also the sanctification of the soul: "Again, in order that our soul, dwelling and operating in the hearts as many think, may be sanctified and purified as in this mystery and contemplation (theoria)".

Moreover, in the ceremony of anointing preceding the baptismal washing the types concerning the signing which are found in the O. T. are brought to perfection: "Thus the breastplate of judgment which was mysteriously square was also on the breast of the priest, and the care of the vestments and the four rows of twelve stones with the lighting (nahira; Hebrew: Urim) and perfection (šalma; Hebrew: tummim) was also on his heart (Ex. 28, 1-38;

Lev. 8, 7ff)..... thus also the word about the passover: 'it shall be a mark (ata) on your heart and a sign (rušma) on your forehead'. Then Timothy adds, referring to the signing on the breast, "It will be the same if there is the sign (rušma) on the breast, the perfection of the types which preceded. So this ceremony of anointing is the perfection of the signings found in the O. T.

There is symbolic meaning also for the rubric of performing the second signing with three fingers: "Again, in this second signing we sign with three fingers on account of the mystery of the Trinity who is given into the hearts of the faithful through the oil; and it teaches the soul the contemplation (theoria) of its mystery".

There is very great symbolic meaning also for the rubric of drawing the sign from above downards as different from the first and the last signing, where the sign of the Cross is drawn from below upwards: "Again, from above downwards: it shows that the giving of this grace is from above, from the father of lights and we who are below always receive this brilliancy when we are found prepared for them". So by tracing the sign from above downwards, there is the ritual expression of the conferring of the grace from above. The rubric of tracing the sign of the cross from above downwards signifying the conferring of the grace from above, refers also to the conferring of the gift of adoption of sons: "Again, for the confirmation (šurara) of the

adoption of sons which we receive in mystery (raza) ; as now the heavenly power descends on us from above downwards and makes us in mystery immortals from mortals, so it is usual that it descends on us from above downwards and raises us up from the dead as immortals and impassibles. At the end of time the dead in Christ will rise (1 Thes. 4, 16)".

The rubric of making the sign of the cross from above downwards ritually expresses also the descent of the Holy Spirit upon those who receive baptism: "Again, for the mystery of the Holy Spirit who descended on the apostles from above and perfected them sensibly in the upper room (Acts 2, 1ff). Now he perfects (gmar) secretly those who are to be signed and those who are to receive baptism. In like manner, He descended from heaven also upon the Principle of our life and appeared as a dove, with a voice heard from above (Mt. 3, 16ff)".

So according to Timothy, the rubric of tracing the sign of the cross from above downwards in this anointing preceding baptismal washing ritually expresses the bestowal of grace from above, the conferring of the adoption of sons and the descent of the Holy Spirit upon those who receive the anointing and the baptismal washing.

In section 19, Timothy speaks of the second signing only briefly by borrowing the explanation which the Anonymous gives to it (cfr. Connolly, Expositio, II, p. 96f): "But the second (signing) resembles the anointing of

Aaron and his sons and the kings, which was in the middle of the time, if we reckon the time of the fulfillment of the house of Abraham up to Christ".

The above mentioned symbolic meanings of the anointing preceding the baptismal washing which is explained with the help of the rubrics give expression, in one way or another, to the themes related to sanctification and are in agreement with the explanations which Timothy gives to the oil and to the sign in sections 7-14. By the anointing with the new oil, consecrated through the invocation of the Holy Spirit and mingled with the oil of the Horn which is the symbol of the power of the Holy Spirit, the power of the Holy Spirit is now made present. Hence the rite of anointing will ritually express the conferring of the sign and seal of adoption of sons (sect. 11, fol. 56r-57v; cfr. also section 14 where the sign is called the sign of circumcision not made with hands) and the grace of the Holy Spirit (sect. 11, fol. 57v-60v). It will ritually express also the fact that one has become anointed ones (mšiḥe) (sect. 12) and that one is strengthened against the devil (sect. 12).

In the E. Syrian baptismal liturgy also in the prayer for the blessing of the oil there are petitions for the gifts similar to those mentioned above: "... bestow upon all who shall be anointed therewith the pledge of the resurrection from the dead, perfect adoption, salvation from the pangs of sin, and joy in the rest of heaven... The holy oil.... (which) Thou hast now committed to the priests of the Church to be a sign and emblem of those who are transla

ted from earthly things to heavenly in an immortal body and an unchanging spirit, being circumcised thereby with a circumcision without hands, by throwing off the body of sin through the circumcision fo Christ... And let the grace of the gift of the Holy Ghost descend upon this oil, bless it, seal it, and sanctify it, in the name of the Father, of the Son, and of the Holy Ghost, that by the power of Thy grace this oil may be for unction, and convey true and perfect sanctification and exalted communion in the kingdom of heaven to all such as shall be anointed therewith, with the life-giving sign (rušma mahiana) .... (J.A.Assemani, Codex Liturgicus I, pp. 194ff; translation according to Badger, Nestorians and their rituals II, p. 204f; Denzinger, Ritus Orientalium, I, p. 371f). So the prayer for the blessing of the oil speak of the conferring of the pledge (rahbona) of the resurrection from the dead. This newly consecrated oil is described as fulfilling the type represented by the oil which anointed the temporal and transitory priests and kings of the Old Testament, and as bestowing the circumcision not made with hands. The prayer goes on to ask that the gift of the Holy Spirit may come into the oil and hallow it for the bestowing of the life-giving sign (rušma).

In the ancient and later documents which reflect the ancient Syrian tradition the rites connected with the anointing preceding the baptismal washing have great significance.

So, as we have already mentioned earlier, in the Acts of Thomas, the prayer for the blessing of the oil of anointing sometimes refers to the themes of purification and strengthening, and at other times refers to the sanctifying effect of baptism.

