

ܡܘܪܢ ܐܬܗܘ

MŌRĀN 'ETHŌ

33

**THE MYSTERY OF BAPTISM
IN THE BOOK "THE SEVEN
MYSTERIES OF THE CHURCH"
BY TIMOTHY II, NESTORIAN
PATRIARCH 1318-1332**

Paul Blaize Kadichooni CMI



**ST. EPHREM ECUMENICAL RESEARCH INSTITUTE (SEERI)
BAKER HILL, KOTTAYAM - 686 001
INDIA**

2014

ܡܘܪܢ ܐܬܗܘ

MÖRĀN 'ETHÖ - 33

**THE MYSTERY OF BAPTISM
IN THE BOOK "THE SEVEN
MYSTERIES OF THE CHURCH"
BY TIMOTHY II, NESTORIAN
Patriarch 1318-1332**

Paul Blaize Kadichoëni CMI



St. Ephrem Ecumenical Research Institute (SEERI)
Baker Hill, Kottayam 686001, Kerala, India

2014

MÖRĀN 'ETHÖ - 33

**The Mystery of Baptism in the book
"The Seven Mysteries of the Church"
by Timothy II, Nestorian Patriarch 1318-1332**

Paul Blaize Kadicheeni C.M.I.

(Sevanagiri Sevanalaya, Annallur/Mala-680731, Kerala, India)

E. Mail: -pbkadicheeni@hotmail.com

Style & lay out

Kaval Graphics, Kottayam

Printed at

St. Joseph's Press, Mannanam, Kottayam

CONTENTS

PREFACE

INTRODUCTION 1

TRANSLITERATION OF SYRIAC 16

ABBREVIATIONS 17

PART I. TEXT AND TRANSLATION

SYRIAC TEXT

Apology 18

Section 1 19

Section 2 19

Section 3 20

Section 4 22

Section 5 23

Section 6 23

Section 7 24

Section 8 26

Section 9 28

Section 10 30

Section 11 32

Section 12 39

Section 13 43

Section 14 45

Section 15 46

Section 16 47

Section 17 57

Section 18 59

Section 19	61
Section 20	64
Section 21	65

ENGLISH TRANSLATION

Apology	67
Section 1. The perfection (given) through Holy Baptism	67
Section 2. The name of this perfection	68
Section 3. The matter of Baptism which (consists) of Water and Spirit	68
Section 4. The kinds of Baptism	69
Section 5. Why didn't the apostles determine the matter of Baptism as they did determine the matter of the Body and Blood although both the matters were handed down by Our Lord?	70
Section 6. The essential parts constituting Holy Baptism	71
Section 7. Why we consecrate first the Oil and then the Water of Baptism?	71
Section 8. Why do we consecrate and keep another Oil although there is the Holy Oil kept in our Churches, and what does it symbolize?	72
Section 9. The Holy Oil represents the Holy spirit in the Church as well as in the old (Testament)	74
Section 10. This (old) Oil in the horn is neither the old (Oil) of the Law nor is it derived from that	75
Section 11. The tradition of the Holy Oil	76
Section 12. Why this (rite) was handed down under the species of oil and not under some other species	80

Section 13. Why among all the oils the oil of Olive Is consecrated and not other oils for anointing and signing us in Holy Baptism	82
Section 14. The Sign	84
Section 15. The threefold Baptismal signing which (is performed) three times	85
Section 16. The manner of performing the signings and the reason (for Making) the first signing on the forehead from below upwards with the forefinger, and the second on the chest from above downwards, and also the third on the forehead like the first with the thumb	86
Section 17: The sponsors and exorcists.	93
Section 18: The garments of the candidate for Baptism and of the Baptizing Priest what do they signify?	94
Section 19. Other observations concerning the signings, and why all signings are made from the same horn?	95
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	97
Section 21. Although Baptism is the source of all graces it is not right to Baptize a second time. There is but one Baptism as the faith of all (Christians) prescribe	98

PART II. A STUDY

Chapter 1. Concept of Baptism	101
Chapter 2. The Constituent Elements of Baptism	109
a. Water	110
b. Oil	110
c. The Priest and His Prayers	111
d. The Seal	113
Chapter 3. Timothy's Reflections on Certain Elements of Baptismal Liturgy	117
A. Renunciation of Satan and Connected Rites	118
a. Renunciation of Satan	
b. Oath of Allegiance to Christ	
c. Confession of Faith	
d. Signing on the Forehead	
e. Exorcism	
f. The Sponsor Vouching for the Candidate	
g. Inscription of the Names in the Register	
h. The First Signing	
B. The Blessing of the Oil and the Water	125
a. The Blessing of the Oil	
b. The Symbolism of the Holy Oil	
c. The Horn of the Oil	
d. The Matter of the Holy Oil	
e. The Blessing of Water	
C. The Anointing Before Baptismal Washing	141
D. The Baptismal Washing, the Beautiful Garments Cast on the Members of the Baptized; the Adornments of the Baptizing Priest	150

E. The Third Signing	153
F. The Eucharistic Communion	161
Chapter 4. Timothy's Reflections on the Practice of Baptizing the Infants	162
Chapter 5. Timothy's Reflections on the Uniqueness of Baptism	166
NOTES	168
SELECTED BIBLIOGRAPHY	187
BIBLICAL INDEX	200
GENERAL INDEX	208

Preface

I remember with gratitude Prof. Dr. J. P. M. Van der Ploeg, O.P. and Prof. C. A. Bouman, both of the University of Nijmegen, Rev. Dr. Placid Podipara, C. M. I., Rev. Fr. Alphonse Raes, S.J., and all others who had guided me in the preparation of the dissertation.

When I took up the task of publishing the text, translation and the study I was encouraged by Professor Sebastian Brock and Rev. Dr. Jacob Thekkeparambil, Director, SEERI, Kottayam who also promised to publish the book. Rev. Fr. Emmanuel Thelly, C.M.I. who was a great help in 1980 to correct the proof of the text and translation came to my help now also. Rev. Fr. Swoby Mathew Moolayil who digitalized the Syriac Text,. Mr Venu M.S. of Carmel Higher Secondary School, Chalakudy and his wife Mrs. Sunatha E.K. rendered great help to digitalize the translation and study. Mrs. Nishi John also of Carmel Higher Secondary School corrected the proof. Rev. Dr. Paul Kalluveetil, C.M.I. assisted me by going through the study and by providing me with books from his collection. My niece Miss Linda Thachil came to my help for making the final preparation for the publication of the book. I acknowledge with gratitude all their contributions.

June 15, 2013

Fr. Paul B. Kadicheeni, C.M.I.
Sevanagiri Sevanalaya
Annallur/Mala-680731
India
E-mail: pbkadicheeni@hotmail.com

INTRODUCTION

Timothy II who became the Patriarch of the Nestorian Church in the year 1318 A.D. is considered to be the author of *The Seven Mysteries of the Church*; before being elected Patriarch as successor to Mar Jaballaha III and took Arbela as his Patriarchal seat, he was Metropolitan of Mosul and was known under the name Mar Joseph.¹ In addition to writing the above mentioned book he has promulgated the *Canons of the Synod of 1318*,² and is said to be the author of “The Questions on the Office.”³

-
- 1 Abdiso, *Nomocanon*, V, “Introduction,” in A. Mai *Scriptorum veterum nova collection*, X 1 (Rome 1838), 96; cf. J.S Assemani, *Bibliotheca Orientalis*, III, 1 (Rome: 1725), 567; S. E. Assemani and J. S. Assemani, *Bibliotheca Vaticanae codium manuscriptorum catalogus*, III: *Codices Chaldaicos sive Syriacos* (Rome: 1758), 281; Wright, *A short History of Syriac Literature* (London: 1894), 290; Duval, *Ancienne litteratures chretiennes*, II: *La litteratures syriaque* (3rd ed.; Paris: 1907), 405; Baumstark, *Geschichte der syrischen Literatur* (Born: 1922), 325. J. Kochuparambil, *The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter “On the Mysteries of the Body and Blood” from the Book of the Seven Causes of the Mysteries of the Church* by Catholicos –Patriarch Timothy II (1318-1332), Excerpta ex Dissertatione ad Doctoratum, Pontifical Oriental Institute, Rome: 2000. W. Toma, “Mystery of the Church”, *Syriac Critical Edition and Translation of the Rite of Consecration of the Altar with Oil and the Chapter “On the Consecration of the Church by Patriarch Timothy II (1318-1332)*, Dissertation, Pontifical Oriental Institute, Rome 2007.
 - 2 Abdiso, *Nomocanon*, V, in: A. Mai, *Scriptorum veterum nova collectio*, X, 1, 96-105; cf. also Assemani, *Bibliotheca Orientalis*, III, 1, 567ff.
 - 3 Baumstark *Geschichte der syrischen Literatur*, 325, n. 8. Baumstark says that MS Diarbekir 112, 10 is the only known manuscript of this work. According to the information provided by W. F. Macomber, this manuscript is still there at Diarbekir with the new number: Mardin- Diarbekir 81.5.

I. The Seven Mysteries of the Church

The most important work of Timothy II is *The Seven Mysteries of the Church*.⁴ Indication to the contents of this work made us understand that this document on the Sacramental theology would be very useful for gaining a deep knowledge of the Sacramental theology in the East Syrian tradition. Since the original Syriac text has remained in manuscript form, and no complete translation of the text has been available, this interesting document has remained rather inaccessible to the student of the East Syrian tradition for a very long time. We thought that the publication of the Syriac text, its translation into a modern language, and critical studies on the Sacraments treated, Priesthood, Consecration of the Church, Baptism, Eucharist, Perfection of the Religious, Funeral Services for the Faithful, Marriage, and Penance (*passim*) would be very valuable.⁵ I have limited myself to Timothy's treatise "On Holy Baptism," which form the third chapter of this book. I had made the study of the treatise "On Holy Baptism" for a Doctoral thesis in theology at the Pontifical University of St. Thomas Aquinas, Rome

4 Baumstark *Geschichte der syrischen Literatur*, 325

5 J.S Assemani , *Bibliotheca Orientalis*, III, 1 (Rome: 1725), 572-580, III, 2(Rome: 1758), 256ff; S. E. Assemani and J. S. Assemani, *Bibliotheca Vaticanae codium manuscriptorum catalogus*, III: *Codices Chaldaicos sive Syriacos* (Rome: 1758), 281-287; W. De Vries, "Timotheus II(1318-32) uber *Die Sieben Grunde der kirchlichen Geheimnisse*," *Orientalia Christiana Periodica* 8(1942), 40-92; P. Kruger, *Symbolik der Orthodoxen und orientalischen Christentums*, ed. Ferdinand Herrmann (Stuttgart:1962), 125-142. J. Kochuparambil, *The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter "On the Mysteries of the Body and Blood" from the Book of the Seven Causes of the Mysteries of the Church" by Catholicos –Patriarch Timothy II(1318-1332)*, Excerpta ex Dissertatione ad Doctoratum, Pontifical Oriental Institute, Rome: 1997, W.Toma,. *Mystery of the Church. Syriac Critical Edition and Translation of the Rite of Consecration of the Altar with Oil and the chapter "On the Consecration of the Church" from the Book of the Seven Causes of the Church by Patriarch Timothy II(1318-1332)*. Dissertation. Pontifical Oriental Institute. Rome: 2007.

in 1972 under the title “The Mystery of Baptism.” In 1980 I published the text and an English translation of the treatise “On Holy Baptism” together with an introduction under the title *The Mystery of Baptism*. Now I am publishing the Syriac text, English translation, and a study. As I had hoped for J. Kochuparambil made a study on Timothy’s treatise “On the Eucharist,” and W. Toma made a study “On the Consecration of the Church.”

II. Manuscripts

Although several manuscripts of *The Seven Mysteries of the Church* existed⁶ all of them are not accessible now. The list of the known manuscripts is given below:

A. Seert 84⁷ is the oldest known manuscript of “The Seven Mysteries of the Church.” According to A. Scher, this manuscript was copied in the year 1876 of the Greeks, i.e. 1565 A.D., by the monk Abdul Messih. The title of the book as given by Scher is as follows: *Ktaba d-‘ellate d-raze da-‘bid I Timatheos trayyana*, “The Book of the Causes of the Mysteries of the Church Composed by Timothy II.”⁸ This manuscript, as far as we know, was destroyed by the Kurds in 1915.

B. Codex no. 81 of the couvent de Notre- Dame- des Semences,⁹ is said to be a copy of Seert 84. J.M. Voste describes the book as follows: Title: *Ktaba- d-‘ellate d-raze ‘edtanaye*, “The Book of the Causes of the Mysteries of the Church,” composed by

6 Baumstark, *Geschichte der syrischen Literatur*, 325, n.8. A manuscript copy of *The Causes of the Seven Mysteries of the Church* had also reached Kerala, India; but it was condemned as a heretical book during the Synod of Diamper of 1599, cf. J.D. Mansi, *Sacrorum Conciliorum nova et amplissima collectio*, Vol. 35: *Diamperitana Synodus in Malabar*, col.1198, and was burned, cf. J.B Chabot, “L’autodafe des livres syriaques du Malabar”, in *Florilegium.... Melchior de Vogue* (Paris: 1909), 615-623.

7 Abbr. S.

8 A. Scher, *Catalogue des manuscrits syriaques et arabes conservés dans la Bibliothèque épiscopale de Seert*, (Mosul: 1905), 63.

9 Abbr. ND.

Timothy II. This manuscript which contains also a discourse “On the Grandeur of the Mysteries,” attributed to Narsai, measures 22cm x 17 cm. There are twenty one lines to a page. The copying of the codex was completed on October 10, 1885, by the deacon ‘Iša, son of Išaiah of Alqoš’.¹⁰ This manuscript is identical with No. 40 in the list of A. Scher.¹¹

C. Codex 158 of the Couvent des Chaldeens de Notre-Dame-des-Semences, which is a collection of ten liturgical treatises contains the extracts of “The Causes of the Seven Mysteries of the Church” in part 8: “Extracts of the Book of the Causes of the Mysteries of the Church” composed by Timothy II. The codex measures 34 cm x 23 cm; there are 31 lines to a page. It was completed on 14th September, 1894, at the Couvent des Chaldeens de Notre-Dame-des-Semences by the novice Paul Ja’dan, son of the priest Hormizd of Telkef.¹² This manuscript is identical with MS 82 in the list of A. Scher.¹³

D. Codex 288 of the Chaldean Patriarchate¹⁴ has the title, *Ktaba d-‘ellate draze ‘edtanaye*, “The Book of the Causes of the Mysteries of the Church.” It is dated 12th July 1896, and was copied at the Couvent de Notre-Dame-des Semences by the priests and monks Louis and Stipan for the library of the Patriarchate. It measures 21.7 cm x 15.9 cm. There are 109 folios” and 19 lines to a page. The text is on folios iv-109.¹⁵ Since Codex 288 of the Chaldean patriarchate was copied at the Convent of Notre-Dame-des-Semences, there is the possibility that this is a copy of Notre-

10 J. M. Voste, *Catalogue de la Bibliotheque Syro-Chaldeenne du Couvent de Notre- Dame des Semences pres d’Alqos*, (Rome/ Paris:1929), 34.

11 Addai Scher, “Notice sur les manuscrits syriaques conservés dans la bibliotheque du couvent des Chaldeens de Notre-Dame-des-Semences” *Journal Asiatique*, Ser. 10 (1906). 7-9

12 J. M. Voste op. cit., 59

13 A. Scher, art. cit., MS 82

14 Abbr. CP

15 A. Scher, “Notice sur les manuscrits syriaques conservés dans la Bibliotheques du Patriarcat Chaldeen de Mossoul,” *Revue des Bibliotheque*, Annee 17(Oct. – Dec., 1907), MS.288.

Dame-des-Semences 81 of J.M. Voste's catalogue and no. 40 of A.Scher's catalogue; and this manuscript is said to be a copy of Seert 84. So MSS Notre-Dame-des-Semences 81 and 158, and Chaldean Patriarchate 288 may belong to the tradition of Seert 84. All my attempts to get copies of these manuscripts have not succeeded so far.

E. Codex Vatican Syriac 151¹⁶ The copyist has given the title, *Ktaba dellate šba' draze edtanaye d'bid lquaddiš dukrana wahse 'uhdana mar Timateos qatoliqa*, "The book of the Seven Causes of the Mysteries of the Church composed by Mar Timothy Catholicos of holy and venerable memory." The manuscript has 156 folios, and 17 lines to a page. The work of Timothy II is only on folios iv-152v. It is followed by *slota d-'al maudyana* "Prayer at the Confession of sins." The colophon of the scribe in folio 152v reads thus: "This book was completed on Wednesday, 2nd of Kaziran [=June] in the year of the Greeks 1924 [=1613 A.D.]" Then there is another colophon in folio 154v by a different person and it reads thus: "This book was written in the blessed and holy city of Jerusalem... by the poor sinner and pilgrim Rabban Joseph... for the Aaronite priest and true Elder called John." The relation of this manuscript to the Seert 84 tradition can be determined from internal evidence by a comparison of texts.

F. Codex 142 of St. Mark's Monastery, Jerusalem¹⁷ has the same title as that of Vatican 151: *Ktaba d-'ellata sba d-raze 'edtanaye d-abid l-qaddis dukrana wahse uhdana mar Timateos qatoliqa*, 'The Book of the Seven Causes of the Mysteries of the Church' composed by Mar Timothy Catholicos of holy and venerable memory." The book is, however, incomplete. It ends with Chapter VI, "On the Funeral Services for the Faithful," Section 9.

16 Abbr.V; cf. Assemani, *Bibliothecae Orientalis*, III, I, 572-579; Assemani, *Bibliothecae Vaticanae codium manuscriptorium catalogus*, III, 281-286; Baumstark, *Geschichte der syrischen Literatur*, 325; W. de Vries, "Timotheus II," *Orientalia Christiana Periodica*, 8(1942), 40-92

17 Abbr. J.

The manuscript has 139 folios, measures 18cm x 12cm, and has 16 lines to a page. A note in Syriac, written in a hand different from that of the copyist reads thus: “Rabban Išhaq, Archdeacon came to Jerusalem from the Monastery of Rabban Hormizd [...?] in the year 1947 of the Greeks [i.e. 1630 A.D.]” No further details regarding the time and place of its origin is known. So its relation to Seert 84 tradition is also not evident. In my attempt to edit the text of the treatise “On Baptism” I noted that there is a close similarity between Vatican Syriac 151 and St. Mark’s Monastery, Jerusalem MS 142. The titles of both these manuscripts are identical and different from all other known MSS especially by the addition of the word “seven” just before the word “causes” in the title of the book. This suggests that they both may have a common source.

G. Codex Mingana Syriac 13¹⁸ has the title, ‘*Ellata d-raze ‘edtanaye*, “The Causes of the Mysteries of the Church.” In this manuscript there are 166 folios and 16 lines to a page. The text of the book is incomplete. Although the numbering of the leaves is continuous, a few of them from folio 163v onwards are missing. So in chapter VI, “On Marriage” a part of section 3, the whole of section 4 and 5, and section 6, in which “The Signing for the Remission of Sins” is treated in some other manuscripts, are missing. In folios 164r-164v we find the last few lines of the book and the following colophon of the copyist: “This book of *The Cause of the Mysteries* was completed in the month of Nisan(=April) of the year 2072 of the Greeks (=1761 A.D) through the hands of...(?) priest Galabi(?), son of the faithful Boosu of Beth Dewe, and of St. John the Baptist...” The manuscript also contains in folios 164v-165v a “Prayer to be said over a priest who has been suspended from the ministry.” The relation of this manuscript to Seert 84 and Vatican Syriac 151 can only be determined by internal evidence through a comparison of the texts.

H. Codex British Museum Oriental Additional 9378¹⁹ is a manuscript containing three works by three authors. A description

18 Abbr. M.

19 Abbr. B.

of the manuscript is found in a hand-written catalogue of the British Museum in the Oriental student's room in which the title of the whole book is given as follows: *Epistles, Discourses, Responsa, etc. Syriac*. The manuscript measures 26cm x 16cm. Punctuation marks abound in this manuscript. The three parts of the book are written by three different scribes: Part I: Folios 1-109, *Ktaba d- 'Abed Mešiha*, "The Letters, Moral Discourses, and Responses of 'Abed Mešiha of Hirta." Part II: Folios 110-183, *Ktaba d-rse*, "On the Operation of Providence," by Mar Ishaq of Rabban Iso, copied at Alqos by Iso bar 'Ešaya, dated 24th of Tešhri 1896. Part III: Folios 184-317, *'Ellate d-raze 'edtanaye*, "The Causes of the Mysteries of the Church," composed by Timothy Patriarch. A note on the last page of the manuscript mentions that this manuscript was "bought by Sir E.W. Budge, May 10, 1924."

III. The Contents

As the title "The Causes of the Seven Mysteries of the Church" indicates, the book is an explanation of the Mysteries or Sacraments of the Church. The book is divided into seven chapters as follows:

Introduction

Chapter I: "On Priesthood," twelve Sections.

Chapter II: "The Consecration of the Church," seven Sections.

Chapter III: "On Holy Baptism," twenty one Sections.

Chapter IV: "The Holy Mysteries of the Body and Blood," sixteen Sections.

Chapter V: "The Perfection of the Monks," four Sections.

Chapter VI: "The Funeral Services for the Faithful," eleven Sections.

Chapter VII: Sections 1-5: "The Sacrament of Marriage,"

Section 6: "The Signing of Absolution, i.e.

Penance and Remission of Sins."

Conclusion.

IV. A summary of the Treatise on Baptism

Timothy's treatise "On Holy Baptism" which has twenty one sections, can be grouped in the following way according to the subject treated:

1. The Concept of Baptism

Sections 1-4²⁰ deal with the general points regarding baptism, and give the salient points of a concept of baptism. In Section 1, Timothy probably using the writings of Bar Hebraeus²¹ who on his part reproduces the writings of Pseudo-Dionysius²² speaks about the purpose of baptism as "friendship with God."²³ In Section 2, the author, probably following the writings of Bar Hebraeus²⁴ and Moses Bar Kepa²⁵ speaks about the three names of baptism: baptism, enlightenment, and birth, and thus indirectly speaks about the effects of baptism. In Section 3²⁶ the author speaks about the various symbolisms of water, and refers to some of the effects of baptism. In Section 4,²⁷ the author, again probably following Bar Hebraeus²⁸ enumerates eight kinds of baptism which are meant as certain instances which have some similarity with Christian baptism and which throw light on the purifying and sanctifying effects of baptism.

20 Paul Blaize Kadicheeni, *The Mystery of Baptism*, (Bangalore: Dharmaram Publications 1980), 5-11

21 Bar Hebraeus, *The Book of the Lights of the Sanctuary*, 2, 3, 1, cf. P.R. Kohlhaas, *Jakobitische Sakramententheologie im 13. Jahrhundert* (Munster: 1959), 33,97

22 Dionysius Aeropagita, *De Ecclesiastica Hierarchia*, II, 1, cf. J.P. Migne, *Patrologia Graeca* 3, 392, A-C

23 P.B.Kadicheeni, *The Mystery of Baptism*, 5

24 Bar Hebraeus, *op. cit.*, 2,3,2 cf. Kohlhaas *op. cit.*, 33,97

25 Moses bar Kepa, *Commentary on Baptism*, n. 2, cf. O. Hagenmuller, *Heilige Gottesgeburt* (Beuron:1947), 10

26 P.B.Kadicheeni, *The Mystery of Baptism*, 7-11

27 P.B.Kadicheeni, *The Mystery of Baptism*, 11

28 *Op. cit.*, 2, 3, 4, cf. Kohlhaas, *op. cit.*, 33, 98; cf. Gregorius Nazianzenus, *Oratio in sancta lumina*, n. 19, cf. Migne, *Patrologia Graeca* 36, 357 C

2. The Constituent Elements of Baptism

Sections 5-6²⁹ treat about the constituent elements of baptism which are enumerated as follows: “Water, oil, priest and priestly prayers.”³⁰

3. The Baptismal Liturgy and the Meaning of Baptismal Ceremonies

Timothy refers to various elements of the East Syrian baptismal liturgy in Section 7-19³¹. However, it must be noted that he does not give a continuous and methodical description of the baptismal ritual and does not indicate the mutual relation of the various ceremonies he has mentioned in different places. Moreover, the ceremonies he mentions does not fully correspond to the traditional East Syrian baptismal liturgy. So it is not possible, and so we don't attempt too, to reconstruct Timothy's Order of Baptism. However, we will just put together in an order all the ritual elements mentioned by the author, with the help of the few indications provided by him and the traditional East Syrian baptismal liturgy.

A. The Renunciation of Satan and Connected Rites.

In Section 17³² Timothy mentions a group of ceremonies most of which do not figure in the traditional East Syrian baptismal ritual. These ceremonies 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.

B. The First Signing.

Timothy refers to a ceremony called the first signing in Section 16³³ and 19³⁴ and in Section 16 of the treatise on Eucharist³⁵.

29 P.B.Kadicheeni, *The Mystery of Baptism*, 13-15

30 Section 6, P.B.Kadicheeni, *The Mystery of Baptism*, 15

31 P.B.Kadicheeni, *The Mystery of Baptism*, 15-93

32 P.B.Kadicheeni, *The Mystery of Baptism*, 81-85

33 P.B.Kadicheeni, *The Mystery of Baptism*, 61-67

34 P.B.Kadicheeni, *The Mystery of Baptism*, 89-91

35 MS. Vat. Syr. 151, fol. 121v

Then in Section 17³⁶ there is mention of a signing performed at the beginning of the baptismal rite in connection with the rite of renunciation of Satan. Although the author does not indicate that the ceremonies mentioned in all these places are the same, it is reasonable to think that he refers to the same rite. According to the author, this signing made 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 a sign of dedication to Christ.³⁷

C. The Blessing of the Oil

In Section 7 and 8³⁸ Timothy comments at some length on the rites of blessing the elements of the oil and the water. In the East Syrian rite, traditionally, these ceremonies take the place of the anaphoral part, namely the part corresponding to the consecration of the elements of bread and wine in the Eucharistic liturgy.³⁹

The blessing of the oil which in the traditional East Syrian baptismal liturgy takes place before the blessing of the water is commented on especially in Section 8⁴⁰ by referring to the significance of the blessing of the oil newly⁴¹ by the invocation of the Holy Spirit upon the oil,⁴² and the signing of the new oil with the Oil of the Horn⁴³ that had been consecrated on an earlier occasion, to indicate the descent of the Spirit upon the baptised⁴⁴.

After explaining the meaning of the blessing of 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

36 Section 17:4, P.B.Kadicheeni, *The Mystery of Baptism*, 81-83

37 Section 16:1-5; 17:4, P.B.Kadicheeni, *The Mystery of Baptism*, 61-67, 81-83

38 See P.B.Kadicheeni, *The Mystery of Baptism*, 15-23

39 *Diettrich, Nestorianische Tauf liturgie* (Giessen:1903), xx-xxiii

40 P.B.Kadicheeni, *The Mystery of Baptism*, 19-21

41 Section 8:1, P.B.Kadicheeni, *The Mystery of Baptism* 19

42 *Ibid.*

43 Section 8:3, P.B.Kadicheeni, *The Mystery of Baptism*, 21

44 Section 8:6, P.B.Kadicheeni, *The Mystery of Baptism*, 23

subject of anointing in the Scripture, liturgy and tradition.⁴⁵ He emphasizes its holiness and attributes to it the power to sanctify.⁴⁶ At times he speaks also of its power to strengthen⁴⁷ and to heal⁴⁸.

D. The Blessing of the Water

Timothy justifies the liturgical practice of blessing the water after the blessing of the oil by comparing them to the female and male principles in human generation.⁴⁹ As in the case of the blessing of the 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 Oil of the Horn to indicate the descent of the Holy Spirit.⁵⁰

E. The Anointing Preceding the Baptismal Washing

A very important ceremony, which in the traditional baptismal ritual takes place after the blessing of the oil, is a signing with the oil performed with three fingers on the chest and followed by the anointing of the body.⁵¹ Timothy, immediately after speaking about the blessing of the water and the oil in Sections 7 and 8, does not speak about an anointing or signing, but proceeds to speak about the various issues related to the holy oil.⁵² Then, in Section 14⁵³ he speaks about a signing (*rušma*). Furthermore, in Sections 16⁵⁴ and 19⁵⁵ and in Section 16 of the treatise on the Eucharist⁵⁶ he

45 Section 8-13, P.B.Kadicheeni, *The Mystery of Baptism*, 19-57

46 Section 8;9;10:1; 11:2-5; 12:1-5; 13, P.B.Kadicheeni, *The Mystery of Baptism*, 19-57

47 Section 12:7, P.B.Kadicheeni, *The Mystery of Baptism*, 51

48 Section 13:2,3, P.B.Kadicheeni, *The Mystery of Baptism*, 53-55

49 Section 7:2, P.B.Kadicheeni, *The Mystery of Baptism*, 15-17

50 Section 7:3, See below, 17

51 J. E. Y. Kelaita, *The liturgy of the Church of the East*(Mosul:1928), 144-145

52 Sections 9-13, P.B.Kadicheeni, *The Mystery of Baptism*, 23-57

53 P.B.Kadicheeni, *The Mystery of Baptism* 57-59

54 P.B.Kadicheeni, *The Mystery of Baptism* 67-73

55 See below, 91

56 MS. Vat. Syr. 151, fol. 121v

speaks of a second signing. It is most probable that the author is speaking about the same rite in all these instances.

Timothy's explanations bearing on the meaning of the anointing preceding the baptismal washing is spread over a great part of the treatise on Baptism.⁵⁷ 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 blessing of the oil through the invocation of the Holy Spirit,⁵⁸ and the manifold symbolisms of the oil⁵⁹ is of great relevance here. Moreover, it may be noted that the reference to the sign, and the circumcision not made with hands⁶⁰ is a theme traditionally found in connection with the anointing preceding the baptismal washing⁶¹ In the East Syrian baptismal liturgy these themes are clearly mentioned in the prayer for blessing the oil.⁶² The explanation in Section 16 based on the rubrics refers to the sanctification of the soul,⁶³ the coming of the Trinity into the hearts of the faithful, the giving of grace,⁶⁴ and the descent of the Holy Spirit.⁶⁵ Thus there are many indications that, for Timothy, the anointing preceding the baptismal washing is closely connected with a highly significant moment in the administration of baptism.

F. The Baptismal Washing

The baptismal washing which traditionally⁶⁶ takes place immediately after the anointing of the whole body is dealt with in Section 15 by explaining the three fold symbolism of baptismal

57 Section 7-14, 16:6-9, 19:5, P.B.Kadicheeni, *The Mystery of Baptism*, 15-59, 67-73, 91

58 Section 7-8, P.B.Kadicheeni, *The Mystery of Baptism*, 15-23

59 Section 7-14, P.B.Kadicheeni, *The Mystery of Baptism*, 15-59

60 Section 14, P.B.Kadicheeni, *The Mystery of Baptism*, 57-59

61 Kelaita, *The Liturgy of the Church of the East*, 137-139

62 Kelaita, *The Liturgy of the Church of the East*, 137-139

63 Section 16:6, P.B.Kadicheeni, *The Mystery of Baptism*, 67-69

64 Section 16:7, P.B.Kadicheeni, *The Mystery of Baptism*, 69-73

65 Section 16:7, P.B.Kadicheeni, *The Mystery of Baptism*, 71

66 Kelaita, *The Liturgy of the Church of the East*, 145

signing⁶⁷ and in Section 17⁶⁸ by referring to the symbolism of death and resurrection. According to the sequence of the rites in Sections 17 and 18 the inscription of the names of the candidates precede⁶⁹ and the “giving of the beautiful garments to the baptized”⁷⁰ follow the baptismal washing.

G. The Third Signing

In a few places Timothy speaks of a third signing which according to the traditional East Syrian baptismal ritual is performed after the baptismal washing.⁷¹ As in other writings concerning the East Syrian baptismal liturgy, Timothy’s treatise also does not give precise answers to the questions whether this third signing is a rite of anointing with oil or a mere imposition of hands and making the sign of the cross, and whether this rite is a mere concluding ceremony or a rite connected with a highly significant moment of the administration of baptism like the conferring of the Holy Spirit, etc.

According to the author’s words in Section 16, the third signing ratifies and finishes the ceremony of baptism, and ritually expresses the fact that those who received baptism have already been raised to heaven and are made to dwell with Christ.⁷² So here he gives to this ceremony only the meaning of a concluding ceremony.

In Section 19, however, the author says that the third signing which is final sealing is “perfection through the Holy Spirit”. This expression is so strong that some scholars have been of the opinion that Timothy’s words here could refer to a rite comparable to that sacrament which in Western Latin theology is known as Confirmation.⁷³ It will not, however, be just to interpret Timothy

67 Section 15, P.B.Kadicheeni, *The Mystery of Baptism*, 59-61

68 P.B.Kadicheeni, *The Mystery of Baptism*, 83-85

69 Section 17:6, P.B.Kadicheeni, *The Mystery of Baptism*, 83

70 Section 18:1, P.B.Kadicheeni, *The Mystery of Baptism*, 85

71 Kelaita, *The Liturgy of the Church of the East*, 151

72 Section 16:11, P.B.Kadicheeni, *The Mystery of Baptism*, 73

73 cf. W. De Vries, “Timotheus II....,” *Orientalia Christiana Periodica* 8(1942), 91

and other East Syrian authors, exclusively by means of this theological terminology which was developed in the context of baptismal practices in which there were proper post-baptismal rites to express a highly important moment of the baptismal mystery. Moreover, we must bear in mind that Section 19 as a whole is, to a great extent, a quotation from the *Expositio Officiorum Ecclesiae*,⁷⁴ which at times explains the meaning of various ceremonies of baptism typologically. So it is possible that the words, “perfection through the Holy Spirit” have only a symbolic meaning. In order to interpret Timothy, we must by all means take into consideration the fact that he gives very special significance to the consecration of the oil in every administration of baptism,⁷⁵ emphasizes the manifold symbolism of the newly consecrated oil,⁷⁶ and relates the pre-baptismal anointing to the signification effected in baptism,⁷⁷ etc. Hence the question arises whether Timothy, in spite of the words, “perfection through Holy Spirit” intended to give the third signing an additional significance related to the sanctification through the Holy Spirit or not.

H. The Eucharistic Communion after Baptism

Timothy refers to the ancient custom of the Eucharistic communion after baptism in Section 18⁷⁸ of the treatise on Baptism, and in Section 7 of the treatise on Eucharist.⁷⁹ He speaks about the Eucharistic communion as the spiritual nourishment which the baptized receive⁸⁰ and make them enter the paradise from which Adam was cast out.

74 *Anonymi Auctoris Expositio Officiorum Ecclesiae, Georgio Arbelensi Vulgo Adscripta*, ed. R.H. Connolly (Rome: 1913/15, CSCO, Script. Syr. Ser. II), II, 96

75 Section 8, P.B.Kadicheeni, *The Mystery of Baptism*, 19-23

76 Section 8-14, P.B.Kadicheeni, *The Mystery of Baptism*, 19-59

77 Section 8-14; 16:7-9; P.B.Kadicheeni, *The Mystery of Baptism*, 19-59, 69-73

78 Section 18:4, P.B.Kadicheeni, *The Mystery of Baptism*, 87-89

79 MS. Vat. Syr. 151, fol. 92r – 93v

80 Section 18:4, P.B.Kadicheeni, *The Mystery of Baptism*, 87-89

I. Timothy's Reflections on the Practice of Infant Baptism

In his reflections on the practice of baptizing the infants⁸¹ Timothy speaks of the reason why infants are baptized. He says that children are baptized that they may receive the gift of adoption of sons. He adds also 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 in the East Syrian tradition where the idea of removal of sin in the baptism of children is very often not mentioned at all.

