

The Structure and Theology of the Anaphora of Mar Nestorius

Dr. Thomas Mannoorampampil

Introduction

The Anaphora of Mar Nestorius is the most solemn anaphora of the East Syrian liturgical tradition. East Syrian liturgy is celebrated by the Catholic Chaldeans, Syro-Malabar and the Assyrian Church of the East. Since it was out of use in the Syro-Malabar Church for the last five centuries, attributing doctrinal errors, ordinary people are much prejudiced and lack due knowledge about this Eucharistic prayer. Therefore, there is the urgency of explaining all aspects of it and especially its theology so that people may participate in it knowingly and fruitfully. We intend to have an overall view of the sources, structure, content and theology of this anaphora.

Anaphora is the central part of the Holy Qurbana where the Church commemorates and celebrates the main elements of the history of salvation in Christ. It is the anamnesis of the passion, death, burial and resurrection of Christ. By participating in it, the community is sanctified by the power of the Holy Spirit.

Mar Aba 1 (540-552) introduced the anaphora of Mar Theodore and Mar Nestorius in the East Syrian liturgy. Before Isho Yahb III there were several anaphorae in use. There was an anaphora attributed to St. Ephrem. Scher says: "Ephrem composed a liturgy which the Melchites have used until the present time. The Nestorians also celebrated it until the days of Metropolitan Isho Yahb III who, when he arranged the order of the prayers, chose three and forbade the use of the rest"¹. The sixth century fragment of the East Syrian anaphora was discovered by Bickel. Other anaphorae which were used in the East Syrian Church were attributed to Mar Barsauma, to Chrysostom according to Ihn At Tayyib of the 11th century and to Diodorus according to the Acts of the Synod of Diamper.

¹ A.Scher & Perieer (ed, tr.), *Histoire Nestorienne inédite* (Chronicle of Seert), Paris 1908-1909, 112.

This synod prohibited the use of these three anaphorae in session 5, decree 2 in the following words: “Whereas in the missals of this diocese there are some masses that were made by Nestorius, others by Theodorus and other by Diodorus, their master, which are appointed to be said on some certain days, and which, carrying those names in their titles, are full of errors and heresies, the synod doth command all such masses, entire as they are, to be taken out, and burnt, and in virtue of obedience, and upon pain of excommunication *latae sententiae*, doth prohibit all priests from henceforward to presume to use them, ordering them to be forthwith cut out of their books, and at the next visitation to be delivered by them to the most illustrious Metropolitan, or to such as he shall appoint to correct their books, that so these masses may be burnt.”²

Chaldean Church continued their use, after deleting the names of Theodore and Nestorius from their titles. Patriarch Joseph II (1696-1712) suppressed them, but they were restored by Patriarch Kayyath in the 1901 missal. Pope Pius XII approved the restoration of the second and third anaphorae for the use of the Malabar Church. It is to be noted that the titles of these anaphorae are no more the anaphorae of Theodore and Nestorius but the second and third anaphorae. The Oriental Congregation in its decrees of 20 January 1962, 9 May 1969 and 1 March 1983 in vain ordered the translation and introduction of these anaphorae in the Syro-Malabar Church. The letter of this Congregation to Mar Antony Padiyara on 24 July 1985 deplored that the texts containing three anaphorae, namely AM, AT and AN³ were not integrally translated into Malayalam and put to use.⁴ The Synod of the Syro-Malabar bishops held from 8 - 16 January 1996 asked to publish the translation of the two remaining anaphorae under the auspices of the Central Liturgical Committee.

The names Theodore and Nestorius have had for many centuries a pejorative sound. So, when someone spoke of the anaphorae of Theodore and Nestorius he thought automatically on the liturgical texts with doctrinal errors. This is perhaps the reason why in spite of the insistence of Rome they were not introduced by the Syro-Malabar Church authorities. To make

² *Diamperitana synodus in Mansi*, t.35,p.1250.

³ AM = The Anaphora of Mar Addai and Mar Mari; AT = The Anaphora of Mar Theodore; AN = The Anaphora of Mar Nestorius.

⁴ *Roman Documents on the Syro-Malabar Liturgy*, OIRSI 213, p.111.

the matter clear, the memorandum signed by 19 professors of Dharmaram College, Bangalore to the Oriental Congregation states: “These two anaphoras are totally unacceptable to us. This is not merely on account of the names of Nestorius and Theodore attached to them. The anaphora attributed to Nestorius probably originated in Jerusalem. It is quite wordy and has nothing of the simplicity of the anaphora of Addai and Mari, to which it adds practically nothing. The one known under the name of Theodore is very Byzantine in tone and spirit.” Some bishops were of the opinion that the titles of the two anaphorae are really a possible block to accept them. A memorandum, sent to Rome in 1984 by 12 Syro-Malabar bishops under the title ‘A Response to the Observations of the Sacred Congregation for the Oriental Churches, n.d.,1984’ says: “Though they are euphemistically called II and III anaphorae by some of our liturgists, the Taksa published by the Nestorians of Kerala clearly ascribe them to Mar Theodore and Nestorius. If we are compelled to accept those anaphorae, it will be an indirect confirmation, that we were followers of Nestorius in the past.” Mar Joseph Cardinal Parecattil in his posthumous book “Liturgy as I see it” states that the liturgies of Theodore and Nestorius are heretical and thus explain the difficulty in restoring them to the Syro-Malabar liturgy.⁵

The CLC held on 29 March 1984 appointed a subcommittee consisting of Dr. Thomas Mannoorampampil, Dr. Jacob Vellian and Fr. Silas CMI to prepare the Malayalam text of these anaphorae and they prepared and published it for study.⁶

The Synod of Bishops of the Syro-Malabar Church approved the text of the anaphora of Mar Nestorius in its session from 9-14 January 2017. After obtaining *recognitio* of the Congregation for the Oriental Churches on 19 June 2018. Mar George Alencherry, the Major Archbishop promulgated the third Qudasha, that is, the Qudasha of Mar Nestorius to be effective from 8 September 2018.

It is intended to be used for the Eucharistic celebration on the following days: on Denha, on the Friday of Mar John the Baptist, on the commemoration day of Greek Fathers, on Wednesday of the Ninivites, and Thursday of the Pasch. The new text permits it to be used on any day

⁵ J.Parecattil, *Liturgy Ente Drukshtiyil*, Ernakulam 1987, 34,196-197.

⁶ *Anaphorae of Mar Theodore and Nestorius*, LRC Publications, Kochi 2005, p.30-78.

of the year. We are concerned with a short study of the Anaphora of Nestorius.

Sources

The anaphora is founded on a solid manuscript tradition. More than 50 manuscripts contain this anaphora. The oldest Mss containing this anaphora is Mar Esaya Hudra (XIIth century). It is inserted to the liturgy of the feast of Denha. The early edited missals such as Urmi text (1890) Kelaitha and Chaldean missal (1901) contains this anaphora.

The study of early sources leads us to the following conclusions:

1. Mss before the 13th century are all Hudra manuscripts.
2. Scribe marked his name and the date of its completion.
3. They were copied for the use of a monastery or parish. So, they are proofs for active liturgical tradition.
4. Comparison between Mss shows no essential differences. The structure is the same. The most notable difference is the presence or absence of kušapae. According to Ratcliff and Botte they are of late origin because they are not mentioned in Narsai. Macomber thinks that they were not universally introduced before the end of the 13th century. But after comparing them with the writings of the early Christian writers Spinks concludes that they are contemporary with Theodore of Mopsuestia, St. Chrysostom and Narsai because we find in them the same theology on the ministerial priesthood regarding the Eucharist.