In his baptismal instructions, when referring to the rite of pre-baptismal anointing, St. John Chrysostom alludes not only to the candidate becoming an athlete in the service of Christ, but also to his becoming resplendent with a light by which the evil one is blinded. In the third Catechesis of the series edites by Papadopoulos it is said: "This Chrism (i.e. the anointing oil) serves as both oil and myron: as myron to anoint the bride, as oil to anoint the athlete" (as quoted by A. Wenger, Huit Catéchèses Baptismales inédites, Paris 1957, p. 146, n. 1). So, significantly, there is a double meaning to the anointing preceding the baptismal washing.

In his homilies on Baptism, Narsai refers to the sanctifying and strengthening effect of the anointing. He says about the blessing of the oil thus: "The three names he casts upon the oil, and consecrates it, that it may be sanctifying the uncleanness of men by his holiness" (Connolly, Homilies of Narsai, p. 42); here there is reference to the sanctification through the oil. Then in his explanations on the meaning of the anointing preceding the baptismal washing he refers to its strengthening effect: "An armour is the oil with which earth born are anointed, that they may not be captured by the (evil) spirits in the hidden warfare..... He (i.e. the priest) is but a mediator who has been chosen by a favour to minister; and because it is not his it

drives out iniquity and gives the Spirit..... The three names he recites together with (the rubbing) of the oil upon the whole man; that hostile demons and vexing passions may not harm him.... The Spirit gives power to the unction of the feeble oil, and it waxes firm by the operation that is administered in it. By its firmness it makes firm the body and the faculties of the soul, and they go forth confidently to wage war against the Evil one" (Connolly, Homilies of Narsai, pp. 47ff).

At a later date Emmanuel bar Sahare speaks of the meaning of the anointing thus: "The divine holy oil is judgment unto death and life. The one who gets away from the mystery is entirely deprived of salvation. The perfection in oil was ordered for the priesthood and kingship, which signifies for them Christ, the giver of adoption of sons" (Memra on Baptism, Vat. Syr. 182, fol. 271v-272r). Here there is reference to the sanctifying effect of the anointing.

Yohannan bar Zobi clearly connects the anointing with the holy oil with the Holy Spirit in the following words: "So all those who are baptized and anointed by the oil of the horn, are fat by the grace of the Spirit and sweet by the odour in Christ and nourished by all his knowledge, and useful to the church for everything..... With the precept of the oil of olive the apostles gave the horn, and all who do not baptize with this do not give the Holy Spirit" (Borg. Syr. 90, fol. 73r-v; cfr. Badger, Nestorians and their rituals II, pp. 213-214).

The words of 'Abdiŝo on the oil of anointing refers clearly to the manifold symbolism of the anointing: "The end of it (i.e. of the oil of anointing) we learn from the sacred Scriptures. The Bible instructs us that, according to the Law, such as were set apart for the typical priesthood, or for earthly sovereighty, were anointed with the oil of unction. And in like manner with us: such as are separated to the kingdom of heaven and to the true priesthood, must be anointed with this same manifoldly symbolical unction, in order that they may be truly anointed ones and brethren of Christ, Who by His union with God is truly and supernaturally anointed. "Therefore hath the Lord Thy God anointed Thee with the oil of gladness above Thy fellows". He is the Anointer and the Anointed; the Anointer by His Divinity, and the Anointed by His Humanity.

"As to the natural properties of oil, we know that the most eminent artists, after having completed a picture with all its rich colouring, anoint with oil, in order that it may not easily be injured, or receive damage when brought into contact with other objects. In like manner, those who are drawn after the Likeness of the Heavenly King are for the same reason anointed, lest they should receive damage from the chances of the world and from the opposition of the devil" (The Jewel, IV, 4; A. Mai, Scriptorum Veterum Nova Collectio, t. X, 2, pp. 332 (text) and 357 (translation); English translation according to Badger, Nestorians and their rituals II, p. 408). So 'Abdiŝo mentions the sanctifying and strengthening effects of the anointing.

It is beyond the scope of our present study to make a thorough investigation into the full meaning of the highly significant ceremony of the unique pre-baptismal anointing in the E. Syrian tradition to explain how this rite can be considered as a ritual expression of the baptism of the Spirit, and to study whether it is comparable to the rite which is known in the Western theological tradition as confirmation.

In addition to the reference to the sources given in Chapter I and in connection with the explanations on the ceremony of blessing the oil, one may refer:

R. H. Connolly, Liturgical Homilies of Narsai, introduction, pp. xliii-xlix; B. Botte, Le Bapteme dans l'Eglise Syrienne, L'Orient Syrien 1(1956) pp. 137-155; E. Beck, Le Bapteme chez Saint Efrem, L'Orient Syrien 1(1956), pp. 111-130; A. Raes, Ou se trouve la Confirmation dans le Rite Syro Oriental? L'Orient Syrien 1(1956), pp. 239-254; E. C. Ratcliff, The Old Syrian baptismal tradition and its Resettlement under the influence of Jerusalem in the Fourth Century, Studies in Curch History II (ed. G. J. Cumming, London 1965), 19-37; L. L. Mitchell, Baptismal anointing, London 1966, pp. 30-78; B. Botte, L'Onction post-baptismal dans l'ancien patriarchat d'Antioche, in Miscellanea liturgica in onore G. Lercaro, II, Roma 1967, pp. 795-808; C. A. Bouman, Zalving, Liturgisch Woordenboek II, Roermond, 1968, col. 2954-2963.