J. "One Baptism"

Timothy makes some reflections on the belief held by all Christians that baptism can be administered only once to a person.⁸² These reflections based on the concept of baptism as a unique event forms, as it were, a summary of the different aspects of the mystery of baptism which he had treated in earlier sections.

Timothy's treatise "on Holy Baptism" thus brings us in contact with some of the themes and problems of the Baptismal liturgy and theology in the East Syrian tradition. The text, translation and the study published here will surely help the students of East Syrian baptismal tradition by giving access to an original source.

We are publishing here the text from Codex Vatican Syriac 151. However, where there is an obvious mistake in this manuscript we have corrected the text with the help of other manuscripts and have noted the variant in the footnote. The variant readings in manuscripts J, M, and B, and the corrections are indicated in the footnotes. Moreover, we have divided the text into paragraphs, and numbered the paragraphs in the translation. We have printed the text in East Syrian Adiabene Characters in order to conform to the original.

81 Section 20, P.B.Kadicheeni, *The Mystery of Baptism*, 95-97

82 Section 21, P.B.Kadicheeni, *The Mystery of Baptism*, 97-99

Transliteration of Syriac

ܐ	‘
ܒ	b
ܓ	g
ܕ	d
ܗ	h
ܘ	w
ܙ	z
ܠ	l̄
ܡ	ṯ
ܢ	y
ܐ	k
ܓ	l
ܕ	m
ܗ	n
ܘ	ṣ
ܙ	‘
ܠ	p
ܡ	ś
ܢ	q
ܐ	r
ܓ	š
ܕ	t

Abbreviations

Ø omits

~ reverse order

+ added

* read

DACL = Dictionnaire d'Archéologie Chrétienne et de Liturgie, 1921

OCP = Orientalia Christiana Periodica, Rome

OIRSI = Oriental Institute of Religious Studies in India, Kottayan

PIO = Pontificium Institutum Orientalium, Rome

OCA = Orientalia Christiana Analecta, Rome

2002 2003. 2004 2005. 2006 2007. 2008 2009. 2010 2011. 2012 2013. 2014 2015. 2016 2017. 2018 2019. 2020 2021. 2022 2023. 2024 2025. 2026 2027. 2028 2029. 2030 2031. 2032 2033. 2034 2035. 2036 2037. 2038 2039. 2040 2041. 2042 2043. 2044 2045. 2046 2047. 2048 2049. 2050 2051. 2052 2053. 2054 2055. 2056 2057. 2058 2059. 2060 2061. 2062 2063. 2064 2065. 2066 2067. 2068 2069. 2070 2071. 2072 2073. 2074 2075. 2076 2077. 2078 2079. 2080 2081. 2082 2083. 2084 2085. 2086 2087. 2088 2089. 2090 2091. 2092 2093. 2094 2095. 2096 2097. 2098 2099. 2100 2101. 2102 2103. 2104 2105. 2106 2107. 2108 2109. 2110 2111. 2112 2113. 2114 2115. 2116 2117. 2118 2119. 2120 2121. 2122 2123. 2124 2125. 2126 2127. 2128 2129. 2130 2131. 2132 2133. 2134 2135. 2136 2137. 2138 2139. 2140 2141. 2142 2143. 2144 2145. 2146 2147. 2148 2149. 2150 2151. 2152 2153. 2154 2155. 2156 2157. 2158 2159. 2160 2161. 2162 2163. 2164 2165. 2166 2167. 2168 2169. 2170 2171. 2172 2173. 2174 2175. 2176 2177. 2178 2179. 2180 2181. 2182 2183. 2184 2185. 2186 2187. 2188 2189. 2190 2191. 2192 2193. 2194 2195. 2196 2197. 2198 2199. 2200 2201. 2202 2203. 2204 2205. 2206 2207. 2208 2209. 2210 2211. 2212 2213. 2214 2215. 2216 2217. 2218 2219. 2220 2221. 2222 2223. 2224 2225. 2226 2227. 2228 2229. 2230 2231. 2232 2233. 2234 2235. 2236 2237. 2238 2239. 2240 2241. 2242 2243. 2244 2245. 2246 2247. 2248 2249. 2250 2251. 2252 2253. 2254 2255. 2256 2257. 2258 2259. 2260 2261. 2262 2263. 2264 2265. 2266 2267. 2268 2269. 2270 2271. 2272 2273. 2274 2275. 2276 2277. 2278 2279. 2280 2281. 2282 2283. 2284 2285. 2286 2287. 2288 2289. 2290 2291. 2292 2293. 2294 2295. 2296 2297. 2298 2299. 2300 2301. 2302 2303. 2304 2305. 2306 2307. 2308 2309. 2310 2311. 2312 2313. 2314 2315. 2316 2317. 2318 2319. 2320 2321. 2322 2323. 2324 2325. 2326 2327. 2328 2329. 2330 2331. 2332 2333. 2334 2335. 2336 2337. 2338 2339. 2340 2341. 2342 2343. 2344 2345. 2346 2347. 2348 2349. 2350 2351. 2352 2353. 2354 2355. 2356 2357. 2358 2359. 2360 2361. 2362 2363. 2364 2365. 2366 2367. 2368 2369. 2370 2371. 2372 2373. 2374 2375. 2376 2377. 2378 2379. 2380 2381. 2382 2383. 2384 2385. 2386 2387. 2388 2389. 2390 2391. 2392 2393. 2394 2395. 2396 2397. 2398 2399. 2400 2401. 2402 2403. 2404 2405. 2406 2407. 2408 2409. 2410 2411. 2412 2413. 2414 2415. 2416 2417. 2418 2419. 2420 2421. 2422 2423. 2424 2425. 2426 2427. 2428 2429. 2430 2431. 2432 2433. 2434 2435. 2436 2437. 2438 2439. 2440 2441. 2442 2443. 2444 2445. 2446 2447. 2448 2449. 2450 2451. 2452 2453. 2454 2455. 2456 2457. 2458 2459. 2460 2461. 2462 2463. 2464 2465. 2466 2467. 2468 2469. 2470 2471. 2472 2473. 2474 2475. 2476 2477. 2478 2479. 2480 2481. 2482 2483. 2484 2485. 2486 2487. 2488 2489. 2490 2491. 2492 2493. 2494 2495. 2496 2497. 2498 2499. 2500 2501. 2502 2503. 2504 2505. 2506 2507. 2508 2509. 2510 2511. 2512 2513. 2514 2515. 2516 2517. 2518 2519. 2520 2521. 2522 2523. 2524 2525. 2526 2527. 2528 2529. 2530 2531. 2532 2533. 2534 2535. 2536 2537. 2538 2539. 2540 2541. 2542 2543. 2544 2545. 2546 2547. 2548 2549. 2550 2551. 2552 2553. 2554 2555. 2556 2557. 2558 2559. 2560 2561. 2562 2563. 2564 2565. 2566 2567. 2568 2569. 2570 2571. 2572 2573. 2574 2575. 2576 2577. 2578 2579. 2580 2581. 2582 2583. 2584 2585. 2586 2587. 2588 2589. 2590 2591. 2592 2593. 2594 2595. 2596 2597. 2598 2599. 2600 2601. 2602 2603. 2604 2605. 2606 2607. 2608 2609. 2610 2611. 2612 2613. 2614 2615. 2616 2617. 2618 2619. 2620 2621. 2622 2623. 2624 2625. 2626 2627. 2628 2629. 2630 2631. 2632 2633. 2634 2635. 2636 2637. 2638 2639. 2640 2641. 2642 2643. 2644 2645. 2646 2647. 2648 2649. 2650 2651. 2652 2653. 2654 2655. 2656 2657. 2658 2659. 2660 2661. 2662 2663. 2664 2665. 2666 2667. 2668 2669. 2670 2671. 2672 2673. 2674 2675. 2676 2677. 2678 2679. 2680 2681. 2682 2683. 2684 2685. 2686 2687. 2688 2689. 2690 2691. 2692 2693. 2694 2695. 2696 2697. 2698 2699. 2700 2701. 2702 2703. 2704 2705. 2706 2707. 2708 2709. 2710 2711. 2712 2713. 2714 2715. 2716 2717. 2718 2719. 2720 2721. 2722 2723. 2724 2725. 2726 2727. 2728 2729. 2730 2731. 2732 2733. 2734 2735. 2736 2737. 2738 2739. 2740 2741. 2742 2743. 2744 2745. 2746 2747. 2748 2749. 2750 2751. 2752 2753. 2754 2755. 2756 2757. 2758 2759. 2760 2761. 2762 2763. 2764 2765. 2766 2767. 2768 2769. 2770 2771. 2772 2773. 2774 2775. 2776 2777. 2778 2779. 2780 2781. 2782 2783. 2784 2785. 2786 2787. 2788 2789. 2790 2791. 2792 2793. 2794 2795. 2796 2797. 2798 2799. 2800 2801. 2802 2803. 2804 2805. 2806 2807. 2808 2809. 2810 2811. 2812 2813. 2814 2815. 2816 2817. 2818 2819. 2820 2821. 2822 2823. 2824 2825. 2826 2827. 2828 2829. 2830 2831. 2832 2833. 2834 2835. 2836 2837. 2838 2839. 2840 2841. 2842 2843. 2844 2845. 2846 2847. 2848 2849. 2850 2851. 2852 2853. 2854 2855. 2856 2857. 2858 2859. 2860 2861. 2862 2863. 2864 2865. 2866 2867. 2868 2869. 2870 2871. 2872 2873. 2874 2875. 2876 2877. 2878 2879. 2880 2881. 2882 2883. 2884 2885. 2886 2887. 2888 2889. 2890 2891. 2892 2893. 2894 2895. 2896 2897. 2898 2899. 2900 2901. 2902 2903. 2904 2905. 2906 2907. 2908 2909. 2910 2911. 2912 2913. 2914 2915. 2916 2917. 2918 2919. 2920 2921. 2922 2923. 2924 2925. 2926 2927. 2928 2929. 2930 2931. 2932 2933. 2934 2935. 2936 2937. 2938 2939. 2940 2941. 2942 2943. 2944 2945. 2946 2947. 2948 2949. 2950 2951. 2952 2953. 2954 2955. 2956 2957. 2958 2959. 2960 2961. 2962 2963. 2964 2965. 2966 2967. 2968 2969. 2970 2971. 2972 2973. 2974 2975. 2976 2977. 2978 2979. 2980 2981. 2982 2983. 2984 2985. 2986 2987. 2988 2989. 2990 2991. 2992 2993. 2994 2995. 2996 2997. 2998 2999. 3000 3001. 3002 3003. 3004 3005. 3006 3007. 3008 3009. 3010 3011. 3012 3013. 3014 3015. 3016 3017. 3018 3019. 3020 3021. 3022 3023. 3024 3025. 3026 3027. 3028 3029. 3030 3031. 3032 3033. 3034 3035. 3036 3037. 3038 3039. 3040 3041. 3042 3043. 3044 3045. 3046 3047. 3048 3049. 3050 3051. 3052 3053. 3054 3055. 3056 3057. 3058 3059. 3060 3061. 3062 3063. 3064 3065. 3066 3067. 3068 3069. 3070 3071. 3072 3073. 3074 3075. 3076 3077. 3078 3079. 3080 3081. 3082 3083. 3084 3085. 3086 3087. 3088 3089. 3090 3091. 3092 3093. 3094 3095. 3096 3097. 3098 3099. 3100 3101. 3102 3103. 3104 3105. 3106 3107. 3108 3109. 3110 3111. 3112 3113. 3114 3115. 3116 3117. 3118 3119. 3120 3121. 3122 3123. 3124 3125. 3126 3127. 3128 3129. 3130 3131. 3132 3133. 3134 3135. 3136 3137. 3138 3139. 3140 3141. 3142 3143. 3144 3145. 3146 3147. 3148 3149. 3150 3151. 3152 3153. 3154 3155. 3156 3157. 3158 3159. 3160 3161. 3162 3163. 3164 3165. 3166 3167. 3168 3169. 3170 3171. 3172 3173. 3174 3175. 3176 3177. 3178 3179. 3180 3181. 3182 3183. 3184 3185. 3186 3187. 3188 3189. 3190 3191. 3192 3193. 3194 3195. 3196 3197. 3198 3199. 3200 3201. 3202 3203. 3204 3205. 3206 3207. 3208 3209. 3210 3211. 3212 3213. 3214 3215. 3216 3217. 3218 3219. 3220 3221. 3222 3223. 3224 3225. 3226 3227. 3228 3229. 3230 3231. 3232 3233. 3234 3235. 3236 3237. 3238 3239. 3240 3241. 3242 3243. 3244 3245. 3246 3247. 3248 3249. 3250 3251. 3252 3253. 3254 3255. 3256 3257. 3258 3259. 3260 3261. 3262 3263. 3264 3265. 3266 3267. 3268 3269. 3270 3271. 3272 3273. 3274 3275. 3276 3277. 3278 3279. 3280 3281. 3282 3283. 3284 3285. 3286 3287. 3288 3289. 3290 3291. 3292 3293. 3294 3295. 3296 3297. 3298 3299. 3300 3301. 3302 3303. 3304 3305. 3306 3307. 3308 3309. 3310 3311. 3312 3313. 3314 3315. 3316 3317. 3318 3319. 3320 3321. 3322 3323. 3324 3325. 3326 3327. 3328 3329. 3330 3331. 3332 3333. 3334 3335. 3336 3337. 3338 3339. 3340 3341. 3342 3343. 3344 3345. 3346 3347. 3348 3349. 3350 3351. 3352 3353. 3354 3355. 3356 3357. 3358 3359. 3360 3361. 3362 3363. 3364 3365. 3366 3367. 3368 3369. 3370 3371. 3372 3373. 3374 3375. 3376 3377. 3378 3379. 3380 3381. 3382 3383. 3384 3385. 3386 3387. 3388 3389. 3390 3391. 3392 3393. 3394 3395. 3396 3397. 3398 3399. 3400 3401. 3402 3403. 3404 3405. 3406 3407. 3408 3409. 3410 3411. 3412 3413. 3414 3415. 3416 3417. 3418 3419. 3420 3421. 3422 3423. 3424 3425. 3426 3427. 3428 3429. 3430 3431. 3432 3433. 3434 3435. 3436 3437. 3438 3439. 3440 3441. 3442 3443. 3444 3445. 3446 3447. 3448 3449. 3450 3451. 3452 3453. 3454 3455. 3456 3457. 3458 3459. 3460 3461. 3462 3463. 3464 3465. 3466 3467. 3468 3469. 3470 3471. 3472 3473. 3474 3475. 3476 3477. 3478 3479. 3480 3481. 3482 3483. 3484 3485. 3486 3487. 3488 3489. 3490 3491. 3492 3493. 3494 3495. 3496 3497. 3498 3499. 3500 3501. 3502 3503. 3504 3505. 3506 3507. 3508 3509. 3510 3511. 3512 3513. 3514 3515. 3516 3517. 3518 3519. 3520 3521. 3522 3523. 3524 3525. 3526 3527. 3528 3529. 3530 3531. 3532 3533. 3534 3535. 3536 3537. 3538 3539. 3540 3541. 3542 3543. 3544 3545. 3546 3547. 3548 3549. 3550 3551. 3552 3553. 3554 3555. 3556 3557. 3558 3559. 3560 3561. 3562 3563. 3564 3565. 3566 3567. 3568 3569. 3570 3571. 3572 3573. 3574 3575. 3576 3577. 3578 3579. 3580 3581. 3582 3583. 3584 3585. 3586 3587. 3588 3589. 3590 3591. 3592 3593. 3594 3595. 3596 3597. 3598 3599. 3600 3601. 3602 3603. 3604 3605. 3606 3607. 3608 3609. 3610 3611. 3612 3613. 3614 3615. 3616 3617. 3618 3619. 3620 3621. 3622 3623. 3624 3625. 3626 3627. 3628 3629. 3630 3631. 3632 3633. 3634 3635. 3636 3637. 3638 3639. 3640 3641. 3642 3643. 3644 3645. 3646 3647. 3648 3649. 3650 3651. 3652 3653. 3654 3655. 3656 3657. 3658 3659. 3660 3661. 3662 3663. 3664 3665. 3666 3667. 3668 3669. 3670 3671. 3672 3673. 3674 3675. 3676 3677. 3678 3679. 3680 3681. 3682 3683. 3684 3685. 3686 3687. 3688 3689. 3690 3691. 3692 3693. 3694 3695. 3696 3697. 3698 3699. 3700 3701. 3702 3703. 3704 3705. 3706 3707. 3708 3709. 3710 3711. 3712 3713. 3714 3715. 3716 3717. 3718 3719. 3720 3721. 3722 3723. 3724 3725. 3726 3727. 3728 3729. 3730 3731. 3732 3733. 3734 3735. 3736 3737. 3738 3739. 3740 3741. 3742 3743. 3744 3745. 3746 3747. 3748 3749. 3750 3751. 3752 3753. 3754 3755. 3756 3757. 3758 3759. 3760 3761. 3762 3763. 3764 3765. 3766 3767. 3768 3769. 3770 3771. 3772 3773. 3774 3775. 3776 3777. 3778 3779. 3780 3781. 3782 3783. 3784 3785. 3786 3787. 3788 3789. 3790 3791. 3792 3793. 3794 3795. 3796 3797. 3798 3799. 3800 3801. 3802 3803. 3804 3805. 3806 3807. 3808 3809. 3810 3811. 3812 3813. 3814 3815. 3816 3817. 3818 3819. 3820 3821. 3822 3823. 3824 3825. 3826 3827. 3828 3829. 3830 3831. 3832 3833. 3834 3835. 3836 3837. 3838 3839. 3840 3841. 3842 3843. 3844 3845. 3846 3847. 3848 3849. 3850 3851. 3852 3853. 3854 3855. 3856 3857. 3858 3859. 3860 3861. 3862 3863. 3864 3865. 3866 3867. 3868 3869. 3870 3871. 3872 3873. 3874 3875. 3876 3877. 3878 3879. 3880 3881. 3882 3883. 3884 3885. 3886 3887. 3888 3889. 3890 3891. 3892 3893. 3894 3895. 3896 3897. 3898 3899. 3900 3901. 3902 3903. 3904 3905. 3906 3907. 3908 3909. 3910 3911. 3912 3913. 3914 3915. 3916 3917. 3918 3919. 3920 3921. 3922 3923. 3924 3925. 3926 3927. 3928 3929. 3930 3931. 3932 3933. 3934 3935. 3936 3937. 3938 3939. 3940 3941. 3942 3943. 3944 3945. 3946 3947. 3948 3949. 3950 3951. 3952 3953. 3954 3955. 3956 3957. 3958 3959. 3960 3961. 3962 3963. 3964 3965. 3966 3967. 3968 3969. 3970 3971. 3972 3973. 3974 3975. 3976 3977. 3978 3979. 3980 3981. 3982 3983. 3984 3985. 3986 3987. 3988 3989. 3990 3991. 3992 3993. 3994 3995. 3996 3997. 3998 3999. 4000 4001. 4002 4003. 4004 4005. 4006 4007. 4008 4009. 4010 4011. 4012 4013. 4014 4015. 4016 4017. 4018 4019. 4020 4021. 4022 4023. 4024 4025. 4026 4027. 4028 4029. 4030 4031. 4032 4033. 4034 4035. 4036 4037. 4038 4039. 4040 4041. 4042 4043. 4044 4045. 4046 4047. 4048 4049. 4050 4051. 4052 4053. 4054 4055. 4056 4057. 4058 4059. 4060 4061. 4062 4063. 4064 4065. 4066 4067. 4068 4069. 4070 4071. 4072 4073. 4074 4075. 4076 4077. 4078 4079. 4080 4081. 4082 4083. 4084 4085. 4086 4087. 4088 4089. 4090 4091. 4092 4093. 4094 4095. 4096 4097. 4098 4099. 4100 4101. 4102 4103. 4104 4105. 4106 4107. 4108 4109. 4110 4111. 4112 4113. 4114 4115. 4116 4117. 4118 4119. 4120 4121. 4122 4123. 4124 4125. 4126 4127. 4128 4129. 4130 4131. 4132 4133. 4134 4135. 4136 4137. 4138 4139. 4140 4141. 4142 4143. 4144 4145. 4146 4147. 4148 4149. 4150 4151. 4152 4153. 4154 4155. 4156 4157. 4158 4159. 4160 4161. 4162 4163. 4164 4165. 4166 4167. 4168 4169. 4170 4171. 4172 4173. 4174 4175. 4176 4177. 4178 4179. 4180 4181. 4182 4183. 4184 4185. 4186 4187. 4188 4189. 4190 4191. 4192 4193. 4194 4195. 4196 4197. 4198 4199. 4200 4201. 4202 4203. 4204 4205. 4206 4207. 4208 4209. 4210 4211. 4212 4213. 4214 4215. 4216 4217. 4218 4219. 4220 4221. 4222 4223. 4224 4225. 4226 4227. 4228 4229. 4230 4231. 4232 4233. 4234 4235. 4236 4237. 4238 4239. 4240

1
 2
 3
 4
 5
 6
 7
 8

1 M J
 2 M
 3 M
 4 M B
 5 B
 6 M J
 7 B
 8 M ; J

קהמא דמטא * דלמא ל אסמא תלסא מלמא דלמא.
 זחמא דאסמא מלמא דלמא דלמא. חא אדסמא מלמא מ
 מ¹.

זמזמא לז דמלכ דמלמא זמזמא מלמא מלמא. מ
 זמזמא חז מלמא זמזמא מלמא לזמלכ דמזמא דמזמא:
 זחמא דלמא לזמזמא מלמא דלמא דלמא:
 לזמזמא לזמזמא: מלמא זמזמא מלמא לזמזמא:
 דלמא מלמא מלמא: לזמזמא זמזמא. זחמא דלמא
 מלמא דלמא מלמא דלמא: דלמא זמזמא דלמא זמ
 מלמא מ² דלמא זמזמא לז מלמא מלמא: דלמא³ זמ
 מלמא זמזמא מלמא: זמזמא דלמא דלמא *
 לזמזמא דלמא מלמא דלמא דלמא דלמא מלמא.
 מלמא זמזמא לז מלמא דלמא דלמא מלמא.

קהמא דמטא * מלמא מלמא דלמא מלמא⁴ מלמא
 לזמזמא.

זמזמא דלמא מלמא מלמא מלמא זמזמא מלמא
 דלמא מלמא.

¹ B מלמא

² M + ; B +

³ M B

⁴ B

מִיָּד בְּהַחֲבֵט כְּהַחֲבֵט: וְהַחֲבֵט בְּהַחֲבֵט מִיָּד
 בְּהַחֲבֵט מִיָּד: לְשׂוֹן מִיָּד בְּהַחֲבֵט מִיָּד מִיָּד
 מִיָּד מִיָּד חֲבֵט. וְהַחֲבֵט בְּהַחֲבֵט: מִיָּד מִיָּד
 מִיָּד מִיָּד¹ מִיָּד מִיָּד: מִיָּד מִיָּד בְּהַחֲבֵט מִיָּד
 לְ מִיָּד² לְ מִיָּד. וְהַחֲבֵט בְּהַחֲבֵט³ בְּהַחֲבֵט
 מִיָּד. בְּהַחֲבֵט מִיָּד בְּהַחֲבֵט מִיָּד: בְּהַחֲבֵט
 מִיָּד מִיָּד בְּהַחֲבֵט מִיָּד לְ מִיָּד⁴.

כְּהַחֲבֵט בְּהַחֲבֵט: מִיָּד מִיָּד מִיָּד מִיָּד
 מִיָּד⁵ מִיָּד בְּהַחֲבֵט.

לְ מִיָּד: בְּהַחֲבֵט מִיָּד: בְּהַחֲבֵט⁶ בְּהַחֲבֵט
 מִיָּד: בְּהַחֲבֵט מִיָּד מִיָּד מִיָּד מִיָּד
 מִיָּד מִיָּד מִיָּד מִיָּד. בְּהַחֲבֵט⁷ מִיָּד בְּהַחֲבֵט:
 לְ מִיָּד מִיָּד מִיָּד מִיָּד. מִיָּד מִיָּד בְּהַחֲבֵט
 מִיָּד מִיָּד מִיָּד מִיָּד: בְּהַחֲבֵט⁸ בְּהַחֲבֵט
 לְ מִיָּד מִיָּד מִיָּד מִיָּד:

מִיָּד בְּהַחֲבֵט מִיָּד מִיָּד. בְּהַחֲבֵט מִיָּד
 מִיָּד. מִיָּד: מִיָּד. מִיָּד מִיָּד מִיָּד מִיָּד.

¹ M מִיָּד
² B מִיָּד מִיָּד
³ B מִיָּד
⁴ M+ מִיָּד מִיָּד
⁵ M מִיָּד
⁶ B מִיָּד
⁷ M+ מִיָּד מִיָּד. מִיָּד
⁸ M B מִיָּד

מהלך דמולדו חסד תדמה¹ וזלא למאנד לחזל מדינה
 מלחמה: ח דמנה ממלכונה מן 2882. א חבן 288
 2
 2882 דתסמ ממממ מולדו דזויב: מלחמה
 2882: דק ממדממ. מדינה מן: ממד ממש.
 2882 א דזלא לחזל. ח דן מתי. קלמס דמחזל 2882.
 מהלך א ח ממדמ ממש מדינה³: אה דמממס לוזל
 2882: ח דן מתי. אה דמממס לממס: ממדממ
 אה מתי מממס לממס: למדד א דמולדו. ח דק 2882
 מממס 2882: 2882 דס דממס ממדמ⁴: 2882 דס 2882
 מממס לממס דס ממדממ מתי ממדמ. 2882 לה 2882
 2882. דס דממס דמולדו חסד דממס מדינה ממלכונה
 2882
 5
 2882 2882: 2882 מממס 2882 דח 2882
 2882: לממס מתי: א ח לממס דממס 2882: 2882
 2882 מממס מדינה מממס. 2882 מממס מתי דמולדו
 2882: מן מולדו

1 B תד דמה
 2 M קדממ
 3 M B מדינה
 4 B ממדמ
 5 M דמממס
 6 M + אה

אָה חַסְדָּא: חַסְדָּא¹ דְּאַלְמַנָּה² חַסְדָּא. לַיָּח מַלְכָּא דְּמַנְדָּא. מַנְדָּא
 לַח דְּיַלְכִיד מִן תְּהַנְדָּא: תְּהַנְדָּא אָה. וּמַנְדָּא דְּיַלְכִיד מִן דְּהַסְדָּא:
 דְּהַסְדָּא אָה. לַלַּי מַהְדַּסְדָּא דְּהַסְדָּא: לַלַּי דְּחַבְדָּא דְּהַסְדָּא:
 וְהַסְדָּא לַחַבְדָּא דְּמַנְדָּא דְּמַנְדָּא לַחַבְדָּא: מִן מַהְדַּסְדָּא
 דְּמַנְדָּא לַחַבְדָּא: אַחַבְדָּא מַנְדָּא דְּמַנְדָּא דְּמַנְדָּא לַחַבְדָּא דְּמַנְדָּא
 לַחַבְדָּא: תְּהַנְדָּא דְּמַנְדָּא דְּמַנְדָּא: דְּמַנְדָּא דְּאַלְמַנָּה ❖

קְהַסְדָּא דְּאַלְמַנָּה: מַלְכָּא מִנְדָּא חַבְדָּא לַח מַנְדָּא מַנְדָּא תְּחַבְדָּא³
 מַנְדָּא⁴. לַחַבְדָּא מַנְדָּא מַנְדָּא מַנְדָּא: מַנְדָּא מַנְדָּא.

לַחַבְדָּא מַנְדָּא לַח מַנְדָּא מַנְדָּא תְּחַבְדָּא חַבְדָּא: לַלַּי
 לַחַבְדָּא מַנְדָּא דְּהַסְדָּא. לַחַבְדָּא מַנְדָּא לַחַבְדָּא מַנְדָּא. חַבְדָּא
 חַבְדָּא⁵ דְּאַלְמַנָּה לַח מַנְדָּא מַנְדָּא מַנְדָּא: מַנְדָּא דְּהַסְדָּא מַנְדָּא
 לַחַבְדָּא. מַנְדָּא מַנְדָּא אָה חַבְדָּא. לַלַּי אָה דְּמַנְדָּא מַנְדָּא מַנְדָּא
 לַחַבְדָּא מַנְדָּא: לַחַבְדָּא מַנְדָּא דְּמַנְדָּא דְּמַנְדָּא מַנְדָּא
 לַחַבְדָּא מַנְדָּא. מַנְדָּא מַנְדָּא דְּמַנְדָּא מַנְדָּא: לַחַבְדָּא מַנְדָּא
 דְּמַנְדָּא מַנְדָּא. מַנְדָּא: לַחַבְדָּא מַנְדָּא דְּמַנְדָּא⁶. אָה דְּמַנְדָּא

¹ B חַסְדָּא
² M אַלְמַנָּה
³ B אַ תְּחַבְדָּא
⁴ B מַנְדָּא
⁵ B >
⁶ B >.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200.

201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300.

1 M
 2 J B
 3 B>

كهنهنا دلههذ :¹ لك انا دمهك مننا تادنا اننا دمهنا
نمنا لك هله تدمنا نمنا مننا دمتنا نمنا.

نمنا. لك دنا مكدنونا دونهنا مدينا حونا وتنا:
تدنا دمهنا² لكانا هتنا. نمنا لكا لكا³ مينا دهقنا
منا. كذا نمنا مينا مينا تانا همتنا. مينا اننا
مينا دانا دانا : مينا دونهنا نمنا مننا مدينا. نمنا
مننا نمنا دونهنا. دونهنا دمتنا لك. مينا اننا مينا
همتنا. دنا لكا مينا لكانا دلههنا كانهنا : لكا
مينا مينا. همتنا لكا دلههنا دونهنا لكا مينا
همتنا مينا⁵ مينا مينا دونا : دنا دلك نمنا.
انا دونهنا دونهنا : دنا دونا لكانا دونهنا :
دونا دونهنا مينا دونا دونهنا مينا. همتنا
لكانا لكانا همتنا دونهنا دونهنا : انا دونهنا
دونا⁶ مينا لكانا مينا مينا همتنا : دونهنا
دونهنا. دنا لكا دونهنا دونهنا مننا دونهنا⁷ لكانا مننا
مينا نمنا : دنا لكانا مينا نمنا.

¹ M وكد
² B دمهنا
³ B لكا
⁴ M لكانا
⁵ B دونهنا
⁶ B دونا
⁷ M+ لكانا مينا

1
 2
 3
 4
 5

6

7
 8

1 M B
 2 M+
 3 M
 4 B
 5 B
 6 B
 7 B+
 8 M

אֵת דְּבַר הַזֶּה: וְהַמַּטְבֵּל יִשְׂמַח בְּיָמָיו וְיִשְׂמַח
 מִכָּל הַדְּבָרִים הַזֵּה: וְיִשְׂמַח בְּכָל
 מִתְּלָא¹ מִלְּפָנֶיךָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
 יְבָרֵךְ אֶת כָּל הַיְּהוּדִים וְאֶת כָּל הַנְּשִׂמָּטִים
 וְאֶת כָּל הַבָּתְּרִים וְאֶת כָּל הַמְּבָרָכִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים

וְהַמַּטְבֵּל יִשְׂמַח בְּיָמָיו וְיִשְׂמַח מִכָּל הַדְּבָרִים הַזֵּה.

וְהַמַּטְבֵּל יִשְׂמַח בְּיָמָיו וְיִשְׂמַח מִכָּל הַדְּבָרִים הַזֵּה:
 וְיִשְׂמַח בְּכָל מִתְּלָא מִלְּפָנֶיךָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
 יְבָרֵךְ אֶת כָּל הַיְּהוּדִים וְאֶת כָּל הַנְּשִׂמָּטִים
 וְאֶת כָּל הַבָּתְּרִים וְאֶת כָּל הַמְּבָרָכִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים
 וְאֶת כָּל הַמְּשֻׁבָּרִים וְאֶת כָּל הַמְּשֻׁבָּרִים

¹ כֵּן מִתְּלָא B
² כֵּן B+

ܕܡܚܘܒܐ: ܗܠ ܐܝܢ ܕܡܚܘܒܐ: ܗܠ ܡܚܘܒܐ ܠܡܚܘܒܐ
ܕܡܚܘܒܐ ܕܡܚܘܒܐ ❖

ܕܡܚܘܒܐ ܕܡܚܘܒܐ ❖ ܡܚܘܒܐ ܠܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ ܕܡܚܘܒܐ.

ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ¹
ܕܡܚܘܒܐ: ܗܠ ܐܝܢ ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ²
ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ: ܕܡܚܘܒܐ ܕܡܚܘܒܐ³
ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ
ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ: ܕܡܚܘܒܐ
ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ
ܕܡܚܘܒܐ⁴. ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ: ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ: ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ. ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ ܕܡܚܘܒܐ: ܕܡܚܘܒܐ ܕܡܚܘܒܐ:

¹ M ܕܡܚܘܒܐ
² B + ܕܡܚܘܒܐ
³ M ܕܡܚܘܒܐ
⁴ M ܕܡܚܘܒܐ ܕܡܚܘܒܐ
ܕܡܚܘܒܐ ܕܡܚܘܒܐ.

ܡܘܕܝܢܐ ܘܚܘܨܐ ܘܡܘܨܝܢܐ. ܕܢܚܢܐ ܕܫܘܘܢ ܕܡܘܨܝܢܐ ܘܡܘܨܝܢܐ:
 ܫܚܢܐ ܘܫܘܨܐ ܘܡܘܨܝܢܐ. ܕܚܘܨܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ:
 ܕܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܡܘܨܝܢܐ¹ ܫܚܢܐ² ܘܡܘܨܝܢܐ.
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܕܘܨܝܢܐ.
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܕܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ³
 ܘܡܘܨܝܢܐ⁴ ܕܘܨܝܢܐ: ܡܘܨܝܢܐ ܕܘܨܝܢܐ ܘܡܘܨܝܢܐ.

ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ.
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ⁵ ܘܡܘܨܝܢܐ⁶ ܘܡܘܨܝܢܐ.

ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܕܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܕܘܨܝܢܐ ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܕܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ. ܘܡܘܨܝܢܐ.
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ.
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ: ܘܡܘܨܝܢܐ ܘܡܘܨܝܢܐ
 ܘܡܘܨܝܢܐ

¹ ܡܘܨܝܢܐ J
² ܘܡܘܨܝܢܐ B
³ ܘܡܘܨܝܢܐ; M in margin
⁴ ܘܡܘܨܝܢܐ M
⁵ ܘܡܘܨܝܢܐ B
⁶ ܘܡܘܨܝܢܐ M

1
 2
 3
 4
 5
 6
 7

1 B
 2 B >
 3 M +
 4 M + in margin,
 5 M
 6 B
 7 B

1
 مَسْمَعًا دَرَسًا مَعَهُ ¹ مَلَا هَسْبًا. اَس: دَرَسًا مَسْمَعًا. هَسْبًا دَرَسًا
 لَمَسْمَعًا مَلَا هَسْبًا هَسْبًا دَرَسًا دَرَسًا مَسْمَعًا. مَسْمَعًا دَرَسًا مَسْمَعًا
 دَرَسًا مَسْمَعًا دَرَسًا مَسْمَعًا. دَرَسًا ² مَسْمَعًا هَسْبًا
 دَرَسًا مَسْمَعًا: مَسْمَعًا مَسْمَعًا. هَسْبًا لَمَسْمَعًا هَسْبًا
 مَسْمَعًا دَرَسًا مَسْمَعًا. لَمَسْمَعًا دَرَسًا مَسْمَعًا حَسْبًا مَسْمَعًا
 مَسْمَعًا. هَسْبًا دَرَسًا مَسْمَعًا مَسْمَعًا. هَسْبًا مَسْمَعًا مَسْمَعًا
 مَسْمَعًا ³ دَرَسًا مَسْمَعًا مَسْمَعًا

مَسْمَعًا دَرَسًا مَسْمَعًا: مَسْمَعًا لَمَسْمَعًا مَسْمَعًا: هَسْبًا
 مَسْمَعًا: هَسْبًا مَسْمَعًا مَسْمَعًا.