There are three stages in the development of the anaphora

1. Anaphora without kušapae
2. Anaphora with kušapae of AM. For example, Add.Syr. 2046 B of the XII century, Cambridge.
3. Anaphora with kušapae proper to the anaphora (Br.Mus.add.Syr.7181, 16th century). The kušapae of AN are more recent compared to those of AM.

East Syrians are faithful to the liturgical tradition. For example, the position of the title of AM remains just before the first G'hanta in spite of later additions of other elements before the g'hanta. The general practice was to leave intact the existing texts and add to them new ones.

Variations between Catholic and non-Catholic versions:

1. Catholic versions scrap the name of Nestorius from the title.
2. In the rite of access to the altar only Syriac 95 R adds a g'hanta to the virgin Mary.
3. Catholic version gives special attention to the Institution Narrative (IN) and elevation of the consecratory host.
4. They add 'Catholic' before Church in the first g'hanta and pray for the Popes, Patriarchs etc. in the fourth g'hanta.
- 5 They add 'burial' among the events of Jesus' life in the first g'hanta.
6. The word 'transgressor' in the fifth kušapa may be an allusion to original sin.
7. Manuscripts are categorized according to families. Most of them depend on a common family. Every manuscript has its own history and has passed through its own development. Variations in Mss may be due to variations in the actual practice in a given locality. They may also indicate the theological development which took place in the Church.

Origin and Authorship of the Anaphora

The question of the origin and authorship of this anaphora is a debatable issue. The title of AN found in the colophon or heading of the Cambridge University Library Mss Add. Syr. 2046 B of the 15th century reads: "The hallowing of Mar Nestorius was translated by Mar Abba from Greek into Syriac when he visited the land of the Romans." A good number of Mss of later origin reproduce this title. This information made some scholars assume that it was the anaphora written by Mar Nestorius in Greek and later translated into Syriac. Now three questions are asked:

1. Did Mar Nestorius write an anaphora?
2. If so, where is the original text of AN composed by Mar Nestorius?
3. Why did the early Mss not mention the name of Mar Abba and his translation? Cambridge Add. Syr. 046B was the first manuscript which gives this title.
4. The title raises the question whether AN once existed in Greek or whether it was an original and new redaction attributed to Mar Abba, whether he took initiative to redact the AN or whether he arranged for the translation into Syriac and whether he introduced it as a part of the liturgical renewal

and theological enrichment of his Church.

There are as many opinions on the origin of this anaphora as there are studies:

Renaudot (1847)⁷: Nestorius never wrote an anaphora. It was attributed to him by his disciples. Renaudot finds indications of its antiquity. It represents the liturgy celebrated in Constantinople in the time of Patriarch Nestorius. It was later adopted following the model of AM.

Baumstark (1908)⁸: He rejects the hypothesis that Mar Nestorius wrote the AN. It came from Greek text which was translated into Syriac in the beginning of the sixth century. It was a common source for the anaphora of John Chrysostom and AN. Proclus made the present text of AJC while Mar Aba made AN in Syriac. It was anti-Ephesians who later attributed it to him.

Hammand (1879)⁹: He concluded that it was anterior to the separation of the Persian Church from the rest of the Church in 431.

Bayard Jones¹⁰: AN is the original anaphora of the East Syrian Church, compiled by Mar Nestorius from AJC, AB and AJ. AN replaced the original anaphora of AJ. AM is an abbreviation of AN made in the 7th century.

Some other opinions are the following:

1. (Macomber)¹¹: AN is a Greek anaphora introduced by Mar Aba.
2. (De Meester)¹²: AN is a Greek anaphora which disappeared.
3. (Rahmani)¹³: AN is a translation of AB introduced by Mar Aba.

⁷ E. Renaudot, *Liturgiarum Orientalium Collectio*, Vol II, Paris 1716, 620-633.

⁸ Baumstark, *Die Christlichen Literaturen des Orients*, Leipzig 1911, 771-787.

⁹ C.E.Hammand, *Liturgies Eastern and Western*, Oxford 1879, 59.

¹⁰ B.H.Jones, *The History of the Nestorian Liturgies*, ATR 46 (1964) 155-176.

¹¹ W.F.Macomber, "The Maronite and Chaldean Versions of the Anaphora of the Apostles", OCP 37 (1971) 55-84.

¹² Placid De Meester, *Les Liturgies Grecques*, DACL 6, col.1594, Paris 1925.

¹³ I.E. Rahmani, *Les Liturgies d'Orient et Occident étudiées separement et compares entre ells*, Beyrouth 1929, 336-367.

4. (W. Wagner)¹⁴: AN depends on AJC.

5. (Douglas Web):It is drawn from the Byzantine anaphoras and not a translation.¹⁵

Bernard Botte points out that it is not a translation of the Byzantine anaphoras but an adaptation for the use of the Chaldeans.¹⁶

6. Anthony Gelston examined the biblical citations in Nestorius and found that they are from Peshitta rather than from the Greek Bible. This led to the conclusion that Theodore and Nestorius were originally composed in Syriac.¹⁷

The next important question is whether AM was the direct source in the composition of the later East Syriac anaphorae. The following article of Anthony Gelston entitled “The Relation of the anaphora of Theodore and Nestorius to that of Addai and Mari”¹⁸ examines the Eucharistic prayer proper, i.e. from the opening dialogue till the final doxology, omitting *kušapae* proper. We find also parallels within the material. For instance, the opening dialogue of the three East Syrian anaphorae is identical and highly distinctive, even if there are different expansions in the two later anaphorae. Any anaphora adopted for use in the East Syrian Church need to be conformed to the distinctive East Syrian pattern in those points in which the congregation is directly involved. If we pay attention to parallels consisting of biblical phrases such as Daniel 7:10 and Is 6:3 in the introduction to *sanctus*, such a material is not peculiar to the East Syrian tradition, But others are distinctive. These latter are more important.

¹⁴ G.Wagner, *Der Ursprung der Chrysostomusliturgie*, Munster 1973, 63-72.

¹⁵ D.Webb, *Le sens de l'anaphora de Nestorius*, 28e Semaine Liturgique St. Serge, Bibliotheca Ephemerides Liturgicae 27, Rome 1982, 349-372.

¹⁶ B.Botte, “Les anaphors syriennes orientales”, in Id. Et al. eds, *Eucharisties d' Orient et Occident*, Semaine liturgique de l'Institut Saint-Serge, II, Paris, Cerf, Coll. Lex Orandi, 47, 1970, pp. 11-17.

¹⁷ Anthony Gelston, “The Relationship of the Anaphors of Theodore and Nestorius to that of Addai and Mari”, in George Karukaparampil, (ed), *Tuvaik, Studies in Honour of Rev.Fr. Jacob Vellian*, Syrian Church Series 16, Kottayam 1995, 20-26.

¹⁸ George Karukaparampil, (ed), *Tuvaik, Studies in Honour of Rev.Fr. Jacob Vellian*, Syrian Churches Series XVI, Kottayam 1995, 20-26.

Our first attention is to be paid to epiclesis because it is the strong and most direct evidence of direct dependence on AM on the part of other East Syrian anaphorae. The significance of this evidence is that this part of the anaphora is not the cue for congregational intervention. The characteristic position after the intercession and before the final canon is the distinctive feature of the East Syrian liturgical tradition. It is to be remarked that the epiclesis of AM is reproduced in its entirety in Theodore and Nestorius.