Timothy's emphasis on the Holy oil as the symbol of the power of the Holy Spirit and his explanations on the sign as the circumcision made without hands (sect. 7-14), his reflections on the meaning of the rubrics of making the sign of the Cross on the breast with three fingers drawn from above downwards (sect. 16, fol. 70r-72r), and the reference to the anointing of the priests and kings of O. T. (sect. 19) reflect the great significance given to the ceremony of anointing preceding the baptismal washing in the E. Syrian tradition.

E. The baptismal washing

The baptismal washing, which traditionally takes place immediately after the anointing of the whole body, is referred to in section 15, i.e. after speaking about the sign (rušma) (section 14).

But in section 17 Timothy speaks of the baptismal washing as if it immediately follows the rite of writing the names in the archives. After referring to the rite of writing the names, he says, "then he (the priest) brings him to the water to make him die and live again, the type of burial and resurrection". (sect. 17). But as we mentioned earlier, since Timothy does not describe all the ceremonies of baptism in a methodological way, it is possible that the ceremonies of blessing the oil and the water and the anointing as found in all commentaries and texts, and which he has mentioned elsewhere, came in between. We may take it that the rite of wri

ting the name in the archives dit not immediately precede the baptismal immersion.

Timothy mentions the following ceremonial elements connected with the act of baptism: the priest leads the candidate to the water and dips him into it three times, in the name of the Trinithy. He does not give the formula of baptism, but from the context it is clear that he refers to the traditional words with the mention of the Name of the three Divine Persons.

In section 15 , Timothy refers to a threefold signing of baptism; but he does not indicate the exact ceremony meant by this phrase. It may be a reference to the imposition of hands upon the head of the candidate when the priest dips him into the water.

In the present E. Syrian baptismal liturgy elaborate rubrics are given for the act of baptizing. After the anointing, the child is brought to the priest standing by the font; he places the child therein with its face turned to the East, and he dips it therein three times reciting the Trinitarian formula in the passive voice. The rubrical indications in the text do not mention the rite of making the sign of the cross while dipping the child into the font. But it is said that the priest lays his hand upon the head of the child when he dips it into the water. (cfr. Badger, Nestorians and their rituals II, p. 207f).

Timothy, elaborating the symbolism of the number three, speaks of three symbolic meaning of the threefold signing of baptism. He says: "By baptism, we become the children of the Father, ... brothers to the Son and the partakers of the Holy

Spirit" (sect. 15). So the Trinitarian aspect of baptism, and the soteriological themes of adoption of sons and participation of the Holy Spirit as found in the Epistles of St. Paul (Gal. 1. 4, 1-7; Rom. 8, 14-17,etc.) are here emphasized. Timothy refers to these also in sections 12, 13. 16 and 20 of the treatise on baptism.

The second symbolism which Timothy attributes to the threefold signing of baptism in section 15, and to baptismal immersion in section 17 (cfr. also sect. 3) is that of the mystery of the death and resurrection with Christ. The passages from St. Paul (Rom. 6, 4-14; Col. 2-3) referred to in the context explain the nature and meaning of baptism as death and resurrection with Christ.

Note: It is interesting to note that in the East Syrian tradition, Rom. 5, 20-6, 23 is the 3rd reading for the Eucharistic Liturgy of Easter Sunday. This passage illustrates very well the close relation between baptism and death and resurrection with Christ (cfr. The Catholic Chaldaean Missal of 1901, and also A. Baumstark, Nichtevangelische syrische Perikopenordnungen des ersten Jahrtausends, Münster, 1921, p. 46).

The third symbolism which Timothy attributes to the threefold signing of baptism in section 15, is equally worthy of attention. Here are his words: "thirdly to be firmly built on the confession of Peter who got the honourable name of Kepha (Rock) threetimes from the rock of truth Jesus Christ" (Jn. 21, 15ff). Although one needs not give too much emphasis to this symbolism, because it may be only a symbolism just mentioned for the sake of completing the enumeration of threefold symbolism, it is possible that by alluding to the confirmation of the faith he may

be referring to the ritual moment of confirming the faith by the imposition of hands.

According to some scholars, the post-baptismal rite which in the Western tradition is known as confirmation, is in some early Syrian documents connected wich the baptismal imposition of hands. This has been put forward by J. Coppens in his well known work, L'Imposition des Mains, Paris 1925, pp. 281ff.

A ceremony which follows when the baptized come out of the water is that of casting "beautiful garments" on the members of the newly baptized (sect. 18). Timothy says that the beautiful garments of the baptized depict the type of glory that is prepared for the baptized.

Narsai (Connolly, Homilies of Narsai, p. 52) and Theodore of Mopsuestia (Hom. XIV, 26, 27, Tonneau-Devreesse, p. 455f) also comment on the ceremony of casting beautiful garments on the baptized; the present baptismal liturgy of the E. Syrian church also speak of the rite of casting white garments on the newly baptized (J. A. Assemani, Codex Liturgicus II, p. 213; cfr. also Badger, Nestorian and their rituals II, p. 208; Denzinger, Ritus Orientalium, I, p. 374).

Timothy refers also to the custom that the priest wears a white hood and beautiful garments when baptizing (sect. 18).

The practice of wearing a white hood when the priest goes to the baptismal font to bless it is attested by some manuscripts of the baptismal liturgy (Codex

Cambridge Add. 2045, as mentioned by J. Kariappuram, The East Syrian Baptism, p. 135).

The above mentioned practice of wearing a white hood and beautiful garments is interpreted as the symbolic expression of the explanation similar to that given by Timothy (Connolly, Expositio, II, p. 93).

F. The third signing

In a few places Timothy speaks of a third signing, which according to the traditional E. Syrian baptismal ritual, is performed after the baptismal washing. The following are the passages in which Timothy deals with the third signing with its significance:

1. "... but the third (signing takes place) after baptism, (when the priest says) "N. has been baptized ('mad) and perfectd (eštamli) ....." (IV, 16, fol. 121v).