2 مَسْمَعًا دَرَسًا مَسْمَعًا دَرَسًا مَسْمَعًا مَسْمَعًا:
 3 مَسْمَعًا دَرَسًا مَسْمَعًا: مَسْمَعًا مَسْمَعًا دَرَسًا مَسْمَعًا:
 4 مَسْمَعًا مَسْمَعًا مَسْمَعًا: دَرَسًا مَسْمَعًا مَسْمَعًا. مَسْمَعًا
 مَسْمَعًا مَسْمَعًا مَسْمَعًا. مَسْمَعًا مَسْمَعًا مَسْمَعًا مَسْمَعًا.

4
 مَسْمَعًا مَسْمَعًا دَرَسًا مَسْمَعًا مَسْمَعًا مَسْمَعًا:
 دَرَسًا مَسْمَعًا مَسْمَعًا مَسْمَعًا مَسْمَعًا مَسْمَعًا مَسْمَعًا مَسْمَعًا
 مَسْمَعًا مَسْمَعًا مَسْمَعًا:

B> مَسْمَعًا
 2 M B دَرَسًا
 3 B مَسْمَعًا
 4 مَسْمَعًا

1
 2
 3

4
 5
 6

1 M
 2 M+
 3 M J
 4 J; B>
 5 J>
 6 B

ܕܥܘܕܢܐ ܘܥܠܘܩܢܐ: ܕܐܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܘܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ: ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.

ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ: ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.

ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.
 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ.

1 ܕܥܠܘܩܢܐ ܕܥܠܘܩܢܐ

PART I

THE SEVEN MYSTERIES OF THE CHURCH

ENGLISH TRANSLATION

Apology

With the help of our Lord Jesus Christ we begin to write “The Book of the Seven Mysteries of the Church,” composed by Mar Timothy Catholicos of holy remembrance and venerable memory.¹ O Our Lord, help me in your mercy, Amen.

First of all, (I write) an apology to the one who has asked me for this book. The hermit Timothy, who by the grace of Christ serves the Patriarchal See says: O beloved, honourable, diligent and excellent Rabban Bar Sauma, priest and monk, adorned with the fear of God, and shining in truth and justice, you requested me that I write for you something about The Seven Mysteries Performed in Our Holy Church....

[Holy Baptism]

Next, with (the help of) God we write the third chapter (namely), on “Holy Baptism.” There are twenty one sections in it.

Section 1. The Perfection (given) through Holy Baptism

The perfection (that is given) through holy baptism is friendship with God through conversion from a sinful life and (the domination of) corrupting passions of the flesh. Without being converted from them it is not possible to attain such a friendship; for how can one handle holy things impurely and carelessly and escape condemnation? Thus, (for example) Uzziah the king,² Qorah³ and

1 M. With the help of the Lord, and (his) gracious succour we begin to write from “The causes of the Mysteries of the Church.”

B. With the help of God and (his) gracious succour we begin to write from “The Causes of the Mysteries of the Church.”

2 2 Chron.26: 16-21

3 Num.16: 1-34

Nadab and Abihu⁴ who had handled holy things impurely were rejected and cast out.

Section 2. The Name of this perfection

Again, this perfection (i. e. baptism) is called by three names: 1. Immersion and baptism, 2. enlightenment, 3. and birth. (It is called by) the first (name, that is, immersion and baptism), because the washing of the stains of the soul, namely sins, is signified by the descent into water and by the washing of the dirt from the body. (It is called by) the second (name, that is, enlightenment), because the one who is baptized turns away from the darkness of ignorance and is brought to the enlightenment with the knowledge of God. (It is called by the) third (name, that is, birth), because, just as through the first birth from two parents we have (the gift) of simple existence, so through this second (birth) by Spirit and water, we have (the gift) of noble existence, and by that we become similar to that (existence) which is more excellent (than our simple existence).

Section 3. The matter of Baptism which (consists) of Water and Spirit

1. For the Saviour has said, “Unless a man is born of water and the Spirit he cannot enter the kingdom.”⁵ (Baptism is) thus (constituted) because water customarily washes and cleanses the dirt of the body better than the other three elements; the Spirit, on the other hand, is the purifier of the soul’s uncleanness through the renunciation of Satan and his works.

2. And because our mortal nature was and is always shaped primarily through water,⁶ it is again necessary that we be fashioned through the same for the state of immortality. Thus Jeremiah the

4 Lev.10: 1-3; Num. 3: 4; Num. 26: 61

5 Jn 3:5.

6 Gen 2:7; there is no explicit mention of water in this passage but the act of fashioning mentioned here is similar to the potter’s work with clay and water.

prophet found that the potter, the maker of the vessel restored it with water when it was broken.⁷

3. Furthermore, (water is the matter of baptism) because by its nature it has (the power) to breed life as (it had) in the beginning at the command of God.⁸

4. Moreover, by the external action of the washing of bodies in reality (water) makes known the unseen (power) which cleanses us from death and sin, and satanic corruption.

5. (Water is also the matter of baptism) because there is no earthly being that is able to live without water, for the subsistence of the life of all flesh depends on it, a fact that makes known the mystery of new life which is symbolized in our birth through it.

6. (Water is) also (used for baptism) because the likeness of one who stands above it and gazes into it is seen therein, and this signifies (that) we can see in it a likeness of the future things, and (it is used also) because a type of death and resurrection can be delineated in it, in that the immersion in (water) typifies death and coming out of it symbolizes resurrection.⁹ For, when we totally immerse (ourselves) in it, all our senses fail in (their) functioning like their failure in the grave; but (on) our ascent from it we do everything easily, in a symbol of the life that is given us in the resurrection.

7. Moreover, (water is used as the matter of baptism) because of its presence everywhere; for the matter (of baptism) would have failed if its effectuation had been ordained in oil and wine.

Section 4. The kinds of Baptism

There are eight kinds of baptism. The first is the deluge which cleansed the world from iniquity¹⁰. The second is the sea

7 Jer. 18:4

8 Gen. 1 : 20

9 Rom. 6 : 4

10 Gen. 6 and 7; cf. 1 Pet. 3: 19ff

and the cloud which was the baptism of the Israelite people as Paul has said.¹¹ The third is that of the Law (which was given) through Moses, which is known as (the baths) for the removal (of ritual impurities).¹² The fourth is that of John by water only unto penance.¹³ The fifth is that of our Lord which is (the baptism) of adoption of sons¹⁴ through water and the Spirit¹⁵. The sixth is that of martyrs, for many of them received baptism only in the blood of their necks. The seventh is that of tears, for David was cleansed by (this baptism) when he washed his bed with his tears.¹⁶ The eighth is that of those who are baptized by fire, another baptism which is more painful.

Section 5. Why didn't the apostles determine the matter of Baptism as they did determine the matter of the Body and Blood although both the matters were handed down by Our Lord?

For we say: In the Old (Testament) other things were offered, owing to this, perhaps there arose the idea of changing the matter of the offering;¹⁷ in a similar way, (owing to the practices of the Old Testament) many people had purified themselves by (still) keeping some of the ordinances of the Old (Testament) such as circumcision and other observances; (therefore), there was reason to determine that the Sacrament¹⁸ should not be offered except in bread and wine, as (the Fathers of the Synod) decreed in their thirty sixth canon: "If any bishop or priest offer on the altar with other things such as, [honey] or milk, or instead of wine, liquor or birds, let him be deposed."¹⁹ But for baptism they found no suitable matter other than water; because of this they were not obliged to define its matter.

11 1 Cor. 10:2

12 E.g., Lev. 14: 8-9; Lev. 15: 11.13.16.18.27; Num. 19:19.

13 Matt. 3:11

14 Rom. 8:15; Gal. 4:5

15 John 3:5

16 Ps. 6:6

17 Here the word "an offering," stands for the Eucharistic oblation.

18 Here the word "a secret," stands for the Sacrament of the holy Eucharist.

Section 6. The essential parts constituting Holy Baptism

We say: Every composite thing has a quiddity that is constituted of essential parts without which (the quiddity) cannot actually exist. Just as in the case of the living Mysteries of the Body and Blood (the essential parts are) bread, I say, wine, altar, priest and priestly prayers, so too, in the case of holy baptism they are water, oil, priest and priestly prayers; without their combined presence (baptism) is simply not effected. These are perfected with the seal of the holy signing which is (in) the name of the Father and of the Son and of the Holy Spirit whereby the holy Christian people is distinguished from other peoples.

Section 7. Why we consecrate first the Oil and then the Water of Baptism?

1. We say: This is a sacramental generation which delineates a type of death and resurrection whereby the human race is sacramentally elevated to the kingdom of heaven, as the word of the Lord has declared, “Unless one is born again, he cannot see the kingdom of God.”²⁰

2. (It is just like) our natural generation which by (his) wisdom the creator has foreordained, ordered and maintained in such a way that we would have no doubt about our sacramental generation which attains the effectuation by water and oil, the oil being consecrated first and then the water, not together as the Body and Blood. For our natural generation is brought about first by the emission, namely of the male seed, and secondly, by way of completion by that of the woman. Similarly with regard to the things by which our sacramental

19 Abdiso, *Collectio Canonum Syndicorum: Synodus Secunda Apostolorum: Canones Apostolorum qui dati fuere per sanctum Celementem Discipulum Apostolorum....cum adhuc episcopi nomine apostolorum nuncuparentur convenerunt et statuerunt diversos canones qui sunt sequentes:...* Canon 3; cf. A. Mai, *Scriptorum Veterum Nova Collectio* (Rome, 1838), t.x, 1, p.9.

20 John 3 : 5

generation is brought to pass, it has been arranged that their consecration should likewise occur separately, first indeed the consecration of the oil which is the symbol of the male seed, then (the consecration) of water, which is the image of maternal womb. Accordingly, the oil which resembles the paternal seed is consecrated first, then the water which resembles the maternal (counterpart).

3. And they sign this water with the old oil for the confirmation of the (sacramental) generation although the new oil is good as it is consecrated by the same Spirit who has also sanctified the old oil with which the water is signed. But this is not done at random, because just as in natural birth, we need the Holy and operative Spirit who gives the features, and as after the death and dissolution of every individual mortal being the Holy Spirit is needed for the splendour of the soul, so for symbolizing that Spirit this holy oil is necessary.

4. And eventhough this order of sacramental generation is exalted above that (of) natural birth to an indescribable degree according to the words of our Lord, "That which is born of the flesh is flesh and that which is born of the spirit is spirit,"²¹ yet it is not necessary that there be similarity and resemblance in everything. Besides the maternal birth which takes place secondly is greater than the paternal generation (which takes place) first; so the second birth through baptism is more glorious than the first birth from a woman.

Section 8. Why do we consecrate and keep another Oil although there Is the Holy Oil kept in our Churches, and what does it symbolize?

1. We say: although the holy oil is kept in our churches, necessity demands a service to consecrate afresh another oil. Both (the old oil and the new oil) receive the same power through consecration, one Spirit consecrates them, and one (is) the Invocation. When we consecrate the oil and water anew the mystery of our generation by father and mother (is newly) symbolized; for indeed our generation

21 John 3 : 6

from father and also from mother is always new. So it is proper to consecrate oil (newly which is the symbol of) the mystery of our generation by the father, and the water (which is the symbol of) the mystery of the birth from the mother.

2. However, we keep in our churches the old (oil). It delineates for us another mystery which is the handing down from generation to generation of the Holy Spirit, who perfects baptism in all generations unceasingly and unflinching and whose enlightening does not diminish.

3. Although after the oil and the water have been consecrated they have the same power, we sign them with the oil of the horn; for, the Holy Spirit, the sanctifier of both (the new and old oil) is one and the same in the descent of the grace. It makes known the firmness of our faith and the genuineness of our birth in Christian tradition. (It is also meant) for symbolizing the descent of the grace of the Spirit who by his descent sanctifies the (sacramental) generation, and the mystery of our communion and participation in heavenly things. Also the memory of his descent upon the Prince of our salvation in Jordan²² and upon holy apostles in the upper room²³ in a perceptible manner (is symbolized by it).

4. Moreover, because the oil and water were likened to two seeds in order to make the comparison between them appropriate, they needed the signing of that oil from the horn, which is a type of the Holy and operative Spirit, in accordance with the effectuation of natural birth.

5. As we have said earlier²⁴ all these, the mixing of the old and new (oil), and the making of the first, second and final signing with them, make (us) understand that they are equal to each other and that they have the same action and power.

6. By the mixing of the old (oil) with the new oil and water, the old oil will also proclaim the descent of the Spirit upon the baptized

22 Matt. 3: 13-17 and parallel texts

23 Acts 2 : 1-4

24 .cf. Section 7: 3

and of their communion with him, although his descent is not visible because of his invisible nature.

7. Since our baptism is effected by water and oil, it is said that water brings forth (life); and, because of the invisibility of the Spirit, Wisdom has ordained for us this visible oil which by its visibility shall proclaim the invisible power of the Spirit, who perfects the birth. Therefore, until the Spirit descends upon the water and the oil, the (old) oil is not mixed with them to make known the mysteries mentioned above.

Section 9. The Holy Oil represents the Holy Spirit in the Church as well as in the old (Testament)

1. We say: the oil represents the Holy Spirit, and it teaches us this: Unless one is born of water and the Spirit...²⁵ The oil represents the Spirit; it is, moreover, seen thus in all the Holy Scriptures.

2. Behold, the horn of oil was sent through the prophet Samuel to Ephrata for the election of the king²⁶, and the prophet anointed David and it is said that the Spirit of the Lord prospered in David from that day onwards.²⁷

3. Indeed, Saul also received this Spirit through (the anointing with) the oil²⁸; but when he murmured against and provoked the Spirit of the Lord,²⁹ it is written that the Spirit of the Lord departed from Saul and he was possessed by an evil spirit from the Lord. We are taught that everyone who is divinely anointed is clothed with the Spirit and the evil spirit dwells in him who is deprived of the spiritual anointing.

4. And again, Solomon was anointed by Sadoq and Nathan³⁰ to rule over Israel so that he might be sanctified through the Spirit.

25 John 3 : 5

26 I Sam. 16 : 1

27 I Sam. 16 : 13

28 I Sam. 10 : 1,6

29 I Sam. 16 : 14

5. David indeed praises God for these mysteries: “Indeed you anointed my head with oil and my chalice overflows;”³¹ and furthermore (he says): “You raised up my horns like those of the wild bull and you sprinkled me with fragrant oil.”³²

6. Again, Isaiah while prophesying about Christ (says): “The Spirit of the Lord is upon me; because he has anointed me to preach to the poor and to give honour to the mourning ones of Zion.”³³

7. One can bring forward many (examples) like these that symbolize (the conferring of) the Holy Spirit by means of (the anointing with) the oil. Moreover, (the anointing with the oil) resembles the conferring of the Holy spirit that is received in the Church; for the oil according to the tradition of the natural (sciences) is generated by an aerial wind in accordance with (the nature of) a body that is other than itself (and) invisible to the external senses.

Section 10. This (old) Oil in the horn Is neither the old (Oil) of the Law nor is it derived from that

2. For refuting the opinion (of our opponents) we must take testimony from an adversary so that truth may appear and shine all the more. A Jew restricted the prophetic words namely the pronouncement of Daniel that “Oil will go short and there shall be nothing” to confirm his lie (and said) “Christ shall be killed and there shall be nothing.”³⁸ But the Jew unwillingly confesses (that this prophetic message refers to) the diminishing of the legal oil from Judah. It is not necessary to have another theory on how and when his oil went short. Now, if one is unwillingly constrained (to explain) that there is no oil, how does one, who is from the (Christian) community dare to say that this oil is derived from that oil of the Old (testament) or think that way?

30 I Kings 1: 39

31 Ps. 23 : 5

32 Ps. 92 : 10

33 Is. 61 : 1.2

34 Kelaita, *The Liturgy of the Church of the East* (Mosul, 1928), 137-138.

Section 11. The tradition of the Holy Oil

1. We say: when they were entrusted with the knowledge of divine mysteries and received the breath of the all-wise and all-knowing, and all-understanding Holy Spirit, the apostles blessed and sanctified this oil (of the horn) by the power of the Spirit in order that it might be a sign and seal of adoption of sons. And (they consecrated the oil in the horn also) because the faith which they had handed on and the commandments which they had given were difficult to be received by the world unless they had the power to work those signs and miracles which they performed sensibly before the spectators; (and these) confirmed in their minds the true effects of their teaching. But how was it possible for those people, upon whose minds there was still the dark cloud of ignorance, to believe that a man rose from the dead after he had been crucified, and that he ascended into heaven, unless they had seen these stupendous works which were above the comprehension of our weak nature? The explanation is this: because the permanence of those apostles in this world was impossible and because it was also impossible that they would reach all the ends of the creation, they were obliged to transmit the saving (message of the) Gospel to the utmost parts of the creation through mediators and ministers, and in this way the Gospel would be preserved and handed on forever. And as the Gospel announced by the later preachers might be considered foreign to the confession of the apostles as time went on and (older) generations passed away, the apostles wanted to make known the unity of the orthodox faith of the apostles and preachers. So they consecrated this oil as the faithful seal and unerring stamp and gave it to posterity in order that it might be handed on to all places, and continue forever through the mediators of the Gospel making all people immortal through the teaching and baptism according to the words of our Lord, “Go and make disciples...”³⁹

35 Kelaita, *The Liturgy of the Church of the East*, 137-138

36 Kelaita, *The Liturgy of the Church of the East*, 138

37 Heb. 10:1.

38 Dan. 9 : 26

2. The second reason: Moreover by the power of the Spirit, (the apostles) consecrated this perceptible oil and entrusted (it) to us so that through it, his power might be perceived by us, and through it we might be elevated to behold the invisible power of the Spirit who is joined to it. And therefore, now nothing is further needed for the descent of the Holy Spirit perceptibly as he once descended upon the holy apostles⁴⁰ and through their mediation upon others, such as Cornelius⁴¹ and others.⁴² At that time, at the beginning of the making of a disciple such manifestations were necessary but not after one became a disciple and was confirmed in faith. One should never doubt about the descent of the Spirit although he does not descent perceptibly, for he is hidden with the Father and the Son and is glorified in his invisibility, and the creatures are incapable of receiving his (glorious) revelation. But we invoke his descent (upon us and the elements), for his action and providence. We believe this, and confess that we receive him in the baptism of water and oil and are truly (trans)formed from mortals into immortals.

3. In the holy Scriptures the abundance of the grace of the Spirit is usually called a descent. How could it escape the minds of the apostles, who were anointed by the Holy Spirit that they would give up that memory of the gift by not expressing the memory of that exalted gift through the holy oil in this manner, and that they might hand over the (same) in the Church of God. For this gift is exalted indeed; because by means of the oil and water the (same) birth by the Spirit is signified. For this gift which has been given to men is new; it was not given to men before Jesus was glorified. The Spirit consummated the glory of Jesus which is the resurrection from the dead; similarly he consummates the mystery (of resurrection) in us through baptism. Therefore, whoever receives baptism in the mystery of the death of our Lord, and is buried with him as a result, will

39 Matt. 28 : 19

40 Acts 2 : 4

41 Acts 10 : 44

42 Acts 19 : 6

receive the Spirit of life;⁴³ from now onwards he will receive sacramentally a spiritual body⁴⁴ which will come out at the resurrection. None of the ancients was worthy of this. “For we interpret the spiritual truths to those who possess the Spirit.”⁴⁵ “The spiritual man judges all things,”⁴⁶ “You are not in the flesh, but you are in the Spirit.”⁴⁷ Therefore, the grace of the Spirit becomes, as it were, one of the parts of a Christian, as the divine Paul testifies when he says: “May (God) keep your spirit and body blameless⁴⁸. For until the death of our Lord, man was only body and soul, but in baptism, by the mystery of the death of our Lord, and by being (born) again, body, soul, and spirit (become) parts of the definition of a Christian; these three are parts of our being, not nominally and conceptually, but in (reality). For, it has been said about us by Paul “Your Spirit is like your body and soul”⁴⁹. In other places also he has said: “The grace of our Lord (be) with your spirit,⁵⁰ and “The Spirit bears witness to our spirit,”⁵¹ and “I am with you in my spirit”⁵² and “Our Lord Jesus Christ (be) with your spirit.”⁵³ Therefore, the Spirit of grace of which (oil) is a figure and which we have received sacramentally in holy baptism is one with us. The fact that actually, distinctly, and freely⁵⁴ (the Spirit) is manifested in us only later through the observance of the commandments (is) similar to the way in which (the limbs of an unborn) child (remain non-functional), (while the child) receives virtually every activity of its natural perfection from the womb, (and only later openly) it manifests them in the natural way according to its growth and age. In the same way, with regard

43 Rom. 6 : 4ff; 8 : 9ff; Col 2-3

44 I Cor. 15 : 44

45 I Cor. 2 : 13

46 I Cor. 2 : 15

47 Rom. 8 : 9

48 1 Thess. 5 : 23

49 It is not clear from where the author is quoting here.

50 Phil. 4 : 23; Gal 6 : 18; Philem. 25

51 Rom. 8 : 16

52 Col. 2: 5; I Cor 5 : 3-4

53 2 Tim. 4 : 22

to the power of the Spirit, understand that even though his divine activity is not now openly manifested in us at our sacramental generation, nonetheless the lineaments and the body of incorruptibility that we have received are hidden in us like the non-functional limbs of (unborn) children. There is a time when we will be really perfected when the web of this world will be perfected. As there is no doubt that a human being will develop from a male seed, so it is not right to doubt that the mortal will become immortal by the power of the Spirit, by means of (the anointing) with the holy oil.

4. The third reason: Moreover, (the apostles) consecrated the oil, because they knew that the evil one would conceive and would surely give birth to heresies of many errors as he did in their days through Simon and others⁵⁵. They handed on this holy oil that the faithful might be separated from the infidels, and might be anointed with it. And he who has not received upon himself the sign with it and from it, is a disciple of those who are formed by Satan and are led by the spirit of deceit. He who is sealed with it and anointed with it, is formed in immortality and in the end he will be perfectly glorified.

5. The fourth reason: Furthermore, if holy baptism were not ordered by the apostles to be (administered) in oil, perhaps disorder might have crept into the rite of baptism and (many) might have been baptized differently in different elements, and what an impropriety might have entered into the Church!

6. The fifth reason: Moreover, if the apostles had not ordered this tradition of oil, in the course of time when generations pass away human minds prone to forgetfulness might have given up the rite, seeing that (this) kind (of rite) is not specified in the Gospel. On this account perhaps the ceremony might have been rejected as false, as this is a ceremony not commanded in the Gospel. Hence, necessity demanded that they consecrated this oil and handed it on

54 The word "freely" stands for the phrase "gifts of gifts".

55 Acts 8 : 9ff

and proclaimed its “antiquity”⁵⁶ in the holy Church so that the priests may always renew with it and consecrate the new (oil) with the old (oil in the horn). This makes known the dignity and the unity of faith without any dissension in this tradition.

7. These are truly the reasons for the consecration of the oil and its tradition. They teach us about the truth of the consecration of our oil, the separation from heresies, the manifestation of the unity of faith, and the mystery of the descent of the grace of the Spirit upon the one who receives baptism

Section 12. Why this (rite) was handed down under the species of oil and not under some other species

We say: It is because the action of the Holy Spirit is often indicated in the Scripture as related to (the anointing with) the oil. For the son of Jesse prophetically said about his son and Lord: “(My) tongue is (like) the pen of a ready scribe... Therefore, God, your God, has anointed you with the oil of gladness above your fellows.”⁵⁷ Another inspired by the Spirit (said): “The Spirit of the Lord is upon me, because (the Lord) has anointed me...”⁵⁸ Even the ancient oils of the Old (Testament) contained this oil as types, for in the place of the invisible Spirit, the visible oil is received in baptism. As shown above, the same Spirit who taught the prophets, enlightened the apostles and revealed (to them) that they should hand on in the species of oil the mystery of holy baptism, and should anoint those who receive baptism in order to make known the meaning of the Spirit (who is conferred by means) of the oil. He, through the action of his power raises up their dead bodies and makes them ascend to heaven like Christ. “If the Spirit of him who raised Christ from the dead dwells in you, he... will give life to your mortal bodies also...”⁵⁹

56 ܘܢܩܘܠܘܢ

57 Ps. 45 : 1.7

58 Is. 61 : 1

2. It is also because the appellation of the Prince of our salvation is derived from oil.⁶⁰ In order that appellation of that name which is from it and from its action on us, may be transmitted to us and that we may have fellowship with that holy name (we are anointed with the oil); because necessarily, all those who are anointed are called “the anointed.” Great is the mystery of our election to the household of God and of giving us membership in Christ, the head of the Church, by whom we are adopted and called Christians, that is, the anointed. “We are of his flesh and bones.”⁶¹ “And you are the body of Christ, and individually members of it.”⁶²

3. It is also because the grace of the Spirit (which) descended upon the apostles (was) in the likeness of fire⁶³. This resembles the fire which burns with oil, and in this (species of oil) the mystery of baptism is given in heavenly dispensation. In a way, by being anointed with it, the fire of grace is enkindled 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 knowledge of truth

4. It is also because the materials which give light do not burn except in oil. The life according to the commandments may be compared to enlightenment. “Let your loins be girded and your lamps burning.”⁶⁴ This urges those who have put on the Spirit in holy baptism to (lead) an enlightened life. For they have received their virtue by means of (the anointing with) the consecrated oil to proceed gradually from potency to act. Therefore, “Let your light shine before men.”⁶⁵

5. Again (the apostles) decided to consecrate the oil, because oil is the symbol of the garment of immortality and incorruptibility. When the body is anointed externally, (oil) enters inside by the power which it has by nature. Unlike other garments which are external

59 Rom. 8 : 11

60 The title “the anointed one” derives from the word oil.

61 Eph. 5 : 30

62 1 Cor. 12 : 27

63 Acts 2 : 3

64 Luke 12 : 35

and cover nakedness (oil) covers both outside and the inside (of the body) with the garment of immortality and incorruptibility.

6. It is also because oil is compared by our Lord to mercy in the story of the wise and the foolish. “For (the wise maidens) took flasks of oil with their lamps.”⁶⁶ “And he poured on them wine and holy oil.”⁶⁷ Likewise, by means of (the anointing with) the holy oil in holy baptism which is mercifully perfected in us by the one who begins and completes it, we who have been worthy of rejection through our sins have been received in mercy, and he has mercifully reconciled us with God. These things are signified by the oil and we have been made worthy to be called sons through the holy ablution of baptism.

7. It is also because this time in which we live is one of struggle with the evil one who was belittled and enraged after he was defeated in the three contests with our Lord.⁶⁸ (So) the necessity (for help) in the fight with him calls for the anointing with the holy oil. As oil makes the hands slip from the body of the anointed, so all the devices 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 by means (of the anointing with) the oil, it is impossible to conquer the enemy and to defeat the aggressor. By this reason many churchmen who hold other dogmas anoint the dead, saying that even after death the evil powers fight with the dead.⁶⁹ (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 handed on and continued in the Church.

Section 13. Why among all the oils the oil of Olive Is consecrated and not other oils for anointing and signing us in Holy Baptism

65 Matt. 5 : 16

66 Matt. 25 : 4

67 Luke 10 : 34

68 Matt. 4 : 1-11; Mk 1 : 13; Lk 4 : 1 - 13

1. We say: This is not by chance, for there is nothing in the Holy Church (which happens) by chance or simply-God forbid! Because the Holy Spirit who is the source of truth, is the establisher of all that he assigns in it. And let no one think that it is because of its pleasant odour which surpasses all other oils, etc., that it is necessary to sign the limbs (destined for) immortality with it. The excellence of the gift of the adoption of sons is not manifested according to the greatness of its value; but is meant to show the conferring of the fourfold gifts of baptism viz. forgiveness of debts and sins, the medicine (for) mortality by immortality, true knowledge through the revelation of the Trinity, (and) our ascent to heaven. The oil of olive has proved to be a mystery which carries and bears these four (gifts) as in an image.

2. First, this oil possesses a special power above all other oils. It easily removes from the body anointed with it all stain and filth, and it resembles the mystery of the power which through the anointing of baptism easily blots out from those who receive baptism the stain of sin, and confers in the place of the filth of mortality the sweet odour of the adoption of sons.

3. Secondly, this oil is the medicine of immortality. We say that this same oil, as in a type, possesses by its own qualities more power than all other oils. Wherever there is swelling of putrid ulcers and rotten sores, it dries up and heals and brings to health (the infirm) by its moderating power as judged by the physician. (This shows) the mystery of the power which heals the sores and the corruption of the coldness of mortality, and (which) offers incorruptible health.

4. Thirdly, (this oil is the symbol of) the true knowledge which is seen in its bright flame from the fire. For, it makes its lamp shine and burn better than all the flames (of lamps) that are furnished and lighted with all other oils. It is very (helpful) for showing the concept of the

69 The reference here is to the Antiochene-Syrians and their practice of anointing the dead. Cf. *Qudasakramangal* (Pampakuda: Mar Julius Press, 1972), 274-277.

holy church (as shining) in right faith which is the light of truth that darkness does not encompass, which we receive in holy baptism and which surpasses in its light all knowledge and wisdom.

5. Fourthly, it signifies our ascent to heaven after the resurrection which was consummated in reality in our Lord. For as the Evangelist makes (us) understand, “the first fruits”⁷⁰ of our salvation ascended from the Mount of Olives.⁷¹ Why (the ascension) from the Mount of Olives? (It is showing that) whoever receives baptism after the example of Christ and receives his divine seal which is (in the name) of the Father and of the Son and of the Holy Spirit, and is anointed with the holy oil of olive, shall receive here as a pledge the mystery of immortality and in the end shall rise up from the dead, and shall ascend to heaven as our Lord (ascended) from the Mount of Olives, and shall abide with him in heaven. “Where the body is, there will the eagles gather.”⁷² Do not wonder at these (explanations) when you see that the blessed Exegete⁷³ has pointed out many things about water and other things differently.

Section 14. The Sign

So we are signed to be separated from among the unbelievers and to be mingled with the faithful in order to graze in the meadows of the Church with those who are signed with this seal. As the sheep are signed with the seal of the one who possesses them, it is proper that we are signed with His seal also in order that it may be known which master we serve 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 which shows that one belonged to the household of the Israelite people was the visible sign of the circumcision of the flesh, for without this no one was a Jew nor could he take part in the Passover⁷⁴, so too without the hidden sign perfected by the Spirit in

70 1Cor 15 : 20, 23; Col. 1 : 18

71 Acts 1 : 12.

72 Luke 17 : 37; Matt. 24 : 28

73 The title “The Exegete” is given to Theodore of Mopsuestia in the East Syrian tradition.

the mystery of circumcision not by our hands, that is putting off the flesh of sins which is the circumcision of Christ⁷⁵, no one could belong to Christ and could be worthy to enjoy the divine mysteries.

Section 15. The threefold Baptismal Signing which (is performed) three times

1. We say: (The threefold baptismal signing is meant) first, for showing our true belief in the Holy Trinity and for (signifying) the mystery of the gifts which we receive through the names in which we are signed. For through baptism we become the children of the Father, namely our Father in heaven: “Be good as your Father...”⁷⁶ And we are enrolled as brothers of the Son, “For whoever does the will of my Father... is my brother...”⁷⁷ And we are perfected as partakers of the Holy Spirit: “For you did not receive the Spirit of fear (to fall back into slavery) but you have received the Spirit of purity and holiness.”⁷⁸

2. Secondly through this (threefold baptismal signing) we show forth 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”⁷⁹ “He died for us and was raised the third day.”⁸⁰ We confess (our faith) and receive baptism in his name. As he received baptism, and died and rose we shall receive baptism, and die and rise up. So our baptism delineates the mystery of our death and resurrection with him. Therefore, we are immersed in the font three times: “We are buried with him...”⁸¹

3. Thirdly, (the threefold baptismal signing is meant) for firmly building our (faith) upon the confession of Peter who received the honourable (name of) *Ke'pa* three times from the rock of truth Jesus

74 Exod. 12 : 48

75 Col. 2 : 11

76 Matt 5 : 48

77 Matt. 12 : 50

78 Rom. 8 : 15; cf. 2 Tim. 1 : 7

79 John 2 : 19

80 1 Cor. 15 : 3 –4;

Christ : “Feed for me...”⁸²

Section 16. The manner of performing the signings and the reason (for making) the first signing on the forehead from below upwards with the forefinger, and the second on the chest from above downwards, and also the third on the forehead like the first with the thumb

1. We say: It is, therefore, proper to understand that the head is superior to all other members of the body because of the location of the lofty internal and external senses in it, and because perception is transmitted to the rational soul through any one of them, and so the forehead is a very important part in the head. Because of this we receive the first and the last signing on it, whereby we understand the loftiness and the great value of the gift which we receive through the sign of baptism.

2. Therefore the labourer of the kingdom also receives a seal on his hand or on one of his limbs, that it may be known which king he serves and of what kind his service is; and by (seeing) this he is honoured by the members of the household of the kingdom, and is known by the enemies of the kingdom. In a similar way, the labourers of the kingdom of Christ receive sacramentally the holy sign on an important part (of the body) namely, the forehead which is more honourable than and superior to all other members of the body. In this (sign) we are accustomed to meet in each other the faithful sign of confidence in God. Now we look at God with confidence when we show him also his Son’s seal, with the help of which “the members of the household” of Christ and the labourers of his kingdom are known.

3. Moreover, we are marked on the forehead in order that we may get courage against the devils. When they see from a distance this holy sign of Christ by whom they were conquered and that we bear on our face (his sign) they flee away from us (and) do not

81 Rom. 6 : 4ff; Col. 2 : 12

82 John 21 : 15ff

approach us. On account of this we are protected from their wickedness and harms.

4. The fact that we are signed from below upwards makes known that the Lord for whose service we are marked is in heaven and that we will ascend to him, that is, from earth to heaven, according to his promise:

“Where I am, there shall my servant be also.”⁸³

It shall also be confirmed for us even now that we are already raised up from earthly things and from now onwards are sacramentally raised to the kingdom of heaven the Jerusalem above: “(God) has raised us up and made us sit with (Christ) in heaven.”⁸⁴

Furthermore, we are taught that all our diligence and all our work should be set on possessing heavenly things and that we should expect from (heaven) good things 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.”⁸⁵ “Our service is in heaven...”⁸⁶

5. It is also proper to say that the power of the sign on the forehead is not foreign to the glorious mysteries of the Scriptures. For it is said by Ezekiel the prophet: “And (God) called the man clothed in fine linen... and said to him: ‘Go into the camp and put a mark upon the foreheads of the men who sigh and groan 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 camp and smite, and you shall show no pity... And begin at my sanctuary; but touch no one upon whom is the mark.’”⁸⁷ This, therefore, is the power of the sign.

Furthermore, a holy crown upon which was engraved, “Holy to the Lord” was prescribed by the Law for the priest to be placed

83 John 12 : 26

84 Eph. 2: 6

85 Col. 3 : 2

86 Phil. 3 : 20

on his forehead:⁸⁸ “There shall always be a crown on the forehead of Aaron... to be accepted before the Lord.”⁸⁹ And (it is said) again to the priest: “Do not go out from the sanctuary⁹⁰ for the crown of the oil of anointing of his God (was) upon him⁹¹. These also are in a manner associated with those things which are said concerning the sign.