The invocation of the Spirit in AM: “And let thy Holy Spirit come” is modified in the later anaphora of AN: “let the grace of the Holy Spirit come.” Both anaphorae reproduce “rest and dwell” as in AM. Both reproduce the phrase “upon oblation and the verbs “bless and sanctify.” The conclusion we arrive at is that the later anaphorae closely follow the traditional wording of AM. When we move on to the theme of the benefits of Holy Communion their dependence on AM becomes apparent. Both reproduce the phrases ‘for the pardon of sins, for the forgiveness of sins and the resurrection from the dead’. The other phrases reproduced from the epiclesis of AM are found in Nestorius, immediately after IN. The use of material from the epiclesis of AM in a different part of the anaphora is a strong evidence of its deviation from an earlier anaphora. We are not dealing with a mere substitute of a distinctive epiclesis but a creative reworking of materials from AM in the composition of two later anaphorae. These parallels are sufficient to demonstrate that AM was one of the sources used in the composition of the other anaphorae. Some other parallels particularly adjectives “worthy, frail and miserable” are further evidences of direct borrowing from the earlier anaphora. Some parallels are explained as sharing a common origin in the biblical text or in the common stock of liturgical expressions. Those parallels gain significance in the light of more convincing ones.

“We also thy unworthy, frail and miserable servants” which occurs twice in AM once each in Theodore and in Nestorius suggests that they may be from liturgical phrase peculiar to East Syrians. Their use in different context in the three anaphorae points to a different kind of use of AM as source from that in the epiclesis. This is also an evidence of influence of a familiar text in the composition of new material, not as direct literary borrowing and development of the earlier text.

Some stock phrases do not constitute any direct evidence of derivation from AM because they are not distinctive of the East Syrian liturgy. Their

agreement might be the product of the influence of the earlier anaphorae. Such phrases include “And with these heavenly hosts... we also” in the introduction of the post-sanctus, “And for all Thy benefits and graces” at the end of the enumeration of matters for thanksgiving, “we offer thee glory and honour and thanksgiving and adoration now and at all times and for ever and ever” in doxology and the summary “passion, death and resurrection in an anamnestic context.” “Stand before thee”(Deut 10:8) is used at different points in several anaphorae. If we are convinced that the composers of two later anaphorae were familiar with the content and language of AM their verbal agreement may be the product of the influence of the earlier anaphora.

A few phrases suggest the direct influence of AM on the composition of the later anaphorae. “The great and awesome mystery” found twice in Theodore and similar language is used twice in Nestorius. The phrase “wonderful dispensation” is used only once in Theodore and Nestorius. The term “gathered” is used twice in Theodore while “enlighten our understanding” finds echo in two passages in Nestorius: “enlightened us with the light of divine knowledge” and “for the light of knowledge”

Engberding and Botte have already pointed out that the intercession in Theodore is related to those of AM. There are closer verbal parallels to the intercession in AM in Theodore than in Nestorius, including the phrases: “Thy tranquility and Thy peace” and “the Children in the Catholic Church”, “Good remembrance of the departed”. The use of material from John 17:3 is found in AM and Nestorius. Both anaphorae insist on the word “Father” after “God”. One phrase which occurs twice in AM in relation to the departed “who have been pleasing before thee” is also found in Nestorius.

The conclusion is that each of the later anaphorae has some material common with AM and suggests that the latter was used as direct source by the composers of the later anaphorae.

Dr. Naduthadam comes to the conclusion that AN is not a translation on the following ground: 1) Greek text has not been found. 2) It shows no traces of translation work. 3) It has close affinity with other East Syrian anaphoras. 4) We find elements of Antiochean and Byzantine elements and of later revisions inserting new elements.¹⁹

¹⁹ S. Naduthadam, *L'Anaphore de Mar Nestorius*, Paris, ICP, RThese (Unpublished) 1992.

To summarize these studies:

1. Most of the people who studied the AN started from the hypothesis that it is a Greek translation.
2. As a result of this viewpoint, they went to the Byzantine tradition instead of searching for its roots in its own land.
3. It is to be noted that this anaphora contains several ancient elements.

The Syriac identity of AN can be better explained in the light of different elements which contributed to its origin and further development.

Jewish Origin

The most significant milieu of the origin of AN is the Jewish worship and doctrine. Jewish Christians kept their cult as they were used to. The dependence of Christian worship on Judaism was by no means restricted to biblical terminology, linguistic forms and construction. It was a structural dependence, a similarity in the order of whole service. We find the same elements in both such as the blessing of God's name, praise, confession of sins, intercessions and glorification of God etc. Oesterly says: "The early Christian communities continued and preserved the traditional forms of synagogue worship to which the people who made up these were accustomed so that when the time came for the creation of an independent Christian worship it was only natural that it should be influenced both in form and spirit by that traditional worship which was so close to the first Christians."²⁰

Chaldean liturgy is closely connected to the Jewish traditions. There are many traits in AN which belong to Semitic way of praying. Notions like the divine name and dispensation are there. We find also redundancies of synonyms. The idea of knowledge corresponds to Jewish Torah. The typical conclusion of prayer in a doxology of God is typically Jewish.

Most historians consider the Birkath Ha Mazon as the main source of the Eucharistic prayer. This prayer is divided into three berakoth: the first one is a typical formula for blessing God for nourishment received. The second is thanksgiving for His promised land. The third is a petition

²⁰ W.O.E.Oesterly, *The Jewish Background of the Christian Liturgy*, Oxford University Press 1925,90.

that God's creative and redemptive actions of olden times be continued and may attain ultimate fulfillment in the coming of the Messiah. After Jesus' time a fourth one was added in which the coming of the Messiah is prayed for.

In AN after the first g'hanta which is considered as preparatory one, the second g'hanta is a hymn of thanksgiving for the creation and preservation, the third g'hanta is an anamnesis of the redemption, the fourth originally joined with the fifth one are mainly concerned with the needs of the Church to reach heaven.

AN starts with "We thank you Lord..." corresponding to "Blessed are you Lord" of Birkat Ha Mazon. Christians gave more importance to thanksgiving for the redemption brought by Christ. This led to the omission of blessing and thanksgiving included also the creation. Those anaphorae which kept Jewish structure replaced the term "bless" by "praise" so that the pattern became praise, thanksgiving and supplication.

Biblical Background

Syriac Christians stood in close cultural and linguistic proximity to the biblical world and tradition. Since most of the Christians were probably Judeo-Christian, they were close to the Jewish theology, spirituality and worship. In liturgy they did not stop at the literal sense of the historical events of the Old Testament but saw in them the announcement of Christ and the Church. Old Testament had always an orientation towards Christ. Only he who reads O.T. in the light of the glorified Christ gets its true meaning. There are no two plans of salvation. The Old Testament is a sign post to Christ and the mystery of salvation. This is the background why AN borrowed biblical vocabulary, Semitic expressions and ideas from the Holy Scripture.

Early Fathers

There are patristic passages which are remnant of the similar expressions in AN. This does not mean that we can prove from this direct influence. The common expression can be attributed to a common source and to the Apostolic common tradition of the Churches. We find a common sharing of ideas and doctrine. Many prayers in AN have the same themes and emphasis as the Patristic theology.

Relation with Early Eucharistic Prayers

Relation with other East Syrian anaphorae.