2. "Again, the last with the thumb and from below upwards, for the confirmation (šurara) and the conclusion (hutama) of the power (haila) of the service(sur'ana).

"Besides, it signifies through this (i.e. drawing the sign from below upwards) that after we rise up from the dead through baptism, we do not have a dwelling on earth, for we are raised to heaven and we are made to dwell with Christ (Eph. 2, 6), and we shall be caught up together.... etc. (I Thess. 4, 17)". (section 16, fol. 72v-73r).

3. "The third (signing) which is the final conclusion (ḥutama) is perfection (šumlaya) through the Holy Spirit, which happened in the baptism of our Lord; and this is consummated perfection (šumlaya gmira)". (section 19).

First of all it may be noted that Timothy does not indicate the existence of such a post-baptismal ceremony in places where, somewhat in the form of an order (sect. 7-15; sect. 17-18), he mentions various elements of the baptismal ritual.

Then, in sections 16 and 19, our author does not say that the ceremony of the third signing takes place after the baptismal washing. But the post-baptismal signing mentioned in the treatise on the Eucharist (IV, 16, fol. 121v) can be no other than the third signing mentioned in the treatise on Baptism (sect. 16 and 19). It would be hard indeed to assign to this ceremony any other place in the course of the ritual. As a metter of fact scholars agree that the third signing belong to the post-baptismal part (W. de Vries, Timotheus II, ... OCP 8(1942), pp. 91f; and Sakramententheologie bei den Nestorianern, Rome (1947), pp. 184f).

As in other writings concerning the East Syrian tradition of baptism - including a large number of manuscripts of the baptismal liturgy - Timothy's treatise does not give precise answers to the questions regarding the significance of the ceremony performed after the baptismal washing. When the author refers to a third signing, does he allude to a final anointing or to a final signing which is performed by tracing the sign of the cross (in a way described with special care). Does he want us understand it as a final ceremony in which for a last time the full mystery

is expressed, in the way of a summary, of the mystery of baptism that has been administrared?or is it a ritual element with the proper significance of giving expression to an aspect of the sacramental initiation which up to that moment did not receive the emphasis it deserves? And finally, if one thinks that this third signing has a meaning all of its own, would it be correct to interpret this ritual element as corresponding to the ceremony of confirmation as found in the rites of all other Churches?

In section 16, Timothy explains the meaning of the third signing by stressing the symbolic implications of the rubrics of making the sign of the cross with the thumb, and drawing it from below upwards.

Timothy says that the last signing is performed with the thumb for the confirmation (šurara) and conclusion (ḥutama) of the power of the service. The word šurara, has the following meanings: a) strength, support; b) confirmation, ratification; proving of a will; satisfaction (of a debt); c) an agreement; d) gramatically, emphasis, corroboration, the adding of force by certain words, etc. (Payne Smith, Thesaurus Syriacus II, under the word šar). In our text it means confirmation, corroboration, etc. The word ḥutama has the following meanings: the end, conclusion. In a ritual context it can mean, the conclusion of an office, especially the final prayer after the celebration of the Eucharist, etc. (Payne Smith, Thesaurus Syriacus I, under the word ḥtem). Here it means conclusion. The expression, "the power of the service" refers to the ritual celebration and its efficacy. So the

words šurara and ḫutama refers to the fact that this ceremony of third signing ratifies and finishes the ceremony of baptism.

Timothy explains the rubric of tracing the sign of the Cross from below upwards as ritually expressing the fact that those who have received baptism have already been raised to a new and spitirual life: "It signifies that after we rise up from the dead through baptism we do not have a dwelling on the earth; for we are raised to heaven and we are made to dwell with Christ (Eph. 2, 6); indeed we shall be caught up together, etc. (I Thess. 4, 17). "Here there is no reference to the descent of the grace but only to the spiritual regeneration that has already taken place through baptism.

In section 19, explaining the meaning of the third signing Timothy expresses himself in a different way: "The third (signing) which is final conclusion (ḫutama) is perfection through the Holy Spirit which happened in the baptism of our Lord; and this is consummated perfection". As different from his words on the third signing in section 16 where there was mention only of a concluding ceremony which had no allusion to a sanctifying act, here he uses the word "perfection".

The term šumlaya, formed from the derivative šamli of the root mla, has the following meanings: a) in the O. T. consecration, perfection b) completion, complement, fulfilment, accomplishment, conclusion, finality c) in the Ecclesiastical literature, perfection (e.g. in the religious life); performance, conclusion, consummation of a rite; confirmation, e.g. of a bishop by the Patriarch;

ordination, confirmation, etc. (cfr. Thesaurus Syriacus, I, Payne Smith, I, under the word, mla) .

Teleiosis, the Greek equivalent of šumlaya has the following meanings: completion, consummation; sanctification, consecration a) of moral or spiritual perfection; b) in the context of baptism it can refer to: initiation through baptism, the baptismal chrismation as consummation of baptism, baptism of martyrdom, perfection of man by baptism, etc. (cfr. G.W.H. Lampe, A Greek Patristic Lexicon, Oxford, 1961-1968, p. 1383f).

In the West Syrian baptismal liturgy the word šumlaya used in the context of the post-baptismal consignation is considered as referring to the special sanctifying action of the Holy Spirit by conferring His gifts.

The way in which Timothy explains the meaning of the third signing "as perfection through the Holy Spirit" is so strong that some scholars have been of the opinion that Timothy's words here could refer to a rite comparable to the sacrament which in the Western theology is known as confirmation (J.S. Assemani, Bibliotheca Orientalis, III, 2, p. 274; W. de Vries, Timotheus II, ... OCP 8 (1942), pp. 91f).