6. Concerning the second sign: Moreover, the second sign is made on the chest from above downwards because we now show forth in mystery the symbol of realities; their perfection is not yet realized in the Church which is the mystery of the heavenly Jerusalem⁹² as it has been taught by the Holy Scriptures.

The second signing is rightly distinguished (from the first and the last signing) by the manner, by the position, by the form, and by the signing fingers. By the position: it is made on the chest, not on the forehead as the first and the last (signing). By the form: (it is made) from above downwards and not from below upwards. By the fingers: (it is not made) with one but with three fingers.

As we said (above) we now perform these symbolically because something is expected which is complete and perfect; we delineate it in this symbol and we consider it to be true. When these our (actions) are compared to the type of “the law which was shadow”⁹³ these are seen as the true reality; but when these are compared with those things which are in heaven, without doubt these are like shadows. “For now we see as in a mirror.”⁹⁴ Therefore, we are signed on the chest. The difference in the position (in making the three signings) makes known the difference between the Church and heaven, although the power is only one, just as the sign and the Invocation of the Trinity is only one.

87 Ezek. 9 : 3-6

88 Exod. 28 : 36.38

89 Exod. 28 : 38; Exod. 39 : 30f; Lev. 8 : 9

90 Lev. 10 : 7

91 id.

92 Rev. 21 : 2; Gal. 4 : 26

(The second signing is made on the chest) also in order that our soul, which, as thought by many, dwells and operates in the heart, may be sanctified, and purified through this sacramental concept.

Through this (signing on the chest) we are taught that the second one is this type when compared to the Mosaic law which was a type, and it conceives another type which is more complete and perfect than (the Law) which (existed) earlier.

7. Furthermore, (the second signing is made) from above downwards to show that the conferring of this grace is from above, “from the Father of lights”⁹⁵ and we earthly creatures always receive this brilliancy as long as we are found prepared for it.

Moreover, (the second signing is made from above downwards) for the confirmation of the adoption of sons which we receive in the sacrament. Now, the heavenly power descends on us from above downwards, and in the sacrament makes us immortals from mortals; in a similar way it will descend on us from above and will raise us up from the dead immortal and insufferable. At the end of the term of time “the dead in Christ will rise.”⁹⁶

Moreover, (the second signing is made from above downwards to make known) the mystery of the Holy Spirit who descended from above upon the apostles and perfected them perceptibly in the Upper room.⁹⁷ Now he perfects secretly those who are signed (and who) receive baptism. In like manner, he had descended from heaven also upon the Prince of our Salvation and appeared as a dove with a voice heard from above.⁹⁸

8. Therefore, this (second) signing is performed on the chest, in the middle of the body which delineates the mysteries and are commonly known. Thus the breast piece of judgment (which) was mysteriously square was also on the chest of the priest, and the

93 Heb. 10 : 1

94 1 Cor. 13 : 12

95 James 1 : 17

96 1 Thess. 4 : 16

“care”⁹⁷ of the vestments and the twelve stones in four rows with the Urim and Thummim was also (worn) on his heart¹⁰⁰. God commands Israel also saying: “Bind these words on your heart”¹⁰¹ and let them be “a sign on your forehead.”¹⁰² The word about the Passover (is) also similar.¹⁰³ It shall be a mark on your heart and a sign on your forehead. If there is this sign made on the chest, the perfection of the types which preceded and the reality of the things which are performed is not far.

9. Moreover, in this second signing we sign with three fingers. (It signifies) the mystery of the Trinity granted to the hearts of the faithful through the mediation of Christ, and makes the soul understand the doctrine of that mystery. Furthermore, (in the second signing we sign with three fingers) on account of the intermediary time which signifies the mysteries.

10. Why are the first and the last (signing) made with one finger and the second with three (fingers)? We say: Although the first and the last (signing is made) with one finger, they are not performed with the same fingers; the first signing is made with the forefinger, and the last with the thumb, and the second with three fingers, and the last with the thumb, and the second with three (fingers). The first (signing is made with the forefinger) to make known the unity of divine nature in which we believe. The second (signing is made) with three fingers to make known the Trinity of persons and their properties. The last (signing is made) with the thumb to (make known) the unity of action and operation of the nature as well as that of the person.

11. Moreover, the last (signing made) with the thumb, and

97 Acts 2 : 3 -4

98 Matt. 3 : 16f

99 care, pains. We think that the word has another meaning here, “ornamentation,” or perhaps, “embroidery”

100 Exod. 28 : 30

101 cf. Exod. 28 : 30

102 cf. Exod. 28 : 38

103 Exod. 12 : 13

(traced) from below upwards (is) for the confirmation and conclusion of the power of the service.

Furthermore, (it) signifies that after we have risen from the dead through baptism we do not have a dwelling on earth. For, “We are raised up to heaven and we are made to dwell with Christ”¹⁰⁴ “Indeed we shall be caught up together....”¹⁰⁵

12. Moreover, why are there those who sign children and women with the forefinger and men with the thumb? For we say these: If the condition of man and woman were equal to the utmost purity of the children, this difference would not have been necessary. For all have to be signed in the same way, just as those who are about to receive the same baptism. Since (their conditions) vary justly, the mode of signing them also is determined by the wisdom of the Spirit according to the difference of their ways, their state and the conduct (of their life). Therefore Children are like those who are pure from sin; they require in the reception of adoption of sons to be signed with the forefinger for the image of immortality, which they receive. But women, like those who are assigned the second rank in relation to men, also are signed with the forefinger with which children are signed. Nonetheless, there are those who sign women also with the thumb like men. But men, defiled by sin by reason of the fall and aberration of mortal (man), are necessarily signed with the thumb to make known the effacing of those debts which are blotted out by the washing of baptism. The handwriting is erased always with the thumb, and the pictures are stamped with it. Perhaps with this thought necessarily some people sign women with the thumb like those who are corrupt owing to faults, and (so) require forgiveness.

13. Why the signings are made from right to left? We say: We begin by tracing the sign from right to left to make known our

104 Eph. 2 : 6

105 1 Thess. 4 : 17

adherence to Christ. For the Church is acknowledged as the bride of the heavenly bridegroom who espoused her by his holy baptism.¹⁰⁶ “Indeed he who has the bride is the bridegroom”¹⁰⁷ “I betrothed you... to one husband.”¹⁰⁸ The Apostle declares: “And this is indeed a great mystery...”¹⁰⁹ It is, therefore, proper that while signing we proceed from right to left. As Eve was taken from the right side of Adam, the father of mortal beings, and she became “one flesh”¹¹⁰ with him, so from the right side of Christ, the father of the world to come, the sons of the Church (are taken and) thus will adhere to him and will become one spirit with him. Indeed, on account of this, on his cross he shed from his right side blood and water,¹¹¹ the mystery of holy baptism and propitiating blood through which the glorious bride adheres to her love.

Moreover, (the sign is made from right to left as) the symbol of divine help. Wherever in the Scripture there is mention of the “right hand” there is indication of help and the power of (divine) operation. “The right hand of the Lord works mighty things,”¹¹² and “Make thy right hand, O Lord, dwell upon us...”¹¹³

We are signed in this mystery from right to left to make known the help from the right hand (of God), and the divine power which will accompany us now and in the end; now the special providence and divine help which will accompany us after baptism; and at the end (the divine help given) 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 image with the beauty of immortality and makes us stand at the right hand in his kingdom with all the baptized glorifying his name. Amen.

106 Eph. 5 : 26

107 John 3 : 29

108 2 Cor. 11 : 2

109 Eph. 5 : 32

110 Gen. 2 : 24; Matt. 19 : 5; Eph. 5 : 31

111 John 19 : 34

112 Ps. 118 : 15 - 16

113 cf. Ps. 80 : 17

Section 17: The sponsors and exorcists.

1. The (term) sponsor is derived from the noun pledge. The sponsors are those who vouch for their friends before those who demand tribute or other things from them. As Bar Sirach said: “My son if you have become a surety for your neighbour, you have handed yourself over to all trials.”¹¹⁴ Here also the sponsors make themselves responsible to the priest for those who are receiving baptism that (the candidates) will be without blemish in their services and in all their conduct. And this (comes) after exorcism.

2. When the candidate for baptism first approaches the priest, the priest makes him renounce the evil one, his powers, his angels, his service, his error, and the novelties which his disciples have brought into the Church. And he professes that he will not again bring himself under the (evil one’s) subjection and will not receive on himself the yoke of his snares, and that from now on he will dedicate himself to the Lord by whom the priest has been sent as an ambassador to perform this.

3. After (the renunciation of Satan, the priest) also teaches him to acknowledge and to profess the faith in the unity of the divine nature and in the Trinity of Persons and in the “Union” which has taken place for (our) salvation.

4. And when (the priest) traces the sign, the image of the Holy God-head, upon (the candidate’s) forehead, showing that the sheep which erred has returned to the masters and is signed with their seal, he says: “N. is signed”, and not “I sign,” which indicates that the sign is not of the priest but of his Lord and that he is a mediator who is elected by (His) mercy to serve.

5. Afterwards, (the candidate) is stripped as an exile brought from captivity, naked, without garments; and by this he shows his toil and labour among the captives; and by this he returns from captivity to his Creator. Moreover, the removal of his garments and ornaments makes known that he is stripped of the old man. The

114 Eccles. 29 : 18; cf. Prov. 6 : 1

sponsor testifies to all these things and he makes himself responsible that they are kept with great care.

6. Afterwards, the priest writes (the name of the candidate for baptism in the register as heir and son of the kingdom and places it in the archives of the earth symbolically; for in truth he is inscribed in the archives of the spiritual books in heaven.

7. And then (the priest) brings (the candidate for baptism) 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 final resurrection; and the voice of the priest (will sound) like “the last trumpet.”¹¹⁵ And by the name which he makes mention, he shows that name in which one dies and lives, namely the name of the Trinity.

8. (The priest) dips the candidate for baptism three times in the font of baptism showing that it is a type of the three days in which our Renewer was in the tomb. Each immersion symbolizes one day. And he puts away death and sin in the baptismal font as the Quickener of all put away all garments in the tomb. As an infant comes to light from the womb, so from the womb of water the candidate for baptism comes to light created anew.

Section 18: The garments of the candidate for Baptism and of the Baptizing Priest what do they signify?

1. We say: The beautiful garments which are given to those who receive baptism, and the adornment on them depict the type of glory that is prepared for him (who receives baptism). The symbol depicts beforehand that he should imitate this mystery in the things to come. Mystically he dies and is raised and adorned; mystically he imitates the life immortal.

2. Concerning the ornaments of the priest and the white hood

115 1 Cor. 15 : 52

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 his head with a hood. But it is said that the hair of John was black. But why is this white, although the hood is to be black for similarity? We say: the priest is about to cleanse men from sin through the ablution of the holy water; and he shows (by means of the white hood) that he already possesses purity in advance, and his head which was black by Adam's sin which the Old law could not make white, is made white from sin and he cleanses him whom he baptizes.

3. Concerning the ornaments of the priest: The beautiful garments with which the priest covers his body teaches (us) that a garment of glory adorns his soul and by means of his garments he reveals to man the spiritual shining garments which he will receive in the world to come. Moreover, when they see him in this adorned garment they will have the hope of their glory after resurrection. With this aim the priest places before their eyes the garments which he wears and the adornments on it. Thus when their good actions incline towards (this aim) they will be adorned in the world to come.

4. The one who receives baptism is led to the altar. This shows his entrance into paradise, which Adam was disinherited and deprived of. It signifies also his access to the tree of life. The baptized participate in the Eucharist: and the spiritual food which he receives resembles the nourishment of life to come. As milk he sucks in the divine mysteries, and by degrees they lead him as a child to that life to come.

Section 19. Other observations concerning the signings, and why all signings are made from the same horn?

1. Those who interpret the services say: As in all services the Old (Testament) prefigured the New (Testament) as a type, so it is proper that it prefigures as a type also in holy baptism.

2. The first signing resembles that by which Abraham was signed. He left his parents after having renounced their gods, and

obeyed and heard God and 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.”¹¹⁶ Without work (on his part the candidate for baptism) is anointed from the anointing horn showing that the promises to Abraham was not due to the works of the Law but by word alone; Abraham believed and for the circumcision of Abraham the promise made to him was fulfilled.

3. The forehead is signed: it shows that the one who blesses the gentiles comes from (Abraham’s) seed.

4. The signing on the forehead (of the candidate for baptism) is made with one finger. It signifies that the power of God was not yet revealed at that time and it was known but partially.

5. But the second (signing) resembles the anointing of Aaron and his sons and the kings, which happened in the middle (of history if we reckon the time of the) fulfilment (of the Promises) to the house of Abraham up to Christ.

5. The third (signing) which is the final conclusion is perfection through the Holy Spirit which happened in the baptism of Our Lord, and this is completion.

6. From one horn one signs, and seals, but one does not perform all in one place. It teaches that all actions are neither performed together nor at one time, although the Spirit who operates by means of the horn is the same at all times, the time and place are different. (He operates) sometimes by promise, sometimes by the law of nature 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 (people) 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 works perfection by instruction and gradual progress. For instance, a father possesses the same love towards

116 Rom. 4 : 3; Gal 3 : 6; Gen. 15 : 6

his son when he is an infant, when he is a boy, when he is a young man and when he is an adult, but the commands that are made to him and the discipline towards him are different; sometimes he nourishes him with milk, sometimes he corrects him with the fear of scourges and sometimes he instructs him at the school; but he does not reveal to him his whole project and does not entrust into his hands his possessions until he is perfect in knowledge. Thus our adorable God by changing the laws of the Old (Testament) to the New (Testament) led our race towards perfection of knowledge. As the heavenly Apostle said: "The heir, as long as he is a child, is no better than a slave...so with us; when we were children we were also slaves to the elemental spirits of the universe; but when the appointed time came, God sent his Son, born of a woman and born under the Law to buy those who were under the Law."¹¹⁷ (The priest) shows now the same thing by means of the horn which takes the place of the consecrating Spirit; when he anointed the kings they were endowed with sovereignty. "And one Spirit does all these and he divides and gives as he wills"¹¹⁸ according to the readiness and state of the recipients.

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

1. We say: Through the aberration from God men brought down and placed upon their freedom the yoke of servitude of sin. 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.

2. When therefore, the way of God was manifested to men through heavenly light, the wall before them was brought down by

117 Gal. 4 : 1.3 - 4

118 I Cor. 12 : 11

their reconciliation with God. And because of their reconciliation with Him they became worthy to be brought for the adoption of sons; because they are freed from their servitude they are worthy of the adoption of sons.

3. Baptism for the freedom of life is given in the glorious name of the Trinity. Because it is improper that (children) receive the name of the sons of God when they are slaves of sin; they are first set free from the yoke of servitude of sin and then they become worthy of the adoption of sons that they may receive the inheritance of God in their freedom. It is because of this that those who are without sin, like infants and children, are also brought to baptism.

The gift for them is not meaningless, because they are born in servitude and they are slaves of the sin of the first man which reigned over all mankind by the transgression of the law (of God). But in baptism they receive their liberation and through the adoption of sons their union takes place. Therefore, we baptize infants although they are without sin, that they may be freed from the servitude (of sin) and may become the sons of God.

Section 21. Although Baptism is the source of all graces it is not right to Baptize a second time. There is but one Baptism as the faith of all (christians) prescribe

1. We say: A broken vessel of clay can be fashioned in water so long as it is clay and not baked in fire, but when it is baked in fire it cannot in any way be fashioned again with water; similarly, so long as we are in a mortal nature we will necessarily receive the renewal of immortality, but when we were created anew through baptism, and were given the grace of the Spirit which perfects us more intensely than the heat of any fire which exists (on the earth) we cannot then receive a second renewal as the baked pot also cannot undergo a second fashioning.

2. We do not expect a second baptism in water, also because we hope in one resurrection the symbol of which is represented in baptism through which we become immortals. And we do not require a second renewal.

3. 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 act!

4. The Hebrews by the cutting of the flesh were circumcising only once, and this is the type of “the circumcision not made with hands.”¹¹⁹

5. Again, only once we are born into the world through a woman.

6. Therefore, according to these examples, only once we need to be born into the mysterious world of Christianity. A man who is born cannot “return to the womb of his mother to be born again.”¹²⁰ Even if all his members are enfeebled and are to be formed again in the womb as from the beginning the cure of the diseases of the body is planned through the art of healing. Similarly, it is not possible for a man to 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 as remedy the mysteries of Christianity, namely penance, washing with tears, and the like through which the remission of sins is promised to all who believe.

119 Col. 2: 11

120 John 3: 4

PART II

A STUDY Chapter 1

CONCEPT OF BAPTISM

SECTIONS 1-4¹

The first four Sections of the Chapter on Baptism of Timothy II deal with the general points. In Section One he probably quotes a passage from the writings of Bar Hebraeus² on Baptism who on his part reproduces a passage from Dionysius the Areopagite.³

Timothy says that the perfection (*šumlaya*) that is conferred through baptism is intimacy (*baiiayuia*) with God. The term *sumlaya*⁴ means perfection or sanctification. It is formed from the verb *m̄la*, to fill, complete, accomplish, to perfect, finish, etc. In the Old Testament, the term *šumlaya* is used in the sense of consecration, and completion. In the Ecclesiastical literature it can signify the conferring of the priesthood, administration of the sacraments, completion, sanctification, perfection.

The term *baiiayuia* means, being of the same household, collectively, the household. Hence it can mean relationship, friendship, intimacy, familiarity, ownership, likeness, affinity. The word *baiayua* reminds of the expression, “fellow citizens with God’s people and members of God’s household,” (*bnai baiie d’alaha*) used by St. Paul in Eph. 2:19-3:6, and the concept of adoption of sons. According to Timothy baptism makes one a member of the household of God and grants friendship with God.

According to Timothy to attain familiarity and friendship with God 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 for baptism. The examples of Uzziah the king,⁵ Korah,⁶ and Nadab and Abihu⁷ who were punished

by God for approaching holy things without the requisite holiness point to the preparation that is required of the one who is to be admitted to a holy celebration.

In Section 2 Timothy mentions the following three names of baptism, namely *'mada* and *ma'modita*, *manuhranuta*, and *maulada*. Here also Timothy, probably, quotes from Bar Hebraeus.⁸

The first name *'mada* and *ma'modita*, have the same basic stem, *'mad* which has the following meaning: to dive, plunge, sink, set; to penetrate; to dip in or under the water, to bathe, to wash; to be baptized.⁹ In the New Testament the term is used, literally for the baptism of repentance administered by John the Baptist,¹⁰ for the baptism administered by the disciples of Jesus during the public life,¹¹ and for the baptism instituted by Christ;¹² metaphorically for the outpouring of the Holy Spirit,¹³ and the death of Christ and the sons of Zebedee.¹⁴

So the term *'mada* or *m'modita*, 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 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.¹⁵

In the writings of Aphrahat and Ephrem, the remission of sins is considered as an effect of baptism.¹⁶

Although Timothy admits the forgiveness of sins as an effect of baptism the variant readings in the manuscripts give rise to the question about the intention of the author. In Codex Vatican Syriac 151 the word used is *meitpisane* and it means “willful” and this is remarkable. In Mingana Manuscript the word used is, *meitapsa*, it means “is signified.” Codex British Museum Oriental Additional 9378 has the reading *meitapsana*, whose exact meaning is not known. So there is no agreement among the manuscript readings. The passage is found in the *Book of the Lights of the Sanctuary* of Bar Hebraeus¹⁷ and the reading is *meitapsa*, “is signified” as in

Mingana. If we take this as the original reading the translation will be, “washing away of the stains of sin is signified.” The grammatical structure of the sentence also may require this reading. But Timothy could have added or omitted 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 are not sure about the word in the original. Therefore it leaves 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 with its emphasis on the baptism of the Spirit. In Timothy’s writings on Baptism we find the emphasis on the baptism of the Spirit in connection with his reflections on the Holy Oil.¹⁸ In the Nestorian stone monument of Si-Ngan-Fou in China, baptism is defined as the baptism of the Spirit and water.¹⁹ Here, the expression baptism of water and 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 *manhuranuia*, which means enlightenment. The term derives from the stem *nhar* which has the following meaning: to be light, give light; to be lighted; metaphorically to be enlightened. In the New Testament, *manhuranuta* and other words are often used in the metaphorical sense of being enlightened at the time of conversion to Christian knowledge and belief as in 2 Cor 4:4-6 where St. Paul speaks of “God who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.” In Eph 5:8f he exhorts the Ephesians as follows: “For once you were darkness, but now in the Lord you are light. Live as children of light for the fruit of the light is found in all that is good and right and true.” This part ends with the following verses in Eph 5:14: “Sleeper, awake! Rise from the dead, and Christ will shine on you.” This may be a piece of a baptismal hymn. The theme of rising from the dead is

probably to link baptism with the death and resurrection of Christ. The prayer that “Christ may shine on you” is closely associated with the idea of enlightenment. The following words of Hebrews 6:4ff, with the phrase, “those who have once been enlightened” is likely a reference to the grace that had been conferred through baptism, “For it is impossible to restore again to repentance those who have once been enlightened, and have tasted the heavenly gift, and have shared in the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, and then have fallen away, since on their own they are crucifying again the Son of God and are holding him up to contempt.” Similarly Heb 10:32 also may be a reference to baptism: “But recall those earlier days when, after you had been enlightened, you endured a hard struggle with sufferings, . . .”²⁰

In the East Syrian Baptismal Liturgy conversion from sinful life 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.”²¹ Many prayers in 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 . . .”²²

Timothy calls baptism enlightenment because “the one who is baptized turns away from the darkness of ignorance and is brought to the enlightenment with the knowledge of God.”²³ The words “turns away from the darkness of ignorance and is brought to the enlightenment,” reminds us of the ceremony of “turning to the West,” the side of setting sun while renouncing Satan, and “turning to the East,” the side of the rising sun while making the confession of faith. Emmanuel Bar Sahare refers to such a custom.²⁴ Similarly, in the rubrics of the present East Syrian Liturgy, it is said that the face of the child should be turned to the East when they are baptized.

The third name of baptism mentioned by Timothy is *maulada* which means to beget, generate, bear, bring forth. The word *maulada* derives from the stem *yld*, which means to beget, generate, bear, bring forth.²⁵

The use of the term birth or rebirth in Christian writings on baptism originates from the sayings²⁶ of Christ where conversion is considered as birth from God, a turning away from sin and becoming like children. Christ in his conversation with Nicodemus speaks of the necessity of being born again or from above in water and Spirit to enter the kingdom of God.²⁷ Jesus tells him very solemnly, “Amen, Amen I say to you unless a man is born again, he cannot see the kingdom of God.”²⁸ Here the mystery of being born again in water and Spirit is mentioned. Nicodemus was confused about the meaning of the words of Christ who did not explicitly use the word baptism. So he asks, “How can a man be born again when he is old? Can he enter a second time into his mother’s womb and be born again?” It may be noted the Syriac word, *min d’reš* means only ‘again’ or ‘anew’,²⁹ and the Greek word *anōthen* means, from ‘above,’ ‘again’ and ‘anew.’ The sense ‘anew’ “helps to make the obtuseness of Nicodemus a little more intelligible and is considered by Origen and Chrysostom though they lean heavily toward the sense ‘from above,’ The suggestion that both the sense of ‘from above’ and ‘anew’ are meant cannot be proved.”³⁰ The whole discourse is about the conferring of new life, to be born of the Spirit, a birth other than from the flesh, and 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 New Testament also we find the use of the metaphor of birth. St. Paul applies the metaphor of rebirth to his work of apostolate as in the letter to Corinthians³¹ and to Philemon.³² He also speaks of “bath of rebirth and renewal by the Holy Spirit.”³³ James speaks of “birth by the word of truth.”³⁴ St. Peter speaks of new birth thus, “By his great mercy he has given us a new birth...”³⁵ He also speaks of being born of the word of God, “You have been

born anew, not of perishable but of imperishable seed, through the living and enduring word of God.”³⁶

Timothy referring to the words of Christ to Nicodemus speaks of the gift that is conferred through the spiritual rebirth thus: “(It is called by the) third (name, that is birth), because, just as through the first birth from two parents we have (the gift) of simple existence (*nehwe pšitayit*) so through this second (birth) by Spirit and water we have (the gift) of noble existence which is more excellent (than our simple existence).”³⁷

He uses the theme of birth to explain the rite of blessing the oil and water by comparing them to the male and female principles in human generation.³⁸

In other parts of his work, Timothy refers to the words of Christ to Nicodemus at times to express the idea of *rebirth* in connection with baptism and at other times to emphasize the specific character of baptism as one by the Spirit.³⁹

In the East Syrian tradition regarding baptism, the discourse of Our Lord with Nicodemus and the themes connected with it are always given great importance. According to various manuscripts and printed texts of the baptismal liturgy of the East Syrian tradition the Gospel passage that is read during the baptismal service is John 2:23 to 3:9. These include the mention of the miracles worked by Jesus and the conversation with Nicodemus.

The birth by the Spirit is a theme found in many of the early East Syrian writings such as *Odes of Solomon*, *Demonstrations of Aphrahat*, Ephrem and Narsai.⁴⁰

In the third section too Timothy explains some traditional aspects of baptism. The starting 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.⁴¹

Timothy has already spoken of the cleansing effect of baptism in the previous section. Here also he mentions it in the following

words: “(Baptism is) thus (constituted) because water customarily washes and cleanses the dirt of the body better than the other three elements; the Spirit on the other hand is the purifier of the soul’s uncleanness through the renunciation of Satan and his works.”⁴² He adds, “Moreover, by the external action of the washing of bodies in reality (water) makes known the unseen (power) which cleanses us from death and sin, and satanic corruption.”⁴³ So according to Timothy, water externally washes and the Spirit internally purifies. The reference to “the renunciation of Satan and his works” is interesting. It is difficult to say whether Timothy is referring here to an actual rite of renunciation of Satan or to the symbolic expression which is implied in Baptism. Timothy speaks of a rite of renunciation of Satan in section 17.⁴⁴ However, it is to be noted that the words, “...the Spirit ... through the renunciation of Satan....” is as such found in Bar Hebraeus who speak in the context of a 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 second chapter of the *Book of Genesis*. The technical term for creation in Syriac is *bara*, and it means to “create.” In Hebrew *bara* probably has the original meaning “to divide,” “to separate.”⁴⁵ It means God’s creative activity in a wide sense, including the creation of human life 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 ܕܘܕܐ which means form, fashion, mould, etc. It properly refers to the activity of the potter in the making of a bowl.⁴⁶

Timothy refers to the creation account of Gen. 1:1 ff, and to Gen. 2:7 in Section 3. By referring to the fashioning of man from the dust of the ground in Gen 2:7, and to Jer. 18:1 ff where Israel is compared to a bowl of clay in the hands of the potter who remakes a bowl which was spoiled. Timothy may be intending to say that baptism is

a “refashioning” of the fallen man through the water of baptism. Then he refers also to the creation at the command of God:” Furthermore, (water is the matter of baptism) because by its nature it has (the power) to breed life as (it had) in the beginning at the command of God.”⁴⁷ As the primeval waters brought forth life at the command of God, the waters of baptism give men new life at the command of God.

In East Syrian tradition the theme of creation in connection with the effects of baptism can be found also in *Odes of Solomon* and other East Syrian writings.⁴⁸ In the 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 who gave to the apostles the holy sacrament of baptism for the return of mankind.... He renews our frame, pardons our sins and raises 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...”⁴⁹

In connection with the symbolism of water Timothy refers also to the concept of baptism as death and resurrection with Christ. “...and (it is used also) because a type of death and resurrection can be delineated in it, in that the immersion in (water) typifies death and coming out of it symbolizes resurrection.”⁵⁰

The fourth section in which Timothy mentions eight kinds of baptism is probably a quotation from Bar Hebraeus.⁵¹ The enumeration is not a complete list of the kinds of baptism. They are meant only as certain instances which have similarity with Christian baptism, and which throw some light on the purifying and sanctifying aspect of baptism.

Other enumerations also are found in the East Syrian tradition. Theodore Bar Koni mentions four kinds of baptism.⁵² ‘Abdiso says there are five kinds of baptism, and then mentions two more kinds of baptism.⁵³ In the *Exposition of Nicene Creed*⁵⁴ six kinds of baptism are mentioned. W. de Vries refers to various East Syrian

authors who mention different kinds of baptism.⁵⁵

Although in Section 4 Timothy is probably quoting from Bar Hebraeus as a Nestorian he omits the reference to “the theologian” who is Gregory Nazianzen who is held in high esteem in the Greek Church and is called “the Theologian” and is placed in the level of St. John the Evangelist who is also called “the Theologian.”

From the first four Sections of Timothy’s treatise “On Baptism” we get a general view of his concept of baptism. The effect of baptism is intimacy with God. His explanation of the three names of baptism i.e. baptism, enlightenment and birth indicate the positive and negative effects of baptism. 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 Four throw light on the purifying and sanctifying effects of baptism.

Chapter 2

THE CONSTITUENT ELEMENTS OF BAPTISM

SECTIONS 5-6⁵⁶

Timothy mentions synthetically the constituent elements of baptism in the following words: “Just as in the case of the living Mysteries of the Body and Blood (the essential parts are) bread, wine, altar, priest and priestly prayers so too in the case of holy baptism they are water, oil, priest and priestly prayers; without their being joined together (baptism) is simply not effected. These are perfected with the seal of the holy signing which is (in) the name of the Father and of the Son and of the Holy Spirit whereby the holy Christian people is distinguished from other peoples.”⁵⁷

It is obvious that in the enumeration of the constituent elements of baptism Timothy does not make a distinction of matter and form.

Although at times he uses the term matter for water, the use is only a generic one. It is somewhat exceptional that in the East Syrian tradition ‘Abdišo influenced by his readings uses the term “matter and form” for water and the Trinitarian formula.⁵⁸ Timothy bearing in mind only the regular administration of baptism does not feel the need to enter into the question whether all the elements of baptism are necessary for validity or permissibility.

a. Water

The water is the first among the constituent elements of baptism mentioned by Timothy.⁵⁹ Timothy states that the matter of baptism is water, because Our Lord said: “Unless a man is born of water and Spirit he cannot enter the kingdom.”⁶⁰ 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.⁶¹ He has already spoken of the various symbolisms of water for expressing the meaning of baptism, such as purification, new creation, new life, death and resurrection.⁶² In his explanation on certain elements of baptismal ritual Timothy speaks of the rites connected with the blessing of water and its significance.⁶³

b. Oil

The oil is second among the constituent elements of baptism mentioned by Timothy. Although Christian baptism of 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 related 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 tradition, considers the Holy oil as the figure of the Holy Spirit and reckons it as an essential element for the ritual expression of baptism of water and the Spirit.⁶⁴

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,⁶⁵ stresses its apostolic tradition⁶⁶ and indicates the reasons for using the olive oil.⁶⁷ Then in Section 19, probably quoting a passage from the Anonymous⁶⁸ explains why all signings are made from the same horn of oil.⁶⁹

c. 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.

By including the office of the priest among the essential elements Timothy emphasizes the fact that the administration of baptism belongs 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 would never leave room for a wider interpretation. In fact there are writings in the East Syrian tradition which speak of the baptism administered by the deacons in case of necessity and similar cases.⁷⁰ But when dealing with baptism our author mainly intending the regular administration of baptism, apparently does not feel the need to reflect upon the detailed 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 office Timothy expresses himself in about the same way as St. Ephrem had done. St. Ephrem describing the baptism of Christ in Jordan says that John the Baptist was the link transmitting the priesthood of Old Testament to New Testament. In the baptism of Christ John was fulfilling the office of priesthood.⁷¹ So by including

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

In the Liturgy of the East 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 Syrian rite 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 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 sin-forgiving bosom of mystical birth towards such shall be called by Thy grace to the communion of the adoption of Thy Majesty...”⁷²

The power to offer sacrifice and to consecrate the matter i.e. the oil and the water for the administration of baptism is called two talents⁷³ 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.”⁷⁴ Here the administration of baptism indicated by the words “to beget the sons of Spirit” 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: “Our righteous God...

make me a worthy channel of this ministry, me whom Thou appointed a minister to administer Thy Gift.”⁷⁵

In the same way, in connection with the explanation of a ceremony of the baptismal ritual Timothy refers to the priest and to the priestly mediation thus: “...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.”⁷⁶

Therefore when we try to understand what Timothy means with “priestly prayers” as being of the essence of baptism, we may safely understand that he refers to all the words and actions 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 baptismal ceremony, blessing of the oil and the water, pre-baptismal anointing, 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.

d. The Seal

After enumerating the essential elements in the administration of baptism Timothy mentions the seal as the perfecting element of the rites of baptism: “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.”⁷⁷ With these words Timothy refers to the biblical concept of the seal as the Name of the Divinity, 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 Ezek. 9:4-6 we read: “Go through the city, through Jerusalem, and put a mark on the foreheads of those who sigh and groan over all the abominations that are committed in it... To the others he said in my hearing, pass through the city after him and kill; your eye shall not spare...but touch no one who has the mark.”⁷⁸

According to Rabbinic explanations current about the beginning of the Christian era the numerical value of *תנן* represented the name of God. The vision of Ezekiel alludes to the protection of the Israelites from divine destruction by means of a mark with the blood of the paschal lamb sprinkled on the door posts.⁷⁹

According to Timothy the term seal is some times applied to certain objects which have engravings on them.⁸⁰ The ephod and the breast piece 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 seal.⁸¹ Besides the gold plate worn on the forehead of the high priest bore the inscription “holy to the Lord” 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 and seal of His name and adapted it to Christ, to the Holy Spirit, and to the Trinity. During the triumphal entry of Jesus into Jerusalem the crowd was shouting “Blessed is the one who comes in the name of the Lord!”⁸² James in the council of Jerusalem mentions the importance of the Name: “Simeon has related how God first looked favorably on the Gentiles, to take from among them a people for his name... I will rebuild the dwelling of David...and will set it up, so that all other peoples may seek the Lord, even all the gentiles over whom my name has been called.”⁸³ Peter heals the crippled beggar invoking the name of Jesus of Nazareth: “I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk.”⁸⁴ The high priest together with the Sadducees forbids the use of the name of Jesus: “Then they ordered them not to speak in the name of Jesus.”⁸⁵ In the commissioning of the Disciples Jesus orders to baptize in the name of the three persons of the Trinity: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...”⁸⁶ According to the book of Revelation the name of God will be on the foreheads of the servants of God: “And his name will be on their foreheads.”⁸⁷

St. Paul uses the image of seal to describe the transformation brought about by baptism.⁸⁸ “And do not grieve the Holy Spirit of God, with which you were marked with a seal for the day of redemption.”⁸⁹ “In him you also, when you had heard the word of truth, the gospel of your salvation, and had believed in him, were marked with the seal of the promised Holy Spirit; this is the pledge of our inheritance toward redemption as God’s own people, to the praise of his glory.”⁹⁰ “But it is God who establishes us with you in Christ and has anointed us, by putting his seal on us and giving us his Spirit in our hearts as a first installment.”⁹¹

The sign $\dot{T}\alpha\nu$ of Ez. 9:4-6, also got a new interpretation in Christian tradition. The Hebrew $\dot{T}\alpha\nu$ 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 $\dot{T}\alpha\nu$ came to be understood as the first letter of the Greek word \div $\chi\rho\iota\sigma\tau\omicron\zeta$ or the sign of Christ, the cross; so the seal came to be associated with the cross.”⁹²

The concept of sealing with the name of 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. 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.”⁹³

The concept of the seal of the Name is found in many other places in Timothy’s writings. So in Section 13, he says, “Whoever receives baptism after the example of Christ and receives His Divine seal (*?ab’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.”⁹⁴ 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.