We compare AN with AM, Theodore and the sixth century fragment of the East Syrian Anaphora.

1. The prayer of access in AN 'we thank you.' is the same as the first g'hanta of AM.
2. The first g'hanta of AN 'glory to you' corresponds to the prayer of access of AT and the Chaldean version of AM.
3. The blessing of incense is identical with that of AT and one of those in AM.
4. The prayer of incense corresponds to that of AT. The alternative one is identical to one of the blessings of incense of AM (Chaldean version).
5. Qanone (Dialogue of the preface). The second and third invitations of the celebrant are elaborated in AT and AN compared to AM.
6. Only AN has optional qulasa.
7. The third kušapa of AN is proper and the alternative is the same as in AM and AT.
8. In the second g'hanta of the three anaphorae there is the same division;
 - 1) The affirmation of the rightness of praise,
 - 2) Reasons:

AM: (1)Creation of the world and of man(2)the salvation of man (3)the gift of grace to man.

AT: (1) creation and ordering of everything through the Son of man (2) strengthening and sanctification of all rational natures through the Holy Spirit.

AN:(1) God's attributes, (2) You have given us your Son,(3) our creation and ordering (4) our redemption,(5) your providence (6) your gift of the future kingdom.(7) Your graces (8)this ministry.
 - 3) Introduction to the sanctus
9. Fourth kušapa:AN has a proper one or alternative which is identical with that of AM and AT.

10. AM and AN join the third g'hanta with qaddish.
11. Institution. AT connects it with the passion. AN connects it with the Passover of Mosaic law. AT adds 'for the life of the world', AN adds that Jesus mixed the cup with wine and water.
12. AM and AN have here a qulasa with a different content in AT. The one in AM corresponds to the third one in AN.
13. Fifth kušapa. AN has a proper one or an alternative, which is almost identical with that of AM and AT.
14. Fourth g'hanta (anamnesis and Intercession) are proper to AN.
15. The third qulasa in its content corresponds to the one in AM. AN contains alternative qulase. The first or second can be repeated.
16. Sixth kušapa. It is proper to AN. The alternative one corresponds to the second g'hanta of AM.
17. Fifth g'hanta. It seems that originally the fourth and fifth g'hantas were one.
18. Epiclesis. It is the final intercession among the petitions. It constitutes the climax among the petitions. The whole of the epiclesis of AM is reproduced in AT. The initial invitation in AM: "And let your Holy Spirit come" becomes "And may, my Lord, the grace of the Holy Spirit come" in AT and AN.
19. Qulasa after the first part of epiclesis is proper to AN.
20. Continuation of epiclesis. Much of the epiclesis of AM has been reproduced, be it with modifications and additions. In AT the blessing of the gift is done in the name of the Holy Spirit. In AN by the working of the Holy Spirit.

Anaphora of the Sixth Century

In the post-sanctus we find an expression "you who are as you are and how you are nobody knows" is an expression reminding of the second g'hanta in AN. In the intercessions we find similar expressions.

Homilies of Narsai

In the anaphorae commented upon in homily 17, 'Exposition of the Mysteries' the intercession occurs before the anamnesis as in the present

AM, but different from AT and AN. The homily does not contain a word-by-word quotation but a commentary with the exception of sanctus and its prelude. The anaphora of Homily 32, Homily ‘on the Church and on priesthood’ has the sanctus after the epiclesis. Comparing the East Syrian sources, we can come to the following conclusion concerning the intercessions: Narsai, AM and the sixth century fragment agree in mixing the commemorations of the living and the dead. In spite of differences, we notice a common vocabulary between Narsai and AN. Proper to Narsai and AT are the ‘periodeutae’, the prayer for the purity and holiness of the clergy and the request that those for whom the Qurbana is offered may find favour.

The Antiochean Tradition

1. Didascalia and Apostolic Constitutions

Apostolic Constitutions book 8:12:4-51 gives the text of the Qurbana under the title ‘Clementine’ anaphora. It is the source of the Antiochean liturgy. Book 7 gives a selection of prayers which show much affinity with Jewish prayers. The third prayer “You are great....nature” shows some parallel with AN’s second g’hanta and has similarity with the third g’hanta of AN: “Our Lord Jesus Christ, with the Holy Spirit...before you”.

At the end of Book 6 of Didascalia there is a passage: “The Eucharist through the Holy Spirit is accepted and sanctified.” Consecration of the gifts is here attributed to the action of the Holy Spirit. It seems to be an allusion to the epiclesis. Another passage in it mentions “invocations” by which the bread is consecrated. It still adds to this passage “pure bread that is made with fire and sanctified with invocations”.²¹

2. Anaphora of St. James

In the pre-sanctus we find a parallel to the 2nd g’hanta of AN. AJ says: “How truly meet and right, equitable and availing to salvation....Hosanna in the highest.” The end of IN is partially similar: “Do this as a memorial of Me as often as you eat this bread and drink this cup. You announce the death of the Son of man and you proclaim His resurrection until He comes.” AN says: “Unto you...it is meet, proper and

²¹ F.X.Funk,(ed), *Didaascalia et Constitutiones Apostolorum*, Paderborn 1906, 376.

right...Hosanna in the highest.” A piece of intercession in AJ: “for the strengthening of your holy Catholic and apostolic Church...the gates of hell may not prevail against her..” is also found in the intercession of AN: “the gates of hell shall not prevail against her”.

The Anaphora of Twelve Apostles

This is one of the oldest anaphoras of the Antiochean Church. It is closer to AN. The pre-sanctus of Twelve Apostles says: “It is meet and right...Hosanna in the highest.” AN says: “It is meet, proper and right... Hosanna in the height.” Among the effects of Communion Twelve Apostles includes “Illumination of the Spirit and assurance before the awesome tribunal of Your Christ” while AN mentions “illumination of the intelligence, unveiled faces before you, and eternal salvation.”

Cyril of Jerusalem

In his *Mystagogical Catechesis* the anaphora ends with sanctus followed by the epiclesis in which is mentioned the change of elements through the work of the Holy Spirit.

Byzantine Tradition

Comparison with AJC and AB shows that many ideas and terms are common with Syrian anaphorae. Certain things are common with one of the two anaphorae. Certain parts are put in other places in the anaphora. Certain formulations have been transported from one g’hanta to another. This all shows a source of inspiration for a new composition respecting the East Syrian structure and theology.

Conclusion

1. AN has several parallels with Greek anaphorae like St. John Chrysostom and St. Basil.
2. It is closely related to the East Syrian anaphorae of AM, AT and the sixth century fragment.
3. It has similarity with the Eucharistic homilies of Narsai. It is commonly believed that Narsai commented on AN.
4. It is related to the Antiochean anaphorae: Apostolic Constitutions, Didascalia, the Anphora Twelve Apostles, and St. James.
5. It developed out of AM and AT and is an independent

composition in Syriac borrowing elements also from the Antiochean and Byzantine anaphorae.

Structure

The AN has retained the original structure of AM and AT. AM has four g'hantas cycles, AT has four and AN has five. Each cycle consists of kušapa, request for prayer, g'hanta and qanona. We cannot say much about the original structure owing to the non-availability of ancient manuscripts. We will therefore concentrate on the present structure.