It will not, however, be just to interpret Timothy and other E. Syrian authors, exclusively by means of a theological terminology developed in the context of the baptismal practices in which there were proper post-baptismal rites to express a higly important moment of baptismal mystery.

As well known, the practice of performing the third signing as an anointing has been far from constant in the E. Syrian tradition (W. de Vries, Sakramententheologie bei den Nestorianern, pp. 185f.). That this in itself is a most important indication has not always been understood. For it is true that especially in the Syrian churches the anointing, from an early time onwards, has been valued as the ritual expression of Christian baptism in the Holy Spirit; then it is hard to understand that an anointing ceremony would have been treated with so little consideration, if its presence were closely connected with a ritual moment bearing upon that issue. It seems obvious that in the E. Syrian tradition the original significance of the anointing preceding the baptismal washing was never entirely forgotten, and that the introduction of a post-baptismal ceremony in which reference is made to the Holy Spirit must be due to outside influence. If one might argue that the original significance of the pre-baptismal anointing became somewhat vague, then it has to be said that the lack of precision which is characteristic for the history of the post-baptismal ceremony, more especially the less important place of the anointing at that moment (when it was practised, which very often was not the case) makes it improbable that the final signing has ever been considered as a full replacement of the original pre-baptismal anointing.

Probably, Timothy II knew a post-baptismal anointing. As a matter of fact the reading of section 19 gives the impression that for Timothy also the third signing was performed with the oil.

Here we must ask the question with which oil this third signing will have been performed. With respect to Timothy this question is more important than it seems to be for the E. Syrian tradition in general.

All indications in the sources seem to point out to the fact that when and where the final signing was performed as an anointing, this has been done with the Oil of the Horn (Diettrich, Nestorianische Taufliturgie, pp. 84f).

However, Timothy speaks at length about the special significance of the oil that has been consecrated in the course of the baptismal ritual (sect. 8-14). He argues that whereas the Oil of the Horn is a symbol of the Holy Spirit with regard to the general hallowing, for the manifestation of the descent of the Holy Spirit, at the most special sanctification which is that of Baptism, a holy oil is consecrated especially for that purpose (sect. 8).

If Timothy presupposes the practice of a final anointing, this most probably would have been performed with the Oil of the Horn, and in his way of thinking this would be a hallowing act, somewhat in the same way as the first signing (also made with the Oil of the Horn), but not the precise symbolic act of sanctification which is proper to the baptismal mystery. It is probable, of course, that Timothy follows an existing ritual practice without commenting on it, i.e. without trying to explain why the proper Oil of Baptism, used for the pre-baptismal anointing, is not used once again in the final signing. But in view of the strong emphasis he puts upon the symbolic significance of the newly consecrated oil it would seem strange if he saw a most special mo

ment of sanctification in a ceremony in which no use of that specific Oil is made.

Moreover, we must bear in mind that section 19 as a whole is to a great extent a quotation from the Anonymous (Connolly, Expositio II, pp. 94ff) who at times explains the meaning of various ceremonies of baptism typologically. So it is possible that the words "perfection through the Holy Spirit" are meant only in a symbolic sense.

So it is not clear that Timothy considers the third signing to be a higly sanctifying moment of the baptismal mystery.

In the ancient Syrian tradition as found in Aphraates, in the various recensions of the Acts of Thomas, in the works of St. Ephraem and in the homilies of Narsai, the mystery of baptism as a whole was ritually expressed through a highly significant anointing preceding the baptism and through the baptismal washing; these documents do not mention a post-baptismal ceremony to grant a new perfection to those who are anointed, and baptized in the water (see above, Chapter I).

In the catechetical homilies of Theodore of Mopsuestia, however, there is mention of a post-baptismal signing with the formula, "N. is signed...". He then adds, "When Jesus came out of the water the Holy Spirit descended like a dove and lighted on him, and this is the reason why he is said to have been anointed..." (Hom. XIV § 27, Tonneau-Devreesse, p. 457). It is not altogether clear whether this ceremony was supposed to be an anointing or not. Actually

the text of Theodore is not precise enough to define the exact function of this ceremony and its relation to the pre-baptismal anointing and to baptism (see above, Chapter I).

At a later date, in the Memra on Baptism of Emmanuel bar Sahare, in connection with the post-baptismal signing we find expressions like those found in Theodore: "The priest signs them again after they have come out of the water, like the Spirit who descended on our Lord after he was baptized. He signs them on their foreheads by the sign of the living Cross. The priest perfects (mšamli) the mystery of the passion of Jesus, the Saviour. He also carves now by the signing. The power of the gift of grace which we receive through the resurrection which perfects (gmar) the body and the Spirit. The priest repeats the prayer of imposition of hands full of thanksgiving" (Vat. Syr. 182, fol. 272v-273r). Emmanuel, however, does not speak of an anointing here.

The Anonymous considers the third signing to be "the perfection through the Holy Spirit and the baptism of Christ" (Connolly, Expositio II, p. 96). But since the author makes symbolic explanations of the rites of baptism, it is difficult to decide the exact value of his words on the third signing.

The meaning of the post-baptismal rites in the East Syrian Baptismal Liturgy have been interpreted by many scholars in very divergent ways, in an attempt to see whether this part of the baptismal liturgy is comparable to the rite of confirmation as known in the Western tradition (W. de Vries, Sakramententheologie bei den Nestorianern, pp. 182ff; A. Raes, Où se trouve la

confirmation dans le rite syro-oriental? L'Orient Syrien I (1956) pp. 239-254). In the following lines we donot try to examine the problem of confirmation in the E. Syrian baptismal liturgy, but only make a few remarks.