Terminology⁹⁵

Timothy uses various terms to convey the ideas related to the concept of seal, like the following: *tab '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 *tab 'a*, seal as referring to the sealing instrument and to the seal impression.⁹⁶

Another term which is more frequently used is *rušma*, sign, which is formed from the stem *ršem*, to engrave. *ršem*, the verb has the following meaning: to grave, engrave, inscribe, e.g. on the rock; to draw, delineate, trace, e.g. the plan of a building, to represent, denote, indicate; to assign, appoint, ordain; entitle, call; 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 meaning, 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 hand is involved. So he speaks of various signings of baptism in his treatise on the Eucharist,⁹⁷ and the treatise on Baptism.⁹⁸

Another word used by Timothy to express the idea of seal is *haima*, seal, which is formed from the verb *hiem*, to seal. *Hiem*, the verb has various meanings: to seal, set a seal upon, to attest, confirm, sign, ratify, determine; 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; to close, seal, stop up. *Haima*, substantive, a seal, signet ring, the instrument of sealing; a seal, the seal impression; token or sign. *Huiama*, substantive, the end, conclusion, the conclusion of an office, obsignation or concluding hymns or prayers or blessings.

Timothy uses the word *hiem* and its other forms for 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 (*aia*) and seal (*haima*) of adoption of sons.⁹⁹ In connection with the post-baptismal signing the word *hiem* and its other forms are found in a few places. “The last signing is made with the thumb for the confirmation (*šurara*) and for the conclusion (*Huiama*) of the power of the service.”¹⁰⁰ Then in Section 19, the third signing is called “the final conclusion” (*huiama ahraya*). In the same Section 19 in the sentence, “from one horn one signs, anoints, and seals (*mhaime*),” 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: *aia*, a sign, mark, pledge, token, etc.;¹⁰¹ *šud’a*, a sign, mark, indication, signification, a narration.¹⁰²

Chapter 3

TIMOTHY’S REFLECTIONS ON CERTAIN ELEMENTS OF BAPTISMAL LITURGY

SECTIONS 7-19¹⁰³

Timothy refers to various elements of the baptismal liturgy in Sections 7-19 of his treatise on baptism.¹⁰⁴ It is to be noted that he does not give a continuous and methodical description of the baptismal ritual. It was not his intention to do so. 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 to reconstruct Timothy’s Order of Baptism; this would be beyond the scope of our study. My 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 their proper places in the baptismal ritual. So we will make use of the early and later Syrian writings and traditional East Syrian baptismal Order when it corresponds to his description.¹⁰⁵

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

- A. Renunciation of Satan and connected rites¹⁰⁶ including the first signing¹⁰⁷
- B. The blessing of the oil and the water¹⁰⁸
- C. The anointing before baptismal washing¹⁰⁹
- D. The Baptismal washing;¹¹⁰ the beautiful garments cast on the members of the baptized;¹¹¹ the adornments of the baptizing priest¹¹²
- E. The third signing¹¹³
- F. The Eucharistic Communion¹¹⁴

A. RENUNCIATION OF SATAN AND CONNECTED RITES INCLUDING THE FIRST SIGNING

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.

a. Renunciation of Satan

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.”¹¹⁵

b. Oath of Allegiance to Christ

According to the description of Timothy in Section 17 of the Chapter “On Baptism” and the regular sequence in the ritual of all other churches, after the ceremony of renunciation, the candidate makes the oath of allegiance to the Lord: “And he professes that he will not again bring himself under the (evil one’s) subjection, and that he will not receive on himself the yoke of his snares, and that he will dedicate himself to the Lord by whom the priest has been sent as an ambassador to perform this.”

c. Confession of Faith

“After, (the renunciation of Satan, the priest) teaches him to acknowledge and profess the faith in the unity of the divine nature and in the Trinity of persons and in the ‘Union’ which has taken place for (our) salvation.

d. Signing on the Forehead

And when the priest traces the sign, the image of the Holy Godhead, upon (the candidate’s) forehead, showing that the sheep which erred has returned to the masters, and is signed with their seal, he says: ‘N. is signed,’ and not, ‘I sign,’ which indicates that the sign is not of the priest but of his Lord and that he is a mediator who is elected by His mercy to serve.’¹¹⁶

Timothy’s description of renunciation of Satan and connected rites corresponds to the description of these rites in the homilies of Narsai on Baptism,¹¹⁷ and of Theodore of Mopsuestia.¹¹⁸ However, the fact that Timothy mentions these rites raises many questions regarding the East Syrian baptismal practice. Timothy wrote centuries after the reform of the baptismal ritual which is said to have resulted in the present baptismal ritual. This ritual does not contain the rites of renunciation of Satan and confession of faith..

Actually there are other East Syrian writings in which mention is made of these elements in the baptism of adults, but these writings belong to the period before the reform. A. Raes states that Emmanuel

bar Sahare refers to the rites of renunciation of Satan and the confession of the faith.¹¹⁹ Another early mention, at least of the *renunciation of Satan*., is found in the Anonymous, when the author says, “the first prayer of the imposition of hands recited over the catechumens teaches the renunciation of Satan.”¹²⁰ Timothy’s is a more detailed statement.

e. Exorcism

Another interesting ritual element which Timothy refers 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 Theodore¹²¹ and in Narsai.¹²² However, on the strength of the terms used by Timothy, W. de Vries opines that Timothy II refers to the practice of exorcism.¹²³

f. The Sponsors

In section 17, Timothy mentions certain points regarding the role of the sponsors (*raba*) in baptism and he describes it as follows: “The (term) sponsor (*raba*) is derived from the noun pledge (*rbuta*). The sponsors are those who vouch for their friends before those who demand tribute or other things from them. As Bar Sira said, ‘my son, if you have become a surety for your neighbour you have handed yourselves to all trials.’¹²⁴ Here also the sponsors make themselves responsible to the priest for those who receive baptism that (the candidates) will be without blemish in their services and in all their conduct.”¹²⁵ Later on, in the same section, after describing the rites of renunciation of Satan and confession of faith, he adds, “the sponsor testifies to all these things and makes himself responsible to keep it with care.”¹²⁶ Timothy thus stresses the grave responsibility

of the sponsor in baptism, namely to bear witness to the sincerity and the preparation of the candidate and to take up the responsibility to guide him to lead a good Christian life.

In his Homilies Narsai speaks of the sponsor as the one who presents the candidate to the priest, testifies about his good conduct and takes the responsibility to guide him in the Christian way of life.¹²⁷

At a later date, Emmanuel Bar Sahare speaks of the role of the sponsor in presenting the candidates to the priest.¹²⁸ The Anonymous also mentions the role of the Sponsor¹²⁹ and his observations are as such found in Timothy.

g. Inscription of the Names in the Register

Another ceremony which Timothy mentions is the inscription of the name of the candidate in the register: “Afterwards the priest writes (the name of the candidate in the register) as heir and son of the kingdom and places it in the archives of the earth symbolically; for in truth he is inscribed in the archives of the spiritual books in heaven.”¹³⁰

The author states that the priest does the inscription of the names “afterwards.” According to the sequence of his description this is after the pre-baptismal anointing, but before the actual immersion.¹³¹

Narsai also has mentioned a ceremony of inscribing the name in a similar context and Timothy uses the same expressions.¹³²

Emmanuel Bar Sahare¹³³ and Anonymous¹³⁴ mention the inscription of the names in connection with the beginning of the catechumenate, and this may have been the original practice.

In the East 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.

h. The First Signing

Timothy refers to a ceremony called the first signing in Sections 16 and 19 of the treatise on baptism,¹³⁵ and in section 16 of the

treatise on the Eucharist.¹³⁶ Then, there is mention of a signing performed at the beginning of the baptismal rite in connection with the rites of renunciation of Satan and confession of faith in Section 17;¹³⁷ but he does not indicate the relation of this ceremony with the first signing. But it is only reasonable to think that he is referring to the same ceremony of signing at the beginning of the administration of baptism. Moreover scholars like W. de Vries practically follow the opinion that in all the above mentioned places the author is referring to the same group of ceremonies.¹³⁸ 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 signing.¹³⁹

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,”¹⁴⁰ in which the word “signs” may 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.¹⁴¹ According to the conclusion of a study on the East Syrian baptism by J. Kariappuram¹⁴² 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. G. 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.¹⁴³ Theodore of Mopsuestia speaks of a signing on the forehead with the oil. Narsai also mentions a signing and Timothy’s description is very similar to that of Narsai. Commentators like Emmanuel Bar Sahare¹⁴⁴ and the Anonymous¹⁴⁵ speak of the use of oil in the first signing.

The title of Section 16 “On Baptism,” refers to the rubrics of making the first signing: “Concerning the manner of performing the signings and the reason (for making) the first signing on the forehead from below upwards with the forefinger, . . .” Timothy explains the meaning of this ceremony.

“It is therefore proper to understand that the head is superior to all the members of the body because of the location of the lofty internal and external senses in it, and because perception is transmitted to the rational soul through any one of them, and so the forehead is a very important part in the head. Because of this we receive the first and the last signing on it, whereby we understand the loftiness 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: ‘Therefore, the labourer of the kingdom also receives a seal on his hand or on one of his limbs, that it may be known which king he serves and of what kind his service is; and by (seeing) this he is honoured by the members of the household of the kingdom, and is known by the enemies of the kingdom. In a similar way, the labourers of the kingdom of Christ receive sacramentally the holy sign on an important part (of the body) namely, the forehead which is more honourable than and superior to all other members of the body. In this (sign) we are accustomed to meet in each other the faithful sign of confidence in God. Now we look at God with confidence when we show him also His Son’s seal, with the help of which “the members of the household” of Christ and the labourers of his kingdom are known.’”¹⁴⁶

Timothy adds that the sign is also a protection from Satan: “Moreover, we are marked on the forehead in order that we may get courage against the devils. When they see from a distance this holy sign of Christ by whom they were conquered and that we bear on our face (his sign) they flee away from us (and) do not approach

us. On account of this we are protected from their wickedness and harms.”¹⁴⁷

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 forefingers, a custom which is observed when infants are baptized.¹⁴⁸ However the explanation which he gives to the first signing, which has been preserved in the present East Syrian baptismal ritual, is in keeping with the foreswearing of Satan as practiced in the baptism of adults. In section 19, Timothy adds some more explanations to the three signings. Section 19 as a whole is almost entirely a quotation from the Anonymous. The title of the Section, “Other observations 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 with the help of the words of the Anonymous¹⁴⁹ Timothy compares the first signing to the renunciation which Abraham made 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 renunciation of his land and all that represented, and his dedication to the One God, so the first signing shows renunciation of the past way of life and the dedication of the candidate of baptism to the service of God.

In the present baptismal liturgy the meaning of the first signing is not very clear. The rite of renunciation of Satan and connected rites are absent. The usual prayer of imposition of hands, *eštamli*¹⁵⁰ preceding the first signing has no clear implications of casting away of or renouncing the Satan.

However, it is remarkable to see that the prayer of imposition of hands, *basmak malka haya*, “In Your Name, Living King,” preceding the first signing as indicated by a few manuscripts of the

baptismal liturgy, contain a blessing with implications of renunciation of Satan. We quote here the relevant part 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 (*a?a*) 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 which is from the old Adam, and let your power chase away (*rdap*) the power of the deceitful one from the image of the divinity..."¹⁵¹

Kelaita gives the text of the prayer *bařmak malka hayya*,¹⁵² 'In Your Name, Living King;' according to this text this prayer and also the usual prayer of imposition of hands *Eřtamli* "the promise of your mercies is fulfilled..", precede the first signing. In Diettrich's *Nestorianische Tauf liturgie*,¹⁵³ and in codex British Museum add. 7181, the prayer, "In Your Name Living King" is given as an optional prayer. It is interesting to note that in the "Questions on Baptism"¹⁵⁴ this prayer is mentioned as recited in the rites of catechumenate. Emmanuel Bar Sahare, in *Memra on Baptism*,¹⁵⁵ mentions this prayer as preceding the first signing in a celebration of baptismal liturgy meant both for adults and children.

B. 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 Anaphora, namely the part directly connected with the consecration of the elements of bread and wine in the Eucharistic liturgy. Here 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.¹⁵⁶

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” (*taibuie*), the second at the *qanona*(*canon*), “... let this be perfected” (*neutamle mar*), and the third when he signs it (i.e. the oil of the bowl) with the holy oil. (The signings) on the font: first signing at “The grace” (*paibuie*), the second signing at, “through your grace... O our Creator” (*min paibuiak abodan*) which is the prayer of consecration, the third, he signs (the font) with the oil of the horn.”¹⁵⁷

a. The Blessing of the Oil

The blessing of the oil which in the traditional East 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 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: “When we consecrate the oil and the water anew the mystery of the generation by father and mother (is newly) symbolized... However, we keep in our churches the old (oil). It delineates for us another mystery which is the handing down of the Holy Spirit from generation to generation...”¹⁵⁸ Timothy apparently refers here, on the one hand, to the horn of the oil which is 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 anthem (*onnia*) of the mysteries which refers to the baptism of Christ in Jordan and to the sanctifying 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.”¹⁵⁹ The descent of the Holy Spirit on Christ at his Baptism in Jordan is considered in the New Testament writings and by tradition as reference to the spiritual anointing of Our Lord.¹⁶⁰ By referring to this highly significant event at the preparation of the oil, the significance of the actual anointing of those who receive baptism, 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 Epiclesis, the prayer invoking the Holy Spirit for the sanctification of the oil. The following petition is made in this prayer: “ Lord, the Creator... the 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 the heaven.”¹⁶¹

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 see about the prayer of Epiclesis in connection with the blessing of the water, the epiclesis has a twofold aspect: in the first place it is a petition to God to sanctify the material 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 sin-forgiving baptism, in the name of the Father...”¹⁶² 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: “(It is also meant) for symbolizing the descent of the grace of the spirit who by his descent sanctifies the (sacramental) generation, and the mystery of our communion and participation in heavenly things. Also the memory of his descent upon the Prince of our salvation in Jordan and upon holy apostles in the upper room in a perceptible manner (is symbolized by it).”¹⁶³

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 consecrates it that it may be sanctifying the uncleanness of men by its holiness...”¹⁶⁴

However, it is remarkable 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 customs of signing the oil with the oil of the Horn.¹⁶⁵ So, the significance of the blessing of the oil stressed by Timothy is found being emphasized in the baptismal Liturgy and in tradition.

b. 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 emphasizes its holiness and attributes to it the power to sanctify. 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

consecrated by the Spirit through the anointing with the oil; then he refers to the prophecy of Isaiah 61:1-3 about the anointing of Christ by the Spirit and to Psalms 23: 5, 92:10, and 45: 1-8, where references to anointing are found.¹⁶⁶

In another place Timothy continues to speak about the power of the Spirit who is conferred through the anointing with the Holy Oil and sanctified those who receive baptism: “Moreover by the power of the Spirit, (the apostles) consecrated this perceptible oil and entrusted (it) to us so that through it, His power might be perceived by us, and through it we might be elevated to behold the invisible power of the Spirit who is joined to it. And therefore, now nothing is further needed for the descent of the Holy Spirit perceptibly as he once descended upon the apostles and through their mediation upon others such as Cornelius and others... We believe this, and confess that we receive him in the baptism of water and oil and we are truly (Trans)formed from mortals into immortals.

“In the holy Scriptures the abundance of the grace (*baibuta*) of the Spirit is usually called a descent. How could it escape the minds of the apostles, who were anointed by the Holy Spirit that they would give up that memory of the gift of the Spirit through the holy oil in this manner, and that they might hand over (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 as a result will receive the Spirit of life;¹⁶⁷ from now onwards he will receive sacramentally a spiritual body¹⁶⁸ which will come out at the resurrection.”¹⁶⁹ So the use of Holy oil in baptism shows symbolically the descent of the Holy Spirit who sanctifies the body and soul of man through baptism, and gives the pledge of resurrection from the dead.

The Old Testament knew various kinds of anointing. Through the anointing the kings received a sacred character and mission and became the anointed ones of Yahweh.¹⁷⁰ Often there is also mention of the Spirit in connection with the anointing.¹⁷¹ The High priest is

anointed and is thereby sanctified that he may serve Yahweh.¹⁷² The prophets also are the anointed ones. Elias received the order to anoint Elisha.¹⁷³ So in the Old Testament 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: 1 ff, "The Spirit of the Lord is upon me; because the Lord hath anointed me; he has sent me to bring good news to the poor...." These words are quoted by Christ himself in connection with His mission and spiritual anointing and is found in Luke 4:18. 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..."¹⁷⁴ The baptism of Christ in Jordan and the descent of the Spirit upon Him is generally considered as an anointing by the Spirit. The oil of gladness of Ps. 45:7 is quoted in Heb. 1: 9 as referring to Christ. Hence, the title of Our Lord, Messiah, the Anointed One; and this is sung during baptismal liturgy.

The passage in I John 2:20-27, "You have an anointing from the Holy One and you know all things..." and in 2Cor 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 one who receives baptism of the presence of the Spirit as in the baptism of Christ. Similarly Ps 45:7ff referring to 'the oil of gladness', applied to Christ in Heb 1:9 is sung during the baptismal liturgy.

In the West Syrian baptismal liturgy, the expression 'oil of gladness' is found in the formula of pre-baptismal anointing. It

emphasizes the relation between the anointing of Christ and the anointing of those who receive baptism.¹⁷⁵ The relation of the anointing of kings and priests in Old Testament to the baptismal anointing is also mentioned in the prayer for blessing the oil in the East Syrian baptismal Liturgy: “The holy oil which thou didst give in former times for the ordination for 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...”¹⁷⁶ Timothy quoting this prayer says that “this makes us understand clearly that the oil which you gave to the ancients you did not take away from them and gave to us, rather the oil which you gave to the ancients and the one you handed on to us is not the same.”¹⁷⁷

Abidišo, probably alluding to the above quoted words of the prayer for the blessing of 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 priesthood must be anointed with this same manifold symbolical anointing in order that they may be truly anointed ones and brethren of Christ...”¹⁷⁸

The liturgy as well as the commentators by comparing the baptismal anointing to the O. T. anointing of priests and kings insist on the greater holiness of the baptismal anointing which grants the true priesthood and heavenly kingdom through the baptismal anointing. The words of St. Peter referring to the royal priesthood of Christians are worth remembering here.¹⁷⁹

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...”¹⁸⁰

In the tradition also the sanctifying power of the Holy oil is very much stressed. In Odes of Solomon “the themes of Love,

Knowledge, Truth, Faith, Joy, Hope, Rest, Light, Fruit, Peace, Redemption, Grace and Putting on of Christ...are effects produced in the life of a Christian through the presence of the Holy Spirit in him.”¹⁸¹ According to Didascalia the pre-baptismal anointing with oil confers the Holy Spirit.¹⁸² St. Ephraem also speaks very clearly about significance of the oil in relation to the conferring of the Holy Spirit:

*“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 ununtur in baptismo et fiunt signati in baptismate.”¹⁸³*

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.”¹⁸⁴

Therefore liturgy and tradition consider 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. He mentions this in various places.¹⁸⁵ According to Timothy the use of Holy oil in the baptismal rite is meant for expressing the sanctification through the power of the Spirit.

Another symbolism which Timothy attributes to the Holy oil is that of mercy.¹⁸⁶ He says: “...the oil is compared by our Lord to mercy in the story of the wise and the foolish.”¹⁸⁷ “For (the wise maidens) took flasks of oil with their lamps.”¹⁸⁸ The wise virgins could go with the bridegroom for the marriage feast because they carried with them the oil together with their lamps.¹⁸⁹ “Likewise by means of (the anointing with) the holy oil in holy baptism which is mercifully perfected in us by the one who begins and completes it,

we who have been worthy of rejection through our sins have been received in mercy, and he has mercifully reconciled us with God...”¹⁹⁰ In this context Timothy adds the following words, “and he poured on them wine and oil.”¹⁹¹ This is a phrase taken from the parable of the good Samaritan who took care of the man who fell among the robbers and bandaged his wounds. By referring to these words in Luke 10:34 Timothy draws our attention to the healing power of oil. Moreover Timothy in addition to speaking clearly about the mercy shown by God to men, he hints at the mercy shown by men towards the neighbour.

Similarly he attributes to the Holy oil the symbolism of strengthening also “...As the oil makes the hand slip from the body of the one who is anointed, so all the stratagems of the evil one slip 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...”¹⁹² So, here the anointing has the symbolism of strengthening for the fight against Satan.

The oil of the catechumens or the exorcised oil found¹⁹³ in many rites for anointing in preparation to baptism which could be distinguished from the Holy oil for sanctification is not found in the East Syrian tradition. According to scholars in many early documents on baptism in other rites also such a distinction is not very clear; the themes of healing, protection, and sanctification, because of their intimate relation, is often attributed to the one and the same oil.¹⁹⁴

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.¹⁹⁵

Similarly, St. Ephrem 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.”*¹⁹⁶

About the strengthening power of the oil St. Ephrem says:

*“Oleo unctus David cum armis suis dimicavit et humiliavit gigantem qui subjugare volebat Israel.”*¹⁹⁸

Similarly, Abdiso also attributes to the oil of anointing the symbolism of sanctification and also strengthening.

So Timothy following tradition considers the holy oil as the symbol of the power of the Spirit who 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 oil¹⁹⁹

mešha qaddiša, the Holy oil²⁰⁰

mešha mqadša, the Holy oil.²⁰¹ The Holy oil kept in the churches.²⁰²

mešha dabqarna, the oil of the horn²⁰³

qarna, the horn²⁰⁴

'tiqa, the old (oil)²⁰⁵

mešha, the oil²⁰⁶

mešha hana, this oil²⁰⁷

badta, the new (oil)²⁰⁸

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 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.²⁰⁹ 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 East 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:

mešha damšihuta,²¹⁰ the oil of anointing.

taibuta da'mada,²¹¹ the grace of baptism.

mešha da'mada the oil of baptism.²¹²

mešba dabqarna, the oil of the horn²¹³

qarna damšihutha, the horn of anointing²¹⁴ *mešha qaddiša*²¹⁵, the holy oil

According to the 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 different terms are used in one ceremony and even in one formula, 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 often interchanged.²¹⁶

However, some earlier scholars have made certain specifications regarding certain terms: J.S. Assemani thought that the Horn of the oil of anointing is meant for anointing the baptized, the church, and the altar, the oil of catechumens, baptismal water, the chalice and the paten.²¹⁷ But scholars have already pointed out that the horn of the oil of anointing meant for baptism is not used for consecrating the altar.²¹⁸

J.S. Assemani also thought the horn of the oil of grace (*qarna dmešha dtaibuta*) is meant for anointing the sick.²¹⁹ But the passage in the Questions on baptism²²⁰ to which Assemani probably refers does not say anything about the oil of the sick. In fact 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'mesha damsihuta*) 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. Diettrich thinks that the term “the grace of baptism”²²¹ does not refer to the oil.²²² But J. Kariappuram, as we mentioned above, considers this as 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 mostly applicable also to the newly consecrated oil.

c. The Horn of the Oil

The liturgical custom of preserving the oil among the Nestorians is described by F. F. Irving thus: “Every church must possess its horn of holy oil; the bowl in use being commonly a small glass bottle kept in the baptistery. When a new church is built a small quantity of the sacred oil, so it has already a consecration, 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...”²²³

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*.²²⁴

However, the *Ktaba d' Takse Kumraye* contains another ritual for blessing the oil of unction by the Bishop probably for conforming to the Western Latin practices.²²⁵

Although there is the above mentioned episcopal blessing of the Horn of oil, the East 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 emphasize the apostolic origin of the horn of the oil. Yohannan bar Zobi narrates a story for describing the apostolic tradition of the horn of the oil.²²⁶

Emmanuel bar Sahare says that the apostles have transmitted to us this mystery in that horn of the oil in which that mystery of the embalming (*huntsa*) of the body of our Lord is mixed."²²⁷

'Abdiso speaks of the apostolic tradition of the oil of anointing in the following words: "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."²²⁸ The Anonymous says that John the Baptist received the horn of oil from the prophets of the Old Testament.²²⁹

Timothy II says that the Horn of the oil is not derived from the prophets of Old Testament but it is the fulfillment of the oil of the Old Testament; he speaks also of the apostolic tradition of the Holy oil and gives the reasons why the apostles handed down the horn of oil.²³⁰

In the canonical collections it is said that the horn of the oil is received from Addai and Mari.²³¹ The firm tradition in this respect expresses the great veneration in the East Syrian church towards the oil of the horn, and this is comparable to the veneration in other churches towards the Holy *Myron*, which is to be consecrated only by the bishop or even exclusively by the Patriarch.

d. 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.²³² For using olive oil in baptism he gives various reasons some of which are based on its natural properties and others based on scripture. So for example olive oil is considered as having the natural property of healing and it is mentioned in Section 13:3. He connects the reason for the use of olive oil to the ascension of Our Lord from the Mount of Olives. He

says: “But it is meant to show the conferring of fourfold gifts of baptism, viz., the forgiveness of debts and sins, the medicine for mortality by immortality, true knowledge through the revelation of the Trinity, (and) our ascent into heaven. The oil of olive has proved to be a mystery which carries and bears these four (gifts) as in an image.”²³³

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.”²³⁴

‘Abdiso emphasizes that the matter of the oil of anointing is pure olive oil.”²³⁵

In the rituals 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 influence gives a rite for blessing “the oil of anointing” and gives the instruction to blend the oil with balsam.²³⁶

e. The Blessing of Water

Traditionally the blessing of water takes place after the blessing of oil. 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.²³⁷

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.²³⁸

· 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 this water with the old oil for the confirmation of the (sacramental) generation although the new oil is good as it is consecrated by the same Spirit who has also sanctified the old oil with which the water is signed. But this is not done at random, because just as in natural birth, we need the Holy and operative Spirit who gives the features, and as after the death and dissolution of every individual mortal being the Holy Spirit is needed for the splendour of the soul, so for symbolizing that Spirit this holy oil is necessary.”²³⁹ 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 splendor of the soul” may also be a reference to the perfect sanctifying effect of baptism.²⁴⁰

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 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 bring 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.²⁴¹ So Timothy’s reflections 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.

In the baptismal liturgy ceremonies connected with the blessing of the baptismal font are very significant. According to most of the manuscripts and editions of the East Syrian baptismal liturgy

the following verses from Psalms are sung at the preparation of baptismal font: “The voice of the Lord is upon the waters; the glorious Lord has thundered.”²⁴² 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 primeval waters²⁴³ or merely to thunderbolts whose presence was considered to be an effect of the power 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 anthem (*onita*) of the mysteries²⁴⁴. It is an anthem referring to the baptism of Christ in Jordan and to the descent of the Holy Spirit upon Him in Jordan and to the sanctifying aspect of baptism.²⁴⁵

Epiclesis, the prayer invoking the Holy Spirit 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, through 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 descend, O Lord, upon this water that it may be efficacious for the help *and* salvation of him who is to be baptized therein”.²⁴⁶ 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 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 human beings. Therefore, ritual epiclesis will have always a two fold 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, that is, become efficacious for the help and salvation of him who is to be baptized therein.” So the reference to the sanctification of the one who receive baptism also form an essential aspect of the baptismal epiclesis.

The commentators of the baptismal liturgy also 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.”²⁴⁷

The Anonymus, says: “*Quod aquam consecrat et Spiritum facit descendere, hoc est: ostendit quod operationes legis non sunt perfectae usque ad baptismum Domini nostri*”.²⁴⁸

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.²⁴⁹ 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 of the operation of Holy Spirit in baptism is strengthened by the very important role of Epiclesis in the blessing of the baptismal oil.

C. The Anointing Before the Baptismal Washing

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 chest and followed by the anointing of the whole body.²⁵⁰

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.²⁵¹ Then in section 14 he speaks about signing (*rušma*). In other parts of his treatise he speaks of a second signing which is preserved also in the traditional baptismal ritual. In section 16 it is described as a ceremony of making the sign of the cross with three fingers on the chest 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...”²⁵²

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: “Since our baptism is effected by water and oil it is said that water brings forth(life); and, because of the invisibility of the Spirit, Wisdom has ordained for us this visible oil which by its visibility shall proclaim the invisible power of the Spirit, who perfects the birth. Therefore until the Spirit descends upon the water and the oil, the (old) oil is not mixed with them to make known the mysteries mentioned above.”²⁵³ 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 persons 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 continuous 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 non-believers and to be mingled with the community of the believers to ‘graze in the meadows’²⁵⁴ of the Church with those who are signed with this seal ... As the mark 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 off the flesh of sins, namely the circumcision of Christ²⁵⁵ no one could be of Christ and could be worthy to enjoy the divine mysteries.” 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 the divine mysteries.

In other parts of his treatise also Timothy associates the anointing with the oil with the theme of sign: When the Blessed Apostles were entrusted with the knowledge of divine mysteries and received the breath from the Holy Spirit... they blessed and sanctified this oil by the power of the Spirit to be the sign and seal of adoption of sons.²⁵⁶

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 East Syrian baptismal liturgy these themes are clearly mentioned in the prayer for blessing the oil.²⁵⁷

L.S. 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.²⁵⁸

The use of the word sign 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.²⁵⁹

Then in section 16, the author explains the meaning of the second signing with the help of the rubrics. "Moreover, the second signing is made on the chest from above downwards because we now show forth in mystery the symbol of realities; their perfection is not yet realized in the Church which is the mystery of the heavenly Jerusalem as it has been taught by the Holy Scriptures."²⁶⁰ So the ritual of making the sign of the cross on the chest 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. He continues with the same theme: "As we said (above), we now perform these symbolically because something is expected which is complete and perfect; we delineate it in this symbol and we consider it to be true. When these our (actions) are compared to the type of 'the Law

which was a shadow' these are seen as true reality; but when these are compared with those things which are in heaven, without doubt these are like shadows. 'For, now we see as in a mirror.'²⁶¹ Therefore we are signed on the chest."²⁶²

So by signing on the chest 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 chest signifies also the sanctification of the soul: "(The second signing is made on the chest) also in order that our soul, which, as thought by many, dwells and operates in the heart, may be sanctified and purified through this sacramental concept."²⁶³

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 twelve stones in four rows with the *Urim*²⁶⁴ and *Thummim*²⁶⁵ was also worn on his heart.²⁶⁶ The word about the Passover (is) also similar. 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 chest, "If there is this sign made on the chest, the perfection of the types which preceded and the reality of the things which are performed is not far."²⁶⁷ So according to Timothy this ceremony of anointing is the perfection of the signings found in the O.T.

There is a symbolic meaning also for the rubric of performing the second signing with three fingers: "Moreover, in this second signing we sign with three fingers. (It signifies) the mystery of the Trinity granted to the hearts of the faithful through the mediation of Christ, and makes the soul understand the doctrine of that mystery."²⁶⁸

Timothy attributes very great symbolic meaning also for the rubric of drawing the sign from above downwards as different from

the first and the last signing, where the sign of the Cross is drawn from below upwards: “Furthermore, (the second signing is made) from above downwards to show that the conferring of this grace is from above, ‘from the Father of lights’²⁶⁹ and we earthly creatures always receive this brilliancy as long as we are found prepared for it.”²⁷⁰ 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 and of immortality: “Moreover, (the second signing is made from above downwards) for the confirmation (*šurara*) of the adoption of sons which we receive in the sacrament(*raza*). Now the heavenly power descends on us from above downwards, and in the sacrament makes us immortals from mortals, in a similar way it will descend on us from above and will raise us up from the dead immortal and insufferable. At the end of time ‘the dead in Christ will rise.’”²⁷¹

According to Timothy the ritual of making the sign of the cross from above downwards ritually expresses also the descent of the Holy Spirit upon those who receive baptism: “Moreover, (the second signing is made from above downwards to make known) the mystery of the Holy Spirit who descended from above upon the apostles and perfected them perceptibly in the upper room.²⁷² Now he perfects (*gmar*) secretly those who are signed (and who) receive baptism. In like manner, he had descended from heaven also upon the Prince of our salvation and appeared as a dove, with a voice heard from above.”²⁷³

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 Anonymous²⁷⁴ gives to it. “But the second (signing) resembles the anointing of Aaron and his

sons and the kings, which happened in the middle (of history, if we reckon the time of the) fulfillment (of the promises) to the house of Abraham up to Christ.”²⁷⁵

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 sons²⁷⁶ and the grace of the Holy Spirit.²⁷⁷ It will ritually express also the fact that one has become anointed ones (*mšihe*)²⁷⁸ and that one is strengthened against the devil.²⁷⁹

In the East 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 translated 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 of 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*)...”²⁸⁰. 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 now it is 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 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. In 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.²⁸¹

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 edited by Papadopoulos it is said: “This Chrism (i.e. the anointing oil) serves as both oil and *myron* to anoint the bride, as oil to anoint the athlete.”²⁸² 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 “The three names he casts upon the oil, and consecrates it, that it may be sanctifying the uncleanness of men by his holiness;”²⁸³ here there is reference to the sanctification through the oil. Then in his explanation on the meaning of the anointing preceding the baptismal washing he refers to its strengthening effect: “An armour is the oil with which earthborn 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 favor 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”.²⁸⁴

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 adoptions of sons.”²⁸⁵ 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.”²⁸⁶

The words of ‘Abdišo 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 typical priesthood, for earthly sovereignty, 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 symbolical unction with manifold meaning, 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.”²⁸⁷ So Abdišo 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 East 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.²⁸⁸

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,²⁸⁹ his reflections on the meaning of the rubrics of making the sign of the Cross on the chest with three fingers drawn from above downwards,²⁹⁰ and the reference to the anointing of the priests and kings of O.T.²⁹² reflect the great significance given to the ceremony of anointing preceding the baptismal washing in the East Syrian tradition.

D. The Baptismal Washing, the Beautiful Garments cast on the Members of the Baptized; the Adornments of the Baptizing Priest

The baptismal washing, which traditionally takes place immediately after the anointing of the whole body, is referred to in Section 15²⁹², i.e. after speaking about the sign (*rušma*).²⁹³

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.”²⁹⁴

But as we have mentioned earlier, since Timothy does not describe all the ceremonies of baptism in a methodical way. So we cannot decide for certain the exact place of the rite of writing the name in the archives.

Timothy mentions the following ceremonial elements connected with the act of baptism: “And then(the priest) brings (the candidate for baptism) to the water to make him die and live again, . . . And by the name which he makes mention, he shows that name in which one dies and lives, namely, the name of the Trinity. (The priest) dips the candidate for baptism three times in the font of baptism. . . .”²⁹⁵

Timothy does not give a 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 15,²⁹⁶ 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 East 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 rubrics given in the text do not mention the rite of making the sign of the cross while dipping the child into the water. But it is said that the priest lays his hand upon the head of the child when he dips (the child) into the water.²⁹⁷

Timothy speaks of the symbolic meaning of the threefold signing of baptism as follows: “(The threefold baptismal signing is meant) first, for showing our true belief in the Holy Trinity and for (signifying) the mystery of the gifts which we receive through the names in which we are signed. For through baptism we become the children of the Father, namely our Father in heaven...And we are enrolled as brothers of the Son... And we are perfected as partakers of the Holy

Spirit.”²⁹⁸ 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. Paul²⁹⁹ are emphasized here. Timothy refers to these also in Sections 12, 13, 16 and 20.³⁰⁰

The second symbolism which Timothy attributes to the threefold signing of baptism in section 15, and to baptismal immersion in section 17 is that of the mystery of the death and resurrection with Christ.³⁰¹ The passages from St. Paul referred to³⁰² in the context explain the nature and meaning of baptism as death and resurrection with Christ.³⁰³

It is interesting to note that in the East Syrian tradition where Baptism was administered during Easter celebration Rom. 5, 20-6, 23 is the third reading for the Eucharistic Liturgy of Easter Sunday. This passage illustrates very well the close relation between baptism and death and resurrection with Christ.