1. Introduction : Title, person of Nestorius, role of Mar Aba, days of celebration and the beginning of the Qurbana.
2. Access : Blessing of the deacon, karožutha and prayer of access. (gighla)
3. First cycle : Invitation to prayer, first kušapa, first g'hanta, qanona
4. Peace : Salutation and exchange, Diptychs, karožutha,
5. Incensing : Kušapa, removal of the veil, blessing of the incense, prayer during incensing, blessing of the deacon.
6. Preface : Qanona, admonition of deacon or qulasa
7. Second Cycle : Kušapa, Invitation to prayer, g'hanta, qanona,
8. Qaddish : Qaddish (sanctus).
9. Third cycle : Kušapa, Invitation to prayer, g'hanta, Institution Narrative, G'hanta (continuation) Qanona, Admonition of deacon or qulasa.
10. Fourth cycle : Kušapa, Invitation to prayer, g'hanta (anamnesis), G'hanta (Intercession), Qanona, admonition of deacon or qulasa, conclusion
11. Fifth cycle : Kušapa, Invitation to prayer, g'hanta, admonition of deacon or qulasa, epiclesis, qulasa. Content of the anaphora

The anaphora can be divided into five sections:

1. First G'hanta. It is from the beginning till the sanctus.
2. Second G'hanta: the incarnation till the end

3. Third G'hanta: till the hovering of the Spirit
4. Fourth G'hanta: supplication and petition that we may be worthy to receive these holy mysteries.
5. Fifth G'hanta: A thanksgiving because we were accounted worthy to communicate.

First G'hanta Cycle

The priest recites the prayer of access to the altar which is a prayer of supplication addressed to the Holy Trinity. It expresses his conviction that he is unworthy to offer the sacrifice and expresses his gratitude of having being chosen in spite of his unworthiness. The first g'hanta is preparatory one containing praise, thanksgiving and supplication for the priestly ministry: "Glory to you, O Lord, who through your grace has called me, weak as I am, and drawn me near to you, in your mercy, and made me a noted member in the great body of your holy Catholic Church, to offer before you this living, holy and acceptable sacrifice.." The celebrant requests the grace to offer the sacrifice which is the memorial of Christ's passion, death, burial and resurrection. Timothy II says that the first qanona points to the blessing granted by the Lord to his disciples when He gave the Eucharist.²²

It is typical for the East Syrian anaphorae that every g'hanta is concluded by independent doxology called qanona. There are two types of qanone: those of the dialogue of the preface and those which conclude a g'hanta cycle. These concluding qanone except the fourth one have the character of a doxology addressed to the Holy Trinity. The fourth one asks for the forgiveness of sins.

Second G'hanta Cycle

It is a hymn of praise and thanksgiving for the creation, preservation and saving action of the Holy Trinity. The priest starts this prayer with the answer of the faithful to the third qanona of the dialogue. The g'hanta expresses our duty to worship God who is transcendent and everywhere present. The prayer answers the question why to thank God. It is because of God's infinite perfection, for His gift of Jesus, the revelation of the

²² Timothy II, *De Causis*, Vat.Syr. fol.97v-98r.

Holy Spirit, for the God's providential care for us until our death, for all graces especially for the ministry of the altar. It emphasizes the Trinitarian theology, addresses the Father and describes the attributes of the Son and the Holy Spirit. It is complemented as theological g'hanta.

God is addressed in apophatic terms or the *via negativa*. Four terms are used in Chrysostom: ineffable, unconceivable, invisible and incomprehensible. This fact suggests that he was responsible for their introduction into the Greek anaphora of Chrysostom. In Basil we find such terms: without beginning, invisible, incomprehensible, infinite, immutable. We find that the terms uncreated, impassible, immortal, immutable, invisible and infinite are scattered in Nestorius' *Book of Heraclides*. This fact points to the common usage of such terms in anaphorae. We then pass to the sanctus as a means to bring to God a praise as perfect as possible.

Third G'hanta Cycle

The transitional sentence which follows the sanctus is usually called the post-sanctus. It serves as a transition from the wonderworks of God to those of Christ. The third g'hanta is Christological. It relates the economy of incarnation and the anamnesis of redemption with the Institution Narrative (Christocentric). It recalls the Trinitarian glory and arrives at the anamnesis of the redemption economy. IN is the central point and recalls the command of Christ to do what he did. Only in AN we have here an anamnesis. In AT the anamnesis follows the institution account.

Fourth G'hanta Cycle

The first part commemorates the Trinitarian dispensation. The fourth g'hanta is anamnesis. This anamnesis is based on the command of Christ "do this for my remembrance until I come." In this prayer which is addressed to the Father the celebrant states that the community obeys the command of Christ and requests Him to respond to the obedience of the Church by sending the Spirit as a sign that her thanksgiving is acceptable. It is worded as a profession of faith. The community commemorates this precept which was given for our salvation and all those things done for us and passes over to a confession of faith in the Holy Trinity and the redemptive mysteries of Christ. Anamnesis, offertory and epiclesis are connected to the verb 'do this for my remembrance'. The celebrant remembers the paschal mystery of the death and resurrection of Christ.

This remembering is related to the actions of Christ. Christ's supreme action was to offer himself as a sacrifice to the Father on our behalf and the Church offers to the Father Christ's perfect offering of Himself.

Intercessions

The intercessions in the kušape and g'hantas in the fourth and the fifth cycles are directed to plead for the redemptive fruits of the eternal sacrifice of Christ in the daily life of the Church.

The second part of the fourth g'hanta mainly prays for the needs of the Church to reach her heavenly stage. It admits that Qurbana is offered for a series of intentions. Intercessory prayers express the concern of the local Church for the universal Church. What is important is the ecclesial aspect of the intercession. The intercessions in the liturgy and especially those in the Qurbana have as characteristic that they are essentially ecclesial and Eucharistic. This type of supplication becomes more efficacious since it is offered during the celebration of the divine dispensation. It becomes an intercession not simply of a creature or of a minister of Christ, but of the Church as the continuation of Christ. Let us see the sequence of the intercessions. They are linked to the oblation: first intercession is for the Church, then for various orders of ministry, then for all the members of the Church, for sinners, for other nations, travelers, persecuted and afflicted, AN returns after the prayer for the living and the dead back to the assembly.

Fifth G'hanta cycle consists of a series of petitions for the present needs of the Church and for the welfare of the whole world. The pastoral approach is highlighted in the heart of the supplication that God may remember by this oblation all those who are in need and all who give generously their alms to the poor. The intercession reached its summit as it invokes the Holy Spirit. Epiclesis is the supplication for the descent of the Holy Spirit on the offered gifts. The epiclesis is a part of the intercessory section of the anaphora and is closely related to the other intercessions. It has also an eschatological dimension. It asks "eternal life and resurrection from the dead...unveiled faces before you and eternal salvation...May no one eat and drink it to the damnation of his body and soul.". The epiclesis makes the end-time to start. The parousia is not only a future event, it is also a dimension of the salvation history. It helps us to situate our exact place in the salvation history. We are not only between the first and second coming of Christ but also we participate in the salvific fruits of the Christ-events at the time of our liturgical commemoration. There is thus a close

bond between the anamnesis and epiclesis. Anamnesis is necessarily oriented to the past and epiclesis shows that the memory of Christ is a reminder to the future. From the theology of the epiclesis, we may come to the theology of the priestly ministry: the sanctification of the gifts accentuates the subordinate role of the priestly ministry.