In the prayer of imposition of hands, rawrbin mar (O Lord great are the wonderful works) we read: "... Thou didst restore us to Thyself, ...and hast made us inheritors of unfading blessing to come... Thou didst impart us the pledge of comfort in the grace of the Holy Ghost, which is conveyed through the holy sacraments of spiritual baptism... and thereby has been loosed from the torment of sin, and has become a pure member of Christ... and has obtained the hope that Thy grace will keep him in chastity of living, and purity of conversation, so that being filled with faith and righteousness, he shall finally attain unto the glorious appearance of Our Lord...". (J.A. Assemani, Codex Liturgicus, III, pp. 138ff; translation according to Badger, Nestorians and their rituals II, p. 209; Denzinger, Ritus Orientalium I, p. 375).

In the above prayer, there is thankgsgiving to God for the manifold gifts already conferred through the various rites of baptism. Then towards the end of the prayer, there is also the expression of firm belief that Divine grace will keep the baptized in chastity of life, so that being filled with faith and righteousness he can attain a new and unfading life at the revelation of Christ. Fr. A. Raes is of the opinion that this last part give expression to certain important aspects of the mystery of confirmation as known in the W. tradition (Où se trouve la Confirmation dans le rite Syro-Oriental? L'Orient Syrien I (1956), pp. 251f).

The second prayer of imposition of hands, rahbona d'ruha, the pledge of the Holy Spirit, (J.A. Assemani, Codex Liturgicus III, pp. 142f; Badger, Nestorians and their rituals II, p. 210; Denzinger, Ritus Orientalium I, pp. 375ff) also refer to manifold gifts of baptism which are already conferred. It contains also a request to God that the baptized be kept from all evil, a petition to sanctify him in holiness, and to make him worhty for the unfading beneficts in the world to come.

According to scholars, the formula which accompanies the third signing "N. has been baptized and perfected..." is only a declaration of the completion of the mystery of baptism and does not add any new sanctifying element (W. de Vries, Sakramententheologie bei den Nestorianern, pp. 187f; Raes, Où se trouve la Confirmation... . L'Orient Syrien I (1956), pp. 250f).

So the post-baptismal prayers in the E. Syrian baptismal liturgy mainly convey the idea of a concluding ceremony in which the various gifts conferred through baptismal rites are recapitulated; then it contains a petition to God to keep those who received baptism in the fullness of faith.

As can be easily seen from the above remarks, Timothy's explanation of the third signing as a final ritual expression in summary of the mystery of baptism (sect. 16) is to a great extent confirmed by the tradition. However, the words of Timothy on the third signing as the pefection through the Holy Spirit (sect. 19) is very strong; but it is difficult to decide from the context which contain symbolic explanations whether he really refers to a very significant sanctifying moment of the baptismal mystery.

G. The Eucharistic Communion after baptism

Timothy refers to the meaning of the rite of Eucharistic communion in section 18 of the treatise on baptism and in section 7 of the treatise on the Eucharist (IV, 7, fol. 92r-93v).

In section 7 of the treatise on the Eucharist Timothy explains the necessity of the Eucharistic communion after baptism in the following words: "Why is it necessary to receive the Mysteries after the washing (mashutha)? We say. As there is the necessity of bodily nourishment after the bodily birth from the mother so also there is the necessity to receive spiritual food after the mysterious birth. Since we receive true birth through resurrection, we receive a different nourishment beyond description. Manifiestly, we are fed by the grace of the Spirit by whom we remain what we are (i.e. sustained in our existence) -immortals in our bodies and unchangeables in our souls. And because now we get the figure (tupsa) of rebirth through the Spirit, justly we are worthy to receive a spiritual nourishment. As in a certain figure here also we are fed by the grace of the Spirit; for as baptism is a figure of that rebirth so this spiritual nourishment is the figure of that nourishment of the spirit which will preserve us in life after the resurrection. As in this world, our existence has two (aspects) namely existence and sustenence, we exist from our birth, but our sustenance (is) through nourishment, so also in the world to come, when we are born through resurrection we receive our existence and when be become immortals we are sustained in our existence. Therefore, from the time we re-

ceive that birth, necessarily we receive the spiritual nourishment, so that we be sustained in our existence which we received through the new birth. Since we are born by grace through baptism it is necessary for us to receive the nourishment similar to our spiritual rebirth, with the grace and the coming of the Spirit for the planting and the growth of holiness which is given to us for the perfection of the good things to come"(IV, 7, fol. 92r-93v).

In section 18 of the treatise on Baptism Timothy refers to the symbolic meaning of leading those who have received baptism to the Altar for Communion: The fact that the baptized is lead to the altar shows his return to the paradise of which Adam was disinherited and deprived, and signifies his access to the tree of life. The baptized participate in the Eucharist, and the spiritual food which he receives resembles the nourishment of the life to come. As milk he sucks the divine mysteries, and by degrees they lead him, as a child, to that coming life".

The main theme in both passages is that of spiritual nourishment which the baptized receive through the Eucharistic communion. It is necessary that the new and spiritual life conferred through baptism be sustained by the food of immortality.

Another theme in the passage of section 18 is that of Paradise. Adam was cast our from the paradise because he ate the fruit of the tree of the knowledge of good and evil. Now, by baptism the sons of Adam are reconciled with God and they are brought to the Eucharistic communion to give them the food of eternal life.

During the early centuries the administration of baptism was followed by the Eucharistic celebration. Narsai, in his homilies describes the custom that those who received baptism participate in the Eucharistic celebration (Connolly, Homilies of Narsai, p. 52ff.).