The third symbolism which Timothy attributes to the threefold signing of baptism in Section 15, is equally worthy of attention. “Thirdly (the threefold baptismal signing is meant) for firmly building our (faith) upon the confession of Peter who received the honourable (name of) *Kepa* (Rock) three times from the rock of truth Jesus Christ.”³⁰⁴ Although one need 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 importance of confession of faith and the ritual expression of confirmation 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 with the baptismal imposition of hands. This has been put forward by J. Coppens in his well known work *L’Imposition des Mains*.³⁰⁵

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.³⁰⁶ Timothy says that the beautiful garments of the baptized depict the type of glory that is prepared for the baptized. Narsai³⁰⁷ and Theodore of Mopsuestia³⁰⁸ also comment on the ceremony of casting beautiful garments on the newly baptized; the present baptismal liturgy of the East Syrian church also speak of the rite of casting white garments on the newly baptized.³⁰⁹

Timothy refers also to the custom that the priest wears a white hood and beautiful garments when baptizing.³¹⁰ 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.³¹¹ Timothy's interpretation of the meaning of the ceremony of priest wearing the white hood and beautiful garments is similar to that of the explanation given by the Anonymous.³¹²

E. THE THIRD SIGNING

In a few places Timothy speaks of a third signing, which according to the traditional East 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 perfected (*estamli*)..."³¹³

2. "Although the first and the last (signing is made) with one finger, they are not performed with the same fingers, the first signing is made with the forefinger... The last (is made) with the thumb (to make known) the unity of action and operation of the nature as well as that of the person. Moreover, the last (signing made) with the thumb, and (traced) from below upwards (is) for the confirmation (*šurara*) and the conclusion (*hutama*) of the power (*haila*) of the service (*šu'rana*)."³¹⁴

"Furthermore, (it) signifies that after we have risen 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.' 'Indeed we shall be caught up together...'"³¹⁵

3. “The third (signing) which is the final conclusion (*hutama*) is perfection (*šumlaya*) through the Holy Spirit, which happened in the baptism of our Lord; and this is completion(*šumlaya gmira*).”³¹⁶

First 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 order³¹⁷ 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 Eucharist³¹⁸ can be no other than the third signing mentioned in the treatise on Baptism.³¹⁹ It would be hard indeed to assign to this ceremony any other place in the course of the ritual. As a matter of fact scholars agree that the third signing belong to the post-baptismal part.³²⁰

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 to 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 administered? 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 deserved? And finally, if one thinks that this third signing has a meaning of its own, would it be correct to interpret this ritual element as corresponding to the ceremony of confirmation as found in other Churches? In order to shed some light on Timothy’s words we will look at them a little more deeply.

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 (*hutama*) of the power of the service. The word *šurara*, has the following meaning: strength, support; confirmation, ratification; proving of a will; satisfaction (of a debt); an agreement;³²¹ In our text it may mean ratification, confirmation, corroboration, etc. The word *hutama* means: 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.³²² Here it may mean conclusion. The expression "the power of the service" probably refers to the ritual celebration and its efficacy. So the words *šurara* and *hutama* may refer to the fact that the ceremony of third signing ratifies and concludes 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 spiritual 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;' 'indeed we shall be caught up together,' etc."³²³ Here we do not find any 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 (*hutama*) 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 *samli* of the root *m̄la*, has the following meaning: a. in the O.T. consecration,

perfection b. completion, complement, fulfillment, 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.³²⁴

Teleiosis, the Greek equivalent of *šumlaya* has the following meaning: 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.³²⁵

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.³²⁶

It will not, however, be just to interpret Timothy and other East 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 highly important moment of baptismal mystery.

The practice of performing the third signing as an anointing has been far from constant in the East Syrian tradition.³²⁷ This fact in itself is a most important indication which has not always been well 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 East 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 practiced, 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 Section 8:5 and gives the impression that for Timothy also the third signing was performed with the oil.

Here we have the question with which oil this third signing would have been performed. With respect to Timothy this question is more important than it seems to be for the East 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.³²⁸

However, Timothy speaks at length about the special significance of the oil that has been consecrated in the course of the baptismal ritual.³²⁹ 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.³³⁰

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 moment 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 Anonymous³³¹ 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 highly 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 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 are baptized in water.³³² 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...”³³³ 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.³³⁴

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.”³³⁵ 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.”³³⁶ 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.³³⁷ In the following lines we do not try to examine the problem of confirmation in the East Syrian baptismal liturgy, but only make a few remarks.

In the prayer of imposition of hands, *rawrbīn 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...”³³⁸

In the above prayer, there is thanksgiving 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. 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 Western tradition.³³⁹

The second prayer of imposition of hands, *rahbona d'ruha*, the pledge of the Holy Spirit,³⁴⁰ 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 worthy for the unfading benefits 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.³⁴¹

So the post-baptismal prayers in the East Syrian baptismal liturgy mainly convey the idea of a concluding ceremony in which the various gifts conferred through baptism 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 baptism³⁴² is to a great extent confirmed by the tradition. However, the words of Timothy on the third signing as the perfection through the Holy Spirit³⁴³ is very strong and so it is difficult to decide from the context which contain symbolic explanations whether he really refers to a very significant moment of the baptismal mystery.

F. The Eucharistic Communion after Baptism

Timothy refers to the necessity and meaning of the rite of Eucharistic communion after baptism in Section 18 of the treatise on baptism, and in Section 7 of the treatise on the Eucharist³⁴⁴ in the following words: “Why is it necessary to receive the Mysteries after the washing (*maṣḥuta*)? 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 sacramental birth. Since we receive true birth through resurrection, we receive a different nourishment beyond description. Manifestly 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 unchangeable in our souls. And because now we get the figure (*ṭupṣa*) 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 sustenance, 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 we become immortals we are sustained in our existence. Therefore from the time we receive that birth, necessarily we receive the spiritual nourishment, so that we are sustained in our existence which we receive 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 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.”³⁴⁵

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 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.”

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 out 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, brought back to the paradise 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.³⁴⁶ At a later date the Anonymous³⁴⁷ and Emmanuel Bar Sahare³⁴⁸ refer to the Communion after baptism.

According to J.Kariappuram³⁴⁹ only a few manuscripts of the East Syrian baptismal liturgy, like Chaldaean Patriarchate 36, Diarbekir 48 and Berlin 38 (Sachau 167) refer to the Communion after Baptism.

Chapter 4

TIMOTHY'S REFLECTIONS ON THE PRACTICE OF BAPTIZING THE INFANTS SECTION 20³⁵⁰

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.³⁵¹ 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 sin is quite remarkable; for, in the East 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 do not have sin?” Now, the expressions “children are without sin” and “children are pure from sin”³⁵² found also in other East Syrian writings,³⁵³ might give the impression that all aspects 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, specially men.³⁵⁴

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.”³⁵⁵ Here there is reference to the belief that the fall of Adam brought down the slavery of sin upon the whole mankind.³⁵⁶ 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 have mentioned elsewhere the term voluntary sins is a variant reading in codex Vat. Syr. 151, fol. 47r.³⁵⁷ 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 (children) receive the name of the sons of God when they are slaves of sin, they are first set free from the yoke of servitude of sin and (then) they become worthy of adoption of sons that they may receive the inheritance of God in their freedom. It is because of this that those who are without sin, like infants and children, are also brought to baptism. The gift for them is not meaningless, because they are born in the servitude and they are slaves of the sin of the first man which reigned over all mankind by the transgression of the law (of God). But in baptism they receive their liberation and through the adoption of sons their union takes place. Therefore, we baptize infants although they are without sin, that they may be freed from the servitude (of sin) and may become the sons of God.”³⁵⁸ The negative and positive 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.³⁵⁹

In the expression “through the adoption of sons their ‘gathering’ (*hulṭana*) takes place” the word *hulṭana* 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 East 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. According to him, the infants are baptized not for their sins, because they have not sinned, but for adoption sons and for receiving the pledge of the Spirit towards the mystery of resurrection and the redemption of their bodies.³⁶⁰ Here no mention is made of the negative effect of baptism but only of the positive effects of the baptism of the infants.

It may be noted that the expression, “children are without sin”, “they are baptized for the gift of adoption 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 graces 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.³⁶¹

In the present baptismal liturgy of the East 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 sinless state 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 life-giving net and cast into the holy bowl of sin-forgiving 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.”³⁶² Here there is great emphasis on the positive effects of baptism. However, the final words, “he may receive an unchanging purification” may indicate that the infants are understood to be liberated from a state which is in need of purification.

The rite of renunciation of Satan and connected ceremonies which have been preserved in all other baptismal liturgies, is not found any longer in the East Syrian baptismal liturgy. Scholars are of

the opinion that the removal of the rite of renunciation of Satan 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 expressions in the shortened ritual for the baptism of infants in the East Syrian tradition.³⁶³

Chapter 5

TIMOTHY'S REFLECTIONS ON THE UNIQUENESS OF BAPTISM

SECTION 21³⁶⁴

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 bowl of clay using water and in baking it in fire. As a baked bowl cannot be re-moulded 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. However, here Timothy makes one element more explicit, namely that the grace of the Holy Spirit in baptism is like the fire,³⁶⁵ which consummates (*gmar*) us more intensely than the natural fire. This reference to the grace of the Holy Spirit as fire reminds us specially of the biblical texts where there is mention of baptism of Spirit and fire, to the descent of the Holy Spirit in the

form of tongues of fire upon the Apostles,³⁶⁶ and to the texts where the fire is considered to be a very efficacious means of purification.³⁶⁷ In the East Syrian tradition baptismal font is considered as a furnace, and Holy Spirit as fire.³⁶⁸ The baking of the bowl in an oven refers to the completion of the making of the bowl; it reminds specially of the action of the Holy Spirit who completes and consummates the baptismal mystery. Ephrem also considers baptismal font as a furnace and Holy Spirit as fire.

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 as found in 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.

A final reason for baptizing only once is deduced by Timothy from the concept of baptism as rebirth. He says: “A man who is born cannot “return to the womb of his mother to be born again.” Similarly it is not possible for a man to go into the ‘womb’ of water again.” 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 penance 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 re-baptize are to be deposed.³⁶⁹ There are various other documents which speak of the firm tradition that a validly baptized person is not baptized again.³⁷⁰

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.

NOTES

- 1 Timothy II, "On Baptism," Sections 1-4, cf. P.B. Kadicheeni, *The Mystery of Baptism* (Bangalore: Dharmaram Publications, 1980), 4-11
- 2 Barhebraus, *Book of the Lights of the Sanctuary* 2,3,1. cf. P.R.Kohlhaas, *Jakobitische Sakramententheologie im 13.Jahrhundert* (Münster:1959), 33 and 97
- 3 D.Areopagita, *De Ecclesiastica Hierarchia*,II,1, cf. .J.P. Migne, *Patrologia Graeca* 3,392,A-C
- 4 cf. J. Payne Smith(Mrs. Margoliouth, ed), *A Compendious Syriac Dictionary: Founded upon the Thesaurus Syriacus by R. Payne Smith* (Winona Lake, Eisenbrauns:1998, 273f)
- 5 2 Chron. 26:16ff
- 6 Num. 16:1ff
- 7 Lev. 10:1-5; Num. 3:4; Num. 26:61
- 8 *The Book of the Lights of the Sanctuary* 2,3,2; cf. P.R. Kohlhaas, *Jakobitische*,, 33 and 97; cf. Also Moses Bar Kepha, "Commentary on Baptism," 32; cf. O.Haggenmüller, *Heilige Gottesgeburt* (Beuron:1947),10
- 9 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 416; cf. Albrecht Oepke, "Bapto, Baptizo, Baptismos, Baptisma, Baptistes," in Geoffrey W. Bromley, editor and translator,

Theological Dictionary of the New Testament, abridged in one volume (Michigan: WM.B. Eerdmans Publishing Company, Grand Rapids 1964), 92-94; cf. J. Ysebaert, *Greek Baptismal Terminology* (Nijmegen:1962), 11-83.

10 Matt. 3:6; Mark 1:5; Luke 3:7,12

11 John 3:22,26; 4:1

12 Matt. 28:19; Mark 16:16; Acts 2:38

13 Matt. 3:11, Mark 1:8; Luke 3:16; cf. John 3:5; Acts 1:5; 11:16

14 Mark 10:38f; Luke 12:50

15 cf. Timothy II, Sections 3,4, and 12, cf. P. B. Kadicheeni, *The Mystery of Baptism*, 6-13, 44-52.

16 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition* (Rome: Mar Thoma Yogam, 1995), 47, 67, and 89

17 cf. 3,2,2; P. R. Kohlhaas, *Jakobitische* 34 and 97

18 cf. Timothy II, "On Baptism," Sections 7-14; cf. P.B.Kadicheeni, *The Mystery of Baptism*, 14-59

19 "Le bapteme de la foi, par l'eau et par l'esprit rend(l'ame) nette des vain pompes(du monde) et lui donne le purete d'une blancheur sans mélange." cf. H. Leclerq, "Chine", in *DACL*, III, 1378

20 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 329, 281; cf. H. Conzelmann, "Phos" in Geoffrey W. Bromley, *Theological Dictionary of the New Testament*, abridged in one Volume, (Michigan: WM.B. Eerdmans Publishing Company, Grand Rapids: 1964), 1293-1298; cf. Ysebaert, *Greek Baptismal Terminology*, 58-178

21 cf. The first proclamation by the deacon, *b'paksapta*; cf. J.A. Assemani, *Codex Liturgicus* I, 178f; G.P.Badger, *Nestorians and Their Rituals*, II, 197; Denzinger, *Ritus Orientalium*, I, 366; cf. D.Mollat, "Baptismal Symbolism in St. Paul," in *Baptism in the New Testament, Symposium*, A. George and others, translated by David Askew (London: Geoffrey Chapman, 1964), 82f.

22 cf. The proclamation, *naude*, cf. J.A. Assemani, *Codex Liturgicus* I, 181; G.P.Badger, *Nestorians and Their Rituals*, II, 198; Denzinger, *Ritus Orientalium*, I, 367

23 Timothy II, "On Baptism," Section:2; cf. also Section 12 and Section 13; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 4-5;44-57

24 Codex Vatican Syriac 182, fol.270v; cf. Raes, *Introductio in Liturgiam Orientalem*(Rome:1947), 127

25 J. Payne Smith, *A Compendious Syriac Dictionary*, 191f

26 Matt. 18:3; Mark 10:15; and Luke 18:17

27 John 3:1ff

28 John 3:1ff; cf. J. Bligh, "Nicodemus", in *Heythrop Journal*, 8(1967), no.1, 40f; D.Deeks, "The Structure of the Fourth Gospel" *New*

- Testament Studies*, Vol. 15(1968),1,116f
- 29 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 539f
- 30 cf. F. Büchsel, “*anothen*” in *Theological Dictionary of the New Testament*, Translated, edited and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 63
- 31 I Cor. 4:15
- 32 Philem1:10
- 33 Titus 3:5
- 34 James 1:18
- 35 1 Pet 1:3
- 36 1Pet. 1:23
- 37 Timothy II, “On Baptism,” Section 2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 4-7
- 38 Timothy II, “On Baptism,” Section 7:2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-17
- 39 Timothy II, “On Baptism,” Section 7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19
- 40 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 8,81, 26ff
- 41 cf. Bar Hebraeus, *Book of the Lights of the Sanctuary*, 3,2,3; cf. P.R.Kohlaas, *Jakobitische Sakramententheologie*, 34 and 97; cf. Moses bar Kepha, “Commentary on Baptism,” 17, cf. O. Haggemueller, *Heilige Gottesgeburt*, 26-28
- 42 Timothy II, “On Baptism,” Section 3:1; cf. P.B.Kadicheeni, *The Mystery of Baptism*, 6-7
- 43 Timothy II, “On Baptism,” Section 3:4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 8-9
- 44 Timothy II, “On Baptism,” Section 17:2-5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83
- 45 cf. W. Foerster, “*ktizo*,” to create, and H. Braun, *poieo*, to create, in *Theological Dictionary of the New Testament*, Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 481-486, 895-901 respectively.
- 46 J.P.M. Van der Ploeg, “Le sens du verb hebreux bara”, *Le Museon* 59(1946),143ff; G. Lindberg, *Studien zum neutestamentlichen Schoepfungsgedanken* (Uppsala 1952),64ff; Ysebaert J., *Greek Baptismal Terminology*, 120-143
- 47 cf. P.B. Kadicheeni, *The Mystery of Baptism*,8-9
- 48 Ode 28:7, Ode 41:8 cf. J. Chalasserry, *Holy Spirit and Christian Initiation*, 8f
- 49 J.A. Assemani, *Codex Liturgicus* I,179; cf. G.P. Badger, *Nestorians and Their Rituals*, II, 197; cf. Denzinger, *Ritus Orientalium*, I, 366f.

- 50 Timothy II, "On Baptism," Section 3, cf. also Sections 11,12,13,15,17 and 21;cf. P.B.Kadicheeni, *The Mystery of Baptism*, 6ff and 31,45, 53,59,81ff, 96ff.
- 51 *The Book of the Lights of the Sanctuary* 2,3,4;cf. P. R. Kohlhaas, *Jakobitische Sakramententheologie*, 34 and 98.
- 52 Theodore bar Koni, *Liber Scholiorum*, Syriac Text published by Addai Scher (Paris 1910-1912), 2 vol., cf. CSCO, Syr. Ser. II, Vol. 66, 43.
- 53 "The Jewel," Part IV, III. cf. G.P. Badger, *Nestorians and Their Rituals* II, 407; A. Mai, *Liber Margaritae*, in *Scriptorum Veterum Nova Collectio e Vaticanis codicibus edita*, Vol. X, 331 and 357
- 54 cf. Codex Vat. Syr. 179, fol.68r
- 55 cf. W. de Vries, *Sakramententheologie bei den Nestorianem*(Rome:1947),151
- 56 cf. Timothy II, "On Baptism," Sections 5-6, cf. P.B.Kadicheeni, *The Mystery of Baptism*, 12-15
- 57 cf. Timothy II, "On Baptism," Section 6, cf. P.B. Kadicheeni, *The Mystery of Baptism* 12-15
- 58 cf. *The Jewel*, IV,3; cf. G.P. Badger, *Nestorians and Their Rituals*, II,407
- 59 Timothy II, "On Baptism," Section 6, cf. P.B. Kadicheeni, *The Mystery of Baptism*,12-15
- 60 John 3:2; cf. Timothy II, "On Baptism," Section 3, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 6-7
- 61 cf. Timothy II, "On Baptism," Section 5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 12-13
- 62 cf. Timothy II, "On Baptism," Section 3; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 6-11
- 63 cf. Timothy II, "On baptism," Sections 7 and 8; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 14-23
64. cf. Timothy II, "On Baptism," Sections 7-14; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-59
- 65 cf. Timothy II, "On Baptism," Section 9; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 22-27
- 66 cf. Timothy II, "On Baptism," Sections 10,11,12; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-51
- 67 cf. Timothy II, "On Baptism," Section 13; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 52-57
- 68 R.H. Connolly, *Expositio* II,95ff
- 69 cf. below "Timothy's Reflections on Certain Elements of the Baptismal Ritual."
- 70 cf. W. de Vries, *Sakramententheologie bei den Nestorianem*, 138, 141, 145, 189
- 71 "Moyses posuit eam super Aaron, et protracta est usque ad

- ioannem. Itque dixit ei Dominus noster: iustitia est, ut a te baptizare, ne periret ordo[successionis].”* cf. *Contra Haereses*, 22:19, cf. E. Beck, “*Le Bapteme chez Saint Ephraem*,” *L'Orient Syrien I*(1956), 112f
- 72 *Ktaba d'Takse Kumraye*, Rome, 1957, 158; cf. G.P.Badger, *Nestorians and Their Rituals II*, 334f.
- 73 *kakra*, talent; cf. Matt. 25:14
- 74 *Ktaba d'Takse kumraye*, Rome, 1957, p. 156; cf. G.P.Badger, *Nestorians and Their Rituals II*, 333f.
- 75 cf. J. A. Assemani, *Codex Liturgicus I*, 193; cf. G.P.Badger, *Nestorians and Their Rituals II*, 203; cf. also the prayer *hayyel*, cf. Assemani, *Codex Liturgicus I*, 174, cf. G.P. Badger, *Nestorians and Their Rituals*, 195; and the prayer *gbin*, cf. J.A. Assemani , *Codex Liturgicus*, cf. Kelaita, *Liturgy of the Church of the East*, 121; cf. G.P. Badger, *Nestorians and their Rituals*, 198.
- 76 Timothy II, “On Baptism,” Section 17; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83
- 77 Timothy II, “On Baptism,” Section 6; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-15
- 78 Ezek. 9:4-6 ; cf. Exod. 12: 7,13,22f
- 79 Timothy II, Section 16:5, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 64-67; 70-75, Exod. 28:15ff,36ff
- 80 Timothy II, “On Baptism,” Section 16: 5,8; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 64-67, 70-71
- 81 Timothy II, “On Baptism,” Section 16:5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 64-67
- 82 Mark 11:9
- 83 Acts 15:14-17
- 84 Acts 3:6
- 85 Acts 5:41
- 86 Matt. 28:19
- 87 Rev. 14:1; 7:3
- 88 D. Mollat, “Baptismal Symbolism in St. Paul,” in *Baptism in the New Testament: A Symposium*, A. George S.M and others, translated by David Askew(London: Geoffrey Chapman, 1964), 63-83
- 89 Eph. 4:30
- 90 Eph. 1:13
- 91 2 Cor.1:21f
- 92 cf. B.Bagatti, *L'Eglise de la circoncision*, Jerusalem: 1966, 115f
- 93 R.H. Connolly, *Homilies of Narsai*, 41; cf. 35, 42-44.
- 94 Timothy II, “On Baptism,” Section17; P.B. Kadicheeni, *The Mystery of Baptism*, 80-85
- 95 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 167, 551,

- 163f, 31,563 under the words, *ḡab'a, ršem, htem, ata, šuud'a* respectively; cf. V. van Vossel, "Le terme et la notion de Sceau dans le rituel baptismal des Syriens Orientaux," *L'Orient Syrien*, 10 (1965)2,237-260. J. Ysebaert, *Greek Baptismal Terminology*, 289ff. cf. G. Fitzer, "spragis" in *Theological Dictionary of the New Testament*, Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 1127-1129; R.H. Connolly, *The Liturgical Homilies of Narsai*, (Cambridge 1909), Hom. XXII-B, 33; Hom. XXI-C, 46; cf. "Sfragis," in *Liturgisch Woordenboek* (Roermond:1965/68) col. 2543-2546; F.J. Dölger, "Sphragis, Eine althchristliche Taufbezeichnung in ihren Beziehung zur profanen und religioesen Kultur des Altertums," Paderborn: 1909 in *Beitrage zur Geschichte de Kreuzzeichens*", in *Jabrbuch für Antike und Christentum*,(Vols 1-6(1958-1963); E. Dinkler,"Kreuzzeichen und Kreuz," in *Jabrbuch für Antike und Christentum*,. Vol. 5(1962), 113-124
- 96 Timothy II, "On Baptism," Sections 6, 14 and 16; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 12-15, 56-59, 60-79
- 97 cf. Timothy II, "On Eucharist," IV, 16; cf. Codex Vat. Syr. 151, fol.121v.
- 98 Timothy II, "On Baptism," Sections 14-17 and 19; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 56-85, 88-93; cf. W. de Vries, "Timotheus II, ..." in OCP 8 (1942), 65-66
- 99 Timothy II, "On Baptism," Sect. 11; cf. P. B. Kadicheeni, *The Mystery of Baptism*, 30-43
- 100 Timothy II, "On Baptism," Sect. 11; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 30-43
- 101 Timothy II, "On Baptism," Sect. 11; P.B. Kadicheeni, *The Mystery of Baptism*, 30-43
- 102 Timothy II, "On Baptism," Sect. 14; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 56-59; cf. J.Payne Smith, *A Compendious Syriac Dictionary*, 167,551,163f, 31, 563 under the words: *ḡab'a, ršm, htem, ata, šud'a* respectively; cf. V.van Vossel, "Le Terme et la notion de Sceau dans le rituel baptismal des Syriens Orientaux," *L'Orient Syrien*(10, 1965,2)237-260; J. Ysebaert, *Greek Baptismal Terminology*, 289ff; in G. Fizer, "Sphragis," *Theological Dictionary of the New Testament*, Edited, translated and abridged in One Volume by Geoffrey W. Bromley, William B. Eerdmans Publishing Company, Grand Rapids, reprint 1986, 939-953; R.H.Connolly, *The Liturgical Homilies of Narsai*,33, Homily XXII-B ; Homily XXI-C,46; "Sfragis;" *Liturgisch Woordenboek*(Roermond:1965/68), col. 2543-2546; F.J.Dölger, *Sphragis, Eine altchristliche Taufbezeichnung in Ihrem Beziehung zur profanen und religiösen Kultur des Altertums*(Paderborn: 1909); F.J.Dölger "Beitrage zur Geschichte

- des Kreuzzeichens,*" in *Jahrbuch für Antike und Christentum*, Vols. I-X(1958-1967); E.Dinkler, "Kreuzzeichen und Kreuz", *Jahrbuch für Antike und Christentum*,. Vol. 5(1962), 113-124
- 103 cf. Timothy II, "On Baptism," Sections 7-19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-93
- 104 cf. Timothy II, "On Baptism," Sections 7-19, cf. P.B.Kadicheeni, *The Mystery of Baptism*, 14-93
- 105 cf. Sebastian Brock, "The Baptismal Anointings according to the Anonymous *Expositio Officiorum*," in *Syrian Churches Series XVI, Tuvaik: Studies in Honour of Revd Dr Jacob Vellian*, ed. G. Karukaparampil(Kottaym:1998), 27-37
- 106 Timothy II, "On Baptism," Section 17; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-84
- 107 Timothy II, "On Baptism," Section 16 and 19;cf. Timothy II, "Seven Causes of the Mysteries of the Church," Chapter IV: "On the Eucharist," Section 16; cf. Codex Vat. Syr. 151, fol. 121v
- 108 Timothy II, "On Baptism," Sect. 7-8; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-23; "On Eucharist," IV, Section 16, cf. Code. 97r-97v.
- 109 Timothy II, "On Baptism," Sect. 14, 16, 19;cf. P.B. Kadicheeni, *The Mystery of Baptism*, 57-59, 60-79; On Eucharist, IV, 16, cf. Codex Vat. Syr. 151, fol. 121 v
- 110 Timothy II, "On Baptism," Sections 15 and 17, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 58-61, 80-85
- 111 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89
- 112 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89
- 113 Timothy II, "On Baptism," Sect. 16 and 19; "On Eucharist," IV, 16; cf. Codex Vat. Syr. 151, fol.121v.
- 114 Timothy II, "On Baptism," Sect. 18; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89; cf. "On Eucharist," IV, 7, cf. Codex Vat. Syr. 151, fol. 92r-93v
- 115 Timothy II, "On Baptism," Section 17:2; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-81
- 116 Timothy II, "On Baptism," Section 17:2-4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83
- 117 cf. R.H. Connolly, *Liturgical Homilies of Narsai*, Texts and Studies, Vol. VIII,1(Cambridge:1909), 35ff
- 118 Hom. XII-XIII, cf. R.Tonneau and R. Devreesse, *Les homelies catechetiques des Theodore de Mopsueste*, Studi e Testi 145, (Vatican City:1949), 321-401.
- 119 A.Raes, *Introductio in Liturgiam Orientalem*(Rome:1947),128
cf. R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae*

- Georgio Arbelensi vulgo adscripta*, I-II, CSCO 64,71,72,76; Scr. Syri 25,28,29,32; 1911-1915. Memra V on baptism features in volume II, 105-109, Series II, Connolly, Expositio, II, 89, Hom. XII, 18-25, cf. Tonneau-de-vreesse, *Les homelies catechetiques des Theodore de Mopsueste*, 351-363; cf. *ibid.* Introduction. xxix
- 120 R.H. Connolly, *Liturgical Homilies of Narsai*, Cambridge:1909,38ff.
- 121 "Zur Liturgie der Erwachsenentaufe bei den Nestorianern," OCP 9 (1943),464
- 122 Sir 29:18; cf. Prov. 6: 1
- 123 Timothy II, "On Baptism," Section 17:1; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-81
- 124 Timothy II, "On Baptism," Section 17:5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 82-83
- 125 R.H. Connolly, *The Liturgical Homilies of Narsai*, Cambridge:1909,40
- 126 cf. Codex Vat. Syr. 182, fol. 268v.
- 127 R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta* II, 89ff
- 128 Timothy II, "On Baptism," Section 17:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*,82-83
- 129 Timothy II, "On Baptism," Section 17:6-7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 82-83
- 130 R.H. Connolly, *Liturgical Homilies of Narsai*, Cambridge:1909, 40
- 131 "Memra on Baptism,"cf. Codex Vat. Syr. 182, fol.268v
- 132 R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta*, II,88f
- 133 Timothy II, "On Baptism," Section 16:1,2,3,4,5 and 19:2, 3,4; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-61, and 88-91
- 134 Timothy II, "On Eucharist;" cf. Codex Vat. Syr. 151, fol. 121v
- 135 Timothy II, "On Baptism," Section 17:4, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-83
- 136 W.de Vries, "Timotheus II....," OCP 8 (1942), 91ff
- 137 Timothy II, "On Eucharist," cf. Codex Vat. Syr. 151, fol. 121v
- 138 Timothy II, "On Baptism," Section 19:7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 90-91
- 139 cf. G.Diettrich, *Die Nestorianische Tauf liturgie*(Giessen:1903)61
- 140 J.Karappuram, "The East Syrian Baptism: A Textual Study" (A Dissertation submitted to the Pontifical Oriental Institute. Rome,1971), 81
- 141 cf. G.Diettrich, *Die Nestorianische Tauf liturgie*(Giessen:1903),61-63
- 142 J. Kariappuram, "The East Syrian Baptism," 81
- 143 G. Diettrich, *Die Nestorianische Tauf liturgie*, 61-63

- 144 *Memra* on Baptism, cf. Vat. Syr. 182, fol. 270v-271r
- 145 R.H.Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesia Goergia Arbelensi vulgo adscripta* II,96-99; cf. S. Brock, "The Baptismal Anointings According to the Anonymous Expositio Officiorum, in *Tuvaik: Studies in Honour of Revd Dr Jacob Vellian*, ed. G. Karukaparampil(Kottaym:1998), 27-37 in Syrian Churches Series XVI.
- 146 Timothy II, "On Baptism," Section 16:1; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-61
- 147 Timothy II, "On Baptism," Section 16:1-3; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-63
- 148 Timothy II, "On Baptism," Section 16:1-5; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-67
- 149 R.H.Connolly, *Expositio* II, 94-99
- 150 cf. J.A. Assemani, *Codex Liturgicus*, I,175f; cf. G.P. Badger, *Nestorians and Their Rituals* II, 195f; Denzinger, *Ritus Orientalium* I, 365f
- 151 cf. Kelaita, *Liturgy of the Church of the East*,110-112
- 152 cf. Kelaita, *Liturgy of the Church of the East*, 110-112
- 153 cf. G. Diettrich, *Die Nestorianische Tauf liturgie*, 61
- 154 cf. Codex Vatican Syriac 150, fol. 40r,
- 155 cf. Codex Vatican Syriac 182, fol.269v,
- 156 cf. Timothy II, "On Baptism," Section 7:2; cf. P.B. Kadicheeni, *The Mystery of Baptism*,14-17; cf. Timothy II, *Treatise on the Eucharist* IV, 12, Codex Vat.Syr. 151,fol. 97r-v: Here Timothy says that the Body and Blood are consecrated together not as the oil and the water of baptism,
- 157 Timothy II, "On Eucharist," IV, 16, cf. Codex Vat. Syr. 151, fol. 121v; the references given here by Timothy can be found in the traditional East Syrian Order of Baptism, cf. J. A. Assemani, *Codex Liturgicus*, I, 194-201.
- 158 Timothy II, "On Baptism," Section 8:1,2; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-21
- 159 cf. J.A. Assemani, *Codex Liturgicus* I, 192; cf. G.P.Badger, *Nestorians and Their Rituals* II, 203
- 160 cf. Acts. 10, 38; 4, 27; cf. I. de la Potterie, "L'Onction du Christ", *Nouvelle Revue Theologique* 80 (1958),225ff
- 161 cf. Assemani, *Codex Liturgicus* I, 195; cf. G.P. Badger, *Nestorians and Their Rituals* II, 204
- 162 cf. J.A.Assemani, *Codex Liturgicus*, I(1749),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. J. Kariappuram, "East Syrian Baptism," 133

- 163 Timothy II, "On Baptism," Section 8:3; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 20-21
- 164 R. H. Connolly, Homilies of Narsai, .42
- 165 R.H. Connolly, Expositio, II, 96, 97, 100
- 166 Timothy II, "On Baptism," Sections 9 and 12; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 22-27, 44-51
- 167 Rom 6: 4ff; 8: 9ff; cf. Timothy II, "On Baptism," Section 11:3; P. B. Kadicheeni, *The Mystery of Baptism*, 34-37
- 168 cf. I Cor. 15:44
- 169 Timothy II, "On Baptism," Section 11:3; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 34-37
- 170 I Sam. 24:6; 26:9ff
- 171 I Sam. 16: 1-13; I Kings 1:28-40
- 172 Lev. 21: 10; 29: 7
- 173 I Kings, 19: 16
- 174 Acts 10: 38; cf. also 4: 27
- 175 cf. M. Elenjikal, *The Baptismal Ritual of the Malankara Church* (Bangalore: Dharmaram College, 1974), 116f
- 176 G.P.Badger, *Nestorians and Their Rituals* II, 204
- 177 Timothy II, "On Baptism," Section 10:1, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-29
- 178 "The Jewel", IV, 4; cf. A. Mai, *Scriptorum Veterum nova Collectio* t. X, 2, 332 and 357; cf. G.P.Badger, *Nestorians and Their Rituals*, II, 407f
- 179 I Pet. 2:10
- 180 cf. The Second part of the prayer for blessing the oil; cf. J. A. Assemani, *Codex Liturgicus* I, 196f; English translation according to G.P.G.P.Badger, *Nestorians and Their Rituals*, II, 205
- 181 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 8
- 182 cf. J. Chalasserry, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, 18
- 183 St. Ephraem, *de Virginitate*, 2, 6; cf. CSCO vol.224, *Scriptores Syri*, Tom. 95; cf. E. Beck, "Le Bapteme chez Saint Ephrem," *L' Orient Syrien*, I (1956), 2, p. 126;
- 184 cf. G.P. Badger, *Nestorians and Their Rituals* II, 213f
- 185 Timothy II, "On Baptism," Sect. 7-13, and 19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-57, and 88-93
- 186 cf. Timothy II, "On Baptism," Section 12:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 48-51
- 187 cf. Matt. 25:1-13
- 188 cf. Matt. 25:4
- 189 cf. Matt. 25:10
- 190 cf. Luke 10: 34

- 191 cf. Luke 10:34
- 192 Timothy II, "On Baptism," 12:7; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 50-51
- 193 cf. Roman rite, Coptic rite, etc.
- 194 cf. C. A. Bouman, "Zalving", in *Liturgisch Wordenboek II*, Roermond: 1968, 2954ff
- 195 cf. W. Wright, *Apocryphal Acts of the Apostles II*(London:1871, reprint Amsterdam:1968),166, 188, 258, 267, 289
- 196 *De Virginitate*, 7, 9; as quoted by E. Beck, in "Le Bapteme chez saint Ephraem," *L' Orient Syrien*, I(1956),126; cf E.Beck, *Des Heiligen Ephraem des Syrsers Hymnen de Virginitate*, 7.6, CSCO, Vol. 223, Scriptorum Syri, Tom. 94,
- 197 "Hymns on Epiphany," Lamy, T. J., *Sancti Ephraemi Syri Hymni et Sermones*, Tom. I, Malines: 1882,53-54
- 198 cf. *The Jewel*, IV, 4; G.P.Badger, *Nestorians and Their Rituals*, II, 407f
- 199 Timothy II, "On Baptism," Sections 7 and 10, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19, 26-31
- 200 Timothy II, "On Baptism," Sections 7, 10, and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19, 26-31, 30-43
- 201 Timothy II, "On Baptism," Sections 8, 9, and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23, 22-27, 30-43
- 202 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
- 203 Ibid.
- 204 Timothy II, "On Baptism," Sections 8 and 19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, Bangalore:18-23, 88-93
- 205 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, Bangalore:1980, 18-23
- 206 Timothy II, "On Baptism," Sections 10 and 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-31, 30-43
- 207 Timothy II, "On Baptism," Section 7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-19
- 208 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
- 209 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
- 210 Kelaita, *The Liturgy of the Church of the East*, Urmia:1890; Codex Berlin 42, Or. Qu. 546
- 211 Codex Chaldean Patriarchate 36; Codex Vat. Syr. 65
- 212 Codex Berlin 38(Sachau 167)
- 213 cf. Kelaita, *The Liturgy of the Church of the East*, Urmia:1890 ; Brit. Mus. add. 7181, Berlin Sachau 64(i.e.Berlin 40), Berlin Sachau 354 (i.e. Berlin 47), cf. Diettrich, *Nestorianische Tauf liturgie*, 61; cf. Esaya Hudra.