Theology of the Anaphora

The addressee. Prayers are as a rule addressed to the Holy Trinity. All of them make praise of the divine persons and attribute the history of salvation to their common activity. The divine dispensation is called the mystery of the Trinity. This dispensation was revealed in the history of self-revelation of the Father through His Son in the Holy Spirit. Here are some prayers which refer to the Holy Trinity:

- 1) Qanona: To you, O God the Father of Truth and to your only begotten Son, our Lord Jesus Christ, and to your living, holy, and life-giving Spirit, we will lift up glory, honour, thanksgiving and worship.
- 2) Second kušapa: Lord mighty God, in your mercy, help my weakness....for the praise of your glorious Trinity, Father, Son and Holy Spirit forever.

First kušapa: “Yes, Lord, our God...in the humanity which You took from us, we may find grace and mercy before you and made worthy to praise you with the hosts of angels. (It is addressed to Christ).

- 3) Blessing of the incense: In the name of the glorious Trinity may this incense be blessed.
- 4) Prayer during incensing: May the sweet incense delight you.....O Father and Son and Holy Spirit forever.
- 5) First qanona in the dialogue of the preface: The grace of our Lord Jesus Christ, and the love of God the Father and the fellowship of the Holy Spirit be with us all.
- 6) Second g’hanta: You are our God, the Father of our king and Saviour, Jesus Christ, our hope... Through Him we have received the knowledge of the Holy Spirit, the Spirit of truth who proceeds from you Father... To you, to your only begotten Son, and to your Holy Spirit we lift up continuous praise...
- 7) Second qanona: Before your Holy Trinity, O Lord...

- 8) Third g'hanta: Holy are you, the Father of truth.... Holy are you, eternal Son, Holy are you, Holy Spirit.
- 9) Fourth g'hanta (anamnesis): God the Father...and the eternal begetting of the Godhead who is from you...we also confess the Holy Spirit...

Sixth kušapa: Worthy of praise from every mouth...glorious name of your blessed Trinity, Father, Son and Holy Spirit.

God the Father

We call God Father. No one has ever seen God. It is really a privilege to call God Father. Our knowledge of God is very limited. We can only say what He is not. Since God made man in His own image, man-made God in his image: He is good, merciful, patient etc. We must remove all imperfections from the idea of the Fatherhood. World did not emanate from God but God created it. The access to the Father is really the greatest gift of Christ for us. Religious experience is contact with the holy. Holy means something completely other. Eucharist is the sacrament of the knowledge of the Father, of our ascent to Him through the Son.

Christology

AN has a more developed Christology than the anaphorae of AM and AT. It does reflect the different theological thinking of the ancient Church. It does declare that the second person of the Holy Trinity even after the ascension preserves His humanity intact. The prayers are accurate in confessing the divinity and humanity of Jesus. The third g'hanta which is known as the Christological g'hanta focuses on details of what Jesus did at the Incarnation and what He does in the present worshipping community. The core of the Christology of the anaphora lies in the following passage: "We bless, O my Lord, God the Word, the hidden Offspring of your bosom, who, though he was in your likeness, and the effulgence from you, and the image of your Being, did not consider being equal something to be forcefully held, but emptied himself out and took the likeness of a servant, a complete man, of a rational, sentient, and immortal soul, and a mortal body of men. He joined to himself and united with himself in glory, authority and honour the same passible nature, fashioned by the power of the Holy Spirit for the salvation of all. He was made of a woman and was under the Law, that he might redeem those who are under the Law, and that he might quicken those who had died in Adam."²³ The third g'hanta begins with referring to the divine qnoma in Christ. The

text refers to Jo.1;18. Then it speaks about the assumption of a human nature emphasizing specially the perfection and completeness of the assumed human qnoma. It calls Christ the maker of all creatures, a role traditionally attributed to the Father. The main part of the salvation work is attributed to the Son: He slew sin in his own flesh, and abolished the Law of ordinances with his own commandments. He opened the eyes of our minds which were blind, and trod out for us the path of salvation. He enlightened us with the light of divine knowledge and to those who received him he gave the right to become the children of God. He cleansed and absolved us with the baptism of holy water, and sanctified us in his grace by the gift of the Holy Spirit. Those who were buried with him through baptism into death he raised up and made to ascend, and seated them with him in heaven, according to the declaration of his promise. He loved his own in his world, and he loved them to the end, becoming a substitute for the payment of the debt of our race for the sake of the life of all. He gave himself for all, for death which reigned over us beneath whose dominion we were subject, to which we were sold because of our sin, and by his precious blood he redeemed us and saved us. He descended into Sheol and loosed the bonds of death, and because it was not right that he should be held in Sheol by death, the First-fruits of our salvation rose on the third day and became the First-Fruits of those who slept, that he might become the first among all, and ascended to heaven and sat down at the right hand of your greatness, O God.”²⁴ Great emphasis is given to His redemptive offering and its salvific effects. The Divinity was never separated from Christ’s humanity, but the suffering and death are never attributed to His divine nature but only to His human nature. Special emphasis is given to His redemptive self-offering and its salvific effects. Equal emphasis is given to the resurrection. The resurrection is understood as the pledge of the great resurrection at the end of time and of eternal life which is prepared by Christ for those who believe in and confess Him. The purpose of redemption is the glorification of God.

Pneumatology

We find several times the expression: “Your living, holy, life-giving and divine spirit.” It is in fact a condensed expression of the faith of our

²³ *Anaphorae of Mar Theodore and Nestorius*, LRC 12, Kakkanad 2005,20-21.

²⁴ LRC 12,21.

Church in the third person of the Holy Trinity. We can distinguish two elements in this title. The first, the Holy Spirit personifies the holiness of God. Man is aware of God's holiness and of his limitations. This feeling is expressed in words such as 'the awful mysteries', the living, holy, acceptable, glorious, awful, sublime and spotless sacrifice.²⁵ These awful and divine mysteries (3rdkušapa), this living and holy sacrifice (4thkušapa). Other titles for the Holy Spirit are "Spirit of Truth, who proceeds forth from You, Father and is of the hidden nature of your Godhead"(g'hanta) "being by whom all things are sanctified" (4thkušapa), "The Spirit of Truth. He also is of the glorious essence of your Godhead, who proceeds from You Father, and who with You and Your only begotten Son, is equally worshipped, glorified and honoured by all (anamnesis).

The Spirit is the life-giving principle and the irresistible force of God's action. Jesus was guided by the Spirit during His earthly life and once he was glorified, He became the source of the same Spirit for all who believe in Him. The original source of the Spirit is the Father. The 2ndg'hanta says: "The Spirit of Truth, who proceeds forth from you Father, by Him all rational beings, visible and invisible are strengthened, sanctified, perfected and fulfilled by the power of the Holy Spirit." The 4thkušapa: "Holy Spirit, Being by him all things are sanctified."Christ's human nature was formed by the power of the Holy Spirit (3rdg'hanta). Christ sanctified us in His grace by the gift of the Holy Spirit (id). The Spirit is the life-giving principle for the physical, mystical and the Eucharistic body of Jesus.

Ecclesiology

The Son now exercises His redemptive role in the Church. The redemptive work of Christ will be completed at His second coming. The celebration of the Church's liturgy is to be seen as the exercise of Christ's dispensation, the application of His redemptive work. The name given to the Church is the "your people"(7 times),"Your pious and holy people"(once). This epithet 'this people' expresses the truth that the Church is the new people of God, the continuation of the Qahal Yahweh of the Old Testament. It is a covenant people. What He did for His Church is expressed in the third G'hanta:

²⁵ Karozutha after diptychs, intercession in the third g'hanta.