At a later date the Anonymous (cfr. Connolly, Anonymi Auctoris Expositio, II, p. 105, note 2); Vat. Syr. 182, fol. 273r) and Emmanuel Bar Sahare (cfr. Vat. Syr. 182, fol. 273r) refer to the Communion after baptism.

According to J. Kariappuram (The East Syrian Baptism, p. 163) only a few manuscripts of the E. Syrian baptismal liturgy, like Chaldaean Patriarchate no. 36, Diarbekir 48 and Berlin 38 (Sachau 167) refer to the Communion after baptism.

4. TIMOTHY'S REFLECTIONS ON THE PRACTICE OF BAPTIZING THE INFANTS (Section 20)

In his reflections on the practice of baptizing the infants, in section 20 of his treatise on baptism, Timothy speaks of the reason why infants are baptized. He says that it is done that they may receive the adoption of sons (cfr. also sect. 16, *e.f.*). However, he states that this is to be preceded by the removal of the slavery of sin brought down upon the whole mankind by the sin of Adam. The fact that Timothy mentions that children too are liberated from the slavery caused by non-personal sin is quite remarkable; for, in the E. Syrian tradition, the negative effect of the sacrament with regard to infants is very often not mentioned at all.

Timothy begins his reflections on the baptism of infants by proposing a problem. "If baptism is for the remission of sins, why do we baptize infants and children although they are without sin". Now, the expressions "children are without sin" and "children are pure from sin" (sect. 16, fol. 73r) found also in other E. Syrian writings (cfr. Vat. Syr. 150, fol. 41r), questions on Baptism), ~~might~~ give the impression that ~~all~~ aspect of sin is denied to the children. In section 16 also Timothy speaks of the extreme purity of children as distinct from the sinful state of adults (sect. 16, *e.f.* fol. 73r-74r).

However, Timothy clearly says that children too find themselves in the slavery of sin caused by the transgression of Adam. He says: "By transgressing

the command, all the children of Adam became servants of sin, like the one who is born of a slave is a slave until he receives emancipation from slavery". (sect. 20). Here there is reference to the belief that the fall of Adam brought down the slavery of sin upon the whole mankind (cfr. Rom. 5, 12ff; ICor. 15, 21f., etc.). So Timothy clearly states that children also are slaves of sin caused by the transgression of Adam, although he does not call that slavery "sin".

In section 2, of the treatise on baptism, it is said that baptism is called a washing, because it washes away the stains of sin, namely "voluntary sins". As we mentioned elsewhere the term voluntary sins is a variant reading in codex Vat. Syr. 151, fol. 47r. If the expression voluntary sins was originally used by Timothy, the term sin in the expression "baptism for remission of sins" stands only for the actual personal sins and not for what in the theological terminology is called the original sin.

Now, Timothy gives the reason for baptizing those who have not committed any personal sin thus: "Baptism for the freedom of life is given in the glorious name of the Trinity. Because it is improper that they receive the name of the sons of God when they are slaves of sin, they are first to be set free from the yoke of servitude of sin and (then) they are worthy of adoption of son to receive the inheritance in freedom. It is because of this that also those who are without sin, like infants and children, are brought to baptism; the gift for them is not meaningless, because they are born in the servitude which reigned over all mankind by the transgression of the command and are slaves of the sin of

that first man. But in baptism they receive their liberation and through the adoption of sons their 'gathering' (ḥulṭana) takes place. Therefore, we baptize infants although they are without sin, that they may be freed from servitude and that they become the sons of God" (sect. 20). The negative and postitive purposes of baptizing the infants who have committed no sin is clear in these words. However, Fr. W. de Vries is of the opinion that Timothy considers the liberation from the servitude and the adoption of sons as two independent and not as two complementary effects of one sacramental action (Sakramenten theologie bei den Nestorianern, p. 165).

Now, the expression "through the adoption of sons their 'gathering' (ḥulṭana) takes place": The word ḥulṭana means a mingling, commingling, contact; meeting, intercourse, acquaintance, intimacy; etc. Here it may mean, intimacy and may refer to the intimacy with God; in section 1 of the treatise on baptism also Timothy spoke of "intimacy" (baitayuta) as the ultimate effect of baptism.

As a rule in the E. Syrian tradition the positive effects of baptism of the infants are so much emphasized that its negative effects tend to be overlooked altogether.

Babai, the great, speaks of the baptism of infants as if there is no aspect of remission of sins in it. He says: "Nam ecce, etiam pueri ab infantia sua baptizantur nonquidem in remissionem peccatorum -quomodo enim? non peccaverunt - sed in adoptionem filiorum ut accipiant primitias Spiritus ad my-

sterium resurrectionis et redemptionem corporum suorum". (Liber de Unione, Chapter 15, A. Vaschalde, Rome 1915 (CSCO, Script. Syr. ser. II, t. 61), p. 116). Here mention is made only of the positive effects of the baptism of the infants.

It may be noted that the expressions, "children are without sin", "they are baptized for the gift of adotion of sons", etc. can be found in the Catechetical homilies of St. John Chrysostom: "You have seen how numerous are the gifts of baptism. Although many men think that the only gift it confers is the remission of sins, we have counted its honours to the number ten. It is on account of this that we baptize even infants, although they are sinless, that they may be given further gifts of sanctification, justice, filial adoption... etc".

Wenger, who edited the homilies of Chrysostom, notes that Chrysostom omits the remission of sins from the list of benefits granted to the infants by baptism; he feels that this gives some foundation for the position that Chrysostom considered infants free from all sins, actual and original; he gives many references where Chrysostom's position on the original sin is not clear. However, he says that there are some quite clear assertions of a debt contracted by the human race because of Adam's sin. (A. Wenger, Huit Catecheses baptismales, Paris 1957, p. 154, note 2; English translation, P. W. Harkins, Baptismal instructions, London, 1963, p. 57, note 12 explained in p. 232).