- 214 Borgia Syriac 173, cf. J. Kariapuram, "The East Syrian Baptism," Dissertation, Istituto Pontificale Orientale, Roma: 1971, 81f
- 215 cf. Berlin (39) Or. ms. qu. 804, cf. G. Diettrich, *Nestorianische Tauf liturgie*, Giessen:1903
- 216 J. Kariappuram, "The East Syrian Baptism," 81ff
- 217 J.S. Assemani, *Bibliotheca Orientalis*, III, 2, p. 326
- 218 Raes, A. "Confirmation dans le Rite Syro-Oriental," *L'Orient Syrien* I(1956), 251
- 219 J.S. Assemani, *Bibliotheca Orientalis*, III, 2, 326)
- 220 cf. Codex Vat. Syr. 150, fol. 51v
- 221 *paibuta da'mada*
- 222 cf. G. Diettrich, *Nestorianische Tauf liturgie*, Giessen:1903, 62
- 223 F.F. Irving, *The ceremonial use of oil among the East Syrians*, London: 1902, 8; he quotes the formula of blessing from the *Taksa*, printed at Archbishop of Canterbury's mission, 146
- 224 cf. *Ktaba d Takse Kumraye*, Rome:1957,44
- 225 cf. *Ktaba d Takse Kumraye*, Rome: 1957,77f
- 226 cf. G.P. Badger, *Nestorians and Their Rituals*, II, 213
- 227 "Memra on Baptism," cf. Codex Vat. Syr. 182, fol.269v
- 228 *The Jewel*, IV, 4, cf. G.P. Badger, *Nestorians and Their Rituals*, II. 407f
- 229 *Expositio*, II, cf. Connolly, 95
- 230 Timothy II, "On Baptism," Sections 10-12; cf. P.B. Kadicheeni, *The Mystery of Baptism*, 26-51
- 231 cf. Hoenerbach-O. Spies, *Das Recht der Christenheit*, CSCO 162 (Script. Arabici 103)
- 232 Timothy II, "On Baptism," Section 13, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 52-57
- 233 Timothy II, "On Baptism," Section 13:1; cf. P.B. Kadicheeni, *The Mystery of Baptism*,52-53
- 234 "Memra on Baptism and on the Mystery of Leaven," Codex Borg. Syr. 90, fol. 72v; cf. G.P. Badger, *Nestorians and Their Rituals* II,213-214
- 235 *The Jewel* IV, 4; cf. G.P. Badger, *Nestorians and Their Rituals* II, 407f
- 236 *Ktaba d' Takse Kumraye*, Roma: 1957,77
- 237 Timothy II, "On Baptism," Section 7:2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-17
- 238 Timothy II, "On Baptism," Sections 7 and 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-23
- 239 Timothy II, "On Baptism," Section 7:3, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 16-17
- 240 Timothy II, "On Baptism," Section 1, cf. P.B. Kadicheeni, *The*

Mystery of Baptism, 4-5

- 241 cf. R.H. Connolly, *The Liturgical Homilies of Narsai XXII* (Cambridge:1909)46-47
- 242 Ps. 29:3-4
- 243 cf. Gen. 1, 1f
- 244 cf. Diettrich, *Nestorianische Tauf liturgie*(Giessen:1903), 67-70
- 245 J.A. Assemani, *Codex Liturgicus I*, 193f; G.P. Badger, *Nestorians and Their Rituals II*, 203.
- 246 J.A. Assemani, *Codex Liturgicus I*,200; cf. G.P. Badger, *Nestorians and Their Rituals II*, 203; Denzinger, *Ritus Orientalium*, 373.
- 247 R.H. Connolly, *The Liturgical Homilies of Narsai XXI*(Cambridge:1909), 50
- 248 R.H. Connolly, *Expositio*, II, 100,97; cf. F. Cabrol, "Epiclese," 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, 1947,132-143,cf. L. Ligier, "Magnae Orationes Eucharisticae" (*pro manuscripto*) Rome 1964, 92-96.
- 249 Timothy II, "On Baptism," Section 7:3 and 8:6,7, cf. P.B. Kadicheeni, *The Mystery of Baptism 16-17, and 22-23*
- 250 J.A. Assemani, *Codex Liturgicus I*, 201; II, 221; cf. G.P.Badger, *Nestorians and their rituals II*,207; Denzinger, *Ritus Orientalium I*, 374
- 251 Timothy II, "On Baptism," Sections 9-13, cf. P.B. Kadicheeni, *The Mystery of Baptism, 22-57*
- 252 Timothy II, "On Eucharist," Section 16, Codex Vat. Syr. 151: fol.12v
- 253 Timothy II, "On Baptism," Section 8:6,7; cf. P.B. Kadicheeni, *The Mystery of Baptism, 22-23*
- 254 Ps. 23
- 255 Col. 2.11
- 256 Timothy II, "On Baptism," Section 11:1, cf. P.B. Kadicheeni, *The Mystery of Baptism, 30-31*
- 257 J. A. Assemani, *Codex Liturgicus I*, pp. 194ff; cf. G.P. Badger, *Nestorians and Their Rituals, II*, p. 204f; Denzinger, *Ritus Orientalium I*, 371f
- 258 L.S. Thomson, *Confirmation, its Place in the Baptismal Mystery*, 27f as mentioned by L. Mitchell, *Baptismal Anointing*, London: 1966, 49, cf. also 71
- 259 L. Mitchell, *Baptismal Anointing*, London:1966,71
- 260 Timothy II, "On Baptism," Section 16:6; cf. P.B. Kadicheeni, *The Mystery of Baptism, 66-67*

- 261 cf. I Cor. 13:12
- 262 Timothy II, "On Baptism," Section 16:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 66-69
- 263 Timothy II, "On Baptism," Section 16:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 68-69
- 264 Nahira
- 265 Šalma
- 266 cf. Exod. 28:1-38; Lev. 8:7ff
- 267 Timothy II, "On Baptism," Section 16:8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73
- 268 Timothy II, "On Baptism," Section 16:9, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73
- 269 James 1:17
- 270 Timothy II, "On Baptism," Section 16:7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 68-69
- 271 Timothy II, "On Baptism," Section 16:7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 68-71
- 272 Acts 2, 1ff
- 273 Timothy II, "On Baptism," Section 16:7, cf. P. B. Kadicheeni, *The Mystery of Baptism*, 70-71; cf. Matt. 3, 16ff
- 274 cf. R.H. Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta* II, 96f
- 275 Timothy II, "On Baptism," Section 19:5, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 90-91
- 276 Timothy II, "On Baptism," Section 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 30-43; cf. also Section 14 where the sign is called the sign of circumcision not made with hands, P.B. Kadicheeni, *The Mystery of Baptism*, 56-59
- 277 Timothy II, "On Baptism," Section 11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 30-43
- 278 Timothy II, "On Baptism," Section 12:2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 46-47
- 279 Timothy II, "On Baptism," Section 12:7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 50-51
- 280 cf. J.A. Assemani, *Codex Liturgicus* I, 194ff; cf. G.P. Badger, *Nestorians and Their Rituals* II, 204f; cf. Denzinger, *Ritus Orientalium*, I, 371f
- 281 cf. W. Wright, *Apocryphal Acts of the Apostles* II (London:1871, reprint Amsterdam:1968), 166, 188, 258, 267, 289, cf. R.H. Connolly, *Liturgical Homilies of Narsai*, 42
- 282 cf. A Wenger, *Huit catecheses Baptismales inedites*, Paris 1957, 146, n.1
- 283 R.H. Connolly, *Liturgical Homilies of Narsai*, 42
- 284 R.H. Connolly, *Liturgical Homilies of Narsai*, 47ff

- 285 "Memra on Baptism," Codex Vat. Syr.182, fol, 271v-272r
- 286 Borg. Syr. 90, fol. 73r-v; cf. G.P. Badger, *Nestorians and Their Rituals* II, 213-214
- 287 *The Jewel*, IV, 4; cf. A. Mai, *Scriptorum Veterum Nova Collectio*, t. X. 2,332 and 357, cf. G.P.Badger, *Nestorians and Their Rituals* II, 408
- 288 cf. R.H. Connolly, *Liturgical Homilies of Narsai*, introduction, xlii-xlix; B. Botte, "Le Bapteme dans l'Eglise Syrienne," *L'Orient Syrien* 1(1956), 111-130; A. Raes, "Ou se trouve la Confirmation dans le Rite Syro Oriental?" *L'Orient Syrien* 1(1956), 239-254; E.C. Ratcliff, *The Old Syrian Baptismal Tradition and its Resettlement under the Influence of Jerusalem in the Fourth Century*, Studies in Church 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 patriarcat d'Antioche," in *Miscellanea liturgica in onore G. Lercaro*, II, Roma 1967,795-808; C.A.Bouman, "Zalving," *Liturgisch Woordenboek* II, Roermond, 1968, col. 2954-2963
- 289 Timothy II, "On Baptism," Sections: 7-14, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 14-59
- 290 Timothy II, "On Baptism," Section16, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-79
- 291 Timothy II, "On Baptism," Section19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 88-93
- 292 Timothy II, "On Baptism," Section15 , cf. P.B. Kadicheeni, *The Mystery of Baptism*, 58-61
- 293 Timothy II, "On Baptism," Section14, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 56-59
- 294 Timothy II, "On Baptism," Section17:7, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 82-83
- 295 Timothy II, "On Baptism," Section17:6-8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-85
- 296 Timothy II, "On Baptism," Section15:1-3, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 58-61
- 297 cf. G.P. Badger, *Nestorians and Their Rituals* II, 207f
- 298 Timothy II, "On Baptism," Section15:1, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 58-59
- 299 cf. Gal. 4: 4-9; Rom. 8: 14-17
- 300 Timothy II, "On Baptism," Sections12,13,16 and 20 cf. P.B. Kadicheeni, *The Mystery of Baptism*, 44-51,52-57,60-79
- 301 cf. also Section 3
- 302 Rom. 6, 4-14; Col. 2-3
- 303 cf. The Catholic Chaldaean Missal of 1901, and A. Baumstark, *Nichtevangelische syrische Perikopenordnungen des ersten Jahrtausends*, Münster, 1921,46

- 304 John. 21, 15ff
- 305 J. Coppens, *L'Imposition des Mains*. Paris:1925, 281ff.
- 306 Timothy II, "On Baptism," Section18, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89
- 307 R.H. Connolly, *The Liturgical Homilies of Narsai*, 52
- 308 cf. Hom. XIV: 26,27, Tonneau-Devreesse, 455f
- 309 cf. J.A. Assemani, *Codex Liturgicus* II, . 213; cf.. also G.P. Badger, 208; *Nestorians and Their Rituals* II,
- 310 Denzinger, *Ritus Orientalium*, I, . 374
- 311 Timothy II, "On Baptism," Sections18:2,3, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 84-89
- 312 Codex Cambridge Add. 2045, as mentioned by J. Kariappuram, "The East Syrian Baptism," 135
- 313 cf. R.H. Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi vulgo adscripta* II,93
- 314 Timothy II, "On Eucharist," Section16, cf. Codex Vat. Syr. 151, fol. 121v
- 315 Timothy II, "On Baptism," Sections16:11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73
- 316 Timothy II, "On Baptism," Sections16:11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73 Timothy II, "On Baptism," Sections16:10-11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73
- 317 Timothy II, "On Baptism," Sections19:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 90-91
- 318 Timothy II, "On Baptism," Sections 17,18, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 80-89
- 319 Timothy II, "On Eucharist," Section16, cf. Codex Vat. Syr.151, fol. 121v
- 320 Timothy II, "On Baptism," Sections16:10,11and 19:6, cf. P.B. Kadicheeni, *The Mystery of Baptism*,72-73, 90-91
- 321 cf. W.de Vries, "Timotheus II,...," OCP 8(1942), pp. 91f; and *Sakramententheologie bei den Nestorianern*, (Rome:1947), 184f
- 322 cf. J. Payne Smith, *A Compendious Syriac Dictionary*,569
- 323 cf. J. Payne Smith, *A Compendious Syriac Dictionary*, 135
- 324 Timothy II, "On Baptism," Section 16:11, cf. P.B. Kadicheeni, *The Mystery of Baptism*,72-75; cf. Eph 2:6, I Thess. 4, 17
- 325 cf. J.Payne Smith, *A Compendious Syriac Dictionary*, 273f
- 326 cf. G.W.H. Lampe, *A Greek Patristic Lexicon*, Oxford: 1961-1968, 1383f
- 327 J.S Assemani, *Bibliotheca Orientalis*, III, 2, p. 274; W. de Vries, "Timotheus II.." OCP 8 (1942), 91f
- 328 W. de Vries, *Sakramententheologie bet den Nestorianem*, 185f.
- 329 G.Diettrich, *Nestorianische Tauf liturgie*, 84f
330. Timothy II, "On Baptism," Sections: 8-14, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-59

- 331 Timothy II, "On Baptism," Section 8, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 18-23
- 332 cf. R.H. Connolly, *Anonymi Auctoris Expositio* II, 94ff
- 333 cf. R.H. Connolly, *The Liturgical Homilies of Narsai*, Texts and Studies VIII, 1, Cambridge:1909,
- 334 cf. W. Wright, *Apocryphal Acts of the Apostles*, Vol. I, 171-333 (Syriac text), Vol. II, 146-298 (English Translation). cf. A.F.J. Klijn, *The Acts of Thomas*, Leiden:1962; cf. E. Beck, "Le bapteme chez saint Ephraem," *L'Orient Syrien* 1(1956)2, 111-136
- 335 Homily XIV, 27, cf. R. Tonneau-Devreesse, *Les homelies catechetique de Theodore de Mopsueste*, Studi e Testi 145 (Vatican:1949), 457
- 336 cf. Kadicheeni, Paul. Blaize, "The Mystery of Baptism," Doctoral Dissertation, Pontifical University of St. Thomas Aquinas, (Rome:1972), 3
- 337 cf. Codex Vat. Syr. 182, fol. 272v-273r
- 338 cf. R.H. Connolly, *Expositio* II, 96
- 339 W. de Vries, *Sakramententheologie bei den Nestorianern*, *Orientalia Christiana Analecta* 133 (Roma:1947), 182ff; A. Raes, "Ou se trouve la confirmation dans le rite syro-oriental?" *L'Orient Syrien* I (1956) 239-254
- 340 cf. J.A. Assemani, *Codex Liturgicus*, III, 138ff; cf. G.P. Badger, *Nestorians and Their Rituals* II, p. 209; Denzinger, *Ritus Orientalium* I, 375
- 341 A. Raes, "Ou se trouve la Confirmation dans le rite Syro-Oriental?" *L'Orient Syrien* I (1956), 251f
- 342 J.A. Assemani, *Codex Liturgicus* III, 142f; G.P. Badger, *Nestorians and Their Rituals* II, 210; Denzinger, *Ritus Orientalium* I, 375ff
- 343 W. de Vries, *Sakramentetheologie bei den Nestorianern* (Roma 1947), 187f; Raes, "Ou se trouve la Confirmation...", *L'Orient Syrien* I (1956), 250f
- 344 Timothy II, "On Baptism," Section 16, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-79
- 345 Timothy II, "On Baptism," Section 19, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 88-93; Timothy II, "On Baptism," Section 16:11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-75
- 346 Timothy II, "On Eucharist," IV:7, cf. Codex Vatican Syriac 151, fol. 92r-93v
- 347 Timothy II, "On Eucharist," IV:7, cf. Codex Vatican Syriac 151, fol. 92r-93v
- 348 cf. R.H. Connolly, *The Liturgical Homilies of Narsai*, Texts and Studies VIII, 1, Cambridge:1909, 52ff
- 349 cf. R.H. Connolly, *Anonymi Auctoris Expositio Officiorum Ecclesiae*, II, 105, note 2; cf. Vat. Syr. 182, fol. 273r

- 350 cf. Vat. Syr. 182, fol. 273r; Timothy II, "On Baptism," Sections 16:11, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 72-73
- 351 cf. J. Kariappuram, "The East Syrian Baptism," 163
- 352 cf. Timothy II, "On Baptism," Section 20, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 94-95
- 353 cf. Timothy II, "On Baptism," Section 16, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 60-79
- 354 Timothy II, "On Baptism," Section 16, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 74-75
- 355 cf. Questions on Baptism, Codex Vat. Syr 150, fol. 41r
- 356 Timothy II, "On Baptism," Section 16, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 74-77
- 357 Timothy II, "On Baptism," Section 20, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 94-97
- 358 cf. Rom.5:12ff; I Cor. 15: 21f., etc.
- 359 cf. Timothy II, "On Baptism," Section 2, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 4-7
- 360 Timothy II, "On Baptism," Section 20, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 94-97
- 361 cf. W.de Vries, *Sakramenten Theologie bei den Nestorianern*, (Rome:1947), 165 "Nam ecce, etiam pueri ab infantia sua baptizantur nonquidem in remissionem peccatorum-quomodo enim? non peccaverunt- sed in adoptionem fillorum ut accipiant primitias Spiritus ad mysterium resurrectionis et redemptionem corporum suorum," cf. A. Vaschalde, *Liber de Unione*, Chapter 15, Rome 1915 (CSCO, Script. Syr. ser. II, t. 61), 116
- 362 A. Wenger, *Jean Chrysostome: Huit Catecheses baptismales inedites*, Sources Chretiennes: 50, Paris: 1957, 154, note 2; English translation, P. W. Harkins, *Baptismal Instructions*, London:1963, 57, note 12 explained in page 232
- 363 J.A.Assemani, *Codex Liturgicus Ecclesiae Universae I*(Rome:1749-1799) 175; cf. G.P. Badger, *Nestorians and Their Rituals*, II, 196
- 364 cf. P. Krüger, *Symbolik der orthodoxen und orientalischen Christentums*, Stuttgart:1962, 140 G. Diettrich, *Nestorianische Tauf liturgie*, xxiii-xxxi W. de Vries, *Sakramententheologie bei den Nestorianern*, 158ff; id., "Timotheus II...", OCP (1942), 75ff.
- 365 Timothy II, "On Baptism," Section 21, cf. P.B. Kadicheeni, *The Mystery of Baptism*, 96-99
- 366 Matt. 3: 11
- 367 Acts 2:3
- 368 Isa. 1:25; Zech. 13:9; Mal. 3:2-3; Sir 2:5
- 369 cf. Ephrem, *Hymni de Epiphania* 8,5-6, CSCO 186, Syri 82, 169-70; cf. A.E. Johnston, *Hymns on Epiphany*, in NPNF, 2nd Series Vol. 13., Michigan 1976, rep1989, 277 cf. J. Chalasserry, *Holy*

Spirit in Christian Initiation, 55, 65

370 'Abdiso, "Collection of Canons"; cf. A. Mai, *Scriptorum Veterum Nova Collectio*, X, 1, 12

371 cf. W. de Vries, *Sakramententheologie bei den Nestorianern*, 167f

SELECTED BIBLIOGRAPHY

A. Manuscripts

1. Text of the Chaldean Baptismal Liturgy

Borgia Syriac 78, part 2, 1-16.

Borgia Syriac 150, 507-519.

Borgia Syriac 173, fol. 66v-83r.

Chaldean Patriarchate 36, 130-176.

Mar 'Esaya Hudra, pp. 446-463.

Vatican Syriac 242, fol. 63r-82r.

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

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

Vatican Syriac 303, fol. 55v-69r.

Vatican Syriac 307(a), fol. 1v-15v.

Vatican Syriac 307(b), fol. 16r-29r.

2. Commentaries

Borgia Syriac 90, fol. 34-74.

British Museum Oriental Additional 9378, fol. 184-317.

Chaldean Patriarchate 288, fol. iv-109.

Mingana Syriac 13.

Notre Dame des Semences 81.

Notre Dame des Semences 158.

Seert 84.

St. Mark's Monastery, Jerusalem, 142.

Vatican Syriac 150, fol. 39v-66r.

Vatican Syriac 151.

Vatican Syriac 182, fol. 268v-273v.

B. Printed Books

Assemani, J.A. *Codex Liturgicus Ecclesiae Universae*.
13 Vols. Rome: 1749–1766. Reprint. Paris-Leipzig: 1902.

Assemani, J.S. *Bibliotheca Orientalis Clementino-Vaticana de Scriptoribus Syris I-III*, Rome: 1719 – 1728.

Assemani, S.E. and Assemani, J. S. *Bibliothecae Aposolicae Vaticanae Codicum Manuscriptorum Catalogus*. Vol. 3: *Codices Chaldaicos sive Syriacos*. Rome: 1758.

Atchley, E.G.C.F. *On the Epiclesis of the Eucharistic Liturgy and in the Consecration of the Font*. London: 1935.

Badger, G.P. *Nestorians and Their Rituals*. 2 vols. London: 1852, Reprint: 1969.

Baumstark, A. «G. Diettrich, *Die nestorianische Tauf liturgie...* Giessen, 1903» *Oriens Christianus* III (1903), 219-229.

Baumstark, A. *Comparative Liturgy*. Translated by F.L. Cross. London: 1958.

Baumstark, A. *Geschichte der syrischen Literatur*. Bonn: 1922.

Baumstark, A. *Nichtevangelische syrische Perikopenordnung des ersten Jahrtausends*. Liturgiegeschichtliche Forschungen 3. Münster: 1921.

Beck, E. *Die Theologie des hl. Ephraims*. Rome: 1949.

Beck, E.»Le baptême chez Saint Ephrem.» *L'Orient Syrien*, 1 (1956) 2, 111-136.

Beck E. ed. and German trans. *Des hl. Ephraem des Syrsers Hymnen de Paradiso und contra Julianum*. Scriptorum Christianorum Orientalium 174/5 Script. Syri. 78/9. 2 vols. Louvain: 1957.

Beck E. ed. and German trans. *Des hl. Ephraem des Syrsers Hymnen de Nativitate (Epiphania)*. Corpus Scriptorum Christianorum Orientalium 186/7. Scriptores Syri. 82/3. Louvain: 1959.

Bedjan, P. *Barhebraei Nomocanon* (Syr.). Paris: 1898.

Bickell, G. «Das Sakrament der Firmung bei den Nestorianern.» *Zeitschrift für kath. Theologie* I (1877), 85-117.

Botte, B. «Le Baptême dans l'église syrienne» *L'Orient Syrien*, I (1956) 2, 137-155.

Botte B.»L'Onction postbaptismale dans l'ancien patriarcat d'Antioche.» *Miscellanea liturgica in onore G. Lercaro*. 2. Rome: 1967, 795-808. English trans. «The postbaptismal anointing in the Ancient Patriarchate of Antioch,» in J.Vellian, *Studies in Syrian Baptismal Rites*, Syrian Churches Series 6, Kottayam: 1973, 63-71.

Bouman, C.A. «Zalving.» *Liturgisch Woordenboek*. Roermond: 1965/1968.

Bouyer, L. «On the Meaning and Importance of Confirmation.» *Eastern Churches Quarterly*, VII, Supplement, (1948), 95ff.

Brock, Sebastian P. «The Baptismal Anointings according to the Anonymous *Expositio Officiorum*,» in Syrian Churches Series XVI, *Tuvaik: Studies in Honour of Revd Dr Jacob Vellian*, ed. G. Karukaparampil(Kottaym:1998), 27-37.

Brock, Sebastian P. Les racines du sacrement de l'initiation dans les anciens manuscrits syriaques, in *Patrimoine Syriaque* III, 58-65.

Brock, Ssebastian, *Syriac Studies, A Classified Bibliography(1960-1990)*, *Parole de l'Orient*, Kaslik-Liban: 1996.

Brock, Sebastian P. «Clothing Metaphors as a Means of Theological Expression in Syriac

Tradition,» in ed. M. Schmidt and C.F. Geyer, *Typus, Symbol, Allegorie bei den östlichen Vätern und ihren Parallelen im Mittelalter*, Regensburg:1981, 11-37.

Brock, Sebastian P. «The Consecration of the Water in the Oldest Manuscripts of the Syrian Orthodox Baptismal Liturgy,» OCP 37(1971) 317-332.

Brock, Sebastian P. «The Epiklesis in the Antiochene Baptismal Ordines,» OCA 197(1972) 183-218.

Brock, Sebastian P. «The Holy Spirit in the Syrian Baptismal Tradition,» ed. J.Vellian, Syrian Churches Series 9, Kottayam: 1979; enlarged 2nd edition, 1998.

Brock, Sebastian P.»The Syrian Baptismal Ordines» (with special reference to the anointings), *Studia Liturgica* 12(1977) 177-183.

Brock, Sebastian P. «The Transition to a Post-baptismal Anointing in the Antiochene Rite,» in Spinks B., ed., *The Sacrifice of Praise*. Centro Liturgico Vincentiano-Liturgical Editions, Rome: 1981, 215-225.

Chabot, J.B. *Literature Syriaque*. Paris: 1934.

Chabot, J.B.. *Synodicon Orientale ou Recueil de Synodes Nestriens*. Paris: 1902.

Chalasserry, J. *The Holy Spirit and Christian Initiation in the East Syrian Tradition*. Rome: Mar Thoma Yogam, 1995.

Connolly, R. H. *Didascalia Apostolorum: The Syriac Version Translated and Accompanied by the Verona Latin Fragments*. Oxford: 1929.

Connolly, R.H. *The Liturgical Homilies of Narsai*. Texts and Studies Vol. VIII, 1. Cambridge: 1909.

Connolly, R.H. *Anonymi Auctoris Expositio Officiorum Ecclesiae Georgio Arbelensi Vulgo Adscripta*. Corpus Scriptorum Christianorum Orientalium. Scriptores Syri, Series II, Vol. 91-92 (I-II). Paris-Rome: 1911-1915. Reprint. Louvain: 1954.

Coppens, J. *L'Imposition des Mains*, Paris: 1925.

Crehan, J. *Early Christian Baptism and the Creed*. London: 1950.

Cross, F. L. *St. Cyril of Jerusalem's Lectures on the Christian Sacraments*. London: 1951.

Dalmais, I.H. *Les Liturgies d'Orient*. Paris: 1959.

Danielou, J. *The Bible and the Liturgy*. London: 1960.

Danielou, J. «Catechese Pascale et retour au Paradis.» *La Maison-Dieu* 45(1956),101ff.

Danielou, J. *Primitive Christian Symbols*. Translated by D. Attwater. London: 1964.

Davis, C. *Confirmation*. St. Edmund's College. Ware: 1961.

Davis, C. *The Making of a Christian*. London: 1964.

De laPotterie, I. «L'Onction du chrétien par la foi,» *Biblica* 40 (1959), 12-69.

Denzinger, H. *Ritus Orientalium Coptorum, Syrorum et Armenorum in administrandis sacramentis...* 2 Books. Würzburg 1863/4. Reprint, 2 Books in 1 volume. Graz: 1961.

Devresse, R. «Les instructions catechetiques de Theodore de Mopsueste.» *Revue des Sciences religieuses*, XIII (1933), 425-436.

De Vries, W. *Sakramententheologie bei den Nestorianern. Orientalia Christiana Analecta* 133, Rome: 1947.

De Vries, W. «Timotheus II (1318-1332) über « Die Sieben Gründe der kirchlichen Geheimnisse.» *Orientalia Christiana Periodica* 8(1942),40-94.

De Vries, W. «Zur Liturgie der Erwachsenentaufe bei den Nestorianern.» *Orientalia Christiana Periodica* 9 (1943), 460-473.

De Vries, W. «Die Erklärung aller göttlichen Geheimnisse» des Nestorianers Johannan Bar Zobi (13. Jahrh.)» *Orientalia Christiana Periodica* 9 (1943) pp 188-203.

De Vries, W. *Sakramententheologie bei den Syrischen Monophysiten. Orientalia Christiana Analecta* 125. Rome: 1940.

De Vries, W.»La Theologie sacramentaire chez les Syriens Orientaux.» *L'Orient Syrien* 4 (1959), 471-494.

Diettrich, G. *Die Nestorianische Tauf liturgie ins Deutsche übersetzt und unter Verwertung der neusten Funde historisch-kritisch erforscht.* Giessen: 1903.

Dinkler, E. «Kreuzzeichen und Kreuze. «*Jahrbuch für Antike und Christentum*, 5 (1962), 93-112.

Dix, G. *The Theology of Confirmation in Relation to Baptism.* Westminster: 1946.

Dix, G. *Confirmation or the Laying on of Hands?* London: 1963.

Dix, G. «The Seal in the Second Century.» *Theology* 51 (1948), 7ff.

Dix, G. *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome.* Reissued with Corrections, Preface and Bibliography by H. Chadwick. London: 1968.

Dölger, F.J. *Das Sakrament der Firmung historisch-dogmatisch dargestellt.* Theol. Stud. der Leo Gesellschaft 15. Vienna: 1906.

Dölger, F.J. *Der Exorcismus im altchristlichen Taufritual*. Paderborn: 1909.

Dölger, F.J. *Sphragis: Eine altchristliche Taufbezeichnung im ihrem Beziehung zur profanen und religiösen Kultuis des Altertums*. Paderborn: 1911.

Dölger, F.J. «Beiträge zur Geschichte der Kreuzzeichens.» *Jahrbuch für Antike und Christentum*. Vols 1-6 (1958-1963).

Duncan, E.J. *Baptism in the Demonstrations of Aphraates, the Persian Sage*, Studies in Christian Antiquity 8, Washington: 1945.

Elenjikal, Mathew. *Baptism in the Malankara Church*. Bangalore: Dharmaram College, Bangalore: 1974.

Finn, T. *The Liturgy of Baptism in the Baptismal Instructions of St. John Chrysostom*. Washington: 1967.

Funk, F.X. *Didascalia et Constitutiones Apostolorum*. 2 Volumes. Paderborn: 1905. Reprint, Turin: 1962.

Galtier, P. «Imposition des mains et Benediction au Baptême,» *Recherches de science religieuse*, 27 (1937), 464-466.

Green, H «The Significance of the Pre-baptismal Seal in St. John Chrysostom.» *Studia Patristica* 6 (1962) 81 ff.

Haggenmüller, O. *Heilige Gottesgeburt*. Beuron: 1947.

Harkins, P.W. *The Baptismal Instructions of St. John Chrysostom*. Ancient Christian Writers 31. London: 1963.

Irwing, F. F. *The Ceremonial Use of Oil among the East Syrians*. London: 1902.

Jeneras, V.S. «L'iniziazione cristiana nella Liturgie orientali.» *Revista Liturgica* 54 (1967), 445-462.

Jugie, M. *Theologia dogmatica Christianorum orientalium ab Ecclesia Catholica dissidentium. V: De theologia dogmatica*

Nestorianorum et Monophysitarum. Paris: 1935, 279-334.

Kadicheeni, Paul Blaize, *The Mystery of Baptism, The Text and Translation of the Chapter «On Holy Baptism» from The Causes of the Seven Mysteries of the Church of Timothy II Nestorian Patriarch(1318-1332)*. Dharmram Publications, Dharmaram College, Bangalore-560029, India: 1980

Kariapuram, J. «The East Syrian Baptism: A Textual Study.» A Dissertation submitted to the Pontifical Oriental Institute. Rome: 1971.

Kelaita, J.E.Y. *The Liturgy of the Church of the East*. Mosul: 1928.

Khoraiche ,Albert. «L'Explication de tous les Mysteres Divins de Yohannan Bar Zobi selon le MS. Borg. Syr. 90.» *Euntes Docete* 19 (1966), 386-426.

Kizhakearanjaniiyil, M. *East Syrian Baptismal Theology: A Judeo-Christian Synthesis*, Oriental Institute of Religious Studies in India, Kottayam: 2001.

Klijn, A.F.J. *The Acts of Thomas*. Suppl. *Novum Testamentum*.5. Leiden: 1962.

Klin, A.F.J. «An Ancient Syrian Baptismal Liturgy in the Syriac Acts of John.» *Novum Testamentum* 6 (1963), 216-229.

Kochuparambil, J., *The Mystery of the Eucharist: Syriac Critical Text, Translation and Studies of the Chapter «On the Mysteries of the Body and Blood» from the Book of the Seven Causes of the Mysteries of the Church» by Catholicos –Patriarch Timothy II(1318-1332)*, Excerpta ex Dissertatione ad Doctoratum, Pontifical Oriental Institute, Rome: 1997

Kohlhaas, R. *Jakobitische Sakramententheologie im 13. Jahrhundert: Der Liturgiekommentar des Gregorius Bar Hebraeus*. Liturgiewissenschaftliche Quellen und Forschungen 36. Münster/Westfalen: 1959.

Krüger, P. «Das Taufgeheimnis in der ältesten syrischen Liturgie.» *Philosophisches Jahrbuch der Görresgesellschaft*. Fulda: 1942, 45-57.

Krüger, P. «Symbolik der Orientalischen Christentums.» *Symbolik der orthodoxen und orientalischen Christentums*. Editor: Ferdinand Herrmann. Stuttgart: 1962, 125-142.

Lagarde, P.A. de, *Didascalia Apostolorum Syriace*. Leipzig: 1854.

Lampe, G.W.H. *The Seal of the Spirit: A study in the Doctrine of Baptism and confirmation in the New Testament and the Fathers*. London: 1951.

Lampe, G.W.H., ed. *A Greek Patristic Lexicon*. Oxford. 1961-1968.

Lamy, T.J. *Sancti Ephraemi Syri Hymni et Sermones*. 4 Vols. Malines. 1882-1902.

Ligier, L. «The Biblical Symbolism of Baptism in the Fathers and the Liturgy.» *Concilium* 2 (1967), 10-15.

Maclean, A.J. «The East Syrian Epiphany Rite» in F. Conybeare, *Rituale Armenorum*. Oxford: 1905, 351-352.

Macomber, W.F. «The Oldest Known Text of the Anaphora of the Apostles Addai and Mari.» *Orientalia Christiana Periodica* 32 (1966) 335-71.