1. He opened their eyes and tried out for them the path of salvation. He enlightened them with the light of divine knowledge.
2. He gave them power to be children of God.
3. He purified and absolved them by the baptism of holy water and sanctified them in His grace by the gift of the Holy Spirit.
4. He raised them up and made them to ascend and to sit with Him in heaven according to the assurance of His promise.
5. Shortly said: He loved His own. He loved them to the end. For all He gave Himself up to death to ransom and save them.

The members of the Church are called ‘faithful’, ‘servants’ and ‘servants and handmaid.’ They are faithful because they are called together because of their belief in the divine dispensation. They are servants because their holy duty is to glorify the Lord and to do His will. The blessing of deacon after incensing says: ‘May Christ strengthen you to do His will continuously.’ The first qanona announces ‘we will lift up glory, honour, thanksgiving and worship now and for ever and ever.’ The second g’hanta acknowledges that it is meet to thank, adore, glorify and exalt at all times and at every hour.

The Church is a cult community. It is clear from the scriptural images of the Church as the priestly people of God, the bride of Christ, the heavenly Jerusalem and the body of Christ. Faithful are organized as cult community (Act. 2:46 f). The Church is called the royal priesthood, a consecrated nation (Ex 19:6; 1 Pet 2:9f). We find two sacrifices in the N.T.(1) the unique exercise of Christ on the cross and the Eucharistic celebration is the sacramental actualization. The third qanona of the preface dialogue explains it : ‘The living and reasonable qurbana of our First-born, the unslain and acceptable sacrifice of the Son of our race, which the prophets prefigured in mystery, the apostles proclaimed openly, the martyrs purchased with the blood of their throats, the doctors expounded in the churches, the priests sacrificed upon the holy altar, the levites bore upon their arms and the nations received for the pardon of their debts is offered to God , the Lord of all, for all creatures without exception.’(2) the sacrifice of ourselves. The second g’hanta asks that ‘we may offer unto You the spiritual fruits of our lips. The Church must unite our spiritual sacrifice with that of Christ.

To these two sacrifices correspond the sacramental priesthood and the spiritual priesthood. The sacramental priesthood consists of two degrees

(1) the priesthood of baptism which enables all members to take part in the worship of the Church.(2) the hierarchical priesthood. The hierarchical priest acts in the name of Christ as His instrument. The priest's mediation is expressed in the liturgy by the repeated requests for prayer by the celebrant or the deacon. The mediatory function of priest is conveyed in his intercessions for the needs of the community. The first g'hanta shows the special function of the hierarchical priest. "Glory to You, who through Your grace called me, weak as I am, and drawn me near to You...to offer before you this living, holy and acceptable sacrifice." The invitation of prayer in the first g'hanta cycle we find the demand of priest and the people's reply: "My brethren, pray for me that this Qurbana may be completed through my hands." Reply: May God, the Lord of all, strengthen you to fulfil His will and accept your Qurbana. May He be pleased with the sacrifice you offer for us, for yourself, and for the whole world, through the goodness of His mercy forever." The sixth kušapa gives the prayer of the priest: You...established me at this time to pray for your people before You... made me worthy to intercede with confidence for your people and to lay hold of the fringes of your mercy."The qulasa during the epiclesis attributes the consecratory power to the priest: "How dreadful is this moment in which the priest invokes the Spirit and He descends from on high to perform His will and sanctifies this heavenly Eucharist."

Eschatology

East Syrian anaphorae are very rich in eschatological references. This is very evident in the pre-anaphora prayer of the deposition of gifts on the altar, which is common to all the three East Syrian anaphorae: "O Lord, our God, these glorious, holy, life-giving and divine mysteries are set and arranged on the altar of Christ, until his glorious second coming from heaven."

AN has very prominent eschatological view which is expressed in the exhortations of the deacon and in the sacerdotal prayers. The most famous passage is in the second qanona of the dialogue of the preface: "Above in the exalted heights, in the fearful place of glory, where the wavings of the wings of the cherubim ceases not, nor the halleluiahs and pleasant sounds of the hallowing of the seraphim, let there your minds be." The heavenly and earthly liturgies are joined by contemplating what is going on in heaven or by inviting the angels to participate in the early liturgy. The Church is the heavenly Jerusalem on earth. The Eucharist is

“the heavenly Eucharist.” Priest invites the people to sing with the heavenly choir the hymn of the heavenly liturgy, the sanctus: “For before your Trinity, O Lord, thousands of thousands and myriads of myriads of angels and archangels stand, who all together in the same manner fly and hover without ceasing and continuously, and with a loud voice proclaim constantly your praise and singing halleluiah, crying one to another and saying.” There is only one liturgical assembly consisting of earthly beings and angels. The first kušapa prays to God: “we may find grace and mercy before you and made worthy to praise You with the hosts o angels.” The alternative fourth kušapa asks God to mingle “our feeble voices with the hallowing of the seraphim and the hymns of the angels.” It also praises God’s mercy who has associated the earthly beings with the spiritual beings. The sixth kušapa and its alternative describe the heavenly liturgy thus: “Through the supplication of the spiritual beings, who are above the firmament, who glorify You, Your cherubim, Your seraphim and the angels of light who proclaims Your holy...thousands upon thousands of those on high bow down and worship your majesty. Myriads upon myriads of holy angels, hosts of spiritual beings, ministers of fire and spirit, glorify Your name, and with the holy cherubim and the spiritual seraphim they offer worship to your Lordship.”

The “awesome place” of the Eucharistic celebration is called in the alternative fourth kušapa “the house of God, the gate of heaven.” The Church on earth is the image and symbol of the heavenly Church which is already “face to face” with God. The heavenly Church is already present in the earthly Church mainly in the liturgy and above all in the Eucharist. This is the theological vision of the Church. The main function of the Church is liturgical because she makes present the heavenly society of angels and saints who have only one activity: the worship of God.

Holy Eucharist

The Church continues Christ’s mediation and economy mainly in and through the Eucharist. She celebrates the Eucharist based on Christ’s institution and precept to renew it “in commemorating this precept which was given for our salvation”.(Fourth g’hanta). “Do so for my remembrance until I come again, for as often as you eat of this bread and drink this cup, you remember My death till I come. (Institution). The Eucharist commemorates not only His suffering, death and resurrection but also all the things which have been done for our sake”(anamnesis).

AN uses the following expressions for the Eucharist:

1. Holy memories of the body and blood of your Christ, the gifts you have given us. (first g'ighla)
2. Living, holy, acceptable sacrifice which is the memorial of the passion, death, burial and resurrection. (first g'hanta)
3. Offering, oblation (diptychs)
5. Memorial of our salvation, His own Passover, Christ who was slain for us (third g'hanta)
6. Living, holy, acceptable, glorious, awful, sublime and spotless sacrifice, the memory of the faith (fourth g'hanta).
7. Awful and holy mysteries, awful and glorious service (fifth g'hanta)
8. The heavenly Eucharist, which is the body and blood of Christ our Saviour (epiclesis).