In the present baptismal liturgy of the E. Syrians which is meant for the baptism of the infants, although there is great stress on the positive effects of

baptism and there is reference to the sinlessness of the children, there is still mention of a purification which the infants receive by baptism. So in the first prayer of imposition of hands of the present baptismal liturgy we read: "... Thy grace has dragged them (i.e. the infants) into the lifegiving net and cast into the holy vessel of sinforgiving baptism, that he may thence be born again spiritually, and grow in faith, and that his body being undefiled by the filth of sin, he may receive an unchanging purification". (J.A. ASSEMANI, Codex liturgicus, I, p. 175; translation according to BADGER, Nestorians and their Rituals, 11, p. 196). Here there is great emphasis on the positive effects of baptism. However, the final words, "he may receive an unchanging purification" indicate that the infants are understood to be liberated from a state which is in need of purification.

The rite of renunciation of satan (apotaxis) and connected ceremonies which have been preserved in all other baptismal liturgies, are not found any longer in the E. Syrian baptismal liturgy. Scholars are of the opinion that the removal of the apotaxis and connected rites from the baptismal liturgy meant for the baptism of infants was brought about by the way of thinking concerning the state of unbaptized children which was fairly general in the regions around Antioch; but it found its expression in the shortened ritual for the baptism of infants in the E. Syrian tradition.

cfr. P. Krüger, in Symbolik der Orthodoxen und Orientalischen Christentums, Stuttgart 1962, p. 140.

Diettrich, Nestorianische Taufliturgie, pp. xxiii-xxxi

W. de Vries, Sakramententheologie bei den Nestorianern, pp. 158ff; id., Timotheus II, ..., OCP (1942), pp. 75ff.

5. TIMOTHY'S REFLECTIONS ON THE UNIQUENESS OF BAPTISM

(Section 21)

In section 21 of the treatise on baptism Timothy makes some reflections on the belief held by all Christians that baptism can be administered only once to a person. These reflections based on the concept of baptism as a unique event, are interesting because they throw some light on various aspects of the mystery of baptism.

The first reason which Timothy gives for baptizing only once is based on the comparison of baptism to the work of the potter in moulding a vessel of clay, using water and in baking it in fire. As a baked vessel, if broken, can not be remoulded with the help of water, so those who are created anew with water and the grace of the Spirit cannot be created anew.

In section 3 of the treatise on baptism, Timothy has already mentioned the aspect of new creation in baptism and has compared it to the work of the potter and to the creative activity of God in forming man out of clay. We have commented on this point when speaking about the concept of baptism. However, here Timothy makes one element more explicit, namely that the grace of the Holy Spirit in baptism is like the fire, which consummates (gmar)

us more intensely than the natural fire. This reference to the grace of the Holy Spirit as fire reminds specially of the biblical texts where there is mention of baptism of spirit and fire (Mt. 3, 11) and to the descent of the Holy Spirit in the form of tongues of fire upon the apostles (Acts 2, 3), and to the texts where the fire is considered to be a very efficacious means of purification (Is. 1, 25; Zach. 13, 9; Malach. 3, 2-3; Eccli 2, 5). However, the baking of the vessel in an oven refers to the completion of the making of the vessel; it reminds specially of the action of the Holy Spirit who completes and consummates the baptismal mystery.

The second reason for baptizing only once is based on the symbolism of baptism as death and resurrection. He says: "We do not expect a second baptism by water because we hope in one resurrection of which baptism is a symbol...". "Besides, he says, since baptism is perfected (meštamle) in the type of the death of Christ, we will make him die again by baptizing a second time". Here, baptism is viewed from the Pauline concept of baptism as death and resurrection with Christ (cfr. Rom. 6, 3ff). Timothy speaks of baptism as death and resurrection with Christ also in section 3, 15 and in 17 of the treatise on baptism.

Another reason which Timothy gives for baptizing only once is based on the comparison of baptism to the Jewish circumcision which also is performed only once. The comparison of baptism to the Jewish circumcision is based on the words of St. Paul in Col. 2, 11. Timothy, in the section 14 of the treatise on

baptism, compares the baptismal sign (rušma), to circumcision; the ceremony intended by the term here may be the traditional anointing preceding the baptismal immersion in the Syrian tradition.

A final reason for baptizing only once is deduced by Timothy from the concept of baptism as rebirth. He says: "As a man cannot return to the womb of the mother to be born again, ... so it is impossible for a man to return to the womb of baptismal water...". The concept of baptism as rebirth is found in the words of our Lord to Nicodemus; but here it is used in a somewhat different sense, namely that as a second physical rebirth is impossible so a spiritual rebirth for a second time through the water and the Spirit is impossible. In this connection Timothy refers to the existence of the mystery of penawce and the washing with tears and the like, as the means for the remission of all sins committed after baptism.

Timothy's emphasis on administering baptism only once stands in agreement with the view traditionally held in his church regarding this point. In the 46th Canon of "The Canons of the Apostles given through Clemens" we read that the bishops or priests who rebaptize are to be deposed ('Abdišo, Collection of Canons; cfr. A. Mai, Scriptorum Veterum Nova Collectio, X, 1, p. 12). There are various other documents which speak of the firm tradition that a validly baptized person is not baptized again (cfr. W. de Vries, Sakramententheologie bei den Nestorianern, pp. 167f).

Section 21 forms the conclusion of Timothy's treatise on baptism. It is interesting to see that some of the important aspects of the mystery of baptism which he has treated in earlier sections is found here in the form of a summary.

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