Macomber, W.F. «A list of the Known Manuscripts of the Chaldean Hudra.» *Orientalia Christiana Periodica* 36 (1970), 120-134.

Madey, J. «Die Riten der Initiatio Christiana' bei den Ostsyrem oder Chaldaern.» *Kyrios* 10 (1970), 120-134.

Mai, A. *Scriptorum veterum nova collectio e Vaticanis codicibus edita*. Vol. V, 2 and Vol. X. Rome: 1825-1838.

Mansi, J.D. *Sacrorum Conciliorum nova et amplissima collectio*. Tom 35: *Diamperitana Synodus in Malabarica*.

Melki, J., Le sacrement de l'initiation dans la tradition de l'Église syriaque, in *Patrimoine Syriaque* III, 109-123.

Mingana, A. *Catalogue of Mingana Collection of Manuscripts*. Cambridge: 1933-1939.

Mingana, A. ed. *Narsai Doctoris Syri Homiliae et Carmina*. 2 Vols. Mosul: 1905.

Mingana, A. ed. and trans. *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and Eucharist*. Woodbrooke Studies 6. Cambridge: 1933.

Mitchell, Leonel L. *Baptismal Anointing*. London 1966.

Neunheuser, B. «De Benedictione aquae baptismalis.» *Ephemerides Liturgicae* 44 (1930), 194-207; 258-278; 359-412; 455-492.

Oepke, Albrecht, «Bapto, Baptizo, Baptismos, Baptisma, Baptistes,» in Gerhard

Kittel, (ed.) *Theologische Wörterbuch zum Neuen Testament*, 1(1949), cf. Geoffrey W. Bromley, ed. and trans. *Theological Dictionary of the New Testament*, Volume I, WM.B. Eerdmans Publishing Company, Grand Rapids, Michigan: 1964, 529-546.

Parker, J *The Ecclesiastical Hierarchy of Pseudo- Dionysius*. London: 1897.

Parker, J. Tr.. *The Writings of Dionysius the Areopagite*. London: 1895.

Patros Y.Patros, *Teologia del Battesimo e Dell 'Epifania Nella Spiegazione Sull 'Epifania di Tomasso D'Edessa(VI Sec.)*, *Testo Critico Siriaco, Traduzione, e Studio, Excerpta ex Dessertatione ad Doctoratum*, Pontificium Institutum Orientale. Rome: 2007

Payne Smith, R *Thesaurus Syriacus*. 2 Vols. Oxford: 1879 – 1901.

Payne Smith, J. Edited by, *A Compendious Syriac Dictionary, Founded upon the Thesaurus Syriac by R. Payne Smith*, Winona Lake, Indiana, Eisenbrauns: 1998.

Payngot, C. «The cross: Its place in the Hudra and its Sign in Baptism and Eucharist». A Dissertation submitted to the Pontifical Oriental Institute, Rome: 1971.

Pierce, M., «Themes in the Odes of Solomon and Other Early Christian Writings and Their Baptismal Character,» in *Ephemrides Liturgicae*, 98(1984) 35-59.

Pittapillil, Francis, *The Celebration of the Holy Mysteries, A Critical Study of the Eucharistic Treaise in the Exposition of the Church Services of Psuedo-George of Arbel of 9th Century*, OIRSI No. 347, Oriental Institute of Religious Studies India, Department of Publications of Paurastya Vidyapitham, Vadavathoor, Kottayam-686010, 2011

Ploeg. J.P. van der, «Un traite Nestorien du cult de la Croix.» *Le Museon* 56 (1943), 115-127.

Podipara, Placid, J. *The Thomas Christians*. Bombay: 1971.

Puniet, P. de «Baptême: Etude sur les Ordines Baptismi.» *Dictiõnnaire d'archeologie chretienne et de liturgie* II/1, 251-346.

Quasten, J. «The Blessing of the Baptismal Font in the Syrian Rite of the 4th century.» *Theological studies* 7 (1946), 309-313.

Quasten, J. «Theodore of Mopsuestia on the Exorcism of the Cilicium,» *Harvard Theological Review*, 35 (1942), 209-219.

Raes, A. *Introductio in Liturgiam Orientalem*. Rome: 1947.

Raes, A. «Où se trouve la Confirmation dans le Rite Syro-Oriental?» *L'Orient Syrien* I (1956), 239-254.

Ratcliff, E. C. «The Old Syrian Baptismal Tradition and Its Resettlement under the Influence of Jerusalem in the Fourth Century.»

Studies in Church History II. Ed. G. J. Cumming. London: 1965, 19-37.

Rose, S., «Give me the seal,' Theological reflections on the baptismal texts of the *Acts of Thomas*,» *Christian Orient(Kottayam)* 18(1997), 185-200.

Rubens Duval. *La Littérature Syriacque*. 3rd ed. Paris: 1897.

Scher, A. *Catalogue des manuscrits syriaques et arabes conservés dans la Bibliothèque Episcopale de Seert*. Mosul:1905.

Scher, A. «Notice sur les manuscrits syriaques et arabes conservés a l'archevêché Chaldéen de Diarbekir.» *Journal Asiatique*, 10 (1907) 10, 331-62,385-431.

Scher, A. «Notice sur les Manuscrits syriaques conservés dans la bibliothèque du Couvent des Chaldéens de Notre Dame des Semences.» 2 *Journal Asiatique* (May-June, and July August) 1906.

Scher, A. «Notice sur les manuscrits syriaques conservés dans la bibliothèque du Patriarchat de Mossoul.» Paris:1907. *Revue des Bibliothèques* (October –December ,1907).

Schnackenburg, R *Baptism in the Thought of St. Paul*. Tr. G.R. Beasley-Murray. Oxford:1964.

Segelberg, E. *Masbuta*. Uppsala: 1958.

Serra, D.E. *The Blessing of Baptismal Water at the Paschal Vigil: Its Origin, Evolution and Reform*, Rome: 1989.

Stenzel, A *Die Taufe: Eine genetische Erklärung der Tauf liturgie*. Innsbruck: 1958.

Thelly, Emmanuel. «The Prayers of the Feast of Denha (Baptism) of the East Syrian Breviary (Sixth January),» in *The Harp, A Review of Syriac, Oriental and Ecumenical Studies*, Volume XXVII, 2011, 181-210

Thornton, L. *Confirmation: Its place in the Baptismal Mystery*. London: 1954.

Thornton, L. «The Holy Spirit in the Christian Initiation.» *Eastern Churches Quarterly*, Supplementary Issue, 7(1948)99. 53-69.

Toma, W. «Mystery of the Church. Syriac Critical Edition and Translation of the Rite of Consecration of the Altar with Oil and the chapter «On the Consecration of the Church» from the Book of the Seven Causes of the Church by Patriarch Timothy II(1318-1332).» Dissertation. Pontifical Oriental Institute. Rome: 2007.

Tonneau, R., and Devreesse, R. *Les homélies catéchétiques de Theodore de Mopsueste*. Studi e Testi 145. Vatican City: 1949.

Van den Eynde, «Baptême et Confirmation d'après les Constitution Apostolique VII. 44.3.» *Recherches de Science Religieuse* 27 (1937), 196-212.

Van Unnuk, W.C. *Nestorian Questions on the Eucharist*. Haarlem: 1937.

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.

Voste, J M. *Catalogue de la Bibliotheque Syro-Chaldeenne du Couvent Notre Dame de Semences pres Alqos*. Bareause de L'Angelicum (1929).

Voste, J.M. *Pontificale juxta ritum Ecclesiae Syrorum Orientalium, id est, Chaldaeorum*. 4 Parts. S. Congregazione Pro Ecclesia Orientali. Prot No. 290/1929. Vatican:1937-38.

Wenger, A. *Jean Chrysostome: Huit Catechesses baptismales inedites*. Ed. and tr. Sources Chretiennes 50. Paris: 1957.

Wenger , E.C. The Baptismal Formula in the Syrian Rite.» *Church Quarterly Review* 161 (1960), pp 346-352..

Wenger, E.C. *Documents of the Baptismal Liturgy*, London: 1960.

Wenger, E.C. «The History of the Baptismal Formula.» *Journal of Ecclesiastical History* 16 (1956), pp 1-12.

Wright, William. *Apocryphal Acts of the Apostles*. Edited from Syriac Manuscripts in the British Museum and other Libraries with English Translations and Notes, 2 Vols. London 1871, reprint: Philo Press, Amsterdam: 1968.

Wright, William. *Catalogue of the Syriac Manuscripts in the British Museum*. 3 parts. London: 1870-72.

Wright, William. *A Short History of Syriac Literature*. London: 1894.

Yousif, Pierre, *A Classified Bibliography on the East Syrian Liturgy*, Collaborators,

P.Kannookadan, A.Kollamparambil, and M. Kumpuckal, Mar Thoma Yogam, Rome: 1990.

Ysebaert, J *Greek Baptismal Terminology*. Nijmegen: 1962.

BIBLICAL INDEX

| | |
|------------------------------|----------|
| Gen.1:1ff | 107, 180 |
| Gen.1:20 | 69 |
| Gen.1 and 2 | 107 |
| Gen. 2:7 | 68 |
| Gen.2:24 | 92 |
| Gen.6 and 7 | 69 |
| Gen.15:6 | 95 |
| Exod.12:13, | 90 |
| Exod.12: 7,13,22f | 172 |
| Exod. 12:48 | 84 |
| Exod. 28: 1-38 | 181 |
| Exod. 28:30 | 90 |
| Exod.28:30,38 | 88 |
| Exod.28:36,38 | 87 |
| Exod. 28: 15ff; 36ff | 172 |
| Exod.39:30f | 88 |
| Lev. 8:7ff | 181 |
| Lev. 8:9 | 39 |
| Lev.10:1-5 | 168 |
| Lev.10: 7 | 39 |
| Lev.14: 8-9 | 21 |
| Lev.15: 11,13,16,18,27 | 21 |
| Lev. 21:10 | 177 |
| Lev. 29:7 | 177 |

| | |
|-----------------------|----------|
| Num. 3: 4 | 19, 168 |
| Num.16:1-34 | 16, 168. |
| Num.19:19 | 21 |
| Num.26:61 | 19 |
| 1 Sam.10.1,6 | 74 |
| 1 Sam.16:1-14 | 74,177 |
| 1 Sam. 10:1-6 | 74 |
| 1 Sam. 24:6 | 177 |
| 1 Sam.26:9ff..... | 177 |
| 1 Kings 1:39 | 74 |
| 1 Kings.1:28-40 | 177 |
| 1 Kings.19:16..... | 177 |
| 2 Chr.26:16-21 | 67 |
| Ps.6:6 | 70 |
| Ps.23:5 | 75, 180 |
| Ps. 29:3-4 | 180 |
| Ps.45:1.7 | 80, 130 |
| Ps.80:17 | 92 |
| Ps.92:10 | 75 |
| Ps.118:15-16 | 92 |
| Prov.6:1 | 93, 175 |
| Eccles.29:18 | 93 |
| Is.61:1 | 80 |
| Is.61:1,2 | 75,130 |
| Jer.18:1-4 | 69, 107 |

| | |
|---------------------|--------------|
| Ezek.9:3-6 | 87, 113,172 |
| Dan.9:26 | 75 |
| Matt. 3:6 | 169 |
| Matt.3:11 | 70, 169, 185 |
| Matt.3:13-17 | 73 |
| Matt. 3:16f | 89, 181 |
| Matt.4:1-11 | 82 |
| Matt.5:16 | 33 |
| Matt.5:48 | 85 |
| Matt.12:50 | 85 |
| Matt. 18:3 | 169 |
| Matt.19:5 | 92 |
| Matt.24:28 | 84 |
| Matt.25:1-13, | 177 |
| Matt 25: 4, | 82, 177 |
| Matt. 25:10 | 177 |
| Matt 25:14 | 172 |
| Matt. 28:19 | 76, 169, 172 |
| Mark 1:5 | 169 |
| Mark 10:15 | 169 |
| Mark 10:38 | 169 |
| Mark 11:9 | 172 |
| Mark 16:16 | 169 |
| Luke 3:7, 12 | 169 |
| Luke. 3:16 | 169 |

| | |
|--------------------------|-------------------|
| Luke.4:1-13 | 33 |
| Luke 4:18 | 130 |
| Luke 10:34 | 82, 133, 177, 178 |
| Luke 12:35 | 81 |
| Luke 12:50 | 169 |
| Luke 17:37 | 84 |
| Luke 17:37 | 169 |
| Luke 18:17 | 169 |
| John 2:19 | 85 |
| John 2:23-John 3:9 | 106 |
| John 3:1ff | 169 |
| John 3:4 | 99 |
| John 3:2 | 171 |
| John 3:5 | 70, 71, 74, 169 |
| John 3:6 | 72, 23 |
| John 3:22, 26; 4:1 | 169 |
| John 3:29 | 92 |
| John 12:26 | 87 |
| John 19:34 | 92 |
| John 21:15ff | 85,183 |
| Acts.1:12 | 84 |
| Acts 1:5; 11:16 | 169 |
| Acts.2:1-4 | 73, 181 |
| Acts.2:3 | 81, 186 |
| Acts.2:3-4 | 89 |

| | |
|----------------------|-----------------|
| Acts.2:4 | 77 |
| Acts 2:38 | 169 |
| Acts 3:6 | 172 |
| Acts 4:27 | 177 |
| Acts 5:41 | 172 |
| Acts.8:9ff | 79 |
| Acts 10:38 | 176 |
| Acts.10:44 | 77 |
| Acts.19:6 | 77 |
| Rom.4:3 | 95 |
| Rom 5: 12ff | 185 |
| Rom 5: 20-6:23 | 152 |
| Rom 6:3ff | 167 |
| Rom 6:4 | 69 |
| Rom.6:4ff | 85, 77, 177,182 |
| Rom 6:4-14 | 182 |
| Rom 8:9 | 78 |
| Rom.8:9ff | 77,177 |
| Rom.8:11 | 80 |
| Rom 8:14-17 | 182 |
| Rom.8:15 | 70, 85 |
| Rom.8:16 | 78 |
| 1 Cor.2:13 | 78 |
| 1Cor. 2:15 | 78 |
| 1 Cor. 4:15 | 170 |

| | |
|----------------------|--------------|
| 1Cor. 5:3-4 | 85 |
| 1Cor. 10:2 | 70 |
| 1Cor. 12:11 | 97 |
| 1 Cor 12:27 | 81 |
| 1Cor. 13:12 | 181 |
| 1Cor. 15:3-4 | 36 |
| 1Cor. 15:20,23 | 185 |
| 1Cor. 15:44 | 29, 177 |
| 1Cor. 15:52 | 42 |
| 2 Cor. 1:21 | 22, 130, 172 |
| 2Cor. 11:2 | 43 |
| 2 Cor. 4:4-6 | 103 |
| Gal. 3:6 | 95 |
| Gal. 4;1,3-4 | 97 |
| Gal. 4:4-9 | 182 |
| Gal. 4:5 | 70 |
| Gal. 4:26 | 88 |
| Gal. 6:18 | 78 |
| Eph. 1:13 | 172 |
| Eph. 2:6 | 87, 91, 183 |
| Eph. 5:26 | 91 |
| Eph 2:19-3:6 | 101 |
| Eph. 5:8f | 103 |
| Eph. 5:14 | 103 |
| Eph. 5:30 | 81 |

| | |
|---------------------|---------------|
| Eph. 5:31,32 | 92 |
| Phil. 3:20 | 38 |
| Phil. 4:23 | 29 |
| Philem.10 | 170 |
| Philem. 25 | 78,105 |
| Col. 1:18 | 84 |
| Col. 2-3 | 152, 182 |
| Col. 2:5 | 78 |
| Col. 2:11 | 84,99,167,180 |
| Col. 2:12 | 85 |
| Col. 3:2 | 87 |
| 1 Thess. 4:16 | 89 |
| 1 Thess. 4:17 | 91, 183 |
| 1 Thess. 5:23 | 98 |
| 2 Tim. 1:7 | 85 |
| 2 Tim. 4:22 | 78 |
| Titus 3:5 | 170 |
| Philem. | 78 |
| Philem. 1;10 | 170 |
| Philem. 25 | 29 |
| Heb. 1:9 | 130 |
| Heb. 6:4ff | 104 |
| Heb. 10:1 | 75, 88 |
| Heb.10:32 | 104 |
| James1:17 | 89,181 |

| | |
|----------------------|-----|
| James 1:18 | 170 |
| 1 Pet. 3:19 | 69 |
| 1Pet.1:3 | 170 |
| 1 Pet. 1:23 | 170 |
| 1Pet. 2:10 | 177 |
| 1 John 2:20-27 | 130 |
| Rev. 7:3 | 172 |
| Rev. 21:2 | 88 |
| Rev. 14:1 | 172 |

GENERAL INDEX

Aaronite Priest and Elder, 5

Acts of Thomas, 133, 148, 158, 184, 193, 197

Belief, 15, 85, 103, 151, 160, 163, 166, cfr. faith

Body and Blood, 1, 2, 7, 70, 71, 109, 176, 193

Bread, 10, 70, 71, 109, 125, 138

Christ, 9, 10, 13, 67, 75, 78, 80, 81, 84, 85, 86, 87, 89, 90, 91, 92, 96, 102, 103, 104, 105, 106, 108, 111, 113, 114, 115, 118, 119, 123, 127, 129, 130, 131, 132, 140, 141, 143, 145, 146, 147, 148, 149, 152, 153, 156, 159, 160, 167, 176

Christian, 8, 15, 71, 73, 75, 78, 81, 98, 103, 105, 108, 109, 110, 111, 113, 114, 115, 117, 121, 131, 132, 140, 143, 144, 156, 166, 169, 170, 177, 186, 189, 190, 192, 193, 196, 197, 198

Clay, 68, 98, 107, 166

Codex Berlin 38(Sachau 167), 162, 178

Codex Berlin 42, 178

Codex Borgia Syriac 173, 179.

Codex British Museum Oriental Additional 9378, 6, 102, 187

Codex British Museum Oriental Additional 7181, 125

Codex Cambridge Add. 2045, 183

Codex Chaldean Patriarchate 36, 178, 187

Chaldean Patriarchate, 288, 4, 187

Codex 81, Couvent de Notre Dame de Semence, 3, 5

Codex 158, Couvent de Notre Dame de Semence, 4

Codex Vatican Syriac 65, 178

Codex Vatican Syriac 150, 179, 185

- Codex Vatican Syriac 151, 9, 14, 163, 173, 174, 175, 180, 183
- Codex Vatican Syriac 179, 171
- Codex Vatican Syriac 182, 175, 176, 179, 182, 184, 185
- Communion after baptism, 14, 118, 161, 162, cf. also Eucharist,
- Conclusion, The last Signing is for, cf. also Signing, 90, 96, 116, 117, 153, 155, 156
- Confession of faith, 9, 104, 118, 119, 120, 152
- Confirmation, 13, 72, 89, 90, 117, 139, 146, 150, 152, 153, 154, 155, 156, 159, 160, 179, 180, 182, 184, 189, 190, 197
- Constituent elements of baptism, 9, 109, 110, cfr. Essential parts of 'baptism
- Conversion, 67, 101, 103, 104, 105
- Cornelius, 77, 129, 130
- Creator, 71, 93, 126, 127
- Crown, 87, 88
- Daniel, 75
- Darkness, 68, 83, 103, 104
- David, 70, 74, 75, 114, 128, 134, 169, 172
- Death, 13, 69, 71, 72, 77, 78, 82, 85, 92, 94, 98, 102, 104, 107, 108, 109, 110, 129, 139, 149, 152, 167
- Deluge 69
- Devil, 10, 86, 104, 120, 123, 147, 150
- Dionysius, 8, 101, 195
- Disciple, 76, 77, 79, 93, 102, 114, 118
- Earth, 87, 91, 94, 98, 121, 153, 155
- Earthborn, 148

Earthly creatures, 89, 147

Earthly things, 87, 131, 147

Enlighten, 73, 80, 81, 103, 104

Enlightenment, 8, 68, 81, 103, 104, 109

Ephraem, 132, 158, 172, 177, 178, 184, 194

Ephrata, 74

Epistles, 7, 152

Essential parts of baptism, 71, 109, cfr. Constituent elements

Eve, 92

Evil one 79, 82, 93, 118, 119, 125, 133

Exegete 84

Exile 93

Exorcism 9, 93, 118, 120, 192, 196

Exorcist 92, 120

Ezekiel 87, 114

Faith, 9, 73, 76, 77, 80, 83, 85, 93, 95, 98, 104, 118, 119, 120, 122, 132, 152, 159, 160, 165

Faithful, 2, 5, 6, 7, 12, 76, 79, 84, 86, 90, 123, 145

Fall, 91, 108, 163

Fire, 70, 81, 83, 98, 166, 167

Flesh, 67, 69, 72, 78, 81, 84, 92, 99, 101, 105, 139, 143

Font, 85, 94, 126, 134, 140, 151, 153, 167, 180, 180, 188, 196

Food, 95, 112, 161, 162

Forefinger, 86, 90, 91, 122, 123, 124, 153

Forehead, 9, 10, 86, 87, 88, 90, 93, 96, 113, 114, 115, 119, 118,

122, 123, 145, 159

Forgiveness, 83, 91, 102, 138

Form, 107, 109, 110, 122, 127, 137

Formula, 110, 113, 122, 127, 130, 135, 136, 142, 151, 158, 160, 179, 198, 199

Freedom, 97, 98, 163, 164

Friendship with God, 8, 67, 101

First Fruits, 84

Funeral service, 2, 5, 7

Galabi, 6

Garments, 81, 93, 94, 95, 118, 150, 152, 153

Generation, 11, 71, 72, 73, 76, 79, 106, 126, 128, 139, 155

Gentiles, 96, 114

Gift, 15, 68, 77, 78, 83, 85, 86, 98, 104, 106, 112, 113, 123, 127, 129, 138, 146, 148, 151, 156, 159, 160, 164, 165

Glory, 77, 94, 95, 103, 115, 153

God, 8, 67, 69, 75, 77, 78, 80, 81, 82, 86, 87, 88, 90, 92, 93, 96, 95, 96, 97, 98, 101, 102, 103, 104, 105, 106, 107, 108, 109, 112, 114, 115, 120, 123, 124, 125, 127, 130, 133, 137, 140, 141, 149, 160, 162, 164, 166

Gospel, 76, 79, 106, 115, 169

Grace, 12, 67, 73, 77, 78, 80, 81, 89, 98, 104, 111, 112, 113, 122, 125, 126, 127, 128, 129, 132, 133, 135, 136, 140, 145, 146, 147, 149, 155, 160, 161, 165, 166

Health, 83, 99

Heart, 12, 89, 90, 103, 112, 115, 130, 145

Heaven, 13, 71, 76, 80, 83, 84, 85, 87, 88, 91, 94, 121, 127, 131,

138, 145, 146, 147, 149, 151, 153, 155

Heavenly 73, 81, 87, 88, 89, 91, 97, 104, 128, 131, 144, 145, 146, 147, 150

Hebrews, 99

Heir, 94, 97, 121

Holy to the Lord, 87, 114

Hood, 94, 95, 153

Hope, 95, 98, 132, 159, 167

Hormizd of Telkef, 4

Horn of oil, 74, 111, 134, 136, 137

Household, 81, 84, 86, 101, 123, 143

Immersion, 68, 69, 94, 102, 108, 110, 121, 152

Immortal, 76, 77, 79, 84, 89, 98, 129, 131, 146, 147, 160

Immortality, 68, 79, 81, 83, 84, 91, 92, 98, 138, 146, 147, 162

Imposition of hands, 13, 112, 113, 120, 124, 125, 151, 152, 159, 160, 165

Incorruptibility, 79, 81

Infants, 15, 97, 98, 118, 124, 162, 163, 164, 165, 166

Inheritance, 98, 115, 164

Invocation, 10, 11, 12, 72, 88, 126, 128, 139, 140, 141, 143, 147

Isa son of Isaiah of Alqosh, 4

Isaiah, 4, 75, 129

Ishaq of Rabban Iso, 7

Iso bar Esaya, 7

Israel, Israelite people, 70, 74, 84, 87, 90, 107, 114, 134, 143

Jeremiah, 66

Jerusalem, 5, 6, 87, 88, 113, 114, 144, 182, 187, 190, 196

Jesse, 80

Jesus, 67, 77, 78, 85, 98, 102, 103, 105, 106, 114, 130, 152, 158, 159

Jew, Jewish, 75, 84, 105, 143, 144, 167

John the Baptist, 6, 102, 111, 137

John Chrysostom, 148, 165, 192

John, the Evangelist, 109

Jordan, 73, 111, 127-128, 130, 135-136, 140

Judah, 75

Kepa, 152

King, 86, 87, 97, 101, 123, 124, 128, 129, 131, 147, 148, 150

Kingdom, 68, 86, 92, 94, 105, 116, 121, 123, 131

Kingdom of heaven, 71, 87, 131, 147, 149

Knowledge, 2, 68, 76, 81, 83, 97, 104, 132, 138, 144, 149, 162

Kurds, 13

Labourer, 86, 123

Law, 70, 87, 75, 88, 89, 95, 96, 97, 98, 131, 143, 144, 149, 164

Left, 91, 92, 95

Liberation, 98, 164

Light, 8, 81, 83, 89, 94, 97, 102, 103, 104, 108, 109, 132, 146, 148, 154, 158, 166, 170, 171

Liturgy, 9, 10, 11, 12, 13, 15, 75, 104, 106, 108, 112, 117, 121, 124, 125, 126, 128, 130, 131, 132, 139, 140, 141, 144, 147, 151, 152, 153, 154, 156, 159, 160, 162, 165, 166, 172, 176, 178, 180, 187, 188, 189, 190, 192, 193, 194, 198, 199

Mar Ishaq, 7

Mar Jaballaha III, 1

Mar Joseph, 1

Monastery of Rabban Hormisd, 6

Moses bar Kepa, 8

Narsai, 4, 106, 115, 119, 120, 121, 122, 128, 139, 141, 148, 153, 158, 162, 172, 173, 174, 175, 177, 180, 181, 182, 183, 184, 190, 195

Purity, 85, 91, 95, 159, 163

Rabban Ishaq Archdeacon, 6

Rabban Joseph, 5

Theodore Bar Koni, 108, 171

Theodore of Mopsuestia, 84, 119, 122, 153, 158, 195, 196

Tree of life, 95, 161

Trinity, 12, 83, 85, 88, 90, 93, 94, 97, 114, 115, 119, 138, 145, 151, 163

Trumpet, 94

Type, 69, 71, 73, 80, 83, 88, 89, 90, 94, 95, 98, 99, 108, 136, 144, 145, 148, 150, 153, 167

Unbelievers, 84

Union, 93, 98, 119, 149, 164, 185

Upper Room, 73, 89, 128, 146

Urim, 90, 145

Uzziah, 67, 101

Vessel, 69, 98

Voste, 3, 4, 5, 198

Washing, 11, 12, 13, 68, 69, 91, 99, 102, 103, 107, 113, 118, 141,

142, 144, 145, 146, 147, 148, 150, 153, 154, 157, 158, 161, 163, 168

Washing with tears, 99, 168

Water, 8, 9, 10, 11, 68, 69, 70, 71, 72, 73, 74, 77, 84, 92, 94, 95, 96, 98, 99, 102, 103, 105, 106, 107, 108, 109, 110, 112, 113, 118, 125, 126, 127, 129, 135, 138, 139, 140, 141, 142, 143, 150, 151, 152, 158, 159, 166, 167, 176, 189, 197

Way of God, 97

Wine, 10, 69, 70, 71, 82, 109, 125, 133, 138

Womb, 72, 78, 94, 99, 105, 167

Woman, 71, 72, 91, 97, 99

World to come, 92, 95, 160, 161

SEERI - LIST OF PUBLICATIONS

I. THE HARP (English): A review of Syriac, Ecumenical and Oriental Studies (contains articles of renowned writers from all over the world. For viewing the contents of these volumes, please visit our website: www.seeri.org).

The HARP Volumes

| Volume No. | Year | Remarks |
|-----------------|---------|--------------|
| I (Nos.1,2,3) | 1987-88 | |
| II (Nos.1,2,3) | 1989 | |
| III (Nos.1,2,3) | 1990 | |
| IV (Nos.1,2,3) | 1991 | |
| V (Nos.1,2,3) | 1992 | |
| VI (Nos.1,2,3) | 1993 | |
| VII (Nos.1,2,3) | 1994 | |
| VIII & IX | 1995-96 | Out of stock |
| X (1,2&3) | 1997 | 1&2 -do- |
| XI & XII | 1998-99 | Out of stock |
| XIII | 2000 | -do- |
| XIV | 2001 | |
| XV | 2002 | |
| XVI | 2003 | |
| XVII | 2004 | |
| XVIII | 2005 | |
| XIX | 2006 | |
| XX (Part-I) | 2006 | |
| XX (Part -II) | 2006 | |
| XXI | 2006 | |
| XXII | 2007 | |
| XXIII | 2008 | |
| XXIV | 2009 | |
| XXV | 2010 | |
| XXVI | 2012 | Index volume |

| | |
|--------|------|
| XXVII | 2011 |
| XXVIII | 2013 |

II. 'MORAN ETHO' (English): Monograph Series

| Vol. | Author | Name of book | Remarks. |
|-------|------------------------------------|------------------------------------------------------------------------------|----------|
| I. | Prof. Wolfgang Hage | Syriac Christianity in the East. | |
| II | Prof. Sebastian Brock | Spirituality in the Syriac Tradition. | |
| III | J.P.M. van der Ploeg | The Book of Judith,
Syriac Text and English Translation. | |
| IV | Prof. Sebastian Brock | Burial service for Nuns (West Syrian Liturgy), Syriac Text with translation. | |
| V | Paul S. Russel (USA) | St. Ephraim the Syrian and St. Gregory the Theologian Confront the Arians. | |
| VI | Prof. S. Brock, UK | Bride of Light. | |
| VII | Sidney H. Griffith, USA | Syr. Writers on Muslims & the Religious Challenge of Islam. | |
| VIII | Dr. Alison Salvesen,
Oxford, UK | The Exodus Commentary of St. Ephrem. | |
| IX | Prof. Sebastian Brock | A brief Outline of Syriac Literature. | |
| X | Rev. Dr. Baby Varghese | Dionysius Bar Salibi:
Commentary on the Eucharist. | |
| XI | Rev. Dr. Curien Kaniamparambil | The Gospel of St. Matthew (Syriac) | |
| XII | Rev. Dr. Baby Varghese | John of Dara- Commentary on the Eucharist. | |
| XIII | Francis Acharya | The Ritual of the Clothing of Monks.
(Out of stock) | |
| XIV | Rev. Dr. Curien Kaniamparampil | Syriac in Six Months. (Out of stock) | |
| XV | Rev. Dr. Geevarghese Chediath | Mar Babai the Great-Some Useful Counsels on the Ascetical Life. | |
| XVI | Prof. O.M. Mathew | Church and Sacraments: Reflections of a Layman (Out of stock) | |
| XVII | Prof. Dr. John Madey | The Hierarchy of the Churches of East & West Syriac Traditions. | |
| XVIII | His Grace Dr. Mar Aprem | The Assyrian Church of the East in the Twentieth Century | |
| XIX | Rev. Dr. Curien Kaniamparampil | A Concise Syriac-English Dictionary.
(Out of stock) | |
| XX | Dr. Jean-Paul Deschler | Christliche Ikonographie(German) | |

- XXI Sr. Hatune Dogan Hymns of the Syriac Church.
- XXII Rev. Dr. Philip Vysaneth Musicality Makes the Malankara Liturgy Mystical
- XXIII Dr. Kuriakose Valavanolickal Aphrahat Demonstrations I
- XXIV Dr. Kuriakose Valavanolickal Aphrahat Demonstrations II
- XXV Rev. Dr. James Puthuparampil Mariological Thought of Mar Jacob of Serugh (451-521)
- XXVI Dr. Wilhelm Baum Shirin-Christian Queen: Myth of Love.
- XXVII Prof. Dr. John Madey Die Bestellung Eines Bischofssitzes "Sede Vacante" Nach Dem Codex Canonum Ecclesiarum Orientalium (CCE)) (German)
- XXVIII Dr. W. Baum The Christian Minorities in Turkey
- XXIX Rev. Dr. Baby Varghese Dionysius Bar Salibi: Commentaries on Myron and Baptism
- XXX. Dr. Stephen Plathottathil OIC Themes of Incarnation in the Sedre for the period of Suboro-Yaldo according to the Mosul Fenqitho
- XXXI Dr. Jean-Paul Deschler Word and Meaning: A Glossary in Liturgy and Iconography with special reference to the theology of the Eastern Churches.
- XXXII Rev. Dr. M.P. George West Musical Tradition of the Beth Gazo' in India with Music Notation
- XXXIII Rev. Fr. Paul Blaize Kadicheeni CMI The Mystery of Baptism in the book "The Seven Mysteries of the Church" by Timothy II, Nestorian Patriarch (1318-1332)

III. SEERI Correspondence Course

- Vol.1 Dr. Sebastian Brock The Bible in the Syriac Tradition
- Vol. 2 Dr. Sebastian Brock Spirituality in Syriac Tradition
- Vol. 3 Rev. Dr. Geevarghese Panicker An Historical Introduction to the Syriac Liturgy
- Vol. 3 Rev. Dr. Jacob Vellian (Supplement): An Historical Introduction to the Syriac Liturgy
- Vol. 4 Samuel Thykoottam The Mother of God in the Syriac Tradition
- Vol. 5 Dr. Mar Aprem Mar Aprem Theologian & Poet
- Vol. 6 Rev. Dr. Geevarghese Panicker The Church in the Syriac Tradition
- Vol. 7 Georg Günter Blum Mysticism in the Syriac Tradition
- Vol. 8 Rev. Dr. Baby Varghese Baptism and Chrismation in the Syriac Tradition

Vol.9 Dr. Sebastian Brock

Philoxenus of Mabbug

IV. German Series

Dr. Johannes Madey

TEKSO D-ZUWOGO

Dr. Johannes Madey

TEKSO D-'UFOYO D-ANNIDE

Dr. Johannes Madey

SHIMO

Dr. Johannes Madey

TEKSO D-MADEDONO

Dr. Johannes Madey

ANAPHORA

Rev. Dr. Andreas Heinz

TEKSO D' AMODO

V. Madroso (Malayalam)

Vol.1 Prof. Mathew Ulakamthara

Marthommayude Bharatha Prasthanam

Vol.2 Prof. Mathew Ulakamthara

Suriyani Samvada Ganangal

Vol.3 Prof. Mathew Ulakamthara

Mar Apreminte Mariya Geethangal

Vol.4 Rev.Dr. Baby Varghese

Yakobinte Anaphora

Vol.5 Rev. Dr. Geevarghese Chediath

Yohannante Suvishesam -Theodorinte Bhashyam.

Vol.6 Rev. Dr. Geevarghese Chediath

Prachina Sanyasaniyamangal

Vol.7 Rev. Dr. Geevarghese Chediath

Sairasile Thodorinte Christusastram

Vol.8 Fr. G.T. Unnukallil

Manushyavathara Geethangal

Vol.9 Fr. G.T. Unnukallil

Parudeesa Geethangal

VI. Nuhro - Malayalam.

Vol.1 SEERI

Rekhakalum Patanangalum

Vol.2 SEERI

Rekhakalum Patanangalum

Vol.3 SEERI

Rekhakalum Patanangalum

Vol.4 Rev. Dr. G. Chediath

Mar Babai Christusastram

VII. AWS-R SLAW^T`O

No.1 SEERI

Book of common Prayer (Syriac-English)