The sacrificial aspect of the Qurbana is very clear in the third dialogue: The living and reasonable Qurbana of our First fruit and the unslain and acceptable sacrifice of the Son of our race, which the prophets figured in mystery and the Apostles proclaimed openly and the martyrs bought with the blood of their necks and the doctors expounded in the Churches and the priests sacrificed upon the holy altar and the Levites bore upon their arms and the nations received for pardon of their debts, for all the created things to their utmost bound, is offered to God the Lord of all.” It is highlighted in the celebrant’s prayer during the presentation of the mysteries at the deposition: “May Christ who was sacrificed for our salvation, and who commanded us to celebrate the mystery of His passion, death, burial and resurrection, accept this sacrifice from our hands, through His grace and mercy for His Grace and mercy, forever”

Qurbana is an “offering sacrifice” and “immolating sacrifice.” It is inseparable from the sacrifice of Christ. The first g'hanta says that it is the living, holy, acceptable sacrifice. It is the memorial of the passion, death and burial of our Lord and it takes away the sins of mankind. It is very important that the Church uses the term Qurbana in the third dialogue: “Qurbana is offered to the Lord of all.” Maronites and the Chaldeans use the term ‘Qurbana’ while all other Churches use the word ‘giving thanks’ in the dialogue. Commenting on the Qurbana D. Spinks says: “Qurbana can be a very ancient term which designates Eucharist as a sacrifice. It

means what happens now and what is going to happen. The bread and wine are placed on the altar, the prayers are going to be recited and they will be changed into the Body and Blood of Christ.”

The Institution Narrative

The anaphora contains ancient elements in IN:

1. The Passover background of the Last Supper: “After He had kept the Passover with His disciples according to the Law of Moses, He instituted His own Passover before He died. And after the supper of the Passover of the Law of Moses, He took bread in His holy, spotless and undefiled hands.” This is a clear indication that Christ instituted the Holy Eucharist on the Jewish Passover day. In the East Syrian tradition, it was 14th Nisan.

2. The sharing of bread and cup with the disciples. This narration of the institution of the Eucharist is distinct from other anaphorae: “He blessed and broke, ate and gave to His disciples. In the acts of blessing and sharing two expressions are to be noted.

a. Jesus ate from the bread and drank from cup. “He took bread in His Holy, spotless and undefiled hands, and blessed and broke and ate and gave to His disciples. In like manner also He mixed the cup of wine and water and blessed and gave thanks and drank and gave to His disciples”

b. Two expressions are to be noted here: Jesus ate from the bread and drank from the cup before he gave them to the disciples. The age-old Jewish custom is implied here. The one who presides over the table blesses the meal or cup, takes first and passes to others. This kind of mixing is very ancient. St. Irenaeus mentions this practice.²⁶

Epiclesis

Epiclesis has a very important role in the Eucharistic celebration. It is a very ancient element in the Qurbana, since it is attested in AM which is considered to be oldest anaphora. The epiclesis in AM is simple and short. But the epiclesis in AN is long and very theological. “And may there come, O my Lord, the grace of the Holy Spirit and may He dwell and rest upon this oblation which we offer before Thee. May He bless and consecrate it and make this bread and this cup to be the Body and Blood of our Lord

²⁶ Tarby A., *La Priere Eucharistique de l'Eglise de Jerusalem*, TH 17, 1972, 56.

Jesus Christ; and do Thou change and consecrate them by the operation of the Holy Spirit; Let no man eat it and drink it to the condemnation of his body and soul; let it not be to Him unto weakness and sickness by the reason of his sins in that he eateth of this bread, and drinketh of this cup unworthily”²⁷

This has three parts: invocation, effects of Epiclesis and exhortation. The invocation is made on the bread and wine. The qulasa recited by the deacon during the time of epiclesis refers to the effect of the descent of the Holy Spirit: “O How awful this moment, and how dreadful this moment, wherein the priest invokes the Spirit and He descends from on high and effects His Will and sanctifies his heavenly Eucharist of the Body and Blood of Christ our Saviour.” At the end of the IN a list of the intentions of the celebration of the Qurbana is given: “Therefore whoever approaches and partakes of these in true faith, let them be to him, O Lord, for the pardon of his debts, for the forgiveness of his sins, for the resurrection from the dead and for the new life in the kingdom of heaven.” These fruits of holy communion are in the prayer of epiclesis: “so that the reception of these glorious Mysteries many be for all who receive them unto eternal life, resurrection from the dead, the absolution of body and soul and for the light of knowledge and confidence before you, and for the eternal salvation which you promised us, through our Lord Jesus Christ, that we may all be one body and one spirit, as we are called in hope of our calling.” The last part is an exhortation following the words of St. Paul 1 Cor. 11:27-30: “And may there not be for him sickness and disease because of his sins through eating this bread and drinking this cup unworthily, but may he be strengthened and increased in all things which are pleasing to you, while we are made worthy with a clear conscience to partake in the body and blood of your Christ.”²⁸

The Effects of the Qurbana

It is interesting to note how the IN describes the effects of the Qurbana. It is mentioned several times that the sacrifice is offered on behalf of the priest, the faithful and all other people: For example, the response

²⁷ LRC 28.

²⁸ LRC 12,28.

of people: “the sacrifice you offer for us, for yourself and for the whole world.” The diptychs and the qanona of preface say: “for all creatures without exception”. Other examples:

1. Karozutha: “for us help and salvation and life everlasting in the kingdom of heaven.
2. First kušāpa: “that it may blot out many sins”
3. Second kušāpa: “for the aid of the whole community and for praise of your glorious Trinity”
4. Third qanona of preface: “the pardon of debts”
5. Third kušāpa: “for the tranquility of the world and for the wiping out of the offences of all your servants and handmaids who in this moment stand before you”
6. Fourth kušāpa: “for myself and for this your people...that they may be for us pardon, healing, help and mercy.
7. Third g’hanta: “for the pardon of his debts, for the forgiveness of his sins, for the resurrection from the dead and for a new life in the kingdom of heaven.
8. Fifth kušāpa: “on behalf of your people and the sheep of your pasture”
9. Fifth g’hanta: “for the pardon of debts and forgiveness of sins of those who partake thereof”
10. Epiclesis: “For those who receive them unto eternal life and resurrection from the dead, purification of the body and soul, illumination of the intelligence, unveiled faces before you and eternal salvation... so that we may all be united in one accord, in one bond of love and peace, and be one body and one spirit”

Conclusion

First of all, we examined the history of the use of the AN in the East Syrian and especially in the Syro-Malabar Church. The main sources of study are the manuscripts and printed texts of the AN. A historical study on the origin and authorship of the anaphora is a help for an objective study of the theological content. Was the anaphora written by Mar Nestorius? Can the anaphora be accepted and if it can be accepted, has it a theological or pastoral richness? It is founded on sound Biblical and

patristic teaching. We find in the AN the fusion of the Semitic and Hellenistic influences. We have made a literary analysis of the structure and the different elements which constitute the anaphora. We have selected a few salient theological themes contained in the AN in order to show the theological richness of the AN: Trinitarian dimension, Christology, Pneumatology, Eschatology, Ecclesiology, Eucharist, Epiclesis and the effects of the Qurbana. We find many other theological themes which need to be developed. In short, the AN is an authentic formulation as an outcome of the theological maturity proper to the East Syrian tradition. The AN is not a translation from Greek. Many scholars who studied the AN are of the opinion that it was originally composed in Syriac and developed in the line of AM taking into consideration the development and patristic theology of the East Syrian, West Syrian and Byzantine Churches, by adding the IN, modifying the epiclesis and inserting theological themes according to the theological concern of the East Syrian Church. It is rooted on three traditions: Byzantine, West Syrian and East Syrian anaphorae. The redactor might have felt the need for a new text of prayers which not only safeguarded the genuine faith but also defend it from heretics. It is authentically catholic, biblically and dogmatically rich.